HADÎTH SEVENTEEN

Abû Ya'lâ Shaddâd bin Aws (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said,

> **"Verily Allâh has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably."** (Recorded by Imam Muslim)([1])

Explanation of the Hadîth

The apparent meaning of the Prophet's (peace be upon him) saying **"Verily Allâh has enjoined goodness to everything,"** means that Allâh ordered people to adhere to goodness in dealing with any creature. It also means that Allâh enjoined goodness when manipulating anything in this life.

The Meaning or Enjoining Goodness

"Enjoined" here means that it is obligatory according to most jurists and scholars. In the Holy Qur'ân, this term refers to obligatory legal commands, as Allâh says,

﴿ إِنَّ الصَّلاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَاباً مَّوْقُوتاً ﴾ [سورة النساء ١٠٣]

which means **(Verily, the prayer is enjoined on the believers at fixed hours.)** (An-Nisâ': 103)

([1]) Recorded by Imam Muslim in the chapter on Said and Dhabâih (1955/57)

Allâh also says,

﴿ كُتِبَ عَلَيْكُمُ الصِّيَامُ ﴾ [سورة البقرة ١٨٣]

which means **(Observing As-Saum (the fasting) is prescribed for you.)** (Al-Baqarah: 183). It may refer to inevitable occurrences as Allâh says,

﴿ كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ﴾ [سورة المجادلة ٢١]

which means **(Allâh has decreed, 'Verily! It is I and My Messengers who shall be the victorious.')** (Al-Mujâdilah: 21)

Allâh also says,

﴿ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴾

[سورة الأنبياء ١٠٥]

which means **(And indeed We have written in ZAbur (Psalms) [i.e. all the revealed Holy Books the Taurât (Torah), the Injeel (Gospel), the Qur'ân] after (We have already written in) *Al-Lauh Al-Mahfûz* (the Book, that is in heaven with Allâh), that My righteous slaves shall inherit the land (i.e., the land of Paradise).** (Al-Anbiyâ': 105)

The Prophet (peace be upon him) said about the optional night prayer in Ramadân, "I fear that it may be prescribed on you."([1])

The Prophet (peace be upon him) also said, "Verily Allâh has fixed the very portion of adultery which a man will indulge in, and which he of necessity must commit."([2])

([1]) Recorded by Al-Bukhâry in *Kitâb Al-Adhân* (Book on Call to Prayer), no. 729 on the authority of 'Âishah.

([2]) Recorded by Al-Bukhâry in *Kitâb Al-Isti'dhân* (Book on Seeking Permission), no. 6243; also recorded by Muslim in *Kitâb Al- Qadar*

Thus the hadîth indicates that goodness is obligatory on each Muslim, as Allâh says,

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ ﴾ [النحل ٩٠]

which means **"Verily, Allâh enjoins *Al-Adl* (i.e. justice and worshipping none but Allâh Alone - Islmic Monotheism) and *Al-Ihsân* [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the *Sunnah* (legal ways) of the Prophet (peace be upon him) in a perfect manner]."** (An-Nahl: 90)

Allâh also says,

﴿ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴾ [سورة البقرة ١٩٥]

which means **(And do good. Truly, Allâh loves Al-Muhsinûn (the gooddoers))** (Al-Baqarah: 195)

Goodness may be obligatory as in cases of filial gratitude, dealing well with one's relatives, and entertaining guests. It may be preferable as in voluntary charity.

Goodness in performing deeds

This hadîth indicates that goodness is obligatory in performing all deeds. Yet such goodness has many forms. It may refer to performing obligatory religious deeds. As for voluntary or optional deeds, goodness is not obligatory in performing them. Goodness entails avoiding prohibited acts, whether in secret or public as Allâh says,

﴿ وَذَرُوا ظَاهِرَ الإِثْمِ وَبَاطِنَهُ ﴾ [سورة الأنعام ١٢٠]

(Book on Predestination), no. 20/2657 on the authority of Abû Hurayrah.

which means, **(Leave (O mankind, all kinds of) sin, open and secret.)** (Al-An'âm: 120)

In these cases, goodness is obligatory. Goodness also entails adhering to patience without complaining or showing restlessness when afflicted by disaster. As far as dealing with people is concerned, goodness entails fulfilling the duties ordained by Allâh towards them. Goodness in leading people and ruling them entails shouldering the responsibilities for them. Any extra duties are not included in obligatory goodness.

Goodness in slaughtering animals or effecting the death sentence on people entails killing them as fast as possible without afflicting extra, needless torture upon them.

This last kind is what the Prophet (peace be upon him) mentioned in this hadîth. He may have mentioned it just to give an example or in order to clarify it. He said, **"When you kill, kill in a good way and when you slaughter, slaughter in a good way."** This indicates that it is obligatory to kill or slaughter in an easy way.

Prohibition of Mutilation

Whenever the Prophet (peace be upon him) dispatched a detachment, he used to say to them, **"Do not mutilate (the enemies' bodies) and do not kill a child."**([1])

'Abdullâh bin Yazîd recorded that the Prophet (peace be upon him) prohibited Muslims from mutilating (the enemies' bodies).([2])

([1]) Recorded by Muslim in *Kitâb Al-Jihâd Was-Siyar* (Book on Holy War), no. 3/1731 on the authority of Buraydah

([2]) Recorded by Al-Bukhâry in *Kitâb Al-Mazhâlim* (Book on Injustice), no. 2474

Permissible killing may be divided into the following two cases:([1])

It may be a death sentence for killing a Muslim. In this case, the murderer is to be killed without mutilation.

Killing may be because of blasphemy or apostacy. Most scholars see that it is not desirable to mutilate the body of the blasphemous or apostate person, and that he should be killed by the sword.

Prohibition of Torturing Animals to Death

It has been recorded that the Prophet (peace be upon him) prohibited that animals be kept in a place and shot with arrows until they die. Anas recorded that the Prophet (peace be upon him) prohibited such an act.([2])

Ibn 'Umar passed by some people who put a chicken in front of them and shot at it. Ibn 'Umar said, "Who did so? The Prophet (peace be upon him) cursed whoever did such an act."([3])

([1]) There is a third case as in hadîths no. 14 in *Kitâb Al-Mazhâlim* (Book on Injustice); 'Abdullâh bin Mas'ûd reported that Allâh's Messenger (peace be upon him) said, **"It is not permissible to take the life of a Muslim who bears testimony (to the fact that there is no god but Allâh, and I am the Messenger of Allâh), but in one of the three cases: the married adulterer, a life for a life, and the one who deserts one's Din (Islam) and abandon the Muslim community."**

([2]) Recorded by Al-Bukhâry in *Kitâb Al-Dhabâih* (Book on the Slaughtered), no. 5513; also recorded by Muslim in *Kitâb Al-Dhabâih* (Book on the Slaughtered), no. 1956.

([3]) Recorded by Al-Bukhâry in *Kitâb Al-Dhabâih* (Book on the Slaughtered), no. 5515; also recorded by Muslim in *Kitâb Al-Dhabâih* (Book on the Slaughtered), no. 1958

Ibn 'Abbâs (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said, **"Do not take a creature in which there is a soul as a target (for shooting)."**

Conditions of Slaughtering

The Prophet (peace be upon him) commanded goodness when killing or slaughtering. He ordered the slaughterer to sharpen his knife, and let the slaughtered animal die comfortably. He meant that slaughtering using a sharpened knife will be a source of comfort to the slaughtered animal so it will not suffer.

Imam Ahmad said, "The animal should be taken to the place of slaughter gently. The knife should be hidden and the slaughterer should not display it except when slaughtering it. The Prophet (peace be upon him) commanded that the knife should be hidden before slaughtering the animals."

'Umar saw a man dragging a sheep by its leg in order to slaughter it. 'Umar said to him, "Lead it to death gently."([1])

Mu'âwiah bin Qurrah recorded on the authority of his father that a man said to the Prophet (peace be upon him), "O Messenger of Allâh, when I slaughter a sheep, I have mercy for it." The Prophet (peace be upon him) said, **"If you have mercy towards the sheep, Allâh will have mercy on you."**([2])

([1]) Recorded by 'Abdur-Razzâq in *Al-Mûsânnaf*, vol. 4, p. 493; also recorded by Al-Bayhaqy, vol. 9, p. 281

([2]) Recorded by Imam Ahmad in *Al-Musnad*, vol. 3, p. 436 and vol. 5, p. 34; also recorded by Al-Bukhâry in *Kitâb Al-Adab Al-Mufrad*, no. 30

HADÎTH EIGHTEEN

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Abû Dharr and Mu'âdh bin Jabal (may Allâh be pleased with them) reported that the Prophet (peace be upon him) said,

"Fear Allâh wherever you are, follow the vicious deed with a good one which will obliterate it and deal with people by good manners." (At-Tirmidhy recorded it and said that it is a good hadîth.)([1])

Explanation of the Hadîth

This great advice is all-comprehensive as it includes the rights due to Allâh and His worshippers. The right due to Allâh is that His worshippers should fear him. Fearing Allâh is the advice directed by Allâh to people in the past and the present as Allâh says,

﴿ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الكِتَابَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ اتَّقُوا اللَّهَ ﴾

[سورة النساء ١٣١]

which means, **(We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh.)** (An-Nisâ': 131)

What is Meant by "Fearing Allâh"?

Fearing Allâh means that a worshipper should avoid Allâh's wrath, punishment and anger by doing good deeds and shunning evil ones. Sometimes, piety is mentioned with the Name of Allâh as He says,

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(1) Recorded by At-Tirmidhy in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Keeping good Relations with Others), no. 1987; and he said it is an authentic, good hadîth.

﴿ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴾ [سورة المائدة ٩٦]

which means, **(And fear Allâh to Whom you shall be gathered back.)** (Al-Mâ'idah: 96)

He also says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴾ [سورة الحشر ١٨]

which means, **(O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do.)** (Al-Hashr: 18)

Fearing Allâh means avoiding His wrath and anger which lead to His punishments in this world as well as the Hereafter, as Allâh says,

﴿ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ﴾ [سورة آل عمران ٢٨]

which means, **(And Allâh warns you against Himself (His Punishment).)** (Âl-'Imrân: 28)

Allâh also says,

﴿ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ ﴾ [سورة المدثر ٥٦]

which means, **(He is the One Who forgives (sins).)** (Al-Muddaththir:56)

Allâh deserves to be feared by His worshippers, so that they will obey and worship Him because of His Sublime Attributes, His Greatness, Superiority and Power. Sometimes fearing Allâh may be mentioned along with His punishment, the place of such punishment which is Hellfire, or the time of such punishment, which is the Day of Judgement. Allâh says,

﴿ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴾ [سورة آل عمران ١٣١]

which means, **(And fear the Fire, which is prepared for the disbelievers.)** (Âl-'Imrân: 131)

He also says,

﴿ فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴾ [سورة البقرة ٢٤]

which means, **(Then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.)** (Al-Baqarah: 24)

He also says,

﴿ وَاتَّقُوا يَوْماً تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ﴾ [سورة البقرة ٢٨١]

which means, **(And be afraid of the Day when you shall be brought back to Allâh.)** (Al-Baqarah: 281)

Allâh also says,

﴿ وَاتَّقُوا يَوْماً لاَّ تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئاً ﴾ [سورة البقرة ٤٨]

which means, **(And fear a Day (of Judgement) when a person shall not be of avail to another)** (Al-Baqarah: 48)

Fearing Allâh entails performing prescribed deeds and abandoning prohibited and dubious acts. It may also entail performing optional, desirable acts and abandoning undesirable deeds. This is the highest rank of fearing Allâh, as He says,

﴿ الـم (١) ذَلِكَ الكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (٢) الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلاَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (٣) وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالآخِرَةِ هُمْ يُوقِنُونَ (٤) ﴾

[سورة البقرة ١-٤]

which means, **(Alif-Lam-Mim. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are Al-Muttaqûn [the pious and righteous persons who fear Allâh greatly (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh greatly (perform all kinds of good deeds which He has ordained)]. Who believe in the Ghaib and perform As-Salât (Iqâmat-as-Salat), and spend from what we have provided for them [i.e., give zakâh, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allâh's Cause - Jihâd, etc.]; and who believe in (th Qur'ân and the Sunnah) which has been sent down (revealed) to you (Muhammad Peace be upon him) and in [the Taurat (Torah) and the Injeel (Gospel), etc.] which were sent down before you and believe with certainty in the Hereafter. (Resurrection, recompense for their good and bad deeds, Paradise and Hell, etc.).)** (Al-Baqarah, 2: 1-4)

Savings of the Pious Predecessors on fearing Allâh

Mu'âdh bin Jabal said, "There will be a call on the Day of Judgement: Where are the people who feared Allâh? They will stand up near Allâh, Who will not hide Himself from them. It was said to Mu'âdh, "Who are the people who feared Allâh?" He said, "They shunned polytheism and worshipping idols and were sincere in worshipping Allâh." 'Umar bin 'Abdul 'Azîz said, "Fearing Allâh is not just fasting throughout the day and performing optional night prayer and then performing bad deeds. Fearing Allâh means abandoning what Allâh prohibited and performing the deeds prescribed by Him. If a person was

guided to additional better deeds, they are the exceedingly good in his record.

Abud-Dardâ said, "Fearing Allâh means that one should hold Him in piety and abandon even the bad deed equal to the weight of an atom. A person fearing Allâh should even abandon some things he thinks legal, fearing that they may be illegal. Allâh set out to His worshippers what they will see in the Hereafter as He says,

﴿ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ (٧) وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَراً يَرَهُ (٨) ﴾

[سورة الزلزلة ٧-٨]

which means, **(So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.)** (Az-Zalzalah: 7,8) Do not make little of any good deed to be performed and do not make little of any bad deed to be avoided.

Commenting on Allâh's saying,

﴿ اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ ﴾ [سورة آل عمران ١٠٢]

which means, **(Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared.)** (Âl-'Imrân: 102), Ibn Mas'ûd said, "Allâh should be obeyed and never disobeyed. He should be remembered and never forgotten. He should be thanked and never repudiated."

Fearing Allâh may refer, in most cases, to avoiding evil deeds. Abû Hurayrah was asked about fearing Allâh. He said, "Have you ever walked on a road full of thorns?" The inquirer replied, "Yes." Abû Hurayrah asked again, "What have you done?" The man replied, "If I

saw a thorn, I would avoid it, bypass it or take another track." Abû Hurayrah said, "This is the very essence of fearing Allâh."

Ibn Al-Mu'tazz adopted this example and said, "Abandon grave and minor sins, for this is the essence of fearing Allâh. Do as a man walking in a road full of thorns who avoids what he see. Do not make little of a minor sin. Mountains are made of pebbles."

All in all, fearing Allâh is the great advice of Allâh to people in the past as well as the present, and it is the advice of the Prophet (peace be upon him) to his nation. **"Whenever the Prophet (peace be upon him) dispatched a detachment, he would advise its leader to fear Allâh and deal in a good way with his fellow Muslims."**([1])

When the Prophet (peace be upon him) delivered a sermon in the Farewell Hajj on the day of slaughter, he advised people to fear Allâh and obey their rulers. [2]

When he preached to people and they said to him, "It seems as if it were the a sermon of a person who bids us farewell. Thus advise us." He said, "I advise you to fear Allâh and listen to and obey your rulers."

The Pious Predecessors, Abû Bakr As-Siddîq, 'Umar bin Al-Khattâb, 'Aly bin Abî Tâlib, 'Umar bin 'Abdul 'Azîz and many others, used to advise people to adhere to it (Fearing Allâh).

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(1) Recorded by Muslim in *Kitab Al-Jihâd WasSiyar* (Book on Holy War), no. 1731 on the authority of Buraydah

(2) Recorded by Muslim in the *Kâtab Al- Imârah* (Book on Faith), no. 1838)

Fearing Allâh in Secret and Public

The Prophet's (peace be upon him) saying "Fear Allâh wherever you are" means that one should fear Allâh in secret and public, whether people see him or not.

When a person knows that Allâh sees him wherever he is and that he knows all about his affairs whether secret or public, he will abandon evil deeds committed in secret. Allâh refers to this very same meaning in His saying,

﴿ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيباً ﴾

[سورة النساء ١]

which means, **(And fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you.)** (An-Nisâ:, 1)

Wuhayb bin Al-Ward said, "Fear Allâh in the very same degree He has power over you, and be shy before Him in the very same degree He is near you." A man said to him, "Advise me." Wuhaib said, "Fear Allâh and does not consider Him the least one Who looks at you. Once a man tried to seduce a Bedouin woman. When they were alone, he said, "None sees us but the planets." She said, "Where is the Being Who created them?

Imam Ahmad (may Allâh have mercy on him) used to say, "If you are alone one day, do not say 'I am alone', but say 'There is an All-Watcher with me.' Never think that Allâh is unaware even for an hour or that unhidden things are not known by Him."

When the Prophet (peace be upon him) advised Mu'âdh to fear Allâh in secret and public, he guided him to the means that might help him in this regard. He advised Mu'âdh to be humble before Allâh as he would be humble before widely respected man in his family. This means that he should always feel that Allâh is near him and that He knows the ins and outs of him. Once he has such feeling in his heart, he will fear Allâh.

Mu'âdh adhered to the advice of the Prophet (peace be upon him). Once 'Umar bin Al-Khattâb charged him with a certain job. When he returned, he had no money. When his wife blamed him for not having money, he said, "There was a being who was keeping watch over me and preventing me from taking anything."

In this saying, Mu'âdh meant his Lord. His wife thought that 'Umar bin Al-Khattâb dispatched a man to keep watch over her husband and she complained about him to other people.

When a person maintains this status of piety in almost all his affairs, he is a true believer who worships Allâh, as if he had seen Him, and who avoids the major deadly sins.

In a nutshell, fearing Allâh in secret is a sign of perfect faith. It has a great influence to the degree that Allâh sows the seeds of love and esteem in the hearts of the believers towards those who fear him.

The Good Reeds Remove the evil deeds

In this hadîth, the Prophet (peace be upon him) said, "follow the bad deed with a good one which will obliterate it". Although a worshipper is ordered to adhere to fearing Allâh in secret and public, he may not perform some good deeds or even commit some evil ones.

Therefore, the Prophet (peace be upon him) ordered him to perform a good deed that will obliterate this sin, as Allâh says,

﴿ وَأَقِمِ الصَّلاةَ طَرَفَيِ النَّهَارِ وَزُلَفاً مِّنَ اللَّيْلِ إِنَّ الحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ﴾ [سورة هود ١١٤]

which means, **(And perform *As-Salât* (*Iqâmat-as-Salât*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salât* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (advice) for the mindful (those who accept advice))** (Hûd: 114)

Ibn Mas'ûd recorded that once a man kissed a woman. The man went to the Prophet (peace be upon him) and told him what happened. The Prophet (peace be upon him) kept silent until the above verse was revealed. The Prophet (peace be upon him) summoned the man and recited the verse. Another man asked, "Is the ruling of this verse for him specifically?" The Prophet (peace be upon him) replied, **"No, it is for all people."**[1]

In the Holy Qur'ân, Allâh described those who fear Him, just like the Prophet (peace be upon him) described them in this hadîth. Allâh says,

﴿ وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (١٣٣) الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (١٣٤) وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلاَّ اللَّهُ وَلَمْ

(1) Recorded by Al-Bukhâry in *Kitâb At-Tafsîr* (Book on Interpretation), no. 4687; also recorded by Muslim in *Kitâb At-Tawbah* (Book on Repentance), no. 42/2763.

يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (١٣٥) أُولَئِكَ جَزَاؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ العَامِلِينَ (١٣٦) ﴾

[سورة آل عمران ١٣٣-١٣٦]

which means, **(And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqûn (the pious). Those who spend [in Allâh's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves Al-Muhsinûn (the good doers). And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - And do not persist in what (wrong) they have done, while they know. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders))** (Âl-'Imrân: 133, 136)

Allâh described those fearing Him with good characteristics such as spending in the cause of Allâh, repressing anger and pardoning people. Thus they give what they have and abstain from harming others. This is the very essence of good manners with which the Prophet (peace be upon him) advised Mu'âdh. Then, Allâh described them saying,

﴿ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ ﴾

[سورة آل عمران ١٣٥]

which means, **(And those who, when they have committed Fahishah (illegal sexual intercourse, etc.) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins.)** (Âl-'Imrân, 135)

This indicates that the people fearing Allâh may commit grave sins or minor sins such as wronging themselves. Yet, they do not persist in such sins. Once committed, they remember Allâh, ask forgiveness for them and repent from doing them.

The meaning of "remember Allâh" is that they remember His Greatness, Supreme Power, Revenge and the punishment He prepared for the transgressors. Remembering all this, they revert to Him immediately, ask for forgiveness and abandon evil deeds. Allâh says,

﴿ إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ ﴾

[سورة الأعراف ٢٠١]

which means, **(Verily, those who are *Al-Muttaqûn* (the pious), when an evil thought comes to them from *Shaitân* (Satan), they remember (Allâh), and (indeed) they then see (aright).)** (Al-A'râf: 201)

Abû Hurayrah reported that the Prophet (peace be upon him) said, **"A man committed a sin, and said, 'O Allâh I committed a sin. So forgive me.' Allâh says, 'My slave knows that he has a Lord Who forgives sins or punishes for them. I have forgiven the sin of my slave.' The man committed a second sin, a third and even a fourth.**

Following the fourth sin, Allâh says, 'Let My slave do whatever he wants.'"([1])

This means that as long as he committed a sin, he would ask for forgiveness, he should do whatever he wants. In one of his sermons, 'Umar bin 'Abdul-'Azîz said, "When any of you does good deeds, he should thank Allâh. When any of you commits bad deeds, he should ask Allâh for forgiveness. People must perform the deeds which Allâh ordained for them."

This means that a worshipper must commit the sins which Allâh ordained for him as the Prophet (peace be upon him) said, **"Allâh has written for Adam's son his share of adultery which he commits inevitably."**([2])

Yet, Allâh made an outlet for the worshipper. This outlet is repentance and asking for forgiveness. If he stuck to both, he will avoid the evils of sins. If he insisted on committing sins, he would perish.

'Abdullâh bin 'Umar reported that the Prophet (peace be upon him) said, **"Have mercy (on others) and Allâh will display mercy on you. Forgive others' sins and Allâh will forgive yours. Woe to the people who did not act according to religious preaching! Woe to those who insist on committing evil deeds while they know!"**([3])

([1]) Recorded by Al-Bukhâry in *Kitab At-Tawhîd* (Book on Monotheism), no. 7507; also recorded by Muslim in *Kitâb At-Tawbah* (Book on Repentance), no. 2758/29,30

([2]) Recorded by Al-Bukhâry in *Kitâb Al-Isti'dhân* (Book on Seeking Permission), no. 6243; also recorded by Muslim in *Kitâb Al Qadar* (Book on Predestination), no. 20/2657

([3]) Recorded by Imam Ahmad in *Al-Musnad*, vol. 2, p. 165; also recorded by Al-Bukhâry in *Kitâb Al-Adab* Al-Mufrad (380)

The people who do not act according to religious preaching are those who listen to sermons, but do not make use of what they hear.

The Meaning of "Good Deed"

The Prophet's (peace be upon him) saying **"Follow the bad deed with a good one which will obliterate it,"** may refer to repentance. In the Holy Qur'ân, Allâh tells us that when a person abandons a sin, Allâh forgives his sin and grants him repentance. Allâh says,

﴿ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُوْلَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ﴾ [سورة النساء ١٧]

which means, **(Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allâh will forgive.)** (An-Nisâ': 17)

Allâh also says,

﴿ إِلاَّ مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلاً صَالِحاً فَأُوْلَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ﴾

[سورة الفرقان ٧٠]

which means, **(Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allâh will change their sins into good deeds.)** (Al-Furqân: 70)

He also says,

﴿ وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحاً ثُمَّ اهْتَدَى ﴾ [سورة طه ٨٢]

which means, **(And verily, I am indeed Forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death))** (Tâ-Hâ: 82)

The "good deed" may mean a thing greater than repentance, as Allâh says,

﴿ وَأَقِمِ الصَّلاةَ طَرَفَيِ النَّهَارِ وَزُلَفاً مِّنَ اللَّيْلِ إِنَّ الحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ﴾

[سورة هود ١١٤]

which means, **(And perform *As-Salât* (*Iqâmat-as-Salât*), at the two ends of the day and in some hours of the night [i.e., the five compulsory *Salât* (prayers)]. Verily, the good deeds remove the evil deeds (i.e., small sins).)** (Hûd: 114)

Abû Bakr As-Siddîq (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said, **"If a person commits a sin and then performs ablution, prays and asks Allâh for forgiveness, Allâh will forgive him."**

Then, the Prophet (peace be upon him) recited the following verse,

﴿ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ ﴾

[سورة آل عمران ١٣٥]

which means, **(And those who, when they have committed Fahishah (illegal sexual intercourse, etc.) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins.)**([1]) (Âl-'Imrân: 135)

One day 'Uthmân bin 'Affân performed the ablution well, and then said, **"I saw Allâh's Messenger (peace be upon him) perform ablution, the best ablution, and then observed, 'He who performed**

([1]) Recorded by Abû Dawûd, hadîth no. 1521, At-Tirmidhy, hadîth no. 3006, Ibn Mâjah, hadîth no. 1395 and Ahmad, vol. 1, p. 2,10.

ablution like this and then went towards the mosque and nothing (but the love of) prayer urged him (to do so), all his previous (minor) sins would be expiated.'"([1])

Abû Hurayrah said, **"The Messenger of Allâh (peace be upon him) said, 'Should I not suggest to you that by which Allâh obliterates the sins and elevates the ranks (of a man).' They (the hearers) said, 'Yes, Messenger of Allâh.' He said, 'Performing the ablution thoroughly despite odds, taking more paces towards the mosque, and waiting for the next prayer after observing a prayer, and that is mindfulness.'"**([2])

Abû Hurayrah reported that the Prophet (peace be upon him) said, **"Whoever observes fasts during the month of Ramadân faithfully out of sincere faith and hoping to attain Allâh's rewards (not for showing off), all his past sins will be forgiven. And whoever establishes prayers during the nights of Ramadân faithfully out of sincere faith and hoping to attain Allâh's rewards (not for showing off), all his past sins will be forgiven."**([3])

([1]) Recorded by Al-Bukhâry in *Kitâb Al-Wudû'* (Book on Ablution), hadîth no. 164; also recorded by Muslim in *Kitâb At-Tahârah* (Book on Purification), hadîth no. 226/3,4.

([2]) Recorded by Al-Bukhâry in *Kitâb Mawaqît As-Salâh* (Book on Prayer Times), hadîth no. 528; also recorded by Muslim in *Kitâb Al-Masâjid* (Book on Mosques), hadîth no. 667/283.

([3]) Recorded by Al-Bukhâry in *Kitâb Fadl Laylat Al-Qadr* (Book on Excellence of the Night of Revelation), no. 2014; also recorded by Muslim in *Kitâb Salât Al-Mûsâfirîn* (Book on Travelers' Prayer), no. 670/175.

Abû Hurayrah reported that the Prophet (peace be upon him) said, **"Whoever performs Hajj for Allâh's pleasure and does not have sexual relations with his wife, and does not do evil or sins, then he will return (after Hajj free from all sins) as if he were born anew."**([1])

Abû Hurayrah also reported that the Prophet (peace be upon him) said, **"Whoever says, 'Subhân Allâh wa bihamdihi,' one hundred times a day, will be forgiven all his sins even if they were as much as the foam on the sea."**([2])

Abû Hurayrah also reported that the Prophet (peace be upon him) said, **"If one says one-hundred times in one day: 'None has the right to be worshipped but Allâh, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent)', one will get the reward of manumitting ten slaves, and one-hundred good deeds will be written in his account, and one-hundred bad deeds will be wiped off or erased from his account, and on that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more than that which he has done."**([3]) There are many related hadîths in this regard.

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Hajj* (Book on Pilgrimage), no. 1521; also recorded by Muslim in *Kitâb Al-Hajj* (Book on Pilgrimage), no. 1350/438.

(2) Recorded by Al-Bukhâry in *Kitâb Ad-Da'wât* (Book on Supplications), no. 6405; also recorded by Muslim in *Kitâb Ad-Dhikr Wad-Du'â* (Book on Supplications and Remembrance), no. 28/2691.

(3) Recorded by Al-Bukhâry in *Kitâb Ad-Da'wât* (Book on Supplications), no. 6403

Good Deeds Expiate Minor Sins Provided That A Person Does Not Insist on Them

'Uthmân bin 'Affân reported that the Prophet (peace be upon him) said, **"Whenever a Muslim attends a prescribed prayer and he perfects its ablution, bowing and humbleness, it will be an expiation for sins, save the major ones, throughout his life."**([1])

As for the major grave sins, they are not expiated unless one repents, because repentance is obligatory on worshippers as Allâh says,

﴿ وَمَن لَّمْ يَتُبْ فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ ﴾ [سورة الحجرات ١١]

which means, **(And whosoever does not repent, then such are indeed *Zâlimûn* (wrongdoers, etc.))** (Al-Hujurât: 11)

Punishments for grave sins expiate them. Punishments include legal ones such as the prescribed legal penal code or ad hoc punishments imposed by the ruler. The Prophet (peace be upon him) said, **"Whoever commits a grave sin and he was punished for it, such punishment expiates this sin."**([2])

Punishments also include disasters ordained by Allâh such as illnesses and pains, as the Prophet (peace be upon him) said, **"No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allâh expiates some of his sins for that."**([3])

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(1) Recorded by Imam Muslim in *Kitâb At-Tahârah* (Book on Purification), hadîth no. 7/228.

(2) Recorded by Imam Muslim in *Kitâb Al-Hudûd* (Book on Legal Punishments), no. 43/1709

(3) Recorded by Al-Bukhâry in *Kitâb Al-Marad* (Book on Disease), no. 5641, 5642; also recorded by Muslim in *Kitab Al-Birr Was-Silah* (Book

Allâh described the true faithful as those who avoid committing major sins. Allâh says,

﴿ ... وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى (٣١) الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الإِثْمِ وَالْفَوَاحِشَ إِلاَّ اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ... ﴾ [سورة النجم ٣١-٣٢]

which means, **(And reward those who do good, with what is best (i.e. Paradise). Those who avoid great sins and Al-Fawâhish (illegal sexual intercourse, etc.) except the small faults, verily, your Lord is of vast forgiveness.)** (An-Najm: 32)

Interpreting "small faults", scholars have two different opinions:

First: They may refer to the acts made before committing a great sin, such as touching a woman or kissing her.

Second: They may refer to committing a great sin once and repentance from it immediately after.

It seems that both opinions are true and that the verse refers to both. Thus the truely faithful is the one who rarely commits a great sin and once he committed it, repents from it. Or, he is the one who commits a small fault which incomparable to his good deeds which expiate for such faults, provided that he not insist on them, as Allâh says,

﴿ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴾ [سورة آل عمران ١٣٥]

which means, **(And do not persist in what (wrong) they have done, while they know.** [illegible]-'Imrân: 135)

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on Righteousness and Keeping Good Relations with Others), no. 52/2573.

Good Manners

The Prophet (peace be upon him) said, **"...and deal with people with good manners."** This is one of the prerequisites of fearing Allâh. The Prophet (peace be upon him) mentioned good manners, because they need to be clarified. Many people believe that fearing Allâh means only to fulfill the rights due to Allâh, without paying the least attention to the rights due to the worshippers. Performing both rights is very rare and none but the Prophets and truly faithful can do it.

In the Holy Qur'ân, Allâh considered dealing with people with good manners as one of the prerequisites of fearing Him, as He says,

﴿ أُعِدَّتْ لِلْمُتَّقِينَ (١٣٣) الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (١٣٤) ﴾

[سورة آل عمران ١٣٣-١٣٤]

which means, **(Prepared for Al-Muttaqûn (the pious). Those who spend [in Allâh's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves Al-Muhsinûn (the gooddoers))** (Âl-'Imrân: 133, 134)

The Prophet (peace be upon him) considered dealing with people with good manners as the most perfect trait of the believers. Abû Hurayrah reported that the Prophet (peace be upon him) said, **"The most perfect believers are those who have the best manners."**[1]

(1) Recorded by Abû Dawûd in *As-Sunnan*, no. 4682, At-Tirmidhy. No. 1162; and Imam Ahmad. no. 2/250.

Usâmah bin Shurayk said, "The Companions asked, 'O Messenger of Allâh, what is the best trait given to the Muslim?' The Prophet (peace be upon him) replied, **'Good manners.'"**([1])

The Prophet (peace be upon him) told us that the good-mannered person reaches the rank of one who fasts and offers optional night prayer, so that a Muslim will not give priority to fasting and prayer on account of good manners, believing that the latter is less than the former. 'Âishah reported that the Prophet (peace be upon him) said, **"Through good manners, a believer reaches the rank of one who fasts and offers optional night prayer."**([2])

Finally, good manners are the weightiest deeds put in the record of deeds of a Muslim, and a good-mannered person is the most beloved person to Allâh and the nearest one to the Prophets. Abud-Dardâ reported that the Prophet (peace be upon him) said, **"Nothing put on the scale is weigher over good manners. A good-mannered person reaches the rank of one one who fasts and offers optional night prayer."**([3])

'Abdullâh bin 'Amr reported that the Prophet (peace be upon him) said, **"Should not I tell you of the most beloved of you to Allâh and the nearest to me on the Day of Judgment?" They said, "Yes." The Prophet (peace be upon him) said, "Those who have the best manners."**

([1]) Recorded by Ibn Mâjah, no. 3436 and Imam Ahmad, no. 4/278

([2]) Recorded by Abû Dawûd in *Kitâb Al-Adab*, no. 4798; and Imam Ahmad, no. 6/90, 133.

([3]) Recorded by Abû Dawûd in *Kitâb Al-Adab*, no. 4799; and Imam Ahmad, no. 6/442,446

What is Meant by Good Manners?

There are many sayings adopted by the Pious Predecessors in defining good manners. Al-Hasan said, "Good manners entail generosity, giving charity and bearing mistakes committed by others."

Ibn Al-Mubârak defined good manners saying, "They are smiling at others, doing goodness and abstaining from harming people."

Salâm bin Abî Mutai' was asked about good manners and he said, "You see him smiling when you come to him, as if you are giving him what you are asking him to give you! If he has nothing in his hands save his soul, he will give it. So whoever asks him should show piety."

He is just like the sea which you can reach from any direction. Goodness is its waves and generosity is its beach.

Imam Ahmad said, "Good manners mean that you should neither get angry nor nervous." He also said, "Good manners entail bearing others' faults."

HADÎTH NINETEEN

HADÎTH NINETEEN

'Abdullâh bin 'Abbâs (may Allâh be pleased with them) said,

"One day, I was behind the Prophet (peace be upon him), who said, **'O boy, I shall teach you some words. Preserve Allâh and Allâh will preserve you. Preserve Allâh and you will find Him with you. If you ask, ask Allâh. If you seek help, seek the help of Allâh. Be aware that if the nation gathered in order to benefit you, they will never benefit you, except by that which Allâh ordained. If they gathered in order to harm you, they will never harm you, except by that which Allâh ordained. Pens are lifted and papers are dried.'"** (Recorded by At-Tirmidhy who said that it is an authentic, good hadîth)([1])

In a narration by others than At-Tirmidhy, it was related that the Prophet (peace be upon him) said, **"Preserve Allâh and you will find Him with you. Be near to Allâh at times of prosperity and He will be with you in times of distress. Be acknowledged that whatever you missed, would never have been realized and whatever you realized, you would never have missed. Be acknowledged that victory comes with patience, happiness comes after distresses, and that after hardships, there will be relief."**([2])

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(1) Recorded by At-Tirmidhy in *Kitâb Sifat Al-Qiyâmah* (Book on Description of the Resurrection), no. 2516; also recorded by Imam Ahmad, vol. 1, p. 293

(2) Recorded by Imam Ahmad in *Al-Musnad*, vol. 1, pp. 303 and 307; and by At-Tabarâny in *Al-Kabîr*, no. 11/23 (11243). It was authenticated by Al-Hâkim, no. 3/542. Adh-Dhahabi said, "It is not authentic."

The Importance of This Hadîth

This hadîth contains great advice and all-comprehensive pillars of religion. A scholar said, "I contemplated on this hadîth and it swept me away. I was about to lose my mind. What a great loss that many people do not know this hadîth and do not understand its meaning."

Explanation of The Hadîth

The Prophet's (peace be upon him) saying, **"Preserve Allâh"**, means that one should preserve his covenant with Allâh and pay attention to His rights, commands and prohibitions. One should adhere to the commands of Allâh, avoid prohibited acts and never transgress the duties ordained by Him, or perform a deed which He prohibited. Whoever follows this is among those who preserve their covenant with Allâh Who praised them saying,

﴿ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ (٣٢) مَّنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُّنِيبٍ (٣٣) ﴾ [سورة ق ٣٢-٣٣]

which means, **((It will be said), 'This is what you were promised, - (it is) for those oft-returning (to Allâh) in sincere repentance, and those who preserve their covenant with Allâh (by obeying Him in all that He has ordered, and worship none but Allâh Alone, i.e., follow Allâh's Religion, Islamic Monotheism). "Who feared the Most Beneficent (Allâh) in the *Ghaib* (unseen): (i.e., in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him - and absolutely free from each and every kind of polytheism.)** (Qâf: 32, 33)

It has been interpreted that those who preserve their covenant with Allâh are those who adhere to His commands and those who remember their sins in order to repent them.

The most important commands ordained by Allâh which a Muslim should preserve is prayer. Allâh ordered us to observe prayer as He says,

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلاةِ الوُسْطَى ﴾ [سورة البقرة ٢٣٨]

which means, **(Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr))** (Al-Baqarah: 238)

Allâh praised those who observe it, saying,

﴿ وَالَّذِينَ هُمْ عَلَى صَلاتِهِمْ يُحَافِظُونَ ﴾ [سورة المعارج ٣٤]

which means, **(And those who guard their *Salât* (prayers) well.)** (Al-Ma'ârij: 34)

One is also commanded to preserve his oaths, as Allâh says,

﴿ وَاحْفَظُوا أَيْمَانَكُمْ ﴾ [سورة المائدة ٨٩]

which means, **(And protect your oaths (i.e., do not swear often))** (Al-Mâ'idah: 89)

Many people swear oaths, but they do not keep them. One should also pay attention to his mind and ideas, and keep himself against eating legally prohibited food.

﴿ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولاً ﴾ [سورة الإسراء ٣٦]

which means, **(Verily! The hearing and the sight and the heart, of each of those you will be questioned (by Allâh))** (Al-Isrâ': 36)

The most important prohibition which one should avoid is committing a sin through one's tongue or sexual organs. Allâh says,

﴿ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيراً وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْراً عَظِيماً ﴾ [سورة الأحزاب ٣٥]

which means, **(The men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh often with their hearts and tongues (while sitting, standing, lying, etc., more than 300 extra times over the remembrance of Allâh during the five compulsory congregational prayers) or praying additional *Nawâfil* prayers for night in the last part of night, etc.) Allâh has prepared for them forgiveness and a great reward (i.e., Paradise).)** (Al-Ahzâb: 35)

The Prophet's (peace be upon him) saying, "Allâh will preserve you," means that if one adheres to the commands of Allâh, Allâh will preserve him. Reward is commensurate with deeds as Allâh says,

﴿ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ ﴾ [سورة البقرة ٤٠]

which means, **(And fulfill (your obligations to) My Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me).)** (Al-Baqarah: 40)

Allâh's preservation of His worshipper is divided into two kinds:

The first: Allâh preserves him in his worldly affairs, such as his body, children, family and money. Whoever adheres to the commands of Allâh when he is young and strong, Allâh will preserve him when he is old and fragile, and will let him enjoy his hearing, sight, strength and mind.

Allâh may preserve a person's offspring, because he is a good worshipper, as the following Qur'ânic verse was interpreted,

﴿ وَكَانَ أَبُوهُمَا صَالِحاً ﴾ [سورة الكهف ٨٢]

which means, **(And their father was a righteous man.)** (Al-Kahf: 82)

It has been said that the children were preserved because their father was a righteous man. Sa'îd bin Al-Mûsâyyib said to his son, I will increase my prayer for your sake, hoping that Allâh will preserve you because of me. Then he recited the following verse,

﴿ وَكَانَ أَبُوهُمَا صَالِحاً ﴾ [سورة الكهف ٨٢]

which means, **(And their father was a righteous man.)** (Al-Kahf: 82)

The second one is more honorable as Allâh will preserve the religion and faith of the worshipper. Allâh preserves him from falling into misleading dubious ideas and prohibited lusts. Allâh will preserve his religion when he dies and He will take away his soul if the worshipper was a truly faithful person.

The Prophet's (peace be upon him) saying, **"Preserve Allâh and you will find Him with you,"** means that when a person adheres to the commands of Allâh, Allâh will support and guide him and even give him victory. Allâh says,

﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوا وَالَّذِينَ هُم مُّحْسِنُونَ ﴾ [سورة النحل ١٢٨]

which means, **(Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are *Muhsinûn* (good-doers).)** (An-Nahl: 128)

Qatâdah said, "If a person adheres to piety, Allâh will be with him. Once Allâh is with him, he will never be defeated, as he has the never-sleeping Guard and the never-errant Guide. Allâh will be with such people, especially as was the case with Moses and Aaron. Allâh says,

﴿ قَالَ لاَ تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى ﴾ [سورة طه ٤٦]

which means, **(He (Allâh) said: "Fear not, verily! I am with you both, hearing and seeing.)** (Tâ-Hâ: 46)

Prophet Moses also said,

﴿ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴾ [سورة الشعراء ٦٢]

which means, **("Nay, verily! With me is my Lord; He will guide me.")** (Ash-Shu'arâ': 62)

This special accompaniment means that Allâh will support, preserve, help and grant victory to the person. There is also general accompaniment, as mentioned in Allâh's saying,

﴿ مَا يَكُونُ مِن نَّجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ وَلاَ خَمْسَةٍ إِلاَّ هُوَ سَادِسُهُمْ وَلاَ أَدْنَى مِن ذَلِكَ وَلاَ أَكْثَرَ إِلاَّ هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ﴾ [سورة المجادلة ٧]

which means, **(There is no *Najwa* (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His Knowledge) wheresoever they may be.)** (Al-Mujâdilah: 7)

This accompaniment means that Allâh knows each and every thing about His worshippers and that He watches their deeds. Thus they should fear Him. Then the Prophet (peace be upon him) said, "Be near to Allâh at times of prosperity and He will be with you in times of distress. If a worshipper feared Allâh, adhered to His Commands, and performed the rights due to Him in times of prosperity, he will be near Allâh. There will be a special relation between the worshipper and his Lord. Allâh will be with him in times of distress and will save him from any calamities, because of such relation. Because of this special relation, Allâh will be near him, love him and answer his supplications.

A worshipper's knowledge of his Lord is divided into two types:

Generalized knowledge which is embedded in belief in Allâh and having faith in Him; special knowledge, which means that one's heart is completely devoted to Allâh, finding rest and tranquility when remembering Him, being afraid of Him, and being shy before Him. This special knowledge is adopted by the pious and righteous people.

Allâh's knowledge of His worshipper is also divided into two types:

Generalized knowledge, which means that Allâh knows all about His worshippers whether they declared it or not, as Allâh says,

﴿ وَلَقَدْ خَلَقْنَا الإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ﴾ [سورة ق ١٦]

which means, **(And indeed We have created man, and We know what his ownself whispers to him.)** (Qâf: 16)

Special knowledge, which means that Allâh loves His worshipper, answers his supplications and saves him from distress and calamities. This sort of knowledge is referred to in the Prophet's (peace

be upon him) saying, **"Allâh says, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps coming closer to Me through performing Nawâfil (praying or doing extra deeds besides what is obligatory) till I love him; so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (refuge), I will protect him; (i.e., give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'"**([1])

All in all, when a worshipper fears Allâh and obeys Him in times of prosperity, Allâh will be with him and support him in times of distress.

The Greatest Distress

The greatest distress that afflicts the worshipper in this world is death. If his abode is not good, what is after death may be even worse. A believer, when young and strong, should prepare himself for death by adhering to piety and performing good deeds as Allâh says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (١٨) وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ (١٩) ﴾ [سورة الحشر ١٨-١٩]

which means, **(O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the**

(1) Recorded by Al-Bukhâry in Kitâb Ar-Riqâq (Book on Heart Softness), no. 6502

morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do. And be not like those who forgot Allâh (i.e., became disobedient to Allâh) and He caused them to forget their ownselves, (let them forget to do righteous deeds). Those are the *Fâsiqûn* (rebellious, disobedient to Allâh). (Al-Hashr: 18, 19)

When a worshipper remembers Allâh in times of prosperity and youth and prepares himself to encounter Him after death, Allâh will support him in times of distress, care for him, embed in his heart to die adhering to monotheism and take his soul while He is content with His worshipper. If a person forgets Allâh in times of prosperity and youth, and does not prepare himself for death, Allâh will abandon him in times of distress and leave him alone.

Abû Bakr bin Abî 'Ayyâsh said to his son when he was dying, "Do you think that Allâh will not accept from me the recitation of the entire Holy Qur'ân each night for forty consecutive years?

Asking And Seeking Help

Then the Prophet (peace be upon him) said, "If you ask, ask Allâh. If you seek help, seek the help of Allâh." This saying is derived from Allâh's saying,

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾ [سورة الفاتحة ٥]

which means, **(You (Alone) we worship, and You (Alone) we ask for help (for each and everything))** (Al-Fâtihah: 5)

Asking Allâh is to invoke Him and invocation is the essence of worship. An-Nu'mân bin Bashîr reported that the Prophet (peace be upon

him) said, **"Invocation is (the essence of) worship. Then, he recited Allâh's saying,**

﴿ وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾ [سورة غافر ٦٠]

which means, (And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation))." (Ghâfir: 60) (1)

Allâh also enjoins us to ask Him as He says

﴿ وَاسْأَلُوا اللَّهَ مِن فَضْلِهِ ﴾ [سورة النساء ٣٢]

which means, **(And ask Allâh of His Bounty.)** (An-Nisâ': 32)

There are many authentic hadîths that prohibit asking other people. **"The Prophet (peace be upon him) made a pledge of allegiance with some of his companions that they should not ask for anything from the people. If their whip or the rope of their camel fell, they would not ask a person to hand it over."**(2)

It is obligatory that one should ask Allâh Alone and abandon asking His worshippers. Asking for a thing means that a person is humiliated and that he needs the person who is asked. It means the needy know that the person asked has the ability to remove such and such harm, achieve the aim needed and attain one's interests. Humility and need should be directed to Allâh Alone, because this is the essence of worship.

Allâh likes to be asked by His worshippers and that they even ask him earnestly and eagerly. Allâh is Angry when He is not asked by His

(1) Recorded by Abû Dawûd in *Kitâb As-Salâh* (Book on Prayer), no. 1479; and by Ibn Mâjah, no. 3828; and by Imam Ahmad, no. 4/267.

(2) Recorded by Imam Muslim in *Kitâb Az-Zakâh* (Book on Zakâh), no. 108/1043.

worshippers who may ask other creatures just like them. Allâh is Omnipotent and He can answer all His worshipper's needs without affecting His Realm. On the contrary, creatures hate to be asked for something because of their poverty, inability and need.

Abû Hurayrah reported that the Prophet (peace be upon him) said, **"Our Lord, the Blessed, the Superior, comes down every night to the Heaven nearest us when the last third of the night remains, saying, 'Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?'"**([1])

As for seeking the help of Allâh Alone, it is required because a worshipper is unable to attain his interests, protect himself from harm and evil, and there is none but Allâh Who can support him in achieving his worldly and religious interests. If Allâh supports a worshipper, such worshipper is saved but if Allâh abandons him, he is ruined. This is the very meaning of saying, "*La Hawla wala Quwwata Illâ Billâh* (There is no might or refuge save in Allâh.)"

This great sentence is one of the treasures of Paradise. It means that a worshipper can do nothing except with the help and support of Allâh. A worshipper needs the help and support of Allâh in performing prescribed deeds, avoiding evil and adhering to patience in case of calamities whether in this world, upon death or what may follow in the grave and the Day of Judgement. Allâh Alone can help and support the worshipper in all these cases. When a worshipper seeks the help and

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([1]) Recorded by Al-Bukhâry in *Kitâb At-Tahajjud* (Book on Tahajjud), no. 1145; also recorded by Muslim in *Kitâb Salât Al-Mûsâfirîn* (Book on Traveler's Prayer), no. 168/758.

support of Allâh, Allâh will help him. The Prophet (peace be upon him) said, "Be careful in what benefits you, seek the help of Allâh and abandon inability."([1])

If a worshipper abandoned seeking the help and support of Allâh, and seeks the help of other creatures, Allâh will abandon him to this creature and leave him ruined. Nothing shall ever happen to us except what Allâh has ordained for us. The Prophet (peace be upon him) said, "Acknowledge that if the nation gathered in order to benefit you, they will never benefit you except by that which Allâh ordained. If they gathered in order to harm you, they will never harm except by that which Allâh ordained.

This means that whatever afflicts or benefits a worshipper in this world is ordained by Allâh. Nothing will he realize unless it had been recorded in the Book on Decrees, even if all creatures had another opinion."

The Holy Qur'ân set out this matter in Allâh's saying,

﴿ قُل لَّن يُصِيبَنَا إِلاَّ مَا كَتَبَ اللَّهُ لَنَا ﴾ [سورة التوبة ٥١]

which means, **(Say, 'Nothing shall ever happen to us except what Allâh has ordained for us.)** (At-Tawbah: 51)

([1]) Recorded by Muslim in *Kitâb Al- Qadar* (Book on Predestination), no. 34/2664, on the authority of Abû Hurayrah.

Allâh also says,

﴿ مَا أَصَابَ مِن مُّصِيبَةٍ فِي الأَرْضِ وَلاَ فِي أَنفُسِكُمْ إِلاَّ فِي كِتَابٍ مِّن قَبْلِ أَن نَبْرَأَهَا ﴾ [سورة الحديد ٢٢]

which means, **(No calamity befalls the earth or to yourselves, but that which is inscribed in the Book on Decrees (*Al-Lauh Al-Mahfûz*), before We bring it into existence.)** (Al-Hadîd: 22)

This part of the hadîth is the root of all goodness and other parts may be attributed to it. When a worshipper knows that he will face nothing except that which Allâh ordained, be it good, evil or harm, and that all people's efforts to change Allâh's decree are of no avail, he will know that Allâh Alone is the One Who causes harm and benefit and it is He Who gives and abstains from giving. Thus, the worshipper will direct all his acts of worship to Allâh Alone and adhere to His commands. One worships Allâh in order to attain his interests and protect him from evil. For this reason, Allâh condemned those who worship idols that neither benefit nor harm the idolaters.

In case of calamities, belief in Allâh's decrees has two degrees:

First: Contentment with Allâh's decrees which is a very elevated rank, as Allâh says

﴿ مَا أَصَابَ مِن مُّصِيبَةٍ إِلاَّ بِإِذْنِ اللَّهِ وَمَن يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ ﴾

[سورة التغابن ١١]

which means, **(No calamity befalls, but with the Leave [i.e. decision and *Qadar* (Divine Preordainment)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e.,**

what has befallen him was already written for him by Allâh from *Qadar* (Divine Preordainment)]) (At-Taghâbun: 11)

'Alqamah said, "This is the calamity that afflicts a person who knows that it is from Allâh, and hence, he submits to Allâh's ordinance and becomes content."

Anas reported that the Prophet (peace be upon him) said, "**If Allâh loves a people, He afflicts them. Allâh will be Pleased with the content and Angry with the discontent.**"[1]

When a person reaches such a rank, his life will be happy as Allâh says,

﴿مَنْ عَمِلَ صَالِحاً مِّن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً﴾

[سورة النحل ٩٧]

which means, **(Whoever works in righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision).)** (An-Nahl: 97)

A scholar said, "A good life is contentment."

Second: Adhering to patience once a calamity befalls a person. This rank is suitable for the person who can not be content with the ordinance of Allâh. Contentment is a desirable virtue, but adhering to patience is obligatory on each Muslim. Patience entails extra goodness to the Muslim as Allâh enjoined him to adhere to it; and He even promised a great reward for it as He says,

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(1) Recorded by At-Tirmidhy in *Kitâb Az-Zuhd* (Book on Asceticism), no. 2396; also recorded by Ibn Mâjah in *Kitâb Al-Fitan* (Book on Seditions), no. 4031.

﴿ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴾ [سورة الزمر ١٠]

which means, **(Only those who are patient shall receive their rewards in full, without reckoning.)** (Az-Zumar: 10)

Difference Between Patience And Contentment

The difference between patience and contentment is that patience is restraining oneself from complaining, in spite of pain, while hoping to eliminate it. It also entails restraining one's body from acting in response to anguish.

As for contentment, it is a feeling of comfort with the ordinance of Allâh and the abandonment of hoping to eliminate pains. If there is pain, the sense of contentment alleviates it, because the heart is overwhelmed with faith and assurance. If the sense of contentment increases, it may eliminate the sense of pain entirely.

Victory Comes with Patience

Then, the Prophet (peace be upon him) said, **"Acknowledge that victory comes with patience."** It refers to victory in both types of Jihâd: Jihâd against the disbelievers and Jihâd against one's whims and caprices, which is greater than the first. The Prophet (peace be upon him) said, **"The Mujahid is the one who practices Jihâd on himself for the sake of Allâh."**(1)

(1) Recorded by At-Tirmidhy in *Kitâb Fadâ'il Al-Jihâd* (Book on the Excellence of Jihâd), no. 1621. He said that it is an authentic good hadîth. It is also recorded by Imam Ahmad in *Al-Musnad*, no. 6/20, 21, 22 and Ibn Hibbân in his *Sahîh*, ***no.*** 4862 on the authority of Fudâlah bin 'Ubayd.

When a person adheres to patience, he will be victorious over his enemies. If he does not, he will be defeated, taken prisoner or murdered.

Happiness Comes after Distresses

Then, the Prophet (peace be upon him) said, "Happiness comes after distress. This is derived from Allâh's saying,

﴿ حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرُنَا ﴾

[سورة يوسف ١١٠]

which means, **((They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help.)** (Yûsuf: 110)

Allâh related many stories about His Prophets who suffered from distress and calamity, but Allâh saved them. He saved Noah and the believers in the ship, saved Abraham from fire, ransomed his son after he enjoined him to sacrifice him, saved Moses and his people from the sea and drowned their enemies, saved Job and Jonah from distress, and saved Muhammad (peace be upon him) from his enemies as in the events of the cave, and the battles of Badr, Uhud, Al-Ahzâb, and Hunain, etc.

One Hardship Cannot Overcome Two Reliefs

The Prophet (peace be upon him) said, "and that after hardships there will be relief" It is derived from Allâh's saying,

﴿ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴾ [سورة الطلاق ٧]

which means, **(Allâh will grant after hardship, ease.)** (At-Talâq: 7)

He also says,

﴿ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (٥) إِنَّ مَعَ الْعُسْرِ يُسْرًا (٦) ﴾ [سورة الشرح ٥-٦]

which means, **(So verily, with hardship, there is relief, Verily, with hardship, there is relief (i.e., there is one hardship with two reliefs; so one hardship cannot overcome two reliefs))** (Ash-Sharh: 5, 6)

When hardships afflict a Muslim to a great extent and he is disappointed because no creature on earth can help him, he reverts to Allâh. This is the very essence of putting trust in Allâh. Putting trust in Allâh leads to sufficing one's needs as Allâh says,

﴿وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾ [سورة الطلاق ٣]

which means, **(And whosoever puts his trust in Allâh, then He will suffice him.)** (At-Talâq: 3)

When a believer feels that his hardships are not relieved and he is disappointed even after many invocations which have not been answered, he reverts to himself saying, "I am in a hardship because of my sins. If I am a good person, my supplications will be answered". Such taunting is more beloved to Allâh than many acts of worship, because it indicates that a worshipper confesses that hardships were afflicted on him because of his sins and that he is not worthy of answering his invocations. Once he has such a feeling, his invocations are answered and his hardships relieved. In this context, some ancient poets said, "What you see may not last and you will see a relief from the catastrophes of this time. Allâh may relieve such hardships, for Allâh ordains the affairs of His creatures. If there is hardship, hope for relief. Allâh ordained that after each hardship, there would be a relief."

HADÎTH TWENTY

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Abû Mas'ûd Al-Badri (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said,

"One of the sayings of the early Prophets which the people have got is; If you don't feel ashamed (from Hayâ': pious shyness from committing religious indiscretions), do whatever you like."([1])

Explanation of the Hadîth

The Prophet's (peace be upon him) saying, **"One of the sayings of the early Prophets which the people have got"** indicates that this was said by the previous Prophets; that people narrated it generation after generation, and that it remained khnown nowned until it reached this nation.

The Prophet's (peace be upon him) saying, **"If you don't feel ashamed (from Hayâ': pious shyness from committing religious indiscretions), do whatever you like,"** may be interpreted in two ways:

First: It does not mean that one should do whatever he likes, but said as a way of prohibition.

Second: It means that if the thing you intend to do is not condemned by Allâh or people because it is an act of worship, is of good morals or a recommended manner, then do whatever you want.

The Prophet (peace be upon him) considered Hayâ' to be a part of faith. 'Abdullâh bin 'Umar said, "Once Allâh's Messenger passed by an Ansâri (man) who was admonishing his brother regarding Hayâ' as if he

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([1]) Recorded by Al-Bukhâry in *Kitâb Al-Adab*, no. 6120

was saying that Hayâ' caused harm to him." At that Allâh's Messenger said, **'Leave him as Hayâ' is a part of faith.'"**([1])

Abû Hurayrah reported that the Prophet (peace be upon him) said, "And Hayâ' (This word covers a large number of concepts which are to be taken together, amongst which are self respect, modesty, bashfulness, and scruples, etc. Its predominant meaning is pious shyness from committing religious indiscretions is a part of faith."([2])

'Imrân bin Al-Husayn reported that the Prophet (peace be upon him) said, "Hayâ' does not bring anything except good." In a narration by Imam Muslim, the Prophet (peace be upon him) said, "Hayâ' (pious shyness from committing religious indiscretions) is all good."([3])

Types of Hayâ'

Hayâ' is divided into two types:

The first: Habitual and non-acquired Hayâ' which is one of the best characteristics that Allâh gives as a gift to His slave. For this reason, the Prophet (peace be upon him) said, "Hayâ' does not bring anything except good." This type of Hayâ' restrains man from bad deeds and immorality and, instead, urges the Muslim to adopt good manners. For this reason, it is one of the pillars of faith.

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith), no. 24; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no.36/59.

(2) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith), no. 9; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no. 35/57.

(3) Recorded by Imam Ahmad in *Al-Musnad*, no. 4/206; and by An-Nasâ'iy in *Al-Kubra*, no. 4/416.

'Umar bin Al-Khattâb said, "The person who has Hayâ' hides himself from people and whoever hides himself from people is a pious man. A pious man will be saved from Hellfire."

The second: Hayâ' which is acquired by knowing Allâh, His Greatness, and that He is near His creatures and knows their inner and outer affairs. This is the highest pillar of faith and Ihsân. The Prophet (peace be upon him) said to a man, "Be shy before Allâh as you will be shy before a righteous man in your family."([1])

Ibn Mas'ûd reported that the Prophet (peace be upon him) said, "Hayâ' is to take care of one's head and its mind, the belly and its contents, and remember death and decay (after it). Whoever wants the Hereafter should abandon the adornments of this world. Whoever does all this is shy before Allâh."([2])

Hayâ' may arise from noticing the many graces of Allâh and that a person is unable to thank Him for them. If a worshiper is deprived of acquired and habitual Hayâ', nothing will prevent him from committing obscene conduct and evil deeds, and he will b ..ne a faithless person.

The commendable Hayâ' in the Prophet's sayings is that morality urges a person to perform good deeds and abstain from evil. Weakness and an inability which may lead to non-perfect performance of Allâh's commands, are not considered as Hayâ'. Instead, they are traits of weakness, inability and humility. Allâh knows best.

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(1) Recorded by At-Tabarâny in *Al-Kabîr*, no. 8/228.

(2) Recorded by At-Tirmidhy in Kitâb Sifat Al-Qiyâmah (Book on the Description of the Day of Resurrection), no. 2458, also recirded by Imam Ahmed in *Al-Musnad, no.* 1/3807.

HADÎTH TWENTY-ONE

HADÎTH TWENTY-ONE

Sufyân bin 'Abdullâh Ath-Thaqafy reported that he said,

> **"I said, 'O Messenger of Allâh, tell me about Islam a thing which might dispense with the necessity of my asking anybody after you.' He (the Holy Prophet) remarked, 'Say I affirm my faith in Allâh and then remain steadfast to it.'"** (Recorded by Muslim)([1])

Explanation of the Hadîth

Sufyân bin 'Abdullâh Ath-Thaqafy's words to the Prophet (peace be upon him), "O Messenger of Allâh, tell me about Islam a thing which might dispense with the necessity of my asking anybody after you," mean that he asked the Prophet (peace be upon him) to teach him a piece of all-comprehensive advice, so that he would not ask anybody after the Prophet (peace be upon him). The Prophet (peace be upon him) said to him, "**Say I affirm my faith in Allâh and then remain steadfast to it.**"

This hadîth is derived from Allâh's saying,

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلائِكَةُ أَلاَّ تَخَافُوا وَلاَ تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴾ [سورة فصلت ٣٠]

which means, (Verily, those who say, "Our Lord is Allâh (Alone)," and then they *Istaqâmû* (i.e. stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allâh has forbidden and by performing all kinds of good deeds which He has ordained), on them the angels will descend (at the time of their death) (saying), "Fear not, nor grieve! But

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([1]) Recorded by Imam Muslim in *Kitâb Al-Imân* (Book on Faith), no. 62/38; also recorded by Imam Ahmad in *Al-Musnad*, no. 2/413

receive the glad tidings of Paradise which you have been promised!") (Fussilat: 30)

Allâh also says,

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (١٣) أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (١٤) ﴾

[سورة الأحقاف ١٣-١٤]

which means, (Verily, those who say, "Our Lord is (only) Allâh," and thereafter *Istaqâmû*(i.e. stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allâh has forbidden and by performing all kinds of good deeds which He has ordained), on them shall be no fear, nor shall they grieve. Such shall be the dwellers of Paradise, abiding therein (forever), a reward for what they used to do.) (Al-Ahqâf: 13, 14)

Allâh also says,

﴿ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

[سورة هود ١١٢]

which means, (So stand (ask Allâh to make) you (Muhammad, peace be upon him) firm and straight (on the religion of Islamic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allâh) with you, and transgress not (Allâh's legal limits). Verily, He is All-Seer of what you do.) (Hûd: 112)

Allâh ordered His Prophet (peace be upon him) and his companions to stand fast, and not to transgress, as He knows all their deeds. Allâh also says,

﴿ فَلِذَٰلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ﴾ [سورة الشورى ١٥]

which means, (So unto this (religion of Islam, alone and this Qur'ân) then invite (people) (O Muhammad, peace be upon him), and *Istaqim* [(i.e. stand firm and straight on Islamic Monotheism by performing all that is ordained by Allâh (good deeds, etc.), and by abstaining from all that is forbidden by Allâh (sins and evil deeds, etc.)], as you are commanded, and follow not their desires.) (Ash-Shûra: 15)

Qatâdah said, "Muhammad (peace be upon him) was enjoined to stand firm and straight on Islamic monotheism." Allâh also says,

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ﴾ [سورة فصلت ٦]

which means, **(Say (O Muhammad , peace be upon him), "I am only a human being like you. It is inspired in me that your *Ilâh* is One *Ilâh* (God - Allâh), therefore take the Straight Path to Him (with true Faith Islamic, Monotheism) and obedience to Him, and seek forgiveness by Him.)** (Fussilat: 6)

Definition of Steadfastness

Steadfastness is sticking to the Right Path without the least deviation. It includes performing good deeds, whether in public or secret, and abstaining from prohibited acts. Thus, the advice to become steadfast includes all the good traits of religion.

Allâh's saying which means, **"Therefore take Straight Path to Him (with true Faith Islamic Monotheism) and obedience to Him, and seek forgiveness of Him;"** is an indication that a person may fail short of steadfastness. For this reason, he was enjoined to seek forgiveness in order to perfect his steadfastness. The case here is just like the Prophet's (peace be upon him) saying to Mu'âdh, **"Fear Allâh wherever you are and follow the vicious deed with a good one which will obliterate it."**(1)

Perfect Steadfastness and Near steadfastness

Abû Hurayrah reported that the Prophet (peace be upon him) said, **"Remain steadfast and try to be perfect."**(2) Steadfastness is doing well in all sayings, deeds and intentions. The Prophet (peace be upon him) ordered 'Aly to ask Allâh for steadfastness and guidance. The Prophet (peace be upon him) said to him, **"Remember that steadfastness is just like perfect shooting of an arrow and that guidance is just like taking the right road."**(3) Near steadfastness is the attempt to be perfectly steadfast but one can not. One should have the intention to be steadfast. A proof that one may not be able to be perfectly steadfast is that the Prophet (peace be upon him) said, **"O people, you will not perform – or bear – all my commands. Yet, remain steadfast**

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(1) Recorded by At-Tirmidhy in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Relations with Others), no. 1987, about which he said it is an authentic, good hadîth

(2) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith), no. 39; also recorded by Muslim in *Kitâb Sifat Al-Munafiqîn* (Book on Description of the Hypocrites), no. 2816

(3) Recorded by Imam Muslim in *Kitâb Adh-Dhikr and Du'â* (Book on Supplications and Remembrance of Allâh), no. 78/2725.

and try to be perfect."[1] The meaning of the hadîth is that one should try to be steadfast, because no one will be able to become perfectly steadfast.

The Essence of Steadfastness

The essence of steadfastness is that the heart should be steadfast on monotheism, as Abû Bakr As-Siddîq and others interpreted Allâh's saying,

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا ﴾ [سورة الأحقاف ١٣]

which means, **(Verily, those who say, "Our Lord is (only) Allâh," and thereafter *Istaqâmû* (i.e., stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allâh has forbidden and by performing all kinds of good deeds which He has ordained))** (Al-Ahqâf: 13)

They did not pay attention to anyone save Allâh. Once the heart fully knows Allâh, fears, loves, honors, invokes, hopes for Him and put trust in him, the other organs will obey none but Allâh. The heart is the king of all organs which are like soldiers. Once the king is forthright, his soldiers and subjects would follow him and be just like him.

Following the heart, the most important organ steadfastness whose is the tongue, because it expresses what the heart hides. For this reason, after the Prophet (peace be upon him) advised his Companions to be steadfast, he ordered him to observe the steadfastness of his tongue. Anas reported that the Prophet (peace be upon him) said, **"A believer's**

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(1) Recorded by Abû Dawûd in *Kitâb As-Salâh* (Book on Prayer), no. 1096, also recorded by Ahmad in *Al-Musnad*, no. 4/212, and by Ibn Khuzaymah in his Sahîh (1452)

faith will not be forthright unless his heart is steadfast. His heart is not steadfast unless his tongue is steadfast as well."[1]

Abû Sa'îd Al-Khudry reported that the Prophet (peace be upon him) said, **"In the morning, all man's organs advise the tongue and say, 'Fear Allâh. We will be forthright if you are so. If you deviate, we will deviate.'"**([2])

(1) Recorded by Imam Ahmad in *Al-Musnad*, no. (3/198)
(2) Recorded by At-Tirmidhy in *Kitâb Az-Zuhd* (Book on Asceticism), no. 2407

HADÎTH
TWENTY-TWO

HADÎTH TWENTY-TWO

Jâbir (may Allâh be pleased with him) reported,

"A man once said to the Messenger of Allâh (peace be upon him), 'Shall I enter Paradise if I say the obligatory prayers, observe the (fasts) of Ramadân and treat that as lawful which has been made permissible (by the Shari'ah) and deny myself that which is forbidden, and make no addition to it? He (the Holy Prophet) replied in the affirmative. He (the inquirer) said, 'By Allâh, I would add nothing to it.'" (Recorded by Imam Muslim) [1]

Explanation of the Hadîth

This hadîth indicates that if a person performed prescribed duties and abstained from prohibited acts, he would enter Paradise. There are many Prophetic Hadîth on this matter.

Abû Ayyûb reported that a man said to the Prophet, **"Tell me of one such deed that will allow me to enter Paradise."** The Prophet (peace be upon him) said, **"(In order to enter Paradise) you should worship Allâh and do not ascribe any partners to Him, offer prayer perfectly, pay the zakâh and keep good relations with your kith and kin."**([2])

Abû Hurayrah reported that a Bedouin came to the Prophet and said, **"Tell me of one such deed that will allow me to enter Paradise, if I do it."** The Prophet (peace be upon him) said, **"Worship Allâh, and**

([1]) Recorded by Imam Muslim in *Kitâb Al-Imân* (Book on Faith), no. 15; also recorded by Imam Ahmad in *Al-Musnad*, no. 3/316, 348.

([2]) Recorded by Al-Bukhâry in *Kitâb Az-Zakâh* (Book on Az-Zakâh), no. 1396

worship none along with Him, offer the (five) prescribed compulsory prayers perfectly, pay the compulsory *zakâh*, and fast the month of Ramadân." The Bedouin said, **"By Him, in Whose Hands my life is, I will not do more than this."** When he (the Bedouin) left, the Prophet said, **"Whoever would like to see a man of Paradise, then he may look at this man."**([1])

Talha bin 'Ubaydullâh reported that a Bedouin with unkempt hair came to Allâh's Massenger and said, "'O Allâh's Massenger! Inform me what Allâh has made compulsory for me as regards the prayers.' He replied, 'You have to offer perfectly the five compulsory prayers in a day and night (24 hours), unless you want to pray Nawâfil.' The Bedouin further asked, 'Inform me what Allâh has made compulsory for me as regards fasting.' He replied, 'You have to fast during the whole month of Ramadân, unless you want to fast more as Nawâfil.' The Bedouin further asked, 'Tell me how much Zakât Allâh has enjoined on me.' Thus, Allâh's Massenger informed him about all the rules (i.e., fundamentals) of Islam. The Bedouin then said, 'By Him Who has honored you, I will neither perform any Nawâfil nor will I decrease what Allâh has enjoined on me.' Allâh's Massenger said, 'If he is saying the truth, he will succeed (or he will be granted Paradise).'"([2])

The Bedouin's reply that he would do no more than perform the prescribed prayer, pay Zakâh, fast Ramadân, perform Hajj does not

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([1]) Recorded by Al-Bukhâry in *Kitâb Az-Zakâh* (Book on Az-Zakâh), no. 1397; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no. 14.

([2]) Recorded by Al-Bukhâry in *Kitâb As-Sawm* (Book on Fasting), no. 1891; also recorded by Muslim in *Kitâb Al- Imân* (Book on Faith), no. 11

indicate that he would not perform other good deeds. These hadîths did not mention abstention from performing prohibited deeds, because the Bedouin asked about the deeds which would lead him to Paradise.

Abû Umâmah reported that he heard the Prophet (peace be upon him) preaching to people in the Farewell Hajj, saying, **"O people, fear Allâh, perform the five (prescribed) prayers, fast in Ramadân, pay Zakâh on your money, obey your rulers and you will enter the Paradise of your Lord."**[1]

These deeds are reasons for entering Paradise. Committing prohibited acts may prevent a person from entering Paradise. The Prophet (peace be upon him) said, **"A person who has severed relations with his relatives will not enter Paradise."**[2]

The Prophet (peace be upon him) also said, **"He who has in his heart the weight of a mustard seed of pride shall not enter Paradise."**[3]

From this perspective, the meaning of the hadîths indicating that one will enter Paradise just because of monotheism is clarified. Abû Dharr reported that the Prophet (peace be upon him) observed, **"'There is none among the bondsmen who affirmed his faith in *La illaha illa-Allâh* (There is no God but Allâh) and died in this state and that not enter Paradise.' I (Abu Dharr) said, 'Even if he committed adultery**

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(1) At-Tirmidhy recorded it in *Kitâb As-Salâh* (Book on Prayer), no. 616 and said, "Iit is an authentic, good hadîth."

(2) Recorded by Al-Bukhâry in *Kitâb Al-*Adab, no. 5984; also recorded by Muslim in *Kitâb Al- Birr Was-Silah,* (Book on Righteousness and Good Relations), no. 2556.

(3) Recorded by Imam Muslim in *Kitâb Al- Imân* (Book on Faith), no. 91/147, 149)

and theft?' He (the Holy Prophet) replied, '(Yes) even though he committed adultery and theft.' I (again said), "Even if he committed adultery and theft?" He replied, "(Yes) even though he committed adultery and theft. (The Holy Prophet repeated it three times) and said it for the fourth time, in defiance of Abû Dharr. Abû Dharr then went out and repeated (these words)."([1])

Abû Hurayrah reported that the Prophet (peace be upon him) said to him one day, **"If you meet a person testifying that there is no deity worthy of worship but Allâh, with a firm heart, give him the glad tidings that he will enter Paradise."**([2])

There are many hadîths on this matter.

Anas reported that the Prophet (peace be upon him) said to Mu'âdh, **"If a worshipper testifies that there is no deity worthy of worship but Allâh and that Muhammad is the Messenger of Allâh, Allâh will make his body prohibited (for being devoured) by Hellfire."**[3]

'Itbân bin Mâlik reported that the Prophet (peace be upon him) said, **"Allâh will prohibit Hellfire from devouring whoever testifies**

([1]) Recorded by Al-Bukhâry in *Kitâb Al- Libâs* (Book on Dressing), no. 5827; also recorded by Muslim in *Kitâb Al- Imân* (Book on Faith), no.94.

([2]) Recorded by Imam Muslim in *Kitâb Al- Imân* (Book on Faith), no. 31.

([3]) Recorded by Al-Bukhâry in *Kitâb Al-'Ilm* (Book on Knowledge), no. 128; and also recorded by Muslim in *Kitâb Al- Imân* (Book on Faith), no. 32/53.

that there is no deity worthy of worship but Allâh, for the sake of Allâh."[1]

Some scholars said, "The testimony of faith is a reason for entering Paradise and protection from Hell. Yet, it has two conditions: performing the prescribed rituals and avoiding the grave sins." Al-Hasan said, "Whoever testifies that there is no deity worthy of worship but Allâh and performed its prerequisites and duties will enter Paradise."

Some other scholars said that these absolute Hadîths are restricted by saying it sincerely and faithfully. Such sincerity prevents the person from committing sins.

Saying that that there is no deity worthy of worship but Allâh is not authenticated if a person loves what Allâh detests or vice versa. If he has such a fault, this is considered as failing short of monotheism and it is even considered as hidden polytheism.

When a person sincerely testifies that there is no deity worthy of worship but Allâh, Allâh will never allow him into Hell. If a person testifying that there is no deity worthy of worship but Allâh enters Hell, this is because he was not sincere in adhering to the testimony of faith. If this testimony is sincere, it purifies the heart from any other thing save Allâh. A person sincere in testifying that there is no deity worthy of worship but Allâh will love and fear none but Allâh. He will not put his trust save in Allâh. His whims and caprices will be eliminated and nothing will remain in his heart save Allâh.

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(1) Recorded by Al-Bukhâry in the *Kitâb At-Tahajjud* (Book on Tahajjud), no. 1186; also recorded by Muslim in *Kitâb Al- Imân* (Book on Faith), no. 33/54

This approach is supported by the Hadîth narrated by Mu'âdh that the Prophet (peace be upon him) said, **"The person whose last words in this world are, "There is no deity worthy of worship but Allâh" will enter Paradise."**([1])

A dying person will never say it except with sincerity, repentance and regret for what he committed and a desire not to do any evil in the future.

([1]) Recorded by Abû Dawûd in *Kitâb Al-Janâ'iz Imân* (Book on Funerals), no. 3116; also recorded by Imam Ahmad *in Al-Musnad,* no. 5/233, 247

HADÎTH
TWENTY-THREE

HADÎTH TWENTY-THREE

Abû Mâlik Al-Ash'ary reported that the Messenger of Allâh (peace be upon him) said,

> **"Cleanliness is half of faith and *Al-Hamdu Lillah* (Praise be to Allâh) fills the scale, and *Subhân Allâh* (Glory be to Allâh) and *Al-Hamdu Lillah* (Praise be to Allâh) fill up what is between the heavens and the earth, and prayer is a light, and charity is proof (of one's faith) and endurance is a brightness and the Holy Qur'ân is a proof on your behalf or against you. All men go out early in the morning and sell themselves, thereby setting themselves free or destroying themselves."** (Recorded by Imam Muslim).[1]

Explanation of the Hadîth

The Prophet (peace be upon him) said, **"Cleanliness is half of faith."** Cleanliness means washing oneself with water in order to eliminate impurities. Imam Muslim recorded this Hadîth in the chapters on ablution.

It is said that "faith" here refers to prayer as Allâh says,

﴿ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ﴾ [سورة البقرة ١٤٣]

which means, **(And Allâh would never make your faith (prayers) to be lost (i.e., your prayers offered towards Jerusalem)).** (Al-Baqarah: 143)

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(1) Recorded by Imam Muslim in *Kitâb At-Tahârah* (Book on Purification), no. 1/223; also recorded by Imam Ahmad in *Al-Musnad*, no. 5/342.

If faith refers to prayer in this hadîth, no prayer is accepted except after ablution. Thus cleanliness is considered as half of prayer. The word "half" here has the same meaning as in the Qudsy Hadîth in which Allâh says what means, "I have divided the prayer into two halves between Me and My servant."([1])

"Prayer" here refers to the recitation of *Sûrat Al-Fâtihah* (Opening Chapter) offered during the prayer. *Sûrat Al-Fâtihah* is divided into a half for worship and the other half for seeking forgiveness. Prayer expiates sins provided that a person perfects his ablution. In *Sahîh Muslim*, 'Uthmân bin 'Affân reported that the Prophet (peace be upon him) said, **"If a Muslim performs ablution and performs the fiv prescribed prayers, they will expiate his sins."**[(2)]

It may be said that traits of faith including deeds and sayings purifies the heart. Ablution just purifies the body by cleaning it. The traits of faith are divided into two: one of them purifies the external parts while the other purifies the internal parts. They are divided into two halves in this context.

Virtue of the remembrance of Allâh

The Prophet (peace be upon him) said, **"*Subhân Allâh* (Glory be to Allâh) and *Al-Hamdu Lillah* (Praise be to Allâh) fill up what is between the heavens and the earth."**

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(1) Recorded by Imam Muslim in *Kitâb As- Salâh* (Book on Prayer), no. 38/395.

(2) Recorded by Imam Muslim in *Kitâb At-Tahârah* (Book on Purification), no. 231/10, 11

It is said that this sentence is given as an example. It is also said that Allâh personifies the deeds and sayings of people as pictures to be seen on the Day of Judgement, as the Prophet (peace be upon him) said, **"Recite the two bright ones, Al-Baqarah and Sûrah Al 'Imrân, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them."**(1)

The Prophet (peace be upon him) also said, **"There are two phrases beloved to Allâh, heavy on the scale, and light on the tongues: *Subhân Allâh Wa Bihamdih and Subhân Allâh Al-Azhîm.*"**(2)

Glorification is less in merit and virtue than praise because praise ascertains all traits of praise. Thus, all perfect characteristics and sublime attributes are ascertained. Glorification means that one should negate any defects or shortcomings on the part of Allâh. Sometimes, glorification is mentioned along with praise, as in saying, ***"Subhân Allâh Wa Bihamdih"*** and ***"Subhân Allâh wa Al-Hamdu Lillah."*** Sometimes, glorification is mentioned with one of the sublime attributes of Allâh, such as saying, ***"Subhân Allâh Al-Azhîm."*** If the hadîth narrated by Abû Mâlik indicates that glorification and Takbîr (Saying what means: Allâh is the Greatest) fill up what is between the heavens and the earth, the matter becomes quite clear. If it means that both fill up what is between the heavens and the earth, the scale is wider than what is between the

(1) Recorded by Muslim in *Kitâb Salât Al-Mûsâfirîn* (Book on the Travelers' Prayer), no. 804/252, on the authority of Abû Umâmah

(2) Recorded by Al-Bukhâry in *Kitâb At-Tawhîd* (Book onMonotheism), no. 7563; also recorded by Muslim in *Kitâb Ad-Dhikr Wad-Du'â* (Boon on Spuulication and Remembrance of Allâh), no. 31/2694

heavens and the earth. What fills the scale is more than that which fills, between the heavens and the earth.

As for Tahlîl (Saying what means: There is no god but Allâh) alone, it reaches Allâh without any obstacle. It has been recorded that Tahlîl is unparalleled in scale as in the famous Bi<u>t</u>âqah Hadîth:

'Abdullâh bin 'Amr reported that the Prophet (peace be upon him) said, "When Noah was dying, he said to his son; 'I enjoin you to adhere to 'There is no deity worthy of worship but Allâh'. If the seven heavens and the seven earths had been put on a scale and 'There is no deity worthy of worship but Allâh' had been put on another scale, the scale of 'There is no deity worthy of worship but Allâh' would be higher."(1)

Abû Sa'îd and Abû Hurayrah reported that the Prophet (peace be upon him) said, **"Allâh selected four words from speech: Glory be to Allâh, Praise be to Allâh, There is no deity worthy of worship but Allâh, and Allâh is the Greatest. If a person says, 'Glory be to Allâh', twenty rewards will be written on his scale or twenty evil deeds will be deleted. If he says, 'Allâh is the Greatest', he will attain the same reward. If he says 'There is no deity worthy of worship but Allâh', he will attain the same reward. If he says, 'Praise be to Allâh, Lord of the two Worlds', thirty rewards will be written in his scale or thirty evil deeds will be deleted."**(2)

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(1) Recorded by Ahmad in *Al-Musnad*, no. 2/169, 170, 225 and by Al-Bukhâry in *Kitâb Al-Adab Al-Mufrad*, no. 548.

(2) Recorded by Ahmad in *Al-Musnad, no.* 2/302, 310; also recorded by An-Nasâ'iy in *Al-Kubra*, no. 6/210

The Three Lights

The Prophet (peace be upon him) said, **"Prayer is a light, and charity is proof (of one's faith) and endurance is brightness. Prayer is an absolute light. It is a light for the believers in this world as it enlightens their hearts and eyes."** Therefore, prayer is the most beloved thing to the believers as the Prophet (peace be upon him) said, **"Prayer is the most beloved thing to me."**([1])

Prayer, especially optional night prayer, is a light for the believers in their graves, as Abud-Dardâ' said, "Offer two rak'ahs at night in order to be ready for the darkness of the graves."

Prayer is also a light for the believers in the darkness of the Hereafter and on the Straight Path, as lights will be distributed according to their deeds.

'Abdullâh bin 'Amr reported that the Prophet (peace be upon him) mentioned prayer and said, **"If a person observes it, it will be a light, proof and salvation on the Day of Judgement. If he does not observe it, it will not be a light, proof or salvation."**([2])

As for charity, it is a proof of the soundness of faith. Giving it indicates that one feels the taste and sweetness of faith. The reason for this is that all people love money and if they give it in charity for the sake of Allâh, this indicates that they are true believers in Allâh's Paradise and

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(1) Recorded by Ahmad in *Al-Musnad, no.* 3/128, 199; also recorded by An-Nasâ'iy in *'Ishrat An-Nisâ*, no. 1, 2

(2) Recorded by Ahmad in *Al-Musnad, no.* 2/169; also recorded by Ibn Hibbân in his *Sahîh*, no. 1467.

Hell. For this reason, the Arabs abstained from giving Zakâh after the Prophet's (peace be upon him) death and As-Siddîq fought them for it.

As for patience, it is like the shining light of the sun. It is not like the light of the moon which does not emit heat. Allâh says

﴿ هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُوراً ﴾ [سورة يونس ٥]

which means, (It is He Who made the sun a shining thing and the moon as a light.) (Yûnus: 5)

Allâh described the Torah of Moses as a shining light as; He said,

﴿ وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْراً لِّلْمُتَّقِينَ ﴾ [سورة الأنبياء ٤٨]

which means, **(And indeed We granted to Mûsâ (Moses) and Hârûn (Aaron) the criteria (of right and wrong), and a shining light [i.e., the Taurât (Torah)] and a Reminder for *Al-Muttaqûn*).** (Al-Anbiyâ': 48)

Because patience is hard for people, it requires restraining oneself and preventing oneself from its whims. In Arabic, the word "Sabr", meaning patience conveys this same meaning.

Commendable patience is divided into three types: patience in obeying Allâh, patience in keeping away from sins, and patience with the ordinance of Allâh. The first two types are better than the third.

The best deed of patience is fasting, because it includes the these types of patience: patience in obeying Allâh and patience in keeping away from sins. A person abandons his desires for the sake of Allâh, although he may want them. The Prophet (peace be upon him) said in the Qudsy Hadîth, in which Allâh, the Almighty, says what means, **"All the deeds of the son of Adam are for him, save fasting, which is for Me**

and I will reward it. (The son of Adam) left his desire, food and drink for Me."[1]

Fasting also includes patience in the painful ordinance of Allâh, because of hunger and thirst that affect the fasting person. The Prophet (peace be upon him) used to call the month of fasting **"the month of patience."**

The Proof of the Holy Qur'ân

The Prophet (peace be upon him) said, **"The Holy Qur'ân is a proof on your behalf or against you."** Allâh says,

﴿ وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلاَ يَزِيدُ الظَّالِمِينَ إِلاَّ خَسَاراً ﴾ [سورة الإسراء ٨٢]

which means, **(And We send down from the Qur'ân that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the *Zâlimûn* (polytheists and wrong-doers) nothing but loss.)** (Al-Isrâ': 82)

An ancient scholar said, **"If a person listens to the Holy Qur'ân, he may either win or lose. Then he recited the above verse."** Ibn Mas'ûd said, "The Holy Qur'ân intercedes for its people and its intercession will be accepted. If a person put the Holy Qur'ân in front of him (as a guide), it would lead him to Paradise. If a person put it behind him (ignored and abandoned it), it would lead him to Hell."[2]

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(1) Recorded by Al-Bukhâry in *Kitâb As-Sawm* (Book on Fasting), no., 1904; also recorded by Muslim in *Kitâb As-Siyâm* (Book on Fasting), no., 1151.

(2) Recorded by 'Abdur-Razzâq in *Al-Mûsânnaf*, no., 3/373

Buying Oneself

The Prophet (peace be upon him) said, "All men go out early in the morning and sell themselves, thereby setting themselves free or destroying themselves."

Allâh says,

﴿ وَنَفْسٍ وَمَا سَوَّاهَا (٧) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨) قَدْ أَفْلَحَ مَن زَكَّاهَا (٩) وَقَدْ خَابَ مَن دَسَّاهَا (١٠) ﴾ [سورة الشمس ٧-١٠]

which means, **(And by *Nafs* (Adam or a person or a soul, etc.), and Him Who perfected him in proportion; Then He showed him what is wrong for him and what is right for him; Indeed he succeeds who purifies his ownself (i.e., obeys and performs all that Allâh ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds). And indeed he fails who corrupts his ownself (i.e., disobeys what Allâh has ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism, etc., or by doing every kind of evil wicked deeds).)** (Ash-Shams: 7, 10)

The person who purifies himself through obeying Allâh will be prosperous and the person who corrupts himself through disobeying him is a failure. Acts of worship purify the soul while sins corrupt it.

The hadîth indicates that each person may save or ruin himself. The person who obeys Allâh has sold himself to Allâh and he has set his soul free from the torment of the Hell. The person who disobeys Allâh destroys himself by committing sins which cause Allâh's wrath and punishment. Allâh says,

﴿ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْداً عَلَيْهِ حَقاً فِي التَّوْرَاةِ وَالإِنجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُم بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴾ [سورة التوبة ١١١]

which means, **(Verily, Allâh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success.)** (At-Tawbah: 111)

Allâh also says,

﴿ وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴾

[سورة البقرة ٢٠٧]

which means, **(And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of Kindness to (His) slaves.)** (Al-Baqarah: 207)

ûAbHurayrah reported, "When Allâh revealed the Verse:

﴿ وَأَنذِرْ عَشِيرَتَكَ الأَقْرَبِينَ ﴾ [سورة الشعراء ٢١٤]

(And warn your tribe (O Muhammad, peace be upon him) of near kindred.) (Ash-Shu'arâ': 214)

Allâh's Massenger got up and said, **"O people of Quraish! Buy (i.e., save) yourselves (from Hellfire) as I cannot save you from Allâh's Punishment; O Bani 'Abdul Muttalib! I cannot save you from Allâh's Punishment."**

In a narration recorded by Al-Bukhâry, he said, **"O Bani 'Abd Manâf! I cannot save you from Allâh's Punishment; O Safiya, the Aunt of Allâh's Massenger! I cannot save you from Allâh's Punishment; O Fâtimah bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allâh's Punishment."**

Some of the Pious Predecessors bought themselves from Allâh with their money. Habîb bin Muhammad gave away all his money in charity. Khâlid At-Tahhân gave in charity an amount of silver equaling three or four times his weight. Some, like 'Amr bin 'Utbah, exerted the utmost effort in performing good deeds, saying, "I am just trying to save my soul."

Al-Hassan said, "O son of Adam, you come and go seeking profit. Take care of yourself. You will never win just like it."

Abû Bakr bin 'Ayyâsh said, "Once when I was a youth, a man said to me, 'Save your neck from the punishment of the Hereafter as much as you can. The prisoner of the Hereafter will never be released.'" Abû Bakr bin 'Ayyâsh said, "I have never forgotten his words."

Muhammad bin Al-Hanafiyyah said, "Allâh made Paradise the price of yourselves. Never sell them for other than Paradise."

HADÎTH TWENTY-FOUR

HADÎTH TWENTY-FOUR

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

"My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another. My servants, all of you are liable to err except one whom I guide on the right path, so seek right guidance from Me so that I should direct you to the right path. O My servants, all of you are hungry (needy) except one whom I feed, so beg food from Me, so that I may give it to you. O My servants, all of you are naked (need clothes) except one for whom I provide garments, so beg clothes from Me, so that I should clothe you. O My servants, you commit error night and day and I am here to pardon your sins; so beg pardon from Me so that I should pardon you. O My servants, you can neither do Me any harm nor can you do good for Me. O My servants, even if the first amongst you and the last amongst you and even the whole of the human race, and that of even jinns, become (equal in) God-consciousness like the heart of a single person amongst you, nothing would add to My Power. O My servants, even if the first amongst you and the last amongst you and your whole human race as well as Jinns in unison become the most wicked (all beating) like the heart of a single person, it would cause no loss to My Power. O My servants, even if the first amongst you and the last amongst you and your whole human race as well as that of jinns all stand on one plain and you ask Me and I confer upon every person what he asks for, it would not in any way, cause any loss to Me (even less) than that which is caused to the ocean by dipping a needle in it. My servants, these for you I shall

reward you for them, so he whose deeds of yours which I record finds good should praise Allâh and he who does not find it should blame no one but himself." (Recorded by Imam Muslim)[1]

Explanation of the Hadîth

Concerning Allâh's saying **"My servants, I have made oppression unlawful for Me,"** it means that Allâh never oppressed His servants as He says,

﴿ وَمَا أَنَا بِظَلَّامٍ لِّلْعَبِيدِ ﴾ [سورة ق ٢٩]

which means, **(And I am not unjust (to the least) to the slaves.)** (Qâf: 29)

Allâh also says,

﴿ وَمَا اللَّهُ يُرِيدُ ظُلْماً لِّلْعِبَادِ ﴾ [سورة غافر ٣١]

which means, **(And Allâh wills no injustice for (His) slaves.)** (Ghâfir: 31)

Allâh also says,

﴿ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ﴾ [سورة فصلت ٤٦]

which means, **(And your Lord is not at all unjust to (His) slaves.)** (Fussilat: 46)

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(1) Recorded by Imam Muslim in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations), no. 55/2577; also recorded by Imam Ahmad in *Al-Musnad*, no., 5/160

Allâh also says,

﴿ إِنَّ اللَّهَ لاَ يَظْلِمُ النَّاسَ شَيْئاً ﴾ [سورة يونس ٤٤]

which means, **(Truly! Allâh wrongs not mankind in aught.)** (Yûnus: 44)

There are many similar verses in the Holy Qur'ân.

What Is Meant by Oppression?

Many scholars interpreted oppression as mentioned in the Hadîth as refering to putting things in places other than their own. Other scholars interpreted it as disposing of others' belongings without asking their permission; they say that oppression is impossible on the part of Allâh. It is unimaginable that He may be an oppressor, because all that He does falls under His realm and belongings.

That Allâh created His worshippers' acts, including oppression, does not mean that He is to be described as an oppressor. He is not to be described by the evil deeds committed by His worshippers, which He ordained and created. Allâh is to be described by His own deeds and characteristics. Allâh knows best.

Types of Oppression

Concerning Allâh's saying, **"My servants, I have made oppression unlawful for Me and unlawful for you, so do not oppress one another,"** it means that Allâh made it unlawful for the worshippers to oppress or commit injustice to one another. Oppression is divided into two types:

First: Oppression against oneself, the most abominable being polytheism as Allâh says,

﴿ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾ [سورة لقمان ١٣]

which means, (Verily! Joining others in worship with Allâh is a great Zûlm (wrong) indeed.) (Luqmân: 13)

A polytheist would put a creature in place of the Creator. He would worship such a creature and deify it. The threat mentioned in the Holy Qur'ân to the wrongdoers is intended for the polytheists as Allâh says

﴿ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴾ [سورة البقرة ٢٥٤]

which means, **(And it is the disbelievers who are the Zalimûn (wrong-doers, etc.))** (Al-Baqarah: 254)

Following polytheism, there come the different types of sins, whether minor or grave.

Second: is oppression against other people as mentioned in this Hadîth. The Prophet (peace be upon him) also said, **"Verily your blood your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours."([1])**

Ibn 'Umar reported that the Prophet (peace be upon him) said, **"Oppression is darkness on the Day of Resurrection."([2])**

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(1) Recorded by Imam Muslim in *Kitâb Al-Qasâmah* (Book on Compurgation), no. 29/1679 on the authority of Abû Bakrah

(2) Recorded by Al-Bukhâry in *Kitâb Al-Mazhâlim* (Book on Injustice), no. 2447; also recorded by Imam Muslim in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations), no. 2579.

Abû Hurayrah reported that the Prophet (peace be upon him) said, **"Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be neither a dinâr nor a dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be carried by him (in the Hereafter)."**([1])

The Creatures Need for their Creator

The Prophet (peace be upon him) said that Allâh said, **"My servants, all of you are liable to err except one whom I guide on the right path, so seek right guidance from Me so that I may direct you to the right path. O My servants, all of you are hungry (needy) except one whom I feed; so beg food from Me, so that I may give that to you. O My servants, all of you are naked (need clothes) except one for whom I provide garments; so beg clothes from Me, so that I should clothe you. O My servants, you commit error night and day and I am there to pardon your sins; so beg pardon from Me so that I should grant you pardon."**

This means that all worshippers are in a dire need of their Lord in attaining whatever may benefit them and avoiding whatever may harm them, whether in this world or in the Hereafter. Worshippers can not help themselves in procuring provisions and if Allâh does not grant them such, they will never realize them. If Allâh does not forgive the sins of a worshipper, he will be overwhelmed by Hell in the Hereafter. Allâh says,

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([1]) Recorded by Al-Bukhâry in *Kitâb Al-Mazhâlim* (Book on Injustice), no. 2449.

﴿ مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيًّا مُّرْشِدًا ﴾

[سورة الكهف ١٧]

which means, **(He whom Allâh guides, is rightly guided; but he whom He sends astray, for him you will find no Walî (guiding friend) to lead him (to the right Path).)** (Al-Kahf: 17)

There are many similar verses in the Holy Qur'ân.

Allâh says,

﴿ مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلاَ مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلاَ مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾ [سورة فاطر ٢]

what means, **(Whatever of mercy (i.e., of good), Allâh may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.)** (Fâtir: 2)

Allâh also says,

﴿ وَمَا مِن دَابَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا ﴾ [سورة هود ٦]

which means, **(And no (moving) living creature is there on earth but its provision is due from Allâh.)** (Hûd: 6)

About Adam and his wife, Allâh says

﴿ ... رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾

[سورة الأعراف ٢٣]

which means, (They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.") (Al-A'râf: 23)

About Prophet Noah (peace be upon him), Allâh says,

﴿ وَإِلاَّ تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ ﴾ [سورة هود ٤٧]

which means, **(And unless You forgive me and have Mercy on me, I would indeed be one of the losers.)** (Hûd: 47)

Prophet Abraham deduced that Allâh Alone is the Only One able to do such things and that there is no God worthy of worship but Him. He said to his people,

﴿ قَالَ أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ (٧٥) أَنتُمْ وَآبَاؤُكُمُ الأَقْدَمُونَ (٧٦) فَإِنَّهُمْ عَدُوٌّ لِّي إِلاَّ رَبَّ الْعَالَمِينَ (٧٧) الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ (٧٨) وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ (٧٩) وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ (٨٠) وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ (٨١) وَالَّذِي أَطْمَعُ أَن يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ (٨٢) رَبِّ هَبْ لِي حُكْماً وَأَلْحِقْنِي بِالصَّالِحِينَ (٨٣) ﴾

[سورة الشعراء ٧٥-٨٣]

which means, **(He said, "Do you observe that which you have been worshipping, you and your ancient fathers? "Verily! They are enemies to me, save the Lord of the 'Alamîn (mankind, jinns and all that exists); Who has created me, and it is He Who guides me; and it is He Who feeds me and gives me to drink. And when I am ill, it is He who cures me; and Who will cause me to die, and then will bring me to life (again); and Who, I hope will forgive me my faults on the Day of Recompense, (the Day of Resurrection)," My Lord! Bestow Hukman (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous)** (Ash-Shu'arâ': 75-83)

The Deity who alone created man, guided him, bestowed provisions on him, and will bring him to life after death and forgive his sins, is Alone worthy of worship, supplication and submission. Allâh says,

﴿ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِن شُرَكَائِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَيْءٍ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴾ [سورة الروم ٤٠]

which means, **(Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that ? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him)).** (Ar-Rûm: 40)

This Hadîth indicates that Allâh loved to be asked and invoked by His worshippers so that He will fulfill all their worldly needs such as food, drink and clothes as well as guidance and forgiveness. The Prophet (peace be upon him) said, "**You should ask your Lord for all your needs, even for your torn sole."**([1])

Some of the Pious Predecessors used to invoke Allah in their prayers for all their needs, even the salt to be added to bread and the fodder of their sheep.

Types of Guidance

When asking Allâh for guidance, this guidance is divided into two types:

First: General guidance to Islam and the true faith which each believer attains.

([1]) Recorded by Ibn Hibbân in his Sahîh, no. 866; also recorded by and Ibn As-Sinny in *A'mâl Al-Yawm Wa l-Laylah* (Acts of the Day and Night), no. 354

Second: Detailed guidance on the particulars of Islam and faith which a believer needs every night and day. Therefore, Allâh enjoined His worshippers to recite the following verse in each rak'ah of their prayer,

﴿ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾ [سورة الفاتحة ٦]

which means, **(Guide us to the Straight Way.)** (Al-Fâtihah: 6)

In his optional night prayer, the Prophet (peace be upon him) used to invoke Allâh saying, **"O Allâh, guide me to the truth which many can not reach, for You guide whom You will to the Straight Way."**[1] The Prophet (peace be upon him) also ordered 'Aly bin Abî Tâlib to ask Allâh for guidance and steadfastness.[2] **He taught Al-Hasan to say in the Witr prayer, "O Allâh, guide me among those whom You guide."**[3]

As for forgiveness, a worshipper needs to ask Allâh for forgiveness because he commits sins every now and then. There are many verses in the Holy Qur'ân that enjoin and urge a Muslim to ask for repentance and forgiveness.

Abû Hurayrah (may Allâh be pleased with him) reported that he heard the Messenger of Allâh (peace be upon him) saying, **"By Allâh, I**

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(1) Recorded by Muslim in *Kitâb Salât Al-Mûsâfirîn* (Book on the Travelers' Prayer), no., 200/770.

(2) Recorded by Muslim in *Kitâb Ad-Dhikr Wad-Duâ'a* (Book on Supplication and Remembrance of Allâh), no. 78/ 2725.

(3) Recorded by Abû Dawûd *Kitâb As-Salâh* (Book on Prayer), no., 1425, 1426; also recorded by At-Tirmidhy in *Kitâb As-Salâh* (Book on Prayer), no., 464; An-Nasâ'iy in *Kitâb* Qiyâm Al-Layl (Book on Optional Night Prayer), no., 1744; and Ibn Mâjah in *Kitâb Iqâmat As-Salâh* (Book on Establishing the Prayer) no. 1178.

seek forgiveness of Allâh and turn to Him in repentance more than seventy times a day."([1])

Al-Agharr bin Yasâr Al-Muzany (may Allâh be pleased with him) narrated that the Messenger of Allâh (peace be upon him) said, "O' people! Repent to Allâh and beg pardon from Him. I turn penitently towards Him a hundred times a day."([2])

Ibn 'Umar said, "We used to count the Prophet (peace be upon him) saying one hundred times in the meeting: O Allâh forgive me and grant repentance to me, for You are Oft-Repentant and All-Merciful."([3])

Allâh is Ever Rich (free of all wants) and Worthy of all praise. The Prophet (peace be upon him) said, "O My servants, you can neither do Me any harm nor can you do Me any good."

This means that worshippers can not harm or benefit Allâh. Allâh is Ever Rich (free of all wants) and Worthy of all praise. He does not need the acts of worship performed by His worshippers. On the contrary, it is the worshippers who make use of such acts of worship. Allâh is not harmed by their vicious deeds either. On the contrary, it is the worshippers who are harmed by such deeds. Allâh says,

﴿ وَلاَ يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الكُفْرِ إِنَّهُمْ لَن يَضُرُّوا اللَّهَ شَيْئاً ﴾

[سورة آل عمران ١٧٦]

([1]) Recorded by Al-Bukhâry in *Kitâb Ad-Da'wât* (Book on Supplications), no., 6307

([2]) Recorded by Muslim in *Kitâb Ad-Dhikr Wad-Duâ'a* (Book on Supplication and Remembrance of Allâh), no. 41/2702.

([3]) Recorded by Abû Dawûd in *Kitâb As-Salâh* (Book on Prayer), no., 1516, also recorded by At-Tirmidhy, no., 3434, and by Ibn Mâjah, no., 3814.

which means, **(And let not those grieve you (O Muhammad) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh.)** (Âl-'Imrân: 176)

Allâh also says,

﴿ وَمَن يَنقَلِبْ عَلَى عَقِبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئاً ﴾ [سورة آل عمران ١٤٤]

which means, **(And he who turns back on his heels, not the least harm will he do to Allâh.)** (Âl-'Imrân: 144)

Allâh also says,

﴿ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَكَانَ اللَّهُ غَنِياً حَمِيداً ﴾ [سورة النساء ١٣١]

which means, **(But if you disbelieve, then unto Allâh belongs all that is in the heavens and all that is in the earth, and Allâh is Ever Rich (free of all wants), Worthy of all praise.)** (An-Nisâ': 131)

Allâh says about Moses,

﴿ وَقَالَ مُوسَى إِن تَكْفُرُوا أَنتُمْ وَمَن فِي الأَرْضِ جَمِيعاً فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴾ [سورة إبراهيم ٨]

which means, **(And Mûsâ (Moses) said, "If you disbelieve, you and all on earth together, then verily! Allâh is Rich (free of all wants), Owner of all Praise.")** (Ibrahîm: 8)

Allâh also says,

﴿ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ العَالَمِينَ ﴾ [سورة آل عمران ٩٧]

which means, **(And whoever disbelieves [i.e., denies Hajj (pilgrimage to Mecca), then he is a disbeliever of Allâh] then Allâh stands not in need of any of the 'Alamin (mankind and jinns)).** (Âl-'Imrân: 97)

Allâh also says,

﴿لَن يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَٰكِن يَنَالُهُ التَّقْوَىٰ مِنكُمْ﴾ [سورة الحج ٣٧]

which means, **(It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him.)** (Hajj: 37)

All these verses mean that Allâh loves to be worshipped and obeyed by His worshippers and that He does not love to be disobeyed. Allâh is more pleased with the repentance of His servant than one who, while riding a camel that carried his provision of food and drink in a waterless desert, ran away. He held hope for its return and sat down under the shadow of a tree. While he was sitting like this, he found his camel standing before him.

Allâh is pleased although He does not need the acts of worship offered by His worshippers. The benefit of such acts is harvested by them, but Allâh is pleased with such acts because it is out of His all-embracing Generosity, Favor on His worshippers, love of their interests and dislike of their harm. Allâh loves to be worshipped, feared and obeyed by His worshippers. He loves them to know that He Alone forgives their sins and that He has the ability to do so. The Prophet (peace be upon him) said, **"A man committed a sin, and said, O Allâh I committed a sin, so forgive me."** Allâh says, **"My slave knows that he has a Lord Who forgives sins or punishes for them. I have forgiven the sin of my slave."**([1])

([1]) Recorded by Al-Bukhâry *Kitâb At-Tawhîd* (Book on Monotheism), no. 7507; also recorded by Muslim in *Kitâb At-Tawbah* (Book on Repentence), no. 29/2758.

The Prophet (peace be upon him) also said, **"Allâh is more Merciful to His slaves than a mother to her son."**(1) A Muslim should consider Allâh's saying,

﴿ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلاَّ اللَّهُ ﴾ [سورة آل عمران ١٣٥]

which means, **(And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh.)** (Âl-'Imrân: 135)

This means that sinners have no recourse and nobody to forgive their sins except Allâh. Allâh also says,

﴿ حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لاَّ مَلْجَأَ مِنَ اللَّهِ إِلاَّ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴾ [سورة التوبة ١١٨]

which means, **(Till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allâh is the One Who accepts repentance, Most Merciful.)** (At-Tawbah: 118)

Allâh's repentance was granted because they felt that they had no refuge but with Him. If a slave feared a creature just like him, he would flee and run away to another. If he fears Allâh, he has no refuge except

(1) Recorded by Al-Bukhâry in *Kitâb Al-Adâb* (Book on Morals), no. 5999; also recorded by Muslim in *Kitâb At-Tawbah* (Book on Repentence), no. 2754.

for Him, as the Prophet (peace be upon him) said in his invocation, **"There is no refuge and no place of safety from You except by having resort to You."**([1]) The Prophet (peace be upon him) also used to say, **"I seek refuge with Your Pleasure from Your Wrath, I seek refuge with Your Forgiveness from Your Punishment and I seek refuge with You from You."**([2])

The Heart, Piety and Deviation

The Prophet (peace be upon him) said that Almighty Allâh said what means, **"O My servants, even if the first amongst you and the last amongst you and even the whole of human race of yours, and that of jinns even, become (equal in) God-consciousness like the heart of a single person amongst you, nothing would add to My Power. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of the Jinns too in unison become the most wicked (all beating) like the heart of a single person, it would cause no loss to My Power."**

This means that Allâh's Kingdom is not increased by the acts of worship offered by the creatures even if they were equal in God-consciousness like the heart of a single person. It is not to be decreased if the jinns and human beings are disobedient and deviant just like the most wicked heart of a single person. Allâh does not need the help or

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Wudû* (Book on Ablution), no. 247; also recorded by Muslim in *Kitâb Ad-Dhikr Wad-Duâ'a* (Book on Supplication and Remembrance of Allâh), no. 56/2710.

(2) Recorded by Imam Muslim in *Kitâb As-Salâh* (Book on Prayer), no. 486/222.

sustenance of any creature. He has the most perfect Attributes and Characteristics. His Power is Complete and never insufficient.

This indicates that hearts are the place of piety or deviation. If one's heart is pious, his other organs are pious as well and if his heart is deviant, all other organs are deviant as well, as the Prophet (peace be upon him) said, "**Piety is here, and he pointed to his chest.**"([1])

Whatever with Allâh (of good deeds) Will Remain

The Prophet (peace be upon him) said that Allâh said what means, **"O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of jinns as well all stand on one plain and you ask Me and I confer upon every person what he asks for, it would not, in any way, cause any loss to Me (even less) than that which is caused to the ocean by dipping a needle in it."**

This indicates the perfection of Allâh's Power and that His treasures are never decreased or perished, even if He gave the first and the last of all jinns and human race what they demand. Abû Hurayrah reported that the Prophet (peace be upon him) said, "**The Hand of Allâh is full and it is never decreased by giving out (to His slaves). It is generous by day and night. Have you seen how much your Lord gave out (in spending) ever since He created the heavens and the earth while what He has in His Hand is not decreased?"**([2])

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(1) Recorded by Muslim in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations), no. 2564/32, 33

(2) Recorded by Al-Bukhâry *Kitâb At-Tawhîd* (Book on Monotheism), no. 7411; also recorded by Muslim in *Kitâb Az-Zakâh* (Book on Zakâh), no. 37/993.

The Prophet (peace be upon him) said, "**It would not, in any way, cause any loss to Me (even less) than that which is caused to the ocean by dipping the needle in it.**" This means that what Allâh has is never decreased, as Allâh says,

﴿ مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ اللَّهِ بَاقٍ ﴾ [سورة النحل ٩٦]

which means, **(Whatever is with you, will be exhausted, and whatever with Allâh (of good deeds) will remain.)** (An-Nahl: 96)

If a needle is dipped in the sea, it will not decrease its water. Likewise, if a sparrow drank water from the sea, it will not decrease its water as well. For this reason, Al-Khadir compared his knowledge and that of Moses to Allâh's knowledge by giving this example. The sea is provided with water from the rivers and whatever amount of water is taken from it, it will never decrease. The same thing applies to the food of Paradise which will never decrease as Allâh says,

﴿ وَفَاكِهَةٍ كَثِيرَةٍ (٣٢) لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴾ [سورة الواقعة ٣٢-٣٣]

which means, **(And fruit in plenty, Whose season is not limited, and their supply will not be cut off.)** (Al-Wâqi'ah: 32, 33)

It has been reported that once a person picks a fruit, it will be replaced by another.

The Prophet (peace be upon him) also said, "**I saw Paradise and reached out for a bunch of grapes; and had I taken it you could have eaten from it as long as the world endured.**"([1])

([1]) Recorded by Imam Muslim in *Kitâb Al-Kusûf* (Book on Solar Eclipse), no., 17/907 on the authority of Ibn 'Abbâs (may Allâh be pleased with him).

The Deeds Of The Worshippers Are Rewarded By Allâh

The Prophet (peace be upon him) said that Allâh said what means, "**My servants, these for you I shall reward you for them.**" This means that Allâh will count the deeds of His worshippers and consequently reward them consequently. Allâh says,

﴿ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ (٧) وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَراً يَرَهُ (٨) ﴾

[سورة الزلزلة ٧-٨]

which means, **(So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.)** (Az-Zalzalah: 7, 8)

Allâh also says,

﴿ وَوَجَدُوا مَا عَمِلُوا حَاضِراً وَلاَ يَظْلِمُ رَبُّكَ أَحَداً ﴾ [سورة الكهف ٤٩]

which means, **(And they will find all that they did, placed before them, and your Lord treats no one with injustice.) (Al-Kahf: 49)**

Allâh also says,

﴿ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَراً وَمَا عَمِلَتْ مِن سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَداً بَعِيداً ﴾ [سورة آل عمران ٣٠]

which means, **(On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil.)** (Âl-'Imrân: 30)

Allâh also says,

﴿ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيُنَبِّئُهُم بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ ﴾

[سورة المجادلة ٦]

which means, **(On the Day when Allâh will resurrect them all together (i.e. the Day of Resurrection) and inform them of what they did. Allâh has kept account of it, while they have forgotten it.)** (Al-Mujâdilah: 6)

The Prophet's (peace be upon him) saying "**I shall reward you for them" means that Allâh will reward His worshippers for their deeds on the Day of Judgment.** Allâh says,

﴿ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ﴾ [سورة آل عمران ١٨٥]

which means, **(And only on the Day of Resurrection shall you be paid your wages in full.)** (Âl-'Imrân: 185)

It may mean that Allâh will reward them in this world as well as the Hereafter, as Allâh says,

﴿ مَن يَعْمَلْ سُوءاً يُجْزَ بِهِ ﴾ [سورة النساء ١٢٣]

which means, **(Whosoever works evil, will have the recompense thereof.)** (An-Nisâ': 123)

The Prophet (peace be upon him) said, **"He whose deeds which I am recording and who finds good should praise Allâh and he who does not find that should not blame anyone but him."** This refers that all good comes from Allâh as a sort of favor and grace from Him, while a slave does not deserve such goodness. All evils come from the son of Adam and following his whims and caprices, as Allâh says,

﴿ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ﴾
[سورة النساء ٧٩]

which means, **(Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself.)** (An-Nisâ': 79)

If a believer is afflicted by any trials in this world, he should reproach himself and return to Allâh through repentance and asking for forgiveness. If this part of the Hadîth means that a person finds good or otherwise in the Hereafter, then people who find good in the Hereafter will thank Allâh for it. If a person finds other than good, he should not blame anybody except himself. Thus, the speech is in the imperative while it is actually a statement, as the Prophet (peace be upon him) said, **"Whoever attributes lies to me should take his seat in Hellfire."**[1]

Allâh told us that the inhabitants of Paradise thank Allâh for His Grace and Favor as He says,

﴿ وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ﴾ [سورة الأعراف ٤٣]

which means, **(And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allâh, Who has guided us to this, never could we have found guidance, were it not that Allâh had guided us!)** (Al-A'râf: 43)

Allâh also says,

﴿ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ﴾ [سورة الزمر ٧٤]

(1) Recorded by Al-Bukhâry in *Kitâb Al- 'Ilm* (Book on Knowledge), no., 107; also recorded by Muslim in *Kitâb Az-Zuhd* (Book on Asceticism), no., 72/3004.

which means, **(And they will say, "All the praises and thanks be to Allâh Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will.")** (Az-Zumar: 74)

Allâh also says,

﴿ وَقَالُوا الحَمْدُ للَّه الَّذي أَذْهَبَ عَنَّا الحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ (٣٤) الَّذي أَحَلَّنَا دَارَ المُقَامَةِ من فَضْلِه لاَ يَمَسُّنَا فِيهَا نَصَبٌ وَلاَ يَمَسُّنَا فِيهَا لُغُوبٌ (٣٥) ﴾ [سورة فاطر ٣٤-٣٥]

which means, **(And they will say, "All the praises and thanks be to Allâh, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense). Who, out of His Grace, has lodged us in a home that will last forever; there, toil will touch us not, nor weariness will touch us.")** (Fâtir: 34, 35)

Allâh says that the inhabitants of Hell blame themselves and even hate themselves as Allâh says,

﴿ وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُم مِّن سُلْطَانٍ إِلاَّ أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلاَ تَلُومُونِي وَلُومُوا أَنفُسَكُم ﴾ [سورة إبراهيم ٢٢]

which means, **(And Shaitan (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves.)** (Ibrahîm: 22)

Allâh also says,

﴿ إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الإِيمَانِ فَتَكْفُرُونَ ﴾ [سورة غافر ١٠]

which means, **(Those who disbelieve will be addressed (at the time of entering into the Fire), "Allâh's aversion was greater towards you (in this world when you used to reject the Faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies of one another), when you were called to the Faith but you used to refuse.")** (Ghâfir: 10)

Our Pious Predecessors used to do their best in performing good deeds and even blame themselves fearing that such deeds might be imperfect.

HADÎTH TWENTY-FIVE

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Abû Dharr (may Allâh be pleased with him) reported,

"Some people from among the Companions of the Messenger of Allâh (peace be upon him) said to him, 'Messenger of Allâh, the rich have taken away (all the) reward. They pray as we do; they fast as we fast, and they give alms from their surplus riches (which we cannot).' He (the Holy Prophet) said, 'Has not Allâh prescribed for you (a course) by following which you can (also) give charity? In every declaration of the glorification of Allâh (i.e., saying 'Subhâna Allâh' [glory be to Allâh]) there is an acte of charity, and every Takbîr (i.e., saying 'Allâhu Akbar' [Allâh is the Greatest]) is an acte of charity, and every praise of Him (saying 'Alhamdu lillâh' [praise be to Allâh]) is an acte of charity, and every Tahlîl (i.e., saying 'la ilâha illâ Allâh' [there is no god but Allâh]) is an acte of charity and enjoining of good is a charity and forbidding what is evil is an acte of charity, and in man's sexual intercourse (with his wife) there is an acte of charity.' They (the Companions) said, 'Messenger of Allâh, is there a reward for one who satisfies his sexual passion among us?' He said, 'Tell me, if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should have a reward.'" (Recorded by Imam Muslim)([1])

Meaning of the Hadîth

The Hadîth indicates that the companions (may Allâh be pleased with them), out of their keenness to perform good deeds and their desire

(1) Recorded by Muslim in *Kitâb Az-Zakâh* (Book on Zakâh), no. 53/1006.

to be good, used to be sad if they missed any chance to perform good deeds which others can do. The poor companions were sad because they were unable to give money in charity just like the rich. They used to become sad if they missed the chance to set out for Jihâd if they were unable to march. Allâh tells us about this in His Book saying,

﴿ وَلاَ عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لاَ أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَناً أَلاَّ يَجِدُوا مَا يُنفِقُونَ ﴾ [سورة التوبه ٩٢]

which means, **(Nor (is there blame) on those who came to you to be provided with mounts, and when you said, "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for *Jihâd*).)** (At-Tawbah: 92)

In this hadîth, the poor companions were sad that the rich attain reward because they give their money in charity. The Prophet (peace be upon him) pointed out that they were able to give charity as well. Abû Hurayrah said,

"Some of the poor among the Muhajirûn [Emigrants] came to the Messenger of Allâh (peace be upon him) and said, 'The wealthy have obtained all high ranks and everlasting bliss.' He asked, 'How is that?' They replied, 'They pray as we do and observe fast as we do, but they give alms, something which we can not do. They emancipate slaves, which we can not do.' He said, 'Shall I not tell you something whereby you will overtake those who have preceded you, and will place you ahead of those who follow you and no one will surpass you except one doing that which you do?' They said, 'Surely, Messenger of Allâh.' He said, 'Extol Allâh, declare His Greatness and praise

Him thirty-three times at the end of every prayer.' So they returned to him and said, 'Our brethren, the possessors of wealth, having heard what we are doing, have started doing the same.' The Holy Prophet (may peace upon him) said, 'This is Allâh's grace which He gives to whom He wishes.'"([1])

Every Good Deed Is A Form Of Charity

The poor companions thought that charity was not valid except in money, which they were unable to give. The Prophet (peace be upon him) told them that every good deed is a charity. Hudhayfah reported that the Prophet (peace be upon him) said, **"Every good deed is an act of charity."**([2])

Charity With Things Other Than Money

Charity in things other than money is divided into two types:

First: Granting favors to people which is considered as a charity to them. It may be considered as better than financial charity. Examples include enjoining people to perform good deeds and avoid evil, because it is a call to obey Allâh and avoiding sin. Other examples include teaching people beneficial knowledge, helping them recite the Holy Qur'ân, eliminating harmful objects from streets, achieving people's interests, protecting them from harm, invoking Allâh for Muslims and asking Him to forgive them.

([1]) Recorded by Al-Bukhâry in *Kitâb Al-Adhân* (Book on Call to Prayer), no., 843; also recorded by Muslim in *Kitâb Al-Masâjid* (Book on Mosques), no., 142/595.

([2]) Recorded by Imam Muslim in *Kitâb Az-Zakâh* (Book on Zakâh), no. 1005

Abû Dharr (may Allâh be pleased with him) reported, **"I said, 'Messenger of Allâh, which of the deeds is the best?' He (the Holy Prophet) replied, 'Belief in Allâh and Jihâd in His cause.' I again asked, 'Who is the slave whose emancipation is the best?' He (the Holy Prophet) replied, 'One who is valuable to his master and whose price is high.' I said, 'If I cannot afford to do it?' He (the Holy Prophet) replied, 'Help an artisan or make anything for the unskilled (laborer).' I (Abu Dharr) said, 'Messenger of Allâh, what if I am helpless in doing some of these deeds?' He (the Holy Prophet) replied, 'Desist from doing mischief to people. That is the charity of your person on your behalf.'"**(1)

Abû Mas'ûd Al-Badry (may Allâh be pleased with him) reported that he heard the Messenger of Allâh (peace be upon him) saying, **"When someone spends on his family seeking a reward from Allâh, it will be counted for him as charity."**(2)

Anas reported that the Prophet (peace be upon him) said, **"If a Muslim plants a tree, or sows a field, and men, beasts or birds eat from it, all (of their consumption) is charity on his behalf till the Day of Resurrection."**(3)

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(1) Recorded by Al-Bukhâry in *Kitâb Al- 'Itq* (Book on Emancipation), no., 2518; also recorded by Muslim in *Kitâb Al- Imân* (Book on Faith), no., 84/136.

(2) Recorded by Al-Bukhâry in *Kitâb Al- Imân* (Book on Faith), no., 55; also recorded by Muslim in *Kitâb Az-Zakâh* (Book on Zakâh), no. 48/1002.

(3) Recorded by Al-Bukhâry in *Kitâb Al-Harth Wal-Muzâr'ah* (Book on Agriculture and Crop Sharing), no., 2320; also recorded by Imam Muslim in Kitâb Al-Musâqah (Book on Crop Sharing), no. 1553.

These hadîths indicate that all such deeds are considered as charity for which a farmer or a fighter will be rewarded, even if they do not have the intention to perform them. The Prophet (peace be upon him) said, **"Tell me, if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should have a reward."**

This indicates that a man will be rewarded for having intercourse with his wife even if he does not have good intentions. The person having intercourse with his wife is just like the one who cultivates the land. This is the opinion held by some scholars. Yet, Sa'ad bin Abî Waqqâs reported that the Prophet (peace be upon him) said, **"You would never incur an expense seeking therewith the pleasure of Allâh, but you would be rewarded thereof even for a morsel of food that you put in the mouth of your wife."**

This Hadîth puts good intention as a prerequisite. Thus other Hadîths may be interpreted in the light of this Hadîth. Allâh knows best. Allâh also says,

﴿ لاَ خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلاَّ مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْراً عَظِيماً ﴾ [سورة 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': 114)

There is no reward to be harvested out of such good except through sincere intention. If a person performed a deed with the intention of showing off, he will be punished.

Second: The second type of non-financial charity is the one which benefits its doer only such as *Tasbîh*, *Tahmîd*, *Tahlîl*, asking Allâh for forgiveness, and walking to mosques. These Hadîths did not mention prayer, fasting, Zakâh, Hajj or Jihâd although all are better than financial charity. That is because the Prophet (peace be upon him) was answering the poor companions' question on how to compensate for the rich companions' voluntary charity. As for the cornerstones of Islam, both the rich and poorperform them.

There are many hadîths which support the opinion that remembrance of Allâh is better than financial charity and other deeds. Abud-Dardâ' reported that the Prophet (peace be upon him) said, "'**Shall I not guide you to the best of your deeds, the most distinguished in the eye of your Lord, that which lifts your ranks, that which is better than spending gold and silver and that which is better than encountering your enemies and you cut their throats and they cut your throats?' They (the Companions) said, 'Yes, Messenger of Allâh.' He said, 'Remembrance of Allâh.'**"([1])

Abû Hurayrah reported Allâh's Messenger (peace be upon him) as saying, "**He who uttered these words, 'There is no god but Allâh, the One, having no partner with Him. Sovereignty belongs to Him and all praise is due to Him, and He is Omnipotent;' one hundred times**

([1]) Recorded by At-Tirmidhy, no., 3377; by Ibn Mâjah, no. 3790; and by Imam Ahmad, no. 5/195.

every day there is the reward of emancipating ten slaves, and there are recorded a hundred virtues to his credit, and a hundred vices are blotted out from his scroll, and that is a safeguard for him against Satan on that day till evening and no one receives anything more excellent than this, except one who has done more than this (who utters these words more than one hundred times and does more good acts)."([1])

Abû Ayyûb reported that the Prophet (peace be upon him) said, **"Whoever says it (There is no god but Allâh, the One, having no partner with Him. Sovereignty belongs to Him and all praise is due Him, and He is omnipotent) ten times, will be just like a person who emancipated four slaves of the offspring of Ishmael."**([2])

Abud-Dardâ' said, "To say "Allâhu Akbar (Allâh is the Greatest)" one hundred times is better for me than giving one hundred dinârs in charity." Salmân Al-Fârisy and other Companions and Successors said, "Remembrance of Allâh is better than giving charity."

([1]) Recorded by Al-Bukhâry in *Kitâb Ad-Da'wât* (Book on Supplications), no. 6403; also recorded by Muslim in the *Kitâb Ad-Dhikr and Wad-Duâ'a* (Book on Supplication and Remembrance of Allâh), no., 28/2691.

([2]) Recorded by Al-Bukhâry in *Kitâb Ad-Da'wât* (Book on Supplications), no. 6404; also recorded by Muslim in the *Kitâb Ad-Dhikr and Wad-Duâ'a* (Book on Supplication and Remembrance of Allâh), no., 30/2693.

HADÎTH TWENTY-SIX

HADÎTH TWENTY-SIX

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

"Charity is due for every joint of every one, on every day the sun rises. Administering of justice between two men is also a charity; assisting a man to ride upon his beast, or helping him load his bags upon it is charity. A good word is charity; and every step that you take towards prayer is charity and removing harmful things from the street is charity." (Recorded by Al-Bukhâry and Muslim)([1])

The Prophet's (peace be upon him) saying **"Charity is due on every joint of every one"** means that charity is due on every organ of one's body. The Hadîth refers to the fact that the safety and health of one's organs and body are one of the greatest favors of Allâh. Each organ needs a person to give charity for it as a way of thanking Allâh for it.

Allâh says

﴿ يَا أَيُّهَا الإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الكَرِيمِ (٦) الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ (٧) فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ (٨) ﴾ [سورة الانفطار ٦-٨]

which means, **(O man! What has made you careless concerning your Lord, the Most Generous? Who created you, fashioned you perfectly, and gave you due proportion; In whatever form He willed, He put you together.)** (Al-Infitâr: 6-8)

([1]) Recorded by Al-Bukhâry in *Kitâb As-Sulh* (Book on Reconciliation), no. 2707; also recorded by Muslim in *Kitâb Az-Zakâh* (Book on Zakâh), no., 56/1009.

Allâh also says,

﴿ قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ قَلِيلاً مَّا تَشْكُرُونَ ﴾

[سورة الملك ٢٣]

which means, **(Say it is He Who has created you, and endowed you with hearing (ears), seeing (eyes), and hearts. Little thanks you give.)** (Al-Mulk: 23)

Allâh also says,

﴿ وَاللَّهُ أَخْرَجَكُم مِّنْ بُطُونِ أُمَّهَاتِكُمْ لاَ تَعْلَمُونَ شَيْئاً وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴾ [سورة النحل ٧٨]

which means, **(And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh).)** (An-Nahl: 78)

Allâh also says,

﴿ أَلَمْ نَجْعَل لَّهُ عَيْنَيْنِ (٨) وَلِسَاناً وَشَفَتَيْنِ (٩) ﴾ [سورة البلد ٨-٩]

which means, **(Have We not made for him a pair of eyes? And a tongue and a pair of lips?)** (Al-Balad: 8-9)

Mujâhid said, "These are the graces and favors of Allâh which are very obvious so that you may thank Him." A man complained to Yûnus Ibn 'Ubayd that he was very poor. Yûnus said to him, "Would you like to sell your eyesight for an amount of one hundred thousand dirhams?" The man replied, "No." Yûnus said to him, "Would you like to sell your hand for an amount of one hundred thousand dirhams?" The man replied, "No." Yûnus said to him, "Would you like to sell your legs for an

amount of one hundred thousand dirhams?" The man replied, "No." Yûnus said, "I see that you have hundreds of thousands while you complain."

In *Sahîh Al-Bukhâry*, Ibn 'Abbâs (may Allâh be pleased with him) narrated that the Messenger of Allâh (peace be upon him) said, **"There are two blessings which people lose: (They are) Health and free time (for doing good)."**([1])

The human being will be held accountable for these graces and favors on the Day of Resurrection, as Allâh says,

﴿ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴾ [سورة التكاثر ٨]

which means, **(Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!)** (At-Takathur: 8)

Interpreting the above verse, Ibn 'Abbâs said, "Delight here refers to the soundness of bodies, and senses of hearing and eyesight for which people will be held accountable as, Allâh says,

﴿ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولاً ﴾ [سورة الإسراء ٣٦]

which means **(Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allâh))** (Al-Isrâ': 36)

Allâh granted uncountable blessings on His worshippers as He says,

﴿ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لاَ تُحْصُوهَا ﴾ [سورة إبراهيم ٣٤]

which means, **(If you count the Blessings of Allâh, never will you be able to count them.)** (Ibrahîm: 34)

([1]) Recorded by Al-Bukhâry in Kitâb Ar-Riqâq (Book on Heart Softness), no., 6412.

Allâh asked His worshippers to thank Him for these blessings and He is Pleased with such thankfulness. Sulaymân At-Taymy said, "Allâh granted blessings on His worshippers commensurate with His Magnitude. He enjoined them to thank Him for them and He is Pleased with their thankful confession of His blessings and their verbal praise of Him."

'Abdullâh bin Ghannâm reported that the Prophet (peace be upon him) said, **"Whoever says in the morning 'O Allâh whatever blessing You grant me or any of Your creature is from You Alone and there is none to be associated with You, Praise be to You and thank You for it,' has thanked Allâh for this day. Whoever says it in the evening has thanked Allâh for this night."**([1])

Degrees Of Thankfulness

The Prophet (peace be upon him) said, **"Charity is due on every joint of every one; on every day the sun rises."**

This means that daily charity is due on the son of Adam as far as these organs are concerned. Thanking Allâh by giving out such charity is obligatory on each Muslim. Thankfulness is divided into two degrees:

The first is obligatory which means that one must perform the prescribed religious duties and abstain from prohibited acts. This is sufficient in thanking Allâh for His blessings. This is proved by what Abul-Aswad Ad-Daylamy reported on the authority of Abû Dharr (may Allâh be pleased with him), who said, "When you get up in the morning, charity is due on every joint (in your body). There is charity in every

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([1]) Recorded by Abû Dawûd in *Kitâb Al-Adâb* (Book on Morals), no., 5073; also recorded by An-Nasâ'iy in *Kitâb A'mâl Al-Yawm Wal-Laylah* (Book on Acts of the Day and Night), no., 7.

glorification of Allâh, every declaration of His praise, every utterance of greatness, every declaration that He is the only God, in enjoining what is good, and in forbidding what is evil. Two *rak'ahs* of supererogatory mid-morning prayer can make up for all these things (in reward)." ([1])

Abû Mûsâ reported that the Prophet (peace be upon him) said, **"If he did not, he should abstain from evil which is considered as charity."**([2]) This indicates that abstaining from evils and performing good deeds are sufficient to thank Allâh. Some of the Pious Predecessors said, "Thankfulness is the abandonment of sins." Others said, "Thankfulness means that one should not utilize Allâh's blessings in disobeying Him."

The second degree of thankfulness is the desirable one, in which a worshipper, after performing prescribed duties and abstaining from evil, performs voluntary good deeds. This is the degree of the pious to which the Prophet (peace be upon him) guided us in these hadîths. On the authority of 'Âishah (may Allâh be pleased with her) who reported, **"The Holy Prophet (peace be upon him) kept standing (in prayer) until his feet became swollen. She said to him, 'Why do you do this while you have been forgiven of your former and latter sins?' He said, 'should I not be a grateful servant?'"**([3])

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(1) Recorded by Abû Dawûd in *Kitâb As-Salâh* (Book on Prayer), no., 1286; also recorded by Muslim in *Kitâb Salât Al-Mûsâfirîn* (Book on the Travelers' Prayer). no., 84/720, on the authority of Abû Dharr

(2) Recorded by Al-Bukhâry in *Kitâb Az-Zakâh* (Book on Zakâh), no., 1445; also recorded by Muslim in *Kitâb Az-Zakâh* (Book on Zakâh), no., 1008.

(3) Recorded by Al-Bukhâry in Kitâb At-Tahajjud (Book on Asceticism), no., 1130; also recorded by Muslim in *Kitâb Sifât Al-Munafiqîn* (Book on the Description of the Hypocrites). no., 79/2819.

An old scholar said, "When Allâh says,

﴿ اعْمَلُوا آلَ دَاوُودَ شُكْرًا ﴾ [سورة سبا ١٣]

which means, **("Work you, O family of Dawûd (David), with thanks!")** (Saba': 13), an hour did not pass whether at day or night without a person among them who is performing prayers.

The deeds mentioned in the Hadîth may be obligatory, such as walking to mosques which scholars see as congregational prayer being obligatory. They may be a collective duty such as enjoining good and prohibiting people from doing evil, helping the needy, administering justice among people either in judicial rulings or in patching up their quarrels.

Types Of Charity

Charity may have a benefit that extends to others, such as patching up people's quarrels, helping a man place his bags on his camel, a good word, offering greetings, saying "May Allâh have mercy on you" to the sneezer, eliminating harmful obstacles from streets, enjoining what is good and prohibiting people from doing evil, helping the deaf to understand what he can not hear and guiding the blind.

Other charities may entail benefits to their doers only, such as *Tasbîh*, *Takbîr*, *Tahmîd*, *Tahlîl*, walking to mosques and performing the Duha prayer. Performing the Duha prayer compensates all such deeds because, in prayer, one uses all his organs in obeying and worshipping Allâh. Thus, such prayer is sufficient in thanking Allâh on behalf of all the body's organs. In the other deeds, only certain body organs are used, and charity will not be complete unless done by all the body organs.

Among the charities is abstaining from harming people.

Abû Dharr (may Allâh be pleased with him) reported, **"I said, 'Messenger of Allâh, which of the deeds is the best?' He (the Holy Prophet) replied, 'Belief in Allâh and Jihâd in His cause.' I again asked, 'Who is the slave whose emancipation is the best?' He (the Holy Prophet) replied, 'One who is valuable to his master and whose price is high.' I said, 'If I cannot afford to do it?' He (the Holy Prophet) replied, 'Help an artisan or make anything for the unskilled (laborer).' I (Abu Dharr) said, 'Messenger of Allâh, what if I am helpless in doing some of these deeds?' He (the Holy Prophet) replied, 'Desist from making mischief to the people. That is the charity of your person on your behalf.'"**[1]

Among charities is also performing the rights due towards the Muslims. Abû Hurayrah (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said, **"The rights of the Muslim from his fellow Muslim are five: responding to his greetings, visiting (him when he is) sick, following his bier, accepting his invitation and saying, 'May Allâh have mercy on you,' when he praises Allâh after sneezing.'"**

In a narrative by Muslim, **"The rights of the Muslim from his brother Muslim are six: When you meet him, greet him; when he calls you, respond to him; when he seeks counsel, give him advice; when he sneezes and praises Allâh, say to him, 'May Allâh have**

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(1) Recorded by Al-Bukhâry in *Kitâb Al-'Itq* (Book on Emancipation), no., 2518; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no., 84/136

mercy on you;' when he is sick, visit him; and when he dies, follow his funeral procession."([1])

Al-Barâ bin 'Âzib (may Allâh be pleased with him) reported, **"Allâh's Messenger (peace be upon him) commanded us to do seven things and forbade us to do seven (things). He commanded us to visit the sick, follow a funeral procession, answer the sneezer, fulfill one's vows, help the poor, accept an invitation and greet everybody."**([2])

Among the acts of charity is fulfilling the rights due towards Muslims as Ibn 'Abbâs said, "When a person walks in order to achieve the interest of his brother, each step will be considered as charity." Among the acts of charity are also leniency towards the indebted person who is unable to pay and treating animals well. When the Prophet (peace be upon him) was asked about providing water to animals, he said, **"In each living creature, there is a reward."**([3])

The Prophet (peace be upon him) said, **"Allâh forgave the sins of a prostitute who provided water to a dog gasping out of thirst."**([4])

([1]) Recorded by Al-Bukhâry in *Kitab Al-Janâi'z* (Book on Funerals), no., 1240; also recorded by Muslim in *Kitâb As-Salâm* (Book on Peace), no., 2162/4, 5.

([2]) Recorded by Al-Bukhâry in *Kitab Al-Janâi'z* (Book on Funerals), no.,1239; also recorded by Muslim in *Kitâb Al-Libâs* (Book on Dressing), no., 3/2066.

([3]) Recorded by Al-Bukhâry in *Kitab Al-Musâqah* (Book on Crop Sharing), no., 2363; also recorded by Muslim in *Kitâb As-Salâm* (Book on Peace), no., 153/2244.

([4]) Recorded by Imam Muslim in *Kitâb As-Salâm* (Book on Peace), no., 2245/154, 155.

As for the charity which benefits the doer only, examples are remembrance of Allâh, such as *Tasbîh*, *Takbîr*, *Tahmîd*, *Tahlîl*; asking Allâh for forgiveness; reciting the Holy Qur'ân; walking to mosques, sitting there waiting for prayers or religious sermons; wearing humble clothes; walking humbly, earning only legal money, holding oneself into account for the previous deeds, regret and repentance from previous sins, weeping out of fear of Allâh, contemplating the kingdom of heavens, earth and the Hereafter, fearing Allâh, loving Him, and putting one's trust in Him.

HADÎTH TWENTY-SEVEN

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An-Nawwâs bin Sam'ân (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said,

"Al-Birr (Righteousness) is good manners, and sin is that which is woven in yourself and you hate it when people may notice it." (Recorded by Imam Muslim)([1])

Wâbisah bin Ma'bad (may Allâh be pleased with him) reported, **"I came to Allâh's Messenger (peace be upon him). He said, 'Have you come to inquire about virtue?' I said, 'Yes.' He said, 'Ask your heart about it. Virtue is that which contents one's soul and comforts the heart. Sin, on the other hand, is that which causes doubts and perturbs the heart, even if people should pronounce it lawful and should seek your verdicts on such matters.'" (Recorded by Imam Ahmad and Ad-Dârimy with a good chain of transmission)([2])**

Explanation Of The Hadîth

The two hadîths interpret both Al-Birr (Righteousness) and Sin. In the first hadîth, the Prophet (peace be upon him) interpreted "righteousness" as good manners and in the second Hadîth, he interpreted it as that which contents one's soul and comforts the heart. There are two interpretations of Al-Birr, because this word conveys two meanings:

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(1) Recorded by Imam Muslim in Kitâb Al-Birr Was-Silah (Book on Righteousness and Good Relations), no., 14/2553; also recorded by At-Tirmidhy, no., 2389.

(2) Recorded by Imam Ahmad, no. 4/228; also recorded by Ad-Dârimy in his *As-Sunan*, no., 2533

The first one is related to treating people well, especially parents. Ibn 'Umar said,

Al-Birr is an easy thing: a smiling face and tolerant speech. When Al-Birr is joined with piety, as in Allâh's saying,

﴿ وَتَعَاوَنُوا عَلَى البِرِّ وَالتَّقْوَى ﴾ [سورة المائدة ٢]

which means, **(Help you one another in *Al-Birr* and *At-Taqwa* (virtue, righteousness and piety))** *(Al-Mâ'idah: 2)*, it refers to treating people well, while piety refers to obeying Allâh and avoiding sins. Al-Birr may refer to performing prescribed duties, while piety refers to avoiding sins.

In Allâh's saying,

﴿ وَلاَ تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ ﴾ [سورة المائدة ٢]

which means, **(But do not help one another in sin and transgression.)** *(Al-Mâ'idah: 2),* transgression may refer to inflicting injustice on people. As to sin, it refers to acts such as fornication, theft and drinking alcoholic beverages. Transgression may also refer to not just abandoning the enjoined commands, but to committing extra prohibited acts, such as taking more than the *Zakâh* due or effecting harsher penalties than those mentioned in Sharî'ah.

Al-Birr may refer to all acts of worship whether secret or public as Allâh says,

﴿ وَلَكِنَّ البِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَالْمَلائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى المَالَ عَلَى حُبِّهِ ذَوِي القُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي البَأْسَاءِ وَالضَّرَّاءِ وَحِينَ البَأْسِ أُوْلَئِكَ الَّذِينَ صَدَقُوا وَأُوْلَئِكَ هُمُ المُتَّقُونَ ﴾

[سورة البقرة ١٧٧]

which means, **(But Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth in spite of love for it to one's kin, to orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives zakâh, and who fulfill their covenant when they make it, and who are As-Sabirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqûn (pious))** (Al-Baqarah: 177)

In light of this meaning, Al-Birr includes all acts of worship such as belief in Allâh, His Angels, Books and Messengers. It also includes acts such as giving money for the sake of Allâh, performing the prescribed prayer, giving Zakâh, fulfilling one's promise and sticking to patience in cases of illness, poverty or when encountering enemies.

The Prophet's (peace be upon him) reply in the hadîth, reported by An-Nawwâs, may include all these traits, because good manners entail one adhering to the morals and traditions of Islam which Allâh enjoined in His Holy Book, as He said,

﴿ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴾ [سورة القلم ٤]

which means, **(And verily, you (O Muhammad , peace be upon him) are on an exalted standard of character.)** (Al-Qalam: 4)

'Âishah (may Allâh be pleased with her) said, **"The manner of the Prophet (peace be upon him) was that prescribed by the Holy Qur'ân."** This means that he adheres to its teachings, performs what it ordains and avoids what it prohibits. Acting in conformity with the

teachings of the Holy Qur'ân became habit and this is considered the best of all manners and morals. It has been said that religion is no more than good manners.

In the second hadîth, the Prophet (peace be upon him) said, **"Virtue is that which contents one's soul and comforts the heart."** This indicates that Allâh created His worshippers with the instinct for knowing the truth and accepting it. Allâh implanted the love of truth and dislike of falsehood in the hearts of His worshippers.

The Prophet (peace be upon him) said, **"There is none born but who is created to his true nature (Islam). It is his parents who make him a Jew or a Christian or a Magian, quite as beasts produce their young with their limbs perfect. Do you see anything deficient in them?"**

Then Abû Hurayrah quoted the Qur'âniv verse:

﴿ فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ﴾ [سورة الروم ٣٠]

which means, **(Allâh's *Fitrah* (i.e. Allâh's Islamic Monotheism), with which He has created mankind. No change let there be in *Khalq-illâh* (i.e. the Religion of Allâh, Islamic Monotheism))** (Ar-Rûm: 30)[1]

Allâh also says

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ ﴾ [سورة النحل ٩٠]

which means, **(Verily, Allâh enjoins *Al-Adl* (i.e., justice and worshipping none but Allâh Alone - Islamic Monotheism) and *Al-***

(1) Recorded by Al-Bukhâry, no., 3/219; also recorded by Muslim in Kitâb Al-Qadar (Book on Predestination), no., 2658.

Ihsân **[i.e., to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the *Sunnah* (legal ways) of the Prophet, peace be upon him, in a perfect manner], and giving (help) to kith and kin (i.e., all that Allâh has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids *Al-Fahshâ'* (i.e all evil deeds, such as illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and *Al-Munkar* (i.e; all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deed), and *Al-Baghy* (i.e., all kinds of oppression)).** (An-Nahl: 90)

The heart enlightened with faith will always stick to the truth and accept it and dislike falsehood and deviation.

Sin And Al-Birr

The Prophet (peace be upon him) said, **"Sin is that which is woven in yourself and you hate when people notice it."** This means that sin causes disturbances in one's heart. It is an abominable act detested by people. Such detestation is the highest rank of knowing sins in order to avoid them.

The Prophet's (peace be upon him) saying in the second hadîth **"Even if people should pronounce it lawful and should seek your verdicts on such matters,"** means that whatever a person feels in his heart is a sin. It is actually a sin even if other people claim that it is not. This is the second rank of knowing the sin, which, in this case, will be abominable by its doer because his heart is enlightened with faith, even if a Mufti - out of a mistaken belief or following his whims and caprices –

declares that it is not a sin. Yet, if the Mufti has legal proof which supports that this is a sin, the person asking him should accept the Mufti's opinion, even if it does not appeal to his heart. Examples of such opinions include legal permissible acts; such as breaking one's fast when traveling or when one is ill, and shortening prayers when traveling, and other acts which may not appeal to some people who do not possess religious knowledge.

At times, the Prophet (peace be upon him) commanded his Companions to do some acts which did not appeal to them. If they did not perform them, he would get angry. Once, he commanded them to slaughter their sacrificial animals and end the 'Umrah of Hudaibiyah, but this act did not appeal to some of them.

Generally speaking, if there is legal proof that supports an act, a believer can do nothing but obey Allâh and His Messenger, as Allâh says,

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلاَ مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْراً أَن يَكُونَ لَهُمُ الخِيَرَةُ مِنْ أَمْرِهِمْ ﴾ [سورة الأحزاب ٣٦]

which means, **(It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter, to have any option in his decision.)** (Al-Ahzâb: 36)

The commands of Allâh should be approved and applied with contentment, because whatever Allâh and His Messenger legalized, one should believe in it and submit to it, as Allâh says,

﴿ فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوا فِي أَنفُسِهِمْ حَرَجاً مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيماً ﴾ [سورة النساء ٦٥]

which means, **(But no, by your Lord, they can have no Faith, until they make you (O Muhammad , peace be upon him) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.)** (An-Nisâ': 65)

If there is no legal text from the Holy Qur'ân, the Prophet's Sunnah or the Companions' sayings, and the believer enlightened with faith and knowledge found something that disturbed his heart and irritate his conscience, while he did not find a reliable Mufti to settle this matter, he should abandon this matter even if this Mufti delivered a contrary *Fatwâ* to him.

HADÎTH
TWENTY-EIGHT

HADÎTH TWENTY-EIGHT

Abû Najîh Al-'Irbâd bin Sâriyah (may Allâh be pleased with him) reported,

"The Holy Prophet (peace be upon him) delivered an eloquent sermon, which greatly moved us and sent a wave of fear into our hearts and our eyes shed tears. We said to him, 'This sermon seems like the last advice; then tell us something more as advice.' He said, 'I advise you to fear Allâh (because of your obligations to Allâh) and to hear and obey even a slave who may be put in authority over you. Those of you who survive me will notice many differences. It will be incumbent upon you to follow my Sunnah (tradition) and the practices of my rightly guided successors (Caliphs) and hold fast with these precepts and traditions and beware of innovations and inventions in religion, because every innovation leads to the wrong path.'" (Recorded by Abû Dawûd and At-Tirmidhy who said that it was an authentic Hadîth)[1]

Explanation Of The Hadîth

Al-'Irbâd bin Sâriah said, **"The Holy Prophet (peace be upon him) delivered an eloquent sermon."** The Prophet (peace be upon him) used to deliver sermons other than those delivered on Fridays and feasts. Allâh enjoined him to do so, as Allâh says,

(1) Recorded by Abû Dawûd in his *As-Sunan*, no., 4607; by At-Tirmidhy in *Kitâb Al- 'Ilm* (Book on Knowledge), no., 2676; by Ibn Mâjah in his *Al-Muqaddimah*, no., 42; and by Imam Ahmad. no., 4/126, 127.

﴿ وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلاً بَلِيغاً ﴾ [سورة النساء ٦٣]

which means, **(Admonish them, and speak to them an effective word (i.e., to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their innerselves.)** (An-Nisâ': 63)

Allâh also says

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ﴾ [سورة النحل ١٢٥]

which means, **(Invite (mankind, O Muhammad, peace be upon him) to the Way of your Lord (i.e., Islam) with wisdom (i.e., with the Divine Inspiration and the Qur'ân) and fair preaching.)** (An-Nahl: 125) Thus, the Prophet (peace be upon him) used to deliver such sermons every now and then.

Abû Wâ'il reported that 'Abdullâh used to give a sermon to them every Thursday. A person said, "Abu 'Abdur-Rahmân, we love your talk and so we yearn (to listen to you) and earnestly desire that you should deliver a lecture every day." Thereupon he said, "There is nothing to hinder me in giving you talk (every day) but the fact that you may be bored. Allâh's Messenger (peace be upon him) did not deliver sermons on certain days (fearing that we might be bored)."([1])

Eloquence in delivering sermons is desirable because it appeals to the audiences' hearts. Eloquence means using the best expressions in order to convey the intended meaning. The Prophet (peace be upon him) used to shorten his sermons with succinct words. Jâbir bin Samurah said, **"I used to pray with the Prophet of Allâh (peace be upon him) and**

([1]) Recorded by Al-Bukhâry in *Kitâb Al- 'Ilm* (Book on Knowledge), no., 68; also recorded by Muslim in *Kitâb Sifât Al-Munafiqîn* (Book on the Descrotion of the Hypocrites), no., 2821.

his prayer was of moderate length and his sermon was as well of moderate length."[1]

In another narration by Abû Dawûd, Jâbir said, **"The Prophet (peace be upon him) was not used to elongating his Friday sermon. It was just a few words."**([2])

Abû Wâ'il reported, **"'Ammâr delivered the sermon. It was short and eloquent. When he ('Ammâr) descended (from the pulpit) we said to him, 'O Abû Al-Faydân, you have delivered a short and eloquent sermon. Would that you had lengthened (The sermon).' He said, 'I have heard the Messenger of Allâh (peace be upon him) saying, 'The lengthening of prayer by a man and the shortness of the sermon is a sign of his understanding (of faith). So lengthen the prayer and shorten the sermon, for there is charm (in precise) expression.'"**

The fearing of the hearts

As to Al-'Irbâd's saying about the sermon, ""which greatly moved us and sent a wave of fear into our hearts and our eyes shed tears;" Allâh praised the believers when they listen to preaching with these two traits, as He says,

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴾

[سورة الأنفال ٢]

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(1) Recorded by Imam Muslim in *Kitâb Al-Jumua'h* (Book on the Friday Prayer), no., 866/41, 42.

(2) Recorded by Abû Dawûd in *Kitâb As-Salâh* (Book on Prayer), no., 1107; also recorded by Al-Bayhaqy in *As-Sunan Al-Kubrâ*, no. 3/208

which means, **(The believers are only those who, when Allâh is mentioned, feel fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith.) (Al-Anfâl: 2)**

Allâh also says,

﴿ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴾ [سورة الحديد ١٦]

which means, **(Has not the time come for the hearts of those who believe (in the Oneness of Allâh - Islamic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth.) (Al-Hadîd: 16)**

Allâh also says,

﴿ اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ﴾ [سورة الزمر ٢٣]

which means, **(Allâh has sent down the best statement, a Book (this Qurâ'n), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh.)** *(Az-Zumar: 23)*

Allâh also says,

﴿ وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ﴾ [سورة المائدة ٨٣]

which means, **(And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad), you see**

their eyes overflowing with tears because of the truth they have recognized.) (Al-Mâ'idah: 83)

When delivering a sermon, the Prophet's (peace be upon him) mode would change as Jâbir said, **"When the Holy Prophet (peace be upon him) delivered a sermon, his eyes used to become red, the tone of his voice would rise and he would be somewhat excited, as if he were cautioning us against some hostile army poised against us. He would say, 'The enemy will attack you in the morning or the evening.'"**[1]

Al-Bukhâry and Muslim recorded on the authority of Anas bin Mâlik (may Allâh be pleased with him) reported, **"Allâh's Messenger (may peace be upon him) stood when the sun had passed the meridian and led them in noon prayer and after observing salutations (completing the prayer) he stood upon the pulpit and talked about the Last Hour and made mention of the important facts prior to it, and then said, 'He who desires to ask anything from me, let him ask me about it. By Allâh, I shall not move from this place until I have informed you about that which you ask.' (Anas bin Mâlik said,) People began to shed tears profusely when they heard this from Allâh's Messenger (peace be upon him) and Allâh's Messenger (peace be upon him) said it repeatedly, 'You ask me.'**

(1) Recorded by Imam Muslim *Kitâb Al-Jumua'h* (Book on Friday Prayer), no., 43/867.

Thereupon a man stood up and said, 'Allâh's Messenger, Where shall I be?' He said, 'In Hellfire.'"[1]

An-Nua'mân bin Bashîr delivered a sermon in which he said, **"I heard the Prophet (peace be upon him) delivering a sermon and saying, 'I warn you against the Fire. If a man had been in the market, he would have heard him. He kept on warning until his scarf fell to his feet.'"**[2]

'Adiy bin Hâtim (may Allâh be pleased with him) reported that he heard the Holy Prophet (peace be upon him) saying, **"He who among you can protect himself from the Fire, should do so, even if it is with half a date."**[3]

The Seemingly Last Sermon

The Companions' saying **"This sermon appears like the last advice; then tell us something more as advice,"** indicates that the Prophet (peace be upon him) was more eloquent in delivering this sermon than ever before. When a person is delivering his last sermon, he tries to be as eloquent and comprehensive as possible. For this reason, the Prophet (peace be upon him) enjoined us to perform prayer, as if it were the last time, because if one felt that this night be the last prayer, he would perfect it as much as he could. The Prophet (peace be upon him)

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(1) Recorded by Al-Bukhâry in *Kitâb Al-I'tisâm* (Book on Holding Fast to Allâh), no., 7294; also recorded by Muslim in *Kitâb Al-Fadâ'il* (Book on Virtues), no., 2359.

(2) Recorded by Imam Ahmad in *Al-Musnad,* no., 4/268, 272; also recorded by Ibn Hibbân, no. 644.

(3) Recorded by Al-Bukhâry in *Kitâb Al-Adâb* (Book on Morals), no., 6023; also recorded by Muslim in *Kitab Az-Zakâh* (Book on *Zakâh*), no., 68/1016.

may have been indicating that he was about to die, as happened in the Farewell Hajj, when he said, **"I may not meet you after this year."**(1) When he started to bid them farewell, they called it the Farewell Hajj.

On his return, Allâh's Messenger (peace be upon him) stood up to deliver a sermon at a watering place known as Khumm, located between Mecca and Medina. He praised Allâh, extolled Him and delivered the sermon and exhorted (us) and said, **"Now to our purpose, O people, I am a human being. I am about to receive a Messenger (the angel of death) from my Lord and I, in response to Allâh's call (would bid goodbye to you), but I am leaving among you two weighty things. One is the Book on Allâh in which there is right guidance and light, so hold fast to the Book on Allâh and adhere to it." He exhorted (us) (to hold fast) to the Book on Allâh and then said, "The second is the members of my household."**(2)

On the authority of 'Uqbah bin 'Âmir (may Allâh be pleased with him), who reported that "**Eight years following Battle of Uhud, the Messenger of Allâh (peace be upon him) had gone out to pray for the martyrs who fell therein. His prayer was just as the Funeral Prayer which is offered over the dead. It seemed as if he were saying goodbye to the living and the dead. Then, he came back, ascended the pulpit, and said, 'I shall be present before you at the Haud [Fountain] to meet you. I shall be your witness and, by Allâh, I perceive as if I am seeing with my own eyes the Haud at this very**

(1) Recorded by Imam Muslim in *Kitâb Al-Hajj* (Book on Pilgrimage), no., 310/1297.

(2) Recorded by Imam Muslim in *Kitâb* Fadâ'il As-Sahâbah (Book on the Companions' Merits), no., 36/2408.

place. I am not afraid concerning you that you will associate anything with Allâh after me, but I am apprehensive that you will yean for the possession of the luxuries of life.'" The narrator said, "It was the last opportunity to look at the Messenger of Allâh (peace be upon him)."

The Companions' saying, **"Then tell us something more as an advice,"** means that they need an all-comprehensive advice when they understood that this seemed to be the last advice. They wanted advice to adhere to in order to guarantee them happiness in this world as well as in the Hereafter.

The Prophet (peace be upon him) advised them, saying, **"I advise you to fear Allâh (because of your obligations to Allâh) and to hear and obey."** These two hints guarantee happiness of this world as well as the Hereafter. Fearing Allâh is the advice directed by Allâh to people in the past and the present as Allâh says,

﴿ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الكِتَابَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ اتَّقُوا اللَّهَ ﴾

[سورة النساء ١٣١]

which means, **(We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh.)** (An-Nisâ': 131)

Fearing Allâh has been elaborated in full detail when explaining the Prophet's (peace be upon him) hadîth reported by Mu'âdh bin Jabal.[1]

(1) It is Hadîth no. 18 of this book.

Hearing and obeying

Hearing and obeying the Muslim rulers entail happiness in this world and they (rulers) achieve the interest of people and help them obey their Lord and support His religion. 'Aly bin Abî Tâlib said, "People will not be follow the straight path except with a ruler, be he guided or not. If he is not guided, a believer will direct their efforts to worship their Lord until the misguided ruler dies."

The Prophet's (peace be upon him) said, **"even a slave who may be put in authority over you."** In another narration, he said, **"Even an Abyssinian slave who may be put in authority over you."** This indicates that the Prophet (peace be upon him) was informed of what would happen to his nation and that slaves would be its rulers.

Anas (may Allâh be pleased with him) who reported that the Messenger of Allâh (peace be upon him) said, **"Listen (attentively to) and obey whoever is placed in authority over you, even if he is a Negro slave whose head is like a raisin."**([1])

Abû Dharr also said, "My beloved Prophet (peace be upon him) advised me to listen and obey even if he (the ruler) was a Negro slave."[(2)] There are many hadîths in this regard.

This does not contradict the saying of the Prophet (peace be upon him), **"This matter (ruling people) will remain in Quraish as long as**

([1]) Recorded by Al-Bukhâry in *Kitâb Al-Ahkâm* (Book on Legal Judgments), no., 7142

([2]) Recorded by Imam Muslim in *Kitâb Al-Masâjid* (Book on Mosques), no., 420/648.

there are two persons."([1]) The Prophet (peace be upon him) also said, **"People should be ruled by Quraish."**([2]) There is no contradiction because the Quraish slaves may be the rulers of the nation. Then the Prophet (peace be upon him) said, **"Those of you who survive me will notice a lot of differences. It will be incumbent upon you to follow my Sunnah (tradition) and the practices of my rightly-guided successors (Caliphs) and hold fast with these precepts and traditions."**

The Prophet (peace be upon him) foretold that there would be many differences among his nations as far as the fundamentals and branches of religion, deeds, sayings and beliefs are concerned. Sunnah is the way that should be followed as the Prophet (peace be upon him) and the Rightly-Guided Caliphs did. Mentioning this affair after talking about the command to listen to and obey the Muslim rulers is in reference to rulers who should not be obeyed unless they obeyed Allâh. The Prophet (peace be upon him) said, **"Obedience must be in good deeds."**([3])

This part of the hadîth indicates that the Sunnah of the Rightly-Guided Caliphs should be followed just like that of the Prophet (peace be upon him). This ruling is not applicable to other rulers. The Rightly-Guided Caliphs are Abû Bakr, 'Umar, 'Uthmân and 'Aly bin Abî Tâlib.

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Manâqib* (Book on Merits), no., 3501; also recorded by Muslim in *Kitâb Al-Imârah* (Book on Rulership), no., 1820.

(2) Recorded by Al-Bukhâry in *Kitâb Al-Manâqib* (Book on Merits), no., 3495; also recorded by Muslim in *Kitâb Al-Imârah* (Book on Rulership), no., 1818.

(3) Recorded by Al-Bukhâry in *Kitâb Al-Maghâzy* (Book on Battles), no., 4340; also recorded by Muslim in *Kitâb Al-Imârah* (Book on Rulership), no., 39/1840.

Many Muslim scholars believe that 'Umar bin 'Abdul-'Azîz is one of the Rightly-Guided Caliphs.

These Caliphs are described as rightly-guided because they know the truth and act in accordance with it, contrary to the deviant who know the truth but do not act in accordance with it. Thus, there are three categories of people: guided, deviant and misguided. The guided person knows the truth and follows it. The deviant person knows the truth, but does not follow it. The misguided person does not know the truth at all.

Then the Prophet (peace be upon him) commanded to hold fast to these precepts and traditions. His saying, **"Beware of innovations and inventions in religion, because every innovation leads to the wrong path,"** is a warning to the Muslim nation against following any inventions in religion. Innovation in religion is an act that is not grounded in *Sharî'ah*. Jâbir (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said, **"The best word is the Book on Allâh, and the best guidance is the guidance shown by Muhammad (peace be upon him). The worst practice is the introduction of new elements in the Islamic faith and every innovation amounts to heresy."**([1])

Every Innovation Leads To The Wrong Path

The Prophet's (peace be upon him) saying, **"Every innovation leads to the wrong path,"** is a comprehensive and clear-cut sentence that is considered a great cornerstone of religion. It is similar to the

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([1]) Recorded by Imam Muslim in *Kitâb Al-Jumua'h* (Book on Friday Prayer), no., 43/867.

saying of the Prophet (peace be upon him) that **"Whoever innovates a thing in our affair is rejected."**

If a person innovates something and attributes it to religion, while it does not have a root in Islam, such a thing is a deviation and religion renounces it. This applies to beliefs, deeds and sayings, whether secret or public. As for commending some innovations as reported by some Pious Predecessors, they used the word "innovation" with its linguistic connotation. For example, when 'Umar bin Al-Khattâb appointed one Imam to lead people in optional night prayer in Ramadân, he said, "This is a commended innovation."([1])

Besides, the Prophet (peace be upon him) enjoined us to follow the tradition of the Rightly-Guided Caliphs, and the above-mentioned act was approved by 'Umar, 'Uthmân and 'Aly. Another example is the first *Adhân* before the Friday prayer which was initiated by 'Uthmân because people needed it. Later, it was approved by 'Aly and Muslims acted in accordance with it. It has been reported that Ibn 'Umar said that it was an innovation. He may have meant the linguistic connotation as the act was done by his father in appointing one Imam. A third example is the compilation of the Holy Qur'ân in one book. Zayd bin Thâbit did not support this act and said to Abû Bakr and 'Umar bin Al-Khattâb, "How could you do an act which was not done by the Prophet (peace be upon him)?" When he was sure that such an act would benefit Muslims, he agreed to it.([2])

([1]) Recorded by Al-Bukhâry, no., 4/250.
([2]) Recorded by Al-Bukhâry, no., 9/10, 11.

The Prophet (peace be upon him) enjoined his companions to transcribe the revealed verses, but he did not compile them in one book. 'Uthmân also enjoined people to follow one mode of recitation fearing that there might be differences and dissension among the Islamic nation. 'Aly and most other Companions approved this act which was very useful to the nation. When the Arabs refused to pay *Zakâh* after the death of the Prophet (peace be upon him), 'Umar was hesitant in fighting them. When Abû Bakr pointed out the matter in light of *Sharî'ah*, 'Umar and all the companions agreed to fight them.

Al-Hâfizh Abû Nu'aym recorded that Ibrahîm bin Al-Junayd said, "I heard Ash-Shafi'y saying, 'There are commendable and censured innovations. The commendable innovation is in line with Sunnah while the censured innovation is not in conformity with it.' Then, he repeated the sentence of 'Umar, 'This is a commended innovation.'"

The meaning of Ash-Shafi'y's saying is that dispraised innovations are not grounded in Sharî'ah. As for the commendable innovation, it is grounded in *Sharî'ah* but is called an "innovation" according to its linguistic connotation. Another saying was attributed to Ash-Shafi'y which interprets this saying. He said, "There are two types of innovations. The deviant innovation is the one which is not in line with the Book on Allâh, the Prophet's Sunnah or the unanimous agreement of Muslim scholars. The other innovation is one which entails good and does not contradict the Book on Allâh, the Prophet's Sunnah or the unanimous agreement of Muslim scholars."

Examples of innovations in religion that emerged after the era of the Companions and their Successors are:

(1) Thinking that a thing might be lawful or unlawful on the grounds of mental deduction without paying attention to the *Sunnah*.

(2) The *Sufy* belief that truth contradicts *Sharî'ah*, knowing and loving Allâh are enough and that there is no need to perform good deeds because they are obstacles in the way to Allâh.

(3) The claim that only the mob needs *Sharî'ah*.

(4) Talking about the entity of Allâh and His Attributes in a way that contradicts the Book on Allâh, the Prophet's Sunnah or the unanimous agreement of Muslim scholars. May Allâh guide us to the straight path.

HADÎTH TWENTY-NINE

HADÎTH TWENTY-NINE

Mu'âdh bin Jabal (may Allâh be pleased with him) reported that he said to the Messenger of Allâh (peace be upon him),

"Inform me of an act which will cause me be admitted to Paradise and keep me away from Hell." He replied, "You have asked me about a matter of a serious nature, but it is easy for the one to whom Allâh makes it easy." He added, "Worship Allâh, associate nothing with Him, observe the prayer, pay the Zakâh, fast during Ramadân and perform the Pilgrimage to the House of Allâh if you can afford the journey." He said, "Shall I not lead you to the gates of virtue? Fasting is protection against sin; charity which extinguishes sins as water extinguishes fire; and a man's prayer in the middle of the night." Then he recited,

﴿ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۞ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ۞ ﴾ [سورة السجدة ١٦-١٧]

which means, (Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allâh's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.) (As-Sjadah: 16-17)

Then he added, "Shall I tell you about the root of the matter and the top of its hump?" I replied, "Certainly O Messenger of Allâh." The Prophet (peace be upon him) said, "The principle of this matter is Islam, its hump is prayer and its top is Jihâd [Striving in the cause of Allâh]." Then he asked, "Shall I tell you about what comprises all of

this?" I said, "Yes, Messenger of Allâh." So he took hold of his tongue and said, "Restrain it." I asked, "Messenger of Allâh, shall we really be punished for what we are talking about?" He replied, "May your mother lose you! It is what the tongue says that throw people on their faces into the Hell." (Recorded by At-Tirmidhy, who said that it was an authentic Hadîth)[1]

Explanation Of The Hadîth

Mu'âdh's saying "Inform me of an act which will cause me be admitted to Paradise and keep me away from Hell;" refers to his keenness to perform good deeds. It also indicates that good deeds are the gate to heaven, as Allâh says,

﴿ وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴾ [سورة الزخرف ٧٢]

which means, **(This is the Paradise which you have been made to inherit because of the deeds which you used to do (in the life of the world)).** (Az-Zukhruf 72)

The Prophet (peace be upon him) replied, **"You have asked me about a matter of serious nature."** This means that entering Paradise and salvation from Hell are very serious matters; and for this noble aim, Allâh revealed the Holy Books and sent His Messengers.

The Prophet (peace be upon him) added, **"But it is easy for the one to whom Allâh makes it easy."** This means that guidance is from Allâh. When Allâh makes it easy for a slave to be guided, guidance will be easy for him. Allâh says,

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(1) Recorded by At-Tirmidhy in *Kitâb Al-Imân* (Book on Faith), no., 2616; also recorded by Imam Ahmad, no., 5/231, 236, 237.

﴿ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ۞ وَصَدَّقَ بِالْحُسْنَى ۞ فَسَنُيَسِّرُهُ لِلْيُسْرَى ۞ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ۞ وَكَذَّبَ بِالْحُسْنَى ۞ فَسَنُيَسِّرُهُ لِلْعُسْرَى ۞ ﴾ [سورة الليل ٥-١٠]

which means, **(As for him who gives (in charity) and keeps his duty to Allâh and fears Him, And believes in *Al-Husn,* will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient. Gives the lie to *Al-Husna,* will make smooth for him the path for evil.)** (Al-Layl: 5-10)

The Prophet (peace be upon him) said, **"Perform good deeds, as everybody is guided to that for which he was created. The people of happiness are guided to perform good deeds and the people of misery are guided to perform evil deeds." Then the Prophet (peace be upon him) recited the above-mentioned verses.**([1])

The Prophet (peace be upon him) used to say in his supplication, "Guide me and make guidance easy for me." Allâh says that Moses used to say in his supplication,

﴿ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (٢٥) وَيَسِّرْ لِي أَمْرِي (٢٦) ﴾ [سورة طه ٢٥-٢٦]

which means, **(O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness). And ease my task for me.)** (Tâ-Hâ: 25, 26)

Ibn 'Umar used to supplicate to Allâh saying, "O Allâh, make smooth for me the path of ease (goodness) and make me avoid the path of evil." The Hadîth which stipulates entering into Paradise on adhering

(1) Recorded by Al-Bukhâry in *Kitâb Al-Janâ'iz,* (Book on Funerals), no. 1362; also recorded by Muslim in *Kitâb Al-Qadar* (Book on Predestination), no., 2647

to the five prescribed pillars of Islam (monotheism, prayer, zakâh, fasting and hajj) has been previously explained.

Then, the Prophet (peace be upon him) said, **"Shall I not lead you to the gates of virtue?"** After mentioning the five pillars of Islam which lead to Paradise, the Prophet (peace be upon him) guided Mu'âdh to the gates of supererogatory virtues. The best worshippers of Allâh are those who perform voluntary and supererogatory deeds after performing the prescribed ones. Then, the Prophet (peace be upon him) said, **"Fasting is a protection against sin."** This phrase has been reported by the Prophet (peace be upon him) in many Hadîths.

Abû Hurayrah reported that the Prophet (peace be upon him) said, **"Fasting is a protection against sin. When anyone of you is fasting on a day, he should neither indulge in obscene language, nor raise his voice. If anyone abuses him or tries to fight with him, he should say, 'I am fasting.'"**([1])

Fasting protects the Muslim from committing sins in this world as Allâh says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾ [سورة البقرة ١٨٣]

which means, **(O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious).)** (Al-Baqarah: 183)

([1]) Recorded by Al-Bukhâry in *Kitâb As-Sawm* (Book on Fasting), no., 894; also recorded by Muslim in *Kitâb As-Siyâm* (Book on Fasting), no., 1151.

If it protects him from committing sins in this world, it will protect him from entering Hell in the Hereafter. The Prophet (peace be upon him) said, **"Charity erases sins as water extinguishes fire."** Allâh says,

﴿ إِن تُبْدُواْ الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِن تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاء فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنكُم مِّن سَيِّئَاتِكُم ﴾ [سورة البقرة ١٨٣]

which means, **(If you disclose your Sadaqat (alms-giving), it is good, but if you conceal it, and give it to the poor, that is better for you. (Allâh) will forgive you some of your sins.)** (Al-Baqarah: 183)

This indicates that charity, whether given in secret or not, expiates sins.

Prayer In The Middle Of The Night

The Prophet (peace be upon him) said, **"And a man's prayer in the middle of the night."** This means that prayer, just like charity, erases sin. Abû Hurayrah reported that the Prophet (peace be upon him) said, **"The best prayer after the prescribed one is the optional night prayer."**([1])

If charity erases sin as well as the wrath of Allâh, the same thing applies to prayer.

Then he recited,

﴿ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۞ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاء بِمَا كَانُوا يَعْمَلُونَ ۞ ﴾ [سورة السجدة ١٦-١٧]

([1]) Recorded by Imam Muslim in *Kitâb As-Siyâm* (Book on Fasting), no., 1163/202, 203

which means, **(Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allâh's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.)** (As-Sjadah: 16-17)

The Prophet (peace be upon him) recited these two verses in order to point out the merit and virtue of the optional night prayer. Allâh praised those whose sides forsake their beds in order to invoke Him. This praise covers all those who do not sleep at night in order to remember Allâh and invoke Him. It also covers those who perform prayer between *Maghrib* (Sunset) and *'Ishâ* (Night) and those who wait for *'Ishâ* Prayer until they perform it although they are in dire need of sleep. The Prophet (peace be upon him) said to his Companions who waited for the *'Ishâ* Prayer, **"You are praying as long as you are waiting for prayer."**([1])

The praise also covers those who slept and later got up in order to perform the optional night prayer which is considered as the best supererogatory prayer. It may also cover those who forsake their beds at dawn and stay up for the Fajr prayer although they need to sleep. For this reason, the muezzin says in the call for Fajr prayer, "Prayer is better than sleep."

The Prophet's (peace be upon him) saying, **"And a man's prayer in the middle of the night;"** is a reference to the best time for optional night prayer. Abû Umâmah reported that it has been said to the Prophet

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([1]) Recorded by Al-Bukhâry in *Kitâb Mawaqît As-Salâh* (Book on Prayer times), no., 572; also recorded by Muslim in *Kitâb Al-Masâjid* (Book on Mosques), no., 640/222, on the authority of Anas

(peace be upon him), **"'Which time is best for invocation?' He said, 'In the middle of the night and after the prescribed prayers.'"**([1])

The last middle of the night refers to the middle of the second half of the night or the fifth sixth of the night. It is the time when Allâh descends to the earth. The Prophet (peace be upon him) said, **"Shall I tell you about the root of the matter and the top of its hump?" I replied, "Certainly, O Messenger of Allâh." The Prophet (peace be upon him) said, "The principle of this matter is Islam, its hump is prayer and its top is *Jihâd* [Striving in the cause of Allâh]."** The root of the matter is Islamic religion. It has been interpreted as the two testimonies of faith. If a person does not say them in secret and public, he is not a Muslim. The cornerstone of religion is prayer. The highest stature of it is *Jihâd* which is considered as the best deed after the pillars of Islam.

Abû Dharr (may Allâh be pleased with him) said, **"I asked the Prophet (peace be upon him), 'Which deed is the best one?' He said, 'Belief in Allâh and Jihâd in His way."**([2]) Abû Hurayrah reported that the Prophet (peace be upon him) said, **"The best deeds are belief in Allâh and Jihâd in His way."**([3]) There are many Hadîths in this regard.

The Prophet (peace be upon him) said, **"'Shall I tell you about what comprises all of this?' I said, 'Yes, Messenger of Allâh.' So he**

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(1) Recorded by At-Tirmidhy in *Kitâb Da'wât* (Book on Supplications), no., 3499, and he said that it is a good hadîth; also recorded by and An-Nasâ'iy in *Al-Kubra*, no., 6/32.

(2) Recorded by Al-Bukhâry in *Kitâb Al-'Itq* (Book on Emancipation), no., 2518; also recorded by Muslim in *Kitâb Al-Imân* (Book on Fait), no., 84.

(3) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Fait), no., 26; also recorded by Muslim in *Kitâb Al-Imân* (Book on Fait), no., 83.

took hold of his tongue and said, 'Restrain it.' I asked, 'Messenger of Allâh, shall we really be punished for what we talk about?' He replied, 'May your mother lose you! It is what the tongue says that throws people on their faces into Hell.'"

This indicates that restraining one's tongue is the root of all goodness. If a person restrains his tongue, he controls all his affairs. This ruling was elaborated when explaining the saying of the Prophet (peace be upon him), **"Whoever believes in Allâh and the Last Day should speak well or keep silent."** The apparent meaning of the hadîth indicates that the tongue is the most important reason for sending people to Hell.

The sins of the tongue include: (i) Polytheism which is gravest of all sins; (ii) Attributing falsehood to Allâh, which is just like polytheism; (iii) Perjury; (iv) Practicing black magic; (v) Accusing innocent people of fornication; (vi) Telling lies; and (vii) Slandering and backbiting of others. Most sins are almost always accompanied by an utterance by the tongue.

Abû Hurayrah reported that the Prophet (peace be upon him) said, **"The organs that primarily lead people to Hell are the mouth and the sexual organs."**([1])

Abû Hurayrah (may Allâh be pleased with him) reported that he heard the Messenger of Allâh (peace be upon him) saying, **"A bondsman may utter a word thoughtlessly so that he will fall down**

([1]) Recorded by At-Tirmidhy in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations), no., 2004; by Ibn Mâjah, no., 4246, and by Imam Ahmad, no., 2/291, 392.

into the Fire of Hell farther than the distance between the East and the West."([1])

The Harvest Of The Tongue

The meaning of the Prophet's (peace be upon him) saying **"It is what the tongue says that throw people on their faces into Hell,"** is that Hell is the punishment for prohibited utterances. Through his sayings and deeds, a person saws either a good or bad reward. On the Day of Judgment, he will harvest what he planted. Whoever saved good sayings and deeds will harvest high ranks and stature on the Day of Judgment, and vice versa.

([2]) Recorded by Al-Bukhâry in *Kitâb Ar- Riqâq,* no. 6477; also recorded by Muslim in *Kitâb Az-Zuhd* (Book on Asceticism), no., 2988.

HADÎTH THIRTY

HADÎTH THIRTY

Abû Tha'labah Al-Khushany (Jurthûm bin Nâshir) (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said,

"Allâh, the Exalted, has laid down certain duties which you should not transgress. He has also made certain things illegal which you should not commit, and has kept silent about other things out of mercy for you but not from forgetfulness. So do not hold discussion about them." (Recorded by Ad-Daraqutny and others)([1])

The Importance Of This Hadîth

In this Hadîth, the Prophet (peace be upon him) divided the rulings of Allâh into four: duties, that which is illegal things, legal code, and that which is not discussed. These are all the rulings of religion. Abû Bakr bin As-Samâ'ni said, "This hadîth is one of the fundamentals of religion." He also said, "If a person acted in conformity with this Hadîth, he would attain reward and escape from punishment, because once he performed the prescribed duties, avoided what is illegal things, observed the legal code and did not talk about the rulings unknown to him, he would shoulder all the prerequisites of religion, because the Islamic religion is no more than these four things. Duties include the prescribed pillars of Islam such as prayer, Zakâh, fasting and Hajj."

([1]) Recorded by Ad-Daraqutny in his *Sunan*, no., 4/183, 184; also recorded by and At-Tabarâny in *Al-Kabîr, no.*, 22/589.

Illegal Things

As for illegal things, they are the things which Allâh prohibited. The illegal things are mentioned in the Holy Qur'ân and the Prophet's (peace be upon him) Sunnah, as Allâh says,

﴿ قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلاَّ تُشْرِكُواْ بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلاَ تَقْتُلُواْ أَوْلاَدَكُم مِّنْ إِمْلاَقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلاَ تَقْرَبُواْ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلاَ تَقْتُلُواْ النَّفْسَ الَّتِي حَرَّمَ اللّهُ إِلاَّ بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ۞ وَلاَ تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُواْ الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لاَ نُكَلِّفُ نَفْسًا إِلاَّ وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُواْ وَلَوْ كَانَ ذَا قُرْبَى وَبِعَهْدِ اللّهِ أَوْفُواْ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ۞ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ۞ ﴾ [سورة الأنعام ١٥١-١٥٣]

which means, **(Say (O Muhammad, peace be upon him), "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to *Al-Fawâhish* (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand. And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e., judge between men or give evidence, etc.) tell the truth, even if a near relative is concerned, and fulfill the Covenant of Allâh. This He commands you, that you may**

remember. And verily, this (i.e., Allâh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you from His Path. This He has ordained for you that you may become *Al-Muttaqûn.*") (Al-An'âm: 151, 152, 153)

Allâh also says,

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُواْ بِاللّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَن تَقُولُواْ عَلَى اللّهِ مَا لاَ تَعْلَمُونَ ﴾ [سورة الأعراف ٣٣]

which means, **(Say (O Muhammad , peace be upon him), "(But) the things that my Lord has indeed forbidden are *Al-Fawâhish* (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."**) (Al-A'râf: 33)

In some verses, certain prohibited things were mentioned as in the following verse which states prohibited foods,

﴿ قُل لاَّ أَجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلاَّ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللّهِ بِهِ ﴾ [سورة آل عمران ١٤٥]

which means, **(Say (O Muhammad, peace be upon him), "I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maytatah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork, etc.) for that surely is impure, or impious (unlawful) meat (of**

an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, etc., or on which Allâh's Name has not been mentioned while slaughtering")) (Al-An'âm:145)

Allâh also says,

﴿ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ ﴾

[سورة البقرة ١٧٣]

which means, **(He has forbidden you only the Maytatah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, etc., on which Allâh's Name has not bee mentioned while slaughtering).)** (Al-Baqarah: 173)

Allâh also says,

﴿ حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلاَّ مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَن تَسْتَقْسِمُوا بِالأَزْلاَمِ ﴾ [سورة المائدة ٣]

which means, **(Forbidden to you (for food) are: *Al-Maytatah* (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols, etc., or on which Allâh's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on**

An-Nusub[11] **(stone altars). (Forbidden) also is to use arrows seeking luck or decision.)** (Al-Mâ'idah: 3)

Women prohibited to be married to a man are mentioned in the following verse,

﴿ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالاَتُكُمْ وَبَنَاتُ الأَخِ وَبَنَاتُ الأُخْتِ وَأُمَّهَاتُكُمُ اللاَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَآئِكُمْ وَرَبَائِبُكُمُ اللاَّتِي فِي حُجُورِكُم مِّن نِّسَآئِكُمُ اللاَّتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُواْ دَخَلْتُم بِهِنَّ فَلاَ جُنَاحَ عَلَيْكُمْ وَحَلاَئِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلاَبِكُمْ وَأَن تَجْمَعُواْ بَيْنَ الأُخْتَيْنِ إِلاَّ مَا قَدْ سَلَفَ إِنَّ اللّهَ كَانَ غَفُورًا رَّحِيمًا ﴾ [سورة النساء ٢٣]

which means, **(Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your wet nurse, your wet nurse's daughters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in, but there is no sin on you if you have not gone in them (to marry their daughters), - the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is Oft-Forgiving, Most Merciful.)** (An-Nisâ': 23)

As for ill-gotten money, Allâh says,

﴿ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ﴾ [سورة البقرة ٢٧٥]

which means, **(Whereas Allâh has permitted trading and forbidden Riba (usury))**(Al-Baqarah: 275).

As for the *Sunnah*, it mentioned many prohibited things. For example, the Prophet (peace be upon him) said, **"Allâh prohibited the**

selling of wine, dead animals, swine and idols."([1]) He also said, **"Your blood, money and honor are sacred."**([2])

Legal Code

The legal code refers to the rulings which Allâh made permissible, be they obligatory, desirable or permissible. Violating this code means that one commits what Allâh prohibited as Allâh says,

﴿ وَتِلْكَ حُدُودُ اللَّهِ وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ﴾ [سورة الطلاق ١]

which means, **(And those are the set limits of Allâh. And whosoever transgresses the set limits of Allâh, then indeed he has wronged himself.)** (At-Talâq: 1)

The above verse refers to the husband who divorced his wife without sticking to the rulings ordained by Allâh in this regard. Allâh also says,

﴿ تِلْكَ حُدُودُ اللَّهِ فَلاَ تَعْتَدُوهَا وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَأُوْلَئِكَ هُمُ الظَّالِمُونَ ﴾

[سورة البقرة ٢٢٩]

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

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Buyû'* (Book on Sales), no., 2236; also recorded by Muslim in *Kitâb Al-Musâqah* (Book on Crop Sharing), no., 1581.

(2) Recorded by Al-Bukhâry in *Kitâb Al-'Ilm* (Book on Knowledge), no., 67; also recorded by Muslim in *Kitâb Al-Qasâmah* (Book on Compurgation), no., 1679.

This is a warning for the husband who divorces his wife in a non-Islamic manner or takes money from her in order to divorce her.

Allâh also says,

﴿ تِلْكَ حُدُودُ اللَّهِ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ۞ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ ۞ ﴾ [سورة النساء ١٣-١٤]

which means, **(These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad, peace be upon him) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. And whosoever disobeys Allâh and His Messenger (Muhammad, peace be upon him), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.)** (An-Nisâ': 13, 14)

This is a warning to those who transgressed the rights of heirs and usurped their rights. An-Nawwâs bin Samâ'n reported that the Prophet (peace be upon him) said, **"Allâh gave the parable of a straight path. On the two sides of this path, there are two walls which have open doors. On the doors, there are curtains hanging. On the door of the path, there is a caller saying, 'O people, take this path and never deviate from it.' There is another caller in the middle of the path. If the one who is passing wants to open any of these doors, he says to him, 'Woe to you! Do not open it. Once you open it, you will be in.' This path is Islam. The two walls are the limits ordained by Allâh. The open doors are the things prohibited by Allâh. The caller at the**

door on the path is the Book on Allâh. The caller in the middle of the path is Allâh's presence in the heart of the Muslim.'"([1])

In this hadîth, the Prophet (peace be upon him) set an example for Islam with the straight path which is wide and leads to the required destination. Besides, it is not a crooked path. On the sides of the path, there are two walls which stand for the limits ordained by Allâh. Just like the walls prevent those inside a house from getting out, Islam prevents its followers from encroaching on the limits ordained by Allâh. Beyond the limits ordained by Allâh, there are no more the things prohibited by Him. Allâh praised those who stick to His legal code and condemned those who do not distinguish between the lawful and the unlawful, as Allâh says,

﴿ الأَعْرَابُ أَشَدُّ كُفْراً وَنِفَاقاً وَأَجْدَرُ أَلاَّ يَعْلَمُوا حُدُودَ مَا أَنزَلَ اللَّهُ عَلَى رَسُولِهِ ﴾
[سورة التوبة ٩٧]

which means, **(The Bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh's Commandments and His Legal Laws, etc.) which Allâh has revealed to His Messenger.)** (At-Tawbah: 97)

The Prophet (peace be upon him) also said, **"The Holy Qur'ân says, 'Whoever acts in accordance with my teachings has adhered to my limits. Whoever does not act in accordance with my teachings has not adhered to my limits."** All this means that a person should not

(1) Recorded by At-Tirmidhy in *Kitâb Al-Amthâl* (Book on Parables), no., 2859; also recorded by An-Nasâ'iy in *Al-Kubra* in *Kitâb At-Tafsîr* (Book on Interpretation), no., 253; also recorded by Imam Ahmad in *Al-Musnad*, no., 4/182, 183.

commit that which is prohibited. If he does, he has not adhered to the limits ordained by Allâh. Allâh says,

﴿ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ﴾ [سورة البقرة ١٨٧]

which means, **(These are the limits (set) by Allâh, so approach them not.)** (Al-Baqarah: 187)

The above verse warns against committing any prohibited acts related to fasting or seclusion in mosques. The Prophet (peace be upon him) also said, **"The example of the person abiding by Allâh's orders and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their places on a boat."**([1])

"The person abiding by Allâh's orders and restrictions" is the one who renounces committing prohibited acts. The legal penalties may be called the limits ordained by Allâh as we say for the penalty for fornication, the penalty for theft, and the penalty for drinking wine. The Prophet (peace be upon him) said to Usâmah, **"Do you intercede regarding one of the penalties prescribed by Allâh?"** Usâmah tried to intercede for a woman who had committed theft. This naming convention is well known by jurists.

Some interpreted the saying of the Prophet (peace be upon him), **"He has also made certain things illegal which you should not commit,"** as a reference to the legal penalties. They argue that if they refer to the limits ordained by Allâh, they would be a mere repetition of the saying of the Prophet (peace be upon him), **"Allâh, the Exalted, has**

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(1) Recorded by Al-Bukhâry in *Kitâb Ash-Sharikah* (Book on Partnership), no., 2493.

laid down certain duties which you should not transgress." Yet, this is not true and there is no repetition in the hadîth.

Non-Talked About Things

Non-talked about things are not defined as lawful or unlawful. There is no sin in doing such things. The Prophet (peace be upon him) said about such things that Allâh **"has kept silent about other things out of mercy for you and not from forgetfulness."** This means that Allâh did not mention these things out of His mercy towards His worshippers. He did not make them unlawful so that He might punish them if done. Besides, He did not make them lawful so that He might punish them if not done. Whether done or not, there is no wrong committed.

The saying of the Prophet (peace be upon him), **"So do not hold discussion about them."** may indicate that such prohibition is restricted to the era of the Prophet (peace be upon him), because frequently asking about such things may be a reason for the revelation of a verse that may be hard on people. Too many questions on such things may lead some people to believe that they are either lawful or unlawful while they are not. This rule may apply to the following Hadîth:

Ibn Mas'ûd (may Allâh be pleased with him) narrated that the Holy Prophet (peace be upon him) said, **"Ruined are those who insisted on hardship in matters of faith. He said this thrice."** This hadîth condemns those who ask about things that are not of interest to them. It also condemns those who stick to the literal meaning of the revelation without understanding its other meanings such as the *Azh-Zhâhiriyyah* School of Jurisprudence.

Yet, one should mention that contemplating religious texts and their connotations is a prerequisite for jurists and scholars in order to reach legal rulings that may not be clear-cut. This was the practice of some Companions such as Ibn 'Abbâs. Therefore, Ibn Mas'ûd said, "Beware of excessive search for what you do not need. Stick to the manner of the Companions."

A Muslim is also prohibited from excessively searching for the unseen things in which he was enjoined to believe without knowing how they were created. Abû Hurayrah reported that the Prophet (peace be upon him) said, **"People will say, 'This is the creation of Allâh. Who created Allâh?' If any of you asks this question, he should say: I believe in Allâh."**([1])

In another narrative, he said, **"People will ask about knowledge until they say, 'This is Allâh Who created us. Who created Allâh?'** In a third narrative, he said, **"'People will ask about everything until they say, 'This is Allâh Who created us. Who created Allâh?'"**([2])

In a narrative recorded by Al-Bukhâry, the Prophet (peace be upon him) said, **"Satan will come to you and say, 'Who created such and such? until he says, 'Who created your Lord?' If it happens, seek refuge with Allâh and stop thinking about this matter."**([3])

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(1) Recorded by Imam Muslim in *Kitâb Al-Imân* (Book on Faith), no., 134/212.

(2) Recorded by Imam Muslim in in *Kitâb Al-Imân* (Book on Faith), no., 135/215, 216.

(3) Recorded by Al-Bukhâry in Kitâb Bid'a Al-Khalq (Book on Creatures' Innovations), no. 3276.

Anas reported that the Prophet (peace be upon him) said, **"Allâh, the Almighty, says, 'Your nation will keep on saying: What is this? What is that? until they say: This is Allâh Who created the creatures. Who created Allâh?'"**([1])

In a narrative recorded by Al-Bukhâry, the Prophet (peace be upon him) said, **"People will keep on saying, 'This is Allâh Who created the creatures. Who created Allâh?'"**([2])

([1]) Recorded by Imam Muslim in *Kitâb Al-Imân* (Book on Faith), no., 136/217.

([2]) Recorded by Al-Bukhâry in *Kitâb Al-I'tisâm* (Book on Holding Fast to Allâh), no., 7296

HADÎTH
THIRTY-ONE

HADÎTH THIRTY-ONE

Abul-'Abbâs Sahl bin Sa'd Al-Sâ'idi (may Allâh be pleased with him) narrated that,

"A man came and said, 'O Messenger of Allâh (peace be upon him) guide me to an action that when I do it, Allâh will love me and the people will also love me.' The Prophet (peace be upon him) said, 'Be ascetic concerning this worldly life so that Allâh may love you, and do not covet what is another's possession so that people may love you.'" (Recorded by Ibn Mâjah and others with good chains of transmission)[1]

Explanation Of The Hadîth

This hadîth includes two great pieces of advice:

1. Asceticism concerning the life of this world life so that Allâh may love one, and not coveting what is another's possession so that people may love him.
2. Asceticism concerning this worldly life was frequently praised in the Holy Qur'ân and the will to have worldly pleasures was condemned, as Allâh says,

(1) Recorded by Ibn Mâjah in the *Kitâb Az-Zuhd* (Book on Asceticism), no. 4102. In Az-Zauwâid, there is is anote that reads, "In the chain of transmission, there is Khâlid bin 'Amr who is not an authentic narrator. He was accused with attributing false hadîths to the Prophet (peace be upon him). Al-'Uqayly recorded this hadîth on his authority and said, 'It does not have an origin on the authority of Ath-Thawry.'"

﴿ بَلْ تُؤْثِرُونَ الحَيَاةَ الدُّنْيَا (١٦) وَالآخِرَةُ خَيْرٌ وَأَبْقَى (١٧) ﴾ [سورة الأعلى ١٦-١٧]

which means, **(Nay, you prefer the life of this world; Although the Hereafter is better and more lasting.)** (Al-A'lâ: 16, 17)

Allâh also says,

﴿ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الآخِرَةَ ﴾ [سورة الأنفال ٦٧]

which means, **(You desire the good of this world (i.e., the ransom money for freeing the captives), but Allâh desires (for you) the Hereafter.)** (Al-Anfâl: 67)

Allâh says in the story of Qârûn,

﴿ فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ۞ وَقَالَ الَّذِينَ أُوتُوا العِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَنْ آمَنَ وَعَمِلَ صَالِحاً وَلاَ يُلَقَّاهَا إِلاَّ الصَّابِرُونَ ۞ فَخَسَفْنَا بِهِ وَبِدَارِهِ الأَرْضَ فَمَا كَانَ لَهُ مِن فِئَةٍ يَنصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مِنَ المُنتَصِرِينَ ۞ وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالأَمْسِ يَقُولُونَ وَيْكَأَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلا أَن مَّنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيْكَأَنَّهُ لاَ يُفْلِحُ الكَافِرُونَ ۞ تِلْكَ الدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لاَ يُرِيدُونَ عُلُوّاً فِي الأَرْضِ وَلاَ فَسَاداً وَالْعَاقِبَةُ لِلْمُتَّقِينَ ۞ ﴾ [سورة القصص ٧٩-٨٣]

which means, **(So he 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 been given (religious) knowledge said, "Woe to you! The Reward of Allâh (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are patient (in following the truth)." So We caused the earth to swallow him and his**

dwelling place. Then he had no group or party to help him against Allâh, nor was he one of those who could save themselves. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful. 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. And the good end is for the *Muttaqûn*.) (Al-Qasas: 79, 83)

Allâh also says,

﴿ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الحَيَاةُ الدُّنْيَا فِي الآخِرَةِ إِلاَّ مَتَاعٌ ﴾ [سورة الرعد ٢٦]

which means, **(And they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.)** (Ar-Ra'd: 26)

Allâh also says,

﴿ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى وَلاَ تُظْلَمُونَ فَتِيلاً ﴾

[سورة النساء ٧٧]

which means, **(Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to the *Fatilâ* (a scalish thread in the long slit of a date-stone))** (An-Nisâ': 77)

Allâh also said about the believer of the Pharaohs,

﴿ وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ ۞ يَا قَوْمِ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ۞ ﴾ [سورة غافر ٣٨-٣٩]

which means, **("O my people! Follow me, I will guide you to the way of right conduct" [i.e. guide you to Allâh's religion of Islamic Monotheism with which Mûsâ (Moses) has been sent]. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever.")** (Ghâfir: 38-39)

Allâh condemned those who do not have an intention save the fulfillment of their worldly pleasures. There are many Hadîths on this subject. Jâbir bin 'Abdullâh (may Allâh be pleased with him) reported that, **"The Messenger of Allâh (peace be upon him) was passing through the bazaar with his Companions on both his sides when he saw a dead kid whose ears had been cut off. He caught hold of its ear and said, 'Who would like to have it for a dirham?' They replied, 'We would not like to have it at any price; and what shall we do with it?' Then he asked, 'Wouldn't you like to have it for nothing?' They replied, 'Had it been alive, it would have been defective because its ears had been cut off and being dead, it is of no use.' The Messenger of Allâh (peace be upon him) said, 'Truly, the world is more contemptible in the sight of Allâh than it is in your eyes.'"**([1])

([1]) Recorded by Imam Muslim in *Kitâb Az-Zuhd* (Book on Asceticism), no. 2/2957.

Al-Mustawrid bin Shaddâd (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said, "The simile of this world and the Hereafter is just like one of you putting his finger in the sea. Let him see what returns with it?"([1])

Meaning Of Asceticism

Asceticism means paying little attention to the pleasures of this world because they deserve nothing. Abû Muslim Al-Khawlâny defined it saying, "Asceticism in this world does not mean making a lawful thing unlawful or squandering money. True asceticism means that you put more trust in Allâh than in what you have. When you face a calamity, you should prefer to have its reward for being afflicted by it."

Yûnus bin Maysarah defined it in the very same words, but added, "Asceticism means that your behavior should be unchangeable whether you have been afflicted by a calamity or not. It also means that you should be fair with those who praise or condemn you."

Thus, asceticism refers to the beliefs of the heart, rather than the deeds of the parts of the body. For this reason, Abû Sulaymân said, "Do not testify that so and so is an ascetic. Asceticism is in the heart." The first component of asceticism: you put more trust in Allâh than in what you have. This is derived from the soundness and strength of faith. Allâh guaranteed the provisions of His worshippers as He says,

﴿ وَمَا مِن دَابَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا ﴾ [سورة هود ٦]

which means, **(And no (moving) living creature is there on earth but its provision is due from Allâh.)** (Hûd: 6)

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(1) Recorded by Imam Muslim in *Kitâb Al-Jannah* (Book on Paradise), no. 55/2858.

Allâh also says,

﴿ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴾ [سورة الذاريات ٢٢]

what means **(And in the heaven is your provision, and that which you are promised.)** (Adh-Dhâriyât: 22)

Al-Hasan said, "One of the signs of weak faith is that you put less trust in Allâh than in what you have."

The second component of asceticism: When you face a calamity, such as the loss of property or the death of a child, you should prefer to have its reward for being afflicted by it. This is also derived from the soundness and strength of faith. Ibn 'Umar reported that the Prophet (peace be upon him) used to say in his invocation, **"O Allâh, grant us fear that prevents us from disobeying You; grant us Your obedience that makes us attain Your love; and grant us faith that alleviates the calamities of this world."**([1])

The second component of asceticism: You should be fair with those who praise or condemn you. This is derived from paying little attention to this world. When a person loves this world, he prefers praise to condemnation. This may lead him to deviate from the truth in order to avoid condemnation and perform evil deeds in order to be praised. If you are fair with those who praise or condemn you, this indicates that your heart is full of love of Allâh and that you do not care what His creatures may do. The most important thing for you is to please Allâh Alone. Ibn Mas'ûd says, "True belief means that you should not please people

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([1]) Recorded by At-Tirmidhy in *Kitâb Ad-Da'wât* (Book on Suuplications), no. 3502; akso recorded by An-Nasâ'iy in *Al-Kubra, no.* 6/106, 107; and by and Al-Hâkim in *Al-Mustadrak.*

through the wrath of Allâh. Allâh praised those who fight in His cause and fear no one."

Phases Of Asceticism

Ibn Al-Mubârak reported that Mua'lla bin Abî Mutî' said, "Asceticism has three phases:

First : Sincerity in sayings and deeds

Second: Abandoning bad deeds and performing good ones

Third : Asceticism concerning paying little attention to money, even though it is not ill- gotten."

Dispraising This World

Dispraising this world as mentioned in the Holy Qur'ân and the Sunnah of the Prophet (peace be upon him) does not refer to its time which is the day and the night, for they are considered as a way of contemplating on Allâh's creation. Mujâhid said, "Every day, the day says to the son of Adam, 'You are alive on this day and I will not return. See what you are going to do today.' Once the day has come to an end, the deeds done on it will only be revealed on the Day of Judgement. The same thing applies to each night.'"

An old scholar said, "This world is a path to Paradise or Hell. Nights are the merchandise of man and days are the market. This world is not dispraised because of its creations such as the mountains, seas, rivers, metals, plants, trees, and animals. All these are favors and grace from Allâh. Man should contemplate them in order to deduce the oneness of Allâh."

This dispraise is attributed to the deeds committed by the son of Adam, because most of these deeds are not in line with what Allâh ordained. Allâh says

﴿ اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الأَمْوَالِ وَالأَوْلادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ﴾ [سورة الحديد ٢٠]

what means, **(Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect to wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw.)** (Al-Hadîd: 20)

In this world, people are divided into two categories:

The first category denies the Hereafter in which there will be either punishment or reward. Allâh also said about them,

﴿ إِنَّ الَّذِينَ لا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنُّوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ۝ أُولَـئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ۝ ﴾ [سورة يونس ٧]

what means, **(Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.))** (Yûnus: 7)

They have no aim but to obtain worldly pleasures before death as Allâh says,

﴿ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الأَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ ﴾

[سورة محمد ١٢]

which means, **(Those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode.)** (Muhammad: 12)

They may have enjoined others to adhere to asceticism in this world because they believe that too many pleasures lead to worries and sadness. They do not want to have many pleasures, fearing that they may cling to them and will suffer from grave pain when they die and leave them.

The second category believes in the Hereafter for reward or punishment, and they believe in the legal doctrines revealed to the Messengers. They are, in turn, divided into three subcategories: Some who wrong themselves, some who follow a middle course, and some who are foremost in good deeds.

Those who wrong themselves are the largest number of this category. They love this world and its pleasures and they may fight, love or get angry because of it.

They are the people who seek only play and amusement, pomp and mutual boasting, and rivalry in respect to wealth and children. They do not know that this world is a path to the Hereafter and that nobody will be eternal here. They believe in the Hereafter but they do not pay attention to its particulars and they do not taste the sweetness of faith.

Those who follow a middle course earn lawful money and they enjoy the pleasures of this life, but they perform the duties prescribed for them. There is controversy whether they should be called ascetics or not. They are not to be punished for enjoying worldly pleasures, but their reward will be decreased in the Hereafter.

Ibn 'Umar said, "When a person enjoys worldly pleasures, his reward will be decreased even if he has been pious." 'Umar said, "But for my fear that my reward will be decreased, I would have lived in luxury. Yet, I heard Allâh saying about some people,

﴿ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا ﴾ [سورة الأحقاف ٢٠]

which means, **(You received your good things in the life of the world, and you took your pleasure therein.)** (Al-Ahqâf: 20)

As for those who are foremost in good deeds, they understand the goal of their existence in this world and act accordingly. They know that Allâh is trying them as He says,

﴿ وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً ﴾ [سورة هود ٧]

which means, **(And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds.)** (Hûd: 7)

Allâh also says,

﴿ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً ﴾ [سورة الملك ٢]

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

The Prophet (peace be upon him) advised some of his Companions to obtain nothing from this world except a small portion just like a traveler's needs. Those who belong to this subcategory are, in turn, divided into two classes:

The first includes those who obtain the necessities of life, as is the habit of many ascetics.

The second includes those who may enjoy some pleasures in order to help them perform good deeds. The Prophet (peace be upon him) said, **"I was intended to love women and perfume from your world, but my dearest practice is prayer."**([1])

If a believer has a good intention in obtaining these worldly pleasures in order to obey Allâh better, such pleasures will be just like acts of worship. The saying of the Prophet (peace be upon him) **"Be ascetic concerning the life of this world so that Allâh may love you,"** indicates that Allâh loves ascetics.

Allâh dispraised those who love this world and prefer it to the Hereafter, as He says,

﴿ كَلاَّ بَلْ تُحِبُّونَ العَاجِلَةَ (٢٠) وَتَذَرُونَ الآخِرَةَ (٢١) ﴾ [سورة القيامة ٢٠-٢١]

which means, **(Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but (you men) love the present life of this world, And leave (neglect) the Hereafter.)** (Al-Qiyâmah: 20-21)

Allâh also says,

﴿ وَتُحِبُّونَ المَالَ حُباً جَماً ﴾ [سورة الفجر ٢٠]

which means, **(And you love wealth with much love!)** *(Al-Fajr: 20)*

([1]) Recorded by An-Nasâ'iy in *Kitâb 'Ishrat An-Nisâ* (Book on Treating Women), no. 3949 and 3950, also recorded by Imam Ahmad, no. 3/128, 199.

Allâh also says,

﴿ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴾ [سورة العاديات ٨]

which means, **(And verily, he is violent in the love of wealth.)** (Al-'Adiyât: 8)

The dispraise of those who love this world is a praise for those who reject it.

Asceticism Is The Trait Of Prophets

'Amr bin Al-'Âs said, "Your style of life is far from that of the Prophet (peace be upon him). He was the most ascetic person concerning this world and you are the keenest people for it."([1])

Ibn Mas'ûd said to his followers, "'Although you perform more deeds (prayer, fasting and Jihâd) than the Companions of the Prophet (peace be upon him), they were better than you.' They said, 'How?' He said, 'They were more ascetic concerning this world and keener for the Hereafter.'

Not Coveting Another's Possessions

The second advice is: One should not covet another's possession so that people may love him. Al-Hasan said, "You are loved by people as long as you do not take what they have. Once you do, they will deride you, hate your talk and detest you. "

Ayyûb As-Sakhtiyâny said, "A man will not be loved unless he has two traits: asceticism concerning what other people have and forgiving them."

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(1) Recorded by Al-Hâkim in *Al-Mustadrak,* no. 4/315.

'Umar bin Al-Khattâb said in one of his sermons, "Coveting what people have is a sort of poverty. Rejecting what they have is a sort of richness. If a person rejects something, he can do without it."

There are many Hadîths that enjoin people not to ask others for money, because once they do so, they will be disliked, as money is loved by all people. When a person is ascetic concerning what other people have, they will love and honor him and he will be their master. A Bedouin said to the people of Basrah, "'Who is the master of this village?' They said, 'Al-Hasan' He asked, 'How did he become their master?' They said, 'People needed his knowledge and he did away with their worldly affairs.'"

One of the Righteous Predecessors said the following verses describing this world and its people, "It is no more than a carcass for which dogs compete to snatch away. If you avoid it, they will not harm you, and if you snatch a piece away, they will struggle with you."

HADÎTH
THIRTY-TWO

HADÎTH THIRTY-TWO

It was narrated on the authority of Abû Sa'îd Sa'd bin Mâlik bin Sinâ' Al-Khudary (peace be upon them) that the Messenger of Allâh (peace be upon him) said,

"There is not to be any causing of harm, nor is there to be any reciprocating of harm."([1])

This is a good (*hasan*) hadîth. It is recorded by Ibn Mâjah, Ad-Dârqutny, and others with a complete chain back to the Prophet (peace be upon him). Mâlik also recorded it in his *Al-Muwatta'* with a chain missing the name of the Companion, from 'Amr bin Yahya from his father, from the Prophet (peace be upon him). Abû Sa'îd is dropped from the chain. However, the hadîth has other chains that strengthen one another.

Commentary On The Hadîth

"There is not to be any causing of harm, nor is there to be any reciprocating of harm"

This indicates that the Messenger has prohibited wrongful harm or its reciprocation. In some cases however, causing harm is lawful, either because that individual has transgressed the limits which Allâh has set, and thus will be punished according to his sin, or because he has wronged another person, in which case the oppressed is asked to deal with him justly. These two types of harm are absolutely not that which is

([1]) Recorded by Ad-Darqutny in his *As-Sunan*, vol. 3, p. 77 and vol. 4, p.228; also recorded by Al-Hâkim in *Al-Mustradrak*, vol. 2, p. 58; Al-Bayhâqy, vol. 6, p. 69; and Mâlik narrated it in his *Al-Muwatta'* in *Kitâb Al-Aqdiyah* (Book on Judgments) no. 31 with a *mursal* chain

referred to in the hadîth, as it specifically refers to the wrongful infliction of harm.

The Two Types Of Harm

The first category is that which has no aim except to cause harm to others, and there is doubt that this is heinous and prohibited. The prohibition against wrongfully harming others has been mentioned in various places in the Qur'ân, such as in the verse dealing with wills which states,

﴿ ... مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ ﴾ [سورة النساء ١٢]

"...after payment of legacies that they may have bequeathed or debts, so that no loss is caused to [anyone]." (An-Nisâ'; 4:12)

Harm could occur in one's will by favoring some of the heirs with an increase in the share which Allâh has prescribed, thus causing harm to the other heirs because of this preference. For this reason, the Prophet (peace be upon him) said, **"Verily, Allâh has given all who are due rights their right, so there is no beaqueathing (extra) to the inheritors."**([1]) Harm in a will can also take place by bequeathing to a non-prescribed-inheritor more than one third of the legacy, thus, decreasing the rights of the heirs. That is why the Prophet (peace be upon him) said, **"...one third, and even one third is much."**([2])

([1]) Recorded by Abû Dawûd in *Kitâb Al-Buyû'* (Book on Sales) no. 3965; also recorded by At-Tirmidhy no. 2120; and Ibn Mâjah in *Kitâb al-Wasâyah* (Book on Wills) no. 2713; and Ahmad 5/2675 from the hadîth of Abû Umâmah.

([2]) Recorded by al-Bûkhary in *Kitâb Al-Janâ'iz* (Book on Funerals) no. 1295; also recorded by Muslim in *Kitâb Al-Wasiyyah* (Book on Wills) 5/1628

Whenever a testator makes any [additional] bequest to an inheritor [of a predetermined percentage of the inheritance], or a bequest of more than one third of the inheritance to someone who is not one of the predetermined inheritors, the bequest is not enforced unless the heirs agree to it, whether the testator intended harm to the other inheritors or not. In the case of intent to cause harm by bequeathing more than one third of the legacy to someone outside of the predetermined inheritors, the testator will have committed a sin. The question was asked, "If the testator's intention to cause harm is established by his confession, should his will be rejected, in its entirety? Ibn-'Atiya mentioned a narration from Mâlik which said that the will should be declared void. It is said that this opinion is consistent with the view of the Hanbaly School of Jurisprudence.

Harm can also be caused by the husband returning his wife (to the state of marriage) after divorce. Allâh, the Almighty says,

﴿ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلاَ تُمْسِكُوهُنَّ ضِرَاراً لِّتَعْتَدُوا وَمَن يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ﴾ [سورة البقرة ٢٣١]

which means, **(...Either take them back on reasonable basis, or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself.)** (Al-Baqarah; 2:231)

Allâh also says

﴿ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلاحاً ﴾ [سورة البقرة ٢٢٨]

which means, **(And their husbands have the better right to take them back in that period, if they wish for reconciliation.)** (Al-Baqarah; 2:228)

This indicates that if a husband intends to harm his wife by taking her back, he has committed a sin, which used to happen in the early days of Islam before the proclamation of divorce was limited to only three times. Husbands used to divorce their wives and wait until their prescribed waiting period had nearly ended; then they would return their wives to the state of marriage only to divorce them again. They would do this indefinitely so as to leave the women neither divorced nor married. Thus, Allâh nullified this practice and limited divorce to three times only.

Causing harm may also take place in sales transactions. It is reported that doing business with someone who is compelled [whether to buy or to sell] is forbidden. 'Aly bin Abî Tâlib delivered a speech saying, "A miserly time will come when the rich will stingily hold on to what they have, though they have been prohibited from doing so. Allâh, the Almighty says,

﴿... وَلَا تَنسَوُا الْفَضْلَ بَيْنَكُمْ ﴾ [سورة البقرة ٢٣٧]

which means, **(And do not forget liberality between yourselves.)** (Al-Baqarah; 2:237) Yet people do business [unjustly] with those who are forced to buy or sell due to need, though the Prophet (peace be upon him) forbade doing business with one in such circumstances.([1])

'Abdullâh bin Ma'qil said, "Doing business with the one who is in great need is something good and fruitful." Harb said, "When Imam Ahmad was asked about doing business with the compelled, the Imam stated that it is abhorred. When asked how such a purchase takes place,

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([1]) Recorded by Abû Dawûd in *Kitâb Al-Buyû'* (Book on Sales) no. 3382; also recorded by Ahmad in his *Musnad* , the hadîth has a weak chain as there is an unknown person in the chain

he answered, 'A person in need of something comes to you, so you sell to him what costs ten for twenty.'" Abû Tâlib said that when Imam Ahmad was asked about taking a profit of five on what is valued at ten, the Imam also stated that it is abhorred. Even if the buyer was sent out to buy something for someone else, and even though he was not skilled at bargaining, bought the merchandise at a great loss [to the seller] the contract is prohibited. Imam Ahmad said, "The unjust purchase is deceit." This refers to when the seller cheats people in that in which they cannot ordinarily be cheated. The two Imams, Ahmad and Mâlik, held the opinion that the buyer has the option to terminate the sale in such a situation. In the case of a man was in need of money but found no one to lend to him, he bought an item on credit in order to trade inbuy and sell that item to have money. There are two opinions from the pious predecessors regarding this purchase: First, in a narration by Imam Ahmad, he allowed this form of purchase and second, in another narration by the Imam, he said, "I am afraid that he may be compelled to sell it even at a loss. Thus many of the pious predecessors say that this form of purchase is prohibited. This is the opinion of the two Imams Mâlik and Abû Hanîfa (may Allâh have mercy upon them). It is the principle of Ahmad as well as others.

The Second Kind Of Infliction Of Harm On Others

The second category of harm is that which is the result of a lawful aim. This takes place when a person has an established right to manage his property according to what is advantageous to himself, though it may cause harm to others (A). It may also take place by depriving others of the benefit from his property in order to protect it, while at the same time causing harm to those who are deprived (B).

(A) Harm Caused by Disposing of One's Property

If such harm is caused by disposing of one's property in an uncustomary way, such as setting fire to his land on a windy day, thereby causing nearby property to be burnt, then the owner has transgressed and must pay compensation to those who were harmed. However, if this takes place as a result of customary usage, then the scholars have two well-known opinions:

The First: That the owner should not be prohibited from using his property in such a manner. This is the opinion of Ash-Shâfii'y, Abû Hanîfah and others.

The Second: That the owner should be prohibited from using his property in such a manner. This is the opinion of Ahmad and Imam Mâlik who agreed with Imam Ahmad in some cases.

Some examples are putting a window in a high building that overlooks one's neighbor, or constructing a high building which overlooks his neighbor. In such cases the builder is obliged to screen his neighbor. This opinion was adopted by Imam Ahmad and a number of the followers of Imam Ash-Shâfi'iy. Ar-Rûyâny, who was one of them, said in his book *Al-Hilya*, "The ruler should give consideration to the case; he should forbid [the builder] if the intention to cause harm and devastation is evident." He said, "This is like the judgment with regard to increasing the height of buildings if it will veil the light of the sun or the moon [from others]."

Similarly what one does to one's own property might cause damage to one's neighbor's property, such as shaking or hammering, etc. This case is forbidden in the accepted view of the two Imams Mâlik and

Ahmad, and is one of the Shâfi'iy views. This is the same ruling that is applied to any actions which might cause harm to the public, such as something that produces a bad smell, etc.

Infliction of harm also includes damage caused by a man whose property is located on another's land. If by entering the other's land he causes harm, then he must be forced to remove his property in order to prevent the damage caused by his entering the other's land.

(B) Preventing a Neighbor from the Benefit of One's Property

Harm may be caused when someone deprives others from benefiting from his property or deprives them from making agreements [regarding its usage]. If the individual deprives others from benefiting from his property, because he will be harmed, then he is allowed to [do so]. An example is to prohibit others from placing wooden planks on a weak wall which cannot bear the weight. The question arises, "If someone deprives others from benefiting from his property, yet he will not be harmed by such usage, should he be forced to allow others to benefit from it or not?"

The First Opinion:

The individual has the right to deprive others from benefiting from his property. This is the opinion adopted by Ash-Shâfi'iy and Abû Hanîfah who said that in the first case, the individual has the right to make changes to his property even if this will harm others.

The Second Opinion:

The two Imams Ahmad and Mâlik (who both agreed in the first case that the individual is not allowed to take any action in his property which would harm others), differed in opinion about this second case. Imam Mâlik said that the individual can deprive others from benefiting from his property, whereas Imam Ahmad said that the individual is not allowed to do so. This is also Imam Ahmad's opinion from the example of putting pieces of wood on the wall of another.

In this, Ahmad agreed with Ash-Shâfi'iy, in his older opinion, with Ishâq, Abû Thawr, Dawûd bin Al-Mundhir, 'Abd Al-Mâlik bin Habîb Al-Mâliky. This opinion is also mentioned by Mâlik from some of the judges of Medina. Similarly, it was mentioned in the two books of authentic hadîths, on the authority of Abu-Hurayrah (may Allâh be pleased with him), that the Prophet (peace be upon him) said, **"No one should prevent his neighbor from placing wood against his wall." Abû** Hurayrah said, "so why is it that I find you opposed to this?"[1]

'Umar bin Al-Khattâb (may Allâh be pleased with him) ordered Muhammad bin Maslamah to allow his neighbor's water (used in irrigation) to run through his land. 'Umar told Muhammad bin Maslamah, "The water will run across your land even if you are not willing."([2])

([1]) Recorded by al-Bûkhary in *Kitâb Al-Madhâlim* (Book on Oppressions) no. 2463; also recorded by Muslim in Kitâb Al-Musâqah (Book on Irrigation) no. 1609

([2]) Recorded by Mâlik in *Al-Muwattâ'* in *Kitâb Al-Aqdiyah* (Book on Litigation) no. 33; also recorded by Al-Bayhâqy 6/157

With regard to forcing him to let the water run, there are two narrations, to support this from Imam Ahmad. The opinion of Abû Thawr is to force him to let the water flow through the land of his neighbors, if he shared the canal with him in the midst of his land. Harb recorded this view from him.

There are two narrations recorded by Imam Ahmad recording the case of 'Umar bin Al-Khattâb's forcing Muhammad to let the water run through his land. Harb al-Kirmâny reported Abû Thawr's opinion that one should be forced to let the water run across the land of another if that neighbor dug a canal through his land.

Another example of preventing an individual from depriving others of benefiting from his property, concerns depriving them of water and plants. It was recorded in the two books of authentic hadîths, on the authority of Abû Hurayrah (may Allâh be pleased with him), that the Prophet (peace and blessings of Allâh be upon him) said, "**Do not prevent the blessing of water...**"[1]

The Prophet's words **"There is no causing of harm"**[2] also imply that Allâh never burdens His slaves with what harms them. That which Allâh orders His servants is the essence of their righteousness in both their religion and their life in this world, and that which Allâh has prohibited them is corruption in both their religion and their worldly life.

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(1) Recorded by Bûkhary in *Kitâb Al-Musâqah* (Book on Irrigation) no. 2354; also recorded by Muslim in *Kitâb Al-Musâqah* (Book on Share Cropping) no. 1566

(2) Recorded by Ad-Darqutny in his *As-Sunan* 3/77, 4/228; also recorded by Al-Hâkim in *Al-Mustradrak* 2/58; Al-Bayhaqy 6/69; and Mâlik in his Al-*Muwatta'* in *Kitâb Al-Aqdiyah* (Book on Judgments) no. 31 with a *mursal* (connected) chain of transmission.

Allâh has never ordained His slaves with something that would harm their bodies, thus He did not oblige the sick to use water in ablution. He says,

﴿ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ ﴾ [سورة المائدة ٦]

which means, **"Allâh does not want to place you in difficulty."** (Al-Mâ'idah; 5:6)

Allâh did not obligate the sick or the traveler to fast. He says:

﴿ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلاَ يُرِيدُ بِكُمُ الْعُسْرَ ﴾ [سورة البقرة ١٨٥]

which means, **"Allâh intends you ease, and He does not want to make things difficult for you."** (Al-Baqarah; 2:185)

Allâh did not oblige the pilgrim who is in a state of ritual consecration from abstaining from things (such as shaving his head) which are prohibited during his state of ritual consecration) if he is sick or has some injury just to the head, etc. Instead, Allâh ordered that he pay a compensation. These meanings are included in the two authentic books of hadîths. Anas bin Mâlik (may Allâh be pleased with him) reported that **"The Prophet (peace be upon him) saw a man walking, and it was told to him that he had taken an oath to perform pilgrimage by walking. So he said to him, 'Verily Allâh is not in need of his walking, so he should ride.'"** And in another narration, it states, **"Verily Allâh is not in need of his torturing himself."**[1]

(1) Recorded by Al-Bukhâry in *Kitâb Jazâ' As-Sayd* no. 1865; also recorded by Muslim in *Kitâb An-Nudhûr* (Book on Vows) no. 1642

HADÎTH
THIRTY-THREE

HADÎTH THIRTY-THREE

Ibn 'Abbâs (May Allâh be pleased with him) reported that the Prophet (peace be upon him) said,

"Were people to be given what they claim, men would claim fortunes and blood [lives] of people, but the onus of proof is on the claimant and the taking of the oath is incumbent upon the one who denies it."

This is a good authentic hadîth (*hasan Sahîh*) recorded by Al-Bayhaqy and others in these words.[1] Parts of this hadîth are recorded in Al-Bayhaqy and Muslim.

Origin Of This Hadîth

This hadîth is recorded in Al-Bayhaqy and Muslim on the authority of Ibn Jurayj from Abû Mulaykah, from Ibn 'Abbâs (may Allâh be pleased with him) that the Prophet (peace be upon him) said, **"Were people to be given what they claim, men would claim fortunes and blood [lives] of people, but the onus of proof is on the claimant and the taking of the oath is incumbent upon the one who denies it."**[2]

The hadîth was also recorded in Al-Bayhaqy and Muslim by the narration of Nâfi' bin 'Umar Al-Jumâhy from Ibn Abî Mulayka from Ibn 'Abbâs (may Allâh be pleased with him) that **"The Prophet (peace be**

(1) Recorded by Al-Bayhaqy in *As-Sunan Al-Kubra*, 10/252

(2) Recorded by Al-Bukhâry in *Kitâb At-Tafsîr* (Book on Qur'ânic Interpretation), no. 4552

upon him) decided that the taking of the oath is incumbent upon the one who denies it."([1])

There is a number of hadîths which have the same meaning. It is recorded in Al-Bayhaqy and Muslim on the authority of Al-Ash'ab bin Al-Qays, who said,([2]) **"It is also recorded with the same meaning, in *Sahîh Muslim*, on the authority of Wâ'il from Ibn 'Abbâs, Two men came to the Prophet (peace be upon him) one claiming a right over the other. The Prophet told the claimant, 'Demonstrate your proof.' The man replied, 'O Messenger of Allâh, I have no proof.' The Prophet (peace be upon him) told the other man, 'Swear by Allâh, Who has no god other than He, that he has no right over you, nor has he left any of his belongings with you.'"**([3])

Ibn Al-Mundhir said, "Scholars have agreed that the claimant should demonstrate his evidence and that the defendant should take an oath."

"The onus of proof is on the claimant"

If he provides evidence, he deserves his claim because evidence is the condition by which the claim is taken. Taking an oath is incumbent upon the one who denies it, which indicates that the defendant is innocent by his oath, because it is obligatory and should be considered.

([1]) Recorded by Al-Bukhâry in *Kitâb Ar-Rahn* (Book on Mortgaging) no. 2514; also recorded by Muslim in *Kitâb Al-Aqdiyah* (Book on Judgments), 2/1711.

([2]) Recorded by Al-Bukhâry in *Kitâb Al-Musâqâh* (Book on Share Cropping) no. 2356 and 2357; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) no. 138

([3]) Recorded by An-Nasâ'y in *As-Sunan Al-Kubra* no. 3/489

The Meaning Of "Claimant" And "Defendant"

Jurisprudence differed on the definitions of "claimant" and "defendant" Some said that the *claimant* is the litigant who is not required to take the oath, while the *defendant* is the one who is required to take the oath.

Others said that the *claimant* is the one whose word contradicts the basic principle [that all people are innocent], whereas the *defendant* is the opposite. The statement of the Prophet (peace be upon him) that **"The onus of the proof is on the claimant and the taking of an oath is incumbent upon the one who denies it"** takes place when a man claims that he owns what another claims to own, while at the same time, that man denies such claim. That is why the Prophet (peace be upon him) said at the beginning of the hadîth, **"Were people to be given what they claim, men would claim fortunes and blood [lives] of others."**

The case of claiming the ownership of something not claimed by others and those who do not deny such ownership is easier than the first. While it is incumbent upon the claimant to substantiate his claim with proof, what is sufficient with reference to the claimant is not sufficient with reference to the defendant's refutation.

Finding a lost object is an example. If a person describes the lost object, scholars agree that it should be given to him without requiring other proof from him. However, some scholars have said that the claimant can be given the lost object if the one who found it is sure of his honesty. However, Ash-Shaf'iy and Abû Hanifah said that giving the lost object in this case is a must. Other scholars like the two imams, Malik

and Ahmad, said that by giving an identical description of the lost object, it should be returned to the claimant.

Another example of the hadîth is the spoils. If an individual claims a right to the spoils which were taken by the disbelievers, and can demonstrate evidence of it, then he is to be given what he claims. Imam Ahmad was told about that case and was asked whether he would require proof for it or not. He answered, "The claimant should substantiate the proof for his claim." In such a case, it should be presented to the ruler.

Al-Khallâl narrated, in his chain, on the authority of Ar-Raqîn bin Ar-Rabî' from his father who said, "A horse belonging to my brother ran away from a place called 'Ayn Al-Qamar; then my brother saw it in Sa'ad's stable, and asked for his horse. Sa'ad asked him, "Do you have proof?" My brother said, "No, I have no proof except that when I call the horse, it neighs." He then called the horse, and it neighed. Thus, Sa'ad turned it over to him.

It is probable that this horse had run away and reached the enemies, when the Muslims got hold of it. It is also probable that the horse was found wandering, and was put with the lost animals. Thus the ruling with regard to lost items is applied to it.

Another example of the hadîth is things taken by force [unlawfully]. If the injustice of the rulers is well known, the claimant can request the return of his property from the Bayt Al-Mâl.[1] Abû Az-Zinâd said, "'Umar bin 'Abd Al-'Azîz used to return property which was unlawfully taken to their claimants without requesting definitive proof. He was satisfied with simple proof and would return things if he was able

(1) The place where the money for the Islamic state was kept

to do so without verification because he knew of the oppression of the past rulers. All the money of Iraq was spent in this manner to the extent that they were required to bring more from Shâm.[1]

"But the taking of the oath is incumbent upon him."

This refers to making an oath without witnesses. The beginning of the hadîth indicates this meaning.

"Were people to be given what they claim, men would claim the fortunes and blood [lives of people]."

Thus it is incumbent upon him to take an oath

Thus taking the oath is incumbent upon he who denies something, and means that the oath terminates disputes in the absence of proof. The oath to prove a right in addition to the presence of witnesses is proven by another hadîth.

(1) Shâm: Includes Jordan, Palestine and Syria