

**IBN RAJAB**

**JAMI' AL-'ULÛM  
WAL-HIKAM**

**(A Collection of  
Knowledge & Wisdom)**

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by  
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## **CONTENTS**

<b>HADĪTH ONE .....</b>	<b>1</b>
<b>HADĪTH TWO .....</b>	<b>29</b>
<b>HADĪTH THREE .....</b>	<b>57</b>
<b>HADĪTH FOUR .....</b>	<b>65</b>
<b>HADĪTH FIVE .....</b>	<b>83</b>
<b>HADĪTH SIX .....</b>	<b>91</b>
<b>HADĪTH SEVEN .....</b>	<b>107</b>
<b>HADĪTH EIGHT .....</b>	<b>115</b>
<b>HADĪTH NINE .....</b>	<b>125</b>
<b>HADĪTH TEN .....</b>	<b>137</b>
<b>HADĪTH ELEVEN .....</b>	<b>149</b>
<b>HADĪTH TWELVE .....</b>	<b>155</b>
<b>HADĪTH THIRTEEN .....</b>	<b>165</b>
<b>HADĪTH FOURTEEN .....</b>	<b>173</b>
<b>HADĪTH FIFTEEN .....</b>	<b>181</b>
<b>HADĪTH SIXTEEN .....</b>	<b>197</b>
<b>HADĪTH SEVENTEEN .....</b>	<b>209</b>
<b>HADĪTH EIGHTEEN .....</b>	<b>217</b>
<b>HADĪTH NINETEEN .....</b>	<b>241</b>
<b>HADĪTH TWENTY .....</b>	<b>261</b>

HADÎTH TWENTY-ONE .....	267
HADÎTH TWENTY-TWO .....	275
HADÎTH TWENTY-THREE .....	283
HADÎTH TWENTY-FOUR .....	295
HADÎTH TWENTY-FIVE .....	319
HADÎTH TWENTY-SIX .....	329
HADÎTH TWENTY-SEVEN .....	341
HADÎTH TWENTY-EIGHT .....	351
HADÎTH TWENTY-NINE .....	367
HADÎTH THIRTY .....	379
HADÎTH THIRTY -ONE .....	393
HADÎTH THIRTY -TWO .....	409
HADÎTH THIRTY -THREE .....	421
HADÎTH THIRTY -FOUR .....	429
HADÎTH THIRTY -FIVE .....	439
HADÎTH THIRTY -SIX .....	459
HADÎTH THIRTY -SEVEN .....	485
HADÎTH THIRTY -EIGHT .....	493
HADÎTH THIRTY -NINE .....	511
HADÎTH FOURTY .....	519

HADÎTH FOURTY -ONE .....	533
HADÎTH FOURTY -TWO .....	543
HADÎTH FOURTY -THREE .....	557
HADÎTH FOURTY -FOUR .....	565
HADÎTH FOURTY -FIVE .....	571
HADÎTH FOURTY -SIX .....	579
HADÎTH FOURTY -SEVEN .....	589
HADÎTH FOURTY -EIGHT .....	595
HADÎTH FOURTY -NINE .....	607
FIFTY .....	617
THE DUTIES OF REMEMBRANCE AT BOTH ENDS OF THE DAY.....	627
CONCLUSION .....	637



# HADÎTH ONE

Imam Ahmad (may Allāh be pleased with him) said, “Islam is established on three basic hadīths: **“The reward of deeds depends upon their intentions,”** reported by ‘Umar; **“If anyone innovates things in this affair of ours, the religion of Islam) for which there is no valid (reason), his innovations are to be rejected,”** reported by ‘Ā’ishah; and **“Both legal and illegal things are obvious”** reported by An-Nu‘mān bin Bashīr.”

### **Explanation Of The Hadīth**

The Prophet’s saying **“The reward for deeds depends upon their intentions,”** implies restriction in judging any deed done by anyone, except on the basis of one’s intentions.

Early scholars had different views on determining which status of deeds depends on the intention behind them. Many scholars in later generations argued that it was the validity or acceptability of works that depends on the doer’s intention. Therefore, the word *“deeds”* should refer to legal deeds of *Shari’ah*, which require legal intention. As for other habitual activities, such as eating, drinking, or wearing clothes, repaying deposits or warranties, no such legal intention is required.

Other scholars asserted that intention is significant in all deeds and activities, not only in certain special ones. Some of these scholars attributed this view to the majority of the earlier scholars.

Al-Fadl bin Ziyād said, “I asked Imam Ahmad about the intention behind deeds, saying, ‘How is intention considered?’ He replied, ‘One should verify his intention, as one should not seek Allāh’s satisfaction with whatever deed he undertakes.’”

Based on this view, the phrase, **“The reward for deeds depends upon their intentions,”** is interpreted to refer to all optional deeds, in the sense that they are done only by the doer’s intention. Thereupon, the next sentence, **“Every person will get his reward according to what he has intended,”** deals with the legal judgment on what he intended. Had one maintained a good intention, one’s deed would be good and one would be rewarded accordingly. Otherwise, one’s deed would be null and void and the doer is sinful.

Probably, the first sentence may mean that the intention behind any deed may make it valid, invalid, acceptable, or rejected, and result in the doer being rewarded or punished. Thereupon, it would indicate that the legal judgment that one’s deeds may be valid or invalid is according to one’s intention. In another hadīth, the Prophet (peace be upon him) said, **“Verily, the (results of) deeds done depend on the last actions.”**<sup>(1)</sup>

The next sentence, **“Every person will get his reward according to what he has intended”** indicates that one would only get what one intended, positive or good if the intention was positive or good, and evil if the intention was evil. Actually, the second sentence is not a mere repetition of the first. The first sentence means that the validity and invalidity of deeds depends on the intention behind them. While the second sentence means that a doer would be accountable for deeds according to his intention, i.e., he would be rewarded if his intention was

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<sup>(1)</sup> A portion of hadīth recorded by Al-Bukhāry in *Kitāb Al-Qadar* (Book on Destiny), hadīth no. 6607; also recorded by Ahmad in his *Al-Musnad*, vol. 5, hadīth no. 335. The hadīth is reported on the authority of Sahl bin Sa’d As-Sā’idy within a story.



good and punished if it was otherwise. Besides, the doer might have intended an allowable action, from the *Shari'ah* point of view, and so he would incur neither reward nor punishment.

To sum up, the validity or invalidity of a deed depends upon the intention behind it; and a doer would be rewarded or punished according to the intention that renders his deed valid, invalid, or allowable.

### **What is *Intention*?**

**Literally:** *Intention* is the determination and will to follow a course of action.

**Technically:** According to the scholars of *Shari'ah*, intention may have one of two senses:

**First:** The distinction between one act of worship and another, as it distinguishes the Noon Prayer from the Afternoon Prayer, specifying whether one is observing the Fasting of Ramadan or another type of Fasting. It also makes a distinction between acts done as a form of worship and others undertaken habitually, such as ritual bathing and other normal bathing to clean oneself. This sense of intention is the common one in Muslim jurists' books.

**Second:** Clarifying the aim of the work done, showing whether it is meant for the sake of Allâh alone, or for Allâh and others. This sense of intention is the one common in the Muslim mystics writings on "Sincerity" and its consequences, and was common in the speeches of early Muslims scholars.

## Difference Between Intention And Will Or Wish

Some scholars made a distinction between *Intention* and *Will*, arguing that intention means only the first sense in common use by Muslim jurists.

Others said that *intention* is specific for one's aim behind action, while *will* or *wish* is something different, as one may wish (not intend) that Allāh might forgive one's sins.

In the speech of the Prophet (peace be upon him) as well as of early Muslim scholars, *intention* often is used in the second sense, that primarily means will or wish. Therefore, the Quran refers to it as will in many verses, such as:

- Allāh says,

﴿ مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُرِيدُ الْآخِرَةَ ﴾ [آل عمران ١٥٢]

which means, "Among you are some that desire this world and some that desire the Hereafter." (Al-i-'Imran, 3:152)

- Allāh says,

﴿ مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّتْهَا نُوفًا إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يَبْخَسُونَ ﴾ [هود ١٥]

which means, "Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein." (Hūd, 11:15)

- Allāh says,

﴿ مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَّصِيبٍ ﴾ [الشورى ٢٠]

which means, "Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter." (Ash-Shûrâ, 42:20)

- Allâh says,

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا...﴾ [الكهف ٢٨]

which means, "And keep yourself (O Muhammad (peace be upon him)) patiently with those who call on their Lord (i.e., your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world." (Al-Kahf, 18:28)

Allâh says,

﴿ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ﴾ [الروم ٣٨]

which means, "That is best for those who seek Allâh's Countenance." (Ar-Rûm, 30:38)

Allâh says,

﴿وَمَا آتَيْتُمْ مِّنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْغَفُونَ﴾ [الروم ٣٩]

which means, "...but that which you give in Zakâh seeking Allâh's Countenance, then those they shall have manifold increase." (Ar-Rûm, 30:39)

Furthermore, in the holy Qur'ân, *intention* is referred to as *seeking*, which is evident in the following quotations:

Allâh says,

﴿إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى﴾ [الليل ٢٠]

which means, "Except to seek the Countenance of his Lord, the Most High." (Al-Layl, 92:20)

Allâh says,

﴿وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ  
كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ﴾ [البقرة ٢٦٥]

which means, "And the likeness of those who spend their wealth seeking Allâh's Pleasure, while they in their own selves are sure and certain that Allâh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest." (Al-Baqarah, 2:265)

Allâh says,

﴿وَمَا تَنْفِقُوا مِنْ خَيْرٍ فَلَأَنفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ﴾ [البقرة ٢٧٢]

which means, "And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh's Countenance." (Al-Baqarah, 2:272)

Allâh says,

﴿ لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ  
النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾  
[النساء ١١٤]

which means, "There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islamic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward." (An-Nisâ', 4:114)

This verse denies the goodness of people's secret talks, unless concerned with establishing righteous deeds, particularly giving charity and settling people's disputes, both of which lead to public welfare; i.e., secret talks are good only in these cases. The verse also asserts that Allâh's reward for these righteous deeds is granted only if the doer seeks Allâh's satisfaction.

Still, in light of this verse, righteous deeds, such as giving charity and reconciling disputing people, are considered good, even though they are not for Allâh's satisfaction. This is because the good results of such deeds extend to the public. As for the doer of such acts, it depends on his intention. It would be good of him and he would be rewarded only if he were seeking Allâh's satisfaction. Otherwise, no reward would be granted to him.

This, however, contradicts the case of one who performs prayer, observes fasting, and keeps remembering Almighty Allâh for worldly gains. Absolutely, there would be no goodness in these deeds, as they

would usually avail neither the doer (who will instead be sinful) nor anyone else, except one who might take admonition from the deeds and imitates them for the sake of Allāh.

### **Intention in the Speeches of the Prophet and Early Muslim Scholars**

The sayings of the Prophet (peace be upon him) as well as of early Muslim scholars are full of incidents in which *intention* is used in the sense of *seeking*. The following are some of such incidents:

- **Incidents from the Prophet's Sayings**

- 'Ubādah bin As-Sāmit (may Allāh be pleased with him) narrated that the Prophet (peace be upon him) said, **"If anyone fights in a war for the sake of Allāh, seeking only one 'Iqāl (fetter), he will get only what he sought."**<sup>(1)</sup>
- Umm Salamah (may Allāh be pleased with her) narrated that Allāh's Messenger (peace be upon him) said, **"A seeker of refuge would seek refuge in the Sacred House and an army would be sent to him (in order to kill him) and when it would enter a plain, it would be made to sink."** I (Umm Salamah) said, **"Allāh's Messenger (peace be upon him) what about him who would be made to accompany this army wherever it went?"** Thereupon he said, **"He would be made to sink along with**

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<sup>(1)</sup> Recorded by An-Nasāy in *Kitāb Al-Jihād* (Book on Fighting in the Cause of Allāh), hadīth no. 3138 & 3139; also recorded by Ahmad in his *Al-Musnad*, vol. 5, hadīth no. 315, 320 & 329; also recorded by Ibn Hibbān in his *As-Sahīh*, hadīth no. 4638; also recorded as an authentic hadīth by Al-Hākim in his *Al-Mustadrak*, vol. 5, hadīth no. 109. Adh-Dhahaby also recorded it as an authentic. Al-Albāny also recorded it in his *Sahih Al-Jami'*, vol. 5, hadīth no. 324 and said that it is authentic.

**them but he would be raised on the Day of Resurrection on the basis of his intention.”<sup>(1)</sup>**

- ‘Aishah (may Allāh be pleased with her) narrated the meaning of the above hadīth, but said that the Prophet (peace be upon him) closed it, saying, **“They will perish in the same way, but, on the Day of Resurrection, they will be raised in different states according to each one’s intention.”<sup>(2)</sup>**
- Zayd bin Thābit (may Allāh be pleased with him) narrated that the Prophet (peace be upon him) said, **“If anyone made worldly life all his concern, Allāh would disperse all his affairs and would make poverty as close to him as his eyes, and he would not get as many benefits as what Allāh ordained for him. But who sought only the Hereafter, Allāh would collect all his affairs and would make all richness in his heart, and worldly gains would inevitably come to him.”<sup>(3)</sup>**
- Sa’d bin Abī Waqqāṣ (may Allāh be pleased with him) narrated that the Prophet (peace be upon him) said, **“Whatever you spend (for Allāh’s sake) you will be rewarded for it, even for a**

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<sup>(1)</sup> Recorded by Muslim in *Kitāb Al-Fitan wa Ashrāt As-Sā’ah* (Book on Seditions and Sighs of the Last Hour), vol. 4, hadīth no. 2882.

<sup>(2)</sup> Recorded by Muslim in *Kitāb Al-Fitan wa Ashrāt As-Sā’ah* (Book on Seditions and Sighs of the Last Hour), vol. 4, hadīth no. 2884; also recorded by Ahmad in his *Al-Musnad*, vol. 5, hadīth no. 105.

<sup>(3)</sup> Recorded by Ibn Mājah in *Kitāb Az-Zuhd* (Book on Asceticism), hadīth no. 4105, footnoted as “Has an authentic chain of transmission and trustworthy narrators”; also recorded by Ahmad in his *Al-Musnad*, vol. 5, hadīth no. 183; and also recorded by Ibn Hibbān, hadīth no. 180.

morsel of food which you may put in the mouth of your wife.”<sup>(1)</sup>

• **Incidents from the Sayings of Early Muslim Scholars**

- It is reported that Yahya bin Abî Kathîr said, “Keep having good intentions, for they are higher than undertaking deeds.”
- It is reported that Zayd Al-Yâmy said, “I would always like to observe good intention in every deed, even eating and drinking.”
- It is reported that Sufyân Ath-Thawry said, “The most difficult thing I keep observing is my intention, as it is always apt to change.”
- It is reported that Yûsuf bin Asbât said, “Keeping one’s intention always good is more difficult for doers of good deeds than perseverance in a good course.”
- It was asked of Nafi’ bin Jubair, “Won’t you attend the funeral?” He replied, “Stay as you are until I revive my intention.” Then he thought for a while and said, “Go on!”
- It is reported that Ibn Al-Mubâarak said, “A small deed may be great because of the intention behind it; and a great deed may be insignificant due to the intention behind it.”
- It is reported that Al-Fuḍayl bin ‘Iyâḍ said, “What Allâh wants from you is only your intention and will.”

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<sup>(1)</sup> Recorded by Al-Bukhâry in *Kitâb Al-Waṣâiyâ*, hadîth no. 2742, and in *Kitâb An-Nafaqât*, hadîth no. 5354; also recorded by Muslim in *Kitâb Al-Waṣyyah*, vol. 5, hadîth no. 1628.



- A knowledgeable scholar said, "They are superior to one another in virtue of their intentions, not by virtue of performing prayer and observing Fasting."

From these sayings we realize what made Imam Ahmad (may Allāh be pleased with him) say that Islam is established on three basic hadīths:

- The hadīth in which the Prophet (peace be upon him) said, "**The reward for deeds depends upon their intentions**";
- The hadīth in which the Prophet (peace be upon him) said, "**If anyone innovates things in this affair of ours, the religion of Islam) for which there is no valid (reason), his innovations are to be rejected;**"
- and the hadīth in which the Prophet (peace be upon him) said, "**Both legal and illegal things are obvious.**"

All aspects of religion are traced back to undertaking the commands of the *Shari'ah*, keeping away from prohibitions, and leaving all doubtful matters. All these elements are implied in the Prophet's saying "**Both legal and illegal things are obvious,**" as narrated by An-Nu'man bin Bashir (may Allāh be pleased with him).

These three elements can be dealt with in two ways:

**First:** One's deeds should be in conformity with the Prophet's *Sunnah*, which is implied in the hadīth, "If anyone innovates things in this affair of ours, (the religion of Islam) for which there is no valid (reason), his innovations are to be rejected," as reported by 'Ā'ishah (may Allāh be pleased with her).

**Second:** In essence, deeds made for the sake of Almighty Allāh alone, as implied in the saying that, “**The reward for deeds depends upon the intentions,**” as reported by ‘Umar bin Al-Khattāb.

Almighty Allāh says,

﴿ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ﴾ [المك ٢]

which means, “**Who has created death and life, that He may test you which of you is best in deed.**” (Al-Mulk, 67: 2).

Concerning this verse, Al-Fudayl said, “(... **best in deed**) refers to the most sincere and most correct deeds. For Allāh would never accept a deed that is sincere, but not correct, nor, a deed that is correct but not done sincerely. A sincere deed is that made only for the sake of Allāh, while a correct deed is that done according to the practice of the Prophet (peace be upon him).”

This statement of Al-Fudayl can be deduced from Allāh’s saying,

﴿... فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا  
وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾ [الكهف ١١٠]

which means, “**So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.**” (Al-Kahf, 18: 110).

### Intention Verifies Acts

In the sense mentioned by Muslim jurists, *intention* functions as a distinction between acts of worship and normal acts of convention, and also between one form of worship and another. Abstaining from food and drink, for instance, may occur out of anger or sadness or out of disability to eat or drink, or as a form of worship as one abstains from all desires

(fasting). So ritual Fasting needs the intention to verify it and distinguishes it from other forms of abstaining from food and drinks.

In terms of the forms of worship, some are obligatory while others are optional. Also, an obligatory act of worship may be of different types: the daily obligatory prayers are five every day and night, obligatory Fasting may be that of Ramadan, or an expiatory one, or one made in fulfillment of a vow. None of this can be distinguished without the doer's intention. Likewise, charity can be optional or obligatory which is *Zakah*. It can also be paid in penance, where only the intention can tell which is which. All these cases are covered by the Prophet's saying, "... and every person will get his reward according to what he has intended."

### **Verbal Expression of the Intention**

*Intention* is the expression of what is determined in one's mind. In terms of all acts of worship it is not necessary for one to express one's intentions verbally. Some of the followers of Imam As-Shâfi'iy reported that he stipulated the verbal expression of one's intention. Later scholars had different views as to the verbal expression of intention for Prayer and other acts of worship. Some judged it as desirable, while others said it is detestable.

### **One's Intention... Good or Bad**

**"So whoever emigrated (to Medina) for worldly benefits or for a woman to marry, his emigration was for that which he emigrated for."**

The Prophet (peace be upon him) said the above quote after he had explained that all deeds are counted according to the doer's intention,

and that the doer of any deed will be judged according to his intention. The actual words in which the Prophet (peace be upon him) clarified such a concept represent a principle that is so comprehensive that nothing can be excluded from it. Then, he (peace be upon him) gave an example from life quoting, a deed that might be undertaken in the same manner, but it can be good or bad according to the doer's intention. The example implies that all deeds apply in the same way.

The initial meaning of *Hijrah* (emigration) is to move from non-Muslim places to others subject to Muslim rule, just as early Muslims used to do before the Conquest of Mecca, where they moved from Mecca to Medina. Some of those early Muslims moved to Al-Najāshy's Abyssinia. The hadīth at hand imparts the Prophet's view that the status of *Hijrah* varies according to the intention behind it.

This means that he who emigrates to Muslim regions out of love of Allāh and His Messenger and out of the desire to learn about the religion of Islam and helping it prevail is considered a true and sincere *Muhājir* (émigré). It is enough for such émigré that he gains what he intended out of his emigration to Allāh and His Messenger. This very meaning is sound justification for the Prophet's repetition of the conditional phrase as is.

On the other hand, he who migrates from non-Muslim regions to Muslim ones in order to achieve worldly gains or to get married to a certain woman, his emigration was for what he emigrated for. The first is a tradesman while the other is a suitor and neither is considered as *Muhājir* (émigré).

The Prophet's saying, "his emigration was for that which he emigrated," indicates his dislike of the seeking of worldly ends, as he (peace be upon him) did not mention it in words, unlike what he did in the previous case. The phrase also indicates that *Hijrah* to Allāh and His Messenger takes only one form, while moving from one place to another to gain benefits can not be bound to one condition or another, as it can be lawful or prohibited.

### **Muhâjir of Umm Qays**

Ibn Mas'ūd (may Allāh be pleased with him) said, "One of our companions asked the hand of Umm Qays in marriage, but she refused him unless he migrated from Mecca to Medina. Thereupon, he migrated and married her. Therefore, we used to call him the Muhâjir of Umm Qays."

Ibn Mas'ūd (may Allāh be pleased with him) further said, "He who migrates for whatever reason, his emigration will be only for that reason." It is known that the story of Umm Qays is the reason behind the Prophet's hadīth at hand, and it was the same incident referred to in the phrase, "So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for that which he emigrated." This was mentioned by many of later scholars, though we found no valid or reliable source for it.

### **A Deed's Being Good or Bad**

In regard to any deed's being good or bad, all kinds of deeds are just like *Hijrah*; all are judged according to the intention behind them. This is especially true with acts of worship like *Jihād* and *Hajj*. The Prophet (peace be upon him) was asked about peoples' having different

approaches towards *Jihād*, as some people seek only to show their courage, patriotism, ostentation and the like. The question was, "Which of them is counted as in the Cause of Allāh?" The Prophet (peace be upon him) said, **"He who fights to elevate the Word of Allāh and help it prevail is in the Cause of Allāh."** This answer excluded all worldly benefits that might be sought by participating in *Jihād*.

It has been narrated on the authority of Abū Mūsā Al-Ash'ary that a desert Arab came to the Holy Prophet (peace be upon him) and said, "Messenger of Allāh, one man fights for the spoils of war; another fights that he may be remembered; and another fights that he may see his (high) position (achieved as a result of his valor in fighting). Which of these is fighting in the cause of God?" The Messenger of Allāh (peace be upon him) said, **"Who fights so that the word of Allāh is exalted is fighting in the way of Allāh."** (Recorded by Al-Bukhāry and Muslim)

In another narration, Muslim recorded that when the Prophet (peace be upon him) was asked about one who fights to show his courage, and one who fights to show patriotism, and one who fights for ostentation; and which of them is considered as fighting in the cause of Allāh, he (peace be upon him) gave the answer above. In a third narration, Muslim also mentioned one who fights out of anger or patriotism.<sup>(1)</sup>

Muslim recorded that Abū Hurayrah said, "I heard the Messenger of Allāh (peace be upon him) say, The first of men (whose case) will be decided on the Day of Judgment will be a man who died as a martyr. He

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<sup>(1)</sup> Recorded by Al-Bukhāry in *Kitāb Al-'Ilm*, hadīth no. (123) and *Kitāb Al-Jihād*, hadīth no. 2810; and is also recorded by Muslim in *Kitāb Al-Imārah*, hadīth no. 1904, pp. 149-151.

shall be brought (before the Seat of Judgment). Allâh will make him recount His blessings (i.e., the blessings which He had bestowed upon him) and, he will recount them (and admit having enjoyed them in his life). (Then) will Allâh say, 'What did you do (to deserve these blessings)?' He will say, 'I fought for Thee until I died as a martyr.' Allâh will say, 'You have told a lie. You fought that you might be called a "brave warrior". And you were called so.' (Then) orders will be passed against him and he will be dragged with his face downward and cast into Hell. Then will be brought forward a man who acquired knowledge and imparted it (to others) and recited the Qur'ân. And Allâh will make him recount His blessings and he will recount them (and admit having enjoyed them in his lifetime). Then will Allâh ask, 'What did you do (to deserve these blessings)?' He will say, 'I acquired knowledge and disseminated it and recited the Qur'ân seeking Thy pleasure.' Allâh will say, 'You have told a lie. You acquired knowledge so that you might be called "a scholar," and you recited the Qur'ân so that it might be said, "He is a Qâri"; and such has been said.' Then orders will be passed against him and he shall be dragged with his face downward and cast into the Fire. Then will be brought a man whom Allâh had made abundantly rich and had granted every kind of wealth. He will be brought and Allâh will make him recount His blessings and he will recount them and (admit having enjoyed them in his lifetime). Allâh will (then) ask, 'What have you done (to deserve these blessings)?' He will say, 'I spent money in every cause in which Thou wished that it should be spent.' Allâh will say, 'You are lying. You did (so) that it might be said about (You), 'He is

a generous fellow' and so it was said.' Then will Allâh pass orders and he will be dragged with his face downward and thrown into Hell."<sup>(1)</sup>

It is reported that when Mu'awiyah (may Allâh be pleased with him) heard that hadîth he wept till he fall down. When he regained consciousness, he said, "Allâh and His Messenger tell the truth, as Almighty Allâh says,

﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُنْخَسُونَ (١٥) أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ (١٦)﴾ [هود ١٥-١٦]

which means, 'Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do."<sup>(2)</sup>  
(Hûd, 11:15-16)

A kind of warning has been reported for learning religious affairs for other than the sake of Allâh. Abû Hurayrah (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said, "If anyone acquires knowledge of things by which Allâh's good pleasure is sought, but acquires it only to gain some worldly advantage, he will not experience the arf, i.e. the odor, of Paradise."<sup>(3)</sup>

(1) Recorded by Muslim in *Kitâb Al-Imârah*, hadîth no. 1905; p. 152.

(2) Recorded by At-Tirmidhy in *Kitâb Az-Zuhd*, hadîth no. 2382; and also recorded by Ibn Hibbân in his *Sahîh*, hadîth no. 408.

(3) Recorded by Abû Dawûd in *Kitâb Al-'Ilm*, hadîth no. 3664; also recorded by Ibn Mâjah in his *Al-Muqaddimah*, hadîth no. 252, also recorded by Ahmed in his *Al-Musnad*, vol. 2, hadîth no. 338; also



A similar warning has been reported for undertaking deeds for the sake of other than Allâh. Ubaiy bin Ka'b (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said, "Give glad tidings to this nation that they will be raised up, have high esteem, perfect piety, and a firm establishment on earth. Yet, if any of them would undertake deeds of the Hereafter for worldly benefits, they will have nothing in the Hereafter."<sup>(1)</sup>

Know that undertaking deeds for other than Allâh takes three forms:

Sometimes it is made purely for vanity and ostentation, just to gain worldly benefits. This is the case of hypocrites who perform the Prayer, just as Almighty Allâh says,

﴿ إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴾ [النساء 142]

which means, "Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for *As-Salât* (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little." (An-Nisâ', 4:142)

Almighty Allâh also says,

﴿ قَوْلٌ لِلْمُصَلِّينَ (٤) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ (٥) الَّذِينَ هُمْ يُرَآءُونَ (٦) ﴾ [الماعون ٤-٦]

which means, "So woe unto those performers of *Salât* (prayers) (hypocrites), who delay their *Salât* (prayer) from their stated fixed

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recorded by Ibn Hibbân, hadîth no. 252; and also recorded by Al-Hâkim.

<sup>(1)</sup> Recorded by Ahmed in his *Al-Musnad*, vol. 5, hadîth no. 134; also recorded by Ibn Hibbân, hadîth no. 405.

times, those who do good deeds only to be seen (by men).” (Al-Ma'ûn, 107:4-6)

Likewise, Allâh attributes vanity to the unbelievers when He says,

﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ  
عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ﴾ [الأنفال ٤٧]

which means, “And be not like those who come out of their homes boastfully and to be seen by men, and hinder (men) from the Path of Allâh. And Allâh is *Muhîṭun* (encircling and thoroughly comprehending) all that they do.” (Al-Anfâl, 8:47)

Pure vanity can never be observed in a true believer, especially in terms of Obligatory Prayer and Fasting. Yet, it might occur in terms of giving charity or observing Hajj or any other visible acts of worship, where sincerity is something rare. No Muslim doubts the reality that such behavior (vanity) counteracts one's good deeds, and that anyone who acts in that way incurs being despised and punishment from Allâh.

### **Little Boastfulness in Some kind of Shirk**

In some other cases, one might undertake a deed for the sake of Allâh, yet with a small sense of vanity. If vanity is observed from the very beginning, such a deed would be null and void, according to authorized religious evidence.

Abû Hurayrah reported Allâh's Messenger (peace be upon him) as stating that Allâh the Most High and Exalted said, “I am the One, One Who does not stand in need of a partner. If anyone does anything in

which he associates anyone else with Me, I shall abandon him with one whom he associates with Allāh."<sup>(1)</sup>

Al-Hâkim reported that Ibn 'Abbas (may Allāh be pleased with him) said, "A man asked, O Messenger of Allāh! I'm used to undertaking some deeds for the sake of Allāh, but at the same time I like to have people see my deeds.' The Prophet (peace be upon him) did not reply with any word until Allāh revealed the verse that says,

﴿... فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾ [الكهف ١١٠]

which means, 'So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.'" (Al-Kahf, 18:110)

This meaning and the concept that deeds made out of boastfulness are null and void are attributed to a group of *As-Salaf As-Sâlih* (Righteous Predecessors) including 'Ubâdah bin As-Sâmit, Abud-Dardâ', Al-Hassan, Sa'id bin Al-Mussayib, and many others.

None of *As-Salaf As-Sâlih* (Righteous Predecessors) had a different view of that concept, though various views have occurred to later scholars.

If one's intention for participating in *Jihâd* is associated with other desires, such as being paid for service, getting a portion of the spoils, or for business, one will not get the full reward for *Jihâd*, but it will not be totally negated.

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<sup>(1)</sup> Recorded by Muslim in *Kitâb Az-Zuhd Wal-Raqâ'q*, Book 42, hadîth no. 2985; and also recorded by Ibn Mâjah in *Kitâb Az-Zuhd*, hadîth no. 4202.

'Abdullāh bin 'Amr reported that the Prophet (peace be upon him) said, "A troop of soldiers who fight in the way of Allāh and get their share of the booty, receive in advance two-thirds of their reward in the Hereafter and only one-third will remain (to their credit). If they do not receive any booty, they will get their full reward."<sup>(1)</sup>

Imam Ahmed said, "When a tradesman and a hired person are involved in *Jihād*, they are rewarded according to how sincere an intention they have. But they definitely will not be like those who fight with their bodies and wealth for no reasons other than *Jihād*.

Concerning one who takes fees for participating in *Jihād*, Imam Ahmed said, "If he was willing to go forth without getting money, there will be no blame on him if he takes some; just as if he went forth for the sake of his religion and he took what was offered to him."

Likewise, it is reported that 'Abdullāh bin 'Umar (may Allāh be pleased with him) said, "If anyone of you go forth for *Jihād*, and Allāh compensates him for that, he will not be blamed for taking compensation. But if one would fight only if he gets paid, and lags behind, no goodness will be therein. The same applies to one who performs Hajj, either for himself or on behalf of others."

Concerning the Hajj made by camel drivers and hired people (who work for others), and tradesmen (who trade during Hajj), Mujāhid said, "It is a perfect Hajj and nothing will be cut from their rewards. This is based on the fact that their principal intention is to make Hajj, rather than making money.

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(1) Recorded by Muslim in *Kitāb Al-Imārah*, hadīth no. 1906, p. 153.

**Deeds Are Liable to Be Made Boastfully**

Had a deed originally been observed for the sake of Allāh, but a sense of boastfulness occurred later on as a whisper or inner thinking but the doer could overcome it, no blame will be on him, according to the majority of scholars. But if the doer goes on boastfully, will that negate his deed or will he only be rewarded according to his original intention?

Salafy scholars had different views on this issue. Imam Ahmed, Ibn Jarīr, and At-Tabary gave preponderance to the view that the deed would not be negated, because of that, and the doer will be rewarded according to his original intention. The same view is attributed to Al-Hassan Al-Basry and other scholars.

Ibn Jarīr said that the difference in views is concerned with deeds with interdependent parts, such as Prayer, Fasting, and Hajj. Other types of deeds, such as reciting the Holy Qur'ān, remembrance of Allāh, spending money in charity, and spreading knowledge, are negatively affected by the intention of boastfulness, and therefore, the intention would need renewal.

**When a Pious Person is Praised That is Glad Tidings for Him**

Had one undertaken a deed sincerely for Allāh, then Allāh caused people to love him and express their acclaim for him, one would not be blamed if he feels happy with Allāh's Grace on him and consider it glad tidings for oneself.

This meaning is implied in the hadīth reported by Abū Dhar (may Allāh be pleased with him), where he said, "It was said to Allāh's Messenger (peace be upon him), What is your opinion about the person

who has done good deeds and people praise him?' He said, 'It is glad tidings for a believer (which he has received in this mortal world).'<sup>(1)</sup>

Abū Hurayrah (may Allāh be pleased with him) reported that a man asked the Messenger of Allāh (peace be upon him) about the person who has done a good deed in secret and he would like it if others knew about it. The Prophet (peace be upon him) said, "**He will have two rewards: one for secrecy and another for publicity.**"<sup>(2)</sup>

### About Sincerity

Sahl bin 'Abdullāh said, "Nothing is more difficult for human nature than being sincere, because it has no share in it."

Yūsuf bin Al-Hussein Ar-Rāzy said, "Sincerity is the most precious thing in this life. I'm used to striving hard to rid my heart of boastfulness, but unfortunately it appears as if it were planted in it in different color."

Ibn 'Uyaynah said, "Mutriq bin 'Abdullāh used to supplicate Allāh saying, 'O Lord! I seek Your Forgiveness for the sins I do after I have given them up; and seek Your Forgiveness for the commitments I promised to You, but could not fulfill; and seek Your Forgiveness from whatever deed I claimed to have done just for the sake of You, but my heart meant something else to You.'"

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(1) Recorded by Muslim in *Kitāb Al-Birr was-Silah*, Book 166, hadīth no. 2642; and also recorded by Ibn Mājah in *Kitāb Az-Zuhd*, hadīth no. 4225.

(2) Recorded by At-Tirmidhy, hadīth no. (2384) and also recorded by Ibn Mājah in *Kitāb Az-Zuhd*, hadīth no. 4226.



# HADÎTH TWO



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## HADĪTH TWO

'Umar bin Al-Khattāb (may Allāh be pleased with him) said:

One day we were sitting in the company of Allāh's Messenger (peace be upon him), when there appeared before us a man dressed in extremely white clothing; his hair was extraordinarily black. There were no signs of travel on him and none of us knew him. He [proceeded until] he sat before the Messenger (peace be upon him), his knees supported against the Prophet's, his palms placed on his thighs, and said, "O Muhammad, tell me about Islam." The Messenger of Allāh (peace be upon him) said, "Islam is to testify that there is no god but Allāh, and that Muhammad is the Messenger of Allāh; and that you establish prayer, pay *zakāh* [obligatory charity], observe the fast of Ramadān, and perform pilgrimage to [Allāh's] House if you have the means to do so." [The inquirer] said, "You have told the truth." ['Umar bin Al-Khattāb] commented, "It astonished us that he would ask and then verify the truth." [The inquirer] said, "Inform me about *imān* (faith)." [Allāh's Messenger] replied, "It is that you believe in Allāh, His angels, His Books, His Messengers, the Day of Judgment, and that you believe in Divine Preordination, whether good or bad." [The inquirer] responded, "You have told the truth." He then said, "Inform me about *ihsān* (beneficence)." [Allāh's Messenger] said, "[It is] that you worship Allāh as if you see Him, for though you don't see Him, [you know] He sees you." [The inquirer] said, "Inform me about the hour [of the Day of Judgment]." [The Messenger of Allāh] remarked, "The one being asked knows no more than the questioner." [The inquirer] said,

"Tell me some of its signs." He [the Holy Prophet] said, "[They are] that the slave-girl will give birth to her mistress [or master], and that you will find barefooted, destitute goat-herders vying with one another in the construction of magnificent buildings."

[The narrator, 'Umar bin Al-Khattâb] said, "Then he [the inquirer] went on his way but I stayed with him [Allâh's Messenger] for a long while." He then said to me, "'Umar, do you know who this inquirer was?' I replied, 'Allâh and His Messenger know best.' He remarked, 'It was [the angel] Gabriel. He came to you [people] in order to teach you your religion.'" (Recorded by Muslim.)<sup>(1)</sup>

The previous hadîth was recorded only by Muslim, however, both Muslim and Al-Bukhâry have recorded the narration of Abû Hurayrah (May Allâh be pleased with him) who reported,

One day the Messenger of Allâh (peace be upon him) appeared before the people when a man came to him and asked, "What is *imân* (faith)?" So he (the Holy Prophet) said, "*Imân* is that you believe in Allâh, His angels, His books, the meeting with Him, and His messengers; and that you believe in the Resurrection in the Hereafter." He [the inquirer] said, "O Messenger of Allâh, what is Islam?" He replied, Islam is that you worship Allâh alone and none other, perform the prescribed prayers, pay the obligatory charity, and fast [the month of] *Ramadân*. He [then] asked, "What is *ihsân* (beneficence)?" The Messenger of Allâh (peace be upon him) replied, "[It is] that you worship Allâh as if you see Him, for though you

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(1) Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no. 1/8.

don't see Him, [you know] He sees you.” [Then] he asked, “When will the Hour [of Judgement] be established?” The Prophet (peace be upon him) replied, “The one being asked knows no better than the questioner, however I will inform you of its portents. One of its signs is that the slave-girl will give birth to her mistress [or master]. Another sign is when you see those who are naked and barefoot become the leaders of people. And when the shepherds of black camels start boasting and competing with others in the construction of tall buildings, this is one of the signs of the Hour. And the Hour is one of five things which nobody knows except Allâh.” The Prophet of Allâh (peace be upon him) then recited,

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ [لقمان ٣٤]

which means, (Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knowing, All-Aware.) (Luqmân, 31:34)

Then the man [Gabriel] left and the Prophet (peace be upon him) said [to his Companions], “Bring that man back to me.” However, when they set out to bring him back, they did not find any trace [of him]. Then the Prophet of Allâh (peace be upon him) said,

**“That was Gabriel, who came to teach the people their religion.”<sup>(1)</sup>**

### **Importance of this Hadîth**

This is a hadîth of very great importance because of its comprehensive explanation of every aspect of the religion. After having explained the three levels of Islam, *imân*, and *ihsân*, he referred to them all together as a single religion, concluding the hadîth by saying, **“That was Gabriel, who came to teach you your religion.”** Thus, this hadîth includes all the branches of Islamic knowledge and science, just as it also encompasses elements of Islamic jurisprudence, theology, asceticism, softening of the heart, performing good deeds, and Islamic knowledge.

### **Meaning of Islam**

The Prophet (peace be upon him) explained Islam as the outward acts performed by the different parts of the body, i.e. speech and actions. The first of these actions is that of the tongue; to profess that there is no god except Allâh and that Muhammad is the Messenger of Allâh. After which, one is obliged to establish prayer, pay *zakâh*, fast [the month of] *Ramadân*, and perform pilgrimage to the House [of Allâh] if he has the means to do so.

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith), hâdith no. 50; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), hâdith no. 5/9.

**Islam is divided into the following categories:**

- The actions of the body (i.e. prayer and fasting)
- Financial deeds (i.e. paying *zakâh*)
- What entails the combination thereof (i.e., performing Hajj [pilgrimage] for those who are far from Mecca.)

The statement of the Prophet (peace be upon him), "A Muslim is one who avoids harming Muslims by his tongue or hands"<sup>(1)</sup> is an indication that all external actions are included under the category of Islam. Also, it was reported on the authority of 'Abdullâh bin 'Amr that a man asked the Prophet, "What sort of deeds [or what qualities of] Islam are good?" The Prophet replied, "To feed [the poor] and to give the greeting of 'salaam' (peace) to those whom you know and those whom you do not know."<sup>(2)</sup>

Similarly, leaving those things that are prohibited is also included under the classification of Islam, as it was narrated that the Prophet (peace be upon him) said, **"One of the best [characteristics of] an individual's Islam is that he leaves what doesn't concern him."**<sup>(3)</sup> Also, it was reported on the authority of Nawâs bin Sam'an (may Allâh be pleased with him) that the Prophet of Allâh (peace be upon him) said, **"Allâh set forth the simile of a straight path, enclosed by walls on**

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith) no. 10; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) 40/64 from the hadîth of 'Abdullâh bin 'Amr.

(2) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith) no. 12; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) 39/63

(3) Recorded by At-Tirmidhy in *Kitâb Al-Zuhud* (Book on Asceticism) no. 2317; also recorded by Ibn Mâjah in *Kitâb Al-Fiqh* (Book on Islamic Jurisprudence) no. 3976

both sides. Along the walls, there are open doors from which curtains are hung. At the entrance to the path is a caller who says, 'O you people, enter the path, all of you, and don't go astray.' From inside the path is another caller who pleads to all who desire to open any of the doors, 'Woe be upon you; don't open it!' This path is Islam, and the walls are the boundaries of Allâh, Exalted and Glorified is He. The open doors are those things that Allâh has prohibited, and the caller at the head of the path is the Book on Allâh, whereas the caller from inside the path is Allâh's exhortation in the heart of every Muslim."<sup>(1)</sup>

The Prophet (peace be upon him) demonstrated by way of this simile that Islam is the Straight Path to which Allâh has ordered us to stick, and prohibited us from going beyond its limits. Thus, whoever does something that has been forbidden has transgressed His boundaries.

### **The Meaning of Imân**

In this hadîth, the Prophet (peace be upon him) defined *imân* (faith) as inner belief, saying, "[It is] to believe in Allâh, His angels, His books, His prophets, the resurrection after death, and to believe in the good and bad of *Qadar* (Divine Preordination)."

Allâh has mentioned belief in these five things in various parts of the Qur'ân, such as His words,

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(1) Recorded by Aḥmad in his *Musnad* 4/182, 183; also recorded by At-Tirmidhy in his *Kitâb al-Anthâl* (Book on Metaphors) no. 2859; and An-Nasâ'y in *Kitâb At-Tafsîr* (Book of Interpretation) of his *Al-Kubra*, no. 11233

﴿ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ  
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ﴾ [سورة البقرة ٢٨٥]

which mean, (The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allāh, His Angels, His Books, and His Messengers...) (Al-Baqarah; 2:285)

and His words,

﴿ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ﴾  
[سورة البقرة ١٧٧]

which mean, (...But righteousness (is the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets...) (Al-Baqarah; 2:177)

and His words,

﴿ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴾ [سورة البقرة ٣]

which means, (Who believe in the Ghayb<sup>(1)</sup> and establish their prayers, and spend out of what we have provided for them.) (Al-Baqarah; 2:3)

Belief in the Prophets necessitates the belief in everything that was ordered to to be promulgate. This includes belief in Angels, Prophets,

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(1) *Al-Ghayb*: literally means a thing not seen. But this word includes vast meanings: Belief in Allāh, Angles, Holy Books, Allāh's Messengers, the Day of Resurrection, and *Al-Qadar* (Divine Preordination). It also includes what Allāh and His Messenger (peace be upon him) informed man of the knowledge of matters of past, present, and future, e.g., news about the creation of the heavens and earth, plant and animal life, news of the nations of the past, and about Paradise and Hell. (The Noble Qur'ān)



the Book (Glorious Qur'ân), the Resurrection, Divine Preordination, as well as other things such as Allâh's Attributes, the Day of Judgement, As-Sirât <sup>(1)</sup>, the Scale, and Paradise and Hell.

Also included in the definition of *Faith* is belief in *Al-Qadar* (Divine Preordination), the good and evil thereof. Based on this, Ibn 'Umar (may Allâh be pleased with them) narrated this hadîth as evidence against those who deny *Qadar*. Yahya bin Ya'mur (may Allâh be pleased with him) said, "The first man who spoke about *Al-Qadr* (Divine Preordination) in Basra was Ma'bad Al-Juhany. I [Yahya] along with Humayd bin 'Abdur-Rahmân Al-Himyary set out for pilgrimage or *'Umrah* and said, 'Should it so happen that we meet one of the Companions of the Messenger of Allâh (peace be upon him) we shall ask him concerning what they are saying about *Al-Qadar*.' Unexpectedly, we came upon 'Abdullâh bin 'Umar bin Al-Khattâb, while he was entering the mosque. My companion and I approached him. One of us (stood) on his right and the other on his left. I expected that my companion would authorize me to speak. Therefore, I said, 'O Abû 'Abdur-Rahmân ['Abdullâh bin 'Umar], some people have appeared in our land who recite the Holy Qur'ân and pursue knowledge.' After explaining some of their affairs, I said, 'They claim that there is no such thing as Divine Preordination and that events are not predestined.' He ['Abdullâh bin 'Umar] said, 'If you happen to meet such people tell them that I have nothing to do with them and they have nothing to do with me. And verily, they are in no way responsible for my [belief].' 'Abdullâh bin

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(1) As-Sirât: The bridge which must be crossed before entering Paradise. It is thinner than a hair and under it blazes the Hell Fire.

'Umar swore by Allâh [and said], 'If any one of them (who does not believe in Divine Preordination) had with him gold equal to [the mountain] of Uhud and spent it [in the way of Allâh], Allâh would not accept it unless he affirmed his faith in Divine Preordination.'"<sup>(1)</sup>

Deeds are included under the classification of *imân*, as is indicated in Allâh's words,

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾ (٢) الَّذِينَ يَقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (٣) أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (٤) ﴿ [سورة الأنفال ٢-٤]

which means, (The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses [this Qur'ân] are recited unto them, they [i.e. the Verses] increase their faith; and they put their trust in their Lord [alone]; Who establish their prayers and spend out of that which We have provided them. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision [Paradise]) (Al-Anfâl; 8:2-4)

It was narrated on the authority of Ibn 'Abbâs (may Allâh be pleased with him), who said that the Prophet (peace be upon him) said to a delegation from the tribe of 'Abd Al-Qays, "I order you to do four things: To believe in Allâh Alone. Do you know what is meant by believing in Allâh Alone? It means to testify that no one has the right to be worshipped but Allâh and that Muhammad is Allâh's

<sup>(1)</sup> Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no. 1/8

**Messenger, to perform the prayers, to pay *Zakâh*, to fast during the month of Ramadân, and to pay *Al-Khumus* (one fifth of the booty fallen to your lot).”(1)**

Abu Hurayrah related that the Messenger of Allâh (peace be upon him) said, “Faith has more than sixty or seventy-some branches, the most excellent of which is the declaration that there is no god but Allâh, and the humblest of which is the removal of what is injurious from the path; and modesty is a branch of faith.”(2)

Abû Hurayrah also narrated that the Prophet (peace be upon him) said, “An adulterer, at the time of committing illegal sexual intercourse is not a believer; and a thief, at the time of stealing, is not a believer; and a person at the time of drinking an alcoholic drink is not a believer.”(3)

Thus, if leaving these major sins was not part of belief (*imân*), the term “believer” would not be negated from the one who commits any of these sins. This is because the term [believer] is not negated unless the pillars or obligations of that term are negated.

### **Difference Between Imân and Islam**

The difference between Iman and Islam is that Iman is the belief, confession, and knowledge of the heart. Islam, however, is the submission of the slave to Allâh, as well as his humility and surrender to

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith) no. 53; also Recorded by Muslim *Kitâb Al-Imân* (Book on Faith) 17/23

(2) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith) (no. 9); also Recorded by Muslim *Kitâb Al-Imân* (Book on Faith) 35/58

(3) Recorded by Al-Bukhâry in *Kitâb Al-Mazhâlim* (Book on Injustice), hadîth no. 2475; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith); hadîth no. 57/100.

Him. Thus Islam is action [as opposed to belief and knowledge]. It is this action which Allāh has labeled as “the religion” (*Ad-dīn*) in the Qur’ān. Whereas in the hadīth of Gabriel, the Prophet (peace be upon him) called Islam, *Imān*, and *Ihsān* a religion.

This proves that if one of the two terms is used individually, the meaning of the other is included. They differ, however, when one is compared with the other, in which case the definition of *imān* is the category of the belief of the heart, and *Islam* is the category of actions.

In his supplications when praying over the dead, the Prophet (peace be upon him) would say, “**O Allāh, to whomsoever of us Thou givest life, grant him life in the state of Islam, and whomsoever of us Thou takest in death, take him in death while he is in the state of Iman.**”<sup>(1)</sup> This is because one is able to perform the deeds of the limbs during life, whereas at the time of death, nothing remains except the belief of the heart.

From this point, the trustworthy scholars have said, “Every *Mu'min* (believer) is a Muslim. For whoever has achieved *imān*, and it has become firmly established in his heart, sets out to do the deeds of Islam.” This is as the Prophet (peace be upon him) mentioned, “**Beware! There is a piece of flesh in the body. If it becomes good reformed, the whole body becomes good, but if it gets spoilt, the whole body gets spoilt; and that is the heart.**”

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<sup>(1)</sup> Recorded by Aḥmad in his *Al-Musnad* (vol. 2 no. 368); and Abū Dāwūd in *Kitāb Al-Janā'iz* (Book on Funerals) no. 3201, and at-Tirmidhī in the Book on Funerals no. 1023, and Ibn Majah in *Kitāb Al-Janā'iz* (Book on Funerals) no. 1498; all are from the hadīth of Abū Hurayrah.

Thus, the heart does not achieve *imân* except if the limbs pursue the deeds of Islam. However, not every Muslim is a *Mu'min*. For his *imân* could be weak, having not yet achieved complete faith, despite his performance of the acts of Islam by the parts of his body. In which case he is a Muslim, and not a *Mu'min* with complete faith. This is just as Allâh the Exalted said,

﴿ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ  
الْإِيمَانُ فِي قُلُوبِكُمْ ﴾ [سورة الحجرات ١٤]

which means, (The Bedouins say, 'We believe.' Say, 'You believe not, but you only say, 'We have surrendered [in Islam], ' for Faith [imân] has not yet entered your hearts...') (Al-Hujurât; 49:14)

Thus, according to the most correct commentators, the Bedouins were not complete hypocrites. Rather, their faith was weak. This is the opinion of Ibn 'Abbâs and others. This is indicated by the statement of Allâh the Exalted,

﴿ ... وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ  
غَفُورٌ رَحِيمٌ ﴾ [سورة الحجرات ١٤]

which means, (But if you obey Allâh and His messenger, He will not decrease anything in reward for your deeds. Verily, Allâh is Oft-Forgiving, Most Merciful.) (Al-Hujurât; 49:14)

The Prophet's Saying "He will not decrease anything in reward"

This demonstrates that the Bedouins had some faith by which their deeds were accepted. Similarly, the words of the Prophet (peace be upon him) to Sa'd bin Abî Waqqâs when he said to him, "You didn't give to so and so, and he is a believer (*Mu'min*). The Prophet (peace be

upon him) said to him, “**or a Muslim**”<sup>(1)</sup> indicates that he did not reach the level of *imân*. According to what could be judged externally, he was at the level of Islam.

There is no doubt that whenever *imân* weakens internally, it causes the weakening of the deeds of the limbs externally. However, the term *imân* is negated by one who neglects its obligations, such as in the statement, “An adulterer, at the time of committing illegal sexual intercourse is not a believer”<sup>(2)</sup>

### The Meaning of *Ihsân*

*Ihsân* is mentioned in various places in the Qur'ân, sometimes together with *imân*. It is also mentioned in conjunction with Islam, *taqwa* (piety), or righteous deeds. It is mentioned with *imân*, as in Allâh's Words,

﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا  
مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا  
وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾ [سورة المائدة ٩٣]

which means, **(Those who believe and do righteous good deeds, there is no sin on them for what they ate [in the past], if they fear Allâh [by keeping away from His forbidden things], and believe and do righteous good deeds, and again fear Allâh and believe, and once**

(1) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith), hadîth no. 27; also Recorded by Muslim *Kitâb Al-Imân* (Book on Faith), hadîth no. 150.

(2) Recorded by Al-Bukhâry in *Kitâb Al-Mazhâlim* (Book on Injustice), hadîth no. 2475; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith); hadîth no. 57/100.

again fear Allāh and do good deeds with Ihsân. And Allāh loves the good-doers.) (Al-Mâ'idah; 5:93)

and

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا﴾  
[سورة الكهف ٣٠]

which means, (Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his [righteous] deeds in the most perfect manner [ahsana] to be lost.) (Al-Kahf; 18:30)

It is used in conjunction with Islam in verses such as,

﴿بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ﴾ [سورة البقرة ١١٢]

which means, (Yes, but whoever submits his face (himself) to Allāh, and he is a Muhsin<sup>1</sup> then his reward is with his Lord (Allāh)) (Al-Baqarah; 2:112)

and

﴿وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ  
الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ﴾ [سورة لقمان ٢٢]

which means, (And whosoever submits his face (himself) to Allāh, while he is a Muhsin, then he has grasped the most trustworthy handhold. And all matters return to Allāh for decision.) (Luqmân; 31:22)

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(<sup>1</sup>) *Muhsin*: A good-doer who performs good deeds totally for Allāh's sake only, without any showing-off or to gain praise or fame, and in accordance with the Sunnah of Allāh's Messenger Muhammad (peace be upon him).

Allāh mentions it in conjunction with *taqwa* (piety):

﴿إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ﴾ [سورة النحل ١٢٨]

which means, **(Truly, Allāh is with those who fear Him, and those who are gooddoers (Muhsinûn)).**<sup>(1)</sup> (Al-Nahl; 16:128)

It is also mentioned alone, as in Allāh's Words,

﴿لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ [سورة يونس ٢٦]

which means, **(For those who have done good (ahsanû) is the best [reward, i.e. Paradise] and even more [i.e. having the honor of gazing at the Countenance of Allāh])** (Yûnus; 10:26)

It has been reported in *Sahîh Muslim* from the Prophet (peace be upon him), that the meaning of “more” in this verse is to gaze upon the Countenance of Allāh in Paradise.<sup>(2)</sup> This rank is a reward for the people of *ihsân*. The reasoning behind this reward is that *ihsân* is the believer's worship of his Lord in this life, as if He is present. He fears Him as if he sees Him with his heart, and looks toward Him while in the state of worship. Thus in the Hereafter, his reward is to gaze at the Face of Allāh (with his eyes).

This reflects what Allāh the Exalted says about His recompense for the disbelievers in the Hereafter,

﴿كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ﴾ [سورة المطففين ١٥]

which means, **(Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.)** (Al-Mutaffifin; 83:15)

(1) *Muhsinûn*: plural form of *Muhsin*

(2) Recorded by Muslim in *Kitâb Al-Iman* (Book on Faith), no. 181/ 298; also recorded by Ahmad in his *Musnad* chapter 4/ 332, 333



Allāh made the recompense of the evil-doers based upon their state in this life (accumulating layers of sins and evil deeds in their hearts, until they become veiled from knowing and fearing Him). Thus their reward is that they are veiled from seeing Him in the Hereafter.

The statement of the Prophet (peace be upon him) explaining *ihsân* ([It is] that you worship Allāh as if you see Him...) indicates that the slave worships Allāh the Exalted, summoning His closeness, and feeling that he is between His hands, as if he sees Him. This produces fear, awe, and exaltation, as well as faultlessness in worship, and exertion of effort in improving and perfecting it.

**“For though you don't see Him, [you know] He sees you”**

It is said that this part of the hadīth is the reason behind the first part [that you worship Allāh as if you see Him]. When ordered, the slave might find difficulty in fearing Allāh the Exalted in his worship, and feeling the presence of His closeness until it is as if he sees Him. Thus he resorts to his faith that Allāh sees him and is aware of his secrets and intentions, what is hidden and what is exposed, and that none of his affairs are concealed from Him. Then, if he achieves this stage, it is easy for him to move on to the second stage, which is the constant certainty of Allāh's aid and closeness to him, until it is as if he sees Him.

However, others said, “Rather, it is direction to he who finds difficulty in worshipping Allāh as if he sees Him, to worship Allāh knowing that Allāh is watching him.” This knowledge causes him to feel shy before Allāh's gaze; just as some of the scholars said, “Fear Allāh in order that He not become the least of those who are watching you [with regard to your shyness from those who see you].” Other scholars said,

“Fear Allâh to the extent of His power over you and feel shy before Allâh to the extent of His closeness to you.” It was mentioned by some of the knowledgeable people from among the Pious Predecessors, “Whoever sees Allâh [with his heart] while he acts, is one of the cognizant [of Allâh], and whoever acts knowing that Allâh is watching him, he is one of the sincere. In this last statement is a reference to the two ranks which were mentioned previously:

1. The position of sincerity: That the slave acts, summoning Allâh’s observation, desiring Him to see all which is within and without, and to draw near to Him. When the slave desires Allâh’s observation of his deeds, and works towards this end, he is truly sincere for the sake of Allâh the Exalted. This is because seeking Allâh in his deeds, prevents him from turning to other than Allâh and His pleasure, with his deeds.

2. The position of seeing: That the slave’s striving is based on what causes the heart to contemplate and look towards Allâh , and that which enlightens the heart with *iman*. The inner vision penetrates knowledge until it becomes like the eyes. This is the reality of the position of *Ihsân* which is referred to in the Hadîth of Gabriel (peace be upon him), and the people of this position, rise according to the penetrative strength of their vision.

The Qur’ân points to these meanings in many places such as His statement:

﴿وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ﴾ [سورة الحديد ٤]

which means, (...And He is with you (by His Knowledge) wheresoever you may be...) (Al-Hadîd; 57:4)

and

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةَ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ [سورة المجادلة ٧]

which means, (There is no secret council of three, but He is their fourth (with His Knowledge), nor of five but He is their sixth, nor of less than that or more, but He is with them wheresoever they may be. And afterwards on the Day of Resurrection, He will inform them of what they did. Verily, Allâh is the All-Knower of everything.) (Al-Mujâdilah; 58:7)

and

﴿ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴾ [سورة يونس ٦١]

which means, (Neither you (O Muhammad) do any deed, nor recite any portion of the Qur'ân, nor you (O mankind) do any deed (good or evil), but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that, but is (written) in a clear record.) (Yûnus; 11:61)

and

﴿ وَتَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴾ [سورة ق ١٦]

which means, (...And We are nearer to him [man] than his jugular vein (by Our Knowledge). (Qaf; 50:16)

and

﴿وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ﴾ [سورة النساء ١٠٨]

which means, (... but they cannot hide (their crimes) from Allâh; for He is with them (by His Knowledge) (An-Nisâ'; 5:108)

Authentic hadîths were mentioned encouraging Muslims to seek this closeness to Allâh in their state of worship, such as the statement of the Prophet (peace be upon him), **“Whenever anyone of you stands for the prayer, he is speaking in private to his Lord, or his Lord is between him and his Qiblah.”**<sup>(1)</sup> This is also found in his words (peace be upon him), **“Whenever one of you is in prayer, Allâh is in front of him.”**<sup>(2)</sup> The same meaning is expressed in his words to those who raised their voices while praising Allâh, **“You are not praying to One who is deaf or absent. Verily, you are calling One Who is All-Hearing (and) Near to you and is with you.”**<sup>(3)</sup> And in another narration it states,

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(1) Recorded by Al-Bukhâry in *Kitâb Aṣ-Ṣalâh* (Book on Prayer) no. 405; also recorded by Muslim in *Kitâb Al-Masâjid* (Book on Mosques) 54/551, from the hadîth of Anas.

(2) Recorded by Al-Bukhâry in *Kitâb Aṣ-Ṣalâh* (Book on Prayer) no. 406; also recorded by Muslim in *Kitâb Al-Masâjid* (Book on Mosques) 50/547, from the hadîth of ‘Abdullâh bin ‘Umar.

(3) Recorded by Al-Bukhâry in *Kitâb Al-Qadr* (Book on Divine Preordination) no. 6610; also recorded by Muslim in *Kitâb Adh-Dhikr Wad-Du‘â’* (Book on Praise and Supplication) 44/2407.

**“And He is closer to one of you than the neck of your mount,”** and in another, **“And He is closer to one of you than your jugular vein.”**<sup>(1)</sup>

Abû Hurayrah reported Allâh's Messenger (peace be upon him) as saying that Allâh, the Exalted and Glorious said,

**“I am just as My slave thinks I am, (i.e., I am able to do for him what he thinks I can do for him) and I am with him as he remembers Me. And if he remembers Me in his heart, I also remember him in My Heart, and if he remembers Me in assembly, I remember him in assembly, better than his (remembrance), and if he draws near Me by the span of a palm, I draw near him by the cubit, and if he draws near Me by the cubit, near him by the space (covered by) two hands. And if he walks towards Me, I rush towards him.”**<sup>(2)</sup>

Whoever understood that these texts indicate atheism, incarnation, or unification of Allâh with His creation, has derived this conclusion from his own ignorance and deficient understanding of Allâh and His Prophet. Verily, Allâh and His Prophet are innocent of such things, and Exalted be He Who there is none like unto Him, and He is the All Hearing, the All-Seeing.

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<sup>(1)</sup> Recorded by Muslim in *Kitâb Adh-Dhikr Wad-Du'â* (Book on Praise and Supplication) 46/2704.

<sup>(2)</sup> Recorded by Al-Bukhâry in *Kitâb At-Tawhîd* (Book on Allâh's Oneness) no. 7405; also recorded by Muslim in *Kitâb Adh-Dhikr Wad-Du'â* (Book on Praise and Supplication) 21/2675, from the hadîth of Abû Hurayrah.

### When is the Hour?

Gabriel asked the Prophet (peace be upon him) about the time of the Hour. So the Prophet (peace be upon him) said, **“The one being asked knows no more than the questioner.”**

This means that the knowledge of all creation regarding the Hour is equal. It is a sign that Allâh the Exalted alone possesses this Knowledge, just as in the hadîth of Abû Hurayrah that the Prophet (peace be upon him) said, **“There are five, which are not known except by Allâh,”** then he recited the Qur’ânic verse,

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ﴾ [سورة لقمان ٣٤]

which means, **(Verily, Allâh with Him (Alone) is the knowledge of the Hour)** (Luqmân; 31:34)”

Allah, the Exalted says,

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجَلِّئُهَا  
لُوقَاتِهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً﴾

[سورة الأعراف ١٨٧]

which means, **(And He said, “They ask you about the Hour (Day of Resurrection), When will be its appointed time?” Say, “The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.”)** (Al-A’râf; 7:187)

Ibn ‘Umar (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said, “The Keys of the unseen knowledge are five which nobody knows but Allâh. Then he recited the verse that reads,

﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ ...﴾ [سورة لقمان ٣٤]

which means, (Allâh alone holds the knowledge of the Hour, and He sends down the rain...)<sup>(1)</sup>

### The Signs of the Hour

The statement, ““Tell me some of its signs,” refers to the signs which point to its arrival; and the Prophet (peace be upon him) mentioned two signs:

#### **First: “That the slave-girl will give birth to her mistress [or master]”**

What is meant by “her mistress” is her owner; and in the hadîth of Abû Hurayrah (may Allâh be pleased with him) it says, “Her master.” This is a sign pointing to the opening of countries, and obtaining a large number of slaves, until the number of captives increases and their children likewise increase, so that the captive woman becomes a slave to her master, and her children are at his position because the child of the master is equal in position to the master, so the child of the slave reaches the position of her master and owner.

It was said that the obtaining of slaves will increase until a girl is enslaved and then freed, then the mother is enslaved and the girl buys her and uses her without knowing that she is her mother. This has happened during many periods of Islam. It is also said that the meaning is that slaves will give birth to kings.

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<sup>(1)</sup> Recorded by Al-Bukhâry in Kitâb At-Tafsîr (Book on Interpretation), hadîth no. 4778

**Second: That you will find the barefooted, destitute...**

The meaning of the destitute (*al-'âlah*) is the destitute and poor, like in the words of Allâh the Exalted,

﴿وَوَجَدَكَ عَائِلًا فَأَغْنَى﴾ [سورة الضحى ٨]

which means, (*And He found you poor and made you rich*) (Ad-Duhâ; 93:8)

The meaning of “goat-herds vying with one another in the construction of magnificent buildings,” was in the hadîth of ‘Umar (may Allâh be pleased with him). The meaning is that the lowest of people will become their leaders and chiefs, and their wealth will increase until they pride themselves upon the height of their buildings and their design and perfection.

In the hadîth of Abû Hurayrah (may Allâh be pleased with him), he mentioned three signs , among which are, “When you see those who are naked and barefoot become the leaders of people. And when the shepherds of black camels start boasting and competing with others in the construction of tall buildings.”

Thus, from among the signs of the Hour is that matters will be assigned to other than those who are qualified, just as the Prophet (peace be upon him) said to the one who asked him about the Hour, “**If the matter goes to other than those to whom it ought to go, then wait for the Hour.**”<sup>(1)</sup>

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<sup>(1)</sup> Recorded by Al-Bukhâry in *Kitâb Al-'Ilm* (Book on Knowledge), hadîth no. 59, on the authority of Abû Hurayrah.



Thus, if the barefoot, naked shepherds (who are known to be ignorant and harsh) become the leaders of man, and the possessors of riches and wealth, until they compete in building tall buildings, the system of religion and life will be corrupted. This is because if the leaders of man are from the poor, and destitute, and then become the rulers of man, whether his dominion is general or private, it is nearly impossible that he will give man his rights, but will rather take possession of things for himself, and seize their wealth.

Some of the Pious Predecessors said, "It is better to extend your hand towards the mouth of a dragon which snatches both hands, than to extend your hand to the hand of a rich person who used to be poor."

In addition to this, if he is ignorant and rough, the religion will thus be corrupted because there is no importance to him in improving the religion of man, or his education. Rather, his priority is in gathering and collecting wealth. He does not pay attention to what has been corrupted in people's religious matters, nor does he pay heed to the needs of those who became lost in the system.

When the kings and leaders of man reach this state, all other things become reversed as well. The liar is believed and the truthful are called liars, and the traitor is trusted and the trustworthy is considered a traitor, and the ignorant speak, and the scholar is silent, or there will be none at all. Just as it was authentically narrated that the Prophet (peace be upon

him) said, **“Verily from the portents of the Hour is that knowledge will be lifted and ignorance will appear.”**<sup>(1)</sup>

And the Prophet (peace be upon him) said, **“Verily, Allâh does not take away knowledge by snatching it from the people. He takes away knowledge by taking away the scholars, so that when He leaves no learned person, people turn to the ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge, they go astray, and lead others astray.”**<sup>(2)</sup>

In his statement (peace be upon him), **“Competing with others in the construction of tall buildings,”** is evidence of boasting and pride, especially with regard to the height of buildings. Tall buildings were not known in the time of the Prophet (peace be upon him) and his Companions (may Allâh be pleased with them). Rather, their buildings were low according to their needs. Abû Hurayrah (may Allâh be pleased with him), said, **“The Prophet (peace be upon him) said, ‘The Hour will not be established until people compete in building tall buildings.’”**

Hârîth bin As-Sâ'ib narrated on the authority of Al-Ḥassan, “I used to enter the houses of the wives of the Prophet (peace be upon him) during the caliphate of 'Uthmân (may Allâh be pleased with him); and I could touch the ceiling with my hand.”

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(1) Recorded by Al-Bukhâry in *Kitâb Al-'Ilm* (Book on Knowledge) nos. 80, 81; also recorded by Muslim in *Kitâb Al-'Ilm* (Book on Knowledge) no. 2671 from the hadîth of Anas.

(2) Recorded by Al-Bukhâry in *Kitâb Al-'Ilm* (Book on Knowledge) no. 100; also recorded by Muslim in *Kitâb Al-'Ilm* (Book on Knowledge) no. 2673 from the hadîth of 'Abdullâh bin 'Amr.

It is narrated on the authority of 'Umar that he wrote, "Don't heighten your buildings, for it is surely an evil affair," and on the authority of 'Ammâr bin Abû 'Ammâr, who said, "If a man raises his building above seven cubits, it will be called out to him, 'O you most evil of the evil doers, to where are you [building]?'"

# HADÎTH THREE

WISH I COULD

## HADĪTH THREE

It is reported that 'Abdullāh bin 'Umar (may Allāh be pleased with him) said,

“I heard the Messenger of Allāh (peace be upon him) as saying, ‘(The religion of) Islam is based on five (pillars): to testify that there is no god but Allāh and that Muhammad is His Servant and Messenger; to establish the prescribed prayers; to pay the obligatory *Zakāh*; to make Hajj (pilgrimage); and to observe Fasting throughout the month of Ramadan.’” (Recorded by Al-Bukhāry and Muslim)<sup>(1)</sup>

### Meaning of the Hadīth

This hadīth means that Islam as a religion is based on the above-mentioned five acts, which function as pillars to support the whole structure of Islam. The implied simile between Islam and a physical structure indicates that no structure can be erected without supporting pillars. Likewise, Islam can never be established without each of the mentioned five acts, while other Islamic acts perfect the whole structure's strength. This means that if any Islamic act other than the specified five is missing, the structure would be deficient, but still existing. Whereas the absence of any of the mentioned five acts would undoubtedly ruin the whole structure of Islam.

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<sup>(1)</sup> Recorded by Al-Bukhāry in *Kitāb Al-Imān* (Book on Faith); hadīth no. (8); and also recorded by Imam Muslim in *Kitāb Al-Imān* (Book on Faith); hadīth no. (16/21).

Therefore, the absence of the two Testimonies (testifying one's faith in Allâh and His Messenger) ruins the existence of Islam. The meaning of the two testimonies in another narration of the hadîth recorded also by Al-Bukhâry with this wording, "**(The religion of) Islam is based on five (pillars): testifying faith in Allâh and His Messenger; establishing...etc.**"<sup>(1)</sup>

Imam Muslim also recorded another narration with this wording, "**(The religion of) Islam is based on five (pillars): to testify one's faith in the Oneness of Almighty Allâh...**" Another narration for Imam Muslim also reads, "**(The religion of) Islam is based on five (pillars): to worship Allâh and disbelieve in all others.**"<sup>(2)</sup>

This indicates that having faith in Allâh and His Messenger represents the core of Islam as concluded in the previous hadîth.

### **Status of Prayer (Salât) in Islam**

There are many Prophet's hadîths indicating that whoever abandons the prescribed prayers is not considered a Muslim. Imam Muslim recorded in his *Sahîh* that Jâbir (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said, "**Abandoning Prayer is the barrier between a Muslim and infidelity and atheism.**"<sup>(3)</sup>

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(1) Recorded by Al-Bukhâry in *Tafsîr* (Interpretation); hadîth no. (4514)

(2) Recorded by Imam Muslim in *Kitâb Al-Imân* (Book on Faith); hadîth no. (16/19-20).

(3) Recorded by Imam Muslim in *Kitâb Al-Imân* (Book on Faith); hadîth no. (82/134).

In a hadith reported by Mu'adh (may Allâh be pleased with him), the Prophet (peace be upon him) said, **“Islam is the apex of everything and Prayer is its pillar.”**<sup>(1)</sup>

This hadith is a simile comparing the status of Prayer in Islam to that of a tent post, where the tent would definitely be ruined if the post collapsed.

‘Umar bin Al-Khattâb (may Allâh be pleased with him) said, “He who abandons Prayer has nothing at all to do with the religion of Islam.”<sup>(2)</sup>

The Prophet’s Companions Sa’d and ‘Aly bin Abî Tâlib (may Allâh be pleased with both of them) said, “He who abandons Prayer would have disbelieved in Islam.”<sup>(3)</sup>

‘Abdullâh bin Shaqîq said, “Companions of the Prophet (peace be upon him) did not count any act as leading one to disbelieve in Islam except abandoning the prayer.”<sup>(4)</sup>

Ayyûb As-Sikhtyany said, “Abandoning Prayer is undoubted blasphemy.” This very opinion was adopted by a group of early as well as later scholars, including Ibn Al-Mubâarak, Imam Ahmad and Ishâq. Ishâq said that there was a consensus among all scholars on this view.

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(1) Recorded by At-Tirmidhy in *Kitâb Al-Imân* (Book on Faith); hadith no. (2616) as a good authentic hadith; also recorded by Imam Ahmad in his *Al-Musnad*, vol. 5, pp. 231, 237.

(2) Recorded by Imam Mâlik in his *Al-Muwatta’* in *Kitâb At-Tahârah* (Book on Purity); hadith no. (53)

(3) Recorded by Ibn Abî Shaybah in 11/47 and 49

(4) Recorded by Ibn Abî Shaybah in 11/47 and 49



Muhammad bin Nasr Al-Marwazy said, "This opinion is the same adopted by the majority of the scholars of hadîth.

A group of scholars adopted the view that he who intentionally abandons any of the five pillars of Islam would make himself a disbeliever. This view is attributed to Sa'id bin Jubayr, Nafi', and Al-Hakam in addition to being in a narration attributed to Imam Ahmad as adopted by some of his followers. Ibn Habîb, from the Mâliki School of Jurisprudence adopted the same view.

To prove the blasphemy of whoever abandons Prayer, Imam Ahmad and Ishâq quoted the incident of Satan's blasphemy due to his refusal to prostrate himself before Adam. They (Imam Ahmad and Ishâq) commented, "What then would be the case with prostrating oneself before Allâh, Who is greater than Adam?"

Abû Huryrah (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said, "**If one recites a Qur'ânic verse on prostration and then prostrates oneself before Allâh, Satan will cry and say, 'Woe on me! This descendant of Adam was commanded to prostrate himself and he obeyed, for which he will be admitted to Paradise. But as I was commanded to prostrate myself and I did not obey, I would be admitted to enter Hellfire.'**"<sup>(1)</sup>

The hadîth at hand, as reported by Ibn 'Umar, proves that if there is a group of various elements under one parent, whereby that parent is not necessarily ruined by the absence of some elements. To clarify this, scholars made a simile between Faith and a tree that has different

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<sup>(1)</sup> Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith); hadîth no. (81/133)

branches. If some branches disappear or fall down, the mother would still carry the name of tree, even though some of its branches are missing. Allâh has shown this very simile in the Qur'ân, where He said,

﴿أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ  
وَفُرْعَاهَا فِي السَّمَاءِ﴾ [إبراهيم ٢٤]

which means, “Seest thou not how Allâh sets forth a parable? A goodly Word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens. It brings forth its fruit at all times by the leave of its Lord.” (Ibrâhim, 14:24-25)

The “Word” given in this parable is the rectification of the Oneness of Almighty Allâh, while the “roots” stand for the faith deeply rooted in the believers’ hearts; the “fruit” representing the believers’ good deeds.

The Prophet (peace be upon him) set forth a similar parable when he compared the believing Muslim to a date palm, <sup>(1)</sup> which would continue carrying the name of “date palm tree” even if some of its branches fell down.

### **Jihâd (Holy War) and the Pillars of Islam**

Although Jihâd is the best deed, it is not mentioned in the hadith at hand, as reported by Ibn ‘Umar (may Allâh be pleased with both of them). Mu‘adh bin Jabal (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said, “**Islam is the apex of everything**

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<sup>(1)</sup> Recorded Al-Bukhary in *Kitâb Al-'Ilm* (Book on Knowledge); hadith no. (61) and (63); also recorded by Muslim in *Attributes of the Hypocrites*, hadith no. (2811).

and Prayer is its pillar, and Jihâd is the highest point of its structure.”<sup>(1)</sup>

This means that Jihâd is not one of the pillars on which Islam is based due to the following:

**First:** The majority of scholars agree that Jihâd is a collective duty and not an individual duty like the five pillars of Islam.

**Second:** The obligation to practice Jihâd would not last till the Last Hour is established, as it would be cancelled after the advent of Jesus (peace be upon him) and the survival of Islam as the only religion on earth, when wars would come to an end. This is unlike the five pillars which are individual obligations to all believers who should adhere to them till they die or till the Last Hour is established.

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<sup>(1)</sup> Recorded by At-Tirmidhy in *Kitâb Al-Imân* (Book on Faith); hadîth no. (2616); also recorded by Imam Ahmad in his *Al-Musnad*, vol. 5, pp. 231, 237.

# HADÎTH FOUR



## HADÎTH FOUR

On the authority of Abû 'Abdur-Rahmân 'Abdullâh bin Mas'ûd (may Allâh be pleased with him) who said,

**The Messenger of Allâh (peace be upon him) and he is the truthful, the believed, narrated to us, "Verily, each of you is brought together in his mother's womb for forty days in the form of a drop of fluid. Thereafter, it is a clinging object for a similar [period]. Thereafter, it is a lump looking like it has been chewed for a similar [period]. Thereafter, the angel is sent to him and he breathes into him the spirit. He is also commanded to issue four decrees: to record his sustenance, his life span, his deeds, and [whether he will be] unhappy [by entering Hell] or happy [by entering Paradise]. I swear by Allâh, other than Whom there is no God, certainly, one of you will definitely perform the deeds of the people of Paradise until there is not between him and Paradise except an arm's length and then what has been recorded will overtake him and he shall perform the deeds of the people of Hell and enter it. And certainly, one of you will definitely perform the acts of the people of Hell until there is not between him and Hell except an arm's length and then what has been recorded will overtake him and he shall perform the deeds of the people of Paradise and enter it."**

(Recorded by Al-Bukhâry and Muslim.)<sup>(1)</sup>

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Qadar* (Book on Destiny), hadîth no. 6594; also recorded by Muslim in *Kitâb Al-Qadar* (Book on Destiny), hadîth no. 2643/1

The authenticity of this hadîth has been agreed upon and accepted by the Muslim scholars.

**Commentary on the Hadîth**

**“Verily each of you is brought together in his mother’s womb for forty days in the form of a drop of fluid”**

The explanation of this hadîth was narrated by the Prophet (peace be upon him) in another hadîth in which he said, “Verily, Allâh the Exalted, if He wills to create a slave, then the man has intercourse with the woman, and his water [semen] flows through all of the veins and parts in her, and on the seventh day, Allâh brings him forth in the [form] of all of his ancestors after Adam.” Then he (the Prophet) recited,

﴿ فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ ﴾ [الانفطار ٨]

which means, **(In whatever form He willed, He put you together)** (Sûrat Al-Infîâr; 82:8)<sup>(1)</sup>

Ibn Mas’ûd said, “If the drop of semen reaches the uterus, it rushes to all the hairs and nails where it remains for forty days. Then it recedes to the uterus where it becomes a clinging object.” Then he said, “This is the way you were brought together.”

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(1) Recorded by Aṭ-Ṭabarâny, hadîth no. 19/290

The Prophet's saying "Then it is a clinging object for a similar [period]" eludes to the period of forty days, whereas the "clinging object" is a piece of thick, coagulated blood. Again, his saying "Thereafter, for a similar [period] it is a lump which looks like it has been chewed," refers to the period of forty days. "Lump" is used to mean a piece of flesh.

Thus, this hadîth shows that in a period of one hundred and twenty days, the fetus is transformed through three different stages. In the first forty days it is a *nutfah* (drops of fluid), then in the next forty days it becomes an *'alaqah* (something which hangs or clings; thick coagulated blood), and the next forty days a *mudgah* (a lump of flesh). After this period of one hundred and twenty days, the soul is breathed into it, and these four things are written for it.

Allâh, the Exalted mentioned in many parts of the Qur'ân, the transformation of the fetus in these stages, such as His words,

﴿ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن تَرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عَلَقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۗ ﴾

[سورة الحج ٥]

which means, (O mankind! If you are in doubt about the Resurrection, then verily, We have created you (i.e., Adam) from dust, then from a *nutfah* (mixed drops of male and female sexual discharge, i.e., the offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh – some formed and some unformed (as in the case of miscarriage) – that We may make (it clear to you (i.e., to show you Our Power and Ability to do what We will) (Sûrat Al-Hajj; 22:5)



These three stages (*nutfah*, *'alaqah*, and *mudghah*) are mentioned in various verses of the Qur'ân, while in other verses of the Qur'ân, additional stages are mentioned as well:

﴿ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سَلَالَةٍ مِّنْ طِينٍ (١٢) ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ (١٣) ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ (١٤) ﴾

[سورة المؤمنون ١٢-١٤]

which means, (And indeed We created man [Adam] out of an extract of clay [water and earth]. Thereafter We made him [the offspring of Adam] as a *nutfah* [mixed drops of the male and female sexual discharge and lodged it] in a safe lodging [the womb of the woman]. Then we made the *nutfah* into a clot [a piece of thick coagulated blood], then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allâh, the Best of creators.) (Al-Mu'minûn; 23:12-14)

In this verse, Allâh has mentioned seven stages of the creation of mankind before the soul is blown into the fetus.

The creation of the bones and flesh in the first days of the second period of forty days is mentioned in the hadîth of Hudhayfah bin Usayd. It was recorded in Sahîh Muslim on the authority of Hudhayfah bin Usayd that the Prophet (peace be upon him) said, "When the *nutfah* passes forty-two nights in the womb, Allâh sends to it an angel who shapes it and creates its hearing, seeing, skin, flesh, and bones. Then he says, 'O Lord, is it a male or female?' Then your Lord decrees

whatever He wills and the angel records it. Then he says, 'O Lord, what is its lifespan?' Then your Lord says whatever He wills and it is recorded by the angel. Then he says, 'O Lord, what will be its provision?' Then your Lord decrees what He wills and it is recorded by the angel. Then the angel leaves with the scroll in his hand. Nothing shall be added to what he ordered, nor shall anything be decreased."<sup>(1)</sup>

What is apparent from this hadîth demonstrates that the formation of the fetus and the creation of his hearing, sight, skin, flesh, and bones occurs during the beginning of the second period of the forty days. Thus it necessarily results that the flesh and bones are present during that second period of forty days.

Scientists and doctors are in agreement with this hadîth. They mention that the semen is of a buttery or foamy consistency for six or seven days in the uterus. During this time the *nutfah* is formed without taking anything from the uterus. After which, however, the *nutfah* draws from it. Three days later (with possible variances of one day more or less) lines and points begin to form. Then, six days (the fifteenth day) from the time of fertilization, the blood penetrates all the tissue and it becomes an '*alaqah*. After this, the limbs begin to be clearly distinguished, spreading out one from the other due to the moisture of the bone marrow. Next, after nine days, the head separates from the shoulders and the limbs, and in some, even the tips of the fingers may be distinguished. The least amount of time possible for the formation of a male fetus is thirty days, whereas the usual is thirty-five, and it could take

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(1) Recorded by Muslim in *Kitâb Al-Qadar* (Book on Destiny), hadîth no. 3/2645.

as long as forty-five days. There is no record of any abortion of a completely developed male in less than thirty days, nor of a female in less than forty.

This agrees with the hadîth of Hudhayfah bin Usayd with regard to the formation and development of flesh in the second period of forty days.

### **The Breathing in of the Soul**

“The angel is then sent to him and he breathes into him the spirit. He is also commanded to issue four decrees.”

This indicates that the blowing of the soul is delayed until after four months, when the period of 120 days has been completed. With regard to the blowing of the soul [into the fetus], it was narrated clearly from the Companions, that the soul is blown into the fetus after four months, as is understood from the apparent meaning of the hadîth of Ibn Mas'ûd.

Ibn Al-Mûsâyyib, when asked about the last ten days of the period of mourning for the widow when it was made to be four months and ten days; he answered saying, “During [these ten days] the soul is blown into the fetus. Imâm Aḥmad said, “When the four months and ten days have been reached, in those ten days the soul is breathed into [the fetus] and he prays for him [his father].”

### **The Writing of the Angel**

With regard to the writing of the angel, the hadîth of Ibn Mas'ûd mentions that it also takes place after four months.

It is recorded by Al-Bukhâry and Muslim on the authority of Anas that the Prophet (peace be upon him) said, "Allâh placed the womb under the charge of an angel who says, 'O My Lord it is semen (*nutfah*)! O My lord it is a clot (*'alaqah*)! O My Lord, it is a lump of flesh (*mudgah*)! Then if Allâh wills to complete its creation, the angel says, 'O my Lord, is it a male or female? Is it unhappy [by entering Hell] or happy [by entering Paradise]? What are its provisions? What is its lifespan?' And the angel writes all of these matters while it is in the mother's womb."<sup>(1)</sup>

The apparent meaning of this hadîth agrees with the hadîth of Ibn Mas'ûd. However, it doesn't mention the appropriation of the lifespan. (Both hadîths mention the appropriation of the lifespan. However, this hadîth differs from that of Ibn Mas'ûd in that it doesn't mention the deeds, therefore, I suggest changing the text to say, "deeds".) From the hadîth of Hudhayfah bin Usayd which was mentioned previously, it can also be established that this writing takes place during the beginning of the second period of forty days.

Muslim also recorded the hadîth of Hudhayfah bin Usayd with slightly different wording, that the Prophet (peace be upon him) said, "After the *nutfah* is in the womb for forty or forty-five nights, the angel comes to it and says, 'O Lord, will it be unfortunate or fortunate?' And these matters shall be written. Then he says, 'O Lord, will it be a male or female?' And such shall be recorded. His actions, deeds, life span and provisions will then be recorded. Then

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Hayd* (Book on Menstruation) no. 318, and Muslim in *Kitâb Al-Qadar* (Book on the Divine Preordination), no. 5/2646.

the pages shall be folded up and there is no addition or subtraction from them.”<sup>(1)</sup>

And in another narration in Muslim it is recorded, “The *nutfah* remains in the womb for forty nights. Then the angel appears before it. The angel says, “O Lord, is it a male or female?”

And in still another narration in Muslim, it says, “for forty-some nights.”<sup>(2)</sup>

The most correct opinion in this matter, however, is that the writing takes place in the beginning of the second term of forty days, as is indicated by the hadîth of Hudhayfah bin Usayd.

In the hadîth of Ibn Mas'ûd, this writing was mentioned after the *mudghah* stage, and the conjunction, “*thumma*” (thereafter), is used in order not to break the pattern in mentioning the three stages of flesh and using the word “then” in order to in order not to break the maintaining of the three stages through which the fetus transforms: from being a *nutfah*, to being an *'alaqah*, to being a *mudghah*. Mentioning the three phases, one after another is more eloquent, and for this reason the phrase, “Thereafter, the angel is sent to him and he breathes into him the spirit” is delayed, and what is connected to it by the conjunction is advanced. Evidence for changing the order is given in the following verse,

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(1) Recorded by Muslim *Kitâb al-Qadar* (Book on the Divine Preordination), no. 2/2644.

(2) Recorded by Muslim *Kitâb al-Qadar* (Book on the Divine Preordination), no. 4/2645.

﴿ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ (٧) ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ (٨) ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ (٩) ﴾ [سورة السجدة ٧-٩]

which means, (Who made everything He has created good and He began the creation of man from clay. Then He made his offspring from semen of despised water [male and female sexual discharge]. Then He fashioned him in due proportion, and breathed into him the soul [created by Allâh for that person]; and He gave you hearing [ears], sight [eyes] and hearts. Little is the thanks you give!) (As-Sajdah; 32:7-9)

In these verses, “man” is used to mean Adam (peace be upon him). It is known that his proportioning and the breathing of the soul into him, proceeded the making of his offspring from semen (despised water).

### Writing the Previous Divine Preordinations

The writing, which is written for the fetus in the womb of his mother, is different from the fates of all creatures in creation which were previously written, as mentioned in the words of Allâh the Exalted,

﴿ مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلٍ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾ [سورة الحديد ٢٢]

which means, (No calamity befalls on the earth or in yourselves but it is inscribed in the Book on Decrees (Al-Lauh al-Mahfouth) before We bring it into existence. Verily, that is easy for Allâh.) (Al-Hadid; 57:22) 27

Just as it is recorded in Sahih Muslim on the authority of ‘Abdullâh bin ‘Amr that the Prophet (peace be upon him) said, “Verily Allâh has

allocated the fates of all creation before the creation of the Heavens and the Earth by fifty years.”<sup>(1)</sup>

And in the hadīth of ‘Ubādah bin Aṣ-Ṣāmat it is narrated that the Prophet (peace be upon him) said, “The first which Allāh created was the pen. He said to it, write, so it wrote all that will exist until the Day of Judgement.”<sup>(2)</sup>

The texts which mention the previous writing stating the happy or sad state of individuals, is mentioned on the authority of ‘Aly bin Abī Tâlib that the Prophet (peace be upon him) said, “‘There is no created soul but has his place written for him, either in Paradise or in Hellfire.’ A man said, ‘O Messenger of Allāh! Shall we depend (on this fact and give up work?)’ He replied, ‘No! Carry on doing good deeds, for everybody will find it easy to do (such deeds that will lead him to his destined place).’ Then the Prophet (peace be upon him) recited,

﴿ فَأَمَّا مَنْ أُعْطِيَ وَاتَّقَى (٥) وَصَدَّقَ بِالْحُسْنَى (٦) فَسَنِيَرُهُ لِلْيُسْرَى (٧)  
وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى (٨) وَكَذَّبَ بِالْحُسْنَى (٩) فَسَنِيَرُهُ لِلْعُسْرَى (١٠) ﴾

[سورة الليل ٥-١٠]

which means, (As for him who gives [in charity] and keeps his duty to Allāh and fears Him, And believes in Al-Husnâ. We will make smooth for him the path of ease (goodness) But he who is a greedy,

(1) Recorded by Muslim in *Kitâb al-Qadar* (Book on Divine Preordination) 2653/16

(2) Recorded by Abû Dawûd in *Kitâb as-Sunnah* (Book on Sunnah) no. 4700; also Recorded by At-Tirmidhî in *Kitâb At-Tafsîr* no. 3319, and Aḥmad in his *Musnad* 5/317

**miserly and thinks himself self-sufficient And belies Al-Husnâ. We will make smooth for him the path for evil.) (Al-Layl; 92:5-10)<sup>(1)</sup>**

In this hadîth happiness or misery preceded their writing; it clarifies that fate is according to their deeds, and that each individual finds it easy to do the deeds for that which he was created, which in turn become the cause of happiness or misery.

Also, it is recorded in Al-Bukhâry and Muslim on the authority of 'Imrân bin Huṣayn who said, "A man said, 'O Messenger of Allâh, are the People of Paradise known from the People of the Fire?' He (peace be upon him) said, 'Yes.' The man asked, 'So why do those who perform [good] deeds keep performing them?' He answered, 'Everyone will perform the deeds (or find easy to do such deeds) as will lead him to his destined place for which he has been created.'"<sup>(2)</sup>

### **Results of Deeds Depend on One's Final Actions**

**"I swear by Allâh, other than Whom there is no God, certainly, one of you will definitely perform the deeds of the people of Paradise"**

This indicates that [eternal] happiness or misery is based on one's final deeds. This meaning was narrated from the Prophet (peace be upon him).

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(1) Recorded by Al-Bukhâry in *Kitâb at-Tafsîr* (Book on Qur'anic Exegesis) no. 4948; also Recorded by Muslim in *Kitâb al-Qadar* (Book on Divine Preordination) 2647/9

(2) Recorded by Al-Bukhâry in *Kitâb at-Tawḥîd* (Book on Allâh's Oneness) no. 7551; also Recorded by Muslim in *Kitâb al-Qadar* (Book on Divine Preordination)



On the authority of Sahal bin Sa'ad, the Prophet (peace be upon him) said, "Verily the [results of] deeds depend upon the last actions."<sup>(1)</sup>

It is also recorded in Sahīh Muslim on the authority of Abū Hurayrah that the Prophet (peace be upon him) said, "**Verily, a man will perform the deeds of the people of Paradise for a long time, then conclude his deeds with those of the People of the Fire. And a man will perform the deeds of the People of fire for a long time, and then conclude his deeds with the deeds of the People of Paradise.**"<sup>(2)</sup>

On the authority of Anas, the Prophet (peace be upon him) said, "**There is no blame on you if you are not pleased with anyone until you see with what [deeds his life] is completed. For verily a man does righteous deeds for a long period or moment of his life, and if he died on it, he enters Paradise. Then, if he changes and does evil deeds, and even if he does it for a moment of his life and dies on it, he will enter the Fire then he changes and does righteous deeds.**"<sup>(3)</sup>

And on the authority of 'Ā'ishah (may Allāh be pleased with her), the Prophet (peace be upon him) said, "**A person does the deeds of the People of Paradise and it is written in the Book that he is from the People of Hell. Then if before his death he changes and does the deeds of the People of Fire and dies [while doing them] he will enter the Fire. And a person who does the deeds of the People of Hell while it is written in the Book that he is from the People of Paradise, if**

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(1) Recorded by Al-Bukhāry *Kitāb ar-Raqa'iq* (Book on Softening of the Hearts) no. 6493

(2) Recorded by Muslim in *Kitāb al-Qadar* (Book on Divine Preordination) 2651/11

(3) Recorded by Ahmad in his *Musnad* 3/120; its relators are from the authentic relators according to Al-Majma' 7/211

before he dies, he changes and does the deeds of the People of Paradise and dies [doing them] he will enter Paradise.<sup>(1)</sup>

It was narrated by Sahl bin Sa'ad that "Allāh's Messenger (peace be upon him) and the Mushriks<sup>(2)</sup> met each other in battle and started fighting. Amongst the companions of Allāh's Messenger was a man who would follow and kill with his sword any Mushrik found alone. They said, 'Nobody did his job (i.e., fighting) so properly today as that man.' Allāh's Messenger (peace be upon him) said, 'Indeed, he is one of the people of the [Hell] Fire.' A man amongst the people said, 'I shall accompany him [to watch what he does].' Then the [brave] man got wounded seriously and he hurried to die quickly. So he planted the blade of the sword in the ground directing its sharp end towards his chest in the middle of his chest. Then he leaned on the sword and killed himself. The man went to Allāh's Messenger (peace be upon him) and said, 'I testify that you are Allāh's Messenger (peace be upon him),' and narrated to him the story. Then Allāh's Messenger (peace be upon him) said, 'A man may do deeds that seem to the people as the deeds of the people of Paradise, while in fact, he is from the dwellers of the [Hell] Fire. Similarly, a person may do deeds that seem to the people as the deeds of the people of the [Hell] Fire, while in fact he is from the dwellers

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(1) Recorded by Aḥmad in his *Musnad* 6/107 and 108; its relators are from the authentic relators

(2) Mushriks: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (peace be upon him)

of Paradise. Verily, the [rewards of] deeds performed, depend upon the last actions.”<sup>(1)</sup>

His words, “that seem to the people,” illustrate that the reality of the matter differs from its appearance, and that a bad end is a result of the secret plotting of that man which is unknown to others. Thus this hidden characteristic of performing evil deeds, necessitates an evil end at the time of death.

Similarly, a man might perform the deeds of the people of the [Hell] Fire, while inside him is a hidden trait of the people of Paradise. This trait might overtake him at the end of his life and facilitate a righteous ending for him.

#### **The Pious Predecessors and Their Final Deeds**

‘Abdul-‘Aziz bin Abī Rawād said, “I visited a man at the time of his death. He was being prompted to say the testimony that there is no god but Allāh; at the end of which he said, ‘I am a disbeliever in what you say’ and thus died. Then I went to ask about him, and it turned out that he was an alcoholic.” [Because of this] ‘Abdul-‘Aziz would say, “Beware of sins, for they were the cause of his fall.”

Some of the Companions cried at the time of the Prophet’s death, so he asked the reason. One said, “I heard the Messenger of Allāh (peace be upon him), saying, “**Verily Allāh the Exalted causes His creation to die in two ways. And he said, ‘Those who are in Paradise, and those**

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<sup>(1)</sup> Recorded by Al-Bukhāry in *Kitāb ar-Raqa’iq* (Book on Softening of the Hearts) no. 6493; also recorded by Muslim in *Kitāb al-Imān* (Book on Faith) 112/179

who are in the [Hell] Fire.” And I don’t know from [which category of death] I am.”<sup>(1)</sup>

Due to this the Companions and those Pious Predecessors who came after them, were afraid for themselves from even the smallest deficiency; and their anxiety and apprehension would increase in order not to lead them to an evil end.

Sufyân’s anxiety would increase from his previous actions and the possible ends of those actions, and he would cry and say, “I fear that I will be recorded in the mother of the book from among the miserable,” and he would cry and say, “I fear that I will be deprived of my faith at the time of my death.”

Mâlik bin Dînâr would spend all night tugging at his beard saying, “O My Lord, you know the inhabitants of Paradise from the inhabitants of the [Hell] Fire. From which of these two dwellings is Mâlik?”

The Prophet (peace be upon him) used to say often, “**O Changer of the Hearts, make my heart firm upon Your religion. The Companions said, ‘O Messenger of Allâh (peace be upon him), we have believed in you and what you have brought. Do you fear for us?’ He answered, ‘Yes. Verily, the hearts are between two of Allâh’s fingers and He turns them any way He wills.’**”<sup>(2)</sup>

Muslim recorded from the hadîth of ‘Abdullâh bin ‘Amr, who said, “I heard the Messenger of Allâh (peace be upon him) saying, “**Verily the**

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(1) Recorded by Aḥmad in his *Musnad* 4/176, 177

(2) Recorded by At-Tirmidhy in *Kitâb al-Qadar* (Book on Divine Preordination) 2140; also recorded by Aḥmad in his *Musnad* 3/112, 257

**hearts of the sons of Adam are all between the two fingers from the fingers of the Most Merciful [Allâh], Magnified and Glorified be He, and he turns them anyway He wills.”** Then the Messenger of Allâh (peace be upon him) said, **“O Allâh, the turner of the hearts, turn our hearts towards your obedience.”**<sup>(1)</sup>

‘O Allâh! Forgive us our sins, and remove the anger from our hearts, and save us from the temptations that lead us astray as long as we are alive.

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<sup>(1)</sup> Recorded by Muslim in *Kitâb al-Qadar* (Book on Divine Preordination); no. 17/2654.

# HADÎTH FIVE



## HADĪTH FIVE

It was narrated on the authority of the Mother of the Believers, Umm ‘Abdullāh, ‘Ā’ishah (may Allāh be pleased with her), who said,

**“The Messenger of Allāh (peace be upon him) said, ‘Whoever introduces anything into this matter of ours that is not from it shall have it rejected.’”**<sup>(1)</sup> (Recorded by Al-Bukhāry and Muslim.)

In another version in Muslim, this hadīth states, **“Whoever does an act that is not in accord with Our matter will have it rejected.”**

### The Importance of the Hadīth

This hadīth is an important principle of Islam. Just as this hadīth states that actions are judged by intentions is a scale for what is hidden in the deeds, similarly, this hadīth is a scale for what is apparent from them. For any deed that is not for the sake of seeking Allāh’s Face, Exalted be He, there is no reward for its doer. Similarly, any act which is not according to Allāh’s and the Prophet’s order is rendered fruitless and returned to the doer. Whoever innovates something in the religion that Allāh and His Prophet have not ordered. Then it has nothing to do with the religion. This point is also mentioned in the hadīth of ‘Irbād bin Sāriyah, who reported that the Prophet (peace be upon him) said, **“Whoever from you who lives after me will see many differences, so keep to my *sunnah* and the *sunnah* of the Rightly Guided Caliphs. Whoever is after me, bite it firmly with your molars [hold tight to it], and avoid all newly introduced matters, for verily, every newly**

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(1) Recorded by Al-Bukhāry in *Kitāb As-Sullh* (Book on Peacemaking) no. 2697; also recorded by Muslim in *Kitāb Al-Aqdiyah* (Book on Judicial Matters) 1718/18



**introduced matter is an innovation, and every innovation is misguidance.”**

The Prophet (peace be upon him) used to say in his preaching, “Verily the truest of speech is the Book on Allāh, and the best guidance is the guidance of Muhammad (peace be upon him) and the most evil of affairs are the newest of them.”<sup>(1)</sup> We will delay the discussion of innovations until the hadīth of ‘Irbād describes it. Here, however, we shall discuss those deeds which are not according to the order of the Legislator (Allāh).

### **Commentary on the Hadīth**

The literal meaning of this hadīth indicates that every deed which is not in accordance with Allāh’s matter [order] is rejected. The meaning which is implied therefrom, is that every act which is accordance with Allāh’s matter is accepted.

The definition of “matter” in this context is His Religion and Laws. Thus, it means that anyone whose actions are outside Allāh’s laws, or not conforming to them are rejected.

### **“Not in accord with our matter...”**

This indicates that the deeds should all fall under the rules of *Shari’ah*, by which they are judged according to its orders and prohibitions. Whosoever’s deeds run in accordance with these rules, are accepted, and whoever’s deeds are outside of them, are rejected.

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(1) Recorded by Muslim in Kitāb al-Jum’ah (Book on Friday Prayers) 867/43

### Classifications of Deeds

Deeds fall into two categories: acts of worship and transactions. As for the acts of worship, whatever is completely outside of Allāh and His Messenger's rulings, is rejected, and its doer falls under Allāh's words,

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ اللَّهُ ﴾ [سورة الشورى ٢١]

which mean **(Or have they partners with Allāh (false gods) who have instituted for them a religion which Allāh has not ordained?)** (Ash-Shūrā; 42:21)

Thus, whoever tried to draw near to Allāh by acts of devotion that Allāh and His Messenger did not order, then his deeds are worthless and thrown back upon him. This is similar to the state of those who were whistling and clapping around the House [of Allāh], as well as those who worshipped Allāh by listening to music, dancing, etc. These are from the innovations which were not ordained in their entirety by Allāh and his Prophet by which to worship Allāh.

Not all ways by which one draws closer to Allāh are unconditionally considered acts of worship. The Prophet (peace be upon him) saw a man standing in the sun; so he asked about him. It was said that the man made a vow to stand and not sit, and not take shade, and to fast. So the Prophet (peace be upon him) ordered him to sit, and take shade and to complete his fast. Thus, the Prophet (peace be upon him) didn't make his standing and exposure to the sun acts of worship which should be fulfilled with his vow, despite the fact that standing is an act of worship in other contexts, such as prayer, the call to prayer, and the supplication on 'Arafāt and exposure to the sun as an act of worship for the pilgrim. This indicates that what is considered an act of worship in

one situation is not an act of worship in all situations. Rather, acts of worship must follow what came in the *shari'ah* in their proper situations.

As far as one who performed an act which was originally prescribed, and is an act of worship, and then added to it what is not prescribed, or fails to fulfill what was prescribed, then that is also contrary to the *shari'ah* to the extent of its deficiency or addition. In this case, is his act rejected from its origin or not? In this case, one neither says that it is rejected, nor accepted. Rather, the matter must be looked into further. If what was not fulfilled was from the parts of the deed or the conditions which necessitate its invalidity according to *Sharī'ah*, (such as one who did not fulfill the conditions of purity for prayer, though he was able to do so, or where a person failed to fulfil one *rukū'*<sup>(1)</sup>, or prostration or with tranquility in it, then that act is rejected, and he must repeat it if it was an obligatory act. If however, what was not fulfilled does not necessitate the invalidity of the act, such as whoever did not pray in congregation for those whom it is required that they do so, and did not make it a condition, then it is not said in this case that his act is rejected from the origin. Rather, it is deficient.

If he added to the prescribed deed what is not prescribed, then his action is rejected, meaning that it is not an act of worship, and he does not receive a reward for it. However, sometimes, the act will be invalidated from the origin, so that it is rejected. For example, one who added a *rak'ah* intentionally to the prayer. Sometimes it does not invalidate it, and does not render it rejected from its origin, such as one

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(1) *Rukū'*: bowing of the torso from the waist in prayer

who performed ablution by washing each limb four times, or fasted during the night along with the day and connected his fasts.

Concerning transactions, such as contracts or their breaching, etc., whatever was changed in the religion is prohibited by *Sharî'ah*, such as making the penalty for adultery a monetary one, etc.; and is rejected from its origin. Clarifying this point, the Prophet (peace be upon him) said to one who asked him, **“My son oppressed so-and-so, and he committed adultery with his wife; so I ransomed him [from the punishment] with one hundred sheep and a servant.”** So Allâh’s Messenger (peace be upon him) said, **“The one hundred sheep and the servant are to be returned to you, and your son is to be scourged with one hundred lashes and sent into exile for one year.”**<sup>(1)</sup>

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(1) Recorded by Al-Bukhâry in *Kitâb Ash-Shurât* (Book on Conditions) nos. 2724, 2725; also Recorded by Muslim in *Kitâb al-Hudûd* (Book on Legal Punishments) 1698/25

2023年10月20日

Dear Sir,

I am writing to you regarding the matter of the contract...

I am sure that you will find this information helpful...

# HADÎTH SIX



## HADĪTH SIX

It was narrated on the authority of Abū 'Abdullāh An-Nu'umān bin Bashīr (may Allāh be pleased with them) who said, "I heard the Messenger of Allāh (peace be upon him) saying,

**That which is lawful is clear, and that which is unlawful is clear and between the two of them are doubtful [or ambiguous] matters about which not many people are knowledgeable. Thus, he who avoids these doubtful matters certainly clears himself in regard to his religion and his honor. But he who falls into the doubtful matters falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Verily, every king has a sanctuary, and Allāh's sanctuary is His prohibitions. In the body there is a piece of flesh which, if it is sound, all of the body is sound, and which, if it is diseased, all of the body is diseased. This part of the body is the heart."**<sup>(1)</sup> (Recorded by Al-Bukhāry and Muslim).

### Explanation of the Hadīth

**"That which is lawful is clear, and that which is unlawful is clear and between the two of them are doubtful [or ambiguous] matters"**

The meaning of this is that the completely permissible is clear. There is no confusion in it. Similarly, the completely prohibited is clear. However, between these two matters are matters about which it is difficult for many people to distinguish between the permissible and the

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<sup>(1)</sup> Recorded by Al-Bukhāry in *Kitāb Al-Imān* (Book on Faith) no. 52; also recorded by Muslim in *Kitāb Al-Musāqāh* (Book on Share Cropping) 1599/107



prohibited. As for those who are firmly grounded in knowledge, there is no confusion for them and they can easily distinguish between the two.

Examples of the completely permissible are eating wholesome crops, fruits and meat, drinking wholesome drinks, and wearing what one needs from cotton, linen, wool, or fur. Also included is marriage, and taking slaves, and other things obtained by a valid contract such as a sale, inheritance, gift or booty.

Examples of the completely prohibited are eating animals, which were dead before being slaughtered, their blood, or pork. Also prohibited is drinking alcohol, marriage between prohibited relations, wearing silk for men, earning what is unlawful such as interest, gambling, and the price of what is not permissible to be sold, as well as taking wealth which was stolen, or taken unjustly, etc.

Ambiguous matters, however, include eating some things about which scholars differed with regard to their permissibility or prohibition. Examples are eating things such as horses, mules, and donkeys, or lizards; drinking the juice of pressed grapes which causes intoxication in large quantities, and wearing lion skins, etc. Also, eating from earnings about which the scholars differed, such as *Al-'Aynah and Tawarruq* (a type of sales transaction which resembles interest), are considered ambiguous matters. Aḥmad, Ishâq and other great scholars explained the meaning of the ambiguous matters with this meaning and similar examples,

Allâh, the Exalted sent down upon His Prophet the Book, and clarified in it for the Muslim nation all that was required for them to

know regarding the permissible and the prohibited, such as is mentioned in Allâh's words which says,

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تَبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ﴾

[سورة النحل ٨٩]

which means, **(And We have sent down to you the Book (The Qur'ân) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims)) (An-Nahl; 16:89)**

Mujâhid and others said that this refers to everything ordered or prohibited. Also, Allâh the Exalted said in the end of the Chapter of An-Nisâ' (Women) in which Allâh clarified many of the rulings related to finances and women with saying,

﴿يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ [سورة النساء ١٧٦]

which means **([Thus] does Allâh make clear to you [His Law] lest you go astray. And Allâh is the All-Knower of everything.) (An-Nisâ'; 4:176)**

And Allâh says,

﴿وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ﴾ [سورة الأنعام ١١٩]

which means, **(And why should you not eat of that [meat] on which Allâh's Name has been pronounced [at the time of slaughtering the animal]) (Al-An'âm; 6:119)**

And He said,

﴿وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَاهُمْ حَتَّىٰ يُبَيِّنَ لَهُمْ مَا يَتَّقُونَ﴾

[سورة التوبة ١١٥]

which means, (And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid...) (At-Tawbah; 9:115)

He charged the Prophet with clarifying the difficult aspects of the revelation by saying,

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ ﴾ [سورة النحل ٤٤]

which means, (And We have also sent down unto you [O advice Muḥammad (peace be upon him)] the dhikr [reminder and the (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.) (An-Nahl; 16:44)

The Prophet was not allowed to die until the religion was completed, and for this reason it was revealed to him on Mount 'Arafât a short time before his death by saying,

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ﴾

[سورة المائدة ٣]

which means, (...This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion...) (Al-Mâ'idah; 5:3)

And the Prophet (peace be upon him) said, "Certainly, I have left you upon a matter that is very clear, such that its night is [as clear] as its day. No one strays from it after me except the one who is destroyed."<sup>(1)</sup>

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(1) Recorded by Aḥmad in his *Musnad*, hadith no. 4/126 and its narration is authentic (*sahîh*)

Overall, Allāh and his Prophet did not leave any permissible matter except after clarifying it, nor any prohibited matter except after clarifying it. However, some matters are clearer in their clarification than others. Thus, there remains no doubt in the matters which were clarified and well known, or known in the religion by necessity, leaving no excuse for anyone to be ignorant of them in any land where Islam is prevalent.

### **Reasons for Differing in Permissibility and Prohibition**

Differing among the scholars occurred on issues which were clarified on a smaller scale, such as what was well known among one particular group of scholars who arrived at a consensus regarding their permissibility or prohibition, but might be unknown to others, as well as what did not become known among the scholars of *Shari'ah* who differed in their permissibility and prohibition.

Among those reasons for differences is that there might be unknown facts, which were related by only a few people, and thus did not reach all the people of knowledge. Also, there could be two texts that are related to one subject, one of which states its permissibility and the other its prohibition. Thus, one of the two texts reaches one group and not the other, so they hold fast to that which reached them. Or when both texts reach one who does not know their history, he might refrain from giving a ruling due to his lack of knowledge as to which one is being abrogated. Similarly, there may be differences on that in which there is no clear text, drawn from generalities, the inferred meaning, or analogy, causing considerable differences in the understanding of scholars.

Differing also occurs in that in which there is an order or prohibition. This is because the understanding of scholars differs with

regard to whether the order carries the weight of obligation or recommendation; or in the case of prohibitions, whether it is to be considered an absolute prohibition or abhorrence.

There are other causes of differing than those we have mentioned. Despite that, it is necessary there be a scholar that in the Muslim nation whose speech is in accordance with the Truth, to be the one knowledgeable on that ruling though it is ambiguous to others. [The scholars of] the Muslims will not agree/reach consensus on falsehood, and the people of falsehood will not overcome the people of truth, and the truth will never be restrained and unimplemented in all cities and times. For this reason, the Prophet (peace be upon him) said that ambiguous matters are, **“matters about which not many people are knowledgeable.”** This indicates that while some people know them, it will be ambiguous to those who don't know the ruling, but not ambiguous in itself. And this is the reason which leads to the ambiguity of certain matters for many scholars.

### **Meaning of Doubtful Matters**

Imâm Aḥmad explained doubtful matters as being in a position between permissible and prohibited, meaning the completely permissible and completely prohibited. He said, “Thus, he who avoids these doubtful matters certainly clears himself in regard to his religion,” and he explained it as sometimes a mixing between the permissible and the prohibited.

Thus ambiguous matters, which are not clear as to whether they are permissible or prohibited for many people, are as the Prophet (peace be upon him) related. It could be clear to some people that it is

permissible or prohibited due to his greater knowledge. The words of the Prophet (peace be upon him) indicate that there are some people who know the rulings of these ambiguous matters, while many do not.

**“Thus, he who avoids these doubtful matters certainly clears himself in regard to his religion and his honor. But he who falls into the doubtful matters falls into that which is unlawful”**

These words of the Prophet (peace be upon him) with regard to ambiguous matters divide mankind into two categories. This is either with regard to he for whom it is ambiguous and does not know the ruling, or to the one who knows the ruling and followed what his knowledge indicated to him, for this is a third category which was not mentioned because its ruling is clear. This category is the best of the three categories, because he knew the ruling of Allâh in those matters which were ambiguous to people and followed his knowledge in that. Those who didn't know Allâh's ruling on a matter form two categories:

- **First Category:** one who avoided these ambiguities because they were unknown to him and thus he clears himself for his religion and his honor. The meaning of “he clears himself” here is that he seeks to be free from deficiency and dishonor in his religion and honor.

The wording of the hadîth is either a commendation or rebuke for man, and what happens to him by mentioning the good is a commendation and by mentioning the bad is a rebuke. This could sometimes be in man's self, his ancestors, or his family. So he who avoids ambiguous matters has protected his honor from rebuke and dishonor, which falls upon the one who does not avoid it. In this is evidence against whoever committed one of the ambiguous matters and

exposed himself to blame and defamation. This meaning was mentioned by some of the Pious Predecessors who said, "Whoever exposed himself to suspicion should not blame whoever thought badly about him." The hadīth also indicates the praiseworthiness of seeking to clear one's honor and religion.

- **Second Category:** For whomever falls into ambiguous matters that are unknown to him as such, and did something which people think ambiguous with his knowledge that it is permissible in itself, then there is no sin upon him from Allāh in that. However, if he fears that people will defame him because of it, in this case, to clear one's honor, by leaving it would be better. This is as the Prophet (peace be upon him) said to one who saw him standing with a woman unknown to the viewer, "**She is [my wife] Ṣafīyyah bint Huyay."**<sup>(1)</sup>

**"But he who falls into the doubtful matters falls into that which is unlawful"**

Concerning the one who commits a doubtful matter, while it is ambiguous to him, the Prophet (peace be upon him) stated that he has fallen into that which is unlawful. This explanation has two meanings:

- That his committing a doubtful matter while it is ambiguous to him is a step towards committing what is unlawful and what he knows as unlawful in steps and indulgence. In the hadīth, "**And whoever bravely indulges in these [unclear] doubtful things, is likely to commit what is clearly**

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<sup>(1)</sup> Recorded by Al-Bukhāry in *Kitāb Al-I'tikāf* (Book on I'tikāf) no. 2038, 2039; also Recorded by Muslim (2175) from the hadīth of Ṣafīyyah

illegal.”<sup>(1)</sup> The Prophet (peace be upon him) said, “**He who mixes with doubt is likely to commit tyranny,**” meaning that he comes close to committing the completely prohibited. Tyranny is to advance without fear of anything or anyone.

- The second meaning is that whoever advance towards something which is ambiguous to him does not see whether it is permissible or prohibited, thus, and cannot be sure that the matter itself is permissible, and may fall into the prohibited without knowing that it is unlawful.

### **Allâh's Sanctuary**

**“Like the shepherd who pastures around a sanctuary, all but grazing therein. Verily, every king has a sanctuary, and Allâh's sanctuary is His prohibitions.”**

This is a parable which the Prophet (peace be upon him) used for whomever falls into ambiguous matters, for it brings him closer to falling into what is absolutely unlawful. Thus, the Prophet (peace be upon him) compared the prohibitions to a sanctuary which is guarded by the king, who prevents others from coming close to it.

The Prophet (peace be upon him) created a protected sanctuary twelve miles around his city. No trees from it were to be cut, nor game hunted. ‘Umar and ‘Uthmân protected places for the fodder of camels given in charity. Similarly, Allâh the Exalted forbid transgressing His

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Buyû'* (Book on Transactions) no. 2051



prohibitions and prevented His slaves from coming close to them, and called them Allāh's boundaries, saying,

﴿ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴾

[سورة البقرة ١٨٧]

which means, (These are the limits (set) by Allāh, so approach them not. Thus does Allāh make clear His ayât (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allāh's set limits, orders, etc.) to mankind that they may become the pious.) (Al-Baqarah; 2:187)

This clarification defined what he made permissible for them and what he prohibited to them, so that they wouldn't come close to the prohibited or go beyond the permissible. This is what He said in another verse that reads,

﴿ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴾

[سورة البقرة ٢٢٩]

which means, (These are the limits ordained by Allāh, so do not transgress them. And whoever transgresses the limits ordained by Allāh, then such are the wrong-doers.) (Al-Baqarah; 2:229)

Allāh made he who pastures around the sanctuary or close to it capable of entering it and grazing therein. For this reason, whoever goes beyond the lawful and falls into doubtful matters has come as close as possible to the unlawful. What is more natural than mixing with the absolutely unlawful and falling into it? This is a warning that one should

stay far away from prohibited deeds and keep a barrier between them and himself.

Abud-Dardâ' said, "Complete piety is that the worshipper should fear Allâh until he fears Him in even the most minute of matters, even to the extent that he leaves some of those things which he views to be lawful, fearing that they might be unlawful. In doing so, he makes a veil between himself and what is unlawful."

This hadîth is used as evidence by those who take the view of prohibition of what leads to the unlawful, and the prohibition of all means to the unlawful. This is also indicated by the principles of *Shari'ah*, which prohibit even small amounts of substances which require large amounts to intoxicate. It is also demonstrated by the prohibition against unrelated men and women being alone together, and prayer after the dawn and after 'Asr<sup>(1)</sup> in order to stop what could lead to praying at the time of sunrise and sunset, and preventing the one who is fasting from sexual foreplay, if it would stir his passions.

### Soundness of the Heart

**"In the body there is a piece of flesh which, if it is sound, all of the body is sound, and which, if it is diseased, all of the body is diseased. This part of the body is the heart."**

This indicates that soundness of the actions of the worshipper's limbs and his staying far from the unlawful, and avoiding what is doubtful, is according to the soundness of his heart. For if his heart is sound, empty of all except love for Allâh, and fear of falling into what He hates, then all of the actions of the body will be sound. This will cause one to stay

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(1) 'Asr: the late afternoon

far from all unlawful deeds, and avoid what is ambiguous in order to avoid falling into the unlawful. If the heart is corrupt, controlled by following its desires and what it loves, regardless of Allāh's hate for that, all of the actions of the body will also be corrupt, and it will be spurred on toward all sins and ambiguities according to following the desires of the heart. For this reason, the only heart which is accepted by Allāh is that which is sound. As Allāh says,

﴿ يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ (٨٨) إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (٨٩) ﴾

[سورة الشعراء ٨٩]

which means, **(Except him who brings to Allāh a clean heart [clean from Shirk (polytheism) and nifāq (hypocrisy)])** (Ash-Shu'arā'; 26:89)

The sound heart is free of all vice and hated deeds. It is empty of all except love of Allāh and what Allāh loves, and fear of Allāh and fear of all which takes him far from Him. Al-Ḥasan said to a man, "Remedy your heart. For Allāh's desire for man is the soundness of his heart."

The meaning of this is the soundness of their hearts; and there is no soundness of heart until there rests in it the knowledge of Allāh, and His greatness, and love for Him, and fear of Him, and hope in Him, and the dependency upon Him, and with these things it is filled.

### **Soundness of the Limbs**

Soundness of the actions of the heart causes soundness of the actions of the limbs. If the heart is sound, and desires nothing except Allāh and what He desires, the limbs will do nothing except what Allāh

desires. They will hurry to what pleases Him, and halt from what He hates, and what one fears that He might hate, even if he is not sure of it.

Al-Hassan (may Allāh be pleased with him) said, "I have not looked with my eyes, nor pronounced with my tongue, nor beaten with my hand, nor risen to my feet until I see whether it is for obedience or disobedience. If it is out of obedience, then I proceed, and if for disobedience, I hold back." Muhammad bin Al-Fadl Al-Balkhy said, "I have not taken a step during the last forty years for other than [the sake of] Allāh, the Exalted and Glorified. Further, it was said to Dawūd Aṭ-Ṭâ'iy when he went from the shade into the sun, "This is a mistake for which I am not sure how it will be recorded."

Those are a people that when their hearts were sound and for whom no desire for other than Allāh remained, the actions of their limbs also became sound, and they did not move except for the sake of Allāh, the Exalted and Glorified, and for what pleased Him. And Allāh knows best.



# HADÎTH SEVEN



## HADĪTH SEVEN

Abū Ruqayyah Tamīm bin 'Aws Ad-Dāry (may Allāh be pleased with him) reported that the Prophet (peace be upon him) said,

**“Religion is *naṣīḥah*.”<sup>(1)</sup> The people said, “To whom?” The Prophet (peace be upon him) replied, “To Allāh and to His Book, and to His Messenger and to the Leaders of the Muslims and to the common folk of the Muslims.” (Recorded by Muslim)<sup>(2)</sup>**

### Importance of the Hadīth

This hadīth is one of the hadīths upon which *fiqh* focuses. Al-Hafizh Abū Nu‘aym said, “This hadīth has a great position.”

### Admonition in the Sunnah

Admonition to Muslims, is found in many hadīths. In some there is advice to their rulers, and in some, advice of the rulers to their subjects.

#### **1. Admonition to Muslims in general**

On the authority of Jarīr bin ‘Abdullāh, who said, “I swore my allegiance to the Prophet (peace be upon him) to perform the prayers, and pay *zakāh*.” In this hadīth, the counsel is for all Muslims.<sup>(3)</sup> Also, it was related on the authority of Abū Hurayrah, who narrated that the Prophet (peace be upon him) said, **“The rights of the believer upon the believer**

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(1) *Naṣīḥah*: Advice, admonition, or council

(2) Recorded by Muslim in *Kitāb al-Imān* (Book on Faith) 55/95

(3) Recorded by Al-Bukhāry in *Kitāb Mawāqīt As-Salāh* (Book on the Prayer Times) no. 524; and in Muslim in *Kitāb Al-Imān* (Book on Faith) 52/97



are six,” and from these six, he mentioned, “if he asks for your advice, you advise him.”<sup>(1)</sup>

## 2. Admonition to those in authority

It was narrated on the authority of Abû Hurayrah that the Prophet (peace be upon him) said, “Verily Allâh is pleased with you for three matters and displeased with you concerning three matters. He is pleased with you for worshipping Him and not ascribing any partner to Him, for clinging to the cord of Allâh and not dividing, and for being mutually sincere with those whom Allâh has put in charge of your affairs...”<sup>(2)</sup>

## 3. Admonition to those in authority over their subjects

It was narrated on the authority of Mughaffal bin Yasâr that the Prophet (peace be upon him) said, “There is no person to whom Allâh gives authority over others and who does not look after them in a sincere manner that he will not even get the scent of Paradise.”<sup>(3)</sup> Allâh mentioned in His Book that the Prophets (peace be upon them) advised their people, as is related about Nûh (Noah) and Sâlih.

The Prophet (peace be upon him) stated, “Religion is *naṣiḥah*.” This saying indicates that *naṣiḥah* includes the branches of *Islam*, *imân*, and *iḥsân* which were mentioned in the hadîth of Gabriel (peace be upon him), as they were all termed to be a “religion”. Correct admonition

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(1) Recorded by Muslim in *Kitâb As-Salâm* (Book on Greetings) 2162/5

(2) Recorded by Al-Bukhâry in *Al-Adab Al-Mufrad*, no. 442; also recorded by Ibn Hibbân in his *Sahîh* no. 3388

(3) Recorded by Al-Bukhâry in *Kitâb Al-Aḥkâm* (Book on Rulings) no. 7150; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no. 142/229.

necessitates performing what He has made mandatory in the most complete fashion possible, which is *ihsân*. Thus, admonition is not complete without it, which does not come without the mandatory complete love and appreciation. This requires effort to draw close to Him by performance of supererogatory acts of obedience, and leaving the unlawful and disliked.

Al-Khatâby said, "*naṣiḥah*" is a word that expresses a sentence; it the desire for good for the one who is advised. He further said, "The linguistic root of "*naṣiḥah*" means purity." This is in the same sense as, "Honey is purified from the wax."

Thus, the meaning of *naṣiḥah* for Allâh is: The correctness of belief in His Oneness and sincerity of intention in His worship. The meaning of *naṣiḥah* for His Book is faith in it and acting according to it. *Naṣiḥah* for His Prophet is belief in his prophethood, and obeying him in what he ordered and prohibited. *Naṣiḥah* for common Muslims is guiding them to what is for their benefit.

### **The Explanation of *Nasihah* (Admonition)**

*Naṣiḥah* is the heart's attention for an advised action regardless of the person. It is of two types: obligatory and supererogatory.

The *naṣiḥah* which is obligatory in the sight of Allâh is the intense attention of the one giving advice for that which is advised in performing that which is obligatory and avoiding that which is prohibited.

The *naṣiḥah* which is supererogatory is the preference of the love of Allāh over the love for oneself. For this reason, if one is faced with two matters, one for one's own sake, and the other for the sake of his Lord, he should begin with that which is for his Lord and defer that which is for himself.

The *naṣiḥah* for His Book is the intense love and reverence for its position, as it is the Speech of the Creator and the intense desire to understand it. It is also the intense care to reflect upon it, and to stop while reading it to find the meanings of what his Lord loves for him to understand about Himself, and to perform it for Him after he understands it.

The *naṣiḥah* for the Prophet (peace be upon him) was to exert effort in his obedience, support and aid, and spend wealth if he desired and speed to his love. After the death of the Prophet (peace be upon him), it was the care to pursue his sunnah, revive his manners and ethics, honor his orders and perform them, and extreme anger and turning way from any who performed their religion away from his sunnah, and anger for whomever followed his sunnah for the sake of some earthly gain, even if he were devout by doing so. It is also love for whomever was one of his, such as his relatives, in-laws, *hijrah* support, or who accompanied him even one hour of the night or day for the sake of Islam and imitated him in his manners and dress.

The *naṣiḥah* for the leaders [political and religious] of the Muslims, is love for their righteousness, guidance, justice, and desire that the Muslims unite under their leaders, as well as hate when Muslims divide because of them. It is also to be devout by obeying them in obedience to Allāh, and hating those who choose to rebel against them

and prefer to glorify themselves rather than show obedience to Allāh the Glorified and Magnificent.

The *naṣiḥah* for Muslims is to love for them what you love for yourself, and to hate for them what you hate for yourself, and to feel mercy towards them. One should respect their elders, feel sad in their sadness, and feel happy in their happiness even if it harms one in one's livelihood. This could happen by lowering prices when selling merchandise, even if this causes a loss in profit in his trade. Similarly, he should share their feelings regarding whatever harms them in general, and to feel happy with what benefits them, and to feel happy for their continual success, as well as supporting them against their enemies, and keeping all injury or ill away from them.

Some of the ways of *naṣiḥah* to them are by keeping injury or ill from them, preferring the poor, educating the ignorant and returning with gentleness any of them who went astray from the truth in word or action, and being gentle with them in ordering righteousness and forbidding evil, and loving removal of their corruption, even if it causes harm to him in his life. Just as some of the Pious Predecessors said, "I wish that this creation obeyed Allāh, even if it required that my flesh be torn from my body."

### **Types of Nasihah (Admonition)**

Among the types of admonition for the sake of Allāh and His Book and His Prophet, is that which is specific to scholars, such as returning the desires which lead one astray back to the straight path with the *Qur'ān* and *sunnah*, and clarifying the proofs against such desires. Similarly, it includes rejecting weak statements from the mistakes of the

scholars, while clarifying the evidence of the Qur'ân and Sunnah in answering them, as well as the clarification of what is correct from the Prophet's hadîths (peace be upon him), and what is not authentic by clarifying which narrators were accepted and those who were not, as well as clarifying the mistakes from the trustworthy narrators whose narrations were accepted.

Among the greatest types of admonition is to advise he who seeks consultation on his matters, just as the Prophet (peace be upon him) said, **"If one of you are asked by his brother for advice, advise him."**<sup>(1)</sup> In some of the hadîths it is narrated that it is among the Muslim's rights upon the Muslim to admonish in his absence.<sup>(2)</sup> The meaning of this is that if people speak badly about a man in his absence, the Muslim should support him and answer for him. If he later saw that person whom he defended in his absence, he should not mention it. For advising in someone's absence indicates the sincerity of the advisor's intention, rather than making that advice known in his presence, flattering him, yet cheating him in his absence.

### **The Manners of *Nasihah* (Admonition)**

The Pious Predecessors were secretive when giving advice to anyone, to the extent that some of them said, "Whoever advised his brother regarding what is between them, it is advice. Yet whoever advised him in front of people, it is a reprimand."

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(1) Recorded by At-Tirmidhy in *Kitâb Al-Adâb* (Book on Good Manners), no. 2737

(2) Recorded by At-Tirmidhy in *Kitâb Al-Janâ'iz* (Book on Funerals), no. 1917; also recorded by Ahmad 2/321

# HADÎTH EIGHT



## HADÎTH EIGHTH

On the authority of Ibn 'Umar (may Allâh be pleased with them), the Messenger of Allâh (peace be upon him) said,

**“I have been ordered to fight against the people until they testify that there is none worthy of worship except Allâh and that Muhammad is the Messenger of Allâh, establish the prayer, and give the *zakâh*. Then, if they do that, their blood and wealth will be protected from me, except in accordance with the right of Islam. And their reckoning will be with Allâh, the Exalted.”<sup>(1)</sup>**

(Recorded by Al-Bukhâry and Muslim.)

### The Inviolability of One's Life and Wealth

**“Their blood and wealth will be protected from me”**

This indicates that at the time of his statement, the Prophet (peace be upon him) was ordered to fight and kill whoever rejected Islam. This occurred after his emigration to Madinah.

It is known that the Prophet (peace be upon him) would accept whoever came to him wanting to enter Islam, by their pronouncement of the two testimonies.<sup>(2)</sup> This alone was sufficient to make his blood inviolable and make him a Muslim. Because of this, people denounced Usâmah bin Zayd for killing someone who said, “There is no god but Allâh,” just as he was about to kill him. And the Prophet (peace be upon him) was harsh in his criticism of him.

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<sup>(1)</sup> Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith) no. 25; also Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no. 22/36

<sup>(2)</sup> [The two testimonies: That there is no God but Allâh, and that Muhammad is His Slave and Messenger]



After accepting their Islam, the Prophet (peace be upon him) would order them to perform the prayers and pay *zakâh*, as is mentioned in the hadîth of Mu'âdh, when he was sent to Yemen and ordered first to call people to pronounce and believe in the two testimonies. The Prophet told him, **"And if they obey you in that, then inform them of the prayer, then *zakâh*."**<sup>(1)</sup> The meaning behind this is that whoever became a Muslim by entering Islam is then ordered to perform the prayers, and then to pay *zakâh*. Whenever someone asked the Prophet (peace be upon him) about Islam, he mentioned to him the two testimonies, and the other pillars of Islam, as he said to Gabriel (peace be upon him) when he (Gabriel) asked about Islam.

Thus, it becomes clear that the words of the two testimonies alone protect he who pronounces them, and by them he becomes a Muslim. When he enters Islam, and performs the prayer, and pays *zakâh*, and upholds Islamic laws, then he is entitled to the rights of Muslims, and is held accountable for that which they are held accountable. If he falls short on any of these pillars, and they are a group, they are to be fought. The words of Allâh the Exalted indicate that those who do not perform the prayer, or pay *zakâh* are to be fought; He says,

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ﴾ [سورة التوبة ٥]

which means, (...But if they repent [by rejecting Shirk (polytheism) and accept Islamic Monotheism] and perform As-Salâh and give Zakâh, then leave their way free...)  
(At-Tawbah; 9:5)

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<sup>(1)</sup> Recorded by Al-Bukhâry in *Kitâb Az-Zakâh* (Book on Zakâh) no. 1395; also Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no.19/31-29

and says,

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ﴾ [سورة التوبة ١١]

which means, (But if they repent [by rejecting Shirk (polytheism) and accept Islamic Monotheism] and perform As-Salâh and give Zakâh, then they are your brethren in religion...) (At-Tawbah; 9:11)

and says,

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ﴾ [سورة البقرة ١٩٣]

which means, (And fight them until there is no more fitnah [disbelief and worshiping of other along with Allâh] and [all and every kind] of worship is for Allâh [Alone]) (Al-Baqarah; 2:193)

and says,

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا  
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ﴾ [سورة البينة ٥]

which means, (And they were commanded not, but that they should worship Allâh, and worship none but Him Alone [abstaining from ascribing partners to Him], and perform As-Salâh, and give zakâh, and that is the right religion.) (Al-Bayyinah; 98:5)

It was known that whenever the Prophet (peace be upon him) went out to fight [in Allâh's Cause] against any nation, he never attacked till morning, and he would wait and see. If he heard the *adhân*, he would

postpone the attack; and if not, he would attack them. This was assuming the possibility that they might have entered into Islam.<sup>(1)</sup>

All of this indicates that he would give consideration to the condition of those who were entering into Islam; whether they performed the prayers, and paid *zakâh* or not. If they had not, he would not stop fighting them. It was around this issue that the debate between Abû Bakr and 'Umar (may Allâh be pleased with them) centered. It is recorded Al-Bukhâry and Muslim, on the authority of Abû Hurayrah (may Allâh be pleased with him), that when the Prophet (peace be upon him) died, and Abû Bakr As-Siddîq (may Allâh be pleased with him) was chosen as a Caliph after him, some of the Arabs reverted to disbelief. 'Umar said to Abû Bakr, "How dare you fight the people while Allâh's Messenger (peace be upon him) said, **'I have been ordered to fight the people until they say, 'There is none worthy of worship except Allâh.'** **Whoever says, 'There is none worthy of worship except Allâh,' has had his life and wealth protected from me, except according to its due right. And his reckoning is with Allâh, the Glorified and Magnificent.**" Abû Bakr said, "By Allâh, I will fight him who discriminates between *zakâh* and *ṣalâh* [prayers], for *zakâh* is the compulsory right to be taken from the wealth. By Allâh, if they refuse to give me even a rope for tying which they used to give to Allâh's Messenger (peace be upon him), I would fight them for withholding it." 'Umar said, "By Allâh! I saw that Allâh had opened the chest of Abû

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Adhân* (Book on Adhân), no. 610; also recorded by Muslim in *Kitâb As-Salâh* (Book on Prayer), no. 382/9 from the hadîth of Anas.

Bakr to the fight, and I came to know for certain, that [i.e., the decision to fight] was the truth.”<sup>(1)</sup>

Abû Bakr made the decision to fight them based on the words, “**except according to its due right,**” which indicates that fighting against those who pronounce the two testimonies is permissible in such a case, but that within it is the obligatory payment of *zakâh*. ‘Umar (may Allâh be pleased with him) assumed that merely saying the testimony made his blood impermissible to be shed in this life, as he held to the general meaning of the first hadîth. In the same way, a group of people believed that anyone who pronounced the two testimonies would be prevented from entering the [Hell] Fire, holding to the literal meaning of the words which were mentioned in another hadîth. However this is not correct. Thereafter ‘Umar retracted his opinion, agreeing with Imam Abû Bakr (may Allâh be pleased with him).

Abû Bakr’s words, “By Allâh, I will fight him who discriminates between *zakâh* and *ṣalâh* [prayers], for *zakâh* is the compulsory right to be taken from the wealth,” indicate that whomever leaves prayer is to be fought, because it is an obligation on the body, and similarly who holds back from paying *zakâh* is to be fought, because it is a financial obligation.

The fact that the fighting of whomever leaves performing prayer was used to draw the conclusion on the ruling on whomever stops paying *zakâh* is an indication that there is consensus with regard to fighting whomever stops performing prayer. Prayer is not mentioned specifically

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(1) Recorded by Al-Bukhâry in *Kitâb Al-I’tisâm Bil-Kitâb Was-Sunnah* (Book on Holding Fast to the Qur’ân and the Sunnah) nos. 7284, 7285

in the hadīth which 'Umar (may Allāh be pleased with him) related to support his view. However, it is understood from the statement, **“except according to its due right.”** Thus, the same ruling applies to zakāh, because it is from its due rights, and all of these are among the rights of Islam.

What is mentioned in *Sahīh Muslim* is also used to prove the fighting of whomever stops performing prayer, for it was narrated on the authority of Umm Salamah that the Prophet (peace be upon him) said, **“Your rulers will take power over you. You will either agree with or condemn [their actions]. He who condemns has cleared [himself] and who hated that is safe, as opposed to those who were pleased and followed [them].”** They asked him, ‘O Messenger of Allāh, shouldn’t we fight them?’ He said, not [so long as] they perform the prayer [are Muslims].”<sup>(1)</sup>

Previously it was mentioned that Abū Bakr included prayer and zakāh in his understanding of the Prophet’s words (peace be upon him), **“except according to its due right”**. Similarly, other scholars have also included fasting and performing the pilgrimage.

Also included in the exception to the inviolability of his blood except by due right is the committing of crimes which make one’s blood permissible to be shed. What is in the two authentic books of hadīth bears witness to this, as it was narrated on the authority of Ibn Mas’ūd (may Allāh be pleased with him) that the Prophet (peace be upon him) said, **“The blood of a Muslim who confesses that no one has the right to be**

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<sup>(1)</sup> Recorded by Muslim in *Kitāb Al-Imārah* (Book on Rulership) 1854/62, 63

worshipped but Allâh and that I am the Messenger of Allâh, cannot be shed, except in three cases: (1) A life for a life, (in cases of intentional murder without right); (2) A married person who commits illicit sexual intercourse, and (3) the one who turns away from Islam (an apostate) and leaves the group of Muslims (by innovative heresy, new ideas, or things, etc. in the Islamic religion)."<sup>(1)</sup>

This is also shown by his words, "And his reckoning is with Allâh," meaning that the two testimonies, in addition to performing prayer, and paying the *zakâh*, makes one's blood and wealth inviolable in this life, except if he commits what makes it permissible. With regard to the Hereafter, his reckoning is with Allâh the Glorified and Majestic, for if he is truthful with regard to his testimony, Allâh will allow him to enter into Paradise, and if he is untruthful then he is among the hypocrites in the lowest depths of the Hellfire.

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(1) Recorded by Al-Bukhâry in *Kitâb Ad-Diyât* (Book on Blood-Money), no. 6878; also recorded by Muslim, hadîth no. 1676/25



# HADÎTH NINE





## HADĪTH NINE

It was narrated on the authority of Abū Hurayrah 'Abdur-Raḥmān bin Sakhr (may Allāh be pleased with him) who said, "I heard the Messenger of Allāh (peace be upon him) saying,

**"What I have forbidden you, stay away from. What I have ordered you [to do], do as much of it as you can. Verily, the people before you were destroyed only because of their excessive questioning and their disagreeing with their Prophets."**<sup>(1)</sup>

(Recorded by Al-Bukhāry and Muslim)

### Guidance of the Hadīth

This hadīth indicates the abhorrence of asking too many questions and the sin which it incurs, in order that it not become a cause of greater strictness in the revelation. It was related on the authority of Sa'ad that the Prophet (peace be upon him) said, **"The Muslim with the greatest sin with respect to other Muslims is the one who asked about something which was not forbidden but became forbidden due to his questioning."**<sup>(2)</sup>

The Prophet (peace be upon him) prohibited *qīl* and *qāl* (sinful and useless talk, like backbiting etc., or that you talk too much or talk about others), asking too many questions (on disputed religious matters, etc.) or asking others for something (except in great need), and the wasting of

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(1) Recorded by Al-Bukhāry in *Kitāb Al-I'tisaam* (Book on Holding Fast to the Qur'ān and Sunnah) no. 7288; also recorded by Muslim in *Kitāb Al-Faḍā'il* (Book on Faḍā'il) 1337/120

(2) Recorded by Muslim in *Kitāb Al-Faḍā'il* 2358/132, 133

wealth (by extravagance with lack of wisdom and thinking, etc).<sup>(1)</sup> He prohibited the asking of such questions, fearing that lawful matters would be made unlawful, or that difficult matters be made obligatory. This is not the only reason behind the abhorrence of such questioning. Rather, there is still another reason which is indicated by the statement of Ibn 'Abbâs, "[Don't ask], rather, wait... [to see] if the Qur'ân is revealed; for you won't ask about anything that you will not find its clarification."

The meaning of this is that everything which Muslims need with regard to their religion must be clarified by Allâh in His Book, and His Messenger (peace be upon him) informed of it. Thus, there is then no need for anyone to ask a question, for Allâh the Exalted is more knowledgeable with regard to the benefit of His slaves than they are, and whatever is for their guidance or benefit, Allâh must clarify it for them before they ask. This is as He says,

﴿يُبَيِّنُ اللَّهُ لَكُمُ أَنْ تَضِلُّوا﴾ [سورة النساء ١٧٦]

which means, (...[Thus] does Allâh make clear to you [His Law] lest you go astray...) (An-Nisâ'; 4:176)

The Prophet (peace be upon him) used to be asked about matters and they would be addressed in the Qur'ân, such as when 'Umar asked him about *Al-Kalâlah* [one who dies in war and leaves no dependents]. The Prophet (peace be upon him) answered, "The verse of Sayf is sufficient for you." In this hadîth, the Prophet of Allâh (peace be upon him) indicated that occupying oneself with carrying out Allah's orders, and avoiding His prohibitions distracts one from asking questions. Then

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(1) Recorded by Al-Bukhâry in *Kitâb Az-Zakâh* no. 1477; from the haidht of Al-Mughîrah bin Shu'bah

he said, "If I prohibited something to you, then stay away from it; and if I ordered of you a matter, then do of it what you are able."

Thus it is incumbent upon each Muslim to seek out whatever came from Allāh and His Prophet (peace be upon him) and make an effort to understand it, while stopping to ponder its meanings. If it is a factual matter, then the Muslim is required to occupy himself with believing and submitting thereto. If however, it is a matter requiring some action, he must make his utmost effort to fulfill what he is able to from what is ordered, and to avoid what is prohibited. Thus, his attention will be completely directed to that and not to anything else.

This was the condition of the Companions of the Prophet (peace be upon him) as well as that of the two generations after them, with beneficence in their pursuit of beneficial knowledge from the *Qur'ān* and *sunnah*. If the intension of the listener was distracted from listening to the orders and prohibitions by hypothetical matters, he might fall short. Also focusing on hypothetical matters falls under what is prohibited and prevents seriousness in following what is ordered.

It is reported that "A man asked Ibn 'Umar (may Allāh be pleased with him) about the touching of the Black Stone. Ibn 'Umar said, 'I saw Allāh's Messenger (peace be upon him) touching and kissing it.' The questioner said, 'But if there were a throng (much rush) round the Ka'bah and the people overpowered me, (what would I do)?' He replied angrily, 'Stay in Yemen (as that man was from Yemen). I saw Allāh's Messenger (peace be upon him) touching and kissing it.'"<sup>(1)</sup>

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(1) Recorded by Al-Bukhāry in *Kitāb Al-Hajj* (Book on Hajj) no. 1611; also recorded by At-Tirmidhy in *Kitāb Al-Hajj* (Book on Hajj) no. 861

What Ibn 'Umar meant was that you should not worry about anything except following the Prophet (peace be upon him). There is no need for hypothetical inabilities or difficulties before the matter actually happens, because this causes one's determination to follow the order to become lax. Being knowledgeable in religion and questioning can either be praised if it is for the sake of acting on it., condemned if it is merely for the sake of arguing and debate.

It was narrated that 'Aly bin Abī Tālib (may Allāh be pleased with him) mentioned a tribulation which would appear towards the end of time [before the Day of Judgement]. 'Umar asked him, "When is that, O 'Aly?" He answered, "If he became knowledgeable in matters other than religion, and learned for other than the sake of acting upon that knowledge, and performed religious acts for some benefit [wealth, position, etc] in this life."

For this reason, many of the Companions and their followers hated being asked about events before they occurred, and would not answer such questions. 'Amr bin Marrah related that 'Umar bin Al-Khattāb appeared before the people and said, "Are you not ashamed to ask about events which have not yet happened? Verily, we are already occupied with what has happened." Also, Ibn 'Umar (may Allāh be pleased with them) said, "Don't ask about what has not yet come to pass, for I heard 'Umar (may Allāh be pleased with him) curse one who asked about what has not yet happened."

### **Seeking Beneficial Knowledge**

In this section, people have been divided into various categories: One group composed people who followed the scholars of hadīth in

closing the door on questioning to the limit of only what Allāh revealed to His Prophet (peace be upon him), even if it lessened his understanding and knowledge. Thus, they carried the knowledge of *fiqh*, though they were not knowledgeable.

Some of the scholars of opinion in *fiqh* branched out, creating issues before they happened, whether they were related to what happened ordinarily or not. They busied themselves with the task of answering these issues, and the debates and arguments with regard to them increased. This continued until it caused division among the hearts of the Muslims and left them filled with desire, hatred, and animosity as a result. There were many such scholars who did this with the intention of defeating others, or seeking high positions, or showing off to get the attention of people. This is what was condemned by the Rabbāniyyūn [learned men of religion who practice what they know and also preach to others], and the ugliness and abhorrence of which was indicated by the Sunnah.

The concern of most of the scholars of hadīth in Fiqh, who acted upon their knowledge, was to research meanings of the Book on Allāh [the Qur'ān] and its explanations from the authentic Sunnah and the statements of the Companions and those who followed them in beneficence. They also focused on the Sunnah of the Prophet (peace be upon him) to know what is authentic from what is not. After which they worked to derive the rulings and understandings therefrom, while stopping to ponder its meanings. Similarly, they studied the words of the Companions and those who followed them in beneficence with regard to the various sciences, such as Qur'ānic Exegesis, Hadīth, issues of the lawful and the unlawful, and the fundamentals of sunnah and

asthetecism, and heart softeners, etc. This is the way of Imam Aḥmad and those who agreed with him from the scholars of the *Rabbāniyûn*.

Knowing this, whoever is engrossed in his work will be too preoccupied with it to consider such newly introduced opinions which are neither beneficial, nor do they happen. Debating such issues, however, only leads to quarrels and arguments and increasing *qîl* and *qâl*.<sup>(1)</sup> Imam Aḥmad, when asked something about newly created issues which did not happen, would often reply, "Leave us from these newly innovated matters."

The crux of the entire matter is to intend, by asking questions for the sake of Allāh, and to draw close to him with the knowledge of what was revealed to His Prophet and the manners of his way, and to act accordingly, and to call all of creation to it. Whoever did so, Allāh supported, strenghtened, inspired, guided and taught him what he did not know. He became from the scholars whom Allāh Praised in His Book by saying,

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾ [سورة فاطر ٢٨]

which means, **(It is only those who have knowledge among His slaves that fear Allāh.)** (Fâtir; 35:28)

For they and the men of understanding are those who fear Allāh.

### Commentary on the Hadîth

Returning to the hadîth of Abû Hurayrah we say that whoever follows the example of the Prophet (peace be upon him) in this hadîth,

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(1) *Qîl* and *Qâl*: sinful and useless talk like backbiting etc. talking too much or talk about others

and ends with what it resulted in, and is too preoccupied with that for anything else, will be successful in this life and in the Hereafter. Similarly, whoever contradicts that, and busies himself with his thoughts and what he admires will fall into the same condition as the People of the Book who were destroyed because of their incessant questioning and differing with their Prophets, and lack of submission and obedience to their Messengers, just as the Prophet warned.

**“What I have forbidden you, stay away from. What I have ordered you [to do], do as much of it as you can.”**

Some scholars have said that prohibitions are stronger than orders, because the prohibition did not allow for anything to be committed, whereas the order was limited, according to one's ability. Ibn 'Umar said, “Returning one *dāniq* <sup>(1)</sup> which is illegally gained is better than spending one hundred thousand in the way of Allāh.” Ibn Al-Mubārak said, “To return one dirham [gained by doubtful means] is more beloved to me than giving charity of one hundred thousand after one hundred thousand until it reaches six hundred thousand.” 'Umar bin 'Abdul-'Azīz said, “I would prefer to pray only the five prayers and leave the *witr*, and to give *zakāh* and not pay even one dirham charity, and to fast the month of *Ramadān* and never fast another day after it, and to make the obligatory *Hajj* and never perform it again, than to intend to eat from the bounty of my food which I made from what Allāh has prohibited, and then stop myself from eating it.”

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(1) *Dāniq*: an ancient coin equal to 1/6 of a dirham



The previous words indicate that avoiding the unlawful even if only very slight, is preferred to increasing one's supererogatory deeds as the former is obligatory, and the latter is not. The truth of the matter is that Allāh does not burden His slaves with what is beyond their ability. Out of His mercy for them, Allāh has made allowances, lifting the obligation of many deeds due to mere difficulty. However, there is no excuse for anyone with regard to committing the unlawful due to being invited to them or through his desires. Rather, Allāh ordered them to leave them under all conditions, and only permitted them to partake of prohibited foods in cases of necessity in order to preserve his life, not to enjoy or satisfy his desires.

The Prophet's words, (peace be upon him), **"Go straight and you will not be able"**<sup>(1)</sup> mean that you will not be able to follow it perfectly. Al-Hakam bin Hazan Al-Kalafy said, "I reached the Prophet (peace be upon him) and witnessed the Friday prayer with him. Then the Prophet (peace be upon him) stood, leaning on a stick or a bow. He praised Allāh and glorified Him with a few blessed, good, short words, and then said, **'O you people, verily you cannot bear, and you will not do all which I have ordered you. However, aim at your target and be informed of good news.'**"<sup>(2)</sup>

**"What I have ordered you [to do], do as much of it as you can."**

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(1) Recorded by Ibn Mājah in *Kitāb At-Tahārah* (Book on Purification) no. 277; also recorded by Aḥmad in his *Musnad* 5/276, 277, 180, and 182 from the hadīth of Thawbān

(2) Recorded by Abū Dawūd in *Kitāb As-Salāh* (Book on Prayer) no. 1096, also recorded by Aḥmad in his *Musnad* 4/212; and Ibn Khuzaymah in his *Sahīh* no. 1452

This indicates that the one is incapable of doing what is ordered completely, but is able to do part of it, must do what he can of it.

For example, in prayer; the one who is not able to perform the obligatory prayers standing, should sit. If he cannot sit, then he should perform them lying down.

It is related on the authority of 'Umarân bin Hussayn that the Prophet (peace be upon him) said, **“Pray standing, and if you are not able, then sitting, and if you are not able, then on your side.”**<sup>(1)</sup> If he is unable to do any of these, then he should motion with his eyelids and pray by means of his intention, since the obligation of the prayer is not removed from him (according to the most well known opinions).

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(1) Recorded by Al-Bukhâry in *Kitab At-Taqsîr fî Aṣ-Ṣalâh* (Book on Shortening the Prayer) no. 1117



# HADÎTH TEN

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## HADĪTH TEN

Abū Hurayrah reported that the Messenger of Allāh (peace be upon him) said,

“Verily Allāh, the Exalted, is pure and accepts only that which is pure. Allāh has commanded the believers to do that which he has commanded the Messengers. The Exalted has said, ‘O Messengers! Eat of the good things and do right.’ And the Exalted also said, ‘O Believers! Eat of the good things that We have provided for you and be grateful to Allāh, if it is indeed He Whom you worship.’” Then he [the Prophet (peace be upon him)] mentioned a man who after a long journey is disheveled and dust-colored. “[The man] stretches his hands out toward the sky and says, ‘O Lord, O Lord,’ while his food is unlawful, his drink is unlawful, his clothing unlawful and his nourishment is unlawful. How is he to be answered [in such a state]?”<sup>(1)</sup> (Recorded by Muslim).

### Explanation of the Hadīth

“Verily Allāh, the Exalted, is pure.”

Pure in this connotation denotes that Allāh is Holy, and free from all deficiencies and flaws. This is the same meaning as Allāh’s words,

﴿الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ  
أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ﴾ [سورة النور ٢٦]

which mean, (Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men

<sup>(1)</sup> Recorded by Muslim in *Kitāb Az-Zakāh* (Book on Zakāh) 1015/65

for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is forgiveness, and generous provision [Paradise]) (An-Nûr; 24:26)

Allâh the Exalted has divided speech into that which is good and pure, and that which is wicked and impure, saying

﴿ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ  
وَفَرْعُهَا فِي السَّمَاءِ ﴾ [سورة إبراهيم ٢٤]

which means, (See you not how Allâh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e., very high)) (Ibrâhîm; 14;24)

and saying,

﴿ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا  
لَهَا مِنْ قَرَارٍ ﴾ [سورة إبراهيم ٢٦]

which means, (And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.) (Ibrâhîm; 14;26)

Allâh also says,

﴿ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ﴾ [سورة فاطر ١٠]

which means (To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds)) (Fâtir; 35:10)

The Prophet (peace be upon him) also used the words to describe the pure as lawful, and the impure unlawful.

Allāh the Exalted described the Believers as being pure in His saying,

﴿سورة النحل ٣٢﴾ الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ ﴿﴾

which mean **(Those whose lives the angels take while they are in a pious state (i.e., pure from all evil, and worshipping none but Allāh Alone))** (An-Nahl; 16:32)

And the angels say at the time of death, “O come out you pure soul. You were pure while in the body.” And the angels greet them with the greeting of, “Peace”, as they enter Paradise, and say to them, “You have done well.”

Because of the faith in the believer’s heart, he is completely pure: his heart, his tongue, and his body. This shows on his tongue by his remembrance of Allāh, and his limbs by the righteous deeds which he performs, both of which are the fruit of that faith and included in its name. All of these pure things are accepted by Allāh.

### **Allāh only Accepts from the Pious**

The greatest way in which a Believer can achieve purity of deeds is by purity of his food, making sure that it be from lawful sources. Thus, his deeds will be purified. In this hadīth, there is an indication that He does not accept one’s deeds and does not purify him except by eating what is lawful. Eating what is unlawful corrupts one’s deeds and prevents them from being accepted, for, after that statement, he (The Prophet) said, “**Verily Allāh, the Exalted, is pure and accepts only that which is pure. Allāh has commanded the believers to do that which he has**



commanded the Messengers. The Exalted has said, 'O Messengers! Eat of the good things and do right.' And the Exalted also said, 'O believers! Eat of the good things that We have provided for you and be grateful to Allāh, if it is indeed He Whom you worship.'

The meaning of this is that the Prophets and their nations are ordered to eat from what is pure; that which is lawful, and earned by righteous work. For as long as the food is lawful and the work righteous it is accepted. However, if the food is not lawful, then how can the deeds be accepted? What was mentioned about the likelihood of supplication being accepted with the unlawful is an example of the impossibility of accepting the deeds from one whose nourishment is from the unlawful.

Allāh, the Exalted says,

﴿ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴾ [سورة المائدة ٢٧]

which means, (Allāh doth accept of the sacrifice of those who are **pious**.) (Al-Mā'idah; 5:27)

The Pious Predecessors used to fear for themselves from the implication of this verse lest they are not among the righteous people whose deeds are accepted by Almighty Allāh. Imām Ahmed was asked about the meaning of the "**pious**" in this verse to which he answered, "It connotes being cautious towards everything so that one might not fall in what is prohibited."

Charity given out of ill-gotten money is not acceptable. Imām Muslim recorded on the authority of Ibn 'Umar (may Allah be pleased with him) that the Prophet (peace be upon him) said, "**Allāh does accept prayer that is not preceded by ablution, nor does He the charity**

given out of *Ghulūl* (property taken from the war booty before its distribution).”<sup>(1)</sup>

Abū Hurayrah reported that the Prophet (peace be upon him) said, “Allāh neither accepts prayer without purification, nor charity from Whomever gives in charity what is equivalent to a date that is from his pure earnings, and Allāh only accepts what is pure; then The Merciful [Allāh] takes it with His right hand.”<sup>(2)</sup>

Giving charity out of illicit money takes one of the following two cases:

**Case One:** Given charity by a userer or betrayer person or the like, which is the subjectmatter of the above hadīths. Allāh would not accept this form of giving out in charity.

**Case One:** Giving charity by someone who could not pay back certain dues on him; so he/she gives the due totals in charity on behalf of dues owner or his heirs. The majority of scholars say that this form of charity is acceptable to Almighty Allāh.

### The Causes of Answers to Supplications

“Then he [the Prophet (peace be upon him)] mentioned a man who after a long journey is disheveled and dust-colored. “[The man] stretches his hands out toward the sky and says, “O Lord, O Lord,” while his food is unlawful, his drink is unlawful, his clothing unlawful and his nourishment is unlawful. How is he to be answered [in such a state]?”

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(1) Recorded by by Muslim in *Kitāb Aṭ-Ṭahārah* (Book on Purioification), no. 224

(2) Recorded by Al-Bukhāry in *Kitāb Az-Zakāh* (Book on Zakāh) no. 1410; also recorded by Muslim in *Kitāb Az-Zakāh* (Book on Zakāh) 1014/63

With these words, the Prophet (peace be upon him) indicated the manners of supplication and the causes which bring about a response to them. He also indicated what prevents the supplication from being answered. He mentioned four causes which bring about answers to one's supplications.

One of them is a long journey. Travelling, in itself, is a cause for a response to supplication, as mentioned in the hadīth narrated on the authority of Abū Hurayrah that the Prophet (peace be upon him) said, **“There are three whose supplication is answered without doubt: the supplication of the oppressed, the supplication of the traveller, and the supplication of the father for his son.”**<sup>(1)</sup>

Thus, when the travel is long, he is nearer a response to supplication. This is because one expects him to be dejected because of the long journey and being away from his home. Bearing difficulties and dejection are some of the greatest causes for answer to supplication.

The second cause is that one's clothes have become worn out, and his appearance is disheveled and dusty. This is also one of the causes for the answering of supplication, as was mentioned in the well known hadīth for the Prophet (peace be upon him) in which he said, **“Many a person with disheveled hair [and dust-colored] is turned away from**

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(1) Recorded by Abū Dawūd in *Kitāb Aṣ-Ṣalāh* (Book on Prayer) no. 1536; also recorded by At-Tirmidhy in *Kitāb Al-Birr waṣ-Ṣilah* (Book on Goodness and Keeping Relations) no. 1905; and by Aḥmad 2/258

the doors [whereas Allâh holds him in such high esteem] that if he were to swear by Allâh, Allâh would fulfill that for him.”<sup>(1)</sup>

It is described that when the Prophet (peace be upon him) went out to pray for rain, he would go out in a very humble, modest manner to beseech Allâh.<sup>(2)</sup>

The third cause is raising one's hands to the sky, which is one of the manners of supplication because of which it is answered. It is mentioned in the hadîth of Salman that the Prophet (peace be upon him) said, “Your Lord is munificent and generous, and is ashamed to turn away empty the hands of His servant when he raises them to Him.”

Raising the hands in supplication was known to be the practice of the Prophet (peace be upon him). When he performed the prayer for rain, he raised his hands so high that one could see the white of his armpit.<sup>(3)</sup> Similarly, when he beseeched Allâh for help against the polytheists during the Battle of Badr, he extended his arms such that his cloak fell off his shoulders.<sup>(4)</sup>

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(1) Recorded by Muslim in *Kitâb Al-Birr waṣ-Ṣilah* (Book on Goodness and Keeping Relations) no. 2622/138 from the hadîth of Abû Hurayrah

(2) Recorded by Abû Dawûd in *Kitâb Aṣ-Ṣalâh* (Book on Prayer) no. 1165; also recorded by At-Tirmidhy no. 558, and 559; and he said that it is a good authentic (*ḥasan ṣaḥîḥ*) hadîth; also recorded by Nasâ'y in *Kitâb Al-Istisqâ'* (Book on Supplication for Rain) no. 1505; and Ibn Mâjah in *Kitâb Iqâmat-Aṣ-Ṣalâh* (Book on Calling to the Prayer) no. 1266; and Aḥmad 1/230 from the hadîth of Ibn 'Abbâs.

(3) Recorded by Al-Bukhâry in *Kitâb Al-Istisqâ'* (Book on Supplication for Rain) no. 1031; also recorded by Muslim in *Kitâb Ṣalât Al-Istisqâ'* no. 895 from Anas

(4) Recorded by Muslim in *Kitâb A-Jihâd Was-Siyar t* (Book on Holy Fighting), no. 895 from 'Umar bin Al-Khattâb

The fourth cause is pleading with Allâh by repetitively remembering and mentioning His Lordship is the greatest thing by which one seeks answers to supplication. Reflecting on the supplications that are mentioned in the Qur'ân, one finds that they open by mentioning the Lord, such as in Allâh's words,

﴿ وَمِنْهُمْ مَّنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾ [سورة البقرة ٢٠١]

which mean, (And of them there are some who say, "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!") (Al-Baqarah; 2:201)

and

﴿ رَبَّنَا لَا تَوَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ﴾ [سورة البقرة ٢٨٦]

which means, (Our Lord! Punish us not if we forget or fall into error. Our Lord, Lay not on us a burden like that which You did lay on those before us (Jews and Christians). Our Lord, put not on us a burden greater than we have strength to bear.) (Al-Baqarah; 2:286)

and

﴿ رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴾ [سورة آل عمران ٨]

which means, ((They say), "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and

**grant us mercy from You. Truly, You are the Bestower.”)**

(Al-'Imrân; 3:8)

The Qur'ân contains many other such verses.

Mâlik and Sufiyân were asked about someone who says in his supplication, “O My Master.” They said, “He should say, ‘O Lord.’” Mâlik added, “As was said by the Prophets in their supplications.”

And as for what prevents supplications from being answered, the Prophet (peace be upon him) indicated that it is delving into the unlawful, whether from one's food, drink, clothes, or nutrition. It was said by Wahb bin Munabbih, that “Who feels happy that Allâh responds to his supplication should make his food pure.”

### **Obstacles to the Answering of Prayers**

**“How is he to be answered [in such a state]?”**

The meaning of this statement is “How does he expect to be answered?” It is in the form of a question, used to express surprise and unlikelihood, rather than as a literal question. This is understood as it is impossible for his supplications to be answered in their entirety. From this, it is also understood that delving into the unlawful and being nourished by it constitute obstacles to having one's supplications answered. However, there may be circumstances that keep this obstacle from preventing the responses to supplication. Committing prohibited acts also prevents response to supplication. Just as not performing that which is obligatory (such as shunning pursuing good and forbidding evil, as was mentioned in the hadîth) prevents an answer to supplication, performing acts of obedience is a cause for their answer.

For this reason, when those who entered the cave supplicated to Allāh, seeking intercession by their righteous deeds done sincerely for Allāh, the Exalted, while they were closed in the cave by a rock, their prayer was answered.

'Umar bin Al-Khattāb said, "If you avoid what Allāh prohibited, your supplication and praise will be accepted." Wahb bin Munabbih also said, "He who supplicates without [good] deeds, is like one who shoots [an arrow] without a bow." Some of the Pious Predecessors said, "How can the answer not be delayed when you have blocked its paths with sins." A poet reiterated the same meaning, saying,

We pray to God in every distress,

And then we forget Him when our distress is lifted.

How can we hope that our prayer will be answered

When we have blocked its paths with sins?

# HADÎTH ELEVEN





## HADÎTH ELEVEN

Abû Muhammad Al-Ḥassan bin 'Aly bin Abî Tâlib, grandson of the Messenger of Allâh (peace be upon him) and his beloved (may Allâh be pleased with them) said, "I memorized from the Messenger of Allâh (peace be upon him),

**'Leave that which makes you doubt for that which does not make you doubt.'**"<sup>(1)</sup> Recorded by At-Tirmidhy and An-Nasâ'y. At-Tirmidhy said, "It is a good authentic (*hasan sahih*) hadîth."

### The Meaning of the Hadîth

Doubt in this context refers to uneasiness or uncertainty. Thus, the meaning of this hadîth refers to refraining from and avoiding that which is doubtful. This is because what is completely permissible does not cause doubt in the believer's heart. Rather, the soul is at rest with it, and the heart is secure in it. However, what is doubtful causes unease and disturbances in the heart, that ultimately lead to other doubts.

Abû 'Abdur-Raḥmân Al-'Amry Az-Zâhid said, "If the slave is pious, he will leave that in which there is doubt for that in which there is none." Also, Al-Ḥajjâj bin Dinâr sent food with a man and a woman to be sold in Basra at the market price. The man wrote back to him, "I went to Basra and found the food scarce, so I kept what I brought to sell when the [price] of the food increased. Therefore, I increased its price this much." Al-Ḥajjâj wrote back to him, "You have betrayed me and gone

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(1) Recorded by At-Tirmidhy in *Kitâb Ṣifat Al-Qiyâmah* (Book on the Description of the Resurrection) no. 2518; also recorded by An-Nasâ'iy in *Kitâb Al-Ashribah* (Book on Drinks) no. 5727; and Aḥmad in his *Musnad*, 1/200

against my orders; so when you get this letter, give all the profit of that money to the poor of Basra. I hope that I will be safe [in the Hereafter] if you do that.”

Al-Miswar bin Makhramah monopolized much food. One fall day, he saw clouds and felt that he hated them. Then he said, “Is it not shown to me that I have hated what benefits Muslims? I swear that I will not take any profit from what I have monopolized.” ‘Umar was informed of that and said to him, “May Allāh reward you!” From this it is understood that he who monopolizes something, should free himself from the profit of the what he has monopolized unlawfully.

Furthermore, on the authority of ‘Ā’ishah (may Allāh be pleased with her), it is narrated that she was asked about eating what was hunted for the pilgrim. She said, “They are only a few days [the days of the Pilgrimage], so what you are in doubt of, leave.” She meant that one should leave what one is unsure of regarding its permissibility or prohibition. This took place in the situation, where there was confusion because the people were differing as to whether it was permissible for an individual to eat the food hunted for the pilgrim if he did not kill it himself.

This can be used as evidence that avoiding that which scholars differ over is preferred, because it is further from what is already unclear. However, some of the recognized scholars from among our companions and others are of the opinion that this principle is not absolute. This is due to the fact that there are some matters in which there is differing, in which license from the Prophet was established that cannot be opposed. In such a case, taking the license is preferred to leaving it. An example of which is a person who is sure that he was in a state of [ritual] purity.

However, he suspects that he might have passed wind, for it is authentically narrated that the Prophet (peace be upon him) said, **“He should not leave his prayer unless he hears a sound or smells something.”**<sup>(1)</sup> This is especially so while one is praying, for it is not permitted for him to break his prayer because of the specific prohibition in doing so (although some of the scholars required that he do so).

If there is something to contradict that license, whether from another hadīth, or from the examples of Muslims which contradict it, then it is preferred not to take such license. This is a matter that requires intellect. He who is pious should be very precise in refraining from ambiguous matters, as well as he whose condition is completely straight, and is confused whether the deed is pious or not. However, whoever commits what is clearly unlawful, while at the same time avoiding the fine details of unclear matters, should not be encouraged to do so. Rather, he should be reprimanded, as Ibn ‘Umar said to the person from Iraq who asked him about the killing of flies, **“They asked me about the blood of flies; and they are the ones who had killed Al-Hussayn; while I heard the Prophet (peace be upon him) saying, ‘They [i.e., Al-Hassan and Al-Hussayn] are my two sweet basils [sweet smelling flowers] in this world.’”**<sup>(2)</sup>

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(1) Recorded by Al-Bukhāry in *Kitāb Al-Wuḍū’* no. 137; also recorded by Muslim in *Kitāb Al-Ḥayḍ* 361/98 from the hadīth of ‘Abdullāh bin Zayd

(2) Recorded by Al-Bukhāry in *Kitāb Fadā’il As-Sahābah* (Book on the Virtues of the Companions) no. 3753

Also the words of the Prophet (peace be upon him), “**Verily the truth is security and lies are doubt,**” indicate that one should not depend on the words of just anyone, as he said in the hadīth of Wābiṣah, “**and even if the people give you legal opinions and more legal opinions [you shouldn’t believe them unless they are qualified].**”<sup>(1)</sup> Rather, one should depend upon the words of one who speaks the truth. The sign of truth is that it makes the heart feel secure. Whereas the sign of deceit is that it causes doubt; and thus the heart is not at rest with it. Rather, it is repulsed by it. Based on this, the intelligent people from the time of the Prophet (peace be upon him) said that if they heard his speech and what he call after, they knew that was truthful; and that he came with the truth; and if they heard the speech of Mūsāylamah, they knew that it was a lie, and that he came with falsehood.

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(1) Recorded by Ad-Dârimy in Kitâb Al-Buyû’ no. 2533; also recorded by Aḥmad in his Musnad 3/228, and its chain is good (hasan).

# HADÎTH TWELVE



## HADÎTH TWELVE

Abû Hurayrah (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said,

**“Part of the perfection of a person’s Islam is his leaving that which is of no concern to him.”** (1)

A good (*hasan*) hadîth recorded by At-Tirmidhy and others in that fashion.

This hadîth is one of the great principles from those on manners.

### **The Meaning of the Hadîth**

The meaning of this hadîth is that part of perfecting one’s Islam is that the individual should avoid whatever actions and speech that don’t concern him, limiting himself only to those words and actions which do. In this context, the definition of what concerns him is that which is related to his interests, as well as those things which he seeks and desires. Concern is a deep interest in something. It is said that a person is concerned about something if he is interested in it and desires it. However, this does not mean that one should leave that which does not interest him or that which he doesn’t want according to his whim or personal desire. Rather, it must be according to *Shari’ah* and Islam, and for this reason Allâh defined it as part of the perfection of Islam. Thus, if one perfected his Islam, he would leave the words and actions which do not concern his Islam. Just as Islam necessitates performing the obligatory duties, leaving what is unlawful is also included in the

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(1) Recorded by At-Tirmidhy in *Kitâb Az-Zuhd* (Book on Asceticism) no. 2317; also recorded by Ibn Mâjah in *Kitâb Al-Fitn* (Book on Tribulations)



perfected Islam which is praised in this hadîth. This was mentioned by the Prophet (peace be upon him), “**The Muslim is he from whose hand and tongue the Muslims are safe.**”<sup>(1)</sup>

Perfection of one's Islam requires avoiding all that does not concern him, whether from the unlawful, doubtful, disliked, or superfluous permissible acts for which there are no need. By leaving all of these concerns, the Muslim has perfected his Islam and reached the degree of *Ihsân* (and it is to worship Allâh the Exalted as if he sees him and if he doesn't see him then he [is sure that] He sees him).

So, whoever worships Allâh, summoning His closeness and seeking to see Him with the vision of his heart, or seeking Allâh's closeness and desiring Him to know everything about him, has perfected his Islam. This causes him to avoid all that does not concern him in Islam and to perform the deeds that concern him.

The main thing intended by shunning what is not one's concern is protecting the tongue from idle talk. Allâh the Exalted says,

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَتَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (١٦) إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ قَعِيدٌ (١٧) مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ (١٨)﴾ [سورة ق ١٦-١٨]

which means (And indeed We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein [by our knowledge]. [Remember] that the two receivers [recording angels]

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith) no. 10; also Recorded by *Kitâb Al-Imân* (Book on Faith) 40/64 from the hadîth of 'Abdullâh bin 'Amr

receive [each human being], one sitting on the right and one on the left [to note his or her actions]. Not a word does he [or she] utter but there is a watcher by him, ready [to record it]) (Qâf; 50:16-18)

'Umar bin 'Abdl-'Azîz (may Allâh be Merciful with him) said, "Whoever reckoned his words as part of his actions would speak very little. This is true, for many people do not consider that their speech is from their actions. Thus, they speak recklessly, not paying attention to their words. This was unknown to Mu'âdh bin Jabal until he asked the Prophet (peace be upon him) about it, saying, "Will we be held accountable for what we say?" So he answered, "O Mu'âdh, may your mother be bereaved of you. Is there anything that topples people on their faces or their noses into Hell-fire other than what their tongues reap?"<sup>(1)</sup> And Allâh thus negated good from much of what men speak secretly about. For Allâh says,

﴿ لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ﴾ [سورة النساء ١١٤]

which means, (There is no good in most of their secret talks save (in) him who orders charity and righteousness, or conciliation between mankind. As for him who does this, seeking the good pleasure of Allâh, We shall give him a great reward") (An-Nisâ'; 4:114)

<sup>(1)</sup> Recorded by At-Tirmidhy in Kitâb Al-Imân no. 2616 who said "it is good authentic (*hasan sahih*)"; also recorded by Ahmad in his *Musnad*, no. 5/231, 236

It is narrated on the authority of Anas that he said, "A man from among the companions of the Prophet (peace be upon him) died; so a man asked, 'Is he one of those given the good news of Paradise?' So the Prophet (peace be upon him) answered, 'You won't be able to know, for it might be that he spoke about what didn't concern him or was stingy with what would not make him rich.'"<sup>(1)</sup> The meaning of this hadīth was narrated in different forms from the Prophet (peace be upon him); and in one of them it says that the man was killed as a martyr.

'Amr bin Qays Al-Malâ'iy narrated that a man was walking with Luqmân when there were other people with him. So, he said to him, "Aren't you the slave of such and such a tribe?" He replied, "Yes." Then he asked, "Aren't you the one who used to take the animals to graze on such and such a mountain?" He said, "Yes". So he asked him, "So what brought you to the state in which I now see you?" He answered, "True speech and long silence with regard to what does not concern me." Some of the Companions came to him as he was dying and found that his face was shining. When they asked him the reason for his shining face, he said, "I have no deeds on which I am secure except for two characteristics: I did not used to speak about what doesn't concern me; and my heart was clean towards the Muslims. It was also said by Sahal At-Tastary, "Whoever speaks about that which doesn't concern him has been deprived of truth."

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<sup>(1)</sup> Recorded by At-Tirmidhy in Kitâb Al-Imân no. 2316 who said "it is odd (*gharīb*) hadīth; also recorded by Abû Y'alâ as is in *Majm'a Az-Zawâ'id* 10/302, 303

### **Perfection of Islam**

This hadîth indicates that leaving what is not of one's concern is part of perfecting his Islam. If he leaves what does not concern him and performs all that does concern him, he will have completed the perfection of his Islam. Other hadîths have mentioned the virtue of perfecting one's Islam and that it causes one's good deeds to be multiplied, and conceals one's evil deeds. The apparent meaning of the hadîth is that the multiplication of one's deeds is based on one's perfection of Islam.

It was related on the authority of Abû Hurayrah, that the Prophet (peace be upon him) said, "If one of you makes his faith excellent, he will have recorded for every good deed ten-fold to seven hundred fold. And for every evil deed he does, he will have recorded on similar to it, until he meets Allâh."<sup>(1)</sup>

Thus the increase of good deeds by ten-fold is absolute, and the increase beyond that depends on the perfection of one's Islam and the sincerity of the intention and the need for the deed and its virtue, such as paying the expenses of Jihâd, Hajj, one's relatives, orphans, and the poor when they are in need of financial support.

It was narrated on the authority of Abû Sa'îd that the Prophet (peace be upon him) said, **"If a servant accepts and completes his Islam, Allâh will record for him every good deed that he performed, and erase for him every evil deed that he did before [his Islam]. Then everything after that will be according to retribution. For every good deed, he will have recorded ten-fold up to seven hundred fold. And**

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(1) Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) no. 129

**for every evil deed he will have recorded similarly [one] for it, unless Allâh overlooks that for him.”<sup>(1)</sup>**

The meaning of the good and evil deeds done previously are those deeds which he did before Islam. This indicates that he is rewarded for the good deeds which he did while he was a disbeliever if he enters Islam, and the evil deeds which he did are erased if he enters Islam. However, the condition for this is that he perfects his Islam and avoids those evil deeds as a Muslim.

This is indicated by the hadîth narrated in *Sahîh Muslim* on the authority of Ibn Mas'ûd who said, “We said, ‘O Messenger of Allâh, will we be held accountable for our deeds in the times of Ignorance [before Islam]?’ The Prophet said, ‘As for anyone of you who perfected his Islam, he will not be held accountable for them. However, he who degrades his Islam will be held accountable for his deeds in Ignorance and in Islam.’”<sup>(2)</sup> And it was recorded on the authority of ‘Amr bin Al-‘Âs, that when he entered Islam, he said to the Prophet (peace be upon him), “I want to make a condition”. So the Prophet asked, “What condition [do you want to make]?” He said, “That [all my sins] will be forgiven for.” So the Prophet said, “Didn’t you know that Islam abolishes all which was before it?”<sup>(3)</sup>

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(1) Recorded by An-Nasâ'iy in *Kitâb Al-Imân* (Book on Faith) no. 5013; also recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith) in the chapter on (Perfection of an Individual's Islam) no. 41

(2) Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) no. 120/189

(3) Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) no. 121/192

It is related on the authority of Hakīm bin Hizam who said, "I said, 'O Messenger of Allāh, do you think that there is reward for any of the deeds which I have done before my Islam, such as giving charity, freeing slaves or keeping good relations with my relatives?' So the Messenger of Allāh replied 'You have entered Islam with the good that you did previously.'" And in another narration attributed to him, Hakīm bin Hizam said, "I said, I swear by Allāh, I will not stop anything which I used to perform before Islam, and that I perform the same in Islam."<sup>(1)</sup> This indicates that the good deeds of a disbeliever if he becomes a Muslim are rewarded, as was indicated by the previous hadīth of Abū Sa'īd.

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<sup>(1)</sup> Recorded by Muslim in *Kitāb Al-Imān* (Book on Faith) no. 123/194-195



# HADÎTH THIRTEEN





## HADÎTH THIRTEEN

Anas bin Mâlik (may Allâh be pleased with him) narrated that the Prophet (peace be upon him) said,

**“None of you will have faith till he wishes for his [Muslim] fellow what he wishes for himself.”**<sup>(1)</sup> (Recorded by Al-Bukhâry and Muslim.)

### Commentary on the Hadîth

The negation of faith as referred to in this hadîth means the absence of the true spirit and epitome of faith. Faith may be negated when some of its pillars or duties are not fulfilled. This is exemplified in the following hadîths. The Prophet (peace be upon him) said, **“When an adulterer [or fornicator] commits illegal sexual intercourse, he is not a believer at the time he is committing it; and when one drinks alcohol, he is not a believer at the time he drinks it; and when a thief steals, he is not a believer at the time of stealing.”**<sup>(2)</sup>

The Prophet (peace be upon him) also said, **“By Allâh, he does not believe! By Allâh he does not believe! By Allâh he does not believe!”** It was asked, **“Who is that, O Allâh’s Messenger?”** He said, **“That person whose neighbor does not feel safe from his evil.”**<sup>(3)</sup>

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith) no. 13; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no. 45/71.

(2) Recorded by Al-Bukhâry in *Kitâb Al-Mazâlim* (Book on Injustices) no. 2475; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no 57/100.

(3) Recorded by Al-Bukhâry in *Kitâb Al-Adab* (Book on Etiquette) no. 6016;

**Wish for Your Fellow Muslims Whatever you wish for Yourself**

One of the obligatory characteristics of faith is that a Muslim should wish the same things for his fellow Muslims that he wishes for himself. Likewise, he should hate for them whatever he hates for himself. If he lacks this characteristic, his faith is incomplete. Abū Hurayrah (may Allāh be pleased with him) narrated that the Prophet (peace be upon him) said, **“In order to be a Muslim, wish for your fellow Muslims that which you wish for yourself.”**<sup>(1)</sup>

‘Abdullāh bin ‘Amr bin Al-‘Âṣ narrated that the Prophet (peace be upon him) said, **“Whoever wishes to be delivered from the Fire and to enter the Garden should die with faith in Allāh and the Last Day and should treat the people as he wishes to be treated by them.”**<sup>(2)</sup>

Abū Dharr (may Allāh be pleased with him) said, **“The Prophet (peace be upon him) told me, ‘Abu Dharr, I see that you are weak, and I love for you the same things I love for myself. Therefore, never become an amir [a leader], not even over two persons, and never manage the property of an orphan.’”**<sup>(3)</sup>

The Prophet (peace be upon him) advised Abū Dharr not to become an amir because he sensed his weakness and desired that those who were weak avoid positions of leadership. The Prophet, however, ruled over people because Allāh gave him the necessary strength. In

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(1) Recorded by At-Tirmidhy in *Kitāb Az-Zuhd* (Book on Asceticism) no. 13; also recorded by Ibn Mājah in *Kitāb Az-Zuhd* (Book on Asceticism) 4217; and Aḥmad, hadīth no. 2/310.

(2) Recorded by Muslim in *Kitāb Al-Imārah* (Book on Emirate) chapter 1844/46.

(3) Recorded by Muslim in *Kitāb Al-Imārah* (Book on Emirate) chapter 1826/17.

addition, Allāh ordered the Prophet (peace be upon him) to call people to obey him and to direct their religious and worldly affairs.

In the same vein, Muhammad bin Wāsi' went to sell a donkey that he owned. A man asked him, "would you like for me to own it?" He answered, "If I didn't like it, I would not have decided to sell it." This is an allusion to the fact that he did not wish for his brother in Islam what he did not wish for himself. All of the above incidents are but examples of advice to Muslims, which is a part of religion.

### **Utmost Goodwill**

This hadīth indicates that a believer is pleased with what pleases his fellow believers and that he desires for them the good that he desires for himself. This is a result of being completely free from holding grudges, cheating, and envy. The envious person likes to be superior to others and hates that others are superior or equal to himself. This feeling contradicts faith, which stipulates that one should wish others to enjoy the same blessings that he enjoys without losing any of them. In the Qur'ān, Allāh has praised those who are not haughty towards others and hate corruption. Allāh says,

﴿ تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فُسَادًا ﴾  
[سورة القصص ٨٣]

which means **(That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes.) (Al-Qasas; 28:83)**

**Envy is Permissible in Two Cases**

A believer becomes a true believer only when he likes for others what he likes for himself. It is good for a believer to wish for that with which another person has been given if it is beneficial for one's religion. The Prophet (peace be upon him) himself aspired to the position of martyrdom. He (peace be upon him) said, **"Do not wish for the likes of anyone except two: a man upon whom Allâh bestowed knowledge of the Book [the Qur'ân], who stands up [in ṣalah (prayer)] and recites it during the hours of the night, and a man upon whom Allâh bestowed wealth, and he spends it in charity during the hours of the night and the hours of the day."**<sup>(1)</sup>

The Prophet also said, concerning the person who sees another spending his money according to the prescriptions of Allâh and says, "If I had money, I would have spent it in the same way he spends it," **that he would be given an equal reward.**"<sup>(2)</sup> However, one should not aspire to worldly pleasures. This is shown in the following Qu'ranic verse, in which Allâh says,

﴿ فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا  
مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ (٧٩) وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ  
ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلَقَّاهَا إِلَّا الصَّابِرُونَ (٨٠) ﴾  
[سورة القصص ٧٩-٨٠]

(1) Recorded by Al-Bukhâry in *Kitâb Fadâ'il Al-Qur'ân* (Book on the Virtues of the Qur'ân) no. 5025; also recorded by Muslim in *Kitâb Ṣalât Al-Musâfirîn* (Book on the Prayer of the Travelers) 815/266.

(2) Recorded by At-Tirmidhy in *Kitâb Az-Zuhd* (Book on Asceticism) no. 2325; also narrated by Abû Kabshah Al-Anmâry and classified as "good authentic" (*sahîh hasan*).

which means, (So he [Korah] went forth before his people in his pomp. Those who were desirous of the life of the world said, "Ah, would that we had the like of what Qârûn [Korah] has been given! Verily, he is the owner of a great fortune." But those who had (religious) knowledge said, "Woe to you! The reward of Allâh (in the Hereafter) is better for those who believe and do righteous good deeds.") (Al-Qaṣaṣ; 28:79-80)

As for the verse in which Allâh says,

﴿وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ﴾ [سورة النساء ٣٢]

which means, (And wish not for the things in which Allâh has made some of you to excel others.) (An-Nisâ'; 4:32),

wishing has been interpreted here as envy, in the sense longing ardently and wrongfully for something that belongs to another. It has also been interpreted as aspiring to illegal things or things that are decreed by Allâh impossible for that person to obtain. By an example would be the desire of women to become men or to have the same religious and/or worldly advantages such as jihâd, inheritance of a heritage portion equal to men, having the same degree of manly rationalism, and being equal to men as witnesses, etc.

Nevertheless, a believer should regret missing religious virtues. Hence, he has been ordered to consider those who are more religious than him as an example and compete with them as much as he can. This is revealed by the following verse,

﴿وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ﴾ [المطففين ٢٦]

which means **“...and for this, let (all) those strive who want to strive (i.e., hasten earnestly to the obedience of Allâh). (Al-Muṭaffifîn, 83:26)**

A believer should not dislike for others to have the same religious virtues. Rather, he should like all people to compete in attaining such virtues and encourage them to do so. This is part of giving sincere advice to his fellows. If another excels him in a religious virtue, he should exert his utmost effort to catch up with him. He should feel sorry because he is not doing his best and because he cannot reach him. This is not by way of envy, but by way of competition and aspiring to be at the same level as his in addition to feeling sorry for his failure to do what ought to be done, and for being inferior to those who are foremost in faith and performing religious deeds.

A believer should always think of himself as falling short in his seeking the highest degrees. This should lead him to do two precious things: first, exerting his maximum effort to attain and build upon his own virtues; and second, to realize his imperfections.

It is permissible for one who is blessed with some favor to tell others about it, so long as he does so for a religious interest, and realizes that he is deficient in his thanks to Allâh for this favor. This is supported by bin Mas'ûd's saying, "I do not know of anybody who is more versed in the Book on Allâh [the Qur'ân] than myself." This is not to imply that one dislikes others to be granted such blessings, as is indicated by the following saying of bin 'Abbâs, "When I come upon a verse in the Book on Allâh I really wish for all people to know what I know about it." Further, Ash-Shâfi'y said, "I wish for all people to know this science, and to attribute nothing to me." By the same token, 'Utbah, a young man, used to tell his close friends, "Give me water or dates to break my fast so as to have a [divine] reward equal to mine."

# HADÎTH FOURTEEN



HAZARD FOR RLEEM

## HADÎTH FOURTEEN

'Abdullâh bin Mas'ûd (May Allâh be pleased with him) narrated that the Prophet (peace be upon him) said,

**“It is impermissible to take the life of a Muslim who bears testimony that there is no god but Allâh, and I am the Messenger of Allâh, except in one of three cases: the adulterer, a life for a life, and the renegade Muslim [apostate], who abandons the Muslim community.”<sup>(1)</sup>**

### Commentary on the Hadîth

These are the three cases in which it is permissible to take the life of a Muslim who testifies that there is no god but Allâh, and that Muhammad is the Messenger of Allâh. Killing in each of these cases is agreed upon among the Muslims.

### The Adulterer and Adulteress

The legal punishment for an adulterer and adulteress in Islam according to the consensus of Muslims, is stoning to death. The Prophet (peace be upon him) stoned Mâ'iz and the woman coming from a tribe called Ghâmid. Ibn 'Abbâs deduced that stoning is the legal punishment from the Qur'ânic verse that reads,

﴿ يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ ﴾ [سورة المائدة ١٥]

(1) Recorded by Al-Bukhâry in *Kitâb Ad-Diyyât* (Book on Blood Money), hadîth no. 6878; also recorded by Muslim in *Kitâb Al-Qasâmah* (Book on Oaths) 1676/25.

which means, **(O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger [Muhammad (peace be upon him)] explaining to you much of that which you used to hide from the Scripture and pass over (i.e., leaving out without explaining) much.)** (Al-Mâ'idah; 5:15)

Ibn 'Abbâs said, "He who denies stoning, purposelessly denies the Qur'ân."<sup>(1)</sup> Then, he recited the above verse and said, "Stoning was one of the legal rules concealed by the people of the Scripture."

Muslim recorded the story of stoning the two Jews narrated by Al-Barâ' bin 'Âzib.<sup>(2)</sup> In the hadîth, Al-Barâ' bin 'Âzib said, "Allâh has revealed the following verses concerning the disbelievers,

﴿ يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ ﴾ [سورة المائدة ٤١]

which means, **(O Messenger [Muhammad (peace be upon him)]! Let not those who hurry to fall into disbelief grieve you.)** (Al-Mâ'idah, 5:41)

and

﴿ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴾ [سورة المائدة ٤٤]

which means, **(And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree, as they do not act on Allâh's Laws))** (Al-Mâ'idah; 5:44)

(1) Recorded by An-Nasâ'y, no. 11139; also recorded by Al-Hâkim (4/359); Adh-Dhahaby has agreed with An-Nasâ'y and authenticated the hadîth.

(2) Recorded by Muslim in *Kitâb Al-Hudûd* (Book on Legal punishments) 1700/28.

The legal punishment of adulteresses was originally to imprison them until they die or Allâh ordains some other way for them. Then Allâh ordained something else (stoning) for them. 'Ubâdah narrated that the Prophet (peace be upon him) said, "Receive [teaching] from me, receive [teaching] from me. Allâh has ordained a way for those [women]. When an unmarried male commits adultery with an unmarried female [they should receive] one hundred lashes and banishment for one year. And in case of a married male committing adultery with a married female, they shall receive one hundred lashes and be stoned to death."<sup>(1)</sup>

### A Life for a Life

"A life for a life" means that if a responsible Muslim kills another on purpose, without any legal cause, he shall be killed. The following Qur'ânic verse indicates this legal ruling which means,

﴿ وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ ﴾ [سورة المائدة ٤٥]

which means, (And We ordained therein for them, "Life for life".) (Al-Mâ'idah; 5:45)

Allâh also says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأَنْثَىٰ بِالْأُنْثَىٰ ﴾ [سورة البقرة ١٧٨]

which means (O you who believe! Al-Qiṣaṣ (the law of Equality in punishment is prescribed for you in case of

(1) Recorded by Muslim in *Kitâb Al-Hudûd* (Book on Legal Punishments) 1690/12.

murder, the free for the free, the slave for the slave, and the female for the female.) (Al-Baqarah; 2:178)

### The Renegade Muslim

The renegade Muslim who abandons the Muslim community is one who becomes an apostate. He is one of those whose killing is considered permissible, even though he bore witness that there is no god but Allāh. This is because he used to profess this testimony before becoming an apostate. Therefore, the legal ruling stipulated for apostasy applies to him. Accordingly, he is asked to repent and revert to Islam.

It is also possible that he could abandon the Muslim community while still professing the testimony [that there is no God but Allāh and that Muḥammad is His Messenger] and claiming to be a Muslim. For example, he may deny one of the pillars of Islam, or blaspheme Allāh and/or His Messenger. Otherwise, he may disbelieve in some angels, Prophets or Scriptures mentioned in the Qur'ān despite the fact that he knows that they are cited in the Qur'ān. It is recorded in *Sahih Al-Bukhāry* that Ibn 'Abbās narrated that the Prophet (peace be upon him) said, "If somebody [a Muslim] discards his religion, kill him."<sup>(1)</sup> The Prophet (peace be upon him) also referred in the hadīth to, "the renegade Muslim who abandons the Muslim community." This indicates that if he repents and reverts to Islam, he shall not be killed, as he would no longer be considered a renegade after reverting to Islam, neither would he be considered a deserter of the Muslim community any more.

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(1) Recorded by Al-Bukhāry in *Kitāb Al-Jihād Was-Siyar* (Book on Fighting for Allāh's Cause and Biography of the Companions) no. 3017.

The hadīth narrated by Ibn Mas'ūd indicates that killing a Muslim is only permissible in three cases: apostasy, committing a murder, or committing adultery. These are the only three cases in which it is permissible to kill a Muslim.

As for committing adultery, it is mentioned in the hadīth that it refers to adultery not fornication (committing adultery by a man and a woman who have never been married). This is only by way of example and Allāh knows best. This is due to the fact that a married person has been favored with satisfying his sexual desire through marriage. If he/she then commits adultery, it would be permissible to shed his/her blood. The condition of being married before committing adultery in order to be killed applies to homosexuality and incest as well, whether such illegal sexual intercourse is contracted or not.

Regarding illegal bloodshed, it is controversial whether it is equal to the incitement of turmoil leading to bloodshed or not. Examples of such incitement are disuniting the Muslim community, disobeying the imam, acknowledging a person other than the recognized caliph as an imam, or guiding the unbelievers to the weaknesses of the Muslims. Ibn 'Umar narrates some hadīth that indicate the permissibility of killing Muslims in such cases.

A similar controversial issue is the permissibility of killing highway-men/women for robbery only without murder, because it might lead to illegal bloodshed. However, Allāh's says,

﴿ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا ﴾

[سورة المائدة ٣٢]

which means, **(If anyone killed a person not in retaliation of murder or (and) [by way of punishment] to spread mischief in the land, it would be as if he killed all mankind.)**  
(Al-Mâ'idah, 5:32)

This indicates that it is only permissible to kill a Muslim in two cases: first, if he kills another; second, if he spreads discord within the society. Robbery, apostasy and adultery are but examples of spreading discord.

Apostasy and abandoning the Muslim community refer to apostatizing the religion of Islam even if the person testifies that there is no god but Allâh and that Muhammad is the Messenger of Allâh. If he blasphemes Allâh [or His Messenger (peace be upon him)] while he bears this testimony, it shall be permissible to shed his blood. This is because he, thus, becomes a renegade. The same ruling applies if he shows disrespect for the Qur'ân, or throws it in filth, or denies a basic principle of Islam, such as prayer and other similar behavior that turns a Muslim into an apostate.

# HADÎTH FIFTEEN




1931 1932 1933 1934 1935 1936 1937 1938 1939 1940 1941 1942 1943 1944 1945 1946 1947 1948 1949 1950 1951 1952 1953 1954 1955 1956 1957 1958 1959 1960 1961 1962 1963 1964 1965 1966 1967 1968 1969 1970 1971 1972 1973 1974 1975 1976 1977 1978 1979 1980 1981 1982 1983 1984 1985 1986 1987 1988 1989 1990 1991 1992 1993 1994 1995 1996 1997 1998 1999 2000 2001 2002 2003 2004 2005 2006 2007 2008 2009 2010 2011 2012 2013 2014 2015 2016 2017 2018 2019 2020 2021 2022 2023 2024 2025 2026 2027 2028 2029 2030 2031 2032 2033 2034 2035 2036 2037 2038 2039 2040 2041 2042 2043 2044 2045 2046 2047 2048 2049 2050 2051 2052 2053 2054 2055 2056 2057 2058 2059 2060 2061 2062 2063 2064 2065 2066 2067 2068 2069 2070 2071 2072 2073 2074 2075 2076 2077 2078 2079 2080 2081 2082 2083 2084 2085 2086 2087 2088 2089 2090 2091 2092 2093 2094 2095 2096 2097 2098 2099 2100

## HADÎTH FIFTEEN

Abû Hurayrah (may Allâh be pleased with him) narrated that the Messenger of Allâh (peace be upon him) said,

**“He who believes in Allâh and the Last Day should either utter good words or better keep silent, and he who believes in Allâh and the Last day should be generous to his neighbor and he who believes in Allâh and the Last Day should be generous to his guest.”**(Recorded by Al-Bukhâry and Muslim) (1)

### Commentary on the Hadîth

The saying of the Prophet (peace be upon him), “He who believes in Allâh and in the Last Day,” should do so and so, indicates that the things required are features of faith. Deeds implied by faith are sometimes related to the rights of Allâh, such as performing duties and abandoning illegal action. Saying good words or otherwise keeping silent is but an example of doing or abstaining from certain actions. In some other cases, the deeds implied by faith are related to the rights of people such as being generous to guests and neighbors or abstaining from harming them.

### The Hadîth Commands the Believer to do Three Things

The first is to say good words or better keep silent. Abû Hurayrah narrated that the Prophet (peace be upon him) said, **“A worshipper of Allâh may utter a word without thinking whether it is right or**

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Adab* (Book on Etiquette) no. 6018; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) 47/74, 75.

wrong; he may slip down in the Fire a distance as far away as a distance equal to that between the East and the West.”<sup>(1)</sup> Abū Hurayrah also narrated that the Prophet (peace be upon him) said, “A worshipper of Allāh may utter a word thinking it good, though it leads him to be thrown for seventy falls (years) in Hellfire.”<sup>(2)</sup> Abū Hurayrah narrates the following hadīth as well, that the Prophet (peace be upon him) said, “A worshipper [of Allāh] may utter a word which pleases Allāh, without giving it much importance, and because of that Allāh will raise him to degrees [of reward]; and a worshipper of Allāh may utter a word [carelessly] which displeases Allāh, without thinking of its gravity; and because of that he will be thrown into Hellfire.”<sup>(3)</sup>

Bilāl bin Al-Ḥārith said, “I heard the Prophet (peace be upon him) saying, “Any one of you may utter a word that pleases Allāh, without thinking of it as so worthy of reward that Allāh will be pleased with him till he meets Him because of it. Also, any one of you may utter a word, without thinking of it as so worthy of punishment that Allāh will be displeased with him till he meets Him.”<sup>(4)</sup>

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(1) Recorded by Al-Bukhāry in *Kitāb Ar-Raqā'iq* (Book on Softening of the Hearts) no. 6477; also recorded by Muslim in *Kitāb Az-Zuhd* (Book on Asceticism) no. (2988/94).

(2) Recorded by At-Termidhy in *Kitāb Az-Zuhd* (Book on Asceticism) no. 2314; also recorded by Ibn Mājah in *Kitāb Al-Fitan* (Book on Turmoil) no. 3970; also recorded by Aḥmad 2/236.

(3) Recorded by Al-Bukhāry in *Kitāb Ar-Riqāq* (Book on Heart Softness) no. 6478

(4) Recorded by At-Termidhy in *kitāb Az-Zuhd* (Book on Asceticism), no. 2319. He classified it as good and authentic (*ḥasan saḥīḥ*); also recorded by Ibn Mājah in *Kitāb Al-Fitan* (Book on Seditions), no 3969; also recorded by Aḥmad, no. 31469.

The saying of the Prophet (peace be upon him), "...should either utter good words or better keep silent," is a commandment to say good words or otherwise keep silent. This implies that there are no neutral words, i.e., words may be good and should be said, or may be bad and should not be said. Allâh says in the Qur'ân,

﴿ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلْمُ مَا تَوْسَّوْسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (١٦) إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ قَعِيدًا (١٧) مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ (١٨) ﴾ [سورة ق ١٦-١٨]

which means, ((Remember) that the two receivers (recording angels) receive (each human being), one sitting on the right and one on the left [to note his or her actions), not a word does he [or she] utter but there is a watcher by him read (to record it) (Qâf, 50,17:18).

The Pious Predecessors have agreed that the angel sitting on the right side records good deeds whereas the one on the left side records evil deeds. In the authentic hadîth, it is narrated that the Prophet (peace be upon him) said, "If anyone of you stands for prayer, he is speaking in private to Allâh ... on his right ... there is an angel."<sup>(1)</sup>

Any gathering in which Allâh is not remembered incurs sorrow and regret on the Day of Judgement. Abû Hurayrah narrated that the Prophet (peace be upon him) said, "Whenever a group ends their gathering without having remembered Allâh, their gathering is likened to the corpse of a dead donkey, and this gathering incurs

(1) Recorded by Al-Bukhâry in *Kitâb As-Salâh* (Book on Prayer) narrated by Abû Hurayrah, no. 416.

**sorrow for them (on the Judgement Day)."**<sup>(1)</sup> Abū Sa'īd also narrated that the Prophet (peace be upon him) said, **"Whenever a group gathers and does not remember Allāh during their meeting, it will incur sorrow to them on Judgement Day, even if they enter the Garden."**<sup>(2)</sup>

Mujāhid said, "No people ever sat in a meeting and left before remembering Allāh, without a putrid, rotten smell; and their meeting will bear witness to their heedlessness. Likewise, no people ever sat in a meeting and remembered Allāh before they left, without leaving perfumed with a fragrance, sweeter than the smell of musk; and their meeting will bear witness to their mindfulness.

And from this it is known that it is better to be silent than to say that which is not good, except what must necessarily be said. All [speech] is voracious except what is called for by necessity and is essential. It is recorded that Ibn Mas'ūd said, 'Beware of unnecessary speech, for an individual will be held accountable [for the speech] which is beyond his needs.' Also, increasing unnecessary speech causes hardness of the heart, for it is related on the authority of Ibn 'Umar with a *marfū'* chain, "Don't increase in speech other than remembrance of Allāh, for much talking without remembering Allāh is hardness of the heart, and the farthest people from Allāh are those whose hearts are hard."<sup>(3)</sup>

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(1) Recorded by Abū Dawūd in *Kitāb Al-Adab* (Book on Etiquette) no. 4855; also recorded by Aḥmad 2/389, 515.

(2) Recorded by An-Nasā'iy in *As-Sunan Al-Kubrā, Kitāb 'Amal Al-Yawm Wal-Laylah* (Book on Actions Done in the Day and Night), no. 10242.

(3) Recorded by At-Tirmidhy in *Kitāb Az-Zuhd* (Book on Asceticism) no. 2411, and said that it is good unusual (*ḥasan garīb*) hadīth.

'Umar bin Al-Khattâb said, "Whoever increases talking increases his falls, and whoever increases his falls increases his sins, and whoever increases his sins, the Fire is most deserving of him."

Abu Bakr As-Siddiq (may Allâh be pleased with him) used to grab his tongue and say, "This has caused me to arrive at the destinations." It was said by Muhammad bin 'Ajlân, "Verily speech is of four types: to remember Allâh, read the Qur'ân, ask about knowledge and be informed of it, or to speak about what concerns you in matters of your livelihood." The meaning of this is that the Prophet (peace be upon him) ordered man to speak what is good, and not to speak about what is not good.

And it was narrated on the authority of Al-Barâ' bin 'Âzib that a man said, "O Prophet of Allâh, teach me a deed by which I will enter Jennah." So he mentioned the hadîth and said about it, "Feed the hungry, give drink to the thirsty, order what is righteous and forbid what is evil, and if you can't do that, then stop your tongue except for what is good."<sup>(1)</sup>

Thus, neither speech nor silence is ordered absolutely. Rather one must speak what is good and be silent about what is evil. The Pious Predecessors used to often praise refraining from talking about evil and that which is of no concern, due to its harshness on the self. Yet, due to this, many people fall into it often, especially considering that they they were treating themselves and fighting against it to cease talking about what does not concern them.

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(1) Recorded by Ahmad in his *Musnad* 4/299; also Ibn Hibbân in his *Sahîh* no. 374; also recorded by Al-Bukhâry in *Al-Adab Al-Mufrad* no. 69

Al-Fuḍayl bin 'Iyād said, "Imprisonment of the tongue is imprisonment of the prison of the believer; and if one cares about his tongue [to protect it from saying what it should not] he will be in great distress."

Ibn Al-Mubârak was asked regarding the words of Al-Qumân to his father, "If speech is silver, then silence is gold. He said, "The meaning of this is that if one's words are in obedience to Allâh they are from silver; thus silencing one's self from His disobedience is gold."

Some people asked Al-Aḥnaf bin Qays, "Which is better, silence or speech?" Some said silence is better. So, Al-Aḥnaf said, "Speech is better because the good of silence only benefits he who was silent. Whereas the one who speaks good benefits whoever hears him."

We will conclude with what was said by 'Ubaydullâh bin Abî Ja'far the great scholar of Egypt of his time; and he was one of the wise. He said, "If an individual speaks in a meeting and the speech pleases him, then he should be quiet. And if he was silent and the silence pleased him, then he should speak." This is good advice, for whoever follows it will be going against his desires and his self-contentment by his silence and his speech. And whoever does so deserves success from Allâh, and strengthening him in his words and silence, and this is because his words and his silence will be for Allâh, the Great and Magnificent.

### **Generosity to Neighbors**

Second, the Believers were ordered by the Prophet (peace be upon him) in this hadîth to be generous to neighbors, for causing harm to one's neighbor is unlawful. And if harm without right it is unlawful for everyone, it is even moreso with regard to one's neighbor.

It is recorded in *Al-Bukhâry and Muslim* that Ibn Mas'ūd narrated that the Prophet (peace be upon him) was asked, "Which is the biggest sin considered by Allâh?" He said, "That you set up a rival [in worship] to Allâh, though He Alone created you." He was asked, "What is next?" He said, "To kill your son, lest he should share your food with you." He was asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor."<sup>(1)</sup>

Al-Miqdâd bin Al-Aswad narrated that the Prophet (peace be upon him) asked (his Companions), "What do you say about adultery and fornication?" They said, "Illegal. Allâh and His Messenger have decreed it illegal; therefore it is illegal till Judgement Day." The Prophet said, "It is less in punishment for one to have illegal sexual intercourse with ten women than to have illegal sexual intercourse with the wife of his neighbor." The Prophet added, "What do you say about theft?" They said, "Allâh and His Messenger have decreed it illegal, therefore, it is illegal." He said, "It is less in punishment for one to steal from ten houses than to steal from his neighbors."<sup>(2)</sup>

Abû Shurayh narrated that the Prophet (peace be upon him) said, "By Allâh, he does not believe! By Allâh he does not believe! By Allâh, he does not believe!" It was asked, "Who is that, O Allâh's Messenger?" He said, "That person whose neighbor does not feel safe from his evil."<sup>(3)</sup>

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(1) Recorded by Al-Bukhâry in *Kitâb At-Tafsîr* (Book on Interpretation) no. 4761; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) 86/142.

(2) Recorded by Aḥmad in his *Musnad* no. 618; also recorded by Al-Bukhâry in *Al-Adab Al-Mufrad*, no. 103

(3) Recorded by Al-Bukhâry in *Al-Adab Al-Mufrad* no. 6016



Abū Hurayrah narrated that the Prophet of Allāh says, **“He shall not enter Paradise whose neighbor is not secure from his wrongful conduct.”**<sup>(1)</sup>

Abū Hurayrah narrated that the Messenger of Allāh was asked about a woman who used to observe prayer at night and fast all day. Yet she had a sharp tongue by which she would cause harm to her neighbors. The Messenger of Allāh says, **“She is not good; she will go to Hell.”** He also was asked about a woman who used to observe the five daily prayers, fast the month of Ramadān, and to give food in charity as she had nothing else to give. However, she didn't attack others with her tongue. The Messenger of Allāh says, **“She will go to Heaven.”**<sup>(2)</sup>

Abu Hurayrah also narrated that a man came to the Prophet (peace be upon him) complaining about his neighbor. The Prophet said, **“Go and be patient.”** He came back twice or thrice; then the Prophet told him, **“Go, and throw your furniture in the street.”** When he did so, the people asked him the reason behind his action and he answered them. They cursed his neighbor and invoked evil on him. After which the man's neighbor came to him and said, **“Go back home, I will never harm you.”**<sup>(3)</sup>

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(1) Recorded by Muslim in *Kitāb Al-Imān* (Book on Faith), no 46/73

(2) Recorded by Aḥmad in *Al-Muṣnad* 2/440; also recorded by Al-Ḥākim in *Al-Mustadrak* 4/166,

(3) Recorded by Abū Dawūd in *Kitāb Al-Adab* (Book on Etiquette), no. 5153; also recorded by Al-Bukhāry in *Kitāb Al-Adab Al-Mufrad*, no. 124; and Ibn Ḥibbān also authenticated it.

### Kindness to Neighbors

Being generous and kind to neighbors is commanded by Allâh. Allâh, exalted be He, said,

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا﴾

[سورة النساء ٣٦]

which means, (Worship Allâh and join none with Him [in worship] and do good to parents, kinsfolk, orphans, the poor, the neighbor who is a stranger, the companion by your side, the wayfarer [whom you meet], and those [slaves] whom your right hand possesses. Verily, Allâh does not like such as are proud and boastful.) (An-Nisâ', 4:36).

In this verse, Allâh mentioned the rights owed to Him by people as well as the rights people owe others.

'Â'ishah and Ibn 'Umar narrated that the Prophet (peace be upon him) said, "Jibrîl [Gabriel] continued to admonish me with regard to treating my neighbors kindly and politely, so much so that I thought he would order me to make them my heirs."<sup>(1)</sup>

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Adab*, (Book on Etiquette), no. 6014; also recorded by Muslim in *Kitâb Al-Birr Was-Silah* (Book on Virtue and Good Manners) 2624/140; narrated by 'Â'ishah. It is also recorded by Al-Bukhâry in *Kitâb Al-Adab* (Book on Etiquette), no. 6015 as well as in Muslim in *Kitâb Al-Birr Was-Silah* (Book on Virtue and Good Manners) 2625/141

Among the types of kindness to neighbors is helping them when in need. It is narrated in *Al-Musnad*, on the authority of 'Uqbah bin 'Âmir, that the Prophet (peace be upon him) said, **"The first two opponents on the Day of Judgment are two neighbors."**<sup>(1)</sup> Abû Dharr said, "My Friend, [The Prophet (peace be upon him)] advised me saying, **"Whenever you prepare broth, add water to it, and have in your mind the members of the household of your neighbors; and then give them out of this with courtesy."** In another version, the Prophet is quoted as saying, **"Abu Dharr, when you prepare the broth, add water to it and give that [as a present] to your neighbor."**<sup>(2)</sup>

It is narrated by 'Abdullâh bin 'Amr bin Al-'Âs that the Prophet slaughtered a ewe and had it cooked. He asked [his household], **"Did you give a part of it as a present to our Jewish neighbor?"** He repeated this question three times. Then 'Abdullâh added, "I heard the Prophet (peace be upon him) saying, **'Jibrîl [Gabriel] continued to admonish me to treat the neighbors kindly and politely to the extent that I thought he would order me to make them my heirs.'**"<sup>(3)</sup>

Abu Hurayrah narrated that the Prophet (peace and blessings of Allâh be upon him) said, **"No one should prevent his neighbor from fixing a wooden peg in his wall."** Abû Hurayrah (may Allâh be pleased with him) then said [to his companions], "Why do I find you averse to it?"

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(1) Recorded by Aḥmad in *Al-Musnad*, no.4/151; also recorded by At-Tabarâny in *Al-Mu'jam Al-Kabîr*, no.17/303/309.

(2) Recorded by Muslim in *Kitâb Al-Birr Waṣ-Ṣilah* (Book on Virtue and Good Manners) 2625/142, 143.

(3) Recorded by Abû Daw ū d in *Kitâb Al-Adab* (Book on Etiquette), no. 5152; also recorded by At-Tirmidhy in *Kitâb Al-Birr Waṣ-Ṣilah* (Book on Virtue and Good Manners), no. 1943; also recorded by Aḥmad 2/160.

By Allāh, I certainly will narrate it to you.”<sup>(1)</sup> The hadīth states that a person should let his neighbor fix a piece of wood in his wall if he is in need of this, on the condition that his wall will not be harmed.

The hadīth also implies that a person should not do anything to his own property if it might cause harm to his neighbor. In this case, such harm should be prevented by dispensing with the benefit to be obtained by the person, even though he is using his own property. Further, one must give his neighbor whatever he needs, as long as this is not harmful to one's interests. A degree above these is to be patient if one is harmed by one's neighbor and not to take revenge. Al-Ḥasan said, “Being good to one's neighbor does not mean abstaining from harming him, but rather to be patient if one is harmed by his neighbor.”

### **Being Generous to Guests**

The third order mentioned by the Prophet (peace be upon him) [in this hadīth] is to be generous to guests. This means being hospitable. Abū Shurayh said, “My ears heard and my eyes saw the Prophet (peace be upon him) when he said, **“Whosoever believes in Allāh and the Last Day should be generous to his guest by giving him his reward.”** He was asked, **“What is his reward?”** The Prophet (peace be upon him) said, **“To host him for a day and a night with excellent food; and the guest has the right to be hosted for three days with ordinary food.**”

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(1) Recorded by Al-Bukhāry in *Kitāb Al-Mazālim* (Book on Injustices) hadīth no. 2463; also recorded by Muslim in *Kitāb Al-Musāqah* (Book on Crop Sharing Contract over the Lease of a Plantation) 1609/136.

However, if the guest stays longer, what he is provided will be considered sadaqah (a gift of charity)"<sup>(1)</sup>

Abu Shurayh also narrated that the Prophet (peace be upon him) said the guest's [right to hospitality is three days; his reward is a day and a night, with utmost kindness and courtesy. What is spent on him after this is sadaqah (charity)]. It is impermissible for the guest to stay at his host's house until he leads him to be sinful. The Prophet was asked, "Messenger of Allāh, how would he lead him to be sinful?" He [the Prophet] answered, "By staying at his house until nothing is left for him with which to entertain his guest."

Thus, the reward given for the guest is a day and a night. However, his guest has the right to hospitality for three days. There is then, a difference between the reward and hospitality, with more emphasis placed on the reward. This emphasis is shown in other hadīths. The following hadīths are but examples.

It is recorded by Abū Dawūd that Al-Miqdād bin Ma'di Karib narrated that the Prophet (peace be upon him) said, "**To be hosted as a guest for one night is the right of every Muslim [traveler]. If he spends a day in someone's house he has the right to spend the night there as well. He can either take this right or leave it.**"<sup>(2)</sup> It is also narrated by 'Uqbah bin 'Āmir that we asked the Messenger of Allāh, "Messenger of Allāh, you send us out and it happens that we have to stay

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(1) Recorded by Al-Bukhāry in *Kitāb Al-Adab* (Book on Etiquette) no. 6019; also recorded by Muslim in *Kitāb Al-Luqatah* (Book on Lost and Found) 48/14.

(2) Recorded by Abū Dawūd in *Kitāb Al-A'imah* (Book on Food) no. 3750; also recorded by Ibn Mājah in *Kitāb Al-Adab* (Book on Etiquette) no. 3677; also recorded by Aḥmad 4/130.

with such people who do not entertain us. What do you think about this?" The Messenger of Allâh (peace be upon him) told us, **"If you stay with some people and they entertain you as they should for a guest, accept it. But if they don't, take the right of the guest from them."**<sup>(1)</sup>

Once Abû Hurayrah traveled and requested to be hosted by a group. They did not accept him as a guest. He asked them to share their meal with him, but they did not. He told them, "Neither do you entertain guests, nor do you respond to invitations (to have food). You are not acting according to Islam! One of them recognized that he was Abû Hurayrah, and said to him "You are our guest. May Allâh protect you." Abû Hurayrah said, "This is worse. You only entertain the people you know!"

These texts prove that it is obligatory to entertain guests (travelers) for one day and one night. The guest is entitled to ask for this, if denied it, because it is his right. The rest of the three days [the second and the third] are complimentary. Hospitality for more than three days is considered charity.

Hospitality is only obligatory for those who can afford it. Salmân narrated that the Messenger (peace be upon him) ordered us not to overburden ourselves by bringing to the guests things that we do not have.<sup>2</sup> This indicates that what is obligatory is to offer the guests what

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(1) Recorded by Al-Bukhârî in *Kitâb Al-Mazalim* (Book on Injustices) no. 2461; also Recorded by *Kitâb Al-Adab* (Book on Etiquette) no. 6137, It is also recorded by Muslim in *Kitâb Al-Luqatah* (Book on Lost and Found) no. 48115

(2) Recorded by Ahmad in *Al-Musnad* 5/441; also recorded by At-Tabarâny in *Al-Mu'jam Al-Kabîr* 6/235; also recorded by Al-Hakim

one already has. If one does not have extra food and drink, he is not obliged to entertain guests. If one prefers others to himself, this will be out of kindness and benevolence, not obligation. This great degree of benevolence is exemplified by the Anḡâr, about whom the following Qur'ânic verse was revealed,

﴿ وَيُؤْتُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ﴾ [سورة الحشر ٩]

which means, **(And [they] give [emigrants] preference over themselves even though they were in need of that.)** (Al-Hashr, 59:9)

If the guest knows that their hosts are giving him their own food and the food they have to give their children; and that the children are harmed by this action, it is impermissible for the guest to accept entertainment. This is supported by the saying of the Prophet (peace be upon him), **"It is impermissible for the guest to stay in his host's house until he becomes embarrassed."** This means that the traveler should not stay with his host so long that it would cause him to suffer financially.

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in *Al-Mustadrak* 4/123 but he did not comment on it. Adh-Dhahaby said it is a weak hadîth.

# HADÎTH SIXTEEN





ATTOAH

## HADĪTH SIXTEEN

Abū Hurayrah (may Allāh be pleased with him) reported,

**“A man said to the Prophet (peace be upon him), ‘Advise me.’ The Prophet (peace be upon him) said, ‘Do not get angry.’ The man asked again and again, and the Prophet (peace be upon him) said, ‘Do not get angry.’”** (Recorded by Al-Bukhāry) <sup>(1)</sup>

### Explanation of the Hadīth

This concerns a man who asked the Prophet (peace be upon him) to advise him with an all-comprehensive saying so that he might remember it. The Prophet (peace be upon him) advised him not to get angry. The man asked again and again and the Prophet (peace be upon him) repeated his very same reply. This indicates that anger is the root of all evil and that avoiding it is the key to all goodness.

When the companion heard this ḥadīth from the Prophet (peace be upon him), he said, **“I reconsidered what the Prophet (peace be upon him) said and I reached the conclusion that anger is the root of all evil.”**<sup>(2)</sup>

J'afar bin Muhammad said, “Anger is the key to all evil.” It was said to bin Al-Mubārah, “In a nutshell, what is the best behavior?” He said, “Avoiding anger.” The saying of the Prophet's (peace be upon him), “Do not get angry” indicates two things:

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(1) Recorded by Al-Bukhāry in *Kitāb Al-Adab*, no. 6116; also recorded by Imam Ahmad in *Al-Musnad* (2/362 & 466)

(2) Recorded by Imam Ahmad in *Al-Musnad* (5/373)

**First:** the Prophet (peace be upon him) commanded the companion to adhere to good morals and manners, such as generosity, forbearance, modesty, humbleness, bearing hardships, abstention from harming others, forgiveness, suppression of one's anger, decency and like manners. If a person adheres to these manners and becomes habituated to them, he will avoid anger even if there are channels leading to it.

**Second:** the Prophet (peace be upon him) may mean that a person should not act in response to angry irritations. One should try hard to abandon any actions when he is in an angry state. Once dominating man, anger will control him, as Allāh says,

﴿وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ﴾ [سورة الأعراف ١٥٤]

which means, (And when the anger of Mūsā (Moses) was appeased.) (Al-A'râf, 7:154)

If man does not act according to his angry state and does his best to control it, the evil arising from such anger will be driven away. His anger may be appeased, as if he had not gotten angry at all as Allāh says,

﴿وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ﴾ [سورة الشورى ٣٧]

which means, (And when they are angry, they forgive.) (Ash-Shûrâ, 42: 37)

Allāh also says,

﴿وَالكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

[سورة آل عمران ١٣٤]

which means (Who repress anger, and who pardon men; verily, Allāh loves Al-Muhsinûn (the good doers)) (Âl-'Imrân: 134)

**How to repress anger?**

The Prophet (peace be upon him) used to command the angry Muslim to stick to a behavior that will divert his anger. The Prophet (peace be upon him) also commended the person who controls himself when he is angry. On the authority of Sulaimân bin Surad who said, "While I was sitting in the company of the Prophet, two men abused each other and the face of one became red with anger, and his jugular vein swelled (i.e., he became furious)." On that the Prophet said, "I know a word, the saying of which will cause him to relax, if he will say it. If he says: 'I seek refuge with Allâh from Satan,' then all is anger will go away.

Somebody said to the angry man, the Prophet (peace be upon him) has said, "**Seek refuge with Allâh from Satan.**" **The angry man said, "Am I insane?"**"<sup>(1)</sup>

On the authority of Abû Dharr who reported that the Prophet (peace be upon him) said, "**When any one of you gets angry while he is standing, he should sit down. If his anger is not repressed, he should lie down.**"<sup>(2)</sup>

The hadîth indicates that the person who is standing is ready to take revenge, while the person who is sitting down is less liable to such behavior. When he lies down, he is farther away from such behavior. Thus, the Prophet (peace be upon him) commanded us to keep away from the behavior of taking revenge.

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Adab*, no. 6115; also recorded by Muslim in *Kitâb Al-Birr Was-Silah*, no. 2610/109

(2) Recorded by Abû Dawûd in *Kitâb Al-Adab* (4782) and Imam Ahmad in *Al-Musnad* (5/152)

For this very same reason, the Prophet (peace be upon him) said, **"There will soon be a period of turmoil in which the one who sits will be better than one who stands and the one who stands will be better than one who walks and the one who walks will be better than one who runs."**(<sup>1</sup>)

This is an example given about rushing to participate in turmoil. The meaning of the Hadīth is that the person who rushes to participate in turmoil is worse than the one who keeps himself away from it.

Ibn 'Abbās recorded that the Prophet (peace be upon him) said, **"When anyone of you is angry, he should keep silent. The Prophet (peace be upon him) said it thrice."**(<sup>2</sup>)

This is a great cure for anger as an angry person almost always utters words that he regrets after his anger is appeased. He may insult people or cause harm to them. If he keeps silent, all such harmful words will not be said.

A man talked to 'Urwah bin Muhammad As-S'ady which led to being angry. 'Urwah stood up, performed ablution and said, "My father told me on the authority of my grandfather 'Atiyyah that the Prophet (peace be upon him) said, "Anger is (caused by) Satan. Satan is created from fire. Fire is extinguished by water. When anyone of you gets angry, he should perform ablution."**(<sup>3</sup>)**

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(1) Recorded by Al-Bukhāry in *Kitāb Al-Fitan* (7081, 7082) and Imam Muslim in *Kitāb Al-Fitan* (2886/10) on the authority of Abū Hurayrah

(2) Recorded by Imam Ahmad in *Al-Musnad* (1/239, 282)

(3) Recorded by Abū Dawūd in *Kitāb Al-Adab*, no. (4784) and Imam Ahmad in *Al-Musnad* (4/226)

Abū Hurayrah reported that the Prophet (peace be upon him) said, "The strong is not the one who overcomes people by his strength, but the strong is the one who controls himself while in anger."<sup>(1)</sup>

Ibn Mas'ūd recorded that the Prophet (peace be upon him) said, "Whom do you count as a wrestler amongst you?" We said, "He who wrestles with persons." He said, "No, it is not he, but one who controls himself when in a fit of rage."<sup>(2)</sup>

### The Advice of the Pious Predecessors in Case of Getting Angry

Maymūn bin Mahrān said, "A man came to Salmān and said, 'O Abū 'Abdullāh, advise me.' Salmān said, 'Do not get angry.' The man said, 'You advised me not to get angry, but sometimes I can not control myself.' Salmān said, 'Once you get angry, control your tongue and hands.'"

Controlling one's tongue and hands is the very same aim mentioned in the Prophet's (peace be upon him) advice to the angry man to sit down, lie down or keep silent.

Al-Ḥassan also said, "If a person adopts four characteristics, Allāh will protect him from Satan and never allow him to enter Hellfire. Such characteristics are controlling oneself in cases of desire, fear, lust and anger.

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(1) Recorded by Al-Bukhāry in *Kitāb Al-Adab*, no. (6114); also recorded by Muslim in *Kitāb Al-Birr Was-Silah*, (2609/107)

(2) Recorded by Imam Muslim in *Kitāb Al-Birr Was-Silah*, (2608/106)

### Definition of Anger

Anger is a strong feeling of displeasure or hostility in order to prevent the occurrence of harm or seeking revenge against a person who harmed you. Anger leads to many prohibited acts such as murder, causing physical harm, oppression and transgression. It also leads to many prohibited utterances, such as defamation, insulting, and uttering obscene words.

### Commendable Anger

A believer's anger should be directed towards preventing any bad effect on religion and stopping punishing those who disobey Allâh and His Messenger as Allâh says,

﴿ قَاتِلُوهُمْ يُعَذِّبَهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ (١٤) وَيَذْهَبْ غَيْظَ قُلُوبِهِمْ ﴾ [سورة التوبة ١٤-١٥]

which means, **(Fight against them so that Allâh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people, and remove the anger of their (believers') hearts.) (At-Tawbah, 9:14-15)**

This was the behavior of the Prophet (peace be upon him) who never took revenge for himself. When religious sanctuaries were violated, he became furious. He never beat a servant or woman except when he fought in the way of Allâh.

Out of his modesty and humbleness, the Prophet (peace be upon him) never encountered a person over something which he detested. Abû Sa'id Al-Khudry reported that said, "The Prophet (peace be upon him)

was more bashful than a veiled virgin in her separate room. And if he saw a thing which he disliked, we would recognize that (feeling) on his face.”<sup>(1)</sup>

The Prophet (peace be upon him) once divided and distributed something as he used to do. A man from the Ansâr said, “By Allâh, in this division the pleasure of Allâh has not been intended.” Ibn Mas‘ûd told him secretly that this had been said. That was hard upon the Prophet and the color of his face changed, and he became so angry that I wished I had not told him. The Prophet then said, “Moses was harmed by more than this, yet he remained patient.”<sup>(2)</sup>

Whenever the Prophet (peace be upon him) would see or hear a thing which causes the Wrath of Allâh, he became very angry. Once he entered into the house of ‘Âishah where he saw a curtain containing pictures. His face changed and he tore it into pieces and said, “The people who will receive the severest punishment from Allâh will be the picture makers.”<sup>(3)</sup>

Once the Prophet saw some sputum in the direction of the Qiblah (on the wall of the mosque) and he disliked that and the sign of disgust was apparent from his face. So he got up and scraped it off with his hand and said, “Whenever anyone of you stands for the prayer, he is speaking

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Adab*, no. 6119; also recorded by Muslim in *Kitâb Al-Fadâ'il*, no. 141/2320

(2) Recorded by Al-Bukhâry in *Kitâb Al-Adab*, no. 6100; also recorded by Muslim in *Kitâb Az-Zakâh*; no. 141/1062.

(3) Recorded by Al-Bukhâry in *Kitâb Al-Adab*, no. 6109; also recorded by Muslim in *Kitâb Az-Zakâh*; no. 2107



in private to his Lord or his Lord is between him and his Qiblah. So, none of you should spit in the direction of the Qiblah.”<sup>(1)</sup>

### **The Supplication of the Angry**

Jâbir said, “We marched with the Prophet (peace be upon him) in an invasion. An Ansâri man was riding a camel which was somewhat stubborn. The man said to the camel, May Allâh damn you. The Prophet (peace be upon him) said, ‘Get down. Do not accompany us with a damned (camel). Do not supplicate for yourselves, children, or money lest this should happen in an hour in which Allâh will accept any supplications.’”<sup>(2)</sup>

This indicates that the supplication of the angry may be accepted if it is said in an hour in which supplications are accepted. It is not **permissible** to supplicate against oneself, children, or money when one is angry.

### **The Oath of the Angry**

Mujâhid reported that a man said to Ibn ‘Abbâs, “I have divorced my wife thrice when I was angry.” Ibn ‘Abbâs said, “Ibn ‘Abbâs can not legalize what Allâh made illegal. You have disobeyed your Lord and your wife is divorced.”<sup>(3)</sup> Many Companions have stated that the oath of the angry is valid and that he should expiate for it.

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(1) Recorded by Al-Bukhâry in *Kitâb As-Salâh* (Book on Prayer), no. 405; also recorded by Muslim in *Kitâb Al-Masâjid* (Book on Mosques); no. 54/551, on the authority of Anas. There are other similar hadîths on the authority of Ibn ‘Umar, Abû Sa’îd and Abû Hurayrah.

(2) Recorded by Muslim in *Kitâb Az-Zuhd* (Book on Asceticism), no. 309.

(3) Recorded by Abû Dawûd in *Kitâb Al-Talâq* (Book on Divorce), no. 2197; also recorded by Ad-Daraqutny in his *As-Sunan*, no. 4/13, 14.

As for the ḥadīth, "No divorce (is valid) in case of unmitigated anger," it is not an authentic ḥadīth, or it may be interpreted in a different way.

The Prophet's (peace be upon him) saying, "**When anyone of you is angry, he should keep silent,**"<sup>(1)</sup> indicates that an angry man is commanded to keep silent. Thus if he talk, he will be responsible for what is said. It has been recorded that the Prophet (peace be upon him) ordered the angry person to avoid such anger through certain sayings or deeds that appease it. Thus how can a person not be held responsible for what he says when he is angry?

The Prophet (peace be upon him) used to supplicate Allāh, saying, "**I ask You to (guide me to) the word of truth in cases of anger or content.**"<sup>(2)</sup>

This is very valuable direction which commands a person to say nothing but the truth in cases of anger or contentment. When angry, most people pay little attention to what they say.

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(1) Recorded by Imam Ahmad in his *Al-Musnad*, no. 1/239, 282.

(2) Recorded by An-Nasā'iy in *Kitāb As-Sahw* (Book on Forgetfulness), no. 1304; also recorded by Al-Hâkim in his *Al-Mustadrak*, no. 1/524, 525; and also by Ibn Hibbân in his *Sahîh*, hadīth no. 1971, and Ibn Abî 'Âsim in his *As-Sunnah*, no. 129 on the authority of 'Ammâr.