

شَرْحُ وَصِيَّةِ
نَبِيِّ اللَّهِ مُحَمَّدٍ بْنِ زَكَرِيَّا
عَلَيْهِمَا السَّلَامُ

The Advice of Prophet
Yahya Ibn Zakariya

(peace be upon them)

Explained by Ibn Al-Qayyim

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TRANSLITERATION TABLE

Consonants

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

Vowels

Short	اَ	a	اِ	i	اُ	u
Long	آ	ā	إِ	ī	أُو	ū
Diphthongs	أَي	ay	أَو	aw		

Glyphs

ﷺ *Sallallāhu ‘alayhi wa sallam* (May Allāh’s praise & salutations be upon him)

ﷺ *‘Alayhis-salām* (Peace be upon him)

ﷻ *‘Aza wa jal* (Mighty and Majestic)

ﷺ *Radiyallāhu ‘anhū* (May Allāh be pleased with him)

ﷺ *Radiyallāhu ‘anhum* (May Allāh be pleased with them)

ﷺ *Radiyallāhu ‘anha* (May Allāh be pleased with her)

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TRANSLATOR'S ADDENDUM

Prophet Yaḥya Mentioned in the Qur'an

Allāh, the Exalted, said in His Glorious Book:

﴿ فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا
بِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴾

Then the angels called him, while he was standing in prayer in the prayer chamber, (saying): “Allāh gives you glad tidings of Yaḥya, believing in the word from Allāh, honorable, abstaining [from women], and a prophet from among the righteous.”¹

Allāh, the Exalted, said:

﴿ يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى لَمْ نَجْعَلْ لَهُ مِن قَبْلُ سَمِيًّا ﴾

(Allāh said) “O Zakariya! Verily, We give you the glad tidings of a son, His name will be Yaḥya. We have given that name to none before (him).”²

¹ Sūrah 'Āli 'Imrān, 3:39

² Sūrah Maryam, 19:7

Allāh, the Exalted, said:

﴿ يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ ۗ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿٨٥﴾ وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً
 ۗ وَكَانَ تَقِيًّا ﴿٨٦﴾ وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُن حَبْرًا غَصِيًّا ﴿٨٧﴾ وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ
 وَيَوْمَ يَمُوتُ وَيَوْمَ يُنْعَثُ حَيًّا ﴿٨٨﴾ ﴾

(It was said to his son): “O Yaḥya hold fast the Scripture.”
 And We gave him wisdom while yet a child, and (made him) sympathetic to men as a mercy from Us, and pure from sins; and he was righteous and dutiful toward his parents, and he was neither an arrogant nor disobedient. So Peace on him the day he was born, the day that he dies and the day that he will be raised up to life again!¹

Allāh, the Exalted, said:

﴿ وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ ۗ كُلٌّ مِّنَ الصَّالِحِينَ ﴿٨٩﴾ ﴾

And Zakariya and Yaḥya and Jesus and Iliyās, each one of them was of the righteous.²

And Allāh, the Exalted, said:

﴿ فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَى ﴿٩٠﴾ ﴾

So We answered his call, and We bestowed upon him Yaḥya³

Prophet Yaḥya’s Father

Yaḥya is a prophet; and his father, Zakariya, is also a prophet ﷺ.

¹ Sūrah Maryam, 19:12-15

² Sūrah Al-‘An‘ām, 6:85

³ Sūrah Al-‘Anbiyā’, 21:90

Prophet Yaḥya's Cousin

Shaykh Abdur-Razzaq al-Badr said: Yaḥya ibn Zakariya ﷺ and Jesus ibn Maryam ﷺ lived during the same time period. They were both prophets sent to the children of Israel. They were first cousins. Jesus is the son of Maryam, who is the maternal aunt of Yaḥya. Zakariya married the sister of Maryam, the daughter of 'Imrān. His wife gave birth to Yaḥya ﷺ. As for Maryam, she gave birth to Jesus ﷺ; therefore, Yaḥya and Jesus are cousins. Likewise, they were close in age.

The Prophet ﷺ said:

الحسَنُ و الحُسَيْنُ سَيِّدَا شِبَابِ أَهْلِ الْجَنَّةِ ؛ إِلَّا ابْنِي الْخَالَةِ عِيسَى ابْنَ مَرْيَمَ وَ
يَحْيَى بْنَ زَكَرِيَّا

Hasan and Hussein are the leaders of the youth in Paradise, except for the maternal cousins Jesus the son of Maryam, and Yaḥya the son of Zakariya.¹

Virtues of Prophet Yaḥya

The Messenger of Allāh ﷺ said:

مَا مِنْ أَحَدٍ مِنْ وُلْدِ آدَمَ إِلَّا قَدْ أَخْطَأَ ، أَوْ هَمَّ بِخَطِيئَةٍ ، لَيْسَ يَحْيَى بْنَ زَكَرِيَّا

There is none from children of Adam except that he has sinned or considered sinning, except Yaḥya ibn Zakariya.²

¹ Narrated by Abu Sa'īd al-Khudrī, declared authentic by Shaykh al-Albānī in *Ṣaḥīḥ al-Jāmi'*.

² From the *ḥadīth* of Ibn 'Abbas, collected by Aḥmad (2294), declared authentic by al-Albānī

Imām Shāfi‘i said: We don’t know of anyone who was granted obedience of Allāh such that he did not mixed it with sins except Yaḥya ibn Zakariya.¹

Allāh, the Exalted, said concerning His slave and prophet Zakariya ﷺ:

﴿فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا
بِكَلِمَةٍ مِنْ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ﴾ (٢١)

So the angels called him while he was standing in prayer in the chamber, “Indeed, Allāh gives you good tidings of Yaḥya, confirming a word from Allāh and [who will be] honorable, abstaining [from women], and a prophet from among the righteous.”²

Al-Qāḍi ibn ‘Iyyāḍ, may Allāh have mercy upon him, said: This means he was free from sin; as though he was blocked or prevented from committing sins. And it has been said this means he did not have desire for women.³

Allāh, the Exalted, said:

﴿يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ ۗ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا ۗ وَحَنَانًا مِّن لَّدُنَّا وَرَكَاةً
ۗ وَكَانَ تَقِيًّا ۗ﴾ (١٣) وَيَرَىٰ بِوَالِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ۗ ﴿١٤﴾ وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ
وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ۗ﴾ (١٥)

(It was said to his son): “O Yaḥya hold fast the Scripture.”
And We gave him wisdom while yet a child, and (made him) sympathetic to men as a mercy from Us, and pure from sins; and he was righteous and dutiful toward his

¹ The History of Damascus, 8/195

² Sūrah ‘Āli ‘Imrān, 3:39

³ Ash-Shafā, 1/88

parents, and he was neither an arrogant nor disobedient.

**So Peace on him the day he was born, the day that he dies
and the day that he will be raised up to life again!¹**

Ibn Jarīr, may Allāh have mercy upon him, said: “Pure” means he was pure from sins; he only used his body to obey Allāh. Ibn ‘Abbās رضي الله عنه said: “Pure and righteous” means he never sinned.”²

¹ Sūrah Maryam, 19:12-15

² Tafsīr Aṭ-Ṭabarī

TEXT OF THE ḤADĪTH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It has been collected by Imām Aḥmad, may Allāh have mercy upon him, that the Prophet ﷺ said:

إِنَّ اللَّهَ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهَا وَيَأْمُرَ بِنَبِيِّ إِسْرَائِيلَ أَنْ
يَعْمَلُوا بِهَا وَإِنَّهُ كَادَ أَنْ يُنْطَى بِهَا فَقَالَ عَيْسَى إِنَّ اللَّهَ أَمَرَكَ بِخَمْسِ كَلِمَاتٍ
لِنَعْمَلُ بِهَا وَتَأْمُرَ بِنَبِيِّ إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا فَإِمَّا أَنْ تَأْمُرَهُمْ وَإِمَّا أَنَا أَمُرُهُمْ .
فَقَالَ يَحْيَى أَحْسَى إِنَّ سَبَقْتَنِي بِهَا أَنْ يُخَسَفَ بِي أَوْ أُعَذَّبَ فَجَمَعَ النَّاسُ فِي
بَيْتِ الْمَقْدِسِ فَامْتَلَأَ الْمَسْجِدُ وَقَعَدُوا عَلَى الشَّرَفِ فَقَالَ إِنَّ اللَّهَ أَمَرَني بِخَمْسِ
كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَأَمُرُكُمْ أَنْ تَعْمَلُوا بِهِنَّ أَوْلَهُنَّ أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ
شَيْئًا وَإِنَّ مَثَلَ مَنْ أَشْرَكَ بِاللَّهِ كَمَثَلِ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصِ مَالِهِ بِذَهَبٍ
أَوْ وَرَقٍ فَقَالَ هَذِهِ دَارِي وَهَذَا عَمَلِي فَأَعْمَلَ وَأَدَّى إِلَيَّ فَكَانَ يَعْمَلُ وَيُؤَدِّي إِلَيَّ
غَيْرِ سَيِّدِهِ فَأَيُّكُمْ يَرْضَى أَنْ يَكُونَ عَبْدُهُ كَذَلِكَ وَإِنَّ اللَّهَ أَمَرَكُمْ بِالصَّلَاةِ فَإِذَا
صَلَيْتُمْ فَلَا تَلْتَفِتُوا فَإِنَّ اللَّهَ يَنْصِبُ وَجْهَهُ لَوَجْهِ عَبْدِهِ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ
وَأَمُرُكُمْ بِالصِّيَامِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ فِي عِصَابَةٍ مَعَهُ صُرَّةٌ فِيهَا مِسْكٌ
فَكُلُّهُمْ يَعْجَبُ أَوْ يُعْجِبُهُ رِيحُهَا وَإِنَّ رِيحَ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ
وَأَمُرُكُمْ بِالصَّدَقَةِ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ أَسْرَهُ الْعَدُوُّ فَأَوْثَقُوا يَدَهُ إِلَى عُنُقِهِ
وَقَدَّمُوهُ لِيَضْرِبُوهُ عُنُقَهُ فَقَالَ أَنَا أَفْدِيهِ مِنْكُمْ بِالْقَلِيلِ وَالْكَثِيرِ . فَفَدَى نَفْسَهُ مِنْهُمْ
وَأَمُرُكُمْ أَنْ تَذْكُرُوا اللَّهَ فَإِنَّ مَثَلَ ذَلِكَ كَمَثَلِ رَجُلٍ خَرَجَ الْعَدُوُّ فِي أَرْضِهِ سِرَاعًا حَتَّى

إِذَا أَتَى عَلَى حِصْنٍ حَصِينٍ فَأَحْرَزَ نَفْسَهُ مِنْهُمْ كَذَلِكَ الْعَبْدُ لَا يُحْرَزُ نَفْسَهُ مِنَ الشَّيْطَانِ إِلَّا بِذِكْرِ اللَّهِ . قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " وَأَنَا أَمُرُكُمْ بِخَمْسٍ اللَّهُ أَمْرُنِي بِهِنَّ السَّمْعُ وَالطَّاعَةُ وَالْجِهَادُ وَالْهَجْرَةُ وَالْجَمَاعَةُ فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ قِيدَ شِبْرٍ فَقَدْ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ غُنْفِهِ إِلَّا أَنْ يَرْجِعَ وَمَنْ ادَّعَى دَعْوَى الْجَاهِلِيَّةِ فَإِنَّهُ مِنْ جُنَا جَهَنَّمَ " . فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ وَإِنْ صَلَّى وَصَامَ قَالَ " وَإِنْ صَلَّى وَصَامَ فَادْعُوا بِدَعْوَى اللَّهِ الَّذِي سَمَّاكُمْ الْمُسْلِمِينَ الْمُؤْمِنِينَ عِبَادَ اللَّهِ

Indeed, Allāh commanded Yaḥya ibn Zakariya with five commandments to implement, and to command the Children of Israel to implement them. But he was about to hesitate in doing so.

So Jesus said to him: "Indeed Allāh commanded you with five commandments to implement, and to command the Children of Israel to implement. Either you command them, or I shall command them." Yaḥya said: "I fear that if you precede me in this, then the earth may swallow me, or I shall be punished."

So he gathered the people in Jerusalem, and they filled the Masjid and sat upon its balconies. So he said: "Indeed Allāh has commanded me with five commandments to implement, and to command you to implement. The first of them is that you worship Allāh and not associate anything with him. The parable of the one who associates others with Allāh is that of a man who buys a servant with his own wealth, gold or silver, then he says to him: "This is my home and this is my business, so take care of it and

give me the profits.” So he takes care of it and gives the profits to someone other than his master. Which of you would be pleased to have a servant like that?

And Allāh commands you with the prayer, and when you pray do not turn away, for Allāh is facing the face of His worshipers as long as he does not turn away.

And He commands you with fasting. For indeed the parable of fasting is that of a man in a group with a sachet containing musk. All of them enjoy its fragrance. Indeed, the breath of the fasting person is more pleasant to Allāh than the scent of musk.

And He commands you to give charity. The parable of that is a man captured by his enemies, tying his hands to his neck, and they come to him to kill him. Then he said: “I can ransom myself from you with a little or a lot,” so he ransoms himself from them.

And He commands you to remember Allāh. For indeed the parable of that is a man whose enemy quickly tracks him until he reaches an impermeable fortress in which he protects himself from them. This is how the worshiper is; he does not protect himself from Shayṭān except by the remembrance of Allāh.

The Prophet, peace be upon him, said: “And I command you with five that Allāh commanded me: Listening and obeying, jihad, hijra, and the Jamā‘ah. For indeed whoever parts from the Jamā‘ah the measure of a hand-span, then he has cast off the yoke of Islām from his neck, unless he

returns. And whoever calls with the call of the pre-Islāmic days of ignorance, then he is from who will kneel in the Hellfire.” A man said: “O Messenger of Allāh! Even if he prays and fasts?” The Prophet, peace be upon him, said: “Even if he prays and fasts. So call with the call that Allāh named you with: Muslims, believers, slaves of Allāh.

This *ḥadīth* is collected in *Jami' at-Tirmidhī* (3102) and it is ḥasan ṣaḥīḥ. The Prophet ﷺ mentioned within this great *ḥadīth* those matters which every Muslim must memorize and comprehend. This narration includes those matters which will save the individual from Shayṭān and obtain for them success and safety in this world and in the Afterlife.

THE PARABLE OF A MONOTHEIST AND A POLYTHEIST

Yahya ibn Zakariya ؑ said: The parable of the one who associates others with Allāh ﷻ is that of a man who buys a servant with his own wealth, gold or silver; then he says to him, “This is my home and this is my business, so take care of it and give me the profits.” So he takes care of it and gives the profits to someone other than his master. Which of you would be pleased to have a servant like that?

He mentioned the example of a monotheist and a polytheist. The person who practices monotheism is like the individual who works for his master in his master’s home, and he gives his master the profits. The person who associates partners with Allāh ﷻ is like the individual who is employed by his master to work in the home of his master, yet he works for other than his master and gives the profits to other than his master. This is the parable of the person who associates partners with Allāh ﷻ. He works for other than Allāh in the abode which belongs to Allāh, the Exalted. He draws near to the enemy of Allāh ﷻ using the blessings and favors of Allāh, the Exalted.

It is well known that if a slave from amongst mankind behaved in this manner, he would be the most despicable slave in the sight of his master, the most hated, and the furthest away from him. This is despite the master being a created human just like his slave, and both of them enjoying the blessings of others. So how about the Lord of all that exists, the One whom every favor and blessing the creation enjoys is from Him alone without partners?!

There is not good experienced by anyone except that it comes from Him ﷻ. No one diverts evil except Him. He alone created His slaves, shows them mercy, arranges their affairs, provides for them, heals them, and fulfills their needs. So how could someone love anyone like they love Him ﷻ, or fear anyone like they fear Him? How could someone place hope in other than Him, swear in other than His Name, vow to other than Him? How could someone love anyone similar to their love for Him ﷻ, or even more? How could someone fear someone or put their hopes in someone similar to their fear and hope in Him, or even more?

Their actions and statements testify that they love other than Allāh ﷻ—from the living and dead; more than they love Allāh. They fear them, place their hope in them, seek to please them, and flee from their anger more than they love Allāh, fear Him, seek to please Him and flee from His anger. This is the polytheism (shirk), which Allāh ﷻ will not forgive. Allāh, the Exalted, said:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾ (18)

Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.¹

¹ Sūrah an-Nisā', 4:48

THREE REGISTERS OF OPPRESSION OF THE DAY OF JUDGMENT

والظلم عند الله عز و جل يوم القيامة له دواوين ثلاثة : ديوان لا يغفر الله منه شيئاً وهو الشرك به فإن الله لا يغفر أن يشرك به ، وديوان لا يترك الله تعالى منه شيئاً وهو ظلم العباد بعضهم بعضاً فإن الله تعالى يستوفيه كله ، وديوان لا يعبأ الله به شيئاً وهو ظلم العبد نفسه بينه وبين ربه عز و جل

Oppression in the sight of Allāh, the Exalted, on the Day of Judgement, will have registers. A register which Allāh will not forgive anything from it; and this is associating partners with Allāh. Verily, Allāh forgives not that partners should be set up with him in worship. And a register which Allāh will not neglect anything in it, is the slaves oppressing each other. For surely Allāh, the Exalted, will extract full compensation for the oppressed. And a register which Allāh will not insist on anything in it; is the slave oppressing himself with sin only between him and his Lord, the Exalted.¹

The register containing the sins where the person oppresses himself is the lightest of the three registers and the quickest to be erased. This register is

¹ Collected by Aḥmad 6/24 and al-Ḥākim 4/575 from the *ḥadīth* of ‘Ā’ishah ؓ. Al-Ḥākim declared it authentic.

erased with repentance, seeking forgiveness, good deeds that erase sins, calamities that expiate sins, and other matters as well. The register containing *shirk* is only erased with *tawhīd*. The register containing oppression of others is not erased except by compensating the oppressed or seeking their pardon.

Shirk (polytheism) is the severest of the three registers in the sight of Allāh ﷻ. Paradise is prohibited for those who die upon *shirk*, thus the person who dies upon *shirk* will not enter Paradise. It is only the people of *tawhīd* who will enter Paradise, because *tawhīd* is the key that opens the door of Paradise. Whoever does not have the key with him cannot open the door. Likewise, if he brings the key but the key does not have ridges, it will not open the door. The ridges of the key are prayer, fasting, zakat, Ḥajj, jihad, enjoining the good and forbidding the evil, truthful speech, fulfilling the trust, keeping the ties of kinship, and honoring the parents. Whoever comes to the house with a good key containing *tawhīd*, and the key has ridges, he will come on the Day of Judgment to the door of Paradise; then he will not be prevented from opening the door. The exception is if the person comes with sins and transgressions that were not erased in the world by way of repentance and seeking forgiveness. This person will be prevented from entering Paradise until he is purified from these sins. If he is not purified by way of the severity of the horrors of the standing on the Day of Judgment, then it is a must that he enters the Hellfire to remove the filth from him, and purify him from his sins, and then he will be removed from the Hellfire and enter Paradise. This is because Paradise is the abode of the pure, and no one will enter it except for the pure. Allāh, the Exalted, said:

﴿ الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ ﴾

The ones whom the angels take in death, [being] good and pure; [the angels] will say, “Peace be upon you. Enter Paradise.”¹

And Allāh, the Exalted, said:

﴿ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴾

And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: peace be upon you; you have become pure, so enter here to abide therein.²

Thus, the reason they enter Paradise is because they were purified.

The Hellfire is the abode of those who are filthy in their speech, actions, food, and drink. Allāh, the Exalted, said:

﴿ لِيُمَيِّزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴾

In order that Allāh may distinguish the wicked from the good, and put the wicked one on another, heap them together and cast them into Hell. It is those who are the losers.³

¹ Sūrah an-Naḥl, 16:32

² Sūrah az-Zumar, 39:73

³ Sūrah al-'Anfāl, 8:37

Allāh will gather the filthy people together and place them into a pile on top of each other, and then they will be casted into the Hellfire. Thus, no one will be in the Hellfire except for the filthy.

The people are of three levels; the pure that are not tarnished with filth, the filthy who don't have any good in them and those who have both good and filth in them. Consequently, there are three abodes; the first abode which is only pure. The second abode which is only filthy. These two abodes will never come to an end. And there is an abode that contains both good and filth, and this is the abode that will come to an end. This is the abode for the sinners. There shall not remain in the Hellfire any sinner who dies upon *tawbid*. When they are punished according to the level of their sins, then they will be removed from the Hellfire and entered into Paradise. At this point there will only remain two abodes; the pure abode and its inhabitants will remain there forever, and the filthy abode and its inhabitants will remain there forever.

ESTABLISH THE PRAYER

Prophet Yaḥya ؑ said: And Allāh commands you with the prayer, and when you pray do not turn away, for Allāh is facing the face of His worshiper as long as he does not turn away.

Turning away in the prayer, which is prohibited, is of two types:

One: Turning the heart away from Allāh ﷻ and toward other than Allāh.

Two: Turning the eyes (away from the direction of prayer).

Both types are prohibited. Allāh ﷻ will continue to face the slave as long as the slave does not turn away during his prayer, with his heart or his eyes. The Messenger of Allāh ﷺ was asked about the person who turns away during his prayer. He ﷺ said:

هُوَ اخْتِلَاسٌ يَخْتَلِسُ الشَّيْطَانُ مِنْ صَلَاةٍ أَحَدِكُمْ

**It is the thievery which Shayṭān steals from the prayer of
one of you.¹**

A narration states that Allāh ﷻ says to the person, “Are you turning toward better than Me, are you turning toward better than Me?”

The similitude of a person turning away in his prayer with his eyes and his heart is the parable of a person who is summoned by the ruler. He stands the

¹ Ṣāḥīḥ al-Bukhārī, 3291

person directly in front of him and begins to address him and speak to him; and while the ruler is speaking to him, he looks to the right and left. He turns his heart away from the ruler, so he doesn't understand what is being said to him because his heart is not present. What does this person think the ruler will do with him? At the very least the man will leave the presence of the ruler while the ruler is displeased with him, and he has lost value in the sight of the ruler.

This person is not equal to the person who turns to Allāh ﷻ with an attentive heart, and recognizes the greatness of the One who he is standing in front of. Thus, his heart is filled with awe, and he lowers his neck for Him. He is too shy in front of his Lord ﷻ to turn toward other than Him, or to even turn away from Him.

The difference between the prayers of these two men was mentioned by Hasān ibn 'Aṭiyah.¹ He said, "Two men may pray the same prayer, while the difference in the virtue of their prayers is like the distance between the heavens and the earth. This is because one of them is focused on Allāh ﷻ while the other is neglectful and heedless."

If a person turns toward another man similar to himself while there is a barrier between the two of them, he will not be able to truly focus on him or draw near to him; so how much more so for the Creator? If a person turns toward his Creator ﷻ but there is a barrier of desires, whispers, and a preoccupied soul between him and his Creator, how then can he turn toward Him? How can he turn toward Him ﷻ while being preoccupied with desires and thoughts?

When the person stands in prayer, Shayṭān becomes jealous of him because he is now standing in the greatest station. Shayṭān is most jealous of this

¹ Collected by ibn al-Mubārik, in the book *Abstinence and Heart Softeners*

position, and it is the hardest upon him; thus, he puts forth every effort to prevent man from establishing the prayer. He gives him false promises and sends his soldiers against him, until he makes him belittle the status of the prayer. When the person belittles the prayer, he abandons the prayer. If Shayṭān is unable to do this, and the person disobeys Shayṭān and stands in prayer, the enemy of Allāh ﷻ turns to the worshiper in order to come between him and his prayer. Shayṭān reminds him of things during the prayer that he never thought about before the prayer. Perhaps the person forgot something important and gave up hope of remembering it, so Shayṭān reminds him of it during the prayer just to distract his heart and take him away from Allāh, the Exalted. Thus, he stands in prayer with no heart. As a result, he does not receive the honor and closeness to Allāh ﷻ received by those who turn completely to their Lord, and those who have an attentive heart during the prayer. He exits his prayer just as he entered his prayer, with sins and transgressions, without the prayer removing any of this. The prayer is atonement from sin for those who give the prayer its rights, and complete their focus, concentration and humility in the prayer; those who turn to Allāh ﷻ with their heart and body.

When this person exits the prayer, he finds his soul light and his burdens dropped. He is energetic and his soul is at ease, such that he wishes he had not exited from the prayer. This is because the prayer is the coolness for his eyes, the bliss of his soul, the paradise of his heart, and relief from the worldly life. He remains as though he is imprisoned, in confinement, until he enters the prayer. He finds relief in the prayer, not relief from the prayer. Those who love the prayer say, “Let us pray and find relief in our prayer.” They say this imitating their Imām, their example, their Prophet ﷺ. He said:

يَا بِلَالُ أَقِمِ الصَّلَاةَ أَرْخَنَا بِهَا

O Bilal give the call to prayer, and give us comfort by it.¹

He ﷺ said give us comfort with the prayer, and he did not say give us comfort from the prayer. Likewise, he ﷺ said:

جُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ

My comfort has been placed in the prayer.²

As for the one who finds comfort in the prayer, how can he find comfort without it? How can he remain patient away from the prayer? The prayer of the person who finds comfort in the prayer and prays with an attentive heart; this is the prayer that will ascend and be for him a light and proof in his favor. It has been narrated that his prayer will say to him:

حَفِظَكَ اللَّهُ كَمَا حَفِظْتَنِي

May Allāh preserve you as you have preserved me.³

As for the prayer which is neglected and void of its rights, focus and concentration; it has been narrated that this prayer will say to the person:

ضَيَّعَكَ اللَّهُ كَمَا ضَيَّعْتَنِي

May Allāh neglect you as you have neglected me.⁴

¹ Sunan Abi Dāwūd, 4985

² Sunan an-Nasa'i, 3940

³ Abu Dāwūd, 582

⁴ Abu Dāwūd, 582

The accepted actions are of two categories.

First category: The slave prays and performs acts of worship while his heart is attached to Allāh ﷻ. He remembers Allāh throughout the action. These actions are presented to Allāh, the Exalted, being placed before Him. Allāh looks at these actions, and if they are found to be sincerely for His Face and His pleasure, coming from a sound, pure heart which loves Allāh ﷻ, seeking nearness to Him; then He ﷻ loves these actions. He is pleased with them, and He accepts them.

Second category: The slave performs an act of worship as a habit, while being heedless. He intends obedience and drawing close to Allāh ﷻ. His limbs are busy with obedience, while his heart is distracted from the remembrance of Allāh. If actions similar to these are raised to Allāh, the Exalted, they are not presented to Him for Him to look at; rather they are placed in the scrolls of deeds to be presented on the Day of Judgment. At that time his deeds will be judged. He will be rewarded for the deeds he did for Allāh ﷻ, while the deeds he did not do for Allāh will be rejected. This is his acceptance for his actions.

The people from the first category will be rewarded with Allāh's pleasure. He ﷻ is pleased with the action and the person. They will be brought close to Him, given the highest level and position. They will be given their reward without reckoning.

The people from the second category shall be reward with created things, such as castles, food, drink and *houris* (women) in Paradise.

The people, as it relates to the prayer, are upon five levels.

One: Those who oppress themselves and are negligent. This is the person who is deficient in the purification for the prayer, the prayer times, the limits of the prayer and its pillars.

Two: The individual who safeguards the prayer times, the limits of the prayer, its pillars and its purification; but he is lost with regard to struggling against the whispers. Thus, he is overcome with whispers and thoughts during his prayer.

Three: Those who safeguard the limits and pillars of the prayer, and fight against their souls to repel the whispers and thoughts during the prayer. Thus, during his prayer he is busy fighting against his enemy so he will not steal from his prayer. Therefore, he is in prayer and jihad at the same time.

Four: Those who, when they stand for the prayer, they perfect its rights, pillars and limits. Their hearts are engrossed in paying attention to the limits of the prayer and its rights, so they will not miss anything. All their concern is given to establishing the prayer in the most befitting manner and completing and perfecting it. His heart is engrossed in the status of the prayer and servitude to his Lord, the Blessed and Exalted.

Five: Those who, when they stand for the prayer, they stand in a similar fashion to the previously mentioned person, but along with that they take their heart and put it in front of their Lord ﷻ. Thus, his heart is looking toward Him, and aware he is being observed. His heart is full of love and magnification of his Lord ﷻ as though he sees Him. The whispers and thoughts have disappeared from him, and the veil between him and his Lord has been lifted. The difference between his prayer and the prayer of others is greater than the distance between the heavens and the earth. This person is busy with his Lord ﷻ during his prayer, and his prayer is the coolness of his eyes.

The first person is punished, the second person is taken to account, the third person is pardoned, the fourth person is rewarded, and the fifth person is brought near to his Lord ﷻ because he will have a portion of reward for the

prayer being coolness for his eyes. Whoever finds happiness during his prayer in this life will find happiness when he is brought near to his Lord ﷻ in the Hereafter; and he will find happiness in this life. Whoever finds happiness with Allāh ﷻ has achieved the ultimate happiness, while whoever does not find happiness with Allāh cuts himself off with the life of this world, as a loser.

It has been narrated that when the slave stands up to pray, Allāh, the Exalted, says:

ارفعوا الحُجُبَ بَيْنِي وَبَيْنَ عَبْدِي، فَإِذَا التَّقَتْ قَالَ: أَرْخُوهَا

“Raise the screens between Me and My slave.”. If the slave turns away. He says: “Drop it.”¹

Turning away has been explained as the slave turning his heart away from Allāh ﷻ, toward other than Allāh. If the slave turns his heart toward other than Allāh, the screen between him and His Lord is dropped. Thus, Shayṭān enters and presents to him the affairs of the world, showing it to him as like a mirror. If he turns his heart to Allāh ﷻ and does not turn away from Him, then Shayṭān is not able to come between his heart and Allāh, the Exalted. Shayṭān is only able to come between him if the screen is dropped. If he flees to Allāh ﷻ with an attentive heart, Shayṭān flees and runs away. If the slave turns away, Shayṭān is present. This is the condition of man with his enemy during the prayer. The person strengthens his attentiveness in the prayer, and busies himself with his Lord ﷻ if he overcomes his whims and desires. If not, then his heart may be overcome by its desires, and his whims enslave him. He finds Shayṭān sitting with him as he wonders, how can he rid himself of these whispers and thoughts!

¹ Collected by Aḥmad ibn 'Abī al-Ḥawārī

There are three types of hearts:

First type of heart: An empty heart that is void of faith and any good. This heart is dark. Shayṭān rests and does not bother to place whispers in this heart because he has taken this heart as a home and residence. He rules this heart as he wills and has complete mastery over it.

Second type of heart: A heart enlightened with the light of faith and kindled with its lantern, but it has the darkness of desires and the tempest of whims. Consequently, Shayṭān has within this heart acceptance and rejection, ambition and a back and forth war. The condition of this heart varies from time to time. Sometimes he gets the better of his enemy, and sometimes his enemy gets the better of him.

Third type of heart: A heart loaded with faith. It has been enlightened with the light of faith and has lifted the veil of desires. This darkness has been uprooted from him; thus, the light in his heart shines. Due to this kindled light, if a whisper draws near to him, it burns it. It is like the heavens protected by stars. If the devils come near to it they are chased by a shooting star which burns them. The heavens are not a greater sanctuary than the believer. Allāh's protection of the believer is more complete than the protection of the heavens, which is the place of worship of the Angels, the dwelling of revelation that contains the light of obedience. The heart of the believer is the dwelling of *tawḥīd*, love of Allāh ﷻ, knowledge of Him, faith in Him, and it contains its light. Therefore, it is worthy of safeguarding and protection from the plots of the enemy, so nothing reaches it except for an impulse.

A good example has been given for this with the similitude of three houses. The first house is the house of the king; which contains his treasures, his subsistence and his jewels. The second house is the house of the slave; which contains the treasures of the slave, his subsistence and his jewels. The jewels

and subsistence of the slave are not like that of the king. The third house is an empty, vacant house with nothing in it. So, when the thief comes to the houses, which house is he going to steal from? If you say the thief would steal from the empty house, this is impossible because there is nothing in it to steal. For this reason, it was said to Ibn ‘Abbās رضي الله عنه, “The Jews believe Shayṭān does not whisper to the person when he prays.” Ibn ‘Abbās responded by saying, “What would Shayṭān do with a heart already in ruin?”

If you say the thief would steal from the house of the king, that is impossible because the king’s house is guarded with security that prevents the thief from coming near to it. How could he steal from the king’s house while the king himself is guarding it, and he has guards and soldiers around it?

Therefore, only one house remains, and this is the house in which Shayṭān launches his raids and attacks. So, let the rational, intelligent person ponder this example with due consideration, and place it upon his heart.

The heart which is void of any good is the heart of the disbeliever and the hypocrite. That is the house of Shayṭān. He has gained mastery over it, taken up residence in it, and their heart has become his home. So, what would he steal from it? Their hearts contain Shayṭān’s treasures and provisions, his doubts, his horsemen, and his whispers.

As for the heart which is filled with the glorification of Allāh ﷻ, His greatness, His love, awareness that Allāh is observing him, and shyness from Allāh, then which devil would have the audacity to venture into this heart? If it wants to steal from this heart, what will it steal? His goal is to take advantage of the time when the slave is heedless to snatch and plunder his heart, and this will happen because the slave is human. And all humans will have a time when they are unaware and heedless.

Wahab ibn Munabih, may Allāh have mercy upon him, said: It has been mentioned in some sacred books, “I do not live in houses and they cannot accommodate Me. And what house could accommodate Me while the heavens are stuffed beneath My footstool? But I am in the heart of the one who has bid farewell to and left behind all else but Me.” This has the same meaning as another narration, “My heavens and My earth do not contain Me, but the heart of My believing servant contains Me”.

Ibn Taymiyyah was asked about this narration and he said: This narration was mentioned from reports narrated from Jewish sources, no chain of narration is known for it coming from the Prophet ﷺ. The meaning of ‘the heart of My believing servant contains Me’; is the heart of the believer contains belief in Allāh ﷻ, love for Him and knowledge of Him. Whoever says the Essence of Allāh lies within the hearts of man has fallen into disbelief greater than the disbelief of the Christians; because the Christians say that Allāh only lives within Jesus.

These hearts contain the Oneness (*tawḥīd*) of Allāh ﷻ, knowledge of Him, love of Him, faith in Him, and belief in His promises. It also contains desires of the soul and its traits, which call the person to fulfill his natural desires. The heart lies between these two invitations. Sometimes his heart inclines toward the call to faith, knowledge and love of Allāh, the Exalted, and his desiring Him alone. While sometimes his heart inclines toward the call of Shayṭān, desires and his instinct. This type of heart gives Shayṭān hope; thus, he sets up camp and resides within it. And Allāh ﷻ grants victory to whom-ever He wills.

﴿ وَمَا التَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴾

**And there is no victory except from Allāh, the All-Mighty,
the All-Wise.¹**

The Shayṭān has no authority over the individual's heart except by utilizing the weapons he finds within their heart. Shayṭān enters the heart and finds his weapons within it; thus, he takes them and fights the person with them. His weapons are desires, doubts, delusions, and false hopes. These are within the heart of the individual. Shayṭān enters and finds them ready; thus, he takes them and uses them against the person's heart. If the person has forces of faith ready, they will defend him and increase until they take revenge against Shayṭān. If not, the home belongs to the enemy. And there is no might and no power except with Allāh ﷻ. If the person grants his enemy permission to enter, opens the door for him, enters him into his home, arms him with the weapons that he will use against him, then he is to blame.

Blame yourself alone, not your mount.

And die in agony, for you have no excuse.

¹ Sūrah 'Āli 'Imrān, 3:126

THE VIRTUES OF FASTING

Prophet Yaḥya ؑ said: And He commands you with fasting. For indeed the parable of fasting is that of a man in a group, with a sachet containing musk. All of them enjoy its fragrance. Indeed, the breath of the fasting person is more pleasant to Allāh ﷻ than the scent of musk.

He gave the similitude of the owner of a sachet containing musk because it is concealed from the eyes, hidden beneath the garment, as is customary for the person to carry his musk in this fashion. Fasting is similar to this; it is hidden from the eyes of the creation. The people do not perceive it. The fasting person is the person whose limbs fast from sins. His tongue fasts from lies, lewdness and false speech; while his stomach fasts from food and drink, as his privates refrain from indecency. When he speaks, he does not speak with something that will harm his fast. When he acts, he does not act with something that will harm his fast. All of his speech, as well as his actions, are beneficial and righteous. His speech and actions have the status of the fragrance smelled by those sitting with the possessor of musk. Those sitting with the fasting person; likewise, benefit by his company. They are safe in his gathering, from false speech, lies, evil, and oppression.

This is the prescribed manner of fasting. It is not merely refraining from food and drink. It is mentioned in an authentic *ḥadīth*:

مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ بِلِلَّهِ حَاجَةً فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ

**“Whoever does not give up false statements and evil deeds,
Allāh is not in need of his leaving his food and drink.”¹**

And in another *ḥadīth* its states:

رُبَّ صَائِمٍ حَظَّهُ مِنَ الصِّيَامِ الْجُوعُ وَالْعَطَشُ

**How many fasting people will have no portion from their
fast except hunger and thirst?²**

Fasting is for the limbs to fast from sins, while the stomach fasts from drink and food. Just as food and drink invalidate and corrupt the fast, sins invalidate and corrupt the reward of fasting, such that it will become as though the person did not fast at all.

The Prophet ﷺ said:

وَحُلُوفٌ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ

**And the smell that comes from the mouth of the fasting
person is better to Allāh than the fragrance of musk.**

There is a difference of opinion as relates to the odor which comes from the fasting person. Is it in this worldly life or in the Hereafter? There was a disagreement concerning this between two noble scholars, Abu Muḥammad ‘Iz ad-Dīn ibn ‘Abdus-Salām and Abu ‘Amr ibn as-Ṣalāḥ.

Abu Muḥammad leaned toward the view that thinks it is specifically in the Hereafter, and he wrote a treatise about this. Abu ‘Amr leaned toward the view that this is in the worldly life and the Hereafter.

¹ Ṣaḥīḥ al-Bukhārī, 6057

² Sunan Ibn Majah, 1760

It is known that the best fragrance to the people is musk, so the Prophet ﷺ made the example for this the smell which comes from the mouth of the fasting person. This smell being good to Allāh ﷻ is like all of His Attributes and actions; it does not resemble something smelling good to the creation. Just like His pleasure, anger, happiness, hate, love, and wrath do not resemble that of the creation. And the essence of Allāh ﷻ does not resemble the essence of the creation. His actions do not resemble the actions of the creation. His attributes do not resemble the attributes of the creation.

As for the narration that mentions this smell being fragrant to Allāh ﷻ on the Day of Judgment; the Day of Judgment is mentioned because this is the day of reward. And it will become apparent how much heavier this odor is on the scale of the person seeking Allāh’s pleasure by fasting, than the perfume used to mask this odor. This is the way some versions of this *ḥadīth* mention the Day of Judgment. Just as Allāh, the Exalted, said:

﴿ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴾

**Verily, that Day (the Day of Resurrection) their Lord will
be Well-Acquainted with them.¹**

Although Allāh ﷻ is well-acquainted with His slaves in both this life and the Hereafter; the Day of Judgement is specified (because this is the day of recompense).

I am amazed that Abu ‘Amr refuted Abu Muḥammad in a matter Abu Muḥammad does not deny. If you were to explain that narration—‘the smell that comes from the mouth of the fasting person is better to Allāh than the fragrance of musk’—by saying this means Allāh ﷻ is pleased with the action, and He praises the fasting person in this life, no Muslim will deny this. This

¹ Sūrah al-‘Ādiyāt, 100:11

is because Allāh praises this action in His Book, and by way of His Messenger ﷺ He informs us that He is pleased with the action of fasting. So, if this is what is meant by Allāh being pleased with the smell which comes from the fasting person's mouth in this world, do you think Abu Muḥammad would deny this?! Abu Muḥammad's viewpoint was that on the Day of Judgement it will become apparent that this smell is better than the smell of musk, just as the blood of the martyr will smell like musk on the Day of Judgement. And there is no doubt that this will take place on the Day of Judgement. The fasting person will come on the Day of Judgment while the smell which emits from his mouth will smell better than the fragrance of musk; just as those wounded in the path of Allāh ﷻ will come with their wounds smelling better than musk,¹ especially since jihad is better than fasting. Thus, if the fragrant smell of the blood of the wounded will only become apparent on the Day of Judgement, then the smell from the mouth of the fasting person is the same.

As for the *ḥadīth*:

لَخُلُوفٌ فَمِ الصَّائِمِ حِينَ يَخْلَفُ مِنَ الطَّعَامِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ

The smell from the mouth of the fasting person when it is empty of food is better to Allāh than the fragrance of musk.²

The statement 'when it is empty' is to actualize the emptiness, not to restrict this to the time when his mouth is empty. This is similar to the statement of the Prophet ﷺ:

¹ "None is wounded in Allah's Cause but will come on the Day of Resurrection with his wound bleeding. The thing that will come out of his wound will be the color of blood, but its smell will be the smell of musk." (Ṣāḥīḥ al-Bukhārī, 5533)

² Al Badr al-Munīr, 1/696

لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ ، وَلَا يَشْرَبُ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ

The one who commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse, and a drinker of alcoholic drink is not a believer at the time of drinking.¹

The intent of this narration is not to restrict the negation of faith to the exact time the person is committing this action, such that when they complete the action their faith returns to them. Rather the negation of complete faith continues until they repent.

The details of the conflict of this affair can be summarized by saying that the Prophet ﷺ informed us that this good smell will occur on the Day of Judgment because this is the time when the recompense for good and evil will be apparent. It will be apparent to the creation that the smell of the mouth of the fasting person is better than the smell of musk, just as the smell of the blood of the wounded in the path of Allāh ﷻ will have the smell of musk. Likewise, all the secrets will be apparent upon the faces of the people. The foul odor from the blood of the disbelievers and the darkness upon their faces will become obvious. The Day of Judgement is the time when the effects of worship will become apparent. Its fragrance will be better than the fragrance of musk to Allāh, the Exalted, and His angels; even if this smell is hated by the worshippers. Perhaps something is hated by the people yet beloved to Allāh ﷻ; and the opposite is true.

The Messenger of Allāh ﷺ said:

قَالَ اللَّهُ عَزَّ وَجَلَّ كُلُّ عَمَلٍ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ
وَالصِّيَامُ جَنَّةٌ فَإِذَا كَانَ يَوْمٌ صَوْمٍ أَحَدِكُمْ فَلَا يَرْفُثُ يَوْمَئِذٍ وَلَا يَسْتَحْبُّ فَإِنْ سَابَهُ

¹ Ṣāḥīḥ al-Bukhārī, 6810

أَخَذَ أَوْ قَاتَلَهُ فَلْيُقِنِ إِلَيَّ امْرُؤًا صَائِمًا . وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ نَحْلُوفٌ فَمِ
 الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مِنْ رِيحِ الْمِسْكِ وَلِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا
 إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ

Allāh, the Exalted, said: Every act of the son of Adam is for him, except fasting. It is for Me and I will reward it. Fasting is a shield. When any one of you is fasting on a day, he should neither indulge in obscene language, nor raise the voice; or if anyone reviles him or tries to quarrel with him, he should say: I am fasting. By Him, in Whose Hand is the life of Muḥammad, the breath of the observer of fasting is sweeter to Allāh on the Day of Judgment than the fragrance of musk. The one who fasts has two occasions of joy; one when he breaks the fast and he is glad with the breaking of the fast, and one when he meets his Lord and he is glad with his fast.¹

Abu Hātim said: The distinguishing mark of the believers on the Day of Judgement will be the brightness of the wuḍu they performed in the world. This will distinguish them from the other nations. Likewise, they will be distinguished by their fasting.

Ibn ‘Abbas ؓ said: Good deeds produce radiance upon the face, light within the heart, strength upon the body, increase in provision, and love within the hearts of the creation for the individual. Evil deeds result in gloom upon the face, darkness within the heart, weakness upon the body, decrease in provision, and hatred within the hearts of the creation for the individual.

‘Uthmān ibn ‘Affān ؓ said: No one ever performs an action except that Allāh,

¹ Ṣāḥīḥ Muslim, 1151

the Exalted, adorns him with a garment of his action. If it is good then (the garment) is good, if it is evil then (the garment) is evil.

This is an affair known by the people of knowledge and insight, such that a good fragrance will emit from a good pious person, even if he does not put on perfume. A good fragrance will emit from his soul onto his body and his clothes. As for the evil person the opposite is true. The sick individual whose heart is filled with disease will not smell the scent from either individual; the pious or sinful.

THE VIRTUES OF ŞADAQA

Prophet Yaḥya ؑ said: And He commands you to give charity. The parable of that is a man captured by his enemies, tying his hands to his neck, and they come to him to kill him. Then he says, “I can ransom myself from you with a little or a lot.” So he ransoms himself from them.

This statement also has proofs and evidences. *Şadaqa* (charity) has an amazing effect of repelling calamity and harm, even if the charity is given by an evil or oppressive person. Rather, it even has an amazing effect if given by a disbeliever. By way of charity, Allāh ﷻ repels various types of calamities. This is something known by all the people. Everyone upon the earth knows this because they experience it.

Tirmidhī collected the *ḥadīth* of 'Anas that the Prophet ﷺ said:

إِنَّ الصَّدَقَةَ لَتُطْفِئُ غَضَبَ الرَّبِّ وَتُدْفَعُ مِيتَةَ السُّوءِ

Verily charity extinguishes the Anger of the Lord and protects against an evil death.¹

Just as charity extinguishes the Anger of the Lord, the Blessed and Exalted, it also extinguishes sins and transgression, just as water extinguishes fire.

Tirmidhī collected the *ḥadīth* of Mu'ādh in Jabal, he said: I was with the Messenger of Allāh ﷺ on a journey. One morning I was close by him as we walked, and he said to me:

¹ Tirmidhī, 664

أَلَا أَدُلُّكَ عَلَىٰ أَبْوَابِ الْخَيْرِ الصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ . قَالَ ثُمَّ تَلَا: تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

“Shall I not direct you to the doors of good? Fasting is a shield, charity extinguishes sins just as water extinguishes fire.” As for the prayer of the person during the middle of the night, he ﷺ recited the verse, “Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allāh’s Cause), out of what We have bestowed on them.¹

And in some narrations, it mentions:

بَاكُرُوا بِالصَّدَقَةِ ، فَإِنَّ الْبَلَاءَ لَا يَتَخَطَى الصَّدَقَةَ

Rush to give charity, for surely calamity does not surpass charity.²

This example given by Prophet Yahya ﷺ of the man who is brought forward for execution and he ransoms himself with his own wealth is sufficient; for surely charity ransoms the person from the punishment of Allāh ﷻ. Sins and transgression necessitate destruction, and then charity comes and saves the individual from punishment. For this reason the Prophet ﷺ, when he addressed the women, said:

يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ ، فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ

¹ Tirmidhī, 2616 (Sūrah as-Sajdah, 32:16)

² Translator’s note: Listed as the *ḥadīth* of ‘Anas ibn Mālik, but declared weak by Shaykh al-Albānī in *Daif Targīh wa Tarhib*.

O assembly of women, give charity; for surely I have seen that you are the majority of the inhabitants of the Hell-fire.¹

In this *ḥadīth* it is as though he is inciting and encouraging the women to ransom themselves from the Hellfire. It has been narrated from ‘Abdi ibn Hātim, that he said the Messenger of Allāh ﷺ said:

مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجَمَانٌ فَيَنْظُرُ عَنْ أَيْمَنِ مِنْهُ
فَلَا يَرَى إِلَّا شَيْئًا قَدَّمَهُ ثُمَّ يَنْظُرُ عَنْ أُيْسَرِ مِنْهُ فَلَا يَرَى إِلَّا شَيْئًا قَدَّمَهُ ثُمَّ يَنْظُرُ
أَمَامَهُ فَتَسْتَقْبِلُهُ النَّارُ فَمَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْتَقِيَ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ

There is no one among you except that his Lord will speak to him without any translator between them. He will look to his right and will not see anything except that which he sent forth. He will look to his left and will not see anything except that which he sent forth. Then he will look in front of him and will be faced with the Fire. So, whoever among you can protect himself from fire, even by means of half a date, let him do so.²

In the narration of Abu Dhar, he said:

سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاذَا يَنْجِي الْعَبْدَ مِنَ النَّارِ؟ قَالَ :
"الإيمان بالله"، قُلْتُ : يَا نَبِيَّ اللَّهِ مَعَ الإِيمَانِ عَمَلٌ؟ قَالَ : « أَنْ تَرْضَخَ مِمَّا
خَوَّلَكَ اللَّهُ أَوْ تَرْضَخَ بِمَا رَزَقَكَ " قُلْتُ : يَا نَبِيَّ اللَّهِ ، فَإِنْ كَانَ فَقِيرًا لَا يَجِدُ مَا
يَرْضَخُ؟ قَالَ : « يَأْمُرُ بِالْمَعْرُوفِ وَيَنْهَى عَنِ الْمُنْكَرِ ، قُلْتُ : إِنْ كَانَ لَا

¹ Ṣāḥīḥ al-Bukhārī, 1462

² Sunan Ibn Majah, 190 and collected by Ṣāḥīḥ al Bukhārī

يَسْتَطِيعُ أَنْ يَأْمُرَ بِالْمَعْرُوفِ وَلَا يَنْهَى عَنِ الْمُنْكَرِ؟ قَالَ: فَلْيُعِنِ الْأَخْرَقَ. قُلْتُ :
 يَا رَسُولَ اللَّهِ ، أَرَأَيْتَ إِنْ كَانَ لَا يُحْسِنُ أَنْ يَصْنَعَ؟ قَالَ: « فَلْيُعِنِ مَظْلُومًا »
 قُلْتُ : يَا نَبِيَّ اللَّهِ ، أَرَأَيْتَ إِنْ كَانَ ضَعِيفًا لَا يَسْتَطِيعُ أَنْ يُعِينِ مَظْلُومًا؟ قَالَ :
 “ مَا تُرِيدُ أَنْ تُتْرَكَ لِصَاحِبِكَ مِنْ خَيْرٍ لِيُمْسِكَ أَذَاهُ عَنِ النَّاسِ ” ، قُلْتُ : يَا
 رَسُولَ اللَّهِ ، أَرَأَيْتَ إِنْ فَعَلَ هَذَا يُدْخِلُهُ الْجَنَّةَ؟ قَالَ : “ مَا مِنْ مُؤْمِنٍ يُصِيبُ
 حَاصِلَةً مِنْ هَذِهِ الْخِصَالِ إِلَّا أَخَذَتْ بِيَدِهِ حَتَّى تُدْخِلَهُ الْجَنَّةَ».

I asked the Messenger of Allāh, peace be upon him, what saves the slave from the Hellfire? He replied: “Faith in Allāh.” I said: “O Prophet of Allāh, is there action along with faith?” He replied: “That you spend from what Allāh has bestowed upon you or that you spend from what Allāh has provided for you.” I said: “O Prophet of Allāh, what if the person is poor and he does not find anything to spend from what Allāh has bestowed upon him?” He replied: “Enjoin good and forbid evil. I said: “O Messenger of Allāh, what if he is not able to enjoin good and forbid evil?” He replied: “Then let him assist the one who has no trade”. I said: “O Messenger of Allāh, what if he is not proficient in doing so?” He replied: “Then let him assist the oppressed.” I said: “O Prophet of Allāh, what if he is weak and unable to assist the oppressed?” He replied: “What good do you want to leave for your companion? Thus let him refrain his harm from the people.” I said: “O Messenger of Allāh, if he does so, will this enter him into Paradise? He replied: “There is no believer who has a trait

from these traits except that I will take his hand until these traits enters him into paradise.”¹

‘Umar ibn al-Khattāb رضي الله عنه said:

ذُكِرَ لِي أَنَّ الْأَعْمَالَ تُبَاهِي فَتَقُولُ الصَّدَقَةُ أَنَا أَفْضَلُكُمْ

It was mentioned to me that the good deeds compete with one another, and charity will say “I am the best of you”.²

Abu Huraira رضي الله عنه said:

ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلَ الْبَخِيلِ وَالْمُتَصَدِّقِ، كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ مِنْ حَدِيدٍ، قَدْ اضْطَرَّتْ أَيْدِيهِمَا إِلَى تَوَدِّيهِمَا وَتَرَاقِيهِمَا، فَجَعَلَ الْمُتَصَدِّقُ كُلَّمَا تَصَدَّقَ بِصَدَقَةٍ انْبَسَطَتْ عَنْهُ حَتَّى تَغْشَى أُنَامِلَهُ وَتَغْفُوَ أَثَرَهُ، وَجَعَلَ الْبَخِيلُ كُلَّمَا هَمَّ بِصَدَقَةٍ قَلَصَتْ، وَأَخَذَتْ كُلَّ حَلْقَةٍ بِمَكَانِهَا. قَالَ أَبُو هُرَيْرَةَ فَأَنَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ بِإِصْبَعِهِ هَكَذَا فِي جَنِيهِ، فَلَوْ رَأَيْتَهُ يُوسِعُهَا وَلَا تَتَّوَسَعُ

The Messenger of Allāh, peace be upon him, struck an example for a miser and a charitable person by comparing them to two men wearing two iron cloaks, and their hands are raised to their breasts and necks. Whenever the charitable man tries to give a charitable gift, his iron cloak expands till it becomes so wide that it will cover his fingertips and remove the effects of the cloak. And, whenever the miser wants to give a charitable gift, his cloak becomes very tight over him and every ring gets stuck to its place.

¹ Collected by al-Bukhārī and Muslim

² Translator’s note: Declared authentic by Shaykh al-Albānī in *Ṣaḥīḥ Targhib*.

Abu Huraira added, “I saw Allāh’s Messenger putting his finger in the (chest) pocket of his shirt like this. If you could have seen him trying to widen (the opening of his shirt), but it did not widen.”¹

The Messenger of Allāh ﷺ said:

عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ . فَقَالُوا يَا نَبِيَّ اللَّهِ فَمَنْ لَمْ يَجِدْ قَالَ ” يَعْمَلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ ” . قَالُوا فَإِنْ لَمْ يَجِدْ قَالَ ” يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ ” . قَالُوا فَإِنْ لَمْ يَجِدْ . قَالَ ” فَلْيَعْمَلْ بِالْمَعْرُوفِ، وَلْيَتَمَسَّكَ عَنِ الشَّرِّ فَإِنَّهَا لَهُ صَدَقَةٌ

Every Muslim has to give in charity. The people asked, “O Prophet of Allāh, what if someone has nothing to give?” He said, “He should work with his hands and benefit himself, and also give in charity (from what he earns).” The people further asked, “If he cannot find even that?” He replied, “He should help the needy who appeal for help.” Then the people asked, “If he cannot do that?” He replied, “Then he should perform good deeds and keep away from evil deeds, and this will be regarded as charitable deeds.”²

Because the miser is imprisoned from charity, and prevented from good, then his recompense is from the same category as his actions. Consequently, he is sad, prevented from happiness, narrow-minded, mean-spirited, seldom cheerful, often stressed and worried about the past, present and future. He is rarely able to complete his tasks.

¹ Ṣaḥīḥ al-Bukhārī, 5797

² Ṣaḥīḥ al-Bukhārī, 1445

Therefore, he is like a man wearing a cloak of iron. His hands are fastened to his neck such that he is unable to remove them or move them. Each time he wants to remove his hands or widened the space on this cloak of iron, the cloak remains firmly fastened to his body. The miser is like this. Each time he desires to give charity, his miserliness prevents him; thus, his heart remains imprisoned. As for the person who gives charity, each time he spends in charity his heart is delighted and his chest is expanded. Every time he gives charity he is happy, and his delights becomes stronger, and his happiness becomes greater. If there were no benefit to giving charity except for this one benefit, the true servant of Allāh ﷻ would rush to give a great amount of charity. Allāh, the Exalted, said:

وَمَنْ يُوقِ شَحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٠﴾

**And whosoever is saved from his own covetousness, such
are they who will be the successful.¹**

Abdur-Raḥman ibn 'Awf or Sa'd ibn Abi Waqāṣ was performing *ṭawāf* around the Ka'bah, and he only supplicated with one du'a'. He said:

رب قني شح نفسي، رب قني شح نفسي

**My Lord save me from the stinginess of my soul, my Lord
save me from the stinginess of my soul.²**

He was asked, "Will you not supplicate with a du'a' besides this?" He said, "If I am saved from the stinginess of my soul, then I will be successful."

¹ Sūrah al-Ḥaṣhr, 59:9

² Collected by ibn Kathīr, 4/ 446, from the narration of Sufyān ath-Thawrī, who mentioned this was Abdur-Rahman ibn 'Awf.

There is a difference between greediness and miserliness. Greediness is extreme craving for something, covetousness in seeking it, and going to great lengths to acquire it while having avarice for it. Miserliness is to not spend wealth once you have acquired it, and the love to hold onto it. Thus, greed is before you obtain something, while miserliness is after obtaining something. Miserliness is the fruit of greed, and greed leads to miserliness. Greed is latent within the soul. Whoever is a miser, then he has obeyed his greed; and whoever is not a miser, then he has disobeyed his greed and been saved from its evil. This person is successful.

﴿ وَمَنْ يُوقِ شَحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴾

**And whosoever is saved from his own covetousness, such
are they who will be the successful.¹**

The generous person is close to Allāh ﷻ and close to His creation, close to Paradise and distant from the Hellfire. The miser is far from the creation, far from Paradise and close to the Hellfire. The generosity of a man will make him beloved to his enemies, while the stinginess of a man will make him hated to his children.

The limit of generosity: It is to spend what is needed during the time of need, and to give that to the one in need according to one's ability. Generosity is not as it has been described by some of those with limited knowledge. They say the limit of generosity is to spend whatever is present. If this was the case, there would be nothing called a spendthrift. The reality is the Qur'an and Sunnah prohibit being a spendthrift, and it is blameworthy. Generosity is praiseworthy; thus, whoever stops at its proper limits is called generous. And this necessitates praise. Whoever is beneath the proper limits of generosity, he is a miser, and this necessitates criticism.

¹ Sūrah al-Ḥaṣhr, 59:9

There is a narration that states, “Verily Allāh swore by His Majesty that the miser will never be close to Him.”

Generosity is of two categories:

The noblest form of generosity is to be generous with regard to what is in the hands of others. The second type of generosity is to be generous with regard to what is in your hands.

A man may be from the most generous of people; yet he does not give anything at all, because he is generous with regard to what is in the hands of others. This is the meaning of the statement, “Generosity is to spend your wealth, and to refrain from the wealth of others.”

I heard Shaykh al-Islām ibn Taymiyyah say that Allāh ﷻ revealed to Ibrāhīm:

أَتَدْرِي لِمَ اتَّخَذْتُكَ خَلِيلًا ؟ قَالَ لَا ، قَالَ : لِأَنِّي رَأَيْتُ الْعَطَاءَ أَحَبُّ إِلَيْكَ مِنَ
الْأَخْذِ

**Do you know why I took you as a close friend? He replied:
“No.” He, the exalted, said: Because I saw you love to give
more than you love to take.**

This is an attribute of our Lord ﷻ. He gives but He does not receive, He feeds but He is not fed. He is the most Generous of those who show generosity. The most beloved of the creation to Him are those who have this attribute, because the One who is generous loves those who are in turn generous. He is the All-Knowing and He loves the scholars. He has power over all things, and He loves the courageous. He is Jamil and He loves beauty.

Sa'īd ibn Musayyab said:

إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ نَظِيفٌ يُحِبُّ النَّظَافَةَ كَرِيمٌ يُحِبُّ الْكَرَمَ جَوَادٌ يُحِبُّ
الْجُودَ فَتَنَظَّفُوا أَفْنِيَّتَكُمْ وَلَا تَسْبَهُوا بِالْيَهُودِ

Verily, Allāh is Ṭayyib and He loves the good, He is Pure and He loves cleanliness, He is Noble and He loves nobility, He is Generous and He loves generosity, thus clean your courtyards and differ from the Jews.¹

Abu Huraira رضي الله عنه narrated that the Prophet ﷺ said:

السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّاسِ بَعِيدٌ مِنَ النَّارِ وَالْبَخِيلُ بَعِيدٌ
مِنَ اللَّهِ بَعِيدٌ مِنَ الْجَنَّةِ بَعِيدٌ مِنَ النَّاسِ قَرِيبٌ مِنَ النَّارِ وَلِجَاهِلٍ سَخِيٌّ أَحَبُّ إِلَيَّ
اللَّهُ عَزَّ وَجَلَّ مِنْ عَابِدٍ بَخِيلٍ

The generous person is close to Allāh, close to Paradise, close to the people and distant from the Hellfire. The miser is far from Allāh, far from Paradise, far from the people and close to the Hellfire. The ignorant, generous person is more beloved to Allāh, the Exalted, than the miserly worshipper.²

Allāh ﷻ is Merciful and He loves those who are merciful. Only those who show mercy will be shown mercy. Allāh is Satīr (the Concealer), He loves to conceal the faults of His slaves. He is the Pardoner, He loves to pardon them. He ﷻ is the Forgiver, He loves to forgive them. He is Latīf, He loves gentleness and goodness from His slaves. He hates the crude, harsh, rough,

¹ Jami' at-Tirmidhī, 3029

² Jami' at-Tirmidhī, 1961

arrogant brute, the one who collects wealth and withholds it.¹ He is gentle, and He loves gentleness. He is Forbearing, and He loves forbearance. He is Kind, and He loves kindness and those who are kind. He is Just and Fair, and He loves those who are just and fair. He accepts excuses, and He loves those who accept excuses from His slaves. He will call His slaves to account based upon the attributes he possesses or is void of. Whoever pardons others, Allāh ﷻ will pardon them. Whoever forgives, Allāh will forgive them. Whoever overlooks faults, Allāh will overlook their faults. Whoever shows mercy will be shown mercy; whoever conceals the faults of others, Allāh will conceal his faults. Whoever exposes the faults of the people, Allāh will expose his faults; whoever prevents good will be prevented from good. Whoever is harsh, Allāh will be harsh with him. Whoever plots will be plotted against. Whoever deceives will be deceived. Whoever deals with the creation with a particular attribute, Allāh will deal with him with that specific attribute in this life and the Hereafter. Allāh ﷻ will deal with the creation according to how they deal with one another.

The Messenger of Allāh ﷺ said:

مَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ

Whoever conceals (the faults) of a Muslim, Allāh will conceal (his faults) in this life and the Hereafter.²

¹ Translator's note: This is taken from the *ḥadīth* of Abu Huraira رضي الله عنه. The Messenger of Allah ﷺ said, "Verily Allah hates every arrogant brute who collects wealth and withholds it; the one who makes loud noise in the market place, he is like a corpse during the night, and a donkey during the day. He is knowledgeable about the worldly affairs while ignorant of the affairs of the Hereafter. Collected by Imām al-Bayhaqī, 10 / 194, declared authentic by Shaykh al Albānī.

² Sunan Ibn Mājah, 2641

The Messenger of Allāh ﷺ said:

مَنْ نَفَسَ عَنْ مُسْلِمٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ
الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ فِي الدُّنْيَا يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ
سَتَرَ عَلَى مُسْلِمٍ فِي الدُّنْيَا سَتَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ
مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

Whoever relieves a Muslim of a burden from the burdens of the world, Allāh will relieve him of a burden from the burdens on the Day of Judgement. And whoever helps ease a difficulty in the world, Allāh will grant him ease from a difficulty in the world and in the Hereafter. And whoever covers (the faults of) a Muslim, Allāh will cover (his faults) for him in the world and the Hereafter. And Allāh is engaged in helping the worshipper as long as the worshipper is engaged in helping his brother.¹

And it appears in the narration:

مَنْ أَقَالَ مُسْلِمًا أَقَالَهُ اللَّهُ عَثْرَتَهُ

Whoever lets a Muslim off a transaction, Allāh will let him off his sins on the Day of Resurrection.²

مَنْ أَنْظَرَ مُعْسِرًا أَوْ وَضَعَ لَهُ أَظْلَهُ اللَّهُ يَوْمَ الْقِيَامَةِ تَحْتَ ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ
إِلَّا ظِلُّهُ

¹ Jami' at-Tirmidhī, 1930

² Sunan Abi Dāwūd, 3460

Whoever grants respite to the person experiencing hardship or alleviates it for him, Allāh will shade him on the Day of Judgement under His Throne, a Day in which there is no shade except His shade.¹

This is because the creditor placed the debtor in the shade of waiting and showing him patience, and he saved him from the heat of requesting repayment in times of difficulty and inability; thus, Allāh ﷻ will save him from the heat of the sun on the Day of Judgement.

The Messenger of Allāh ﷺ said, while addressing the people:

يا معشر من آمن بلسانه ولم يدخل الإيمان إلى قلبه، لا تؤذوا المسلمين، ولا تتبعوا عوراتهم، فإنه من تتبع عورة أخيه تتبع الله عورته، ومن تتبع الله عورته يفضحه ولو في جوف بيته

O assembly of people, who believed by their tongue, and belief did not enter their hearts, do not harm the Muslims, and do not search for their faults; for whoever searches for the faults of his brother, Allāh will follow up his faults, and whoever's faults are followed by Allāh, then he will be exposed even from within the depths of his home.²

Therefore, as you deal with others, you shall be dealt with in a similar manner. Allāh ﷻ will deal with you as you deal with His slaves.

The hypocrites display Islām while concealing disbelief; therefore, Allāh ﷻ will display light for them on the Day of Judgment upon the bridge. It will

¹ Jami' at-Tirmidhī, 1306

² Jami' at-Tirmidhī, authenticated by al-Albānī

appear that they will cross over the bridge, but it will be hidden from them that their light will be extinguished. A barrier will come between them and the bridge. The recompense is from the same category as the action.

The generous person who gives charity, Allāh ﷻ will give him what He will not give the stingy person who withholds. He will expand him within himself, his character, his provision, his soul, and his means of provision as a reward for the similar action he used to do.

THE VIRTUES OF REMEMBRANCE OF ALLĀH

Yaḥya ibn Zakariya ؑ said: And He commands you to remember Allāh. For indeed the parable of that is a man whose enemy quickly tracks him until he reaches an impermeable fortress in which he protects himself from them. This is how the worshiper is; he does not protect himself from Shayṭān except by the remembrance of Allāh.

If remembrance of Allāh ﷻ only had this one special trait, it would be a must that the person should not allow his tongue to be void of the remembrance of Allāh, the Exalted. Rather, he should constantly remember Him. This is because nothing will save him from his enemy other than remembrance of Allāh. His enemy only enters upon him during times when he is heedless. The enemy lies in wait; when the individual becomes heedless, he pounces upon him and devours him.

When Allāh ﷻ is remembered, the enemy of Allāh retreats, becomes despised, and subdued like a fly. For this reason, it is called the retreating whisperer. This is the one who whispers in the breast of man, and if the person remembers Allāh he retreats; meaning he stops and withdraws.

Ibn ‘Abbās ؓ said:

الشَّيْطَانُ جَائِمٌ عَلَى قَلْبِ ابْنِ آدَمَ ، فَإِذَا ذَكَرَ اللَّهَ خَنَسَ ، وَإِذَا غَفَلَ وَسْوَسَ

Shayṭān is perched upon the heart of man. If he remembers Allāh, Shayṭān retreats, and if he is heedless Shayṭān whispers.¹

Mu‘adh ibn Jabal ؓ said, the Messenger of Allāh ﷺ said:

مَا عَمِلَ ابْنُ آدَمَ عَمَلًا أَنْجَى لَهُ مِنْ عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ

A person does not perform an action which saves him from the punishment of Allāh more so than the remembrance of Allāh.²

Abu Dardā ؓ said the Messenger of Allāh ﷺ:

أَلَا أَنْبِئُكُمْ بِخَيْرِ أَعْمَالِكُمْ وَأَرْكَأهَا عِنْدَ مَلِيكِكُمْ ، وَأَرْفَعِهَا فِي نَرَجَاتِكُمْ وَخَيْرِ لَكُمْ مِنْ إِنْثَاقِ الذَّهَبِ وَالْوَرِقِ وَخَيْرِ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ ، قالوا: بلى يا رسول الله. قال: ذِكْرُ اللَّهِ

Shall I not inform you of the best of your deeds, the purest of them with your King, those with the highest rank, and those better for you than giving gold and silver, and better for you than meeting your enemy and striking his neck and him striking your neck? They said, “Of course.” He said, “Remembrance of Allāh.³

¹ Collected by al-Bukhārī

² Bulugh al-Marām, 1539

³ Muwatta Mālik, 496

Abu Huraira رضي الله عنه said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسِيرُ فِي طَرِيقِ مَكَّةَ ، فَمَرَّ عَلَى جَبَلٍ يُقَالُ لَهُ جُمْدَانُ ، فَقَالَ : “ سِيرُوا هَذَا جُمْدَانُ سَبَقَ الْمُفَرِّدُونَ ، قَالُوا : وَمَا الْمُفَرِّدُونَ يَا رَسُولَ اللَّهِ ؟ قَالَ : “ الدَّاكِرُونَ اللَّهَ كَثِيرًا وَالدَّاكِرَاتُ

The Messenger of Allāh, peace be upon him, was traveling on a road in Mecca. He passed by a mountain called Jumdan. He said: “Proceed on, it is Jumdan, Mufarradūn have gone ahead.” They (the Companions of the Holy Prophet) said: “Allāh’s Messenger, who are Mufarradūn?” He said: “They are those men and women who remember Allāh much.”¹

Abu Huraira رضي الله عنه said, the Messenger of Allāh صلى الله عليه وسلم said:

مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلِسٍ لَا يَذْكُرُونَ اللَّهَ فِيهِ إِلَّا قَامُوا عَنْ مِثْلِ جِيْفَةٍ
جِمَارٍ وَكَانَ لَهُمْ حَسْرَةٌ

No people stand from a gathering in which they did not mention Allāh in it except that they stand like those standing from the corpse of a donkey, and it will be a cause of grief for them.²

Abu Huraira رضي الله عنه, said the Messenger of Allāh صلى الله عليه وسلم said:

مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ فِيهِ وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ إِلَّا كَانَ
عَلَيْهِمْ تَرَةٌ فَإِنْ شَاءَ عَذَّبَهُمْ وَإِنْ شَاءَ غَفَرَ لَهُمْ

¹ Ṣāḥiḥ Muslim, 2676

² Sunan Abi Dāwūd, 4855

No group gathers in a sitting in which they do not remember Allāh, nor send salutations upon their Prophet, except it will be a source of remorse for them. If He wills, He will punish them, and if He wills, He will forgive them.¹

The Messenger of Allāh ﷺ said:

لَا يَقَعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ إِلَّا حَفَّتْهُمُ الْمَلَائِكَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَنَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

No people sit remembering Allāh, the Exalted, except that the Angels surround them, mercy overshadows them, tranquility descends upon them, Allāh mentions them to those who are with Him.²

‘Abdullah bin Busr ﷺ said:

أَنَّ رَجُلًا، قَالَ يَا رَسُولَ اللَّهِ إِنَّ شَرَائِعَ الْإِسْلَامِ قَدْ كَثُرَتْ عَلَيَّ فَأُخْبِرْنِي بِشَيْءٍ أَتَسَبَّبُ بِهِ . قَالَ “ لَا يَزَالُ لِسَانُكَ رَطْبًا مِنْ ذِكْرِ اللَّهِ

A man said: “O Messenger of Allāh, the legislated acts of Islām have become numerous upon me, so inform me of something I can be steadfast upon.” He said: “Do not allow your tongue to cease to be moist with the remembrance of Allāh.”³

¹ Jami‘ at-Tirmidhī, 3380

² Ṣāḥiḥ Muslim, 2700

³ Jami‘ at-Tirmidhī, 3375

Abu Sa'īd al-Khudrī narrated:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ أَيُّ الْعِبَادِ أَفْضَلُ دَرَجَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ قَالَ " الذَّاكِرُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتُ " . قُلْتُ يَا رَسُولَ اللَّهِ وَمَنِ الْغَازِي فِي سَبِيلِ اللَّهِ قَالَ " لَوْ صَرَبَ بِسَيْفِهِ فِي الْكُفَّارِ وَالْمُشْرِكِينَ حَتَّى يَنْكَبِرَ وَيَخْتَضِبَ دَمَا لَكَانَ الذَّاكِرُونَ اللَّهَ كَثِيرًا أَفْضَلُ مِنْهُ دَرَجَةً

The Messenger of Allāh was asked: "Which of the worshippers is superior in rank with Allāh on the Day of Judgment?" He said: "Those men and women who remember Allāh much." I said: "O Messenger of Allāh! What about the fighter in the cause of Allāh?" He said: "If he were to strike with his sword among the disbelievers and the idolater, until it breaks, and he or it is dyed with blood, those who remember Allāh much would still be superior in rank."¹

Abu Musa رضي الله عنه narrated that the Prophet صلى الله عليه وسلم said:

مَثَلُ النَّبْتِ الَّذِي يُذَكَّرُ اللَّهُ فِيهِ وَالنَّبْتِ الَّذِي لَا يُذَكَّرُ اللَّهُ فِيهِ مَثَلُ الْحَيِّ وَالْمَيِّتِ

The example of the home in which Allāh is mentioned and the home in which Allāh is not mentioned is the example of the living and the dead.²

¹ Jami' at-Tirmidhī, 3376. This chain of narration has been declared weak.

² Ṣāḥiḥ Muslim, 779

Abu Huraira رضي الله عنه said the Messenger of Allāh ﷺ said:

يقول الله تبارك وتعالى: أنا عند ظن عبدي بي، وأنا معه إذا ذكرني، فإن
ذكرني في نفسه، ذكرته في نفسي، وإن ذكرني في ملأ، ذكرته في ملأ خير
منهم، وإن تقرب إلي شبرًا تقربت إليه ذراعًا، وإن تقرب إلي ذراعًا، تقربت منه
بأعًا، وإذا أتاني يمشي، أتيته هرولة

Allāh, the Glorified and Exalted, says: “I am as My slave thinks I am, and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself; if he remembers Me in a gathering, I remember him in a gathering better than it; if he draws near to Me a handspan, I draw near to him an arm’s length; if he draws near to Me an arm’s length, I draw near to him two arms’ length; if he comes to Me walking, I go to him at speed.”¹

Anas رضي الله عنه narrated that the Messenger of Allāh ﷺ said:

إِذَا مَرَرْتُمْ بِرِيَاضِ الْجَنَّةِ فَارْتَعُوا. قَالَ وَمَا رِيَاضُ الْجَنَّةِ قَالَ " حَلَقِ
الذِّكْرِ

If you pass by a garden of Paradise, then indulge in it. He said: “And what is the garden of Paradise?” He said: “The circles of remembrance.”²

It has been collected in Tirmidhī that the Prophet ﷺ said:

إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّ عَبْدِي كُلَّ عَبْدِي الَّذِي يَذْكُرُنِي وَهُوَ مُلَاقٍ قِرْنَهُ

¹ Ṣāḥiḥ Muslim, 2675

² Jami‘ at-Tirmidhī, 3510, declared weak by Shaykh al Albānī

Verily Allāh, the Exalted says: “Surely My slave, who is completely My slave, is the one who remembers Me at the time he meets his enemy (during battle).”¹

This *ḥadīth* describes the difference of virtue between the person who remembers Allāh ﷻ and the one engaged in jihad. The person who remembers Allāh while engaged in jihad is better than the person who remembers Allāh while not engaged in jihad, and better than the person engaged in jihad but he is not remembering Allāh ﷻ. And the person who remembers Allāh while not engaged in jihad is better than the person engaged in jihad while not remembering Allāh ﷻ. Therefore, the best of those who remember Allāh are those who do so while engaged in jihad, and the best of those who are engaged in jihad are those who do so while remembering Allāh.

Allāh, the Exalted, said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَقَاتِمُوا فَإِنِّي فَأْتِبُنَّوَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴾

O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allāh much (both with tongue and mind), so that you may be successful.²

Thus, He commanded them with remembering Him a great deal along with jihad, so they may be successful. And the Exalted said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴾

¹ Jami' at-Tirmidhī, 3580, declared weak

² Sūrah al-'Anfāl, 8:45

O you who believe! Remember Allāh with much remembrance.¹

The Exalted said:

﴿ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ ﴾

And the men and the women who remember Allāh often.²

And the Exalted said:

﴿ فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ﴾

So when you have accomplished your rites, remember Allāh as you remember your forefathers or with a far more remembrance.³

This contains a command to remember Allāh often. It is also a reminder of the slave's great need for it, and that he cannot go without it even for the blink of an eye. Thus, every moment the person is void of remembrance of Allāh, it is against him and not for him. This time will be a greater regret than what he profited during his time of heedlessness. Some people of knowledge said if the person devotes himself to Allāh ﷻ for a number of years, then turns away from Him for an instant, what he missed will be greater than what he gained.

Al-Bayhaqī narrated that 'Ā'isha', ﷺ said the Prophet ﷺ said:

مَا مِنْ سَاعَةٍ تَمُرُّ بِابْنِ آدَمَ لَا يَذْكُرُ اللَّهَ فِيهَا إِلَّا حَسِرَ عِنْدَهَا يَوْمَ الْقِيَامَةِ

¹ Sūrah al-'Aḥzāb, 33:41

² Sūrah al-'Aḥzāb, 33:35

³ Sūrah al-Baqarah, 2:200

There is no hour which passes by the son of Adam in which he does not remember Allāh in it except that he will regret it on the Day of Judgment.¹

Mu'adh ibn Jabal رضي الله عنه said:

ليس تحسر أهل الجنة إلا على ساعة مرت بهم لم يتكروا الله عز وجل

فيها

The inhabitants of Paradise will not have any regrets except an hour which passed by in which they did not remember Allāh, the Exalted.²

Umm Habibah, the wife of the Prophet ﷺ, said, the Messenger of Allāh ﷺ said:

كُلُّ كَلَامِ ابْنِ آدَمَ عَلَيْهِ لَأَلَهُ إِلَّا أَمْرٌ بِمَعْرُوفٍ أَوْ نَهْيٌ عَنْ مُنْكَرٍ أَوْ ذِكْرُ اللَّهِ

The son of Adam's speech is against him not for him, except for commanding good, or forbidding evil, or remembrance of Allāh.³

Mu'adh ibn Jabal رضي الله عنه said:

سألت رسول الله صلى الله عليه وسلم: أي الأعمال أحب إلى الله عز وجل؟

قال: «أن تموت ولسانك رطب من ذكر الله عز وجل»

I asked the Messenger of Allāh, peace be upon him, “Which actions are most beloved to Allāh, the Exalted?”

¹ Fawā'id Abi 'Abdullah an-Ni'alī

² Narrated by al-Bayhaqī, with a good chain of narration.

³ Jami' at Tirmidhī, 2412

He said, “That you die while your tongue is moist with the remembrance of Allāh, the Exalted.”¹

Abu Dardā ؓ said: For everything there is clarity, and the clarity of the hearts is the remembrance of Allāh, the Exalted.

‘Abdullah ibn ‘Amr ؓ narrated from the Prophet ﷺ that he said:

إِنَّ لِكُلِّ شَيْءٍ صِقَالَةً ، وَإِنَّ صِقَالَةَ الْقُلُوبِ ذِكْرُ اللَّهِ عَزَّ وَجَلَّ ، وَمَا مِنْ شَيْءٍ
أَنْجَى مِنْ عَذَابِ اللَّهِ مِنْ ذِكْرِ اللَّهِ . قَالُوا : وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ ؟ قَالَ :
وَلَا الْجِهَادُ ، إِلَّا أَنْ يَضْرِبَ بِسَيْفِهِ حَتَّى يَنْقَطِعَ

For everything there is a polisher, and the polisher of the hearts is the remembrance of Allāh, the Exalted. And there is nothing which saves from the punishment of Allāh more so than the remembrance of Allāh. They said, “Not even jihad in the path of Allāh?” He said, “Not even jihad, except the one who swings his sword until it breaks.”²

There is no doubt that the hearts become rusty just like copper and silver become rusty, and they are polished with the remembrance of Allāh ؓ. This polishes the heart such that it shines like a clear mirror. If the person abandons the remembrance of Allāh, it will become rusty; when he remembers Allāh ؓ it is polished.

There are two things that rust the heart: Heedlessness and sins.

¹ Collected by Ibn Ḥabān, with a ḥasan chain of narration

² Mentioned by al-Mundhir in *Targīb*, with the addition from ibn Abi Dunyā, with a weak chain of narration

There are two things that polish the heart: Seeking forgiveness and remembrance of Allāh ﷻ.

Whoever spends the majority of their time being heedless, the rust will be compounded upon his heart according to his heedlessness. When the heart becomes rusty, the individual will not be able to see things in their true reality. Thus, he will see falsehood in the image of the truth, and the truth in the image of falsehood. This is because when rust compounds on the heart, it becomes dark and things do not appear in their truth form. When the rust compounds, the heart is enclosed with a covering. Consequently, his perception is corrupted, and it will not accept the truth nor disapprove of falsehood. This is the greatest punishment of the heart. The foundation of this is heedlessness and following desires. These two things extinguish the light of the heart and blind perception.

Allāh, the Exalted, said:

﴿ وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا ﴾

**And obey not him whose heart We have made heedless of
Our Remembrance, one who follows his own lusts and
whose affair (deeds) has been lost.¹**

If an individual wishes to emulate a man, let him look to see if he is from the people who remember Allāh ﷻ, or from the heedless. Do his desires or the revelation rule him? If he is ruled by his desires, and is from the heedless, and his affair is lost; do not follow or emulate him because it will lead to destruction. His affair being lost has a number of definitions. It has been explained as him losing those affairs that are obligatory upon him to adhere

¹ Sūrah al-Kahf, 18:28

to, those affairs which lead to guidance. It has been explained as excessiveness, destruction and contrasting the truth. And all of these meanings are similar.

Allāh ﷻ has prohibited us from obeying the people with these qualities. Therefore, you must examine your Shaykh, and the one you follow. If you find these qualities in him, distance yourself from him. If you find him remembering Allāh and following the Sunnah, and his affairs are not lost, then adhere to him. There is no difference between the dead and the living except by way of remembrance of Allāh ﷻ. The example of the one who remembers Allāh and the one who does not remember Allāh is like that of the living and the deceased. It has been attributed to the Prophet ﷺ that he said:

أَكْثَرُوا ذِكْرَ اللَّهِ حَتَّى يَقُولُوا : مَجْنُونٌ

Increase your remembrance of Allāh until they say you are insane.¹

¹ Ibn Habān, 2/521. Shaykh al-Albānī said this *ḥadīth* is fabricated.