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EXPLANATION OF
**RIYADUS-
SALIHEEN**

VOLUME 2

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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Commentary on
Riyaad As-Saaliheen



Muhammad bin Saalih Al-'Uthaymeen

Volume 2

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Contents

CHAPTER: HASTENING TOWARDS GOOD DEEDS

HADEETH 97	65
HADEETH 99	73
HADEETH 100	75
HADEETH 101	86
HADEETH 102	91
HADEETH 103	95
HADEETH 104	97
HADEETH 105	98
HADEETH 106	101
HADEETH 107	103
HADEETH 108	104
HADEETH 109	106
HADEETH 110	109
HADEETH 111	113

CHAPTER: ENCOURAGING MORE GOOD DEEDS | IN THE LATER PART OF LIFE

HADEETH 112	140
HADEETH 113	143

CHAPTER: EXPLAINING THE NUMEROUS WAYS OF DOING GOOD DEEDS

HADEETH 117	152
HADEETH 118	154
HADEETH 119	156
HADEETH 120	159
HADEETH 123 and 124	166
HADEETH 125	168
HADEETH 126	170
HADEETH 127	173
HADEETH 128	176

HADEETH 129	179
HADEETH 130 AND HADEETH 132 & 133	184
HADEETH 134	187
HADEETH 135	192
HADEETH 136	194
HADEETH 137	195
HADEETH 139	197
HADEETH 140	200
HADEETH 141	203

CHAPTER: MODERATION IN WORSHIP

	205
HADEETH 142	208
HADEETH 143	212
HADEETH 144	215
HADEETH 145	218
HADEETH 146	223
HADEETH 147	225
HADEETH 148	226
HADEETH 149	227
HADEETH 151	229
HADEETH 152	232

CHAPTER: STICKING TO GOOD DEEDS

HADEETH 153	238
HADEETH 154	240

CHAPTER: ADJURATION TO STICK TO THE SUNNAH AND ITS MANNERS

HADEETH 156	265
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HADEETH 157	273	HADEETH 182&183	397
HADEETH 160	285	CHAPTER: ENJOINING GOOD AND FORBIDDING EVIL	401
HADEETH 161	288	HADEETH 186	418
HADEETH 162	290	HADEETH 187	428
HADEETH 163	292	HADEETH 188	432
HADEETH 164	295	HADEETH 189	434
HADEETH 165	297	HADEETH 190	438
HADEETH 166	308	HADEETH 191	440
HADEETH 167	311	HADEETH 192	445
HADEETH 168	316	HADEETH 193	446
CHAPTER: THE OBLIGATION TO SUBMIT TO THE RULINGS OF ALLAH THE EXALTED, AND WHAT THE ONE WHO IS INVITED TO THAT AND ORDERED GOOD AND FORBIDDEN EVIL SHOULD SAY	316	HADEETH 194	449
CHAPTER: PROHIBITION OF HERESIES IN THE RELIGION	325	HADEETH 195	450
HADEETH 169	329	CHAPTER: GREIVIOUS PUNISHMENT FOR THOSE WHO ENJOIN GOOD	453
HADEETH 170	331	HADEETH 198	455
CHAPTER: WHOEVER STARTS A GOOD OR BAD PRACTICE	337	CHAPTER: DISCHARGING TRUSTS	458
HADEETH 171	341	HADEETH 199	462
CHAPTER: GUIDING TOWARDS GOOD AND INVITING TOWARDS RIGHT GUIDANCE AND FORBIDDING DEPRAVITY	347	HADEETH 200	466
HADEETH 173	353	HADEETH 201	471
HADEETH 174	360	HADEETH 203	481
HADEETH 175	362	CHAPTER: PROHIBITION OF OPPRESSION AND THE COMMAND TO RETURN RIGHTS	481
HADEETH 176	369	HADEETH 204	484
HADEETH 177	373	HADEETH 205	487
HADEETH 179	375	HADEETH 206 & 207	493
HADEETH 180	379	HADEETH 208	496
CHAPTER: GIVING COUNSEL	382	HADEETH 210	505
HADEETH 181	383	HADEETH 211	507
		HADEETH 213	510
		HADEETH 216 & 217	520

10

CHAPTER

HASTENING TOWARDS GOOD DEEDS

Encouraging Whoever Pursues Any Good Deed to be Earnest in It Without Wavering

COMMENTARY

The author – may Allah, the Exalted, shower blessings on him – said: “Chapter on Hastening Towards Good Deeds and Encouraging Whoever Pursues Any Good Deed to be Earnest in It Without Wavering.” This heading comprises two matters:

The first: Hastening towards doing good deeds.

The second: That whenever the individual resolves to do a thing - a good thing - he should proceed without wavering.

As for the first issue, hastening to do good; this is the opposite of hesitating and laziness. Many become hesitant, lazy, and so miss out tremendous good. Hence, the Prophet (ﷺ) said, “The strong believer is better and more beloved to Allah than the weak believer; and there is goodness in both of them. Pursue that which benefits you and seek help with Allah, and do not relent.”⁽¹⁾

Therefore, it is necessary for the individual to hurry towards good deeds; whenever a good deed is mentioned to him, he should hasten to perform it such as the Prayer, Charity, Fasting, Pilgrimage, kindness to parents, connecting the ties of kinship among the aspects of good

1 Reported by Muslim in the Book on Preordainments, Chapter on the Order to be Strong and Refrain from Laziness, no: (2664).

deeds to which one should hasten. The individual may not know and so, tarry regarding a matter and would end up not being able to carry it out whether due to death, illness, time lapse or the like.

It occurs in the hadeeth from the Prophet (ﷺ) that, “If any of you wishes to perform the hajj, he should do so on time because the ill may fall sick, the riding camel may get lost and needs may arise.”⁽¹⁾

Something may happen to him preventing him from the action; so, always hasten towards good deeds and do not slacken.

Thereafter, the author mentioned the saying of Allah - Blessed is He and Exalted - : “So hasten towards all that is good” that is, *Istabiqoo* (as it occurs in the Arabic text), hasten towards them. And it is more eloquent than saying, *Saabiqoo*, vie in performing good deeds. *Istibaaq* refers to the individual hastening towards doing good deeds, becoming among the foremost in good deeds such as vying for rows regarding the Prayer. The Prophet (ﷺ) had said, “The best of rows for men is the first and the best of them is the last” and regarding the women he said, “...the best of rows for women is the last and the worst of them is the first.”⁽²⁾

In addition, the Prophet (ﷺ) saw some people at the rear of the mosque not hastening to come forward and he said, “Some people will continue to lag behind until Allah – the Mighty and Sublime - makes them backward.”⁽³⁾ Therefore, avail yourself of the opportunity and hasten towards meritorious deeds.

Allah – the Exalted – also says:

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ ﴾

He says, march forth towards seeking forgiveness and the Paradise.

As for hastening towards forgiveness, it is for the individual to hasten towards the things that involves forgiveness of sins such as

1 Reported by Ibn Maajah, Book of the Hajj Rites, Chapter on Leaving for the Hajj, no: (2883), and Ahmad in the *Musnad* (1/214). It has other chains with Abou Daawood in the Book on Hajj Rites, Chapter no: (5), hadeeth no: (1732) and Ahmad (1/225) and al-Haakim (1/448) and others. Al-Albaanee graded it *Hasan* (sound) due to its many chains. See: *Saheeh al-Jaami'* (6004).

2 Reported by Muslim, Book of the Prayer, Chapter on Straightening and Establishing the Rows..., no: (440).

3 Reported by Muslim, Book of the Prayer, Chapter of Straightening and Establishing the Rows..., no: (438).

seeking forgiveness from Allah – the Mighty and Sublime – by saying: “*Astaghfirullaah* (I seek Allah’s forgiveness)”, “*Allahuma-ghfirlee* (O Allah, forgive me)”, “*Allahuma inni astaghfiruka* (O Allah, I seek your forgiveness)” and similar expressions. So also is hastening towards the deeds that entail forgiveness such as the Ablution, the five daily Prayers, being regular with the Friday Prayer and the Ramadan Fast.

Because when the individual performs the Ablution properly and then says: “*Ashhadu An la Ilaha Illa Llahu wa Ashhadu Anna Muhammadan ‘abduhu wa rasooluhu, Allahuma ‘jalniy minat-tawwabeen wa-j’alniy minal mutatahhireen* (I bear witness that none is worthy of worship except Allah, and I bear witness that Muhammad is His servant and Messenger. O Allah, make me one of the penitents and make me one of those who observe cleanliness)” the eight gates of the Paradise shall be opened for him and he will enter through whichever of them he wishes.⁽¹⁾

Likewise, when he makes the Ablution, his sins leave the washed or wiped body parts with the last drop of water. These are from the aspects of seeking forgiveness.

Similarly, among the means of gaining forgiveness are the five daily Prayers; one Friday Prayer to another expiates whatever sins come between as long as the Major sins are avoided, one Ramadan Fast to another atone for whatever comes between them in as much as the Major sins are avoided. Hence, the individual must hasten towards the means of forgiveness.

The second matter: “...and for Paradise as wide as the Heavens and the Earth”, this occurs by carrying out the orders. Meaning that, you should hasten towards the Paradise by working for it; and there is deed that leads to the Paradise except the righteous deeds. This is what guides towards entering the Paradise; so march forth towards it.

Thereafter, Allah– the Exalted – explained about the Paradise that its width is as that between the heavens and the earth. This demonstrates

1 Reported by At-Tirmidhee in its full form in the Book of Purification, Chapter on What is Recited After the Ablution; no. 5. The hadeeth is also reported by Muslim, the Book of Purification, Chapter of the Recommended Words of Remembrance to be Recited After the Ablution, without his saying: *Allaahuma ‘jalniy minat-tawwabeen wa-j’alniy minal mutatahhireen*; no. 234.

its wideness and vastness and its extent cannot be given except by Allah, the Mighty and Sublime. So, hasten towards this Paradise by observing righteous deeds that will guide you into it.

Then, Allah – the Mighty and Sublime – says, “...prepared for the pious ones” that is, made ready for them. Allah, the Mighty and Sublime prepared it for them, as in the *Hadeeth al-Qudsee*, “I prepared for my righteous slaves what an eye has never seen, nor an ear ever heard or has never struck a person’s heart.”

So, who are the pious? Allah - the Exalted - explained:

﴿ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ ﴾

These are the pious people: “*those who spend in prosperity and in adversity*”; that is, they give out their wealth “*in prosperity*” i.e., during comfort, affluence, happiness and delight “*and in adversity*” i.e., during period of difficulty and inconvenience.

However here, Allah – and free is He from all imperfections and Exalted is He - did not explain the quantity they give. He gave that in numerous other verses. He - the Exalted - says:

﴿ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْبَقِيَّةُ ﴾ (٢١٩)

“And they ask you what they ought to spend, say: “That which is left...” (al-Baqarah: 219)

Al-Afww (as it occurs in the Arabic text) means, whatever remains after your needs and exigencies are met; so give it out. He the Exalted also said:

﴿ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴾ (٦٧)

“...and those who when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).” (Al-Furqaan: 67)

Therefore, they hand out charity without being extravagant or stingy, they also give *al-Afww*; i.e., whatever remains after their needs and necessities are fulfilled.

“...those who repress anger” that is, those who restrain their rage

when they become intensely angry; they do not express it. They are rather patient during anger; they endure the restraint. Holding back during rage is one of the most difficult things upon the soul as the Prophet (ﷺ) said, "It is not the one able to throw others that is strong; the strong is the one who restrains himself during rage."⁽¹⁾

As-Sur'ah (as in the Arabic text) means, the one who throws down others; i.e., he beats them during wrestling; this is actually the strong. Rather, the strong person is the individual who holds back himself during anger. This is because when a person is angry, his soul becomes agitated, his jugulars puff and his eyes redden, he begins to desire revenge. However, if he restrains and calms down, that is one of the means of gaining entrance into the Paradise.

You should know that anger is a slit of fire the Devil hurls into the heart of the son of Adam whenever any disturbing thing happens. However, the Prophet (ﷺ) taught us what will extinguish this ember such as the individual's seeking refuge with Allah against Satan, the accursed. So, whenever he becomes angry – and the anger could overcome him – he should say; *Aoodhu billaahi minash-Shaytaan ir-Rajeem* (I seek refuge with Allah from the Devil, the accursed).⁽²⁾

Also, he should sit down if he is standing or lie down if he is sitting down.⁽³⁾ Meaning that, he should lower himself and bring it down. So, if he was standing, he should sit and if he was sitting, he should

1 Reported by Al-Bukhaari, the Book of Manners, the Chapter of Caution Against Anger, no. 6114, and Muslim, the Book of Benevolence and Relationship, Chapter of the One who Restrains Himself During Anger; no. 2609.

2 Based on the hadeeth of Sulayman bin Sard – may Allaah be pleased with him – who said, "Two men quarreled in the presence of the Prophet (ﷺ) while we were with him. One of them spoke harshly to his brother with annoyance and his eyes were red. Allah's Messenger (ﷺ) then said, 'I know a statement, if he were to say it, what he feels will go off him; were he to say: *Aoodhu billaahi minash Shaytaan ir-Rajeem* (meaning: I seek refuge with Allaah from the Shaytaan, the accursed).'" Reported by Al-Bukhaari, the Book of Manners, Chapter of being Cautious of Anger, no. 6115, and Muslim, Book of Benevolence and Relationship, Chapter on the One Who Restrains Himself During Anger; no. 2610.

3 Based on the hadeeth of Aboo Dharr Al-Gifaaree – may Allaah be pleased with him – who said, Allah's Messenger (ﷺ) said to us, "If anyone of you gets angry while standing, he should sit down; if the anger leaves him, (then good), otherwise, he should recline." Reported by Aboo Dawood, Book of Manners, Chapter of What is Said During Anger; no. 4782. It has a broken chain, but Ahmad reported it in a linked form.

recline. An alternative approach is for him to perform the Ablution;⁽¹⁾ by washing his four limbs – the face, the two hands, the head and the two feet, this will definitely extinguish the anger.

Therefore, whenever you get angry, follow this guidance from the Prophet (ﷺ) so that it dies out in you. How many a person have anger led to divorce his wife; many would affirm that, “I became angry with my wife and uttered the statement of divorce to her thrice.” Perhaps he may go angry and batter his children, breaks household equipment or tears his cloth and similar things that anger inflames. As such, Allah the Exalted said: “...those who repress anger.”

He praised them because they held back themselves during rage.

“...and those who pardon men”: that is, those who pardon people when they wrong them; whoever pardons and reconciles has his rewards with Allah. Here, Allah generally mentioned *al-Afw* (pardon) but explained it in His saying that:

﴿ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ ﴾

“...and whosoever pardons and makes reconciliation, his reward is with Allah.” (*Ash-Shoorah*: 40).

That is to say, pardon is not sufficient except when it comes along with reconciliation. Accordingly, if a person known for evil, rebellion, and transgression against Allah’s servants wrongs you, the best is for you not to pardon him. You should claim your right because his evil will increase if you pardon him.

But if the person who wronged you only commits little mistakes and wrong which will even happen rarely, then the best is to pardon. For instance, motor accidents that have become rampant nowadays; some people become hasty and forgive the offender, and this is not the best. The proper thing is to contemplate and think appropriately; Is this driver reckless, heedless and carefree about Allah’s slaves and the laws? You need not have mercy on such an individual; you should

1 Based on the hadeeth of Aboo Waail Al-Qaas who said, “We entered upon Urwah bin Muhammad As-Sa’de and a man spoke to him and annoyed him. He then stood up, and made the ablution and said, ‘Allah’s Messenger (ﷺ) said, ‘Anger is from the Satan, and the Satan is created from the fire; and the fire is extinguished with water. So, when anyone of gets angry, he should perform the Ablution.’” Reported by Aboo Dawood, Book of Manners, Chapter of What is said During Anger; no. 4784, and Ahmad in the *Musnad* (4/226).

rather demand your rights from him downright.

However, if the individual is known to be careful, righteous, hardly wronging the Allah's creatures and law abiding such that the incident only happened due to loss of concentration, then pardoning is better in this circumstance. This is because Allah – the Exalted - says: *“whoever forgives and makes reconciliation his reward is with Allah.”*

Therefore, due consideration must be given to reconciliation after granting pardon.

Then, Allah- the Exalted- says:

﴿ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾ ﴾

“Verily Allah loves the good doers.” (Al-Imraan: 133-134)

That Allah – and free is He from all imperfections – loves a servant is the goal of all and sundry; the aim of every believing person is that he is loved by Allah – the Mighty and Sublime – and that is based on Allah's saying:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ﴿٣١﴾ ﴾

“Say: ‘If you love Allah then follow me, Allah would love you...’” (Al-Imraan: 31)

He did not say: “Follow me that your statement may be accepted as true.” He rather left that and said, *“Allah will love you”* because the peak of all matters is that Allah – the Mighty and Sublime - should love you. I ask Allah to make you and me among His beloved ones.

As for the good-doers in His saying; *“and Allah loves the good doers”*, that refers to those who perfect their worship and extend good to the slaves of Allah.

The Messenger (ﷺ) elucidated the ranks of those who perfect their worship in his saying when Jibreel asked him about *Al-Ihsaan*. He said, *“...that you worship Allah as if you see Him, and if you do not see Him, He certainly sees you.”* That is, that you worship Allah- free is Allah from all imperfections and Exalted is He – consciously as if you are seeing your Lord, seeking access to Him. However, if you cannot (do this), then know that Allah sees you; give the worship fearfully and out of reverence; this rank is lower than the first.

The first rank: That you worship Allah, seeking Him, and out of love and longing for Him.

The second rank: That you worship Him to out of dread, fear and reverence.

As for being good to Allah's slaves: it implies interacting with them nicely; in speech, actions, spending, and preventing harm from them and similar things even speech. So you must relate with them in the most appropriate way. Allah - the Exalted - says:

﴿ وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ ﴾ (86)

"And when you are greeted with a greeting, greet in return with what is better or (at least) return equally." (an-Nisaa: 86)

Meaning that, if you cannot respond with something better, then it should not be any less than returning the greeting. Hence, many of the scholars hold that: If a person says, 'Assalamu alaykum wa rahmatullaahi', you should reply that, 'wa alaykum us-salaam wa rahmatullaahi' at least. If you add 'wabarakatuhu', this is the best since Allah - the Exalted - said, "...with what is better..." So, He mentioned the better thing first and then said "...or (at least) return equally."

Likewise, if a person extends the greeting of *salaam* to you with a clear loud voice, you must at least answer him with a clear loud voice. Many or some of the people, when you greet them with the *salaam*, they rather respond with their noses such that you only virtually hear them answering the greeting. This is wrong because it is contrary to how he greeted you. He greeted you clearly and you respond with your nose?! This is contrary to what Allah has enjoined.

Likewise being good in character such as helping the people and supporting them in their affairs; when you help a person, you have done well to him. Such assistance may be in terms of money, charity, gift and others; these are aspects of benevolence.

From the aspect of charitable acts is that: if you see your brother upon a sin, you should explain to him and forbid him from it; this is one of the greatest ways of being nice to him. The Prophet (ﷺ) said, "Help your brother if he is a wrongdoer or he is wronged." They (the companions) enquired, "O Messenger of Allah, we know the one who is wronged, how do we assist the wrongdoer?" He (ﷺ) answered,

“That you prevent him from doing wrong.”⁽¹⁾

Your curbing him from wrongdoing is assistance for him and benevolence towards him. The point here is that, it is necessary for you, when interacting with people, to always remember this verse: “and Allah loves those who do good”; so you would relate with them in the best way possible.

﴿ وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ
فَاسْتَغْفَرُوا لِذُنُوبِهِمْ ﴾

“And those who when they have committed Faahishah (great sins) or wrong themselves with evil remember Allah and ask forgiveness for their sins.” (Aal-Imraan: 135)

“And those who when they committed Faahishah”: Al-Faahishah (as it occurs in the Arabic text), are obscene sins; the grievous sins such as adultery, consuming alcohol, murder and similar other things. Whatever is obscene is Al-Faahishah.

“...or they wronged themselves”: with sins lesser than the Faahishah, “they remember Allah” that is, they remember His Greatness and punishment. Then, they also recall His mercy, His accepting repentance and its reward.

So, they call Allah to remembrance in two ways:

Firstly, from the aspects of greatness, punishment and magnificent dominion; so they become afraid, modest, seeking forgiveness.

Secondly, from the angle of mercy and acceptance of repentance; hence, they aspire to seek repentance and actually ask forgiveness from Allah, the Exalted. So, He – the Exalted – said, “...they remember Allah, and seek forgiveness for their sins.” Among the best formulas of seeking forgiveness is the Sayyid Al-Istigfaar (the Master Formulas for Asking for Forgiveness): *Allahuma anta rabbi laa ilaaha illaa anta khalaqtanee wa ana ‘abduka wa ana ala a’hdika wa wa’dika mastatahatu, a’oodhu bika min sharri ma sana’atu abu’u laka bi ni’mattika ‘alayya wa abu’u bidhanby fagfirly fa innahu la yagfirdhudhunuba illa anta”*

(Meaning: O Allah! You are my Lord no one deserves worship except You. You created me and I am your servant and on your covenant and on Your promise as I am capable of. I seek refuge with

1 Reported by Al-Bukhaari, the Book of Wrong-doings, Chapter on Help your Brother Whether He is the Oppressor or the Oppressed; no. 2443, 2444.

You from the evil of what I have done, I confess to You from the evil of what I have done, I acknowledge Your blessing on me and I confess my sin. Therefore forgive me, surely no one forgives sins but You).⁽¹⁾

Allah – the Exalted – says, “...and who forgives sins but Allah”: that is, no one forgives sins except Allah, the Mighty and Sublime. If the entire people, from its first to its last, the Jinns and the angels, were to come together to forgive you a single sin, they can never forgive you of it; no one forgives sins but Allah – the Mighty and Sublime.

Nonetheless, we ask Allah for forgiveness, for ourselves and our brothers who have preceded us in faith; but that it is in our capacity to forgive; no one forgives sins except Allah – the Mighty and Sublime.

He says: “...and they insist not on the (evil) they have done”: Meaning that, they would not persist on their sins and wrongdoings once they realize that it is a sin and wrongdoing. This shows that knowingly persisting (upon evil) is grievous even regarding the Minor sins. Hence, many scholars view that if the individual persists upon Minor sin it becomes Major.

An example of such is what some among the ignorant do nowadays by shaving the beard. You find them shaving the beard unremittingly thinking that it shows handsomeness. The fact remains that it is taint and repulsive because whatever results from sin is evil; it is rather ugly. Those who persist on these sins - even if they may be Minor sins - are really mistaken because by their indulging in them, they become Major – and the refuge is with Allah.

The individual becomes nonchalant when he repeats a bad thing. You find him standing in front of the mirror every day whenever he wants to leave for the malls or workplace; if he sees a single hair strand growing, he quickly gets rid of it - we ask Allah for wellbeing. Without doubt, this is sheer disobedience to the Messenger (ﷺ), and it is definitely feared for him that the Satan makes him drop gradually to worse sins.

Allah - the Exalted - says: “Those for who is forgiveness from their lord and paradise underneath which rivers flow and how great is the reward of the (good) doers.”

O Allah! Count us among these good doers and make that our reward, O Lord of the universe.

1 Reported by Al-Bukhaari, Book of Supplications, Chapter of the Best formula to Seek Forgiveness, no: (6306).

As for the Hadeeths:

HADEETH 87:

فَالأَوَّل: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ (ﷺ) قَالَ: «بَادِرُوا بِالْأَعْمَالِ فَتَنًا كَقَطْعِ اللَّيْلِ الْمُظْلَمِ يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبِيعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا» رَوَاهُ مُسْلِمٌ

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. A man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his Faith for worldly goods." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him- mentioned the report from Abu Hurayrah -may Allah be pleased with him- that the Prophet (ﷺ) said, "Be prompt in doing good deeds." *Baadiroo* (as it occurs in the Arabic texts) means *Asir'oo ilayhaa* (hasten towards it); that is, good deeds. The good deed is that built on two things: Sincerity to Allah and following the Messenger (ﷺ). This is the true essence of *Laa ilaaha illa Allah, wa anna Muhammadan Rasoolillah* (there is no deity worthy of worship except Allah, and that Muhammad is Allah's Messenger).

An action without sincerity of purpose is not a good deed. If a person stands up to pray showing off to the people with his Prayer, his deed will not be accepted even if he fulfills the conditions and observes the pillars, obligations, supererogatory acts and was tranquil during the Prayer, apparently perfecting it. It will not be accepted from him still because he mixed it with joining others with Allah in the worship. And whoever associates any partner with Allah, He will not accept his deeds as is contained in the authentic hadeeth reported from Abu Hurayrah - may Allah be pleased with him - that the Prophet (ﷺ) said, "Allah - the Exalted - says, 'I am the most sufficient from being joined with any partner in worship'"; that is, if anyone associates any

partner with me, I am in no need of his association, "...whoever does a deed associating any other with me, I will abandon him with His partner."⁽¹⁾

Likewise, if a person is sincere in his deeds but brings a newly-invented matter in it which the Prophet (ﷺ) did not legislate, his deeds shall not be accepted even if he is sincere; even if he weeps out of piety because the Prophet (ﷺ) described newly-invented matters in the people's religion as misguidance. He (ﷺ) said, "Verily every newly-invented act is innovation and every innovation is misguidance."⁽²⁾

Then he (ﷺ) said, "(before you are overtaken) by trials like the dark parts of the night." He (ﷺ) mentioned that there will be tribulations like the dark parts of the night - we seek refuge with Allah. That is, it will so depressingly dark, no light will be seen - and the refuge is with Allah. The individual will not understand towards where he heads; he will be so perplexed, not knowing any way out - I beseech Allah to protect you and us from all tribulations.

Some tribulations result from confusions, and others come from base desires. As for the trials from confusion, they are those consequent upon ignorance such as what comes from the people of Innovations, those who introduce newly invented matters that are not in Allah's legislations into their creed, sayings or actions. Hence, the individual may be tried - and the refuge is with Allah - and so, he strays from the truth because of ambiguities.

Likewise some result from dealing in doubtful transactions which are only clear to the well-grounded believer but which the misguided still finds confusing - and the refuge is with Allah. You find him engaging in clearly prohibited business transactions that would seem confusing to him because of the overwhelming evils in his heart - we ask Allah for wellbeing. As such, his evil deeds become fair seeming to him and he thinks they are proper. Regarding these people, Allah - the Exalted - says:

1 Reported by Muslim, Book of Asceticism, Chapter on Whoever Ascribes Partners in His Deeds; no. 2985.

2 Reported by Aboo Dawood, Book of the Sunnah, Chapter of Adhering to the Sunnah, no; 4607, and At-Tirmidhee, Book of Knowledge, Chapter on What is Reported About Adhering to the Sunnah and Abstaining from Innovations; no. 2676 and Ibn Maajah in the Introductory Notes, Chapter on Following the Sunnah and the Rightly Guided Caliphs; no. 42, and Ahmad in the Musnad (4/126, 127). At-Tirmidhee said: It is Hasan Saheeh.

﴿ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٤﴾ ﴾

“Say (O Muhammad): ‘Shall we tell you the greatest losers in respect of their deeds. Those whose efforts have been waste in this life while they thought that they were acquiring good by their deeds.’ (al-Kahf:103-4)

These are the losers - the refuge is with Allah.

Similarly, tribulations occur consequent upon base desires; that is to say, the individual would understand a thing to be prohibited but would not care because his soul encourages him to it and so, he commits the prohibition. Sometimes, he would know that a particular thing is obligatory but his soul inspires him to be lazy and he leaves off the obligation. This is the trial of base desires; the trials connected to wish and desires.

Among such trials – and in fact one of its greatest forms - is the trial of adultery and homosexuality - and the refuge is with Allah. This is one of the most harmful issues on this nation; the Prophet (ﷺ) said, “I have not left a trial more harmful to men than the women.”⁽¹⁾ He (ﷺ) also said, “Be cautious regarding the women; the first trial of the Children of Israa’eel was regarding the women.”⁽²⁾

Presently in our society, we have those who invite to this depravity through devious means - and the refuge is with Allah -; they employ appellations that do not indictate their views by way of achieving their goals like breaking the woman’s shield and leaving her house to compete with men in the workplaces. And evils and tribulations consequently spread from that. However, we ask Allah to place their plots on their necks and empower our rulers over them by distancing them from all means of evil and mischief in these lands. We ask Allah – and free is He from all imperfections and Exalted is He - to bless our

1 Reported by Al-Bukhaari, Book of Marriage, Chapter on What is Feared from the Negative Attitudes of Women; no. 5096, and Muslim, Book of the Mind-Softeners, Chapter on Majority of the Dwellers of the Paradise will be the Poor while Majority of the Dwellers of the Fire will be Women; no. 2740.

2 Reported by Muslim, Book of Mind-Softeners, Chapter on Majority of the Dwellers of the Paradise Will be the Poor and Majority of the Dwellers of the Fire Will be Women; no. 2742.

leaders with righteous advisers who will guide them to the truth and encourage them upon it.

The trials of the Children of Israaeel were from the women; and as such the worst of trials. There are some today devising all plans to throw away the woman's honour with a view to make her like a dummy, a thing of play, merely employed for lust and display for randy and debased men to take pleasure in! They look at her face every time – and the refuge is with Allah. However, by the power of Allah, the supplication of the Muslims will overwhelm and undermine them and bring them to their feet as losers. The Saudi women and the women in various lands of Islam shall remain with dignity and chastity where Allah –the Mighty and Sublime - has placed them.

In a nutshell, the Prophet (ﷺ) warned us against these trials that will be like the dark part of the night; a man would wake up a believer and turn disbeliever in the evening – and the refuge is with Allah. Within a day, he would apostate from Islam and go out of the religion. Likewise, he would be a believer in the evening and wake up a disbeliever - we ask Allah for wellbeing. Why?

“...he will sell his religion for worldly good”: Do not think that worldly benefit is limited to money. All worldly delights are transient; be it money, fame, leadership, women or others. Every worldly enjoyment is ephemeral as Allah – the Exalted - has said “... seeking the perishable things of this world.” (An-Nisaa: 94)

So all of what the world contains is trifling.

Those who would wake up as believers in the morning but become disbelievers in the evening or who will be believers in the evening but wake up as disbelievers will sell their faith for the vanities of the world - we ask Allah to save you and us from all trials.

My brothers, always seek Allah's protection from trials. How tremendously beneficial is what our Prophet ﷺ taught us when he said, “When anyone of you sits down to make the statements of testimony before ending the Prayer, he should seek refuge with Allah from four; he should say: I seek refuge with You from the torment of the Fire and from punishment of the grave and from the trials of life and death, and from the tribulations of the anti-christ.”⁽¹⁾

1 Reported by Muslim with this wording, Book of the Mosques, Chapter on What from which Refuge is Sought During the Prayer; no. 588.

We ask Allah to make you and us firm with the firm statement in the life of this world and the Hereafter.

HADEETH 88

الثَّانِي: عَنْ أَبِي سُرُوعَةَ - بِكَسْرِ السَّيْنِ الْمَهْمَلَةِ وَفَتْحِهَا - عَقْبَةَ بْنِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ وَرَاءَ النَّبِيِّ ﷺ بِالْمَدِينَةِ الْعَصْرَ، فَسَلَّمْتُ ثُمَّ قَامَ مُسْرِعًا فَتَخَطَّى رِقَابَ النَّاسِ إِلَى بَعْضِ حُجَرِ نِسَائِهِ، فَفَزِعَ النَّاسُ مِنْ سُرْعَتِهِ، فَخَرَجَ عَلَيْهِمْ، فَرَأَى أَنَّهُمْ قَدْ عَجَبُوا مِنْ سُرْعَتِهِ، قَالَ: «ذَكَرْتُ شَيْئًا مِنْ تَبْرِ عِنْدَنَا، فَكْرِهْتُ أَنْ يَحْبَسَنِي، فَأَمَرْتُ بِقِسْمَتِهِ» رواه البخاري

'Uqbah bin Al-Harith ؓ said: Once I performed the 'Asr prayer in Al-Madinah behind the Prophet ﷺ. He ﷺ got up quickly after finishing the prayer with Taslim, and stepping over the people, went to one of the rooms of his wives. The people were startled at his haste, and when he came out and saw their astonishment at his urgency he said, "I recalled that there was left with me some gold which was meant for charity; I did not like to keep it any longer, so I gave orders that it should be distributed." [Al-Bukhari]

COMMENTARY

The author - may Allah shower blessings on him - cited what he reported from Uqbah bin Al-Haarith - may Allah be pleased with him - that he (Uqbah) observed the 'Asr Prayer with the Prophet (ﷺ) one day. Thereafter, the Prophet (ﷺ) stood up hurriedly overstepping the people's necks towards the room of one of his wives. Then, he (ﷺ) came out afterwards and saw that people were amazed at what happened.

Therefore, the Prophet (ﷺ) explained the reason to them that, "I recalled that there was some gold left with me meant for charity." That is, which should have been shared out, "I dislike that it holds me

back, so I gave orders that it should be distributed.”

This hadeeth contains evidence to hasten to perform good deeds and that one should not slack in doing so since one knows not when death will overtake him making him become unable to carry out the noble deeds. It is important for the individual clever; working towards what comes after death and not becoming neglectful. Therefore, if one is always swift regarding his worldly affairs, making use of the opportunities, it is obligatory for him to do same regarding affairs of his hereafter and even more. Allah – Blessed is He and Exalted – says:

﴿ بَلْ تُوْذِرُوْنَ الْحَيٰوةَ الدُّنْيَا ۝ وَالْآخِرَةَ خَيْرٌ وَّاَتَقَى ۝ اِنَّ هٰذَا لَفِي الصُّحُفِ
الْاُولٰٓئِ ۝ صُحُفِ اِبْرٰهِيْمَ وَمُوْسٰى ۝ ﴾

“Nay, you prefer the life of this world. Although the Hereafter is better and more lasting. Verily, this is in the former Scriptures. The scriptures of Ibraheem and Musa” [al-A’laa: 16-19].

This hadeeth contains evidence that the Messenger of Allah (ﷺ) was the quickest of the people to perform good deeds. And that he (ﷺ) needed to carry out good deeds like others too. Hence, when he (ﷺ) said, “No one will enter the Paradise by his acts (alone)”, they (i.e., the companions) enquired; “Not even you?” to which he said, “Likewise me, except Allah will overwhelm me with His Mercy.”⁽¹⁾ And this was the Prophet (ﷺ).

Similarly, the hadeeth contains proof for the permissibility of overstepping the necks of people after concluding the Prayers; particularly if such occurs out of necessity. This is because after ending the Prayers the people do not need to remain in their places; in fact, they can leave. Contrariwise, it is prohibited to overstep the people’s neck before the Prayer because it hurts the people. For this reason, the Prophet (ﷺ) halted his sermon during a Friday Prayer when he saw a man stepping on people’s necks. He (ﷺ) told him, “Sit down! You have caused hurt.”⁽²⁾

- 1 Reported by Al-Bukhaari, Book of Mind-Softeners, Chapter on the Intention and Steadfastness upon Good Deeds; no. 6463, and Muslim, Book on Description of the Day of Judgment, Chapter on No one will enter the Paradise by his Actions (alone); no. 2816.
- 2 Reported by Aboo Daawood, Book of Prayer, Chapter on Stepping over the Necks of the People on Friday; no. 1118, and An-Nasaabee, Book of the Friday

Among the points of benefit in the hadeeth is that the Messenger of Allah (ﷺ) was like other human beings; he would be overtaken by forgetfulness; he could forget as others forget too. Hence, if he – ﷺ - could forget something he knew previously, then it is with a greater reason that he may not know some things at some times. Allah – the Mighty and Sublime - said to him:

﴿ 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 the treasures of Allah, nor (that) I know the Unseen, nor I tell you that I am an angel...’ (Al-An’ am: 50)

Thus, Allah – the Exalted - commanded him to announce to the chiefs that the treasures of Allah were not with him, he does not have the knowledge of the Unseen, and he – ﷺ - is not an angel.

This blocks the path in the face of those who turn to the Prophet (ﷺ) for their needs and during misfortunes, calling unto him. Those are rather his enemies, not his allies, because had he –alayhi salaam was-salaam - been alive, he would have asked them to repent. If they accept and repent, (that is good); else, he would have had them killed because they are polytheists. It is not permissible for a person to supplicate to any other than Allah – the Mighty and Sublime -; neither an angel close to Allah nor a Prophet sent by Him. More so, he – aayhi salaam was-salaam – was sent to safeguard *Tawheed* (singling Allah for worship) and establish worship for Allah alone.

So, the Prophet (ﷺ) knows not the Unseen, he would forget what he previously knew. Similarly, he was in need of food, drink, clothing and guarding against the enemies. He would wore two amours during the Battle of Uhud to prevent attack (from arrows and spears). He (ﷺ) was like other humans; all attributes of humans apply to him ﷺ. Allah the Exalted - said to him:

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَحْدٌ ﴾

Prayer, Chapter on Prohibition of Stepping over the Necks of People; no. 1399 and Ibn Hibban in his *Saheeh* no; (572 - *Mawaarid*).

“Say: ‘Verily I am a mortal like you, it has been revealed to me that your God is One.’” (al-Kahf: 110).

Consider his attribute of being a mortal; even if he does not say “... *like you*”, it would have sufficed; that it to say, if He – the Exalted – had only said, “I am a mortal”, we would deduce clearly that he is a human being like (other) humans. Nevertheless, He – the Mighty and Sublime – added, “...*like you*”; “I am not different from you in any way except for the revelation”: “...*it has been revealed to me that your God is One*”...till the end of the verse.

The hadeeth contains evidence as well for the seriousness and importance of (keeping) trust and that it may confine the individual if he does not discharge it promptly. Hence, he (ﷺ) said, “I dislike that it holds me back.” If this is regarding trust, the something applies regarding debts. It is incumbent on the individual to hasten towards settling his debt when due. However, there is no blame if he delays it as the creditor permits him. But if he does not agree to that with him, then it is necessary for him to hasten its payment.

In fact the scholars - may Allah have mercy on them - say, “The obligation of going for the Hajj is removed from the debtor until he offsets his debt because being indebted is serious.” Before Allah granted him victories, the Prophet (ﷺ) would enquire whenever a corpse was brought to him, “Is he indebted?” If they say, “No”, he would proceed to perform the funeral Prayer. Conversely, if they say, “Yes”, he would ask, “Does he have anyone to settle it?” If they replied in the affirmative, he would proceed to perform the funeral Prayer. But if they replied in the negative, he would move backwards and avoid the Prayer; he refrained from observing the funeral Prayer over the dead if he was indebted.

One day, the corpse of an Ansaar man was brought to him that he may observe the funeral Prayer over it. He made a short movement and then asked, “Is he indebted?” They answered, “Yes, O Messenger of Allah, he has three dinars on him, but he has no guarantor.” Consequently, he refrained and said, “Pray over your companion.” Bewildered, their countenances changed; why would the Prophet (ﷺ) avoid observing the Prayer over him?! Abu Qataadah - may Allah be pleased with him - then came forward and said, “O Messenger of Allah, I take responsibility of his debt.” Thereupon, the Prophet – ﷺ –

then moved proceeded and observed the Prayer.⁽¹⁾

Unfortunately, nowadays you find many indebted having the capability to settle it, but they begin to procrastinate - and the refuge is with Allah. It has been reported from the Prophet (ﷺ) that he said: "The rich person's delay to settle his debt is injustice."⁽²⁾

You should understand that debt is not as the people think, that it is to collect a commodity for a price higher than its normal price. Debt is any established liability- this is debt. This includes credit purchase, house rent, car hire; anything that is against your person is a debt. It is obligatory for you to hasten to settle it immediately.

Among the lessons in the hadeeth is that it is allowed to delegate something the individual wants to hand out. As such, he said, "I commanded that it should be distributed." So, he (ﷺ) ordered that it be shared out. Such delegation is permitted in any transaction that accommodates representation among the rights of Allah such as Hajj, handing out the Zakat, and rights of people like buying and selling, mortgaging and similar others.

The summary of this hadeeth is: Hastening to carry out good deeds and not slackening regarding it. You should understand that if you make yourself get used to tardiness, it becomes a trait. On the other hand, if you train yourself towards hastening to good and being firm in that, would also become part of you.

I pray to Allah to aid you and me on His remembrance, being thankful to Him, and on worshipping Him in the most pleasant manner.

HADEETH 89

الثَّالِثُ: عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ (ﷺ) يَوْمَ أُحُدٍ:
أَرَأَيْتَ إِنْ قُتِلْتُ فَأَيَّنَ أَنَا؟ قَالَ: «فِي الْجَنَّةِ» فَأَلْقَى تَمْرَاتٍ كُنَّ فِي يَدِهِ،
ثُمَّ قَاتَلَ حَتَّى قُتِلَ. مَتَّفَقٌ عَلَيْهِ

1 Reported by Al-Bukhaari, Book of Debt Transfer, Chapter on Transfer of the Deceased's Debt is Permissible; no. 2289.

2 Reported by Al-Bukhaari, Book of Debt Transfer, Chapter on Debt Transfer; Can one renege on Debt Transfer? No; 2287, and Muslim, Book of Shared-Cropping, Chapter on Prohibition of the Rich Delaying Debt Settlement; no. 1564.

Jabir ؓ reported: A man, said to the Prophet ﷺ during the battle of Uhud: "Tell me where I shall be if I am killed." When he (ﷺ) replied that he would be in Jannah, the man threw away some dates which he had in his hand and fought until he was killed.
[Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - mentioned regarding what he narrated from Jabir bin Abdullah (may Allah be pleased with him and his father) that a man asked the Prophet (ﷺ) on the day of Uhud, "O Messenger of Allah, tell me where I shall be if I fight until I am killed." The Prophet (ﷺ) replied that, "you will enter Paradise." The man then threw away the dry dates with him and marched forth to fight (in the battle) until he was killed - may Allah be pleased with him.

This is evidence regarding the companions' hastening towards righteous deeds - may Allah be pleased with them all - and that they would not slacken in that respect; that is their attitude and for that reason, they were honored in this world and in the hereafter.

In a similar circumstance, the Prophet (ﷺ) once admonished the people on the day of a Festival and then went and gave a sermon to the women too. He (ﷺ) charged them to give out charity, and so, they began to give out their necklaces and rings, dropping them into Bilaal's cloth who was gathering them for the Prophet (ﷺ).⁽¹⁾ They - may Allah be pleased with them - did not tarry in giving out in charity; they even gave out their jewelries.

This hadeeth of Jabir (may Allah be pleased with him) includes lessons such as: that whoever is killed in the path of Allah will certainly enter Paradise. But who is he that is killed in the path of Allah? The person who is killed in the path of Allah - the Mighty and Sublime - is the individual who fights so that Allah's Word is supreme. He does not fight because of sentiment, bravery, or show-off; he only fights so that Allah's Word reigns supreme. As for those who fight

1 Reported by Al-Bukhaari, Book of Zakaah, Chapter on Encouragement Towards Giving Charity and Interceding About it; no. 1431, and Muslim, Book of The Two 'Eeds, Chapter on Matters Regarding the 'Eed Prayer; no. 884.

based on sentiment, such as those who fight for the Arab Nationalism, these are not martyrs. This is because fighting for Arab Nationalism is not in the path of Allah; it is rather for mere sentiment.

Likewise the person who fights to show bravery; that is to say, his bravery is his motivation for the battle. And in most cases, an individual would want to exhibit a quality he has. If such an individual is killed, it is also not in the path of Allah!

In the same vein, whoever fights to show-off - and the refuge is with Allah -; just for his rank to be noticed, that he should be seen to be fighting the enemies, the non-Muslims; such not in the path of Allah - the Exalted. The Prophet (ﷺ) was asked regarding a man who fights out of sentiments, and another, who fights to show bravery, and another who fights to attract attention; who among them has fights in Allah's cause? The Prophet (ﷺ) replied, "Whoever is fights to make Allah's Word supreme is indeed in the path of Allah."⁽¹⁾

This indicates the Companions' zeal regarding the matters of knowledge - may Allah be pleased with them all -. Because this man asked the Prophet (ﷺ) and that is their line of conduct. They never left any opportunity to waste; they asked the Prophet (ﷺ); they benefitted from that in terms of knowledge and deeds. Allah could favour the individual with wide knowledge of Islamic legislations. If he acts based on it, that is another favour. This was the way of the Companions - may Allah be pleased with them.

They would ask the Prophet (ﷺ) about the rulings of the *Sharee'ah* in order to follow it unlike what many do today. They simply ask questions about the legislations of the *Sharee'ah* but abandon them after knowing them; they throw them behind their backs as if they had only sought theoretical knowledge. This, in reality, is manifest loss because the ignorant is better than whoever leaves acting upon knowledge after acquiring it.

If someone says: If we see men fighting and saying, "We are fighting for Islam, in defense of Islam", then one of them was killed; can we

1 Reported by Al-Bukhaari, Book of Jihad, Chapter on the One who is Killed to make Allah's Word Supreme; no: 2810, and Muslim, Book of Leadership, Chapter on The One Killed to Make Allah's Word Supreme is in The Path of Allah; no. 1904.

affirm that he is a martyr? The answer is: No; we do not testify that he is a martyr because the Prophet (ﷺ) had said, “There is not anyone hurt in the path of Allah - and Allah alone knows who is indeed hurt in His path - except that such will come on the Day of Resurrection while his injury oozes out blood; the colour will be bloody and the smell of musk.”⁽¹⁾

His saying, “and Allah alone knows who is indeed hurt in His Path” points to the fact that the matter is tied to the intention which is unknown to us but known to Allah alone.

One day Umar - may Allah be pleased with him - gave a sermon and said, “O people, you do say so-and-so is a martyr while it is possible that he had loaded his mount from something he stole.” Meaning that, he could have gotten his provisions for the battle from unshared stolen booty; so do not say that. You should rather say, “Whoever is killed in the path of Allah is the martyr”; do not certify any particular individual except those particularly affirmed by the Prophet (ﷺ). You should rather give a general statement; say, “Whoever is killed in Allah’s path is a martyr”, “we hope he’ll be among the martyrs” and similar other statements.

Allah alone grants success.

HADEETH 90

الرَّابِعُ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ (ﷺ)، فَقَالَ يَا رَسُولَ اللَّهِ! أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ قَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَاحِبٌ سَاحِحٌ تَخْشَى الْفَقْرَ، وَتَأْمُلُ الْغِنَى، وَلَا تُمَهِّلَ حَتَّى إِذَا بَلَغَتِ الْحُلُقُومَ. قُلْتَ: لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا، وَقَدْ كَانَ لِفُلَانٍ كَذَا» مَتَّفِقٌ عَلَيْهِ

Abu Hurairah ؓ said: There came a man to the Prophet ﷺ and said, “O Messenger of Allah, which charity is the most rewardable?” He ﷺ said, “That you should give charity (in a

1 Reported by Al-Bukhaari, Book of Jihad, Chapter on The One who Goes Out for Allah’s Sake; no. 2803, and Muslim, Book of Leadership, Chapter of Virtues of Jihad and Going Out for Allah’s Sake; no. 1876.

state when you are) healthy and stingy and fear poverty, hoping to become rich (charity in such a state of health and mind is the best). And you must not defer (charity to such a length) that you are about to die and would be saying: 'This is for so-and-so, and this for so-and-so.' Lo! It has already come into (the possession of) so-and-so. [Al-Bukhari and Muslim]

COMMENTARY

The author has mentioned this hadeeth - may Allah shower blessings on him - under the section of Hastening to Doing Good Deeds and Not Wavering When He Commences It. This man asked the Prophet (ﷺ) which charity is the most rewarding. However, he was not asking which charity was the best in its type or quantity, he was rather asking about the best time to give charity. Therefore, he (ﷺ) said to him, **“That you give charity while you are healthy and desirous.”** That is, having sound body and mind because when the individual is healthy, he would be parsimonious with money because he would be hopeful of existence and fearful of poverty. Conversely, when he is sick, the world becomes immaterial to him, counting for nothing and so, giving out in charity becomes easy for him.

He (ﷺ) said, **“That you give charity while healthy and desirous, hoping remain alive and fearing poverty”**, and in another narration: **“(when) you fear poverty and hope to become rich.”** Nonetheless, the first version is better. His saying, **“(when you) hope to be alive”** means, because you have sound health, hoping to remain alive and live long. The healthy person does not really expect death even though death could suddenly overcome a person. Contrary to the sick who would feel he may soon die.

His saying: **“...(when you) fear poverty”**: that is to say, because of your long life. The individual fears poverty when he lives long since what he has essentially gets exhausted. Therefore, this is the best thing to do; give charity while in sound state of health and desirous.

“...so do not slacken”: meaning, do not abandon giving out charity **“until the veins reach their limit, and you then say, ‘such-and-such is for so-and-so and such-and-such is for so-and-so.’** That is to say,

do not relax or delay handing out charity till the time death comes upon you, when your soul reaches the throat, and realizing that you are leaving this world, "...and you then say, 'such-and-such is for so-and-so...'" Meaning, the charity; and "...such-and-such belongs to so-and-so." Meaning that the wealth itself had been been for others, "... for so-and-so" refers to your heirs. Because when an individual passes away, his ownership of the possessions becomes transferred such that he has nothing.

So, this hadeeth contains evidence that the individual should hasten to give charity before death overtakes him, and that it is less virtuous for him to begin to hand out his possessions during his last moments than if he gave them out while sound and equally desirous of them.

It is also evidence that if a dying person speaks in his last moments; his words are reckoned with as long as mental retardation has not affected him. But if he becomes not knowing what he says then his words don't count according to his saying – peace and blessings be upon him -, "until the soul reaches the throat, and you then say, 'such-and-such is for so-and-so and such-and-such is for so-and-so.'"

The hadeeth is proof also that the soul starts leaving the body from the lower parts of the body; it ascends until it gets to the upper parts, and it will be taken from there. So, the Messenger of Allah (ﷺ) said regarding that, "until the soul reaches the throat" like Allah's saying:

﴿ فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾ ﴾

"And when the soul reaches the throat. And you at the moment are looking on..." (al-Waaqiah: 83 – 84)

Hence, the first part from where life leaves humans is his lower areas; and the soul goes out by ascending the body until it reaches the throat. Then, the Angel of Death takes it.

We ask Allah, the Exalted, to grant you and us a good and blissful end.

Allah alone grants success.

HADEETH 91

الخَامِسُ: عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ (ﷺ) أَخَذَ سَيْفًا

يَوْمَ أُحُدٍ فَقَالَ: «مَنْ يَأْخُذُ مِنِّي هَذَا؟ فَبَسَطُوا أَيْدِيَهُمْ، كُلُّ إِنْسَانٍ مِنْهُمْ يَقُولُ: أَنَا أَنَا. قَالَ: «فَمَنْ يَأْخُذُهُ بِحَقِّهِ؟» فَأَحْجَمَ الْقَوْمُ، فَقَالَ أَبُو دُجَانَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَا أَخُذُهُ بِحَقِّهِ، فَأَخَذَهُ فَقَلَقَ بِهِ هَامَ الْمُشْرِكِينَ. رواه مسلم.

Anas ؓ said: Messenger of Allah ﷺ took up a sword on the day of the battle of Uhud and said, "Who will take this sword from me?" Everyone stretched forth his hand saying: "I will take it; I will take it." He (the Prophet ﷺ) said, "Who will take it with its full responsibility (i.e., to use it to fight Allah's enemies with it)?" The Companions hesitated. Abu Dujanah ؓ said: "I shall take it;" and with it he cracked the skulls of the pagans. [Muslim]

COMMENTARY

In this hadeeth, Anas - may Allah be pleased with him - said: Allah's Messenger (ﷺ) was at the Battle of Uhud. The Battle of Uhud was one of the great battles the Messenger of Allah (ﷺ) personally fought. Uhud is a mountain near Madeenah. The reason for the battle was that after the Quraysh people suffered the loss of their leaders and elders at Badr, they wanted a revenge against the Prophet (ﷺ). So, they headed for Madeenah intending to fight Allah's Messenger (ﷺ). When he heard of their advancement, the Prophet (ﷺ) consulted his companions. Some suggested remaining in Madeenah; that if the enemies entered Madeenah it would be possible to shoot arrows at them while they (i.e., the Muslims) would be secured in their houses.

Others, especially the youth among them and those who were not present at the Battle of Badr, advised that the Muslims should march forth against them. Then, the Prophet (ﷺ) entered his house and wore his armour. He then came out and ordered that the Muslims should march forth against them at Uhud. So, the armies met at Uhud.

The Prophet (ﷺ) arranged his companions strategically in rows, in the best manner. He placed some skilled archers - fifty men - on the mountainside and appointed Abdullah bin Jubayr - may Allah be

pleased with him - as their leader and instructed them that, “do not leave your position; stay in your places whether the battle is in our favour or against us.”

When both armies met, the disbelievers were routed and they took to their heels and the Muslims began to gather the booties. Thereupon, the archers on the mountain said, “Come down, so that we can partake in gathering the booties.” However, their leader reminded them of the Prophet’s instruction that they should remain in their places irrespective of the Muslims winning or otherwise. But in their views, the order had lapsed because the disbelievers were fleeing and only a few amongs them remained.

When the Quraysh equestrians saw that the mountain position was now free of the archers, they pounced on the Muslims from the rear and mingled with them and what transpired followed by the leave of Allah, the All-Powerful and the All-Wise. Seventy Muslims were martyred among whom was Hamzah bin AbdulMuttalib, the uncle of Allah’s Messenger (may Allah be pleased with him), the Lion of Allah and His Messenger (ﷺ).

When the Muslims were struck with this great misfortune, some said, “How could we have been defeated while the Messenger of Allah (ﷺ) was with us and we are the army of Allah, and more so, those (i.e., the disbelievers) only had the devils with them and are even his soldiers?!” Allah – the Exalted - then replied them by saying,

﴿ اَوْلَمَّا اَصَابَتْكُمْ مُصِيبَةٌ قَدْ اَصَبْتُمْ وَّشَآئِهَا قُلْتُمْ اَنَّى هٰذَا قُلْ هُوَ مِنْ
عِنْدِ اَنْفُسِكُمْ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٦٥﴾ ﴾

“(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: ‘From where does this come to us?’ say to them, ‘It is from yourselves (because of your evil deeds)’...” (Aal-Imran: 165)

You are the causes (of the disaster) because you disobeyed as Allah the Exalted said,

﴿ حَتّٰى اِذَا قُتِلْتُمْ وَتَنَزَعْتُمْ فِي الْاَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا
اَرْسَلَكُمْ مَا تُحِبُّوْنَ ؕ ﴿١٦٦﴾ ﴾

“...until (the moment) you lost your courage and fell into disputing about the order, and you disobeyed after He showed you (of the booty) which you love” (Aal-Imran: 152)

That is, what you detested then occurred.

What happened actually did occur for an important lesson Allah – the Exalted mentioned it in *Soorat Aal-Imraan* and the reputable scholar, Ibn Qayyim - may Allah shower blessings on him - excellently discussed the great lessons from this battle, the like of which I have not seen, in his book *Zaad ul-Ma'aad*.

Briefly, the Prophet (ﷺ) took a sword and asked his companions, “Who will take this sword from me?” They all answered, “We will”, raising and extending their hands, saying, “I”. He then said, “Who will take it by its right?” Then the people withdrew because they did not know what its right is. They also feared that its right might be too great for them to fulfill; they were afraid they might be unable to discharge it such that they would have collected the sword from Allah’s Messenger under a pledge, and would then be unable to fulfill it.

Nevertheless, Allah –the Exalted - guided Abu Dujaanah - may Allah be pleased with him - who said, “I will take it by its right.” So he took it by its right, which was fighting with it until it breaks. Abu Dujaanah - may Allah be pleased with him - took it by its right; he fought and cracked the heads of the polytheists with it.

This contains proof that it necessary to hasten towards good deeds and that one should not hold back. He should rather seek the help of Allah – the Mighty and Sublime -; and when one seeks Allah’s Help and thinks well of Him, Allah the Exalted will assist him.

Many engage in numerous acts of worship, or regard them as great, but later relapse. However, it should be said to such a person, “Seek Allah’s aid and rely on Him.” When you do this, and you act upon what pleases Him – the Mighty and Exalted - then glad tidings to you. This is because Allah – the Exalted - shall aid you just as He has said,

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

“Whoever relies on Allah, He would be sufficient for such...” (at-Talaaq: 3)

Among the points of benefit here is the Prophet’s excellent guidance

for his nation; he did not specify any person to collect the sword. He – peace and blessings be upon him - rather made the affair open to everyone. This is how whomever Allah has placed in a position of authority should do because if he favours someone or behaves as such, division may set in among the people which will affect the entire community.

All the same, if a man is to be preferred for a special quality not found in others, then individual may single him out and explain to the rest of the community that he singled him out for such-and-such quality scarce among the people. Then there is no blame in that.

Allah alone grants success.

HADEETH 92

السَّادِسُ: عَنِ الزُّبَيْرِ بْنِ عَدِيِّ قَالَ: أَتَيْنَا أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ فَشَكَّوْنَا إِلَيْهِ مَا تَلَقَى مِنَ الْحَجَّاجِ. فَقَالَ: «اصْبِرُوا فَإِنَّهُ لَا يَأْتِي عَلَيْكُمْ زَمَانٌ إِلَّا وَالَّذِي بَعْدَهُ شَرٌّ مِنْهُ حَتَّى تَلْقَوْا رَبَّكُمْ» سَمِعْتُهُ مِنْ نَبِيِّكُمْ (ﷺ). رواه البخاري .

Az-Zubair bin 'Adi said: We went to Anas bin Malik ﷺ and complained to him of suffering at the hands of Al-Hajjaj. He replied: "Show endurance, for no time will come but will be followed by one worse (than the present one) till you meet your Rubb . I heard this from your Prophet ﷺ." [Al-Bukhari]

COMMENTARY

The author - may Allah shower blessings on him - said regarding what he narrated from Zubayr bin Adiy - may Allah shower blessings on him –that: they came to Anas bin Maalik (may Allah be pleased with him), the attendant of the Prophet (ﷺ). Anas – may Allah be pleased with him - lived long, remaining alive until around 90 A.H. which witnessed some trials and tribulations.

Therefore, they came to him complaining of what they were facing

from Hajjaaj bin Yoosuf ath-Thaqafi, one of the governors of the Umayyad rulers. He was known for tyranny and butchery; he was obdurate and a despot – and the refuge is with Allah. He was the one who laid siege on Makkah while fighting Abdullah bin Zubayr, may Allah be pleased with him. He shelled the Ka'abah with ballistas until he destroyed it downright or a part of it: he really harmed people.

So, they came to Anas bin Maalik - may Allah be pleased with him - complaining to him. Anas said to them, “Be patient”; he directed them to be patient concerning the tyranny of the leaders. This is because the leaders, at times, are empowered over the people because of the unjust attitudes of the people themselves, as Allah – the Exalted - has said:

﴿ وَكَذَلِكَ نُؤَيِّبُ بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴾

“And thus We do make the Zaalimuun (polytheists and wrong doers) Awliyah (supporters and helpers) of one another because of that which they used to earn...” (Al-An'aam: 129)

When you see the leaders persecuting people regarding their wealth or bodies, or preventing them from calling to the path of Allah – the Exalted - or similar matters, ponder on the condition of the people and you will discover that the sources of their trial are the people themselves. They are the ones who have strayed, so Allah placed such leaders in authority over them.

It occurs in a saying - not a hadeeth – that, “As you are, so will you be given rulers.”

It was said that one of the rulers of the Umayyad Dynasty - I think it was Abdul-Malik bin Marwaan - gathered the prominent people when he heard that people were complaining about the regime. He assembled them and asked, “O you people, do you want us to be like Abu Bakr and Umar to you?” The people answered, “Yes, we want that.” He then said, “Then, be like the people Abu Bakr and Umar ruled over and then we will be like Abu Bakr and Umar to you.” That is to say, the people are upon the ways of their leaders. When leaders subjugate the populace, in most cases, it is due to people's own deeds.

One of the Kharijites once approached Alee bin Abee Taalib - may Allah be pleased with him - and said, “What is wrong with people that they criticize you and they did not criticize Abu Bakr and Umar?” He replied, “That is because the men at the time of Abu Bakr and Umar

were me and people like me, and the men at my own time are you and people like you.” That is, when people are unjust, unjust leaders are made to rule over them.

For this reason, Anas – may Allah be pleased with him - admonished, “Be patient.” This is essential; it is compulsory for a person to be patient, there is always a solution for every difficulty. Never think things will always come easy; sometimes, evil may come out of the blues in a surge, but it will never overpower good. However, it is incumbent on us to be patient and handle the issues with wisdom. We should not surrender or be rash; we should deal with the issues with wisdom, patience, and caution.

Allah – the Exalted – says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ

تَفْلِحُونَ ﴿٢٠٠﴾

“O you who believe! Endure and be more patient, enjoin patience and guard your territory [namely your duties to your Creator], and fear Allah so that you may be successful.” (Aal-Imran: 200)

Therefore, if you want success, these are the causes and means; four things:

“Endure and be more patient, enjoin patience and guard your territory [namely your duties to your Creator], and fear Allah so that you may be successful.”

Anas bin Maalik (may Allah be please with him) then said, “A time will not come upon the people except that the one after it will be worse until you meet your Lord; I heard it from your Prophet, Muhammud (ﷺ).” Meaning that, the Prophet (ﷺ) said that, “A time will not come upon the people except that the one after it will be worse.” Worse is concerning the religion. This evil is not an all-encompassing evil; it could be evil in some situations and good in others and so on.

Nonetheless, every time people increase in opulence, each time they gain more wealth; they become exposed to evils. Opulence destroys man because when he looks at his affluence and luxury his body enjoys, he becomes unmindful of the pleasures of his heart. His greatest concerns become bringing delight to the body whose end is

to the worms and malodorous odour.

This is serious trial; this had harmed the people today. You will hardly find anyone (today) except that he says, "What about our mansion?" "How about our car?" "What about our interior decor?" "How is our food?" Even those who are involved in studying and teaching; some of them study to attain status or positions that will make them obtain worldly comfort as if man was not created for a greater purpose! Moreover, this world and its pleasure are only means; we ask Allah to make you and us employ it as a means.

In synopsis, *Shaykh al-Islam* Ibn Taymiyyah - may Allah shower blessings on him - said, "It is incumbent on the individual to employ wealth as the donkey is used as a ride and the toilet for passing excreta." These are those who truly people recognize wealth and its limitations. Therefore, do not make wealth your greatest concern; get on the back of your wealth otherwise, it will straddle you and this world will become your utmost concern.

Hence, we say, every time worldly pleasures are opened up to a people and they hanker after it, they lose from the matters of the hereafter in proportion of what they got from the world. The Prophet (ﷺ) said, "By Allah, it is not poverty that I fear for you." That is, I do not fear poverty for you, you will soon attain worldly pleasures. "I rather fear that the worldly gains are showered upon you as it was showered upon those before you; and you will begin to hanker after it as they did hanker after it; and it will then destroy you as it destroyed them."⁽¹⁾

The Messenger (ﷺ) has indeed spoken the truth. This is what destroyed people today; rivalry regarding worldly affairs and their living as if they were created just for the worldly pleasures and not the pleasures created for them. So they get busy with what is created for them away from the purpose of their own creation; and that is tump over - we ask Allah for wellbeing.

This hadeeth covers the obligation of being patient with the rulers even if they oppress and transgress because you will soon stand with them without distinction before the King of kings; you will soon be

1 Reported by Al-Bukhaari, Book of Expeditions, Chapter no. 12; no. 4015, and Muslim, Book of Ascetics, Chapter on "This world is a prison to the believer and a paradise for the unbeliever"; no. 2961.

their litigant on the Day of Resurrection if they had oppressed you. Do not think that the persecutions people perpetrate on the earth away without recompense; the rights of the creature shall necessarily be avenged on the Day of Resurrection! Therefore, you will stand along with them before Allah – the Mighty and Sublime -, and He will judge between you justly.

So be patient and hope for relief so that you can achieve rest of mind and steadfastness. Anticipating relief is itself worship; you worship Allah therewith. Moreover, when you hope for a relief from Allah, the Prophet (ﷺ) said, “And know that certainly, success comes with patience, and relief comes after difficulties and that with every difficulty is ease.”⁽¹⁾

This contains warning about bad times; that the times change, altering to become worse. The Prophet (ﷺ) once said to his companions, “Whoever lives long among you will see a lot of differences.”⁽²⁾ I think that we – and our lifespan is shorter compared to those before us – are seeing serious differences. We have seen numerous differences during the yesteryears and present.

Someone I trust once told me that in this mosque – the central mosque – in the past, the first row gets filled up for the Fajr Prayer even before the call-to-prayer. The people used to come to the mosque to observe the late-night supererogatory Prayers. But where are those observing the late-night Prayers today except as Allah Wills? Few things have changed; you will find one of them as the Prophet (ﷺ) described, “...like a bird that leaves its nest hungry in the morning and returns in the evening filled.”⁽³⁾ When he wakes in the morning he would say, “O Allah! Provide for me”; his heart would be connected Allah – the Mighty and Sublime - and Allah provides for him. Conversely, majority of people today are neglectful of this, they rely on other than Allah, and whoever relies on something will be left

1 Reported by Ahmad in the *Musnad* (1/307).

2 Reported by Aboo Daawood, Book of *Sunnah*, Chapter on Adhering to the *Sunnah*; no. 4607, At-Tirmidhee, Book of Knowledge, Chapter on What is Reported on Holding on to the *Sunnah* and Avoiding Innovations; no. 2676 and Ibn Maajah in the Introductory Notes, Chapter on Following the Ways of the Rightly-Guided Caliphs; no. 42, and Ahmad in the *Musnad* (4/126,127). At-Tirmidhee said: It is a *Hasan Saheeh* hadeeth.

3 Reported by At-Tirmidhee, Book of Ascetics, Chapter on Reliance on Allah; no. 2344, and Ibn Maajah, Book of Ascetics, Chapter on Reliance on Allaah and Certainty of Faith, no; 4164, and Ahmad in the *Musnad* (1/30, 50).

subservient to it.

Yes, in these later times – and all Praise is due to Allah – there is no doubt that Allah – and free is He from all imperfections and Exalted is He - has opened the way for the youths - and I ask Allah to increase His favour on them. Allah opened the way for them and they turn to Him. So, we find a big difference between these latter years of ours and the yesteryears with respect to the youths. About twenty years ago, you would almost not find a young person in the mosque. On the contrary, majority of those in the mosque today are the young people, and all praise is due to Allah. This is favour from Allah, and praise is due to Him for that. One hopes for a brighter future for this.

You should understand that when the populace is upright, it would force the leaders to uprightness whatever the case may be. So, we pray for our brothers in other countries, those whom Allah favoured with righteousness and steadfastness on the truth, that Allah rectifies their leaders.

In addition, we say, “be patient, your leaders shall become good and when the public becomes upright, the leaders will necessarily become upright.”

We ask Allah to rectify the leaders of the Muslims for them and the people; He is indeed Bountiful and Generous.

HADEETH 93

السَّابِعُ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَادِرُوا بِالْأَعْمَالِ سَبْعًا، هَلْ تَنْتَظِرُونَ إِلَّا فَقْرًا مُنْسِيًّا، أَوْ غِنًى مُطْغِيًّا، أَوْ مَرَضًا مُفْسِدًا، أَوْ هَرَمًا مُفْنِدًا أَوْ مَوْتًا مُجْهَرًا أَوْ الدَّجَالَ فَسَّرُ غَائِبٍ يُنْتَظَرُ، أَوْ السَّاعَةَ فَالسَّاعَةُ أَدْهَى وَأَمْرًا!» رَوَاهُ التِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “Hasten to do good deeds before you are overtaken by one of the seven afflictions.” Then (giving a warning) he said, “Are you waiting for such poverty which will make you unmindful of devotion; or prosperity which will make you corrupt, or disease as will

disable you, or such senility as will make you mentally unstable, or sudden death, or Ad-Dajjal who is the worst expected absent, or the Hour, and the Hour will be most grievous and most bitter.”
 [At-Tirmidhi]

COMMENTARY

It had been previously mentioned that the Prophet – ﷺ – in a number of hadeeths mentioned what points to the fact that it is important that one hastens to (doing) good deeds. In this hadeeth as well, the Prophet (ﷺ) alluded to a number of matters such that the individual should hasten towards good deeds to safeguard himself from them.

He said, “Hasten to actions before seven (things happen)”; meaning, seven things surround the individual and may afflict him such as poverty. He (ﷺ) said, “...are you waiting for other than poverty leading to mindlessness or wealth leading to corruption...” The individual is always between two states with respect to sustenance. At times, Allah – the Mighty and Sublime - enriches him and provides him with enormous wealth, children, wife, mansions, rides and status in life and other things related to wealth.

When he finds himself in this state, he transgresses - and the refuge is with Allah -; he would gather more and become more arrogant and obstinate about worshipping Allah. He – the Exalted – says:

﴿ كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُفٍ ﴿٦﴾ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ﴿٧﴾ ﴾

“Nay! Verily, man does transgress. Because he considers himself self-sufficient. Surely, unto your Lord is the return.” (al-‘Alaq: 6-8)

Meaning that, whatever status of wealth and high rank you attain, your return is to Allah – the Mighty and Sublime.

We ourselves find that wealth can be a source of destruction - and the refuge is with Allah -; you would find an individual to be very conscious of his duties to Allah in his state of poverty, he turns to Him, submits his soul, never transgressing. But when Allah provides him with wealth, he becomes arrogant – and the refuge is with Allah

-; his wealth makes him become obstinate.

Conversely, “or poverty leading to mindlessness”: Poverty is paucity of means such that the individual has no money. Poverty makes a person become oblivious of numerous benefits because he gets busy seeking wealth through different means abandoning other things of greater benefits. This is something seen. Hence, it is feared that the person may fall in any one of these two; whether the wealth that brings transgression or the poverty leading to inadvertence.

However, if Allah favours a servant with wealth which does not cause misbehaviour or poverty which does not lead to negligence such that his condition is of middle-course; his worship is upright, his general state of affairs is satisfactory, then such is indeed the success of this world.

Moreover, success in this world is not in enormous wealth because that may lead to transgression. Contemplate this statement of Allah:

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٥١﴾﴾

“Whoever works righteousness – whether male or female – while he (or she) is a true believer, verily, to him We will give a good life, and We shall pay them certainly a reward in proportion to the best of what they used to do.” (an-Nahl: 97)

He the Exalted did not say: “Whoever works righteousness whether male or female; We shall widen his provisions and give him enormous wealth”; He rather said: “...verily, to him We will give a good life”, which could entail enormous or little wealth. It has been reported from the Prophet (ﷺ) from what he relates from Allah in a *Hadeeth Qudsee* that Allah says: “Among My slaves is one if I enrich him, the wealth will cause his destruction. And among My slaves is one if I make him poor, the poverty will cause his destruction.”⁽¹⁾

Moreover, this is the reality. There are among people for whom poverty is best and for others being wealthy is the best. Nonetheless, the Prophet (ﷺ) warns against wealth that leads to transgression and poverty that leads to negligence.

1 Abou Nu’aym has reported it in *Al-Hilyah* (8/318,319).

The third: He said, "...or a destructive sickness": sickness distracts the individual's affairs. As long as a person is in sound health, you find him happy, motivated and friendly. However, if sickness befalls him, he becomes restrictive; the earth becomes constricted against him, and his own self becomes his only concern. You will find that many things go wrong with him because of his sickness; he is not friendly with people or cheerful to the members of his family because he is ill and exhausted. So, sickness disturbs the sick person's affairs.

Because sickness waits at every opportunity, the individual may not ever have sound health. Many would wake up in the morning active and healthy but become weak and sick in the evening. Conversely, they may reach the evening lively and sound but wake up ill and weak. It is incumbent on the individual to hasten towards righteous deeds being wary of these matters.

The fourth: "...or old age that brings about selinity": *Al-Haram* (asit occurs in the Arabic text) means, old age. When a person becomes aged having lived long, he becomes as Allah – the Mighty and Sublime - has described, "...returned to the least form of age..." meaning, to the worst and the lowliest state. So you may find the person you had ever known to be of the most intelligent people becoming a child again, or even lowlier. This is because a child has not become intelligent and so, may not know any thing. But this person had known things and later, he returns to the least form of phase. This of course will be difficult for him.

So we find those who are taken back to the least form of age - due to old age – causing difficulties for relatives than even children because they had once been intelligent. The Prophet (ﷺ) had once supplicated against being taken back to the least form of age⁽¹⁾ - we ask Allah to guide you and us from being returned to decrepit old age. When man returns to that level, he becomes weary and he will even tire others to the extent that the closest person to him will wish that he died because he troubles and exhausts him. If the person does not wish for it with the tongue, he may express it in his dispositions.

The fifth: "...a sudden death": that is, that man should die; and death does not forewarn the individual; a person may die without

1 Reported by Al-Bukhaari, Book of Jihaad, Chapter on What Refuge is Sought From of Cowardice; no. 2822, and Muslim, Book of Remembrance of Allah and Supplications, Chapter of Seeking Refuge from Frailty and Laziness; no. 2706.

warning. He may die on his bed while sleeping, on his chair while working, or on his way walking. When a person dies, all his deeds cease except three as the Prophet (ﷺ) said, “When the son of Adam dies, his deeds stop except from three (angles): A flourishing act of charity, a beneficial knowledge or a pious child supplicating for him.”⁽¹⁾ So, hasten to good deeds before the abrupt death comes, the one that may suddenly seize you without giving respite!

The sixth one: “...or the Dajjal, what an evil, absent but expected being”: *Dajjal* (as it occurs in the Arabic text) is a hyperbolic expression. It (lexically) means, “falsehood or camouflage.” He is a man, Allah – and free is He from all imperfections and Exalted is He – will raise him during the End times. He will go as far as claiming divinity for himself, claiming he is Lord. He will live through his havoc for forty days; a day will be like a year, a day like a month, a day like a week, and others like the usual days. However, Allah – the Exalted – will grant him abilities He would not grant others. As such, the *Dajjal* will command the heaven and it will rain, he will command the earth and it will sprout vegetation and another land will become barren, he will ask the heaven to hold its rain, and the rains will hold back. He has a paradise and a hell but they are façades – his paradise is the Hell (in reality) and his hell will be Paradise.

This man is one-eyed; (one of) his eyes is like a floating grape, and the word, “*Kaafir* (disbeliever)” is written between his eyes in form of *Kaaf*, *Faa*, and *Raa*; every believer will read it whether learned (in Arabic) or not.⁽²⁾ However, the hypocrite and disbeliever will not be able to read it even if such are lettered. This is indeed among the signs of Allah!

Allah will later send ‘Eesa the son of Maryam – Peace and blessings of Allah be on him – against this man. So he (‘Eesa ﷺ) will descend from the heaven and will kill him, as contained in some sayings of the Prophet (ﷺ), at the Lud gate in Palestine.⁽³⁾ So, he – peace and

1 Reported by Muslim, Book of Will, Chapter on Rewards that Reach the Individual After His Death; no. 1631.

2 Reported by Al-Bukhaari, Book of Tribulations, Chapter on Mentioning the Dajjal, no: 7131, and Muslim, Book of Tribulations and the Signs of the Last Hour, Chapter on Mentioning the Dajjal, his Attributes and What He Has; no. 2933.

3 It is city near the *Bayt ul-Maqdis*.

blessings be upon him - will eliminate him.⁽¹⁾

Summarily, the *Dajjal* is a hidden evil in waiting because his havoc is grave. For this reason, we do say in our prayers, “I seek refuge in Allah from the punishment in the grave and from the trial of living and death, and from the havoc of the *Dajjal*.” The Prophet (ﷺ) specifically mentioned it, because it is the worst trial that could befall an individual in life.

The seventh: “...or the Hour”; that is, the Last Hour, when there will be general death; and the Hour is unpleasant, just as Allah – the Mighty and Sublime – describes:

﴿بَلِ السَّاعَةِ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَىٰ وَآمُرٌ ﴿٤٦﴾﴾

“Nay, but the Hour is their appointed time, and the Hour will be more grievous and bitterer.” (Al-Qamar: 46)

The Prophet (ﷺ) warned us about these seven things, and ordered us to hasten to carry out good deeds before they overrun the individual. Therefore, hasten O brother, with your good deeds before the opportunity eludes you. Today, you are active, you have the strength, ability, but a time will come when you will not have the ability or power to do righteous deeds. Hasten now and accustom yourself to it; if you get used to a good deed, you will become so familiarized with it and it will be easy for your soul. The mind will submit to it. But if your soul is habituated to laziness and negligence, you will become incapacitated from doing righteous deeds.

We beseech Allah to aid you and me upon His remembrance, being thankful to Him, and His good worship.

HADEETH 94

الثَّامِنُ: عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ خَيْبَرَ: «لَأُعْطِينَ هَذِهِ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ» قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: مَا

1 Reported by Muslim, Book of Tribulations, Chapter Mentioning the *Dajjal*; no. 2937.

أَحَبَّبْتُ الْإِمَارَةَ إِلَّا يَوْمَئِذٍ، فَتَسَاوَرْتُ لَهَا رَجَاءً أَنْ أُدْعَى لَهَا، فَدَعَا رَسُولُ
 اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ، رَضِيَ اللَّهُ عَنْهُ، فَأَعْطَاهُ إِيَّاهَا، وَقَالَ: «أَمْشِ
 وَلَا تَلْتَفِتْ حَتَّى يَفْتَحَ اللَّهُ عَلَيْكَ» فَسَارَ عَلِيٌّ شَيْئًا، ثُمَّ وَقَفَ وَلَمْ
 يَلْتَفِتْ، فَصَرَخَ: يَا رَسُولَ اللَّهِ! عَلَيَّ مَاذَا أُقَاتِلُ النَّاسَ؟ قَالَ: «قَاتِلْهُمْ
 حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِذَا فَعَلُوا ذَلِكَ
 فَقَدْ مَنَعُوا مِنْكَ دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ»
 رواه مُسْلِم .

Abu Hurairah رضي الله عنه reported: On the day of the battle of Khaibar, Messenger of Allah ﷺ said, "I shall hand over this banner to one who loves Allah and His Messenger, and Allah will give us victory through him." Umar رضي الله عنه said: "I had never longed for leadership but that day I expected that I might be called for. However, Messenger of Allah ﷺ called 'Ali bin Abu Talib رضي الله عنه and handed the banner to him and said, "Go forth and do not turn around till Allah bestows victory upon you." (On hearing this) 'Ali proceeded a little and then halted and without turning around inquired in a loud voice: "O Messenger of Allah, for what shall I fight them?" He ﷺ replied, "Go on fighting till they affirm that none has the right to be worshiped but Allah and that Muhammad is the Messenger of Allah. If they admit that, their lives and their properties will be secured, subject to their obligations according to Islam, and they will be answerable to Allah." [Muslim]

COMMENTARY

The author - may Allah the Exalted shower blessings on him- said from what he quoted from Abu Hurayrah - may Allah be pleased with him - that the Messenger of Allah (ﷺ) said on the day of (Battle) of Khaybar: "I shall give this banner to a man who loves Allah and His Messenger"; and in another version it adds, "...and Allah and His Messenger love him."

The Day of Khaybar refers to the day of the Battle of Khaybar. Khaybar is a fortified agricultural settlement that belonged to the Jews, one hundred miles North-West of Madeenah. The Prophet (ﷺ) triumphed over it, as it is wellknown in history. Those who worked there were the Jews; so, after the conquest, the Prophet (ﷺ) entered into an agreement with them that they would be allowed to farm there and take half of the farm produce while the Muslims have the remaining half. They remained on that until 'Umar bin Al-Khattab – may Allah be pleased with him - banished them to the Greater Syria and Adhra'at.

The Prophet (ﷺ) said, “I shall give this banner to a man who loves Allah and His Messenger.” The *Raayah* (as it occurs in the Arabic text), banner, is what we refer to as the Flag; the war commander holds it during a war to guide the troops behind him. Thus, he (ﷺ) said, “I shall give this banner to a man who loves Allah and His Messenger.”

His saying: “a man” is in the indefinite form, who exactly it will be was not known. Umar bin Al-Khattab – may Allah be pleased with him - said, “I had never loved to be in the position of leadership except on that day” hoping to attain what the Prophet (ﷺ) had said. The people spent that night discussing and guessing whom it might be, with everyone wishing to be given. When they woke up in the morning, the Prophet (ﷺ) enquired, “Where is Ali bin Abee Taalib?” his nephew. The people answered that, “O Messenger of Allah, he is (somewhere) complaining about his eyes” that is to say, he had pains in his eyes.

He summoned him, Ali came and he (ﷺ) spat on his eyes, and he became well immediately as if he had never been pained – and Allah – the Exalted - is indeed capable of doing all things. Then, the Prophet (ﷺ) gave him the banner and said to him, “Advance, and do not hesitate until Allah brings you victory.”

And he - may Allah be pleased with him - did as was ordered. When he had walked a little, he paused without turning around because the Prophet (ﷺ) had told him, “...do not hesitate”. Then he shouted at the top of his voice, “O Messenger of Allah, upon what should I fight them?” without looking back owing to the Prophet's instruction that he should not look back.

He (ﷺ) replied, “Fight them until they testify that: There is no

other deity worthy of worship except Allah, and that Muhammad is the Messenger of Allah.” This is a heavy statement; if it is weighed against the heavens and the earth, it will outweigh them. An individual enters Islam from disbelief with the same statement; it is the door of Islam: testifying that only Allah is the deity worthy of worship, and that Muhammad is His Messenger (ﷺ).

The Prophet (ﷺ) continued, “When they do that, they have protected their blood and wealth from you, except with its right; and then their judgement is with Allah.” Meaning, if they testify that: No deity is worthy of worship but Allah, and that Muhammad is His Messenger (ﷺ), they will no longer be fought. They have protected their blood and properties except with its right; i.e., the rights of “*Laa ilaaha illa llah* (There is no deity worthy of worship except Allah).” That is to say, the accompanying rights since it is not just an expression an individual utters with his tongue. On the contrary, it has conditions and implications.

For this reason, when it was said to one of the pious predecessors that the Prophet (ﷺ) said, “The key to the Paradise is, “*Laa ilaaha illa llah* (there is no deity worthy of worship except Allah)”, he said, “Rightly, the key to the Paradise is *Laa ilaaha illa llah*, but work is incumbent since the key necessarily has crenels.” He actually spoke the truth when he said: “Every key needs crenels”; if you bring a key without it the door will not open.

Hence, the statement of the Prophet (ﷺ), “except with its right” encompasses everything by which the individual may become a disbeliever in the statement, “*Laa ilaaha illa llah*.” A man will disbelieve if he says, “*Laa ilaaha illa llah, Muhammadun Rasulullah*” but engages an act that nullifies faith; in that case, the statement will not benefit him. The hypocrites used to remember Allah by saying “*Laa ilaaha illa llah*”; when you see them, their looks, attires and general attitude may please you as if they are the best of believers in faith. They would come to the Prophet (ﷺ) saying, “We surely testify that you are indeed the Messenger of Allah.”

The statement will be affirmed with three particles of emphasis: “We testify”, “Certainly you are...” and “...indeed the Messenger of Allah” as in, “...we surely testify that you are indeed the Messenger of Allah.” Nevertheless, Allah, the Lord who knows the secrets of their hearts, replied them by saying:

﴿ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴿١﴾ ﴾

“Verily Allah knows that you are indeed His Messenger, and He testifies that the hypocrites are indeed lying.” (Al-Munafiqun: 1)

He – the Exalted - offered them a testimony for a testimony; He testified that the hypocrites were definitely liars. Allah highlighted the falsehood of these people in their statement: “*we surely testify that you are indeed the Messenger of Allah*”, by employing three particles of emphasis. Therefore, it is not everyone that says, “*Laa ilaaha illa llah*” that would have protected his blood and wealth because the Prophet (ﷺ) gave an exception, “*except with its right*.”

When those who refused to give the obligatory charity among the Arabs after the demise of the Prophet (ﷺ) did so, Abu Bakr - may Allah be pleased with him - prepared to fight them. Some of the companions talked to him, that, “Why should you fight them while they still say “*Laa ilaaha illa llah?*” But he replied, “By Allah! I shall fight whoever separates between the Prayer and the Zakat.” The Zakat is a right on wealth and the Prophet (ﷺ) had said, “*except with its right*.” So, Abu Bakr - may Allah be pleased with him - fought them for that reason and gained victory – and all praise is due to Allah.

In a nutshell, it is not everyone who says “*Laa ilaaha illa llah*” has his blood and wealth preserved therewith; its rights must rather be fulfilled. Hence, the scholars (may Allah have mercy on them) say: If the people of a town abandon the call-to-Prayer and the call-to-commence the Prayer, they will not be declared disbelievers. They’ll rather be fought. Shedding their blood will be permissible until they return to making the calls to Prayer and the invitation for the commencement of the Prayer.

Although, they are not among the Pillars of Islam, they are among the rights of Islam. They also say: If they abandon the ‘*Eid Prayer*, for example, even though it is not one of the five daily obligatory Prayers, it is incumbent that they are fought. They will be fought with the sword and bullets until they start observing the ‘*Eid Prayer* despite the fact that the ‘*Eid Prayer* is a communal obligation or a recommended act according to some scholars or an individual obligation, according to the soundest opinion. Nonetheless, the point here is with respect to the permissibility of fighting a people owing to their abandoning a

symbol of Islam. As such, the Prophet (ﷺ) said, “except with its right.”

This contains evidence that it is allowed for the individual to say, “I shall surely do such-and-such in future” even if he does not say, “*In shaa Allah* (If Allah wills).” However, it is necessary to understand the difference between a person relating what is in his heart and the individual expressing that he will do a thing; i.e., who desires a thing.

As for the first person, it is not blameworthy for him to say, “I will do such-and-such” without adding “*In shaa Allah*”, because he is only expressing something he has in his mind. But regarding the second person who really wants to do a thing, he should not say anything except that he restricts it with Allah’s Will. Allah – the Exalted - says:

﴿ وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ۚ إِلَّا أَن يَشَاءَ اللَّهُ ۗ ﴾

“And never say of anything, ‘I shall do such and such thing tomorrow’. Except (with the saying), ‘If Allah wills.’” (Kahf: 23-24)

So there is difference between the individual expressing what is in his heart and the one who says, “I will actually do such-and-such tomorrow.” Tomorrow is not yours; you may die before tomorrow, and you may not. There are hurdles and interferences; you may live but Allah may you change your mind as it has occurred time and again. How often does a person wish to execute a thing the other day or later in the day but Allah will divert his enthusiasm.

Hence, it was said to a Bedouin – and the Bedouins, *SubhanAllah* (free is Allah from all imperfections), usually have natural answers to questions -, “how do you know your Lord?” He answered saying, “The footprints point to a movement, the camel dung points to a camel, the heaven with its constellations, the earth with its mountain pass, the sea with their waves; won’t all these point to the All-Hearing, the All-Seeing?” *Allahu Akbar* (Allah is the Greatest)! The Bedouin was not learned but he drew a conclusion with his intellect. Do these marvelous creations not point to a Creator who created them and who is disposing their affairs? Yes, by Allah!

Another was asked, “How do you know your Lord?” He said, “Due to the individual’s repealing his intensions and reversing determinations.” How is this? A person resolves to do a thing, and

then, his determination wanes out without any apparent reason. So, who reversed it? The One who caused the reversal of the determination is He who placed it there initially and He is Allah – the Mighty and Sublime. He reverses determinations; a person may be determined to do something, and he may actually commence it and later quit it.

Therefore, we say that this hadeeth contains proof that the individual could say, “I shall do such-and-such” by way expressing his mind not necessarily affirming a resolve to do it. This is because the future belongs to Allah alone; but if you only express what you have in mind, then that is not blameworthy.

Allah alone grants success.

THE CHAPTER ON STRIVING

The author - may Allah shower blessings on him - said: “Chapter on Striving” meaning, a person’s struggle against himself and others. As for his personal struggles regarding himself, it is one of the most difficult matters, and struggling regarding others will not be achieved except through making efforts about oneself firstly. Making efforts about oneself entails striving against his soul regarding two things: performing acts of obedience and eschewing acts of disobedience. This is because performing acts of obedience is hard on the soul except for those for whom Allah eases it. Consequently, the soul requires efforts especially when it littlely desires righteous deeds. The individual requires strong soulful experience that will motivate him to perform righteous deeds.

Among the most important aspects of that is striving on the soul towards sincerity to Allah, the Mighty and Sublime. Sincerity is a very difficult and serious matter such that one of the pious predecessors declared, “I do not struggle against my soul on anything as in sincerity.” Hence, the reward of the sincere people is that Allah forbids the Hell for whoever says *Laa ilaaha illa llah* (there is no deity worthy of worship except Allah) sincerely from his heart.

However, when will this be? It is really a serious one; striving to be sincere to Allah is one of the most difficult things for the individual owing to his free will. In addition, man loves to be outstanding before people; he loves to be respected among people and to be said “this man is an ardent worshipper”, “this man has so-and-so good quality.”

Hence, the Satan enters upon him through this door, and leads him to show-off! The Prophet (ﷺ) has said, “Whoever says something to seek popularity, Allah will make him be heard, and whoever shows off, Allah will show off of him.”⁽¹⁾ Meaning that, Allah will expose him to the people and he will become unmasked – and the refuge is with Allah.

Likewise, among the things the individual struggles to impress on his soul is carrying out acts of obedience such as fasting. It is indeed one of the most difficult acts for human beings because it involves leaving the regular acts of food, drink and sexual intercourse. Therefore, you will discover that it is heavy on the people except he for whom Allah makes it easy and lightens it.

For instance, you find some people as if a mountain is placed on their backs when Ramadan comes – and the refuge is with Allah. This is because they find fasting burdensome and consider it difficult, to such an extent that some expend the better part of their day sleeping. Yet, the same individual may allots his entire night staying awake on a matter that is not beneficial to him because acts of worship are difficult for him.

Likewise making efforts on one's soul to stick to observing the obligatory Prayers in congregation; many only find it easy observing the Prayers in their homes but find it extremely difficult to pray with the congregation in the mosques. Hence, he is always in a struggle with his soul saying: “Be patient, let me finish this job” or “I’ll do such-and-such” until the congregational Prayer eludes him. That the individual finds it difficult observing the Prayers in congregation is proof of some levels of hypocrisy in his heart. The evidence for that is the statement of the Prophet (ﷺ), “The most difficult prayer for the hypocrites are the *Ishaa* and *Fajr* Prayers; but if they know what is in both [of goodness], they will come to them even if it amounts to crawling.”⁽²⁾ This requires striving.

As for striving against the soul to abstain from forbidden things,

- 1 Reported by Al-Bukhaari, Book of Heart Softeners, Chapter of Show-off and Fame-Seeking; no. 6499, and Muslim, Book of Ascetics, Chapter on the Prohibition of Show-Off; no. 2986.
- 2 Reported by Al-Bukhaari, Book of the Call-to-Prayer, Chapter on Excellence of the *Ishaa* Prayer in Congregation; no. 657, and Muslim, Book of the Mosques, Chapter on the Excellence of the Congregation Prayers and Explanation of the Severity of Keeping Back from Them; no. 651.

it is hard for some of the people to abstain from of the prohibited matters. Therefore, you will find some getting used to forbidden acts such that refraining from them becomes hard on the people. We will illustrate this with two examples:

The first instance: Smoking; many of the people are afflicted with smoking cigarette. When cigarette first appeared, the scholars differed regarding its ruling; some of them held it permissible while others ruled it forbidden, and among them are those who detested it. Some of them equated it to intoxicants such that they ruled that smokers be given legal punishments. However, after a period, it became clear without doubts that it is forbidden since the physicians agree that it is injurious to health causing incurable deadly diseases.

For this reason, you find a smoker suddenly falling dead while talking to you or while on his bed; when he carries the lightest of things, he gasps for breath and may even breathe his last. This shows that it is harmful, and harmful things are forbidden for the individual. Allah – the Exalted – says:

﴿ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴾

“And do not kill yourselves, Allah is indeed merciful to you.”
(an-Nisaa: 29)

Some of those afflicted with smoking find it hard to abandon. Nonetheless, if he adjusts his soul to leaving it gradually, and distances himself from smokers, it will definitely become easy for him. Yet, the matter requires serious willpower and true faith.

The second example: among the things that are difficult on many people (to quit) – and many have been afflicted by it – is shaving the beard! Shaving the beard is prohibited because the Prophet (ﷺ) said, “Be different from the Fire Worshippers, be different from the polytheists; allow your beard to grow and trim your moustache.”⁽¹⁾ Many people have been overpowered by their vain desires and so, they shave their beards! I don’t know what such persons gain by so doing?! They only sin serially until their faith becomes weak - and the

1 Reported by Al-Bukhaari, Book of Dressing, Chapter of Cutting the Nails; no. 5892, and Muslim, Book of Purification, Chapter of the Traits of *Fitrah*; no. 259, 260.

refuge is with Allah.

This is because from the positions of the people of the *Sunnah* and the *Jama'ah* is that sins reduce the individual's faith. Therefore, the one who shaves his beard gathers sins that weaken his faith even when shaving the beard does not augment his activeness or sound health; and diseases do not leave him because of that. However, he is afflicted with it that becomes laborious on him. The individual should therefore impress it upon himself to implement Allah's orders and eschew His prohibitions for him to be of those who strive in the cause of Allah – the Exalted. Regarding their rewards, Allah said:

﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴾ (69)

“Those who strive in Our Cause, we shall certainly guide them to Our Way; Allah is indeed with those who act righteousness.”
(al-Ankabut: 69) _

As for striving regarding others, it has two forms: A form with knowledge and explanation and the other with weapons.

From the aspects of his striving with knowledge and explanation is regarding those who only ascribe to Islam but are not truly Muslims such as the hypocrites, people of heresies and their ilk. It is not possible to fight them with weapons because they outwardly display Islam, and they identify with us. However, we should exert efforts regarding them through knowledge and giving clarifications. Allah – the Exalted - says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا جَاهِدُوا الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمُ جَهَنَّمُ
وَيْسَ الْمَصِيرُ ﴾ (73)

“O you who believe, fight the unbelievers and the hypocrites, be harsh on them. Their abode is the hell, what a bad place of return.” (at-Tawbah: 73)

The Jihad against the unbelievers is with weapons while that with the hypocrites is with knowledge and giving explanations.

For this reason, the Prophet – ﷺ - knew that there were hypocrites among his acquaintances; he knew them specifically but did not kill

them. His permission was even asked for them to be killed but he rather said, "So that people will not say Muhammad is killing his companions."⁽¹⁾ Likewise those who identify with Islam among the People of Innovations; we will not fight them with weapons but with knowledge and giving explanations.

Hence, it becomes obligatory for the youths of the Islamic nation to acquire sound knowledge, not just in a superficial manner; in many places of learning people only seek knowledge shallowly lacking in deep-rooted knowledge. They learn only to obtain a meal ticket or certificate. Real knowledge is that which is firmly established in the heart, as if it is instinctive to such an extent that for the one granted the success to attain such depth in knowledge; you find that not an issue of knowledge meets him except that he understands how to resolve it according to the Book and the *Sunnah* and sound juristic deductions. Therefore, sound knowledge is an absolute necessity.

The people in our times are in dire need of this level of knowledge because Innovations have started to spread its darkness in our lands after it had been cleansed of it. This is now happening due to our receptiveness to others and vice versa, the travelling of some of us to other countries, and the influx of people not upon proper ideology into our country. These innovations need the light of knowledge to illuminate the path, so that our lands will not be affected by the grave and despicable Innovations. These have affected some countries and have even reached the level of disbelief - and the refuge is with Allah.

So, fighting the People of innovation and hypocrisy with knowledge and giving explanation is essential; clarifications nullifying what they are upon by employing convincing evidences from the Book of Allah, the *Sunnah* of His Messenger and the sayings of the pious predecessors among the companions, their followers in goodness, and the scholars of guidance who came after them.

As for the other form of the striving regarding others: it is fighting with weapons. This has to do with fighting those who show open enmity towards Islam; they express this explicitly. These enemies include the Jews and the Christians who refer to themselves as

1 Reported by Al-Bukhaari, Book of *Tafseer*, Chapter of His saying: "It is same for them whether you seek forgiveness for them..."; no. 4905, and Muslim, Book of Benevolence and Relations, Chapter on Helping the Brother Whether He is Oppressing or the Oppressed; no. 2584.

followers of the Messiah but the Messiah (Jesus Christ – may Allah’s peace and blessings be upon him) is actually free from them. If the Messiah (may Allah’s peace and blessings be upon him) were to appear, he would definitely fight them even though they ascribe themselves to him. Allah – the Exalted – says:

﴿ وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ءَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَإِئِمَّتِي إِلَهَيْنِ
مِن دُونِ اللَّهِ ﴾

“Remember when Allah said, ‘O you ‘Eesa son of Maryam, did you tell people that ‘take me and my mother as deities beside Allah.’” (al-Maidah: 116)

What was ‘Eesa’s reply?

﴿ قَالَ سُبْحٰنَكَ مَا يَكُوْنُ لِيْ اَنْ اَقُوْلَ مَا لَيْسَ لِيْ بِحَقِّۙۤ اِنْ كُنْتُ قُلْتُهُۥ فَقَدْ عَلِمْتَهُۥ تَعٰلَمَ مَا فِيْ نَفْسِيْ وَلَا اَعْلَمُ مَا فِيْ نَفْسِكَ اِنَّكَ اَنْتَ عَلٰمُ الْغُيُوْبِ ﴿۱۱۷﴾ مَا قُلْتُ لَهُمْ اِلَّا مَا اَمَرْتَنِيْۤ بِهٖۤ اِنْ اَعْبُدُوْا اللّٰهَ رَبِّيْ وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِدًاۙ مَا دُمْتُ فِيْهِمْۙ فَلَمَّا تَوَفَّيْتَنِيْ كُنْتُ اَنْتَ الرَّقِيبَ عَلَيْهِمْ وَاَنْتَ عَلٰى كُلِّ شَيْءٍ شَهِدٌ ﴿۱۱۸﴾﴾

“He said, ‘Praise be to you, it does not befit me that I say what have no right to say; if I had said it you would have definitely known. You know what is in my soul and I don’t know what is in your heart. Verily you know what is hidden. I never said anything to them except what you have commanded me of; that ‘worship Allah my Lord and your Lord. I was a witness over them when I was with them, but when you took me up, You were the Watcher over them; and You are a witness to all things.’” (Al-Maidah: 117)

Hence, ‘Eesa the son of Maryam said to them only what Allah had commanded him with: “Worship Allah, my Lord and your Lord” but they instead worship ‘Eesa and Maryam! They base worshipping Allah upon the saying that: “Allah is the third of the three”! As such, how

will it be correct to ascribe these people to 'Eesa while he will disown them before Allah, the Exalted?!

Therefore, the Jews and the Christians, and the disbelievers among the Buddhists and others among the Communists are all enemies of the Muslims. It is incumbent upon the Muslims to fight them until the Words of Allah reign supreme. Regrettably, today, the Muslims are in a very weak, despicable, and lowly state, fighting one another more than they even face their enemies. This is why the enemies have a free rein over us and we become like ball in their hands, thrown wherever they desire.

Hence, it is incumbent on the Muslims to pay attention to this matter and prepare as Allah, the Exalted has said:

﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ
اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ﴿٦٠﴾﴾

“And make ready against them all can of power, including steeds of war to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know...” (Al-Anfaal: 60)

He also said:

﴿فَقَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ
مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾﴾

“Fight against those who believe not in Allah nor in the Last Day nor forbid that which has been forbid by Allah and His Messenger and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and the Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.” (At-Tawbah: 29)

“Until they pay the Jizyah”: that is, until they pay it to us, the Muslims. **“...with willing submission”**: the scholars have two views regarding its meaning: “out of our authority to collect it” or “from

the hands of one of them such that he – whether Jew or Christian - himself will hand it out. For this reason, the scholars say: If any of them sends his servant to bring it, we will not accept it until he brings it personally and submits it to the officer in charge among the Muslims. So, contemplate what Allah wants from us and how Islam will be in this glorious state. The *Jizyah* will be established for them to pay and they must bring it in person. Even if he is the eldest among them, he will bring it and submit it to the officer in charge in the Islamic State personally and subdued. He must not come with pomp, armies, people, and entourage; no, he will come submissive.

Someone might say, “how are Islamic teachings like this? Is this not partisanship?” We say, “Partisanship to whom? Do the Muslims desire partisanship in order to be rude towards the people? Never; the Muslims are the best of people in character; they rather desire that the Words of the Creator, who made them and these people, prevail and that will happen when the Muslims are superior. However, when will the Muslims be superior? This will be when they cling to the religion of Allah in truth, overtly and covertly and recognize that honour belongs to Allah, His Messenger (ﷺ) and the believers.

However, where is the honor if they degrade Allah’s Religion becoming lowly and subordinates to the enemies of Allah? It is never possible to gain honour in this manner. Islam is the religion of truth, the superior religion. Allah, the Mighty and Sublime, says:

﴿ فَلَا يَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ ﴾

“So be not weak and ask not for peace (from the enemies of Islam) while you are having the upper hand. Allah is with you...” (Muhammad: 35)

What else do you desire? You are superior and Allah is with you, how do you call for peace? Why are you weary? Nevertheless, we are retrogressing and on the reverse side because we have really laxed in our religion. At the time of the Pious Predecessors, they used to walk about in safety while recognizing that they are more entitled to Allah’s earth, as He said in His Book:

﴿ وَلَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ ﴾

الصَّلَاةُ

“And indeed We have written in Az-Zabur, (i.e. all the revealed Holy Books) after (what had been written in) the Remembrance (al-Lauh al-Maufudh), that My righteous slaves shall inherit the land...” (al-Anbiyaa: 105),

Hence, they see themselves as the masters of the land. But nowadays, it is the opposite; very unfortunate.

Therefore, we desire for our children and the youths to learn the Religion in earnest and hold unto it tenaciously. In addition, they should be wary of the enemies of Allah, The Exalted, and understand that it is not possible for Allah’s enemies and their own enemies too to strive for their interests in absolute terms. They only strive for their own interests and the destruction of the Muslims at the expense of Islam.

We ask Allah, The Exalted, to honour us with His Religion and honour His Religion with us. May He make us among the callers to, and helpers of the truth. We also ask Him to raise good leaders for the Islamic nation; those who will lead it to what holds its goodness and brings bliss in its religious and worldly affairs.

HADEETH 95

فَالأول: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ. وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمِعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لَأُعْطِيَنَّهُ؛ وَلَئِنْ اسْتَعَاذَنِي لَأُعِيذَنَّهُ» رواه البخاري .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "Allah the Exalted has said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him.'" [Al-Bukhari]

COMMENTARY

The author - may Allah shower blessings on him- quoted from Abu Hurayrah -may Allah be pleased with him – that the Prophet ﷺ said: "Allah – the Exalted – says: "Whoever stands in enmity to My friend, I announce war against him."

Enmity implies estrangement, the opposite of friendship. As for their Friend, Allah – the Mighty and Sublime - had expounded that in His saying:

﴿آلَاءِ أَولِيَاءِ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ ءَامَنُوا
وَكَانُوا يَتَّقُونَ ﴿٦٣﴾﴾

"Nay verily the friends [Awliyaa] of Allah no fear for them neither would they feel despair. Those who believe and are pious." (Yoonus; 62-63).

These are the friends of Allah, "*Those who believe*" that is, they truly establish belief in their hearts sticking to its implications and necessities; "...and are pious", meaning that, they also perform good deeds with their limbs. So, they would guard against every prohibition like abandoning obligations or doing the forbidden things. They combine the goodness of the inner self by way of believing and the outward goodness through god-consciousness; these are the friends of Allah.

Being the friendship of Allah – and free is He from all imperfections

and Exalted is He – is not by mere claims as some well-known liars and impostors make the rank and file of the people to believe by they are in fact enemies (of Allah) - and the refuge is with Allah. Hence, you would find some people in a number of Muslim lands who camouflage before the public saying, “We are the friends (of Allah)” and they carry out some outward worship to deceive the people while they are in the real sense, enemies of Allah. They make this claim a means of amassing wealth, gaining people’s respect, assistance, and similar other things.

But - all praise is due to Allah - we have a yardstick Allah the Mighty and Sublime gave; a clear definition of who are the friends (of Allah): “*Those who believe and are pious*”; these are Allah’s friends. Regarding the individual who antagonizes the friends of Allah, He – the Exalted – says: “**I announce war against him.**” Meaning, “I declare war on him.” Hence, whoever opposes Allah’s friends is engaged in war with Him, the Mighty and Exalted - we ask Allah for protection. And whosoever is at war with Allah is already conquered and forsaken; he will have no supporter!

Then Allah – and free is He from all imperfections - says, “My slave will not get closer to me with something dearer to Me than he would through what I have made obligatory for him.” That is, Allah says, “an individual will not get nearer to Me through anything more beloved to Me than the things I have made obligatory upon him.” This means that obligatory acts are more beloved to Allah than the supererogatory ones. Therefore, the five daily obligatory prayers, for example, are more beloved and pleasing to Him than the late-night Prayers and other supererogatory deeds. Similarly, the Ramadan fast is more beloved to Allah than fasting on Mondays and Thursdays, the six days of Shawaal, and the likes. Every obligatory act is dearer to Allah than a recommended act.

This is because Allah – the Mighty and Sublime - stresses the obligatory acts, and enjoins them on the servants; this is a proof of His strong love for them. Because He – and free is Allah from all imperfections - strongly loves the deeds so, He enjoined it on the servants. As for the supererogatory acts, the individual could choose; if he wishes he would observe them and increase in good, and if he so desires he may not. However, the obligatory acts are dearer to Allah and more emphatic.

Nevertheless, amazingly, the Devil has destroyed some people; you find them perfecting supererogatory acts; you may find him - for instance- engrossed in the late-night prayer, so conscious and regular at it. But when an obligatory Prayer commences, unnecessary movements, (devilish) insinuations and wild thoughts preoccupy him. This is an embellishment from the Satan! If you can prettify supererogatory acts, then the obligatory acts are more deserving! So, perfect the obligatory acts because they are dearer to Allah – the Mighty and Sublime - than the recommended deeds.

He continues, “...and My servant will continue to get closer to Me with supererogatory deeds until I love him” – O Allah, we ask You from Your favors. The supererogatory acts bring one closer to Allah and perfect the obligatory acts. An individual will earn Allah’s love when he increases in supererogatory deeds while also carrying out the obligatory acts. So Allah will love him, and when He loves him, it becomes as Allah – the Mighty and Sublime - said, “I will become his hearing with which he hears, his sight with which he sees, his hands with which he holds and his legs with which he walks.”

Meaning that, He becomes a guide for him as regards those four parts of the body. In his hearing; and so, he will only listen to what Allah is pleased with. Likewise in his sight; He will only direct his gaze towards what Allah is pleased should be looked at and will not stare at the forbidden and glare in a forbidden manner. As for his hands, he will only do what pleases Allah with it because Allah guides him. Similarly, he will only walk towards what Allah is pleased with because Allah guides him and so, he will only move towards something beneficial. This is the meaning of Allah’s saying, “I will become his hearing with which he hears, his sight with which he sees, his hands with which he holds and his legs with which he walks.”

It does not mean that Allah will become the sense of hearing itself, sight, his own hand and feet – Allah is free from all imperfections! This is impossible! These organs of the individual are rather created and cannot possibly become the Creator. So also, Allah – the Exalted – affirmed in his saying, “My slave will not get closer to me with something dearer to Me than he would through what I have made obligatory for him.” So Allah the Exalted established the supplicant and the Granter, the requesting of refuge and the Giver of refuge and this is not that. It rather means that Allah will be the individual’s guide

in his hearing, sight, handling and walking.

His saying – Exalted is He - in this *Hadeeth Qudsi*: “If he asks me, I shall give him” contains evidence that this Friend drew close to Allah the Exalted through the obligatory acts, and then with the recommended acts will be granted his supplications when he asks Allah. So his prayers are readily answered. This broad view is restricted by other hadeeths that point to the fact that He only grants the supplicant his requests as long as he does not ask for a thing of sin or breaking the ties of kinship. If he asks for a thing of sin, it will not be granted. However, in all probability, a Friend will not ask for a thing of sin because he is a believer and pious -, and the believing and pious believer will not request for sin or breaking the ties of kinship.

“And if he were to seek refuge in Me, I shall grant him” that is, if he seeks protection with Me and turns to Me for security against the evil of the wicked, I shall grant him refuge. So, when his supplications are granted and he is protected from what he asks for refuge against; the desired becomes achieved and the undesirable is warded off him.

This hadeeth also contains a number of benefits:

Firstly, establishing Allah’s friendship – the Mighty and Sublime –; and Allah’s friendship has two classes:

1. A Universal Guardianship (*Walaayat al-'Aamah*): and that is the dominion over all creatures and authority to dispose them as He wills. The One who assumes the affairs, planning and disposal of all human beings is Allah – the Mighty and Sublime – and from that is His saying:

﴿ حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُعْرِطُونَ ﴿٦١﴾ ثُمَّ رُدُّوْا إِلَى اللَّهِ

﴿٦٢﴾ مَوْلَاهُمْ الْحَقَّ ﴿٦٣﴾ ﴾

“ ... until when death approaches one of you, Our Messengers (angels of death and his associates) take his soul, and they never neglect their duty, then they are returned to Allah, their True Maula [their True Master]. (Al-An'aam: 61-62).

The Universal guardianship encompasses all creatures and is

without any human cause; Allah is in charge of the individual whether he likes it or not and without an input from him.

2. Special Guardianship (*al-Walaayat al-Khaassah*), like His saying:

﴿اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُم

الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ﴿٢٥٧﴾

“Allah is the Wali [Protector or Guardian] of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Awliyaa are Taaghut [false deities and false leaders], they bring them out of light into darkness...” (Al-Baqarah: 257).

The Special Guardianship has a human cause; he will be the one to make efforts towards gaining Allah’s guardianship until Allah becomes his guardian:

﴿الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

“...those who believe and are pious”, (Yoonus: 63)

Among the lessons in the hadeeth is: the virtue of Allah’s friends, and that Allah – and free is He from all imperfections – crosses whoever takes them as enemies; in fact, He will war them.

The lessons include: Obligatory acts such as the Prayer, Zakat, Fasting (in Ramadan), Hajj, Jihad, seeking knowledge among others are better than the supererogatory acts. This is because Allah – the Exalted - said, “My slave will not get closer to me with something dearer to Me than he would through what I have made obligatory for him.”

Similarly, among the points of benefits in the hadeeth is: Affirming the Attribute of Love regarding Allah – the Mighty and Sublime -, and that Allah loves some good deeds more than others, as He loves some personalities more than others. So, Allah – the Mighty and Sublime - loves those who exert effort in His obedience and He loves obedience; and His love varies based on what His Wisdom necessitates – and free is Allah from all imperfections.

Likewise, when a person moves nearer to Allah through the supererogatory acts while observing the obligations, he will, based on that, be assisted in all his affairs. This is based on His saying in this *Hadeeth Qudsi*: “And My servant continues to get closer to Me with supererogatory acts until I love him...”

It also contains evidence that whoever wants Allah to love him - and the issue is easy if He eases it for him -; must observe the obligatory acts, and do many supererogatory acts of worship. In this way, he attains Allah’s love and guardinaship.

Among the lessons from the hadeeth is: Affirming Allah’s bestowal, and His granting the supplication of His friend based on His statement: “My slave will not get closer to me with something dearer to Me than he would through what I have made obligatory for him.”

The author has cited it under the Chapter of Striving because the soul deserves to be exerted to carry out the obligatory acts and then in observing the supererogatory deeds as well.

We ask Allah to aid us on His remembrance and being thankful to Him and perfecting His worship.

HADEETH 97

الثالث: عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نِعْمَتَانِ مَغْبُورٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصَّحَّةُ، وَالْفَرَاغُ» رواه البخاري.

COMMENTARY

The author - may Allah shower blessings on him - said from what he reported from Ibn Abbaas (may Allah be pleased with him and his father) that the Prophet (ﷺ) said, “There are two blessings regarding which many people loose: good health and free time.” Meaning that, many people incur loss through these two forms of favour; that is to say, they are overwhelmed by them: sound health and free time. This is because when the individual is healthy he will be able to carry out what Allah orders him to do and shun what He has forbidden him from, since he is healthy, delighted, and calm. Likewise free time;

when he has what is enough for him, sufficient; he becomes entirely free.

So, when a person is free and healthy, he becomes careless a lot. A good chunk of our time is squandered without benefit; we are healthy, secured, and free, but we still waste much of our time! However, we will not appreciate this loss in this world; man will only recognize it when his appointed time comes and on the Day of Resurrection.

The evidence for that is Allah's statement:

﴿ حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾ لَعَلِّي أَعْمَلُ صَالِحًا ﴿١٠٠﴾ فِيمَا تَرَكْتُ ﴾

"Until when death comes to one of them, he says, 'My Lord! Send me back. So that I may do good in that which I left behind...'"
(Al-Mu'minuun: 99-100)

Allah – the Mighty and Sublime - also says in Sooratul Munaafiqoon:

"... (do good) before death comes to one of you, and he says: 'My Lord! If only You would give me respite for a little while, then I should give the poor-due and be among the righteous.'"

And Allah the Exalted says:

﴿ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾ ﴾

"And Allah grants respite to none when his appointed time comes. And Allah is All-Aware of what you do." (al-Munafiqun: 11)

The reality is that a great deal of these periods comes to nothing for us as we do neither benefit from it nor extend benefit to any servant of Allah. But we will not regret this until our appointed time comes; an individual would to be given a chance even if it were a minute in order to seek rectification but that unfortunately will not happen.

However, a person may not lose these two favours – sound health and free time – with death; he may lose them before he dies. Perhaps, he may fall sick and become unable to establish what Allah has made obligatory for him. He is already sick, his heart hardens, and he becomes weary. He may as well become preoccupied with seeking

sustenance for himself and his dependents until he misses many acts of obedience.

Therefore, it is necessary for the intelligent to take advantage of the opportunity of good health and free time for obedience to Allah, the Mighty and Sublime, as much as he is able to. For instance, if he is given to reading the Qur'aan let him increase in recitation, and if he is not learned in recitals, let him engage in much remembrance of Allah, the Mighty and Sublime. If it is not possible for him, he should command good and forbid evil or extend assistance and goodness within his ability to his brothers, and so, no benefit will be missen. The reasonable individual is the one who takes advantage of the opportunity of sound health and free time.

This contains proof that Allah's favours vary, and that some are superior to others. And the greatest favour Allah – the Exalted – grants any servant is the favour of Islam; a favour which Allah has deprived many people. Allah – the Exalted - says:

﴿ **أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضَيْتُ لَكُمُ الْإِسْلَامَ دِينًا** ﴾

“This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion.” (al-Maidah: 3)

When the individual finds that Allah has favoured him with Islam and opened his heart to it, then this is the greatest favour.

Secondly is the favour of intellect. When a person sees a mentally derailed who cannot manage his affairs and would often harm himself and family - he thanks Allah for this great favour; it is indeed a great favour.

Then thirdly is the favour of Safety in the lands; and it is among the outstanding favours. We will cite an example of serious heart-wrecking things our own fathers and grandfathers experienced in this land. We heard that when one of them goes out for the *Fajr* prayer, he arms himself with his sword because of the fear that someone may attack him. Then we also mention the Gulf War that just took place last year; how greatly people were gripped by fear! People began to cover their windows with wax owing to fear of what might be released against them. The people were gripped in serious fear and anxiety. So, nothing compares with the favour of safety

except the blessings of Islam and intellect.

Fourthly, among the favours Allah has granted us - especially in this land - is easy sustenance; it comes to us through different means. We are in tremendous comfort - and all praise belongs to Allah -; the houses are filled with provisions, an individual would have what suffices for two, three or even more. This is also part of favours and it is incumbent on us to be thankful to Allah for these great favours.

We should uphold being obedient to Allah that He may bestow more favours upon us as He- the Exalted - says:

﴿ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾ ﴾

“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.’ (Ibraheem: 7)

HADEETH 98

الرابع: عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ يَقُومُ مِنَ اللَّيْلِ حَتَّى تَتَفَطَّرَ قَدَمَاهُ، فَقُلْتُ لَهُ: لِمَ تَصْنَعُ هَذَا يَا رَسُولَ اللَّهِ! وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ؟ قَالَ: «أَفَلَا أُحِبُّ أَنْ أَكُونَ عَبْدًا شَكُورًا؟» متفقٌ عليه. هَذَا لَفْظُ الْبُخَارِيِّ، وَنَحْوَهُ فِي الصَّحِيحَيْنِ مِنْ رِوَايَةِ الْمُغِيرَةَ بْنِ شُعْبَةَ .

Aishah رضي الله عنها said: The Prophet ﷺ would stand (in prayer) so long that the skin of his feet would crack. I asked him, “Why do you do this while your past and future sins have been forgiven?” He said, “Should I not be a grateful slave of Allah?” [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - also mentioned

what he related from Aa'isha - may Allah be pleased with her - under the Chapter of Striving. And we had previously explained that from the aspects of Striving is for the individual to exert himself and condition it to worship Allah, and be steadfast.

The author -may Allah shower blessings on him- mentioned on the authority of Aa'isha (may Allah be pleased on her) that the Prophet (ﷺ) used to stand up in prayer at night until his feet got cuts. So I said, "O Messenger of Allah! Why do you do this while your past and future sins have been forgiven?" He (ﷺ) then said, "Should I not then be a grateful slave of Allah?"

Aa'isha -may Allah be pleased with her - was one of the most knowledgeable people about the affairs of the Prophet (ﷺ). She knew the private affairs of the Prophet (ﷺ); i.e., what he did inside his house. Likewise his (other) wives, may Allah be pleased with them all; they were the most knowledgeable about what the Prophet (ﷺ) did in his house.

This was why the great companions used to come to the wives of the Prophet (ﷺ) to ask about his activities at at home. He (ﷺ) would stand in the night to observe the late-night Prayer and Allah – the Exalted – had said in *Sooratul Muzzammil*:

﴿ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ، وَنُلُثَهُ، وَطَائِفَةٌ مِّنَ
الَّذِينَ مَعَكَ ﴾

“Verily your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half of the night or a third of the night, and so do a part of those with you.” (Al-Muzammil: 20)

So sometimes he - ﷺ - would spend most part of the night in Prayer, and at other times, half, and at times, one-third of the night. This is because he (ﷺ) would give his self its right of rest while completely devoted to worshipping his Lord. On some occasions he - ﷺ - would stand up for less that two-thirds of the night; that is to say, above a half but below two-thirds: and its half and its one-third; according to his vigour. He – peace and blessings be upon him - would stand until his feet become swollen and cut due to long period of standing; i.e., blood gathers around the area and they split.

Some of the younger companions - may Allah be pleased with them all - stood up with him but they became exhausted. For instance, Ibn Mas'ud - may Allah be pleased with him - said, "I prayed with the Prophet (ﷺ) one night and he stood long until I thought of something bad." They enquired, "What occurred to you, Abu Abdur Rahman?" He answered, "I thought of sitting down and leaving him."⁽¹⁾ Meaning he would sit down because of his inability to be patient as the Prophet (ﷺ) would. Hudhayfah bin Al-Yamaan - may Allah be pleased with him - also prayed with him (ﷺ) one night and the Prophet (ﷺ) recited *al-Baqarah*, *an-Nisa*, and *Aal-Imraan*; approximately five *Juz'* and a quarter a *Hizb* (half of a *Juz'u*) altogether.

Hudhayfah - may Allah be pleased with him - said, "Every time he got to a verse of mercy he would supplicate, and each time he got to a verse of glorification, he glorified (Allah), and each time he got to a verse promising torment, he sought refuge (in Allah)"⁽²⁾ and it is well-known of him to give his readings slowly - peace and blessings be upon him.

Five *Juz'us* and a quarter coupled with asking when he gets to the verses of mercy, and seeking refuge at the verses of threat, and glorification at the verses of glorification; how would the standing then be? It would certainly be long; that was how the Prophet (ﷺ) used to recite during the late-night Prayers.

And when he (ﷺ) prolonged the standing, he would make the the bowing and the prostration long. So, he (ﷺ) made the recitation lengthy and likewise the bowing and prostration.

As a result, if the Prophet (ﷺ) stood up for the Prayer, for instance, on a winter night with twelve hours, he would stand up for more than two-third of the night. Then we can conclude that he stood for approximately seven hours while praying during a lengthy night. Picture what his state would have been! Despite this, he conditioned his soul to give patience and exerted it. So, he said, "Should I not then be a grateful slave of Allah?"

1 Reported by Al-Bukhaari, Book of the Night Prayer, Chapter of Lengthy Standing During the Night Prayer; no. 1135, and Muslim, Book of the Travellers' Prayer, Chapter of Lengthening the Recitation During the Night Prayers; no. 773.

2 Reported by Muslim, Book of the Travellers' Prayer, Chapter of the Recommendation of Lengthening the Recital in the Late-Night Prayer; no. 772.

This indicates that thankfulness (to Allah) is by upholding obedience to Allah; and that whenever an individual increases in obedience of his Lord- the Mighty and Sublime -, then he increases in showing thanks to Allah. Gratitude is not merely by the person's saying with his tongue, "I am grateful to Allah, I praise Allah", this is being thankful with the tongue. However, the matter here is about showing gratitude through deeds such that the individual performs acts of obedience to Allah according to his ability.

It also has evidence that Allah has forgiven the Prophet (ﷺ) his past and future sins; Allah has forgiven him - ﷺ - his previous sins, and the future ones. He - peace and blessings be upon him - left the world free from sins because he was already forgiven.

Allah can specifically determine to forgive some people of their sins because of good deeds they did, such as the People of Badr. Those who partook in the Battle of Badr were three hundred and ten-some men and among them was Hatib bin Abee Balta'ah - may Allah be pleased with him. The Prophet (ﷺ) indeed told 'Umar in a popular story that: "...don't you know that Allah had looked at the People of Badr and said, 'Do whatever you like for I have forgiven you.'" It is from the exclusive qualities of the People of Badr, that Allah had forgiven them of the sins they committed.

Otherwise, Haatib - may Allah be pleased with him - had committed a grievous sin; the Prophet (ﷺ) was planning to wage a war against the Quraysh after they broke the covenant they entered to with the Prophet (ﷺ) during the Treaty of Hudaibiyyah. Haatib - may Allah be pleased with him - sent a handwritten message to the People of Makkah informing them that the Prophet (sallallahu alayhi wasalam) was advancing against them. The Prophet (ﷺ) was informed of that through revelation.

So he sent 'Alee bin Abee Taalib and another man on the trail of the woman (who was carrying Haatib's mail). They met her at Rawdatu Khaakh, a popular spring on the highway to Makkah. When they met her, they stopped her and said to her, "Bring out the letter to the People of Makkah in your possession." She replied, "There is no letter with me." They said, "You must surrender the letter with you; otherwise, we will search you up to what is beneath the clothes." When she realized their strong resolve, she brought out the letter from her leather socks containing an address by Haatib to the

People of Makkah informing them (of the plans of the Muslims). They returned to the Prophet (ﷺ) with it. ‘Umar (may Allah be pleased with him), among the strongest of the people in the religion of Allah, sought permission to kill Haatib. He said, “The man has become a hypocrite, he penned our secrets to our enemies.” Thereupon, the Prophet (ﷺ) replied, “Don’t you know that Allah had looked at the People of Badr and said, ‘Do whatever you like for I have forgiven you’⁽¹⁾ and he (Haatib) was one of them. Otherwise, (his act) was a serious crime.

Hence, if those in authority apprehend a spy outlining our information to the enemies, it becomes obligatory for them to kill him even if he is a Muslim because he is causing mischief in the land. So killing a spy - even if he is a Muslim - is compulsory for the government because of the enormity of his mischief. However, a hindrance prevented this in his case; he was from the People of Badr. That was why the Prophet (ﷺ) did not say, “Don’t you know he is a Muslim?” He rather said, “Don’t you know that Allah had looked at the People of Badr...”

Hence, this hadeeth contains a proof that from the special qualities of the Prophet (ﷺ) is that Allah had forgiven him his past and future sins. Similarly, this may come about, as I said, for some companions like the People of Badr. Some scholars say: You should know that it is from the peculiar qualities of Allah’s Messenger that He had forgiven him his past and future sins. Based on this, every hadeeth connoting that the past and future sins of whoever performs a particular act will be forgiven is weak, because that is a special quality of the Prophet (ﷺ).

As for: “his past sins will be forgiven”; that is found in numerous narrations. But regarding “his future (sins)” that is only for the Messenger (ﷺ) among his exceptional qualities. This general principle is very useful for the student of knowledge; if you come across a hadeeth that mentions “whoever does such-and-such, his past and future sins will be forgiven”. You should understand that the statement, “future” is weak and not authentic because this is among the distinctive qualities of our Prophet (ﷺ).

1 Reported by Al-Bukhaari, Book of Expeditions, Chapter on the Expedition of *al-Fath*, no; 4274, and Muslim, Book of the Virtues of the Companions, Chapter of the Virtue of the People of Badr; no. 2494.

The hadeeth also contains proof for the excellence of the Late-Night prayer and prolonging the standing. Allah has praised those who stand at night in prayer and elongate it. He – the Mighty and Sublime - said:

﴿ تَتَجَافَى جُنُوبَهُمْ عَنِ الْمَضَاجِعِ ﴾ (16)

“Their sides forsake their beds...” (as-Sajdah: 16).

Meaning, they avoid the bed, “to invoke their Lord in fear” i.e., they are petrified whenever they ponder on their sins. “...and hope” that is, when they think about the bounties of Allah, they long for them. “...and they spend out of what we have bestowed them.” I ask Allah to make you and myself among them.

Their sides forsake their beds not by keeping vigil before television sets, playing cards, maligning people’s dignity or similar other things. Rather, they are engaged in praying to Allah –the Mighty and Sublime -, worshipping Him in fear and hope.

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخِيئَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴾ (17)

“And out of which we bestowed then they spend. No person knows what is kept hidden for them of joy as a reward for what they used to do.” (Sajdah: 17)

Where is this thing that is hidden for them? What explains that has been narrated in the *Hadeeth Qudsee* in which Allah – the Mighty and Sublime - says: “I have prepared for my righteous servants what no eye has ever seen, what no ear has ever heard and what has never occurred to a human mind.”⁽¹⁾

I beseech Allah to make you and myself among the dwellers of the Paradise for He is Bountiful and Generous.

HADEETH 99

الخامس: عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: «كَانَ رَسُولُ اللَّهِ ﷺ

1 Reported by Al-Bukhaari, Book of the Virtues of the *Laylat al-Qadr*, Chapter on the Deeds of the Last Ten days of Ramadan; no. 2024, and Muslim, Book of *I'tikaaf*, Chapter of Making Efforts in the Last Ten days of the Month of Ramadan;no. 6401.

إِذَا دَخَلَ الْعَشْرُ أَحْيَا اللَّيْلَ، وَأَيَقظَ أَهْلَهُ، وَجَدَّ وَشَدَّ الْمِئْزَرَ» متفقٌ عَلَيْهِ.

'Aishah رضي الله عنها said: With the start of the last ten days of Ramadan, Messenger of Allah ﷺ would pray all the night, and would keep his family awake for the prayers. He tied his lower garment (i.e., avoided sleeping with his wives) and devoted himself entirely to prayer and supplication. [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him- said regarding what he reported on the authority of the Mother of the Believers, Aa'isha, the daughter of Abu Bakr As-Siddeeq (may Allah be pleased with them both) about the condition of Allah's Messenger (ﷺ) during the last ten days of Ramadan. When it reaches the last ten days he - peace and blessings be upon him - would tie his loincloth; keep awake during the night and be entirely dedicated to worship.

It has been mentioned in the hadeeth earlier that he (ﷺ) would stand up in prayer during the night until his feet get cuts. And that he stood for even more than a half of the night or half or one-third of the night. However, during the last ten nights in Ramadan, he (ﷺ) would spend the entire night standing in Prayer, engaged in worship. At sunset, he would break the fast, have his dinner and the 'Ishaa Prayer and do other things of seeking closeness to Allah, the Mighty and Sublime.

This does not mean that he engaged in Prayer all night long based on the evidence that Safiyyah bint Huyayy bin Akhtab would come to him and he would discuss with her after the 'Ishaa Prayer. Nevertheless, all of what he - ﷺ - would engage in during those nights were acts of drawing nearer to Allah whether the Prayer, preparation for the Prayer or the like.

This (hadeeth) is a proof that the Prophet (ﷺ) used to stay awake during the last ten nights in Ramadan but would not stay entirely awake at other nights. That is, he does not stay completely awake during any other night except during the last ten days of Ramadan in other to meet the *Laytul Qadr* (the Night of Decree) which comes in one of the nights within the last ten days of Ramadan especially

during the last seven nights of it. This is the night in which Allah – and free is Allah from all imperfections - ordains all that will occur in that year. It is as Allah – the Exalted – said:

﴿ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴾

“It is better than a thousand months...” (al-Qadr: 3)

So, he would stay awake throughout its night, “And whoever stands (for Prayers) during Laytul-Qadr with faith and hope for reward (from Allah) will have all his past sins forgiven.”⁽¹⁾

Thereafter, the author - may Allah shower blessings on him - mentioned the meaning of his saying: “...and would tie his loincloth.” There are those who interpreted it to be a metonymy for staying away from women since he would be performing the *I'tikaf* and women are not allowed the person in *I'tikaf* as Allah – the Exalted – said,

﴿ وَلَا تَبْشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسْجِدِ ﴾

“...and do not have sexual relations with them (i.e. your wives) while you are in *I'tikaf*...” (Al-Baqarah: 187)

Others among them hold that: It is metonymy for sedulity and really exerting oneself. The two meanings are correct because the Prophet (ﷺ) would not have intercourse with his wives during the last ten days of Ramadan because he is fully devoted observing the *I'tikaaf* at the period. Therefore, he would tie the loincloth, strive (in worship) and exerts himself – ﷺ. This is a kind of striving.

Hence, it is necessary for one to exert himself during the meritorious periods by spending the time in devotion to Allah.

HADEETH 100

السَّادِسُ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَيَّ مِنَ الْمُؤْمِنِ الضَّعِيفِ، وَفِي كُلِّ

1 Reported by Al-Bukhaari, Book of Fasting the Ramadan out of Faith and Hoping for Reward; no. 1901, and Muslim, Book on the Travellers' Prayer, Chapter of Exhortation Towards Standing in the Nights of Ramadan; no. 760.

خَيْرٌ. اٰخِرُضْ عَلٰى مَا يَنْفَعُكَ، وَاسْتَعِيْنُ بِاللّٰهِ وَلَا تَعْجِزْ. وَاِنْ اَصَابَكَ
 شَيْءٌ فَلَا تَقُلْ: لَوْ اَنْتَى فَعَلْتُ كَذَا وَكَذَا، وَلَكِنْ قُلْ: قَدَّرَ اللّٰهُ وَمَا
 شَاءَ فَعَلَ؛ فَاِنْ: لَوْ تَفْتَحُ عَمَلِ الشَّيْطَانِ». رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah صلى الله عليه وسلم said, "A strong believer is better and dearer to Allah than a weak one, and both are good. Adhere to that which is beneficial for you. Keep asking Allah for help and do not refrain from it. If you are afflicted in any way, do not say: 'If I had taken this or that step, it would have resulted into such and such,' but say only: 'Allah so determined and did as He willed.' The word 'if' opens the gates of satanic thoughts." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - said about what he reported on the authority of Abu Hurayrah - may Allah be pleased with him - that the Prophet صلى الله عليه وسلم said, "The strong believer is better and dearer to Allah than the weak one."

A strong believer: That is, in his faith; it does not refer to the the strong in his body because physical strength can be disadvantage for the individual if he uses it in disobedience to Allah. So, physical strength is neither essentially praiseworthy or blameworthy; if a person employs the strength usefully for himself in this world and the hereafter, it becomes praiseworthy. But it becomes blameworthy if he resorts to this strength in disobedience to Allah.

Nonetheless, the strength referred to in the statement of the Prophet صلى الله عليه وسلم: "the strong believer" rather means the strength of faith because the word, "strong" goes back to the preceding qualifier, which is faith; as you would say, "A strong man" to mean in his masculinity. Similarly, in the saying, "a strong believer"; it refers to his faith. The believer's strength of faith will drive him to carry out Allah's obligations on him and do much more supererogatory acts as Allah wills. As for the weak in faith, his faith will be feeble and not energize him to perform the obligatory acts, leave the prohibitions, and as such, he will have a great deal of short falls.

His saying, "(is) better" means better than the weak believer and

more beloved to Allah than the weak believer. Then, he - ﷺ - said, “both are good” that is to say, both the strong and weak believer possesses a degree of goodness. He said “both are good” so that no one thinks that there is no good in the weak believer. The weak believer has goodness in him; he is undoubtedly better than the disbeliever.

The scholars of Arabic Rhetoric refer to this style as *al-Ihtiraz*; that is to say, that the individual gives a statement portending an unintended meaning, and then brings another sentence to reveal that he intended a particular meaning. An example of this in the Qur’aan is Allah’s saying:

﴿ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلَ أَوْلِيَّتِكَ أَعْظَمُ دَرَجَةً مَنِ
الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ وَقَاتَلُوا وَلَا وَعَدَ اللَّهُ الْحَسَنَى ﴾ (١٠)

“Not equal among you those who spent and fought before the conquest (of Makkah). Such are higher in degree than those who spent and fought afterwards. But to all, Allah has promised the best.” (al-Hadid: 10)

When He says: “...such are higher in degree than those who spent and fought afterwards”; it may give the impression that others do not any share in that. He then said, “...but to all, Allah has promised the best.”

Another example is in the statement of Allah – the Exalted - :

﴿ وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا
لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٨﴾ فَفَهَّمْنَاهَا سُلَيْمَانَ ﴿٧٩﴾ ﴾

“And (remember) Daawood and Sulayman, when they gave judgment in the case of the field in which the sheep of certain people had pastured at night We were witness to their judgment. And we made Sulayman to understand (the case)...” (al-Anbiyaa: 78-79)

Since that may be taken to mean that Daawood had a deficiency, Allah – the Exalted - says: “...and to each We gave right judgment (of affairs) and knowledge.”

Another example is Allah’s saying the Exalted:

﴿ لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَى ﴾ ﴿٩٥﴾

“Not equal are those of believer who sit (at home), except those who are disable, and those who strive hard and fight in the cause of Allah with their wealth and lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each Allah has promised good...” (An-Nisaa: 95)

Here (in this hadeeth), the Prophet (ﷺ) said, “...and both are good” meaning, both the strong believer and the weak believer even though the strong believer is better and more beloved to Allah.

He then said, “Seek that which is beneficial to you.” This counsel is from the Prophet (ﷺ) to this Ummah. It is a comprehensive advice, “Seek that which is beneficial to you”; strive towards pursuing and realizing it. The opposite of the beneficial thing is that which involves harm and the things that bring neither benefit nor harm.

This is because actions can be classified into three:

- a. That which benefits man.
- b. What that harms man.
- c. What neither benefits nor harms.

So the wise person is the one who would accept this advice of the Prophet (ﷺ) and adhere to what will benefit him. Many are those who waste their time today in non-beneficial things, and in fact in things detrimental to their souls and religion. For this reason, we say to these people and their ilk, “You have not made use of the Prophet’s advice due to ignorance on your own part or laxity.” Conversely, the intelligent and resolute believer is he who accepts this admonition and strives towards what benefits him in his religion and worldly life.

This is a great hadeeth, it is important for the individual to make it a torch for himself in his religious and worldly activities. The Prophet

(ﷺ) said, “Stick to that which will benefit you”! The statement is general; “...all that benefits you” that is to say, all that brings gain to you whether in the religious or worldly life. If the religious benefit conflicts with the worldly benefit, give preference to the religious benefit because if the individual’s religion is upright, the worldly life will be upright too. However, if the worldly life is good with the putrefaction of the person’s religion, then it (life) shall become bad.

His saying, “Seek that which will benefit you” indicates the fact that when two benefits contest and one is greater than the other; the more distinguished option is given preference since a greater entails the lesser benefit and something more. Hence, the matter falls under his saying: “Seek that which will benefit you.”

For instance, if connecting family ties with a brother comes with that of an uncle, both of them in equal need while it is not possible for you to cater for them both at the sametime. In this case, you give preference to connecting the brother because it is superior and more beneficial.

Likewise, if you are equidistant to two mosques but one has a larger congregation than the other, we would prefer the one with a larger congregation because it is better. So, his statement – ﷺ -: “that which will benefit you” shows that when two benefits contest and one of them is better than the other; we give preference to the greater.

Conversely, if it becomes unavoidable for the individual to commit a forbidden act out of two prohibitions and one of them is severer, he should do the lesser evil. Regarding the prohibitions, the lesser ones take precedence while the greater acts take precedence in obligatory matters.

His statement – ﷺ – “...and seek help from Allah”; what an appropriate statement after his saying that, “Seek that which will benefit you”! Because if one is intelligent and wise, he will go after beneficial things and choose what is most valuable, striving and persisting on it. Perhaps, his soul may deceive him such that he depends on himself instead of turning to Allah for help. This happens to many people; the individual would think so highly of himself, not remembering Allah or asking for His Help.

Hence, when he sees he is able to performs some deeds, adhere to the benefits he has a good impressions of himself and so, he may

forget to seek help from Allah. For this reason, he - ﷺ - said, “Seek that which benefits you and seek Allah’s help.”

That is, do not forget to seek Allah’s help even if it is something easy. It is contained in a hadeeth that, “Let everyone of you ask all his needs from his Lord even salt. He should ask Him even of his sandals’ straps when they cut”⁽¹⁾ that is to say, even something insignificant; do not forget to seek Allah’s aid. If you want to perform ablution, observe the Prayer, go right or left, or you want to place something down, you should bring to mind that you must turn to Allah for help and that if not for Allah’s assistance such thing would not have been possible for you.

He then said, “...do not hold back” meaning, continue with the act and do not become lax and rescind, claiming that, “the period is long and activities are much.” As long as you have decided at the onset that this is more beneficial for you, and you have sought help from Allah and even commenced it, do not hold back.

This hadeeth really deserves one speaking about it in volumes expounding on it because it has innumerable applications and issues. One of them is that a student of knowledge, for example, who begins to read a book and realizes that it contains benefits and advantages for him, but he becomes bored after a week or a month and moves to another book. We will say concerning this that he sought Allah’s help, strove towards what will benefit him, but then became weakened. How did he become weak? Because he discontinued; and his saying, “...do not hold back” means that, “do not leave the work since you already embarked on it because it is beneficial, so continue with it.” So you find such person wasting much of their time not gaining anything, because he would at times read this (book) and later that (book) moving from one to the other.

Even in the subsidiary matters, you find a student researching an issue in a book, browsing the pages of the book and digging into the issue, then he would come across another issue in the process and stop there. Thereafter, another issue comes up and he and stops that again and the cycle continues until he derails from the actual issue that made him open the book after having wasted much time.

1 Reported by At-Tirmidhee, Book of Supplications, Chapter of Seeking Assistance; no. 3604, and Ibin Hibban no; 866, 894, 895 - *Ihsaan* and At-Tirmidhee said: This is a *Gareeb Hadeeth*.

This happens frequently, particularly when reading a book like Ibn Taymiyyah's *Fataawah*. You would find someone reading it in order to thrash out an issue, and then he comes across another issue of interest to him, and there it goes. This is not a correct approach; the right procedure is rather to search for the issue for which you opened the book originally.

Likewise when studying the biographies of the companions in *al-Isaabah* of Ibn Hajar - may Allah shower blessings on him - for example. A student would search for the biography of one of the companions, and so, he opens the book to find his life story. Then, he encounters the biography of another companion and then stops to read about the first. Then he opens the pages, finds another companion, and so on. Therefore, considerable time is wasted while he still would not have gotten the biography of the companion he sought to read about originally. This wastes time.

Hence, it was from the Prophet's guidance - ﷺ - to begin with the most important thing one sets out to do. For this reason, when Utban bin Maalik - may Allah be pleased with him - invited Allah's Messenger (ﷺ), he told him, "I want you to come and observe prayer in my house so that I may the place where you pray a praying place." The Prophet (ﷺ) went with some of his companions.

When they arrived at the house of Utbaan, they sought permission to enter and they came in. 'Utban had prepared food for them but the Messenger (ﷺ) did not start with the food; he rather enquired, "Where is the place you want us to observe the prayer?" He showed it to him and he - ﷺ - prayed (there) and afterwards, he sat for the food.¹ This is proof that the individual should start with the most important thing for which he set out so that he does not render his action vain.

So the Prophet's saying: "...do not hold back" means, do not be indolent or lax after you already commenced a task, you should carry on with it. If you stop and begin another work, then stop and begin (another work) then stop... you would not have perfected any job.

Then, he ﷺ said, "And if anything happens to you do not say, 'If I

1 This hadeeth is reported by Al-Bukhaari, Book of the Prayer, Chapter on 'When he enters a House, he prays...'; no. 424, and Muslim, Book of the Mosques and the Prayer Places, the Chapter on Concession of Staying back from the Congregation for an Excuse; no. 33.

had done such-and-such such-and-such would have resulted.” That is to say, you have made efforts and persisted, and asked for Allah’s help and carried on (with the action). However, the outcome turned out contrary to what you expected; do not say, “If I had done this or that, it would have resulted in such-and-such.” This is because this matter is beyond your personal desires. You only did what you have been commanded to do, but Allah – the Mighty and Sublime – has full power and control over His affairs:

﴿ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ ۚ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

“And Allah has full power and control over His affairs, but most men know not.” (Yuusuf: 21)

For example: A man travels intending the lesser Hajj but on his way, the vehicle broke down and he returns home. So, he says, “If I had boarded another vehicle, it would have been better and the breakdown would not have happened.” We say, “Do not say such a thing, you have made effort. Had Allah – the Mighty and Sublime - willed that you get to (perform the) lesser hajj, He would have made the affair easy but he simply did not will that.”

Therefore, when the individual expends the efforts required of him but things still become disappointing, then he should entrust the entire matter to Allah since he already put in his utmost. Hence, he – alayhi as-salaat was-salaaam - said, “If anything happens to you”, i.e., after considerable effort is invested and asking for Allah’s help, “do not say, ‘If had done such-and-such, such-and-such would have resulted.’”

May Allah reward our Prophet on our behalf in the best form. He – alayhi as-salaat was-salaaam - explained the wisdom behind that to us when he said, “because *law* (if) opens up the work of the Satan.” Meaning that, it opens up evil thoughts, despondency, compunctions, and fretfulness to you until you may even say, “If I had done such-and-such, it would have resulted in such-and-such.” But do not say so!

The matter has been concluded and it is not possible that it changed; this is a matter written in the *Lahwul’ Mahfuz* (the Preserved Tablet) fifty thousand years before the creation of the heavens and the earth and it will always occur as was written no matter what you do.

So, he – alayhi as-salat was-salaam - said, “You should rather say, ‘Allah’s Preordainment.’” Meaning, this is the preordainment of Allah and His decree, and Allah – the Mighty and Sublime - does what He wills:

﴿ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٧﴾ ﴾

“Surely your Lord is the doer of what He wills.” (Hud: 102)

No one can prevent Him from doing as He wills in His Dominion; He does what He wishes, the Mighty and Sublime.

However, it is pertinent to know that He – and free is Allah from all imperfections - will not do anything except with wisdom, whether known or unknown to us. The evidence for this is His saying:

﴿ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾ ﴾

“And you cannot will, unless Allah wills. Verily is ever All-Knowing, All-Wise.” (al-Insaan: 30)

So He explained that His will is associated with wisdom and knowledge. How many things does man detest when they occur, yet it becomes good for him in the end?! Allah – the Exalted – says,

﴿ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ ﴿٢١٦﴾ ﴾

“And it may be that you dislike a thing and it is good for you...” (Al-Baqarah: 216)

Many things have happened proving this verse such as: some years back, an aeroplane took off from Riyadh heading for Jeddah with many passengers on board, more than three hundred. But one of the passengers who had actually booked the flight was in the waiting lounge; his eyes overwhelmed him and he slept off. Boarding the flight was announced and the passengers got on board and by the time he woke up, the doors were already closed. He regretted having missed the flight. However, Allah destined out of His His wisdom, that the plane crashed with its passengers –and free is He from all imperfections and Exalted is He -; but He saved this man! The man detested missing the flight but that was better for him.

So when you make effort and seek help from Allah, and the

result comes contrary to what you desire, do not be sad about the apparent loss; do not say, “If had I done this, such-and-such would have happened.” If you say that, the door of evil thoughts, regret and sadness will open and your calm will be disturbed. The matter has ended and gone, so it is obligatory for you to surrender all affairs to the Irresistible, the Mighty and Sublime, and say: “*Qadarullaahi wamaa shaa fa’ala* (meaning, Allah has preordained and He did what He willed).”

By Allah! If we explore the guidance in this hadeeth, we would have a great deal of respite; instead, you’ll find one of us who would not even strive for what will benefit him initially as his time wastes away day and night. And when it is destined that he exerts some efforts on a thing of benefit and it eludes him going contrary to his own expectations, you find him regretting. You find him imagining, “I wish I had not done such-and-such; if I had I done such-and-such it would have resulted in such-and-such.” This is not correct; give your efforts as appropriate and entrust the matter to Allah – the Mighty and Sublime.

If someone says, “How can I advance preordainment as a pretext? How can I say, ‘Allah has predestined and He does what he wills?’” The response is that we say; rightly, this entails seeking excuse with destiny; but seeking excuse with preordainment in the proper context is not blameworthy. That is why Allah told His Prophet (ﷺ):

﴿ أَسْمِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴾

“Follow what has been revealed to you (O Muhammad) from your Lord, none has the right to be worshipped but he and turn aside from the polytheists.” (An’aam: 106),

﴿ وَلَوْ شَاءَ اللَّهُ مَا اشْرَكُوا ﴾

“And had Allah willed they would not have taken others as partners unto Him.” (An’aam: 107).

So He the Exalted explained to him – ﷺ - that their ascribing partners to Allah is by His Leave. Nevertheless, it is forbidden and unacceptable to depend on preordainment while the individual continues to commit sins. Allah says:

﴿ سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا ﴿١٤٨﴾

“Those who took partners (in worship) with Allah will say, ‘If Allah had willed we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His will). Likewise belied those who were before them, till they tasted our wrath...’ (Al-An‘aam: 148)

However, citing preordainment as excuse in the appropriate place is not blameworthy. The Prophet (ﷺ) once went in to ‘Alee bin Abee Taalib and Fatimah bint Muhammad – may Allah be pleased with them both - and found them both sleeping. So, he said to them both, “What prevented you from standing up (for late-night Prayers)?” That is to say, both of you should stand up and perform the late-night Prayers. Alee then replied, “O Messenger of Allah, our souls are in the Hand of Allah, had He wished we would have stood up (for Prayers).” The Prophet (ﷺ) went out while beating his thighs saying:

﴿ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥١﴾

“But man is ever more quarrelsome than anything...”⁽¹⁾ (Kahf: 54)

This is an argument; but Alee bin Abee Taalib’s excuse is appropriate here because the sleeping person has no blame on him; he did not leave the Prayer while awake. The Messenger of Allah (ﷺ) had said, “The pen has been lifted for three (categories of persons).”⁽²⁾ And it will not be far-fetched to deduce that the Messenger (ﷺ) wanted to test what Alee will say in response. In any case, Alee’s excuse here is solid because the

- 1 Reported by Al-Bukhaari, Book of the Late-Night Prayers, Chapter of the Prophet’s Exhorting Towards the Late-Night Prayers; no. 1127, and Muslim, Book of the Travelers’ Prayer, Chapter on What is Related of the Individual Who sleeps in the Night until Day-break; no. 775.
- 2 Reported by Aboo Daawood, Book of Legal Punishments, Chapter of the Insane Who Steals or Is Guilty of A sin Requiring Legal Punishment; no. 4401, An-Nasaaee, Book of Divorce, Chapter of the One whose Divorce of His wives Will Not Hold; no. 3432, Ibn Maajah, Book of Divorce, Chapter on the Divorce of the Insane, the Child and the Sleeping Person; no. 2041, Ahmad in the *Musnad* (6/100, 101, 144), and Al-Haakim in *al-Mustadrak* (2/59) who then said: “It is authentic according to the standard of Muslim”; and Adh-Dhababee affirmed it. Al-Albaanee graded it authentic. See *al-Irwa’*; no. 297.

matter was not within his ability; is it possible for a sleeping person to wake up when Allah has not awakened him? No! Then it is valid excuse. However, justifying the individual's persistence upon sins using preordainment is prohibited. We would say, for example, "O so-and-so! Observe the Prayer with the congregation" and he says, "By Allah, if Allah had guided me, I would have observed it." This is not correct. When it is said to another, "stop shaving your beard" he says, "If Allah had guided me, I would have stopped it." "Desist from smoking" and he says, "If Allah had guided me, I would have desisted from it." This is not correct because he is advancing preordainment as justification for continuing to commit sins and deviating.

However, if the individual mistakenly commits a sin, seeks forgiveness, and turns to Allah and is remorseful and says, "This had been destined for me but I seek Allah's forgiveness and turn to Him in repentance." We would say, "This is correct." If he seeks repentance and gives the excuse of predecree; there is no blame in that.

HADEETH 101

السَّابِعُ: عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ» متفقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said. "The (Hell) Fire is surrounded with all kinds of desires and passions, while Jannah is surrounded with adversities." [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - stated what he related on the authority of Abu Hurayrah (may Allah be pleased with him) that, Allah's Messenger (ﷺ) said, "The Hell is surrounded with things of lustful" - in another wording - "screened, and the Paradise is surrounded" - in another version "screened with detestable things" i.e., they encircle it. So, the Fire is surrounded with the things of lust while the Paradise is encircled with detestable things. *Ash-Shahwaat* (i.e., lustful things) are what the heart desires even without

contemplation, foresight and without any consideration for the Religion and dignity.

Adultery and fornication – and the refuge is with Allah – are the lust of the private parts; the soul lusts it; when the individual breaks this barrier it becomes a means of his entering the Hell. Likewise consumption of intoxicants; the soul has great desires for it; and as such, the Lawgiver prescribes flogging as a deterrent punishment. Hence, if the person destroys this barrier and eventually consumes the intoxicant, which will lead him to the Hell – and the refuge is with Allah.

Similarly is the love of wealth, one of the things the soul craves; when a person steals driven by greed and seriously craves for wealth, he would have rendered the barricade asunder and may therefore end up in the Hell – we seek refuge with Allah.

Another example of this is cheating in order to inflate the price of a commodity. The individual lusts this, and he may so do it, tearing the barrier between himself and the Fire and ending up in it.

Everyone likes dominance and superiority over people and looking down upon them; hearts desire this. Therefore, when a person does that, he breaks the barrier between him and the Hell and gets in to it – and the refuge is with Allah!

Nevertheless, what is the cure for this lust that the evil-urging soul craves? Its cure is what comes after it. He (ﷺ) said, “**And the Paradise is surrounded by detestable things**” or “**screened by the detestable.**” That is, it is encircled by offensive things. This is because falsehood is endearing to the evil-urging soul while it finds the truth abhorring. Consequently, a person will gain entrance in to the Paradise if he can overlook these detestable things and exert himself to observe the obligatory deeds and avoid the prohibitions.

Hence, for instance, you see a person who finds Prayers burdensome especially during the winter or chilly weather more so if the person is given to sleep after much tiredness and exertion. You find that the Prayer is burdensome for him; he would dislike standing up and leaving the warmth of the soft bed. However, if he can break this barrier and observe this detested thing, he will end up in the Paradise.

Likewise, the evil-urging soul invites its possessor to fornication. Fornication is a lust and the evil-urging mind craves it. All the same, if

the individual prohibits it and forces it to shun this lust, even though it was abhorring to him, it leads to the Paradise. This is because the Paradise is surrounded with despised matters.

Similarly, the Jihad in the cause of Allah is basically abhorring to the soul:

﴿ كَيْتَبَ عَلَيْكُمُ الْقِتَالَ وَهُوَ كْرَهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

“Jihad is ordained for you though you dislike it, and it may be that you like a thing which is good for you that you like a thing which is bad for you. Allah knows but you do not know.” (Al-Baqarah: 216)

It is loathsome to the soul; but if the individual shreds this barrier, it will be a reason for his entrance into the Paradise. Listen to the statement of Allah:

﴿ وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧٠﴾ * يَسْتَبْشِرُونَ بِنِعْمَةِ رَبِّ اللَّهِ وَفَضْلِهِ 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, rejoicing for the sake of those who have not 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 a Bounty from Allah and that Allah will not waste the reward of the believers.” (Aal-Imraan: 169 -171)

Therefore, when one breaks this detestable thing, the barrier, he passes into the Paradise.

Similarly, commanding good and forbidding evil is hard and laborious for the souls. Everybody lack much concern for and detests it claiming that, "What is my concern with the people?" "Do I need to wear myself out for their sake?" But if he breaks this loathsome barrier and commands good and forbids evil, this will be a ground for his entrance into Paradise, and so on. Everything commanded by Allah is loathsome to the souls but you have to drive your soul to carry it out until you gain entrance into the Paradise.

Shunning the prohibitions is offensive and hard on the souls, especially with the strong driving force. Therefore, if you condition your soul to avoid these prohibitions, then that is one of the means of entrance into the Paradise.

In a country of disbelief and unrestrained freedom in which the individual does just whatever he likes a young bachelor has many beautiful young women all around him. Being unmarried, he will undoubtedly face serious discomfort to avoid fornication since it would be ordinarily available to him through numerous means. However, if he can condition his soul to abstain that becomes a means of entering the Paradise for him.

Listen to the statement of the Prophet (ﷺ), "There are seven (sets of people) Allah will put under His shade on the Day there will be no shade except His."⁽¹⁾ That is to say, on the Day of Judgement, when the seriously scorching sun will be brought closer. We experience the heat of the sun now despite the distance of hundreds of years between it and us. This sun will be drawn nearer on the Day of Judgement so close at the distance of a *Meel* away from the heads of creation. Some scholars say that a *Meel* is comparable to a kohl jar – so short -, shorter than a finger length while others say it is a mile distance. Whatever the case, the sun will come nearer to the heads.

However, Allah will shelter some people under His shade on the day there will be no shade except His. I pray Allah make you and me among those whom Allah will put under the shade.

"Allah will put them under His shade": that is, He will create something to give them shade on a day there will be no shade except His. There will be no building, tree or mountain to give shade on that

1 Reported by Al-Bukhaari, Book of the Call-to-Prayer, Chapter of Whoever Sits in the Mosque Waiting for the Prayer; no. 660, and Muslim, Book of *Zakaah*, Chapter of the Virtue of Giving Charity Secretly; no. 1031.

day; nothing, except the shade of Allah - the Lord of all that exist. I beseech Allah, the Lord of all that exist, to shade you and me with it. Allah will put those He wills among His servants under this shades such as the seven the Messenger – ﷺ – mentioned in his saying:

“There are seven Allah will put under shade on the day there would be no shade except His: A just Imam, a youth nurtured to give obedience to Allah, a man whose mind is always attached to the mosque, two men who love each other because of Allah - they meet and separate for that purpose -, a man seduced by a pretty and influential lady.”

And this is the point of reference; a high-ranking woman - not a riff-raff - and of immense beauty: Beauty allures the soul to crave a woman and incline towards her. However, “he says, (that is, the man so seduced by such a woman), “I fear Allah!”” He does not say, “I don’t have the desire” or “people are around us, and I fear that they should discover us” but he says, “I fear Allah.” The man is a young man, full of passion, and the means of illicit sexual relations are present and its inhibitors are absent. Yet, there is one thing to prevent him, and that is the fear of Allah, the Mighty and Sublime. So, he said, “I fear Allah.” This is among those Allah will put under His shade on the Day there would be no shade except His.

The point is that: the Hell is surrounded by things of lust while detestable things encircle the Paradise. So, condition your soul to what Allah loves even if you detest it. Know that human knowledge is by perceptual experience; so when you train your soul to give obedience to Allah it later becomes attractive to you. You will become used to it; you will then be able to control your soul not to act contrary to obedience when it wants to do so even though this was something you originally found loathsome.

We find some people who hate to observe the Prayer with the congregation. When he starts he finds it hard; but after a while, observing the Prayer in congregation becomes the delight of his eyes. If you order him not to observe the Prayer (in congregation) now, he will not obey you. Accustom your soul and make it detest (disobedience) firstly, it will later become soft and submissive to you.

I beseech Allah to assist you and us on His remembrance, and being grateful (to Him), and (attaining) perfection in His worship.

HADEETH 102

الثَّامِنُ: عَنْ أَبِي عَبْدِ اللَّهِ حُدَيْفَةَ بْنِ الْيَمَانِ، الْأَنْصَارِيِّ الْمَعْرُوفِ صَاحِبِ سِرِّ رَسُولِ اللَّهِ ﷺ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ، فَافْتَتَحَ الْبَقْرَةَ، فَقُلْتُ يَرْكَعُ عِنْدَ الْمِائَةِ، ثُمَّ مَضَى؛ فَقُلْتُ يُصَلِّي بِهَا فِي رَكَعَةٍ، فَمَضَى؛ فَقُلْتُ يَرْكَعُ بِهَا، ثُمَّ افْتَتَحَ النِّسَاءَ؛ فَقَرَأَهَا، ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا، يَقْرَأُ مُتْرَسِلًا إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ سَبَّحَ، وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ، وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ، ثُمَّ رَكَعَ فَجَعَلَ يَقُولُ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ» فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ ثُمَّ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ» ثُمَّ قَامَ قِيَامًا طَوِيلًا قَرِيبًا مِمَّا رَكَعَ، ثُمَّ سَجَدَ فَقَالَ: «سُبْحَانَ رَبِّيَ الْأَعْلَى» فَكَانَ سُجُودُهُ قَرِيبًا مِنْ قِيَامِهِ»
رواه مسلم .

Hudhaifah رضي الله عنه reported: I offered Salat (Tahajjud - optional night prayer) with the Prophet ﷺ one night, and he started reciting (Surat) Al-Baqarah . I thought that he would bow at the end of one hundred Verses, but he continued reciting; I, then, thought that he would perhaps recite the whole (Surah) in a Rak'ah , but he proceeded on, and I thought he would perhaps bow on completing (this Surah); he then started (reciting Surat) An-Nisa' ; he then started (Surat) Al-'Imran and his recitation was unhurried. And when he recited the Verses which referred to the Glory of Allah, he glorified Him (by saying Subhan Allah - My Rubb , the Supreme is far removed from every imperfection), the Great, and when he recited the Verses that mention supplication, he supplicated, and when he recited the Verses that mention seeking Refuge of the Rubb , he sought (His) Refuge. Then he bowed and said: "My Rubb , the Supreme is far removed from every imperfection (Subhana Rabbiyal-Azim);" his bowing lasted about the same

length of time as his standing (and then on returning to the standing posture after Ruku') he said: "Allah listened to him who praised Him (Sami' Allahu liman hamidah, Rabbana wa lakal hamd)." Then he stood about the same length of time as he had spent in bowing. He then prostrated himself and said: "My Rubb , the Supreme is far removed from every imperfection (Subhana Rabbiyal-A'la)," and his prostration lasted nearly the same length of time as his standing. [Muslim]

EXPLANATION

The author - may Allah shower blessings on him- reported on the authority of Hudhayfah bin Al-Yamaan -may Allah be pleased with him and his father- that he observed a Prayer along with the Prophet (ﷺ) one night; that is to say, during one of the nights. Some of his companions would observe the (the late-night) Prayer with him. Once, Hudhayfah prayed with him, at another time, Ibn Mas'ood did (may Allah be pleased with him), and at another time, Ibn Abbaas (may Allah be pleased with him and his father) did. The Prophet (ﷺ) would observe the Late-Night supererogatory Prayer alone because the late-night prayer is not legislated in congregation except during Ramadan. However, it is not blameworthy to observe it at times in congregation as is in this hadeeth.

He said, "So he (ﷺ) started with *Soorat al-Baqarah*. I thought he would bow down by the hundredth (verse) but he read it entirely." Hudhayfah - may Allah be pleased with him - thought perhaps he would bow down after completing *Soorat al-Baqarah*; but he continued and recited the entire *Soorat an-Nisaa*. Hudhayfah said (to himself), "He will go to the bowing position." However, he proceeded and recited *Sooratu Aal-Imraan* completely, all in a single unit of prayer. He would recite gently without haste; and whenever he reads a verse of glorification, he would glorify (Allah), and whenever reached a verse of request, he made request (from Allah), and whenever he passed by a verse of threat, he sought refuge (with Allah).

Therefore, he ﷺ combined recitation with remembrance (of Allah), supplication and meditation. Undoubtedly, whoever supplicates at the verses of supplications, seeks refuge in its places and glorifies (Allah) while reading the verses on glorification, reflects and meditates on his recitation. Therefore, this sort of standing is one of the gardens

of Allah's remembrance - recitation, glorification, supplications, and meditation. Even then, the Prophet (ﷺ) had not gone for the bowing position.

These three chapters - *Al-Baqarah*, *An-Nisaa* and *Aal-Imraan* - are more than five *Juz'u* and a *rub'*. If a person recites them slowly, seeking refuge (in Allah) at verses of threat, supplicating at the verses of mercy, and glorifying Allah at verses of glorifications, how much time will he take to do that? It will certainly be lengthy without doubt. For that reason, the Prophet - ﷺ - would stand observing the Prayer until his legs would swell and crack.

Even when Ibn Mas'ood (may Allah be pleased with him) who was a young man observed the Prayed with him - ﷺ - during one of the nights, he said, "The Messenger stayed long during his standing to the extent that I thought of an evil." He (one of his audience) said, "What did you think of?" He answered, "I thought of sitting and leaving him." He (Ibn Mas'ood) could not withstand the long standing - may Allah be pleased with him.

Thereafter, the Prophet - ﷺ - went to the bowing position after completing the three chapters and said, "*Subhaana Rabbiy al'Adheem* (meaning: Free is my Lord, the Mighty, from all imperfections)." He also stayed long in the bowing position about the length of his standing. He then returned from the bowing and remained in the standing position, saying, "*Sami'a llaah liman hamidau rabbanaa walakal hamdu* (meaning: Allah Hears the one who praised Him; our Lord, and all praise belong to You)" almost as lengthy as his bowing. He made the prostration, and said, "*Subhana rabbiyal 'alaa* (My Lord the Most-Exalted, is free from all imperfections)", and stayed long in it as he did in his standing.

This is how the Prophet (ﷺ) used to observe his Prayers; he would make the Prayer correspond; if he stays long in his standing, his bowing, prostration, the standing after bowing, and the sitting between the two prostrations will be long as well. Conversely, when he shortened recitation, he would shorten the bowing, the prostration, and the standing in order to make the prayer proportionate. This is his action in the obligatory and supererogatory Prayers; he would make his Prayers harmonious.

This hadeeth contains a number of benefits:

The first benefit: Makes the purpose of the author citing the hadeeth; that the Prophet (ﷺ) used to perform action of the striving person exerting his soul towards obedience (to Allah). He would observe these strenuous acts seeking the Face and Pleasure of Allah. He - the Exalted - said regarding the the Prophet (ﷺ) and his companions:

﴿ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ﴾

"You will see them bowing and falling down prostrate (in prayer), seeking bounty from Allah and (His) Good pleasure."
(al-Fat'h: 29)

Another benefit: It is permissible to observe the late-night Prayers in congregation. However, this should not be always; it may only be done sometimes outside Ramadan. On the other hand, it is from the *Sunnah* for the people to observe it in congregation during Ramadan. **Another benefit:** It is necessary for the individual during the late-night prayers to stop and supplicate when he reaches a verse of mercy. He could halt if he comes across a mention of the Paradise and say, for example, "O Allah! Make me among its dwellers, O Allah I ask you for the Paradise." And when comes across a verse of threat, he should stop and say, "I seek Allah's refuge from that", "I seek refuge with Allah from the Hell." If he reads a verse of glorification, venerating Allah – and free is He from all imperfections - he should stop to venerate Him and mention His praise. This is during the late-night prayer.

As for the obligatory Prayers, it is not blameworthy to do this but it is not from the *Sunnah*; if the individual does it, then he will not be prohibited from doing it, and if he leaves it, he will not be ordered to do it. This is unlike the late-night Prayer where the preferable thing is for him to observe it; that is to say, seek refuge at the verses of threat, supplicate at verses of mercy, and mention Allah's praise at verses of glorification.

Another benefit from the hadeeth: The allowance of bringing some chapters forward during the reading before others; the Prophet (ﷺ) read Soorah *An-Nisaa* before *Aal-Imraan*, although the sequential arrangement is that *Aal-Imraan* precedes *Soorah A-Nisaa*. However, this - and Allah knows best - was probably before the last year because in the last year of the Prophet (ﷺ), he began to read *Aal-Imraan* before *an-Nisaa*. This was why the companions arranged them in this

sequence: *Aal-Imraan* before *an-Nisa*.

The Prophet (ﷺ) used to mention *Al-Baqarah* and *Aal-Imraan* together as is in his statement, “Recite the two glitters: *Al-Baqarah* and *Aal-Imraan*; they would appear as two clouds or two groups of (a clean) bird defending those who recite them on the day of Resurrection.”⁽¹⁾ The point here is that in the end, the arrangement gave precedence to *Aal-Imraan* before *an-Nisaa*.

Among the lessons in the hadeeth: The Messenger of Allah (ﷺ) used to glorify Allah repeatedly. Hudhayfah said, “He (ﷺ) used to say, “*Subhana rabbiyal ‘adheem*” for a long time, and he would also say, “*Subhaana rabiy al-A’laa*.” He mentioned that he (ﷺ) said it for a long time and did not mention any other thing.

This shows that no matter the number of times you repeat saying the “*Subhaanalla...*” during the bowing or prostration, it is from the *Sunnah*. Even at that, the Prophet – ﷺ – would repeatedly also say; “*Subhaanaka Allahumah wa bihamdika Allahumah igfirlee* (meaning: My Lord is far removed from imperfection. Praise is due to You; my Lord forgive me!)”⁽²⁾ He would also say, “*Subbuhun! Qudusun! Rabbul Malaikatu war Rooh* (meaning - the One far above all imperfections! The Sacred! The Lord of the angels and the Spirit).”⁽³⁾

Thus, it is allowed for the individual to employ any of the formulas of remembrance and supplications that have come from the Prophet (ﷺ) during his Prayers.

We beg Allah, the Exalted, to endow you and us with obedience to His Messenger (ﷺ), in private and the open. We ask Him to protect and guide you and us in this life and the hereafter. Verily, He is the Most Bountiful One, the Most Generous.

HADEETH 103

- 1 Reported by Muslim, Book of the Traveler’s Prayer, Chapter of Recitation of the Qur’aan and *Soorah Al-Baqarah*; no. 804.
- 2 Reported by Al-Bukhaari, Book of the Call-to-Prayer, Chapter of the Supplication in the Bowing Position; no. 794, and Muslim, Book of the Prayers, Chapter of What is said in the Bowing or Prostration; no. 484.
- 3 Reported by Muslim, Book of the Prayer, Chapter of What is Recited During the Bowing and Prostration; no. 487.

التَّاسِعُ: عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةً، فَأَطَالَ الْقِيَامَ حَتَّى هَمَمْتُ بِأَمْرٍ سُوءٍ! قِيلَ: وَمَا هَمَمْتَ بِهِ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَدْعَهُ. مَتَّفَقٌ عَلَيْهِ .

Ibn Mas'ud ﷺ said: One night I joined the Prophet ﷺ in his (optional) Salat . He prolonged the standing so much that I thought of doing something evil. He was asked: "What did you intend to do?" He replied: "To sit down and leave him." [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - said regarding what he cited on the authority of Ibn Mas'ood (may Allah be pleased with him) who was one of those who serve the Prophet (ﷺ). He was in charge of his pillow and tooth-stick. Onenight, he observed the Prayed along with the Prophet (ﷺ), and the Prophet - ﷺ - stood and prolonged the standing. It had preceded in the Hadeeth of Aa'isha that: He used to stand (in Prayer) until his feet cracked⁽¹⁾ or till they swell and they sometimes crack due to prolonged standing.

It is authentic from the Hadeeth of Hudhayfah that: he recited three of the longest chapters in a single unit (of the Prayer) - *Al-Baqarah*, *An-Nisaa* and *Aal-'Imraan*.

Likewise Ibn Mas'ood (may Allah be pleased with him) observed the Prayer with him (ﷺ) on a night and he (ﷺ) made the standing long. So he thought of an evil thing; that is to say, something which will not delight the doer. They enquired, "O Abu Abdur Rahman, what did you think of?" He replied, "I thought of sitting down and leaving him." That means: "I will sit and leave him standing"; because Ibn Mas'ood was tired and weary despite being a young man. However, the Prophet (ﷺ) was not tired because he - alayhi salaam was-salaam - was the strongest in acts of worship and most fearful of Allah, the Sublime and Exalted.

This contains proof that it is from the *Sunnah* for a person to stand up (for the Prayer) in the late-night and make the standings long. By so doing, he is following Allah's Messenger (ﷺ).

1 Its reference had preceded.

However, you should know that when you lengthen the standing, the *Sunnah* is to prolong the bowing, the prostration, the sitting between the two prostrations, and the standing after the bowing as well. It is from the *Sunnah* of the Messenger – ﷺ - to make his Prayer corresponding; when he prolongs the standing, he would elongate the other aspects of the Prayer, and when he makes the standing brief, he did the same thing in the other aspects of the Prayer; this is the *Sunnah*.

HADEETH 104

العاشر: عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «يَتْبَعُ الْمَيِّتَ ثَلَاثَةٌ: أَهْلُهُ وَمَالُهُ وَعَمَلُهُ؛ فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ: يَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ» متفقٌ عليه .

Anas ﷺ reported: Messenger of Allah ﷺ said, “Three follow a dead body: members of his family, his possessions and his deeds. Two of them return and one remains with him. His family and his possessions return; his deeds remain with him.” [Al-Bukhari and Muslim]

COMMENTARY

When a person dies, his mourners will follow him; his family will escort him to the cemetery. How surprising, insignificant and trifle is the life of this world! The most beloved of people to you will oversee your funeral; they will bury you and keep you away from them. Even if they are paid for the body to remain with them, they will not accept that. Therefore, the persons who are the most beloved to you are those who will direct the funeral, accompany you (to the gravesite), and mourn you.

His property will also accompany him: that is, his slaves, domestics, and belongings. This is typical of a wealthy man who has slaves and domestics; they will all accompany

him. So also are his deeds, they will follow him. However, the other two will return and leave him alone but his deeds will remain with him; we beseech Allah to make your deeds and ours righteous. Hence, his deeds will stay with him to keep his company exclusively in his grave until the Day of Resurrection.

This has evidence that the world will cease to exist. All the adornments of this world will return and will not remain with you in your grave; the Property and children – the adornments of worldly life - will turn back. What will remain? Only deeds! My dear brother, it is incumbent on you to strive to maintain this companion who will remain and not leave with those who will leave. It is necessary for you to struggle hard until your deeds - which will hang out with you in your grave when you are left exclusively with them without loved ones, family and children - become righteous.

The correlation of this hadeeth with the chapter heading is clear because numerous (good) deeds necessitate striving on the soul. Therefore, man has to work hard regarding his soul upon the righteous deeds which will remain (with him) after his death.

We beseech Allah to grant you and us good end, and to look after us with His assistance and care. Verily, He is the Overly Generous, the Bountiful.

HADEETH 105

الْحَادِي عَشْر: عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «الْجَنَّةُ أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ» رواه البخاري .

Ibn Mas'ud رضي الله عنه reported: The Prophet ﷺ said, "Jannah is nearer to anyone of you than your shoe-lace, and so is the (Hell) Fire."

[Al-Bukhari]

COMMENTARY

This hadeeth contains encouragement and warning; it has encouragement in the first sentence, “The Paradise is nearer to each of you than the strap of his sandal.” The strap of the sandal is the belt over the feet and is very close to the individual. It is usually employed as a parable for nearness. And that (i.e., the nearness of the Paradise to the individual) is for the reason that a person may utter a single word, from Allah’s Pleasure – the Mighty and Sublime – not knowing its extent and it will be his means of gaining access to the blissful Paradise.

The hadeeth is even more encompassing than this because giving much good deeds and avoiding prohibitions are among means of entrance into Paradise – and it is easy for whom Allah makes it easy. You would find a believer whose hearts Allah has opened to Islam observing the Prayers with ease, tranquility, high spirit, and love. He would hand out the Zakat, observe the fasting, perform the Hajj and (other) righteous deeds in the same manner such that for him, it is easy, simple, and uncomplicated. Similarly, you may find him moving away from the statements and deeds Allah has forbidden; all these will be easy for him.

The one who is unable to put up with Islam – and the the refuge is with Allah -, he will find Islam, acts of obedience and avoidance of prohibitions burdensome such that the Paradise will not be nearer to him than the strap of his sandal.

Likewise the Hell – as in the second expression in the hadeeth that has the warning -; the Messenger (ﷺ) said: “and the Hell as such too”: that is, closer to each of us than the strap of his sandal. A person may utter a word, without any care and it will incur Allah’s anger such he will consequently enter the Hell for many years. Many times an individual would utter words carelessly, not showing any concern for its implications, and it will hurl him into the Fire – and the refuge is with Allah.

Consider the story of the hypocrites who were with the Prophet (ﷺ) during the Tabuk Expedition; they were conversing among themselves, saying, “We have never seen the likes of these readers of ours; potbellied, full of lies and so cowardly while facing the enemy.”

By that, they were referring to the Prophet (ﷺ) and his Companions – may Allah be pleased with them all.⁽¹⁾ That is to say, they have large bellies owing to excessive eating; food is all that they concerns them. “...full of lies” meaning that they utter falsehood; “...so cowardly while facing the enemies”, i.e., they fear meeting the enemies; they would not be firm; instead they would run away! This is what the hypocrites said concerning the Prophet (ﷺ) and his Companions.

However, if you consider carefully, you will find that these (characteristics) hold good for the hypocrites perfectly and not the believers. The hypocrites are the most covetous about this worldly life; they are from the worst liars and most weakly against the enemy. These attributes are actually found with the hypocrites. Despite this, Allah – the Mighty and Sublime – said,

﴿وَلَيْن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۗ﴾⁽¹⁶⁾

“If you ask them, they declare: ‘We were only talking idly and jokingly.’” (at-Tawbah: 65)

That is to say, we did not mean the statement; it was just a joke and play. Allah - the Mighty and Sublime - then queried:

﴿قُلْ أَيُّ اللَّهِ وَعَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِءُونَ ۚ لَا تَعْدِرُوا فَمَا كَفَرْتُمْ ۗ﴾
 ﴿بَعْدَ إِيمَانِكُمْ﴾⁽¹⁷⁾

“Say: ‘Was is it at Allah and His Ayât (signs) and His Messenger (ﷺ) that you are mocking? Make no excuse, you have disbelieved after you had believed.’” (At-Tawbah: 65-66)

Hence, Allah – the Mighty and Sublime - explained that these people have disbelieved after their belief because of their mocking Allah, His signs and His Messenger (ﷺ). Therefore, it is incumbent on the individual to check what he says; he should restrain his tongue so that it does not stray and destroy him.

We ask Allah to make you and us firm upon the truth and safe from sins.

1 Check their statement in *Jaami' al-Bayaaan* by At-Tabaree (6/408 – 410), and *Tafseer Ibn Katheer* (2/153, 253), under *Soorat at-Tawbah* vs. 65 – 66.

HADEETH 106

الثَّانِي عَشَرَ: عَنْ أَبِي فِرَاسٍ رِبِيعَةَ بْنِ كَعْبِ الْأَسْلَمِيِّ خَادِمِ رَسُولِ اللَّهِ ﷺ، وَمِنْ أَهْلِ الصُّفَّةِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «كُنْتُ أَيْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَتَيْهِ بِوَضُوئِهِ، وَحَاجَّتِهِ فَقَالَ: «سَلْنِي» فَقُلْتُ: أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ. فَقَالَ: «أَوْ غَيْرَ ذَلِكَ؟» قُلْتُ: هُوَ ذَاكَ قَالَ: «فَاعْنِي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ» رَوَاهُ مُسْلِمٌ .

Rabi'ah bin Ka'b Al-Aslami ؓ (a servant of the Messenger of Allah and also one of the people of As-Suffah) said: I used to spend my night in the company of Messenger of Allah ﷺ and used to put up water for his ablutions. One day he said to me, "Ask something of me." I said: "I request for your companionship in Jannah ." He inquired, "Is there anything else?" I said, "That is all." He said, "Then help me in your request by multiplying your prostrations." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - reported on the authority of Rabee'ah bin Maalik Al-Aslamee (may Allah be pleased with him) who was an attendant of the Messenger (ﷺ) and one of the people of the *Suffa*. Those who attended to the needs of Allah's Messenger (ﷺ) among the freeborns include Rabee'ah bin Ka'b and Abdullaah bin Mas'ood - may Allah be pleased with them.

Because they regularly were in the service of the Messenger - ﷺ -, they attained high rank among the Muslims. Rabee'ah was among the dwellers of the *Suffa* who were emigrants to Madeenah that did not have any residence and so, the Prophet (ﷺ) lodged them inside his mosque. At a time, their number reached eighty and some other time, lesser. Other Companions would bring food, milk and other items to them as gifts.

Rabee'ah -may Allah be pleased with him - would attend to the Prophet (ﷺ); he got his water for ablution and his other needs. One day he - ﷺ - told him, "Make a request from me" that is to say,

“request” by way of rewarding him for serving him - ﷺ - owing to the Prophet’s exceptional generosity. He would say, “Whoever does you any good, reciprocate it.”⁽¹⁾ So by way of reciprocating benefit he told him, “Make a request from me.” Meaning, ask whatever you want. One may think that this man (Rabee’ah) would ask him for money, but his determination was lofty. He rather said, “I ask to be your companion in the Paradise as I am in this world.”

As if to say, “As I am your companion in this life, I ask to be your companion in the Paradise.” He - ﷺ - asked him, “Any other thing?” That is, do you want any other thing I could do? He said, “That is just it”, i.e., I am only asking you for that. Thereupon, the Prophet (ﷺ) said, “Then help me in your request with much prostrations.”

This is the point of reference; that the Messenger (ﷺ) said, “Then help me in your request with much prostrations.” Plentiful prostrations will necessitate lots of bowing, and these will require lots of standing. This is because in every unit of the prayer, there are only one bowing and two prostrations. Hence, when the prostrations multiply, the bowing and standing will also multiply.

He only mentioned the prostration because it is the best position for the praying person: The nearest the servant would be to His Lord is during his prostration. Although the individual is near to Allah during his standing, prostration, bowing or sitting, he is closest to his Lord while in prostration. This contains proof for the virtue the prostrations. The people of knowledge differ: is prolonging the standing, the bowing, or the prostrations best. Some of them hold that: the best is to extend the standing, but others view that: Lengthning the bowing and the prostration is best.

The soundest opinion however is that: The prayer should correspond; otherwise, the standing is undoubtedly intrinsically longer than the bowing and the prostration positions. However, it is necessary that if the standing is extensive, the bowing and the prostration should equally be long, and if the standing position is short, staying in the bowing and prostration positions should be brief too.

It is also evident from the hadeeth that the more of voluntary Prayers you observe the better with the exemption of the prohibited times

1 Reported by Aboo Dawood, the Book of *Zakaah*, the Chapter of Giving the one who asked by Allaah, no: (1672), and An-Nasaabee, the Book of *Zakaah*, the Chapter of Whoever asks by Allaah – the Mighty and Sublime, no: (6567).

like the time between the *Fajr* Prayer till the sun rises in the length of a spear, during the midday until it descends from the zenith, and from the *Asr* prayer till sunset. It is not permissible for the individual to observe voluntary Prayers during these three periods except those performed for particular purpose such as the Prayer observed upon entering a mosque (the *Tahiyyat al-Masjid*) and the recommended prayers after the Ablution, and the likes.

The hadeeth also contains evidence that one could have a freeborn as an attendant; this is not objectionable. If you tell any of those at your service, "Bring me such-and-such", there is no blame in that. Likewise, if you tell the head of a house, "Give me water" or "pour a cup of coffee for me" and the likes, there is nothing wrong, such requests are not considered bad. They are rather from the aspects of kindness in welcoming guests; things like this have become common practice.

It also contains evidence that the Messenger (ﷺ) does not have the capacity to admit anybody into the Paradise. Hence, he did not guarantee this man his request; he rather said, "Then help me in your request with much prostrations." So, if he observes plentiful prostration as Allah's Messenger – ﷺ – counseled, he will be free to be a companion of the Messenger (ﷺ) in the Paradise.

Allah Alone grants success.

HADEETH 107

الثالث عشر: عَنْ أَبِي عَبْدِ اللَّهِ - وَيُقَالُ: أَبُو عَبْدِ الرَّحْمَنِ - ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «عَلَيْكَ بِكَثْرَةِ السُّجُودِ، فَإِنَّكَ لَنْ تَسْجُدَ لَهُ سَجْدَةً إِلَّا رَفَعَكَ اللَّهُ بِهَا دَرَجَةً، وَحَطَّ عَنْكَ بِهَا حَاطِيَةٌ». رواه مسلم .

Thauban ﷺ said: I heard Messenger of Allah ﷺ saying, "Perform Salah more often. For every prostration that you perform before Allah will raise your position one degree and will remit one of your sins." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - said on the authority of Thawbaan, the freed slave of Allah's Messenger (ﷺ), that he said: "I heard Allah's Messenger (ﷺ) saying, "Stick to making much of prostrations." That is, "Stick to" meaning, "Keep making much prostration." "...for you'll never make a prostration for Allah except that Allah raises you in rank and expiate a sin for you therewith."

This is similar to the previous hadeeth of Rabe'ah bin Maalik Al-Aslamee who told the Prophet -alayhi as-salaam was-salaam - that, "I ask to be your companion in the Paradise." Thereupon, he (ﷺ) said, "Then help me in your request with much prostrations."

Therefore, it contains evidence that it is necessary for the individual to make lots of prostrations. We had previously mentioned that much prostration necessitates lots of bowing, standing and sitting because every unit of the Prayer has two prostrations and a bowing. So it is not possible to make three or four prostrations in a single unit; hence more prostrations necessitate more bowing, standing and sitting.

Then the Prophet (ﷺ) explained the rewards the individual will gain when he prostrates; he will attain two lofty benefits:

The first benefit: Allah will raise him by a rank; that is to say, a level in His sight and in the hearts of the people. Likewise your righteous deeds; Allah will raise you in rank through it.

The second benefit: He will expiate a sin for you with it; and the individual attains perfection with the removal of his trouble and achievement of his goals.

High rank is dear to the individual while sins are things he abhors; so when his rank is raised and his sin cancelled, he would have achieved his goals and been saved from his worries.

HADEETH 108

الرابع عشر: عَنْ أَبِي صَفْوَانَ عَبْدَ اللَّهِ بْنِ بُسْرِ الْأَسْلَمِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ النَّاسِ مَنْ طَالَ عُمُرُهُ وَحَسَنَ عَمَلُهُ» رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ.

‘Abdullah bin Busr Al-Aslami ؓ said: Messenger of Allah ﷺ said, “The best of people is one whose life is long and his conduct is good.” [At-Tirmidhi]

COMMENTARY

Concerning the hadeeth of Abdullaah bin Busr who said the Messenger (ﷺ) said, “The best among mankind is he whose lifespan is long and whose deeds are righteous.” Because the more the person’s life is prolonged while obeying Allah, he gets nearer to Allah and gains higher rank in the hereafter. That is for the reason that, every good deed he does as his life becomes long brings him nearer to Allah – the Mighty and Sublime -. Hence, the best of people is he who is favoured with these two things.

As for the long life, it is only from Allah; the individual has no hand in it because lifespans are in Allah’s hand. As regards righteous acts, it is within the person’s capacity to perfect his deeds; Allah – the Exalted - has favoured him with intellect, sent down Books, sent the Messengers, explained the goal, and established the proofs. Everyone has the ability to perform a righteous deed, and when the individual does so, the Prophet (ﷺ) informed us that some righteous deeds are means for attaining long life such as maintaining the ties of kinship.

The Prophet (ﷺ) said, “Whoever loves that his provision is widened for him and that his traces remain after him; then let him maintain his ties of kinship.”⁽¹⁾ Connecting the ties of kinship is one of the means of gaining long life. Consequently, if the best of people is he whose life is long with good deeds, then it is necessary for the individual to regularly ask Allah to make him of those whose lives will be long and whose deeds will be righteous.

The hadeeth has proof that merely having long life is not good for the individual except when his actions are righteous as well. At times, long life may be evil and harmful for the person as Allah – the Mighty and Sublime - says:

﴿وَلَا يَحْزُنكَ الَّذِينَ يُسْتَرْعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي﴾

1 Reported by Al-Bukhaari, Book of Business Transactions, Book on Whoever Likes His Wealth to Expand; no. 2067, and Muslim, Book of Benevolence, Relationship and Manners, Chapter of Connecting the Ties of Kinship and Prohibition of Breaking it; no. 2557.

﴿١٧٦﴾ الْآخِرَةُ وَهُمْ عَذَابٌ عَظِيمٌ

“And let not those grieve you (O Muhammad) who rush with haste to disbelieve, verily, not the least harm will they do not to Allah. It is Allah’s will to give them no portion in the hereafter. For them there is a great torment”. (Aal Imraan: 176)

Allah would prolonged the lives of these disbelievers; i.e., He would grant them provision, health, long life, children, and wives not for any advantage; they are rather sources of evil for them – and the refuge is with Allah- because they will increase in sins through these things.

Consequently, some scholars discourage supplicating for a person to have long life; they say, “Don’t say, *may Allah prolong your life* except with a condition.” You should rather say, “May Allah prolong your life upon His obedience” because mere long life may be harmful to the individual.

We beseech Allah to make you and us among those, whose lives will be long, deeds righteous, and whose end will be good; He is the Over-Generous and Bountiful.

HADEETH 109

الخَامِسُ عَشْرَ: عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: غَابَ عَمِّي أَنَسُ بْنُ النَّضْرِ رَضِيَ اللَّهُ عَنْهُ، عَنْ قِتَالِ بَدْرٍ، فَقَالَ: يَا رَسُولَ اللَّهِ! غَبْتُ عَنْ أَوَّلِ قِتَالٍ قَاتَلَتِ الْمُشْرِكِينَ، لَيْتَ اللَّهُ أَشْهَدَنِي قِتَالَ الْمُشْرِكِينَ لَيَّرِينَ اللَّهُ مَا أَصْنَعُ. فَلَمَّا كَانَ يَوْمَ أُحُدٍ انْكَشَفَ الْمُسْلِمُونَ، فَقَالَ: اللَّهُمَّ اعْتَدِرْ لِيكَ مِمَّا صَنَعَ هَؤُلَاءِ - يَعْنِي أَصْحَابَهُ - وَأَبْرَأُ لِيكَ مِمَّا صَنَعَ هَؤُلَاءِ - يَعْنِي الْمُشْرِكِينَ - ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ، فَقَالَ: يَا سَعْدُ بْنُ مُعَاذٍ! الْجَنَّةُ وَرَبِّ النَّضْرِ، إِنِّي أَجِدُ رِيحَهَا مِنْ دُونِ أُحُدٍ. قَالَ سَعْدُ: فَمَا اسْتَطَعْتُ يَا رَسُولَ اللَّهِ! مَا صَنَعُ! قَالَ أَنَسُ: فَوَجَدْنَا بِهِ بَضْعًا

وَتَمَانِينَ ضَرْبَةً بِالسَّيْفِ، أَوْ طَعْنَةً بِرُمْحٍ، أَوْ رَمِيَةً بِسَهْمٍ، وَوَجَدْنَاهُ قَدْ قُتِلَ وَمِثْلَ بِهِ الْمُشْرِكُونَ فَمَا عَرَفَهُ أَحَدٌ إِلَّا أُخْتُهُ بِبَنَانِهِ. قَالَ أَنَسٌ: كُنَّا نَرَى أَوْ نَظُنُّ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِيهِ وَفِي أَشْبَاهِهِ: مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ [الأحزاب: ٣٢] إِلَى آخِرِهَا. متفقٌ عَلَيْهِ .

Anas ؓ said: My uncle Anas bin An-Nadr ؓ was absent from the battle of Badr and he said: "O Messenger of Allah! I was absent from the first battle you fought against the pagans, and if Allah let me participate in a battle against the pagans, Allah will see what I do." So he encountered the day of Uhud Battle. The Muslims left the positions (the Prophet ﷺ told them to keep) and were defeated, he said: "O Allah! excuse these people (i.e., the Muslims) for what they have done, and I am clear from what the pagans have done." Then he went forward with his sword and met Sa'd bin Mu'adh (fleeing) and said to him: "By the Rubb of the Ka'bah! I can smell the fragrance of Jannah from a place closer than Uhud Mount." Sa'd said: "O Messenger of Allah, what he did was beyond my power." Anas said: "We saw over eighty wounds on his body caused by stabbing, striking and shooting of arrows and spears. We found that he was killed, and mutilated by the polytheists. Nobody was able to recognize him except his sister who recognized him by the tips of his fingers." Anas ؓ said: "We believe that the Ayah 'Among the believers are men who have been true to their covenant with Allah [i.e., they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers]...' (33:23), refers to him and his like." [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - reported on the authority of Anas bin Maalik (may Allah be pleased with him) from his uncle Anas bin Nadr (may Allah be pleased with him) that: Anas - i.e., Anas bin Nadr -, did not partake in the Battle of Badr along with the Messenger (ﷺ) and that was for the fact that, the Prophet (ﷺ) went out not intending any fight. He simply aimed the caravan of Quraysh and there were only three hundred ten-some men with him

with seventy camels and two horses that they rode in turns.

Many of the companions – may Allah be pleased with them - stayed behind from this expedition because it was not basically meant to be a battle; no one was particularly invited to participate in it, only few people went out for it.

Anas bin Nadr (may Allah be pleased with him) was explaining to the Prophet (ﷺ) that he was not present during the first he – ﷺ – fought the polytheists. He (may Allah be pleased with him) said, “If I witness another battle, Allah will see what I would do.”

So on the day of the Battle of Uhud - a year and one month after Badr -, the people set out and fought alongside the Prophet (ﷺ). During the first part of the day, it was in favour of the Muslims; but the archers later left the position the Prophet (ﷺ) stationed them, and descended from the mountain. Consequently, the cavalry of the polytheists advanced against the Muslims from the rear, mingled with them, and the Muslims were laid bare. Anas bin Nadr (may Allah be pleased with him) went forth and said, “O Allah I beg your pardon for what these people did”, referring to his colleagues; “and I declare myself innocent of what these ones did” pointing to the polytheists.

He then advanced. Sa'd bin Mu'adh (may Allah be pleased with him) met and asked him, “where are you going?” He replied, “O Sa'd! I could perceive the smell of Paradise beside Uhud.” It was a real feeling; not an imagination or delusion. It was rather a miracle from Allah for this man to smell the fragrance of Paradise before gaining martyrdom - may Allah be pleased with him. Hence, he started advancing without any retreat; he went ahead fighting until he was martyred, may Allah be pleased with him -. More than eighty marks of sword strike, spear and arrow attacks were found on him such that his skin was severely injured. Nobody could identify him except his sister who could only recognize him with his fingers, may Allah be pleased with him.

The Muslims vied that Allah did send down regarding him and others like him, this verse:

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَحْبَهُ، وَمِنْهُمْ مَن يَنْظُرُ وَمَا بَدَلُوا

تَبَدُّلًا ﴿١٣﴾

“Among the beliers are men who have been true to their covenant with Allah, of them some have fulfilled their obligations, and some of them are still waiting, but they have never changed in the least.” (al-Ahzaab: 23)

Undoubtedly, he and his likes – may Allah be pleased with them – fall in the ranks of those described in the verse. They were indeed true to their covenant with Allah; Anas had said, “If I witness another battle, Allah will see what I will do.” And he did so; he did a thing nobody – except those Allah has so favoured – would do until he was martyred.

This hadeeth contains evidence for the chapter heading; the individual should strive on his regarding obedience to Allah. Anas bin Nadr (may Allah be pleased with him) exerted his soul in this mighty way such that he could advance in to the lines of Allah’s enemies after the Muslims had been driven away in a debacle until he was martyred – may Allah be pleased with him.

And Allah alone grants success.

HADEETH 110

السَّادِسَ عَشَرَ: عَنْ أَبِي مَسْعُودٍ عَقْبَةَ بْنِ عَمْرِو الْأَنْصَارِيِّ الْبَدْرِيِّ رَضِيَ
اللَّهُ عَنْهُمَا قَالَ: لَمَّا نَزَلَتْ آيَةُ الصَّدَقَةِ كُنَّا نَحَامِلُ عَلَى ظُهُورِنَا، فَجَاءَ
رَجُلٌ فَتَصَدَّقَ بِشَيْءٍ كَثِيرٍ فَقَالُوا: مُرَاءٍ، وَجَاءَ رَجُلٌ آخَرَ فَتَصَدَّقَ بِصَاعٍ
فَقَالُوا: إِنَّ اللَّهَ لَغَنِيٌّ عَنِ صَاعٍ هَذَا! فَنَزَلَتْ: الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ
مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ لآيَةِ [التَّوْبَةِ]:
[٩٧]. متفقٌ عَلَيْهِ .

Abu Mas'ud 'Uqbah bin 'Amr Al-Ansari ؓ said: When the Ayah enjoining Sadaqah (charity) was revealed,* we used to carry loads on our backs to earn something that we could give away in charity. One person presented a considerable amount for charity and the hypocrites said: “He has done it to show off.” Another one gave away a few Sa' of dates and they said: “Allah does not stand

in need of this person's dates." Thereupon, it was revealed:

"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..."
(9:79) [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him- reported on the authority of Abu Mas'ood, Uqbah bin 'Aamir (may Allah be pleased with him) who said, "When the verse on Charity was revealed..." that is to say, the verse encouraging Charity. Charity (*Sadaqah*) is for the individual to give his wealth to the poor in order to seek the Face of Allah. It is called *Sadaqah* (as it occurs in the Arabic text) because handing out wealth for the sake of Allah - the Mighty and Sublime - is proof of true faith in Allah considering the fact that wealth is so dear to the hearts. Allah - the Exalted - says:

﴿وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا﴾

"And you love wealth with much love..." (al-Fajr: 20)

Jamman (as it occurs in the text) means, "much and greatly"; and considering the fact that something dear is not given out except for another more beloved thing. Hence, when a man spends for Allah's sake, then that is proof of his true faith.

So when the verse came down, the Companions (may Allah be pleased with them) began to quickly hand out their charity to the Messenger of Allah (ﷺ). And that was their usual practice, may Allah be pleased with them; whenever verses were revealed with directives, they hastened to comply and when they come down entailing prohibitions, they refrained immediately. For this reason, when the verse containing the prohibition of intoxicants came down, it reached a group of Ansar having intoxicants right in front of them and drinking. As soon as they got aware, they renounced alcohol and hurled the vessels containing intoxicants on the streets such that intoxicants flowed on the streets.

This is incumbent upon every believer; when anything reaches him from Allah - the Exalted - and His Messenger (ﷺ), he should hasten

to what is required of him to either carry out the order or avoid the prohibition.

The important point here is that: the Companions (may Allah be pleased with them all) started to bring in the charity. Everyone would take out something according to his ability to Allah's Messenger (ﷺ). Hence, while one person would come with much wealth for charity, some others came forth with a little. When the individual plenty comes forth, the hypocrites would moan, "This is show-off he is not seeking Allah's face with it." Conversely, when someone brings his little in charity, they clamoured, "Allah is not in need of it." A person brought a *Saa'* (in charity) and they blared, "Allah is not in need of this *Saa'* of yours"!

These were the hypocrites; they exhibit the opposite of their intentions and were ever delighted about the distresses that befall Muslims. For them, their main goal and the sweetest expressions and most delightful things to hear are things of abuse to the Muslims and Mu'mins – and the refuge is with Allah -. That is due to their hypocrisy and hatred as Allah - the Mighty and Sublime - said about them. So be wary of the hypocrite who will display to you, the exact opposite of what he conceals!

Thus, when a person brings much, these people would moan that he was showing-off and when another advances with his little, they blared that "Allah is not in need of your *Saa'* and it will not profit you"! Allah – the Mighty and Sublime - then revealed:

﴿ الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا

يَجِدُونَ إِلَّا جُهْدَهُمْ ﴾ (٧١)

"Those who defame such of the believers who give charity voluntarily, and those who could not find to give charity except what is available to them..." (At-Tawbah: 79)

Yalmizoon (as it occurs in the Arabic text, meaning – they defame) refers to their finding fault; and the *Muttawwi'een* (as it occurs in the text, meaning – those who give in charity) are the people who handout voluntary charity. "...and those who could not find to give charity except what is available to them...": is conjoined (in the Arabic syntax) with His saying, "...who give charity voluntarily", meaning,

“and they defame those who can only find what is available. So, the hypocrites mock at these people and those others, **“so they mock at them, Allah will throw back their mockery on them, and they shall have a painful torment.”**”

They mocked the believers, and Allah also mocked them – and the refuge is with Allah.

This shows the Companions’ enthusiasm to compete in doing virtuous deeds, and that they would exert their souls in that respect.

It is also contains evidence that Allah - the Mighty and Sublime – defends the Muslims; consider Allah’s sent down a verse in defence of the Muslims the hypocrites were mocking.

There is also proof in it for the deep animosity the hypocrites nurse against the Muslims, and the fact that the Muslims are never safe with them. If they do much, they will abuse them, and if they do their little best, they still abuse them. Nevertheless, the affairs are not for them but unto Allah – the Mighty and Sublime. This is why Allah (also) made mockery of them and promised them a painful torment as He said, **“And they shall have a painful torment.”**

As regards the ruling on this issue; Allah - the Exalted - said in His book,

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

“So whoever does good equal to the weight of a small ant shall have it. And whoever does evil equal to the weight of a small ant shall see it.” (az-Zalzalah: 7-8)

Whether small or huge, good or evil, the individual will find his deeds and will be recompensed accordingly. It has been authentically narrated from the Prophet (ﷺ) that, “When a man hands out charity worth a date from a pure income – and Allah will not accept other than from a pure income - Allah gets it with His Right Hand and nurtures it the way any of you tenders his colt until it becomes the like of a mountain.”⁽¹⁾

So compare the date seed with a mountain; they are incomparable,

1 Reported by Al-Bukhaari, Book of *Zakaah*, Chapter on Charity Should be From Rightful Earning; no. 1410, and Muslim, Book of *Zakaah*, Chapter on Accepting Charity from Rightful Earning and Its nature; no. 1014.

the mountain is far much bigger. Allah – and free is He from all imperfections and Exalted is He – will reward the individual for his righteous deeds, small or big. So, strive to make your intention sincere to Allah, and strive to follow the Messenger of Allah (ﷺ) in your deeds.

HADEETH 111

السابع عشر: عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ رَبِيعَةَ بْنِ يَزِيدٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي ذَرٍّ جُنْدُبِ بْنِ جُنَادَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ فِيَمَا يَرُوي عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: «يَا عِبَادِي! إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا، يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ؛ فَاسْتَهْدُونِي أَهْدِكُمْ، يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ؛ فَاسْتَطْعِمُونِي أَطْعِمْكُمْ، يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكْسُونِي أَكْسُكُمْ، يَا عِبَادِي! إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ، يَا عِبَادِي! إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضْرِبُونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ، وَإِنْسَكُمْ وَجِنَّكُمْ، كَانُوا عَلَى اتَّقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ، يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ، ثُمَّ أُوفِّكُمْ بِهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يُلُومَنَّ إِلَّا

نَفْسَهُ. قَالَ سَعِيدٌ: كَانَ أَبُو إِدْرِيسَ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ جَثًّا عَلَى رُكْبَتَيْهِ. رَوَاهُ مُسْلِمٌ .

111. Abu Dharr (May Allah be pleased with him) said: The Prophet (ﷺ) said, "Allah, the Exalted, and Glorious, said; 'O My slaves, I have prohibited Myself injustice; and have made oppression unlawful for you, so do not oppress one another. O My slaves, all of you are liable to err except the one whom I guide on the Right Path, so seek guidance from Me so that I will guide you to the Right Path. O My slaves, all of you are hungry except the one whom I feed, so ask food from Me, I will feed you. O My slaves, all of you are naked except those whom I clothe, so ask clothing of Me and I shall clothe you. O My slaves, you commit sins night and day and I forgive all sins, so seek My forgiveness and I shall forgive you. O My slaves, you can neither do Me any harm nor can you do Me any good. O My slaves, were the first of you and the last of you, the human of you and jinn of you to be as pious as the most pious heart of any man of you, that would not increase My domain a thing. O My slaves, were the first of you, and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any man of you, that would not decrease My domain in a thing. O My slaves, were the first of you and the last of you, the human of you and the jinn of you to stand in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decrease the sea if put into it. O My slaves, it is but your deeds that I reckon for you and then recompense you for, so let him who finds good (i.e., in the Hereafter) praise Allah and let him who finds other than that blame no one but himself.'" [Muslim].

COMMENTARY

The author - may Allah shower blessings on him - cited this on the authority of Abu Dharr Al-Gifaaree (may Allah be pleased with him) under the Chapter of Striving from the Prophet (ﷺ) among what he narrates from his Lord - free is He from all imperfections - that; meaning that the Messenger - ﷺ - narrated that Allah said such-and-

such.

The people of knowledge refer to such narrations as *Hadeeth Qudsee* or *al-Hadeeth al-Ilaahee*; but those reported from the Prophet (ﷺ) are called, *al-Hadeeth an-Nabawee*.

In this *Hadeeth Qudsee*, Allah the Exalted said in it: "O My slaves, I have prohibited Myself injustice" that is, that I will not be unjust to anybody; not by adding a wrong he never committed nor by reducing good deeds he observed. He – and free is Allah from all imperfections and Exalted is He – is the Best Judge, Fair, and ever-right. His judgment and recompense for His slaves revolve round two things: Grace and Justice; grace for whoever does righteous acts, and Justice regarding whoever commits evil; the third – injustice – has no place.

As for the righteous deeds, He – and free is He from all imperfections – rewards righteous deeds in ten folds; whoever does a good deed is recompensed with ten good; but an evil deed is rewarded will just another evil. Allah, the Exalted, says in *Soorat al-An'aam* – a chapter sent down in Makkah:

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرَ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾﴾

"Whoever brings a good deed shall have ten times the like of to his credit and whoever brings an evil deed shall have only the recompense of the like thereof and they will not be wronged."
(*Al-An'aam*: 160)

They will not be wronged with reduced rewards for good deeds neither will they be unfairly treated with additional recompense for evil. Rather, our Lord - the Mighty and Sublime - says:

﴿وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾﴾

"And he who works deeds of righteousness, while he is a believer, then he will have no fear of injustice or of any curtailment (of his reward)." (*Ta-Ha*: 112)

That is, unjustly through additional evil or shortening by reducing from their righteous deeds.

His statement – the Exalted - : "I have made oppression forbidden for myself" is proof that Allah - the Might and Sublime - forbids and ordains a thing for Himself among which is mercy. Allah – the

Exalted - says:

﴿كُتِبَ عَلَيْكُمْ عَلَى نَفْسِهِ الرَّحْمَةُ﴾

“Allah has written mercy for Himself...” (al-An'aam: 54)

And among the things He forbade for Himself is injustice; and that is for the reason that, He does what He wills and judges as He wishes. So, as He ordains and prohibits for His servants, He ordains and prohibits for Himself – the Mighty and Sublime – as well, owing to His absolute and perfect judgment.

His statement, “...and I have made it forbidden among you; so do not be unjust to one another.” That is, no one amongst you should be unfair to the other. The word, *ja'l* (as in the Arabic text) refers to doing a thing related to legislations because “to do a thing” which Allah ascribes to Himself could be Creation-related, such as His saying:

﴿وَجَعَلْنَا اللَّيْلَ لِيَاسًا ۝۱۰ وَجَعَلْنَا النَّهَارَ مَعَاشًا ۝۱۱﴾

“And I have made the night as a covering. And have made the day for livelihood.” (an-Naba: 10-11)

or Legislation-related as in His statement:

﴿مَا جَعَلَ اللَّهُ مِنْ بُحَيْرَةٍ وَلَا مَسْجِدٍ وَلَا مَسْجِدٍ وَلَا وَصِيلَةٍ وَلَا حَامِرٍ ۝۱۳﴾

“Allah has not made (legislated) things like Bahiirah, Saa'ibah, or Wasilah, or Haam...” (Al-Maaidah: 103)

“Has not made...” here means, “He has not legislated...” Otherwise, He had made it in existence for the fact that the Arabs practiced those things already. Similarly, this hadeeth, that, “...and I made it forbidden among you” means that, “I have legislated it” and not “a making” that has to do with its being in existence since injustice occurs.

And His saying: “...and made it forbidden among yourselves”: Injustice among the slaves in their dealings among themselves has to do with three things, and the Messenger (ﷺ) explained them in his address to the people during the Farewell Hajj, “Verily, your bloods, wealth and honor are as sacred as this day of yours, in this month of yours and in this city of yours. Listen; have I conveyed the message?” They answered, “Yes.” He then said, “O Allah, bear witness.”⁽¹⁾ These

1 Reported by Al-Bukaari, Book of the Expeditions, Chapter of the Farewell

are the three things: blood, wealth and honor.

Injustice among the people is forbidden regarding blood; so it is not permissible for anyone to transgress regarding the blood of any person whether in the blood through which life may be lost, called murder, or that by which defect may be caused such as blood from wounds, fractures, and the likes; all these are forbidden and not allowed.

And you should understand that breaking the bone of a corpse is like fracturing it if he were alive as was reported from the Prophet (ﷺ).⁽¹⁾ The dead is respected; it is not permissible to remove or fracture anything from his body because it is sacrosanct, he will be raised complete on the Day of Resurrection and as such, then it is not permissible to remove anything from him.

Hence, the *Hambalee* scholars (may Allah shower blessings on them) explicitly state that it is not allowed to remove anything from the dead body even if he had given that in his will because the dead is esteemed as the living is; breaking the bones of the dead is like breaking it while he is alive. When we remove a limb from the dead or fracture its bone, that is a serious crime against the dead and consequently we will be sinning.

Even the dead person cannot give out any part of his body because they are entrusted to him and trusts must not be abused. For this Allah – the Exalted – says:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ﴾

“And do not kill yourselves...” (an-Nisaa: 29)

‘Amr bin al-’Aas (may Allah be pleased with him) interpreted this verse to be applicable to the individual in a state of sexual impurity in a cold weather who fears he may be harmed if he performed the ritual bath. He – may Allah be pleased with him – considered this matter to be addressed in the verse. And this was on the occasion of ‘Amr’s being on a military campaign and becoming sexually impure on a

Pilgrimage; no. 4406, and Muslim, Book of Making Oath, Chapter of Declaring the Blood, Honor and Wealth Sacrosanct; no. 1679.

1 Reported by Aboo Daawood, Book of Funerals, Chapter of the Grave-Digger who finds Bones, Should He Still Dig the Place? No. 3207, and Maalik in the *Muwattau’*, Book of Funerals, Chapter of Concealment; 1/238.

very cold night. So he made the *Tayammum* and led his companions in Prayer.

When they returned to the Prophet (ﷺ) and the report reached him, he asked, “O Amr! Did you lead your companions in Prayer while in a state of sexual impurity?” Meaning, “while not having made the ritual bath?” He replied, “O Messenger of Allah, I remembered Allah’s saying, ‘...and do not kill yourselves, surely Allah is Most Merciful to you.’ (An-Nisaa: 29)⁽¹⁾ And I feared the cold so I did the *Tayammum*.” The Prophet (ﷺ) smiled and affirmed his action and proof using the verse. He did not say: the verse does not point to this.

Hence, it is not allowed for us do whatever will harm our bodies or cause defect to it based on His saying – the Exalted – “...and do not kill yourselves.” Likewise, we have not been forbidden from smoking except by way of preserving our bodies; so the body is esteemed. Therefore, the Messenger’s saying that: “your blood” covers the blood that may lead to the individual’s death, that less than that such as that involved in (minor) injuries or fractures, or the likes.

As for his statement, “and your wealth”: Allah – and free is He from all imperfections - has prohibited anyone amongst us from usurping his brother’s wealth in any form; whether by seizure, stealing, abduction, deception, cheating, lying, or in other forbidden ways.

Therefore, those who sell to people cheating them - especially the grocers -, every profit that accrues to them from deceit is forbidden. Those who cheat while buying or selling perpetrate two illegalities:

The first illegality: Transgression against their Muslim brothers by usurping their property.

The second illegality: They get the Prophet’s renunciation; and what an evil merchandise that earns the individual disconnection Allah’s Messenger (ﷺ). It has been authentically narrated from the Prophet (ﷺ) that, “Whoever deceives us, is not part of us.”⁽²⁾

From that also is what some neighbors do; you find them trespassing on the land of their neighbor to increase their own parcel. It is established from the Prophet (ﷺ) that, “Whoever acquires a hand

1 Reported by Aboo Daawood, the Book of Purification, the Chapter of When the Sexually Impure fears Cold, does he perform the *Tayammum*? No: (334).

2 Reported by Muslim, Book of Faith, Chapter of the Prophet’s Saying, “Whoever deceives us is not part of us”; no. 101, 102.

span of land without a just cause shall be neck-beaded with seven earths on the Day of Resurrection.”⁽¹⁾ It will be from the seven earths on the Day of Resurrection - and the refuge is with Allah -; he will bear them on the Day of the Gathering; this is a consequence of injustice.

From injustice also is that an individual is indebted to another, and the debtor turns round to deny it saying, “I owe you nothing”! This is from the aspects of usurping wealth. Even if the matter was raised before a judge against his litigant and he overwhelms him before the judge, he will not overwhelm him before Allah. The Prophet (ﷺ) said, “You bring cases before me for adjudication and perhaps one of you would present his argument better than the others and I judge in his favour. I only judge according to what I hear. So whoever I in whose favour I judge regarding his brother’s right, I was only giving him a piece of coal from the Fire; hence let him do more or less.”⁽²⁾

So, never think that once you overwhelm your opponent before the judge even though you are upon falsehood then you’ll go scot-free in the Hereafter. Not at all; the judge only ruled according to what he heard and he knows not the Unseen. However, the Knower of the Hidden – the Mighty and Exalted - shall call you to account on the Day of Resurrection.

Likewise, from usurping property is for an individual to lay false claim against another person and substantiating that through perjury and as such, the ruling goes in his favor. This constitutes unlawfully taking over wealth; and examples of that are many. But they are all forbidden; as long as they are not taken over rightly. So, Allah – the Mighty and Sublime – says, “**So do not oppress one another.**”

As for Honour, it is sacred as well; it is not allowed for an individual to violate his brother’s honour, backbiting and abusing him in gatherings; that is from the Major sins. Allah – free is He from all imperfections and Exalted is He – says:

1 Reported by Al-Bukhaari, Book of Injustices, Chapter on The Sin of The Person Who Usurps Any Bit of Land; no. 2452, and Muslim, Book of Crop-Sharing, Chapter on Prohibition of Injustice and Land Seizure and others; no. 1612.

2 Reported by Al-Bukhaari, Book of Testimonies, Chapter of the One Who Gives Evidence after Taking Oath; no. 2680, and Muslim, Book of Judgements, Chapter of the Ruling is based on the Apparent, and Being Clever with Evidence; no. 1713.

understanding of the pious predecessors! May Allah be pleased with them all.

In summary, backbiting is forbidden and is one of the Major sins especially if it has to do with people in authority like the rulers and the scholars; backbiting these people is worse than badmouthing others. To say mean things about a scholar belittles the knowledge in their hearts that they teach to people. Subsequently, the people may not accept the knowledge they teach and this is harmful to the people's religion.

Similarly, unkind remarks about the rulers reduce the reverence people have for them; they may find it sufficient grounds for revolt against them, and when people rise up against their rulers, anarchy certainly spreads. A poet versified that:

No people can correct anarchy without a leader

There is no leadership when the ignoramuses among them lead

We ask Allah to protect you and us from what angers Him for He is the Generous, the Beneficent.

Allah – the Exalted - then says, “O My slaves! You are all unguided except whom I guide, so seek guidance of Me and I will guide you.” *Daalun* (as it occurs in the Arabic text meaning - unguided) here refers to confused; i.e., not knowing the truth. *Daalun* could also refer to the stray person who never accepts the truth. Hence, regarding misguidance, the people are divided into two classes:

The confused class – They just do not know the truth; like the Christians. The Christians are astray and confused; they were ignorant of the truth before the Prophet (ﷺ) was raised. Afterwards, they realized the truth but rejected it out of pride. So, there is no difference between them and the Jews regards them knowing the truth but not following it.

The strayed class: They preferred misguidance to guidance after recognizing guidance. Such persons are like the Jews; the Jews know the truth but refuse to accept it; in fact, they reject it.

Regarding that is Allah's saying:

﴿ وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ ﴾

“And as for Thamud, we showed and made clear to them

the path of truth, but they preferred blindness to guidance...”
(Fussilat: 17)

Allah guided them, explained to them and showed them the way but they preferred blindness to guidance, and loved misguidance over guidance. So, the people are all unguided except whom Allah guides.

However, what is the guidance for the first group; the unguided ones who knows not the truth? Guidance regarding this class of people is that Allah explains and points out the truth to them. This guidance is a right over Allah; He has ordained the right on Himself and He has guided every creation in this sense: in terms of making matters clear. Allah - the Exalted - says:

﴿ إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴾

“Truly! On Us is (to give) guidance.” (Al-Layl: 12)

He – the Exalted - also says:

﴿ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ ﴾

“The month of Ramadan in which was revealed the Qur’ān, a guidance for mankind.” (Al-Baqarah: 185)

That is, guidance for the entire humanity.

As for the second class of guidance, then it is the guidance of succeeding to accept the truth. This is the type Allah chooses whom He Wills among His slaves and favours them with it. Therefore, guidance is of two kinds:

- Guidance of Explaining the Truth; it is general for everyone and Allah has made it binding on Himself. He makes the truth clear from the falsehood.
- Guidance to Accept the Truth and Follow it; believing in the message and carrying out its orders. This type is special; Allah grants it to whomever He Wills among His slaves.

In this regard, people are divided into groups:

The first group: those who gain the two forms of guidance; that is, Allah taught him and guided him to the truth, and he accepted it.

The second group: those bereft of the two forms of guidance; he

does not have the knowledge and neither does he give worship.

The third group: those who have the direction and way, but are bereft of the success of accepting and following it. This is the worst group- and the refuge is with Allah.

The important point is that: Allah, the Mighty and Sublime, says, “all of you are unguided”, that is, you all do not know the truth or do not (have the ability to) accept the truth except whom I guide. “So seek guidance of Me and I will guide you” that is, seek guidance from me and when you do so, I will respond to you by guiding you to the truth.

Hence, the response came in, “...so seek guidance of Me and I will guide you” like a conditional response which seeks to guarantee (the occurrence of the) conditional when the condition is in place. A pointer to this is that the verb used is imperative “seek guidance of Me and I will guide you” that is, whenever you truly seek guidance from Allah showing your need of Him, He will (surely) guide you.

However many of us turn away from this; we establish acts of worship only as a custom and common practice; as if we are not in need of Allah – and free is Allah from all imperfections and Exalted is He - in seeking guidance. What fits us is: for us to continuously ask Allah for guidance. During the Prayer, the individual would say: “O my Lord! Forgive me, bless me, and guide me.” In fact, as a Pillar of the Prayer, the individual says in every Prayer:

﴿ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴾

“Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace...” (al-Fatihah: 6-7)

But where are the attentive minds? Many of those observing the Prayers only recite this verse and pass by it like a flash; i.e., like a rainless cloud, empty; they do not pay attention to it.

But the appropriate thing for us is to direct attention and recognize the fact that we are in need of Allah, the Mighty and Sublime, for guidance; whether the knowledge-based guidance or that relating to actions. That is to say; the direction-related guidance or acceptance-related guidance. Therefore, we must always ever ask Allah for guidance.

“So seek guidance of Me and I will guide you”: Perhaps this expression includes guidance in the physical and the abstract aspects. Guidance in the abstract aspects is the guidance to Allah’s Religion while the physical guidance is, for instance, if you miss your way during your journeys; whom do you ask? Of course, you still ask Allah for guidance; as such, Allah said concerning Prophet Moosa – ﷺ:

﴿وَلَمَّا تَوَجَّهَ بِلِقَاءِ رَبِّهِ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ﴿٢٢﴾﴾

“And when he went towards (the land of) Madyan (Midian), he said: ‘It may be that my Lord guides me to the Right Way...’”
(*al-Qasas*: 22)

That is, the steady and connecting path to the aim without stress. And this has been experienced; if an individual misses his way on the land, he turns to Allah saying, “My Lord, Guide me to the correct path” or “I hope Allah will guide me to the correct path.” That is for the reason that we are in need of Allah’s guidance in both ways: the physical and the abstract. We beseech Allah to grant us all guidance among those He has guided.

Thereafter he – ﷺ – gave a narration from among the things he relates from his Lord, “O My slaves! You are all hungry except whom I feed, so seek food from me and I will feed you. O My slaves! You are all bare except whom I clothe; so, seek clothing from me and I will clothe you.”

Allah –the Mighty and Sublime mentioned these two sentences pertaining to hunger and nakedness after guidance because guidance nourishes the soul with knowledge and faith, and the limbs with righteous deeds.

As for food, drink and clothing, they only sustain the body since the body will only stand with food and can as well be only covered with clothing. Hence, Allah says: “O my slaves! You are all hungry except whom I feed; so seek food from me and I will feed you.”

And Truthful is our Lord – the Mighty and Sublime, we are all hungry except whom Allah feeds; if He did not ease what we take as food we will all perish. Explaining this matter, Allah - the Exalted – says in *Soorat al-Waaqi’ah*:

﴿أَفَرَأَيْتُم مَّا تَحْتُمُونَ ﴿١٢﴾ مَا أَنزَلْنَاهُ فِئْتَانًا مِن مَّا بَيْنَ يَدَيْهِ لَعَلَّ تَتَّقُونَ ﴿١٣﴾﴾

“Then tell Me about the seed that you sow in the ground. Is it you that make it grow or are We the Grower?” (al-Waaqi’ah: 63-64)

The response: “Yes; You, O our Lord, are the One who grows it!” Allah says:

﴿لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا فَظَلْتُمْ تَفَكَّهُونَ ﴿١٦﴾ إِنَّا لَمَعْرُومُونَ ﴿١٧﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿١٨﴾﴾

“Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). ‘Nay, but we are deprived!’” (al-Waaqi’ah 65-67).

Consider how Allah said, “Were it Our Will, We could crumble it to dry pieces,” and He did not say, “Were it our will, we would not have made it grow” because when it grows and the people see it, their minds become attached to it. So, it is more painful if it crumbles to dry pieces after the hearts have become attached to it. Thus, He said:

﴿أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٨﴾ ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنزِلُونَ ﴿٦٩﴾﴾

“Then tell Me about the water that you drink. Is it you who cause it from the rain clouds to come down ...?” (al-Waaqi’ah: 68-69)

“...or are We the Causer of it to come down?” and that is for the fact that, the water we drink, coming from the clouds, Allah - the Mighty and Sublime - sends it down to the earth and it percolates to the reservoirs beneath the earth. It flows underneath the earth like the rivers. Subsequently, and according to the ability Allah – the Exalted – granted depending on the people’s times, the water is extracted. That is from Allah’s wisdom: to deposit water in the interiors of the earth; if it remained on the earth’s surface, it would be contaminated and the atmosphere and livestock will perish. In fact, humanity will be exterminated from its offensive smell.

But Allah, the Mighty and Sublime, out of His Wisdom and Mercy, makes the earth absorbs it and it moves through the earth as springs until people need it. So, they explore it and use it.

The One who sends it down is Allah, the Mighty and Sublime. Even if the entire humanity gather to cause a drop (of water) to fall from the sky, they will not be able to but Allah, the Mighty and Sublime, is the One who sends it down out of His Might and Mercy. So, we cannot

have any food or drink except by the leave of Allah – the Mighty and Sublime. This is why He said, “You are all hungry except whom I feed; so seek food from me and I will feed you.”

Seeking food from Allah – the Mighty and Sublime - can be through speech or action; by speech when we ask Allah to feed us and provide for us. As regards seeking food through our actions, that could be in two ways:

The first way: Through righteous deeds; righteous deeds are a means of attaining abundant and expansive provision. Allah – the Mighty and Sublime - says:

﴿وَلَوْ أَنَّ أَهْلَ الْفُرْعَىٰ آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا

فَأَخَذْتَهُم بِمَا كَانُوا يَكْسِبُونَ ﴿١١﴾

“And if the people of the towns had believed and had the Taqwâ (piety), certainly, We would have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn.” (Al-A'raaf: 96)

Allah – the Exalted - also said:

﴿وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاهُمْ جَنَّاتِ

التَّعْبِيرِ ﴿١٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِن رَّبِّهِمْ لَأَكَلُوا مِن فَوْقِهِمْ

وَمِن تَحْتِ أَرْجُلِهِمْ ﴿١٦﴾

“And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad ﷺ) and warded off evil and had become pious, We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise). And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur’ân), they would surely have got provision from above them and from underneath their feet.” (Al-Maaidah: 65-66)

“From above them”: that is, fruits from trees “...an from underneath them” i.e., from crops. The point here is that these are means of Allah’s

feeding (the people).

The second way: From the aspects of actually seeking food through actions: by cultivating the land, making ridges, digging wells, planting seeds and trees, and the likes. So, seeking food of Allah could be through speech and deeds, but the deeds are of two types: righteous deeds and physical activities such as cultivating the land, making ridges, and the likes.

His saying – the Exalted – “So seek food of Me and I will feed you” is a hidden conditional response or response to the command contained in the condition. That is to say, if you seek food from Allah, He will feed you. However, Allah’s providing us food requires an important factor, and that is, thinking favorably about Allah. Meaning that, you should have good thoughts about your Lord, that He will feed you whenever you seek food from Him. But if you beseech Allah while unmindful and heedless of Him, or you follow the means while relying entirely on your own effort and not your Lord, then you may be disappointed – and the refuge is with Allah. So seek food from Allah alone and be sincere with Him in that.

“O My slaves! You are all bare except whom I clothe; so seek clothing from me and I will clothe you”: this is because man comes out of his mother’s womb without any clothing; he comes out naked! No cloth or fur to shield him just as it is with other animals. And that is out of Allah’s Wisdom.

From His wisdom as well is that we - our race - are made to come out plain so that we realize our need for clothing to cover our physical nakedness, just as we need virtuous deeds to cover our incorporeal nakedness. This is because piety is clothing as well as Allah – the most High - said:

﴿وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ﴾

“And the raiment of righteousness, that is better.” (Al-A’raaf 26)

Look at yourself and you will realise your need for physical clothing because of your bareness. Similarly, you need the incorporeal clothing; i.e., righteous deeds so that you will not be (spiritually) naked. This is why those who interpret dreams say: “When a person sees himself naked in a dream, he should seek for more forgiveness” because this indicates decrease in his piety, and piety is clothing.

Anyway, we are all naked except by the clothing of Allah, the Sublime and Exalted. Allah has given us the clothes to cover our body – and all praise is due to Him – from a variety of fabrics especially in opulent countries Allah, the Mighty and Sublime, is testing with wealth. Wealth is actually a trial the Ummah must be cautious about as the Prophet (ﷺ) says, “By Allah, I do not fear poverty for you, but I fear that worldly possessions be showered on you and you begin to compete in it as did those before you and you get ruined by it as they were ruined.”⁽¹⁾

So, wealth is trial and distress; it requires great patience to fulfill its requirements and showing gratitude as is due.

Anyway, as I was saying Allah – free is He from all imperfections - has favoured us with clothing; it would not have been easy if Allah had not made it easy for us. If you take a deep look at the creation now and contemplate, you will see – as we heard - people who sleep naked, not having anything to cover their bodies. They sometimes cover themselves with leaves of trees or similar things; they have nothing other than that. Therefore, who covers you and favours you? It is Allah! Hence, He– the Mighty and Sublime - said: “O My slaves! You are all bare except whom I clothe; so seek clothing of Me and I will clothe you.”

We say concerning the statement of Allah, “so seek clothing from Me and I will clothe you” as we explained regarding His earlier statement, “...seek food of Me and I will feed you” meaning, seeking clothing from Allah could be through statement or action. As regards speech, that is by you asking Allah to clothe you. So when you ask Allah to clothe your physical body, ask Him to clothe your spiritual bareness with success upon obeying Him.

Seeking clothing by action could be in two ways:

The first approach, through righteous deeds.

Second approach, through engaging in physical activities that bring about clothing such as establishing factories, industries and the likes. There is a nexus between food, clothing, and guidance because in the real sense, food is the internal protection for the stomach owing to the fact that, hunger and thirst

1 Its reference had preceded.

imply some emptiness in the stomach; and that is its bareness. Similarly, the clothings are coverings for the body, while guidance is the substantial and desired covering for the hearts and souls from the defects of sins.

Then Allah – the Exalted – then said, “O My slaves! You err night and day and I forgive all sins; so seek forgiveness of Me and I will forgive you.”

This is also part of Allah’s perfect blessing on the slave; He – and free is He from all imperfections – gives him the chance to seek forgiveness and turn in repentance even though He said, “You err night and day and I forgive all sins” meaning that, all sins like joining partners with Allah, disbelief; Minor or Major sins; Allah forgives them. But that is after the individual asks forgiveness from his Lord. Hence, He said: “So seek forgiveness of Me and I will forgive you”; that is, ask forgiveness from Me so that I pardon you.

However, seeking forgiveness is not that the individual merely says, “O Allah! Forgive me” but rather, it is necessary for it to be a sincere repentance such that the person really turns to Allah.

Truthful repentance comprises the following five conditions:

One: That the person is sincere to Allah - the Exalted - in it. Show-off or popularity seeking should not be the reason for his seeking repentance. He should rather intend with his repentance to really turn to Allah. Being sincere is a condition for acceptance in all deeds one of which is repentance. Allah - the Exalted - says:

﴿ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

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

Two: That the person regrets over the sins he fell into; that is to say, he should feel remorse and recognize having erred. However, if committing a sin and absence of the sin is the same to him, then such is not repentance. Rather, he should be remorseful from the depths of his heart over his sins and be determined never to go back to it.

Three: To desist from the sin; there is no repentance while still upon the same sin as Allah – the Exalted – says:

﴿وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ﴾ (135)

“...and do not persist in what (wrong) they have done, while they know.” (Aal-'Imraan: 135).

But for him to claim to have repented from the sin and still persist in committing the sin, he is a liar, making jest of Allah – the Mighty and Sublime. For example, if he says, “I seek repentance regarding backbiting” but each time he sits in a gathering, he backbites Allah’s creatures, then he is a liar regarding his repentance. Likewise, if he says, “I turn in repentance regarding usury” while he still transacts in it; he is a liar regarding his repentance. If he says, “I seek repentance regarding listening to music” but continues to do that, then he would be lying in his claim of repentance. If he says, “I turn to Allah in repentance from disobeying the Messenger (ﷺ) concerning shaving the beard” while still shaving it and saying, “I turn in repentance to Allah about shaving it”; he is a liar. Likewise, regarding other sins; a person’s claim of repentance is false and will not be accepted if he seeks repentance but continues to commit them.

From giving up sins is to return usurped belongings to its owner if the sin has to do with the rights of others. If it involves usurping people’s property, he should return it to its rightful owner or return it to his heirs when he dies. It may be impossible for him to locate the heirs or he could have forgotten the individual or that the individual changes location such that it may be impossible to meet him such as if he returns to his country not knowing his whereabouts. In that circumstance, he should hand out the right in charity hoping that its reward would be for the original owner.

If the sin is backbiting and the individual involved gets aware; the backbiting person must go to the individual and free himself from it. On the other hand, it is expected that the individual accepts if his brother comes to him to apologize and pardon him. Therefore, when your brother comes to you acknowledging his faults to you; forgive him and overlook:

﴿إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾ (13)

“Verily Allah loves the good doers.” (Al-Maaidah: 13)

But if he refuses to overlook his been slandered except after you

give some money; then give it to him so that he becomes satisfied and pardons you. Likewise, if the sin involves some exchange of abuse between you and another person and – for instance –, you hit him; the repentance is for you to go to him and seek his pardon and say, “I am here; beat me as I have beaten you” until he pardons you. The point here is that from the aspects of renouncing sin, when it involves the right of an individual, is to ask pardon from him whether it involves money, body, or honour.

Four: Resolving never to return to it in the future; if he repents and refrains from the sin but knows in his mind that given the chance he would return to it, such repentance will not be accepted from him. This is but a blithe repentance. So, he must be determined (not to go back to the sin). However, if he is determined and his desires overpower him such that he commits the sin again, this will not negate the previous repentance although it is compulsory for him to seek repentance again for the sin.

Five: That the repentance should be at a time it will be accepted because when the time passes, repentance will not be of benefit. The time for repentance expires at the dying moment of the individual. At that moment, no repentance is valid, and even if he repents, it will not benefit him. Allah, the Exalted, says:

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

إِنِّي تَبْتُ الْفَنِّ ﴿١٨﴾﴾

“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)

That will bring no advantage at this moment.

Hence, when the Pharaoh was drowning and was saying:

“I believe that none has the right to be worshipped but He (Allah), in Whom the Children of Israel believe, and I am one of the Muslims.”

It was said to him, “Now?” Meaning that, “Are you saying this just now?”

﴿ءَأَنْتَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿١٩﴾﴾

“...while you refused to believe before and you were one of the *Mufsidûn* (evil-doers, the corrupt).” (Yunus: -91)

The time had passed. So, it is incumbent of the individual to hasten towards seeking repentance because he knows not when death will suddenly come. How often do people die all of a sudden, without prior notice! Therefore, the individual should turn to Allah in repentance before it is too late.

The second time lapse for repentance is when the sun rises from the west. The Prophet (ﷺ) informed us that when the sun sets, it prostrates beneath Allah’s *‘Arsh* – and free is Allah from all imperfections. It then seeks permission from Allah and it is granted; so it continues, otherwise, it will be told, “Return to where you are coming from.” It will then return by Allah’s leave and order⁽¹⁾ and then rise upon the people from its place of set. At this point, every human being shall believe and turn in repentance to Allah but it will not profit them as Allah – the Exalted – says,

“Do they then wait for anything other than that the angels should come to them...”

That is, at death:

“...or that your Lord (Allah) should come”,

Meaning: On the Day of Resurrection for reckoning;

“...or that some of the Signs of your Lord should come”

Referring to the rising of the sun from the west,

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

إِيمَانِهَا خَيْرًا ﴿١٥٨﴾

“The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good...” (Al-An’aam: 158)

These are the five conditions for repentance; they must be fulfilled for the repentance to be acceptable. So my brother, it is incumbent on you to hasten to repent to Allah and return to Him so long as you are

1 Reported by Al-Bukhaari, Book of the Beginning of Creation, Chapter on the Attributes of the Sun and Moon; no. 3199, and Muslim, Book of *Eemaan*, Chapter on Explaining When *Eemaan* will not be Accepted; no. 159.

within the period of respite before the time lapses. You should know that once you turn to him in sincere repentance, Allah will pardon you and perhaps raise you to a higher position.

Consider the case of your father, Adam, when Allah forbade him from eating from the tree; he was deceived by the Devil and so he disobeyed his Lord. Allah – the Exalted - says:

﴿ وَعَصَىٰ آدَمُ رَبَّهُ، فَغَوَىٰ ﴿١٣١﴾ ثُمَّ أَجْبَنَهُ رَبُّهُ، فَأَبَا عَلَيْهِ وَهَدَىٰ ﴿١٣٢﴾ ﴾

“Thus did Adam disobey his Lord, so he went astray. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.” (Ta-Ha, 121-122)

After seeking repentance, he attained the (position) of the chosen; Allah chose him and he was raised to a position higher than where he was before his disobedience because the offence engendered shyness, penitence and it returned him to Allah, so his rank became higher.

You should also know that Allah is Happier with the repentance of His believing slave than the person who sets out on a journey on his mount that carries his food and drink and having no one around him. He then loses the camel. Therefore, he searches for it but could not find it and then fell asleep under a tree expecting to die (out of absolute hopelessness). Suddenly, he found the bridle of his camel tied to the tree: Allah has returned it back to him! He held its reins and said out of extreme joy: “O Allah, I am Your lord, You are my slave; erring out of extreme joy.”⁽¹⁾

He wanted to say, “O Allah, You are my Lord and I am your slave”, but he made erred out of his extreme joy. When an individual is extremely happy, he may not know what he says; likewise during severe anger. Allah is Happier with His repentant slave than the delight this man shows towards his camel. We ask Allah to pardon you and us and grant us the favour to return to Him.

Allah then said: “O my slave you cannot attain benefitting Me whereby you are able to benefit Me neither would you attain harming Me whereby you harm Me.” That is He –an free is Allah from all imperfections - is independent of His servants; He does not benefit from their obedience and neither is He harmed by their disobedience!

1 Reported by Muslim, Book of Repentance, Chapter of Exhortation Towards Repentance and Being happy Over It; no. 2747.

He – the Mighty and Sublime - says in His Book:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴿٥٧﴾
 إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ ﴾

“And I (Allah) created not the Jinns and mankind except that 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). Verily Allah is the All Provider, Owner of Power, the Most Strong.” (Adh-Dhaariyaat: 56-58)

He – free is Allah from all imperfections and Exalted is He - does not derive benefit or harm from anyone because He is not in need of the creation. He only made the creation for a purpose He Willed – Blessed and Exalted is He -; He created them for His worship and promised reward for the obedient ones and punishment for the disobedient out of His wisdom because He created the Paradise and Hell and said, “Each of you will have her fill.” The Hell must be filled up and the Paradise will certainly be filled as He – the Mighty and Sublime – said:

﴿ إِلَّا مَنْ رَجِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ
 أَجْمَعِينَ ﴿١١٩﴾ ﴾

“...and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): ‘Surely, I shall fill Hell with Jinns and men all together.’” (Hud: 119)

Therefore, Allah is not benefitted by the obedience of the obedient and neither does the disobedience of the erring harm Him, no matter its extent.

Hence, He followed with His saying: “O my slaves! If the first of you and the last of you, the men and Jinn among you have the heart of the most pious man among you, that cannot increase anything in My dominion.”

If the first and the last of creation, the men and the Jinn, are all as pious as the most pious man among them; that will not increase anything in Allah’s Dominion; absolute dominion belongs to Him, not to the obedient or the sinful.

Similarly, He – the Mighty and Sublime – says, “O my slaves! If the first of you and the last of you, the men and Jinn among you posses the heart of the most wicked man among you, that cannot decrease anything in My Dominion.”

If the entire creation; men and Jinn, the first and the last of them are all as evil as the worst of them, that will not reduce Allah’s Kingdom in any way. Allah - the Exalted- says,

﴿إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ عَلَيْهِ عَنَابٌ وَأَلْفُ مِائَةٍ وَتِسْعٌ مِائَةٍ مَلَكُوتٌ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ﴾

“If you disbelieve, then verily, Allāh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you.” (Az-Zumar: 7)

Therefore, Allah’s kingdom is never decreased by the sins of the sinners neither is it increased by the obedience of the obedient ones; He is the King in all situations.

These three sentences contain evidence of Allah’s Independent – and free is He from all imperfections and Exalted is He -, and His perfect Dominion, and that He cannot harmed by anyone neither can anyone benefit Him because He is Independent of everyone.

Then He – the Exalted – said, “O my slaves! If the first of you and the last of you, the men and Jinn among you stand on open land and request of Me and I give everyone his request, that would not decrease what I have in any way, except as the needle will reduce from a sea if it is deeped into it.”

These expressions illustrate the vastness of Allah’s Kingdom and His absolute independence – and free is Allah from all imperfections. If the first and the last, the men and the Jinn were to stand in an open ground and they all ask Allah whatever crosses their mind; whatever no matter how big, and Allah grants each person his request or rather, He grants every asking person what he asks, that would not decrease anything from Allah’s Kingdom. Allah is Overly Generous, Greatly Independent, and Kind.

“...except as the needle will reduce from a sea if it is deeped into it”: Deep a needle into the sea and see; what does it reduce from the water body? It will certainly not decrease the sea in anything. The needle will not take anything relatively significant from the

sea. Allah – the Mighty and Sublime - is indeed, Overly Generous, Greatly Independent, and the Most Gracious – free is Allah from all imperfections.

“O My slaves! It is only your deeds I reckon for you and will then recompense you for.” And “it is only your deeds I reckon for you” means that, the individual will be responsible for his deeds; Allah records his deeds and on the Day of Resurrection He will recompense him accordingly.

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

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

“So whoever finds good, let him thank Allah, and whoever finds other than that should blame no other than himself” because he was the one who erred and deprived himself of good. But if he finds good, he should give thanks to Allah, since it was Allah Who favoured him at the beginning and in the end. Firstly, He favoured him with the action, and secondly, He favoured him with the manifold rewards (for his actions).

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ مِثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَىٰ إِلَّا بِمِثْلِهَا وَهُمْ لَا يَظْلَمُونَ ﴿١٦﴾﴾

“Whoever brings a good deed shall have ten times the like thereof to his credit, and whoever brings an evil deed shall have only the recompense of the like thereof...” (al-An'aam: 160)

This is a terrific hadeeth; the scholars have explained it in commentaries and have deduced a lot of benefits and rulings from it. Among those who dedicated entire books to explaining the hadeeth was *Shaykh Al-Islam* Ibn Taymiyyah - may Allah shower blessings on him- who explained this hadith in a separate book.

Therefore, the individual should reflect and meditate on this hadeeth especially the last sentence therein; i.e., man will receive the reward for his deeds; if it is good, then it is good and if it is bad, then it will be bad. For this reason, the author placed the hadeeth under the section on Striving; that the individual has to exert his soul and do good deeds so that he finds good and tremendous rewards with Allah.

And Allah alone grants success.

12

CHAPTER

ENCOURAGING MORE GOOD DEEDS | IN THE LATER PART OF LIFE COMMENTARY

The author - may Allah shower blessings on him- said: Chapter on Encouraging Good Deeds in the Later Part of Life. You should know that the most important thing lies with the later part of life as the Prophet (ﷺ) said. “A person would be performing the deeds of the people of Paradise till only the length of the arm remains for him to get into it, he would be surpassed by preordainment and will begin to perform the actions of the dwellers of Hell and eventually enter it. Conversely, one of you will continue to perform the actions of the people of the Hell till it only the length of an arm remains for him to get into it, he would be surpassed by preordainment and will begin to perform the deeds of the people of the Paradise and eventually enter it.”⁽¹⁾

Hence, among the established supplications is, “O Allah! Make the later part of my life the best thereof and the last of my deeds the best thereof.” It is also authentically narrated from the Prophet (ﷺ) that: “He whose last statement in this life is ‘*Laailaaha illa Allah* (there is none worthy of worship except Allah)’ will enter the Paradise.”⁽²⁾

Therefore, it is incumbent on the individual to increase in good deeds as his lifetime lasts. Similarly, the young person should increase

1 Reported by Al-Bukhaari, Book of Preordainment; no. 6594, and Muslim, Book of Ordainment, Chapter on How the Humans Are Created in the Womb of Its Mother; no. 2643.

2 Reported by Aboo Daawood, Book of Funerals, Chapter of Requesting the Dying Person to Say, *laailaaha illa Allah*; no. 4116, and Al-Haakim in *Al-Mustadrak* (1/351); and he graded it Authentic and Adh-Dhahabee corroborated it.

in good deeds since one would not know when he would die; the individual may die in his young age or his death may be postponed. However, the elderly, without doubt, is more likely to die sooner owing to his haven spent more years than the young person.

Then the author - may Allah shower blessings on him- quoted Allah's saying:

“Did We not give you lives long enough, so that whosoever would receive admonition, could receive it?”

The particle, *maa* (in *maa yatadhakkaru* – as it occurs in the Arabic text) is a substantive indefinite noun; that is to say, “have We not given you lives long enough for whosoever would receive admonition to accept it, and the warner came to you?” The exegetes hold differently regarding the interpretation of the length of life. Some say: Sixty years, some opine eighteen years, others say; forty years, while others hold it as the age of puberty. However, the verse is general; they were granted lifespan in which whosoever wanted to take to admonition could do so. Yet, that differs in different situations; a person may heed admonition in less than eighteen years of age and may not until thereafter depending on the warnings and signs that reach him and whether his environment is righteous or wicked.

In a nutshell, they will be told by way of scold and rebuke:

“Did We not give you lives long enough, so that whosoever would receive admonition, could receive it?”

This contains evidence that whenever a person's lifespan is prolonged, he is more deserving of heeding more admonitions.

As for His statement: “...and the Warner came to you”: The correct view regarding the “Warner” here is that it refers to “the Prophet” which is a generic name encompassing Allah's Messenger (ﷺ) and those Messengers before him; they were all warners – الذّٰكِرِ.

The duty on the individual is to strive during his later life to increase in obedience to Allah especially regarding Allah's obligations on him, and increase in asking for Allah's forgiveness and showing gratitude to Allah as Allah told His Prophet (ﷺ):

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾﴾

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٢﴾﴾

“When comes the Help of Allah (to you, O Muhammad ﷺ) against your enemies) and the conquest (of Makkah). And you see that the people enter Allah’s Religion in crowds. So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.” (an-Nasr: 1-3)

It was said that this was the last chapter revealed to the Prophet ﷺ and it has an amazing story.⁽¹⁾

We ask Allah to better your last periods and ours, make the best of our existence its final stage and the best of our deeds its last.

HADEETH 112

فَالأَوَّلُ: عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَعَدَرَ اللهُ إِلَيَّ أَمْرِيءَ آخَرَ أَجَلَهُ حَتَّى بَلَغَ سِتِّينَ سَنَةً» رواه البخاري .

Abu Hurairah ؓ reported: The Prophet ﷺ said, “Allah excuses and grants forgiveness to a person until he attains the age of sixty years.” [Al-Bukhari]

EXPLANATION

The author -may Allah shower blessings on him- said from what he reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said, “Allah the Exalted would excuse a man and prolongs his life until he reaches the age of sixty.” Meaning that, if Allah – the Mighty and Sublime - prolongs the life an individual until he reaches the age of sixty, He has established the evidence against him and withdrawn every excuse from him. Because if Allah preserves the individual to reach sixty years of age, he would have recognized many signs of Allah, especially if he grows up in an Islamic land; without doubts, that will make whatever excuse he has before Allah – the Exalted - to fail; he will find no valid excuse.

But if his life was short and he spends fifteen or twenty years - for example - he may find pardon by saying he did not have a long stay

1 It will be mentioned in the second hadeeth of this chapter – Allah willing.

on the earth to be able to reflect on the signs (of Allah). However, if He makes him live for sixty years, there would not be a let off for him; the evidence would have been established against him. In addition, evidence becomes established against an individual once he reaches puberty; at that age, he is considered legally responsible.

Therefore, he has not ignorance as a valid excuse since it is obligatory on the individual to learn what he needs from Allah's legislations. For example, if he wants to make the Ablution, it is necessary for him to know how to perform it. And if he wants to observe the Prayer, it is essential for him to be acquainted with how to pray. If he has wealth, it is compulsory he knows the *Nisaab* (the minimum amount for which handing out Zakaat becomes due), the appropriate measure to give and similar matters. If he wants to fast, it is essential for him to learn exactly how to fast and what invalidates it. Similarly, if he intends to go for the Hajj or the lesser Hajj, it is obligatory for him to learn how to perform the Hajj together with the things that violate the state of consecration for the Hajj.

If he is a merchant transacting in gold, for example, it is necessary for him to understand the rulings on usury; its forms, how must one deal in gold-gold transactions or gold-silver trade and soon. Likewise, if he deals in foodstuff, it is incumbent on him to understand how they are sold, and the possible underhand practices involved and the like.

Importantly, complete evidence becomes established against the individual when he reaches the age of sixty; he would have no let off, and the situation differs with every person according to his ability. So, it is incumbent on every one to learn what he needs from the *Sharee'ah*; the Prayers, the Zakat, the Fasting, Hajj, transactions, charity and the rest.

There is evidence in this hadeeth that Allah, the Exalted has proof against His slaves since He granted them intellect and understanding, sent Messengers to them and even made one of the messages endure until the Day of Resurrection - the message of the Prophet (ﷺ). The past messages were restricted since each prophet was rather sent to his people, and limited to the time because every Messenger brought abrogating rules to those preceding it if the two Messengers happen to be sent to the same people.

As for this Ummah, Allah sent Muhammad (ﷺ) to her, made him the last of the Prophets, and made the Qur'aan his great and enduring message. The signs of the (other) prophets ended with them; nothing remained after their death except remembrances.

However, the sign of Muhammad (ﷺ) is this Noble Qur'aan, which will remain until the Day of Resurrection as Allah says:

﴿ وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٥١﴾

﴿ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَى عَلَيْهِمْ ﴾

“And they say: ‘Why are not signs sent down to him from his Lord?’ Say: ‘The signs are only with Allah, and I am only a plain Warner.’ Is it not sufficient for them that We have sent down to you the Book (the Qur’aan) which is recited to them?” (al-Ankabut: 50-51).

The Book is sufficient sign for whoever reflects on it, understands it, knows its meanings, benefits from its narrations and takes lessons from its stories; these suffice as signs.

However, what prevents us from perceiving these great signs is that we do not recite the Qur'aan in a manner that would make us reflect on it and take admonition from it. Many Muslims today – if not most of them – read the Qur'aan to seek blessings and material benefits alone but what is required is that we recite the Qur'aan to ponder on it and receive admonition from what it holds.

“(This is) a Book (the Qur’ān) which We have sent down to you, full of blessings”,

This is the reward

“...that they may ponder over its Verses”,

This is its fruit,

“and that men of understanding may remember.” (Saad: 29)

And Allah alone grants success.

HADEETH 113

الثَّانِي: عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ يُدْخِلُنِي مَعَ أَشْيَاحِ بَدْرٍ، فَكَانَ بَعْضُهُمْ وَجَدَ فِي نَفْسِهِ فَقَالَ: لِمَ يَدْخُلُ هَذَا مَعَنَا وَلَنَا أَبْنَاءٌ مِثْلُهُ؟! فَقَالَ عُمَرُ: إِنَّهُ مَنْ حَيْثُ عَلِمْتُمْ! فَدَعَانِي ذَاتَ يَوْمٍ فَأَدْخَلَنِي مَعَهُمْ، فَمَا رَأَيْتُ أَنَّهُ دَعَانِي يَوْمَئِذٍ إِلَّا لِيُرِيَهُمْ قَالَ: مَا تَقُولُونَ فِي قَوْلِ اللَّهِ تَعَالَى: إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ * [النَّصْر: ١] فَقَالَ بَعْضُهُمْ: أَمَرْنَا نَحْمَدُ اللَّهَ وَنَسْتَغْفِرُهُ إِذَا نُصِرْنَا وَفُتِحَ عَلَيْنَا. وَسَكَتَ بَعْضُهُمْ فَلَمْ يَقُلْ شَيْئًا. فَقَالَ لِي: أَكْذَلِكَ تَقُولُ يَا ابْنَ عَبَّاسٍ؟ فَقُلْتُ: لَا. قَالَ: فَمَا تَقُولُ؟ قُلْتُ: هُوَ أَجَلُ رَسُولِ اللَّهِ ﷺ، أَعْلَمَهُ لَهُ قَالَ: إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ * وَذَلِكَ عَلَامَةٌ أَجْلِكَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا * [النصر: ٣] فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: مَا أَعْلَمُ مِنْهَا إِلَّا مَا تَقُولُ. رواه البخاري.

Ibn 'Abbas ؓ said: 'Umar ؓ used to make me sit with the noble elderly men who had participated in the battle of Badr. Some of them disliked it and said to 'Umar: "Why do you bring in this boy to sit with us when we have sons like him?" 'Umar replied: "Because of the status he has, which you already know about (i.e., belongs to the source of knowledge and the house of the Prophet ﷺ)." One day, 'Umar called me and seated me in the gathering of those people; and I think that he called me just to show them (of my religious knowledge). 'Umar then questioned them (in my presence). "How do you interpret the Ayah of Allah: 'When there comes the Help of Allah (to you, O Muhammad against your enemies) and the Conquest (of Makkah).'" Someone said that when Allah's Help and the Conquest (of Makkah) came to us, we were called upon to celebrate the Praise of Allah and ask for His forgiveness. Some others remained silent and did not utter a

word. Thereupon 'Umar asked me: "Ibn 'Abbas! Do you say the same." I replied: "No." He said: "What do you say then?" I replied: "That is the sign of the Prophet's death about which he had been informed. Allah, the Exalted, says:

#'When there comes the help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah).'

#'So declare the remoteness of your Rubb from every imperfection, and ask for His forgiveness. Verily, He is the One Who accepts the repentance and Who forgives."

#On that 'Umar ﷺ said: "I do not know anything about it other than what you have said." [Al-Bukhari]

COMMENTARY

The author - may Allah shower blessings on him- mentioned in what he reported on the authority of Abdullaah bin 'Abbas (may Allah be pleased with him and his father) that 'Umar (may Allah be pleased with him) used to make him sit with the elders who participated in the Battle of Badr. Umar would regularly consult distinguished people regarding difficult matters based on what Allah – the Exalted - told His Prophet (ﷺ):

"And consult them in the affairs." (Ash-Shoorah: 159)

Consultation in the *Share'ah* is not just instituting the legislature to make laws; the approved consultation in Islam is rather that if any matter becomes knotty for the ruler, he gathers the people of experience and trust and consults them regarding the matter. Therefore, among the praised practices Umar (may Allah be pleased with him) and his noble effort is to consult people; he would assemble them discuss matters of the religion with them; likewise matters of governance among other issues. He would join Ibn 'Abbas (may Allah be pleased with him and his father) with the elders who even participated in the Battle of Badr; that is to say, the senior companions (may Allah be pleased with them all).

Abdullaah bin Abbaas was very young compared to these people. So they wondered why Ibn 'Abbas (may Allah be pleased with them both) should be asked to sit with the elders of the people when they

had children like him who were not invited.

Hence Umar (may Allah be pleased with him) wanted to make them understand Ibn ‘Abbass’ rank in terms of knowledge, intelligence and acumen. So, he gathered them and invited him as well; and presented this chapter to them:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾﴾

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَأَسْتَغْفِرْ لَهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾﴾

“When comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the conquest. And you see that the people enter Allah’s Religion (Islâm) in crowds. So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.” (an-Nasr: 1-3).

When he asked for their explanations on the chapter, they had two groups; one remained silent and the other said, “Allah commanded us to seek forgiveness for our sins, praise Him and glorify His praise when we gain victory and conquest.” However, Umar (may Allah be pleased with him) only wanted to know from them what the substance of this chapter was and not its meaning from the aspects of its syntax. He then asked Ibn ‘Abbas (may Allah be pleased with them both), “What do you say regarding the meaning of this chapter?” He answered that, “It was the appointed time of the Messenger of Allah” that is to say, a sign of the imminence of his death. Allah gave him a sign:

“When comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the conquest.”

Meaning, the victory over Makkah is an indication that your demise is near;

“So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and Who forgives.”

Umar then said, “I do not know other than what you (Ibn Abbas) know.” And therewith, the status of Ibn ‘Abbas (may Allah be pleased with them both) became well-known.

This contains indication that it is necessary for the individual to pay

attention to the substance of the noble verses (of the Qur'aan). As for the meanings of the expressions based on the words and construction, that may be easy but the significance of the verses which Allah - the Exalted - intended may be unknown to many. This requires an understanding Allah grants to whom He wills.

The statement of Allah, the Exalted,

“*So glorify the Praises of your Lord*”: that is, glorify Allah and praise Him. The letter *baa* here expresses conjunction because when *Tasbeeh* (glorification) is added to praise, the perfection becomes established since perfection only becomes established by negating blemish and affirming the attributes of excellence. So negating blemish is derived from His statement, “*So glorify*” since *Tasbeeh* (glorification) means being free from all forms of defects and imperfection. On the other hand, perfection is affirmed in His statement, “*the Praises*” considering the fact that *al-Hamdu* (praise) is to describe the praised with the perfect attributes. It is not *ath-Thanaa* (extolment) as is common among many of the scholars; they say, “*al-Hamd* means giving extolments of beauty to Allah.” Some of them even say, “(it is to give) extolments of facultative optional beauty” and the likes.

The evidence for the preferred view is the *Hadeeth Qudsee*, reported by Abu Hurayrah (may Allah be pleased with him) that the Prophet (ﷺ) said, “Allah said, ‘I have divided the Prayer between Myself and My slave into two halves’” that is, *Suratul Fatihah*. “When he says, *All the praises and thanks be to Allah, the Lord of all that exists*, He says, ‘My slave has praised Me’, and when he says, *The Most Gracious, the Most Merciful*, He says, ‘My slave extols Me...’⁽¹⁾ So He differentiated between Praise and Extolment.

The point here is that when the individual combines *Tasbeeh* (glorification) and *Hamd* (praise), he has joined between affirming perfection for Allah and negating any blemish of Him.

As for His statement, “...and ask for His Forgiveness”: it means, seek forgiveness from Him. *Al-Maghfirah* (Forgiveness) is overlooking and concealing sins; that is to say, *al-Maghfirah* entails concealing and pardoning it. And that is from the implications of its etymology; *Maghfirah* is derived from the word, *Mighfar*, helmet, what is worn

1 Reported by Muslim, Book of the Prayers, Chapter on Obligation of Reciting the *Faatihah* in every Unit of the Prayer; no. 395.

on the head during battles to protect from arrows. So, it protects and conceals.

As for His statement, “*He is the One Who accepts the repentance and Who forgives.*” This contains proof that Allah – the Mighty and Sublime – is oft-forgiving based on His saying, *Tawwaaban* (as it occurs in the Arabic text) which expresses profoundness due to the multitude that turns in repentance that Allah pardons.

Allah – the Mighty and Sublime – is Oft-forgiving towards His slaves, even before he asks for pardon, and follows it again with pardon as Allah the Exalted says:

﴿ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴾

“Then, He forgave them (accepted their repentance), that they might beg for His pardon...” (at-Tawbah: 118)

Hence, the Preceding Repentance is that Allah guides the servant to seek repentance, and the Resultant Repentance is for Allah to accept his repentance when he turns towards Him for pardon.

Repentance has five conditions as mentioned earlier:

First – Being sincere towards Allah in the repentance,

Second – regretting the sin he committed,

Third – Immediately refraining from it,

Fourth - Determination never to return to it,

Fifth – That the repentance occurs at a time it will be accepted.

It is necessary for the individual during the bowing and prostration positions to regularly say: *Subhaanaka Allahumma rabbanaa wabihamdika Allaaahumma'ghfirlee* (O Allah, Our Lord! Free are You from all imperfections, we praise You. O Allah, forgive me)⁽¹⁾ because it combines between remembrance of Allah and supplication. And the Prophet (ﷺ) would say much of it during the bowing and prostrations after the revelation of this chapter.

And Allah alone grants success.

1 Its reference had preceded.

13

CHAPTER

EXPLAINING THE NUMEROUS WAYS OF DOING GOOD DEEDS

COMMENTARY

The author - may Allah shower blessings on him- said: Chapter on Explaining the Many Ways of Doing Good Deeds.

There are many ways of doing good deeds – and that is out of Allah's favour on His servants so that virtues and great rewards could collect for them together with tremendous gains.

The bases for these ways are three: either physical struggle or financial efforts or a combination of both; these are the foundations of the paths to good deeds.

As for **Physical Struggle**: These are the actions of the limbs such as the Prayer, Fasting, Jihad and the similar matters.

As regards the **Financial Efforts**, they are the likes of the Zakat, supererogatory charity, giving out maintenance and the likes.

Regarding the **combination of both**: they are - for instance - fighting in the cause of Allah with weapons; this occurs using wealth and the soul.

However the branches of these foundations are numerous so that the servants could have diverse ways of observing righteous deeds such that they do not become bored. If there is just a way of doing good deeds, the people would have been tired of that leading serious trials, but since it is diverse, then that is easier on people and safer.

Allah - the Exalted - says in this respect,

﴿وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيًّا فَاسْتَبِقُوا الْحِزْبَ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ

﴿سَوْى وَّ قَدِيرٌ﴾ (148)

“So hasten towards all that is good.” (Al-Baqarah: 148)

He also says,

﴿إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْحَسَنَاتِ﴾ (90)

“Verily, they used to hasten on to do good deeds.” (al-Anbiyaa: 90)

This illustrates the fact that righteous deeds are not restricted to any single path; there are rather several ways to it.

The author then quoted verses showing that there are numerous paths of good deeds:

Allah – the Exalted - says:

﴿وَمَا تَعْلَمُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ (215)

“And whatever you do of good deeds, truly, Allah knows it well” (Baqarah: 215).

He – the Mighty and Sublime - says:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ (7)

“So whosoever does good equal to the weight of an atom (or a small ant) shall see it.” (Az-Zalzalah: 7)

He also says:

﴿مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ﴾

“Whosoever does righteous good deed it is for (the benefit of) his own self...” (Fussilat: 46).

Similar verses abound pointing to the fact that good deeds are not all of a single kind or form.

This is shown by the fact that some of the people would accustom themselves to the Prayer; so you find them performing lots of Prayers. But you find others more frequently reading the Qur’aan, and others get used to giving remembrance of Allah; glorifying Him, praising, and similar other things; you find them engaged in a lot of these deeds. Some would be magnanimous and unstinting; he would like spending

his wealth; you always find him handing out charity and spending on his family. He gives generously to them without being extravagant.

Similarly, some have great desire for knowledge and actually seek it – and that is among the best deeds of the limbs in these times of ours -. These days and times the people are in serious need of the Islamic knowledge due to the prevalence of ignorance and predominance of pseudo scholars who only claim to be knowledgeable but do not possess from knowledge except enshrouded merchandise. Therefore, we need the students of knowledge who will have deep-rooted knowledge based on the Qur’aan and the Sunnah so that they could clear the spreading confusion in the villages, cities and countries.

Every man jack with one or two narrations from the Messenger of Allah occupies himself with giving religious verdicts; he makes little of them as if he were *Shaykhul Islam* Ibn Taymiyyah, Imam Ahmad, Imam Shaf’i, or others among the great scholars. This portends a great danger if Allah had not enhanced the Ummah with erudite scholars with robust knowledge and substantive proofs.

Hence, we view that seeking knowledge today is the most virtuous deeds one could extend towards the people; better than charity and more rewarding than the Jihad. In fact, it is itself Jihad because Allah – and free is He from all imperfections and Exalted is He - made it equivalent to Jihad in His path. Not a Jihad surrounded by ambiguities where even the sincerity of purpose of the *Mujahideen* is in doubt. No! The real Jihad in which there is certainty that the combatants fight to make Allah’s Word supreme. So you find them - for example - implementing this principle on themselves before fighting others.

Therefore, actual Jihad in the path of Allah is that in which the fighters battle to make Allah’s Word supreme. Seeking the knowledge of the religion is equivalent to it. The proof for this is Allah’s saying:

“And it is not (proper) for the believers to go out to fight Jihad all together.”

That is, they should not all go out for the Jihad.

“...of very troop of them, a party only should go forth”

Meaning; a group should sit back. They would only stay

﴿ قُلْ لَا تَقْرَبُوا مَالَ الْيَتَامَىٰ وَالسَّبْحَةَ لِيَسْفَعَهُمْ فِي أَيِّ دِينٍ وَيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ ﴾

لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾

“...that they (who are left behind) may get instruction in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware of evil.” (At-Tawbah: 122)

Hence, Allah made seeking for knowledge equivalent to the Jihad in the cause of Allah; the right Jihad known through circumstantial inference and the condition of the fighters that they desire Allah's word reigning supreme therewith.

The point here is that the paths to good deeds are numerous and the best of them, in my opinion, after the obligations Allah made compulsory, is seeking the knowledge of the religion because we are in dire need of it today.

We had heard and have been asked for legal opinion about an individual who says: “Whoever observes Prayer in mosques in a particular region, his Prayer will not be accepted because those who contributed to build these mosques have such-and-such (traits). Or that whoever prays based on the call-to-prayer, his Prayer will not be accepted; why? Because it is based on timing, not viewing of the sun as the Prophet (ﷺ) said, “The time of the Dhuhur Prayer is when the sun leaves its zenith and the persons shadow is like his height until the ‘Asr Prayer reaches.”⁽¹⁾ But today the times of Prayers are written on papers and people adhere to it. The Prayers of all these people are not correct!” That is, the Prayers of all the Muslims— in his view — are not proper; and this sheer mess!

The problem is that will be said regarding such a person that: he is person with some knowledge. However, such knowledge is that based on papers the individual is handed which will have a certificate indicating that he is a graduate from so-and-so. And he would say, “I am from so-and-so (university)...”

Summarily, the Ummah of Islam is in dire need of erudite scholars. But that the affairs remain in this state of chaos; the Ummah is in grave danger and the Religion of the people will not be upright; they will not have rest of mind and each person will sit under a tree or on a rooftop or a mountain and give religious verdicts. This is not proper!

1 Reported by Muslim, Book of the Mosques, Chapter of the Times for the Five Daily Prayers; no. 612.

It is necessary to have scholars endowed with deep knowledge based on the Qur'aan and the Sunnah, intelligence and wisdom.

And Allah alone grants success.

As for ahaadeeth, they are numerous and not restrictive; so we will mention some of them:

HADEETH 117

الأول: عَنْ أَبِي ذَرٍّ جُنْدَبِ بْنِ جُنَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الْإِيمَانُ بِاللَّهِ، وَالْجِهَادُ فِي سَبِيلِهِ». قُلْتُ: أَيُّ الرِّقَابِ أَفْضَلُ؟ قَالَ: «أَنْفُسُهَا عِنْدَ أَهْلِهَا، وَأَكْثَرُهَا ثَمَنًا». قُلْتُ: فَإِنْ لَمْ أَفْعَلْ؟ قَالَ: «تُعِينُ صَانِعًا أَوْ تَصْنَعُ لِأَخْرَقٍ». قُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ صَعُمْتُ عَنْ بَعْضِ الْعَمَلِ؟ قَالَ: «تَكْفُفُ شَرَّكَ عَنِ النَّاسِ فَإِنَّهَا صَدَقَةٌ مِنْكَ عَلَى نَفْسِكَ». متفقٌ عَلَيْهِ .

Abu Dharr رضي الله عنه reported: I asked: "O Messenger of Allah! Which action is the best?" He ﷺ said, "Faith in Allah and Jihad in the way of Allah." I asked: "Which neck (slave) is best (for emancipation)?" He said, "That which is dearest of them in price and most valuable of them to its masters." I asked: "If I cannot afford (it)?" He said, "Then help a labourer or work for one who is disabled." I asked: "If I cannot do (it)?" He said, "You should restrain yourself from doing wrong to people, because it (serves as) charity which you bestow upon yourself." [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - mentioned under the Chapter of Numerous Ways of Doing Good Deeds the hadeeth reported by Abu Dharr - may Allah be pleased with him - that: He asked the Prophet ﷺ of the good deeds is the best? He ﷺ then said, "Belief in Allah and Jihad in His cause." The Companions - may Allah be pleased with them - used to ask the Prophet ﷺ about the best of deeds in order to perform them; they were not like those who came after them. Those would sometimes ask about the best of

deeds but they would not carry it out. As for the companions, they would act.

At an instance, Ibn Mas'ood (may Allah be pleased with him) asked the Prophet (ﷺ), "Which of the deeds is most beloved to Allah?" He said, "Prayer at its time." I then said, "What next?" He answered, "Jihad in the cause of Allah."⁽¹⁾

In this hadeeth, Abu Dharr asked the Prophet (ﷺ) about the best of deed. So the Prophet (ﷺ) explained to him that the best of good deeds is belief in Allah and Jihad in His cause. He then asked him about freeing the slave; that is to say, which slave is best to set free? He said, "The dearest and most valuable of them to its masters." "The dearest to its masters" refers to the most beloved and most expensive to its owner. Thus, value and pricelessness combine in the manumission here; no one frees a slave like this except an individual with a strong faith.

For instance: If a person has many slaves and there is one among them he really loves because of his diligence, gentle, useful to him and the most expensive of his slaves. If he asks, "which of them is the best (to manumit)?" (He would say:) "I set this one free or another of lesser value." Then, we will say: "Set this one free since he is the most valuable and the most expensive among your slaves. And the Prophet (ﷺ) had said regarding freeing slaves that the most expensive and most valuable to the owners should be freed. This is similar to Allah's saying:

﴿لَنْ نَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا حُبَبْتُمْ﴾

"By no means shall you attain Al-Birr (reward in paradise) unless you spend of that which you love." (Aal Imraan: 92).

If anything of Ibn 'Umar's wealth astonishes him - may Allah be pleased with them both - he hands it out in charity by way of implementing this verse. Abu Talhah (may Allah be pleased with him) came to the Prophet (ﷺ) after this verse came down:

"By no means shall you attain Al-Birr (reward in paradise) unless you spend of that which you love."

1 Reported by Al-Bukhaari, Book of the Times for the Prayer, Chapter on the Excellence of Prayer at its Time; no. 527, and Muslim, Book of Eemaan, Chapter on Explaining that Eemaan in Allah is the Best of Deeds; no. 85.

He said, "Allah has revealed this verse and the most beloved of my wealth to me is Bayrohaa." Bayrohaa was a neat garden near the Prophet's mosque; the Prophet (ﷺ) used to visit it and drink from its clean and sweet water. This will certainly be valuable to its owner. Abu Talhah said, "The most beloved of my wealth to me is Bayrohaa and I give it as charity to Allah and His Prophet (ﷺ). So make use of it, O Messenger of Allah, as you so desire."

Thereupon, the Prophet (ﷺ) said, "Bakhin! Bakhin...!" That is, he was astonished; he then said, "A lucrative property! A lucrative property!" He then said, "I wish that you give it to (your) relatives."⁽¹⁾ Abu Talhah then distributed it among his relatives. The point of reference here is that the Companions – may Allah be pleased with them - used to hasten to good deeds.

Abu Dharr then inquired, "What if I cannot afford it" that is to say, what if one does not have such a slave? He – ﷺ – said, "Then help a labourer or assist a weak." Meaning; assist an individual or help someone deserving of help even if you do not know him. Assisting him is charity as well and a righteous deed.

He then asked, "What if I cannot do that?" He said, "You should restrain yourself from harming people, because it is charity you bestow on yourself." This is the least of what to do; that an individual holds back himself from harming others; so the people will be safe with him.

Allah alone grants success.

HADEETH 118

الثاني: عَنْ أَبِي ذَرٍّ أَيْضًا رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُصْبِحُ عَلَى كُلِّ سُلَامَى مِنْ أَحَدِكُمْ صَدَقَةٌ، فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَجُزْءٌ مِنْ ذَلِكَ رَكْعَتَانِ

1 Reported by Al-Bukhaari, Book of Zakaah, Chapter of Giving Zakaah to Relatives; no. 1461, and Muslim, Book of Zakaah, Chapter of Expending On and Giving Charity to Relatives...; no. 998.

يَرْكَعُهُمَا مِنَ الصُّحَىٰ «رَوَاهُ مُسْلِمٌ .

Abu Dharr ؓ reported: Messenger of Allah ﷺ said, "When you get up in the morning, charity is due from every one of your joints. There is charity in every ascription of glory to Allah; there is charity in every declaration of His Greatness; there is charity in every utterance of praise of Him; there is charity in every declaration that He is the only true God (worthy of worship); there is charity in enjoining good; there is charity in forbidding evil. Two Rak'ah of Duha (Forenoon prayer) is equal to all this (in reward)." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him- cited under the Chapter on Numerous Ways of Doing Good Deeds, the hadeeth of Abu Dharr (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said, "Charity is due upon every joint of each of you as he wakes up in the morning." *Sulaamaa* (asit occurs in the Arabic text) are the joints. Meaning that, charity is incumbent on every person for every joint in his body when he wakes up in the morning.

They say the body has three hundred and sixty joints; some small and others big; and as such, three hundred and sixty charities are due on the individual daily. Nonetheless, these charities are not limited to wealth; they are rather general. All the ways of doing good deeds; making glorification of Allah, declaring His praise, expressing that there is none worthy of worship except Allah, announcing Allah's greatness, enjoining good, forbidding evil are all charity. Whatever the individual does to seek nearness to Allah - the Exalted - is charity. The Prophet (ﷺ) said, "If you assist an individual to mount his ride or help him load his belongings, it is charity."⁽¹⁾

Hence, every good deed is charity; recitation of Qur'aan is charity, seeking for knowledge is charity, and as such, charities become numerous and then it is possible for the individual to achieve what is

1 Reported by Al-Bukhaari, Book of Jihaad, Chapter on the One who Takes a Riding Animal and The Like; no. 2989, and Muslim, Book of Zakaah, Chapter of the Explanation that the word, Charity, includes every form of goodness; no. 1009.

required of him of charity: three hundred and sixty charities.

He then said, “It suffices from all those”; that is, in the place of that, “two units of forenoon supererogatory Prayer.” That means, if you observe two units of Prayer during the forenoon, *Duhaa*, it will serve the entire charity due upon you; this is part Allah’s easing things for His slaves.

The hadeeth contains evidence that the word, *Sadaqah* (charity) could be generally used to refer to other things asides wealth.

It also shows that the two units of Prayer during the forenoon, *Duhaa*, is *Sunnah* and for everyday. Because if giving charity is due on each of your joints everyday, and the two units of Prayer suffices for it, that then proves that the recommended forenoon Prayer is an everyday *Sunnah* so that you fulfill the charities required of you.

The people of knowledge say: The period for observing the recommended forenoon Prayer, *Duhaa*, starts from when the sun is at the length of a spear; that is to say, about fifteen to twenty minutes after sunrise, till shortly before midday, i.e., about ten minutes before the midday. This is the duration for the Prayer; one may observe the two units at anytime within this period and he will have the reward. Nevertheless, it is most preferred during the later phase due to the statement of the Prophet (ﷺ), “The Prayer of the Penitents is observed when the weaned camels feel the heat of the sun.”⁽¹⁾ Meaning, when the young weaned stands up due to sever heat. Hence, the scholars explained that: Delaying the two units of the forenoon recommended Prayer, *Duhaa*, till the later phase is better than observing it early. The Prophet (ﷺ) favored postponing the ‘*Ishaa* Prayer to the later part (of the night) except if that brings difficulty.

In summary, Allah has opened several doors of good deeds for the individual. And for every righteous deed a person does following these ways, he earns rewards in ten folds up to seven hundred and even much more.

Allah alone grants success.

HADEETH 119

1 Reported by Muslim, Book of the Traveller’s Prayer, Chapter on the Prayer of the Penitents; no. 748.

الثَّالِثُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «عُرِضَتْ عَلَيَّ أَعْمَالُ أُمَّتِي حَسَنُهَا وَسَيِّئُهَا، فَوَجَدْتُ فِي مَحَاسِنِ أَعْمَالِهَا الْأَذَى يُمَاطُ عَنِ الطَّرِيقِ، وَوَجَدْتُ فِي مَسَاوِيءِ أَعْمَالِهَا النُّخَاعَةَ تَكُونُ فِي الْمَسْجِدِ لَا تُدْفَنُ»
 رَوَاهُ مُسْلِمٌ .

Abu Dharr رضي الله عنه reported: The Prophet ﷺ said, "The deeds of my people, good and bad, were presented before me, and I found the removal of harmful objects from the road among their good deeds, and phlegm which might be in a mosque left unburied among their evil deeds." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him- mentioned among the things he reported from Abu Dharr (may Allah be pleased with him) that the Prophet ﷺ said, "The deeds of my Ummah were presented to me; the good and bad of it" that is, "I was informed about it; Allah made it known to me." Allah – the Mighty and Sublime – made it known to him, because it is Allah – free is He from all imperfections - who rules a thing to be allowed, He as well forbids and obligates. So, Allah presented the good and the bad deeds of the Ummah to our Prophet, Muhammad ﷺ.

He found removal of harmful objects such as thorns, logs of wood, bottles, stones, excreta, and others from the path among their good deeds. So, removing every form of harm from the road is among good deeds.

The Prophet ﷺ had explained that clearing harmful objects from a road is charity; and as such, it is among the good deeds with the rewards of charity. He ﷺ also said, "Eeman has seventy-some branches, its peak is the saying, *Laailaaha illaa Allah* (there is none worthy of worship except Allah), the least of it is clearing harm from the road; Modesty is a branch of Eeman."⁽¹⁾ So if you find any harmful object on the road and you remove it; that counts as a righteous deed for you; a form of charity and a trait and branch of faith.

1 Reported by Al-Bukhaari, Book of *Eeman*, Chapter of the Matters of *Eemaan*; no. 9, and Muslim, Book of *Eemaan*, Chapter on the Branches of *Eemaan*; no. 35.

Conversely, placing harmful objects on the road of the Muslims definitely counts as an evil deed. Without doubts people who throw peels on roads in the markets, on people's paths, are sinners when these articles harm the Muslims. Allah, the Exalted, says,

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِنَّمَا

﴿ مَائِنًا ﴾

“And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.”
(Ahzaab: 58).

The scholars say: If an animal or a person stumbles as a result (of the peels) and breaks a bone, the person who dropped it will held responsible. He will be liable to paying the blood money or the smaller charge if it does not reach the level of blood money. The point here is this act involves harming the Muslims.

A similar thing is that people pour out water in the market and harm others. Cars may drive through it and soil people's clothing thereby. It may also damage to the asphalt if the area becomes constantly waterlogged; it thaws and becomes damaged.

Importantly, we, the Muslim nation, display non-challance about these issues, as if they do not count; and it is unfortunate. A person would heedlessly throw a harmful object on the market roads and it breaks a glass; he may throws sticks, and thoughtlessly place stones on the road. Hence, it is desirable for us to remove any harmful object from the road whenever we find them since that constitutes charity and a righteous deed.

He then said, “I saw phlegm left unburied in the mosque among her bad deeds.” *An-Nukha'ah* (phlegm), also called *An-Nukhaamah* (in Arabic), is so named because it comes out from the *Nukha'u* (medulla). Phlegm may be left unburied in the mosque because at the time of the Messenger (ﷺ), the mosque was floored with pebbles; and as such, phlegm could easily be buried in the sand. However, the situation is different today without sands in the mosques. So if found, phlegm should be dubbed off with a handkerchief or something like that until it is removed.

You should know that phlegm in the mosque is prohibited; so,

whoever spits inside the mosque has committed a sin based on the saying of the Prophet (ﷺ), “Spittle in the mosque is a sin.”⁽¹⁾ The Prophet (ﷺ) affirmed that it is sin and its expiation is that it is removed; i.e., if a person does it and intends to repent, then he must bury it. However, in our own times; he should scrape it with handkerchief or something similar until it is removed.

If this is the ruling regarding phlegm how about other worse things; such as what used to happen whereby an individual could enter the mosque with his footwear without turning it over to examine it. And perhaps dung is stuck to it which eventually drops in the mosque staining it thereby. Compare this with the phlegm and like things or even worse ones. For instance, a person may have a light tissue paper with him, he then blows his nose with it and hurls it unto the floor of the mosque; this is mischief! Without doubts the minds loathes such sight; how about when such is done in one of Allah’s houses? If you spit in a handkerchief, put it in your pocket until you leave so you can throw it away in the designated places for that so no one is harmed.

And Allah Alone grants success.

HADEETH 120

الرَّابِعُ عَنْهُ: أَنَّ نَاسًا قَالُوا: يَا رَسُولَ اللَّهِ! ذَهَبَ أَهْلُ الدُّنُورِ بِالْأَجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ، قَالَ: «أَوْ لَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ بِهِ؟» إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ» قَالُوا: يَا رَسُولَ اللَّهِ! أَيَّتِي أَحَدُنَا شَهَوْتَهُ، وَيَكُونُ

لَهُ فِيهَا أَجْرٌ؟! قَالَ: «أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ فِيهَا وَزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ». رَوَاهُ مُسْلِمٌ .

Abu Dharr رضي الله عنه reported: Some people said to Messenger of Allah ﷺ: "O Messenger of Allah, the rich have taken away (all the) reward. They observe Salat (prayers) as we do; and give Sadaqah (charity) out of their surplus wealth." Upon this he (the Prophet ﷺ) said, "Has Allah not prescribed for you (a course) following which you can (also) give Sadaqah ? In every declaration of the glorification of Allah (i.e., saying Subhan Allah) there is a Sadaqah , and in every Takbir (i.e., saying Allahu Akbar) is a Sadaqah , and in every celebration of praise (saying Al-hamdu lillah) is a Sadaqah , and in every declaration that He is One (La ilaha illallah) is a Sadaqah , and in enjoining of good is a Sadaqah , and in forbidding evil is a Sadaqah , and in man's sexual intercourse (with his wife) there is a Sadaqah ." They (the Companions) said: "O Messenger of Allah, is there reward for him who satisfies his sexual need among us?" He said, "You see, if he were to satisfy it with something forbidden, would it not be a sin on his part? Similarly, if he were to satisfy it legally, he should be rewarded." [Muslim]

COMMENTARY

The author (may Allah shower blessings on him) said from what he narrated from Abu Dharr (may Allah be pleased with him) that: some of the people said, "O Messenger of Allah, the rich have taken all the rewards" i.e., they have monopolized rewards and snatched them up from us. *Ahl ad-Duthoor* (asit occurs in the Arabic text), refers to the affluent. "...they observe the Prayers as we observe, they fast as we fast too but they give out from the surplus of their wealth." That is, we are alike regarding the Prayer and Fasting but they outdo us by handing out charity from their surplus wealth; meaning, the extra wealth Allah has bestowed on them; but we do not.

A similar thing is reported in another hadeeth about the poor among those who migrated to Madeenah among the companions: "...and they free slaves while we do not do." Look at the profound determination of the companions, may Allah be pleased with them

all; they desired to perform the kind of good deeds their brothers carried out from the extra wealth Allah favoured them with which they give charity and free slaves.

They were not saying they have enormous wealth with which they ride grandiose cars, reside in mansions, and wear beautiful clothes. And that is for the reason that they are a people who crave what is better and everlasting; the Hereafter.

Allah, the Mighty Sublime - says:

﴿بَلْ تُؤْتِرُونَ الْحَيٰوةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةَ خَيْرًا وَّابْقَىٰ ﴿١٧﴾﴾

“Nay, you prefer the life of this world. Although the Hereafter is better and more lasting.” [al-A’la: 16-17]

He - the Exalted - said to His Prophet (ﷺ):

﴿وَلِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْاٰوَّلٰى ﴿٤﴾﴾

“And indeed the hereafter is better for you than the present life of this world.” (Ad-Duha: 4).

So they complained to the Messenger of Allah (ﷺ) out of crave, not spite or by way of protesting their condition to Allah- the Mighty and Sublime. Rather, they wanted a favour that would be exclusive to them as well, distinct from those Allah has enriched with surplus wealth they give in charity.

The Prophet (ﷺ) said, “Has Allah not made for you what you can give in charity” That is, if the charity of wealth has eluded you, there is charity from the aspects of righteous deeds, “Certainly every *Tasbih* (saying: *Subhaanallah*) constitutes charity, every *Takbir* (saying: *Allahu-Akbar*) makes charity, every *Tahmid* (saying: *Al-hamdulillah*) forms charity, and every *Tahlil* (saying: *Laa ilaaha illah llah*) is charity; enjoining good is a charity, and forbidding evil is charity.”

The first four items have been discussed earlier.

Concerning his saying (ﷺ), “...and enjoining good is charity, and forbidding evil is charity”: Enjoining good and forbidding evil is one of the most virtuous charities; and this is the reason Allah exalted this Ummah above others. He, the Exalted, says:

﴿ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ ﴾ (١١)

“You (Believers) are the best of peoples ever raised up for mankind; you enjoin al-Ma’ruf (i.e. Islamic monotheism and all that Islam has ordained) and forbid al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah” [Aal-Imran: 110].

However, some conditions are necessary for enjoining good and forbidding evil:

The First Condition

The person enjoining or forbidding the evil must possess knowledge of the Islamic legislations. If he is an ignorant person, then it is not permissible for him to talk because the individual enjoining good or forbidding evil does so according to what the people consider as from Allah’s legislations, and it is not proper for him about Allah’s *Sharee’ah* what he knows not. Allah absolutely prohibited in the texts of the Qur’aan; Allah – the Exalted - says:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَإِلَّا تَمَّ وَالْبَغْيَ يُغَيِّرُ الْحَقَّ وَأَن تَشْرِكُوا بِاللَّهِ مَا لَمْ يَنْزِلْ
بِهِ سُلْطَانًا وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴾ (٣٣)

“Say (O Muhammad): ‘(But) the things that my Lord has indeed forbidden are al-Fawahish (great evil sins and unlawful sexual intercourse) whether committed openly or secretly. Sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority and saying things about Allah of which you have no knowledge.’” (Al-A’raaf: 33)

Hence, it is really obnoxious that an individual would speak about something claiming it to be good while being ignorant of the fact of its being good; or that he says it is evil while not having the knowledge of it.

The Second Condition

He must be certain that the addressee had actually left an obligation or committed a prohibition. However, if he does not know then he should not do it because he would have chased what he knows not.

Allah, the Exalted, says:

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴾ (36)

“And follow not (O man) that of which you have no knowledge. Verily! The hearing, and the sight, and the heart of each of those one will be questioned.” (Al-Isra: 36)

One may find some people with fervor and the enthusiasm to enjoin good and forbid evil being rash and denouncing others without knowing the condition of the person they are correcting. For instance, such a person may see a man with a woman in the market; so, he begins to criticize him, “Why are you walking with a woman?” not knowing that he is among her *Mahrams*; this grievous mistake. Hence, if there is no suggestion necessitating any skepticism about this man, then do not talk. Many of course accompany their women to the marketplaces.

Consider how the Prophet (ﷺ) would interact with people in such circumstances. A man entered (the mosque) on a Friday while the Prophet (ﷺ) was delivering the Friday Sermon and sat down. So the Prophet (ﷺ) asked him, “Have you observed Prayer?” He replied, “No”. The Prophet (ﷺ) said, “Stand up and offer the two units and make them brief.”⁽¹⁾ He (ﷺ) did not scold him asking, “Why did you sit down?” since it is prohibited for a person to sit down on entering the mosque without observing the two units of Prayer.

Anytime you enter the mosque; in the morning, evening after the ‘*Asr* Prayer, after *Maghrib* or after *Fajr*, do not sit down until you observe two units of Prayer. This man entered and sat down, but there is a possibility that he had offered the Prayer before sitting down without the Prophet (ﷺ) noticing him. Hence, he (ﷺ) said to him: “Have you offered the Prayer?” He answered, “No.” The Prophet (ﷺ) then said, “Stand up and offer two units and make them brief.” That is to say, make them short. Here, the Prophet (ﷺ) did not order him to stand up to offer the Prayer until he had enquired from him; this is wisdom.

The Third Condition: From among the conditions of enjoining

1 Reported by Al-Bukhaari, Book of the *Jum'ah*, When the Imam sees a man while giving the sermon; no. 930, and Muslim, Book of the *Jum'ah*, Chapter of Praying Two Units of Prayer while the Imam is Giving the Sermon; no. 875.

good and forbidding evil is that prohibiting evil should not consequent upon something worse. If it will result to a worse situation, then it is not permissible (to forbid the act) going by the rule regarding warding off the greater of two evils with the lesser of them.

For instance, suppose we find a man committing an evil like smoking cigarette. If we forbid him from smoking, he would go on to consume alcohol; at that point, we will not forbid him from smoking because we know that this man will surely proceed to do something worse. Hence, we will not forbid him from smoking cigarette at that moment. Why? Because smoking is lighter than drinking alcohol. The evidence for this is Allah's saying:

﴿ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ﴾ (108)

"And insult not those whom they worship beside Allah, lest they insult Allah wrongfully without knowledge." (Al-An'aam: 108)

Insulting the idols of the pagans is a legislated good action. However, if it will result in insulting Allah, the Mighty and Sublime, Who deserves all extolment and honour, then insulting the idols becomes prohibited (at the moment). For this reason, the Messenger (ﷺ) said, "May Allah curse whoever curses his parents."⁽¹⁾ He - ﷺ - also said, "Among the gravest sins is that a man abuses his parents." They (the companions) asked, "Will a man want to abuse his parents?" He (ﷺ) replied, "Yes; he would abuse a person's father and that person abuses his father in retaliation, and he would abuse a person's mother, and that person abuses his mother in retaliation."⁽²⁾

Summarily, forbidding evil must not consequent upon a worse evil by way of removing a worse evil using a lesser one.

Then, it is incumbent upon the person enjoining good and forbidding evil to intend reforming the people and not get even at them. Because some of the people enjoin good and forbid evil to enforce their authority or promote themselves; and this is great blemish. Although he may attain benefits by avoiding evil and carrying out good deeds but it is a great blemish. So when you command good and forbid evil,

1 Reported by Muslim, Book of Sacrifices, Chapter on the Prohibition of Slaughtering for Other than Allah – the Exalted -, and the Curse upon Whoever Does that; no. 1978.

2 Reported by Muslim, Book of Eemaan, Chapter on Explaining the Major Sins and the Worst of It All; no.90.

bring to mind that you only desire to reform the people, not because you want to dominate them or get the better of them so that you can be rewarded, and Allah will bless your enjoining good and forbidding evil. And Allah is the source of strength.

Then the Prophet (ﷺ) said: “**And in your intercourse there is charity**” i.e., when a man cohabits with his wife, it constitutes charity. They (the companions – may Allah be pleased with them) asked, “O Messenger of Allah, will one of us satisfy his sexual need and still be rewarded? He answered, “**Tell me; if he satisfies it in a forbidden manner, would he have sinned?**” Meaning that, if he commits adultery and satisfies his desires in a prohibited manner; would he have incurred sin? They answered, “Yes.” He then said, “**Similarly, if he to satisfies it legally, he should be rewarded.**” And all praise is due to Allah.

The meaning of this is that if a man suffices with the lawful and avoids the unlawful; he gains rewards by his avoidance.

Another example is that: If an individual eats food, he undeniably derives personal satisfaction through eating and drinking. Additionally – for his sufficing with that and avoiding the unlawful -, reward will be written down for him. Hence, the Prophet (ﷺ) said to Sa’d bin Abee Waqqaas, “**You should know that you do not spend anything seeking Allah’s Face therewith except that you will be rewarded for it including what you feed your wife with.**”⁽¹⁾ Despite the fact that it is obligatory for the man to feed his wife since she could say, “You either spend on me or divorce me” and actually make a case thereof and look down on him if he refuses to spend on her while he is capable. She has the right to call for the dissolution of the marriage. Yet if he spends on her, seeking Allah’s Face therewith, surely Allah– the Exalted - shall reward him for that.

This hadeeth of Abu Dharr -may Allah be pleased with him- also points to what the jurists term Reverse Analogy; and that is establishing the opposite of a basic ruling in the case of a thing opposite the basic due to the difference in their premises. Here, the premise is that a person will be rewarded when he has sexual intercourse with his wife owing to the fact that he satisfies his sexual desire legally. The opposite of this premise is that if he satisfies his sexual need illicitly, then he

1 Reported by Al-Bukhaari, Book of *Eemaan*, Chapter of What is Reported that the Actions are Considered Based on the Intentions; no. 56, and Muslim, the Book of Will, Chapter of Willing One-third; no. 1628.

will be punished for that as well. This is what the scholars call Reverse Analogy.

Jurisprudential Analogy has various forms: Reason-based Analogy (*Qiyas al-Illa*), Indicational Analogy (*Qiyas ad-Dalaalah*), Analogy of Similarity (*Qiyas ash-Shubuh*) and Reverse Analogy (*Qiyas al-Aqs*).

Allah alone grants success.

HADEETH 123 and 124

السَّابِعُ: عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ غَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ، أَعَدَّ اللَّهُ لَهُ فِي الْجَنَّةِ نُزُلًا كُلَّمَا غَدَا أَوْ رَاحَ» مَتَّفَقٌ عَلَيْهِ .

«النُّزْلُ»: الْقُوْتُ وَالرِّزْقُ وَمَا يَهَيَّأُ لِلضَّيْفِ. الثَّامِنُ: عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا نِسَاءَ الْمُسْلِمَاتِ! لَا تَحْقِرَنَّ جَارَةً لِحَارَتِهَا وَلَوْ فَرَسَنَ شَاةً» مَّتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: The Prophet ﷺ said, "He who goes to the mosque at dawn or dusk (for Salat), Allah prepares a hospitable abode for him in Jannah , every time when he walks to it or comes back from it." [Al-Bukhari and Muslim]

Abu Hurairah ؓ reported: O Muslim women, never belittle any gift you give your neighbour even if it is a hoof of a sheep." [Al-Bukhari and Muslim]

COMMENTARY

These two hadeeths the author - may Allah shower blessings on him- reported from Abu Hurayrah (may Allah be pleased with him) from the Prophet (ﷺ):

As regards the first hadeeth: he – ﷺ – said, “Whoever goes to the mosque at dawn or at dusk, Allah will prepare hospitable reception for him in the Paradise each time he goes or returns.” *Gada* (as it

occurs in the Arabic text) means; “he goes at the early part of the day”, the first part of the daytime such as his going to the mosque for the *Fajr* Prayer. “...or at dusk” the word, *ar-Rawaah* (the verbal noun of the verb, *raaha* which occurs in the Arabic text) is generally used to refer to the time after noon. So, this is like going for the *Dhuhr* or the ‘*Asr* Prayer. The word, *Raaha* could also mean the ordinary act of going, as in the saying of the Prophet – ﷺ - in the hadeeth of Abu Hurayrah, “Whosoever takes his bath on Friday and then *raaha* during the first hour...”¹ to the end of the hadeeth.

The meaning of “...*raaha* during the first hour” is that, he goes to the mosque during the first hour. However, when *Gadwah* is mentioned with *Rawaah*, then *Gadwah* would refer to the early parts of daytime while *Rawaah* means the later part of daytime.

Apparently, the hadeeth means that whoever goes to the mosque at dawn or dusk, whether he goes for Prayer or seeking knowledge or other good purposes, Allah will decree a hospitable reception for him in Paradise. *Nuzul* (as it occurs in the Arabic text) refers to food and other things of good reception offered the visitor. That is to say, Allah – the Exalted – will prepare gracious reception for this man who goes to the mosque in the morning or in the evening in the Paradise by way of honouring him.

This hadeeth affirms this great reward for whoever goes to the mosque in the early or latter parts of the day. Similarly, it elucidates Allah’s bounties on His servant considering His bestowing such tremendous reward upon the servant because of these simple deeds.

As for the second hadeeth: It is the Prophet’s saying, “The woman should not underrate whatever she hands out to her neighbor even if it be the hoof of a sheep.” That is, in this hadeeth, the Messenger (ﷺ) encouraged giving gift to the neighbour even if it is something small. He (ﷺ) said, “...even if it be a hoof of a sheep”; *Firsin* (as it occurs in the Arabic text), is the flesh on the hoof of a sheep which is somewhat small and insignificant. As if the Prophet (ﷺ) was saying, “Do not belittle any good deed even if it is small.”

It is reported from him – ﷺ - that he said, “When you prepare a

¹ Reported by Al-Bukhaari, Book of Friday, Chapter of the Excellence of the Friday; no. 881, and Muslim, Book of Friday, Chapter of Scent and Tooth-brush on Fridays; no. 850.

broth, increase its water and share it among your neighbours”⁽¹⁾; so, even providing your neighbor broth earns you rewards. Likewise (he said), “Do not belittle anything even if it is meeting your brother with a cheerful face”, this is part of good deeds. When you do not meet your brother with a frowning or stern face, but with a cheerful and smiling face, this is from the aspects of righteous and good deeds.

Because when you meet your brother in this manner, you delight him and he is happy, and whatever brings happiness to your Muslim brother is a good and rewarding. Similarly, whatever you enrage the disbeliever with is a good and rewarding. Allah, the Exalted, says:

﴿ وَلَا يَطْفُونَ مَوْطِنًا يَبْتَغِطُ الْكُفَّارَ وَلَا يَبْأُتُونَ مِنْ عَدُوِّ نَبِيلًا إِلَّا كَيْبٌ لَهُمْ
بِهِ عَمَلٌ صَالِحٌ ﴾

“Nor do they take any step to raise the anger of believers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness.” (At-Tawbah: 120)

HADEETH 125

التَّاسِعَ: عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ، أَوْ بَضْعٌ وَسِتُونَ شُعْبَةً: فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ» متفقٌ عليه .

Abu Hurairah رضي الله عنه: The Prophet ﷺ said, “Iman has over seventy branches, the uppermost of which is the declaration: ‘None has the right to be worshipped but Allah’; and the least of which is the removal of harmful object from the road, and modesty is a branch of Iman.” [Al-Bukhari and Muslim]

COMMENTARY

The Messenger (ﷺ) explained in this hadeeth that *Eemaan* is not a single trait or of a single branch. It rather has many branches, seventy-

1 Reported by Muslim, Book of Benevolence and Relationship, Chapter on the Order to be Nice to the Neighbor; no. 2625.

some -, i.e., between seventy-three and seventy-nine, or over sixty branches. However, its best is one expression: *Laailaaha illallah* (none has the right to be worshipped but Allah). If this expression is weighed against the heavens and the earth, it will outweigh them because it is the expression of sincerity, an expression of Allah's Onenes, an expression I beg Allah to make me and you end upon: whoever has it as his last speech in this world will enter the Paradise.

This verbal expression is the most virtuous branch of *Eemaan*. "...and its least is removing harm from the road" that is, removing injurious from the road; whatever can harm the passer-by like stones, thorns, bottles, sharp objects and others. When you remove whatever could injure the passer-by; that is part of *Eemaan*.

"...and modesty is a branch of *Eemaan*"⁽¹⁾ and in another hadeeth it says, "...modesty is from *Eemaan*." Modesty is a condition of the mind that alarms the individual in embarrassing situations. It is a praiseworthy trait and was the character of the Prophet (ﷺ). So, one of his character is modesty; he was even more bashful than a virgin in her parents' home, but never shy regarding the truth.

Modesty is therefore a praiseworthy character, but one must not shy away from the truth as Allah says:

﴿وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ﴾

"But Allah is not shy (of telling you) the truth." (Al-Ahzab: 53)

He, the Exalted, said:

﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةٌ فَمَا قَوْقَهَا﴾

"Verily, Allah is not ashamed to set forth a parable of even a mosquito or so much more than it is bigger (or less when it is smaller) than it." (Al-Baqarah: 26)

One must not shy away from the truth; but regarding other than the truth, it constitutes noble character that you are shy in it. The opposite of that is the individual who shies not; he is oblivious regarding what he does or says. Hence it occurs in the hadeeth that, "Among the thing the people have inherited from the sayings of the prophethood of

1 Reported by Al-Bukhaari, Book of *Eemaan*, Chapter of *Eemaan*; no. 24, and Muslim, Book of *Eemaan*, Chapter of the Branches of *Eemaan*; no. 36.

old is that, *If you are not shy then do what you wish.*⁽¹⁾

Allah alone grants success.

HADEETH 126

العاشر: عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بَيْتًا فَنَزَلَ فِيهَا فَشَرِبَ ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ قَدْ بَلَغَ مِنِّي، فَنَزَلَ الْبَيْتَ فَمَلَأَ خَفَّهُ مَاءً ثُمَّ أَمْسَكَهُ بِيَدِهِ، حَتَّى رَفَعِي فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ فَغَفَرَ لَهُ» قَالُوا: يَا رَسُولَ اللَّهِ! وَإِنَّا لَنَا فِي الْبَهَائِمِ أَجْرًا؟ فَقَالَ: فِي كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ» متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "While a man was walking on his way he became extremely thirsty. He found a well, he went down into it to drink water. Upon leaving it, he saw a dog which was panting out of thirst. His tongue was lolling out and he was eating moist earth from extreme thirst. The man thought to himself: 'This dog is extremely thirsty as I was.' So he descended into the well, filled up his leather sock with water, and holding it in his teeth, climbed up and quenched the thirst of the dog. Allah appreciated his action and forgave his sins." The Companions asked: "Shall we be rewarded for showing kindness to the animals also?" He ﷺ said, "A reward is given in connection with every living creature." [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him- mentioned this strange story under the Chapter on Numerous Ways of Doing Good Deeds; the story reported by Abu Hurayrah (may Allah be pleased with him) from the Prophet ﷺ that while a man was on journey he became thirsty. He stopped by a well and descended into it to drink from it. He did so and quenched his thirst. When he came out of the

1 Reported by Al-Bukhaari, Book of Manners, Chapter on If You Are Not Shy, then Do What You Like; no. 6120.

well, he suddenly saw a dog licking the sand out of severe thirst; i.e., it passed its tongue over the wet mud to absorb the water owing to severe thirst. The man thought that, “By Allah! This dog is affected by the like of thirst I suffered – or - this dog has suffered the degree of thirst I suffered too.”

He descended the well again and filled up his leather socks with water. He filled it with water, held it with his mouth and began to climb up with his hands until he got out of the well. He then provided the dog water. He quenched the thirst of the dog and Allah appreciated this deed, forgave him (of his sins) and admitted him into the Paradise because of that.

This confirms the saying of the Prophet (ﷺ), “The Paradise is nearer to each of you than his shoe lace, likewise the Hell.”⁽¹⁾ A simple deed through which Allah appreciated its doer; He forgave him his sins and admitted him into the Paradise.

When he – ﷺ - informed the companions of this hadeeth, and they - may Allah be pleased with them all - are very keen to learn; not merely to know but to understand and act appropriately, they enquired, “O Messenger of Allah, shall we be rewarded for showing kindness to animals?” He (ﷺ) replied, “There is reward regarding every creature with wet bile.”⁽²⁾ This is just a dog, an animal; how will this man earn so much rewards for providing it water? “Shall we be rewarded for showing kindness to animals?” The Prophet (ﷺ) said, “There is reward regarding every creature with wet bile”: The “bile” needs water because without water, it will dry up and the animal will die.

Hence, we derive a principle from this: whenever the Messenger –ﷺ - narrates a story to us about the Children of Israel, it is for us to learn from them and derive benefit therefrom as Allah – the Mighty and Sublime – said,

﴿ لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ * مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصَدِيقًا ﴾

﴿ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴾

1 Its reference had preceded.

2 Reported by Al-Bukhaari, Book of Share-cropping, Chapter on the Excellence of providing Water; no. 2363, and Muslim, Book of (Dealing with) Animals, Chapter on the Excellence of Providing Water for Honored Beasts; no. 2244.

“Indeed in their stories, there is a lesson for men of understanding. It (the Qur’an) is not a forged statement but a confirmation of the Allâh’s existing Books [the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh] and a detailed explanation of everything and a guide and a Mercy for the people who believe.” (Yooosuf: 111).

In another version – or perhaps a different story -; one of the prostitutes among the Children of Israel; someone who engages in adultery - and the refuge is with Allah - saw a dog going round a well thirsty. But it was not possible for it to reach the water because the well was built up. So, she removed her leather socks she was wearing and provided water for the dog from this well with it, and Allah forgave her.

This shows that there is reward in (being kind towards) animals. Every animal you show kindness whether by providing it with water or food, sheltering it from heat or cold, whether it belongs to you or another person among the people or just even wandering animals, you’ll have the rewards with Allah – the Mighty and Sublime. And this is about animals, how about human beings? If you show kindness to human beings, it will certainly be greater and more rewarding.

Hence, the Prophet (ﷺ) said, “Whoever quenches a Muslim from thirst, Allah will make him to drink from the Sealed Nectars.”⁽¹⁾ That is, if your little child stands by the refrigerator and says to you, “I need water”, and you provide him water while he was thirsty, then you have given water to a thirsty Muslim, and certainly, Allah will grant you drink from the sealed nectars. A noble reward indeed – and all praise belongs to Allah -, tremendous benefit!

However, who will receive these huge rewards? Who is ready to make his intension sincere and earn rewards with Allah - the Mighty and Sublime? Therefore, I advise you, my brother, and myself, to always strive to acquire virtuous deeds with the correct intention so that you have reserved for you with Allah on the Day of Resurrection.

Many originally small deeds become huge due to its intention, and how many great deeds turn insignificant out of negligence!

1 Reported by At-Trimidhee, Book of the Descriptions of the Day of Judgement; no. 2449, and said, “This is a *Gareeb* hadeeth, and this has been reported from ‘Atiyah from Abou Sa’eed in the *Mawqoof* form, and that is the most correct in our view and the most likely.” Ahmad reported it in the *Musnad* (3/13).

HADEETH 127

الْحَادِي عَشَرَ: عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَقَدْ رَأَيْتُ رَجُلًا يَتَقَلَّبُ فِي
الْجَنَّةِ فِي شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيقِ كَأَنَّ تُوذِي الْمُسْلِمِينَ».
رواه مُسْلِم .

Abu Hurairah ؓ reported: The Prophet ﷺ said, "I saw a man going about in Jannah (and enjoying himself) as a reward for cutting from the middle of the road, a tree which was causing inconvenience to the Muslims." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him- mentioned among the narrations he cited on the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet (ﷺ) said, "I saw a man going about in Paradise owing to a tree he cut and removed from the road which bringing inconvenience to the Muslims." In another version, it says, "he entered the Paradise and Allah forgave him because of a tree branch he removed from the path of the Muslims."

Whether this branch was above, causing them harm around their heads or below disturbing them around their legs. The point here is that it was a trunk harming the Muslims which this man removed from the road; he removed it and took it aside. So Allah appreciated him for that and admitted him to the Paradise. Despite the fact that if this trunk harm any Muslim it would be in his body; yet Allah forgave the man and admitted him into the Paradise.

It contains evidence for the excellence of removing harmful things from the roads, and that it is a means of gaining entrance into the Paradise.

It also contains proof as well that Paradise is presently in existence because the Prophet (Sallallahu alayhi wasallam) saw this man moving around in it. And this is a matter affirmed by the Qur'an, the Sunnah and is unanimously agreed upon by the People of the Sunnah and the Jama'ah: that the Paradise is in existence at this moment. For this

reason, Allah, the Exalted, says:

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

"And march forth in the way (which leads to) forgiveness from your Lord and for Paradise as wide as the heavens and the earth, that is prepared for Al-Muttaquun (the pious)..." (Ali-Imraan: 133)

"...that is prepared..." i.e., made ready. Hence, this is evidence that it currently exists; likewise the Hellfire. And they will never cease to exist; Allah has created them to exist forever; they will not go to extinction neither will there dwellers ever perish. Whoever is among the dwellers of the Paradise will remain therein forever and ever; similarly, whoever is among the People of the Fire among the disbelievers will enter it and dwell in it forever and ever.

This hadeeth has proof also that, whoever removes harm from the Muslims will earn this huge reward regarding such physical matter; how about the incorporeal issues?

Some of the people – and the refuge is with Allah – are people of evil and calamities, people of filthy thoughts and evil manners, who hinder others from the Religion of Allah! Removing these kinds of people from the path of the Muslims is more appropriate in manifolds and greater in reward with Allah. When the harm of these people is removed; especially when they are people of dangerous and wicked thoughts, their ideas must be refuted and their thoughts neutralized.

If that is not effective in anyway, their necks should be struck⁽¹⁾ because Allah says in His Great Book,

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا

أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ جِزْيٌ فِي

الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴾

"The recompense of those who wage war against Allah and His Messenger ﷺ and do mischief in the land is only that they shall

be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.”
(Al-Maa'idah: 33)

Some scholars say: “*or*” used in this verse expresses varying; i.e., they must be killed, crucified, their hands and legs cut from opposite directions, and they must be exiled from the town, depending on their crime.

Some scholars say: “*or*” rather expresses option i.e., that authority has the choice of killing and crucify them, or cutting off their hands and legs from opposite sides if he wills or exiling them, depending on what he considers more beneficial. This view is very good; that is, to say that “*or*” in this verse expresses options. That is for the reason that, this person’s crime may appear simple but on a deeper thought, it is serious and misleading to the Ummah.

For instance, do we tell the ruler that this person’s crime is simple; so, it is sufficient to banish him from the land; or that “cut off his right hand and left leg is enough?” He may say, “it is not sufficient; we fear a recurrence in the future. The Muslims are not entirely safe from his harm unless he is executed.” We will say, “Rightly, you have a point.” Therefore, the view that “*or*” in the verse expresses options is more preponderant considering the fact that it gives room for implementing the verse according to the crime.

So, it is incumbent upon the rulers to remove harm from the path of the Muslims; i.e., they should put away every caller to evil or atheism, impertinence or transgression. Such a person must be prevented from spreading whatever he intends of evil and corruption; this is obligatory.

However, there is no doubt that some of the leaders Allah has placed in-charge of authority over the Muslims are deficient and lax. They would be lax regarding the matter at its initial stage until it aggravates and becomes hydra-headed. At that moment, they become unable to nip it in the bud. Hence, it is necessary to combat an evil from its very beginning by cutting its root so that it does not spread and the people become misled by it.

The point here is that removing evil from the path; the visible path, the footpaths, and from the incorporeal paths, those of the hearts;

working towards removing harms from all these paths is one of the things that draws the individual nearer to Allah. Hence, removing harm from the paths of the minds and doing virtuous deeds are greater in reward and more exerting than removing harm from the footpaths.

Allah alone grants success.

HADEETH 128

الثَّانِي عَشَرَ: عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ أَتَى الْجُمُعَةَ، فَاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ وَزِيَادَةٌ ثَلَاثَةِ أَيَّامٍ، وَمَنْ مَسَّ الْحَصَا فَقَدْ لَعَا» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "He who performs his Wudu' perfectly and comes to Jumu'ah prayer and listens (to the Khutbah) silently, the sins which he has committed since the previous Friday plus three more days (i.e., 10 days) will be forgiven for him. One who distracts himself with pebbles during the Khutbah will not get the (Jumu'ah) reward." [Muslim]

COMMENTARY

This hadeeth contains evidence that attending the *Jum'ah* Prayer after the individual properly performs his Ablution, and then quietly listens to the Imam deliver the sermon earns him forgiveness for that between that Friday and the next Friday *Jum'ah* with an addition of three days. This is a simple act; not involving any hardship; that the individual makes the Ablution and attends the Friday Prayer and remains silent listening to the Imam's sermon until he finishes.

And his saying in the hadeeth, "Whoever performs the ablution" does not contradict what is authentically reported in the two *Saheehs* and others from Abu Sa'eed Al-Khudree (may Allah be pleased with him) that the Prophet (ﷺ) said, "The Friday bath is an obligation on every mature person."⁽¹⁾ The second hadeeth has an addition to the first one; and so, it is taken. In addition, it is more authentic than the

1 Reported by Al-Bukhaari, Book of the Friday Prayer, Chapter of the Excellence of the Friday Bath; no. 879, and Muslim, Book of the Friday Prayer, Chapter of the Obligation of the Friday Bath upon Every Matured Person; no. 846.

first. The Seven Collectors reported it but only Muslim recorded the other hadeeth. Therefore, it is compulsory, firstly, for whoever intends to attend the Friday Prayer to take a bath by way of obligation; if he does not do so, he is a sinner even though his *Jum'ah* Prayer is valid since the bath is not due to any sexual impurity which may lead us to think that the Friday Prayer will not be valid. It is rather an obligatory bath like other obligations; if one leaves it off, he will be sinning, but he will be rewarded when he observes it.

It points to the fact that the bath is not a condition for validity of (the individual's Friday) Prayer but only an obligation. The leader of the Believers, Uthmaan bin Affaan (may Allah be pleased with him) entered one day while the leader of the Believers, Umar bin Al-Khattaab (may Allah be pleased with him), was delivering a sermon to people on a Friday. 'Umar asked him, "Why did you come late?" He (Uthmaan) said, "By Allah, O *Ameerul Mumineen* (Leader of the Believers); I did not do more than perform the Ablution before coming" i.e., as if he was occupied - may Allah be pleased with him - and was unable to come early.

Accordingly, 'Umar said to Uthmaan while still on the pulpit and the people were listening, "And the ablution too! Indeed the Prophet (ﷺ) has said, 'When anyone of you comes for the Friday Prayer he should take a bath.'" Meaning, why should you limit yourself to Ablution while the Prophet (ﷺ) had said, "When anyone of you comes for the Friday Prayer he should take a bath"⁽¹⁾ thereby commanding whoever comes for the Friday Prayer to take the bath.

Nevertheless, 'Umar did not say to him, "Go back and have a bath." This is because if he leaves to have the bath, he may miss the Friday Prayer for which the bath itself was legislated leading to forfeiture of the basis because of something auxiliary.

Essentially, even if the hadeeth mentioned by the author points to the non-obligation of the bath, there are other hadeeths which proving the obligation.

This hadeeth contains evidence for the excellence of listening to the Friday sermon and remaining silent during the sermon. "Listening" is to pay attention, and Silence" is not to talk; this is the difference

1 Reported by Al-Bukhaari, Book of the Friday Prayer, Chapter on the Virtues of the Friday Bath; no. 879, and Muslim, Book of *Jum'ah*, Chapter on the Obligation of the Friday Bath Upon Every Matured Person; no. 846.

between the two. This implies that the individual should listen and follow what the speaker says while not talking. It is authentically reported from the Prophet (ﷺ) that, “Whoever talks on Friday while the Imam delivers the sermon is like a donkey carrying huge burdens of books.”⁽¹⁾

The donkey is the dumbest of animals; it carries huge loads of books but does not benefit from them carrying them. The aspect of similarity between them is that, the individual even though present during the sermon does not benefit from it because he was talking. He – ﷺ – also said, “Whoever says to him, ‘Keep silent’ – that is, calling him to stop his noise - has erred.”⁽²⁾ That is to say, he has missed the reward of the Friday Prayer. Hence the matter is really serious.

This is why he – ﷺ - said here that, “Whoever touches the pebbles has erred.” The mosque during the time of the Prophet (ﷺ) used be layed with small stones like lentils or bit bigger or even smaller. They would cover the floor of the mosque with them in place of the rugs we spread nowadays. So, some of the people at that time may be playing with the pebbles; moving or rubbing them with their hands or something like that. So, the Prophet (ﷺ) said, “Whoever touches the pebbles has erred” because playing with pebbles will distract him from listening to the sermon.

Therefore, whoever does this has no (reward for) the Friday Prayer i.e., he will be deprived of the reward of the Prayer; something this *Ummah* has been favoured with.

This is the (ruling concerning) playing with pebbles; the same thing applies to those who play with other than pebbles like those who frivol with a pen, wristwatch, or fan, moving them needlessly. Others trifle with the tooth-stick, wanting to chew it while the Imam is delivering the sermon without need such as chewing the tooth-stick when he feels drowsy; so chews it by way of getting rid of the drowsiness. In this case, there may be no blame regarding that since that occurred for the benefit of being able to listen to the sermon.

We have been asked about a man who would write down what he hears during the sermon. Some forget easily and so, he would decide

1 Reported by Ahmad in the *Musnad* (1/230).

2 Reported by Al-Bukhaari, Book of the Friday Prayer, Chapter of Keeping Silent on Friday no; 934, and Muslim, Book of the Friday Prayer, Chapter of Keeping Silent During the Sermon on Friday; no. 851.

that whenever he hears anything beneficial he writes it down; is this right or not? Apparently, it is not permissible because if he occupies himself with writing, he will be distracted from what follows since no human being has two hearts. Hence, if he occupies himself with writing, he will be distracted from what the speaker says while writing what had preceded.

Nevertheless, all praise is to Allah; He has granted the people relief from that difficulty with the arrival of these recording machines. Therefore, it is possible for you to come with a recorder to easily tape the sermon and listen to it in your house, car or any position you are.

Allah alone grants success.

HADEETH 129

الثَّالِثَ عَشَرَ: عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ، أَوْ الْمُؤْمِنُ فَعَسَلَ وَجْهَهُ خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَيْنِهِ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا عَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيْهِ كُلُّ خَطِيئَةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ، أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ فَإِذَا عَسَلَ رِجْلَيْهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مَشَتْهَا رِجْلَاهُ مَعَ الْمَاءِ أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ حَتَّى يَخْرُجَ نَقِيًّا مِنَ الذُّنُوبِ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "When a Muslim or a believer washes his face (in the course of Wudu'), every sin he has committed with his eyes is washed away from his face along with water, or with the last drop of water; when he washes his hands, every sin they wrought is erased from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet walked is washed away with water, or with the last drop of water, with the result that he comes out cleansed of all sins." [Muslim]

COMMENTARY

The author (may Allah shower blessings on him) mentioned from what he reported on the authority of Abu Hurayrah (may Allah be pleased with him) regarding the virtues of Ablution which Allah – the Exalted - commanded in His Book:

“O you who believe! When you intend to offer As-Salaah, wash your faces and your hands (fore arms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles.” (Al-Maaidah: 6)

The Ablution entails washing these four limbs: the face, the two hands, the head and the two legs. This cleaning is rather physical which becomes spiritual. As for its being a physical cleaning, this is obvious since the individual would wash his face, the two hands, the two legs, and he must rub his head. The head could have been washed like other parts but Allah eased it further considering the fact that the head has hairs and is uppermost part of the body. If the head is washed - especially for those with thick hairs - it would be burdensome for the people and more so during winter. However, from Allah's Mercy is that He made rubbing the obligation regarding the head.

So when the individual performs the Ablution, he without doubts cleanses the related limbs physically. This points to the fact that Islam is perfect in that it legislates that its followers clean these organs which are usually exposed and visible. As for the spiritual cleaning; it is that which every Muslim must aim at; it is the individual's cleansing himself from sins.

Hence, every sin he has committed with his eyes is washed away when he washes his face. The mention of the eyes – and Allah knows best- is only by way of giving an example; else, the nose (too) commits sins, likewise the mouth. The individual may utter a prohibited statement or perceive an odour he has no right to smell. Nevertheless, He – the Mighty and Sublime - mentioned the eyes because the most sins occur through the sight.

For that reason, when a person washes his face during ablution, the sins of his two eyes drop off and when he cleans his two hands, the sins of his two hands fall off, when he washes his two legs the sins of his two legs go away and he becomes clean from all sins. Hence, Allah says when He mentioned the Ablution, the ritual bath and *Tayammum*:

﴿ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ ﴾

“Allah does not want to place you in difficulty, but He wants to purify you.” (Al-Maaidah: 6)

That is, outwardly and inwardly, physically and spiritually:

﴿ وَرَلَيْتَمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴾ (٦)

“...and to complete His favour to you that you may be thankful.”
(Al-Maaidah: 6)

Therefore, it is necessary that the individual calls these points to mind during his ablution; i.e., that his Ablution is a means of expiation of his sins so that he could anticipate rewards from Allah, the Mighty and Sublime, through his Ablution.

HADEETH 130 AND 131

الرَّابِعَ عَشَرَ: عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الصَّلَوَاتُ الْخَمْسُ، وَالْجُمُعَةُ إِلَى الْجُمُعَةِ، وَرَمَضَانُ إِلَى رَمَضَانَ مُكَفِّرَاتٌ لِمَا بَيْنَهُنَّ إِذَا اجْتَنِبْتَ الْكَبَائِرَ» رَوَاهُ مُسْلِمٌ . الْخَامِسَ عَشَرَ: عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللَّهُ بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ! قَالَ: «إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَلِكَ الرِّبَاطُ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, “The five (daily) Salat (prayers), and from one Jumu’ah prayer to the (next) Jumu’ah prayer, and from Ramadan to Ramadan are expiations for the (sins) committed in between (their intervals); provided the major sins are not committed.” [Muslim]

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, “Should I not direct you to something by which Allah obliterates the sins and elevates (your) ranks.” They said: “Yes, O Messenger of Allah.” He said, “Performing Wudu’ properly, even in difficulty,

frequently going to the mosque, and waiting eagerly for the next Salat (prayer) after a Salat is over; indeed, that is Ar-Ribat .”
[Muslim]

COMMENTARY

The author (may Allah shower blessings on him) mentioned in what he reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet (ﷺ) said, “The Five Prayers, and one Friday Prayer to the other Friday Prayer, and one Ramadan to the other Ramadan are expiations for whatever comes between as long as the Major sins are avoided”

Meaning that, the five daily Prayers expiate the sins; the *Fajr* and *Dhuhur*, and between the *Dhuhur* to ‘*Asr* Prayers, from the ‘*Asr* to *Magrib* Prayer, between the *Magrib* Prayer to ‘*Isha*, and from the ‘*Isha* to the *Fajr*; all these compensate for the sins committed in between them. Therefore, when one commits an evil and observes these prayers perfectly, they will erase the sins. However, he (ﷺ) said, “...as long as the Major sins are avoided.” That is to say, provided the major sins are avoided.

The Major sins are: The sins for which the Lawgiver prescribed a specific punishment; so, whatever sin the Prophet (ﷺ) cursed its perpetrator is a Major sin. Similarly all sins that entail legal punishments in this world such as adultery, or a threat of punishment in the Hereafter such as consuming usury are Major sins. Likewise, sins that bring about negation of belief like: “None of you truly believes until he loves for his brother that which he loves for himself”⁽¹⁾ or that involves dissociation from him such as, “Whoever cheats us is not among us”⁽²⁾ or similar other matters are all among the Major sins.

The scholars - may Allah have mercy on them - differ regarding his saying “...as long as the major sins are avoided”: does it mean that the Minor sins will be forgiven provided the major sins are not committed? And that they will not be forgiven except with two conditions: Observing the Five daily Prayers and desisting from

1 Reported by Al-Bukhaari, Book of *Eemaan*, Chapter Part of *Eemaan* is to Love for His Brother What He Loves for Himself; no. 13, and Muslim, the Book of *Eemaan*, Chapter of Negating *Eemaan* Regarding the Person Who Does Not Love for His Brother What He Loves for Himself; no. 45.

2 Its reference had preceded.

Major sins? Or that it means the deeds expiate for the sins committed between those intervals except the Major sins; that is to say, they will not expiate them? Based on this, it will mean that there is only one condition for expiation of minor sins and that is, establishing these five (daily) Prayers, the Friday Prayer to another Friday Prayer or Ramadan to Ramadan.

What seems salient- and Allah alone knows best - is that, it means: the five daily Prayers atone for the sins committed in between them with the exception of the Major sins. Likewise the Friday Prayer to another Friday Prayer; and a Ramadan to another Ramadan for the reason that the Major sins particularly require repentance; if he does not specifically repent, the good deeds cannot expiate them. So, repentance for particularly be sought.

As for the second hadeeth of Abu Hurayrah that the Prophet (ﷺ) gave an offer to his companions, knowing what they will say in response but by way of giving an excellent teaching method. He would occasionally ask them questions so that they may pay attention to what may be said afterwards. He said (ﷺ), **“Should I not direct you to something by which Allah obliterates sins and elevates ranks?”** He asked them whether to inform them; and it is well known that they would answer affirmatively saying, **“Yes O Messenger of Allah, inform us.”**

But the Prophet (ﷺ) employed this style and phrasing for them to pay attention to what he will say to them afterwards. They said, **“Yes O Messenger of Allah”**; that is to say, tell us, we like you to inform us of what by which Allah elevates ranks and obliterates sins. He (ﷺ) said, **“Properly making the Ablution, even during difficulty, frequent steps to the mosque and waiting for a Prayer after observing a Prayer.”** These are three things:

Firstly: “Properly making the Ablution even during difficulty”: i.e., correctly performing the Ablution during winter since water is cold during that season and correctly making the Ablution means perfecting the Ablution which could cause some difficulty to the person. Hence, when the individual performs the Ablution properly, despite this difficulty, it points to perfect faith; and so, Allah will increase the servant in rank and remove his sins therewith.

Secondly: “frequent steps to the mosque” i.e., that the individual

intends going to the mosques at the legislated periods; and that is for the five daily Prayers even if the mosque is far. Because the farther the mosque from the house, the more the person's rewards. If a person properly performs the Ablution in his house and then sets out for the mosque solely for the Prayer; by each step he takes Allah increases him in rank and wipes off a sin for him.

Third: "...waiting for a Prayer after observing a Prayer", i.e., out of the person's strong crave for the Prayers, each time he ends a Prayer, his mind longs for the next Prayer. This certainly points to his *Eemaan*, love and strong cravings for these noble Prayers regarding which the Messenger of Allah – ﷺ – said, "The delight of my eyes is placed in the Prayer."⁽¹⁾ Hence, if he waits for a Prayer after one Prayer, that is among the reasons for which Allah elevates ranks and erases sins.

Concerning his statement (ﷺ), "Indeed, that is *Ar-Ribaat*." The origin of the word, *Ribaat* is: establishing Jihad against the enemies with weaponry, engagement and making appropriate preparations; this is among the great deeds. For that reason, it is related with the other good deeds and acts of worship mentioned in this hadeeth such as regularly purifying oneself, the Prayer and (acts of) worship like Jihad in the cause of Allah.

It is said that: *Ribaat* here refers to what is used to bind the other; meaning that; these traits preserves the individual from sins and holds him away from them.

These two hadeeths were mentioned by the author - may Allah shower blessings on him - under the Chapter of Numerous Ways of Doing Good Deeds because these are various ways of doing good deeds: the five daily Prayers, one Friday Prayer to another Friday Prayer, a Ramadan to another Ramadan, frequent steps to the mosque, perfecting the Ablution even during difficulty, and waiting for a Prayer after one Prayer.

Allah alone grants success.

HADEETH 132 & 133

1 Reported by an-Nasaaee, Book of Relating with Women, Chapter on Loving the Women; no. 3939, and Ahmad in the *Musnad* 3/128, 199, 285, and it occurs in *Saheeh al-Jaami'* no. 3124.

السَّادِسَ عَشَرَ: عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى الْبُرْدَيْنِ دَخَلَ الْجَنَّةَ» متفقٌ عَلَيْهِ السَّابِعَ عَشَرَ: عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَرَّضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا» رواه البخاريُّ

Abu Musa Al-Ash'ari رضي الله عنه reported: Messenger of Allah ﷺ said, "He who observes the Fajr and 'Asr (prayers) will enter Jannah." [Al-Bukhari and Muslim]

Abu Musa Al-Ash'ari رضي الله عنه reported: Messenger of Allah ﷺ said, "When a slave of Allah suffers from illness or sets on a journey, he is credited with the equal of whatever good works he used to do when he was healthy or at home." [Al-Bukhari]

COMMENTARY:

The author (may Allah shower blessings on him) cited the hadeeth from Abu Moosa Al-Asharee (may Allah be pleased with him) that the Prophet (ﷺ) said, "Whoever observes the two cool-time Prayers will enter the Paradise."

"The two cool-time Prayers" are the *Fajr* and *'Asr* Prayers; and that is because the *Fajr* Prayer occurs at the coolest part of the night while the *'Asr* Prayer occurs during the coolest part of the day after midday. So whoever observes them will enter the Paradise; that is, guarding strictly these two Prayers and establishing them is one of the means of entering Paradise.

It has been authentically reported from the Prophet (ﷺ) that he said, "You will certainly see your Lord as you see this moon." This entails comparing sighting with (another) sighting, and not comparing the sighted with the other because nothing is comparable to Allah – the Mighty and Sublime. Nevertheless, you shall see Him really and certainly, the way a person sees the moon in its full glare. Else, Allah - the Mighty and Sublime - is greater and more majestic to be compared with any of His creation.

Then the Prophet (ﷺ) said at the end of this hadeeth, "If you can not to be overtaken to a Prayer before the sunrise and before the

sunset, then do.”⁽¹⁾ That “before the sunrise” refers to the Prayer before sunrise; i.e., the *Fajr* Prayer, and the Prayer “before the sunset” is the *‘Asr* Prayer. These two Prayers are the most virtuous of all the daily Prayers, and the superior of the two is the *‘Asr* Prayer because it is the Middle Prayer Allah, the Exalted, alluded to:

﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾

“Guard strictly the Prayers especially the middle-Salaah. And stand before Allah with obedience.” (Al-Baqarah: 238)

It is authentically narrated from the Prophet (ﷺ) that he said during the Battle of the Confederates that, “May Allah fill their houses and graves with fire; they got us busy from the middle-Prayer, the *‘Asr* Prayer.”⁽²⁾ This is a definite statement from the Messenger of Allah (ﷺ) that *‘Asr* is the middle Prayer.

His saying – ﷺ -, “Whoever observes the two cool-time Prayers” means that he would observe them as commanded; by performing them at their fixed times, and with the congregation if he is among those who must observe Prayers in congregation like the men. And that is for the reason that, the congregational prayer is obligatory, and it is not lawful for an able male to leave off the congregational Prayer in the mosque.

As for the second hadeeth, the Prophet (ﷺ) said, “When the servant falls ill or travels, the like of his deeds while at home and sound in health will be written down for him.” That is to say, if it is from a person’s practice to do a good deed, but he falls sick being unable to do it, the full reward will be written down for him; all praise is to Allah for His bounties.

For instance, if you are used to observing the Prayers in congregation, and then you fall sick being unable to pray with the congregation, it will be as if you prayed with the congregation; twenty-seven rewards will be written for you. Likewise, if you travel and it was from your practice while at home to observe the supererogatory Prayers, recite

1 Reported by Al-Bukhaari, Book of the Times of the Prayers, Chapter of the *‘Asr* Prayer; no. 554.

2 Reported by Al-Bukhaari, Book of Jihad, Chapter of Praying for Defeat and Tremor Against the Polytheist; no. 2931, and Muslim, Book of the Mosques, Chapter of Sternness of Missing the *‘Asr* Prayer; no. 627.

Qur'aan and say words of *Tasbeeh* (the saying: *SubhaanAllah*), *Tahleel* (saying: *Laa ilaaha illAllah*) and *Takbeer* (saying: *Allahu Akbar*). But you become engrossed on the trip and was unable to do them, what you used to do while at home will be recorded for you. If you travel – for example - and observe the Prayer alone because you were alone; the reward of a complete congregational Prayer will be recorded for you because you would have ordinarily observed the Prayer with the congregation if you were at home.

This exhorts towards the fact that it is necessary for the intelligent to strive to observe good deeds during his good health and free time. As such, the rewards will be completely written for him when he becomes unable owing to illness or particular preoccupation. So, make good use of the times of sound health and free time and act righteously so that when illness or something else draws you away the complete good deed will be recorded for you – and to Allah belongs all praise.

Hence, Ibn 'Umar would say, “Take from your sound health for the time of illness, and from your lifetime for your death.”⁽¹⁾ This is how it occurs in the hadeeth of Ibn 'Umar which is either from his own saying or from the Prophet (ﷺ) that it is incumbent on the individual to make good use of the opportunity while in a sound state of health so that his deeds while healthy is written for him if he falls sick.

In addition, he should devote himself to lots of righteous deeds while at home so that his usual practice at home will be written for him while on the journey.

We ask Allah to make your intention and ours sincere and make your deeds and ours righteous.

HADEETH 134

الثَّامِنَ عَشَرَ: عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ
مَعْرُوفٍ صِدْقَةٌ» رَوَاهُ الْبُخَارِيُّ، وَرَوَاهُ مُسْلِمٌ مِنْ رِوَايَةِ حُدَيْفَةَ رَضِيَ اللَّهُ

1 Reported by Al-Bukhaari, Book of Mind-Softners, Chapter of the Prophet's Saying; no. 6416.

Jabir رضي الله عنه reported that he heard Messenger of Allah ﷺ saying, "Every good deed is charity." [Al-Bukhari]

Muslim has reported the same on the authority of Hudhaifah رضي الله عنه.

The author - may Allah shower blessings on him- said in what he narrated under the Chapter on Numerous Ways of Doing Good Deeds on the authority of Jabir bin Abdullah (may Allah be pleased with him and his father) that the Prophet (ﷺ) said, "Every good deed is charity."

Al-Ma'ruf (as it occurs in the Arabic text) is: Whatever is known in the *Sharee'ah* to be good if such is among the things worship is given to Allah. But if it is from the aspects of mutual dealings among the people; then such is only from what the people consider beneficial. This hadeeth "every good deed...", entails both. Hence, every good deed with which you worship Allah is charity as it is also contained in the previous hadeeth, "Every *Tasbeeh* (saying - *Subhaanallah*) is charity, every *Tahleel* (saying - *Laailaaha illallah*) is charity, and every *Tahmeed* (saying - *alhamdulillah*) is charity; enjoining good is charity and forbidding evil is charity."

As for what the people mutually define as good in the aspects of dealings, they are regarded as *Ma'ruf* (good deeds) as well such as extending benefit to people with money, reputation, or any other thing of benefit to others. For example, meeting your brother with a cheerful look; not looking stern, to be mild with him in speech, and to make him happy. Hence, the scholars (may Allah have mercy on them) have said it is part of good deed to make the sick happy when one visits him; he may say to him, "You are better (today)", even if the matter may be contrary to that. If his illness is worse, he says that intending that his state of health is better compared to those others whose conditions are worse just by way of delighting sick person which is a means of seeking cure.

Consequently, you discover that if someone says to a person suffering from a common and insignificant illness, "this is minor and simple, it harms not", the person he becomes delighted therewith. So he forgets the illness, and the abstraction of the sick is way of having him cured; the illness rather lingers when the sick person's heart is

tioned to the illness.

Let me give you an example of a man who has an injury; you observe that if he gets himself preoccupied with other matters he may not feel the pains of the injury but when he is free, he recalls the injury and its discomfort.

For instance, consider the load carriers who transport freights into vehicles and offload them. At times, something falls on his foot injuring him, but as long as he continues working, he will not feel the injury or its pain. Nevertheless, he (starts to) feel the pain after the day's job.

Hence, the inadvertence of the sick about the sickness, delighting him, and his contemplation that Allah - the Mighty and Sublime - shall heal him are beneficial things; they make him forget the sickness, and perhaps it may serve the main means of his healing.

Therefore, every good deed is charity; if you see someone sitting by your side who is agitated, sweating profusely from his forehead and you direct the fan towards him, this is charity for you because it is a good deed. Similarly, if you meet guests with a cheerful look and warm hospitality and similar other things, this is charity.

Look at Ibraheem (may Allah's peace be upon him) when the angels came to him as visitors, what did he do? They said, "Salaaman" and he replied, "Salaamun". The scholars say the response of Ibraheem that, "Salaamun" was more comprehensive than the greeting of the angels "Salaaman". This is because what the angels said means: "We give a greeting of peace unto you", which is a verbal sentence connoting a continuous occurrence but the response of Ibraheem - may Allah's peace be upon him - is a nominal sentence indicating firmness and continuity, and that is more comprehensive. Then, what did Ibraheem - may Allah's peace be upon him - do afterwards? He turned to his household and brought out a fat calf.

"He turned": the scholars say he quickly left stealthily out of good hospitality; he left hurriedly so that they would not prevent him or say, "Wait, we do not want anything."

﴿ قَالُوا لَا تَخَفْ ۗ وَبَشِّرُوهُ بِمَلَأْمٍ عَلَيْهِ ﴿٢٨﴾ ﴾

"He turned to his household and brought a fat calf" (Adh-Dharyyat: 28)

In another verse it says,

“...a roasted calf.” (Hud: 69)

“Roasted” i.e., cooked by dry heat; and it is well known that roasted mutton is more delicious than cooked mutton because its tang remains with it.

“He brought a calf..”

The scholars say: the calf is one of the finest kind of meat because it is soft and sweet. Then He, the Exalted, says,

“And (he) placed it before them..”

He did not place it far away place and then say, “Go to the dining place”; he rather brought it near to them and said,

“Will you not eat?”

He did not say to them, “eat”. ‘Ala (asit occurs in the Arabic text) is a particle of offer; that is to say, Ibraheem only offered the meal to them; he did not command them.

However, the angels did not eat because the angels do not eat; the angels have no stomachs; Allah created them from light as a single body:

﴿يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ﴾

“They (i.e. the angels) glorify His praise night and day, (and) they never slacken to do so.” (Al-Anbiya: 20)

They always say, *SubhanAllah* (Free is Allah from all imperfections); therefore, they don’t eat for this reason.

“Then he conceived fear of them”

And that was because they did not eat. They (i.e., the scholars) say, “It is the belief of the Arabs that if a guest turns down a meal, then he has indeed concealed an evil.” Hence, it is part of our ethos till this day that when a guest refuses to eat, they say, “Have a taste”, that is to say, taste from our food; if he declines, they say, “This person harbors evil towards us.” So, Ibraheem – may Allah’s peace be upon him - became dissatisfied with them and apprehensive; but they assured him,

“Fear not...”

They thereafter explained to him,

﴿فَرَأَىٰ لَئِكَ أَهْلِيًّا، فَجَاءَ بِعِجْلٍ سَمِينٍ﴾ (٢٦)

“They said: fear not, and they gave him a glad tiding of a knowledgeable son.” (Adh-Dhariyat: 26)

But he and his wife had grown old;

“Then his wife came forward”

When she heard the glad tiding;

“...with a loud voice”

That is, screaming;

“...she smote her face”

Out of amazement,

“...and said: ‘A barren old woman!’”

That is, “Will I give birth to a child even though I am a barren old woman?” But the angels replied,

“...even so, says your Lord”,

The Lord, the Mighty and Sublime, does what He wills; when He wills a thing He says to it, “Be” and then it becomes.

Then He, the Exalted, says,

﴿إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ﴾ (٣٠)

“He is the All-Wise, the All-Knower.” (Adh-Dhariyat: 30)

Here, He mentioned “All-Wise” before “All-Knower” but in many verses, He starts by mentioning “The All-knower” before “The All-Wise”. The reason is that this issue; i.e., her giving birth at old age was incomprehensible to her; it only has a rare semblance. Therefore, He started with “the All-Wise” which points to wisdom; that is, Allah is All Wise to allow you give birth when you have become so old.

The point here is that Ibraheem – may Allah’s blessings be upon him - had set an example regarding decent hospitality which is part of good deeds, and every righteous deed is charity. Hence, be good to people, and know that this goodness comes with the reward of charity.

HADEETH 135

التَّاسِعَ عَشَرَ: عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أَكَلَ مِنْهُ لَهُ صَدَقَةٌ، وَمَا سُْرِقَ مِنْهُ لَهُ صَدَقَةٌ، وَلَا يَرَزُّهُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ» رَوَاهُ مُسْلِمٌ. وَفِي رِوَايَةٍ لَهُ: «فَلَا يَغْرِسُ الْمُسْلِمُ غَرْسًا، فَيَأْكُلُ مِنْهُ إِنْسَانٌ وَلَا دَابَّةٌ وَلَا طَيْرٌ إِلَّا كَانَ لَهُ صَدَقَةٌ إِلَى يَوْمِ الْقِيَامَةِ».

Jabir رضي الله عنه reported: Messenger of Allah ﷺ said, "When a Muslim plants a tree, whatever is eaten from it is charity from him and whatever is stolen is charity and whatever is subtracted from it is charity." [Muslim]

The author – may Allah shower blessing on him – cited this hadeeth under the Chapter of Numerous Ways of Doing Good Deeds on the authority of Jabir bin Abdullah (may Allah be pleased with him). He mentioned that the Prophet (ﷺ) talked about a person who cultivated a plant and some people, animal, bird or any other creatures ate from it, and some of it were cut down or stolen. He said they count as charity for him. This hadeeth exhorts towards planting and agriculture, and that they both hold lots of good; they contain benefits of this world and the Religion.

As for the worldly benefits: the harvest it produces; the benefits from planting and agriculture are not like those of money or currency; they are beneficial to the farmer himself and the rancher; the entire people gain by buying the fruit, the grains and eating from them. This is connected to the growth of the society and improving its social welfare; unlike the silver coin that is saved inside the money safe from which no one benefits.

As regards the religious benefits: If a bird - a sparrow or dove or hen or others - eats from it, even if just a grain, it will certainly be recorded as a charity for him, whether he intended that or not. Even if we assume that while farming or planting, he might not intend the charity; when they eat from it, it counts as charity for him.

More amazingly, if a thief steals from it; for example, a crook comes

to a date palm and steals some dates from it, there is certainly reward for its owner for that. Allah – the Exalted - will record charity for him which will endure till the Day of Resurrection due to the stealing, irrespective of the fact that if he could identify this thief, he would have taken him to a court of law.

Likewise, when beasts and vernims eat from this plant, it counts as charity for the owner. Therefore, this hadeeth contains clear indication of the Prophet's promotion of agriculture owing to its worldly and religious benefits.

It also contains proof for the numerous ways of doing good deeds, and that an individual for whatever he does extend benefit to others whether he intended it or not. This is similar to His saying, the Exalted:

﴿ لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ
وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾

“There is no good in most of their secret talks save (in) him who orders Sadaqah or Māʾruf (Islamic monotheism and all the good and righteous deeds which Allah has ordained) or conciliation between mankind; and he who does this, seeking the good pleasure of Allah, We shall give him a great reward.” (an-Nisa:

114)

Allah – free is He from all imperfections and Exalted is He - mentioned that these matters contain benefits whether extending benefit was intended or not. Likewise, whoever commands charity or makes reconciliation between people; that also is good and righteous deed, whether he actually intended that or not. However, if he intended to seek Allah's Face therewith, Allah says:

“We shall give him a great reward.”

This contains proof that benefits and gains people enjoy constitute good deeds for whoever provided it with rewards even if he did not originally intend it. However, if he intended the good deed from the beginning, he gains rewards in multitudes, and Allah the Exalted will give him tremendous bounties.

I ask Allah, the Mighty, to bestow you and me sincerity and following of the Messenger (ﷺ); certainly, He is most Generous, most Honourable.

HADEETH 136

العَشْرُونَ: عَنْهُ قَالَ: أَرَادَ بَنُو سَلِيمَةَ أَنْ يَنْتَقِلُوا قُرْبَ الْمَسْجِدِ فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ لَهُمْ: «إِنَّهُ قَدْ بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَنْتَقِلُوا قُرْبَ الْمَسْجِدِ؟» فَقَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ! قَدْ أَرَدْنَا ذَلِكَ، فَقَالَ: «بَنِي سَلِيمَةَ دِيَارِكُمْ؛ تُكْتَبُ أَعْمَالُكُمْ، دِيَارِكُمْ؛ تُكْتَبُ أَعْمَالُكُمْ» رَوَاهُ مُسْلِمٌ

Jabir ؓ reported: The tribe Banu Salimah wanted to move nearer to the mosque. On learning this Messenger of Allah ﷺ said to them, "I heard that you intend to move nearer to the mosque." They said, "That is so, O Messenger of Allah, we do want to do that." He said, "O Banu Salimah, keep to your homes, your steps (to the mosque) are recorded." [Muslim]

Another narration says: "There is for every step (towards the mosque) a degree (of reward) for you." [Muslim]

The author – may Allah shower blessings on him – mentioned what he reported from Jabir bin Abdullah – may Allah be pleased with them both – that: The Salamah tribe wanted to move residence closer to the mosque; they wanted to relocate and live nearer the Prophet's mosque so that they could observe the Prayers with him and benefit from his knowledge as well. This reached the Prophet (ﷺ) and he asked them, "It got to me that you want to relocate nearer to the mosque?" They replied, "Yes O Messenger of Allah, we want to do so." Allah's Messenger (ﷺ) then said, "Remain in your places; your steps are recorded." He repeated it twice and explained to them that they have reward of good deed or an increase in rank for every step.

This hadeeth contains evidence that when the individual walks to the mosque, he does not take a step except that he is increased in rank

therewith. This has been elaborately conveyed in the hadeeth of Abu Hurayrah (may Allah be pleased with him) that the Prophet (ﷺ) said, “Whoever performs ablution and does so properly and then goes out of his house to the mosque; not for any other than to observe the Prayer, he does not take a step except that Allah writes for him a rank and cancels a sin for him because of it.”⁽¹⁾

So two things will be recorded for him; firstly, he will be raised by a rank therewith, and secondly, a sin will be cancelled for him therewith. This is if he performs the ablution properly from his house; whether the steps are few or many, for every step two things will be written for him: he is raised in rank and sin is wiped out for him.

The hadeeth also has proof that when something is reported to a person about another, he should confirm before ruling on anything. Hence, the Prophet (ﷺ) enquired from the Salamah tribe before saying anything to them; he said, “It reached me that you want to do such- and-such”, and they replied in the affirmative. So it is deduced from this that when a matter is conveyed to an individual, he should confirm before acting according to the report so that he is at ease, strong and considerate.

But for him to accept just whatever is conveyed to him, he will lose greatly and fall into hardships; so it is incumbent for the individual to always confirm.

There is proof in the hadeeth as well for the variety of the paths of good deeds and that among that is walking to the mosque. It is - as discussed earlier - one of the causes of Allah’s raising the ranks of the servant and expiating the servant’s sins owing to the fact that taking many steps to the mosque is a means of having sins forgiven and expiated and ranks being raised.

Allah alone grants success.

HADEETH 137

الْحَادِي وَالْعَشْرُونَ: عَنْ أَبِي الْمُنْذِرِ أَبِي بِن كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

1 Reported by Al-Bukhaari, Book of the Prayers, Chapter of the Prayers in the Mosque Situated in the Market; no. 477.

كَانَ رَجُلٌ لَا أَعْلَمُ رَجُلًا أَبْعَدَ مِنَ الْمَسْجِدِ مِنْهُ، وَكَانَ لَا تُحْطِئُهُ صَلَاةٌ
فَقِيلَ لَهُ، أَوْ فَقُلْتُ لَهُ: لَوْ اشْتَرَيْتَ حِمَارًا تَرَكَبُهُ فِي الظُّلْمَاءِ؟ وَفِي
الرَّمْضَاءِ؟ فَقَالَ: مَا يَسُرُّنِي أَنْ مَنَزِلِي إِلَى جَنْبِ الْمَسْجِدِ، إِنِّي أُرِيدُ أَنْ
يُكْتَبَ لِي مَمَشَايَ إِلَى الْمَسْجِدِ، وَرُجُوعِي إِذَا رَجَعْتُ إِلَى أَهْلِي، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «قَدْ جَمَعَ اللَّهُ لَكَ ذَلِكَ كُلَّهُ» رَوَاهُ مُسْلِمٌ

Ubayy bin Ka'b رضي الله عنه reported: There was a man, and I do not know of any other man whose house was farther than his from the mosque, and he never missed Salat (in congregation). It was said to him (or I said to him): "If you buy a donkey you could ride it in the dark nights and in the burning sand." He said: "I do not like my house to be by the side of the mosque, for I (eagerly) desire that my steps towards the mosque and back from it should be recorded when I return to my family." Upon this Messenger of Allah صلى الله عليه وسلم said, "Allah has granted you all the rewards for you." [Muslim]

COMMENTARY

This hadeeth is connected to those preceding it that evince the numerous ways of performing good deeds, and that the paths of good deeds are actually many such as walking to and fro the mosque if the person anticipates rewards from Allah, the Exalted. So, the author- may Allah shower blessings on him- mentioned this hadeeth about a man whose house was far from the mosque but would still come to the mosque from his remote house, anticipating reward from Allah for coming to the mosque and returning from it.

So one of the people said to him, "Why not buy a donkey you could ride during the dark nights and in the burning sands?" That is to say, at night when there will be darkness

for the *'Ishaa* and *Fajr* Prayers; or during intense heat. This is especially serious in the Arabian Peninsula where the atmospheric condition is typically hot. He – may Allah be pleased with him- replied, “I do not like my house to be by the side of the mosque.” That is, he was glad that his house is far from the mosque so that he would come to the mosque and return home with numerous footsteps.

He would not like his residence to be near the mosque because those steps would not be written down for him. He made it clear that he anticipated his reward from Allah – the Mighty and Sublime – for coming to and returning from the mosque. The Prophet (ﷺ) then said, “He will surely get what he anticipated.”

Therefore, this hadeeth contains evidence taking many steps to the mosque is from the means of good deeds; and that if a person anticipates reward from Allah, He will write the reward for him whenever he comes to the mosque and returns from it.

And without any doubt, sincerity of purpose has a great impact on correctness of deeds, and huge effect on its rewards. How often do any two persons observe a Prayer together, side by side, but the difference between them in terms of rewards will only be comparable to the distance between the heavens and the earth owing to the correctness of the intention and merit of the deed. The more a person becomes truthfully sincere to Allah and stronger in following the Messenger of Allah (ﷺ) the more tremendous his rewards with Allah, the Mighty and Sublime.

HADEETH 139

الثَّالِثُ وَالْعِشْرُونَ: عَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ» متفقٌ عليه .

'Adi bin Hatim رَضِيَ اللَّهُ عَنْهُ reported: I heard the Prophet ﷺ saying, “Protect yourself from (Hell) Fire, by giving of half of a date (in charity).”
[Al-Bukhari and Muslim]

COMMENTARY

This hadeeth explains one of the ways of doing good deeds because the means of righteous deeds - and all praise is due to Allah - are many. Allah - the Exalted - legislated them for His servants so that they could achieve the peak through them such as charity. Charity, as authentically narrated from the Prophet (ﷺ), “extinguishes sins as water extinguishes the fire.”⁽¹⁾ Meaning that, as water smothers fire if you pour water on it; likewise, charity, it stubs out sins.

Thereafter, the author mentioned this narration that in which he explained that Allah - and free is He from all imperfections - will speak to each person separately on the Day of Resurrection. Allah - the Exalted - says:

﴿يَأْتِيهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ۝٦﴾

“O man! Verily you are returning towards to your Lord with your deeds and actions (good or bad), a sure returning and you will meet (the result of your deeds which you did).” (Al-Inshiqaaq: 6)

That is, you will soon meet your Lord and He will call you to account for this travail; the deeds and efforts you made. However, this is glad tidings for the believers as Allah - the Exalted - says:

﴿وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ مُّلَقَوْنَهُ وَبَشِّرِ الْمُؤْمِنِينَ ۝٢٣٣﴾

“And fear Allah and know that you are to meet Him, and give good tidings to the believers.” (Al Baqarah: 223)

All praise is to Allah; when the believer meets his Lord, he will certainly be upon good.

Hence, the Prophet (ﷺ) said here, “There is no one among you except that his Lord will talk to him; there will be no interpreter between him and His Lord.” That is to say, Allah will converse with him on the Day of Resurrection without a translator. He will talk to each of the believing servant and make him acknowledge his sins. He will say to him, “You did such-and-such on so-and-so day.” When the believer acknowledges them and starts thinking that he will be

1 Reported by Al-Trimidhee, Book of *Eemaan*, Chapter of What is Reported on the Importance of the Prayer; no. 2616, and Ibn Majah, Book of Tribulations, Chapter of Holding on the Tongue during Tribulations; no. 3973. And At-Tirmidhee said, “A *Hasan Saheeh Hadeeth*.”

destroyed, He the Exalted will say, "I have covered them for you while on earth and I will forgive you of them today."⁽¹⁾

How many sins do we commit and Allah – the Mighty and Sublime – conceals for us without anyone knowing about it except Him. And on the Day of Resurrection, He will complete the bounty on us by pardon us and removing the punishment; to Allah belongs all praise.

Thereafter, he said, "He will look at his right side, he will see nothing but what he has put forward, then he will look at his left side, he will see nothing but what he has put forward, he will look at his front, he will see nothing but the Hire, right before him." So, the Prophet (ﷺ) said, "So avoid the Hell even if it be by a slice of a date" that is, even with a half or something even smaller; fear the Hell with it.

There is evidence in this hadeeth for Allah's Speech, and that He – and free is Allah from all imperfections – will speak words that are heard and understood not requiring interpretation and which the addressee will understand. It also has proof that even if charity might be small, it is a means of protection from the Fire according to his saying, "Avoid the Fire; even with a slice of a date."

He added, "But if he can not find that, then with a good word." Meaning that, if he cannot find a slice of date, then he should protect himself from the Fire with a good word.

"Good word" includes recitation of the Qur'aan; the Qur'aan is the best of all speeches. Likewise, it encompasses the *Tasbeeh* (the saying: *SubhaanAllah*) and *Tahleel* (the saying: *Laa ilaaha illAllah*), enjoining good and forbidding evil, imparting and acquiring knowledge and all words that draws (one) closer to Allah. This means that, if you cannot get a slice of a date, then you should avoid the Hell even if that be with a good speech.

Therefore, this is among the numerous ways of doing good, and an explication of its tremendous benefits and simplicity. Therefore, all praise is to Allah that a fragment of a date and good speech can protect the individual from the Fire; we ask Allah to save you and us from the Hell.

1 Reported by Al-Bukhaari, Book of Manners, Chapter of the Believer's Protecting Himself; no. 6070, and Muslim, Book of Repentance, Chapter on Acceptance of the Repentance of the Murderer Even If He had Killed Many Times; no. 2767.

HADEETH 140

الرَّابِعُ وَالْعَشْرُونَ: عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيَحْمَدُهُ عَلَيْهَا، أَوْ يَشْرِبَ الشَّرْبَةَ فَيَحْمَدُهُ عَلَيْهَا» رَوَاهُ مُسْلِمٌ .

Anas ؓ reported: Messenger of Allah ﷺ said, "Allah will be pleased with His slave who praises Him (i.e., says Al-hamdu lillah) when he eats and praises Him when he drinks." [Muslim]

COMMENTARY

The author - may Allah have mercy on him- from what he cited on the authority of Anas bin Maalik - may Allah be pleased with him - reported that the Prophet (ﷺ) said, "Allah is certainly pleased with His slave who eats food and praises Him thereupon, or takes a drink and praises Him over it." The author interpreted the word, *al-Akalah* (in the Arabic text) to refer to breakfast or supper.

Hence, this hadeeth contains proof that Allah's pleasure can be attained through the least means; it can be achieved through these easy ways - and all praise is to Allah. Allah is pleased with the servant who says after eating, "*Al-Hamdulillaah*", and likewise after his drink he says, "*Alhamdulillah*". And that is for the reason that eating and drinking both have action and speech-based etiquettes.

As for the action-related etiquettes; that is his eating with the right hand and drinking with it as well; it is not permissible for him to eat or drink with his left hand. According to the soundest opinion, it is forbidden because the Prophet (ﷺ) forbade eating and drinking with the left hand, and revealed that the Devil eats and drinks with his left. A man once ate with the left hand in his presence. So he told him, "Eat with your right hand." The man replied that, "I cannot do that!" So, he - ﷺ - said, "And you will not have the ability!" This man could not subsequently raise his right hand to his mouth,⁽¹⁾ he was punished -

1 Reported by Muslim, Book of Drinks, Chapter of the Manners of Eating and Drinking; no. 2011.

and the refuge is with Allah.

As for the speech-related manners: He should mention Allah's Name in the beginning of the meal by saying: "*Bismillah*"; and the correct opinion however is that mentioning Allah's name before taking a meal or drink is compulsory. The individual will be sinning if he does not mention Allah's Name to commence food or drink; otherwise, the Devil will eat and drink with him. Therefore, it is obligatory for the individual to mention Allah's Name before he commences food.

However, if he forgets to do so at the beginning of the meal but he remembers during the meal, he should say: "*Bismillah Aawalahu wa Aakhirahu* (meaning: In the name of Allah, in the beginning and the end)". If anyone forgets to mention Allah's Name, you could remind him, because the Prophet (ﷺ) reminded 'Amr bin Abee Salamah, his stepson; that is, the son of his wife, Ummu Salamah (may Allah be pleased with her). Once, he advanced to start eating and the Prophet (ﷺ) told him, "**O young boy, mention Allah's Name, eat with your right hand, and eat from what is closest to you.**"⁽¹⁾

This contains evidence that mentioning Allah's Name, even when in a congregation, is obligatory for each individual. Everyone must say it; it is not sufficient that an individual does it on behalf of the congregation.

But at the end (of the meal), it is part of etiquette to praise Allah, the Mighty and Sublime, for this favour of making the food easy for one, coupled with the fact that no one else can make it easy as Allah – the Exalted – says:

﴿ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ ﴿٦٣﴾ ۞ أَنْتُمْ تَزْرَعُونَهُ ۖ أَتَنْعَنُ الزَّرْعُونَ ﴿٦٤﴾ ۞ ﴾

"Tell me the seed you that you sow in the ground "Is it you that make it grow, or are We the Grower?" (al-Waaqiah: 63-64);

﴿ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴿٦٧﴾ ۞ أَنْتُمْ أَنْزَلْتُمُوهُ مِنَ السَّمَاءِ ۖ فَمَنْ يَمُنُّ بِهِ ﴿٦٨﴾ ۞ ﴾

1 Reported by Al-Bukhaari, Book of Nutriment, Chapter of Mentioning Allah's Name Before Eating, and Eating with the Right-Hand; no. 5376, and Muslim, Book of Drinks, Chapter of the Manners of Eating and Drinking; no. 2022.

“Tell Me! The water that you drink; is it you who cause it from the rain clouds to come down, or are We the Causer of it to come down.” (al-Waaqiah: 68-69)

If not that Allah – the Mighty and Sublime – made this crop grow until it becomes ripe, and facilitated it until it ended up in your possession, you would not have been able to do it.

Likewise the water; if not that Allah facilitated it and caused it to come down from the bank of cloud; He then made it percolate its ways to the reservoirs in the ground until you draw it up, you would not have been able to do that. Hence, He said about the plants:

﴿لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا فَتَأْكُلُونَ﴾ (٧٥)

“Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment).” (al-Waaqiah: 65),

And He said about water:

﴿لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ﴾ (٧٠)

“If We willed, We verily could make it salt (and undrinkable), why then do you not give thanks (to Allah).” (al-Waaqiah: 70)

For this reason, from the aspects of showing gratitude for the favours of Allah upon you by His providing you food and drink is that you praise Him after the drink or food; and that is a means for you to gain Allah’s pleasure.

His saying: *Al-Akalah* (in the Arabic text of the hadeeth) was explained by the author to refer to breakfast or supper; and not morsel, it does not mean that each time you take a morsel then you say, “*Alhamdulillah* (All praise belong to Allah)” or each time you take a date fruit. The *Sunnah* is rather that you say it after you complete (the meal). It was mentioned that Imam Ahmad - may Allah have mercy on him – would praise Allah over every morsel he took. So he was asked about that and he replied, “Eating and giving praise is better than eating and being silent.”

Nevertheless, there is no doubt that the best of guidance is the guidance of Muhammad (ﷺ); it suffices for the individual to praise Allah at the end of his meal or drink. However, if he sees a benefit - for example - in giving the praise such as when that reminds another

person, or the likes, then I hope there will be nothing wrong in this, as Imam Ahmad – may Allah shower blessings on him - had done.

Allah alone grants success.

HADEETH 141

الخَامِسُ وَالْعَشْرُونَ: عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ» قَالَ: أَرَأَيْتَ إِنْ لَمْ يَجِدْ؟ قَالَ: «يَعْمَلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ» قَالَ: أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ؟ قَالَ: «يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ» قَالَ: أَرَأَيْتَ إِنْ لَمْ يَسْتَطِعْ قَالَ: «يَأْمُرُ بِالْمَعْرُوفِ أَوْ الْخَيْرِ» قَالَ: أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ؟ قَالَ: «يُمْسِكُ عَنِ الشَّرِّ فَإِنَّهَا صَدَقَةٌ»
متفقٌ عليه .

Abu Musa Al-Ash'ari ؓ reported: The Prophet ﷺ said, "Giving in charity is an obligation upon every Muslim ." It was said (to him): "What about one who does not find (the means) to do so?" He ﷺ said, "Let him work with his hands, thus doing benefit to himself and give in charity." It was said to him: "What if he does not have (the means) to do so?" He ﷺ said, "Then let him assist the needy, the aggrieved." It was said: "What about if he cannot even do this?" He ﷺ said, "Then he should enjoin good." He was asked: "What if he cannot do that?" He (the Prophet ﷺ) said, "He should then abstain from evil, for verily, that is a charity from him." [Al-Bukhari and Muslim]

COMMENTARY

The author – may Allah shower blessings on him - reported on the authority of Abu Moosa Al-Ash'aree (may Allah be pleased with him) that the Prophet (ﷺ) said, "Charity is obligation upon every Muslim." A similar or even more entailing expression from the Messenger of Allah (ﷺ) had been discussed earlier in which he – ﷺ – said, "Charity is incumbent over every joint of the individual everyday the sun

appears.”⁽¹⁾

As-Sulaamee (as it occurs in the Arabic text) refers to the joints of the bones. This indicates that Allah – the Mighty and Sublime – has the right on us for us to hand out charity everyday. This charity is diverse; it may be saying the *Tasbeeh* (*SubhaanAllah*), the *Takbeer* (*Allahu Akbar*), the *Tahleel* (*Laa ilaaha illAllah*) or enjoining good or forbidding evil. The point here is that the ways of doing good deeds are numerous.

However, the evil-commanding soul would impede the individual from carrying out good deeds; he would resolve to do a thing, he becomes attracted to something else; and then he decides to carry out another good deed and becomes distracted by yet another until time is wasted not having done anything.

For this reason, it is essential for the individual to take the first step and hasten to doing good deeds. Whenever a door of good deed is opened for a person, he should hasten towards it; Allah – the Exalted – says:

“Hasten (all of you) to goodness.” (al-Maaidah: 48)

And because when a door of goodness opens to the individual and he fails to use the opportunity, he may be relegated by Allah – the Mighty and Sublime. In a hadeeth from the Prophet (ﷺ), he said, “Some of the people would continue to draw back till Allah causes them to drawn back.”⁽²⁾ The point here is that it is good for the intelligent and prudent believer to avail himself of the numerous ways of doing good.

He should do his utmost to acquire a share from every aspect of good deeds so that he becomes one of those who strive upon goodness and reap from it.

We ask Allah to help you and us in observing His remembrance, gratitude, and proper worship. Verily He is the Most Generous and Most Bountiful.

1 Its reference had preceded.

2 Its reference had preceded.

14

CHAPTER

CHAPTER ON MODERATION IN WORSHIP COMMENTARY

Having mentioned numerous ways of doing good in the previous chapter, the author -may Allah shower blessings on him- explained in this chapter that it is essential for the individual to maintain a middle course in obedience. He said, “Chapter on Moderation in Worship.”

Al-Iqtisaad (as it occurs in the Arabic text) is for the individual to maintain middle course between extremism and laxity; and that is expected of him in all his affairs. He should be balanced, between immoderation and slackness. Allah – the Exalted - says:

﴿وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ۝٦٧﴾

“And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).”
(*Al-Furqaan*: 67)

Likewise, it is essential to be moderate in the matters of obedience; it is in fact compulsory. So, do not over burden your soul. When report of the three persons reached the Prophet (ﷺ); one of who said, “I will never marry” and the second said, “I will fast without a break” while the third averred, “I will ever observe the late-night Prayer and never sleep”, he – ﷺ - gave a sermon and said, “What is wrong with some people, they say such-and-such; I do observe the late-night Prayer and also sleep, I fast and I break it, and I marry women; whosoever turns away from my line of conduct is not of me.”⁽¹⁾

Accordingly, the Prophet (ﷺ) dissociated himself from whoever

1 Reported by Al-Bukhaari, Book of Marriage, Chapter of the Dislike for Celibacy and Castration; no. 5063, and Muslim, Book of Marriage, Chapter of Whoever is Able Among You Should Marry; no. 1401.

turns away from his ways, burdening himself beyond ability.

Then, the author quoted the statement of Allah, the Exalted:

“*Ta-Ha, We have not sent down the Qur’an to you (O Muhammad) to cause you distress.*” (*Ta-Ha: 1-2*)

Ta-Ha: These two letters are among the Arabic alphabets, the first is *Taa*, and the second is *Haa*. It – i.e., *Ta-ha* – is not one of the names of the Prophet (ﷺ) as some think. Rather, they are part of the Arabic alphabets with which Allah began some of the glorious chapters of His Mighty Book and they are letters with no specific meanings. The Qur’aan was revealed in the Arabic language, and the language does not apportion specific meanings to the letters of the alphabet; in fact, they are meaningless until they are connected together as words.

However, they have great significance, and that is, the glaring challenge it puts to those who belie the Messenger (ﷺ). These deniers could not produce anything like the Qur’aan; not a chapter or ten chapters; not (even) a verse. Yet, this Qur’aan, the like of which they failed to bring, does not have strange alphabets they did not know; it came in the same letters with which they composed their sentences!

Hence, you will almost not find a chapter beginning with these letters except that you see the mention of the Qur’aan thereafter. In *Al-Baqarah*, for instance, (it reads):

“*Alif-Lam-Mim. This is the Book (the Qur’an) whereof there is no doubt.*”

Also in *Aal-Imraan* (it says):

﴿ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢٠٠﴾ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ ﴿٢٠١﴾ ﴾

“*Alif-Lam-Mim. Allahu laa ilaha illa Huwa (none has right to be worshipped but He) Al-Hayyul-Qayyum (the Ever Living, the One who sustains and protects all that exists), it is He who has sent down the Book (the Qur’an) to you (Muhammad) with truth.*”

Also in *Al-A’raaf* (1-2):

﴿ الْمَصَّ ﴿١﴾ كِتَابٌ أَنْزَلْنَاهُ عَلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ ﴿٢﴾ ﴾

“*Alif-Lam-Mim. Saad (this is a) Book (the Qur’an) sent down to*

you (O Muhammad) so let not your breast be narrow.”

And in Yoonus (it says):

﴿الرَّ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿١﴾﴾

“Alif-Lam-Raa. These are the verses of the book (the Qur’an)
Al- Hakim.”

So we discover that after Arabic alphabets at the beginning of the chapters, a mention of the Qur’aan follows indicating that this Qur’aan is from these same letters from which Arabic sentences are also composed. Yet, the Arabs were rendered impotent. This is the correct view concerning the Arabic letters (that begin some chapters of the Qur’aan).

As for His saying:

“We have not sent down the Qur’aan to you (O Muhammad) to cause you distress...”: It means, Allah did not reveal this Qur’aan to the Prophet (ﷺ) for him to suffer hardship; it is rather for him to attain success, wellbeing and prosperity in this world and the hereafter. Allah – and free is He from all imperfections and Exalted is He - says in this same chapter:

﴿قَالَ أَهْطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١١٣﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴿١١٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١١٥﴾ قَالَ كَذَلِكَ أَتَيْنَا فَسِينَهَا وَكَذَلِكَ آيَوْمَ نُنسئ ﴿١١٦﴾ وَكَذَلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَلَعَذَابُ الْآخِرَةِ أَشَدُّ وَأَبْقَى ﴿١١٧﴾﴾

“Get you down (from paradise to the earth) both of you, together, some of you are enemy to some others. Then if there comes to you guidance from me, then whoever follows my guidance he shall neither go astray, nor shall be distressed. But whoever turns away from my reminder (i.e neither believes in this Qur’an nor acts on its teachings) verily, for him is a life of hardship, and we shall raise him up blind on the day of resurrection, he will say, ‘O my Lord! Why have you raised me up blind, while I had sight (before)?’ (Allah) will say, ‘Like this our Ayaat (proofs,

evidences, verses, lessons, revelations etc) came to you, but you disregarded them and so this day, you will be neglected (in the Hell fire, away from Allah's mercy).⁷ And thus do we requite him who transgresses beyond bounds and believes not in the Ayaat of his Lord; and the torment of the Hereafter is far more severe and more lasting" (Ta-Ha: 123-127).

Therefore, "We have not sent down the Qur'an to you (O Muhammad) to cause you distress" but for you to be successful in this world and the hereafter. For this reason, the Islamic Ummah is the Ummah of the Qur'aan, it upholds it and is steered by its guidance. It became a source of honour, glory and rise for it over all other nations. So, they (i.e., the Muslims) conquered the east and west of the world. However, when they unfortunately failed to act by this Qur'aan, it lost its grandeur, conquest and honour in the same degree it turned away from acting upon this Qur'aan.

Then, the author cited another verse; Allah's saying the Exalted:

﴿رُبِّدُ اللَّهُ بِكُمْ الْيُسْرَ وَلَا يُرِيدُ بِكُمْ الْعُسْرَ﴾

"Allah intends for you ease, and He does not want to make things difficult for you..." (Al-Baqarah: 185)

Meaning that, Allah wants ease for us in all He has prescribed.

This verse was revealed among the verses of fasting so that no one would think He obligated people to fast in order to subject them to hardship and toil. So Allah – the Exalted - explained that He wants comfort for us, not hardship. For this reason, fasting is not obligatory for whoever is on a journey; such an individual he will only repay (the days he missed) later. Similarly, fasting is not obligatory for the sick even though he will pay the days missed subsequently. This simply alleviates difficulty: "Allah intends for you ease and He does not want to make things difficult for you."

Hence, this Religion of Islam – and all praise be to Allah - is a Religion of magnanimity, ease, wellbeing and simplicity. I ask Allah to endow all of you and me with the ability to adhere to the Qur'aan, and to die and meet our Lord upon it.

HADEETH 142

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ
 قَالَتْ: مَنْ هَذِهِ؟ قَالَتْ: هَذِهِ فُلَانَةٌ تُذَكِّرُ مِنْ صَلَاتِهَا قَالَتْ: «مَهْ عَلَيْكُمْ
 بِمَا تُطِيقُونَ، فَوَاللَّهِ لَا يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا» وَكَانَ أَحَبُّ الدِّينِ إِلَيْهِ مَا
 دَاوَمَ صَاحِبُهُ عَلَيْهِ. مُتَّفَقٌ عَلَيْهِ .

Aishah ؓ reported: The Prophet ﷺ came in when a woman was sitting beside me. He asked me, "Who is she?" I said: "She is the one whose performance of Salat (prayer) has become the talk of the town." Addressing her, he ﷺ said, "(What is this!) You are required to take upon yourselves only what you can carry out easily. By Allah, Allah does not withhold His Mercy and forgiveness of you until you neglect and give up (good works). Allah likes the deeds best which a worshipper can carry out constantly." [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah have mercy on him - mentioned in what he cited from Aa'isha - may Allah be pleased with her - under the Chapter on Moderation in Worship that the Prophet (ﷺ) visited her suddenly while a woman was with her. He (ﷺ) then asked, "Who is this?" She said, "So-and-so woman", then Aa'isha began to talk about her Prayer; that she regularly observed her Prayers. So, the Prophet (ﷺ) said to her, "**Mah**", this means, he ordered her to stop. Among the Arabic grammarians, they consider it a verbal noun, meaning, "Stop." Likewise, "**Sah**", which means, "keep quiet."

The implication is that the Messenger (ﷺ) commanded this woman to desist from excessive worship, which might become hard for her and she would become weak in the future and unable to maintain it. Then he (ﷺ) ordered us to carry out good deeds we are capable of; he - ﷺ - said, "**Take upon yourselves only what you can carry out easily**" i.e., do not overburden or overwork yourselves. This is because when one overworks and burdens himself with something beyond his ability, he soon becomes tired of it and exhausted. It then begins to wane and thereafter fizzles.

Aa'isha - may Allah be pleased with her - mentioned (in another narration) that the most beloved acts of worship to him – ﷺ - are the continuous ones. That is to say, what the person does consistently. This means that even if a good deed is little but you make it regular that is better for you since you would rather observe the good deed calmly. Even after observing it, still crave it; you would not leave it out of being bored.

This is why the Prophet (ﷺ) said, “By Allah, Allah does not hold back until you give up” i.e., Allah – the Mighty and Sublime – will reward you according to your deeds; whatever good deed you observe regularly, Allah will reward you for it.

This is the *Malal* (as it occurs in the text, lexically meaning weariness) that may be understood from the apparent meaning of the hadeeth which Allah has; it is not like our own weariness that would mean tiredness and laziness. As for *Malal* relating to Allah – the Mighty and Sublime -, it is an attribute that is specific to Him, the Mighty and Exalted; tiredness or laziness does not afflict Allah – free is He from all imperfections. He, the Exalted, says:

﴿وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ﴾

“And indeed We created the heavens and the earth and all between them in six days and nothing of fatigue touched us.”
(Qaaf: 38).

Allah created these huge heavens and earth and all that is between them in six days: Sunday, Monday, Tuesday, Wednesday, Thursday and Friday. He said, “*And nothing of fatigue touched us*” that is, we never became tired from creating them within this short period notwithstanding their tremendous size.

This hadeeth contains benefits: Among them is that, it is essential for an individual to enquire “who is it” when he sees a person with his wife because the person may be the type whose coming in to one’s household must not be encouraged. There are women who come to the household and tell them about issues of backbiting and similar matters. A woman may at times even enter – whether with good or evil intentions – and begin to ask about the family; for instance, about what the husband does, the son or what your brother does. When the woman in the house informs her of what he does, she says, “This

is small! Why doesn't he give you this instead of that? Why is he providing you with this sort of cloth? And "just this kind of food?" and similar other comments until she turns the wife against her husband! For this reason, it is essential for the individual that whenever he sees someone with his wife, to ask about them "Who are these?" Just as the Prophet (ﷺ) asked Aa'isha - may Allah be pleased with her - about the woman with her.

Also from this hadeeth, we deduce that it is incumbent that the individual does not overburden himself with obedience and much good deeds because if he does that, he will become tired and then the good deeds will fizzle altogether. Hence, his remaining upon a good deed even if it were little is better. It reached the Prophet (ﷺ) that Abdullah bin 'Amr bin Al-'Aas - may Allah be pleased with them both - said, "I will continue to fast during the days and I will keep on observing the late-night Prayers as long as I am alive." He said that out of his crave for good deeds.

However, that reached the Prophet (ﷺ), who then asked him, "Are you the one who said such-and-such?" Abdullah replied, "Yes O Messenger of Allah", the Prophet (ﷺ) then said, "You will not be able to carry it out." Consequently, he - ﷺ - enjoined him to fast three days every month; Abdullah said, "I can do more than that." He then asked him to fast a day and not fast for two days; but Abdullah said, "I can do more than that." Then he said, "Fast a day and leave a day." Abdullah said again, "I can do more than that." Then he - ﷺ - said, "There is no more than that; that is the fasting of Daawood."

Abdullah bin 'Amr later became old and it became burdensome on him to fast every other day; he lamented, "I wish I had accepted the Prophet's concession for me"⁽¹⁾ so, he began to fast fifteen days continuously and not fast for another fifteen days consecutively.

Therefore, this contains evidence that the individual should be moderate in worship without excessiveness or laxity so that it will be possible for him to continue with it: And the most beloved good deeds in the sight of Allah are those performed regularly even if they

1 Reported by Al-Bukhaari, Book of Fasting, Chapter of the Rights of the Household Regarding Fasting; no. 1976, and Book of the Prophets, Chapter of His saying, "And we gave Dawood Zaboor"; no. 3418, and Muslim, Book of Fasting, Chapter of the Prohibition of Fasting Round the Year for Those Burdened By Such...; no. 1159.

are few.

HADEETH 143

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ ثَلَاثَةٌ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ، يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ، فَلَمَّا أُخْبِرُوا كَانَهُمْ تَقَالُوهَا وَقَالُوا: أَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. قَالَ أَحَدُهُمْ: أَمَا أَنَا فَأَصَلِّي اللَّيْلَ أَبَدًا، وَقَالَ الْآخَرُ: وَأَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ، وَقَالَ الْآخَرُ: وَأَنَا أَعْتَزِلُ النِّسَاءَ فَلَا أَتَزَوِّجُ أَبَدًا، فَجَاءَ رَسُولُ اللَّهِ ﷺ إِلَيْهِمْ فَقَالَ: «أَنْتُمْ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا؟! أَمَا وَاللَّهِ! إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتَقَاكُمْ لَهُ لِكِنِّي أَصُومُ وَأَفْطِرُ، وَأَصَلِّي وَأَرْقُدُ، وَأَتَزَوِّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي» متفق عليه .

Anas رضي الله عنه reported: Three men came to the houses of the wives of the Prophet ﷺ to inquire about the worship of the Prophet ﷺ. When they were informed, they considered their worship insignificant and said: "Where are we in comparison with the Prophet ﷺ while Allah has forgiven his past sins and future sins." One of them said: "As for me, I shall offer Salat all night long." Another said: "I shall observe Saum (fasting) continuously and shall not break it." Another said: "I shall abstain from women and shall never marry." The Prophet ﷺ came to them and said, "Are you the people who said such and such things? By Allah, I fear Allah more than you do, and I am most obedient and dutiful among you to Him, but still I observe fast and break it; perform Salat and sleep at night and take wives. So whoever turns away from my Sunnah does not belong to me." [Al-Bukhari and Muslim]

COMMENTARY

The author –may Allah shower blessings on him - said from what he reported from Aa'isha (may Allah be pleased with her) under the Chapter of Moderation in Worship that: Three men came to the house of the Prophet (ﷺ) enquiring from his wives about his activities at home. And that is for the reason that the actions of the Prophet (ﷺ) may be open and known to all like what he does in the mosque, market or in his gatherings with his companions. These are open, known to most of the companions who were in Madeenah.

On the other hand, the actions may be private, known only to the members of his household or those who serve him like Abdullah bin Mas'ood, Anas bin Maalik and others – may Allah be pleased with them all.

So these three men came to the abodes of the Prophet's wives enquiring about his private acts of worship; that is to say, in his house and they were informed. It was as if they considered small since the Prophet (ﷺ) would fast and not fast at other times; he would observe the late-night Prayers sometimes and sleep at other times. He also would married and cohabited with his wives. So they thought it little because they were bursting with vigour for good deeds - may Allah be pleased with them. However, vigour is not a yardstick; the yardstick is what the *Sharee'ah* has brought.

The Prophet (ﷺ) came and said (to them), “Are you the ones who said such-and-such?” They replied, “Yes”; because one of them had said, “I will continue to observe the late-night Prayer all night and I will not sleep”, the other said, “I will fast all day; I will not break” and the third said, “I will avoid women; I shall never marry.” So, they affirmed that they had made those statements.

Without doubts, what they said is contrary to the *Sharee'ah* because it entails belabouring the soul and wearing it out. An individual would remain without sleeping all nights praying! This, no doubt, is difficult for the soul and wearisome, and it is invitation to weariness, and consequently, to detestation of acts of worship. That is for the fact that, whenever a person becomes tired of a particular thing he abhors it.

Likewise, the one who said, “I will continue to fast forever”; he would remain fasting in the winter and summer! This is certainly burdensome.

The third said, "I shall avoid women; I will not marry", this is also hard especially a young person; it will be difficult for him to abandon marriage; and celibacy is prohibited in Islam. 'Uthmaan bin Maz'oon - may Allah be pleased with him - said, "The Prophet (ﷺ) used to forbid us from celibacy, if he had permitted us we would have castrated (ourselves)."⁽¹⁾

The point here is that the acts of worship these people - may Allah be pleased with them - desired are burdensome and contrary to the Prophet's lines of conduct. But the Prophet (ﷺ) enquired from them whether they made those statements? So when they affirmed it he said, "But by Allah, I fear Allah more than you do and I am the most dutiful of you to Him; yet, I fast and break, I observe the late-night Prayer and I sleep and I marry; whoever is averse to my lines of conduct is not of me" i.e., whoever dislikes my way and takes to hard worship he is not of me.

This contains evidence that it is essential for the individual to maintain moderation in worship; in fact, he should be moderate in all his affairs. This is because if he falls short, he will lose tremendous goodness and if he goes extreme, he will become exhausted and incapable and may even give up the act. Hence, it is good that the individual is balanced in all his actions.

Hence, it is narrated in a hadeeth that, "The individual severed by excessive work covers no distance and neither leaves the back unbroken."⁽²⁾ *Al-Munbat* is the one who walks at all times; no distance does he cover neither does he leave his back unbroken. He overworks his back and consequently tires out, becomes dejected and (may even) break down.

So, moderation in worship is from the lines of conduct of the Prophet (ﷺ); hence, it is not polite for you, O servant, to overburden your soul. Tread softly as previously mentioned in the hadeeth that the most beloved of deeds in the sight of Allah are the most regularly observed ones even if they are small.

Therefore, it is necessary that you follow the path of ease; do not fall

1 Reported by Al-Bukhaari, Book of Marriage, Chapter of Dislike for Celibacy and Castration; no. 5073, 5074, and Muslim, Book of Marriage, Chapter of Whoever is Capable of Marrying...; no. 1402.

2 Reported by Al-Bayhaqee in his *Sunan* (1/19); Ibn Hajar mentioned it in *al-Fath* (11/297)

short nor go to extreme; the best guidance is certainly the guidance of the Prophet – alayhias-salaat was-salaam -. I ask Allah to make you and me among those who follow his guidance, those who tread on his path and *Sunnah*.

HADEETH 144

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: هَلَكَ الْمُتَنَطِّعُونَ
قَالَهَا ثَلَاثًا، رَوَاهُ مُسْلِمٌ .

Ibn Mas'ud رضي الله عنه reported: The Prophet ﷺ said, “Ruined are those who insist on hardship in matters of the Faith.” He repeated this three times. [Muslim]

COMMENTARY

The author – may Allah shower blessings on him - said in what he reported on the authority of Abdullah bin Mas'ood - may Allah be pleased with him - that the Prophet (ﷺ) said, “Ruined are the hardliners, ruined are the hardliners, ruined are the hardliners.” *Al-Halaak*, destruction, is the opposite of *Al-Baqaa* (remaining in existence). That is to say, they are destroyed and lost. *Al-Mutanatti'oan* are those stringent in their religious and worldly affairs. Hence, it is narrated in a hadeeth that, “Do not make things hard and then Allah makes it hard for you.”⁽¹⁾

Consider the story of the Children of Israel, when they killed a person; they disputed and quarreled over it until calamity almost brewed amongst them. Then Moosa – may Allah’s peace and blessings be upon him - told them:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذَبْحُوا بَقْرَةً﴾

“Verily Allah commands you to slaughter a cow.” (*Al-Baqarah*: 67)

That is, take a part of it and strike the dead man with it, and he will

1 Reported by Abou Daawood, Book of Manners, Chapter on Jealousy; no. 4904, and Abou Ya'laa (6/365).

tell you who killed him. So they said to him,

“Do you make fun of us?”

Meaning that, you are telling us to slaughter a cow and strike the dead with a part of it and then the dead will inform us of his killing? If they had accepted and submitted to the command of Allah and killed just any cow, their aim would have been fulfilled. Instead, they became obstinate and were destroyed. They said, “Call upon your Lord for us to make plain to us what it is.” They said, “Call upon your Lord for us to make plain to us its colour”, then they said, “Call upon your Lord for us to make plain to us what it is and what is its works.” After things were made hard for them, they eventually slaughtered it, but they could hardly do it.

Similarly, from the aspects of extremism in worship is for the individual to be hard on himself regarding the Prayer, Fasting and other things Allah has made easy for him. Therefore, if he makes things Allah made easy for hard for himself, then he is ruined! An example is what some sick people do especially in Ramadan despite the fact that Allah has made it lawful for him to break his fast while he is sick and he needs food and drink. He becomes hard on himself and continues to fast instead. We say this person also falls under this hadeeth, **“Ruined are the hardliners!”**

This includes what hardworking students of knowledge do regarding the issues of *Tawheed*. You find that when they deal with verses and hadeeths regarding the Attributes of the Lord - the Mighty and Sublime -; they begin to probe and ask unnecessary questions the early Muslims including the companions and their students and the leaders of guidance were not asking. You find them making unnecessary searches out of needless stringence and rant. So we say to these people, “If what sufficed the companions – may Allah be pleased with them – is sufficient for you, then stop; but if not, may Allah not be generous towards you, be certain to be overrun by distress, disconcertion and anxiety.”

For example: Some of the people say that Allah - the Mighty and Sublime - has Fingers as contained in an authentic hadeeth: **“Verily, the hearts of the entire sons of Adam is between two of the fingers of the Most-Compassionate just like a single heart, he changes them as**

He wills.”⁽¹⁾ Then this hardliner comes probing: How many are those fingers? Do they have tips? And how many are the tips? and similar matters!

Another instance: “Our Lord descends to the heaven near the earth every night when it remains the last one-third.”⁽²⁾ The hardliner begins to explore, “How does He descend?” “Why is it in the last third of the night?” “Then the last third of the night differs across the earth meaning that He descends all the time” and similar other statements for which they will neither be rewarded nor praised. They rather come closer to sins than safety, and closer to rebuke than extolment.

These matters the individual has not been charged with, which are among the issues of the Unseen and those better than him and more devoted to knowing Allah by His Names and Attributes have not probed into; it is obligatory for him to hold back. He should rather say, “We hear, we obey, we accept and we believe.” However, for him to begin to delve into the matters of the Unseen; that is certainly from the aspects of extremism.

Another example: What some students do by interpolating rational possibilities into textual evidences. So you find him saying, “It is possible that it means this or that” until the lesson in the actual text becomes lost, and in fact till the entire texts become devalued bereft of any lesson. This is error! Therefore, take to the apparent meanings of the texts (of the Qur’aan and the *Sunnah*) and abandon these rational possibilities. If we give preference for rational possibilities over textual evidences in the Book of Allah and the *Sunnah* of His Messenger (ﷺ), a single hadeeth or verse will not remain with us that can be cited as proof; varying possibilities will rather be advanced against it!

Then, these rational postulations, thoughts and imaginations could be from the Devil; he throws them into the individual’s heart to shake his creed and belief – and the refuge is with Allah.

Likewise what some extremists do during their Ablution; you find him, for example, washing three, four, five or seven times, or even more needlessly. It was mentioned that Ibn Abbas – may Allah be

1 Reported by Muslim, Book of Pre-destination, Chapter of Allah’s Changing the Hearts As He Wills; no. 2654.

2 Reported by Al-Bukhaari, Book of *Tawheed*, Chapter of Allah’s saying: “... **they want to change Allah’s words...**”; no. 7494, and Muslim, Book of the Travelers’ Prayer, Chapter of Exhortation towards Supplication; no. 758.

pleased with them both - would perform the Ablution and only a few drops of water will be found on the ground owing to his using only a small quantity of water. But a person would go overboard about the use of water, and then Allah makes it hard for him. So, when he dwells on this whisperings, four, five, six or more (washings) become insufficient for him. He carries on with the Devil until he goes overboard to an extent that it is wondered, "Will any intelligent fellow do such a thing?!"

Similarly, you find him wearing down himself while having the ritual bath, getting the water in to his two ears and his nostrils. All these come under the statement of the Messenger (ﷺ), "Ruined are the hardliners, ruined are the hardliners, ruined are the hardliners!" So, whosoever becomes hard on himself in a matter Allah has eased for him, such comes under this hadeeth.

Allah alone grants success.

HADEETH 145

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّلْجَةِ» رواه البخاري .

Abu Hurairah رضي الله عنه reported: *The Prophet* ﷺ said, "The religion (of Islam) is easy, and whoever makes the religion a rigour, it will overpower him. So, follow a middle course (in worship); if you can't do this, do something near to it and give glad tidings and seek help (of Allah) at morn and at dusk and some part of night." [Al-Bukhari]

COMMENTARY

The author – may Allah shower blessings on him – related the hadeeth of Abu Hurayrah (may Allah be pleased with him) under the Chapter of Moderation in Worship. It says: The Prophet (ﷺ) said, "The Religion is easy." That is, the Religion that Allah sent Muhammad (ﷺ) with, and which the servants worship their Lord with, is easy as Allah, the Mighty and Sublime - says:

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾

“Allah intends for you ease, and He does not want to make things difficult for you.” (Al-Baqarah: 185).

And He - the Exalted - says, while mentioning His orders regarding the Ablution, ritual bath and the *Tayammum* due to unavailability of water or illness; He said:

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمْ﴾

“Allah does not want to place you in difficulty, but He wants to purify you.” (Al-Maa'idah: 6)

And He - the Exalted - said:

﴿وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

“And strive hard in Allah’s cause as you ought to strive, He has chosen you and has not laid upon you in religion any hardship.” (Hajj: 78).

So the entire texts point to the fact that this Religion is simple; and it is so.

If one reflects on the daily acts of worship, he would find that the five daily obligatory Prayers are simple and so carefully apportioned to appropriate times. Purification comes before it; a means of cleansing the body and rectifying the heart. So, before commencing the Prayer, the individual will perform the Ablution and say: “*Ash hadu an laa ilaaha illAllah wa ashadu anna Muhammadan ‘Abduhu wa-Rasuluhu, Allahumah ij’alniy min at-Tawwaabeen wa j’alniy min al-Mutatohiriin* (I bear witness that there is no deity worthy of worship but Allah, and I bear witness that Muhammad is His servant and messenger. O Allah, make me among the repentant ones and among those who regularly cleanse themselves).

So, he cleanses firstly, and then cleans his heart with the statement of Islamic monotheism; thereafter, he observes the Prayer.

Similarly, if you ponder about the Zakat, which is the third Pillar of Islam, you realize that it is easy. Firstly, it is not compulsory except regarding an appreciating wealth or its like. It is not due upon just any kind of wealth. It is rather due upon growing wealth like business or

what is similar to it such as gold and silver even if it does not increase. As for what the individual uses in his house or as a ride, the Prophet (ﷺ) said, “There is no charity on a believer in his slave or horse.”⁽¹⁾ All household wares and the furniture, the domestic servants, vehicles and others things among the individual’s things of personal use, there is no Zakat on them. And this is ease!

Then, even the obligatory Zakat to be given is very small; a quarter of one-tenth i.e. 1/40 of any wealth; this is considerably small. Then when you pay the Zakat, it will never reduce your wealth as the Prophet (ﷺ) said, “Charity never reduces a wealth”⁽²⁾ it rather brings blessings, growth, cleansing and purification in it.

Consider the fasting too; it is not all year round, not even half of the year, or a quarter; just a single month. Besides that, it is made easy from the angle that: if you are sick you break your fast; if you are travelling likewise. If you are not capable of fasting at all, then you feed a poor in place of everyday of fasting.

Think about the Hajj; it is made easy. He, the Exalted - says:

﴿وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا﴾

“And going on Hajj to the House is a duty that mankind owes to Allah, those who can afford going.” (Aal-Imran: 97)

But whoever is incapable; if he is rich, he sponsors a person to perform the Hajj on his behalf; and if he is not rich materially and physically, then the (obligation) of Hajj is removed from him.

Summarily, the Religion is easy; it is essentially easy in its legislations and lenient in the circumstances of pressing needs. The Prophet (ﷺ) said to ‘Imran bin Husayn, “Observe the Prayer while standing, if you are unable, then while sitting, and if you are unable then (lie) on your side.”⁽³⁾ So the Religion is simple.

Then, the Prophet (ﷺ) said, “And no one is hard in his religion except that it overpowers him.” Meaning that, no person seeks

1 Reported by Al-Bukhaari, Book of *Zakaah*, Chapter on the Muslim Does Not Pay *Zakaah* on His Horse; no. 1463, and Muslim, Book on There is no *Zakaah* on the Muslim Over His Slave or Horse; no. 982.

2 Reported by Muslim, Book of Benevolence and Relationship, Chapter on the Encouraging Pardon and Humility; no. 2588.

3 Reported by Al-Bukhaari, Book of Inabilities, Chapter on If He is Unable While Sitting He Should Lying; no. 1117.

hardship in the Religion except that he is overwhelmed and crushed. He will become exhausted, sick, and weary and after that, he will become fatigued and finally abandon the deed. This is the meaning of his statement, "...no one is hard in his religion except that it overpowers him." That is to say, if you make the Religion difficult, seeking hardship; that will overwhelm you, and you will become destroyed as the Prophet (ﷺ) in the previous hadeeth: "Ruined are the hardliners."

Then he - ﷺ - said, "So, be accurate or diligent and receive glad tidings." *Saddid* means, be exact and perfect in the things you do; and if that is not easy, then strive towards it; so he said, "...or diligent..." The conjunction, *Waw* (as in the Arabic text lexically meaning "and") means *Aw* (or). That is to say, be accurate if that is possible; otherwise, being diligent is possible.

"...and receive glad tidings", that is, have the glad tidings that if you strive and attain accuracy or something close; have the good news of tremendous reward, goodness and help from Allah, the Mighty and Sublime. The Prophet (ﷺ) employs this method a great deal; he would give his companions good news and delight them. For this reason, it is essential that the individual strives to always delight his brothers as much as possible, by giving glad tidings, wearing a cheerful look and things like that.

An instance was when the Prophet (ﷺ) told his companions that Allah - the Exalted - will say on the Day of Resurrection, "O Adam; and he will answer, 'I answer and goodness is in Your Hand,' He will say, 'Take out the dwellers of the Hell.' Adam will say, 'Who are they?' He will say, 'Nine hundred and ninety nine from every thousand.'" That was heavy on the Companions. So, they asked, "O Messenger of Allah, which of us is that one (out of a thousand)?"

He said, "Congratulations! A thousand from the *Ya'juj* and *Ma'juj* and one from you." Then he said, "By the One in whose Hand is my soul! I foresee you being a quarter of the People of Paradise." So we said, "*Allahu Akbar* (Allah is the Greatest)." Then he - ﷺ - said, "I hope you will be a third of the People of Paradise", the people still said, "*Allahu-Akbar* (Allah is the Greatest)." Then he said, "I hope you will be the half of the People of Paradise." The Companions - may Allah be pleased with them - said again, "*Allahu Akbar* (Allah is the Greatest)." Then he - alyhi as-salaat was-salaam - said, "You are to the

people like a strand of black hair on the skin of a white ram, or like a strand of white hair on the skin of a black ram.”⁽¹⁾

Thus, it is necessary for the individual to give glad tidings to his fellow brothers as much as he could, even though, at times, a cautionary advice may be more appropriate for his Muslim brother. Your Muslim brother may be on the lax side regarding obligations or desecration of sacred limits; in that situation, it will be beneficial that you admonish and warn him. Hence, one ought to employ wisdom; but the individual should give preference to the aspects of giving glad tidings. If a man, for example, comes to you and says he has transgressed against himself by committing a great sin, he then asks whether there is a chance for him to repent. It is essential that you tell him, “Yes, rejoice, if you repent to Allah He will forgive you.” As such, you make delight him and make him have optimism so that he does not give up hope in Allah’s Mercy.

In a nutshell, the Messenger (ﷺ) said, “Be accurate or diligent and receive glad tidings. Seek help at morn, dusk and during aspects of the night; be moderate, fair, you will achieve your arrive.” That is to say, seek assistance during the two ends of the day; at its beginning and end; and during parts of the night. “...be moderate, fair, you will arrive.”

It is probable that the Messenger (ﷺ) only gave an illustration using the actual journey for the abstract one. The traveling person should set out during the first part of the day, during the later parts and some aspects of the night since those periods are the most convenient for the riding camel and the traveler. He could also be referring to the first and last parts of the night as periods of making *Tasbeeh* as Allah the Exalted says:

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اذْكُرُوْا اللّٰهَ ذِكْرًا كَثِيْرًا ﴿٤١﴾ وَسَبِّحُوْهُ بَكْرًا وَّاَصِيْلًا ﴿٤٢﴾﴾

“O you who believe! Remember Allah with much remembrance. And glorify His praises morning and afternoon.” (*Al-Ahzaab: 41-42*).

Likewise, the night is suitable for the late-night Prayers.

1 Reported by Al-Bukhaari, Book of Narrations of the Prophets, Chapter of the Story of *Ya’juj* and *Ma’juj*; no. 3348, and Muslim, Book of *Eemaan*, Chapter of his Saying: Allah will say to Adam...; no. 222.

In any case, the Messenger (ﷺ) ordered us not to use the entirety of our times painstakingly for worship because that can bring about weariness, dejection, tiredness and fizzle in the end.

May Allah help you and me in observing His remembrance, gratitude, and proper worship.

HADEETH 146

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ النَّبِيُّ ﷺ الْمَسْجِدَ فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ فَقَالَ: «مَا هَذَا الْحَبْلُ؟» قَالُوا: هَذَا حَبْلٌ لَزَيْنَبَ، فَإِذَا فَتَرَتْ تَعَلَّقَتْ بِهِ. فَقَالَ النَّبِيُّ ﷺ: «حُلُوهُ، لِيَصِلَ أَحَدُكُمْ نَسَاطَهُ، فَإِذَا فَتَرَ فَلْيَرْقُدْ» مُتَّفَقٌ عَلَيْهِ .

Anas رضي الله عنه reported: The Prophet ﷺ came into the mosque and noticed a rope stretched between two poles. He enquired, “What is this rope for?” He was told: “This is Zainab’s rope. When during her voluntary prayer, she begins to feel tired, she grasps it for support.” The Prophet ﷺ said, “Untie it. You should perform prayers so long as you feel active. When you feel tired, you should go to sleep.” [Al-Bukhari and Muslim]

COMMENTARY

The author – may Allah have mercy on him – reported on the authority of Anas bin Maalik – may Allah be pleased with him – that the Prophet (ﷺ) entered the mosque; i.e., the Prophet’s Mosque, and noticed a rope stretched between two poles. He – ﷺ - enquired, “What is this rope for?” They said, “This is Zaynab’s rope; she ties it, and when she becomes tired during the Prayer she rests on it to gain strength.” The Prophet (ﷺ) then said, “Untie it”; then he said, “Each of you should observe the Prayer so long as he feels active. When he becomes tired, he should sleep.”

This hadeeth contains evidence that it is not necessary for the individual to go overboard and unduly strict in worship. He should not overburden himself; he should rather observe the Prayer as long

as he is active. When he becomes tired, he should recline and sleep because if he observes the Prayer in that condition, his thought will be muddled and he will become fed up and weary and begin to loathe worship. In addition, he may want to supplicate for himself but he may end up cursing himself instead!

If he prostrates and becomes drowsy, he may want to say, “*Rabbi-^gfirly* (O Lord forgive me)” and then he would say, “*Rabbi-la tagfirly* (O Lord, don’t forgive me)”, because he was sleeping! Hence, the Prophet (ﷺ) ordered that the rope be removed; and that we should rather observe the Prayer while active; but when the individual is tired, he should go to sleep.

Irrespective of the fact that this was said in the context of the Prayer, it applies to all good deeds. Do not overburden yourself; deal placidly and calmly with yourself. Do not rush matters; as some may be delayed due to some wisdom known to Allah Alone - the Mighty and Sublime. Do not say, “I want to overwork myself”; rather, rest and give your soul its right, and then you will achieve your goal.

Another example of that is what some students do; you may find him reading his lessons while sleepy, so he overworks himself and gets nothing out of it. The person studying while drowsy benefits nothing; even if he thinks he is gaining, he certainly does not benefit a thing. Hence, it is required of a person studying while sleepy - whether an academic work or otherwise - to close the book and sleep in order to have a breather.

This includes all times; even if one feels drowsy after the *Fajr* or *‘Asr* Prayer and wants to take a rest, there is no blame on him. When you feel like sleepy please do, and when you are active, act:

﴿ فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَارْغَبْ ﴿٨﴾ ﴾

“So when you have finished (your occupation), devote yourself for Allah’s worship. And to your Lord (alone) turn (all your) intentions and hopes.” (Ash-Sharh: 7-8)

Go about your affairs with ease except what Allah has made obligatory on you which you have to do at specified times; then those must be done as such. As for the voluntary acts, the issue about them is ease; do not overwork yourself with anything.

May Allah help you and me in observing His remembrance,

gratitude, and proper worship.

HADEETH 147

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي، فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنْ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَا يَدْرِي لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسِبُ نَفْسَهُ» مُتَّفَقٌ عَلَيْهِ .

'Aishah رضي الله عنها reported: Messenger of Allah ﷺ said, "When one of you feels drowsy during prayer, let him lie down till drowsiness goes away from him, because when one of you performs prayers while feeling sleepy, he does not know whether he seeks forgiveness or abuses himself." [Al-Bukhari and Muslim]

COMMENTARY

The author – may Allah shower blessings on him - reported what he related from Aa'isha - may Allah be pleased with her - that the Messenger of Allah (ﷺ) said, “When anyone of you feels drowsy during prayer, let him lie down until the drowsiness leaves him.”

Drowsiness is a period in the senses when sleep dominates; so the individual will not be able to – at the time -, control his senses. For this reason, the Prophet (ﷺ) guided whoever becomes overwhelmed by drowsiness during the Prayer to leave it. He should not observe the Prayer feeling sleepy. Then he – ﷺ - gave the reason for that in his saying, “...because if any of you observes the Prayer while feeling sleepy, he knows not whether he seeks forgiveness or abuses himself.”

Instead of saying: “O Allah forgive me of my sin” or “...the sins I have committed”, he goes on abusing himself regarding this sin from which he rather only intended to seek repentance from Allah. Likewise, he may wish to ask Allah for Paradise, but requests for Hellfire instead; he may intend to ask for guidance, but end up asking his Lord for misguidance, and so on! Hence, the Prophet (ﷺ) enjoined such persons to go to sleep.

Among the wisdom behind that is that: The individual's soul has right on him; so when he forces himself to worship with hardship, he would have wronged his soul. O my brother, do not be negligent, doing less, and do not be extreme, exceeding the limits.

It can be deduced from this hadeeth that it is not required of the individual to overburden and cause discomfort to his soul in worship; he should only do what he is capable of doing.

Allah alone grants success.

HADEETH 148

وَعَنْ أَبِي عَبْدِ اللَّهِ جَابِرِ بْنِ سَمُرَةَ السَّوَامِيِّ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «كُنْتُ أُصَلِّي مَعَ النَّبِيِّ ﷺ الصَّلَاةَ، فَكَانَتْ صَلَاتُهُ قَصْدًا وَخُطْبَتُهُ قَصْدًا»
رَوَاهُ مُسْلِمٌ .

Jabir bin Samurah ؓ reported: I used to perform prayer with the Prophet ﷺ and his Salat was of a moderate length and his Khutbah too was moderate in length. [Muslim]

COMMENTARY

The hadeeth of Jaabir bin Samurah - may Allah be pleased with them both - in which he said: He observed a Prayer with the Prophet (ﷺ), apparently he was referring to a Friday Prayer. His Prayer - peace and blessings be upon him -, was moderate, likewise his sermon. Moderate implies middle course, free from failing brevity and burdensome prolongation. It is authentically related from the Prophet (ﷺ) that he said, "The length of a man's Prayer and the brevity of his sermon are a sign of his understanding."⁽¹⁾ That is, an indication and evidence indicating his religious understanding.

It can be deduced from the hadeeth that it is not necessary for the individual to overburden and bring hardship to himself in worship; he should only carry out what he is capable of.

Allah alone grants success.

1 Reported by Muslim, Book of the Friday Prayer, Chapter of Making the Prayer and Sermon Brief; no. 869.

HADEETH 149

وَعَنْ أَبِي جُحَيْفَةَ وَهَبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخَى النَّبِيِّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ، فَرَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَدِّلَةً فَقَالَ: مَا سَأْنِكِ؟ قَالَتْ: أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا. فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَامًا، فَقَالَ لَهُ: كُلْ فَإِنِّي صَائِمٌ، قَالَ: مَا أَنَا بِأَكِلٍ حَتَّى تَأْكُلَ، فَأَكَلَ فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو الدَّرْدَاءِ يَقُومُ فَقَالَ لَهُ: نَمْ، فَنَامَ، ثُمَّ ذَهَبَ يَقُومُ فَقَالَ لَهُ: نَمْ فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ قَالَ سَلْمَانُ: قُمْ الْآنَ، فَصَلِّ يَا جَمِيعًا، فَقَالَ لَهُ سَلْمَانُ: إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا، وَإِنَّ لِنَفْسِكَ عَلَيْكَ حَقًّا، وَلَا هَلِكَ عَلَيْكَ حَقًّا، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ سَلْمَانُ» رواه البخاري .

Abu Juhaifah رضي الله عنه reported: The Prophet ﷺ made a bond of brotherhood between Salman and Abud-Darda'. Salman paid a visit to Abud-Darda' and found Umm Darda' (his wife) dressed in shabby clothes and asked her why she was in that state. She replied: "Your brother Abud-Darda' is not interested in (the luxuries of) this world. In the meantime Abud-Darda' came in and prepared a meal for Salman. Salman requested Abud-Darda' to eat (with him) but Abud-Darda' said: "I am fasting." Salman said: "I am not going to eat unless you eat." So, Abud-Darda' ate (with Salman). When it was night and (a part of the night passed), Abud-Darda' got up (to offer the night prayer) but Salman asked him to sleep and Abud-Darda' slept. After some time Abud-Darda' again got up but Salman asked him to sleep. When it was the last hours of the night, Salman asked him to get up and both of them offered (Tahajjud) prayer. Then Salman told Abud-Darda': "You owe a duty to your Rubb , you owe a duty

to your body; you owe a duty to your family; so you should give to every one his due. Abud-Darda' came to the Prophet ﷺ and reported the whole story. Prophet ﷺ said, "Salman is right." [Al-Bukhari]

COMMENTARY

The author - may Allah, the Exalted, have mercy on him - in the hadeeth narrated from Abu Juhayfah Wahb bin Abdullah that the Prophet (ﷺ) connected Salmaan and Aboo Darda - may Allah be pleased with them both - in a bond of brotherhood. That was because when the *Muhaajiroon* (the migrants from Makkah to Madeenah among the companions) arrived Madeenah, the Prophet - alayhi salaam was-salaam - joined them as brothers to the *Ansaar*; those who were settled in Madeenah and had adopted the faith before them.

So, the *Muhaajiroon*, by this bond, came in the position of brothers to the *Ansaar* such that they began to inherit from one another based on this agreement until Allah - the Mighty and Sublime - sent down:

﴿وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ ۗ﴾ (75)

"But kindred by blood are nearer to one another in the decree ordained by Allah." (Al-Anfaal: 75)

One day Salmaan came to the house of his brother, Aboo Darda - may Allah be pleased with him - and found his wife, Ummu Darda, shabbily dressed; i.e., she was not wearing a dress expected of a married woman. She was rather dressed in a mean garment. So, Salmaan asked her, "What has happened to you?" She replied, "Your brother, Aboo Darda, is not interested in any of the things of this world" i.e., he is averse to the things of this world; family, meals and every thing!

When Aboo Darda returned, he prepared a meal for Salmaan and presented it to him, "Eat; I am fasting." Salmaan said, "Eat; break your fast and don't fast" because he knew he was fasting from the comments of his wife that he fasted frequently, and that he had turned away from the world, taking meals and similar matters. Aboo Darda ate and slept thereafter.

Then, he stood up to offer the late-night Prayer, but Salmaan told him, "Sleep", and he returned to sleep. Later, he stood up again to offer

the late-night Prayer but Salmaan said, "Sleep." When it was the last part of the night, Salmaan got up and they both observed the late-night Prayer.

His statement, "...they both observed the late-night Prayer": apparently, it showed that they observed the Prayer in congregation; but it could also mean that they both prayed at the same time with each of them praying separately. This issue - I mean observing the late-night Prayer in congregation - is permissible; however, but it should not be done regularly, it should only be done at times. The Prophet (ﷺ) observed the late-night Prayer together with Ibn Abbaas, Hudhayfah bin Al-Yaman and Abdullah bin Mas'ood; may Allah be pleased with them all -; and the scholars say: This should be done occasionally not regularly.

Then, Salmaan told him, "Your body has a right over you, your family has a right over you and your Lord has a right over you; so, give every owner of rights his rights." This statement of Salmaan is the same expression of the Prophet (ﷺ) to Abdullah bin 'Amr bin Al-'Aas - may Allah be pleased with them both.

This contains evidence that it is not proper for the individual to overload himself with fasting and observing the supererogatory Prayers; he should only observe the Prayers to achieve goodness and avoid tiredness, hardship and difficulty.

Allah alone grants success.

HADEETH 151

وَعَنْ أَبِي رَيْعٍ حَنْظَلَةَ بْنِ الرَّبِيعِ الْأُسَيْدِيِّ الْكَاتِبِ أَحَدِ كُتَّابِ رَسُولِ
اللَّهِ ﷺ قَالَ: لَقِينِي أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: كَيْفَ أَنْتَ يَا حَنْظَلَةَ؟
قُلْتُ: نَافِقٌ حَنْظَلَةٌ! قَالَ: سُبْحَانَ اللَّهِ مَا تَقُولُ؟! قُلْتُ: نَكُونُ عِنْدَ

رَسُولِ اللَّهِ ﷺ يُذَكِّرُنَا بِالْجَنَّةِ وَالنَّارِ كَأَنَّا رَأَيْ عَيْنٍ، فَإِذَا خَرَجْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيْعَاتِ نَسِينَا كَثِيرًا. قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: فَوَاللَّهِ إِنَّا لَنَلْقَى مِثْلَ هَذَا، فَانطَلَقْتُ أَنَا وَأَبُو بَكْرٍ حَتَّى دَخَلْنَا عَلَى رَسُولِ اللَّهِ ﷺ. فَقُلْتُ: نَافَقَ حَنْظَلَةُ يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا ذَاكَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأَيْ الْعَيْنِ، فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيْعَاتِ نَسِينَا كَثِيرًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْ تَدُومُونَ عَلَى مَا تَكُونُونَ عَلَيْهِ عِنْدِي وَفِي الذِّكْرِ لَصَافَحْتَكُمْ الْمَلَائِكَةُ عَلَى فُرُشِكُمْ وَفِي طُرُقِكُمْ، وَلَكِنْ يَا حَنْظَلَةُ سَاعَةٌ وَسَاعَةٌ» ثَلَاثَ مَرَّاتٍ، رَوَاهُ مُسْلِمٌ .

Hanzalah Al-Usayyidi ؓ who was one of the scribes of Messenger of Allah ﷺ, reported: I met Abu Bakr رضى الله عنه, he said: "How are you O Hanzalah?" I said, "Hanzalah has become a hypocrite." He said, "Far removed is Allah from every imperfection, what are you saying?" I said, "When we are in the company of Messenger of Allah ﷺ and he reminds us of Hell-fire and Jannah, we feel as if we are seeing them with our very eyes, and when we are away from Messenger of Allah ﷺ, we attend to our wives, our children, our business, most of these things (pertaining to life hereafter) slip out of our minds." Abu Bakr ؓ said, "By Allah, I also experience the same thing." So Abu Bakr ؓ and I went to Messenger of Allah ﷺ and I said to him, "O Messenger of Allah ﷺ, Hanzalah has turned hypocrite." Thereupon Messenger of Allah ﷺ said, "What has happened to you?" I said, "O Messenger of Allah, when we are in your company, and are reminded of Hell-fire and Jannah, we feel as if we are seeing them with our own eyes, but when we go away from you and attend to our wives, children and business, much of these things go out of our minds." Thereupon Messenger of Allah ﷺ said, "By Him in Whose Hand is my life if your state of

mind remains the same as it is in my presence and you are always busy in remembrance (of Allah), the angels will shake hands with you in your beds and in your roads; but Hanzalah, time should be devoted (to the worldly affairs) and time should be devoted (to prayer).” He (the Prophet ﷺ) said this thrice. [Muslim]

COMMENTARY

The author - may Allah shower blessings on him – said from what he related from Hanzalah the Scribe, one of the scribes of the Revelation to the Messenger (ﷺ), that he said, “Aboo Bakr (may Allah be pleased with him) met me and I said, ‘Hanzalah has become a hypocrite’”, he was referring to himself. The meaning of *naafaqa* is to become one of the hypocrites; he said that thinking he had performed an act of hypocrisy.

Then Aboo Bakr told him, “What is that?” and he replied, “Whenever we are in the company of the Messenger of Allah (ﷺ) and he reminded us of the Hell and the Paradise, we feel as if we see them with our very eyes.” That is, as if we are seeing the Paradise and the Hell with our eyes out of strength of the certainty of faith in what he – ﷺ - told them about. And whatever the Prophet (ﷺ) informed of just like something clearly manifest. In fact, it is greater since it is report from the Most Truthful of the creation – ﷺ – and the most knowledgeable of all the creatures about Allah.

“But when we depart from him we attend to our wives, children and businesses” that is, we play with them and forget what we were upon while with the Prophet (ﷺ). So, Aboo Bakr then said about himself that such afflicts him too, and they both went to the Prophet (ﷺ). When they got to him – ﷺ -, Hanzalah said, “Hanzalah has become a hypocrite, O Messenger of Allah”, the Prophet (ﷺ) said, “What has happened to you?” He told the Prophet (ﷺ) that when they are in his company and he tells them about the Paradise and the Hell, they gained certainty of faith, as if they directly witness them with their own eyes. But when they depart and begin to attend to their wives, children and businesses, they become amused, losing conscious awareness of their previous state.

Thereupon, the Prophet (ﷺ) said, “By Him in whose Hand is my life; if you remain as you were while with me, recalling it, the angels would certainly shake your hands while you are on your beds and

roads.” That is, out of strong certainty of faith; they will shake hands with you out of respect and support for you. Because the more a servant’s certainty of faith increases, the more Allah – and free is He from all imperfections – aids and strengthens him as He, the Exalted says:

﴿وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ﴾

“While as for those accept guidance, He increases their guidance and bestows on them their piety.” (Muhammad: 17)

“But O Hanzalah, some time for this, and some time for that.” That is, some time for worshipping the Lord, the Mighty and Sublime, and some for the family and the children, and time for oneself so that the individual gains rest too; giving the rights to their owners.

This from the fairness and perfection of the *Sharee’ah*; Allah, the Mighty and Sublime, has rights due to Him, so His rights must be rendered; the soul, wives, the visitors and guests all have their own rights too, so give them their rights. Consequently, it will be easy for the individual to render all the rights due on him and worship Allah for the reason that if he overburdens himself and brings it hardship, weariness and disgust overtake him and he ends up neglecting many rights.

As this applies to worship, personal rights, family and guests, it also applies to the matters of knowledge. If one is studying an aspect of knowledge and notes that he feels tired revising a particular book, he should switch to another. If he feels inactive studying a particular field, he should change to another course. In this manner, he can relieve himself and gain much knowledge.

But if he forces himself to do anything, it consequents in lassitude and tedium that will gross him out and make him abandon it - except Allah Wills otherwise. Nevertheless, some of the people force themselves to read, study and research while already exhausted; he does it until he becomes used to it such that, if he misses it he becomes unsatisfied!

Allah gives His Bounties to whomever He wishes; verily, He is the Owner of great bounties.

HADEETH 152

وعن ابن عباس رضي الله عنهما قال: بينما النبي ﷺ يخطب إذا هو برجل قائم، فسأل عنه فقالوا: أبو إسرائيل نذر أن يقوم في الشمس ولا يقعد، ولا يستظل ولا يتكلم، ويصوم، فقال النبي ﷺ: «مروه فليتكلم وليستظل وليقعد وليتم صومه» رواه البخاري .

Ibn 'Abbas ؓ reported: While the Prophet ﷺ was delivering Khutbah (religious talk), he noticed a man who was standing, so he asked about him and was told that he was Abu Israel who had taken a vow to remain standing and not sit, or go into the shade, or speak while observing fasting. Thereupon Messenger of Allah ﷺ said, "Tell him to speak, to go into the shade, to sit and to complete his fast". [Al-Bukhari]

COMMENTARY

The author – may Allah shower blessings on him – mentioned under the Chapter of Moderation in Worship, this hadeeth in which a man called Aboo Israa'eel vowed to remain standing in the sun and never to sit down, and to remain silent without ever talking while observing fasting! The Prophet (ﷺ) was delivering a sermon when he noticed this man standing in the sun. Thereupon, he – ﷺ - enquired about him and he was told about his story, the Prophet (ﷺ) therefore said, “Tell him to speak, take a shade, sit down and duly end his fast.”

This vow included things beloved to Allah – the Mighty and Sublime – and other things Allah likes not. As for those belonging to Allah, they include fasting since fasting is worship. The Prophet (ﷺ) had said, “Whoever vows to obey Allah should obey Him.”⁽¹⁾ But as for his standing in the sun without taking a shade and his remaining silent, these are not beloved to Allah, the Mighty and the Sublime. For this reason, the Prophet (ﷺ) ordered this man to abandon the vow he had made.

It should be understood that vowing is basically disliked; in fact,

1 Reported by Al-Bukhaari, Book of Oath and Vows, Chapter of Vowing About What He Does Not Own; no. 6696.

some of the scholars say it is prohibited; that it is not allowed for an individual to vow because his vowing makes what Allah has not charged him become a duty. For this reason, the Prophet (ﷺ) forbade vowing; he said, “It does bring any benefit; it is only a means of taking from the stingy.”⁽¹⁾ However, if a person vows; then vowing has different forms: A form that has the same ruling as *Yameen* (oath), another that is sinful act and the other form which relates to obedience.

As for that which has the rulings of oath, it is that with which the individual intends to emphasize a matter whether during disagreement or agreement, or while affirming truth or making an emphasis. For example, if it is said to a man, “You informed us of such-and-such but you are not truthful.” If he now says, “If I have lied; by Allah, I vow to fast for a year”; undoubtedly, his aim was to affirm his statement in order for it to be accepted as truthful.

The ruling in this circumstance is the same ruling in the matters of oath because he actually intended to underscore his statement therewith. Equally, if he intends to encourage himself; he says, for example, “If I do not do such-and-such, by Allah, I make a vow to fast for a year.” Here the person only intended to encourage (himself) to do what he mentioned. Similarly, the ruling is like that on oath. The evidence for this is the Prophet’s saying that, “The deeds are considered according to intentions, and the individual will get the reward for his intention.”⁽²⁾ This one intends an oath; so he is charged accordingly.

As for the second form: that is, the prohibited form. If a person vows to do something prohibited, such as swearing by Allah to take alcohol. Such vows are forbidden and it is not permissible for him to drink it. However, he must expiate for the oath according to the most preponderant opinion even though some scholars hold that there is no obligation on him since the vow is basically null and void. However, the correct opinion is that the vow binds while executing

1 Reported by Al-Bukhaari, Book of Oaths and Vows, Chapter of Fulfilling Vows; no. 6692, 6693, 6694, and Muslim, Book of Vows, Chapter on Prohibition of Vowing and The Fact that It Does Not Change Anything; no. 1639, 1640.

2 Reported by Al-Bukhaari, Book of the Commencement of Revelation, Chapter of How the Revelation Commenced...; no. 1, and Muslim, Book of Leadership, Chapter on his Saying, “Actions are considered according to the intentions”, no. 1907.

it is not permissible. An example of that is for a woman to say she vows by Allah to fast during her menstrual period! This is certainly prohibited; it is not permissible for her to fast during her menstrual period; nevertheless, the expiation for an oath is binding on her.

The third form: The vow of obedience; that a person makes a vow to obey (Allah) saying, for example, "By Allah, I vow to fast the days of full moon" i.e., the thirteenth, fourteenth, fifteenth days in the lunar months. Here he must fulfill his vow based on the saying of the Prophet (ﷺ), "Whoever vows to obey Allah should obey Him." Alternatively, he may say, "By Allah, I vow to observe two units of Prayer during the forenoon." Fulfilling such vow is binding on him since it is an act of obedience, and the Prophet (ﷺ) has said, "Whoever vows to obey Allah should obey Him."

If his vow includes both acts of obedience and disobedience, it is compulsory for him to fulfill the aspects of obedience and not those of disobedience. However, he must expiate for the oath. Like the story of this man who made a vow to remain in the sun without going under a shade, not to speak while observing a fast. The Prophet (ﷺ) ordered him to fast, because fasting is an act of obedience; but he -ﷺ- said about standing and refusing to go under the shade and remaining mute: "Tell him to speak, take a shade, sit down..."

For many of the people today, they vow whenever they consider a matter improbable or are anxious about it. For example, a person around him is sick; he goes and says, "By Allah, I promise that if Allah heals my sick friend I will do such-and-such." This is not prohibited; whether by way of dislike or utter forbiddance, but you should rather ask Allah for wellbeing for the sick fellow without any vow.

But in event that he vows that if Allah heals his sick fellow he will do such-and-such, it becomes obligatory on him to fulfill the vow.

Allah alone grants success.

15

CHAPTER

STICKING TO GOOD DEEDS COMMENTARY

The author – may Allah shower blessings on him – said: “Chapter on Sticking to Good Deeds; that is, righteous deeds.

After the author – may Allah shower blessings on him – mentioned the Chapter of Moderation in Worship, and that it is not necessary for the individual to overburden himself with worship and that he should rather follow the lines of conduct of the Prophet (ﷺ), he followed it with this chapter regarding Sticking to Good Deeds. And that is for the reason that, many of the people may actively anticipate righteous deeds and unfortunately slacken afterwards becoming unenthusiastic and finally drop off.

This often happens to young people because they have either strong cravings or diffidence; most of their activities are rather driven by passion and not understanding and sagacity. So you find one of them hitherto craving and heightening in worship becoming relaxed, lax and retrogressive! Hence, it is essential for the individual – as the author, may Allah shower blessings on him, noted - to be moderate regarding righteous deeds and not be carried away. In addition, the individual should stick to the deeds since that indicates the person’s crave for it; and the most beloved righteous deeds in the sight of Allah are those done regularly even if they are little. So, when the individual adheres to his worship and is regular with it, it will indicate his love for it and his crave for goodness.

The author then mentioned a number of verses, among them are His saying, the Exalted:

﴿وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَبْنَا﴾

“And be not like her who undoes the thread which she has spun

after it has become strong.” (an-Nahl: 92).

That is, a woman who spins a strong and fine thread and thereafter begins to loose it until nothing remains of it. Some of the people are like this; they would heighten their worship and do more but afterwards, they countermand and abandon them.

Likewise, he - may Allah shower blessings on him - mentioned Allah's saying regarding the case of the Children of Israaeel:

﴿وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابِيَةَ أَتَدْعَوْهَا مَا كَتَبْنَا عَلَيْهِمْ إِلَّا
 آتِيَةَ رِضْوَانٍ لِّلَّهِ فَمَارِعَوْهَا حَقَّ رِعَايَتِهَا﴾

“And We ordained in the heart of those who followed him, compassion and mercy. But the monasticism which they invented for themselves We did not prescribe for them, but (they sought) only to please Allah therewith, but that they did not observe it with the right observance.” (al-Hadid: 27)

Meaning that, they failed to continue with it, they even did not observe it properly; they rather laxed in it.

He – the Exalted - says:

﴿وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ﴾

“Lest they become as those who received the scripture before (i.e., Jews and Christians) and the term was prolonged for them and so their hearts were hardened.” (Al-Hadid: 16)

That is to say, their period was prolonged for them i.e., the time regarding deeds, and so, their hearts became hardened and they gave up the righteous deeds – and the refuge is with Allah. The point here is that, it is necessary for the individual to cling to righteous deeds and not become lazy or abandon them; he should rather carry on upon them.

If this is the case regarding worship, it applies similarly to mundane affairs. The individual should be stable in his thoughts; he should not be unsteady, changing his ideas by the hour. He should rather be persistent as long as he has not noted any error wherein he must not cling to error. But as long as he does not discover any mistake, it is better for him to be persistent upon what he is upon; it indicates his

firmness and the fact that he is a man who would only act after due contemplation, fully understanding his actions.

Some people do not give importance to mundane affairs; you may find him having a different opinion and viewpoint every day, such a person will waste his time and bother his mind but without fixing it on anything! It is related from ‘Umar bin Al-Khattaab - may Allah be pleased with him - that he said, “Whoever is blessed in a thing should stick to it.” What a great statement! That is, if you are blessed in a thing, whatever it may be, hold cling to it; do not leave it looking here and there and waste your time not doing anything beneficial.

We ask Allah to make you and us firm on the truth and make us among the callers to the truth and its helpers.

HADEETH 153

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَامَ عَنْ حِزْبِهِ مِنَ اللَّيْلِ، أَوْ عَنْ شَيْءٍ مِنْهُ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ وَصَلَاةِ الظُّهْرِ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيْلِ» رَوَاهُ مُسْلِمٌ .

‘Umar bin Al-Khattab ؓ reported: Messenger of Allah ﷺ said, “Should anyone fall asleep at night and fail to recite his portion of the Qur’an, or a part of it, if he recites it between the Fajr prayer and the Zuhr prayer, it will be recorded for him as though he had recited it during the night”. [Muslim]

COMMENTARY

The author – may Allah shower blessings on him – said in what he related from the Leader of the Faithful, ‘Umar bin Al-Khattaab (may Allah be pleased with him) that the Prophet (ﷺ) said: Should anyone fall asleep at night and fails in his portion or a part of it and then repays it between the *Fajr* and *Dhuhr* Prayers; i.e., it is as if he actually observed it during the night.

This contains evidence that it is essential for the individual to adhere to whatever he is already accustomed to even after its actual

time passes.

Al-Hizb (as it occurs in the Arabic text meaning *Parts*) is a portion of something; such as the *Ahzaab* (parts) of the Qur'aan; *Ahzaab* of people referring to a group of them. Hence, if a person has the habit of observing a particular number of units in the late-night Prayer but falls asleep and could not performe it or only observed a part of it and then repays it between the *Fajr* and *Dhuhur* Prayers; it is as if he had offered it at night. If however, makes the odd unit during the late-night Prayer he would not do so when he repays it during the day. He will rather make it even by adding a unit to it.

So, if he was used to observing three units in the late-night, he should repay four units; and he would repay six units during the day if his custom was to observe five units late-night. Similarly, he should repay eight units – for instance - if he was in the habit of making seven units late-night and so on.

The evidence for this is the hadeeth of Aa'isha - may Allah be pleased with her - that whenever the Prophet (ﷺ) was overpowered by sleep or pain during the night, he would offer twelve units of Prayer during the day.⁽¹⁾ And the time to repay is between the *Fajr* and *Dhuhur* Prayers as specified in the narrations that specifying that no Prayer should be observed after the *Fajr* Prayer until the sun rises, and after the sun rises until it reaches the height of an arrow. Therefore, the general import of this hadeeth mentioned by the author is restricted by the particular sense of this (hadeeth) we just mentioned.

Therefore, the repaying would only be from after the sun has goes up to the length of an arrow. It may be said also that it is not restricted, that repaying Prayer could be done whenever the individual remembers according to the general sense in the statement of the Prophet – ﷺ – that, “Whoever sleeps off a Prayer or forgets it should observe it when he remembers. There is no other expiation for it but that.”⁽²⁾

It can also be deduced from the hadeeth cited by the author, may Allah shower blessings on him, that it is incumbent on the individual

1 Reported by Muslim, Book of the Travelers' Prayer, Chapter of the Late-Night Prayers and The One Who Sleeps or Falls Sick And Misses It; no. 746.

2 Reported by Al-Bukhaari, Book of the Times of Prayers, Chapter of Whoever Forgets a Prayer Should Observe It When He Remembers; no. 597, and Muslim, Book of Mosques, Chapter on Paying Back Missed Prayers and Encouraging Hastening to Repay it; no. 684.

to persist upon performing good deeds. He should not leave off an act of worship he forgets it, it is allowed for him to repay it.

As for those that may not be possible to repay, they lapse when forgets them such as the Prayer to Salute the Mosque called *Tahiyyat al-Masjid*. If the individual enters the mosque but forgets to observe it, then he does not need to repay it after sitting down for a while. This is because this kind of Prayer is restricted to particular condition; when it delays from the conditions, its obligation ends. This applies to every good deed that is based on particular condition; once the condition ceases to exist, the worship may not be observed except if it is one of the compulsory acts such as the obligatory prayers.

As for the deeds that are time restrictive; they must be observed even after the time elapses such as the supererogatory prayers that accompany the obligatory Prayers; if the individual forgets them until the time passes, he may repay them afterwards as is established from the Prophet (ﷺ).

Similarly, if one misses the three days of fasting in the lunar month, the White Days, he could repay the fast afterwards. The three day monthly fast is open; so it may be observed at the beginning of the month, its mid or end, although the best is to fast them on the White Days: the thirteenth, fourteenth and fifteenth days of the lunar month. And Allah alone grants success.

HADEETH 154

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ لَا تَكُنْ مِثْلَ فُلَانٍ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ» متفقٌ عَلَيْهِ .

Abdullah bin 'Amr bin Al-'As رضي الله عنه reported: Messenger of Allah ﷺ said to me, "O Abdullah! Do not be like so-and-so. He used to get up at night for optional prayer but abandoned it later." [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - said in what he related from Abdullah bin 'Amr bin Al-'Aas - may Allah be pleased with him - that the Prophet (ﷺ) said to him, "O Abdullah, don't be like So-and-so; he used to observe the late-night Prayers and later on he left it." The author placed this hadeeth under the chapter regarding tenacity upon good deeds; and that the individual should not discontinue righteous acts.

The Prophet (ﷺ) has enjoined Abdullah bin 'Amr not to be like a particular fellow. It is likely that this obscurity was from the Prophet (ﷺ); perhaps he – ﷺ - did not like to mention the man's name. It may also have been from Abdullah bin 'Amr who would conceal him so that the narrators do not know the person. The obscurity could have also been from one of the reporters after Abdullah bin 'Amr.

Whatever be the case, the hadeeth contains evidence that what matters in any matter is its main point and not the person involved. Hence, it was part of the Prophet's guidance not to mention names whenever he – ﷺ - wanted to forbid a thing. He (ﷺ) would rather say, "**What is wrong with some of the people that they do this and that**" or something similar to that.

Refraining from specifying names has two great benefits:

The first benefit: Protecting this person.

The second benefit: Perhaps the person's condition may change such that he would not, at the time, deserve the initial ruling he was given since the souls of the servants are in Allah's Hands. For instance, let us assume that I find an individual committing a wrong and I told another person mentioning the individual's name, "Do not be like this fellow, he steals and drinks intoxicants" or similar things. However, the condition of this person may change such that he becomes upright, worshipping Allah and not deserving the initial ruling a had given. Hence, obscurity in such situations is better since it involves concealing the

individual and prudence in event that the person rectifies his condition.

The Prophet's saying: **"He used to observe the late-night Prayer but later left it"** entails warning against being upon particular righteous deed and then abandoning it since that could imply disgust for good deeds which is seriously dangerous. All the same, even though an individual may leave a good deed due to an excuse in that circumstance, if such is among the deeds that may be paid back, they he should repay it. But if its paying back such a deed is not allowed, Allah – the Exalted - will pardon him. It is authentically reported from the Prophet (ﷺ) that, **"Whoever becomes sick or travels what he used to do while healthy and at home will be written down for him."**⁽¹⁾ Similarly, if he left the good deed for a valid reason, he should repay it.

In the hadeeth of Aa'isha- may Allah be pleased with her- cited also by the author, that whenever the Prophet (ﷺ) did not observe the late-night Prayer because of pain or any other reason, he – ﷺ - would observe twelve units during the day because he used to observe eleven units in the late-night. Hence, if the night passed and he – ﷺ - did not perform the Prayer owing his overwhelmed by sleep or similar other reason, he paid it back in this manner.

However, if the time the night Prayer elapsed, it becomes allowed to make it even. Based on this, whoever observes three units of late-night Prayers but sleeps off should repay it as four units during the day. He is used to making five units in the night; then he pays six during the day; if seven then eight during the day, if nine in the night, then he pays ten, if eleven then twelve as the Prophet (ﷺ) would do.

This hadeeth contains evidence for an important matter: That the timed-based acts of worship may be paid back when missed due to a reason. As for acts of worship connected to a particular cause, they may not be returned if the cause ceases to exist. An example of that is the

1 Reported by Al-Bukhaari in *Al-Adab ul-Mufrad* (1/176)

supererogatory prayer that accompanies the Ablution; if the individual performs the ablution, it is part of the *Sunnah* to observe two units, but if he forgets and does not remember except after a period, then he has missed it. Likewise, if one enters the mosque and sits down forgetting to perform the Two Units of Greeting the Mosque; its validity ceases. This is because it is tied to a cause; hence, it must be observed when the cause exists; otherwise, the link becomes disconnected.

Allah alone grants success

16

CHAPTER

ADJURATION TO STICK TO THE SUNNAH AND ITS MANNERS

COMMENTARY

The author - may Allah shower blessings on him - said: Chapter on Adjuration to Stick to the Sunnah and Its Manners.

As-Sunnah: It is used to refer to the Sunnah of the Messenger (ﷺ). It means the path upon which he was in his worship, character and social interactions. Hence, it embodies his sayings, deeds and his silent approvals; this is the *Sunnah*. The Islamic jurists apply the word, *Sunnah*, to refer to the deeds the performance of which is better than leaving it; the individual will be rewarded for observing it, but would not be punished for leaving it.

Undoubtedly, Allah, the Mighty and Sublime, has sent the Messenger (ﷺ) with guidance and the religion of truth. The Guidance is the beneficial knowledge, and the religion of truth refers to righteous deeds. Hence, knowledge and righteous deeds are inevitable; and it is not possible for the individual to adhere to the Sunnah of the Prophet (ﷺ) except after knowing it. Therefore, the adjuration to stick to the *Sunnah* is exhortation likewise to knowledge and seeking it.

Seeking knowledge has three rulings: Individual Obligation, Communal Obligation, and Meritorious Act.

As for Individual Obligation: It is the knowledge of the prerequisites of worship; that is, the knowledge that the Muslim must not be ignorant of such as knowledge of the Ablution, Prayer, Zakat, Fasting, Hajj and the similar issues. Hence, the knowledge of what the Muslim must not be ignorant of is obligatory upon every individual. It is obligatory, for instance, for the individual to learn the rulings of Zakat because he is

rich, whereas we do not consider it obligatory for another to learn the rulings of Zakat because he is not rich.

Likewise, the Hajj, we enjoin it on the individual to learn the rulings of Hajj because he is going for Hajj whereas, we do not consider it obligatory on the other because he is not going for Hajj.

As for the Communal Obligation: that is the knowledge through which the *Sharee'ah* is preserved. If it is abandoned, the *Sharee'ah* may be lost, studying that branch of knowledge is therefore a Communal Obligation; and its being compulsory ceases from the rest of the people if a sufficient section of it takes it up. For instance, a person residing somewhere took up the obligation regarding this matter; he learnt it and began to give legal opinions and educating people, studying the same aspect of knowledge becomes only recommended for others in such circumstance; and that forms the third category of knowledge.

Therefore, the rewards of the student of knowledge revolve round the rewards of a recommended act, Communal Obligation or Individual Obligation. The point here is that, it is impossible for us to adhere to the *Sunnah* and its ethics except after knowing the *Sunnah* and its manners.

Then the author - may Allah shower blessings on him - mentioned some verses of the Qur'aan such as Allah's saying:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ﴾

“Say: ‘If you really (love) Allah then follow me, Allah will love you and will forgive you of your sins.’” (Aal’Imraan: 31)

Some scholars refer to this verse as the Verse of Examination because Allah – the Exalted - tested in it, a people who claimed to love Him. They would say, “We love Allah”, which is an easy claim, but it remains for the claimant to prove his claims. Allah – the Exalted – says,

“Say, ‘If you really (love) Allah then follow me.’”

Therefore, whoever claims to love Allah but does not follow the Messenger (ﷺ) is not truthful; he is rather a liar. The sign of loving Allah – the Mighty and Sublime - is that you follow His Messenger (ﷺ).

You should know that the level of your deficiency in following the

Messenger (ﷺ) will be the same level of your lacking in loving Allah. Then what is the result of following the Messenger (ﷺ)? The answer is in the verse itself:

“...Allah will love you.”

That is the fruit; Allah will loves you; it will not be a matter of mere claim. And when He loves you – and He will only love you when you do what He loves. So it is not the individual’s claiming that, “I love Allah” that matters; what rather matters is for Allah – the Mighty and Sublime – to love him. We ask Allah to make you and us among those whom He loves; this is what matters most.

When Allah loves a person, He makes his worldly and religious affairs easy for him. It occurs in the hadeeth that, “When Allah loves a servant, He calls out to Jibreel, ‘I love the fellow so love him.’ So Jibreel would love him and call out in the heavens, ‘Allah loves so-and-so; so love him’ and the people in the heavens begin to love him. Thereupon, the fellow becomes accepted on the earth.”⁽¹⁾ Hence, the people on earth will love him, accept him and he becomes a model for righteousness amongst them. Therefore, loving Allah is the real goal. However, that is for the person following the Messenger (ﷺ); the person who loves the Messenger – ﷺ -, and Allah loves whosoever follows the Messenger (ﷺ).

Then the author - may Allah shower blessings on him - mentioned Allah’s statement:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

“Whatever the Messenger gives you take it and whatever he forbids from you refrain from it.” (al-Hashr: 7)

Even though the verse came down in the circumstance of distribution of *Fay*; i.e., wealth collected from the disbelievers. Allah – the Mighty and Sublime – says,

“Whatever the Messenger gives you”

That is, whatever wealth he gives you, take it and do not reject it.

1 Reported by Al-Bukhaari, Book of Manners, Chapter of Love comes from Allah the Exalted; no. 6040, and Muslim, Book of Benevolence and Relationship, Chapter of When Allah Loves a Servant, He Makes His Servants Love Him; no. 2637.

“...and whatever he forbids from you refrain from it...”

Meaning, do not take it.

Hence, when the Prophet (ﷺ) sent ‘Umar bin Al-Khattaab – may Allah be pleased with him – during a year to collect the Zakat, he returned and the Messenger – ﷺ - gave him something and he said, “O Messenger of Allah, give it to someone poorer than me.” The Prophet (ﷺ) then said, “Whatever comes to you of this wealth over which you are not an overseer or did not ask for. Otherwise, do not hanker after it.”⁽¹⁾ Therefore, we will take whatever the Prophet (ﷺ) gives us, and whatever he prohibits us we will avoid it.

So, although the verses occurs in the context of distribution of war booty, it applies generally to the rulings of *Sharee’ah*. Whatever the Prophet (ﷺ) allows us, we will accept and act by it considering it permissible; and whatever he forbids us we must avoid it; we must leave it and never come near it. Hence, even though it was revealed with respect to war booty, it is general, encompassing all situations.

Then he mentioned Allah’s saying:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

“Verily it is for you in the Messenger of Allah the best of example for he who hopes to meet with Allah and the Last Day.” (*al-Ahzaab: 21*)

Uswah (as it occurs in the Arabic text, rendered as *example*) means, model; and *Al-Hasanah*: refers to the opposite of evil. Hence, the Prophet – ﷺ – is our example and model; we have the best example in him, in whatever the individual follows the Messenger (ﷺ), that is good and beneficial.

His statement: “Verily it is for you in the Messenger of Allah the best of example...” has two meanings:

The first meaning: that whatever he does is good, and as such, emulating him in it is good as well.

The second: that we are commanded to emulate him as the best example; we do not add or remove from his legislations since adding or removing contradicts perfection. However, we have been ordered

1 Reported by Al-Bukhaari, Book of Zakah, Chapter of the one Allah’s Bestows Something Without his Asking; no. 1473, and Muslim, Book of Zakah, Chapter of the Permissibility of Accepting Without Asking; no. 1045.

to follow him, and whatever we follow him in is replete with benefit.

Scholars deduce from this verse that the actions of the Prophet (ﷺ) constitute proof that he could be cited and followed except whatever evidencing indicates to be special for him. So whatever the evidences show to be particular will be considered special for him. For instance, His saying:

“O prophet (Muhammad), verily We have made lawful to you your wives, to when you have paid their marriage gift and those (slaves) whom your right-hand possesses whom Allah has given to you”,

to His saying:

﴿وَأَمْرًا مُّؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ﴾

“...and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her - a privilege to you only, not for the (rest of) the believers.” (Al-Ahzaab: 50).

So, whatever is mentioned to be special for him – ﷺ -, then they are so considered.

Another example of that is the *Wisaal* in fasting; that is, when the individual continues fasting for two days (or more) without breaking it. The Prophet (ﷺ) clearly forbade it. So, they asked, “O Messenger of Allah, you do observe fast continuously without breaking it?”; that is to say, “Why do you forbid us?” He then replied, “I am not in the same condition as you; I am fed and given drink.”⁽¹⁾ In another version it says, “I sleep and my Lord provides me food and drink.”⁽²⁾ That is to say, Allah feeds him and provides him drink that strengthens him – ﷺ - to give remembrance of Allah and attach his heart to Him such that he forgets food and drink and neither seeks them. We all know that if a person is preoccupied with a worldly matter he forgets food and drink; even the (Arab) poets cite this as an aphorism in their saying:

- 1 Reported by Al-Bukhaari, Book of Fasting, Chapter of *Wisaal* no; 1962, and Muslim, Book of Fasting, Chapter on Prohibition of *Wisaal* in Fasting; no. 1102.
- 2 Reported by Al-Bukhaari, Book of Fasting, Chapter of Discouraging the Person Who Does Much *Wisaal*; no. 1965, and Muslim, Book of Fasting, Chapter on Prohibition of *Wisaal* in Fasting; no. 1103.

She has accounts pertaining to you to preoccupy her
From drinking and distract her from provisions.

That is, when she begins to discuss about you; that draws her attention away from drink and provisions.

So the Prophet - ﷺ - due to his strong connections with his Lord, when he stands up at night, he observes the late-night Prayers - Allah the Exalted strengthens him and he suffices with Allah's remembrance away from food and drink. However, we are not the same condition as him - ﷺ -, and so, we were forbidden *Wisaal*; and he explained that it is special for him alone.

The author also cited His saying:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحْكِمُواكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ

حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

“But no, by your Lord, they can have no turn, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against decisions and accept (them) with full submission.” (An-Nisaa: 65).

COMMENTARY

Then the author - may Allah shower blessings on him - mentioned among the verses he cited regarding Sticking to the Sunnah and Its Manners, Allah's saying:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحْكِمُواكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ

حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

“But no, by your Lord, They can have no faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission.” (An-Nisaa: 65)

This verse is connected to the verse that precedes it; and that is His saying:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ

وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

“O you believe! Obey Allah and obey the messenger (Muhammad) and those of you (Muslims) who are in authority. And if you differ in anything among yourselves, refer it to Allah and his Messenger (ﷺ) if you believe in Allah and in the Last Day. That is better and more suitable for final determination.”
(An-Nisaa: 59)

So Allah – the Exalted – ordered that He must be obeyed, and that His Messenger must be obeyed; likewise those in authority among us.

Those in authority: include the scholars and the leaders; the scholars are in-charge of our affairs to explain our religion while the rulers are in-charge of implementing Allah’s legislations. The scholars cannot handle these affairs alone except together with the leaders; likewise the rulers, they can only handle the matters with the scholars. The rulers should resort to the scholars to find out about Allah’s Laws.

Similarly, it is incumbent on the scholars to offer sincere advice to the leaders; they should exhort them towards fearing Allah and admonish them to implement Allah’s Laws over the servants of Allah, the Mighty and Sublime.

Thereafter, He said: “*And if you differ in anything amongst yourselves, refer it to Allah and his Messenger*”: that is, if you hold differently in any matter, the statements of a group of you is not proof over others among you. But there is Allah’s ruling and the ruling of His Messenger (ﷺ) you must resort to. As for resorting to Allah that means referring to His Book, the Noble Qur’an; and going back to the Messenger of Allah (ﷺ) refers to turning to his *Sunnah* while he was alive. But after his death, that would mean returning to the authentic related lines of conduct from him –ﷺ.

“*..If you believe in Allah and in the Last Day..*”: This is exhortation to resort to Allah – the Exalted – and His Messenger (ﷺ), and that turning to Allah and His Messenger are from the implications of *Eemaan*.

“*That is better and more suitable for final determination*”: that is, a better end. Therefore, returning to Allah and His Messenger (ﷺ) is better for the *Ummah* and is most suitable ending irrespective of what

some may assume that returning to the Book and the *Sunnah* may weaken the people, that they may be incapable of upholding it. This is a pointless and otiose assumption! Some people think that returning to (pristine) Islam that was in place in the beginning of this *Ummah*, does not suit the present time – and the refuge is with Allah. These people do not realize that Islam governs and is not ruled over, and that Islam does not change as the times, places, and persons change.

Islam is (ever) Islam; if we really believe in Allah and the Last Day, then we must return to the Book (of Allah) and the *Sunnah* “*That is better and more suitable for final determination*” i.e., more suitable end and final determination.

Then He the Exalted says:

﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ

يَتَّخِذُوا إِلَى الظُّلُمَاتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ﴾

“Have you not seen those (hypocrites) who claim they believe in that which has been sent down to you, and that which was sent down before you? They which to go for judgement (in their disputes) to the Taghut (false judge) while they have been ordered to reject them.” (An Nisaa: 60)

This question denotes interjection; so it would mean, “Are you not surprised about a people who claim they believe in what has been sent down to you and what was revealed before you; yet they do not like to seek judgment from Allah and His Messenger?!” They only like to seek judgment from *Taghoot*” – i.e., all that contradicts the Allah’s legislations.

Among such people are those through which Allah has tried the Muslims among some of the rulers who want to revert to misleading constitutions in the people’s dealings among themselves, faraway from Allah’s Laws, formulated by so-and-so among the non-Muslims who are absolutely ignorant of Islam, far backwards in their own times and land.

Regrettably, some of those colonized in the Muslim lands by the disbelievers accepted these constitutions and began to implement them among the Muslim populace careless of the fact that it

contradicts Allah's Book and His Messenger's *Sunnah*. Worst still, they think that they believe in Allah and His Messenger: How can?! They desire to seek judgment from *Taghoot* while they had been ordered to disbelieve in them! They were given orders from Allah to have no faith in *Taghoot* but they still prefer to seek judgements from them.

﴿ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴾ (٦٠)

“But Shaytaan (Satan) wishes to lead them far astray.” (An Nisaa: 60)

The Devil wishes to lead them far astray from Allah's Religion; not only slightly, because whoever implements other than Allah's Laws has gone far and widely astray.

Allah, the Mighty and Sublime, says:

﴿ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ رَأَيْتَ الْمُتَنَفِّينَ يَصُدُّونَ عَنْكَ ﴾

﴿ صُدُّوًا ﴾ (٦١)

“And when it is said to them: “Come to what Allah has sent down and to the Messenger (Muhammad ﷺ), you (Muhammad) see the hypocrites turn away from you (Muhammad) with aversion.” (An Nisaa: 61)

Meaning that, when they are told to come to what Allah has sent down; the Qur'aan, and to the Messenger, you find the hypocrites turning away from you with aversion. Allah did not say, “You see them” in order to explain that those are hypocrites. So, he employed a noun in the place of a pronoun to express this benefit and so that it addresses these and other hypocrites. When a hypocrite – and the refuge is with Allah – is invited to Allah and His Messenger (ﷺ) he turns away and forecloses it.

﴿ فَكَيْفَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا ﴾

﴿ إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴾ (٦٢)

“How then, when a catastrophe befalls them because of what their hands have sent forth, they come to your swearing by Allah , ‘we meant no more than good will and conciliation...’” (An

(Nisaa: 62)

That is, how then will their condition be when a catastrophe befalls them and their secret becomes exposed and known? Then they come to you swearing by Allah while they are liars: “*we meant no more than good will and conciliation*” i.e., we intended nothing but good and harmony between the *Sharee’ah* and the Fabricated laws! It is never possible to reconcile between Allah’s Laws and the laws of *Taghoot*, never! If it is presumed that any conformity occurs between the laws of the *Taghoot* and Allah’s Laws (regarding a particular issue), the ruling is essentially Allah’s and not that of *Taghoot*. Hence, the entire benefits that may be contained in Man-made laws have been previously mentioned in the *Sharee’ah*.

This is why He said:

﴿أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿١٣﴾﴾

“They (hypocrites) are those whom Allah knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word, (i.e. to obey Allah) to reach their inner selves.” (An Nisaa: 63).

That is, they are a people Allah knows the contents of their hearts, even if they display to people that they believe in Allah and that they (only) desire good and conciliation between the *Sharee’ah* and the Man-made laws! Allah the Exalted knows what is in their hearts; their intentions for the *Ummah*: “*So turn aside from them.*”

This order to turn away from them is a warning for them,

﴿وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿١٣﴾﴾

“...and speak to them an effective word to reach their inner selves.” (An Nisaa: 63)

Meaning, say effective good words to them that will reach their souls so that they may take lessons therefrom.

He then says:

“*We sent no messenger, but to be obeyed by Allah’s leave.*” (An Nisaa: 64) That is, we did not send the messengers so that their sayings are

only read and then left off; I have not sent them the messengers except that they should be obeyed. Otherwise, there would be no benefit sending them.

The meaning and the implication of the *Risaalah* (Message) is that the Messenger must be followed:

﴿ وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ

فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦١﴾

“We sent no messenger, but to be obeyed by Allah’s leave, if they (hypocrites) when they had been unjust to themselves, had come to you (Muhammad) and begged Allah’s forgiveness, and the Messenger had begged forgiveness for them indeed, they would have found Allah all forgiving, most merciful.” (An Nisaa: 64)

That is, if they had come to you seeking forgiveness from Allah, after wronging their own souls, and you (i.e., the Messenger - ﷺ) ask Allah to forgive them, they would have certainly found Allah All-forgiving, Most Merciful. Instead, they remained obstinate - and the refuge is with Allah - upon their hypocrisy and stubbornness!

The grave worshippers - those who supplicate at the graves and seek forgiveness from them - extrapolate from this verse. They claim that because Allah said to His Prophet – ﷺ -:

“If they (hypocrites) when they had been unjust to themselves had come to you (Muhammad) and begged Allah’s forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah all forgiving, most merciful.”

So if you commit a sin, simply go to the grave of the Prophet (ﷺ) and ask Allah’s forgiveness so that the Messenger could beg forgiveness for you!

However, these people have really gone astray; the verse is very explicit; Allah said,

“...when they had been unjust to themselves”; He did not say, “When they are unjust to themselves they should come to you.” It was certainly talking about a past and gone affair; it says, if they had come to you during your lifetime, after they wronged their souls as a result of what they innovated and asked Allah’s forgiveness and the

Messenger sought forgiveness for them, they would have found Allah All-Forgiving and Most Merciful. However, after the death of the Messenger (ﷺ), it is not possible for the Messenger to seek forgiveness for anybody because his deeds have ended as the Messenger – ﷺ – said, “When a person dies his deeds stop except from three: A flowing charity or knowledge from which benefit is derived or a righteous son who supplicates for him.”⁽¹⁾

So, the Prophet’s own actions have stopped too but rewards will be written down for him for every deed his *Ummah* performs. Hence, whatever good and meritorious acts we perform whether obligatory or supererogatory, their rewards are written down for the Messenger – ﷺ -, because he was the one who taught us. This is included in his saying (ﷺ), “or knowledge from which benefit is derived.” The important point here is that, the verse does not contain evidence for what these propagandists infer regarding the grave of the Prophet – alayhi as-salaat ws-salaam.

Then the author - may Allah shower blessings on him - mentioned His saying, the Exalted:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾ (٥٦)

“But no, by your Lord, they can have no faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves, no resistance against your decisions and accept them with full submission.” (An-Nisaa: 65)

Allah, the Mighty and Sublime, mentions this verse at the end of His saying:

﴿ وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴾ (٦٤)

“We sent no messenger, but to be obeyed by Allah’s leave. If they (hypocrites) when they had been unjust to themselves, had come to you (Muhammad) and begged Allah’s forgiveness and the

1 Its reference had preceded.

messenger had begged forgiveness for them, indeed, they would have found Allah all forgiving, Most merciful.” (An-Nisaa: 64)

This verse contains Allah’s swearing with His Attribute of Lordship for Muhammad (ﷺ), and that indicates His special care for him – ﷺ - the Lordship here is the Special Lordship.

There are two forms of Allah’s Lordship over His creation: the General Lordship regarding everybody, as in His saying:

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾﴾

“All praise and thanks are all Allah’s, the Lord of the Aalamin (mankind, jinn and all that exists).” (Al-Fatihah: 1)

Then the Special Lordship; for those He has gives special care among His slaves as is also contained in this verse:

“But no, by your Lord they can have no faith, until they make you (O Muhammad) judge in all disputes between them.”

Both forms combine in His statement about the sorcerers of the People of Fir‘awn:

﴿قَالُوا يَا مَرْيَمُ ابْنَا رَبِّكَ الْأَعْلَىٰ ﴿١٣﴾ رَبِّ مُوسَىٰ وَهَارُونَ ﴿١٤﴾﴾

“They said: ‘We believe in the Lord of the Aalamin (mankind, jinn and all that exists). The Lord of Musa and Haroon (Aaron).” (Al-A’raaf: 121-122)

The Lord of the Worlds is general and the Lord of Moosa and Haroon is special.

The Special Lordship implies special care from Allah, the Mighty and Sublime; hence, He – free is Allah from all imperfections - swears with His Lordship to His slave, Muhammad (ﷺ); a swearing emphasized, by *Laa* (as it occurs in the Arabic text, meaning *no*)” in His saying, *“But no.”* So, the *Laa* expresses an emphasis. If He only said, *“Fala wa Rabbika* (But by your Lord) they can have no faith” the expression would still have been complete; but He employed the *Laa* for emphasis as in His saying, *Laa Uqsimu bi Yaom al-Qiyaamah* (*Nay, I swear by the Day of Resurrection*).” (Al-Qiyaamah: 1).

The intent is not negate, that Allah does not swear with the Day of Resurrection; it is rather means emphasis. Hence, it is employed here

for emphasis and alerting.

“But no, by your Lord they can have no faith, until they make you judge in all disputes between them” i.e., they make you a judge in matters of conflict that arise among them. This is because the word, *Shajara* (as it occurs in the Arabic text, meaning *dispute*) refers to the conflicts that occur. *“...until they make you judge”* they make you the judge in their disputes in their religious and worldly matters.

In matters of religion: If two persons dispute over the ruling regarding an issue of legislation and one of them says, it is prohibited while the other holds that it is permitted; the matter should be referred to the Messenger (ﷺ). None of them both – i.e., the two parties in dispute – truly believes until he seeks the ruling of the Messenger of Allah – ﷺ - in the matter.

Similarly, if people dispute regarding a worldly matter as it occurred between Az-Zubayr bin Awwam - may Allah be pleased with him - and his *Ansaari* neighbor, when they brought one another before the Messenger of Allah (ﷺ) concerning the water from the valley and he – ﷺ - judged between them. This is seeking judgment in a worldly matter. The point here is that, no one truly has faith unless he seeks recourse for judgment in both his worldly and religious matters from the Messenger - ﷺ.

As regards the Faith negated here; if a person is not pleased with the judgment of the Messenger – ﷺ – in the absolute sense that nullifies Faith fundamentally. This is because whoever is not pleased with the judgment of the Messenger (ﷺ) in its entirety is a disbeliever– and the refuge is with Him – who is out of Islam! However, if the dissatisfaction is about a specific verdict, making him become disobedient, he does not become a disbeliever therewith if it is not from the matters that makes an individual become a disbeliever.

His saying: *“...until they make you (Muhammad) judge”*: If a person asks, “how is the Messenger’s ruling sought after his death?” The reply is that we say: His seeking the Prophet’s rulings after his death is by finding the judgement in his *Sunnah*.

Hence, the first issue is *“...until they make you judge...”*

The second issue: *“...and find in themselves no resistance against*

your decisions”, meaning that, the individual may seek rulings from the Book (i.e., the Qur’aan) and the *Sunnah* and still nurse resistance in his mind. That is to say, he may still not be at ease or may only be reluctantly pleased. So, the individual must not harbor any displeasure against the rulings of Allah and His Messenger (ﷺ).

The third issue: “...and accept with full submission...” that is, they must wholeheartedly accept it without any hesitance or holding back. Faith is not complete without these three conditions:

The first: Seeking recourse to the Messenger – ﷺ – during disputes.

The second: that the individual must not nurse any reservation for whatever he – ﷺ – rules.

The third: “...and accept them with full submission”: he should comply with profound sense of obedience.

On the strength of this, we say: Those who judge with Man-made laws today abandoning the Book of Allah and the *Sunnah* of His Messenger (ﷺ) behind them are not believers! Never are they believers based on Allah’s saying:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحْكِمُواكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ

حَرْجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

“But no, by your Lord they can have no faith until they make you judge in all dispute between them” and for His saying: “And whosoever does not judge with what Allah has sent down such are the *kaafirun* (disbelievers).” (An Nisaa: 65).

These people rule using Man-made laws do not simply employ them in a particular matter such that they contradict the Qur’aan and the *Sunnah* due to some vain desire or injustice. Rather, they substitute the Religion with these laws; they place these laws in the position of Allah’s Legislations. This is disbelief even if they observe Prayer, fast, give charity and perform Hajj! They are disbelievers so long as they wittingly abandon Allah’s Laws for these Man-made laws which conflict with the *Sharee’ah*.

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحْكِمُواكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ

حَرْجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

“But no, by your Lord they can have no faith, until they make you (O Mohammad) judge in all disputes between them and find in themselves, on resistance against your decision and accept them with full submission” (An Nisaa: 65).

So, do not be astonished if we say whoever substitutes the *Sharee’ah* with the Man-made laws has disbelieved even if he observes the Prayer and fast because disbelieving a part of the Book (i.e., the Qur’aan) constitutes disbelief in the entirety of it. The *Sharee’ah* cannot be broken up into fragments; you either believe in all of it or disbelieve in it altogether. That you believe in a part and disbelieve in others makes you a disbeliever in totality because your action implies that you only believe whatever does not contradict your desire; otherwise, you will not believe in it; this is disbelief! As such, you are following your desire and have taken your desire as a deity besides Allah.

In a nutshell, the issue is extremely dangerous; it is one of the most perilous matters regarding the rulers of the Muslims today. They implement Man-made laws that oppose the *Sharee’ah* while they know the *Sharee’ah*. However, they execute them— and refuge is with Allah — following the enemies of Allah, the disbelievers, who laid down these laws people follow. The amazing thing is that, due to these people’s deficiency in knowledge and weakness in the matters of their religion; they understand well that the author of this law is so-and-so among the disbelievers who lived in a period different from the present time, centuries back, and in a place and culture unlike that of the Muslim nations.

Yet, they imposed these laws on the Islamic nation and neither return to the Book (i.e., the Qur’aan) nor the *Sunnah* of the Messenger of Allah (ﷺ). So, where is the Islam (they claim)? Where is the *Eeman* (faith)? Where is the affirmation of Muhammad’s Message and the fact that he is a messenger to all humankind? Where is the endorsement of the fact that his message is general covering all matters?

Many among the ignoramus think that the *Sharee’ah* is restricted to the acts of worship between you and Allah - the Mighty and Sublime alone, or some personal issues like marriage, inheritance and similar matters. However, they are mistaken in this thought; the *Sharee’ah* applies to all things. If you get this clearer, ask which verse in Allah’s Book is the longest? You will be told that the longest verse is the Verse of Debt:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ﴾

“O you who believe! When you contract a debt for a fixed period, write it down...” (Al-Baqarah: 282)

In its entirety, it deals with social interactions; so, why should we say the *Sharee'ah* only deals with acts of worship or just personal affairs? This is utter ignorance and misguidance! If such a thought is deliberate it constitutes sheer misguidance and insolence, but if borne out of ignorance, then it is sheer incompetence. It is incumbent for such an individual to learn and know; we ask Allah for guidance for them and us.

Importantly, the individual will only attain true Faith with three conditions:

One: Making the Prophet (ﷺ) the judge in his affairs.

Two: He must not have any reservations in his heart; and the rulings of the Prophet (ﷺ) must not bring him any worry.

Three: He must wholeheartedly accept and comply with it.

He becomes a true believer if he fulfills these three conditions. However, if they are not satisfied, he is either completely lacking in Faith or deficient in it.

Allah alone grants success.

Allah, the Exalted, says:

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

“He who obeys the messenger (Muhammad) has indeed obeyed Allah.” (An-Nisaa: 80)

COMMENTARY

Then the author - may Allah shower blessings on him - related among the verses he cited under the Chapter of Sticking to the *Sunnah* and Its Manners, Allah's saying:

“...he who obeys the messenger (Muhammad) has indeed obeyed Allah.” Whoever obeys the Messenger, Muhammad - ﷺ - has indeed obeyed Allah.

At-Ta'ah means compliance whether by carrying out an order or avoiding a prohibition. When it is said, “By giving *Ta'ah* and

Ma'asiyah" the *Ta'ah* in that circumstance would refer to "carrying out the order" while *Ma'asiyah* would mean "doing the prohibited thing." But when the word *Ta'ah* is generally employed, it includes orders and prohibitions. That is to say, compliance with orders is *Ta'ah* likewise avoiding prohibitions.

Therefore, the one who obeys the Prophet – alayhim as-salaat was-salaam – in his orders and prohibitions; i.e., when he – ﷺ - commands him he acts accordingly and when he forbids him from a thing, he abstains, he is by so doing obeying Allah - the Mighty and Sublime. This is the literal meaning of the verse and implicitly, it means that: Whoever disobeys the Messenger (Sallallahu alayhi wasalam) has indeed disobeyed Allah.

There is evidence in this verse that whatever is established in the *Sunnah* is like something affirmed in the Qur'aan as well; that is to say, it is from Allah's Legislations and it is compulsory to adhere to it. It is not permissible for any individual to separate between the Book (Qur'aan) and the *Sunnah*. The Prophet – ﷺ - had informed us by way of warning that: "I hate to meet anyone among you propping against his bed; when an order comes to him from me, he says, 'We do not know; we follow what we find in Allah's Book.'"⁽¹⁾ That is, he – ﷺ - was warning against what will happen at a time when the people will say, "We will only follow what we find in the Qur'aan; as for whatever is contained in the *Sunnah*, we cannot accept that!"

And this has happened! Some of the atheists now say, "We do not accept the *Sunnah*; we will only accept the Qur'aan!" But the fact remains that they are liars; they have not accepted anything, not the *Sunnah* nor even the Qur'aan since the Qur'aan points to the obligation of following the *Sunnah* and that whatever comes from the *Sunnah* is like what comes from the Qur'aan. But they disguise before the masses saying, "In as much as the *Sunnah* is not the Qur'aan which is recited and widely transmitted generation after generation among the Muslims, whatever it contains is open to doubt, forgetfulness, mistakes and the likes...!"

Allah alone grants success.

1 Reported by Aboo Daawood, Book of the *Sunnah*, Chapter of Adhering to the *Sunnah*; no. 4605, and At-Trimidhee, Book of Knowledge, Chapter of What is Prohibited to be Said About the Prophet's Hadeeth; no. 2663, and said, "It is a *Hasan Saheeh Hadeeth*."

COMMENTARY

Then the author - may Allah have mercy on him - mentioned His saying:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ٦٣﴾

“And let those who oppose the Messenger’s commandment (i.e. his Sunnah) beware, lest some Fitnah (disbelief, trials) should befall them or a painful torment is inflicted on them.” (An-Nur: 63).

This is a warning from Allah, the Mighty and Sublime, to those who contradict the Messenger’s order; that is to say, they prefer other than his orders and so, act contrary to it. As such, He (Allah) did not say, “*Yukhaalifoona amra-hu* (who contradict his commandment)”; He rather said, “*Yakhaalifoona ‘an amri-hi* (*they oppose his commandment*).” Meaning that, they desire other than it and so, they turn away from it. He warned them so that a tribulation or a painful torment does not afflict them.

Imam Ahmad – may Allah shower blessings on him – said, “Do you know what the tribulation is?” “The tribulation is *Shirk* (joining partners with Allah); perhaps when he rejects any of his sayings, a form of deviation may afflict his heart and he becomes destroyed” – and the refuge is with Allah.

That is, if he rejects any saying of the Messenger – ﷺ -, some deviance may creep to his mind and he becomes ruined. The ruin may not be physical; but he will be destroyed in his religion which is worse than bodily ruin. Every human being will definitely (die and) decay whether such a person lived long or only shortly. However, that the religious of the individual becomes ruined is loss in this world and the Hereafter – and the refuge is with Allah.

Concerning His saying, “*...or a painful torment be inflicted on them*”; that means, they will be punished before the tribulation afflicts them - we ask Allah for wellbeing. This contains evidence that it is obligatory to accept the Prophet’s orders and that whoever rejects it is warned: “*...lest some Fitnah befall them or a painful torment be inflicted on them.*”

Allah – the Exalted - said:

“And verily you, indeed guide to the straight path.”

COMMENTARY

The author - may Allah shower blessings on him – cited among the verses with which he began the Chapter on Sticking to the *Sunnah* and Its Manners, Allah’s saying:

“And verily you, indeed guide to the straight path, the path of Allah, who owns what is contained in the heavens and what is in the earth.”

The address here was directed to the Prophet (ﷺ); Allah – the Mighty and Sublime - informed him to guide to the straight path. That is, he should guide towards it and explain it to the people. Allah explained the Straight path in His saying, *“the path of Allah”* i.e., the path Allah placed for His slaves; it is His *Sharee’ah*. Allah ascribed it to Himself because He placed it and owing to the fact that it leads to Him as He ascribed it in *Soorat al-Fatihah* to those He has bestowed His Grace upon since they are the ones following it.

The Prophet (ﷺ) guides people to the Path, shows it to them; he invites them to it, encourages them to follow it and warns them against opposing it. Likewise the pious scholars who succeeded him in his *Ummah*; they call to the straight path, the path of Allah, the Powerful, the All-Wise.

If someone asks: “How do we harmonize between this verse: *“... and verily you indeed guide to the straight path”* and His saying, *“... verily you (O Muhammad) guide not whom you like...”* (Al-Qasas: 56)?” We reply that, the (second) verse was sent down when the Prophet – ﷺ - grieved for his uncle, Abu Taalib. His uncle, Abu Taalib, was a pagan who used to protect him, promote him, defend him, and recite numerous words of praise and valuable poems about him – ﷺ. However, he was not bestowed the favour of being a Muslim – and the refuge is with Allah – and so, he died upon disbelief.

The people of knowledge say: The explanation is that, the verse that affirms guidance refers to guidance regarding direction; i.e., you will guide the creatures, and not every person that is shown the way gets guided. As for the guidance that Allah negates from His Messenger

– ﷺ – in His saying: “*Verily you guide not whom you like*”, that is guidance as regards attaining success. No individual can ever bestow another person with the ability to attain success even if it were his own father, son, uncle, mother, maternal uncle, or grandmother. Whoever Allah leaves to go astray, no one can guide him.

However, it is incumbent on us to invite Allah’s slaves to the Religion of Allah; we should exhort them towards it and explain it to them. If they are guided; then that is good for us and them as well, but if not, good for us and unfortunate for them. Allah – the Exalted - says:

﴿ طَسَّرَ ۙ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ۚ لَعَلَّكَ بِنِعْمَةِ رَبِّكَ أَنتَ لَا تَكُونُ الْمُؤْمِنِينَ ۚ ﴾

“*Ta-Sin-Mim. These are the verses of the Manifest Book. It may be that you (O Muhammad) are going to kill yourself with grief, that they do not become believers...*” (Ash-Shuaraa: 1-3)

Meaning, perhaps you put yourself to ruin with sorrow and grief if they do not become believers. Do not; guidance to attain success is in the Hands of Allah. You should rather discharge your own duty and you would have fulfilled your task.

And Allah alone grants success!

Then the author - may Allah shower blessings on him - ended the verses with Allah’s saying:

﴿ وَأذْكُرْ مَا بُدِّلَ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ إِنَّ اللَّهَ كَانَ

لَطِيفًا خَبِيرًا ۝ ﴾

“*And remember that which is recited in your houses of the verses of Allah and Al-Hikmah (i.e. the Prophet’s Sunnah). Verily, Allah is ever most courteous, well-acquainted (with all things).*” (Al-Ahzaab: 34)

The address here is to the wives of the Prophet (ﷺ); the pure and purified women of outstanding prestige - may Allah be pleased with them all. These women are the purest women that ever walked the surface of the earth since the creation of Adam.

The hypocrites had attempted to smear the mattress of Allah’s Messenger (ﷺ) as is mentioned in the story of the slander whose

thread they spun and hurled at the truthful woman, the daughter of the most truthful - may Allah be pleased with them both. They accused her of what she was completely free from and Allah – the Exalted - revealed ten verses about her innocence in His Book that will continue to be recited until the Day of Resurrection. Allah – the Mighty and Sublime - said:

“Verily, those who brought forth the slander (against Aaishah - may Allah be pleased with her -, the wife of the Prophet) are a group among you, consider it not a bad thing for you”

to His saying:

﴿وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾﴾

“And as for him among them who had the greater share there in, would have a painful torment.” (an-Nur: 11)

So, the verses of Allah and the wisdom were read in the houses of women of the Prophet – ﷺ -, the Prophet (ﷺ) would read them and they themselves read them as well. Therefore, Allah – the Mighty and Sublime – said that they should remember what is read in the houses and adhere to the *Sunnah*, observe the obligations since whoever has the Book and the *Hikmah* has certainly tremendous good and vast knowledge, and he will be questioned about this knowledge. So, whoever Allah has endowed with knowledge and wisdom will be asked about it more than the ignorant.

We beseech Allah to grant us the success to attain knowledge and wisdom; He is certainly the Generous and the Ever-Honorable.

HADEETH 156

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا فَاتَتْهُ الصَّلَاةُ مِنَ اللَّيْلِ مِنْ وَجَعٍ أَوْ غَيْرِهِ، صَلَّى مِنَ النَّهَارِ ثِنْتَيْ عَشْرَةَ رُكْعَةً. رواه مسلم .

Abu Hurairah ؓ reported: The Prophet ﷺ said, “Do not ask

me unnecessarily about the details of the things which I do not mention to you. Verily, the people before you were doomed because they were used to putting many questions to their Prophets and had differences about their Prophets. Refrain from what I forbid you and do what I command you to the best of your ability and capacity.” [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - reported on the authority of Aboo Hurayrah - may Allah be pleased with him - that the Prophet (ﷺ) said, “Do not ask me as long as I do not instruct you.” The Prophet (ﷺ) said this because some of the Companions owing to their crave for knowledge and learning the Sunnah would ask him – ﷺ – about things that may not have been prohibited which will become so because of their query. Likewise, the matter may not have been obligatory and would become obligatory due to their asking.

Hence, the Prophet (ﷺ) instructed them to leave whatever he leaves as long as he has not ordered or prohibited them; they should rather give thanks to Allah for well-being.

Then he gave the reason in his saying, “Those before you were destroyed by their much asking and their differing with their prophets”: that is, those before us asked too many questions from the prophets, and thing became hard for them. Thereafter, they differed with their prophets! Rather than following the answers they got when they inquired, they unfortunately controverted the prophets.

Differing with an individual implies disagreeing with him. The Qur’aan gave an instance that affirms this statement of the Prophet (ﷺ): The Children of Israel held differently among themselves regarding a victim of murder among them; every tribe claimed that the other tribe was responsible and so, disputed and quarreled over it. So they referred the matter to their Prophet, Moosa – may Allah’s peace and blessings be upon him - who told them:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً﴾

“Verily Allah commands you that you slaughter a cow.” (Al-Baqarah: 67)

Meaning; just slaughter a cow, take a part of it, and strike the dead person with it and the dead will say who had killed him.

They however questioned him,

﴿ قَالُوا أَلَمْ نَجِدْكَ مَهْرُومًا ﴾

“Do you make fun of us?” (Al-Baqarah: 67)

Meaning, are you taking us for fun? What is the correlation between a cow and the dead? How can a dead person come to life after death? This was due to the arrogance and obduracy of the Children of Israel and their resort to Reasoning rather than following the text. These people chose to follow their delusive thoughts instead of the text. If they had followed the text, they would have been free from this (hardship).

﴿ قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴾

“He said: I take Allah’s refuge from being among Al-Jahiliin (the ignorant or the foolish).” (Al-Baqarah: 67)

This is because the individual who takes the people as an object of fun is a foolish transgressor against them. Ignorance here means transgression: I seek refuge with Allah from being among the transgressors.

When they realized that he was truthful - and he was certainly truthful - may Allah’s peace and blessings be upon him -“

﴿ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ﴾

“They said, ‘call upon your Lord for us that He may make plain to us what it is...’” (Al-Baqarah 68)

If they had taken just any cow from the market and slaughtered it, it would have been sufficient; but they were digging and hard, and Allah made things hard for them.

﴿ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ بَيْنَ ذَلِكَ ﴾

﴿ فَافْعَلُوا مَا تُؤْمَرُونَ ﴾

“They said call upon your Lord for us that He may make plain to us what it is! He says: verily it is a cow neither too old nor too young, but it is between the two conditions so do what you are commanded.” (Al Baqarah: 68)

He – may Allah’s peace and blessings be upon him - enjoined them to act emphasizing the earlier order that:

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً ﴿٦٧﴾﴾

“Verily Allah commands you that you slaughter a cow.” (Al Baqarah: 67)

However, they refused:

﴿قَالُوا أَدْعُ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا ﴿٦٨﴾﴾

“They said: ‘Call upon your Lord for He to make plain to us its colour...’” (Al-Baqarah: 69)

That is, we know its age, tell us its colour.

﴿يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا كَسُرُّ التَّنْظِيرِ ﴿٦٩﴾﴾

“He says: ‘It is a yellow cow bright in its colour pleasing to the beholders...’” (Al-Baqarah: 69)

It was made harder for them; if they had slaughtered any cow not too old or very young but in-between, it would have sufficed but they asked for hardship and were consequently made to suffer it. Who can find a cow with this quality: yellow; bright in colour, pleasing to whomever sees it? Its colour is beautiful, plain and clear?

Still they did not comply!

﴿قَالُوا أَدْعُ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا هِيَ ﴿٧٠﴾﴾

“They said, ‘Call upon your Lord for us to make plain to us what it is!’” (Al Baqarah: 70)

Meaning, what kind of work should it perform,

﴿قَالُوا أَدْعُ لَنَا رَبِّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقْرَ شَبَّهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧١﴾﴾ قَالَ إِنَّهُ

﴿يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولَ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا ﴿٧٢﴾﴾

“Verily to us all colours are alike. And surely, if Allah wills we will be guided. He (Moosa) said, ‘he says it is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.’” (Al-Baqarah: 70-71)

That is, it must have no defect,

﴿ قَالُوا أَتَنَزَّلُ بِالْحَقِّ ﴾ (٧١)

“They said, ‘Now you have brought the truth’” (Al-Baqarah: 71)

I seek refuge with Allah against misguidance and giving preference for the intellect over the text of revelations. “Now you have brought the truth but before, you did not!” However, their desire and low intelligence made them reject that.

﴿ قَالُوا أَتَنَزَّلُ بِالْحَقِّ فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴾ (٧١)

“They said: now you have brought the truth, so they slaughtered it though they were near to not doing it.” (Al Baqarah: 71)

That is, they were far from it; but after persistence and much enquiries, they did.

Then they took a portion of it, struck the corpse with it and Allah returned him back to life. Thereupon, he said, “So-and-so killed me”; and the matter ended. The point here is that asking the Prophets – may Allah’s peace and blessings be upon them all – too many questions may cause hardship for the *Ummah*.

Another instance was what happened to the Prophet – ﷺ - in the story of Aqra’a bin Haabis from the *Tameem* tribe. The Prophet (ﷺ) had said, “Allah has made the Hajj obligatory upon you; so perform it.” The obligation of the Hajj is once and as long as we were not required to repeat it, it suffices to observe it once. So, Aqra’a asked, “Should it be annually, O Messenger of Allah?” This question was not in its place. He – ﷺ - replied, “If I say, ‘Yes’ it will become obligatory, and you would not be able. So leave me as long as I do not instruct you; those before you were certainly ruined by their much querying and differing with their prophets.”

This is also an example of stringency; during the time of the

Prophet (ﷺ) it was not proper to ask about a matter about which there was silence. This was why he – ﷺ – said, “Do not ask me as long as I do not instruct you. Those before you were destroyed by their much asking and differing with their prophets.” However, in our time, after revelation has stopped at the demise of the Prophet (ﷺ), you may ask; enquire about whatever you need to know because the matter is settled now; there can be no increase or decrease. But during the period of legislation, it is possible to increase or decrease. Some among the masses get an erroneous understanding from His saying:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن بُدِّ لَكُمْ فَسْأَلُكُمْ﴾

“O you who believe ask not about things which, if made plain to you, may cause you trouble...” (Al-Maaidah: 101)

And the Prophet’s saying: “Do not ask me as long as I do not instruct you...” They deduce albeit wrongly; so you find him committing a forbidden act and leaving obligations without asking (about it). In fact, when it is said to some of them, “This is prohibited, you should ask the scholars” he would reply, “Do not ask about things which, if made plain to you, may cause you trouble”; this is wrong!

It is incumbent upon the individual to seek correct understanding of Allah’s Religion. The Prophet (ﷺ) had said, “Whoever Allah wills goodness for, He makes him understand the religion.”⁽¹⁾

Then the Prophet (ﷺ) said, “Whatever I forbid you avoid it, and when I command you to do a thing, do it as much as you can.” So he – ﷺ – was general regarding prohibitions but restrictive about commandments.

As regards prohibition, he – ﷺ – said, “Whatever I forbid you avoid it.” So whatever the Prophet (ﷺ) forbids us from, we must stay clear from it; and that is for the reason that, the forbidden should be left. Therefore, prohibition is an order to abandon which does not entail difficulty. Everyone can keep away from a thing without any hardship or difficulty. Hence, we must shun whatever he – ﷺ – forbids us except that this is delimited by dire necessity.

If the individual is constrained to something prohibited, and he

1 Reported by Al-Bukhaari, Book of Knowledge, the Chapter of: “Whoever for whom Allah desires any good, He makes him understand the Deen”; no. 71, and Muslim, Book of Zakaah, Chapter of the Prohibition of Asking; no. 1037.

could not find other than it such that the extreme difficulty hurls him, then it becomes allowed based on His saying:

“While he has explained to you in detail what is forbidden to you, except under compulsion of necessity.”

And His saying:

﴿حُرِّمَتْ عَلَيْكَ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ
وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُوِحَ عَلَى النُّصَبِ وَإِنْ تَسَنَّقَسِمُوا بِالْأَلْزَلِ ذَلِكُمْ
فِسْقٌ يَوْمَ يَبْسُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَحْشَوْهُمْ وَأَحْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
وَأَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا فَمَنْ اضْطُرَّ فِي مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِيْمَتِهِ

فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٣﴾

“Forbidden to you are Al-Maitah (the dead animals – cattle, beast not slaughtered), blood, the flesh of swine” to His saying: “but 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-forgiving, most merciful.”
(Al-Maaidah: 3)

Therefore, the Messenger’s saying: “Whatever I forbid you, avoid it” will be restricted by the conditions of dire difficulty; that is to say, in event of a dire necessity while avoiding an unlawful matter; the unlawful thing becomes lawful under two conditions:

The first condition: That the difficulty cannot be taken away by other than the prohibited thing.

The second condition: That it must itself be efficacious in removing the difficulty.

Based on these two restrictions, we understand that the rules of dire necessity do not apply regarding prohibited medications. That is, if there is a particular cure but is forbidden; dire necessity does not make it become allowed. If a person says, “I want to drink blood to seek cure” as some claim; that if they drink the blood of wolf they are healed of some illnesses. We say: This is not permissible.

Firstly because the individual may be healed with other than this prohibited substance; either by Allah through supplication or

recitations, or through another lawful medicine.

Secondly it is not certain that when he uses this unlawful medicine he will be cured. Countless are those who receive medical treatments but were not cured! Conversely, the person who was hungry without any food except the flesh of an animal that fell dead or pork or flesh of domesticated donkey; these are allowed to be eaten in the circumstance of difficulty since we know that his condition will be eased by that contrariwise the unlawful medicine.

As for his saying - ﷺ -: “...and when I command you to do a thing, do it as much as you can.” This is similar to Allah’s – the Mighty and Sublime,

﴿فَأَقْرَأُوا اللَّهَ مَا اسْتَطَعْتُمْ﴾

“Say keep your duty to Allah and fear Him as much as you can.”
(At-Taghabun: 16)

That is, if we are given an order we should implement it as much as we are able, and whatever we are incapable of doing is lifted for us. For example, we are enjoined to observe the obligatory Prayers standing; when we are incapable, we observe it sitting; and if we are unable to do that, we observe it lying on the side as he – ﷺ - informed ‘Imraan bin Husayn (may Allah be pleased with him), “Observe the prayer while standing; but if you are unable, then on your side.”⁽¹⁾

Contemplate his statement, “...and when I command you to do a thing, do it as much as you can” contrary to (the instruction on) prohibitions; and that is for the reason that, order is an act and an obligation, it may be hard for the soul such that the individual may not even be able to carry it out. Hence, he – ﷺ - restricted it with his saying, “...do it as much as you can.” In spite of that, the order is further governed by another restrictive; and that is, that it should be free of any hindrance. If a preventive occurs, it then falls under his saying, “do it as much as you can.”

For this reason, the scholars say, “There is no obligation along with inability, and no prohibition during dire difficulty.” The point of reference from this hadeeth is the Prophet’s saying, “Whatever I forbid you avoid it, and when I command you to do a thing, do it

1 Its reference had preceded.

as much as you can.” This falls under (the matters of) Sticking to the Sunnah and Its Manners.

But regarding whatever the Prophet (ﷺ) was silent about, they are overlooked; and that is out of Allah’s Mercy. Matters are enjoined, forbidden or silent about; whatever Allah and His Messenger – ﷺ - are silent about are left; it is not incumbent for us to do or leave them.

And Allah alone grants guidance.

HADEETH 157

الثَّانِي: عَنْ أَبِي نَجِيحِ الْعِرْبَانِيِّ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: «وَعَظَنَا رَسُولُ اللَّهِ ﷺ مَوْعِظَةً بَلِيغَةً وَجَلَّتْ مِنْهَا الْقُلُوبُ وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَأَنَّهَا مَوْعِظَةٌ مُودَعٌ فَأَوْصِنَا. قَالَ: أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ [حَبَشِيٌّ]، وَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيْرِي اخْتِلَافًا كَثِيرًا. فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ .

Irbad bin Sariyah ﷺ reported: One day Messenger of Allah ﷺ delivered us a very eloquent Khutbah on account of which eyes shed tears and hearts were full of tears. A man said: “O Prophet of Allah, this is as if it were a parting advice. So advise us.” He ﷺ said, “I admonish you to fear Allah, to listen and obey even if an Abyssinian slave is appointed as your leader. Because whosoever among you shall live after me, will see much discord. So hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. Adhere to them and hold to it fast. Beware of new things (in Deen) because every Bid’ah is a misguidance.” [Abu Dawud and At-Tirmidhi]

COMMENTARY

The author – may Allah shower blessings on him – stated under the

Chapter of Sticking to the Sunnah and Its Manners on the authority of ‘Irbaad bin Saariyah - may Allah be pleased with him – that: “Once Allah’s Messenger (ﷺ) gave a touching sermon on account of which the hearts trembled and the eyes shed tears.”

It was from his custom to give regular sermons such as he - ﷺ - would do on Fridays; the Friday sermon and the ‘Eid sermons. Sometimes, he gave the sermon due to a reason; if something happens deserving a speech he - alayhias-salaat was-salaam - stood up and delivered the speech to the people. An instance was the speech he delivered after the Eclipse Prayer; he gave a tremendously important and touching sermon. Whoever likes to read it should refer to *Zaad al-Ma’ad* of Ibn al-Qayyim - may Allah shower blessings on him.

But here, it says, “He gave a touching sermon on account of which the hearts trembled and the eyes shed tears.” *Wajilat* (as it occurs in the Arabic text meaning, *it trembled*) means, “it shivered” and the eyes dropped tears, whimpering. It really moved them; so they said, “O Messenger of Allah, perhaps this is a parting advice; advise us.” That is for the reason that, when a departing person leaves, he hands down serious advice to those he leaves behind which they must keep in mind and not forget. So you find that if the travelling person gives pieces of advice while departing for a journey or the like, such sermons remain in the minds of the listeners. Hence, they wondered, “perhaps this is a parting advice.”

He - ﷺ - then said, “I admonish you to fear Allah.” This was the same advice Allah - the Mighty and Sublime - gave His servants as in His saying,

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

“And We charged those who received the Scripture before you, and (We charge) you, that you keep your duty toward Allah...”

(An-Nisaa: 131)

Taqwa is an all-encompassing word among the most inclusive words in the *Sharee’ah*. It means “that the individual should seek protection from Allah’s punishment.” This will only be by carrying out the obligations and staying away from the prohibitions. And acting upon the orders and abstinence from the prohibitions are only possible with knowledge; thus, knowledge is absolutely essential;

likewise righteous deeds. So if knowledge and good deeds combine in a individual, he will attain the conscious fear of Allah and achieve *Taqwa*.

In that case, *Taqwa* of Allah: is for the individual to obtain protection against His punishments by carrying out the enjoinders and avoiding His prohibitions both of which can only be attained through knowledge. Knowledge (here) does not refer to the individual's becoming limitlessly versed; it rather means: knowing what is incumbent on him of Allah's orders. The people are different regarding this; for instance, for the wealthy person, he must know the rulings on Zakat, and it is obligatory that whoever is able to perform Hajj knows the rulings of Hajj while the same may not be imperative regarding others. The sciences of the *Sharee'ah* are *Fard Kifaayah* (Communal Obligations) except what becomes incumbent on the individual to observe; the knowledge of that becomes an Individual Obligation (*Fardul 'ayn*).

He ﷺ said, "And listening and obeying even if an Abyssinian slave is appointed your leader": Listening and obeying; i.e., to the ruler in authority, "...even if an Abyssinian slave is appointed your leader." That is to say, whether his authority is general, like the President of a country; or confined such as the head of a city, a clan and the likes. Whoever thinks that "...and even if an Abyssinian slave is appointed your leader" refers to the leaders, excluding the overall head the Islamic jurists call "the Supreme ruler" is mistaken. This is because authority in the *Sharee'ah* includes the general authority, i.e., the overall leadership and those of the lower cadre like the leaders of cities, regions, tribes and the likes.

The evidence for this is that, since the time of 'Umar bin Al-Khattab, may Allah be pleased with him, the Muslims have referred to the caliph as "the leader of the believers." So they made him, without doubts, the *Amir*. It may also be called "Imam" or "Sultan" because he was the overall ruler. However, what the companions were upon was that they referred to him as the "*Amir al-Mu'mineen* (leader of the believers)."

His statement, "...even if an Abyssinian slave is appointed your leader": that is, even if he is a non-Arab, from Abyssinia, and he assumes power and Allah granted him authority, it is obligatory to listen to and obey him because he has become the leader. If we choose

not to listen to and obey him, then anarchy will result upon the people; each person will oppress the other and usurp his rights!

As for his statement, “listening and obeying”; its general sense is governed by the restrictive the Prophet (ﷺ) gave, that, “Obedience is only regarding righteousness” thrice.⁽¹⁾

That is to say, in the matters the *Sharee’ah* approves of. As for what the *Sharee’ah* disallows, no person should be obeyed in it, even if it be the father or mother, or the overall or specific ruler; he must not be obeyed at all.

For example, if the ruler orders that the soldiers should not observe the Prayer, we would say, “there is no listening to and obeying because the Prayer is obligatory; Allah made it obligatory upon the slaves and on you as well. You should even be the first to observe the Prayer. Therefore, we will not listen to or obey you.” Similarly, if he were to command them to do something prohibited like shaving the beard, we would say: It is not binding on them to listen to and obey him. “We shall not obey you; we will rather obey the Prophet (ﷺ) who said, ‘Grow the beard and trim the moustache.’”⁽²⁾

Likewise whatever the ruler orders; if it involves disobedience to Allah, he should not be listened to or obeyed in such circumstance; he should be disobeyed openly and disregarded because whoever disobeys Allah and orders Allah’s slaves to disobey Him has no right to be heard and obeyed. However, he must be obeyed in other matters; that is, this does not mean that obeying him becomes absolutely given up; no, obeying him only becomes wrong regarding this specific matter that involves disobedience to Allah.

Otherwise, it is compulsory to obey him. Some think that obeying those in authority only becomes incumbent in the matters Allah has legislated; this is blunder owing to the fact that Allah’s orders must be implemented whether the leader orders us to carry them out or not.

The situations are three:

- 1 Reported by Al-Bukhaari, Book of Rulings, Chapter of Listening to and Obeying the Leader...; no. 7145, and Muslim, Book of Leadership, Chapter on Obligation of Obeying the Leaders in other than Disobedience (to Allah); no. 1840.
- 2 Reported by Al-Bukhaari, Book of Dressing, Chapter of Clipping the Fingers; no. 5892, and Muslim, Book of Purification, Chapter of the Aspects of the *Fitrah*; no. 259.

1. The orders of the leader may be the same orders of the *Sharee'ah*; for example, if he commands that the Prayer be established in congregation. Here, it is compulsory to comply with the order of Allah, the Messenger (ﷺ) and the ruler.
2. That the ruler gives an order to disobey Allah; whether to leave an obligation or carry out something forbidden; here also, he must not be heard and obeyed.
3. The leader commands people with what contains neither legislated obedience nor disobedience; his obedience is compulsory in this regard for Allah says: "*O you who believe, obey Allah and obey the Prophet and those of you who are in authority*" (Nisaa: 59).

Therefore, obedience to the leaders is regarding what does not entail disobedience to Allah and His Messenger (ﷺ).

Allah Alone grants success.

He (ﷺ) then said, "Because whoever among you shall live after me will see much discord". That is, whoever lives long among you and his existence is prolonged shall witness much difference; a lot of differences regarding leadership, difference of opinions, deeds, the people's conditions generally and the personal lives of some specific individuals. And that actually happened. The Companions - may Allah be pleased with them all - hardly passed away until the great trials and tribulations occurred such as the killing of 'Uthmaan - may Allah be pleased with him - and 'Alee bin Abee Taalib - may Allah be pleased with him, and before them, the killing of 'Umar bin Al-Khattaab - may Allah be pleased with him, and the other well-known trials recorded in the books of history.

What is incumbent upon us regarding these trials is to refrain from what transpired between the Companions - may Allah be pleased with them all -; we must not delve into discussing it because as 'Umar bin Abdul' Azeez - may Allah shower blessings on him - has said, "Allah has cleansed our swords from these bloodsheds; we are therefore obliged to cleanse our tongues of it." And he has spoken the truth - may Allah be pleased with him. What do we benefit disinterring what transpired between 'Alee bin Abee Taalib - may Allah be pleased with him - and Aa'isha - may Allah be pleased with her - or between Alee and Mu'aawiyah - may Allah be pleased with them - of the battles that

have passed and ended? Talking about these wars and recalling them will only cause us misguidance. And that is for the fact that, in that case, we may start harbouring hatred against some of the Companions and go to extremes regarding others, as the extreme *Shee'a* (*Rafidah*) did when they went beyond bounds regarding the members of the Prophet's household thinking that they are showing allegiance to them. By Allah, the members of the Prophet's household are free of their (i.e., the *Rafidah*) extremism.

The first of those who dissociated himself from their extremism was Alee bin Abee Taalib - may Allah be pleased with him. The *Sabbaites* are rather followers of Abdullah bin Saba who was the first to propagate the *Rafidah* ideology in this *Ummah*, a Jew who only openly showed Islam in order to destroy it (from within) as *Shaykh al-Islam*, Ibn Taymiyyah - may Allah shower blessings on him -, the reputable scholar who studied and really understood the condition of the people said: "Abdullah bin Saba was a Jew who embraced Islam in order to corrupt it in the same manner Paul embraced Christianity to corrupt it." This man - I mean Abdullah bin Saba, may Allah grant him what he deserves - feigned that he loved the members of the Prophet's, and that he was defending them and Alee bin Abee Taalib.

He even stood before Alee bin Abee Taalib once and said to him, "You are Allah in truth", may Allah ruin him! But 'Alee bin Abee Taalib ordered that a gorge be dug and filled with firewood; he then sent for the followers of this man and set them ablaze because of the gravity of their sin - and the refuge is with Allah. It was said that Abdullah bin Saba escaped from Alee and fled to Egypt. And Allah knows best.

When the news reached Abdullah bin 'Abbas - may Allah be pleased with him and his father - he said, "Alee bin Abee Taalib was right in killing them based on the statement of the Prophet (ﷺ), 'Whoever apostatizes, kill him.'" These people abandoned their religion. But if I was he, I would not burn them because the Prophet (ﷺ) said, 'Do not punish with the punishment of Allah.'⁽¹⁾ When the news of that reached Alee bin Abee Taalib, he said, "The son of Umm Al-Fadl (i.e., Ibn Abbass' mother) did not fall short of expectation" as if he - may Allah be pleased with him - approved of what 'Abdullah bin Abbas - may Allah be pleased with them both - had said.

1 Reported by Al-Bukhaari, the Book of Requesting the apostates to Repent, Chapter of the Ruling of the Apostate..., no. 6922.

I say: It is from the position of the People of the *Sunnah* and the *Jamaa'ah* that we remain silent concerning what transpired between the Companions - may Allah be pleased with them all. Therefore, we do not delve into it; we keep our minds and tongues away from what occurred between them. We also hold that: They were all *Mujtahidooon* (i.e., those who made religious conclusions based on knowledge); whoever was right among them will earn double rewards while those who were mistaken will have one reward. That was a generation which has passed on; they will have what they deserve and you will get whatever you have earned too; and you will not be asked about what they used to do.

If a person reads the accounts of these events, he would come across very outrageous things; he will find those who support the *Umayyads* and vilify Alee bin Abee Taalib and the members of the Prophet's household. Likewise, he would also find those who went overboard in supporting Alee bin Abee Taalib and the members of the Prophet's family while ruthlessly denigrating the those from the Umayyah tribe! And that is for the reason that, history gives in to politics.

For this reason, it becomes obligatory for us not to rush into passing judgments on historical claims because the accounts could contain fabrications, personal inclinations, distortion of facts, spreading falsehoods regarding events, all for partisan gains. In any case, it is mandatory for us to avoid what transpired between the Companions - may Allah be pleased with them. This is the position of the People of the *Sunnah* and the *Jamaa'ah* such that our hearts may be free of any grudge against any of them. We should love them all and beseech Allah to take our lives loving them. We say,

"O Allah forgive us and our brethren who preceded us in faith and do not place in our heart any rancor towards those who believe. Our Lord! Thou art full of pity, Merciful."

The Prophet (ﷺ) - and he is the truthful one - said, "...because whoever among you shall live after me will see much discord." And this was what eventually happened. However, does this statement apply to all times? That is to say, whoever lives long will witness alterations, or was that only restricted to those the Prophet (ﷺ) was directly addressing? We say: it applies to every generation; those who live long among us will witness pronounced change between the early

and later parts of their lives. Whoever lives long and is granted long life will witness significant change in the people. He will notice difference because, as the Prophet (ﷺ) said, “whoever among you shall live long will see much discord” has actually happened. There was discord between the *Ummah* in the matters of politics, creed, deeds and the rulings on the deeds.

Then, the Prophet (ﷺ) recommended adherence to the *Sunnah* alone in the face of the differences; he said, “So stick to my *Sunnah* and the *Sunnah* of the rightly-guided caliphs. Hold fast to it with your molars.” He ordered us to stick to his *Sunnah* in the face of these differences, he said, “So stick to my *Sunnah*.” Concerning the word ‘*alaykum*’, the scholars of Arabic grammar say: It is the case of a preposition and its governed noun transforming to an imperative case; meaning, “adhere to my *Sunnah*.”

And his *Sunnah* – peace and blessings be upon him -: is his line of creed, conduct, deeds, worship, and others. We should adhere to his *Sunnah* and assign judgment to it as Allah says:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ

حَرَجًا وَلَا مَمَّا فَضَّيْتَ وَيُسَلِّمُوا سَلِيمًا ﴿١٥﴾

“Nay! By your Lord, they are not believers until they make you judge of what is in dispute between them and find within themselves no dislike of what you decide, and submit with full submission.” (An-Nisaa: 65).

Therefore, the Prophet’s *Sunnah* – ﷺ -, is the path to salvation for the person for whom Allah Wills salvation from deviations and religious innovations. And it is - all praise belong to Allah - well preserved in the books of the people of knowledge who compiled works on the *Sunnah* such as the two authentic Books, *Saheeh al-Bukharee* and *Muslim*, the books of *Sunan* (Aboo Daawood, At-Tirmidhee, An-Nasa’ee, etc.), the *Masaaneed* (of Imam Ahmad, at-Tayaalisee, etc.) and others. These scholars preserved the *Sunnah* of the Prophet (ﷺ) therewith.

His statement (ﷺ): “and the *Sunnah* of the rightly guided caliphs”; the word, *Khulafaa* is the plural of *Khalifah* (literally; successor). They are those who succeeded the Prophet (ﷺ) in (the affairs of) the *Ummah* in terms of knowledge, deeds, propagation (of the religion)

and administration. Foremost among them are the four rightly guided Caliphs: Aboo Bakr, 'Umar, 'Uthmaan and 'Alee – may Allah be pleased with them all - and join us with them in the blissful Paradise. The Four Caliphs and those who came after them in the *Ummah*, who succeeded the Prophet – ﷺ - in his *Ummah*, are those whose lines of conduct we have been ordered to follow. It is important to note however, that the *Sunnah* of these Caliphs comes after that of the Prophet (ﷺ). In event that the *Sunnah* of any of the caliphs conflicts with a practice of the Prophet, the ruling must only be according to the Prophet's *Sunnah* and none else, because the *Sunnah* of the caliphs is subordinate to the *Sunnah* of Allah's Messenger (ﷺ).

I am saying this because an argument had once ensued between two students of knowledge concerning the *Taraaweeh* Prayer. One of them said, "The *Sunnah* is that it should be twenty-three units" and the other maintained that, "the *Sunnah* is for it to be thirteen or eleven units." The first then told the other, "That it is 23 units was the practice of the caliph, 'Umar bin Al-Khattaab" – by way of contradicting the Prophet's *Sunnah* therewith. The other then retorted, "The *Sunnah* of the Prophet (ﷺ) takes precedence." And that is even if it were authentically related from Umar that it is 23 units – even though what is more reliably reported of Umar, collected by Maalik in the *Muwattau* is that he ordered Tameem Ad-Daaree and Ubayy bin Ka'b to lead the people and observe 11 units and not 23. This is what was authentically related from him - may Allah be pleased with him.

In any case, it is not allowed to contradict the *Sunnah* of the Messenger (ﷺ) using the practice of any other person; not the caliphs nor any other. Whatever contradicts the Messenger's *Sunnah* from the statements of the caliphs – may Allah be pleased with them all - will be excused and not be advanced as proof (in the circumstance). It must not be preferred as evidence against the *Sunnah* of the Messenger (ﷺ).

The point here is that, the *Sunnah* of the rightly-guided caliphs comes after that of the Messenger (ﷺ). Ibn 'Abbas - may Allah be pleased with them - once said, "Stones will soon be rained on you from the heaven, I say, 'the Messenger - ﷺ - said (a thing)' and you are saying, 'Aboo Bakr and 'Umar said (have said)!'" This is with regards to Aboo Bakr and 'Umar, how about an individual who would contradict the statement of the Prophet with that of those of lesser rank compared to Aboo Bakr and 'Umar?!

You find some of the people; when it is said to him, “This is the *Sunnah*”, he replies, “but so-and-so scholar said such-and-such” among the partisan blindly following people. As for the one who relies on the saying of a scholar without knowing of the *Sunnah*, then there is nothing wrong with such since mere following is allowed for the person who himself knows not.

He (ﷺ) then said, “Hold on to it”; that is, stick to my *Sunnah* and that of the rightly guided caliphs. “Hold fast to it with your molars.” *Nawaajidh* refers to the hind teeth (molars); it is an indirect way of expressing strict adherence. So when a person holds on to something with his hands and molars, the hold is stronger than employing just one or two hands without biting. This shows that the Prophet (ﷺ) orders us to stick firmly to his *Sunnah* and that of the rightly-guided caliphs after him.

After ordering that his *Sunnah* be followed with the lines of conduct of his rightly-guided caliphs, encouraging strict adherence and clinging to it with the molars, the Prophet (ﷺ) said, “Beware of newly-invented matters (in the religion).” Meaning, “I warn you against newly-invented matters”; innovated matters; the conjoining here (i.e., in *Muhdathaat al-Umoor* as it occurs in the Arabic text, meaning, ‘newly-invented matters’) is from the aspects of joining the adjective to the noun it describes. The “newly-invented matters” he meant – peace and blessings be upon him -, are: the innovations into Allah’s religion. And that is for the fact that the basic rule regarding what a person worships and seeks closeness to his Lord with is: Refraining and Prohibiting until an Evidence Proves that such is Legislated.

Hence, Allah – the Mighty and Sublime - reproaches those who legitimize and declare things unlawful based on their whims and caprices. He says:

﴿ وَلَا تَقُولُوا لِمَا نَصَفَ الْأَسِنَّةُ كُفُّوا عَنِ اللَّهِ الْكُذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِيُفْتَرُوا عَلَى اللَّهِ الْكُذِبَ ﴾

﴿ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ لَا يُفْلِحُونَ ﴾ (١١٦)

“And say not concerning that which your tongue puts 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.” (an-Nahl: 116)

He also rebuked those who legislate in His Religion what He has not permitted:

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾ ﴾

“Or have they partners with Allah (false gods), who have instituted for them a religion which Allah has not ordained. And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the Zâlimûn (polytheists and wrongdoers), there is a painful torment...” (ash-Shoorah: 21)

He also said:

﴿ قُلْ إِنَّ اللَّهَ أَدَّبَ لَكُمْ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿٥٩﴾ ﴾

“Allah permitted you to do so or you invent a lie against Allah?” (Yoonus: 59)

But as for mundane activities, the newly-invented matters are not rejected except if there is a direct text indicating its prohibition or it when falls under a general principle indicating that it is prohibition. For instance, we would not say that cars, war tanks and similar equipment are newly-invented things which were not found at the time of Allah’s Messenger (ﷺ) and are, as such, not permissible since these are among mundane affairs. Ditto for clothes and their likes; we would not say, “do not wear except that which the Companions wore.” You should rather wear whatever you wish from what Allah has made permissible for you because the basic rule regarding that is: “Allowance except What the Law Clearly Prohibits” such as the prohibition of silk and gold for males, and prohibition of what has animate pictures on them and so on.

So his statement – may Allah’s peace and blessings be upon him -, “Beware of newly-invented matters” refers to (newly invented matters) in the Religion of Allah, regarding what the individual worships his Lord with.

Then he - ﷺ - said, “for every Innovation is misguidance.” That is to say, every innovation brought into the Religion of Allah is

misguidance even if the person involved considers it good or from the aspects of guidance. It is rather misguidance; it will only increase him in distance from Allah!

And his saying – peace and blessings be upon him -, “...and every Innovation is misguidance” encompasses those which are essentially Innovations and those which are Innovations due to their attribute. For instance, if a person wants to engage in specific words of remembrance in a definite form or count without (recourse to) any authentic *Sunnah* from Allah’s Messenger (ﷺ), we will disapprove of his action and not of the basic act of giving remembrance of Allah. We will censure his arrangement in a particular format bereft of proof.

If a person says: “What is your comment regarding Umar’s statement - may Allah be pleased with him - when he ordered ‘Ubayy bin Ka’b and Tameem Ad-Daaree (may Allah be pleased with them both) to lead the people in the *Taraweeh* Prayer during Ramadan? He gathered them behind a single Imam instead of observing it in small groups. He came out one night, found the congregation praying behind the Imam, and said astonishingly, “What a good innovation this is!” He admired it and called it “*Bid’ah* (innovation)” whereas the Messenger (ﷺ) had said, “Every *Bid’ah* (Innovation) is misguidance.”

We will respond that: This word, “*Bid’ah* (innovation)” does not refer to a basically newly-invented thing; it is rather relative. And that is because the Prophet (ﷺ) led his companions (in the *Taraweeh* Prayer) for three or four (consecutive) nights in Ramadan. He then stayed back on the third or fourth day, and said, “I fear that it may be made compulsory on you.”⁽¹⁾ By this action thus, congregational observance of the *Taraweeh* Prayer in Ramadan behind one Imam is a *Sunnah* the Prophet (ﷺ) established. He only left it out of the fear that it may be made obligatory for us.

Then the situation remained like that; one, two or three men would observe the prayer separately. It continued during the time of Aboo Bakr - may Allah be pleased with him - and the beginning of the rule of ‘Umar - may Allah be pleased with him. Later on, the people were gathered behind a single Imam. So the gathering (behind a single

1 Reported by Al-Bukhaari, the Book of the *Taraaweeh* Prayers, Chapter of the Virtues of the one who stands in prayer in the Nights of Ramadaan, no (2012), and Muslim, the Book of the Travellers’ Prayer, Chapter of Exhortation on the performance of the Late-Night Prayers in Ramadan, no (761).

Imam) became a “*Bid’ah*” from the angle of its being left in the later days of the Prophet (ﷺ), the time of Aboo Bakr and the beginning of ‘Umar’s rule – may Allah be pleased with them both.

Hence, (such use of the word), “*Bid’ah*” is only relative, *Nisbiyyah*, or if you like call it, “*Bid’atun Idaafiyyah* (Attributive *Bid’ah*) i.e., with respect to the people’s leaving it during the aforementioned periods and afterwards, this prayer was started again. Otherwise, undoubtedly, the statement of the Prophet (ﷺ): “Every *Bid’ah* is misguidance” is general; it has emanated from the most eloquent and best counselor among the creatures – peace and blessings be upon him -. It is so clear: Every Innovation, no matter how the innovator beautifies it, is misguidance.

And Allah Alone grants success.

HADEETH 160

الْخَامِسُ: عَنْ أَبِي عَبْدِ اللَّهِ النُّعْمَانَ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَتَسَوَّنَّ صُفُوفَكُمْ أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ وُجُوهِكُمْ» متفقٌ عليه .

Nu‘man bin Bashir رَضِيَ اللَّهُ عَنْهُ reported: Messenger of Allah ﷺ said, “Straighten your rows (during Salat) or Allah would create dissension amongst you.” [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - reported on the authority of Nu‘man bin Bashir - may Allah be pleased with him - that the Prophet (ﷺ) said: “Straighten your rows (in the Prayer) or Allah will turn your faces against one another.”

The first sentence is stressed (in the Arabic text) with three particles of stress: by an implied oath, the letter *Laam*, the emphatic letter *Noon* expressing stress: *Ao layukhaalifanna Allahu bayna wujoohikum* (Or Allah will turn your faces against one another). That is, if you fail to straighten the rows (during the Prayer), Allah will turn your faces against one another. This sentence is also stressed in three ways: by an oath, the letter *Laam* and *Noon*.

The scholars differ regarding the meaning of “turning of faces against one another.” Some say: It means that Allah will turn their faces physically such that the neck will be twisted; the face of this person will be opposite the other: And Allah has power over all things. He – the Mighty and Sublime – had transformed some descendants of Adam into monkeys by merely saying to them: “*Become monkeys!*” and they became monkeys. So He is capable of turning a person’s knees such that his face goes to his back; this is physical punishment.

Some scholars say: What is rather intended by the “turning” is abstract twisting; that is, dissension of the minds. This is because the minds have directions, so when they are in the same direction, that brings about abundant goodness. But when they take different orientations, the *Ummah* would break in difference. Therefore, the “turning of faces” here refers to the heart’s differing; and this is the most correct interpretation because it occurs in some versions that: “or Allah will turn your minds against one another.” In another version it says, “Do not differ lest your hearts differ.”

Therefore, his saying, “or Allah will turn your faces against one another” would refer to, “differences in your views” due to the hearts’ differing. In any case, this hadeeth contains evidence for the obligation of straightening the rows, and that it is mandatory for those praying behind the Imam to straighten their rows. And that if they fail to do that, they would be inviting Allah’s punishment upon themselves – and the refuge is with Allah.

This position – I mean, the obligation of straightening the rows - is the correct view. It is the duty of the Imams to inspect the rows and if they find any crookedness or sticking out forward or backwards, they should correct it. The Prophet (ﷺ) would sometimes walk along the rows and straighten them with his noble hand – peace and blessings be upon him - from the beginning to the end of the rows. When the congregation became larger during the time of the caliphs, ‘Umar - may Allah be pleased with him- would appoint a man who would move round to straighten the rows. When he returns and confirms that they are straight, he makes the opening *Takbeer* (saying: *Allahu Akbar* – Allah is the Greatest) and commences the Prayer.

Likewise ‘Uthmaan- may Allah be pleased with him -, he delegated someone to straighten the people’s rows and when he comes and says they are straight, he made the *Takbeer* (to commence the Prayer). This

shows the importance the Prophet (ﷺ) and his rightly-guided caliphs attached to straightening of the rows.

Regrettably now, we find that those who pray behind the Imam are nonchalant about straightening the rows; some step forward, others backwards. Sometimes an individual would be on a par with his brother at the beginning of the unit of the Prayer but during the prostration position the row twists forward or backward and the rows will be left unrectified during the second unit. This is error. The point here is that it is obligatory to make the rows straight.

If someone says: If we have just the Imam and the person following him in the Prayer; should the Imam move a bit forward or be on a par with the led?

The answer is that: he will be on the same line with the led because the row is just one if we have only the Imam and a person following him; the person should not stay alone behind the Imam. Hence, they both only make a single row which must also be made straight contrary to what some people of knowledge hold, that the Imam will move forward a bit. There is no evidence to support such view; the proof is rather against it which is that, the Imam and the single person following him should stand straight (side by side) when they are just two.

Then in another version, he reported that, “The Prophet (ﷺ) would straighten our rows as if he was straightening the feathers of an arrow.” *Al-Qidaah* (as it occurs in the Arabic text) refers to the feathers of the arrow; they would perfectly straighten them such that no one passes the other like the hazelnut comb which is always uniform. He (ﷺ) would make the rows straight as the arrow’s vane is straightened. After a while, when he felt we had understood the importance of making the rows straight, he came out one day and saw a man bringing his chest forward and he - ﷺ - said, “O servants of Allah! Straighten your rows or Allah will turn your faces against one another.”

This shows the reason behind the Messenger’s saying “straighten your rows” which was that he saw a man whose chest was forward; i.e., bringing out his chest than others in the row. It then becomes evident here that it is from the guidance of the Prophet (ﷺ) to straighten the rows and warn those who stuck themselves out within the rows using this threat: “Straighten your rows or Allah will turn your faces

against one another.”

It is incumbent on us to explain this issue to the Imams of mosques and those following the Imams in the Prayers so that they are cautious of it and take the matter of straightening the rows seriously, and in order that negligence does not arise among the people.

Allah alone grants success.

HADEETH 161

السَّادِسُ: عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: احْتَرَقَ بَيْتٌ بِالْمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيْلِ، فَلَمَّا حَدَّثَ رَسُولُ اللَّهِ ﷺ بِشَأْنِهِمْ قَالَ: «إِنَّ هَذِهِ النَّارَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ فَأَطْفِئُوهَا عَنْكُمْ» متفقٌ عَلَيْهِ .

Abu Musa ؓ reported: A house in Al-Madinah caught fire at night and the roof and walls fell down upon the occupants. When this was reported to Messenger of Allah ﷺ he said, "Fire is your enemy; so put it out before you go to bed." [Al-Bukhari and Muslim]

COMMENTARY

The author mentioned this incidence that happened during the lifetime of the Prophet (ﷺ) under the Chapter of Encouragement Towards Following the *Sunnah* and Its Manners: that fire razed the house of a people during the night and the news of that reached the Prophet (*sallallahu alayhi wasalaam*) who then said, "Fire is your enemy; so put it out before you go to bed."

Allah – the Mighty and Sublime - bestowed the fire, which He – the Exalted - created and caused its tree to grow, to His servants; He says:

﴿أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾ أَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ ﴿٧٢﴾﴾

“Then tell Me about the fire which you kindle. Is it you who made the tree thereof to grow, or are We the Grower?” (*Al-Waaqiah*: 71-2).

The response is: You are, O Lord of the universe!

﴿ نَحْنُ جَعَلْنَاهَا تَذْكِرَةً وَمَتَاعًا لِلْمُقِيمِينَ ﴾ (٣١)

“We have made it a Reminder (of the Hellfire, in the Hereafter); and an article of use for the travellers (and all the others, in this world)”. (Al-Waaqi'ah: 73)

It is a reminder for humankind by which they bring the Hellfire to mind considering the fact that this fire is one-sixty parts of the Hellfire. The entire fires of this world, however the degree of hotness, are just one-sixty part of the Hellfire – and with Allah is the refuge.

So Allah made it a reminder; in fact one of the early Muslims would go near the fire and place a finger in it when his mind encourages him towards a sin by way of cautioning his soul, “Remember this hotness” so that the soul does not audaciously commit sin which is a reason for entering the Hellfire. We beseech Allah for wellbeing.

Even at that, Allah - the Exalted – says, “...and an article of use for the travellers”: that is, we made it a thing of value to the travellers and others who may be in need of it. They derive benefit from it – they warm themselves with it during winter, boil their water and cook their food with it; so it is useful. However, it may be harmful as the Prophet (ﷺ) said in the hadeeth, “Fire is an enemy to you.” So it is an enemy when the individual does not properly control it. It becomes an enemy when man abuses or flouts it. He abuses it by not keeping away whatever may ignite it or flouts regarding it by kindling it around very flammable substances like petrol, gas and similar substances. Then it becomes an enemy to man.

There is evidence in this (hadeeth) that it is necessary for the individual to take precautions against things whose evils are feared, and as such he is ordered to put out the fire when he goes to bed and not say: “This is a simple thing; I am safe.” He may have this notion and something unexpected happens.

Another example of such are the gas valves invented in our times. It is necessary to inspect the gas valves so that there would not be any leakage that will fill the atmosphere with gas such that the entire place razes down when fire is kindled.

Likewise the electric plugs; it incumbent for the individual to observe and inspect them; the technician to install them must be an expert to avoid wrong fixing that may cause a raging fire that may burn

down the house or the affected area. The point is that, the individual must be careful about whatever may bring harm to him.

And if this is the case regarding the worldly fire, it is obligatory to guard against whatever may cause the person to be punished in the Hellfire such as the means and paths leading to sins. For this reason, the People of Knowledge would say: “The means acquires the rulings of the goal” and “the mediums must be blocked in as much as they are means to the prohibited out of fear of falling into destruction.”

And Allah Alone grants success.

HADEETH 162

السَّابِعُ: عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مَثَلَ مَا بَعَثَنِي اللَّهُ بِهِ مِنْ الْهُدَى وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةً، قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَ مِنْهَا أَجَادِبٌ أَمْسَكَتِ الْمَاءَ، فَفَنَّعَ اللَّهُ بِهَا النَّاسَ فَشَرِبُوا مِنْهَا وَسَقَوْا وَزَرَعُوا. وَأَصَابَ طَائِفَةٌ مِنْهَا أُخْرَى، إِنَّهَا هِيَ قِيَعَانٌ لَا تُمَسِكُ مَاءً وَلَا تُنْبِتُ كَلَأً فَذَلِكَ مَثَلُ مَنْ فُقِيَ فِي دِينِ اللَّهِ تَعَالَى، وَنَفَعَهُ بِمَا بَعَثَنِي اللَّهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ»
متفقٌ عليه .

COMMENTARY

The author - may Allah shower blessings on him - related on the authority of Aboo Moosa Al-Ash'aree - may Allah be pleased with him - the illustration the Prophet (ﷺ) gave that: “The similitude of the guidance and knowledge with which Allah has sent me is like a rain which has fallen on some ground.”

This ground is of three types:

The fertile ground: It absorbs water and grows much grass and crops from which the people benefit. The other type is the solid ground: It retains water and the people benefit from it; they drink from it and irrigate their lands therefrom. The third type is the marshy land; it absorbs water but does not sprout pasture.

People are similar to this regarding the guidance and knowledge with which Allah has sent the Prophet (ﷺ). Among them is the individual who understands the Religion of Allah, learns and teaches it; people benefit from his knowledge and he also gains from his own knowledge. This is the example of the fertile ground that absorbs water and grows pasture and crops from which the people and livestock eat.

The second type is regarding those who are the custodians of guidance but do not understand a thing from this guidance; meaning that, they are the transmitters of knowledge and hadeeth but they do lack comprehension. These people are like the land that preserves water from which people feed their cattle and drink but the land itself does not produce anything. This is because these people only narrate and transmit hadeeths but are bereft of required understanding and perception.

The third type is the person who does not benefit in any way from the knowledge and guidance that the Prophet (ﷺ) has brought; he avoids it and is nonchalant. This person does not profit from what the Prophet (ﷺ) has conveyed neither does he profit any other. Hence, he is like the land that absorbs water but does not bring forth any pasture.

This hadeeth contains evidence that the best of the pack is the individual who understands Allah's Religion and recognizes what he knows from the *Sunnah* of the Prophet (*sallallahu alayhi wasallam*). This is because he knows and understands; hence, he benefits himself and others too. The one who possesses knowledge but lacks required understanding follows him. Such a person would only report and convey hadeeths but does not understand a thing from them; he only reports. Hence, he is among the second category of people in knowledge and faith.

The third category is a man who attains a level of knowledge and guidance from that which the Prophet (ﷺ) brought but does not attach importance to it. He does not benefit from it nor does he teach

it to people, there is no good in him. So he is like a marsh that absorbs water without producing anything for the creatures – the refuge is with Allah -. It does not even retain water on its surface that the people may gain from.

This hadeeth shows the fineness in the Prophet's manner of teaching, using illustrations, because giving typical examples makes understanding the matter easier. That is to say, what is comprehensible using the intellect could be made easily understood using illustrations. Obviously, many people may not easily comprehend a thing, but when typical illustrations are employed, they grasp effortlessly and profit tremendously. Hence, Allah – the Exalted - says:

﴿وَلَقَدْ ضَرَبْنَا لِلنَّاسِ الْأَمْثَالَ لَعَلَّهُمْ يَرْجِعُونَ ﴿٤٣﴾﴾

“And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allah and His Signs, etc.).” (al-Ankabut: 43).

Allah – the Mighty and Sublime - also said:

﴿وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذِهِ الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِبَيِّنَاتٍ ﴿٥٨﴾﴾

“And indeed We have set forth for mankind, in this Qur’ân every kind of parable. But if you (O Muhammad) bring to them any sign or proof, (as an evidence for the truth of your Prophethood).” (Rum: 58).

Therefore, giving typical examples is one of the best teaching methods and educational aids.

Allah Alone grants success.

HADEETH 163

الثَّامِنُ: عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ أَوْقَدَ نَارًا فَجَعَلَ الْجِنَادِبُ وَالْفَرَاشُ يَقَعْنَ فِيهَا وَهُوَ يَذُبُّهُنَّ عَنْهَا وَأَنَا آخِذٌ بِحُجْرِكُمْ عَنِ النَّارِ، وَأَنْتُمْ تَقْلَتُونَ مِنْ يَدَيَّ»
رَوَاهُ مُسْلِمٌ .

Jabir رضي الله عنه reported: Messenger of Allah صلى الله عليه وسلم said, "My parable and that of yours is like a man who kindled a fire. When it has illuminated all around him, the moths and grasshoppers began to fall therein. He tried to push them away, but they overcame him and jumped into it. I am catching hold of your waists ties (to save you) from fire, but you slip away from my hands." [Muslim]

COMMENTARY

The author mentioned on the authority of Jaabir - may Allah be pleased with them both - who related that the Prophet صلى الله عليه وسلم said: "My parable with you is like that of a man who kindled a fire." The Prophet صلى الله عليه وسلم wanted to explain his relationship with his *Ummah* using this illustration. He explained that it is similar to a person in the wilderness who kindled a fire, and then, moths and grasshoppers began to fall into it. The *Janaadib* (as it occurs in the Arabic text) is a specie of the grasshopper family but the butterfly family is well known.

"They were falling into the fire" since moths, grasshoppers and other small insects are naturally attracted to light. He - peace and blessings be upon him - said, "I am holding your waist ties." That is to say, I am preventing you from falling into it, but you are breaking away from my grip.

This contains evidence of the Prophet's strong zeal - may Allah reward him with tremendous good on our behalf - to protect his *Ummah* against the Fire such that, he would grab their waist ties so that they do not fall into the fire. However, we break loose - we beseech Allah to grant us His Pardon.

It is important for the individual to submit to and comply with the *Sunnah* of the Prophet صلى الله عليه وسلم who only guides towards good and avoiding evil like the one holding the waist ties of others. He holds it firmly so that they do not plunge into the fire. The Messenger of Allah - صلى الله عليه وسلم - is as Allah described him in His Book:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ﴾

﴿بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ﴾ (148)

“Verily there has come to you a messenger (ﷺ) from amongst yourselves, it grieves him that you should receive any difficulty or injury. He is anxious over you and to the believers full of pity, kind and merciful.” (At-Tawbah: 128).

May Allah’s peace and blessings be upon him.

From the points of benefit in this hadeeth is that a person should – or as a matter of obligation - follow the Prophet’s *Sunnah* in all that he ordered, prohibited, and in everything he did or refrained from. He should adhere to that and believe that he – peace and blessings be upon him - is the Imam to be followed. Nevertheless, it is known that certain things in the *Sharee’ah* are obligatory; the individual would be sinning by abandoning them, and some are prohibitions the person would sin when he does. Some are recommended from which he gains rewards if he does and would not sin when he leaves. Likewise, the *Sharee’ah* has things that are merely discouraged (*Karaahat at-Tanzeeh*) the avoidance of which benefits and do not count as sins against him if he does them.

However, the important point is that one should adhere to the *Sunnah* in its entirety, and you should understand fully well that your Imam and leader is Muhammad – may Allah’s peace and blessings be upon him -. And that the only path to salvation is by following him; treading his path and adhering to his guidance.

Also, from the points in this hadeeth is: the immense right of the Prophet (ﷺ) over his *Ummah*. He – peace and blessings be upon him - would spare no effort to prevent and fend off whatever could harm it in its religious and mundane affairs as the man who kindled a fire holds unto it even as moths and grasshoppers are attracted to it.

Based on the foregoing, whenever you find the Prophet (ﷺ) prohibiting a thing, you should know that doing it is evil; do not ask whether “it only express discouragement or prohibition?” Avoid whatever he has prohibited whether by way of discouragement or prohibition. Do not begin to query since the basic principle regarding the Prophet’s prohibitions is forbiddance except if evidence points that it indicates discouragement.

Similarly, when he – peace and blessings be upon him – orders a thing, you should not say, “Is it compulsory or not”; rather, carry out whatever you are ordered to do, that is better for you. If it is

compulsory, you would have discharged your obligation and earned rewards; and if it simply is a recommendation, you would have succeeded in accruing rewards as well and you would be perfectly following of the Messenger – ﷺ.

We beseech Allah to endow us with the ability to follow him (ﷺ) in open and in secret.

HADEETH 164

التَّاسِعُ: عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ، أَمَرَ بِلَعْقِ الْأَصَابِعِ وَالصَّحْفَةِ وَقَالَ:
«إِنَّكُمْ لَا تَدْرُونَ فِي أَيِّهَا الْبَرَكَةُ» رَوَاهُ مُسْلِمٌ .

Jabir ؓ reported: Messenger of Allah ﷺ commanded the licking of fingers (after eating) and the cleaning of the dish, saying: "You do not know in what portion the Blessing (of Allah) lies." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - reported some of the etiquettes of eating on the authority of Jaabir bin 'Abdullah - may Allah be pleased with them both - such as: that the individual should lick his fingers after eating and clean the dish likewise. That is, he should pick everything and not leave any trace of the food; because "you know not what portion of the food contains the blessings."

These are two manners:

The first is to pick everything in the dish, and the second is licking the fingers. The Prophet (ﷺ) would not direct his *Ummah* to anything except that there is good and abundant blessing in it.

Hence, doctors say: It is beneficial to lick the fingers after food, and that it aids digestion. This is because the fingertips have a substance they secrete - by Allah's leave - when it is lapped up after the meal which aids digestion. We say: This is just from the aspects of understanding the wisdom behind the commandment the *Sharee'ah* gives; otherwise, the basic rule is that we lick our fingers by way of complying with the Prophet's order - peace and blessings be upon him.

Many do not understand this *Sunnah*; you find that after their

meals, the entire surrounding is full of food remnants. They also go and wash their hands without licking it while the Prophet (ﷺ) had forbidden that someone wipes his hands with a handkerchief before licking and cleaning them of the food remnants. Thereafter, he should wipe with the handkerchief and then wash them if he so desires.

Likewise, from the manners of eating is: that if a morsel falls down he should not leave it because the Devil comes to the individual in all his activities; during every activity, when eating, drinking, having intercourse or any other thing; the Devil will come. So when you fail to mention Allah before eating, he partakes in the meal with you, he eats with you, and hence, the blessings are removed from the food if you don't mention Allah's Name. But when you invoke Allah's Name on your food and then a morsel drops from your hand, the Devil picks it. However, we do not see him picking it since this is a matter of the Unseen; we do not witness it, but we know it through information of the Certified Truthful One –peace and blessings be upon him.

The Devil picks it up and eats it even if it remains physically before us; he eats it in the hidden; and this is among the matters of the Unseen we must affirm.

But the Prophet (ﷺ) guides us to goodness and said: “You should pick it up and remove any dirt and dust from it and then eat it and do not leave it for the Satan.” Take it, remove any filth that may have touched it – like sand, stick particles or the like - then eat it and do not leave it for the Devil. If a person does this, following the Prophet's order out of humility to Allah - the Mighty and Sublime - and in order to prevent the Devil from partaking in it, he will earn three benefits: obedience to the Prophet's order, humility, and not allowing the Devil partake in the food. These are three benefits; yet when a morsel of food falls on the dining table or a neat tablemat, they leave it; this is contrary to the *Sunnah*.

One of the lessons from this hadeeth is that it is not proper for the individual to eat food that contains dirt because your soul is a trust on you and so, you should not eat anything that contains dirt, dust, thorn or similar substances. On this note, we want to remind those who eat fish to be cautious because they contain some tiny needle-like bones. If the individual is careless, it may enter into his stomach and harm his internal system and intestines while he knows not. Therefore, it is incumbent on the individual to protect himself; he should be the best

guard of his soul.

May the peace and blessings of Allah be upon His Messenger, his Companions and those who followed them upon goodness till the Day of Resurrection.

HADEETH 165

الْعَاشِرُ: عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَامَ فِيْنَا رَسُولُ اللَّهِ ﷺ بِمَوْعِظَةٍ فَقَالَ: «يَا أَيُّهَا النَّاسُ إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ تَعَالَى حُفَاةَ عُرَاةٍ غُرْلًا» كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَّا عَلَيْْنَا إِنَّا كُنَّا فَاعِلِينَ [الأنبياء: ٤٠١] أَلَا وَإِنَّ أَوَّلَ الْخَلَائِقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمَ، عَلَيْهِ السَّلَامُ، أَلَا وَإِنَّهُ سُبُجَاءُ بَرِّجَالٍ مِنْ أُمَّتِي، فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ؛ فَأَقُولُ: يَا رَبِّ أَصْحَابِي؛ فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحَدْتُوا بَعْدَكَ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَا دُمْتُ فِيهِمْ إِلَى قَوْلِهِ: الْعَزِيزُ الْحَكِيمُ [المائدة: ٧١١، ٨١١] فَيُقَالُ لِي: إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَيَّ أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ» مُتَّفَقٌ عَلَيْهِ .

Abu Musa رضي الله عنه reported: Messenger of Allah ﷺ said, "The similitude of guidance and knowledge with which Allah has sent me is like a rain which has fallen on some ground. A fertile part of earth has absorbed water and brought forth much grass and herbs. Another part, which is solid, held the water and Allah benefits men thereby, who drank and gave others to drink, and used it for irrigation. But some of it has fallen on a portion of sandy land which neither retains the water nor produces herbage. Such is the likeness of the man who understands the religion of Allah and who gets benefit of what Allah has sent me with; he learns and teaches others. It is also the likeness of the man who neither raises his head on that account (meaning he does not benefit from what the Prophet ﷺ was sent with) nor accepts Allah's Guidance with which I am sent." [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - mentioned the hadeeth on the authority of Ibn 'Abbas - may Allah be pleased with them both - who said: "The Prophet (ﷺ) stood up among us addressing us..." It was the practice of the Prophet (ﷺ); in fact it was from his line of conduct to deliver speech to his companions either regularly or according to circumstance.

As for regular sermons they include the Friday sermon, the 'Eed sermon, the sermon given after the Prayer for Rain and that after the Eclipse Prayer; these ones were regular. Whenever their times came, he - peace and blessings be upon him -, gave the sermon. During the Friday Prayer, he would deliver two sermons before the Prayer, and a single sermon on the 'Eed day after the Prayer. Likewise during the Prayer for Rain and the Eclipse, he gave a single sermon on each occasion.

As for those depending on circumstance, the Prophet - ﷺ - would stand up in the circumstance and address the people.

For instance, when the Prophet (ﷺ) sent a man as an agent to collect obligatory charity from those on whom it was due, the man returned to Madeenah with a camel and said, "This is for you and this was given to me as a gift." Thereupon, the Prophet (ﷺ) gave a sermon and said, "What is wrong with some of you who will be sent on an errand, he would return and say, 'This is for you and this was given to me as a gift'? Why didn't he sit in his father's and mother's house and see whether he will be given a gift or not."⁽¹⁾

The Prophet (ﷺ) has spoken the truth; this employed subject of the state would not have been given a gift except because he was working for the state. If they wanted to give him the gift specifically, they would have given him in the house of his father and mother.

From this hadeeth, we recognize the severity of bribery, and that it is one of the gravest issues such that the Prophet (ﷺ) stood up to address the people warning them against such things. This is because when bribery spreads among people, they get destroyed; each of them begins to fail to tell the truth or rule based on it. They will also not

1 Reported by Al-Bukhaari, the Book of Stratagem, Chapter of the Ploy of the Zakaah Collector to Get Gift; no. 6989, and Muslim, the Book of Leadership, Chapter of Prohibition of the Gifts of Zakaah Collectors; no. 1832.

establish justice unless they are bribed – and the refuge is with Allah.

The taker of bribe and the giver are accursed except if the taker deprives the people of their rights till they give him bribe in which case, the curse will be on this taker and not on the giver since the giver only wanted to get his right he would not get except by giving bribe. Hence, he is excused. This - and the refuge is with Allah - as is found today with some officials in the Muslim world who would not discharge public benefits except given bribe – we beseech Allah for His protection! So such an individual becomes a usurper of the people's wealth, exposing himself to Allah's curse - we ask Allah for wellbeing.

It is incumbent on any individual Allah has entrusted with a task to execute with justice and implement the obligations just according to his ability.

In another instance, Bareerah was a female slave to a party of the *Ansaar*, her masters agreed to her manumission for nine ounce of silver. She approached Aa'isha - may Allah be pleased with her – for assistance to fulfill the terms of her release. She (Aa'isha) then said: "If your masters wish that I pay on your behalf" - that is, "I will pay the money and the rights of your *Walaa'* (the rights of affiliation after manumission) will be mine." Bareerah returned home to her masters to tell them; but they retorted, "No! The *Walaa'* (the right of affiliation after manumission) will be ours!" Bareerah came back to Aa'isha - may Allah be pleased with her – to inform her of the response of her masters. The Prophet (ﷺ) and then said, "Take her and give them the condition of *Walaa'*. The *Walaa'* (i.e., right of affiliation after manumission) belongs to the one who frees the slave."

So, she took her on the condition that the right be hers. Thereafter he – peace and blessings be upon him - addressed the people saying, "What is wrong with some people who give conditions that are not in Allah's Book? Any condition not found in Allah's Book is void even if it is a hundred conditions. Allah's rulings are the most right, and Allah's conditions are most binding. The right of affiliation after manumission certainly belongs to the one who frees the slave."⁽¹⁾

Another instance: A woman from the Makhzoom tribe used

1 Reported by Al-Bukhaari, the Book of Conditions, Chapter of Conditions in the Matters of *Walaa'*; no. 2729, and Muslim, the Book of Manumission, Chapter of "The *Walaa'* is for the one that manumits..."; no. 1504.

to borrow items from people; she would say, “lend me such-and-such.” They would borrow her items like pot, water-skin and similar household items and subsequently, she would say, “You never borrowed me anything!” denying it thereby. The Prophet (ﷺ) then ordered that her hand be cut-off for she was a thief. This is stealing. This issue worried the Quraysh: “how will the hand of a Makhzoom female, one of the great Arabian tribes, be cut?!”

So they looked for someone to intercede with the Prophet (ﷺ) in her case and sent Usaamah bin Zayd bin Haarithah - may Allah be pleased with them both - because the Prophet loves him and his father. He appealed to the Prophet – ﷺ – and pleaded on her behalf. Thereupon, the Prophet (ﷺ) said, “Are you interceding concerning Allah’s laid down penalty?” He uttered it by way of berating him since Allah’s legislated punishments cannot be waived. Once the case reaches the authority, Allah curses the intercessor and the one on whose behalf intercession is sought.

He (ﷺ) then stood up and addressed people; he said, “Listen! It was the practice of those before you that when a noble person among them steals, they left him; but when a weak person among them steals, they implemented the legislated punishment on him.”⁽¹⁾ He went on to mention that this was what destroyed the previous nations.

He (ﷺ) then said, “By Allah! Had it been it was Faatimah the daughter of Muhammad that committed theft, I would cut her hand.” Is this Makhzoom tribe woman better than Faatimah bint Muhammad? Faatimah is better than her! Yet, the Prophet (ﷺ) said, “Had it been it was Faatimah bint Muhammad who committed the theft, I would cut her hand.”

These are all instances of sermons he gave in particular situations. From the guidance of the Prophet (ﷺ) is that he gave the people regular sermons and also addressed them in situations. We had mentioned the hadeeth of ‘Irbaad bin Saariyah – may Allah be pleased with him - who said, “The Messenger of Allah gave an eloquent address on account of which the hearts trembled and the eyes shed tears.”

Briefly, it can be deduced from this hadeeth that a person, whether

1 Reported by Al-Bukhaari, the Book of Legal Punishments, Chapter of the Prohibition of Intercession after Matter Reaches the Authorities; no. 6788, and Muslim, the Book of Legal Punishments, Chapter of Cutting the Hands of the Thief – whether the noble or any other...; no. 1688.

a judge, mufti, scholar, or the one who invites to the religion must address the people regarding occasional issues that require clarification at different times. Likewise, he should give the regular sermons such as the sermon before the Friday Prayer, the 'Eid Prayers, the Prayer for Rain and Eclipse Prayer as explained earlier. This is from the guidance and excellent conveyance of the Prophet (ﷺ); it is more acceptable when an issue is addressed at the needed time.

The author – may Allah shower blessings on him - had cited the hadeeth on the authority of Ibn 'Abbass - may Allah be pleased with him - that the Prophet (ﷺ) stood up to address us; and that was an occasional sermon. He stood up amongst them and gave the sermon, saying, "You will be assembled on the Day of Resurrection, bare-footed, naked and uncircumcised." *Mahshooroon*: that is, you will be gathered on a single plain without mountains, valleys, buildings or trees. The Caller (who will call out on the Day upon Allah's authority) will make them hear (Allah's command), and the sight will reach them all. That is to say, if a caller were to call, his voice will reach them all since there will be no barrier between him and their hearing him. Similarly, the sight will extend to them; i.e., it will cover them all.

“...bare-footed, naked and uncircumcised”: and in another version, “empty-handed.”

Hufaatan (as it occurs in the Arabic text; meaning, bare-footed): not wearing any shoes nor leather socks or whatever could cover their legs.

Uraatan (as in the Arabic text; meaning, naked): not having clothes on, their bodies will be exposed.

Gurlan (Uncircumcised): that is, without being circumcised. Circumcision is: cutting the skin over their genitals; it is cut to perfect purity and we will explain – Allah willing.

Buhman (empty-handed): the scholars say, the word, *Buhman* means; not having any wealth; so the individual will not be having anything. Then he drew evidence for that from His saying:

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ، وَعَدَا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾ (١٠٤)

“Even as We produced the first creation, so shall We produce a new one: a promise We have undertaken: truly shall We fulfill it.” (*al-Anbiyaa'*: 104).

This means Allah will raise them as He created them in the first instance; they will come out from the depths of the earth as they gave them birth; barefooted, naked and uncircumcised.

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُمْ﴾ (١٠٤)

“Even as we produced the first creation, so shall we produce a new one” (Anbiyaa’: 104).

Allah – the Mighty and Sublime - then said:

﴿وَعَدَا عَلَيْنَا﴾ (١٠٤)

“A promise We have undertaken” (Anbiyaa’: 104).

That is, with emphasis; Allah underscores its obligation upon Himself because this situation deserves the emphasis. There are people who deny Resurrection –the refuge is with Allah! He – the Exalted - also said:

﴿إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ﴾ (٣٧)

“There is nothing but our life in this world! We shall die and we live! But we shall never be raised up again!” (Al-Mu’minoon: 37)

Allah – the Mighty and Sublime - said:

“Truly shall We fulfill it.” (Al-Anbiyaa’: 104)

When the Prophet (ﷺ) mentioned this hadeeth, Aa’isha - may Allah be pleased with her - said: “Dangerous! The men and women be looking at one another.”⁽¹⁾ The Prophet (ﷺ) then said, “O Aa’isha! The matter will be too greivous than for them to be concerned with that.”⁽²⁾ The matter will be great; no one will look at the other.

﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ﴾ (٣٤) وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَجِيهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ أُمَّرٍ مِنْهُمْ يَوْمَئِذٍ شَانٌ يُغْنِيهِ

1 Reported by Al-Bukhaari, the Book of Heart-Softeners, the Chapter of the Gathering; no. 6527, and Muslim, the Book of the Paradise, Chapter of the Passing Away of this World and Explaining the Gathering on the Day of Resurrection; no. 2859.

2 Reported by Al-Bukhaari, the Book of Mind-Softeners, the Chapter of the Gathering (of People on the Day of Resurrection); no. 6527, and Muslim, the Book of the Paradise, the Chapter of the Passing Away of this World and Explaining the Gathering on the Day of Resurrection; no. 2859.



“That day shall a man flee from his own brother. And from his mother and his father. And from his wife and his children. Each one of them, that day, will have enough concern (of his own) to make him indifferent to the others”. (‘Abasa: 34-37).

Even the Messengers – alayhim as-salaat was-salaam -, when they cross over the Bridge, their supplications will be, “O Allah, save (us)! O Allah, save (us)!” No one will be certain to be saved or not; the matter is really great. Hence, the Prophet (ﷺ) said, “The matter will be too grievous than for them to be concerned with that.” He – peace and blessings be upon him - then said: “Certainly, the first person to be clothed will be Ibraheem.” Ibraheem, Allah’s friend – ؑ -, will be the first to be clothed on the Day of Resurrection.

This special consideration - that he will be the first to be clothed - does not indicate an absolute supremacy; that he is superior to Muhammad (ﷺ). This is because Muhammad (ﷺ) is the most outstanding among the prophets and messengers and he will be leader of the children of Adam – may Allah’s peace and blessings be upon him- on the Day of Resurrection. No one will be allowed to seek (the Special General) intercession for creatures on the Day of Resurrection except Muhammad (ﷺ) as it is in Allah’s statement:

﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٨﴾﴾

“It may be that your Lord will raise you to Maqaman Mahmooda (a station of praise and glory, i.e. the highest degree in Paradise!” (Al-Israa’: 79)

However, Allah often confers some qualities on some of the prophets that He does not confer on others. An example is Allah’s saying:

﴿قَالَ يٰمُوسَىٰ اِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلِمَةٍ ﴿١٤٤﴾﴾

“O Moosa! I have chosen you above men by my message and by my speaking (to you)...” (al-Araaf: 144).

But there were messages to others; but during his time, he – may Allah’s peace and blessings be upon him - was the messenger to the

Children of Israel. In this way, Allah – the Exalted - may favor any of the messengers with a special quality that sets him apart from others. Yet, that does not imply absolute superiority.

“Certainly, the first person to be clothed will be Ibraheem”: – may Allah’s peace and blessings be upon him. It should not be asked why must he be the first to be clothed because favors are not to be questioned as Allah, the Exalted, says:

﴿ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾

“That is the Grace of Allah which He bestows on whom He is pleased with. And Allah is the Owner of Great Bounty.” (*al-Hadeed: 21*).

It must not be challenged because one may or may not arrive at a (good) result regarding it.

In the same manner, Allah favored some children of Adam over some others in terms of provisions, perfect character and manners, similarly, some were favored over others in terms of knowledge, body and perception, and so on; and Allah favors whomever He wishes.

This hadeeth contains evidence that people will be clothed after they come out naked, bare-footed and uncircumcised; but in what manner will they be clothed? Allah knows best regarding that. There will be no tailors and clothes to cut; nothing, Allah knows best how that will happen. The One Who created them will clothe them – Glorious and Exalted is He.

We will give the explanation on the other aspects of the hadeeth.

The hadeeth also points to circumcision in his saying: “uncircumcised”: The *Agral* (in the Arabic text) is the person who still has the foreskin (over the male organ); i.e., he is uncircumcised. The scholars differ concerning the obligation of circumcision; some say, it is obligatory for males and for females too. That it is mandatory to circumcise the girl just as boys must be circumcised.

Others say circumcision is neither obligatory; not for males nor for the females, and that it is only an encouraged (act of) *Fitrah* and not an obligatory act of *Fitrah*.

Some of them maintain a middle-course that: circumcision is obligatory for males but only recommended for females. This is the

most balanced and upright of the opinions. It is obligatory for males because when the skin remains on his glans, it will collect urine that will soil him and may consequently lead to infections between the skin and the glans and harm the individual. The most correct opinion is that circumcision is compulsory for the males and recommended for the females. This is the best and most balanced of the positions.

The Prophet (ﷺ) then mentioned that some people among his Ummah (on the Day of Resurrection) will be brought and seized to the left; that is, to the path of the inmates of Hellfire – the refuge is with Allah! Thereupon, the Prophet (ﷺ) will call out, “My companions!” by way of interceding for them with Allah – the Mighty and Sublime. It will then be said to him, “You do not know what they invented (in the religion) after you had left them.” The Prophet (ﷺ) will then say - as the righteous servant, ‘Eesa the Son of Maryam (may Allah’s peace and blessings be upon him) will say on the Day of Resurrection when Allah – the Exalted – will ask him:

﴿أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ ۗ﴾

“Did you say to men: ‘Worship me and my mother as two gods besides Allah?’ (Al-Maa’idah: 116)

As the Christians who think they follow him say.

﴿قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ ۗ﴾

“He (‘Eesaa) will say: ‘Glory be to you! It was not for me to say what I have no right (to say)...’ (al-Maa’idah: 116)

Because the right to be worshiped belongs to no one but Allah, the Lord of that exists.

He would say:

﴿إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ، تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ۗ﴾

“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 the hidden and unseen.” (al-Maa’idah: 116).

So when it will be said to the Prophet (ﷺ) on the Day of Resurrection

that, “You do not know what they innovated after you.” He (ﷺ) will say as ‘Eesa – may Allah’s peace and blessings be upon him - would say:

﴿وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ

شَيْءٍ شَهِيدٌ ﴿١١٧﴾

“And I was a witness over them when I dwelt with them. So when you took me up, You were the watcher over them and You are a witness to all things.” (al-Maa’idah: 117).

It will then be said to the Prophet – may Allah’s peace and blessings be upon him: “They continued to renegade, turning on their heels since you left them.” The Prophet (ﷺ) will then say, “Away from me! Away from me!”

Concerning His statement: “They continued to renegade, turning on their heels since you left them”; the *Rafidah* (i.e., the extreme Shiites) hold unto it and claim that all the companions became apostates – and the refuge is with Allah! Among them were Aboo Bakr, ‘Umar and ‘Uthmaan - may Allah be pleased with them. As for Alee and the members of the Prophet’s household, they did not turn apostates, according to them.

Without doubts they are liars regarding this issue, none of the four rightly-guided caliphs reengaged by the consensus of the Muslims. The same thing applies to the rest of the companions except for some groups of Bedouins who were new entrants into Islam when the Prophet (ﷺ) died. They were tempted and so, they turned away on their heels. These people abandoned the obligatory charity until the rightly-guided caliph, Aboo Bakr, may Allah be pleased with him, fought them and most of them returned to Islam.

But the *Rafidah* rather upheld the apparent meaning of this hadeeth out of their intense and deep hatred for the companions of the Prophet –peace and blessings be upon him.

However, the People of the *Sunnah* and the *Jamaa’ah* say: this hadeeth is general but intending some specifics, and how often do general texts intend specific cases! So his statement, “My companions” does not mean all of them but those who turned away on their heels. Hence, it will be said to the Prophet (ﷺ), “They continued to renegade, turning on their heels since you left them.” It is known by

the consensus (of the Muslims) that the four rightly-guided caliphs and the generality of the companions – may Allah be pleased with them all - did not turn apostates.

If it were assumed that they became apostates, no reliable person would have conveyed the *Sharee'ah* to us. Hence, denigrating the companions implies defaming Allah's *Sharee'ah*, the Messenger of Allah (ﷺ) and Allah - the Lord of all that exists.

As for those who denigrate the companions, their actions include four great dangers and atrocities – and refuge is with Allah – namely; defamation of the companions, the *Sharee'ah*, the Prophet (ﷺ) and Allah - The Lord of all that exists. However, they are a people who have no understanding!

﴿صُمُّوا بِكُمْ عُمَىٰ فَهُمْ لَا يَعْلَمُونَ ﴿٧١﴾﴾

“(They are) deaf dumb and blind. So they could not understand...”
(*al-Baqarah*: 171).

It constitutes belittling the *Sharee'ah* because the companions conveyed the *Sharee'ah* to us. So if they were apostates and the *Sharee'ah* came through them, it will not be accepted since the report of a disbeliever and a wrongdoer are unacceptable as Allah says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِن جَاءَكَ فَاسِقٌ مِّنْهُمْ فَوَيْحًا ﴿٦﴾﴾

“O you who believe! If a *Fâsiq* (liar evil person) comes to you with news, verify it...” (*Al-Hujuraat*: 6).

As for amounting to defaming the Messenger of Allah (ﷺ); it could be said that if the companions have this level of disbelief and unrighteousness, then it is stain on the Messenger (ﷺ) since one will always take after the way of his friend. An individual is criticized on account of his evil friend, and it is often said that there is no good in a fellow because his friends are from the people of evil. Thus, derogating the companions constitutes defaming the person they accompanied.

As regard its translating to belittling Allah, the Lord of the universe – Exalted is He, it is very clear; He –the Mighty and Sublime – would have placed the best and most encompassing of messages in the custody of this man with these kind of companions the *Rafidah* claim

are renegades! It is for this reason we believe this is mere falsehood against the companions and enmity towards Allah, His Messenger (ﷺ) and His *Sharee'ah*. We, with every certainty, express our love for the generality of the companions and the Muslim members of the Prophet's household. We opine that the believers among the relatives of the Prophet (ﷺ) have two rights over us: The right of 'Eeman (faith) and the right of their kinship to the Prophet (ﷺ). Allah, the Exalted, says:

﴿قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾ (١٢)

“Say (O Muhammad [ﷺ]): ‘No reward do I ask of you for this except to be kind to me for my kinship with you.’” (ash-Shoorah: 23)

That is, according to one of the interpretations, “...except that you should love my kindred.”

In another interpretation of Allah's saying, “...except to be kind to me for my kinship with you”: it says, “except that you should love me for my kinship with you.”

In any case, there is no excuse for the *Rafidah* to slander the companions of the Prophet (ﷺ); the narration is only applicable to those who became renegades. As for those who remained in Islam, the Muslims generally agree upon their guidance and knowledge; the narration does not apply to them. The restricting proof for the hadeeth is the consensus of the Muslims that the party that turned apostates were those whom Aboo Bakr - may Allah be pleased with him - fought and most of them returned to Islam.

Allah Alone grants success.

HADEETH 166

الْحَادِي عَشَرَ: عَنْ أَبِي سَعِيدٍ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْخَذْفِ وَقَالَ: «إِنَّهُ لَا يَقْتُلُ الصَّيْدَ، وَلَا يَنْكأُ الْعَدُوَّ، وَإِنَّهُ يَفْقَأُ الْعَيْنَ، وَيَكْسِرُ السِّنَّ» متفق عليه .

Abdullah bin Mughaffal ؓ reported: Messenger of Allah ﷺ prohibited flicking pebbles by the index finger and the thumb; and he said, "It does not kill a game animal nor does it inflict wound on the enemy, but breaks the tooth and gorges the eye."
[Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - quoted on the authority of 'Abdullah bin Mughaffal - may Allah be pleased with him - that the Prophet (ﷺ) forbade *Khadhf* and said, "It does not kill a game." In another wording, "It cannot hunt an animal nor inflict wound on the enemy; it only breaks the tooth and gorges eyes."

Concerning *Khadhf*, the scholars say: It is for the person to place a peice of pebble between the thumb and the index finger; he'll place the pebble on the thumb and sling it using the index finger, or that it be placed on the index and chucked with the thumb. The Prophet (ﷺ) forbade this and explained that it only gorges eyes or breaks the teeth it strikes. "...it cannot hunt a game" because it does not have power of penetration. "...and cannot wound an enemy"; that is, it cannot keep back the enemy; the foe would only be harmed with arrows not these small pebbles.

Then, one of his relatives (i.e., of Ibn Mughaffal) went on slinging pebbles. He forbade him from it and said, "Have it from me that the Prophet (ﷺ) prohibited slinging pebbles." Then he saw him a second time doing the same thing and warned him, "I informed you that the Prophet (ﷺ) prohibited *Khadhf* and you still do it! I will never talk to you again!" So he boycotted him because he contravened the prohibition of the Prophet (ﷺ).

This was how Abdullah bin 'Umar - may Allah be pleased with them both - did to one of his sons when Ibn Umar narrated a hadeeth that the Prophet (ﷺ) said, "Do not prevent the female servants of Allah from the mosques of Allah." One of his sons, Bilaal bin Abdullah bin 'Umar, said, "By Allah! We will prevent them." This was because women had changed after the Prophet's time; the people had become different. So Bilaal held that, "By Allah! We will prevent them." Thereupon, his father, Abdullah bin 'Umar, turned to him, berated him strongly as he never did and then said, "I relayed to you what the

Prophet (ﷺ) said, and you say, ‘By Allah! We will prevent them!’⁽¹⁾ Thereafter, he avoided him and never spoke to him until he died.

This shows the significance the pious predecessors attached to following the *Sunnah*.

We would note how Abdullah bin Mugaffal vowed not to talk to his relative again because he slung pebbles while the Prophet (ﷺ) had forbidden it. Hence, it is upon every believer to exalt the *Sunnah* of the Prophet (ﷺ) similarly.

However if a person says: Does this kind of issue necessitate boycott while the Prophet (ﷺ) had prohibited deserting a believer for more than three days?⁽²⁾ The answer to that is: These two companions and others who acted similarly did so by way of reprimand; they sought to scold the two men therewith. Otherwise, the basic rule is that when a person commits a sin and seeks forgiveness for it, his past sins will be forgiven. Even the disbelievers will be forgiven their previous sins once they seek forgiveness.

Allah, the Exalted, says:

﴿ قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ ﴾ (38)

“Tell those who disbelieve that if they cease (from the prosecution of the believers,) that which is past will be forgiven them.” (al-Anfaal: 38)

That is, all that is past.

So, considering the fact that these two companions – may Allah be pleased with them both – sought to reprimand those who flouted the Prophet’s directive in their speech or actions - even if such contradictions only resulted from certain juristic interpretations, bearing in mind that Bilaal bin Abdullah bin ‘Umar (may Allah be pleased with them both) gave his statement based on juristic interpretation -, yet, it is not proper for any individual to contradict the instruction of the Prophet (ﷺ) in such clear matter. If he had said, for instance: “Perhaps the Prophet (ﷺ) allowed them in a period when

1 Reported Muslim, the Book of the Prayers, Chapter of Women’s Going out to the Mosques..., no. 442.

2 Reported by Al-Bukhaari, the Book of Manners, Chapter of Migration; no. 6076, 6077, and Muslim, the Book of Benevolence and Relationship, Chapter of Prohibition of Mutual Hatred, Envy and Quarrel; no. 2559.

people had sound intentions with upright deeds. However, situations have differed afterwards.” If he had said something of this nature, perhaps it would have been milder.

That is why Aa’isha – may Allah be pleased with her – who herself was a jurist said, “If the Prophet (ﷺ) had seen what women were doing after him, he would have certainly prevented them - i.e., from attending the mosques - as the Children of Israel prevented their women.” However, at any rate, what ‘Abdullah bin Mugaffal and Abdullah bin ‘Umar – may Allah be pleased with them - did points to the importance of adhering to the *Sunnah*, and that it is essential for the individual to always respond to the orders of Allah and His Prophet (ﷺ) that: “We hear and we obey.”

Allah Alone grants success.

HADEETH 167

وَعَنْ عَابِسِ بْنِ رَيْعَةَ قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ، يُقَبِّلُ الْحَجَرَ - يَعْنِي الْأَسْوَدَ، وَيَقُولُ: إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ مَا تَنْفَعُ وَلَا تَضُرُّ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ، يُقَبِّلُكَ مَا قَبَّلْتُكَ. مَتَّفَقٌ عَلَيْهِ .

Abis bin Rabi'ah reported: I saw 'Umar bin Al-Khattab ؓ kissing the Black Stone (Al-Hajar Al-Aswad) and saying: "I know that you are just a stone and that you can neither do any harm nor give benefit. Had I not seen Messenger of Allah ﷺ kissing you, I would not have kissed you." [Al-Bukhari and Muslim]

COMMENTARY

The author mentioned this hadeeth - may Allah shower blessings on him - on the authority of ‘Umar bin Al-Khattab – may Allah be pleased with him - in the Chapter of Following the *Sunnah* and Its Manners. He - may Allah be pleased with him – used to go round the House (i.e., the *Ka’bah*) and kiss the the Black Stone (*al-Hajar al-Aswad*); the Stone as we know, is a stone from the earth emplaced in the corner.⁽¹⁾

1 In *Ash-Sharh Ul-Mumti’*, the eminent Shaykh - may Allah, the most High,

Allah – the Mighty and Sublime – has legislated that His slaves kiss it by way of perfecting humility and servitude. So when ‘Umar - may Allah be pleased with him – kissed it, he said: “I know certainly that you are just a stone; you neither cause harm nor bring benefit.” And he spoke the truth - may Allah be pleased with him -, stones do not benefit nor harm. Benefits or harm are in the Hands of Allah as He – the Exalted – says,

“Say: *In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allah saves anyone none can punish or harm him, and if Allah punishes or harms anyone none can save him), if you know? They will say: (All that belongs) to Allah.*” (al-Mu’minoon: 88-89).

So, Umar - may Allah be pleased with him - explained that his kissing it was only to follow the *Sunnah* of the Prophet (ﷺ); he said, “If I had not seen Allah’s Messenger kissing you, I would not have kissed you.” That is to say, I am kissing you by way of following the *Sunnah*, not hoping for any benefit nor fearing harm; but because the Prophet (ﷺ) did so. Hence, it is not allowed to kiss any other area on the noble *Ka’bah* except the Black Stone. As for the Western corner of the *Ka’bah* (*ar-Rukn al-Yamaanee*), it is only to be rubbed with the hands and not kissed.

As for the Black Stone, the best thing is to rub it with the right hand and kiss it; if that is not possible, he should rub it and kiss his hands. If this is not also possible, then should point to it with a thing he is holding or with his hand. However, he should not kiss what he points with since it did not touch the stone to warrant kissing.

As for the *Yamaanee* corner, it only requires rubbing with the right hand. We do see some ignorant people - who know not why they

shower blessings on him – said: It reported from the Prophet (ﷺ) that he said as regard *al-Hajar ul-Aswad* that: “**It came down from the paradise whiter than milk; but the sins of children of Adam blackened it.**” Reported by Imam Ahmad - may Allah shower blessings on him – in his *Musnad* (4/223), At-Tirmidhee - may Allah shower blessings on him -, in the Book of Hajj, Chapter of What is reported about the *Hajar ul-Aswad*; no. 877, and said: It is *Hasan Saheeh*, and An-Nasaabee - may Allah shower blessings on him – in the Book of *Hajj Rites*, Chapter of the Mentioning of the *Hajar ul-Aswad*; no. 2935. Therefore, if the hadeeth is *Saheeh* (authentic), then there is no strangeness in its coming down from the paradise; but if not, then it brings no confusion.

touch the corner – rubbing it with their left hand, and the left hand according to the people of knowledge, is only employed regarding filth and similar matters; issues of dirt, impurities and the likes. But to use it in honoring Allah’s symbols; no.

Then, the other corners: the South-East corner (*Rukn ash-Shaamee*) and the South-West Edge (*Rukn al-Iraaqee*), they should not be kissed nor rubbed because they are not upon the Foundations of Ibraheem – may Allah’s peace and blessings be upon him. When the Quraysh tribe wanted to build the *Ka’bah* they said, “We will not build it except with pure earnings, we must not construct it using wealth from usury.” See how Allah honored His House even in the hands of the disbelievers!

So they gathered the pure earnings but it was not sufficient to build it upon the Foundations of Ibraheem. They contemplated which side of it to reduce and said, “We should reduce it from the east side since the west side holds the Black Stone and we cannot reduce it from that side.” Hence, they scaled it down from the other side and could not place it upon the Foundations of Ibraheem – may Allah’s peace and blessings be upon him. The Prophet (ﷺ) did not rub or kiss the South-East Edge (*Rukn ash-Shaamee*) and the South-West Edge (*Rukn ul-Iraaqee*).

When Mu’awiyah - may Allah be pleased with him - circumambulated the *Ka’bah* in a particular year, along with ‘Abdullah bin ‘Abbass - may Allah be pleased with them both -, Mu’awiyah started rubbing the four corners: the Black Stone, eastern, western and southern corners. Ibn ‘Abbas - may Allah be pleased with him - then queried, “Why did you rub the two eastern corners whereas the Prophet – ﷺ – did only rub the Yamaanee and the Black stone corners?” Mu’awiyah - may Allah be pleased with him - answered that, “There is nothing to be forsaken in the House.”

That is to say, the entire House should not be avoided; every part of it should be venerated and honored. Then Ibn ‘Abbass - may Allah be pleased with him - who is more knowledgeable of them both replied that,

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ﴾

“Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow” (*al-Ahzaab: 21*).

“I did not see the Messenger of Allah (ﷺ) rubbing any other than the two western corners” that is, the corner bearing the Stone and the *Yamaanee* corner. Mu’awiyah - may Allah be pleased with him - then said, “You have indeed said the truth” and he - may Allah be pleased with him - changed his opinion.⁽¹⁾ This is so because the past caliphs, even as they were like kings in terms of their impressiveness, power and splendor, do return to the truth. So Mu’awiyah – may Allah be pleased with him - (despite being the caliph then) changed his view, saying: “You have indeed said the truth” and he stopped rubbing the two other corners.

The hadeeth of ‘Umar cited by the author - may Allah shower blessings on him- contains evidence for the lack of knowledge with those we see; one of them would stand by the *Yamaanee* corner and rub it with his hand. He may have a baby with him who would also be made to rub his hands on the corner to seek blessings therewith. Likewise, he can touch the Black Stone and the child does so as well by way of asking for blessings. Undoubtedly, this is an innovation and is from the aspects of Minor *Shirk* since they have taken as a means something which is not a means, and the basic rule is that: “Whoever makes something a means for another without the approval of the Law-Giver will be Innovating (into the religion).”

For this reason, it is incumbent upon anyone who sees another doing such a thing to admonish him that, “This is not legislated; this is an innovation” so that the people do not think that the stones can harm or benefit which may cause their minds to become attached to those things in more grievous circumstances. In essence, the Leader of the Believers, ‘Umar - may Allah be pleased with him - clarified that he did not do that except by way of following the *Sunnah* of the Prophet (ﷺ). Otherwise, he knows that it does not benefit nor harm.

This also contains evidence that the perfection of servitude is to submit to Allah – the Mighty and Sublime - whether the individual understands the wisdom and reason behind such legislations or not. It is for a believer when he is told, “Do this” to say “we hear and obey.” So if you know the wisdom, then that is light upon light; but if not, the wisdom lies with Allah – the Mighty and Sublime, and His messenger

1 Ahmad has reported it with this wording in the *Musnad* (1/217), and its root occurs in *Saheeh al-Bukhaari*, the Book of *Hajj*, Chapter of the one who will only point towards the two Yemeni-corners; no. 1608.

(ﷺ).

That is why He said in His book:

﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ

اللَّهُ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا ﴿٣٦﴾

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error.” (al-Ahzaab: 36)

Aa'isha - may Allah be pleased with her - was asked, “Why does a menstruating woman make up for the Fast but not the Prayer?” She answered that, “We would experience that and would be ordered to repay the Fast but not to make up for the Prayer.” As if to say, the duty of the believer is to implement the *Sharee'ah* whether he knows the wisdom behind such legislations or not; this is the right thing!

We ask Allah to bestow on you and us, the ability to follow the *Sunnah* of his Prophet (ﷺ); may He take our souls while we are upon that, and raise us among his folk (ﷺ). Verily Allah is Bountiful and Generous.

17

CHAPTER

THE OBLIGATION TO SUBMIT TO THE RULINGS OF ALLAH THE EXALTED, AND WHAT THE ONE WHO IS INVITED TO THAT AND ORDERED GOOD AND FORBIDDEN EVIL SHOULD SAY

HADEETH 168

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا نَزَلَتْ عَلَى رَسُولِ اللَّهِ، ﷺ: لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوُهُ يُحَاسِبِكُمْ بِهِ اللَّهُ الْآيَةَ [البقرة: ٤٨٢] اشْتَدَّ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ، ﷺ، فَاتَّوَا رَسُولَ اللَّهِ، ﷺ، ثُمَّ بَرَكُوا عَلَى الرُّكْبِ فَقَالُوا: أَيُّ رَسُولَ اللَّهِ كُلفْنَا مِنَ الْأَعْمَالِ مَا نُطِيقُ: الصَّلَاةَ وَالْجِهَادَ وَالصِّيَامَ وَالصَّدَقَةَ وَقَدْ أَنْزَلْتَ عَلَيْكَ هَذِهِ الْآيَةَ وَلَا نُطِيقُهَا. قَالَ رَسُولُ اللَّهِ، ﷺ: «أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الْكِتَابَيْنِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا؟ بَلْ قُولُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ» قَالُوا: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرِ. فَلَمَّا اقْتَرَأَهَا الْقَوْمُ، وَذَلَّتْ بِهَا أَلْسِنَتُهُمْ، أَنْزَلَ اللَّهُ تَعَالَى فِي إِثْرِهَا: آمَنَ الرَّسُولُ بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَأَتْ كَتِفَهُ وَكَتَبَهُ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ * فَلَمَّا فَعَلُوا ذَلِكَ نَسَحَهَا اللَّهُ تَعَالَى؛ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: لَا يَكْلَفُ اللَّهُ نَفْسًا إِلَّا

وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ
 أَخْطَأْنَا قَالَ: نَعَمْ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِكْرَامًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ
 مِنْ قَبْلِنَا قَالَ: نَعَمْ رَبَّنَا وَلَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ قَالَ: نَعَمْ وَاعْفُ
 عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ قَالَ:
 نَعَمْ رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: When it was revealed to Messenger of Allah ﷺ: “To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it,” the Companions of Messenger of Allah ﷺ felt it hard and severe and they came to Messenger of Allah ﷺ and sat down on their knees and said: “O Messenger of Allah, we were assigned some duties which were within our power to perform, such as Salat (prayer), Saum (fasting), Jihad (striving in the Cause of Allah), Sadaqah (charity). Then this (the above mentioned) Verse was revealed to you and it is beyond our power to live up to it.” Messenger of Allah ﷺ said, “Do you want to say what the people of two Books (Jews and Christians) said before you: ‘We hear and disobey?’ You should rather say: ‘We hear and we obey, we seek forgiveness, our Rubb and unto You is the return.’” And they said: “We hear and we obey, (we seek) Your forgiveness, our Rubb ! And unto You is the return.” When the people recited it and it smoothly flowed on their tongues, then Allah revealed immediately afterwards: “The Messenger (Muhammad ﷺ) believes in what has been sent down to him from his Rubb , and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say), ‘We make no distinction between one another of His Messengers’ - and they say, ‘We hear, and we obey. (We seek) Your forgiveness, our Rubb , and to You is the return (of all).’” When they did that, Allah abrogated this (Ayah) and Allah the Great revealed: “Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.” (The Prophet ﷺ said): “Yes. ‘Our Rubb !

Lay not on us a burden like that which You did lay on those before us (Jews and Christians).” (The Prophet ﷺ said): “Yes. ‘Our Rubb ! Put not on us a burden greater than we have strength to bear.’” (The Prophet ﷺ said): “Yes. ‘Pardon us and grant us forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector) and give us victory over the disbelieving people.” #He (the Prophet ﷺ) said: “Yes.” [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - said, Chapter on Submitting to Allah the Exalted...and then quoted two verses both of which had been explained earlier; one of which is Allah’s saying:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾

“But no, by your Lord, they can have no faith, until they make you (Muhammad) judge in all disputes between them...” (an-Nisaa’: 65)

He then cited the hadeeth of Abu Hurayrah - may Allah be pleased with him - that when Allah revealed this verse to his Prophet:

﴿وَإِنْ تَبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ﴾

“And whether you disclose what is in your ownelves or conceal it; Allah will call you to account for it.” (Al-Baqarah: 284)

It was heavy and hard to bear on the companions; the heart’s thoughts are boundless. The Satan would come to man muttering detestable things into his mind, some connected to the soul and others connected to wealth. The Devil casts thoughts in the hearts of men. Yet Allah, the Exalted - says:

“And whether you disclose what is in your ownelves or conceal it; Allah will call you to account for it.”

In that circumstance the people will be consequently ruined.

The companions came to the Messenger of Allah (ﷺ) falling on their knees; they did that due to the seriousness of the issue. When something hard happens to a person, he falls on his knees. So they said, “O Messenger of Allah! Allah has ordered us what we could

bear; the Prayer, Jihad, Fasting and Charity; we could bear all these. But He has sent down this verse: *'And whether you disclose what is in your own selves or conceal it; Allah will call you to account for it.'*" (Al-Baqarah: 284).

This was difficult for them; no one can prevent his own heart from thoughts for which he may be destroyed if he were made to account for them.

The Prophet (ﷺ) then said, "Would you say as the People of the Two Books said previously, 'We hear and disobey?'" The People of the Two Books are the Jews and the Christians. The book of the Jews was the *Tawrah*, which after the Qur'aan is the noblest revealed book. The *Injeel* was the book of the Christians and a completion of the *Tawrah*. The Jews and the Christians disobeyed their Prophets and said, "We hear and disobey." Would you want to be like them?

"You should rather say: 'we hear and obey, we seek Your forgiveness, our Lord and to You is the return.'" This is what is incumbent upon the Muslim whenever he hears the commandment of Allah and His Messenger (ﷺ); he should say: "We hear and we obey" and then fulfill it to the best of his ability – and Allah does not place any burden on a soul more than what it can bear.

Today, many will come to you and say, "The Messenger of Allah (ﷺ) has ordered such-and-such; is it compulsory or recommended?" What is mandatory is for you to act when he orders you; if it was obligatory you would have discharged the obligation and attained goodness. And if it was only a recommendation, you would have equally earned reward. But for you to begin to query, "Is it compulsory or only rewarding?" and stand aloof regarding the deed waiting to know, it is the lazy that behaves like this; he does not crave for good deeds neither does he desire to improve in it.

But as for the person who craves for more goodness; when he realizes that the order is from Allah – the Exalted - and His Prophet (ﷺ), he will say, "We hear and we obey" and then implement it. He will not begin to wonder, "Is it compulsory or recommended?" Except when there is a mistake, he can then ask: "I did such-and-such and the Prophet (ﷺ) had commanded such-and-such, have I committed any sin therewith?" For this reason, we are not aware that the companions used to ask whenever the Prophet (ﷺ) ordered them

to do a thing that: “O messenger of Allah! Is it by a way of compulsion or recommendation?” We never heard of such; they would rather say, “We hear and we obey”, and then comply.

You should rather comply; it would not harm you if it were an obligation or a recommended deed; and no one could say a particular order expresses a recommendation or compulsion except based on proof. It suffices when a Mufti says, “This was as the Prophet (ﷺ) has ordered.”

We read what Ibn ‘Umar – may Allah be pleased with them both - told his son; that, “Allah’s Messenger – ﷺ – said, ‘Do not prevent your wives from (attending) the mosques.’” But the condition changed after the the Prophet (ﷺ) passed away and so, Bilaal - may Allah shower blessings on him – said, “By Allah, we will prevent them” on account of which Ibn ‘Umar berated him severely. Why should he say, “By Allah we will prevent them” while the Prophet (ﷺ) had said, “Do not prevent them”? Thereafter Ibn ‘Umar – may Allah be pleased with him - boycotted him until he died.

This shows the profound esteem the companions gave the orders of Allah and His Prophet (ﷺ). On the other hand, we would query, “Is the order an obligation or recommendation; does this prohibition express forbiddance or discouragement?” However, if the matter occurs, then you may enquire whether you sinned therewith or not so that if it is said that: “you sinned” you can renew your repentance. But if you are told you did not commit any sin, your heart will be at rest.

However, when the order is given, do not start wondering whether it indicates obligation or recommendation; that was the conduct of the companions with the Messenger (ﷺ). They complied with his orders and avoided whatever they were forbidden and warned against.

Nonetheless, we bring you good news of the hadeeth in which the Prophet (*sallallahu alayhi wasallam*) said: “Allah has pardoned my *Ummah* the heart’s promptings as long as they have not acted upon it or uttered it.”⁽¹⁾ All praise belongs to Allah: He removed the difficulty; whatever your mind prompts you and you did not depend on it to act or speak is forgiven; even if it is as huge as the mountain. So, all praise belongs to Allah.

1 Reported by Al-Bukhaari, the Book of Oaths and Swearing, Chapter of when one errs after making an oath; no. 6664, and Muslim, the Book of *Eemaan*, Chapter of Allah’s overlooking whisperings...; no. 127.

The companions – may Allah be pleased with them all - even said, “O Messenger of Allah, we find in our minds what for which we would desire to be lava – that is, molten rock – but we do not utter it.” He responded that, “That is sincere faith.”⁽¹⁾ That is, genuine sincere faith because the Devil does not cast such insinuations into an already ruined heart; a doubtful heart. The Satan – and we seek refuge with Allah against him – only attempts to sway the sincerely believing mind in order to destroy it.

So, when it was said that the Jews do not suffer from evil whisperings during their Prayers, he – peace and blessings be upon him – said, “What will he do with an already ruined heart?” The Jews are disbelievers; their hearts are bankrupt, so Satan will not cast insinuations into their hearts during their prayers since that is essentially baseless. The Devil would only cast whisperings to the mind of the Muslim whose Prayer is correct and satisfactory in order to corrupt it. He would come to a sincere believer with the objective of destroying his genuine belief except – and praise to Allah – whomever Allah – the Exalted - has endowed with a pure body and soul.

The Messenger, Muhammad (ﷺ) explained this to us by way of providing cure and healing; he directed to seeking refuge with Allah and ending such thoughts.⁽²⁾ When one feels anything of these evil whisperings, he should say, “*Aoodhu billaahi minash-Shaytaanir-Rajeem* (I seek Allah’s protection from Satan, the accursed).” He should end the thinking and not pay attention to it while continuing his deeds. When Satan realizes that he has failed to corrupt this pure and believing mind, he will retreat on his heels and buff away.

So, when they said, “*We hear and we obey. (We seek) Your forgiveness Our Lord and to You is the return*”, and their minds became supple consequently, with their tongues submitting to it, Allah – the Exalted - then sent down:

﴿أَمَّا الرَّسُولُ فَمَا أَنْزَلَ إِلَيْنَا مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَكِهِ وَكُتُبِهِ وَرُسُلِهِ لَا

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- 1 Reported by Muslim, the Book of Eemaan, Chapter of Explaining the Whisperings about *Eemaan* and what the one who experiences it says; no. 132.
 - 2 Reported by Al-Bukhaari, the Book of the Beginning of Creation, Chapter of the Characteristics of Iblees and His Soldiers; no. 3272, and Muslim, the Book of *Eemaan*, Chapter of Explaining the Whisperings about *Eemaan* and what the one who experiences it should say; no. 340.

﴿قَالَ رَبِّكَ بَيْنَ أَيْدِيهِمْ وَخَلْفَهُمْ أَلَّا يَشْعُرُوا وَأَنَّ رَبَّكَ أَعْلَمُ الَّذِينَ ظَلَمُوا﴾

"The Messenger (Muhammad [ﷺ]) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His angels, His books and His Messengers. They say, 'We make no distinction of one another of His Messengers' - and they say, 'We hear and we obey (we seek) Your forgiveness, our Lord, and to you is the return of all.'" (Al-Baqarah: 285).

So, Allah – the Mighty and Sublime – extolled the Messenger (ﷺ) and the believers in this verse because they said, "We hear and we obey. (We seek) Your forgiveness, our Lord, and to You is the return of all."

Allah – the Exalted - then revealed,

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ﴾

"Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned." (Al-Baqarah: 286)

So Allah – the Exalted - does not charge the individual with something beyond his capacity. Hence, there is no blame on him in that such as the thoughts that cross the mind. In as much the person does not depend on it, believe in or attach any importance to it, it will not harm him because it is something beyond his ability. Allah, the Exalted, says,

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾

"Allah burdens not a person beyond his scope." (al-Baqarah: 286)

The Devil may murmur horrid and serious matters into the mind of the individual but if he renounces it and seek Allah's protection from it, it will leave him.

﴿رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا﴾

"Our Lord! Punish us not if we forget or fall into error..." (Al-Baqarah: 286).

He – the Exalted – replied; “*certainly*”, that is, Allah said, “I will not punish you if you forget or err.”

﴿رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا﴾

“Our Lord lay not on us a burden like that which you did lay on those before us.” (Al-Baqarah: 286).

He said, “certainly.” For this reason, Allah – the Exalted – regarding the attributes of His Prophet, Muhammad (ﷺ) said:

﴿وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ﴾

“He releases them of their heavy burdens (of Allah’s covenant), and from the fetters (bindings) that were upon them.” (Al-A’raaf: 157).

﴿رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ﴾

“O our Lord put not on us burdens grater than which we can bear.” (Al-Baqarah: 286).

Allah said, “Certainly.”

Hence, Allah – the Exalted - does legislate in His rulings, what the individual cannot bear; in fact, when he is incapable of doing something, he takes to its substitute, if it so has a substitute. Otherwise, the obligation goes off him when it has no alternative. As for making him responsible for something beyond his ability, Allah – the Exalted - said, “Yes”; that is, I will not charge you with anything beyond your ability.

﴿وَاعْفُ عَنَّا وَارْحَمْنَا إِنَّكَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

“Pardon us and grant us forgiveness. Shower blessings on us you are our Maulaa and give us victory upon the disbelieving people.” (al-Baqarah: 286).

Allah answered, “Certainly.”

“Pardon us, grant us forgiveness and shower blessings on us”: these are three statements each of which has its own distinct meaning: “Pardon us” refers to our negligence regarding the obligations, “... grant us forgiveness”; that is, our violations of the prohibitions, and

“...*shower blessings on us*” means, grant us the success to observe righteous deeds. A person may leave an obligation or violate a prohibition; if he abandons an obligation, he will say, “Pardon us”; that is, pardon our failings regarding the obligation. If he contravenes a prohibition, he will say, “forgive us”; meaning, the sins we have committed; and in his saying, “...*shower blessings on us*”, he asks for steadfastness, help and motivation towards righteous deeds.

“...*You are our Maulaa*”: that is, the One in-charge of our affairs in this world and the Hereafter; so guide our affairs in this world and grant us victory over the disbelievers:

﴿فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾

“Give us victory upon the disbelieving people.” (Al-Baqarah: 286).

It may appear to the individual that this refers only to our enemies among the disbelievers; rather it is general, it includes seeking help against the Satan since he is the Head of the disbelievers.

We would therefore learn from this last verse that Allah, the Exalted, will not charge us with what we cannot bear neither will he legislate for us, something beyond our ability; and that the evil whisperings that occur in the minds will not harm us as long as we do not depend or count on it or act upon it.

And Allah Alone grants success.

18

CHAPTER

PROHIBITION OF HERESIES IN THE RELIGION

The author - may Allah shower blessings on him - says in the Chapter of Prohibition of Heresies in the Religion. *Bid'ah* is something an individual invents; this is its lexical meaning in the Arabic Language. An instance is Allah's saying – the Exalted:

﴿بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ﴾

“...the originator of the heavens and the earth...” (al-Baqarah: 117).

Meaning, the One Who originated them without a preceding sample; that is, their kinds never existed. He was the first to invent and create them.

But in the parlance of the *Sharee'ah*, *Bid'ah* refers to whatever is directed as worship to Allah – free is He from all imperfections – apart from His legislations whether in creed, speech or deed. So, whoever gives worship to Allah with other than what Allah has approved in terms of creed, speech or deed, is a *Mubtadi'* (Innovator).

Therefore, if a person invents a particular creed regarding the Names and Attributes of Allah, such is an Innovator. Likewise if he gives a saying or deed Allah and His Prophet (ﷺ) did not approve of, he is an Innovator.

It is important to note that an individual who brings newly invented matter in the religion plunges into numerous dangers:

Firstly: what he has newly invented is misguidance according to the texts of the Qur'aan and the *Sunnah* because what the Prophet (ﷺ) has come with is the truth. Allah – the Exalted - says:

﴿فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالَةُ﴾

“So after the truth what else can there be except error.” (Yoonus: 32).

This is evidence from the Qur’aan; the evidence from the Sunnah is his statement – peace and blessings be upon him – “Every Innovation is misguidance.”⁽¹⁾

It is known that the believer will not choose to follow the path of the strayed, those whom the praying-person asks disconnection from in every Prayer:

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

“Show us the right way, The way of those on whom you have perfected Your favour and not the way of those whom You are angry with and those who had gone astray.” (al-Faatihah: 6-7)

Secondly, *Bid’ah* involves rebelling against following the Prophet (ﷺ). Allah, the Exalted, says:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝ ﴾

“Say (O Muhammad to mankind); ‘if you (really) love Allah then follow me, Allah will love you and forgive you of your sins. And Allah is Oft forgiving, Oft Merciful.’” (Aal-Imraan: 31).

Therefore, whoever innovates a *Bid’ah* with which he worships Allah has swerved from following the Prophet (ﷺ) since the Prophet (ﷺ) has not approved of such action. Hence, regarding his newly invented matter in the religion he is away from Allah’s Legislations.

Thirdly, the innovation he has invented negates the essence of the testimony that “Muhammad is the Messenger of Allah.” Whoever genuinely affirms the testimony that, “Muhammad is the Messenger of Allah” will never veer off worshipping Allah – the Exalted – through what the Messenger has brought. He will rather stick to his *Sharee’ah* without going overboard or failing. But if an individual becomes negligent of the *Sharee’ah* or adds to it then, he has fallen short in his following due to the addition or removal. Therefore, he has not truly proven his testimony that, “Muhammad is the Messenger of Allah.”

The fourth point: *Bid’ah* embodies defaming Islam. The one who

1 Reported by Muslim, the Book of the Friday Prayer, Chapter on Making the Prayer and Sermon light; no. 867.

invents anything in the religion implies that Islam is imperfect and that he has made it completed it with the invented matter. Allah, the Exalted - says:

﴿ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمْتُّ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

“This day, I have perfected your religion for you, completed My favour upon you, and have chosen Islam for you as your religion.” (al-Maa'idah: 3).

So, it will be said to this innovator: “Now you have brought a *Sharee'ah* other than that upon which the *Sharee'ah* was made perfected. And this is slander against Islam; even though not with the tongue but through action. Did the Messenger (ﷺ) approve such matters (in the religion)? Did the Companions – may Allah be pleased with them – observe such an action you have invented? Were they ignorant or lax about them?” Hence, it simply amounts to ascribing falsehood to the *Sharee'ah* of Islam.

The fifth point: it involves slandering Allah's Messenger (ﷺ); and that is for the reason that, the newly invented matter considered as worship was either unknown to the Messenger (ﷺ) such that he could be ignorant or that he knew it but deliberately concealed it that he may be accused of hiding the message or at least some of it: and this is grave!

The sixth point: it entails disuniting the *Ummah* of Islam because when the doors of Innovation are opened to it, each person will innovate different things as we witness today. Each faction of the Islamic *Ummah* becomes boastful of what it has as Allah says:

“...each group will be rejoicing in itself.” (Al-Mu'minoon: 53).

Each group will claim to have the truth and condemn others to misguidance. Allah said to His Prophet (ﷺ) about this:

﴿ إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا أَتَىٰ فِي سُنَّةِ اللَّهِ إِلَى اللَّهِ فَمِنْهُم مَّن يَخْتَصِمُ بِمَا كَانُوا يَفْعَلُونَ ﴿١٣١﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْرَىٰ إِلَّا يَسْلَهَا وَهُمْ لَا

﴿ يُظَلَمُونَ ﴾ ﴿١٣٠﴾

“Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad) have no

concern in them in the least. Their affair is only with Allah, Who then will tell them what they used to do. Whoever brings a good deed shall have ten times of the like thereof to his credit and whoever brings an evil deed shall have the recompense of the like thereof and they will not be wronged.” (An’aam: 159-160).

When people continue to innovate (things in their religion), they will become divided; everyone will say, “The truth is with me and so-and-so is misguided and deficient!” He will accuse him of lie, slander, evil intention and similar things.

We give an instance: Those who introduced celebrating the Prophet’s birthday (*Mawlid an-Nabiyy*) in the religion; they go on celebrating what they claim to be the birthday of the Prophet – peace and blessings be upon him; that is, the twelfth day of the month of *Rabi’ul Awwal*. Do you know what they say about whoever does not partake in this *Bid’ah*? They claim that: “These people are showing anger to the Messenger (ﷺ) and that they detest him. So they would not rejoice at his birth nor celebrate for him” and similar things. You find them accusing the people of truth regarding what they themselves are guilty.

The truth, however, is that the Innovator implies that he hates the Prophet (ﷺ) even though he would claim to love him. Because when he brought a new affair in the religion which the Messenger – alayhi as-salaam – did not approve them, then he (i.e., the Prophet – may Allah’s peace and blessings be upon him) would be ignorant or concealing the truth.

The seventh point: When newly invented affairs in the religion proliferate in the *Ummah*, the actual legislated practices fade away because the people will always act, whether upon good or evil. Thus, one of the pious predecessors said: “A people do not invent a matter in their religion except that they give up its like in the *Sunnah*.” That is, or even worse (than the *Sunnah* that has been replaced). Hence, newly invented matters in the religion lead to forgetting the *Sunnah* and its decline among the *Ummah*.

Some people may bring an invent matter in their religion with a sincere intention; but such would have been right in his intention but wrong in his deeds! The purpose behind an action may be good even though the deed itself is bad. So, it is obligatory for the one who

knows that his action is wrong to retract from it and follow the *Sunnah* brought by the Messenger of Allah (ﷺ).

The eighth point: Among the evils is that the individual inventing new affair in the religion would not have ruled according to the Qur'aan and the *Sunnah*; he would have just depended on his own desires and ruled accordingly. Allah, the Exalted, says:

﴿ فَإِن نَّزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ﴾

“...and if you differ in anything among yourselves, refer it to Allah and His Prophet (ﷺ) if you believe in Allah and in the last day...” (an-Nisaa’: 59).

“To Allah” that is, His book; “and His Prophet (ﷺ)” that is, to him during his lifetime and to his *Sunnah* after his death – may Allah’s peace and blessings be upon him.

Allah Alone grants success.

HADEETH 169

عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ» متفقٌ عليه .

Aishah رضي الله عنها reported: Messenger of Allah ﷺ said, “If anyone introduces in our matter something which does not belong to it, will be rejected.” [Al-Bukhari and Muslim]

COMMENTARY

As for the hadeeth of Aa’isha - may Allah be pleased with her - it is half of knowledge since actions are either manifest or hidden. The scale for the hidden actions is the hadeeth of ‘Umar bin Al-Khattaab - may Allah be pleased with him - who narrated that the Prophet (ﷺ) said, “Actions are judged according to intentions, and everyone

certainly has his intent.”⁽¹⁾ On the other hand, the measure for the open deeds is this *Hadeeth* of Aa'isha that: “Whoever invents in this affair of ours that which is not part of it, shall have it be rejected.” That is, it will be rejected from the individual and not accepted from him.

His statement: “...this affair of ours” means, “our religion, our *Share'ah*.” Allah – the Exalted – says:

﴿وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا﴾

“And thus we have sent to you (O Muhammad) Ruuhan (an inspiration and a mercy) of Our command.” (Ash-Shoorah: 52).

Allah’s order referred to in this *hadeeth* are His Legislations; whoever brings anything in to it, not part of it, shall have it rejected. This is clear evidence that when we do not know a particular deed by which worship is intended to be established in Allah’s religion; such will be rejected. It could also be deduced from the *hadeeth* that knowledge necessary since worship involves conditions and pillars or even some doubt with preponderant aspects of being the truth if absolute truth may not be attained as we have in certain circumstances.

For instance, the Prayer; when you doubt the number of units even though a particular number of units is more preponderant in your mind to be right; then depend on the weightier. Likewise, the circumambulating of the *Ka’bah* is seven rounds; if you are uncertain of the number you have performed, you should depend on the more dominant number in your thought. The same principle applies to purification; if you believe you have perfected your ablution; then that suffices.

The point here is that knowledge or preponderant assumption is incumbent if textual evidences point to its sufficiency; otherwise, the act of worship will be rejected. If an act of worship is disallowed, it becomes forbidden for the individual to give worship to Allah therewith because if he gives worship with a thing Allah is not pleased with, something He has not legislated for His creatures, the individual turns like a person making mockery of Allah – and the refuge is with Allah!

1 Its reference had preceded.

In fact, some scholars say: When a person intentionally observes the Prayer in a state of impurity; he would be renegading from Islam because he is making mockery. Contrariwise the one who forgets, he has no sin even though he will repeat the Prayer.

In the second version (of the hadeeth), it says: “Whoever performs an action which we have not enjoined, will have it rejected.”⁽¹⁾ This is severer than the first version. Because his statement: “Whoever performs an action which we have not enjoined” means that, it is necessary for us to know whether our actions are based on approvals from Allah – the Exalted - and His Messenger (ﷺ); otherwise, it will be rejected. This includes the acts of worship and social interactions.

Therefore, if someone engages in trade proven to be void, mortgages illegally or bequeaths an endowment in a forbidden manner, all these are wrong and they will be rejected from the person; they are invalid.

And Allah knows Best.

HADEETH 170

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا خَطَبَ احْمَرَّتْ عَيْنَاهُ، وَعَلَا صَوْتُهُ، وَاشْتَدَّ غَضَبُهُ، حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ: «صَبَّحَكُمْ وَمَسَّاكُمْ» وَيَقُولُ: «بُعِثْتُ أَنَا وَالسَّاعَةَ كَهَاتَيْنِ» وَيَقْرِنُ بَيْنَ أَصْبُعَيْهِ؛ السَّبَابَةَ وَالْوُسْطَى، وَيَقُولُ: «أَمَّا بَعْدُ؛ فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ بَدْعَةٍ ضَالَّةٌ» ثُمَّ يَقُولُ: «أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ. مَنْ تَرَكَ مَالًا فَلَاهِلِهِ، وَمَنْ تَرَكَ دِينًا أَوْ ضِيَاعًا فَلِيَ وَعَلَيَّ» رَوَاهُ مُسْلِمٌ .

Jabir ؓ reported: Whenever the Messenger of Allah ﷺ delivered a Khutbah, his eyes would become red, his tone loud and he showed anger as if he were warning us against an army. He ﷺ would say, “The enemy is about to attack you in the morning and the enemy

1 Reported by Muslim, the Book of Rulings, Chapter of the Invalidation of Nugatory Rulings; no. 1718.

is advancing against you in the evening.” He would further say, “I am sent with the final Hour like these two fingers of mine.” Messenger of Allah ﷺ held up his index finger and the middle finger together to illustrate. He used to add: “To proceed, the best speech is the Book of Allah and the best guidance is the guidance of Muhammad (ﷺ), the worst practice is the introduction of new practices in Islam and every Bid’ah is a misguidance.” He would also say, “I am, in respect of rights, nearer to every believer than his own self. He who leaves an estate, it belongs to his heirs, and he who leaves a debt, it is my responsibility to pay it off.” [Muslim]. Same Hadith as reported by ‘Irbad bin Sariyah ؓ has already been recorded in the previous chapter regarding safeguarding the Sunnah of the Prophet ﷺ (See Hadith number 158)

COMMENTARY

The author – may Allah shower blessings on him - cited the hadeeth on the authority of Jaabir bin ‘Abdillaah - may Allah be pleased with them both - under the Chapter on Forbidding Heresies in the Religion that whenever the Prophet (ﷺ) “delivered the sermon” i.e., on Fridays, “his eyes would redden, his voice rises and his anger seethes.” He (ﷺ) used to do this owing to its stronger impact on the audience. So, he would take on that condition due to its benefit. Otherwise, it is wellknown that he was the best in character and mildest in disposition. But every situation has the speech appropriate for it. The sermon should move the minds and touch the souls; its subject must be appropriate with good presentation.

He (ﷺ) used to say, “I was sent while the Last Hour and I am as this” and he joined his index and middle finger. If you join them, you realize that they are proximate; they only have a small gap between them, something like the nail length or just half that. The index finger is called *Sabbaabah* (in Arabic) because if a person wants to curse the other, he points towards him with it. It is also named *Sabbaahah* because when the individual gives Allah’s glorification he raises it, pointing with it to the sky.

The meaning of the hadeeth is that this worldly life has a short span; it is near expiration. The Prophet (ﷺ) acted similarly one day while addressing the people towards the evening while the sun was about setting. He – peace and blessings be upon him - said, “Nothing remains of this life of yours except the like of what remains today.”⁽¹⁾

Since this was the case and the Prophet (ﷺ) has passed away for over one thousand four hundred years now while Resurrection is still not established, it shows that this life is extensive in its duration. However, what some geologists suggest that the world is millions of years old is mere conjecture. It should not to be affirmed or rejected; they are like the reports of Children of Israel. This is for the reason that we do not have precise knowledge from the Book of Allah or the *Sunnah* of His Messenger regarding the age of the world or what remains of it; it is rather as the Prophet (ﷺ) mentioned in these parables.

When issues regarding past events have no proof from the Qur’aan and the *Sunnah*, they are not (absolutely) accepted, they rather have three categories:

The first category: What the *Sharee’ah* corroborates to be true. This will be accepted owing to its affirmation in the *Sharee’ah*.

The second category: What the *Sharee’ah* affirms to be false. It should be rejected for the *Sharee’ah*’s assertion that it is false.

The third category: What does not fall under this or that; here, restrain must be maintained since they could be true or false. This is indicated in Allah’s saying:

﴿أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِنْ قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ
بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ﴾

“Has not the news reached you, of those before you, the people of Nooh (Noah) and ‘Aad and Thamuud and those after them?”

1 Reported by At-Tirmidhee, Book of Tribulations, Chapter of What the Prophet (ﷺ) told his companions about what will happen till the Day of Resurrection; no. 2191, and Ahmad in his *Musnad* (3/19), and At-Tirmidhee said: *Hasan Saheeh*.

None knows them but Allah... (Ibraheem: 9)

Therefore, if Allah – the Mighty and Sublime - reserves the knowledge to Himself, information regarding the past generations cannot be gotten except through revelation from Him - the Mighty and Sublime. No one knows them except Allah; so, whoever claims anything regarding the past nations from the aspects of humanities, geography, astronomy and others, we will neither absolutely accept nor reject it. Rather, we will classify what he says under any of the three aforementioned categories (and act appropriately).

As regards the matters of the future; it has two categories:

The first category: What the *Sharee'ah* informs of its occurrence; this will definitely happen such as the reports about the *Ya'jooj* and *Ma'jooj*, the *Dajjal* and the descent of 'Eesa bin Maryam and similar issues which are established in the Qur'aan and the *Sunnah*.

The second category: Those no verse of the Qur'aan or hadeeth mentions. Here, the statements would involve guesses and conjectures. In fact, it is not permissible for anyone to affirm anything about the future since that forms from the matters of the Unseen. And no one knows the Unseen except Allah – the Mighty and Sublime.

He (ﷺ) then said: "Thereafter, the best speech Allah's Book, and the best guidance is the guidance of Muhammad. The worst of affairs are the newly invented ones; and every Innovation is misguidance." The explanations regarding these expressions have preceded.

Thereafter he (ﷺ) said, "I am closer to every believer than himself" as his Lord- the Exalted - said:

﴿الَّذِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ﴾

"The prophet is closer to the believers than their own selves." (Al-Ahzaab: 6).

He – peace and blessings be upon him - is closer to you than yourself; he is lenient and merciful towards the believers. He (ﷺ) then

said, “Whoever leaves a property, it is for his relatives.” That is, any of the deceased persons who leaves a property, it is for his heirs; they will inherit it according to the provisions of Allah’s Book and the *Sunnah* of the Prophet (sallallahu alayhi wasllam). “...and whoever leaves a debt or minors” i.e., little children uncared for, “it is to me and upon me.” That is to say, I am responsible for them; I am their guardian and repaying their debt is upon me. That was the situation after Allah had granted him victory.

But previously, they used to bring people for him to observe the funeral prayer but he would ask, “Does he have any debt on him?” If they said, “yes”, and there was no guarantor for the debt, he would not observe the Funeral Prayer over such deceased. One day, a man among the Ansar was brought to him and he moved forward to observe the funeral Prayer over him. Then he asked, “Does he have any debt on him?” They answered, “Yes; three Dinars.” He (ﷺ) reversed and said, “Observe the funeral Prayer for your companion.” Thereupon, the people’s countenance changed.

Abu Qataadah then stood up and said, “Observe the Prayer for him, O Messenger of Allah, I guarantee his debt.” So Abu Qatadah committed himself and then the Prophet (ﷺ) proceeded and observed the funeral Prayer on him.

This contains evidence for the gravity of indebtedness, and that the individual should not be indebted except due to necessity. He should not incur debt because of marriage, building a house or for the purpose of furnishing the house; this is unwise. Allah - the Exalted - says:

﴿وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ﴾ (٣٣)

“And let those who find not the financial means for marriage keep themselves chaste until Allah enriches them of His bounty.”
(Noor: 33).

If this is the case regarding marriage, how about far lesser things? Many among the ignorant people incur debt to purchase furniture

for the housetop for instance or the courtyard, or a remote-controlled door or the like despite being poor. They would acquire them by credit. The fact remains that once one buys a thing to pay later, it counts as debt which according to the scholars is liability for payment in a transaction or debt owed or rent or the like. So, avoid debts for it will destroy you; except when out of necessity, which is something else altogether. But as long as you have, do not incur debt.

Many borrow – for example - forty thousand, and when the term expires, he says, “I have nothing on me.” Then he will borrow sixty thousand in addition to the forty thousand he owes. He goes borrowing again the following year and then, the debt adds up and becomes much on him unknowingly.

Allah Alone grants success.

19

CHAPTER

CHAPTER ON WHOEVER STARTS A GOOD OR BAD PRACTICE COMMENTARY

The author - may Allah shower blessings on him - gave this title as: Chapter on Whoever Starts a Good or Bad Practice in order to explain that if a person carries out an action which is basically established in the *Sharee'ah* such that he was the first to carry out the action, he becomes as if he originated it. He will have the reward (for his own action) and that for whosoever follows him in the action till the Day of Resurrection.

We had mentioned previously that Islam is perfect - and all praise belongs to Allah -, it does not require any finishing or Innovation. Allah - the Exalted - says:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ﴾

"This day, I have perfected your religion for you, completed My favour upon you and have chosen Islam for you as your religion." (al-Maa'idah: 3)

Then the author - may Allah shower blessings on him - corroborated this with two verses from Allah's Book:

﴿وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ

﴿إِمَامًا ۗ﴾

"And those who say Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes and make us the leader of the Muttaquun." (al-Furqaan: 74)

This is part of the supplications of the servants of the Most Merciful; those whose attributes Allah mentioned at the end of Soorat al-Furqaan:

﴿وَيَسْأَلُ الرَّحْمَنَ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾
 وَالَّذِينَ يَبْسُتُونَ رَبَّهُمْ سُجَّدًا وَقِينًا ﴿٦٤﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ
 إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا
 وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ
 النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ﴿٦٨﴾ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ﴿٦٩﴾ يُضَاعَفْ لَهُ الْعَذَابُ
 يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ﴿٧٠﴾ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ
 سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧١﴾ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا
 ﴿٧٢﴾ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٣﴾ وَالَّذِينَ إِذَا ذُكِرُوا بِبَنَاتٍ
 رَبَّهُمْ لَمْ يُخِرُّوا عَلَيْهَا صُمًّا وَعَعْيَانًا ﴿٧٤﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا
 قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٥﴾﴾

“And the slaves of the most Gracious (Allah) are those who walk on the land with humility and sedateness...” until the verse, “And those who say Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes...” (al-Furqaan: 63 -74).

“Bestow on us”, that is, give us; and the word, Azwaaaj (as it occurs in the Arabic text) is the plural of Zawj which could be used regarding a male or female. The word, Zawj is employed for the husband; so you would find in hadeeth: On the authority of Aa’isha - may Allah be pleased with her -, the Zawj of the Prophet (ﷺ). This is the standard Arabic language; that the woman could also be referred to as Zawj. However, the scholars of the Islamic Laws of Inheritance - may Allah shower blessings on them - assign Zawj to the husband and Zawjah for the wife in order to distinguish between them in estate distribution. Nevertheless, in standard Arabic, the word, Zawj is appropriate for both male and female.

Therefore, in this supplication also:

“Bestow on us from our Azwaaaj and our offspring who will be the comfort of our eyes”

It (i.e., the word, Azwaaaj) is appropriate for men and the women alike.

“...the comfort of our eyes” regarding a woman means that when you look at her, she pleases you; and during your absence she would take good care of your property and children, and when you are away from her and you make findings about her, you will find her devoutly obedient to Allah – the Exalted –

﴿فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ﴾

“Therefore the righteous women are devoutly obedient (to Allah and His Prophet), and guard in their husband’s absence what Allah ordered them to guard.” (an-Nisaa’: 34)

Such a woman will certainly be pleasing to her husband.

Likewise the offspring; if Allah – the Exalted - makes them the delight of the individual’s eyes, they will obey him when he instructs them, avoid what he prohibits them and delight them in all respects and get better. This is delight for the eyes for the pious.

And the last statement, “...and make us the leaders of the *Muttaquun*” is the point of reference from the verse vis-à-vis the chapter heading. That is to say, make us leaders of the righteous; the righteous will emulate us in our actions and sayings; in our actions and the things we leave. The believer and more especially, the people of knowledge are emulated in their sayings and actions. Hence, you find that when you command the masses to do a thing or prohibit them something; they say, “But so-and-so did such-and-such” among those they have chosen as leaders.

“The Leaders” include the leaders in matters of servitude, which is the individual’s worship, and the leaders in propagation, teaching, enjoining good and forbidding evil and others among the symbols and ethos of the *Sharee’ah*. So, make us the leaders of the righteous in all affairs.

In the second verse however, Allah – the Exalted - says:

﴿وَجَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا﴾

“And we made from among them leaders giving guidance under our command.” (al-Anbiyaa: 73)

That is, we made them leaders and scholars guiding the people i.e., directing them upon Allah’s Religion according to His orders. But would that the author had mentioned the end of the verse, because Allah explained that He made them leaders for a reason:

﴿يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ﴾

“... giving guidance under our command, when they were patient and used to believe with certainty in our Ayaat.” (as-Sajdah: 24)

Because they were patient in obeying Allah, they endured and avoided Allah’s prohibitions and accepted Allah’s preordainments; they were patient in obeying Allah and so, they carried out His orders, they bore and abstained from His prohibitions and accepted His predecrees that came their ways because of their inviting to good and forbidding evil. If an individual gives himself over to calling to the truth, enjoining righteousness and forbidding evil, he will certainly face afflictions because majority of those who detest the truth will hate him and so, he will need to be patient.

Likewise they endure Allah’s preordainments that come from other angles apart from these.

“...they were patient and used to believe with certainty in our Aayaat”: they have certain belief in what Allah informed of, in the rewards they will earn for performing obligations and avoiding prohibitions, inviting to Allah’s religion, enjoining good and forbidding evil. That is to say, they would act while believing with certainty in the rewards. It is necessary to pay attention to this point; that we perform deeds believing with certainty in the rewards.

Many perform actions; they observe the Prayers, fast and hand out obligatory charity depending on the fact that they are Allah’s orders. This is good and without doubts, nice. However, it is necessary for you to recognize and bring it to mind that you are only doing this hoping for rewards and fearing punishment such that you become certain of the Hereafter.

Shaykh al-Islam Ibn Taimiyyah - may Allah shower blessings on him – deduced a brilliant maxim from this verse; he said, “Leadership in the Religion is achieved through patience and certainty of faith.” He inferred it from Allah’s saying:

﴿لَمَّا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوْقِنُونَ ﴿٢٤﴾﴾

“...when they were patient and used to believe with certainty in our Aayaat.” (as-Sajdah: 24).

So, “Leadership in the Religion is achieved through patience and certainty of faith.”

I beseech Allah to make us leaders in the Religion who will be guides for those who guide others.

HADEETH 171

عَنْ أَبِي عَمْرٍو جَرِيرِ بْنِ عَبْدِ اللَّهِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا فِي صَدْرِ النَّهَارِ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَجَاءَهُ قَوْمٌ عُرَاةٌ مُجْتَابِي النَّمَارِ، أَوْ الْعَبَاءِ، مُتَقَلِّدِي السُّيُوفِ، عَامَتْهُمْ مِنْ مُضَرَ، بَلَّ كُلُّهُمْ مِنْ مُضَرَ؛ فَتَمَعَّرَ [وَجْهُ] رَسُولِ اللَّهِ ﷺ، لِمَا رَأَى بِهِمْ مِنَ الْفَاقَةِ؛ فَدَخَلَ ثُمَّ خَرَجَ، فَأَمَرَ بِإِلَاقَةٍ فَأَذَّنَ وَأَقَامَ، فَصَلَّى ثُمَّ خَطَبَ؛ فَقَالَ: يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ إِلَى آخِرِ الْآيَةِ: إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا وَالْآيَةُ الْآخِرَى الَّتِي فِي آخِرِ الْحَشْرِ: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مِمَّا قَدَّمَتْ لِغَدٍ تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ مِنْ دِرْهَمِهِ مِنْ نَوْبِهِ مِنْ صَاعِ بُرِّهِ مِنْ صَاعِ تَمْرِهِ، حَتَّى قَالَ: وَلَوْ بِشِقِّ تَمْرَةٍ» فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ بِصُرَّةٍ كَادَتْ كَفُّهُ تَعْجِزُ عَنْهَا، بَلَّ قَدْ عَجَزَتْ، ثُمَّ تَتَابَعَ النَّاسُ حَتَّى رَأَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَرِيَابٍ، حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللَّهِ ﷺ، يَتَهَلَّلُ كَأَنَّهُ مُذْهَبَةٌ؛ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً

فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ رَوَاهُ مُسْلِمٌ .

Jarir bin 'Abdullah رضي الله عنه reported: We were with Messenger of Allah ﷺ shortly after dawn when there came to him some people clad in woollen rags, or covered with sleeveless blankets; and with swords hanging down from their necks. Most of them rather, all of them, belonged to the Mudar tribe. The face of the Prophet ﷺ changed when he saw them starving. Then he went into his house and came out; then he commanded Bilal رضي الله عنه to proclaim Adhan (call to prayers). So he proclaimed Adhan and recited Iqamah and the Prophet ﷺ led the Salat . Then he delivered a Khutbah saying, "O mankind! Be dutiful to your Rubb , Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women; and fear Allah through Whom you demand your (natural) rights, and do not sever the relations of kinship. Surely, Allah is Ever an All-Watcher over you." (4:1) He also recited the Ayah which is in the end of Surat Al-Hashr : "O you who believe! Fear Allah and keep your duty to Him. And let every one look what he has sent forth for the tomorrow." (59:18). Thereafter, every man gave in charity Dinar, Dirham, clothes, measure-fulls of wheat and measure-fulls of dates till he said: "(Give in charity) be it half a date." Then a man of the Ansar came with a bag which was difficult for him to hold in his hand. Thereafter, the people came successively (with charity) till I saw two heaps of food and clothes. I noticed that the face of Messenger of Allah ﷺ was glowing like that of the bright moon or glittering gold. Then he ﷺ said, "Whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. And whosoever introduces an evil practice in Islam, will shoulder its sin and the sins of all those who will act upon it, without diminishing in any way their burden." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - mentions in the Chapter on Whoever Starts a Good or Bad Practice will have its Reward and the Reward from Whoever Follows in the Deed, the hadeeth of Jareer bin ‘Abdillaah Al-Bajalee - may Allah be pleased with him. It is an important hadeeth showing the Prophet’s concern and kindness towards his *Ummah* – may Allah’s peace and blessings be upon him.

While the companions were with the Messenger of Allah (ﷺ) one morning, a group of people arrived, most or all of whom were from the Mudar tribe. They had tattered animal skins hung over their bodies and their swords drawn – may Allah be pleased with them all. That is, each individual only had his clothings that he tied around his neck to cover his nakedness. They also had swords with them; ready to be given any orders to advance for Jihad - may Allah be pleased with them all.

Thereupon, the Prophet’s countenance changed and reddened because of what he saw in them of need even though they were from Mudar - one of the noblest Arab clans -; indigence has reduced them to this condition. Then he – ﷺ - entered his house and came out, then ordered Bilaal to make the call-to-prayer and he observed the Prayer after which he addressed people –peace and blessings be upon him.

After praising Allah as it was his custom, he read the Allah’s sayings:

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

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 he created his wife (Hawwaa (Eve)), and from both He created many men and women and fear Allah through whom you demand mutual (rights) and (do not cut the relations of) the wombs (kinship). Surely Allah is ever an All – Watcher over you.” (An-Nisaa: 1).

And His statement:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَتَسْتَظِرُّ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا



“O you who believe! Fear Allah and keep your duty to him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do.” (al-Hashr: 18)

He then encouraged them to give charity and said, “Let a man give charity with his gold coin, or with his silver coin or with his garment or his *Saa'* of wheat or dates” until he mentioned “even if with a slice of date.” The companions – may Allah be pleased with them - were the most desirous, eager and competitive of people for good. They went to their houses and returned with charities to the extent that a man came with a sack (of items) he struggled to carry; he dropped it severally due to its weight before finally placing it before Allah’s Messenger (ﷺ).

Jareer – the reporter of the hadeeth - then saw two heaps of food, clothes and other provisions gathered in the mosque and the Prophet’s facial expression beamed with joy as if it was gilded out of intense radiance, resplendence and happiness owing to haste towards meeting the challenge of these poor fellows after it was previously gloomy. He – ﷺ - then said, “Whoever initiates a good practice in Islam will have the reward and the reward of those who follow in the same deed without reducing anything in their rewards. And whoever initiates an evil practice in Islam has the evil consequence on him and the evil recompense of whoever follows in the same act without reducing anything from their recompense.”

The meaning of the word, “*Sunnah*” in his statement (as it occurs in the Arabic text), “Whoever initiates a good practice in Islam” is that, he initiated an act of *Sunnah*. It does not refer to the one who innovates (in the religion) since the individual who brings to Islam something it has not approved will have it rejected; and that cannot be considered good at all. “Whoever initiates...” here means, he becomes the first to practice it like this man who brought this package– may Allah be pleased with him. Hence, this shows that if an individual is bestowed the success to start a good deed which is in Islam, whether he was the first to do it or that he revives it after it became extinct.

That is for the reason that *Sunnah* in Islam has three categories:

Bad practice: That is Innovation; and it is evil even if the one who

invented it regards it as good. This is based on the Prophet's saying – ﷺ – “Every innovation is misguidance.”

Good practice: it is of two types:

The first: that the practice is legislated but becomes abandoned and then, an individual revives it such as the late-night Prayers during Ramadan in congregation behind a single Imam. At the beginning, the Prophet (ﷺ) approved for his *Ummah* that it may be observed in congregation behind a single Imam. But later on, he left it fearing that it becomes obligatory upon the *Ummah*. This continued during the time of Aboo Bakr - may Allah be pleased with him - and the early part of the rule of 'Umar - may Allah be pleased with him.

'Umar - may Allah be pleased with him - then considered it appropriate to gather the people behind a single Imam and he did. So, he initiated a good practice in Islam since he only revived an abandoned practice.

The second: From the aspects of good practice is that the individual becomes the first to quickly do a good deed like the man who was first to hand out the charity before the people followed to do the same thing.

The point here is that whoever initiates a good practice in Islam - and a practice is only good in Islam if the Law-Giver has approved of it -, he will earn his rewards and share the rewards of whoever follows in the deed.

Those who bring newly invented matters into Allah's Religion claim to depend on this hadeeth and invent words of remembrance and prayers - about which Allah reveals no authority - and claim that, “This is a good practice”! We respond and say: No! Every innovation is misguidance and evil; there is no good in any newly invented matter in the religion. The hadeeth rather concerns whoever hastens and firstly does a good deed which is the clear motive in the hadeeth, or the one who revives it after neglect. Such an individual will have his own reward and the reward of those who follow and act by it.

This hadeeth encourages reviving neglected and abandoned *Sunnah*; whoever revives it earns rewards and gains reward of those who follow subsequently. It also warns against bad practice and that whosoever initiates a bad practice will have its consequence and

the evil recompense of whoever follows in the evil deed till the Day of Judgment. Even if it was mild in the beginning but later became amplified, he will have the evil recompense of the expanded form!

For instance: If a person gives a verdict permitting another to do something that could directly lead to a prohibition and the evil proliferates thereafter consequent upon his verdict, he will have his evil recompense and the recompense of those who act by it till the Day of Resurrection. Rightly, if the act were basically allowed and it is not feared that it may lead to any forbidden act, then there is no blame for the person to explain such things to the people such as when people hold a thing to be prohibited while it is not actually prohibited and then he explains it to them in order that the truth may be understood.

However, if it involves a matter that may eventually lead to evil, (and he allows it), he will certainly have the consequence and the evil recompense of whoever acts by it.

And Allah knows Best.

20

CHAPTER

GUIDING TOWARDS GOOD AND INVITING TOWARDS RIGHT GUIDANCE AND FORBIDDING DEPRAVITY

COMMENTARY

The author – may Allah shower blessings on him – said: Chapter of Guiding Towards Good and Inviting to Right Guidance and Forbidding Depravity. Guiding towards good is for the person to explain to people the good they will benefit in their religious and mundane affairs; and whoever guides towards a virtuous deed is like the one who performed it. As for inviting, *Da'wah*, towards good, it is more specific than guiding, *Dilaalah*, because the individual may guide by explaining without inviting. However, when he invites, this is more complete and better.

Humankind is ordered to call to virtue; that is, inviting to Allah – the Mighty and Sublime - as He says:

“But invite to your Lord” to the end of the verse: ‘

﴿إِنَّكَ لَعَلَّ هُدًى مُسْتَقِيمٌ ﴿١٧﴾﴾

“Verily you (O Muhammad [ﷺ]) are on the (true) straight guidance.” (Hajj: 67).

Allah – the Exalted - also said:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَحَدِّثْ لَهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ

أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾﴾

“Invite (mankind, O Muhammad [ﷺ]) to the way of your Lord

with wisdom and fair preaching, and argue with them in a way that is better. Truly your Lord knows best who has gone astray from His path, and He is best aware of those who are guided.” (Nahl: 125).

He – the Mighty and Sublime - also said:

﴿وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ (١٤) وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ

عَظِيمٌ ﴿١٥﴾

“Let arise out of you a group of people inviting to all that is good (Al Islaam), enjoining al-Ma’ruf and forbidding al-Munkar. And it is they who will be successful. And be not like those who divided and differed among themselves after the clear proof had come to them. It is they for whom there is awful torment.” (Aal-’Imraan: 104-105)

These verses and the likes all show that it is incumbent for the individual to be a caller to Allah. However, it is not possible to genuinely invite except by the person’s knowledge of what he invites to because the ignorant person may invite to a thing he thinks is correct which is actually wrong. He may also forbid a thing, thinking it is wrong whereas it is correct. Knowledge is essentially necessary; so the individual should learn what he calls to.

Whether he is an erudite scholar with deep understanding of the various branches of knowledge or a scholar in the aspect of knowledge he invites to, it is not a condition that he is an ocean of knowledge in all fields. Let’s assume you want to invite people to the observance of Prayer, once you study and properly understand it you should invite to it even if you know not other aspects of knowledge. And this is based on the Prophet’s saying – peace and blessings be upon him – that, “Convey on my behalf even if it is a verse.”⁽¹⁾

However, it is never permissible for you to invite without knowledge because that is dangerous; great danger for yourself and others. As for the danger regarding you, Allah – the Exalted - has forbidden you to

1 Reported by Al-Bukhaari, the Book of the Narrations of the Prophets, Chapter of what is reported about the Children of Isreal; no. 3461.

say anything about Him without knowledge! He says:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۖ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ

بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْمُونَ ﴿٣٣﴾ ﴾

“Say (O Muhammad): ‘(But) the things my Lord has indeed forbidden are al-Fawaaish, whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners in worship with Allah for which he has given no authority and saying things about Allah for which you have no knowledge.’” (al-A’raaf: 33)

Allah – the Exalted – also says,

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ﴾

“And follow that of which you have no knowledge.” (al-Israa’: 17)

That is, do not follow what you have no knowledge of, because you will be asked to account for it:

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿١٧﴾ ﴾

“And follow not (O man) that of which you have no knowledge. Verily! The hearing and the sight, and the heart, of each of those you will be questioned (by Allah).” (al-Israa’: 17)

In addition, the individual must be wise in his *Da’wah*; he should put things in their right perspectives and proper places. So he should invite those who submit to Allah as is appropriate and the ignorant person too as suitable. Everyone has, according to their conditions, his peculiar call. The proof for that was that, when the Prophet (ﷺ) sent Mu’adh to Yemen, he told him, “You are going to meet a People of the Book.”¹ He informed him of their situation so that he may prepare himself for them and place them in their proper place.

Because they are People of the Book, they will have arguments

1 Reported by Al-Bukhaari, the Book of *Zakaah*, Chapter on “The Precious property of the people are not to be taken for Charity”; no. 1458, and Muslim, the Book of *Eemaan*, Chapter on Inviting to the two statements of testimony and the rulings of the *Sharee’ah*; no. 19.

from some knowledge with them others have not. The polytheist are unguided ignoramuses, whereas, the People of the Book have knowledge and as such, it requires that the individual is adequately prepared. In the same vein, they may challenge whatever comes their way since they consider themselves people of book and knowledge. Hence, the issue requires that they are appropriately evaluated by the individual to determine his manner of inviting them. For this reason, the Prophet (ﷺ) told him, “You are going to meet a people of the Book.”

We give a practical example: If an ignorant person talks while observing the Prayer, thinking that talking is not harmful, we will not reprimand or scold or be stern against him; we will rather – after he completes his Prayer – say to him, “No human speech is right during this Prayer; only the *Tasbeeh* (saying: *Subhaanallah* – Free is Allah from all imperfections), the *Takbeer* (saying: *Allahu Akbar* – Allah is the Greatest) and the recitation of the Qur’aan are allowed in it.” However, if we know that the person is well aware that talking during the Prayer is forbidden and that it vitiates the Prayer but being obstinate - and the refuge is with Allah -, he talks, such should be appropriately addressed; we will reproach and scold him: every situation has the speech appropriate for it.

As such, Allah, the Exalted, says:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ ﴾ (125)

“Invite (mankind, O Muhammad [ﷺ]) to the way of your Lord with wisdom...” (An-Nahl: 125)

Wisdom implies putting things in their rightful places and the people in their appropriate places. Do not address or invite everyone in the same manner; you should rather determine what befits each individual.

It is incumbent upon the individual to have knowledge of the condition of those he is inviting since those who are invited have different conditions: the person may be ignorant or arrogant and proud or willing to accept the truth if not for his ignorance despite his striving to attain the truth. Therefore, every person has what befits him.

The author - may Allah shower blessings on him - then mentioned

the statement of Allah:

“Invite (mankind, O Muhammad [ﷺ]) to the way of your Lord with wisdom and fair preaching, and argue with them in a way that is better.” (an-Nahl: 125)

The way of Allah is His Religion and His legislations He gave His slaves. He attributes it to Himself for two reasons:

The first reason: Because He –the Mighty and Sublime – has formulated it for His servants and guided them to it.

The second reason: For the fact it leads to Him; nothing leads to Allah except Allah’s path that He has legislated for His servants through the tongues of His Messengers – may Allah be pleased with them all.

Concerning His statement: *“With wisdom and fair preaching”*, the scholars say: *Al-Hikmah* (as it occurs in the Arabic text, meaning -wisdom) derives from the word, *Ihkaam*, meaning, *Itqaan* (exactitude). And giving *Itqaan* regarding a thing is for the individual to place it in its place; that is to say, placing things in their rightful places. As for *al-Maw'idhah* (preaching), it means giving sermons along with encouragement and dissuasion. So when a person has an attitude of turning away, he should preached to and given sincere advice.

But if that does not benefit him in any way, Allah – the Exalted - says,

﴿وَحَدِّثْهُمْ بِالَّتِي هِيَ أَحْسَنُ﴾

“And argue with them in a way that is better” (Naml: 125).

Hence, if the individual likes to argue; then he could be tackled. Arguing in a nice way from the aspects of exchanging words; he should neither be handled harshly or mildly. You should rather consider the best approach. Likewise, the nice way could be from the aspects of methodology, persuasion and presentation of textual evidences in order to be convincing. This is because some of the people are only easily convinced with the textual evidences than the rationale evidences; this applies to one with strong belief.

Contrariwise, some would not accept textual evidences until they are established with rationale evidences. You find him relying more

on rationale evidence than the textual proofs; in fact, he may not accept the text-based proofs unless they are supported – in his view – with the rationale evidence. For some among these kinds of people; it is feared they may deviate - and refuge is with Allah -. If he would not accept the truth except when his own corrupt intellect comprehends it then that is dangerous for him.

For this reason, the strongest people in their faith are the most submissive to the Qur'aan and the *Sunnah*. If you notice submission, acceptance and compliance to the Qur'aan and the *Sunnah* in yourself, this gives promise of goodness! However, if you perceive discomfort in your soul against the *Sharee'ah* rulings except when supported with rationale evidence, you should know that there is sickness in your heart according to Allah's saying:

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ﴾

“It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision.” (al-Ahzaab: 36).

That is, it is impossible for them to choose other than what Allah and His Messenger (ﷺ) have decreed.

﴿ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلًّا مُبِينًا ﴾ (٣٦)

“And whoever disobeys Allah and His prophet, He has indeed strayed in a plain error.” (Al-Ahzaab: 36).

And His statement: *“And argue with them in a way that is better...”* (Naml: 125) comes in the verse of Sooratul Ankabut:

“And argue not with the people of the scripture (Jews and Christians), unless it be in (a way) that is better, except with such of them as do wrong.” (Al-Ankabut: 36).

So, do not be lenient with these people if they are wrongdoers! Rather, fight them with the sword until they pay the *Jizyah* (protection tax paid by Jews and Christians residing in an Islamic country to the government) while being humiliated. Therefore, there are four levels: Wisdom (*al-Hikmah*), Admonition (*al-Maw'izah*), Nice argument (*al-Mujaadalah bi-llatee hiya Ahsan*) and Confronting the wrongdoers with the sword (*al-Mujaadalah bis-Suyoof*).

HADEETH 173

وَعَنْ أَبِي مَسْعُودٍ عُقْبَةَ بْنِ عَمْرِو الْأَنْصَارِيِّ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:
 قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ» رَوَاهُ مُسْلِمٌ

Abu Mas'ud 'Uqbah bin 'Amr Al-Ansari Al-Badri ؓ reported:
 Messenger of Allah ﷺ said, "Whoever guides someone to virtue
 will be rewarded equivalent to him who practices that good
 action." [Muslim]

COMMENTARY

The author, may Allah shower blessings on him, mentioned in the Chapter of Guiding Towards Good and Calling to Right Guidance, Allah's saying:

﴿وَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
 الْمُفْلِحُونَ﴾ (١٠٤)

"Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Ma'ruuf and forbidding Al Munkar. And it is they who are successful." (Aal- 'Imraan: 104).

This is an order from Allah – the Exalted - that there should arise from us in this Ummah; the word, Ummah refers to, a group. The word occurs in the Noble Qur'aan having four meanings: a group, path, years and an exemplar. Among the places where it refers to "a group" is this verse:

"Let there arise out of you a group of people..."

That is, a group "...inviting to all that is good (Islam), enjoining good and forbidding evil..." to the end of the verse.

As for its meaning "a path", it is such as His saying,

﴿وَإِنَّ هَذِهِ أُمَّةٌ وَاحِدَةٌ وَأَنَا رَبُّكُمْ فَاتَّقُونِ﴾ (٥٢)

"And verily! This religion (Islam), is one religion..." (Al-Mu'minuun: 52).

As regards its meaning “years”, that occurs in the statement of Allah – the Exalted -:

﴿ وَقَالَ الَّذِي نَجَّى مَعَهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنْتِظَمُ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾ ﴾

“Then the man who was released (one of the two who are in the prison) now at length remembered and said...” (Yoosuf, 45)

Meaning, after a period of time.

Regarding its referring to “an exemplar”, an example is Allah’s saying:

﴿ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ ﴿١٣﴾ ﴾

“Verily! Ibraheem is an obedient Ummah to Allah...” (An-Nahl: 120)

Here, however, “Let there arise out of you a group of people inviting to all that is good (Islaam)”: the alphabet, *laam* in the His saying, *Wal’takun* (in the Arabic text, meaning – let there...) expresses command. And *min* in *Minkum* (meaning – of you...) has two interpretations according to the people of knowledge: some say it is a partitive while some others hold that it expresses a sort. Considering the first view, the order in the verse would be *Kifaaiyy* i.e., if sufficient number of people implement, the ruling ceases regarding the rest since He only said, “Let there arise out of you...”, meaning, “some of you who would invite to good.”

But regarding the second opinion, the order would be *Ayniyy*; i.e., it is obligatory for each individual to devote effort to inviting the people to good; enjoining righteousness and forbidding evil.

Inviting to good includes everything beneficial for the people in this worldly life and in their hereafter; since as good is from the matters of the hereafter, there is also good in the deeds of this world. Allah, the Exalted - says:

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً ﴾

“Our Lord! Give us in this world that which is good and in the hereafter that which is good...” (al-Baqarah: 201).

Whatever benefits the people among the worldly affairs is good. Hence, Allah – the Exalted - referred to wealth as good. He says:

﴿ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴿٨﴾ ﴾

“And verily! He is violent in the love of good (wealth).” (Al-Aadiyaat: 8)

Concerning His saying: “...and enjoining good and forbidding evil...” (Aal:’Imraan)

Al-Ma’roof (good) is what the *Sharee’ah* acknowledges and approves of, and *Al-Munkar* (evil) refers to that which the *Sharee’ah* detests and prohibits. As such, enjoining *Al-Ma’roof* implies persuasion to obey Allah, and forbidding *Al-Munkar* means forbidding disobedience to Allah – the Exalted. So they should enjoin good and forbid evil.

Yet enjoining *Al-Ma’roof* and forbidding *Al-Munkar* would have conditions:

First Condition: the individual should have the knowledge that what he enjoins is good; and what he is forbidding is evil. Otherwise, if he knows not, then it is not allowed for him to enjoin or forbid according to Allah’s saying:

﴿ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عِنْدَ

﴿ مَسْئُولًا ﴿٣٦﴾ ﴾

“And follow not (O man) that of which you have no knowledge. Verily! The hearing and the sight, and the heart, of each of those you will be questioned (by Allah).” (al-Israa’: 36)

Prohibiting and approving must not be just according to emotions because if it were based on emotions and self-desire, we would find among the people those who will condemn everything they find strange. Even if something very beneficial to the people comes he will condemn it just because he considers it strange. Some others are on the contrary, they lax and consider everything good. Hence, good and evil are determined by the Law-Giver.

For instance, when the loudspeakers first appeared, some of the people condemned it and said, “This is detested! How can we call to Prayer with this horn that looks like the horns of the Jews!” However,

some of the researching scholars, like our Shaykh, AbdurRahman As-Sa'dee – may Allah shower blessings on him - responded that: This is from Allah's favors; He has made easy for His slaves something to convey their voice of truth to the creatures.

Another instance was regarding the spectacles; when the sight becomes weak, it requires some aid by wearing glasses. Should we say, "Do not wear eye glasses because it strengthens the sight and magnify things?" No, we cannot say this.

Summarily, ruling a thing as from *Ma'roof* or *Munkar* belongs to Allah and His Messenger (ﷺ); it does not depend on a person's taste, desires or thoughts.

Thus, it is imperative that the individual ascertains that this is *Ma'roof* and that is *Munkar*; so he would enjoin the *Ma'roof* and forbid the *Munkar*. But what is the path to knowing that? The only way to this is the Qur'aan and the *Sunnah*, the Consensus of the Ummah (*al-Ijmaa'*) or Sound Analogical Deduction (*Qiyaas*). Consensus and Analogical Deduction both depend on the Qur'aan and the *Sunnah*. If not for the Qur'aan and the *Sunnah*, we would not know that Consensus and Analogical Deduction are (sources of) evidence.

The second condition: he is aware of the affected person's performance of the evil or negligence of the good; otherwise, he will only be guesstimating about people. For example, if a person enters the mosque and sits down, what wisdom demands is to ask him: Why did he sit without observing the Prayer (*Tahiyyat ul-Masjid*)? He should not just be scolded or rebuked.

The evidence is that the Prophet (ﷺ) was delivering a sermon on a Friday, and a man entered and sat down. He (ﷺ) enquired, "Have you observed the Prayer?" He answered, "No". He – ﷺ – then said, "Stand up and observe two units of Prayer." The Messenger (ﷺ) did not scold or rebuke him just when (he saw him) not to have observed the Prayer; he could have observed it when the Prophet (ﷺ) did not see him.

In the same vein, if you see a person eating or drinking during the day of Ramadan, you should not rebuke him. Rather, you should rather enquire from him since he may have an excuse for not fasting. Ask him, "Why didn't you fast?" He may as well be a traveller or ill needing to drink much water such as (if he had) ulcer which requires

drinking lots of water even though he may appear healthy to people.

The point is that it is necessary to be certain that he actually abandoned a good deed so that you may counsel him regarding it. Similarly, you must be sure that he fell into evil so that you prohibit him therefrom since he may not have really committed any evil while you assume such.

For instance: If you see a man inside a car with a woman; it is possible that the woman may be a strange person to her and it she may be one of his relatives, she may even be his wife. You should not reprove him until you are sure that he has committed an evil which could be deduced from situational indications. If we assume – for example - that one sees a thing of doubt with the person since he is originally dubitable; and then we notice movements known to the discerning, then we may say that he should be faced and asked: “Who is this woman with you?” or that “Why did you carry a non-relative woman in your car?” However, this should not be by merely seeing a man walking with a woman, or a man carrying a woman in his car without knowing whether it was in the sinful manner or not.

In any case, being alone with a non-relative woman in the same car is wrong, but you don't know whether this woman is one of his relatives.

The point here is that, it is incumbent to know whether a particular thing is right or wrong; we must be certain that it amounts to leaving good deed or committing evil.

The Third Condition: that the evil being forbidden does not lead to a worse and more grievous evil. For example: If we see a person smoking cigarette – and smoking it is undoubtedly prohibited and an evil that should be condemned –but if we condemn his smoking he would switch to consuming intoxicants. He would go to the drunkards and consume intoxicants. In that circumstance, we would not forbid him from his first evil because it is lighter and when committing the worse sin becomes unavoidable, then committing the lesser one becomes binding.

The evidence for this condition is Allah's saying - the Exalted:

﴿ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ﴾

“And insult not those whom they (disbelievers) worship besides

Allah, lest they insult Allah wrongfully without knowledge" (*al-An'aam: 108*).

Condemning the gods of the polytheists is encouraged in the *Sharee'ah*, and it is compulsory for us to condemn idols of polytheists and warn against their festivals. We must not be pleased with it; we must let those ignorant among our kins understand that participation with the disbelievers in their festivals is not permissible since being pleased with disbelief may plunge such individuals in to disbelief – and the refuge is with Allah.

Should you be pleased that the symbols of disbelief are established and you participate in it? None of the Muslims will be pleased with this. Hence, Ibn Qayyim - one of the erudite students of *Shaykh ul-Islaam* Ibn Taimiyyah, may Allah shower blessings on them both - said: "The one who partakes in and felicitates with the idolaters in their festivals - if he has not committed an act of disbelief - has undoubtedly engaged in a prohibition." And he - may Allah shower blessing on him - has said the truth.

For this reason, it is incumbent on us to warn our Muslim brothers against joining the disbelievers in their festivals because celebrating their festivals with them or even congratulating them for it like saying, "Have a blessed celebration" or "may Allah make you happy with the festival" or similar other statements are, without doubts, indications of the individual's pleasure with the symbols of disbelief – and the refuge is with Allah!

I was explaining that: Condemning the gods and symbols of the polytheists and other disbelievers among the People of the Book is desired in the *Sharee'ah*. However, if it will lead to a worse thing then it will be prohibited. Allah, the Exalted, says:

"And insult not those whom they (disbelievers) worship besides Allah..."

﴿ وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ﴾

That is, do not insult the idols, "lest they insult Allah wrongfully without knowledge" (*An'aam: 108*).

Meaning that, if you insult their gods, they will insult your God, Allah - the Mighty - "wrongfully without knowledge." That is to say,

out of ignorant aggression. But when you condemn the gods of the polytheists, it comes fairly and is based knowledge. However, their own condemnation of your God is out of aggression and bereft of knowledge. Hence, do not insult their gods so they do not abuse Allah.

Hence, we deduce from these noble verses that: If forbidding a person from a wrongdoing will cause the people to fall into worse evil; then being silent becomes obligatory until the day he will be able to condemn the evil and bring about good.

It is mentioned that *Shaykh al-Islaam* Ibn Taimiyyah – may Allah shower blessings on him – accompanied by one of his students walked past some of the Tartars drinking alcohol in the Greater Syria. The Tartars were a known people who oppressively ruled over the Muslims for years causing great afflictions. The Shaykh was silent and did not forbid them. His companion enquired, “Why didn’t you forbid this *Munkar*?” He replied, “If we prevent them from this, they will proceed to fornicate with the Muslim women, confiscate their properties or even kill them. However, drinking wine is lighter.” This is from his deep understanding - may Allah be pleased with him.

If it is feared that a person may leave an evil and turn towards something worse, being silent becomes obligatory.

Among the etiquettes of enjoining good and forbidding evil – this is not one of the conditions of enjoining goodness and forbidding evil – is that: The individual should be the first to carry out the good deed and the first to avoid the evil. That is to say, he will not enjoin good and then he himself does not do it neither will he forbid evil and then fall in to it. This comes under Allah’s saying – the Exalted -:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا

تَفْعَلُونَ ﴿٢﴾

“O you who believe! Why do you say that which you do not do? Most hateful is it with Allah that you say that which you do not do” (*As-Saff*: 2-3).

And also in the authentic hadeeth that: “A man will be brought on the Day of Resurrection and thrown into the Hellfire till his intestines burst. He will roll on it as the donkey goes round its rest place. The inmates of Hellfire will gather round him and say, ‘What

happened to you, O man! Didn't you enjoin us to be righteous and forbid us from sin?' He will say, 'I used to enjoin you to be righteous but I do not engage in it, and I would forbid you from sin but engage in it.'"⁽¹⁾ So he used to say what he would not do – and the refuge is with Allah.

Hence, one of the etiquettes of enjoining righteousness and forbidding sin is that the individual should be the first to comply with the order and the first to shun the prohibition.

It was related that Ibn Al-Jawzee - may Allah shower blessings on him -, the renowned admonisher and one of the followers of Imam Ahmad's School of Jurisprudence used to have a chair placed for him on Fridays when he preached to hundreds of thousands. The intense impact of his sermon on the hearts would bring about some of those present to faint and even die. One day, a slave came to him and said, "O leader! My master does maltreat me and cause hardship to me. He would assign burdensome tasks to me. I wish you admonish and encourage people to free slaves so that he may set me free." He said, "Yes, I will do so." A Friday or two passed or for as long as Allah willed he did not talk about freeing slaves at all. So the slave came back to him and said, "O my master! I told you to speak about freeing slaves since a long time ago but you have not discussed it till date?" He said, "Yes, because I don't have a slave that I may free and I don't like to encourage manumission while I am not freeing a slave. Allah is free from all imperfections! When Allah blesses me to have a slave and I want to set him free then I have the opportunity to talk about manumitting slaves." Then on a particular day, he spoke about freeing slaves; the man was touched by it and so he set the slaveman free.

In conclusion, this is one of the etiquettes of ordering righteousness and forbidding evil.

We beseech Allah to make you and us among those who enjoin righteousness and forbid evil. Verily He is the Noble, the Generous.

HADEETH 174

1 Reported by Al-Bukhaari, Book of the Beginning of Creation, Chapter of the Attributes of the Fire and that It is Created, no. (3268), and Muslim, Book of Ascetics and Mind-Softeners, Chapter of the Punishment of the one who enjoins good but fails to act upon it; no. (2989).

وعن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: «مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا» رواه مسلم .

Abu Hurairah رضي الله عنه reported: Messenger of Allah صلى الله عليه وسلم said, "If anyone calls others to follow right guidance, his reward will be equivalent to those who follow him (in righteousness) without their reward being diminished in any respect, and if anyone invites others to follow error, the sin, will be equivalent to that of the people who follow him (in sinfulness) without their sins being diminished in any respect." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - said in the narration of Aboo Hurayrah - may Allah be pleased with him - who related that the Prophet (صلى الله عليه وسلم) said, "Whoever invites to guidance will have a reward equal to that of those who followed it without decreasing their rewards in anyway." "Whoever invites to guidance": that is, he explains it to the people and invites them to it. For example, when he explains to people that *Salaat ad-Duha* (the pre-noon supererogatory prayer) is *Sunnah* and that it is necessary for the individual to observe two units of prayer during the pre-noon and then the people followed him and began to observe it. He will have the like of their rewards without removing anything from their rewards for Allah's bounty is wide.

Another instance is if he tells the people: "Make the last of your Prayers in the night to be *Witr*, and do not sleep until after observing the *Witr* except whoever hopes to stand up at the later part of the night." Thereupon, the people follow him; he will have the like of their rewards. This applies to all virtuous deeds.

"... and whoever calls to misguidance will have a sin equal to that of those who followed it without decreasing their rewards in anyway": That is, when he calls to a vice or what involves sin such as inviting to amusement, falsehood, music, usury or other forbidden

acts; he will be recompensed with the like of the punishment of each individual influenced by his call— the refuge is with Allah.

You should know that the call to guidance and invitation to sin come through utterances such as when someone says, “Do this”, and with action, especially from those other people emulate. So if a person has followership and then does a particular thing, it is as if he is inviting the people to it. Hence, they will allude to his actions as reference claiming that, “So-and-so did this, so it is permissible” or “he abandoned that, so it is permissible (to abandon it).”

The point here is that, whoever invites to guidance will have reward equal to the reward of those who follow him and whoever calls to misguidance will have the reward equal to that of those who follow him.

This hadeeth contains evidence that the one who causes a thing is like the person who does it. So, the one who calls to guidance has helped bring about it and as such, he will have the reward of whoever does it. Likewise, the one who calls to evil or sin has caused it and so, he earns the like of the recompense of those who follow him.

The scholars of Islamic Jurisprudence had derived a principle from this that: The cause has the ruling of the doer.” However, when the cause and doer are both involved, they transfer liability to the doer because he is most affected by the damage.

Allah knows best.

HADEETH 175

وَعَنْ أَبِي الْعَبَّاسِ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ خَيْبَرَ: «لَأُعْطِينَ الرَّأْيَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ، يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولَهُ» فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا. فَلَمَّا أَصْبَحَ النَّاسُ عَدَوْا عَلَى رَسُولِ اللَّهِ ﷺ: كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا، فَقَالَ: «أَيْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ؟» فَقِيلَ: يَا رَسُولَ اللَّهِ هُوَ يَسْتَكْبِي عَيْنَيْهِ قَالَ: «فَأَرْسَلُوا إِلَيْهِ» فَأُتِيَ بِهِ، فَبَصَّقَ رَسُولُ اللَّهِ

﴿ فِي عَيْنَيْهِ، وَدَعَا لَهُ، فَبَرَأَ حَتَّى كَأَنَّ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ. فَقَالَ عَلِيُّ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ أَقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ: «انْفُذْ عَلَيَّ رَسُولِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ تَعَالَى فِيهِ، فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ» متفقٌ عليه .

Sahl bin Sa'd ؓ reported: Messenger of Allah ﷺ said on the day of the Khaibar Battle, "I will give this banner to a person at whose hands Allah will grant victory; a man who loves Allah and His Messenger (ﷺ), and Allah and His Messenger love him also." The people spent the night thinking as to whom it would be given. When it was morning, the people hastened to Messenger of Allah ﷺ. Every one of them was hoping that the banner would be given to him. He (the Prophet ﷺ) asked, "Where is 'Ali bin Abu Talib?" They said: "O Messenger of Allah! His eyes are sore." He ﷺ then sent for him and when he came, Messenger of Allah ﷺ applied his saliva to his eyes and supplicated. 'Ali ؓ recovered as if he had no ailment at all. He ﷺ conferred upon him the banner. 'Ali ؓ said: "O Messenger of Allah, shall I fight against them until they are like us?" Thereupon he (the Prophet ﷺ) said, "Advance cautiously until you reach their open places; thereafter, invite them to Islam and inform them what is obligatory for them from the Rights of Allah, for, by Allah, if Allah guides even one person through you that is better for you than possessing a whole lot of red camels." [Al-Bukhari and Muslim]

COMMENTARY

His saying (ﷺ) that: "I will give the flag to a man tomorrow from whose hands Allah will grant conquest; he loves Allah and His Messenger, and Allah and His Messenger love him." This involves general and specific glad tidings. As for the general, it is evident from his saying: "from whose hands Allah will grant conquest", and regarding the specific, it is his saying: "He loves Allah and His

Messenger, and Allah and His Messenger love him.”

Khaybar used to be a Jewish farmland and fortress about one hundred Meels (1 Meel = 6000 cubits) South-west of Madeenah. Some of the Jews lived there while others among them lived right inside Madeenah. The Jews did read in the *Tawrah* that a Prophet will be raised and that he will migrate to Madeenah that used to be called Yathrib in the earliest times before the name was later changed. They read that he will and conquer his enemies. So they knew that it is true and went to live in Madeenah and Khaybar.

However, they thought the Prophet would be from among the Children of Israel! So when he was raised from among the Children of Ismaaeel, the Arabs, they envied them and disbelieved in him – and refuge is with Allah – even though they recognized him as they recognized their children!

﴿ فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ﴾ (89)

“... then when there came to them that which they had recognized, they disbelieved in it” (Baqarah: 89),

They argued, “This is not the prophet we were informed about”!

They had various agreements with the Prophet (ﷺ) which they treacherously violated. There were three Jewish clans in Madeenah: the Qaynooqa’, Nadheer, and Quraydhah tribes. They made pacts with the Prophet (ﷺ) which they all breached.

Consequently, Allah destroyed them – and all praise belongs to Allah – from the hands of the Prophet (ﷺ). The last of them was the Quraydhah tribe regarding whom Sa’d bin Mu’adh judged that their fighters be killed, their women and children be taken as slaves and their properties be taken as war booty. The Prophet (ﷺ) ordered the seven hundred fighters to be killed. So, they were all executed to the last man.

The Jews are people of deceit, distrust and violation of pacts ever since Allah raised Moosa – may Allah’s peace and blessings be upon him - among them till this day and until the Day of Judgment. They are the most deceitful of people and worst betrayers. So, do not ever rely on them in any way; and whoever relies or trusts anyone among them, is ignorant of their long history.

His saying: "I will give the flag to a man tomorrow from whose hands Allah will grant conquest; he loves Allah and His Messenger, and Allah and His Messenger love him." These are two great virtues:

The first: That Allah will grant triumph from his hands; because whoever from whose hands Allah grants victory has achieved abundant goodness. If Allah guides a single person through him, that is better for him than the red camels. He specifically mentioned the red camel because it was the most prized property to the Arabs.

The second: he loves Allah and His Messenger (ﷺ), and Allah and His Messenger (ﷺ) both love him. That entails excellence for Alee bin Abee Taalib - may Allah be pleased with him. On that night, the people discussed asking who the man will be.

When the Prophet (ﷺ) woke up in the morning, he asked, "Where is Alee bin Abee Taalib?" It was said, "he was complaining of (pains in) his eyes", that is to say, his eyes were painning him and he was complaining about that. He asked for him to be called and Alee came. Allah's Messenger - ﷺ - then spat into his eyes and prayed for him. He got healed as if he never felt any pain. This is among the signs of Allah - the Mighty and Sublime -; there were no eyedrops or cautery, it was rather the Prophet's saliva and his supplication.

There is evidence in this that it is allowed for a people to discuss an issue finding out who will attain it owing to the fact that the companions spent the entire night considering: "Who will get it?" and each of them thought that: "perhaps it would be for me."

It also contains evidence that Allah the Exalted might bestow virtues on an individual that would not have crossed his mind. Alee was absent and was, perhaps, not aware of the origin of the issue; yet Allah granted him this lofty rank. This is proof that an individual may not be given a particular favour even when he seeks it and he may get a thing even though it does not cross his mind to have it.

"So he gave him the flag": The flag is the sign showing a people during war times. During wars, the people are divided; some on a side and the others on the other side; this tribe and that tribe, or this sort of people and those such as the *Muhaajiroon* and the *Ansaar*; each group had its flag showing it.

Alee - may Allah be pleased with him - then asked, "Should I fight them until they are like us?" meaning, "should I fight them until they

become Muslims or what?” The Prophet (ﷺ) then said, “Advance cautiously until you reach their compound.” He did not say, “Fight them until they become like us.”

This is because the disbelievers are not fought and compelled to enter Islam; rather, they are fought to surrender to the rulings of Islam. Therefore, if they accept Islam, good for them and if they disbelieve, then that counts against them. However, they must surrender to the rulings of Islam; they must give the *Jizyah* (the tax paid by non-Muslims living in a Muslim land) willingly while feeling subjugated or that they accept Islam.

The scholars – may Allah have mercy on them – hold differently: Is this ruling restricted to the People of the Scripture (the Jews and the Christians); that is to say, they are fought until they pay the *Jizyah*, or is it general, regarding all disbelievers? Most of them view that those to be fought until they pay the *Jizyah* or accept Islam are the Jews and Christians. As for others, they will be fought until they accept Islam; no less than accepting Islam is acceptable from them. They give evidence from Allah’s saying – the Exalted -:

﴿ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴾

“Fight against those who believe not in Allah, nor in the Last Day, nor forbid that which had been forbidden by Allah and His Messenger and those who acknowledge not the religion of truth (i.e. Islaam) among the People of the Scripture (the Jews and the Christians), until they pay *Jizyah* with willing submission, and feel themselves subdued.” (at-Tawbah: 29)

However, the correct position is that it is general, and the evidence for this is that the Prophet (ﷺ) collected the *Jizyah* from the Magians of Hajr who were not from among the People of the Scripture as reported by Al-Bukhaari.⁽¹⁾

Another evidence is the hadeeth of Buraydah bin Husayb – may

1 Reported by Al-Bukhaari, Book of *Jizya* and *Muwaada’ah*, Chapter on the *Jizya* and *Muwaada’ah*; no. (3156, 3157).

Allah be pleased with him - reported by Muslim⁽¹⁾ that whenever the Prophet (ﷺ) appoints a commander for an army or emissary, he would admonish him and those with him among the Muslims. So it says in the hadeeth that he (i.e., the commander) should invite them to Islam; if they refuse then they should pay the *Jizyah*, and if they reject that too, he should fight them. Hence, preponderant view is that the instruction is general. That is the reason why the Prophet (ﷺ) did not say: "Yes" when Alee - may Allah be pleased with him - asked him whether he should fight them "until they become like us?" He rather guided him to do what he commanded him to do and to march on gently until he got to their residences.

His saying: "Advance cautiously..." means that, do not move hastily and become worked out; the army too would become tired and those with you. But go gently until you arrive their areas; that is to say, close to them.

His statement: "Then invite them to Islam and inform them about Allah's rights in it."

So, He – ﷺ – gave him two orders:

The first: Inviting to Islam; by saying to them, "Accept Islam." That would suffice if they understand the meaning of Islam. However, if not, he will explain to them that Islam is: Testimony that, there is no deity worthy of worship except Allah (*Laa ilaaha illa Allah*) and Muhammad is the Messenger of Allah, establishing the Prayers, Handing out the Zakat, Fasting in the month of Ramadan and making pilgrimage to the House.

The second order: He said, "...and inform them about Allah's right in it". That is, hearing and obeying the orders of Allah and His Prophet (ﷺ) so that whoever accepts Islam does so based on clear knowledge. Some of the people just enter into Islam on the basis that it is a religion; but they do not understand what it really entails. Thereafter, when the rulings are explained to them, they turn apostates – and the refuge is with Allah – and the second disbelief becomes worse than his first since he will not be left alone upon apostasy. He will rather be warned to: "either revert to Islam or we kill you."

Hence, it is essential for us, at this time when the disbelievers are

1 Reported by Muslim, Book of Jihad and Advancing, Chapter on The Ruler's Appointing Leaders for Emissaries and Admonishing Him, no: (1731).

around us like the Christians, the Buddhists, the polytheists and others, to adequately explain Islam to them firstly. We would give clear explanations so that they may accept based on clear proof. We must not suffice with merely saying: "Accept Islam" since they know not what the rights of Allah the Exalted is upon them inside Islam. So when they enter Islam based on certainty, we would have sufficient evidence later if at all they renegade to require them to return to Islam or be executed. But for us to merely give general explanations, that is defective invitation. The evidence for this is the hadeeth of Sahl bin Sa'd – may Allah be pleased with him – which we have explained.

His saying in the Hadeeth, "By Allah! That Allah guides a person through you is better for you than the red camel." Meaning, that Allah grants him the success of accepting Islam through you is better for you than the red camel considering the fact that the red camel is among the best possession to the Arabs, if not the most valuable.

Alee - may Allah be pleased with him – implemented the order and arrived their area and invited them to Islam but they refused to accept Islam. In the end, the victory was for the Muslims – and all praise belong to Allah. Allah granted victory from the hands of Alee bin Abee Taalib – may Allah be pleased with him. The story is famous in the Books of Military Campaigns and History. However, the point of reference from this is that: He ordered them to invite the people to Islam and inform them of Allah's rights upon them in Islam.

The hadeeth also contains some other lessons:

One of the miracles of the Prophet (ﷺ) manifested; when he spat on the eyes of Alee bin Abee Taalib – may Allah be pleased with him -, he got healed as if nothing ever afflicted them.

It involved another sign: and that was the Messenger's telling him that, "Allah will grant victory from your hands" which is information from the Unseen; and Allah granted the victory through him.

Another point of benefit is that: It is essential to raise flags during Military campaigns; every clan should have a flag with which they are recognized as was pointed out earlier.

From the lessons in it also is: the individual should crave for and hasten towards good deeds. The companions discussed throughout the night among themselves, who the flag will be handed over to.

Similarly, another lesson is that: the individual may be granted a

thing which would never have crossed his mind that he may have; and the person eager to achieve the same thing may not be given. Alee bin Abee Taalib – may Allah be pleased with him - was suffering pains in his eyes; and I do not think it occurred to him that Allah’s Messenger (ﷺ) would hand the flag over to him. Irrespective of that, he got it - Allah the Exalted grants His favour to whom He wills.

And with Allah lies success.

HADEETH 176

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ فَتًى مِنْ أَسْلَمَ قَالَ: يَا رَسُولَ اللَّهِ إِنِّي أُرِيدُ الْغَزَا وَكَيْسَ مَعِيَ مَا أَتَجَهَّزُ بِهِ، قَالَ: «إِنَّتِ فُلَانًا فَإِنَّهُ قَدْ كَانَ تَجَهَّزَ فَمَرِضٌ» فَأَتَاهُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقْرِتُكَ السَّلَامَ وَيَقُولُ: «أَعْطِنِي الَّذِي تَجَهَّزْتَ بِهِ، فَقَالَ: يَا فُلَانَةُ أَعْطِيهِ الَّذِي تَجَهَّزْتُ بِهِ، وَلَا تَحْبِسِي مِنْهُ شَيْئًا، فَوَاللَّهِ لَا تَحْبِسِينَ مِنْهُ شَيْئًا فَيُبَارِكَ لَكَ فِيهِ. رواه مسلم .

Anas bin Malik ؓ reported: A young man from the tribe of Aslam said, “O Messenger of Allah ﷺ, I wish to fight (in the Cause of Allah) but I do not have anything to equip myself with (for fighting).” He (the Prophet ﷺ) said, “Go to so-and-so, for he had equipped himself (for fighting) but he fell ill.” So he (the young man) went to him and said, “Messenger of Allah ﷺ sends you his greetings and says that you should give me the equipment that you have provided yourself with.” The man said (to his wife or servant): “O so-and-so, give him the equipment I have collected for myself and do not withhold anything from him. By Allah, if you withhold anything from him, we will not be blessed therein.” [Muslim]

COMMENTARY

This hadeeth mentioned by the author – may Allah shower blessings on him -, indicates guiding toward goodness. A man came

to the Prophet (ﷺ) requesting from him to be equipped for battle. The Prophet (ﷺ) directed him to another man who had prepared himself with his riding animal and other travel necessities but fell sick and unable to go out for the Jihad.

Consequently, the man went to this fellow and told him what the Prophet (ﷺ) had said. He also said to his wife, “Bring out what I had prepared and do not withhold anything from him. By Allah! Allah will not bless whatever you hold back from it.”

This contains evidence that if a person directs another to a good deed, he will be rewarded for it; and it had been mentioned that, “Whoever guides to good gets the like of the reward of the doer.”⁽¹⁾

It also contains evidence that whoever intends a good deed but was prevented by illness should hand what he got ready for the good deed to whomever will carry it out so that the full reward is written down for him. This is because if a person falls sick after intending a good deed and actually preparing for it, the full reward shall be written for him – and all praise is due to Allah. Allah – the Exalted – says:

﴿ وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَمِيتْ فِي الْأَرْضِ مُرْعَمَا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴾ (10)

“And whosoever leaves his home as an emigrant to Allah and His Messenger and death overtake him, his reward is then surely incumbent upon Allah” (An Nisaa: 100).

It also contains proof from the statements of the companions - may Allah be pleased with them all – that when a person prepares something to hand out in a good cause, it is best is to go ahead with it. For example, if you intend to give some money in charity and you set it aside to give in charity or in the mosque or a foundation and the like, you have the choice to hold back. Because as long as the funds have not reached the designated place, it is still in your hand. However, the best thing is to implement the plan and not hold back so that you count among the vanguards of goodness.

Allah alone grants success.

CHAPTER: ON COOPERATING UPON

1 Reported by Muslim, Book of Leadership, Chapter of Assisting the One Who Fights in the Cause of Allah, no: (1893).

RIGHTEOUSNESS AND PIETY

COMMENTARY

The author - may Allah shower blessings on him - said, "Chapter on Cooperating Upon Righteousness and Piety." The word, *At-Taa'wun* (in the Arabic text translated as 'cooperating') means *At-Tasaa'ud* (mutually helping); that people support one another upon virtue and righteousness. *Al-Birr* means doing good, and *at-Taqwa* refers to avoiding evil.

And that is for the fact that people act in (either of) two ways: in what entails good or that which involves evil. As for what brings about good, cooperating upon it means that you help your brother to achieve it, you make the matter easy for him, whether this (matter) is connected to you or others. However, as regards evil, mutual support upon it is for you to guard against it; you avoid it as much as you can, and you guide whoever may fall into it to leave it and the likes.

Concerning *Al-birr*; it refers to carrying out righteous acts, cooperating and helping one another to achieve it; making it easy for the people while *At-Taqwa* is staying away from evil, cooperating against it; preventing the people from doing it and warning them against it till the Ummah becomes a single unified nation.

The order in Allah's saying, "*And help you one another*" expresses obligation in obligatory matters and is supererogatory in recommended matters. Likewise *At-Taqwa*, it takes the ruling of obligation in prohibited matters and recommendation in the matters that are discouraged.

As for the second evidence regarding cooperating upon virtue and piety, it is what the author - may Allah shower blessings on him - mentioned in the context of *Soorat ul-'Asr* where Allah, the most High, says:

﴿ وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا ﴿٣﴾ بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ ﴿٤﴾ ﴾

"By Al 'Asr (the time) verily man is in loss except those who believe (in Islamic monotheism) and carry out righteous good

deeds and recommend one another to the truth and recommend one another to patience.” (Al-’Asr: 1-3)

Allah – the Exalted - swore by *Al-’Asr* which is time; among men are some who occupy it with righteous deeds while others fill it with evil. So, He swore by the time due to the connection between what the swearing is made and the matter about which it is made, the deeds of the creatures.

He said, “*verily man is in loss*”: Mankind as a whole; believers and non-believers, the just and the transgressors, male and female; every human being is in loss. Loss of all his deeds, loss for him; he exhausts himself in worldly affairs without benefitting in the matters of the Hereafter. Except the individual who combines these four qualities: “*except those who believe (in the Islamic monotheism) and carry out righteous good deeds and recommend one another to the truth and recommend one another to patience.*”

So, they would rectify themselves with *Eemaan* and good deeds, and correct others by enjoining truth and patience.

Al-Eeman: This is belief in all that is incumbent to believe as Allah and His Messenger informed. The Messenger (ﷺ) explained it in his saying: “**Eemaan is that you believe in Allah, His angels, His books, His Messengers, the Last Day and the Preordainment - the good of it and the unwanted of it**”,⁽¹⁾ six pillars.

As for righteous deeds: This refers to whatever brings one closer to Allah; and a deed will only be righteous if it fulfills two conditions: Sincerity to Allah, the Mighty and Sublime, and following His Messenger (ﷺ).

Al-Ikhlaas for Allah means, not intending to show-off your deeds to Allah’s creatures; having the intension to only seek the Face of Allah and the Home of the herafeter therewith.

As for following: it is refers to following the Messenger (ﷺ) by not engaging in Innovation in the religion because even if the individual

1 Reported by Muslim, Book of Eeman, Chapter of *Eeman, Islam and Ihsaan*, no: (8) from the hadeeth of ‘Umar bin Al-Khattaab – may Allah be pleased with him.

were sincere in it, Innovation in the religion will be rejected: “Whoever does an act without our approval will have it rejected.”⁽¹⁾ Likewise, worship done in accordance to the *Sunnah* but involving show-off will be rejected according to His saying, the Exalted: “I am the most free of any partners of those who are joined in association. Whoever does a deed joining a partner with me in it, I will abandon him and what in which he joined.”⁽²⁾ This is a *Hadeeth Qudsee*.

Concerning his saying: “*and recommend one another to the truth*” i.e., they mutually counsel one another to follow the truth, what the Messengers (ﷺ) have brought.

“...and they give advice to one another to be patient on it (the truth)”: because the mind requires patience to give righteous deeds, avoid the forbidden matters and bear the painful things Allah decrees.

Imam Shaafi’ee - may Allah shower blessings on him - said, “If Allah had not revealed any other chapter except this for His servants; it would have suffice them”owing to its being clear and concise.

We ask Allah, the Exalted, to make you and me among the true believers who do good deeds, who enjoin one another to follow the truth and encourage each other upon patience. Verily, He is All-Hearing and Near.

HADEETH 177

عَنْ أَبِي عَبْدِ الرَّحْمَنِ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَبِيُّ
اللَّهِ ﷺ: «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا وَمَنْ خَلَّفَ غَازِيًا فِي
أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا» متفقٌ عليه .

Khalid Al-Juhani ﷺ reported: The Prophet ﷺ said, “He who equips a warrior in the way of Allah (will get the reward of the one who has actually gone for Jihad); and he who looks after the family of a warrior in the way of Allah will get the reward of the

1 Its reference had preceded.

2 Reported by Muslim, Book of Ascetics, Chapter of the one who associates partners with Allah in his action, no: (2985).

one who has gone for Jihad.” [Al-Bukhari and Muslim]

COMMENTARY

The author, may Allah shower blessings on him, mentioned under the chapter of Cooperating upon Virtue and Piety, the authentic narration from the Prophet (ﷺ) that: “Whoever equips a fighter in the cause of Allah has indeed fought, and whosoever properly looks after the family of the fighter while he is away has fought too.” This is from the aspects of cooperating upon virtue and righteousness. So, when a person equips a fighter i.e., with his ride, provision and weapon; three things: the ride, provision and weapon; if he provides him these things, then he has fought. That is to say, the reward of a fighter will be written down for him because he helped him perform a righteous deed.

Likewise the one who looks after the fighter’s family in his absence; that is to say – for instance -, the fighter wanted to set out for battle but became disturbed about who will provide the needs of his family, and so, one of the Muslims volunteers and he says, “take proper care of my family in my absence.” This volunteer will have the reward of the fighter because he has helped him.

Hence, supporting the fighter may be in two ways:

One: to help him provide the ride, provision and weapon; and

Two: to support him by taking care of his family in his absence; this is of the greatest aspects of support.

Many are troubled about who will take care of their families; so if the person looks after his family in a good way, he has indeed fought.

An instance was what occurred to Alee bin Abee Taalib - may Allah shower blessings on him – when Allah’s Messenger (sallaAllahu alayhi wasallam) appointed him to look after his family while he was away during the Tabuk campaign. Alee – may Allah be pleased with him - then said, “O Messenger of Allah, will you leave me behind with women and children?” The Prophet (ﷺ) then replied, “Will it not please you that you are to me as Haroon was with Moosa except that there will be no prophet after me?”⁽¹⁾ That is, that I appoint you to

1 Reported by Al-Bukhaari, Book of the Virtues of the Messenger’s Companions, Chapter of the Virtues of Alee..., (3706), and Muslim, the Book of the Virtues of the Companions, Chapter of the Virtues of Alee bin Abee Taalib, no: (2404).

look after my family as Moosa left Haroon – may Allah's peace and blessings be upon them both – to take care of his people when he (i.e., Moosa) went to the meet his Lord.

It is deduced from the case of the fighter that, whoever helps a person regarding obedience to Allah will have the like of his reward. For instance, if you help a student of knowledge by buying books for him, rent a residence, helping him with his expenses or similar matters, you will surely have the like of his reward without reducing anything from his rewards.

Likewise if you help the one who wants to observe the Prayer by facilitating his needs regarding his Prayer such as his place, clothing, water for ablution, or any other thing, reward shall be recorded for you because of that.

Hence, the general principle is that: Whoever helps a person in the course of obedience to Allah will earn the like of his reward without reducing anything from the person's reward.

Allah alone grants success.

HADEETH 179

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ لَقِيَ رُكْبًا بِالرَّوْحَاءِ فَقَالَ: «مَنِ الْقَوْمُ؟» قَالُوا: الْمُسْلِمُونَ، فَقَالُوا: مَنْ أَنْتَ؟ قَالَ: «رَسُولُ اللَّهِ» فَرَفَعَتْ إِلَيْهِ امْرَأَةٌ صَبِيًّا فَقَالَتْ: أَلِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ وَلَكَ أَجْرٌ» رَوَاهُ مُسْلِمٌ .

Ibn 'Abbas ؓ reported: Messenger of Allah ﷺ came across a party of mounted men at Ar-Rauha and asked them, "Who are you?" They answered: "We are Muslims, and who are you?" He said, "I am the Messenger of Allah." A woman from among them lifted a boy up to him and asked: "Can this one go on Hajj ?" He ؓ said, "Yes, and you will have the reward." [Muslim]

COMMENTARY

The author, may Allah shower blessings on him, said in what he

related from Abdullah bin Abbass, may Allah be pleased with them both, that the Prophet (ﷺ) met a caravan at Rawhaa - a place between Makkah and Madeenah -, during the Farewell Pilgrimage and asked them, "Who are those?" They answered: "We are Muslims." They enquired, "Who are you?" He (ﷺ) said, "I am the Messenger of Allah." Then a woman raised up a child to him and enquired, "Does this one have the Hajj?" The Prophet (ﷺ) answered, "Yes, and you have a reward too."

One of the points of benefit - amongst others - is that for which the author mentioned it here; whoever helps a person on an act of obedience will have a reward. In this case, this woman would care for the child when he gets into the state of consecration for the Hajj rites, during the circumambulation, the swift movements between Safa and Marwa, the stay (at *Al-'Arafat*) and others. So he said, "He will have the Hajj and you, a reward."

This is similar to the previous narration regarding the one who equips a fighter or takes care of his family during his absence that he will get the reward of a fighter.

Another lesson in this hadeeth is that: It is necessary for the individual to enquire about what he knows not when the need arises. The Messenger of Allah (ﷺ) asked, "Who are those"; he feared they could be enemies who could betray or plot. However, without necessity, it is not appropriate asking a person, saying, "Who are you?" This is because it may translate into prying into what does not concern you, and: "It is from the soundness of a person's Islam that he leaves off what does not concern him."⁽¹⁾

But if the situation demands that, then you should ask, in order to remove any ambiguity.

And this hadeeth contains evidence that, a person describing himself with praiseworthy attributes, when he only intends to convey fact and not out of self-conceit, is not blameworthy. When these companions - may Allah be pleased with them - were asked about their identity, they said they were Muslims; and there is no doubt that Islam is an attribute of extolment. Hence, if a person says about himself that, "I am a Muslim", "I am a *Mu'min*" or similar other statements just by way

1 Reported by At-Tirmidhee, Book of Ascetics, Chapter of the one who says a thing to amuse the people, no. (2317), and Ibn Maajah, Book of Trials, Chapter of Holding Back from Speech During Tribulations, no. (3976).

giving information and not out of pride, then there is nothing wrong with that.

Similarly, when he says it by way of mentioning Allah's bounty on him; if he says –for instance -, “All praise belong to Allah who has made me one of the Muslims” or similar statements, there is no harm in it. Rather, it becomes admirable, in as much as it does not include any prohibition.

Equally, among the benefits of this hadeeth is that, when a person qualifies himself with an attribute he possesses without pride, this will not be counted as part of self-praise or self-purification that Allah has prohibited in His saying:

﴿فَلَا تُزَكُّوْا اَنْفُسَكُمْ هُوَ اَعْلَمُ بِمَنْ اَتَقَى﴾ (32)

“So ascribe not purity to yourselves. He knows best who fears Allah and keeps his duty to Him.” (An-Najm: 32).

It also includes the point that: It is essential for the individual to avail himself of the presence of a scholar. When the Messenger of Allah (ﷺ) answered them that he was Allah's Messenger, they began to ask him questions. So it is necessary for the individual to effectively utilize the opportunity of the presence of a scholar in order to ask him what is obscure to him.

Among its benefits also is that: If the guardian gets a reward if he performs the Hajj with his child. The Hajj will be for the kid and not the guardian. It is commonly held among the masses that a child's Hajj is for his parents; this is rather baseless. Rather, the Hajj of a child is for him according to the saying of the Prophet (ﷺ) when the woman asked, “Does this have the Hajj?” And he – ﷺ - answered, “Yes, and you have a reward.” Hence, the Hajj is his. In addition, it should be known that rewards will be written down for every minor but not sins.

Depending on his saying that the child has the Hajj, some of the scholars say: when a child assumes the consecration for the pilgrimage, it becomes incumbent on him to observe the entire obligations of Hajj. Hence, the circumambulation, the movement between Safa and Marwa, staying at the 'Arafah, sleeping overnight at Muzdalifah and Mina and throwing pebbles all become mandatory on him. So, he should observe whatever he could and what he is unable to perform

should be done on his behalf except the circumambulation and the movement between Safa and Marwa. He should be taken to perform them.

Some scholars say: there is nothing wrong if a child exits consecration even without any reason since the pen has been raised up for him and he is not even among the legally responsible. Moreover, it cannot be held that: the supererogatory Hajj is like the obligatory Hajj from which one may not exit at will and the child is only observing supererogatory Hajj, he must not exit. More over, the child is not legally responsible. Hence, we must not hold it mandatory for him while he is not legally responsible. This is the opinion of Aboo Haneefah – may Allah shower blessings on him –; that it is not mandatory for a child to complete the Hajj rites or avoid its restrictions, and that whatever he is able to perform is accepted and whatever he leaves is allowed.

Many give this practice these days; they make their children enter the consecration for the Hajj and then, the child becomes tired and refuses to complete the rites before exiting consecration. According to the opinion of the majority of the scholars, it is necessary we compel him to complete it. However, based on the opinion from the school of Aboo Haneefah – may Allah shower blessings on him -, which was given some preference by the author of *Al-Furoo'* - may Allah shower blessings on him -, one of the students from the school of Imam Ahmad, and a student of *Shaykh al-Islam* Ibn Taimiyyah – may Allah shower blessings on them all -, the child should not be mandated since he is not legally responsible.

In addition, the hadeeth points to the fact that, a child, even if he still not discerning, has a sound Hajj. However, how then will his intention be sound since he is still not discerning? The scholars say: His guardian should make the intention in his own mind and on behalf of the child that he is entering the kid into the state of consecration and perform any rite the child becomes unable to observe.

In this connection, I like to explain whether it is compulsory for the individual who has already commenced the rites of Hajj to specifically make the intention for circumambulating the House, moving between Safa and Marwa and the throwing of pebbles or not?

There is a difference among scholars regarding this issue. Some of them hold that: If a person enters consecration for Hajj, he makes

the circumambulation and the Safa-Marwa movement based on the first intention. Meaning that, he would not renew his intention before the circumambulation nor the Safa-Marwa movement, and his Hajj is certainly sound. In addition, the circumambulation, Safa-Marwa movement, the stay at Arafah, pelting the pebbles and passing the night (at Muzdalifah) are all integral parts of the worship; so, the first intention suffices.

This is similar to a person who intends to observe the Prayer and makes the intention at the time of its commencement; it is not necessary for him to differently make intention for the bowing, prostration, standing or sitting because they are all necessary parts of a single worship. Likewise the Hajj.

It is only appropriate to advance such an opinion in specific situations of constraint; that is to say – for instance -, if a person comes and asks, “I entered the Masjid al-Haram (the Sacred Mosque at Makkah), I made the circumambulation, and at that time, I did not make any intention.” Here then, it is necessary to give a legal opinion that there is nothing on him, and that his circumambulation is sound. However, as regards moving between Safa and Marwa, it is necessary to say, “If you make intention, that is better.”

At any rate, it is necessary to make the intention for the circumambulation of the Ka’bah but if the individual forgets to specify (the intention), whether the circumambulation is that which makes a pillar of Hajj or just a supererogatory act or similar actions.

Allah knows best.

HADEETH 180

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْحَازِنُ
الْمُسْلِمُ الْأَمِينُ الَّذِي يُنْفِذُ مَا أُمِرَ بِهِ، فَيُعْطِيهِ كَامِلًا مُؤَفَّرًا، طَيِّبَةً بِهِ
نَفْسُهُ فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ أَحَدُ الْمُتَصَدِّقِينَ» متفق عليه .

Abu Musa reported: The Prophet said, “The honest Muslim trustee who carries out duties assigned to him (in another narration he said, “Who gives”), and he gives that in full, with his heart overflowing with cheerfulness, to whom he is ordered, he is

one of the two givers of charity.” [Al-Bukhari and Muslim]

COMMENTARY

The author- may Allah shower blessings on him- said in what he related from Aboo Moosa Al-Asha’ree- may Allah be pleased with him- that the Prophet (ﷺ) said, “The honest Muslim trustee who carries out the duties assigned to him, giving it out completely and abundantly with his heart being overflowing with cheerfulness to whom he is ordered is one of the *Mutasadiqeen* (those who give charity).” Agreed Upon.

That is, *al-Khaazin* (as it occurs in the Arabic text and rendered as, *trustee*) is the subject while “one of those who gives in charity” occurs as its predicate (in a subject-predicate syntax). That is to say, the trustee that combines these four qualities: being a Muslim, honest, who implements what he is ordered and is pleased with it.

He is a Muslim, by way of cautioning against the disbeliever. If the keeper is a disbeliever even if he is honest at implementing the orders he receives will have no reward since the disbelievers will have no recompense of good in the Hereafter for the good they do (here on the earth). Allah, the Exalted, says:

﴿ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا ﴿٢٣﴾ ﴾

“And we shall turn to whatever deeds they (disbelievers) did, and we shall make such deed a scattered fleeting particles of dust.” (Al-Furqaan: 23)

And He, the Exalted, says:

﴿ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا

وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾ ﴾

“And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and the hereafter, and they will be the dwellers of the fire. They will abide therein forever.” (Al Baqarah: 217)

However if he does good and thereafter accepts Islam, he would

have become a Muslim upon his past good and will be given his reward.

The second attribute: Honest i.e., he discharges what he is entrusted with. So he would protect the wealth and neither corrupt nor waste it nor transgress regarding it.

The third attribute: He carries out what he is ordered. Some of the people are honest but lazy. But here, the person was honest and implemented whatever he is ordered, and so, he combines both ability and honesty.

The fourth attribute: That is pleased with it. If he carries out orders and gives out what he is ordered delightfully; that is to say, he does not remind the taker the favor or try to show supremacy over him therewith. He rather gives pleasantly; such a person will be one of the charity-givers even though he has not handed out any penny of his own.

For instance: A man has some money with him. Being the treasury keeper and a honest Muslim who discharges the others he receives and hands the money to the receivers pleasantly. If the owner of the treasury says, "O so-and-so, give this poor fellow ten thousand Riyals." He gives the person as the Prophet (ﷺ) described. Such an individual is like the person who gave out the ten thousand Riyals, without any reduction from the reward of the original owner of the money. It is a favor from Allah - the Mighty and Sublime.

This hadeeth contains evidence for the excellence of keeping trust and the excellence of implementing what one is charged with and not being negligent regarding it.

It also contains evidence that cooperating upon virtue and righteousness earns the supporter the like of the reward of the actual doer. This is Allah's Bounty and He bestows it upon whomever He wishes.

Allah alone grants success.

22

CHAPTER

GIVING COUNSEL

The author, may Allah shower blessings on him, said: Chapter of Giving Counsel. *An-Naseehah* is giving sincere advice to others. This means that the person loves goodness for his brother and invites him to it; he would explain it to him and encourage him to do it. The Prophet (ﷺ) has made the entire Religion to mean counseling when he said, “The religion is counseling” three times. They asked, “To whom, O messenger of Allah?”

He answered, “To Allah, His Book, His Messenger and to the leaders of the Muslims and their masses.”⁽¹⁾ The opposite of *An-Naseehah* (sincere counsel) is *Al-Makr* (betrayal), *Gishsh* (deception), *Khiyaanah* (infraction) and *Khade'ah* (fraud).

Then the author began this chapter with three verses.

The first verse: Allah's saying – the Exalted –

“The believers are nothing else than brothers” (al-Hujuraat: 10).

That is, if brotherhood is truly established among them and they imbibe it, such brotherliness will translate to giving one another sincere counsel.

It is mandatory upon the Muslims to be as Allah the Mighty and Sublime has mentioned of them, “*the believers are nothing else but brothers.*” They are brothers in the Religion; and brotherhood in the religion is stronger than that of lineage. In fact, brotherhood of lineage without religion is really nothing. Hence, Allah, the Exalted, answered Nooh when he asked,

“O my Lord! Verily, my son is of my family! And certainly, Your promise is true.”

1 Reported by Muslim, Book of *Eeman*, Chapter of Explanation that the Religion is Giving Sincere Advice; no: (55).

He, the Exalted, said,

﴿إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ﴾ (١٦)

“He is not of your family; verily his work is unrighteousness.”
(Hud: 46)

As for the believers, even if their countries are far apart and their languages differ, they are certainly brothers in any case. And a brother should be a sincere counselor to his brother; exposing him to good, explaining it to him and inviting him to it.

As for the second verse: It is the saying of Nooh, the first of the messengers, when he told his people while inviting them to Allah:

﴿وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ﴾ (١٣)

“And I give sincere advice to you for I know from Allah what you know not.” (al-A'raaf: 62)

Meaning, I am neither a cheat nor an imposter nor deceiver to you; I am rather a sincere adviser to you.

Concerning the third verse: that was Allah’s saying about Hud – may Allah’s peace and blessings be upon him –

“And I am a trustworthy adviser for you.”

In any case, it is compulsory for a person to be a sincere adviser to his brothers; showing good to them, inviting them to it so that the faith-based brotherhood is realized.

Allah Alone grants success.

HADEETH 181

فَالأَوَّلُ: عَنْ أَبِي رُقَيْبَةَ تَمِيمِ بْنِ أَوْسِ الدَّارِيِّ رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «الدِّينُ النَّصِيحَةُ» قُلْنَا: لِمَنْ؟ قَالَ: «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأُمَّةٍ الْمُسْلِمِينَ وَعَامَّتِهِمْ» رَوَاهُ مُسْلِمٌ .

Tamim bin Aus Ad-Dari رضي الله عنه reported: The Prophet ﷺ said, ‘Ad-Deen is sincerity.’ We said: “For whom?” He replied, “For Allah, His Book, His Messenger and for the leaders of the Muslims and

their masses.” [Muslim]

The author, may Allah the Exalted have mercy on him, mentioned three hadeeths in the Chapter of Giving Sincere Counsel. The first hadeeth is from Tameem bin Aws Ad-Daaree, may Allah be pleased with him, that the Prophet (ﷺ) said: “Religion is giving sincere advice, religion is sincere advice, religion is sincere advice.”

He- ﷺ - repeated it three times that they may all listen attentively to what he says. We (i.e., the companions) enquired, “(Sincere Advice) to whom?” He (ﷺ) said, “To Allah, His Book, His messenger, the leaders of the Muslims and their masses”: sincere counsel is with regards to five matters:

An-Naseehah to Allah - the Mighty and Sublime - is by being sincere to Him, worshipping Him out of love and veneration. The servant should worship Allah - the Mighty and Sublime - out of love; so, he would obey His commands seeking to achieve love of Him; and out of reverence, such that he abstains from His prohibitions, out of fear of Him - the Mighty and Sublime.

From the aspects of *Naseehah* to Allah is that: the individual regularly remembers his Lord with his heart, tongue and limbs. As regards the heart, there is no limit to its giving remembrance of (Allah). The individual may give remembrance of Allah in his mind in any situation and in whatever he wishes and hears since all things have in them, signs that point to His Oneness, Greatness and Sovereignty. So, the individual would ponder over the creation of the heavens and the earth, the alteration of the night and day, engage in a study of Allah’s signs like the sun, the moon, the stars, the mountains, trees, animals and others, thereby giving remembrance of Allah - the Mighty and Sublime - in his mind.

Naseehah to Allah also includes being alert regarding Allah’s Laws. So, whenever His prohibitions are violated, the individual becomes jealous for Allah’s sake as the Prophet - ﷺ - would do. He (ﷺ) would not seek vengeance for himself - no matter what (the evil) people would say about him -, he never revenged just for himself. But when Allah’s injunctions were impunged, he was the toughest person to take vengeance from whoever had violated Allah’s Laws.⁽¹⁾

1 Based on the hadeeth of Aa’isha - may Allah be pleased with her -, reported by Muslim, Book of Virtues, Chapter of the Prophet’s Abstinence from Sins, And His Choice from Permissible Things..., no: (2328).

So, a person must have a high sense of responsibility towards his Lord; he should not hear anybody insulting or mocking Allah except that it arouses a sense of rejection in him. He would censure such an individual for that, even if it requires reporting to constituted Authority. That counts as from *Naseehah* for Allah – the Mighty and Sublime.

Naseehah to Allah includes defending the Religion of Allah, the Exalted, which He has legislated for His slaves, by quashing the plot of the plotters, replying the atheists who present the religion as a shackle to deny the people of their freedom. But in reality, Islam is a check on (absolute) freedom since the individual should necessarily be restrained by Allah's Legislations and Religion. When the individual refuses such restraint, he is controlled by the Devil; he will be upon the footsteps of the Devil.

The soul is ever active; no soul is ever in absolute passivity, they are busy whether upon good or evil. How nice is the saying of Ibn Qayyim – may Allah shower blessings on him - in his *Nooniyyah* that:

They flee from the servitude for which they were created
But became afflicted with servitude to the soul and Satan!

That is, they turned away from the servitude for which they were created; Allah's worship. He – the Exalted - says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾

“And I (Allah) created not the jinn and mankind except that they should worship Me (alone).” [Adh-Dhaariyaat: 56]

But they fled from this servitude, the epitome of freedom and felicity, to the servitude of soul and the Devil. And the human soul – and ask Allah's refuge from its evil - enthralls man by dictating evil desires to him such that he becomes controlled by its base desires; and when lust dominates, reasoning vanishes just as a poet has said:

Two intoxications: that of lust and drunkenness

When will the victim of these two intoxications regain his sense?

He describes someone that takes intoxicants - and the refuge is with Allah – saying that he is ensnared from two angles; mental loss due to lust and tipsiness due to drunkenness. So, when will such doubly afflicted individual come back to sense?! Recovery is clearly farfetched

for such persons.

In a nutshell, the individual must worship Allah, the Mighty and Sublime, and not the desire or Devil in order to be free from the shackles which will destroy him and not bring him any benefit.

From the aspects of giving *Naseehah* regarding Allah – the Mighty and Sublime – is that he becomes a propagator of Allah’s Religion among His slaves as was the position of all the messengers. They were callers to Allah, inviting the people to Allah - the Mighty and Sublime - as He said about them:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ﴾

“And verily we have sent among every Ummah (community, nation) a messenger (proclaiming) worship Allah (Alone) and avoid Taghut (all false deities). Then of them were some who Allah guided and of them were some upon whom the straying was justified.” (An-Nahl: 36)

His saying, *“...then of them”* refers to the Ummah in which the messenger was raised. We ask Allah to guide you and us to His straight path.

Then he said, **“and His Book”** i.e., from the Religion is *Naseehah* regarding Allah’s Book, and this includes the Book of Allah sent down to Muhammad (ﷺ) and those revealed before it. Giving *Naseehah* regarding these books is by accepting their reports; that is to say, we must believe what they inform us as true.

But with regard to the Qur’aan, it is clear since the Qur’aan - and to Allah is all praise - was conveyed through numerous chains right from the time of the Prophet (ﷺ) to our present day and it (will remain guarded) until Allah – the Mighty and Sublime - will raise it up (to the heavens) at the end of Time. The young and the old read it. As for the previous books, they had been altered, revised and changed, even though the authentic reports they contained should be accept and the authenticity of their rulings should be affirmed. Nevertheless, we do not worship (Allah) with the rulings of the previous books except as proven from our *Sharee’ah*.

From the aspects of *Naseehah* regarding Allah’s Book is for one to

defend it. We should refute whoever changes it - whether in terms of its expressions or meanings. Similarly, we should rebut whoever thinks it contains deficiency or additions. The *Rawafid* (the extreme Shia), for example, claim that Qur'aan is incomplete; that the Qur'aan revealed to Muhammad (ﷺ) was more than what the Muslims have with them today thereby contradicting the Consensus of the Muslims. The Qur'aan - and to Allah belongs all praise - has nothing missed out of it; whoever claims that something was missed out of it has belied Allah's saying - the Exalted -:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ ﴾

“Verily it is We who have sent down the Dhikr (i.e. Qur'aan) and surely We will guard it (from corruption).” (Al-Hijr: 9).

Allah - the Mighty and Sublime - promised to protect it. Therefore, whoever claims that even a single letter has missed out from it has belied Allah - the Mighty and sublime. Therefore, it is obligatory for him to repent and return to Allah from such apostasy!

Likewise, *Naseehah* regarding Allah's Book includes spreading its meaning among the Muslims; the correct meaning, consistent with the basic meanings of its expressions without changing or altering it. When he sits in a gathering, from the aspects of goodness and *Naseehah* regarding Allah's Book is cite a verse from it, explain it to the people and expounding on its meaning - most especially the verses which are often recited among Muslims. An example of such portions is the *Fatihah*. It is one of the pillars of the Prayer in every unit of the Prayer for the Imam, those observing the Prayer behind him, and the individual performing the Prayer alone. Hence, the people need to understand its meaning. If he then explains it to the people clearly, then that is from the aspects of giving *Naseehah* to Allah's Book.

Another way of giving *Naseehah* concerning Allah's Book is believing that Allah has actually spoken this Qur'aan, and that it is His word - the Mighty and Sublime -, in expression and meanings. The words were neither mere expressions without meanings nor meanings without expressions. Rather, it is Allah's word in word and in meaning; He uttered it and Jibreel received it from Him, and then, descended with it to Muhammad (ﷺ). Allah - the Exalted - said,

“And truly, this (i.e., the Qur'aan) is a revelation from the Lord of

the 'Aalamin (mankind, Jinn and all that exists) which the trustworthy Ruh (Jibreel) has brought down upon your heart (O Muhammad) that you may be (one) of the warners, in the plain Arabic language." (Ash-Shu'araa: 192 – 195)

Think about Allah's saying: "*upon your heart*" coupled with the fact that the Messenger (ﷺ) heard it with his two ears. However, if what the ear hears does not get to the heart, it does not stay in the mind. Nothing remains within the level of consciousness except what reaches the heart through the ear or the eyes, touching with the hands, smelling with the nose or tasting with the mouth. The command center matters most, and that is the heart.

Hence, He says:

"...upon your heart that you may be (one) of the warners."

Based on this, it is not part of *Naseehah* for one to say, "This Qur'aan is equivalent to Allah's word but not Allah's word (in the real sense)" or that, "it is one of the creations of Allah" or similar thoughts. Rather, giving *Naseehah* regarding the Qur'aan deserves believing that it is Allah's word in reality, in meaning and expression.

Also, from the aspects of *Naseehah* concerning the Book of Allah - the Mighty and Sublime -, is for the individual to honour this noble Qur'aan such as not to touch it except when pure from the two (states of) impurities: the major and minor. The Prophet (ﷺ) had said, "No one should touch the Qur'aan except a pure person."⁽¹⁾ Alternatively, he may touch it through a covering since the one who handles a barrier (to his own hand) would not have actually touched it. It is essential, even though not by the way of obligation, that one does not read Qur'aan - even from the memory - except while in a state of purity since it forms an aspect of honoring the Qur'aan.

Equally, from *Naseehah* as regard the Book of Allah - the Mighty and Sublime - not to put it in a place of demean like the refuse dump and similar places which certainly mean demeaning the Book! Hence, it is necessary to warn against what some children do when they complete their studies in the schools; they drop their textbooks that contain among other things, a copy of the Qur'aan on roads, dustbins and the like - the refuge is with Allah.

However, there is no harm or sin placing the Qur'aan on a clean

1 Reported by Maalik in the Muwatta' (1/199).

ground since that does not entail degradation and mortification of the Qur'aan. Many do this during his prayer, the individual may drop the copy of Qur'aan he was reading before going for the prostration. Such should not be regarded as degrading or belittling the Qur'aan; there is nothing wrong with it. And Allah knows best.

As for the third, the Prophet (ﷺ) said, "and His Messenger": Giving *Naseehah* as regards Allah's Messenger (ﷺ) consists of (different) matters:

One: Complete belief in his message, and that Allah – the Exalted – sent him to the entire creation: the Arabs and Non-Arabs, the humans and the Jinns likewise. Allah – the Exalted – says:

﴿ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا ۖ ﴾ (٧٩)

"And we sent you as a messenger to Mankind." (An-Nisaa: 79)

Allah – the Exalted – says:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ۖ ﴾ (١٠٧)

"And we have sent you (O Muhammad) not but as a mercy for the Aalamin (Mankind, Jinn and all that exist) [Al-Anbiya:107].

He also says:

"Blessed is He who sent down the criterion (of right and wrong) to His slave (Muhammad) that he may be a Warner to the Aalamin (mankind and Jinn)."

The verses on these are numerous. So you should believe that Muhammad is Allah's Messenger to all the creation, both the humans and the Jinns.

Two: Accepting what he tells, and that he is a trustworthy one who is trusted. Truthful in what he says and accepted in what he conveys from revelation; so he never lied nor was he belied.

Three: Sincerely following him by not exceeding the proper boundaries of his legislations nor reducing from it. So, you make him your model in all your acts of worship. The Messenger (ﷺ) is the Imam of this Ummah and its leader and it is not lawful for anyone to follow any other than him except if the person is an intermediary between

him and the Messenger (ﷺ). Such as when the person possesses the knowledge of the Sunnah you have not. Then, there is no harm in following him on condition that you take him (only) as a link between you and the legislations; and not that he is independent.

This must be so because; no one can independently establish a legislation except the Messenger (ﷺ) by Allah's command. As for anybody besides him, he would only be conveying the message from Allah's Messenger (ﷺ) as he -ﷺ- said, "Inform of me, even if it be a verse."

Four: Defending and protecting his *Sharee'ah*; defending it that no one reduces from it or adds any other thing to it. So the individual should wage war against the People of Innovation, in his sayings, actions, and creed since the entire Innovations are a single sort, and are all misguidance as the Messenger (ﷺ) said: "Every innovation is misguidance." No form of Innovation is exempted, whether those regarding sayings, actions or creed. Whatever opposes the Prophet's guidance and what he has conveyed in terms of creed, sayings or actions constitutes Innovation.

Hence, from the aspects of *Naseehah* concerning the Messenger of Allah (ﷺ) is to fight the People of Innovation the same way they wage war against the *Sunnah*. If they fight using their speech, then fight them with speech; if they fight with their actions then fight them with action: a commensurate response. This constitutes giving *Naseehah* to Allah's Messenger (ﷺ).

Five: Venerating, revering and loving his companions - may Allah be pleased with them all- since a person's companions are undoubtedly his exclusives among people and the most special to him. Thus, the companions - may Allah be pleased with them - are the best of generations because they are the companions of Allah's Messenger (ﷺ). So, whoever abuses, detests, defames or points to something to stun them has not given *Naseehah* the Messenger (ﷺ). Even if he claims to be sincere to the Messenger, he is a liar!

How would you be insulting the companions of the Messenger (ﷺ), hate them and still (claim to) love the Messenger and give *Naseehah* regarding him?! The Prophet (ﷺ) said, "A man is upon the religion of his intimate friend. Each of you should then appropriately consider

whom he befriends.”⁽¹⁾ So if this vicious liar will insult the companions of the Messenger (ﷺ), certainly, he has actually insulted the Messenger (ﷺ) and has not given *Naseehah* concerning him.

In fact it constitutes vilifying the *Sharee'ah* since these companions were the transmitters of the *Sharee'ah* to us – may Allah be pleased with them all. If they are suited for insult and revile, then the *Sharee'ah* becomes unreliable since its transmitters (based on this odious idea) are actually faulted and dispraised – and the refuge is with Allah. In fact, abusing the companions – may Allah be pleased with them all – constitutes abusing Allah – the Mighty and Sublime - and reviling His Wisdom for selecting people of dispraise as companions of His Prophet and for the conveyance of His Religion- we ask Allah for wellbeing.

Hence, from *Naseehah* regarding the Messenger (ﷺ) is loving his companions, revering them and venerating them. This is part of the Religion.

The fourth: He (ﷺ) said, “and the rulers of the Muslims”: *Al-A'immah* is a plural of the word, *Imam* (a ruler). Here, it refers to the individual who is emulated and whose orders are carried out. It has two classes: leadership in the Religion and leadership regarding authority.

Leadership in the Religion is in the hands of the scholars. The scholars of religion are the leaders of the Religion; they direct people to Allah's Book, they guide them to it and make Allah's *Sharee'ah* known to them. Allah - the Exalted - said in regarding the supplication of the faithful slaves of the Most Gracious:

﴿ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْ لَنَا لِمُقْتَبِرٍ ﴾

﴿ ٧٤ ﴾ إِمَامًا

“Our Lord, Bestow on us from our wives and our offspring the comfort of our eyes and make us leaders of the *Muttaqoon* (the pious).” (*Al-Furqaan*: 74).

They do not ask Allah for state or emirate leadership; rather, they

1 Reported by Aboo Dawood, Book of Manners, Chapter of the one who is ordered to sit, no: (4833), and At-Tirmidhee, the Book of Ascetics, Chapter no: (45), hadeeth no: (2378), and he said: *Hasan Gareeb*.

ask Allah – the Exalted - for leadership in religion because the slaves of the Most Gracious do not desire authority over people neither do they seek empire. Rather, the Messenger of Allah (ﷺ) said to Abdur-Rahman bin Samurah – may Allah be pleased with him: “Do not ask to be made a leader because if you are given out of (your) requesting you shall be left with it, but if you are given without asking for it, you shall be helped on it.”⁽¹⁾ Instead, they (the believers) supplicate for leadership in religion regarding which Allah – the Exalted – says:

﴿وَجَعَلْنَا مِنْهُمْ أَيْمَةً يَهْتَدُونَ يَا أَمْرًا لَمَّا صَبَرُوا وَكَانُوا وَبَابِنَا يُؤْتُونَ ﴿١٤﴾﴾

“And we make from among them, leaders giving guidance under Our Command , when they were patient and believed with certainty in Our Ayât (signs and proofs).” (as-Sajdah: 24)

He said: “...leaders, giving guidance under our command.”

And giving *Naseehah* as regard the leaders of the Muslims in the religion and knowledge is for the individual to be prompt in acquiring their knowledge. They are the links between the Messenger (ﷺ) and his Ummah. So one should promptly take knowledge from them as much as possible. Fortunately, the means are now much more in our times – and all praise belong to Allah -, through writing, recording, direct meeting (with the scholars) and other means - and all praise is to Allah.

So, the individual should learn from the scholars. His learning should be in a careful manner, not in haste, because if a person hastily learns, he may understand contrary to what his Shaykh dictates to him. Allah – the Exalted - has taught the Prophet (ﷺ) this etiquette. He – the Exalted - says:

﴿لَا تُحْرِكْ يَدَيْهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ فَإِذَا قَرَأْتَهُ فَاتَّبِعْ قُرْآنَهُ ﴿١٨﴾﴾

“Move not your tongue concerning (the Qur’aan) to make haste there with it is for us to collect it and to give you (O Muhammad) the ability to recite it (the Qur’aan) and when we have recited it

1 Reported by Al-Bukhaari, the Book of Making Oaths and Swearing, Chapter of His saying: “Allah will not punish you for what is unintentional”, no: (6622), and Muslim, the Book of Making Oaths, the Chapter of the Recommendation for the one who takes an oaths and thereafter finds other than it better than it, no: (1652).

to you then follow its recital.” (Al-Qiyaamah: 16 - 18)

This was because the Prophet (ﷺ) used to hastily follow Jibreel – peace be upon him - when he reads the Qur’aan to him. Hence, Allah - the Exalted - says:

“Move not your tongue concerning (the Qur’aan, O Muhammad) to make haste therewith.”

That is, do not move the tongue - even if secretly - until Jibreel finishes his reading; thereafter, you should recite.

“Then it is for us (Allah) to make it clear”: The Lord - Sublime is He and Exalted – promised its meaning. That is to say, you will not forget it; even though, the expectation is that if a person keeps silent until the teacher finishes his recitation, he may forget some sentences, but Allah - the Mighty and Sublime - assured: *“then it is for us (Allah) to make it clear”*.

Also, from the *Naseehah* concerning the scholars of the Muslims is that one does not go about probing their faults, shortcomings and mistakes. They are not infallible, they may slip or make mistakes. The entirety of the children of Adam makes mistakes; but the best of those who make mistakes are those who repent (from them). Most especially, the student needs to be the finest of people in bearing the mistakes of his Shaykh, and he should call his attention to it. How often does a person benefit from his students; they point out some of his mistakes whether they relate to intellectual matters or actions and others; man is human.

Nevertheless, the important thing is not to be inquisitive in probing for faults. It is narrated in the hadeeth that; *“O you assembly of those who (only) believe with their tongues and Eeman has not entered their hearts! Do not hurt the Muslims nor find their faults. Whoever looks for the faults of his brother, Allah will expose him even inside his mother’s house.”*⁽¹⁾ This (hadeeth) relates to the Muslims in general; then, how about (when that has to do with) the scholars?!

Those who gather the stumbles of the scholars in order to vilify

1 Reported by At-Tirmidhee, Book of Benevolence and Relationship, Chapter of what is reported on honoring the believer; no. (3020) from the hadeeth of Ibn Umar, and Aboo Dawood, the Book of Manners, Chapter of Back-biting; no. (4880), from the hadeeth of Aboo Barzah Al-Aslamee, and Ahmad in the *Musnad* (4/421, 424) from the hadeeth of Abee Barzah, and also from the hadeeth of Thawbaan – may Allah be pleased with them all.

them are not only harming the scholars' persons; they also harm the knowledge they possess and the legislations that are learnt from them. When people lose confidence in them and become aware of their faults which would have remained in the cupboard but for the probe this tendentious individual. This belittles their reliance on the scholars along with the knowledge they possess. This constitutes serious crime against the *Sharee'ah* they convey, the *Sunnah* of the Messenger (ﷺ).

Based on that, it is from giving *Naseehah* to the leaders of the Muslims among the people of knowledge to protect their secrets and conceal them as much as you can. And you should not remain silent when you hear a thing (about them); call the attention of the scholar to it, research together with him and ask him; perhaps the news about him was even incorrect. Inaccurate things have been conveyed about us and others; but when people have lust or love for a thing – and we ask Allah for well-being, and they know a scholar whose saying is acceptable to the masses, they attribute the thing to him. Nevertheless, when you ask the person to whom the saying was attributed, he would say, "Never! I never said such a thing."

In fact the questioner might have erred in phrasing the question; so the scholar answers it based on the question while the questioner unfortunately take it along his own notions, and then the mistake occurs. The scholar might have even answered the question correctly after understanding it well but the questioner may take it wrongly and err in conveying it.

In any case, it is from aspects of *Naseehah* to the leaders of the Muslims in knowledge and religion that one does not probe their secrets. He should rather condone them. You should call him and say, "I heard such-and-such about you, is it true?" If he replies in the affirmative, then you may say, "I think this is a mistake and error" so that he may explain to you. And perhaps he may give an explanation you did not know which you took for an error from him. And perhaps something you are aware of might be unknown to him; you will certainly be thanked for it. The first Imam in the religion and authority in this Ummah after the Messenger (ﷺ), Aboo Bakr - may Allah be pleased with him - has said about himself when he delivered the first sermon (after he was made the Muslim leader) that: "If I become crooked, then you should straighten me." That is because man is human.

So, correct your brother especially the people of knowledge, because they are highly vulnerable; he is prone to mistakes and failings. The word, “vulnerable” encompasses the high and low; they occupy a very difficult position. If he is right, Allah – the Exalted – will guide numerous people through him but if he commits a mistake, many people will go astray through him. Therefore, a slip of a scholar is from the worst of slips.

Hence, I say: It is compulsory we protect the dignity of our scholars and defend them and make excuses for their mistakes. This does not prevent us from connecting with them, asking them, researching with them and dialoguing with them by way of giving *Naseehah* to them.

The second class of leadership is that regarding power; these are the rulers. Typically, they mostly commit more mistakes than the scholars do because owing to his authority, he may feel proud refraining from a sin. So, they may seek to affirm authority whether right or wrong. The rulers of the Muslims usually make more mistakes than the scholars except Allah wills otherwise.

Naseehah concerning them is that you avoid their shortcomings; we should not spread them among people. In addition, we should give advice to them according to our ability, directly if we are able to meet them, by writing if we are unable (to meet them), or by contacting those who can reach them if we are not able to write. This is because sometimes, one may not be able to write them, and even if he writes, it will not get to the ruler. As such, he should contact a person who can reach the ruler and get his attention; this is part of giving *Naseehah*.

As for publicizing their shortcomings, it is not assault against them alone but against the entire *Ummah*. This is because if the Muslim nation nurses grievances against their rulers, they disobey them and renounce them. As a result, chaos will occur, fear will prevail and safety will disappear. But if the people have good opinion of the rulers and hold them in esteem their commands and rules which do not contradict the *Sharee'ah* will be preserved.

The point here is that, the leaders of the Muslims comprise of two groups: leaders in religious matters, and they are the people of knowledge; and the leaders in authority, the rulers. If you wish, you can say: the Leaders of Explanation and the Leaders of Authority. The Leaders of Explanation are the scholars who explain (the religion) to

the people and the Leaders of Authority are the rulers who implement the *Sharee'ah* of Allah using authority. Hence, it is obligatory for us to admonish the leaders of the Muslims whether those in-charge of knowledge and clarification or those who wield power and authority.

We should strive to give *Naseehah* regarding them by defending them and covering their defects. Also, we should be with them whenever they err to explain their errors to them in private; because we may think that this scholar or this ruler has fallen into an error but when we discuss with him, it becomes clear to us that he was not mistaken as we have happened severally.

Similarly, information may reach us regarding a scholar or ruler but which are contrary to the truth. This may be due to insincerity of the informant, because some of the people – and the refuge is with Allah – desire to defame the scholars or rulers. So, the evil-minded would convey about them, something they did not say and attribute what they did not do to them. Therefore, it is imperative on us, whenever we hear something we consider to be an error about a scholar or a ruler by way of giving *Naseehah*, to discuss with them, explain the matter and clarify it so that they may return to sure knowledge.

As for the last part of the hadeeth, he –peace and blessings be upon him – said, “and the generality of the Muslims.” He – ﷺ - mentioned the leaders before the general masses because when the rulers are righteous, the masses will be righteous, and when the scholars are bad, the masses go bad. So he began with them.

It should be known that the leadership of the Muslims is not intended to mean the leaders who have the highest authority (only), it is rather more comprehensive. Everybody who has authority, even if it were in a school, is considered as part of the leaders of the Muslims. Hence, when we exchange sincere advice, he becomes righteous and those under him become righteous as well.

Naseehah regarding the generality of the Muslims is to love for them what you love for yourself, to direct good to them and guide them to the truth whenever they stray from it and remind them of it when they forget it. We should place them in position of brothers. This is because the Messenger (ﷺ) said, “A Muslim is a brother to another Muslim.”⁽¹⁾ He –alayhi as-salaam - also said, “A

1 Reported by Al-Bukhaari, the Book of Grievances, the Chapter on the Muslim

believer to believer is like a building; one part supports the other.”⁽¹⁾ He also said, “The similitude of the believers in their love, mercy and sympathy for one another is like a single (human) body, when an organ from it suffers pain the rest of the body invites one another for it with fever and sleeplessness.”⁽²⁾ If you feel a pain at the tip of any of your organs, this pain goes round the whole body; that is how you must be with the rest of the Muslims. So, when one of the Muslims groans from a pain it is as if the pain will return to you.

It should also be known also, that giving sincere advice is talking to the person privately, between you and him, because when you advise him secretly, you touch his mind and he knows that you are a sincere adviser. But if you speak against him in front of the people, pride in the sin may grab him; and then, he rejects the *Naseehah*. He may even think that you only wanted some revenge on him; to scold him and deride his status among people and as such, he does not accept your advice.

However, if it is made private, it becomes a great measure for it with him and value, and then he accepts.

We ask Allah to grant us success to do what He loves and is pleased with.

HADEETH 182&183

الثَّانِي: عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَايَعْتُ رَسُولَ اللَّهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ. مُتَّفَقٌ عَلَيْهِ.
الثَّلَاثُ: عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِإِخِيهِ مَا يُحِبُّ لِنَفْسِهِ» مُتَّفَقٌ عَلَيْهِ .

does not unjustly treat another Muslim..., no : (2442), and Muslim, the Book of Benevolence and Relationship, Chapter of the Prohibition of Injustice, no: (2580).

- 1 Reported by Al-Bukhaari, Book of Manners, Chapter of Being Merciful to People and Beasts, no: (6026), and Muslim, Book of Benevolence and Relationship, Chapter of the Mutual Mercy and Sympathy, no: (2585).
- 2 Reported by Al-Bukhaari, Book of Manners, Chapter of Being Merciful to People and Beasts (6011), and Muslim, Book of Benevolence and Relationship, Chapter on Mutual Mercy and Sympathy; no: (2586).

Jarir bin 'Abdullah ؓ reported: I made my covenant with Messenger of Allah ﷺ on the observance of Salat , payment of Zakat , and giving counsel to Muslim." [Al-Bukhari and Muslim]

Anas ؓ reported: The Prophet ﷺ said, "No one of you becomes a true believer until he likes for his brother what he likes for himself." [Al-Bukhari and Muslim]

COMMENTARY

The author, may Allah shower blessings on him, narrated on the authority of Jarir bin Abdullah Al-Bajalee – may Allah be pleased with him - who said: "I gave pledge to the Messenger of Allah to establish the Prayer, hand out the *Zakaah* and give sincere advice to every Muslim."

These are three things: a right entirely Allah, another right purely for all mankind and a shared right. As for the right that is for Allah alone, it is his saying: "to establish the Prayer."

The meaning of, "to establish the Prayer" is that one observes it appropriately as required. He should guard its time strictly, observe its pillars, obligations, conditions and perfect all that along with its recommended acts.

Included in this, with regard to men, is observing the Prayer in the mosques in congregation, this is from the aspects of establishing the Prayer. And whoever absents himself from the congregation, without any excuse, is a sinner! In fact, according to some scholars like *Shaykh al-Islam* Ibn Taimiyyah - may Allah shower blessings on him -, if he observes the Prayer without joining the congregation and short of a valid excuse, his Prayer is invalid and rejected. However, the majority of scholars opine that his Prayer is valid even though he sins therewith. This is the correct opinion.

The prayer of whoever abandons the congregational Prayer without a sound excuse is valid but he is a sinner. This is the weightier opinion. It is also the prominent opinion in the school of Imam Ahmad - may Allah be pleased with him -, and is the view of the majority of those who opine that congregational Prayer is compulsory.

Similarly, the Prayer must be observed with solemnity. *Al-Khushoo'* is the attentiveness and pondering over what one says or does in the Prayer. It is such an important matter because Prayer without it is like

a body without a soul. When you observe the Prayer absent-mindedly, you have only observed the Prayer with body movements. However, if you are attentive, you feel as if you are before Allah - the Mighty and Exalted, communing with Him with His words (Qur'aan), moving closer to Him through His remembrance and supplication. This is the essence of Prayer and its spirit.

Concerning his saying (ﷺ), “to hand out the *Zakaah*”: that is, giving it out to those who are entitled to it. This combines the right of Allah with the right of the slaves. As for its being a right of Allah, that is because Allah has made the *Zakaah* obligatory for His slaves and one of the pillars of Islam. But concerning its being a right of human beings, it is because of what it entails of fulfilling the needs of the needy ones, and other known benefits which are known regarding those entitled to receive the *Zakaah*.

Concerning his saying (ﷺ): “and give sincere advice to every Muslim”; this is the point of reference in this hadeeth vis-à-vis the chapter heading. That is to say, the individual should give sincere advice to every Muslim, a relative or a stranger, small or old, male or female.

Then, the manner of giving *Naseehah* to every Muslim is as he – ﷺ - mentioned in the hadeeth of Anas – may Allah be pleased with him – that: “None of you believes until he loves for his brother what he loves for himself.” This is sincere advice; that you love for your brothers, what you love for yourself such that you are happy with what makes them happy; and whatever displeases them borders you. You interact with them the way you love that they interact with you; and this aspect is extensive.

The Prophet (ﷺ) mentioned the Faith of whoever does not love for his brother what he loves for himself in all matters as false. The scholars explain such negation of Faith to mean: negating complete faith. That is to say, your faith will not be perfect until you love for your brother that which you would love for yourself. It is not intended to negate the *Eeman* in its entirety.

It is mentioned that after taking pledge from the Prophet (ﷺ) on giving advice to every Muslim, Jareer bin Abdullah Al-Bajalee -may Allah be pleased with him - bought a horse from a man for certain amount. After he had paid for it and taken it away, he discovered that

its value was more than he purchased it. He gave returned to him and gave what he reckoned to be its value. He said, “Your horse has more worth than (the price you gave)”, so he handed him what he considered its actual value. He turned to leave riding the horse but still discovered that the horse was still more valuable than what he even gave the second time.

So, he returned to him and said, “Your horse has more worth”, so he gave the seller what he considered to be its right value. Likewise, the third time until it got to eight hundred from an initial two hundred Dirham price. He did so because he had pledged to the Messenger of Allah (ﷺ) to give *Naseehah* to every Muslim.

When the Messenger (ﷺ) took pledge from anybody on a general matter, not peculiar to such a person, then it is general for everybody. So everyone has pledged to the Messenger of Allah (ﷺ) to give *Naseehah* to every Muslim; to establish the Prayer, give the Zakat, and be sincere to every Muslim.

Giving a pledge is a serious promise because, the word, *Al-Mubaya'ah* (as in the Arabic text literally meaning ‘mutual agreement’) is used to refer to buying and selling, and *Mu‘ahahadah* (mutual pledge) as Allah – the Exalted - says:

﴿إِنَّ الَّذِينَ يَبِيعُونَكَ إِنَّمَا يَبِيعُونَ اللَّهَ﴾

“Verily, those who give (pledge) to you (O Muhammad) they are giving pledge to Allah.” (*Al-Fath*: 10)

It is referred to as *Mubaya'ah* because the two parties making the pledge stretch their hands to take hold of the other's, saying, “I pledge to do such-and-such.”

And Allah alone grants success.

22

CHAPTER

ENJOINING GOOD AND FORBIDDING EVIL COMMENTARY

The author- may Allah shower blessings on him- said: Chapter of Enjoining Good and Forbidding Evil. *Al-Ma'ruf* (as in the Arabic text rendered as 'Good') is all that the *Sharee'ah* recognizes and accepts whether such is speech-related acts of worship or action-related worship, hidden or apparent. And *Al-Munkar* (as in the Arabic text and rendered as 'Evil') is all that the *Sharee'ah* disapproves of and prohibits from the various forms of sins like disbelief, wickedness, disobedience, telling lies, backbiting, tale-bearing and others.

Enjoining good and forbidding evil is compulsory and a collective obligation; when enough people carry it out, the objective is achieved. However, if sufficient number of people do not execute it, it becomes obligatory upon every Muslim, as Allah - the Exalted says:

"Let there arise among you a group of people inviting to good, enjoining good forbidding al-Munkar (polytheism, disbelief and all evil acts)."

He began with "inviting to good", then "enjoining good and forbidding evil" owing to the fact that "inviting to good" precedes enjoining good and forbidding evil. "Inviting to good" means, explaining good to people; calling them to the Prayer, Zakat, Hajj, Fasting, kindness to parents, maintaining the bonds of kinship and similar matters. After this comes the turn to enjoin good and forbid evil. The individual would command good, saying (for example), "observe the Prayer" whether in a general manner or specifically by meeting a person negligent of the Prayer and adjuring him, "Observe the Prayer."

Then there is the third stage, effecting change, regarding which

the Prophet (ﷺ) said: “Whoever of you sees an evil should change it with his hand.” He (ﷺ) did not say, “he should prohibit it” because this stage supercedes one of mere condemnation; “if he is not capable then with his tongue, if he is not capable then with his mind.”⁽¹⁾ The tongue is the second stage of decrying evil. And if the individual can not disapprove it then he should abhor it, through disliking and abhorring the evil.

Enjoining good and forbidding evil has some requirements:

One: the individual must have knowledge of the good and the evil. If he has no knowledge of the good, then it is not permissible for him to enjoin it because he may enjoin a thing, thinking that it is good while it is actually, unknowing to him, an evil. Therefore, it is incumbent on him to have knowledge that such-and-such is of the good legislated by Allah – the Exalted - and His Messenger (ﷺ).

Similarly, he must have knowledge of the evil; that is to say, to understand that this is an evil. If he knows not, then he should not forbid it because he may decry a good thing which would be avoided on account of his disapproval. In the same vein, he may prohibit an essentially permissible act causing hardship to the slaves of Allah – the Exalted -, preventing them from that which Allah has made lawful for them! So, it is necessary for the individual to have knowledge of the evil (he seeks to forbid). Many of our zealous brothers hastily forbid lawful things they think to be evil, thereby bring difficulty upon Allah’s slaves.

Therefore, it is obligatory that, you do not enjoin a thing except you know that it is a good deed, neither should you forbid a thing except that you are certain it is an evil.

The second thing: Being sure that the person (you seek to persuade to do good or avoid evil) has actually abandoned the good or committed the evil. Do not hold people based on mere accusation or assumption. Allah - the Exalted says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّكُم بِبَعْضِ الظَّنِّ إِنَّتُمْ وَلَا تَحْسَبُوا ۗ﴾

“O you who believe! Avoid much suspicion, indeed some suspicions are sins. And spy not...” (Al-Hujuraat: 12).

1 Reported by Muslim, Book of Eeman, Chapter of Forbidding Evil Is From the Eeman, no: (49).

So, if you see a person not praying with you in the mosque, it is not necessarily certain therewith that he does not observe the Prayer in another mosque. In fact, he might well have prayed in another mosque or may some sort of valid excuse. So do not approach him in order to reprimand him until you are certain he absents himself without sound excuse.

Rightly, there is no harm asking him, saying, "O so-and-so, we noticed your absence in the mosque?" This is not wrong; but to censure him or, worse still, reproach him publicly is not allowed because you simply do not know whether perhaps he had observed his Prayer in another mosque or has some sort of valid excuse (not coming to the mosque).

Hence, the Prophet (ﷺ) would ask first before giving orders. It is authentically reported in *Saheeh Muslim* that a man entered on a Friday while the Prophet – ﷺ -was delivering the sermon. The man sat down without observing the two units of Prayer that precede sitting down in a mosque. The Prophet (ﷺ) enquired, "Have you observed the Prayer?" He replied, "No", he – peace and blessings be upon him – then said, "Stand up and observe two units."

He did not command him to offer the two units until he enquired whether he had observed it or not irrespective of the fact that, the man apparently entered and sat down without performing any Prayer. Nevertheless, the Messenger (ﷺ) feared that the man might have performed the Prayer while he – peace and blessings be upon him -knew not. Thus, he (ﷺ) asked, "have you observed the Prayer?" And the man answered that, "No", and the Prophet (ﷺ) said, "Stand up and offer two units."

Likewise, with respect to evil, it is not permissible for you to condemn a person until you are certain he has committed the evil. If you see a man and a woman in a car, for example, it is not allowed for you to rebuke him or the woman since she may well be one of his close relatives, (his wife), mother, daughter or other near relatives. Hence, do not censure him until you ascertain that the woman with him in the car is not one of his relatives eternally forbidding for him to marry (or wife); examples of this are many.

The point here is that, it is incumbent that the person certainly knows that an act is good so that he may enjoin it or evil in order to

forbid it. In addition, he must be sure that the person to whom he directs his enjoinder or forbiddance has actually done something necessitating such admonition.

Then, the individual enjoining good and forbidding evil should be lenient in his ordering and forbidding. By that, Allah will grant him what He would not give the harsh person. The Prophet (ﷺ) said, "Allah certainly gives through leniency what he gives not through harshness."⁽¹⁾ If you are harsh with the person you are counselling, he may run away, and become proud upon inequity and refuse to yield. But if you address him in a nice manner, he may benefit.

It was related that long ago, one of those who enforce good and forbid evil passed by a man fetching water for his camels from a well at the time of the call-to-prayer for *Maghrib*. It is from the custom of these workers to recite poems so that the camel will move faster because a camel – and free is Allah from all imperfections – becomes delighted when poems are chanted. This man came with another person and harshly addressed the laborer who was already exhausted from work. He grew disturbed, angry and hit the man with the hard, long stick he was holding. The man fled to the mosque where he met a Shaykh – one of the scholars among the descendants of Shaykh Muhammad bin Abdul Wahhaab – may Allah shower blessings on him – and narrated that, "I did such-and-such and the man hit me with a stick."

On the second day, the Shaykh personally went to the place before sunset; performed the ablution and placed his long, flowing cloak on a plank around the well. Thereafter, the call for the *Maghrib* prayer was made. The Shaykh stood up as if he intended to pick the cloak and said the camel-man, "O so-and-so, my brother, may Allah reward you with good, you seek for benefit in this work and you have done well. However, the call to Prayer has been made now; if you can go now and later return to it, you would not have missed anything." He addressed him in a relaxed manner. Then retorted, "May Allah reward you with good, a rude man came here yesterday scolding me and enraged me. I could not control myself, so I struck him with a stick." The Shaykh said, "The matter does not require beating, you are a reasonable person."

1 Reported by Muslim, Book of Benevolence and Relationship, Chapter on the Virtue of Gentleness; no: (2593).

He addressed him in a nice manner and the man stood up with the stick with which he directs his camels and submissively went for the Prayer.

It happened like that because while the first person interacted with him harshly, the second related with him gently. Even without this incident, we have the saying of the Messenger (ﷺ): “Allah gives through gentleness what he gives not through harshness.” He also said (ﷺ), “Gentleness does not come in a matter except that it adorns it, and is not removed from a matter except that it tarnishes it.”⁽¹⁾ Therefore, it is important for whoever enjoins good to strive such that his admonition comes with gentleness.

The third condition: The evil (he seeks to rectify) must not be replaced with something worse. If we forbid this evil, something worse will emerge therefrom, then it is not permissible to forbid by way of avoiding the greater of the two evils. When two evils conflict such that one of them is worse, we must avoid the worse through the lesser one.

For instance: A man is smoking cigarette in your presence and you intend to caution and send him away from the sitting. However, you know that if you do that, he will leave to sit with the drunkards - and it is known that drinking intoxicants is worse than smoking cigarette -. In that case do not forbid him. You should rather correct him in a nice manner so that the matter does not transform into something more grievous.

It was mentioned that *Shaykh ul-Islam* Ibn Taimiyyah - may Allah shower blessings on him - along with one of his students passed by a group of Tatars in Greater Syria who were drinking alcohol. The Shaykh passed by them without admonishing them. Thereupon, the student asked the Shaykh, “Why didn’t you forbid them?” The Shaykh replied that, “If we forbid them, they will leave there to violate the honor of the Muslims and plunder their wealth which is worse than them drinking alcohol.” He left them out of fear that they may do something worse and more grievous. Undoubtedly, this is out of his sound understanding of the religion - may Allah shower blessings on him.

The fourth condition: The scholars - may Allah have mercy

1 Its reference had preceded.

on them – have held differently whether it is prerequisite that the person enjoining a particular good should himself practices what he commands and avoids what he forbids? The correct opinion, however, is that, it is not a condition. If he enjoins good or forbid evil while acting contrarily, it is obviously sin upon him. However, it is compulsory for him to enjoin (good) or forbid (evil) because if he leaves off enjoining good and forbidding evil because he neither practices the good himself nor avoids the evil he prohibits, he would be joining a sin with another.

Hence, he should enjoin good and forbid evil even if he commits the evil and leaves off the good!

Naturally, in most cases, an individual would not enjoin what he himself does not practice; he would feel shy and timid. Similarly, he would not forbid a thing for a people while he himself commits it. Nevertheless, the obligatory thing is that he enjoins what the *Sharee'ah* has ordered even if he fails regarding it and to forbid what the *Sharee'ah* has forbidden even if he falls into it. This is because they are separate and independent obligations.

Then, it is necessary for the one enjoining good and forbidding evil that his primordial aim is reforming people and establishing Allah's legislations. He should not intend revenge against the sinner or gaining victory for himself! If he has such objectives, Allah will not bless his adjurations towards good and forbiddance of evil. He should be like a medical doctor, willing to treat the sick and ward off illness from them. His aim firstly should be to establish Allah's legislations, and secondly, to make Allah's slaves act righteously; likewise when he forbids, so that he attains being a true and righteous reformer.

I ask Allah to make me and each of you among the guided ones; those who reform and are themselves people of righteousness. Verily He is the Generous, the Most Honorable.

At the end of the verse, Allah - the Mighty and Sublime – says,

"...and it is they who are the successful."

Those referred to is that Ummah that enjoins good and forbids evil; and "the successful" is whoever achieves his objectives and is saved from his fears.

He - the Mighty and Sublime - says here, *"...and it is they who are the successful"* This sentence, according to the scholars of Arabic

lexicon, expresses restriction; that is, success is only for those people who enjoin good and forbid evil and invite to righteousness.

Allah - the Mighty and Sublime - says after it,

﴿ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ﴾ (105)

“And be not as those who divided and differed among themselves after the clear proofs had come to them.” (Aal-Imraan: 105)

Dividing into sects came after mention of enjoining good and forbidding evil showing that leaving the ordering of good and cautioning against evil causes division. And this is so; people become divided when they have different inclinations; this one gives obedience and the other commits evil. This person drinks to stupor and the other prays, and similar things. So, the Ummah becomes divided and each group will begin to maintain different proclivities. So He - the Exalted - says:

“And be not as those who divided.”

Therefore, nothing will unify the Ummah except enjoining good and forbidding evil. If the Ummah enjoins good and cautions against evil and rules according to the Qur’aan and Sunnah, they will never be divided. In addition, they would have been in the best state of peace as Allah - the Exalted - says:

﴿ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴾ (82)

“Those who believe and confuse not their belief with Zulm for them there is security and they are the guided.” [Al-An’aam: 82].

Nations today - the developed and underdeveloped - all exert great and tremendous efforts to ensure security but many Muslims are unmindful of this verse. Perfect peace is contained in these two expressions:

“Those who believe and confuse not their belief with Zulm (wrong)”.

When the people truly affirm belief and not combine their belief with Zulm, then they will have security.

I will cite an example with something that happened a long time ago. At the dawn of this Blessed Ummah, the supreme ruler used to sleep

alone in the mosque, walk around in the market alone, not fearing anybody but Allah – the Exalted. ‘Umar bin Al-Khattaab – may Allah be pleased with him – would stack up pebbles in the mosque and sleep on them. He did not have any guard nor did he need anybody to guard him, neither in the market nor at home nor in the mosque. This was due to the pure faith unmixed with wrongdoing that was in place. So the people had security.

Then the era of the Guided caliphs ended and the *Umayyad* ruled. It got to a point some of the Umayyad rulers deviated from the path of the Guided caliphs and instability and tribulations occurred; the *Khawaarij* rose and evil spread.

Then there came the time of ‘Umar bin Abdul Azeez, may Allah shower blessings on him. Security prevailed again and the people could travel about; they would go and return safe. However, Allah in His Wisdom did not make him live long as a ruler, his caliphacy only lasted for two years and a few months.

The point here is that, real security is not by having a huge army, an arsenal of weaponry, nor by the effectiveness of policing and monitoring. Security rather lies in these two matters only: *“Those who believe and confuse not their belief with Zulm for them there is security and they are the guided.”* [Al-An’aam: 82].

The author then mentioned another verse:

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيَطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ
اللَّهَ عَزِيزٌ حَكِيمٌ ﴾

“The believers, men and women are Awliya (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma’ruf (Islamic monotheism and all that Islamic orders one to do) and forbid (people) them evil, they perform As-Salaah, and give the Zakaah, and obey Allah and his messenger. Allah will have his mercy on them surely Allah is All Mighty All wise.”
[At-Tawbah: 71]

The believing men and women are the friends and protectors of one another; each of them serves as a friend and protector to the

other, helps him and supports him. Consider this verse regarding the believers that, “believing men and women are Awliya of one another”, and about the hypocrites, He – the Exalted – says, “The hypocrites, men and women, are one from another” [At-Tawbah: 67]. They are not helpers and supporters of one another; the believer is rather the helper and supporter of his brother; they enjoin good and forbid evil.

This verse contains evidence that the task of ordering good and warning against evil is not peculiar to men; it includes women as well. It is incumbent upon them too to enjoin good and caution against evil but in the midst of women; not in the congregations of men or the men’s market. It should be in the midst and gathering of women and at the times of marriage ceremony, in the days of learning and similar other events. When a woman sees an evil, she should forbid it and when she observes negligence regarding an obligation, she should enjoin it because commanding good and forbidding evil is incumbent upon every believing man or woman.

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴾

“They enjoin (on people) Al Ma’ruf and forbid (people) from evil, they perform As-Salaah, and give the Zakaah, and obey Allah and His messenger. Allah will have His mercy on them, surely Allah is All Mighty, all wise.” [at-Tawbah: 71].

We ask Allah to cover all of you and us with His Mercy and Forgiveness.

The author - may Allah shower blessings on him, cited the verse:

﴿ لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴾

“Those among the Children of Israel who disbelieved were cursed by the tongue of Dawood and ‘Eesa son of Maryam. That was because they disobeyed (Allah and the Messenger) and were ever transgressing beyond bound.” [Al-Maidah: 78]

Al-La'n means ejection and expulsion from Allah's mercy - and the refuge is with Allah -, and no one would deserve it except whoever commits of the Major sins.

The Children of Israel are the decendants of Ya'qoob bin Ishaq bin Ibraheem. Israaeel is a nickname of Ya'qoob the son of Ishaq the son of Ibraheem. Ibraheem had two sons, Ismaa'eel and Ishaq; Ismaa'eel was the elder son and the Allah ordered to be slaughtered. Then Allah bestowed His favor on both of them by lifting this command and abrogating it. Allah ransomed him with a great sacrifice. As for Ishaq, he is the second son of Ibraheem, from his wife while Ismaa'eel, the first son, was from his slave girl, Haajar, may Allah he pleased with her. The Children of Israel are from the progeny of Ya'qoob bin Ishaq. Allah sent many messengers to them; but some among these people transgressed beyond limits and they killed the prophets unjustly- the refuge is with Allah.

They also would not forbid evil people commit; they would rather notice an evil and not forbid it. The story of the village near the sea is well known in the Noble Qur'aan. They were a people among the Jews. Allah prohibited them fishing on Saturdays. There would be high fish stocks on the water surface on Saturdays but not on other days. After sometimes, they said, "It should develop a strategem to catch these fishes." So they said, "We shall place a net in the sea and the fishes surface on the Sabbath, the net would have caught them so that we may pack them on Sunday." Then, they did so. Some among them warned against and forbade this evil, some others remained quiet, while the rest perpetrated the evil. Allah - the Mighty and Sublime - punished them! He - free is Allah from all imperfections and Exalted is He - said,

"Be you monkeys, despised and rejected." [Al-Baqarah: 65].

So they turned to monkeys - and with Allah is the refuge -; children of Adam turned to monkeys, despised and humiliated!

The point of reference from this is that, among them are some who would not caution (the evil doers); they did not carry out Allah's orders that they should prohibit evil. Therefore, they became included the curse! So, He - the Exalted - said,

"By the tongue of Dawood and 'Eesa son of Maryam that was because they disobeyed and were ever transgressing beyond

bound.”

Dawood came far later after Moosa – may Allah’s peace and blessings be upon them -, likewise ‘Eesa the son of Maryam. These two prophets cursed those who did not caution against the inequities of their people. Allah – the Mighty and Sublime – told this story regarding them by way of affirming the curse! Therefore, those who do not forbid evil became among the cursed ones - and the refuge is with Allah.

That contains evidence that it is obligatory to forbid evil, and that leaving that would consequent in curse and being expelled from Allah’s mercy.

COMMENTARY

The author, may Allah shower blessings on him, and then mentioned some other verses that:

﴿ وَقُلِ الْحَقُّ مِن رَّبِّكَ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفُرْ ﴿٢٩﴾ ﴾

“And say: The truth is from your Lord: then whosoever wills, let him believe and whosoever wills let him disbelieve.” [Al-Kahf: 29]

The truth is from Allah, the Mighty and Sublime, the Lord Who made the creatures, and He has the right to obligate whatever He wills on His servants. The truth is from Him and it is incumbent on us to accept it.

“Then whosoever wills let him believe and whosoever wills let him disbelieve”: These expressions do not imply a right of options; that the individual may choose to believe or disbelieve if he wills. They rather express intimidation. This is proven considering the end of the verse that:

﴿ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا أَسْرَادُهُمْ وَسُرَادِقُهَا وَإِن يَسْتَعِينُوا يَغَاثُوا بِمَاءٍ كَالْمِهلِ يَشْوِي الْوُجُوهُ ﴾

﴿ يَسْأَلُونَكَ عَنِ الْكُرْهُ وَالشَّرَابِ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾ ﴾

“We have prepared for the Zâlimûn (polytheist and wrong doers) a fire whose wall will be surrounding them (disbelievers). And if they ask for help (relief, water), they will be granted water like

boiling oil, that will scald their faces. Evil is the drinking and an evil dwelling, resting place.” (A-Kahf: 29)

Whosoever wills should believe, he shall have tremendous reward, and whosoever desires let him disbelieve, he will have painful torment and shall be among the the wrongdoers. Allah – the Exalted - says:

﴿وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾

“And it is the disbelievers who are the Zâlimûn (wrong doers).”
[Al Baqarah: 254]

This is threat for anyone who does not believe in Allah, the Mighty and Sublime. And that the truth is clear and manifest; Muhammad – ﷺ - brought it from the Lord of the Worlds. Whoever takes to guidance has indeed been granted success - we ask Allah for guidance; and whoever goes astray is already humiliated. Allah alone is the source of strength.

Then the author - may Allah have mercy on him - mentioned some of the verses pointing to the obligation of enjoining good and forbidding evil. He - may Allah shower blessings on him - cited Allah’s saying:

﴿فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾

“Therefore proclaim openly (Allah’s message-Islamic monotheism) that which you are commanded and turn away from Al-Mushrikuun (polytheists, idolaters, and disbelievers).”
(Al-Hijr: 94)

The address here is to the Prophet (ﷺ). Addresses directed to the Messenger –alayhi as-slaam was-salaam – have two classes:

A class specific for him, and another for him and his *Ummah* – peace and blessings be upon him.

However, the basic rule is that such addresses are to him and his *Ummah* because he – ﷺ - is the role model for the *Ummah*. But if we find an indicator showing that the speech is specifically for the Messenger (ﷺ), then it is considered as such like His saying – the Exalted -:

﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ﴾

“Have we not opened your breast for you.” (As-sharh:1)

And His saying:

﴿ وَالصَّحَىٰ ۝۱ وَاللَّيْلِ إِذَا سَجَىٰ ۝۲ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝۳ ﴾

“By the forenoon (after sunrise) by the night when it darkness (and standards still) your Lord (o Muhammad) has neither forsaken you nor hated you”. [Ad-Duha: 1-3].

These are particular to the Prophet (ﷺ).

As for the second class, an example is Allah’s saying:

﴿ يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۝۱ ﴾

“O Prophet! Why do you forbid (for yourself) that which Allah has allowed for you.” (At-Tahreem: 1)

This has to do with him and his Ummah.

﴿ يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ ۝۱ ﴾

“O Prophet! When you divorce women, divorce them at their Iddah (Prescribe periods).” (At -Talaq: 1)

The address here is also to him and his Ummah.

﴿ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۝۷ ﴾

“O messenger! Proclaim (the message) which has been sent down to you from your Lord.” (Al-Maaidah: 67).

This is concerning him and his Ummah based on the Prophet’s saying that, “Convey (this message of Islam) on my behalf.”⁽¹⁾

Here, Allah – the Mighty and Sublime - says to His Messenger (ﷺ):

“Therefore proclaim openly that which you are commanded”: i.e., proclaim what you have been ordered and explain it. Do not hold back from Allah’s way fearing the blame of the blamers. So this relates to him and his Ummah. It is compulsory for every member of the Islamic Nation to proclaim openly what Allah has ordered the Ummah with. Every individual must order people with it.

Similarly, he should openly announce Allah’s prohibitions and

1 Its reference had preceded.

caution them regarding it since prohibiting a thing constitutes an order to avoid the same thing.

“Therefore proclaim openly that which you are commanded and turn away from Al-Mushrikuun (polytheists, idolaters, and disbelievers)”: that is, do not be worried and afraid of them because of their condition and what harm they may direct to you. Meaning that, do not be dejected on account of their lacking in Faith. Allah - the Exalted - says,

﴿ فَلَعَلَّكَ بِنَجْعِ نَفْسِكَ عَلَىٰ آثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا ﴿٦﴾ ﴾

“Perhaps, you would kill yourself (o Muhammad) in grief over their footsteps (for their turning away from you) because they believe not in this narration (the Qur’aan).” (Al-Kahf: 6)

﴿ لَعَلَّكَ بِنَجْعِ نَفْسِكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ﴿٣﴾ ﴾

“It may be that you (O Muhammad) are going to kill yourself with grief, that they do not become believers.” (As-Shu’araa: 3)

That is to say, perhaps you harm yourself if they fail to believe in you. Meaning that; do not worry about them, turn away from them when they direct harm towards you. Victory in the end will certainly be yours. And truly, triumph was in the way of the Messenger (ﷺ). He was patient and he - ﷺ - achieved victory.

He (ﷺ) migrated out of Makkah, hiding himself and fearing for his life. The Quraysh people - his tribe - placed a prize of two hundred camels for grabs if anyone brings him and his companion Aboo Bakr - may Allah be pleased with him - . A hundred-camel prize tag over each of them. However, Allah - the Exalted - saved them, and after few years, the Prophet - ﷺ - returned triumphant over Makkah, victorious and vanquishing.

He - peace and blessings be upon him - declared amnesty for the masses of Quraysh; he - ﷺ - stood by the door of the Ka’bah and called out, “O people of Quraysh, what do you think I will do to you (today)?”⁽¹⁾ They were all under his authority, humiliated! They cried,

1 Ibn Ishaq reported it in his *Seerah* (4/78), and Ibn Sa’d in his *at-Tabaqat al-Kubrah* (2/141 - 142).

“Goodness; O Honorable Brother, son of Honorable Brother!” So he said: “I will say to you, what Yoosuf said to his brothers: no blame on you today, may Allah forgive you, He is the Most Compassionate of all the compassionate ones. Go (all of you) for you have been set free.” So he - ﷻ - showed them compassion even after he had subdued them.

Summarily, His saying: “and turn away from Al Mushrikoon (polytheists, idolaters and disbelievers)” involves two matters:

One: Avoid the polytheists; do not worry over them because of their state if they reject belief.

Two: Keep away the polytheists regarding whatever harm may reach you because victory shall be yours in the end: and that happened. Thus He said:

﴿ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿١٥﴾ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿١٦﴾ وَلَقَدْ

نَعَلْنَاكَ أَنْكَ يَضِيقُ صَدْرَكَ بِمَا يَقُولُونَ ﴿١٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ ﴿١٨﴾ ﴾

“Truly! We will suffice you against the scoffers who set up along with Allah another ilâha (god); but they will come to know indeed we know that your breast is straitened at what they say so glorify the praises of your Lord and be of those who prostrate themselves (to him).” (Al-Hijr: 95-98)

Consider Allah’s ordering him to give glorification and thanks after saying: “...indeed we know that your breast is straitened at what they say.” And that was because, the circumstance here required declaring Him free from all imperfections - the Mighty and Sublime -, and praising Him on account of this difficulty reaching the Prophet - ﷻ - from the hands of the Quraysh. This means, declaring Him far above all that is unbecoming concerning Him - the Exalted. Moreover, you should know that what He - the Mighty and Sublime - has caused to happen is for a great wisdom - and it was like that -, it became understood as from supreme wisdom and mercy for which He - the Mighty and Sublime - must be praised.

Then, the author mentioned at the end of the verses that Allah - the Mighty and Sublime - says:

﴿ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَدَابِمْ بَيِّنِينَ

﴿يَمَا كَانُوا يَفْسُقُونَ﴾ (١٦٥)

“So when they forget the reminding that had been given to them we rescued those who forbade evil, but we seized those who did wrong with a severe torment because they used to rebel against Allah’s command.” (Al-A’raaf:165).

-This is about the story of the village we pointed to: Allah – the Exalted – forbade this coastal town from fishing on Saturdays and tried them such that the fishes would surface in large quantities on the Sabbath but on other days, they did not turn out. After a long time, they thought that, “Why are we leaving these fishes?” So, they developed a ploy; they would set their nets on Fridays so that the fish could be trapped on Saturdays and they would collect the fishes on Sundays!

So the exemplary punishment from Allah - the Great and the Mighty – was that He said to them: “*Be you monkeys, despised and rejected*”. He issued a decreed statement against them: “Be you monkeys, hated and scorned” and they turned to monkeys.

If He had said, “Be you donkeys” they would have become donkeys, but He said, “Be monkeys” because monkeys closely resemble human beings. Their bad deeds may appear permissible because it was a trick. If not well considered, it appeared they did not fish on the Sabbath; they only set the nets on Fridays and took them on Sundays! Apparently lawful, but prohibited when given due contemplation. Therefore, the punishment becomes perfectly suited for the deed.

This contains a basic principle Allah – the Exalted – mentioned in His Book, that: Rewards are According to Deeds; He said:

﴿فَكُلًّا أَخَذْنَا بِذُنُوبِهِمْ فَمِنْهُمْ﴾ (١٠)

“So we punish each (of them) for their sins.” [Al- Ankabuut: 40].

Every sinner is seized with the like of his crime. These people were told, “*Be you monkeys; despised and humiliated*” then they became monkeys, shouting at each other in the markets– and the refuge is with Allah.

On the other hand, Allah - the Exalted - says:

﴿أَجْمِئًا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ﴾ (١٦٥)

“We rescued those who forbade evil.” [Al-A’raaf: 165].

There were three groups: A group that played the trick, one which remained silent and another cautioned against the evil. Those who kept silent were saying to those who forbade evil,

﴿لَمْ يَعْطُوا قَوْمًا أَنَّهُ مُغْلِبُهُمْ أَوْ مَعَزِبُهُمْ عَذَابًا شَدِيدًا﴾ (١٦٤)

“Why do you preach to a people whom Allah is about to destroy or to punish with a severe torment?” [Al-A’raaf:164]

That is, leave them because these people will be destroyed, do not admonish them, sermon will not benefit them. But they replied,

“in order to be free from guilt before Your Lord (Allah) and perhaps they may fear Allah”

Meaning, leave us (to preach); we will achieve two benefits: a valid defense before Allah – the Exalted -, to have an excuse before Him, and perhaps they may fear Allah (and abstain). This is similar to what Allah - the Exalted - says concerning Fir ‘awn,

﴿فَقُولَا لَهُ، قَوْلًا لِّئَلَّا يَعْلَمَهُ، يَتَذَكَّرُ أَوْ يَحْتَشِرُ﴾ (١١)

“And speak to him mildly, perhaps he may accept admonition or fear (Allah).” [Ta-Ha: 44].

Here also He – the Exalted - “...perhaps they may fear Allah”: but Allah was silent about this third group.

Allah – and free is He from all imperfections – says,

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ، آمَجِئْنَا الَّذِينَ يَنْهَوْنَ عَنِ النَّسْوِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابِهِم بَعِيسٍ

﴿بِمَا كَانُوا يَفْسُقُونَ﴾ (١٦٥)

“We rescued those who forbade evil, but we seized those who did wrong with a severe torment because they used to rebel against Allah’s command.” [Al-A’raaf:165]

So the scholars differ about the group that remained silent; were they also seized with the punishment or saved? The appropriate thing is to keep quiet as Allah did. We hold that: as for the group that cautioned (against the evil), it was saved, and as for those who

committed the evil, they were destroyed and seized with torment. The group that remained silent, Allah – the Exalted – was silent about them, and what is in Allah’s Book is sufficient.

HADEETH 186

الثَّالِثُ: عَنْ أَبِي الْوَلِيدِ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «بَايَعَنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ، وَعَلَى أَثَرَةٍ عَلَيْنَا، وَعَلَى أَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ تَعَالَى فِيهِ بُرْهَانٌ، وَعَلَى أَنْ نَقُولَ بِالْحَقِّ أَيُّمًا كُنَّا لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً» متفقٌ عَلَيْهِ .

‘Ubadah bin As-Samit ؓ reported: We swore allegiance to Messenger of Allah ﷺ to hear and obey; in time of difficulty and in prosperity, in hardship and in ease, to endure being discriminated against and not to dispute about rule with those in power, except in case of evident infidelity regarding which there is a proof from Allah. We swore allegiance to Messenger of Allah ﷺ to say what was right wherever we were, and not to fear from anyone’s reproach. [Al-Bukhari and Muslim]

COMMENTARY

The author – may Allah shower blessings on him – said in what he related from ‘Ubaadah bin Saamit (may Allah be pleased with him) that, “The Messenger of Allah (ﷺ) took a pledge from us that we should hear and obey, whether in difficulty or ease, prosperity and hardship, and even when cheated.”

“...took a pledge from us”: that is, the companions promised the Messenger (ﷺ) to hear and obey; meaning, whomever Allah has placed in authority, because Allah - the Exalted – said,

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

“O you who believe obey Allah and obey the Messenger, and those who have been placed in authority among you.” [an-Nisaa: 59].

We had explained the people of authority are; we mentioned that they have two classes: the scholars and the rulers; that the scholars are the custodians of knowledge and explanation, while the rulers are responsible for enforcement and sovereignty.

He (may Allah be pleased with him) said that, “We took a pledge from him to hear and obey” except when it involves disobeying Allah – the Mighty and Sublime. Then, no one should be obeyed, because no creature should be obeyed in disobedience to the Creator. Hence, Abou Bakr - may Allah be pleased with him - said when he assumed the mantle of leadership, “Obey me as long as I obey Allah and His Messenger (ﷺ); but when I disobey Allah and His Messenger (ﷺ), then you are not bound to obey me.”

Therefore, when a ruler orders a sinful act, it is not permissible for anyone to listen or obey him, because the King of the kings is the Lord of the worlds, the Mighty and Sublime. It is not allowed to disobey Him in obedience to the one who is himself owned and lorded over! Allah, the Mighty and Sublime, owns everything; so, why would any person prefer to be obeyed while He is disobeyed? Hence, all that the texts point to are exempted from his saying, “hear and obey”, bearing in mind that it is essentially not allowed to obey the creature in disobedience to the Creator.

His statement (ﷺ), “**during hardship and ease**” means, whether we are poor or prosperous. It is compulsory for us all, both rich and poor, to listen to and obey our rulers. Similarly, whether we like it or not; meaning, even if we loathe it because of our displeasure with the order or we are pleased with it owing to them ordering something that suits us and is convenient for us. The point here is that, we should listen and obey in all circumstances except in the case mentioned earlier.

He said, “**and even when cheated**” i.e., deprived. That is, if the authorities take exclusive possession of wealth and other benefits for self-aggrandizement, depriving their subject, it is still required of us to listen and obey them. We should not say, “You have stolen and plundered the wealth and wasted them, therefore, we will not obey you.” We should rather say, “We hear and obey for the sake of Allah,

the Lord of the Worlds, the deprivation irrespective. Even if we only live in huts and use antiquated furniture while you live in palaces and enjoy the finest furniture, these are of no importance to us because all these are possessions of this worldly life; you will soon leave everything or they will leave you, it is either way. As for us, we will continue to listen and obey even if anybody deprives us among the rulers.”

The Prophet (ﷺ) said in another hadeeth, “Listen and obey, even if he beats your back and takes your wealth.”⁽¹⁾ You should know that you would soon be paid back from his good deeds on the Day of Resurrection if anything remains in his good deeds. Otherwise, the bad deeds of those they had wronged will be taken and heaped on him, and then he will be hurled in to the fire – we ask Allah’s refuge. The matter is precise and fair, Allah – the Mighty and Sublime- will not waste anything.

Then he – ﷺ – said, “And do not dispute authority with those in power”, that is, we should not contend with the rulers the authority which Allah gave them upon us, seeking to seize power from them. This contention causes lots of evil, great tribulations and division among the Muslims. Moreover, nothing damaged the Muslim *Ummah* as contending power with the rulers. Since the time of ‘Uthmaan - may Allah be pleased with him - to this present time, nothing has wrecked the people like fight for authority against the rulers.

He said (ﷺ): “except if you find evident infidelity regarding which there is proof from Allah”: three conditions. When we witness this and the three situations happens then we can oppose the rulers. We will attempt removing them from power, but also with conditions:

The first condition: “That you find”: so this requires knowledge. But as for mere imagination and rebellion against the rulers, such is not permissible.

The second condition: “That we know find disbelief not just any sin”: No matter how a ruler transgresses, rebelling against them is not allowed even if they drink, commit adultery or oppress people. It is not permissible to rebel except when we find explicit disbelief.

The third condition: “clear-cut disbelief”: This refers to explicit disbelief. *Al-Bawaah* (as it occurs in the Arabic text), means, something

1 Reported by Muslim, Book of Leadership, Chapter of the obligation of Adherence to the group of the Muslims at the time of Tribulations, no: (1847)

clearly apparent. But regarding matters of interpretative possibilities, they are not acceptable reasons for rebelling against authority. For instance, if they commit an act we consider to be disbelief but which may not be disbelief, it is not allowed for us to fight them or rebel against them we should rather leave them to their own views.

However, if the act of disbelief is explicit – such as if a ruler says to his subject that, “intoxicant is permissible; drink as you like!” “Sodomy is permissible, do it with whomever you desire!” “Fornication is allowed; commit it as you choose!” This, undoubtedly, is manifest disbelief. Hence, it becomes incumbent on the citizens to remove him by all possible means even if by assassination because this is clearcut disbelief.

The fourth condition: “You have a proof with Allah regarding it”: that is, we should have clear-cut proof that the act is disbelief. If the proof is weak in its verity or significance, it is still not permissible to rise against them. Rising against constituted has very many evils and grave consequences.

So if we discover this, it is still not allowed for us to attempt to seize power unless we have the capability to remove him. Otherwise, it is not permissible because if we do without required ability it will affect the rest of the people and his oppression will be worse.

These are the conditions for allowing or for the obligating rise against authority: on the condition that we have the strength to unseat it. Otherwise, it is not permissible since that would amount to self-annihilation. What benefit comes with rising against this ruler who commits clearcut disbelief for which we proof from Allah using kitchen knives when he is armed with armored vehicles and automatic rifles. What is the benefit? No benefit!

It would just mean that we rose to commit suicide. Rightly, we undoubtedly must develop every possible strategy against his rule but with these four conditions the Prophet (ﷺ) mentioned, “if you find evident infidelity regarding which there is proof from Allah.” This proves that the rights of the rulers must be respected, and that obeying them is binding on the people whether during prosperity or hardship, and whether they like or loathe it and even when the rulers discriminate against them. However, it remains for us to ask, “What then are the rights of the people over the rulers?”

The rights of people on the rulers are that they (i.e., the rulers) should be fair to them and have the conscious fear of Allah regarding them. They should make things difficult for them and not appoint those they less in competence and acceptance as officials over them. The Prophet (ﷺ) had said, “O Allah! Whoever is vested with authority in my *Ummah* and is harsh on them; then be harsh on him.”⁽¹⁾

This is supplication from the Prophet – ﷺ – that whoever is charged with the affairs of the Muslims whether in small or big capacity and treats them harshly, he – ﷺ – said, “be harsh on him.” What would you think of an individual Allah treats with severity?! And the refuge is with Allah. He will certainly perish and fall. The Prophet (ﷺ) said that, “Any person placed in authority over the Muslims and then he does not strive for them and deal sincerely with them will not enter the Paradise with them.”⁽²⁾

Whoever appoints any person as an official over a group when we have a better person amongst them has betrayed Allah, His Messenger (ﷺ) and the believers. And that is for the reason that it was essential for him to only appoint experts without following empty sentiment. The overall benefit of the people should be paramount and as such, only the most competent regarding their affairs should be appointed incharge of them.

Leadership varies; the most appropriate person for the Imam of a mosque – for example – is the best of them in the reading of the Qur’aan. Likewise regarding other matters such as Jihad, the most deserving person for it is the most knowledge about Jihad, and so on. So, the point is that it is incumbent on the leader of the Muslims to engage the best among the Muslims as officials over them. It is not permissible to appoint anyone over a people while better candidates are available; this amounts to betrayal.

Similarly, the Prophet (ﷺ) said, “Any servant Allah makes a leader over some people who then dies while deceiving his followers, Allah will forbid him the Paradise.”⁽³⁾ And the refuge is with Allah.

1 Reported by Muslim, Book of Leadership, Chapter of the Excellence of the Just Leader, no: (1828).

2 Reported by Muslim, the Book of Leadership, the Chapter of the Excellence of the Just Leader, no: (142)

3 Reported by Al-Bukhaari, Book of Legal Rulings, Chapter of the Person Charged with Responsibility but was Insincere, no: (7150), and Muslim, Book of Leadership, Chapter of the Excellence of the Just Leader, and the wording is his,

Therefore, the leaders have great responsibilities to those Allah has placed under them just as the subjects have obligations they must fulfill towards the authority. They must not disobey them even if the rulers are cheating them and deprive them. It is mandatory for them to listen and obey, and regarding an order they like or hate, and whether during difficulty or prosperity unless it involves disobedience to Allah. That is, if they command disobedience to Allah, it is not right for the rulers to instruct disobedience to Allah, and similarly, it is not right for anyone to obey them in disobedience to Allah.

As for the sayings of some non-discerning minds that: It is not obligatory to obey constituted authority unless they are steadfast. This is wrong and an error; it has no basis in the *Sharee'ah*. In fact, this is the teaching of the *Khawaarij* (the Dissenters) sect, those who require that rulers must be upright regarding Allah's Laws in every regard. This has never happened, and unfortunately things have become worse.

It was mentioned that one of the Umayyad kings heard that people were abusing him and his rule. So he gathered the nobles and eminent and asked that, "You want us to be like Abu Bakr and 'Umar (to you)?" They answered, "Yes, you are a Caliph and they were caliphs too." He then remarked, "You should be like the people who were with Abu Bakr and 'Umar, and we will become like Abu Bakr and 'Umar." This is a great response.

Hence, when people change, Allah changes their rulers; you will be given the rulers of your kind. But for people to desire their leaders to be like the (past) caliphs while they themselves are far from being like the people led by the caliphs, this is not correct. Allah - the All-Wise, the Mighty and Sublime - said,

﴿ وَكَذَلِكَ نُؤَيِّدُ بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴾ (١٢٩)

*"And thus We do make the Zalimun (polytheists and wrongdoers) Auliya' (supporters and helpers) of one another (in committing crimes), because of that which they used to earn."
(al-An'aam: 129)*

It was mentioned that one of the *Khawaarij*, those who rebelled against Alee bin Abee Taalib, may Allah be pleased with him,

approached him and said, "O Alee, why is it that the people became different to you but they did not do so against Aboo Bakr and 'Umar?" He answered, "That is for the reason that, the people at the time of Aboo Bakr and 'Umar were myself and others like me, while the people of my own time are you and those like you." Appropriate response; meaning, "you became bad and the people changed to us; but at the time of Abu Bakr and 'Umar, the people then were individuals like Alee bin Abee Taalib, 'Uthmaan bin Affan, and other virtuous companions— may Allah be pleased with them all; they never turned against their leaders."

It is also obligatory for the subject to advise the rulers sincerely. They should not tell falsehoods regarding them nor belittle or deceive them. Unfortunately, people today are full of lies and deceptions against the systems of the state, bribes and others, things not befitting of the discerning let alone a Muslim. If a non-Muslim state punishes whoever takes bribe (or gives it), even if such is among the most highly-placed; He that punishes whoever takes bribe is Allah the Mighty and Sublime, we believe in Allah and what has come through the mouth of His Messenger (ﷺ). He - ﷺ - said, "The giver and the taker of bribe are accursed."⁽¹⁾ And Allah's punishment is severer than that of humans.

Likewise, you discover fabrications and deceit from people against the system of government. For instance, a farmer may enter someone else's farm using the person's identity gain benefit or eat from it. Also, at times, the state might distribute grains not leaving only a small quantity behind. An individual may beging to sell it to others; he may sell it at high price and in credit. These are instances of evils perpetrated by the public; then, they desire their leaders to be like Aboo Bakr and 'Umar, may Allah be pleased with them both. This is wrong!

Thus, the rulers have a great deal of responsibilities on them. They must be sincere, according to their ability, to Allah - the Mighty and Sublime - and to those Allah has placed under them. Likewise, the populace has great obligations towards the rulers; it is incumbent

1 Reported by Aboo Dawood, Book of Adjudication, Chapter of the Prohibition of Bribe, no: (3580), and At-Tirmidhee, Book of Rulings, Chapter of What is Reported About the Giver and Taker of Bribe, no: (1337), and Ibn Maajah, Book of Rulings, Chapter on the Severity of Injustice and Bribery; no: (3213), and Ahmad in the *Musnad* (2/164, 196). At-Tirmidhee said: It is *Hasan Saheeh*.

upon them to fulfill them.

Many of the people belittle and take giving respect to rulers for granted. You discover that their gatherings – and we ask Allah for wellbeing and to forgive them and us – only centers on maligning the casting aspersions on them. If such remarks were beneficial and useful in rectifying the situation, we would have said there is no harm in it. However, this is useless, it does not bring about any reformation; they rather cause rancor in the minds of the populace against those in authority; the scholars or the rulers.

Nowadays, you notice that an individual would not be comfortable in a gathering until he abuses one of the scholars, ministers, rulers, or a person superior to him. This is not right! If these discourses were beneficial, we would have been the first to encourage them, and we would have approved of them. Rightly, evil must be eliminated and wrong rectified, but the fact remains that these talks have not brought any change! They have only agitated disgust against the leaders and scholars; they bring no benefit.

The Prophet – ﷺ – gave a concise and definite statement - may Allah reward him on greatly behalf of his Ummah – that, “Whoever believes in Allah and the Last Day should say what is good or remain silent.”⁽¹⁾ Amazingly, some of the people will prevent you when you talk about a commoner; they will say, “Do not backbite him, this is prohibited.” He is not pleased that anyone talks about the honor of another in his presence. However, if you talk about one of the rulers, he does not see anything wrong with this!

Many of the people are found wanting as regards this issue, and I think it's sickness; we ask Allah to heal them and protect us from this ailment a large of people have been inflicted with.

If only people restrain their tongues and give sincere advice to the people in authority. I do not say you should be silent on errors; you may write to the rulers about it. If it is received then good and if they benefit from it, better. However, if they did not benefit from it, the sin is on them provided the mistake is real; if the letter does not get to them, the sin is upon whoever has prevented it from reaching them.

1 Reported by Al-Bukhaari, Book of Manners, Chapter of Whoever believes in Allah and the Last Day..., no: (6018), and Muslim, the Book of Eemaan, the Chapter of Exhortation towards honoring the neighbor, the stranger and being silent, no: (47).

Ubaadah's speech (may Allah be pleased with him) regarding the pledge they gave the Messenger of Allah (ﷺ) that, "and we should say the truth wherever we are" means, we should stand by the truth, the Religion of Islam and its glorious laws, wherever we may be. That is to say, anywhere; whether in the town, on the land, sea, or any other place; in a land of disbelief or in an Islamic country, we should stand by the truth anywhere we find ourselves.

His saying (may Allah be pleased with him): "we must not fear reproach for the sake of Allah by the rebuker": that is, it will not worry us if anyone abuses us on account of Allah's Religion, because we are standing by the truth.

For instance, if someone wants to practice a *Sunnah* the people loathe, such reprove must not prevent him from implementing this *Sunnah*. For instance, straightening the rows during the Congregational Prayers, many detest this practice. So, whenever the Imam says, "stand upright for the Prayer" and begins to check asking this fellow to come forward and the other to shift backwards thereby somewhat delaying the commencement of the Prayer because he was straightening the rows, they object and become furious!

In fact, perhaps if it was said to one of such individuals, "move backward because you stick out of the row forward", he would angrily retort, "If you wish, I may go out and leave the entire mosque for you"- we seek refuge with Allah. It is incumbent on the Imam to tolerate for Allah's sake, such reproach of the blamers. He should remain patient and nurture the people upon the *Sunnah*. When the people become used to it, they will accept it and it will become easy for them.

However, if he notices that the people are very crude, as in the example cited, then it becomes incumbent to teach them first and when their hearts become normal and receptive to it when it is practiced. So, good will be achieved by that.

Another example is that the laymen loathe the Prostrations of Atonement for Mistakes after the *Salam* that ends a Prayer. It is known from the *Sunnah* that if the mistake results from an addition or doubt, such that the person knows not whether this or that was correct, then the Prostration for Atonement for Mistake will be after the *Salam*, not before. This is the *Sunnah*; in fact, *Shaykh al-Islam* - may Allah show mercy on him - held that: It is compulsory to prostrate after

exiting the Prayer if the prostration should be after exiting the Prayer, and that the prostration should be before exiting the Prayer if that is required. That is to say, he did not rule it as a recommended act, he rather ruled that it is obligatory.

An Imam once made the prostration due to a mistake he made during the Prayer. He added (to the Prayer) or doubted a thing and followed the most preponderant thing in his mind and so, he made the Prostration after exiting the Prayer. When he did that, the laymen rose against him: "What's this new religion?!" Such reactions are wrong!

Someone said, "I told them this is the hadeeth of the Messenger (ﷺ). The Messenger – ﷺ – exited the Prayer after observing just two units. Thereupon, they reminded him and he stood up and completed his Prayer and exited it and then made prostration in to atone for the mistake after exiting the Prayer." They retorted, "Never! We will not accept that!"

It was said to them, "Who do you prefer among the scholars?" They said, so-and-so scholar. When they got to him, he said this is correct and the *Sunnah*. Some Imams refrain from making the prostration after exiting the Prayer despite knowing the *Sunnah* fearing reprove. This is contrary to what the companions – may Allah be pleased with them – pledged to the Prophet (ﷺ). Be steadfast upon the truth and never fear anybody's reproach while in Allah's cause.

Similarly on the issues of being honest in dealings, for instance, if a person tells another about a matter as it happened, they remark that it is evil whispering and that it is not incumbent to tell the people about everything! For example, the defect in commodities; they would say, "that's not much, people will accept it like that"!

It is incumbent on the individual to have conscious fear of Allah –the Mighty and Sublime -, be fair and do the incumbent, being undeterred by reproach of the rebukers. But as I explained earlier, when you are with the laymen, lacking intelligence, the best thing is to educate them first before practicing it so that they are tranquil, and subsequently, after they have some knowledge of it, they will not loathe the practice.

HADEETH 187

الرَّابِعُ: عَنِ النَّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْقَائِمِ فِي حُدُودِ اللَّهِ، وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهْمُوا عَلَى سَفِينَةٍ، فَصَارَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ، فَقَالُوا: لَوْ أَنَا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا، فَإِنْ تَرَكَوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَّوْا جَمِيعًا» رواه البخاري .

Nu'man bin Bashir ؓ reported: The Prophet ﷺ said, "The likeness of the man who observes the limits prescribed by Allah and that of the man who transgresses them is like the people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper (deck). Those who are in its lower (deck), when they require water, go to the occupants of the upper deck, and say to them: 'If we make a hole in the bottom of the ship, we shall not harm you.' If they (the occupants of the upper deck) leave them to carry out their design they all will be drowned. But if they do not let them go ahead (with their plan), all of them will remain safe." [Al-Bukhari]

COMMENTARY

The author - may Allah be pleased with him - said in what he related from Nu'man bin Basheer al-Ansaree (may Allah be pleased with them both) under the Chapter of Enjoining Good and Forbidding Evil, from the Prophet (ﷺ) who said, "The likeness of the man who observes Allah's prescribed limits and the one who violates them." The one who observes the limits is the steadfast upon Allah's Religion. He fulfills the obligations and abandons the prohibitions.

"...and the who violates them": meaning, Allah's stated limits. That is to say, the person who transgresses Allah's prohibitions and leaves the obligations, "are like a people on board a ship who drew lots." Meaning that, they casted lots to determine those who will occupy

the upper deck. "Some of them gained staying on the upper deck and others on the lower deck. Whenever those on the lower deck asked for water." Meaning, whenever they needed water to drink "they went to those above them", i.e., those on the upper deck owing to the fact that only those on the upper deck access to the water.

"So they thought, 'what if we dig our side'" i.e., we could drill a part of our deck and get water so that we stop causing inconvenience to those above us. That was what they presumed and wanted.

The Prophet ﷺ said: "If they are left to do what they wanted, they'll all perish" because if they made any hole at the lower deck of the ship, water will overrun the ship and wreck it. "But if they hold them back" and prevent them from that, "they will all be safe."

This illustration by the Prophet (ﷺ) has profound connotations and lessons. Concerning Allah's Religion, people are like those in the ship at the middle of the river. They will be tossed about by the waves; and if they are many in ship, some will necessarily be on the lower deck while others occupy the upper deck so that the ship may gain balance and overcrowding could be avoided.

Considering the fact that the ship was meant for all, if anyone of them attempts to vandalise it, restraining him becomes incumbent on the others for the safety of everyone. Otherwise, they will all perish. And that's Allah's religion; when the intelligent and the scholars restrain the unlearned and the insolent, they will all be saved. But if they leave them to do just whatever they like, then the consequence will all be destroyed as Allah – the Exalted – 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, and know that Allah is severe in punishment." (Anfaal: 25)

This illustration contains evidence that it is essential for the teacher of a people to utilize illustrations by way of drawing concepts nearer as if they could see them with their eyes. Allah – the Exalted - says:

"And these similitudes We put forward for mankind; but none

will understand them except those who have knowledge (of Allah and His Signs)."

How many would you give detailed explanation on a matter, repeating the explanation to him and yet he would not understand; but an illustration is given he quickly discerns and comprehends it.

Consider the wondrous example the Prophet (ﷺ) gave a Bedouin, a nomad. He came to the Prophet – ﷺ – and said, "O Messenger of Allah, my wife has given birth to a child with dark complexion" – meaning -, I am fair, and likewise my wife, how could we then have a dark-complexioned boy?! Thereupon, the Prophet (ﷺ) asked, "Do you have camels?" The man answered, "Yes." The Prophet (ﷺ) said, "What are their colors?" He said, "Red." He – ﷺ – then said, "Is there any yellow among them?" That is, one with some whitish and dark colour. He said, "Yes." The Prophet – peace and blessings be upon him – then said, "Then how come?" He said, "Perhaps due to gene mutation"; i.e., may be it had ancestors with that colour and the gene showed that. The Prophet (ﷺ) then remarked, "Perhaps the gene manifested in your son too."⁽¹⁾

Meaning that, one of his grandparents, uncles or fathers was dark and the boy resembled him. Hence, the Bedouin became satisfied. If the Prophet (ﷺ) had just explained (without illustration), this man is a nomad, he knows nothing. But he gave him an instance from his day-to-day activities and he became convinced and left.

In the same manner, the student of knowledge, and even the teacher should give the people easily-perceptible examples as the Prophet – ﷺ – did.

The hadeeth also evinces casting lots; it shows that it is permissible. Drawing lots has been mentioned in two places in the Qur'aan and in six places in the *Sunnah* of the Prophet (ﷺ). The first place in Allah's Book was in *Aal-Imraan*:

"... You were not with them when they cast lots with their pens as to which of them should be charged with the care of Maryam; nor were you with them when they disputed." [verse: 44].

Secondly in *Soorah as-Saafaat*:

1 Reported by Al-Bukhaari, Book of Divorce, Chapter of When the rejection of a Child is presented, no: (5305), and Muslim, Book of *Li'aan*, no: (1500).

﴿ وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿۱۳۱﴾ إِذْ أَتَىٰ إِلَى الْغُلَّكَ الْمَشْحُونِ ﴿۱۳۲﴾ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿۱۳۳﴾

﴿۱۳۱﴾ فَالْقَعَمَةُ الْحَوْثُ وَهُوَ مُلِيمٌ ﴿۱۳۲﴾ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسْتَجِيبِينَ ﴿۱۳۳﴾ لَلَبِثَ فِي بَطْنِهِ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿۱۳۴﴾

﴿۱۳۴﴾ يُبْعَثُونَ ﴿۱۳۵﴾

“And verily Yunus was one of the Messengers. When he ran to the laden ship. Then he (agreed to) cast lots, and he was among the losers. Then a big (fish) swallowed him as he had done an act worthy of blame. Had he not been of them who glorify Allah. He would have indeed remained inside its belly till the Day of Resurrection.” (as-Safaat: 139-144)

Yoonus ؑ was one of the prophets, he boarded a ship with some people and things became difficult them. So they thought that, “If we all remain on the ship, we will all perish and the ship will capsize. Some of us should be dropped in the sea. But then, who do we drop; the first, the oldest or the weightiest passenger?”

So they drew lots and chose a group including Yoonus – on him be Allah’s peace and blessings - or on him alone, because the verse says, “then he (agreed to) cast lots, and he was among the losers.” So, he was not alone. They dropped him along with those with him – Allah knows best about them and what became of them.

As regard him, a big fish swallowed him, once without chewing him. So he ended up in the belly of the fish. He then called out from the darkness that:

“There is no deity (worthy of worship) except You, glory be to you, I am one of the unjust ones.”

Thereupon, the fish spat him out on the shore, and Allah – the Exalted - caused a gourd vine to grow over him. Scholars say it was a *Najd* gourd. It is soft and its leaves are like silk. One of its special qualities is that flies do not settle on it. Allah – the Mighty and Sublime - caused a gourd vine to grow over him so that he could nourish himself after he had stayed in the belly of the fish. That was how Allah – the Mighty and Sublime - saved him.

Therefore, casting lots is among the permissible things in the *Sharee’ah* according to the Qur’aan and the *Sunnah*. Ibn Rajab – may Allah shower blessings on him -, mentioned a Principle in his book, *Al-Qawaaid ul-Fiqhiyyah* (The Foundations of the Jurisprudence)

regarding the matters in which drawing lots are allowed and it covered the entirety of Islamic Jurisprudence.

HADEETH 188

الْخَامِسُ: عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ سَلَمَةَ هِنْدِ بِنْتِ أَبِي أُمَيَّةَ حَدِيثًا رَضِيَ
 اللَّهُ عَنْهَا، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنَّهُ يُسْتَعْمَلُ عَلَيْكُمْ أَمْرَاءُ فَتَعْرِفُونَ
 وَتُنْكِرُونَ فَمَنْ كَرِهَ فَقَدْ بَرِيَءٌ، وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ، وَلَكِنْ مَنْ رَضِيَ
 وَتَابَعَ» قَالُوا: «يَا رَسُولَ اللَّهِ أَلَا نُقَاتِلُهُمْ؟» قَالَ: لَا، مَا أَقَامُوا فِيكُمْ
 . الصَّلَاةَ رَوَاهُ مُسْلِمٌ .

Umm Salamah رضي الله عنها reported: The Prophet ﷺ said, “You will have rulers some of whom you approve and some of whom you will disapprove. He who dislikes them will be safe, and he who expresses disapproval will be safe, but he who is pleased and follows them (will be indeed sinful).” His audience asked: “Shall we not fight them?” He replied, “No, as long as they establish Salat amongst you.” [Muslim]

COMMENTARY

In this hadeeth the author cited, may Allah shower blessings on him, the Prophet ﷺ said, “Some leaders will appointed over us”; that is, the rulers will appoint them over us. “you’ll approve and disapprove”, meaning, they will not implement Allah’s Legislations neither will they uphold Allah’s command of Allah. You will agree with some of their practices and loathe others. They will be governors appointed by an overall legitimate ruler. Whoever loathes has shown his innocence, whoever controverts would have been faultless, but whosoever becomes pleased and follows them will be destroyed as they will be destroyed. Then they asked the Prophet ﷺ, “Should we then not fight them?” He said, “No, so far they establish the Prayer among you.”

This shows that when we notice with them – i.e., the rulers – something we dislike, we should hate the matter and admonish them regarding it. If they accept admonition the gain and they benefit too, but they refuse guidance, we still gain and the blame is on them. Nevertheless, it is not permissible for us to fight the leaders in whom we notice evil because fighting them carries along grave consequences – tremendous benefits will be missed. This is because when they are fought or repugned it will increase their evil owing to the fact that rulers consider themselves as above the masses.

Therefore, when the people disregard or fight them, they become worse. However, the Prophet (ﷺ) gave a condition for that, “so far they establish the Prayer.” This shows that when they do not establish the Prayer, then we may fight them.

This hadeeth contains proof that abandoning the Prayer constitutes disbelief because fighting the rulers is only allowed when we find them to be upon clearcut disbelief for which we have clear evidence from Allah – the Exalted. So, if the Prophet (ﷺ) allows us to fight them when they do not establish the Prayer, that indicates that abandoning the Prayer is an explicit act of disbelief and a proof for us from Allah.

This is the correct view; that the individual who abandons the Prayer absolutely, who does not observe it with the Congregation nor in his house, is a disbeliever who has left the fold of Islam. It was never reported from the Prophet (ﷺ) that the one who abandons the Prayer will enter the Paradise; that he is a believer, or that he will be saved from the Hell or similar other assertions.

It becomes obligatory to uphold the texts in its broad sense regarding the disbelief of the one who abandoned the Prayer. No one has presented any proof showing that such a person does not become a disbeliever except flimsy evidences of five categories:

1. What lacks evidence essentially.
2. Or that such is restricted (in its applicability) by a description that makes leaving the Prayer farfetched in the circumstance.
3. Or that it is restricted by a condition in which the person may be excused.
4. Or that general proofs that are restricted by the texts on the disbelief of the person who leaves the Prayer.
5. Or that it is weak.

The discourses of those who hold that leaving the Prayer does not constitute disbelief will ever fall within any of these five categories.

But the correct opinion without any doubt – in my view -, is that the person who abandons the Prayer is a disbeliever expelled by his disbelief from the fold of Islam. And that his disbelief is worse than that of the Jews and the Christians since they are allowed to remain on their religion but will not be allowed that. He is an apostate.

He will be adjured to repent; if he does, well, otherwise, he will be executed!

HADEETH 189

السَّادِسُ: عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ الْحَكَمِ زَيْنَبَ بِنْتِ جَحْشٍ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فَرِعَا يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ، وَذِلُّ لِلْعَرَبِ مِنْ شَرِّ قَدِ اقْتَرَبَ، فَتَحَّ الْيَوْمَ مِنْ رَذْمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلَ هَذِهِ» وَحَلَّقَ بِأَصْبُعَيْهِ الْإِهَامِ وَالَّتِي تَلِيهَا. فَقُلْتُ: يَا رَسُولَ اللَّهِ أَنْتَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ إِذَا كَثُرَ الْخَبْثُ» مَتَّفِقٌ عَلَيْهِ .

Zainab ؓ reported: The Prophet ﷺ came to visit me one day frightened and he ﷺ said, "La ilaha illallah (There is no true God but Allah). Woe to the Arabs because of an evil which has drawn near! Today an opening of this size has been made in the barrier restraining Ya'juj and Ma'juj (Gog and Magog people)." And he ﷺ made a circle with his thumb and index finger. I said, "O Messenger of Allah! Shall we perish while still there will be righteous people among us?" He ﷺ replied, "Yes, when wickedness prevails." [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah be pleased with him - mentioned what he related on the authority of the Mother of the Faithful, Umm Hakam, Zaynab bint Jahsh - may Allah be pleased with her. She said that the Prophet (ﷺ) entered upon her looking angry and said, "La ilaaha

ill Allah (There is no deity worthy of worship)! Woe to the Arabs because of an evil which has drawn near.” He ﷺ – went to her wearing that countenance; flushed faced, saying, “La ilaaha ill Allah”, affirming the Allah’s Oneness and asserting it since the entirety of the Sharee’ah is based on declaring the Oneness of Allah. Allah – the Mighty and Sublime – said,

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾ ﴾

“And I (Allah) created not the Jinn and mankind except that they should worship Me (Alone).” (Adh-Dhaariyaat: 56)

He – the Exalted – also says:

﴿ 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): None has the right to be worshipped except I (Allah) so worship Me.” (al-Anbiyaa: 25)

Singling out Allah in worship, love, veneration, repentance, reliance, seeking help, fear, and in other similar matters; that is the basis of the Religion.

As such, the Prophet – ﷺ – said, “La ilaaha illAllah” in that condition of anger and changed face by way of affirming Allah’s Oneness and calming the hearts. Then he – peace and blessings be upon him - warned the Arabs, he said, “Woe to the Arabs because of an evil which has drawn near.” He warned them because they are the flag bearers of Islam. Allah – the Exalted - raised Muhammad (ﷺ) among the unlettered, the Arabs:

﴿ هُوَ الَّذِي بَعَثَ فِي الْأُمِّيَّةِنَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ ﴾

﴿ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿٤٦﴾ وَالْآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٧﴾ ﴾

“... reciting to them His Verses, purifying them (from the filth of disbelief and polytheism) and teaching them the Book (this Qur’aan, Islamic laws and Islamic jurisprudence) and al-Hikmah. And verily, they had been before in manifest error. And others among them (Muslims) who have not yet joined

them. And He (Allah) is the All-Mighty, the All-Wise.” (Al-Jum’ah: 2-3)

So, the Prophet – ﷺ – expressed the warning mentioning the Arabs because they are the flag bearers of Islam.

His statement, “from the evil that has drawn nearer”: the evil he referred to was that of the *Ya’juj* and the *Ma’jooj* (the Gog and Magog). Explaining it further, he – peace and blessings be upon him – said, “Today, an opening of this size has been made in the barrier restraining the *Ya’jooj* and *Ma’jooj*” - and he made a circle with his index finger and his thumb -; that is to say, even though so small, he cautioned the Arabs regarding it.

The Arabs have been vanguards of Islam since the time of the Prophet (ﷺ) to our present day, are warned about by the *Ya’jooj* and the *Ma’jooj*, those who corrupt the earth as Allah – the Exalted - related as regards Dhul Qar’nayn, that he was told,

﴿ قَالُوا يَا بَنِي آدَمُ خُذُوا زِينَتَكُمْ مِمَّا فِي آيَاتِنَا وَلَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِغْتًا كَذَلِكَ تَجْرَبُونَ أَلَمْ تُبْصِرُوا أَنَّا خَلَقْنَا الْإِنْسَانَ مِن نُّجُوْمٍ وَكُمُودٍ إِنَّكُم مُّعْذَرُونَ فِي الْأَرْضِ ۗ ﴾ (11)

“*Ya’jooj and Ma’jooj are doing great mischief in the land...*” [Kahf: 94].

Therefore, they are people of evil and corruption. Then Zaynab enquired, “O Messenger of Allah! Will we be destroyed even when we have the righteous amongst us?” He said, “Yes, when wickedness prevails.” The righteous will not to be destroyed, they will rather be saved and successful. But when evil pervades, even the righteous will be destroyed based on His saying,

﴿ وَأَتَقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۗ ﴾ (12)

“*And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong, and know that Allah is severe in punishment.*” (Al-Anfaal: 25)

Evil here may refer to two things:

First: Evil acts.

Two: Evil persons.

So when evil deeds spread in a society, even if they are Muslims, then would be exposing themselves to destruction. Likewise, when

disbelievers become many among them, they would be predisposed to ruin. Hence, the Prophet (ﷺ) warned against Jews and Christians remaining in the Arabian Peninsula. He – ﷺ – cautioned, “Expel the Jews and the Christians from the Arabian Peninsula.”⁽¹⁾

He – ﷺ – said during his terminal illness, “Move out the disbelievers from the Arabian Peninsula.”⁽²⁾

During his last days he said, “If I live longer, I will expel the Jews and the Christians from the Arabian Peninsula.”⁽³⁾

He – ﷺ – said, “I shall move out the Jews and the Christians from the Arabian Peninsula and leave only the Muslims.”⁽⁴⁾

These narrations have been authentically related from him – peace and blessings be upon him. Quite unfortunately, today, you find people competing to bringing in Jews, Christians and even polytheists as expatriates to our lands. Some of them would claim they are better than the Muslims - we seek refuge with Allah – Exalted - from Satan, the Accursed.

This is how Satan plays with some people’s intelligence until they rate the disbeliever above the believer. Allah - the Mighty and Sublime – said,

﴿وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ

وَالْمَغْفِرَةِ بِإِذْنِهِ وَرُبُّنَا أَعْلَمُ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾﴾

“...and verily, a believing slave is better than a (free) Mushrik even though he pleases you. Those (the unbelievers) invite you to the Fire, but Allah invites (you) to paradise and Forgiveness by His Leave, and makes his Ayat clear to mankind that they may remember.” (Al-Baqarah: 221)

- 1 Al-Haafidh said in *Talkhees ul-Habeer* (4/139) regarding this wording: Agreed upon with the wording, “Expel the polytheists from the Arabian Peninsula.” He – may Allah shower blessing on him – did not refer to this wording (i.e., the one in the text above) or give the source in the books.
- 2 Reported by Al-Bukhaari, Book of *Jizya*, Chapter of Expelling the Jews from the Arabian Peninsula, no: (3168), and Muslim, the Book of Will, the Chapter of the one who has nothing to will leaving Willing, no: (1637).
- 3 Reported by Imam Ahmad in the *Musnad* (1/32) from the hadeeth of Umar bin Al-Khattaab – may Allah be pleased with him.
- 4 Reported by Muslim, Book of *Jihad* and Advancing, Chapter of the Expulsion of the Jews and the Christians from the Arabian Peninsula, no: (1767).

So beware of employing expatriate Jews, Christians and polytheists like the Buddhists and others like them in this Peninsula. This is because it is an Islamic Region; Islam began from there and will return there; so why should we have these filths in our midst; among our children, family, and in our society? Such calls are certainly towards ruin and perdition.

Consequently, whoever contemplates our situation today and compares it with our condition previously will find great difference between the two. If not for this wonderful young generation, which Allah – the Mighty and Sublime - has favoured with commitment, and we ask Allah – the Exalted - to make the Ummah steadfast upon it, you would have witnessed countless evils.

Perhaps, Allah – the Exalted - will grant us His Pardon, and then with these righteous youths with sound reawakening - may Allah retain His favour on them and protect them and us from the Devil, the Accursed.

HADEETH 190

السَّابِعُ: عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ فِي الطَّرِيقَاتِ» فَقَالُوا: يَا رَسُولَ اللَّهِ مَا لَنَا مِنْ مَجَالِسِنَا بُدُّ نَتَحَدَّثُ فِيهَا! فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ فَأَعْطُوا الطَّرِيقَ حَقَّهُ» قَالُوا: وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللَّهِ؟ قَالَ: «غَضُّ الْبَصَرِ وَكَفُّ الْأَدْيِ، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ» متفق عليه .

Abu Sa'id Al-Khudri رضي الله عنه reported: The Prophet ﷺ said, "Beware of sitting on roads (ways)." The people said: "We have but them as sitting places." Messenger of Allah ﷺ said, "If you have to sit there, then observe the rights of the way." They asked, "What are the rights of the way?" He ﷺ said, "To lower your gaze (on seeing what is illegal to look at), and (removal of harmful objects), returning greetings, enjoining good and forbidding wrong." [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - said in what he cited from Aboo Sa'eed Al-Khudree - may Allah be pleased with him -, that the Prophet (ﷺ) said, "Beware of sitting on roads." This is an expression of warning; that is to say, "I warn you not to sit on the ways." And that is owing to the fact that sitting on roads (often) leads to noticing faults; those going and returning, looking at the belongings they are carrying that may be confidential. They may not be pleased that others see them.

It may also lead to backbiting and slandering the pedestrians; they begin to badmouth the honour of passers-by.

The point here is that, sitting by the roadsides leads to evils. However, when he - ﷺ - said, "Beware of sitting on roads", warning them against that, they enquired, "O Messenger of Allah! We have not but those as our places of sitting." That is to say, we sit down there to talk, familiarize with one another which is beneficial.

So, when the Prophet (ﷺ) noticed that they were hell-bent on that sitting, he said, "If you must sit then fulfill rights of the way." He - ﷺ - wasn't stringent with them neither did he prevent them from these sittings where they converse and get along with one another. He - peace and blessings be upon him - did not come down hard on them regarding this. It was from his attributes to deal kindly and compassionately with the believers.

He said, "If you must sit" i.e., to sit, "then fulfill the rights of the way." They asked, "What are its rights, O Messenger of Allah?" He explained, "Lowering the gaze, removing harmful (things), responding to the greeting of *Salaam*, enjoining and forbidding evil."

Five things:

First, lowering the gaze: That you lower your gazes from passers-by; whether male or female since it is compulsory for a man to drop his gaze from a woman and vice versa. Do not fix your gaze at him until you see what is with him. In the past, a man would return home with daily articles, carrying them in his hand. Then when he passes by these people, they would look at him and say, "What does he have with him?" and similar other expressions. Even, until recently, when a man passes by with mutton for his family, they would begin to discuss him, "So-and-so came returned home with some mutton

for his family today” and so on. Hence, the Prophet (ﷺ) ordered his companions to lower their gaze.

Second, removing harmful object: that is, holding back harm; whether through speech or deed. As for harm through speech, it is that they discuss or backbite the passer-by and then slander him!

Harm through deed could be through constricting him on the path; occupying the roads, harming the passers-by. Passing through the road would be impossible except after exhaustion and hardship.

Third, returning greetings: Whenever a person gives the *salaam*, you must respond to him. This is one of the rights of the road because it is recommended that the passer-by greets those seated. As such, when the pedestrian greets the sitting people, they must answer such greetings.

Fourth, enjoining good: *Al-Ma'roof* (as it occurs in the Arabic text, meaning, good) refers to all that Allah and His Messenger – ﷺ - enjoined; you must enjoin them as well. If you find anyone falling short, whether among the passers-by or others, you should enjoin him to do good, adjure and encourage him towards righteousness.

Fifth, forbidding evil: If you notice anyone passing by committing any evil, like smoking cigarette, or similar other evils, he should caution him. These are the rights of the way.

In this Hadeeth, the Prophet (ﷺ) warned the Muslims against sitting on the roads. However, if that becomes necessary, then it is obligatory to fulfill the rights of the way.

The rights of the road are five as explained by the Prophet (ﷺ): lowering the gaze, keeping away harm, returning the greetings of *Salaam*, enjoining good and forbidding evil. These are the rights of road for whosoever that sits there as explained by the Prophet (ﷺ).

And Allah alone grants success.

HADEETH 191

الثَّامِنُ: عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى خَاتَمًا مِنْ ذَهَبٍ فِي يَدِ رَجُلٍ، فَتَزَعَهُ فَطَرَحَهُ وَقَالَ: «يَعْمِدُ أَحَدَكُمْ إِلَى جَمْرَةٍ

مِنْ نَارٍ فَيَجْعَلُهَا فِي يَدِهِ! فَقِيلَ لِلرَّجُلِ بَعْدَمَا ذَهَبَ رَسُولُ اللَّهِ ﷺ:
خُذْ خَاتَمَكَ؛ انْتَفِعْ بِهِ. قَالَ: لَا وَاللَّهِ لَا أَخْذُهُ أَبَدًا وَقَدْ طَرَحَهُ رَسُولُ اللَّهِ
ﷺ: رَوَاهُ مُسْلِمٌ .

'Abdullah bin 'Abbas رضي الله عنه reported: Messenger of Allah ﷺ saw a man wearing a gold ring. So he (the Prophet ﷺ) pulled it off and threw it away, saying, "One of you takes a live coal, and puts it on his hand." It was said to the man after Messenger of Allah ﷺ had left: "Take your ring (of gold) and utilize it," whereupon he said: "No, by Allah, I would never take it when Messenger of Allah ﷺ has thrown it away." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - cited this hadeeth under the Chapter of Enjoining Good and Forbidding Evil because it contains changing evil with the hand. A man's using gold is certainly forbidden as the Prophet - ﷺ - explained concerning gold and silk that they are both allowed for the females in the Ummah, and forbidden for their males.⁽¹⁾

Hence, it is not permissible for a man to put on a gold ring or necklace. He must not also wear any cloth with gold buttons and the like. It should avoid wearing gold in every respect since only those who require adornment and beautification wear it like the woman who beautifies herself for her husband to attract him. Allah - the Mighty and Sublime - says:

﴿أَوْمَنُ يَنْشَأُ فِي الْجَلِيدِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ﴾ (١٨)

"(like they then for Allah) a creature who is brought up in adornments, and who in dispute cannot make herself clear."
(Az-Zukhruf:18)

Meaning; women; the females are brought up and nurtured in adornments, "and who in dispute cannot make herself clear" that is, she falters; she is not eloquent.

1 Reported by An-Nasaai, Book of Dressing and Adornments, Chapter of the Prohibition of the use of gold for males, no: (2090).

Whatever the case may be, women need gold for beautification for their husbands, but the males do not. Adornment is made to attract the man; he does not beautify himself for others except that between him and his wife. The spouse would adorn take adornment to attract the partner to better their mutual love. Nevertheless, it is not permissible for a man to wear gold.

As for wearing silver, there is no blame in that. It is permissible for a man to wear silver ring without attaching any superstitious belief to it as some of the people who imitate the Christian culture do regarding the wedding ring some of them wear at the time of marriage.

They say: When a man among the Christians gets married, the monk comes to him, holds the ring and wears it on his fingers, one after the other, until he leaves it on the finger he wills and then say: "This is the bond between you and your wife." So when the individual puts on the ring on that basis, then he is imitating the Christians in their false belief. Hence, it is not permissible for a person to wear this wedding ring. However, if one wears a ring ordinarily without attaching a belief, there is no harm in this.

Wearing the ring is not among the recommended matters; it is rather one of the things a person does occasionally. Otherwise, do not wear a ring. The Messenger of Allah (ﷺ) used not to wear a ring. However, when he was told that kings and rulers would not receive a letter except with stamps, he ﷺ - took a ring and engraved, "**Muhammad Rasoolu Allah**" (Muhammad is the Messenger of Allah) on its stone. So whenever he wrote a letter, he stamped it using this ring.

This hadeeth contains evidence for the use of force to correct evil when necessary. The Prophet - ﷺ - did not say to him that, "Gold is unlawful, so do not wear it" or, "put it off". He rather removed it himself and hurled it on the ground. There is difference between enjoining good and forbidding evil, and changing evil; changing evil occurs from capable authority like a ruler or someone vested with authority to effect changes, such as a man in relation to his household and a woman with respect to her house and similar other situations. These persons have the authority to directly effect changes. Otherwise, then with the tongue; and if that is not possible still, then the individual simply loathes it.

As for commanding good and forbidding evil, it is compulsory in

all conditions because it does not involve enforcing change. It rather involves commanding good and forbidding evil, inviting to good and righteous deeds, and avoiding evil. These are the three stages: inviting (*Da'wah*), enjoining and forbidding, then enforcing change (*Tagyeer*).

As for *Da'wah*: Such as when a person stands up to admonish people, exhorting them, reminding them and inviting them to guidance.

As for enjoining: It is to direct an order to a specific person or particular group, that, "O so-and-so, hasten towards the Prayer", "leave off lying and backbiting" and similar things.

As for *Tagyeer*: It is to effect change from evil to good, as the Prophet (ﷺ) did when he removed the ring from its owner and threw it on the ground.

It also contains proof that it is allowed to damage a harmful thing considering the fact that the Prophet – ﷺ - threw it away after removing it from his hand. He did not say, "Take it and give it to your wife", for example. Hence, from the sound understanding of this companion – may Allah be pleased with him -, when he was told, "take your ring", he remarked, "I will not take a ring the Prophet – ﷺ - had thrown away." He understood that it was from the aspects of punishment and getting it off him because it caused him to sin. And whatever gives rise to sins or abandoning an obligation could be destroyed by the owner by way of self-reproach.

Sulayman (may the peace of Allah be upon him) the Prophet of Allah did the same thing when the best bred and well-trained horses were presented to him, he got busy with them until the sun set thereby preventing him from observing the *Asr* Prayer until its time passed. So he ordered for the horses and began to slaughter them. Allah – the Exalted –

﴿رُدُّوْهَا عَلٰى فُطَيْفٍ مَّسْنُوْا بِالسُّوقِ وَالْاَعْنَاقِ﴾ (33)

"Then he began to pass his hand over their legs and their necks."
(*Sad*: 33)

He got rid of them by way of self-discipline and earning the pleasure of Allah - the Mighty and Sublime. Therefore, when a person realizes that something from his wealth distracts him from obedience to Allah and he puts it away exercising self-restraint then there is nothing

wrong with that.

This hadeeth contains proof that wearing gold is liable to punishment in Hell - and the refuge is with Allah. The Prophet ﷺ said, "Some of you would take a slit of coal from the Fire and wear it in his hand." The Messenger ﷺ connected the ember to the Fire to mean that the person will be punished with it on the Day of Resurrection. That is a part-punishment, that is to say, it will affect only the part of the body having to do with the wrong.

A similar example is his saying concerning the person who trails his garments below the ankles. He ﷺ said, "Whatever goes below the two ankles shall be in the Fire."⁽¹⁾ Similarly, when the companions -may Allah be pleased with them - were not washing the heels properly (during the Ablution); he ﷺ said, "Woe to the heels in the Fire."⁽²⁾ These three texts from the *Sunnah* all establish the point that punishment with the Fire may be limited to particular parts of the body.

The Qur'aan also has similar texts:

﴿يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وظُهُورُهُمْ﴾ (٣٥)

"On the Day when (money, gold, silver) will be heated in the fire and with it will be burned their foreheads, their flanks and their backs." (at-Tawbah: 35)

These are specific parts of the body; as the torment may be general regarding the entire body, it may also be restricted to particular organs that related to the wrong.

Also, from the benefits in this hadeeth is: Indication of the honesty of the companions regarding their faith. When this man was told to take his ring and make some benefit of it, he remarked that, "I will not take a ring thrown away by the Prophet (ﷺ). That is out of his perfect faith, may Allah be pleased with him. If he were to be weak in faith, he would certainly take it and derive some sort of benefit from it by selling or giving it to his wife or the like.

1 Reported by Al-Bukhaari, Book of Dressing, Chapter of Whatever goes below the ankles is in the Fire, no: (5787)

2 Reported by Al-Bukhaari, Book of Knowledge, Chapter of the one who raises his voice while teaching, no: (60), and the Book of Ablution, Chapter of Washing the Feet and not Wiping the feet, no: (163), and Muslim, Book of Purification, Chapter of the Obligation of Completely Washing the Feet, no: (241).

Likewise, from the lessons in this hadeeth is that: One should apply wisdom in changing evil. The Prophet (ﷺ) employed some sternness regarding this man but not with respect to the Bedouin Arab who urinated in the mosque (on another occasion).⁽¹⁾ Perhaps, because of the Prophet's recognition that the person wearing the gold ring in this report was aware of the ruling but was lackadaisical, unlike the Bedouin who was rather ignorant, he knew nothing. He came and found a space in the mosque and started urinating, thinking he was on an open land!

However, when people stood up to stop him, the Prophet (ﷺ) restrained them. Likewise, the Prophet – layhi as-salaat was-salaam – was lenient with Mu'awiyah bin Hakam As-Sulamee (may Allah be pleased with him) when he talked during the Prayer. Likewise, he treated the man who cohabited with his wife during the day of Ramadan mildly. Hence, for every circumstance, there is (an appropriate) speech.

So, O my Muslim brother, it is incumbent upon you to employ wisdom in all you do or say. Verily Allah – the Exalted - says in His Book:

﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا

﴿ أُولُو الْأَلْبَابِ ﴾

“He grants Hikmah to whom He pleases, and He to whom Hikmah is granted, is indeed granted abundant good. But none remember (Will receive admonition) except men of understanding.” (Al-Baqarah: 269)

We ask Allah – the Exalted - to make us among those who will be granted wisdom and attain tremendous good with it.

HADEETH 192

التَّاسِعُ: عَنْ أَبِي سَعِيدٍ الْحَسَنِ الْبَصْرِيِّ أَنَّ عَائِدَ بْنَ عَمْرٍو رَضِيَ اللَّهُ

1 Reported by Al-Bukhaari, Book of Ablution, Chapter of Pouring Water over urine in the Mosque, no: (220), and Muslim, Book of Purification, Chapter of the Obligation of Washing urine and other impurities...no: (284).

عَنْهُ دَخَلَ عَلَى عَبْدِ اللَّهِ بْنِ زِيَادٍ فَقَالَ: أَيُّ بَنِيَّ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ شَرَّ الرِّعَاءِ الْحُطَمَةَ» فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ. فَقَالَ لَهُ: اجْلِسْ فَإِنَّمَا أَنْتَ مِنْ نُخَالَةَ أَصْحَابِ مُحَمَّدٍ ﷺ، فَقَالَ: وَهَلْ كَانَتْ لَهُمْ نُخَالَةٌ، إِنَّمَا كَانَتِ النُّخَالَةُ بَعْدَهُمْ وَفِي غَيْرِهِمْ! رَوَاهُ مُسْلِمٌ

Abu Sa'id Al-Hasan Basri reported: 'Aidh bin 'Amr (the Companion) ﷺ visited 'Ubaidullah bin Ziyad (the ruler) and said to him: "Son, I heard Messenger of Allah ﷺ saying, 'The worst shepherds (rulers) are those who deal harshly in respect of supervision. Beware, Don't be one of them!'" Ibn Ziyad said to him, "Sit down, you are but husk from among the Companions of the Prophet ﷺ." 'Aidh bin 'Amr ﷺ retorted: "Was there any husk among them? Surely, husk came after them and among others than them." [Muslim]

HADEETH 193

الْعَاشِرُ: عَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَتَأْمُرَنَّ بِالْمَعْرُوفِ، وَلَتَنْهَوْنَ عَنِ الْمُنْكَرِ، أَوْ لَيُوشِكَنَّ اللَّهُ أَنْ يَبْعَثَ عَلَيْكُمْ عِقَابًا مِنْهُ، ثُمَّ تَدْعُونَهُ فَلَا يُسْتَجَابُ لَكُمْ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Hudhaifah ﷺ reported: The Prophet ﷺ said, "By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted." [At-Tirmidhi]

COMMENTARY

His saying – peace and blessings be upon him -, that, "By He in Whose Hand is my soul", this is swearing. The Prophet –ﷺ – swore by Allah in it because the souls of the creatures are in His Hands - the

Mighty and Sublime. He guides them (i.e., the souls) if He wishes and causes them to stray if He wills, He kills them if He wills and causes them to remain alive if He wishes. So all the souls are in the hands of Allah guiding them or leaving them to stray, he causes them to live and die. He – free is He from all imperfections - said:

﴿ وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ ﴾

*“By a soul and Him who perfected him in proportion then He showed Him what is wrong for him and what is right for him.”
(Ash-Shams: 7-8)*

The souls of the entire creatures are in His Hands alone; so the Prophet (ﷺ) swore. We would regularly swear using this expression, “By He in Whose Hand is my soul.” Sometimes he – ﷺ – employed the expression, “By He in Whose Hand is the soul of Muhammad” owing to the fact that, the soul of Muhammad is the finest. So he would swear with it.

Thereafter, he –peace and blessings be upon him - mentioned the reason for the oath, that we should enjoin good and forbid evil, or else Allah will cover us with torment from Him such that we will supplicate to Him and He will not grant our request - We ask for wellbeing from Allah Alone.

We had mentioned a number of hadeeths, all of which point to the obligation of enjoining good and forbidding evil, and warn against abandoning that. Therefore, it is our duty to enjoin good. If we find any of our brothers falling short as regards an obligation, we should enjoin him and warn him against the act of disobedience. And if we see a brother of ours committing an evil, we should forbid him from it and caution him so that we unite as a single nation. Because when we are separated, with each of us viewing differently, conflict, disunity and differences will occur among us. But if we are together upon the truth, we will achieve goodness, bliss and success.

This hadeeth also contains proof that it is allowed to swear even without being asked to swear. However, this is only necessary concerning matters of great importance and concern. As for trifling matters, swearing is not necessary except if you are put to oath by way of affirming the truth. Then in such situations, the individual may

swear.

Therefore, the hadeeth shows the obligation of enjoining good and forbidding evil: It is mandatory, among the religious obligations and its mandatory acts. In fact, some scholars considered it as the sixth pillar of Islam even though the correct opinion is that it is not the sixth pillar. Yet, it is among the most important obligations. If the Ummah fails to implement this obligation, the people will act each according to his own views, every group will devise its own methods. But if they collectively enjoin good and forbid evil, approach will align and they will become a single entity as Allah – the Exalted - has ordered:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ ﴾

“You (believers in monotheism) are the best of peoples ever raised up for mankind; you enjoin al-Ma’ruf and forbid Al-Munkar, and you believe in Allah.” (al-Imraan: 110)

﴿ وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ﴾ ﴿١٠٥﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ
عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

“Let there arise out of you a group of people inviting to all that is good (in Islam), enjoining Al-Ma’ruf and forbidding Al-Munkar, and it is they who are the successful. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is awful torment.” (Al-Imraan: 104-105).

Nevertheless, it is incumbent on the person enjoining good and forbidding evil to note an important matter: His intension for doing it must be to rectify his brother; not vengeance or subjugation. If he intends to revenge against or subjugate him, he becomes self-conceited. Similarly, he will belittle his brother and even think that Allah will not show mercy on him and say: “This is way from Allah’s mercy” and by so doing, his deeds waste away.

The Prophet (ﷺ) said, “A man scorned the other and said, ‘By Allah!

Allah will not forgive so-and-so.” And then Allah the Mighty and Sublime said, “Who is that who preempts me to say that I will not forgive this fellow, I have forgiven the fellow, and I render your own deeds useless.”⁽¹⁾

Consider this man who made an utterance and ruined his world and Hereafter. All his deeds and efforts became wasted because he made this utterance of arrogance and scorn regarding his brother and distancing him from Allah’s Mercy of Allah. Consequently, that cause the ruin of his his world and hereafter.

The point here is that: It is compulsory for the one enjoining good and forbidding evil to regularly bear it in mind that his intent should not be self-patronage or vengeance against his brother. He should rather be like a sincere doctor whose aim is to cure the sick fellow. The person who is sick with evil should be cured from the evil of this detestable act. Likewise, the person who leaves an act of obligation should be helped to observe the obligatory deed.

Therefore, when Allah sees his sincerity of purpose, He will bless his effort, and make him a guide for whomever He wishes among His slaves. So, he will attain tremendous good, and huge benefit is derived from him as well.

Allah alone grants success.

HADEETH 194

الْحَادِي عَشَرَ: عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ
قَالَ: «أَفْضَلُ الْجِهَادِ كَلِمَةٌ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ» رَوَاهُ أَبُو دَاوُدَ،
وَالترمذِي وَقَالَ: حَدِيثٌ حَسَنٌ.

COMMENTARY

The author - may Allah shower blessings on him - mentioned what he reported on the authority of Aboo Sa’eed al-Khudree, may Allah be pleased with him, from the Prophet (ﷺ) that, “The best form of Jihad

1 Reported by Muslim, Book on Benevolence and Relations, Chapter of one’s loosing hope in the mercy of Allah, no: (2621).

is speaking the truth before a tyrant ruler.”

The rulers have two categories of advisers: The evil adviser and the good adviser.

An evil adviser: He considers what the ruler wants, and then presents it to be good, saying: “That is the truth, this is good, you have acted rightly and well”, even if the act – and the refuge is with Allah – was as at the height of tyranny. He bootlicks the leaders and seeks worldly benefits.

As for the good adviser: He considers what pleases Allah and His Messenger (ﷺ) and guides the ruler to it. This is the righteous adviser.

Telling lies to the tyrannical ruler is – and the refuge is with Allah – the opposite of Jihad. Lying before the tyrant involves the individual contemplating whatever the ruler desired and then saying it before him, making it fair seeming.

However, saying the truth in the presence of a tyrant is one of the best forms of Jihad. He said, ‘...before a tyrant ruler” because speaking the truth before a just ruler will not harm the individual. The ruler will rather accept it. Contrariwise, the tyrant would rather punish and hurt the person.

So, we have four situations:

1. Truth told before a just ruler; this is simple.
2. False told to a just ruler; this is dangerous because you would have caused him trials, making evil fair seeming to him.
3. Truth said in the presence of an unjust ruler. It makes one of the best forms of Jihad.
4. False said before an unjust ruler; this is the worst!

These are the four categories, the best of which is truth told before the tyrant.

We ask Allah to make us among those who will say the truth in the open and the hidden, whether such is against our own selves or others.

HADEETH 195

الثَّانِي عَشَرَ: عَنْ أَبِي عَبْدِ اللَّهِ طَارِقِ بْنِ شِهَابِ بْنِ الْجَلِيِّ الْأَحْمَسِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ، وَقَدْ وَضَعَ رِجْلَهُ فِي الْغُرْزِ: أَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: «كَلِمَةٌ حَقٌّ عِنْدَ سُلْطَانٍ جَائِرٍ» رَوَاهُ النَّسَائِيُّ بِإِسْنَادٍ صَحِيحٍ.

Abu Sa'id Al-Khudri ؓ reported: The Prophet ﷺ said, "The best type of Jihad (striving in the way of Allah) is speaking a true word in the presence of a tyrant ruler." [Abu Dawud and At-Tirmidhi]

COMMENTARY

The author, may Allah shower blessings on him, cited on the authority of Abu bakr As-Sideeq, may Allah be pleased with him, that he said, "To proceed: O People! You certainly read this verse, 'O you who believe take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error...'" (Maidah: 105)

Apparently the verse would mean that as long as the individual is guided, then the misguidance of others will not affect him since he is upright. So in as much as he remains guided the affairs of others are with Allah. Hence, some of the people may even interpret it and deduce a corrupt meaning from it, thinking wrongly, that it was the intent of the glorious verse. Allah rather affirmed the fact that a person's misguidance does not prevent us from taking to guidance. So He said, "...If you follow the right guidance, no hurt can come to you from those who are in error..."

Following guidance involves ordering good and forbidding evil. If that is from the aspects of being upon guidance, then we shall necessarily be free from harms (from others) through that action of enjoining good and forbidding evil. Hence, he – may Allah be pleased with him -, added that, "I certainly heard the Prophet (ﷺ) saying: "When people see evil and do not rectify it or prevent the wrongdoer, Allah may soon overrun them with a severe punishment from Him." That is, the misguided will hurt them if they do not enjoin him good

and caution him against evil. Allah may soon descend His punishment on them; the wrongdoer and the complacent, the wrongdoer for his evil deeds and the complacent for not preventing evil.

This contains proof that the individual must pay attention to understanding Allah's Book to avoid giving it interpretations away from what Allah intends. The people may even take an interpretation conflicting with what Allah desired in His Book and they become astray by an interpretation of the Qur'aan (they devised for themselves).

Severe warning is reported in the books of hadeeth about the person who interpretes the Qur'aan just according to his own views; he gives meanings to conform to his own opinions and desires and not based on the linguistic and juristic implications in the *Sharee'ah*. When an individual does that, then he should find a place for himself in the Fire.

But whoever explains it according to linguistic implications among the grammar specialists; then there is no blame on him since the Qur'aan came down in Arabic language. In such circumstances, he will explain it according to what it indicates. Likewise, if the meaning had changed from linguistic to juristic implications and he interpretes it accordingly, then there is no blame.

The point is that, it is incumbent on the individual to understand the intents of Allah –the Mighty and Sublime – in His Book. Likewise what the Prophet – ﷺ –intends in his Sunnah, so that he may explain it according to the intents of Allah and His Messenger.

Allah alone grants success.

22

CHAPTER

GREVIOUS PUNISHMENT FOR THOSE WHO ENJOIN GOOD AND FORBID EVIL BUT ACT OTHERWISE

The author (may Allah shower blessings on him) said, “Chapter of Grevious Punishment for those Who Enjoin Good or Forbid Evil but Act Otherwise.” Considering the fact of the preceding discussing the obligation of enjoining good and forbidding evil, it is quite appropriate that this chapter follows on the greviousness of the punishment for those who order good or caution against evil but act contrary – and the refuge is with Allah.

The person in such a situation will not be truthful in his ordering good; otherwise, if he truly affirms what he orders to be beneficial he would be the first person to follow it to be sensible. Similarly, if he forbids an evil while believing that it is truly harmful and that doing that also constitutes sin, he would certainly have been the first to abandon it if he were intelligent. Hence, if he enjoins good without following it or forbids evil and yet commits it, it would be known that what he says is not based on any belief – and the refuge is with Allah.

Hence, Allah, the Mighty and Sublime, disparaged such persons, He says:

﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴾ (۱۱)

“Do you enjoin piety (and righteousness) on the people and you forget (to practice it) yourselves, while you recite the Scripture?! Have you then no sense?” (al-Baqarah: 44)

The interrogative here expresses reproach; that is to say, how do you enjoin the people to do good and leave out yourselves?! Do not do

that;and you read the Qur'aan and understand good and evil, "*Have you no sense?*"

The interrogative expresses rebuke; He says to them, "How does this happen from you? Where are your senses if you're really truthful?!"

For instance: A man orders people to forsake usury but he deals in it himself or does something worse. He says to the people, for instance, "Do not take interest when you deal with banks." Then he proceeds to collect the interest secretly, cunningly and deceptively, not realizing that cheating, deception and treachery (added to consuming the usury) are worse sins than the evil of those who only consume usury.

For that reason, Ayyoob As-Sukhtiyaanee (may Allah shower blessings on him) said regarding the people of tricks and slyness, "They deceive Allah the way they deceive the kids. If they handle the matter as they are, it would have been simpler." And he spoke the truth, may Allah shower blessings on him.

Similarly, an individual enjoining the people to observe the Prayer while he himself does not pray! How should this be? How do you enjoin the Prayer, recognizing its benefits and yet you do not observe it? Does this make sense? It does not let alone being part of the Religion. So it contradicts common sense, and constitutes mindlessness regarding the Religion.

We ask Allah for wellbeing.

"*O you who believe*", Allah – the Exalted – described them with faith, because having faith requires that the individual avoids this and does not say what he would not do. Then He berated them that, "*Why do you say what you do not do.*" Thereafter, he explained that such actions are hateful to Allah; so despised before Him.

Then He said: "*Most hateful it is with Allah that you say that which you do not do.*"

Regarding *Al-Maqtu* (as it occurs in the Arabic text, meaning *hateful*), the scholars say, it means, "deep displeasure"; Allah deeply dislikes an individual like this; one who would say what he does not do. Allah – the Mighty and Sublime - explained to His slaves that it is among what he hates so that they may avoid it.

Allah – the Exalted - says about Shu'ayb (may Allah's peace and blessings be upon him):

﴿وَمَا أُرِيدُ أَنْ أَمْلَأَ لَكُمْ إِلَيْنِ مَا أَنْهَيْتُمْ عَنْهُ﴾

“... I wish not, in contradiction to you, to do that which I forbid you...” (Hud: 88)

Meaning, he said to his people: It is not possible that I warn you against joining partners with Allah and reducing measure while I do it myself. That is not possible in the least. The Messengers – alayhim as-salaat was-salaam -, are the most sincere advisers to the people, and the strongest in venerating Allah, complying with His commands and abandoning His prohibitions. Therefore, it is not possible that he warns them against evil and yet commits the same evil.

This contains proof that the person who commits evils he himself condemns contradicts therewith the way of the Messengers – alayhim as-salaat was-salaam – because the Messengers would not warn against a thing and commit the same thing.

The narrations contains the grievous punishment that awaits those who do not do what they enjoin or avoid what they warn against will be explained as well –Allah willing

Allah alone grants success.

HADEETH 198

وَعَنْ أَبِي زَيْدٍ أَسَامَةَ بْنِ زَيْدِ بْنِ حَارِثَةَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُؤْتَى بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُ بَطْنِهِ، فَيَدُورُ بِهَا كَمَا يَدُورُ الْحِمَارُ فِي الرَّحَا، فَيَجْتَمِعُ إِلَيْهِ أَهْلُ النَّارِ فَيَقُولُونَ: يَا فُلَانُ مَا لَكَ؟ أَلَمْ تَكُ تَأْمُرُ بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ؟ فَيَقُولُ: بَلَى كُنْتُ أَمُرُ بِالْمَعْرُوفِ وَلَا آتِيهِ، وَأَنْهَى عَنِ الْمُنْكَرِ وَآتَيْتِهِ» متفق عليه .

Usamah bin Zaid رضي الله عنه reported: Messenger of Allah ﷺ said, “A man will be brought on the Day of Resurrection and will be cast into Hell, and his intestines will pour forth and he will go round them as a donkey goes round a millstone. The inmates of Hell

will gather round him and say: 'What has happened to you, O so-and-so? Were you not enjoining us to do good and forbidding us to do evil?' He will reply: 'I was enjoining you to do good, but was not doing it myself; and I was forbidding you to do evil, but was doing it myself.' [Al-Bukhari and Muslim]

COMMENTARY

This hadeeth seriously warns against a person's ordering good and not following the same and cautioning against evil and committing it – and the refuge is with Allah.

He ﷺ says: **"A man would be brought on the Day of Resurrection"**, that is, the angels will bring him and hurl him into the Fire. He will not just enter the Fire; he'll rather be forcefully thrown into it as a stone is thrown into a sea; without any compassion. His intestines will pour out due to the forcefulness of the throw – and the refuge is with Allah.

"And he will go round them as a donkey rounds the millstone." This simile expresses denunciation; that is, he is compared with a donkey going round the millstone. Millstones are used in the old mills before these modern day machines and implements were invented. Two big stones are arranged and chiselled into one another; the upper of the two, the runner stone, has an opening through which the grains are poured in and a donkey is tied to a log of wood. Then the donkey goes round the mill, and the mill grinds as the donkey moves.

This person who will be thrown into the Fire will move round with his intestines – and the refuge is with Allah – as the donkey goes round its mill. Hence, the people of the Fire will gather around him and ask, "What is your problem?", "What brought you here; you used to enjoin good and forbid evil?" Thereupon he will confess that, **"I used to enjoin good but I did not do it."** He would say to people, "Observe the prayer" but he used not pray; he ask them to "Give out the Zakat" while he would not give it himself. He used to say, "Be good to your parents" but he was rather rude to his own parents. That was how he used to enjoin good without performing it himself.

"I used to forbid evil but I would do it." He would say to people, "Do not backbite people", "do not consume usury", "do not cheat in transactions", "do not be bad to kith and kin", "do not be bad to the neighbours" and similar prohibited acts he would forbid but commit

– and the refuge is with Allah. He would trade in usury, cheat, be insolent towards kindred, bad towards neighbours and so on. So, he would enjoin good but fail to practice it and caution against evil and do it – we ask Allah for wellbeing. Therefore, he will be so penalized and humiliated on that Day.

So it is incumbent on the individual to start with his own soul; he should enjoin good upon himself and avoid evil considering the fact that apart from the Prophet – salallahu alayhi wasallam –, the individual has the greatest right upon himself than anyone else.

Begin with yourself; forbid it from its transgression

When you have finished with it, then you are wise

Start with it, and then endeavour to advise your brothers sincerely; enjoin them to do good and forbid them evil, so that you will become righteous and rectifying.

We ask Allah – the Exalted – to make me and you among the pious who rectify others; He is Most Generous and Bountiful.



CHAPTER

DISCHARGING TRUSTS

The author - may Allah shower blessings on him - said, Chapter on Discharging Trust.

Al-Amanah (as it occurs in the Arabic text, meaning, *trust*) has a number of meanings like the worship Allah entrusted His servants with. It is from the aspects of trust, Allah gave the servants the responsibility.

Likewise financial trust: something given to a person to preserve for its owners, as well as other property in an individual's possession for his own benefit or that of its owners. And that is for the reason that trusts remain in a person's care for the benefit of its owners or that of the holder or both of them.

As for the first: *Al-Wade'ah* (as it occurs in the Arabic text), you entrust it to a person, and say - for instance -, "This is my wrist-watch, keep it for me" or "this this money belongs to me hold it" and the like. So these items remain with the individual for the benefit of its owner.

As for that to the advantage of the custodian: like borrowed items. A person would give you an item such as a vessel, rug, wrist-watch or car which will remain with you for your benefit.

As for those to the benefit of both parties: that forms the subject of rent. The benefit in this case, returns to all parties. You lent a car from me (for example); you take it and derive benefit from it, meeting your needs while I enjoy the rent. Likewise a house or shop and the likes; they are all trusts.

From the aspects of trusts are those of rulership; it comes with the greatest responsibility; whether general or limited leadership. For instance, the *Sultan* is the supreme head of a country, a trustee for the entire nation regarding its religious and mundane interests. He is in-charge of their treasury; he must not squander it nor expend them on other than the welfare of the Muslims and the likes.

There are other aspects of trusts of a lower degree like that of the minister in his ministry, a governor as regards his region, a judge concerning his law court, the individual regarding his family. The point here is that, the subject of trust is broad but with two basic matters:

Trusts regarding Allah's rights: That is the servant's responsibility to worship of Allah - the Mighty and Sublime.

Trusts regarding the rights of other humans: these are many. We had pointed to some of them, and they must all be discharged:

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا ﴾ (٥٨)

“Verily Allah commands that you should render back the trusts to those whom they are due.” (an-Nisaa: 58)

Contemplate on this expression, *“Verily Allah commands you”*, an expression of power and authority. He did not say, “Render the trusts” neither did he say, “I command you.” He rather said, *“Verily Allah commands you”*; He commands you out of His Supreme Right to be Obedied that you should render the trusts back to their owners. So He made it in the third-person to show the significance of the situation and the matter. This is similar to the proclamation a ruler could make – and for Allah is the best similitude – “Verily the authority orders you”, “The king commands you.” This is more effective and stronger than merely saying, “I command you”, as the scholars of Arabic Rhetoric aver.

“That you render the trusts back to those whom they are due”: from the necessary implications of rendering trusts is preserving them since rendering it becomes impossible unless they are preserved which can be achieved avoiding to abuse it or exceed limits regarding it. The individual should rather meticulously keep it without going overboard or being neglectful of it until he renders it to its owners.

Giving back trust is one of the signs of faith. Every time you find a honest person in discharging trusts perfectly, then you should realize he has strong faith. On the contrary, when you notice an individual being treacherous, then one should understand he has weak faith.

And among the matters of Trust is the peculiar thing between an individual and his companion he may not want anyone to know about. In that case, it is not permissible for the companion to tell it.

If for instance, he confides in you, and says, "This is a trust"; then it is not allowed for you to tell anyone about it, not even the closest person to you. Whether he told you plainly not to tell anybody or it became circumstantially understood that he would not like anyone to know of it. Hence, the scholars say, "If a man tells you something while looking around, then it is a trust." Why? Because the fact that he was turning around meant that he feared any other person overhearing it. So when a person tells you something in confidence, it is not permissible for you to spread it.

Among that also: the intimate issues between spouses; the worst people before Allah on the Day of Resurrection is the man who was intimate with his wife and then broadcasts what transpired between them. It is not permissible for one to divulge such intimate marital relations.

Many inane youths amuse themselves in their sittings by revealing matters of intimacy; one may say, "I did such-and-such with my wife" among the things she really hates that any person knows as every sane person would loathe as well that anyone becomes aware of the intimate issues with their spouses.

Hence, it is incumbent on us to preserve the trusts. First of all, the trust between our Lord and us since the rights of our Lord are the greatest obligations on us; and then the rights of the creatures, the nearer the greater.

"Verily, how excellent is the teaching which He (Allah) gives you." Allah – the Mighty and Sublime – praises Himself for the commandments He enjoins and the forbidden things He wants us to avoid, and then He ends the verse by saying, *"Truly, Allah is Ever All-Hearer, All-Seer"*: hearing whatever you say, and seeing whatever you do.

Closing the verse with these two great Names that indicates Allah's encompassing Hearing and Seeing expresses caution. He – the Mighty and Sublime – cautions whoever will not render the trusts to those whom they are due.

And Allah alone grants success

COMMENTARY

The author - may Allah shower blessings on him - cited Allah's

statement:

﴿ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا

الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴿٧٢﴾

“Truly, We did offer the trust to the heavens and the earth and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).” (Al-Ahzab: 72)

Allah – the Exalted – offered the trust; and that was, legal responsibility and obligation to the heavens, the earth and the mountains, but they all declined bearing it owing to the difficulty involved and the fact that these three – the earth, the mountains and the heavens – feared wasting it away.

If a person says, “How would Allah entrust the heavens, the earth and the mountains when they are inanimate objects without intellect and perception?” The response is that: Every inanimate object, with regards to Allah, is intelligent; it understands and complies. Have you considered Allah’s words the Prophet (ﷺ) mentioned, that, “When Allah the Great created the pen, He said to it: ‘Write.’” So Allah talked to the pen, an inanimate object, and the pen replied, “What do I write?” Because the command is general, difficult to implement without some details, He then said, “Write all that will be till the Day of Resurrection.”⁽¹⁾ The pen wrote, by Allah’s order, all that will be till the Day of resurrection. This is an order, duty and an obligation.

So in this verse, Allah – the Mighty and Sublime – explained that He offered the trust to the heavens, the earth and the mountains, but they declined.

He – the Exalted – also said,

﴿ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ أُنِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾

“Then He rose towards the heaven when it was smoke, and said to it and the earth: Come both of you willingly and unwillingly. They both said: We come willingly.” (Fussilat: 11)

1 Reported by Aboo Dawood, Book of the Sunnah, Chapter on Presentiments; no. (4700) and at-Trimidhi in the Book on Preordainment, Chapter no. 17, no. (2155), and Ahmad in the *Musnad* (5/317).

He addressed them through a command, He said, "Come willingly or unwillingly" and they both said, "We come willingly." Therefore, the heavens and the earth understood Allah's address and obeyed, saying: "We come willingly." Nevertheless, the disobedient among the descendants of Adam say, "We hear and disobey"!

Mankind bore the Trust; how? In two ways: through the intellect and the Messengers. The intellect that Allah – the Mighty and Sublime – bestowed on them by which He preferred them greatly over much of the creatures, and the Messengers Allah – the Mighty and Sublime – sent to man. They differentiated for them, the truth from misguidance; leaving them without any excuse.

Yet, He described man as "unjust and ignorant." Scholars differ as to whether the reference to man here is general or specific regarding the disbeliever. Some of the scholars say: It only relates to the disbeliever; he is largely unjust and ignorant. As for a believer, he would be just, knowledgeable, wise and guided. However, some others hold that: It is rather general in meaning and that it refers to man's basic instincts but that Allah favored the believer with guidance, and so, he became exempted.

In any case, whoever renders the trust is free from the tag of wrongdoing and ignorance contained in Allah's saying: "*But man bore it. Verily, he was unjust and ignorant.*" (Al-Ahzaab: 72)

We ask Allah to make it easy for you and us to discharge the trusts we took; may He grant us the success and you too to attain what He loves and is pleased with, He is certainly Generous.

HADEETH 199

عَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتِمِنَ خَانَ» متفقٌ عليه .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust." [Al-Bukhari and Muslim]

COMMENTARY

Al-Ayah (as it occurs in the Arabic text, rendered as, *the signs*) refers to *Al-'Alaamah* (indicator) as Allah – the Exalted - says:

﴿أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ﴾ (13)

“Is it not a *Ayah* (sign) to them that the learned scholars (like Abdullah bin salaam may Allah he pleased with him) of the Children of Israel knew it (as true)?” (*As-Shuaraa*: 197)

Meaning that, is it not a sign for them indicating that what the Prophet (ﷺ) has brought is true, and that its legislations are right and that the Qur’aan is truth? “...that the learned scholars of the children of Israel knew it”: and they actually knew that he was the one ‘Eesa (عليه السلام) told of his coming.

Likewise He said:

﴿وَأَيُّ آيَةٍ لَهُمْ أَنَّا جَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِكِ الْمَسْحُونِ﴾ (11)

“And an *Ayah* (sign) for them is that we carried their off spring in the laden ship (of Nuh).” (*Yasin*: 41)

Hence, *Aayah* means *'Alaamah* (signs or indicators). So the signs of a hypocrite are three.

The hypocrite is the person who conceals evil and shows good such as concealing evil and showing Islam. The word, *Munaafiq* is taken from the *Naafiqa al-Yarbu'* (the jerboa holes). The *Yarbu'* is also referred to as *Jarbu'* (jerboa); it digs a hole in the ground with an inlet and drills another hole as an outlet at the farthest side of the chamber; so obscure. So, if anything prevents it from the first opening, it hits the second opening with its head and runs away through it. Likewise the hypocrite; he exhibits good but conceals evil - he displays Islam and secretly harbours disbelief.

Hypocrisy surfaced during the time of the Prophet (ﷺ) after the Battle of *Badr*. The leaders of the Quraysh were killed during the battle while the Muslims triumphed. Subsequently, hypocrisy surfaced; the hypocrites showed themselves as Muslims while they were actually disbelievers, as Allah - the Exalted said,

﴿ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنُوا وَإِذَا خَلَوْا بِكُ شَيْطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾ ﴾

“And when they meet those who believe, they say: We believe. But when they are alone with their Shayaatin (Devils) they say truly we are with you: verily, we were but mocking.” (Al - Baqarah: 14)

Allah - the Exalted – said,

﴿ اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ ﴾

“Allah mocks at them and gives the increase in their wrongdoing to wander blindly.” (Al-Baqarah: 15)

He – the Exalted - also said about them:

“When the hypocrites come to you (O Muhammad). They say: verily we bear witness that you are indeed the Messenger of Allah”: they affirm their speeches using an oath, and employing the particles of emphasis, *anna* and *laam*. Allah, the Exalted, then replied them:

﴿ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ، وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ

﴿ لَكَذِبُونَ ﴿١﴾ ﴾

“Allah knows you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed.” (Al-Munafiqoon:1)

Allah – the Mighty and Sublime – affirmed that they are liars in their claims employing a stronger testimony than theirs: “*verily we bear witness that you are indeed the Messenger of Allah*” while not rejecting the fact that Muhammad is a messenger of Allah. Hence, He – the Exalted – said, “Allah knows that you are indeed His messengers and Allah bears witness that the hypocrites are liars.” (Al - Munaafiqun: 1)

A hypocrite has signs, recognised by those Allah the Exalted has endowed with insight and light in the heart. He easily makes out the hypocrite by observing his condition.

Nevertheless, there are apparent signs that would be noticed, not requiring insight such as the three explained by the Prophet (ﷺ) in this hadeeth: “When he speaks, he lies”: he says for example, “So-and-so did such-and-such” but when you inquire, you discover that

he lied; the person had not done any such thing. Therefore, if you notice a person telling lies, you should realise that he has aspects of hypocrisy in his heart.

Secondly, “when he promises he fails”, he gives you promises but fails. He would say to you, for example, “I will visit you at seven O’clock in the morning”, but he will not come. He may say, “I will come to you tomorrow after *Dhuhr*” but he will fail. He may even say, “I will give you such-and-such” but he will not give you. So, he is as the Prophet (ﷺ) said, “when promises he fails.”

As for the believer, when he promises he keeps it as Allah - the Exalted says,

﴿وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا﴾

“And who fulfill their covenant when they make it.” (Al-Baqarah: 177)

But the hypocrite would promise and deceive you. When you notice an individual who regularly fails to keep his promises, you should then realise he has traits of hypocrisy in his heart – and the refuge is with Allah.

Three: “when he is entrusted he betrays.” This is the point of reference in this hadeeth regarding the chapter heading. If you entrust a hypocrite with money he betrays, if you confide in him he tells the matter, if you entrust him with a business he disappoints. Whenever you entrust him with anything he proves undependable - and the refuge is with Allah – showing that he has aspects of hypocrisy in his heart.

The Prophet (ﷺ) told us this for two reasons:

One: So that we may guard against these negative attributes because they are signs of hypocrisy. It is feared that these acts of hypocrisy may actually lead to hypocrisy in Creed – and the refuge is with Allah. A person may become a real hypocrite in the matters of Creed and as such, he leaves the fold of Islam while he knows not. So, Allah’s Messenger (ﷺ) informed us so that we may be watchful regarding it.

Two: In order for us to be cautious of whoever has such attitudes and realise that such a person is a hypocrite. He would deceive us, toy with us, and hoodwink us with his sweet talks and good words.

So, we must not trust him or rely on him for anything because he is a hypocrite— and the refuge is with Allah.

The opposite of these attitudes are from the signs of faith. When a believer promises, he fulfills it, when he is entrusted (with anything), he renders the trust accordingly and when he speaks he is truthful in his speech; he would state the facts as they are.

Unfortunately, when you promise some thoughtless people among us, they ask, “Is it an English or Arab promise?” giving an impression that the non-Muslims are the ones who fulfill their promises. This, without doubt, is stupidity and deception regarding these unbelievers. There are Muslims and believers among the English but most of them are disbelievers. When they fulfill promises, they do not aim at seeking Allah’s Face. They rather seek to create an image for themselves with the people therewith so they are beguiled by them.

But in the real sense, it is the believer that actually fulfils his promises meticulously. So, whoever fulfils his promise is certainly a believer and whoever does otherwise has traits of hypocrisy in him.

We ask Allah to safeguard you and us from hypocrisy in our deeds and creed. Verily He is the Generous and Noble.

HADEETH 200

وَعَنْ حُدَيْفَةَ بْنِ الْيَمَانِ. رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ،
حَدِيثَيْنِ قَدْ رَأَيْتُ أَحَدَهُمَا، وَأَنَا أَنْتَظِرُ الْآخَرَ: حَدَّثَنَا أَنَّ الْأَمَانَةَ نَزَلَتْ
فِي جَذْرِ قُلُوبِ الرَّجَالِ، ثُمَّ نَزَلَ الْقُرْآنُ فَعَلِمُوا مِنَ الْقُرْآنِ، وَعَلِمُوا مِنَ
السُّنَنِ، ثُمَّ حَدَّثَنَا عَنْ رَفْعِ الْأَمَانَةِ فَقَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ
الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظُلُّ أَثَرُهَا مِثْلَ الْوَكْتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتُقْبَضُ
الْأَمَانَةُ مِنْ قَلْبِهِ، فَيَظُلُّ أَثَرُهَا مِثْلَ أَثَرِ الْمَجَلِ، كَجَمْرِ دَخَرَجْتَهُ عَلَى
رَجْلِكَ، فَتَفْطَطُ فَتَرَاهُ مُتَبَيَّرًا وَلَيْسَ فِيهِ شَيْءٌ» ثُمَّ أَخَذَ حَصَاةً فَدَخَرَجَهَا
عَلَى رِجْلِهِ «فَيُصْبِحُ النَّاسُ يَتَّبِعُونَ، فَلَا يَكَادُ أَحَدٌ يُؤَدِّي الْأَمَانَةَ حَتَّى

يُقَالُ: إِنَّ فِي بَنِي فُلَانٍ رَجُلًا أَمِينًا، حَتَّى يُقَالَ لِلرَّجُلِ: مَا أَجَلَدَهُ مَا أَظْرَفَهُ، مَا أَعْقَلَهُ! وَمَا فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ. وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَمَا أَبَالِي أَيْكُمْ بَايَعْتُ؛ لَئِنْ كَانَ مُسْلِمًا لَيَرُدَّنِي عَلَيَّ دِينُهُ، وَلَئِنْ كَانَ نَصْرَانِيًّا أَوْ يَهُودِيًّا لَيَرُدَّنِي عَلَيَّ سَاعِيهِ، وَأَمَّا الْيَوْمَ فَمَا كُنْتُ أَبَايَعُ مِنْكُمْ إِلَّا فُلَانًا وَفُلَانًا» متفقٌ عليه .

Hudhaifah bin Al-Yaman ؓ reported: Messenger of Allah ﷺ foretold to us two Ahadith . I have seen one (being fulfilled), and I am waiting for the other. He (ﷺ) told us, "Amanah (the trust) descended in the innermost (root) of the hearts of men (that is, it was in their heart innately, by Fitrah , or pure human nature). Then the Qur'an was revealed and they learnt from the Quran and they learned from the Sunnah ." Then the (Prophet ﷺ) told us about the removal of Amanah . He said, "The man would have some sleep, and Amanah would be taken away from his heart leaving the impression of a faint mark. He would again sleep, and Amanah would be taken away from his heart leaving an impression of a blister, as if you rolled down an ember on your foot and it was vesicled. He would see a swelling having nothing in it." He (the Prophet ﷺ) then took up a pebble and rolled it over his foot and said, "The people would enter into transactions with one another and hardly a person would be left who would return (things) entrusted to him (and there would look like an honest person) till it would be said: 'In such and such tribe there is a trustworthy man.' And they would also say about a person: 'How prudent he is! How handsome he is and how intelligent he is!' whereas in his heart there would be no grain of Faith." Hudhaifah bin Al-Yamani ؓ added: I had a time when I did not care with whom amongst you I did business, I entered into a transaction, for if he were a Muslim, his Faith would compel him to discharge his obligation to me; and if he were a Christian or a Jew, his guardian (surety) would compel him to discharge his obligation to me. But today I would not enter into a transaction except with so-and-so.

COMMENTARY

The author, may Allah shower blessings on him, said in what he related on the authority of Hudhayfah bin Al-Yamaan (may Allah be pleased with him) that, “The Messenger of Allah (ﷺ) told us two things. I have witnessed one of them and I await the other.” Sometimes, the Prophet (ﷺ) would give his companions information as he deemed appropriate. Whenever the Prophet ﷺ told a person of a thing, that information is for the individual and the entire *Ummah* till the Day of Resurrection.

Hudhayfah bin Yamaan (may Allah be pleased with him) is referred to as “The Confidant” because the Prophet - may Allah’s peace and blessings be upon him - confidentially told him about some of the hypocrites. He - ﷺ - knew them and informed Hudhayfah (may Allah be pleased with him) regarding them. They were about thirteen men; he mentioned them by their names.

‘Umar bin Al-Khattaab - may Allah be pleased with him - due to his strong conscious fear of Allah would meet Hudhayfah and enquire, “I implore you by Allah, did the Prophet (ﷺ) mention me as one of the hypocrites?” This was ‘Umar bin Al-Khattaab (may Allah be pleased with him) the best of this Nation after its Prophet (ﷺ) and Aboo Bakr As-Siddeeq (may Allah be pleased with them all). He is the second in this *Ummah* after the Messenger (ﷺ). His certainty of Faith and rank are well known such that the Prophet - ﷺ - said, “Were there to be those who would be addressed through revelation amongst you; then ‘Umar (is of them).”⁽¹⁾

Meaning, if there will be among you, those who will receive inspiration towards the correct views on issues, it is ‘Umar. He - ﷺ - would shower encomium on him for being right. Similarly, his firm belief well known irrespective of his adjurations that, “I adjure you by Allah! Did Allah’s Messenger mention me to you among the hypocrites he named?” Hudhayfah - may Allah be pleased with him - retorted, “No, but I will not vindicate anyone else besides you.”⁽²⁾

Hudhayfah (may Allah be pleased with him) mentioned what the

1 Reported by Al-Bukhaari, Book of the Virtues of the Companions of the Prophet (ﷺ), Chapter on the Virtues of Umar bin Al-Khattaab, no: (3689), and Muslim, Book of the Virtues of the Companions, Chapter of Some Virtues of Umar...no. (2398).

2 Reported by Al-Kharaaitee in *Masaawee Al-Akhlaaq* no: (309).

Prophet – alayhi as-salat was-salaam – told him regarding honesty been taken away from the hearts of people. So, his saying that, “Honesty occurs in the depths of the hearts of the people” means; in its core. Then, the Qur’aan and the Sunnah were sent down affirming this core; the instinct upon which Allah created the people was strengthened by the Qur’aan and the Sunnah. They learned from Allah’s Book and the Sunnah of His Prophet - ﷺ – and increased their Faith and steadfastness and rendering trusts.

However, he ﷺ mentioned in the second hadeeth that this honesty will soon be removed from people’s hearts – and the refuge is with Allah. It will be removed, and consequently, the people will begin to say: “There so-and-so clan has a trustworthy man.” Meaning that, you will almost not find a single trustworthy man in a tribe; the rest will be betrayers, fraudulent people.

People witness this saying of Allah’s Messenger (ﷺ) nowadays. You may survey the people one by one until a hundred or hundreds and not find a single honest person who will render the trust as due with regard to Allah’s rights or the rights of people. You may even find a person who would be upright regarding Allah’s rights; he would observe the Prayer, give the Zakat, Fast, perform the Hajj, give lots of remembrance of Allah and proclaim His glorification, but he would not be honest when it comes to the issues of money.

If he is assigned a public job, he is negligent; he would only resume late to work and leave before close of business. He would carefreely waste days on his personal engagements even though you may find him in among the first persons in the mosque, foremost in giving charity, fasting, performing Hajj. Yet from another angle, he lacks honesty!

Likewise, you may find a person upright in worshipping Allah; observing the Prayers, giving the Zakat, Fasting, going on the Hajj, and being generous, yet he lacks honesty in his place of work. He knows it is not permissible for an employee to trade or open a store; but he does not care. He would openly own and operate a business venture with his own name or a pseudonym or with a foreign partner he would make to oversee the business center and similar other things. Hence, he lies and cheats the state and consumes wealth unlawfully. This wealth he earns through these unlawful means, may prevent his prayers being granted.

The Prophet (ﷺ) said, “Allah is Pure and He accepts not but pure. Allah gave the believers the same order He gave the Messengers. Allah - the Exalted says -

﴿يَأْتِيهَا الذِّبَابُ ؕ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾﴾

“O you who believe (in the oneness of Allah) Eat of the lawful things that we have provided you with and be grateful to Allah, if it is indeed he whom you worship.” (Al-Baqarah: 172)

He - the Exalted - says,

﴿يَأْتِيهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَعَمَلُوا صَالِحًا إِنَّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾﴾

“O (you) messengers! Eat of the Tayyibat (all kind of Halaal foods) and do righteous deeds. Verily, I am All-Knower of what you do.” (Al-Muminuun: 51)

Then he mentioned a man who was on a long journey, with an unkempt hair, covered with dust, stretching his two hands towards the sky, saying: ‘O Lord, O Lord...’ while his food is from the forbidden, his drink was from the forbidden, he was nourished from forbidden things. How will he be answered?”⁽¹⁾

The Prophet (ﷺ) said, “How will that person be answered.” That Allah answers such a person is really far-fetched. This man with unkempt hair, covered with dust, stretching his hands towards the heavens and supplicating, “O Lord, O Lord”, irrespective of that, it is unlikely that Allah would answer him because he was consuming forbidden things. This employee, according to the terms of employment, is prohibited from engaging in business; yet, had private business. So every earning he gets from this business is forbidden for him and ill gotten - the refuge is with Allah -. But still, he cares not.

We say to such an individual, “You have an option now; you may wish to retain your job and give up the business. But if you consider the business more suitable or more profitable, then resign from the job. Two things cannot combine according to the terms between you

1 Reported by Muslim, Book of Zakaah, Chapter of the Collection of Zakaah from Lawful Wealth, no: (1015).

and the State. You know well that the State abhors private business (for its workers); so why do you engage in it?!”

Allah - the Exalted - says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ﴾ (١)

“(O you who believe) fulfill obligations.” (Al Maidah: 1)

He – the most High - also said:

﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَاتِبٌ مَسْئُولًا﴾ (٢١)

“And fulfill (every) covenants, verily the covenant will be questioned about.” (Al-Israa: 34).

Some give excuses and say, “Why should you prevent me from business while there are ministers who trade in property and have big firms?” We answer that, “If a people are astray, their misguidance is not then guidance (for another people). So if they are mistaken and unjust for what they do, you should not go astray.”

And if he counters, for example, that, “These laws originate from them? They were the ones who made them; why should they contravene them?” We reply that: Their account is with Allah; on the Day of Resurrection, they shall be the first to suffer pains and regret for what they commit; on the Day there will be no money with them to ransom their souls with nor attendant nor guard to protect them (from the wrath of Allah), neither will there be any lineage nor kinship to benefit them! So do not take people’s violating (laws) as evidence and reason to disobey Allah. However, it is incumbent on you to fulfil your promises even if others violate it; you must not.

We ask Allah for guidance for you, and us and that He should make you and us among the honest; rendering trusts regarding Allah’s rights and those of His servants.

HADEETH 201

وَعَنْ حُدَيْفَةَ، وَأَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «يَجْمَعُ اللَّهُ تَبَارَكَ وَتَعَالَى النَّاسَ، فَيَقُومُ الْمُؤْمِنُونَ حَتَّى تُزَلْفَ

لَهُمُ الْجَنَّةُ، فَيَأْتُونَ آدَمَ، صَلَّى اللهُ عَلَيْهِ، فَيَقُولُونَ: يَا أَبَانَا اسْتَفْتِحْ لَنَا الْجَنَّةَ، فَيَقُولُ: وَهَلْ أَخْرَجَكُم مِّنَ الْجَنَّةِ إِلَّا خَطِيئَةُ أَبِيكُمْ! لَسْتُ بِصَاحِبِ ذَلِكَ، اذْهَبُوا إِلَى ابْنِي إِبْرَاهِيمَ خَلِيلِ اللهِ، قَالَ: فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُ إِبْرَاهِيمُ: لَسْتُ بِصَاحِبِ ذَلِكَ إِنَّمَا كُنْتُ خَلِيلًا مِنْ وَرَاءَ وَرَاءَ، اعْمَدُوا إِلَى مُوسَى الَّذِي كَلَّمَهُ اللهُ تَكْلِيمًا، فَيَأْتُونَ مُوسَى، فَيَقُولُ: لَسْتُ بِصَاحِبِ ذَلِكَ؛ اذْهَبُوا إِلَى عِيسَى كَلِمَةَ اللهِ وَرُوحِهِ. فَيَقُولُ عِيسَى: لَسْتُ بِصَاحِبِ ذَلِكَ. فَيَأْتُونَ مُحَمَّدًا، ﷺ، فَيَقُومُ فَيُؤَدِّنُ لَهُ، وَيُرْسِلُ الْأَمَانَةَ وَالرَّحِمَ فَيَقُومَانِ جَنبَتِي الصِّرَاطِ يَمِينًا وَشِمَالًا، فَيَمُرُّ أَوْلَاكُمْ كَالْبَرْقِ» قُلْتُ: بِأَبِي وَأُمِّي، أَيُّ شَيْءٍ كَمَرَّ الْبَرْقُ؟ قَالَ: «أَلَمْ تَرَوْا كَيْفَ يَمُرُّ وَيَرْجِعُ فِي طَرْفَةِ عَيْنٍ؟ ثُمَّ كَمَرَّ الرِّيحُ، ثُمَّ كَمَرَّ الطَّيْرُ، وَ أَشَدُّ الرِّجَالِ تَجْرِي بِهِمْ أَعْمَالُهُمْ، وَنَبِيُّكُمْ قَائِمٌ عَلَى الصِّرَاطِ يَقُولُ: رَبِّ سَلِّمْ سَلِّمْ، حَتَّى تَعْجَزَ أَعْمَالُ الْعِبَادِ، حَتَّى يَجِيءَ الرَّجُلُ لَا يَسْتَطِيعُ السَّيْرَ إِلَّا زَحْفًا، وَفِي حَافَتِي الصِّرَاطِ كَاللَّيْبِ مُعَلَّقَةٌ مَأْمُورَةٌ بِأَخْذِ مَنْ أَمَرَتْ بِهِ، فَمَخْدُوشٌ نَاجٍ، وَمَمْرَدَسٌ فِي النَّارِ» وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ! إِنَّ قَعْرَ جَهَنَّمَ لَسَبْعُونَ خَرِيفًا رَوَاهُ مُسْلِمٌ .

Hudhaifah and Abu Hurairah رضي الله عنهما reported that they heard Messenger of Allah ﷺ saying, "Allah will assemble mankind, and the believers will stand till Jannah will be brought near them. They will then go to Adam عليه السلام and say, 'O our father, ask (Allah ﷻ), that Jannah may be opened for us, but he will reply: 'There was nothing that put you out of Jannah except your father's sin. I am not the one to do that, go to my son Ibrahim (Abraham), the beloved man of Allah.' Then Ibrahim عليه السلام when approached, will say: 'I am not the one to do that, for I was only a friend; and that is not a lofty status but ask Musa (Moses) to whom Allah spoke.'

They will then go to Musa عليه السلام but he will say: 'I am not the one to do that; go to 'xsa (Jesus), Allah's Word and spirit.' 'xsa عليه السلام will say: 'I am not the one to do that.' So they will come to me; and I will stand and be given permission. Amanah and ties of relationship will be sent forth and will stand on the sides of the Sirat (that is, the Bridge set over Hell-fire) right and left, and the first of you will pass like lightning." I said (that is Abu Hurairah رضي الله عنه): "I ransom you with my father and mother, what is like the movement of lightning?" The Messenger of Allah replied, "Have you not seen how the lightning goes and returns in the twinkling of an eye? Next (group will pass) like the passing of the breeze, next like the passing of a bird, and the next with the speed of a running man, according to the quality of their deeds. (During all this time) your Prophet ﷺ will remain standing on the Bridge saying: 'O my Rubb, keep (them) safe, keep (them) safe,' till men's deeds are so weak that a man comes who will be able only to crawl. On both sides of the Bridge pronged flesh hooks, placed under command will be hung and will seize those about whom they receive command, some people being lacerated and escaping and others being thrown violently into Hell." Abu Hurairah added: By Him in Whose Hand Abu Hurairah's soul is, the pit of Jahannam (Hell) is seventy years in depth. [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - said in what he reported on the authority of Hudhayfah and Aboo Hurayrah - may Allah have mercy on them both - in the hadeeth of Intercession. The Prophet ﷺ was promised by his Lord that He will raise him to the Exalted Position. Allah - the Mighty and Sublime - says:

﴿ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ، نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾ ﴾

"And in some parts of the night (also) offer the Prayer with it (Qur'aan) as an additional prayer for you (O Muhammad). It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory)." (Al-Israa:79)

Whenever the word 'Asaa (as in the Arabic text, meaning - may be)

comes from Allah, it connotes an obligation unlike when it is used by the creatures, then it would express “a wish”. If you then say, “*Asaa llaahu ‘an yahdiyane*” (meaning - may be Allah will guide me), “*Asaa llaahu an yagfiralee*’ (may be Allah will forgive me)”, “*Asaa llaahu ‘an yarhamanee*’ (Perhaps Allah will have mercy on me)”; all these are expressions of hope. But if Allah says, ‘*Asaa*, it expresses “a promise”. Hence, they say, “*Asa* from Allah is a commitment” as in His saying - the Exalted:

﴿فَأُولَٰئِكَ عَسَىٰ اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا ﴿٩٩﴾﴾

“These are they whom Allah will (‘Asaa’) forgive them, and Allah is ever Oft-pardoning, Oft-forgiving.” (An-Nisaa: 99)

And His saying:

“Perhaps (‘Asaa’) Allah will bring a victory or a decision according to His will.” (Al-Maidah: 52)

And so on.

So Allah - the Mighty and Sublime - promised His Messenger, Muhammad (ﷺ) that He will raise him to a station of praise; the previous and later generations will shower encomia on him considering the rank. This will occur in many ways; for instance, in the manner the Hadeeth of Intercession described: The people will be raised on the Day of Resurrection naked, barefooted and uncircumcised. They will be without shoes and cloths and would not have been circumcised, i.e., the foreskin, which was cut during circumcision, will return on the Day of Resurrection as Allah - the Mighty – says:

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُمْ ﴿١٠٤﴾﴾

“...As we began the first creation we shall repeat it.” (Al Anbiya: 104)

Allah – the Exalted - will gather the creatures, and the sun will be above them at a mile distance: terrible! They will see the mountains pass like clouds, scattering around like floating particles of dust. They will be covered by great anxiety and anguish. So they will say to one another, “Would you not seek who will intercede for us with Allah?” Thereupon, they will go to Adam and seek that he intercedes for them (before Allah). However, he will decline and give the excuse of his

own mistake.

The mistake was that Allah - the Mighty and Sublime – warned him and his wife after placing them in the Paradise for residence:

﴿وَكَلَّا مِنْهَا رَعْدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾﴾

“Eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not near this tree or you both will be of the Zalimun (wrongdoers).” (Al-Baqarah:35)

Allah - the Exalted - singled out the tree; and there is no point knowing its specie. So, we do not know the particular tree it was whether an olive tree, a wheat tree, grape tree or date-palm tree. We do not know. The point is that we should generalise as Allah – the Mighty and Sublime – generalised. If mentioning it specifically has any benefit, Allah – free is He from all imperfections -, would have done so.

He - the Mighty and Sublime - said to Adam and Hawaa:

﴿وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾﴾

“But come not near this tree or you both will be of the Zalimun (wrongdoers).” (Al Baqarah:35)

But the Devil came to them, whispered to them and misled them. He swore to them that, “Verily I am a sincere adviser to you.” And this is how he deals with the decendants of Adam; he would delude them, whisper to them and swear to them to be a sincere adviser, while he is really a blatant liar!

So he, Adam – may Allah’s peace and blessings be on him - would mention his mistake and his wife’s, that he ate from this tree. So Allah commanded them to descend from the Paradise to earth. They both descended to the earth and the entire decendants came from them both some of who were prophets, messengers, martyrs and the righteous ones. Adam ﷺ will excuse himself.

This contains evidence - I mean the Hadeeth of Intercession - that Adam would cite the incident as an excuse. This shows that the story reported from Ibn Abbass - may Allah be pleased with him -, that: When Hawaa became pregnant, the Devil came to her threatening her, saying, “You should name the son Abdul-Haarith (slave of the

Cultivator) otherwise, I make him have a horn and he will come out of your belly and slash it open.” They both refused to obey him. Then he came to them again, but they refused; and he came a third time. Out of love and pity for the child, they named him Abdul-Harith. Ibn Abbass considered that as an explanation for Allah’s saying - the Exalted:

﴿ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ

حَمَلًا خَفِيًّا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾

﴿ فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾

“It is He Who has created you from a single person (Adam) and (then) He created from him his wife, in order that he might enjoy the pleasure of living with her. When he had sexual relation with her, she became pregnant and she carried it about lightly. Then when it becomes heavy, they both invoke Allah, their Lord saying: “If you give us a Salih (good in every aspect) child, we shall indeed be among the grateful. But when he gave them a Salih child they ascribed partner to Him in that which He had given to them, high is Allah, Exalted above all that they ascribe as partners to Him.” (Al-A’raaf:189-190)

This story is false; it is not authentic from many angles:

One: There is no authentic report from Allah’s Messenger (ﷺ) regarding that, and such a story could not have been obtained except through revelation.

Two: The Prophets – may Allah’s peace and blessings be upon them – are protected from associating partners with Allah by the consensus of the scholars.

Three: It is established in the Hadeeth of Intercession that people will come to Adam – may Allah’s peace and blessings be upon him – asking him to intercede for them, he will give his eating from the tree, which is a sin, as an excuse. If he had ever joined partners with Allah, giving it as excuse would have been stronger, more appropriate and probable.

All these and others show that it is not permissible to accept that Adam and Hawaa associated partners with Allah in any way. So Adam

will give an excuse and not intercede.

Then people will go to Nooh (عليه السلام), the first of the Messengers sent by Allah to earth. People will address him with this status: “You are the first among the messengers sent by Allah to earth; intercede for us with your Lord.” However, he will give an excuse too,⁽¹⁾ because he asked his Lord what he had no knowledge of when he said:

﴿وَنَادَى نُوحٌ رَّبَّهُ، فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْمُنْظِرِينَ ﴿٤٥﴾﴾

“O my Lord! Verily my son is of my family! And certainly, your promise is true and you are the Most Just of the judges.” (Huumd: 45)

Nooh – may Allah’s peace and blessings be upon him - had a child who disbelieved in him. His father was a messenger but he disbelieved in the messenger - and the refuge is with Allah. This is because lineage will not benefit an individual. The son of a scholar may not become a scholar; he could be an ignorant person. Likewise, the son of an ardent worshipper may not become a worshipper; he may be a criminal and a transgressor! So, the child of a messenger may not even be a believer; one of the children of Nooh was a disbeliever. His father was saying:

“O my son! Embark with us and be not with the disbelievers” [Huumd: 42],

But he retorted, saying:

﴿قَالَ سَتَأْتِي إِلَىٰ جِبَلِي يَغْصِمُنِي مِنَ الْمَآءِ قَالِ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَجَعَهُ وَحَالَ

بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمَغْرُوبِينَ ﴿٤٦﴾﴾

“I will betake myself to some mountain: it will save me from the water.’ Nooh said: ‘This day there is no saviour from the Decree of Allah except him on whom He has mercy.’ And waves came in between them, so (the son) was among the drowned.” (Hood: 43)

The son was drowned with the disbelievers – and the refuge is with

1 In this wording cited by An-Nawawee – may Allaah shower blessings on him – Adam directed them to Ibrahim and Nooh – may Allah’s peace and blessings be upon him – was not mentioned. See Al-Bukhaari, Book of *Tafseer*, Chapter of - “O offspring of those whom We carried (in the ship) with Nooh!”, no: (4712), and Muslim, Book of *Eemaan*, Chapter of the Lowest in Rank amongst the People of the Paradise In It, no: (194).

Allah -, but Nooh said, "O my Lord my son is of my family, and Your promise is true; You are the Most Just of all Judges."

So, Nooh will give the excuse that he asked about what he had no knowledge of, and there should not be any distaste between the intercessor and the one from whom intercession is sought. Both should have very strong connection that cannot be punctured; even though Allah – and free is He from all imperfections – had forgiven Nooh and Adam. Allah forgave Adam, chose him and accepted his repentance. However, because of their perfect status and lofty rank, they would view these mistakes – for which they have been forgiven - as hindrances from intercession all out of veneration, bashfulness and shyness towards Allah - the Exalted.

Thereafter, they will go to Ibrahim, the intimate friend of Allah - the Migfhty and Sublime. However, he will also give an excuse that he had told three lies for Allah's sake. Meanwhile, these lies were not really falsehoods because he – may the peace of Allah be upon him – was only ambiguous regarding them; they were not really lies. But due to his profound reverence for Allah –free is Allah from all imperfections -, he will consider it an inhibitor preventing him from going forth and interceding (forthe entirety of the people).

Then they will come to Moosa and say, "Verily Allah talked to you and wrote the *Tawraah* for you with His Hand." However, he will beg off too, citing that he killed a soul unlawfully. Moosa – may the peace of Allah be upon him - was one of the strongest and most powerful individuals. One day he passed by two men fighting; one of them from his group; that is, among the Children of Israel while the other was from his enemies, i.e., the people of the Pharaoh, the copts. So the one from his party sought Moosa's aid against the other; he requested him to support and help him fight this man. So, Moosa struck the man from among his foes with his fist and the man died just from a single blow considering Moosa's power and physical strength –

may the peace of Allah be upon him.

Thereupon, Moosa عليه السلام remarked,

﴿ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ ﴿١٥﴾ ﴾

“This is of Shaytaan’s (Satan) doing: verily, he is a plain misleading enemy.” (Al-Qasas:15)

On the following morning, he saw his companion of yesterday fighting with another person. Allah - the Exalted - says:

﴿ فَإِذَا الَّذِي آسْتَصْرَفَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ ﴿١٨﴾ ﴾

“When behold the man who had sought his help the day before, called for his help (again). Moosa (Moses) said to him: “Verily you are a plain misleader.” (Al-Qasas:18)

That is, yesterday you fought with a man and today, you are fighting with another. Moosa advanced to grab the man from among their enemy and so, the Israelite said:

﴿ قَالَ يَمْوَسَّىٰ أَرِيدُ أَنْ نقتُلَكَ كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ﴿١٩﴾ ﴾

“(O Moosa!) is it your intention to kill me as you killed a man yesterday?” (Al Qasas: 19)

At the time, the people already starting to secretly investigate who had killed the other man the previous day. One of the copts picked that up and informed the people that Moosa was the murderer! The point of reference in that is: Moosa عليه السلام will ask to be excused from seeking Intercession for the people on the Day of Resurrection citing the unlawful killing of a soul.

Thereafter they will go to ‘Eesa and say, “You are a word from Allah and His Spirit.”

“A word from Allah”; that is, you were created with a word from Allah.

“And His Spirit”; meaning, you are one of the spirits belonging to Allah; which He created. He will beg off as well while not stating any particular sin or that he (i.e., the Prophet ﷺ) did not mention the excuse ‘Eesaa will give. So he will direct them to Muhammad – may

Allah's peace and blessings be upon him -, saying, "Go to Muhammad; a slave who has been forgiven his previous and future sins." Then they will come to the Prophet (ﷺ) who will then stand up and permission will be given to him and he will intercede. He will intercede for people and judgment will be established.

This Hadeeth - mentioned by the author (may Allah shower blessings on him) - contains evidence that trust and ties of kinship will both stand by the two sides of the *Siraat. As-Siraat* is a bridge that stretches on the Fire. The scholars hold differently regarding this Bridge whether it is wide or narrow? In some narrations, it is said to be thinner than the hair and sharper than the sword;⁽¹⁾ but people will cross over it. And Allah is capable of doing all things.

In other reports, it is said to be a shaky and slippery.⁽²⁾

There are spikes on this Bridge which will seize people according to their (evil) deeds. Some will be held down and thrown into Hell, and some will cross so swiftly like the sparkling of a lightning while others will cross like a camel rider and some others still like the wind; all according to their levels and their deeds. Their deeds will aid them while crossing. Those who would quickly hold on to Allah's path and in following His *Sharee'ah* will cross the Bridge faster. And those who are slow in that will cross only slowly too. On that Day, the messengers will supplicate that, "O Allah grant safety; O Allah, grant safety." Everyone will fear for his own soul owing to the difficulty that will be experienced.

The matter will be so awful; the people will be in a state of utmost fear and panic until the Muslims will cross this Bridge into the Paradise. Some among the people will be hurled into the Fire and punished according to their sins!

As for the pure disbelievers, they will not mount this Bridge or pass over it; they will rather be taken to the Fire before they cross the Bridge. They will be dragged to the Hellfire all together; only the believers will mount it. Nevertheless, whoever has a sin which has not been forgiven may be made to fall into the Hellfire and punished according to his deeds.

Allah knows best.

1 Reported by Muslim; Book of Eemaan, Chapter on Knowing the Way to Seeing Allah, no. (404)

2 Reported by Muslim; Book of Eemaan, Chapter on Knowing the Way to Seeing Allah; no. 183.

CHAPTER

PROHIBITION OF OPPRESSION AND THE COMMAND TO RETURN RIGHTS

HADEETH 203

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اتَّقُوا الظُّلْمَ؛ فَإِنَّ
الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ
قَبْلَكُمْ؛ حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ» رَوَاهُ
مسلم .

Jabir bin 'Abdullah ؓ reported: Messenger of Allah ﷺ said, "Beware of injustice, for oppression will be darkness on the Day of Resurrection; and beware of stinginess because it doomed those who were before you. It incited them to shed blood and treat the unlawful as lawful." [Muslim]

COMMENTARY

The author - may Allah shower blessings on him - said: "Chapter on Prohibition of Oppression and the Command to Return Rights" i.e., to their rightful owners. This chapter comprises of two issues:

One: Prohibition of injustice,

Two: The obligation of returning things taken unjustly.

You should know that injustice constitutes deficiency; Allah - the Exalted - says:

﴿ كُنَّا الْجَنَّةِ نَاءَاتُ أَكْلَهَا وَلَمْ تَطَّلِرْ مِنْهُ شَيْئًا ﴾ (۳۳)

“Each of those two gardens brought forth its produce, and failed not in the least therein.” (al-Kahf: 33)

That is, it did not fail to produce anything. Deficiency could result either through daringly taking over something unlawfully or being lax regarding what is required of him. By that, injustice would revolve round these two matters; leaving off an obligation or committing a prohibition.

Injustice is of two kinds: injustice related to Allah’s rights – the Mighty and Sublime - and injustice concerning the rights of the servants. The worst form of wrongdoing is that connected to Allah’s rights and joining partners with Him. The Prophet – ﷺ - was asked, “Which sin is most serious?” He replied, “That you associate partner with Allah while He created you.”⁽¹⁾ Next to it is wrongdoing regarding the other Major sins and then wrongdoing in the minor sins.

Concerning the rights of Allah’s slaves, the wrong (here) has to do with three things. The Prophet – ﷺ - explained them in his sermon during the Farewell Pilgrimage. He said, “Your bloods, properties, and dignities are sacred as the sacredness of this day during this month of yours and in this land of yours.” Injustice regarding life is that about blood. That is, violating the rights of others through shedding their blood or causing injuries to them and similar other matters. Injustice with respect to property is for an individual to transgress and usurp property from its owners, whether by refusing to discharge an obligation or by committing the unlawful, or by preventing the discharge of obligation, or by carrying out prohibited activities on others’ property. As for injustice pertaining to honour, this involves aggressing against others through adultery, sodomy, slandering and sorts of that.

All forms of injustice are unlawful!

A wrongdoer will never find anyone to help him before Allah - the Exalted. Allah - the Exalted says,

“There will be no friend nor intercessor for the Zalimun (unjust

1 Reported by Al-Bukhaari, Book of Manners, Chapter of Killing the Child for fear of his eating with him, no: (6001), and Muslim, Book of Eemaan, Chapter of Shirk being the most odious sin...no: (87).

ones), who could be given heed to..”

That is, on the Day of Resurrection, the unjust will not find even an intimate friend to save him from Allah’s punishment neither will he find an intercessor to whose intercession will be granted to intercede for him. The unjust will not find a supporter to help him on the Day of Resurrection. Allah the Exalted says:

﴿وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ (iv)

“And for the Zalimun (oppressor) there are no helpers.” (Al Baqarah: 270)

That is, they will not find helpers to help them and bail them from Allah’s torment on that Day.

Thereafter the author mentioned the Hadeeth of Jaabir bin Abdullah – may Allah be pleased with both - that the Prophet (ﷺ) said, “Beware of injustice”: *Ittaqoo* (as in the Arabic text, meaning: beware of); that is to say, avoid (it). *Dhulm* (injustice) as earlier explained, is either regarding Allah’s rights or those of the servants.

His saying: “Beware of injustice” means, do not oppress anybody; neither yourselves nor others, “oppression will be darkness on the Day of Resurrection.” On the Day of Resurrection, there will be no light except whomever Allah –the Exalted - gives light, but whoever Allah does not give light will never find any. If the individual is a Muslim, he will have light according to the level of his Islam. But, if he an unjust person, he losses from this light according to the degree of his injustice based on his saying: “Beware injustice; oppression will be darkness on the Day of Resurrection.”

From the aspects of injustice: the rich holding up debt settlement; i.e., refusing to pay his debt while having the means to do so. He – ﷺ - said, “The rich delaying debt is injustice.”⁽¹⁾ Many delay rendering back people’s rights; the owner of the right will come and say, “O so-and-so, give me my right” and the man says, “Tomorrow (I shall pay it)”, and when it is the other day he will say: “After tomorrow” and so on. This injustice shall be darkness on the Day of Resurrection for such persons.

“Avoid avarice”: that is, being covetous of wealth, “for it doomed

1 Its reference had preceded.

those before you.” Immoderate desire for wealth – we ask Allah for safety - makes the individual seek wealth from just any source whether legitimate or otherwise. In fact, the Prophet – ﷺ – said, “it incited them” i.e., it stirred those before us “to shed blood and violate their honour.” The avaricious will spill blood if he cannot attain his desire except through that, as it occurs to the tightfisted people. They rob the Muslims on highways, kill people, seize their belongings and their camels. Likewise, they invade people in the towns, they kill them and bring down their fences. They forcefully usurp their wealth and agress against them!

Consequently, the Prophet (ﷺ) warned against two things: injustice and avarice. Injustice refers to wronging to others while avarice has to do with strong crave for what is in the hands of others; they are both forbidden. Allah, the Exalted, says in His Book:

﴿وَمَنْ يُوَفَّ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾﴾

“And whosoever is saved from his own covetousness, such are they who will be the successful.” (Al Hashr: 9)

Therefore, the verse shows that whosoever is protected from the covetousness of his soul will not be successful. Only those Allah grants the ability to hold back from avarice will achieve success.

We ask Allah to protect you and us from injustice. May He protect us from the covetousness of our own sould and its consequent evils.

HADEETH 204

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَتُؤَدَّنَ الْحُقُوقُ إِلَىٰ أَهْلِهَا يَوْمَ الْقِيَامَةِ حَتَّىٰ يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقَرْنَاءِ» رَوَاهُ مُسْلِمٌ.

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, “On the Resurrection Day, the rights will be paid to those to whom they are due so much so that a hornless sheep will be retaliated for by punishing the horned sheep which broke its horns.” [Muslim]

In this Hadeeth, the Prophet (ﷺ) swore, and he is the ever truthful and believed even without swearing. Yet, he (ﷺ) swore that rights shall be given back to their owners on the Day of Resurrection; no right belonging to anyone will be lost. The rights belonging to you, if not returned in this world, will certainly be paid back in the Hereafter. Even the hornless sheep will be made to retaliate against the horned sheep.

In most cases when a horned sheep butts a hornless sheep, it hurts the other more. On the Day of Resurrection, Allah will judge between them, and revenge will be taken for the hornless against the horned. This is even as regards animals, and they have neither intellect nor understanding, but Allah – the Mighty and Sublime - is a Just Judge, He wishes to show His slaves His perfect justice even among the dumb animals; then, how about among mankind?

This hadeeth also contains the evidence that the animals will be raised up as well on the Day of Resurrection; and that is the truth. Likewise, other moving creatures and whatever has soul; they will all be raised up on the Day of Resurrection. Allah - the Exalted- says:

﴿ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَّمٌ أَنْشَأْنَاكُمْ ﴾ (٢٨)

“There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you.” (Al-An’aam:38)

Numerous communities; community of microscopic animals, communities birds, communities of carnivores, community of snakes, and so:

﴿ أُمَّمٌ أَنْشَأْنَاكُمْ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ﴾ (٢٨)

“Communities like you, we have neglected nothing in the Book then to their Lord they all shall be gathered..” (al-An’aam: 38)

Everything, including the deeds of animals and insects, is recorded; they are written in the *Lawh al-Mahfudh* (the Preserved Tablet): *“... we have neglected nothing in the Book, then to their Lord they all shall be gathered.”* (Al-An’aam: 38)

And Allah - the Exalted said:

“And when the pregnant she-camels shall be neglected; and when the wild beasts shall be gathered together.”

Everything will be raised up on the Day of Resurrection, and Allah will judge between them according to His Wisdom and Justice, and He is the All-Hearer All-Knower. Revenge will be taken among the beasts, and among the humans, between the jinns, and between jinns and human beings. Because humans aggress against the jinns and the jinns do oppress humans; much of that occurs from the jinns against human beings. For instance, humans violate the rights of jinns when they clean up the anus or the genital using bones. The Prophet (ﷺ) forbade using the bone for purification; he said (ﷺ) that, “It is a provision for your brothers among the jinns.”⁽¹⁾ The jinns will find the bone; so whenever anyone cleans up with it, he would have transgressed against them and cheated them, and it is feared that they may consequently harm him.

At any rate, there will be revenge for the oppressed against the oppressor on the Day of Resurrection. The good deeds of the oppressor will be taken (for the oppressed) until they become exhausted. Then, the evil deeds of the oppressed will be heaped on the oppressors. The Prophet (ﷺ) said, “Who do you consider wretched among you?” They answered, “The wretched is the person without any *Dirham* or any belonging.” He – peace and blessings be upon him – then remarked, “The wretched is the person who will come on the Day of Resurrection with good deeds like the mountains, but he would have beaten this, insulted another, taken the money of this and shed the blood of the other. So, this will take from his good deeds, that will collect from his good deeds if anything remains of it. Otherwise, their evil deeds will be heaped on him and he will be hurled in the Fire.”⁽²⁾

Revenge must be taken for the oppressed against the oppressor; but if the oppressed redeems his rights in this world, supplicating against the aggressor to the extent of the aggression and Allah answers him regarding that, then he would have taken the revenge himself before he dies because the Prophet (ﷺ) said to Mu’adh, “Beware of the

1 Reported by Muslim, Book of the Prayer, Chapter of Raising the voice during the recitation in the *Subh* prayer, no: (450), and At-Trimidhee, Book of Purification, Chapter of about the dislike for what is used to clean up, no: (18)

2 Reported by Muslim, Book of Benevolence and Relationship, Chapter of the Prohibition of Injustice, no: (2581).

supplication of the oppressed; because no barrier exists between it and Allah.”⁽¹⁾

So when an oppressed person supplicates against his oppressor in this world and his supplication is granted, then he has taken the revenge himself on the earth. But if he remains silent and refrains from cursing him while not overlooking the aggression, then he will have revenge taken for him on the Day of Resurrection.

And Allah alone grants success.

HADEETH 205

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا نَتَحَدَّثُ عَنْ حَجَّةِ الْوُدَاعِ، وَالنَّبِيِّ ﷺ بَيْنَ أَظْهُرِنَا، وَلَا نَدْرِي مَا حَجَّةُ الْوُدَاعِ، حَتَّى حَمِدَ اللَّهُ رَسُولُ اللَّهِ ﷺ، وَأَتَنَى عَلَيْهِ، ثُمَّ ذَكَرَ الْمَسِيحَ الدَّجَالَ فَأَطْنَبَ فِي ذِكْرِهِ، وَقَالَ: «مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا أَنْذَرَهُ أُمَّتُهُ: أَنْذَرَهُ نُوحٌ وَالنَّبِيُّونَ مِنْ بَعْدِهِ، وَإِنَّهُ إِنْ يَخْرُجَ فِيكُمْ فَمَا خَفِيَ عَلَيْكُمْ مِنْ شَأْنِهِ فَلَيْسَ يَخْفَى عَلَيْكُمْ، إِنْ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، وَإِنَّهُ أَعْوَرٌ عَيْنِ الْيُمْنَى، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ. أَلَا إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بِلَادِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، أَلَا هَلْ بَلَّغْتُ؟» قَالُوا: نَعَمْ، قَالَ: «اللَّهُمَّ اشْهَدْ - ثَلَاثًا - وَبِلَادِكُمْ، أَوْ وَبِحَاكُمُ، انظُرُوا: لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ رَوَاهُ الْبُخَارِيُّ، وَرَوَى مُسْلِمٌ بَعْضَهُ.

Ibn 'Umar رضي الله عنه reported: We were talking about the Farewell Pilgrimage without knowing what was it when Messenger of Allah ﷺ was also present. He (ﷺ) stood up and recited the Praise and Glorification of Allah. He then gave a detailed account of

1 Reported by Al-Bukhaari, Book of *Zakaah*, Chapter of Collecting the Charity from the Rich, no: (1496), and Muslim, Book of *Eemaan*, Chapter of the order to believe in Allah, His Messenger and the Legislations of the Religion, no: (19).

Ad-Dajjal and said, "Every Prophet sent by Allah had warned his people against his mischief. Nuh (ﷺ) warned his nation and so did all the Prophets after him. If he (i.e., Ad-Dajjal) appears among you, his condition will not remain hidden from you. Your Rubb is not one-eyed, but Ad-Dajjal is. His right eye is protruding like a swollen grape. Listen, Allah has made your blood, and your properties as inviolable as of this day of yours (i.e., the Day of Sacrifice), in this city of yours (i.e., Makkah), in this month of yours (i.e., Dhul-Hijjah). Listen, have I conveyed Allah's Message to you?" The people replied in affirmative. There upon he said, "O Allah, bear witness." And he repeated it thrice. He (ﷺ) concluded: "Do not revert after me as infidels killing one another." [Al-Bukhari]

COMMENTARY

The author - may Allah shower blessings on him - said in what he cited on the authority of Abdullah bin 'Umar (may Allah be pleased with him and his father) that: "We used to ask during the lifetime of the Prophet (ﷺ) that, 'What is the Farewell Pilgrimage?' We would not know what the Farewell Pilgrimage really meant." The Farewell Pilgrimage was the Pilgrimage performed by the Prophet (ﷺ) in the tenth year of *Hijrah*. He bade the people farewell during the Pilgrimage, saying, "Perhaps I may not meet you after this year of mine."⁽¹⁾

The Prophet (ﷺ) did not perform any other Hajj after the *Hijrah* except this time. It was mentioned that he - ﷺ - made the Pilgrimage twice before his migration to Madeenah. However, apparently - and Allah knows best -, he performed more since he was in Makkah, and then he would come out during the festive seasons and invite the people and tribes to the religion of Allah, the Mighty and Sublime. So, it is remote that he would set out without performing the pilgrimage.

Anyway, what matters here is that he - ﷺ - performed the pilgrimage shortly before he passed away in the tenth year of *Hijrah*, but before that, he never went on any after the Migration to Madeenah. And that was owing to the fact that, Makkah at the time was under the control

1 Reported by Muslim, Book of Tribulations, Chapter Mentioning the Messiah, the son of Maryam and the Dajjaal, no: (4402-4403).

of the polytheists till the eight year after the Migration.

Then he advanced towards Taif and fought the Thaqeef tribe in the famous Battle of Taif. Subsequently, he returned and camped at Ji'raanah, performed the lesser Hajj at night such that many of the people (i.e., among the companions) were not aware, after which he – ﷺ - returned to Madeenah. This was in the eighth year.

In the ninth year, the envoys thronged to the Prophet (ﷺ) from every region; and so, he remained in Madeenah to receive the delegations not to burden the envoys. Therefore, when the delegations arrive Madeenah they would meet him – peace and blessings be upon him -, without running down themselves to serach him, going here and there. This is from a perspective.

Another angle is that during the ninth year, the polytheists performed the Pilgrimage along with the believers since they had not been prevented from entering Makkah. Thereafter, they were forbidden entrance to Makkah. Allah - the Exalted - revealed:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ

عَامِهِمْ هَذَا ﴾

“O you who believe (in Allah’s oneness and His Messenger) verily, the polytheists are impure. So let them not come near Al Masjid-al-Haram (at Makkah) after this year.” (At-Tawbah: 28)

Consequently, the announcer for the Prophet (ﷺ) proclaimed that no polytheist is allowed to perform the Hajj after that year and no one of them will be allowed to circumambulate the Ka’bah naked. Aboo Bakr - may Allah be pleased with him – led the people that in that year’s pilgrimage; i.e., in the ninth year. Afterwards, the Prophet (ﷺ) followed him up with Alee bin Abee Taalib.

The Prophet (ﷺ) announced that he was going for the Pilgrimage. A lot of people, estimated to be about a hundred thousand, came to Madeenah. The number of the Muslims at the time was one hundred and twenty four thousand; meaning that only a few among the Muslims could not attend.

So, they performed the Hajj along with the Prophet – ﷺ - called the Farewell Pilgrimage because he bade farewell to the people during this Hajj, saying, “Perhaps I will not meet you after this year of mine” and

it so happened. He passed away after returning to Madeenah in the month of *Rabiu al-Awwal* (the third month of the Islamic calendar) after the Hajj after the *Muharram*, *Safar* months and twelve days in the month of *Rabiu al-Awwal* - may the blessings and peace of Allah be upon him.

During the Farewell Pilgrimage, he - ﷺ - admonished the people, at *Arafah* and *Mina*. He mentioned the false-Messiah (*Al-Maaseeh Ud-Dajjaal*), spoke about him at length and warned against him extensively. It reached a stage where the companions said, "We thought that he may be within the sprouts of the date tree" i.e., (they felt) he had emerged and even entered upon them owing to the intensity of the Prophet's speech about him. Thereafter, he - ﷺ - informed that there was no prophet who did not warn his people against him. All the prophets - alayhim as-salaat was-salaam - warned their people about the *Dajjaal*; they would warn seriously about him and speak extensively about his evils.

They were warning their people about the *Dajjaal* even though Allah knows that he would only emerge during the end times in order to draw attention to him and expose his dangers and so that all nations may be cautious of him. The *Dajjaal* - may Allah protect you and us from his tribulations and that of those like him - will come to the people and invite them to worship him. He will say, "I am your Lord. If you wish, I will show you that I am your Lord." Then he will command the sky to bring forth water and it will rain; he will command the earth, "bring forth vegetation" and it will sprout.

If any people disobey him, he would order the land and it will become barren, and the sky, and it will withhold rain causing them to become desolate. Without doubts, this is great danger; most especially in the desert where water and pasturage form the major concerns. Consequently, many will follow him except those Allah protects.

Irrespective of this, there are signs in him indicating that he is rather an impostor.

For instance; the expression, "Kaafir" is written between his two eyes (*Kaaf, Faa, Raa*);⁽¹⁾ and only the believer can read. He will read it even if he were an illiterate. But the disbeliever will not be able to read

1 Reported by Al-Bukhaari, Book of Tribulations, Chapter of the Mentioning of the *Dajjaal*, no: (7131), and Muslim, Book of the Tribulations, Chapter of the Mentioning of the *Dajjaal*, his attributes and what he has with him, no: (2933).

it even if he were so read. The writing will not be the usual writing; it will rather be a divine writing from Allah, the Mighty and Sublime.

Also from his signs is that he has a protruding right eye - but Allah is never one-eyed. The Lord - the Mighty and Sublime - is perfect in His Attributes; His Attributes are ever free of imperfections in any form. But as for the *Dajjaal*, he is one-eyed; the right eye resembles a swollen grape. This will be a clearly noticeable sign everybody will see.

If someone were to say: "If he has these clear noticeable signs, how then will people be tempted through him?" We reply that Allah – the Exalted - says in His Book:

﴿ وَمَا تَعْنِي الْآيَاتُ وَالنَّذْرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴾

"But neither signs, proof nor warners benefit those who believe not." (Yunus: 101)

Those Allah leaves to stray will neither find caution in the signs that indicate misguidance neither will they have glad tidings of guidance in the signs that show guidance. They will not gain anything thereof even if the signs are so glaring.

Then the Messenger (ﷺ) explained that these signs will not be hidden from anyone. In another narration, he – ﷺ - explained that if the *Dajjaal* appears while he – alayhi as-salaam was-salaam - was alive among them, he will challenge him on their behalf. The Prophet (ﷺ) will present evidence against and expose his deviation and misguidance. He (ﷺ) said, "But if he emerges after I have left you every individual will defend himself. I leave Allah to protect every Muslim."⁽¹⁾

He left the matter to Allah - the Mighty and Sublime.

In a nutshell, the Messenger – alayhi as-salaam was-salaam – seriously warned against the *Dajjal* and informed⁽²⁾ that the great false-Messiah will appear during the end times and remain on earth for only forty days. However, the first day will be like a year, "twelve

1 Reported by Muslim, Book of Tribulations, Chapter on the Mentioning of the *Dajjaal*, his attributes and what he has with him, no: (2937).

2 Reported by Muslim, Book of Tribulations, Chapter of the Mentioning of the *Dajjaal*, his attributes and what he has with him, no: (2937).

months”; the sun will remain in the sky for six months from the east to the west without setting for this long period and it will remain concealed all night for six months as well. That will be the first day.

The second day will be like a month, the third like a week and the remaining days like the normal days; (the remaining) thirty seven days will be like the usual days.

When the Prophet (ﷺ) narrated this hadeeth to the companions, they were unfazed how the sun will remain for an entire year, not going round the earth while it ordinarily did that every twenty four hours. Allah’s power is certainly far above that; and Allah is capable of all things.

The companions – may Allah be pleased with them – would, in most cases, not ask about matters of the universe and Allah’s capability because they recognised Allah’s Power. They would instead enquire about the matters that concern them, matters related to legislations. So when he – ﷺ - told them the first day will be like a year, they enquired, “O Allah’s Messenger! On the day that will be like a year, will it suffice to observe just a day’s Prayer?” He replied, “No, you should rather give its estimate” i.e., measure the interval between any two Prayers then observe them accordingly.

For example, when it is dawn, we will observe the *Subh* Prayer, and when the interval between the *Subh* Prayer and the descent of the sun from the zenith (in normal days) passes, we should observe the *Dhuhr* Prayer even if the sun (on that day) is still early noon stage. It will be at the level of the early noon and remain for the entire six months. Therefore should evaluate the times (for the Prayers). Consequently, on the first day, we will observe the Prayer of a year and fast an entire month. We will also calculate the time for Fasting and ditto regarding the *Zakaah*.

A riddle may be coined that: “The *Zakaah* will be due on a day’s wealth.”

Likewise, the second day, we will count out a month’s Prayer, and on the third day, a week’s Prayer and on the fourth day, we will return to the Prayers of the usual days. It is from Allah’s guidance that the companions – may Allah be pleased with them – asked the question as a lesson, since we may not have anywhere now North or South of the earth where the sun will be hidden from them continuously for

six months. If not for this hadeeth, it would have posed a problem for the people how the people then will observe the Prayers; how they will fast. But now, we will just follow the hadeeth, depending on the condition of the people and say, "Those for whom the sun will remain at the level of a forenoon-sun for six complete months should estimate the times of the Prayers as the Prophet – alayhi as-salaam was-salaam – guided the companions to do during the days the Dajjal emerges."

HADEETH 206 & 207

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ ظَلَمَ قِيدَ شِبْرٍ مِنَ الْأَرْضِ طَوَّقَهُ مِنْ سَبْعِ أَرْضِينَ» متفقٌ عليه .

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَيَمْلِكُ لِلظَّالِمِ فَإِذَا أَخَذَهُ لَمْ يُقْلِتْهُ ثُمَّ قَرَأَ: وَكَذَلِكَ أَخَذَ رَبُّكَ إِذَا أَخَذَ الْفُقْرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ» [هود: ٢٠١] متفقٌ عليه .

Aishah ؓ reported: Messenger of Allah ﷺ said, "Whoever usurps unlawfully even a hand span of land a collar measuring seven times (this) land will be placed around his neck on the Day of Resurrection." [Al-Bukhari and Muslim]

Abu Musa ؓ reported: Messenger of Allah ﷺ said, "Verily, Allah gives respite to the oppressor. But when He seizes him, He does not let him escape." Then he (ﷺ) recited, "Such is the Seizure of your Rubb when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe." (11:102) [Al-Bukhari and Muslim]

COMMENTARY

The author, may Allah shower blessings on him, referred to a report from Aa'isha, may Allah be pleased with her, that the Prophet (ﷺ) said, "Whoever unlawfully acquires even a hand span of land, he will be strangled from the seven earths on the Day of Resurrection."

This Hadeeth examines one of the forms of wrongdoing - injustice concerning land. Cheating regarding land constitutes one of the Major Sins considering the fact that the Prophet - ﷺ - “cursed whoever alters boundary marks.”⁽¹⁾

The scholars explain that: The land marks are their boundaries, taken from the word *Al-Manoor* (as written in Arabic) which refers to, *‘Alamah*, a sign. So if a person alters anything from this land, adding any part of the land to his from that belonging to somebody else, such an individual is accursed on the tongue of the Prophet (ﷺ).

And *Al-La’nah* (as in the Arabic text, meaning, *curse*) refers to being expelled and excluded from Allah’s mercy.

Then, there is another punishment; and that is contained in this Hadeeth: that if he unlawfully adds even a hand span of land, he will be strangled from the seven earths on the Day of Resurrection. The earths are seven as clearly stated in the *Sunnah* and as Allah the Exalted alluded to in the Qur’aan in His saying:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾ (12)

“It is Allah who has created seven heavens and of the earth the like thereof (i.e. seven).” (*Al-Talaq: 12*)

And it is known that resemblance here is not in relation to form since the difference between the heaven and the earth (in form) is like the distance between them. The heaven is much more gigantic, expansive and greater than the earth. Allah the Exalted says:

“...with power did we construct the heaven...” (*Adh-Adhariyaat: 47*)

He also says:

“And we have built above you seven strong (heavens).” (*An-Naba: 12*)

So, when a person usurps just a palm length of land, he will be tied to it to the depth of the seven earth on the Day of Resurrection. That is, a neckband will be placed around his neck - the refuge is with Allah - which he will carry before the people, the entire world, and it will bring him humiliation and exhaustion.

1 Reported by Muslim, Book of Slaughtering, Chapter of Slaughtering for other than Allah...no: (1978).

Concerning his saying, “a hand span of land”: not by way of restriction, this rather expresses intensity; that is to say, if he takes anything lesser the same punishment will be given. But the Arabs give such expressions to indicate intensity; i.e., even if it were something small, a palm length, he will be strangled with it on the Day of Resurrection.

This hadeeth has proof that whosoever owns a land, owns whatever underlies it to the seventh earth. Hence, it is not permissible for anyone to run a tunnel underneath your land except with your permission. For example, you have a three-meter wide piece of land, separating two pieces of land owned by your neighbor. So the neighbor wants to construct a tunnel to pass under your land between his two parcels. He has no such rights because you own the land along with whatever underlies it till the seventh earth. Likewise, the space upwards is yours to the heaven. Therefore, no one should erect a roof covering your land area except with your permission. This is why the scholars would say, “The space follows the depth and the depth continues till the seventh earth.” So the individual owns whatever is above and beneath; no one should trespass.

The people of knowledge say: “If your neighbor has a tree whose branch stretches to your land, then he should divert it away from your land. If that becomes impossible, then it should be cut except you agree and allow it since the space following the ground is yours.”

As for the Hadeeth of Aboo Moosa Al-Ash'aree, may Allah be pleased with him, the Prophet (ﷺ) said, “Allah gives respite to the aggressor but when He seizes him He does not let him escape” i.e., He grants reprieve and he goes on upon his oppression - the refuge is with Allah. He does not hasten to punish him. This is a kind of trial, we ask Allah to protect you and us. So, it is from the aspects of *Istidraj* (Allah's giving respite to the sinful) that the individual continues upon his wrongdoing; he will not be quickly punished until his wrongdoing amasses. But when Allah grabs him He does not let him escape; He seizes him with the seizure of the Almighty, the All-Capable. Then the Prophet (ﷺ) recited,

“(The) seizure of your Lord when He seizes the (population of) the towns while they are doing wrong, verily, His Seizure is painful (and) severe.” (Hood: 102)

So the wrongdoer should not chesty neither should he be deceived by the reprove Allah gives him for it is in fact calamity after calamity. Because if the individual is punished quickly for a wrongdoing, he may recall and heed admonition and then leave the wrongdoing. But when he is granted respite and he becomes sinful, pilling up inequities, his punishments worsen and he will be cought unawares. And when Allah seizes him, He will not let him escape – and the refuge is with Allah.

We ask Allah to provide us with the power to take lessons from His *Ayat* (signs, proofs and verses). May He protect you and us from the wrongdoings of our souls and others. Verily He is the Most Generous the Most Honorable.

HADEETH 208

وَعَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَأَدْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لِدَلِّكَ، فَأَعْلِمُهُمْ أَنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِدَلِّكَ، فَأَعْلِمُهُمْ أَنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لِدَلِّكَ، فَيَاكَ وَكَرَائِمَ أَمْوَالِهِمْ. وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ» متفق عليه .

Mu'adh ﷺ reported that Messenger of Allah ﷺ sent me (as a governor of Yemen) and instructed me thus: "You will go to the people of the Book. First call them to testify that 'there is no true god except Allah, that I am (Muhammad ﷺ) the Messenger of Allah.' If they obey you, tell them that Allah has enjoined upon them five Salat (prayers) during the day and night; and if they obey you, inform them that Allah has made Zakat obligatory upon them; that it should be collected from their rich and distributed among their poor; and if they obey you refrain from picking up (as a share of Zakat) the best of their wealth. Beware of the supplication of the oppressed, for there is no barrier between it

and Allah.” [Al-Bukhari and Muslim]

COMMENTARY

The author, may Allah shower blessings on him, said in what he reported from Muadh bin Jabal, may Allah be pleased with him, who said, “The Prophet delegated me to Yemen”; he was sent in *Rabi’ al-Awwal* of the tenth year of Hijrah. The Prophet (ﷺ) sent him to Yemen, and at the time, they were largely People of the Book. So he told him, “You are going to a people among the People of the Book.”

He – ﷺ - informed him of their condition so that he gets himself prepared for them. Whoever will dialogue with the People of the Book should have more and stronger proofs that he would need while talking to the polytheists who are largely ignorant. But those who received Revelation would have knowledge. Similarly, he – layhi as-salaat was-salaam – acquainted him of their condition so he could place them in their proper position and dialogue with them in a nice manner.

Thereafter, he –peace and blessings be upon him - directed him to the first thing to invite them to, *At-Tawheed* (Islamic monotheism) and the Messengership. He told him, “Invite them to testify that: None has the right to be worshipped but Allah and that I am the Messenger of Allah.” They should testify that: no one deserves to be worshipped except Allah – and free is Allah from all imperfections and Exalted is He -, He has the sole right to be worshiped. Others beside Him are not deserving of worship; in fact, worshipping them is vain. Allah - the Exalted - says:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْ مَا يُدْعُونَ مِنْ دُونِهِ الْبَطِيلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾ (30)

“That is because Allah, He is the Truth, and that which they invoke beside Him is Al-Batil (falsehood) and that Allah, He is the Most high, the Most Great.” (Luqman:30)

“And that I am the Messenger of Allah”: i.e., His Messenger He sent to mankind and the jinn, and by whom He ended messages; whosoever does not believe in him will surely be among the inhabitants of the Fire.

Then he – ﷺ - said, “If they answer you in that” i.e., if they testify that no one deserves to be worshipped but Allah and that, Muhammad

(ﷺ) is Allah's Messenger, "then teach them that Allah has made obligatory for them five prayers, day and night." Those are the *Dhuhr*, *Asr*, *Magrib*, *Ishaa* and *Fajr* Prayers. No Prayer is obligatory on daily basis except these five. The specified daily supererogatory Prayers, the *Rawaatib* are rather not obligatory, likewise the *Witr* and *Duha* (the forenoon supererogatory) Prayer. As for the 'Eid Prayers and Eclipse Prayer, the stronger opinion is that they are obligatory, and that is owing to the fact that they are occasional, they have particular events that necessitate them.

Then he -ﷺ- said, "If they follow that, then teach them that Allah has obligated them to give Charity which will be collected from their rich and distributed among their poor", that is the Zakat. Zakat is an obligatory charity due on wealth collected from the rich and given to the poor. The rich here is the individual who has the minimum Zakat standard (*Nisaab*), not the person with huge wealth. It rather refers to whosoever has the minimum standard even if he has not more than just the standard minimum amount.

His saying: "and distributed among their poor" i.e., distributed among the poor of the town; the poor of a town have more right to be given the charity collected from the inhabitants of the same town.

Hence, those who send their Zakat to distant countries are mistaken whereas there are those in need in their towns. Such practice is prohibited because the Prophet (ﷺ) said, "to be collected from their rich and distributed among their poor." In addition, the kith and kin have greater rights of nice treatment. Close relatives are certainly aware of your wealth; they know you are rich, so if they do not benefit from your wealth, they begin to nurse enmity and hatred towards you which you would have caused. At times when they notice you sending the charity to faraway places while they are in need, they may attack you and damage your properties. Therefore, even wisdom dictates that so long as you have the needy among the people in your town, you should not send your obligatory charity to others.

Then, the Prophet -ﷺ- told him, "if they obey you in that" i.e., if they submit and agree, "then avoid the best of their wealth" i.e., do not take from their finest wealth; take the moderate, do not oppress or be oppressed. "and beware of the supplication of the oppressed", that is to say, if you take the best of their wealth, you would have oppressed them and they may curse you; so avoid such curses "for

there is no barrier between it and Allah.” It will go up to Allah - the Exalted - and He will answer it. This forms the point of reference in the Hadeeth vis-à-vis the chapter under which the author grouped it; that it is obligatory for the individual to be avoid being cursed by a person he would have oppressed.

There are many lessons in this Hadeeth such as the matters related to the chapter heading. Others are connected to other issues. So it must be understood firstly that the Book and the Sunnah were sent down to judge among the people in their differences. The rulings of the *Sharee'ah* are derived from words, explicit, implicit or allusions. Allah - and free is He from all imperfections and Exalted is He - would favour some of the people over others in their grasp of the Book and the Sunnah of His Messenger (ﷺ). As such, when Aboo Juhayfah asked Alee bin Abee Taalib, “Did the Prophet (ﷺ) hand down any covenant to you?” He said, “No, except an understanding of His Book Allah would bestow upon whomever He wishes, and the contents of this script.” Then Alee explained the contents of the script to him; he said, “Intelligence, manumitting captives, and that the Muslim must not to executed for a disbeliever.” The point here is his statement that, “Except an understanding of His Book Allah bestows upon whomever He wishes.”

So people differ; therefore, it behoves the student of knowledge to make efforts towards deducing benefits and rulings from the texts of the Qur'aan and the Sunnah because they are the prescribed source springs. Deducing rulings from them is similar to a man who comes to a spring and asks to drink from it with his own container; he may have as little or as much.

This great Hadeeth in which Mu'adh explained the message the Prophet - ﷺ - gave him to the people of Yemen contains many points of benefit like:

Firstly, the obligation of dispatching callers to the cause of Allah; this is among the duties of the ruler. It is compulsory for the ruler of the Muslims to send callers in the way of Allah to all places. Wherever the people need invitation, it becomes on the ruler of the Muslims to send to them, those who will invite the people to the religion of Allah - the Mighty and Sublime - as the Prophet - ﷺ - would do, sending those who will call to the path of Allah - the Mighty and Sublime.

Also, it is necessary to inform the delegate about the condition of those he is sent to so that he may prepare himself appropriately and relate with them rightly. In this way, he would not be taken unawares by the ambiguities they present to him since that has better imagined consequences regarding the *Da'wah*. So, it is necessary for the caller to be conscious and prepared for the task he will face from those he is inviting. Otherwise, he may be shocked and incapable and then cut off. And that is detrimental to the *Da'wah*.

Another benefit is that: the first thing to invite the people to is: Testifying that none has the right to be worshipped in truth but Allah and that Muhammad is the Messenger of Allah. This must come before anything else. Do not say to the disbelievers, for example, when you come inviting them (to Islam), "Refrain from liquor", "abstain from adultery", "avoid usury"; this is mistake. Establish firstly, the basis, and then ramify the branches.

So the first of what you should invite to is: Islamic Monotheism and the Messengership. They should testify that: There is none worthy of worship but Allah and that Muhammad is the Messenger of Allah. Thereafter, you have the remaining pillars of the Religion in order of their importance.

Among the benefits is that: When those being invited understand the address, then it does not require an explanation. He – ﷺ – said, "That you invite them to testifying that: **There is no one who has the right to be worshiped but Allah**" and he did not explain it because they know its meaning; they are Arabs. However, if we are addressing an individual who does not understand the meaning, then it is obligatory for us to make him understand it since he may not really make benefit thereof without understanding the meaning. Hence, Allah only sent every messenger who spoke the language of his own people so that he may explain to them.

For example, if we talk to an individual who does not understand the meaning of *La ilaaha illa llaah* (there is no deity worthy of worship but Allah), we must explain it to him. We will say, "*la ilaaha illallaah* means there is no deity worthy of worship in truth but Allah; whatever is worshipped beside Allah is vain, as Allah - the Exalted – said,

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَطْلُ﴾

“That is because Allah, He is the Truth, and that which they invoke beside Him is Al-Batil (falsehood)..” (Luqman: 30)

Likewise, “that Muhammad is a Messenger of Allah”; it does not suffice that the individual says it with his tongue or just hears it with his ears without comprehending it with his heart. So the caller should explain the meaning of “*Muhammadun Rasoolullah* (Muhammad is the Messenger of Allah)” to him. It could be explained to him, for example, that Muhammad is that man Allah - the Mighty and Sublime - sent from the Children of Hashim. He sent him purposely to deliver the people from darkness to light. He sent him with guidance and the true religion (of Islam).

So he –*alayhi as-salaat was-salam* - explained every righteous act to the people and invited them to the deeds. He – peace and blessings be upon him - also explained all evils to them and warned against such evils. He is the Messenger of Allah who must be accepted as truthful in all that he informs, and who must be obeyed regarding whatever he orders, and what he prohibits must be avoided.

He should explain to him similarly that he is a messenger and not a Lord or a liar. He is rather a slave, who must not be worshipped, and a messenger, who must not be belied, may the peace and blessings of Allah be upon him.

In addition, he should make it clear to him that these twin statements of testimony are the key to Islam. Therefore, no worship is valid except by testifying that: No one has right to be worshipped but Allah and that Muhammad is Allah’s Messenger.

Among the lessons in this Hadeeth is that: the most important thing after the two testimonies is the Prayer. The Prophet (ﷺ) said, “If they obey you, then tell them Allah has enjoined upon them five Prayers during the day and the night.”

Among its benefits is that the *Witr* Prayer (the odd-numbered supererogatory late-night Prayer) is not obligatory because the Prophet (ﷺ) did not mention it; he only mentioned but the five (daily) Prayers. This is the strongest view among the opinions of the people of knowledge. However, there are scholars who said that the *Witr* Prayer is obligatory, and some expatiated that: the *Witr* is obligatory for whosoever regularly observed the late-night Prayer; otherwise, it is not compulsory. The correct (opinion) however, is that on no

account is it obligatory, because if it were obligatory, the Prophet (ﷺ) would have made that clear.

Another lesson from this hadeeth is that: the Zakat is compulsory. It is one of the obligatory aspects of Islam, and in fact, the third of the pillars of Islam and second after the two testimonies. Hence, he said, **“Let them know that Allah has obligated Charity on them from their wealth, to be collected from their rich.”**

Also, the hadeeth proves that Zakat must be taken out from wealth not on liabilities or financial obligations. However, the correct opinion is that it is an obligation due on wealth and it is connected liabilities. Other issues related to this are:

If we hold it due on liabilities, the obligation of Zakat will be off the debtor since debt is essentially a liability. And if we say the Zakat due on liabilities, and he owes one thousand and has a thousand, the Zakat will not be required of him since the two rights conflict. However, the correct opinion is that it is due on the wealth based on His saying, the Exalted,

“...take from there wealth a charity.” (At-Tawbah:103)

And the Prophet (ﷺ) said in this hadeeth: **“Teach them that Allah has obligated charity on their wealth.”** However, it is related to liability, implying that when it becomes obligatory and the individual neglects it, then he will be liable. Therefore, it is somewhat connected to liability.

Among the lessons is that: the Zakat is not obligatory upon the poor based on his saying, **“from their rich and given to their poor.”** But who is considered rich here? Is he the person who has millions? The rich here is whoever possesses the standard minimum amount. If a person has the standard minimum amount, then he is rich, and the Zakat becomes obligatory on him even if he may be poor from another angle; he is rich with regard to Zakat being required of him.

Another lesson from this hadeeth is that: the Zakat should be shared among the poor in a town according to his saying, **“and distributed among their poor.”** Therefore, it must not be taken out of the town except for a pressing reason. But in as much as there are those entitled to it in the town, they have more right to it over others. Some scholars have even declared taking the Zakat out of a particular town as unlawful if we have those who are entitled to it amongst its

people giving this hadeeth as evidence. They also hold that the poor have their minds clinged to the riches of their opulent, and that taking such benefits out may expose the rich to assault from their poor ones who would claim that, "You deprived us of our right."

They may attack them, looting and destroying property. Undoubtedly, it is a mistake for an individual to take his Zakat to foreign lands when there are those entitled to it in his town; kith and kin have greater rights to be given nice treatment.

The word, *Sadaqah* (as in the Arabic text, meaning *charity*) refers to Zakaat in this hadeeth which is giving out the quota prescribed by Allah - the Exalted - from wealth from which the *Zakat* is required.

However, it is called "*Sadaqah*" because handing out wealth indicates the *Sidq* (honesty) of the giver. The soul loves wealth as Allah the Exalted said,

﴿وَيُحِبُّونَ الْمَالَ حُبًّا جَمًّا﴾

"And you love wealth with much love" [Al-Fajr: 20].

And man will only hand out what he loves for the sake of something more dearing to him. So if the individual gives out the wealth even though he loves it that shows he better loves that which is with Allah, indicating the trueness of Faith.

His saying, "It should be taken from their rich and distributed among their poor" is evidence that the ruler should collect the Zakat from the givers and distribute it among those entitled to it, and that when he does that, he has discharged his duties regarding that.

But if someone were to say, "I do not guarantee that the collectors will not tamper with it and spend it on other things." We will say to him, "When you render what is obligatory upon you, you have discharged your responsibility, whether he distributes it rightly or not." But Imam Ahmad had said, "If he knows that the ruler will not distribute it appropriately; then he may not give it to him unless he asks from him and insists on collecting it from him; then, he would have discharged his own responsibility."

Hence, in order to properly hand out the obligatory charity required of him, the individual may hold back some of his wealth if it is feared that the collector may not give it out appropriately.

Supposing the ruler collected more than the appropriate measure; then that is oppression. Such an act is not allowed for the ruler. However, it is incumbent upon the owner of the wealth to listen and obey in accordance with the statement of the Prophet – ﷺ -, “Listen and obey, even if beats your back or takes your wealth.”

And when it is known that the ruler takes less than the measure, it becomes obligatory for the giver to hand out the remaining amount. He should not say, for instance, “he took it from me, so I am not responsible.” If the required amount is one thousand (Riyal) – for example -, and the ruler took eight hundred, it is incumbent on you to give out the remaining two hundred.

Among the benefits of this hadeeth is that: it is permissible to give the Zakat to just a single category among the categories entitled to it. The categories: the poor, the needy, those employed to collect it, those whose hearts are inclined towards Islam, to free the captives, and for those in debt, in Allah’s Cause, and for the wayfarer. Thus, it suffices if the giver hands it out to just one of categories. For instance, if he gives his entire Zakat to a poor person, then there is no blame upon him. If it is assumed that a man owes one hundred thousand Riyaaals and your Zakat is one hundred thousand Riyaal, and you settle his debt, you have discharged your responsibility.

Based on this, the meaning of His statement:

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ ﴾

“The Sadaqaat (Zakat) are only for the poor...” (At-Tawbah: 60)

only seeks to explain the categories of those entitled; it is not obligatory to distribute it among the eight categories or three. In fact if you give just one of the groups, it suffices according to the hadeeth.

It is also derived from it that the Zakat should be distributed in the country where it is collected. This has been mentioned earlier and explained that it is not permissible to take the Zakat out of the country where the wealth was collected except for greater benefits or pressing need. But as long as there those entitled in the town, he should not take it out; he should rather distribute it in the same town.

Also, there is evidence in this hadeeth to prohibit injustice, and that it is not permissible for the Zakat agent to take more than the required

measure. This was why the Prophet ﷺ - warned Muadh and said to him, “avoid the best of their wealth”, that is to say, what they hold dear to their hearts.

It contains proof that the supplication of the oppressed will be granted based on his statement that, “For there is no barrier between it and Allah.”

Furthermore, it has evidence that the individual must avoid oppression and the curse of the oppressed; the Prophet ﷺ had warned that; “Beware of the supplication of the oppressed, for there is no barrier between it and Allah.”

HADEETH 210

وَعَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لِدَلِّكَ، فَأَعْلِمَهُمْ أَنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِدَلِّكَ، فَأَعْلِمَهُمْ أَنَّ اللَّهَ قَدْ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَعْيَانِهِمْ فتردُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لِدَلِّكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ. وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ» متفق عليه .

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, “He who has done a wrong affecting his brother’s honour or anything else, let him ask his forgiveness today before the time (i.e., the Day of Resurrection) when he will have neither a dinar nor a dirham. If he has done some good deeds, a portion equal to his wrong doings will be subtracted from them; but if he has no good deeds, he will be burdened with the evil deeds of the one he had wronged in the same proportion.” [Al-Bukhari]

COMMENTARY

The author, may Allah have mercy on him, said in what he

reported from Aboo Hurayrah, may Allah be pleased with him, that the Prophet (ﷺ) said, **“Whoever has wronged his brother whether regarding his honour or any other thing should redress with him now – i.e., in this world – before the time there will be no *dinar* or *dirham*”** and that is, on the Day of Resurrection. Because the individual may redress wrong he did by returning the rights to their owners or asking for their pardon. But in the Hereafter, there will only be good deeds such that the wronged person will have the injustice redressed from the good deeds of the unjust. His major possession on that Day, his good deeds, will be taken. If anything remains, (good), otherwise, the inequities of the wronged person will be taken and heaped on the unjust fellow- and the refuge is with Allah – and his evil deeds would increase therewith.

Apparently, this hadeeth proves that the individual should rectify the wrong he did to his brother, including those regarding the later’s honour whether he was aware of such violations or not since wrongs may be with regard to life, wealth or honour according to the saying of the Prophet (ﷺ): **“Your blood, wealth and dignity are prohibited to be taken.”**⁽¹⁾

If it concerns life such as when an individual aggresses against him or beats and injures or even cuts off a part of his body or kills his relative, the unjust individual should redress by allowing the wronged to revenge against him or or by paying the blood-money if there is no retaliation.

But if it has to do with wealth, he will have to give him back his money. If he has somebody’s wealth with him, he must return such to its owner. But if he cannot find the owner, loosing every hope of finding him, he should give it out as charity, Allah – and free is He from all imperfections – will pay back the rightful owner. But in case the owner had passed away, he should hand it over to his heirs since the right to wealth after the death of an individual goes to his heirs. Therefore, he should turn it over to the heirs. If it happens that he does not know them, perhaps he never knew or was unaware of any of them, then he should hand it out as charity on their behalf. Allah, the Exalted, knows them and He shall give them their rights.

But if it is related to dignity; for example, he had insulted a person

1 The reference has preceded.

at a gathering or backbitten him, he must redress the situation. If he knows that he abused him, he should go to him and say, "I did such-and-such, I'm here to seek your pardon." If he pardons him that is Allah's bounty on them both, because Allah – the Exalted – says,

﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾﴾

"But whoever forgives and makes reconciliation, his reward is due from Allah. Verily, He likes not the Zâlimoon (oppressors, polytheists, and wrong-doers, etc.)..." (Ash-Shoorah: 40)

But if he refuses to forgive him, he should appease him with money until he pardons him. But if he refuses and Allah, the Mighty, knows that the oppressor's repentance is sincere, He - and free is Allah from all imperfections - will delight the oppressed on the Day of Resurrection.

Some scholars said in relation to the matter of honour that: If the wronged person wasn't aware, then needless letting him know. For example, he slandered him in one of the gatherings but later repents, it is unwarranted informing him; he should rather seek forgiveness for him and supplicate for him and praise him in the same gathering he slandered him. By that, he would have extricated himself from it.

The point here is that, the matter is dangerous; people's right must be returned to them whether in this life or in the Hereafter.

HADEETH 211

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ» مُتَّفَقٌ عَلَيْهِ .

Abdullah bin 'Amr bin Al-'As رضي الله عنه reported: *The Prophet* ﷺ said, "A Muslim is the one from whose tongue and hands the Muslims are safe; and a Muhajir (Emigrant) is the one who refrains from what Allah has forbidden." [Al-Bukhari and Muslim]

COMMENTARY

The author - may Allah shower blessings on him - said in what he narrated from Abdullah bin 'Amr bin Al-'Aas, may Allah be pleased with him, that the Prophet (ﷺ) said, "A Muslim is the one from whose tongue and hands the Muslims are safe. The Emigrant is the one who refrains from what Allah has forbidden."

"A Muslim" has numerous meanings like *Al-Mustaslim*; the person who surrenders to another is called a *Muslim* such as in one of the two interpretations of His saying, the Exalted,

﴿ قَالَتِ الْأَعْرَابُ ءَأَمَّا قُلٌّ لَّمْ تُوْصِنُوا وَلَكِنْ قَوْلُوا أَسْلَمْنَا ﴾

"The Bedouins say: 'We believe.' Say: 'You believe not but you only say, We have surrendered (in Islâm).'" (Al-Hujuraat: 14)

That is, "Say: 'We surrender, we will not fight you.'" And the second view is that *Islam* in the verse refers to submission to Allah - the Mighty and Sublime -, and it is correct.

In the second opinion regarding the verse, the word, *Islam* (from which the word, *Muslim* is derived in the Arabic lexicon) refers to the five fundamentals the Prophet (ﷺ) explained to Jibreel when the later asked him about Islam and he said, "That you bear witness that none deserves to be worshiped but Allah and Muhammad is His Messenger, that you observe the Prayer, give out Zakat, Fast in the month of Ramadan and perform Hajj to the House (Holy *Ka'bah*)."⁽¹⁾

The word, *Islam* could also be generally employed to mean, *As-Salaamah* (safety); that is, that the people are safe from a person's harm, so it will be said that, *aslama*, meaning that, "he enters into *silim* (peace)", guaranteeing people's safety, not to hurt them. In this context is the hadeeth, "The Muslim is the one from whose tongue and hand other Muslims are safe." The Muslims would be safe from his tongue, and so, he will not insult, curse or backbite them or spread calumny among them. He will never cause any evil or mischief among them. He would have actually restrained his tongue. Holding back the tongue could be a very difficult thing for people; very hard, they

1 The hadeeth of Jibreel is reported fully by Muslim, Book of Eeman, Chapter of the Explanation of Islam, *Eemaan* and *Ihsaan*, no: (40), from the hadeeth of Umar bin Al-Khattaab - may Allaah be pleased with him -: and Al-Bukhaari also reported it similarly, in the Book of *Tafseer*, Chapter of His saying: *Verily, Allaah! With Him (Alone) is the knowledge of the Hour*", no: (4777) from the hadeeth of Abou Hurayrah - may Allaah be pleased with him.

rather find it easy unleashing their tongues.

This is why the Prophet (ﷺ) said to Mu'adh bin Jabal: "Should I tell you what controls all that?" He said, "Yes, O Messenger of Allah!" He - ﷺ - held his own tongue and said, "Hold back this." I (i.e., Mu'adh) said, "O Messenger of Allah! Will we be held responsible for all that we say?" He answered, "May your mother be bereaved of you, O Mu'adh! Will the people be dragged face-down into the Fire - or that he said, nose-down - except for the harvests of their own tongues."⁽¹⁾

Therefore, the tongue is of the most dangerous organs of the individual. Hence, when the individual wakes up in the morning, all the organs; the two hands, the two legs, the two eyes all seek to free themselves from the blame of the tongue. Likewise the private organs; and that is owing to the fact that it lusts private relations. But the tongue on the other craves speech. Only few are saved from these two cravings.

So the Muslim is the person from whose harm other Muslims are safe; he holds back from causing them any harm. He will only mention them positively and not curse or slander or backbite them. He will not spread calumny amongst them too; he is a Muslim. he who the other Muslims are safe from his tongue; that is, he restrains it from them. Hence, if he ever hears evil he holds back his own tongue. He avoids what some people do- and the refuge is with Allah -, when they hear any evil about their brother, they become elated and fly about in the city spreading it - and the refuge is with Allah. Such is not a good Muslim.

Secondly, the person from whose hands the Muslims are safe will not aggress against them like beating, inflicting injury, usurping property, or similar things. He will restrain his hand; he will only obtain the dues the *Shareeah* apportioned him without assaulting anybody. So, when an individual combines guaranteeing the people's safety from his hand and tongue, then he is a (true) Muslim.

Consequently, it is deduced from this hadeeth that, the person from whose hands and tongue other Muslims are not safe is not a Muslim. Whoever is only essentially concerned with spreading hear

1 Reported by At-Trimidhee, Book of Eemaan, Chapter of what is reported on the sanctity of the *Salaah*, no: (2616), and Ibn Maajah, Book of Tribulations, Chapter of Restricting the Tongue during Tribulations, no: (3973), and Ahmad in the *Musnad* (5/231) and At-Tirmidhee said: A *Hasan Saheeh* hadeeth.

says among Allah's servants and devouring their flesh, infringing upon their honour; this is not a Muslim. Likewise, the person whose only concern is aggressing against the people, beating them and usurping their possessions and other crimes the hand commit, such is not a Muslim.

This is what the Prophet (ﷺ) has said; and he had not told us just by way of information, but for us to know it and practice it. Otherwise, what benefit lies in a statement that is not followed? So hasten – if you actually desire Islam – that the people are safe from your tongue and hand so that you can be a true Muslim.

I ask Allah to restrain us (from evil), guard us, grant us respite and pardon us; He is certainly the Generous and the Honourable.

HADEETH 213

وَعَنْ أَبِي بَكْرَةَ نُفَيْعِ بْنِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الزَّمَانَ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ: السَّنَةُ اثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرْمٌ: ثَلَاثٌ مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ، وَذُو الْحِجَّةِ، وَالْمُحَرَّمُ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَسَعْبَانَ، أَيُّ شَهْرٍ هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ ذَا الْحِجَّةِ؟» قُلْنَا: بَلَى. قَالَ: «فَأَيُّ بَلَدٍ هَذَا؟» قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ. قَالَ: «أَلَيْسَ الْبَلَدَةَ الْحَرَامَ؟» قُلْنَا: بَلَى. قَالَ: «فَأَيُّ يَوْمٍ هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ. قَالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قُلْنَا: بَلَى. قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحَرَمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا، وَسَتَلْقَوْنَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلَا فَلَا تَرْجِعُوا بَعْدِي كُفْرًا

يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، أَلَا لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضٌ
 مَن يَبْلُغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضٍ مَن سَمِعَهُ» ثُمَّ قَالَ: «أَلَا هَلْ
 بَلَّغْتُ، أَلَا هَلْ بَلَّغْتُ؟» قُلْنَا: نَعَمْ. قَالَ: «اللَّهُمَّ اشْهَدْ» متفقٌ عليه .

Abu Bakrah رضي الله عنه reported: The Prophet ﷺ said, "Time has completed its cycle and has come to the state of the day when Allah created the heavens and the earth. The year consists of twelve months of which four are inviolable; three of them consecutive - Dhul-Qa'dah, Dhul-Hijjah and Muharram and Rajab, the month of Mudar (tribe), which comes between Jumada and Sha'ban. What month is this?" We said, "Allah and His Messenger ﷺ know better." The Prophet ﷺ remained silent for some time until we thought that he would give it a name other than its real name. Then asked, "Is it not (the month of) Dhul-Hijjah?" We replied in the affirmative. He asked, "Which city is this?" We replied: "Allah and His Messenger know better." He remained silent until we thought that he would give it another name. He ﷺ asked, "Is it not Al-Baldah (Makkah)?" We said: "Yes." He ﷺ asked, "What day is this?" We said: "Allah and His Messenger know better." He ﷺ remained silent until we thought that he would give it another name. He asked, "Is it not the day of An-Nahr (the sacrifice)?" We replied in the affirmative. Thereupon he said, "Your blood, your property and your honour are inviolable to you all like the inviolability of this day of yours, in this city of yours and in this month of yours. You will soon meet your Rubb and He will ask you about your deeds. So do not turn to disbelief after me by striking the necks of one another. Behold! Let him who is present here convey (this message) to him who is absent; for many a person to whom a message is conveyed has more retentive memory than the one who hears it." He ﷺ again said, "Have I conveyed the message to you? Behold! Have I conveyed the Commandments (of Allah) to you." We submitted: "Yes." He then said, "O Allah, bear witness (to this)." [Al-Bukhari and Muslim]

COMMENTARY

The author, may Allah shower blessings on him, said in what he reported from Aboo Bakrah, Nufay' bin Al-Haarith, may Allah be pleased with him, that the Prophet (ﷺ) admonished them on the Day of Slaughtering during the Farewell Pilgrimage. He -ﷺ- told them the times have changed to what it was when Allah created the heavens and the earth.

That is to say, even though time has passed and things have changed, different from what it was during the Days of Ignorance when they would engage in “*Nasee'a* (postponing the sacred months)” making the unlawful, lawful and vice versa; they postpone the Sacred months to other months, violate the sanctity of the sacred months and sanctify the other months. But it just happened that year (i.e., the year of the Farewell Pilgrimage) that the *Nasee'a* occurred in the months Allah, the Mighty and the Mighty, legislated in His *Sharee'ah* as sacred.

Thereafter, he -ﷺ- explained that the months are twelve: *Muharam*, *Safar*, *Rabee'ul Awwal*, *Rabee'u Thaaniy*, *Jumaadal Uula*, *Jumaadath-Thaaniyah*, *Rajab*, *Shaaban*, *Ramadan*, *Shawwal*, *Dhul Qa'dah*, *Dhul Hijjah*. These are the twelve months Allah approved as months for His slaves since He created the heavens and the earth. But during the Days of Ignorance, they (i.e., the polytheists) would hold the month of Muharram as an ordinary month and sanctify the month of Safar.

He -ﷺ- also explained that four out of these twelve months are inviolable; three consecutive ones, and one apart. The three consecutive ones are: *Dhul Qa'dah*, *Dhul Hijjah* and *Muharram*. Allah made them sacred; fighting is prohibited in them, and likewise assault, because they are months of travelling to visit Allah's House. Hence, Allah - the Mighty and Sublime - made them sacred, so that there will be no battle during these months while the people journey to Allah's sacred House; this is out of Allah's Wisdom - the Mighty and Sublime.

The soundest opinion is that fighting remains prohibited (in those months); it is not abrogated till now, and it is prohibited to begin fighting in them.

The Prophet (ﷺ) said, “And Rajab of Mudar (tribe), which is between a Jumada and Shaaban” and it is the fourth (of the sacred) months. During the Days of Ignorance, they used to perform *Umrah* in it; so they made the *Umrah* in *Rajab* and *Hajj* in the other three months. So, this month also became sacred in which fighting is prohibited as is

prohibited also in *Dhul Qa'dah*, *Dhul Hijjah* and *Muharram*.

Therefore, the months of the year Allah laid down for His slaves are twelve, four of which are sacred as contained in the Noble Qur'aan: *Dhul Qa'dah*, *Dhul Hijjah*, *Muharram*, *Rajab*.

Thereafter, the Prophet (ﷺ) asked them, "What month is this? Which city is this? What day is this?" He – ﷺ - asked them in order to draw their attention, considering the significance of the matter. He asked them, "What month is this?" They answered, "Allah and His Messenger (ﷺ) know better" wondering that the Prophet (ﷺ) would ask about an month well known to be *Dhul Hijjah*. However, because of their good manners, they did not answer that it was *Dhul Hijjah*, they rather answered out of their lofty manners that, "Allah and His Messenger (ﷺ) know better."

Then he – ﷺ - went silent, because if a person who was talking becomes silent, the people become more alert: But why is he silent? This is a well established approach in public speaking; if the speaker notices the people around him are not paying attention, he should keep quiet until they become attentive. Otherwise, an audience loses attention during a non-stop speech. But if he keeps silent they will want to know why he stopped.

The Prophet (ﷺ) kept silent for so long that Aboo Bakrah (may be pleased with him) said, "Until we thought that he will give it another name. Then he – ﷺ - asked: 'Is it not the month of Dhul Hijjah?' They answered, 'Yes', and then he said, 'Which city is this?' They said, 'Allah and His Messenger know better.'" They knew that it was Makkah, but out of lofty manner and reverence for Allah's Messenger (ﷺ), they did not say, "This is quite well known, O Allah's Messenger! Why should you be asking about that?" They rather said, "Allah and His Messenger know better."

Then he – ﷺ - remained silent again until they thought that he will give it another name. Thereafter, he – ﷺ - said, "Is it not *Al-Baldah* (Makkah)?" *Al Baldah* is one of the names of Makkah. They replied, "Yes."

He – ﷺ - then asked, "What day is this?" They said, "Allah and His Messenger know better" just as they answered firstly. Allah's Messenger (ﷺ) then said, "Is it not the Day of *An-Nahr* (Sacrifice)?" They said, "Yes! O Messenger of Allah." They knew well that Makkah

is sacred, and that the month of Dhul Hijjah is sacred, and that the Day of Sacrifice is sacred; they are all inviolable.

Thereafter, he - ﷺ - said, “Your blood, your property and your honour are inviolable to you all like the inviolability of this day of yours, in this city of yours and in this month of yours.” He - peace and blessings be upon him - emphasized the inviolability of these three; blood, property, and honour; they’re all inviolable. Blood includes the soul and other lesser things; property includes both the abundant and small; and honour includes adultery, sodomy, slandering, and even backbiting, insult, defamation. It is prohibited for a Muslim to violate them regarding his Muslim brother.

So a Muslim’s blood is not lawful (to be shed) except in one of these three cases: a married person guilty of adultery, a soul for a soul, the person renegades from his religion (i.e., Islam) disconnecting from the *Jama’ah* (congregation of the Muslims).⁽¹⁾

Properties also are inviolable; so it is not allowed to take a Muslim’s property except with his approval. Allah the Exalted says:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبُطْلِ إِلَّا أَنْ تَكُونُوا

يُحْكِمَةً عَنِ رَأْسٍ ﴿٢١﴾

“O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent.”

(An-Nisaa: 29)

Equally, honour is inviolable; it is not lawful for a Muslim to backbite his brother or slander him. If a character assassin slanders a chaste Muslim, innocent of indecency, addressing him, “O adulterer”, “you are an adulterer”, “you are a homosexual”, or other similar statements, he must provide four witnesses who will clearly testify to the adultery. Otherwise, this slanderer will be given three forms of punishments:

The first punishment: he will be flogged eighty lashes.

The second punishment: his testimony will never be accepted; whenever gives testimony before a judge, it will be rejected, whether

1 As is in the hadeeth reported by Al-Bukhaari, the Book of Blood Money, Chapter of Allaah’s saying: *that “Life for life”* no: (6878), and Muslim, Book of *Al-Qasaamah*, Chapter that for which the life of a Muslim could be taken, no: (1676).

“And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes.” (An-Nur: 4);

This is the first punishment.

“And reject their testimony forever”;

The second;

﴿ وَأُولَٰئِكَ هُمُ الْفَٰسِقُونَ ﴿٤﴾ ﴾

“...they indeed are the *Fâsiqûn* (liars, rebellious, disobedient to Allah).” (An-Nur: 4),

This constitutes the third.

﴿ إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٥﴾ ﴾

“Except those who repent thereafter and do righteous deeds, (for such) verily, Allah is Oft-Forgiving, Most Merciful.” (An-Nur: 5)

Meaning that, they must not remain *Fussaaq* (wicked sinners); they must repent and changed, observing righteous deeds. Otherwise, it does not suffice to say, “I repent”; we must really observe whether the individual has actually become righteous or not.

Consequently, the noble status of the individual deserved that the Prophet (ﷺ) emphasized it in such a great sermon he delivered before the Companions, on the Day of Sacrifice at Mina. He – ﷺ – said, “Your blood, your property and your honour are inviolable to you all like the inviolability of this day of yours, in this city of yours and in this month of yours”.

Then he – ﷺ – added, “So do not turn to disbelief after me by striking the necks of one another” because if the Muslims begin to strike the neck of one another, they will renegade since no one considered the blood of the Muslims lawful except a disbeliever. The believer will not draw weapon against his brother, but the disbeliever will. Hence, the Prophet (ﷺ) described the Muslims who fight one another as disbelievers; he – ﷺ -, said, “Do not turn to disbelief after me, striking the necks of one another.”

This issue, considering the texts (of Qur’aan and the *Sunnah*) requires some detailed exposition: The one who kills a Muslim believing that his killing him is lawful without any legitimate permission is a disbeliever, out of the pale of Islam. But if he kills him

out of some wrong interpretation or in order to seek leadership post, such has not committed disbelief that counts as apostacy, his disbelief is such that has not expelled the individual from Islam. The evidence for that is His saying, the Exalted,

﴿ وَإِن طَافَتَانِ مِنَ الْمُؤْمِنِينَ افْتَضَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَت إِحْدَاهُمَا عَلَى الْآخَرَىٰ فَقَاتِلَا أَلَيْ تَتَّبِعِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾

“And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allāh; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allāh loves those who are equitable. The believers are nothing else than brothers (in Islāmīc religion).”
 (Al Hujuraat: 9-10)

This harmonizes between this verse and the hadeeth. So we hold that, if the Muslims kill one another while each party considers shedding his brother’s blood lawful, they both consequently apostate out of Islam. But if it is for the reasons of leadership tussle, partisanship, enthusiasm or similar other reasons, he has not committed the disbelief that expels the individual out of Islam; it would have been the relatively lesser disbelief (by which the individual being atrocious, remains in Islam). He must then repent and seek forgiveness.

Then he – ﷺ – said, “Listen! Have I conveyed the message? Hear me! Have I conveyed the message?” He was asking the Companions - may Allah be pleased with them -, and they replied, “Yes.” Consider how the the Prophet (ﷺ) was emphasizing the fact that he has conveyed (the message) on great occasions of large gathering. He – ﷺ – addressed them at *Arafah* saying, “Listen! Have I conveyed the message?” and they said, “Yes.” Thereupon, he – peace and blessings be upon him -, began to raise his finger towards the sky and pointing it to the people, saying, “O Allah! Bear witness that I have conveyed the message to them.”

Similarly on the Day of Slaughtering, he – ﷺ – called Allah to witness that he had delivered the message to his Ummah, and they

affirmed it.

We also bear witness and ask Allah and His angels and all that can hear us among His creatures to testify with us that the Prophet (ﷺ) conveyed the message clearly; he delivered the trust and sincerely advised the *Ummah*. He did not leave off any good except that he guided his *Ummah* to it nor did he leave any evil he did not warn them against. In addition, he – ﷺ – left his *Ummah* on a clear path, he did not leave out anything in the matters of the religion or the worldly affairs the *Ummah* needed except that he – peace and blessings be upon him – explained it.

Nevertheless, those who receive the message may err; he may be deficient in his understanding, he may have a bad intention and consequently not be granted the correct understanding among other reasons. Otherwise, the Prophet (ﷺ) conveyed the message perfectly and completely, may Allah reward him with good on behalf of the *Ummah*.

Likewise the Companions, may Allah be pleased with them all, conveyed all that they heard from him; they never concealed any aspect of his *Sunnah*. They conveyed the revelation he – ﷺ – brought without hiding anything from it. Therefore, the *Sharee'ah* - all praise is to Allah -, came complete from all angles; the Prophet (ﷺ) conveyed it from his Lord, and the the Companions transmitted from their Prophet- ﷺ. Then the Followers of the Companions handed it down from those before them, and so on till this day of ours; to Allah is all praise and grace.

Afterwards, he – ﷺ - ordered those who were present to convey the message to those absent; that is to say, those who were present, who listened to his sermon, should convey the message to the rest of the *Ummah*. He – ﷺ – also told that the one transmitting the message might grasp the narration better than its receiver. This is the counsel from the Prophet (ﷺ) directed to those who were present on that day and to whomsoever hears his words till the Day of Resurrection. Hence, it is imperative on us whenever we hear a hadeeth from the Messenger of Allah (ﷺ) to convey it to the rest of the *Ummah*.

We are charged with conveying it and prohibited from being like the Jews, those who were entrusted with *Taorah* but who failed to deliver it. Allah described them with the most despicable attributes;

He – free is He from all imperfections – said,

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

“The likeness of those who were entrusted with the (obligation of the) Tauraat (Torah) (i.e. to obey its commandments and to practise its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them).” (Al-Jum’ah: 5)

When a donkey carries volumes of books, it does not benefit from them; so the individual who has memorized the Qur’aan or the Sunnah not benefitting from it is like a donkey carrying huge loads of books. We ask Allah to enrich you and me with beneficial knowledge and righteous deeds.

It could be derived from the hadeeth: The Prophet’s cautioning his Ummah against killing one another, but unfortunately, they unsheathed their swords. Civil strife began during the time of ‘Uthmaan bin Affaan (may Allah be pleased with him) and continues until this day of ours. The tribulations remain among the Muslims, even though at times it would rage widely and at other times, it would be limited only to some specific regions, we ask Allah for wellbeing.

However, it is incumbent on the Muslim to be wary of the blood of his brother to the best of his ability. Rightly, if the individual is put to test such that he is attacked, wherein the assailant wants his life or property or honour, he has to defend himself. Even at that, it should be within the limits of the attack. However, if he cannot defend himself against the assailant except by killing him, then he may kill him. If he kills the assaulter, he (i.e., the assaulter) will be in Hellfire, and if the defender is killed, then he is a martyr as is authentically narrated from the Prophet (ﷺ).

Also, this hadeeth cautions as regard the honour of Muslims. It is not permissible for a Muslim to violate the honour of his brother either truly or falsely; because if it were true he has backbitten him and if it were false then he has slandered him. If you find something you detest in your brother regarding his worship, mannerism, or dealings, it is incumbent on you to advise him sincerely. This is one of his rights upon you; you should advise

him privately through direct conversation or writing. In this way, you would have discharged your duty.

However, something very vital here is that: If you choose to advise him by writing, you must mention your name, do not fear or become cowed. You should say, "From so-and-so to his brother so-and-so, son of so-and-so, *As salaam alaykum wa rahmatullah wabarakaatuh* (may the peace and blessings of Allah be upon you), after this ... I noticed such-and-such in you..." so that if he knows your name, he will invite you or come to you and discuss with you about the matter.

But if you act cowardly, stoning from behind the fence, such does not befit the Muslim. Worst still, that is not sincere advice; you would continue to nurse whatever you found against him in your mind while he remains upon his views since the author is not before him to explain his standpoint neither will he be chanced to seek an explanation of his own view from him. Consequently, the fault will remain and the mistake continues unchanged.

However, if he writes his name, he will be appreciated for this; it is even possible that the recipient would chat with him and explain his position to him such that both parties will agree with the other.

HADEETH 216 & 217

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمَ خَيْبَرَ أَقْبَلَ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَقَالُوا: فُلَانٌ شَهِيدٌ، وَفُلَانٌ شَهِيدٌ، حَتَّى مَرُّوا عَلَيَّ رَجُلٍ فَقَالُوا: فُلَانٌ شَهِيدٌ. فَقَالَ النَّبِيُّ ﷺ: «كَلَّا إِنِّي رَأَيْتُهُ فِي النَّارِ فِي بُرْدَةٍ عَلَّهَا - أَوْ عَبَاءَةٍ - رَوَاهُ مُسْلِمٌ .

وَعَنْ أَبِي قَتَادَةَ الْحَارِثِ بْنِ رَبِيعٍ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَامَ فِيهِمْ، فَذَكَرَ لَهُمْ أَنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ، وَالْإِيمَانَ بِاللَّهِ أَفْضَلُ الْأَعْمَالِ، فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ، تُكْفَرُ عَنِّي خَطَايَايَ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «نَعَمْ إِنْ قُتِلْتُ فِي

سَبِيلِ اللَّهِ وَأَنْتَ صَابِرٌ مُّحْتَسِبٌ، مُّقْبِلٌ غَيْرٌ مُّذِيرٍ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ قُلْتُمْ؟» قَالَ أَرَأَيْتَ إِنْ قُتِلْتَ فِي سَبِيلِ اللَّهِ، أَتَكْفَرُ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ وَأَنْتَ صَابِرٌ مُّحْتَسِبٌ، مُّقْبِلٌ غَيْرٌ مُّذِيرٍ، إِلَّا الدَّيْنَ فَإِنَّ جِبْرِيْلَ قَالَ لِي ذَلِكَ» رَوَاهُ مُسْلِمٌ .

'Umar bin Al-Khattab ؓ reported: On the day (of the battle) of Khaibar, some Companions of the Prophet ﷺ came and remarked: "So-and-so is a martyr and so-and-so is a martyr." When they came to a man about whom they said: "So-and-so is a martyr," the Prophet ﷺ declared, "No. I have seen him in Hell for a mantle (or cloak) which he has stolen." [Muslim]

Abu Qatadah Al-Harith bin Rib'i ؓ reported: Messenger of Allah ﷺ said, "Faith in Allah and striving in His Cause (Jihad) are the deeds of highest merit." A man stood up said: "O Messenger of Allah! Tell me if I am killed in the Cause of Allah, will all my sins be forgiven?" He (ﷺ) replied, "Yes, if you are killed in the Cause of Allah while you are patient, hopeful of your reward and marching forward not retreating." Then the Prophet ﷺ said to him, "Repeat what you have said." The man said: "Tell me if I am killed in the Cause of Allah, will all my sins be remitted?" He replied, "Yes, if you are martyred while you are patient, hopeful of your reward and march forward without retreating, unless, if you owe any debt, that will not be remitted. Angel Jibril told me that." [Muslim]

COMMENTARY

The author, may Allah shower blessings on him, mentioned this Hadeeth explaining the excellence of Jihad and martyrdom. Jihad in the cause of Allah is the peak of the hump of Islaam as the Prophet – ﷺ – said, and martyrdom in the cause of Allah expiates all sins except debt. Likewise, if a person steals anything from the booty; that is to say, he hides it and denies it (being a part of the booty); he is not considered a martyr.

In the first Hadeeth, some of the companions came to the Prophet (ﷺ) saying, "So-and-so is a martyr" until they passed by a man and

said, "He is a martyr." Then, the Prophet (ﷺ) said, "No..."

Al Burdah (as it occurs in the Arabic text, translated as *mantle*) is a kind of cloth, while the *Abaaa* (cloak) is well known. *Gallaha* (as in the Arabic text), i.e., he concealed it. He had taken it as booty from the properties of the disbelievers during the battle but he concealed it for personal use. So he will be punished with it in the Hellfire. Consequently, the quality of being a martyr goes off him because the Prophet (ﷺ) said, "No." Meaning that is, he is not a martyr since he stole this small thing; so he wasted his Jihad - and we ask Allah for wellbeing. He became among the inhabitants of Hellfire. Allah - the Exalted - says:

﴿ وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغُلَّ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ﴾ (٣)

"It is not for any Prophet to take illegally a part of booty (Ghulool), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection." (Aal-Imraan: 161)

This contains evidence that it is not proper for us to judge that a person is a martyr even if he was killed in a battle between the Muslims and the disbelievers. We do not say, "So-and-so is a martyr" since it was possible he had held back part of the booty or spoil illegally; even if it were just a shilling or nail, the tag of martyrdom goes off him. Furthermore, there is a possibility of him having an incorrect intention; like aiming to display his zealotry or some status.

Hence, when the Prophet (ﷺ) was asked about who fights in the battlefield out of valour, or out of sentiment and pride, or fight for show-off, which is these is considered as fighting in the cause of Allah? He said, "Whoever fights that Allah's word remains supreme fights in the cause of Allah."⁽¹⁾ More so, Intention is a matter hidden in the heart; no one knows it except Allah.

This is why the Prophet (ﷺ) said, "No one is injured in the cause of Allah", that is to say, no one suffers any injury in the path of Allah, "but Allah alone knows best who is injured in His cause..." Consider this matter properly, we may assume that he was fighting in Allah's cause, not knowing, but Allah is well aware of who actually is injured in His cause; "except that he comes on the Day of Resurrection with

1 Its reference had preceded.

his wound gushing blood; the color of blood but the smell of musk.”⁽¹⁾

Hence, al-Bukhaari, may Allah shower blessings on him, made a chapter heading in his *Saheeh*: Chapter: It Should Not Be Said That, “So-and-So Is A Martyr.” That is, do not specify that a particular person is a martyr unless the Prophet (ﷺ) specifically mentioned the individual or such was mentioned in the presence of the Messenger (ﷺ) and he assented to it. Then, he may be specifically considered a martyr; otherwise, do not affirm that any specific person is a martyr.

In our present time, the title of martyr is so easily and effortlessly employed; everybody is awarded this badge of honour even if he was killed - and we know - in a war of pride and partisanship. We would know certainly from his condition that he was not so much of a believer, yet we still say, “So-and-so is a martyr”, “So-and-so attained martyrdom.”

‘Umar - may Allah bepleased with him - forbade saying that, “So-and-so is a martyr.” He said, “You say so-and-so is a martyr, so-and-so was killed in Allah’s cause; perhaps he had committed such-and-such sin.” That is to say, he might have unlawfully taken from the booty, “rather, you should say, “Whoever is killed in Allah’s cause or dies (in a Jihad) is a martyr.” It should be a broad statement.

As for specifying that, “So-and-so is a martyr” even if his blood drips in the battleground, do not say that; Allah alone knows his actual condition; perhaps he nursed some ill motive we know not. Then, if truly such is a martyr before Allah, then he is, even if we do not say he is. But if he was not a martyr with Allah, then he will never be a martyr even if we say he is. Hence, we should say, “We hope that So-and-so person is a martyr”, or give a general statement that; “Whoever is killed in Allah’s cause is a martyr”, and similar other statements.

As for the second hadeeth, it has proof that martyrdom is when a person fights in Allah’s cause patiently, hopeful of reward, advancing and not retreating. That will surely expiate his sins and shortcomings except a debt. If he owes a debt, such is not removed by martyrdom owing to its being from the rights of humans, and the rights of the people must be cleared.

This shows the severity of debt; it is not proper for the individual to be light hearted about it, but quite unfortunately, in our times, many of

1 Its reference had preceded.

us are careless about debt. You find people buying things they do not really need - things of mere luxury – in credit, to pay installmentally and the like. They do not pay attention to this matter.

You may find a poor fellow buying a car for eighty thousand or more, while he could have bought another car for twenty thousand; all out of their shallow understanding of the religion and weak Faith. Avoid making credit purchases on installmental payment except in cases of dire necessity. Then, limit yourself to the barest minimum, which would mean staying off debts.

We ask Allah to protect you and us from the causes of His Anger, and that He relieves us of our debt and that of His (other) slaves.