HADÎTH
THIRTY-FOUR

HADÎTH THIRTY-FOUR

Abû Sa'îd Al-Khudry (may Allâh be pleased with him) said,

"I heard the Prophet (peace be upon him) saying, 'Whosoever of you sees an evil action, he must change it with his hand. If he is not able to do so, then [he must change it] with his tongue. If he is not able to do so then [he must change it] with his heart and this is the weakest [manifestation] of faith.'"([1])

The Significance Of This Hadîth

This hadîth indicates that the obligation of forbidding evil actions is according to one's ability. However, all are required to condemn such actions in the heart. If the heart of the believer does not condemn such evil actions, this indicates that faith has left his heart. Abû Juhayfah narrated that 'Aly bin Abî Talib said, "The first kind of Jihâd over which you will be victorious is to change evil actions with your hands, then with your tongues, then with your hearts, for the one whose heart does not approve of good actions, and disapproves of evil actions, will be turned upside down from top to bottom."

Ibn Mas'ûd heard a man saying, "He who does not order that which is good, and does not forbid what is evil, is doomed." Ibn Mas'ûd replied, "He whose heart does know the difference between good and evil is doomed." Ibn Mas'ûd pointed out that the heart's knowledge of good and bad actions is an obligation from which no one is excused. Thus, he who does not know the difference will be destroyed.

([1]) Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no. 49/78.

Forbidding Evil By The Hands And The Tongue

Condemning with the heart is an obligation upon every Muslim in every situation. Ibn Mas'ûd said, "Those who are living are about to witness evil which they cannot change, except that Allâh knows that which their hearts hate." Forbidding evil by the hand and tongue, however, is obligatory according to the person's ability. This was stated in the hadîth narrated by Abû Bakr (may Allâh be pleased with him) that the Prophet (peace and blessings of Allâh be upon him) said, "There are no people among whom evil is committed that the ability to change it, but don't, without Allâh soon afflicting them with a punishment that will affect all of them." Abû Dawûd narrated this hadîth in the following words, "Sh'abah said, 'There is no people among whom evil is committed without their being [the rest of them] worse than those who commit [the sins]'"(1) And it was narrated on the authority of Abû Sa'îd that the Prophet (peace be upon him) said in a speech, "The fear of people in positions of power should not cause anyone to abstain from saying what he knows is right." Abû Sa'îd cried and said, "Verily, by Allâh we have seen unlawful things yet we were afraid [abstained from saying what is rightful]." Similarly it was recorded by Imâm Ahmad that the Prophet (peace be upon him) said, "Speaking the truth or reminding others of Allâh's greatness, neither brings death nearer, nor does it make one's provisions more distant."(2) This Hadîth indicates that one should

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(1) Recorded by Abû Dawûd in *Kitâb Al-Malâhim* no. 4338; also recorded by At-Tirmidhy in *Kitâb Al-Fitan* (Book onTemptations) no. 2168; and Ibn Mâjah no. 4005

(2) Recorded by At-Tirmidhy in *Kitâb Al-Fitan* (Book on Temptations) no. 2191; also recorded by Ibn Mâjah in *Kitâb Al-Fitan* (Book on Temptations) no. 4007; and Ahmad, no. 3/19,50

not be prevented from speaking the truth merely because of the position of the other, rather than from fear which excuses one from forbidding evil.

Sa'îd bin Jubayr said, "I asked Ibn 'Abbâs whether or not I should order the sultan to perform good actions and forbid him from committing evil actions. He [Ibn 'Abbâs] answered, 'If you are afraid that he will kill you, then do not.' Then, I returned and asked him again. Ibn 'Abbâs gave the same answer. Then, I returned and asked him [once more]. Again he gave the same answer and added, 'If you have no choice but to do so, then it should be done between him and you [secretly]'"

Tawûs said, "A man came to ask Ibn 'Abbâs, 'Should I not go to this sultan and order him [to perform good actions] and forbid him [from committing evil actions]?' Ibn 'Abbas answered, 'Do not tempt him.' The man asked, 'What if the sultan orders me to disobey Allâh?' Ibn 'Abbâs answered, 'If that is what you mean, then in that case, be a man.'"

From what follows, it can be understood that fighting is not a condition for changing evil by the hand. This was recorded by Imâm Ahmad based on the narration by Sâlah, who said, "Changing evil takes place by the hand, not by the sword or any other weapon." This is the Jihâd of the hand that takes place against rulers when an individual removes the evil they commit with his hands. Examples of such are spilling their wine, destroying their musical instruments etc. If he has the ability, he may also nullify, with his hand, the oppression which those rulers wrongfully ordained. All these cases are allowed and are not considered fighting or rebelling against the ruler, which is prohibited. The most which can be feared from ordering good and forbidding evil is

that the rulers will kill the one who advises them. However, as for revolting against them with the sword, it is feared that it will lead to divisions which may cause shedding of Muslim blood. If the individual is afraid to speak out against [the rulers'] evil actions because it may cause harm to his relatives or neighbours, then he should not forbid them from committing evil. This is because harm would reach others. This opinion was also adopted by Al-Fudayl bin 'Iyâd and others. Also, if the individual fears for his life from punishment by the sword, whip, imprisonment, restriction, exile, or taking his property, etc., then he is not obliged to order good and forbid evil. All the scholars such as the two Imâms, Malak and Ahmad, as well as Ishâq and others, adopted this opinion.

The Weakest Of Faith

"...And this is the weakest of the faith."

This indicates that ordering people to do good and forbidding them from committing evil is one of the branches of faith. It also indicates that he who is able to perform a branch of faith is better than another who left it because he was unable to perform it. This is proven by the Prophet's statement referring to women, **"...as for the decrease in her religion it is because she goes days and nights without performing *Salâh* (prayer)..."** This refers to the days of menstruation, which is still considered a decrease in their religion, even though women are not allowed to perform prayer during this time. This demonstrates that one who has the ability to perform an obligation and does it, is better than another who forgoes it due to his inability, even if he is excused and Allâh knows best.

"Whoever sees an evil action"

This indicates that one must see evil, before forbidding it. Thus, if an evil action is concealed even though and the individual knows of it, according to most of the narrations of Imam Ahmad, the individual should not oppose the evil action, and neither should he pursue his suspicions. In another narration attributed to him, Imâm Ahmad said that one should disclose that which is veiled if he is certain of it. For example, if he heard the sound of singing or musical instruments and knew the location, he should prohibit it because the evil action has already taken place. In this case it would be as if he actually had seen the evil action. Imam Ahmad adopted this opinion. He added that if the place where the evil action was committed is not known, then the individual is not obliged to do anything.

As for peeking through cracks in the walls of those who are known to have gathered to commit evil, scholars such as Sufyân Ath-Thawry and others, did not allow this. Such a case is considered spying which has been forbidden. When Ibn Mas'ûd was told that there were drops of wine on the beard of a man he said, "Allâh has forbidden us from spying." The Judge Abû Ya'ala said in the book *Al-Ahkâm Al-Sultânyiyah*, "If an individual has been informed by someone who can be trusted of the possible committing of an evil of great consequence (such as adultery or murder), then he is allowed to spy and search in order to prevent this evil which otherwise would be committed and remain unknown. However, if the case is of less consequence, then spying and disclosing what is veiled is forbidden. The kind of evil which must be forbidden is that which all scholars have agreed is evil. However, some of our colleagues have stated that one should not forbid an action which

is disputed [among the scholars] if committed by one who did it on the basis of his *ijtihâd* or following the opinion of a scholar who has permitted it.

Why Should One Order Good and Forbid Evil?

It should be known that ordering what is good and forbidding what is evil is sometimes done sometimes hoping for reward, or out of fear of ignoring it, or sometimes due to anger for the sake of Allâh because of the violation of His prohibitions. It may also act as an admonition to the Believers, mercy upon them, and hoping to save them from Allâh's punishment to which they expose themselves in this life and in the Hereafter. It also takes place for the sake of glorification and love of Allâh, and that he is the One who deserves to be obeyed, remembered and not forgotten, and thanked and not be unthanked. The Muslim pays with his life and wealth to avoid violating His forbidden orders. Just as some of the pious predecessors said, "I wish that all the people obeyed Allâh even if it [necessitated] my flesh being torn from my body with scissors." 'Abdul-Malik bin 'Umar bin 'Abd Al-'Azîz used to tell his father, "I wish that our flesh was boiled in pots for the sake of Allâh."

Thus, whatever harm is faced by whoever has reached the last two stages [that he is ready to give his life and wealth to avoid violating what He has made unlawful, and realizing that He is the One who deserves to be obeyed, remembered and thanked] will be easy for him to bear. He might even make supplication for the one who harmed him, just as the Prophet (peace be upon him) did when his people beat him. As he wiped the blood from his face he said, **"O My Lord, forgive them, for**

they don't know."([1]) And in all situations one must be gentle in forbidding evil.

Conditions for Forbidding Evil

Sufyân Ath-Thawry said, "No one should order what is good or forbid what is evil except the one in whom exists three characteristics; He must be gentle in what he orders and in what he forbids, fair in what he orders and what he forbids, and knowledgeable in what he orders and what he forbids." Similarly it was said by Imâm Ahmad, "People need to be addressed indirectly with gentleness when being ordered to perform what is good. One should not address them with harshness, except the man who is cursed due to his immorality, in which case he is not exempt from such harshness. He continued, "When the followers of Ibn Mas'ûd passed by some people who were committing what they hated to see [evil deeds], they used to say, "Slow down! May Allâh bestow His Mercy upon you, Slow down! May Allâh bestow His Mercy upon you." Ahmad said, "He should order the people with kindness and humility. If they let him hear what he hates, he should not be angered and should not desire revenge for his own sake. Allâh is the Best Knowledgeable."

([1]) Recorded by Al-Bukhâry in *Kitâb Ahâdîth Al-Anbiyâ'* (Book on the Hadîths of the Prophets) no. 3477, also recorded by Muslim in *Kitâb Al-Jihâd and Siyar* (Book on Jihâd and Biographies) 105/1792 from the hadîth narrated by 'Abdullâh bin Mas'ûd.

HADÎTH
THIRTY-FIVE

HADÎTH THIRTY-FIVE

Abû Hurayrah (may Allâh be pleased with him) said,

The Messenger of Allâh (peace be upon him) said, "Do not be envious of one another; do not artificially raise prices against one another; do not hate one another; do not turn your back on each other; and do not undercut one another in business transactions. And be, [O] slaves of Allâh, brethren. A Muslim is the brother of a Muslim. He does not oppress him. He does not fail him [when he needs him]. He does not lie to him. And he does not show contempt for him. Piety is here" – and he pointed to his chest three times. "It is enough evil for a person to hold his fellow Muslim in contempt. All of a Muslim is inviolable to another Muslim: his blood, his wealth and his honor." (Recorded by Muslim)[1]

The Disease Of Envy

"Do not be envious of one another"

This means that people should not be envious of each other. Envy is centered in the nature of man, and a person hates for anyone like him to outdo him in any bounty [wealth, talents, positions, etc]. After this, man is divided into categories. There are some people who actively work to remove that bounty from the other person, without necessarily destroying the bounty itself. By their speech and actions, they will wrongly do whatever they can to bring an end to the other person's blessing from Allâh. There are others who do not just seek to remove that bounty from the other person, but they also work to get the bounty for

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

themselves. The worst are those who simply which to destroy the bounty, regardless of whether they get it themselves or if it is simply destroyed. They only want to destroy that blessing because it was not given to them in the first place. This is envy which has been condemned and prohibited. This was the sin of Iblîs (Satan) who envied Adam (peace be upon him) when he saw that he had surpassed the angels in that Allâh created him by His own hand and made the angels bow to him, and taught him the names of all of creation, and allowed him to live near him. Thus, Satan continued to try to remove him from Paradise until he finally succeeded.

Similarly, in various parts of the Qur'ân, Allâh described the Jews and Christians as being envious, such as in Allâh's words,

﴿ وَدَّ كَثِيرٌ مِّنْ أَهْلِ الكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّاراً حَسَداً مِّنْ عِندِ أَنفُسِهِم مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الحَقُّ ﴾ [سورة البقرة ١٠٩]

which means, **(Many of the people of the Scripture [Jews and Christians] wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth [that Muhammad (peace be upon him) is Allâh's Messenger] has become manifest unto them.)** (Al-Baqarah; 2:109)

and His words,

﴿ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ ﴾ [سورة النساء ٥٤]

which means, **(Or do they envy men [Muhammad (peace be upon him) and his followers] for what Allâh has given them of His Bounty?)** (An-Nisâ'; 4:54)

Envy is a disease, which crept into the nations before us, and consumes one's good deeds like a fire consumes wood.

Another category of people are those who envy but don't carry out what is necessitated by that envy, nor do they destroy the blessing by words or actions. These are of two types:

1. Those who cannot remove that envy from their souls and are overcome by it [unwillingly]. In which case, they are not sinful for this condition.

2. Those who although they do not act upon it, willingly have thoughts of envy, and are pleased with them and continue to think in such a manner while putting up no resistance to such evil thoughts as removing blessings from one's brother. This person is like a person who is intent upon committing a sin. There is a difference of opinion among the scholars as to whether this kind of person is a sinner or not. Such a person is minimally safe from committing some wrong act against his brother (even if only by words) out of his spite and envy, thus becoming sinful.

Another category of people are those who do not desire the bounties of others be destroyed. Rather, they strive to obtain similar bounties, and wish for themselves likewise. If the bounty that they desire is related to their earthly life then there is no good in it, as Allâh the Exalted says,

﴿ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴾ [سورة القصص ٧٩]

which means, **(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.)** (Al-Qasas; 28:79)

However, if the good that he desires is related to his religion, then it is commendable, just as the Prophet (peace be upon him) wished for martyrdom for the sake of Allâh. It has been narrated in the two authentic books of hadîth that the Prophet (peace be upon him) said, **"There is to be no envy except with respect to two: A person whom Allâh has given wealth and he spends it [for the sake of Allâh] throughout the day and the night, and another man whom Allâh has given knowledge of the Qur'ân and he acts according to it throughout the day and night."**([1])

In this hadîth, the meaning of envy *(hasad)* is actually that one wishes for what another has, but does not wish that the blessing be removed from the other person *(Al-ghabtah)*. The word envy *(hasad)* has been used instead of it as a type of metaphor.

Another category of people includes those who recognize the envy that exists within themselves. They do their best to remove that envy from themselves and to treat the one they are envious of in the best possible fashion. They pray for the person, they tell others of his goodness and of the bounties that Allâh has bestowed upon him. They

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([1]) Recorded by Al-Bukhâry in *Kitâb Fadâ'il Al-Qur'ân* (Book on the Virtues of the Qur'ân) no. 5025; also recorded by Muslim in *Kitâb Salât Al-Musâfirîn* (Book on the Prayer of the Travelers) no. 815 on the authority of Ibn 'Umar; as it was also recorded by Al-Bukhâry in *Al-'Ilm* (Book on Knowledge) no. 73; and also recorded by Muslim in *Kitâb Salât Al-Musâfirîn* (Book on the Prayer of the Travelers) no. 816 from the hadîth of Ibn Mas'ûd.

remove that envy to the extent that they love their Muslim brother, and they love that Allâh has blessed him and bestowed His bounties upon him. This category of people are among the people of the highest level of faith, they love for their brothers what they love for themselves.

"Do not artificially raise prices against one another"

In this hadîth, the Prophet (peace be upon him) stated that one should not commit *an-najash*. Many scholars interpret it in the specific sense of *an-najash* in business dealings. This is where a person, who is neither the buyer nor the seller, bids up the price of an item, having no intention whatsoever of buying the item. He is either trying to raise the price in order to help the seller, or he is simply doing it to hurt the buyer. It was narrated in the two books of authentic hadîths on the authority of Ibn 'Umar that the Prophet (peace be upon him) **"prohibited *an-najash*."**([1]) Ibn Abû Awfâ said, "The one who commits *an-najash* is one who consumes interest through deception (recorded by Al-Bukhâry).([2]) Ibn 'Abdul-Barr said, "The scholars agreed that the one who does so is disobedient to Allâh the Exalted if he was aware of the prohibition in doing so."([3])

A second interpretation for this statement of the Prophet (peace be upon him) is a much more general interpretation, not restricted to artificially increasing the price in a business transaction. Lexically speaking, the root of the word *najash* implies, "He concealed himself" as

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([1]) Recorded by Bukhâry in *Kitâb Al-Buyû'* (Book on Sales Transactions) no. 2142; also recorded by Muslim in *Kitâb Al-Buyû'* (Book on Sales Transactions) 1516/13.

([2]) Recorded by Bukhâry in *Kitâb Al-Buyû'* (Book on Sales), chapter of *An-Najash* no. 60; also recorded in *Fath Al-Bâry*, vol. 4, p. 434

([3]) Recorded by Ibn 'Abdul-Barr in *At-Tamhîd*, 13/348

in one who hunts game. In fact, it is from that root that the above artificial or deceitful increase in prices is called *najash*. With this general understanding, the Prophet (peace be upon him) was saying, **"Do not cheat, plot against, or deceive one another."** In other words, one should not try to bring about, through underhanded or deceptive means, any kind of harm to another Muslim. This includes every type of business transaction in which the seller knows that the buyer is going to be harmed or is being deceived in some manner. Allâh the Exalted says,

﴿ ... وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ﴾ [سورة فاطر ٤٣]

which means, (...But the evil plot encompasses only him who makes it) (Fâṯir; 35:43)

It was also narrated in the hadîth of Ibn Mas'ûd that the Prophet (peace be upon him) said, **"Whoever cheats is not from me, and [those who make] evil plots and deception are in the Fire."**[1] According to this, all types of transactions involving cheating, like concealing a defect, and switching good merchandise for bad, and deceiving someone who has been sent out to buy something who is not good at bartering, are classified under deceitful concealing which has been prohibited. Allâh the Exalted has described the disbelievers and the hypocrites as being guilty of such evil plotting against the prophets and their followers. This was eloquently stated by Abul-'Atâhiyah who wrote,

Life is nothing without religion,
Which is mostly noble of manners,
Evil plotting and deception are in fire,
Two traits are they, by which hypocrites are sought.

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(1) Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), 101/164 from the hadîth of Abû Hurayrah

Such plotting is permissible, however, in cases in which it is permissible to cause harm, such as against disbelievers and those who are at war against the Muslims, as was indicated by the Prophet's words (peace be upon him), **"War is deceit."**[1]

Hatred

"Do not hate one another"

With these words, the Prophet (peace be upon him) has prohibited Muslims from hating each other for any reason other than for the sake of Allâh. Muslims are not allowed to hate each other simply due to their own personal desires. Allâh has made Muslims brothers one to other, and as brothers, they should love and not hate each other. The Prophet (peace and blessings upon him) said, **"You will not enter Paradise until you believe. And you will not believe until you love one another. Certainly I shall guide you to something that, if you do it, you will love one another: Spread the greetings (of peace) among yourselves."** (Recorded by Muslim)[2]

Allâh has prohibited whatever causes animosity and hatred among Muslims, such as His words,

﴿ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُم مُّنتَهُونَ ﴾ [سورة المائدة ٩١]

which means, **(Shaiṯân (Satan) wants only to excite enmity and hatred between you with intoxicants [alcoholic drinks] and gambling, and**

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Jihâd* (Book on Jihâd) no. 3029 and 3030; also recorded by Muslim nos. 1739 and 1740 on the authority of Abû Hurayrah and Jâbir

(2) Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) 54/93

hinder you from the remembrance of Allâh and from prayer. So, will you not then abstain?) (Al-Mâ'idah; 5:91)

Allâh has granted his slaves affection in their hearts, as He says,

﴿ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَاناً ﴾ [سورة آل عمران ١٠٣]

which means, **(...And remember Allâh's favor on you, for you were enemies one to another, but He joined your hearts together, so that by His Grace, you became brethren [in Islam]...)** (Âl-'Imrân; 3:103)

And He says,

﴿ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ (٦٢) وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الأَرْضِ جَمِيعاً مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ (٦٣) ﴾ [سورة الأنفال ٦٢-٦٣]

which means, **(...He it is Who has supported you with His Help and with the believers. And He has united their [i.e. the believers'] hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise.)** (Al-Anfâl; 8:62-63)

Because of this, Allâh has prohibited spreading gossip among people as it leads to animosity and hatred. At the same time, He has allowed lies that are said in order to bring about reconciliation among people, as this is what Allâh desired for man as He states:

﴿ 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 charity in Allâh's cause, or what is good, or conciliation among mankind; and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward.)** (An-Nisâ'; 4:114)

and:

﴿ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ﴾ [سورة الحجرات ٩]

which means, **(And if two parties among the believers fall to fighting, then make peace between them both...)** (Al-Hujurât; 49:9)

as is also stated in His words,

﴿ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ﴾ [سورة الأنفال ١]

which means, **(**... So fear Allâh and reconcile all matters of difference among yourselves...**)** (Al-Anfâl; 8:1)

Imam Ahmad, Abû Dawûd, and At-Tirmidhy recorded from the hadîth of Abud-Dardâ' that the Prophet (peace be upon him) said, **"Shall I not inform you of that which is better than the degree of prayer, fasting, and charity?" They answered, 'Yes, O Prophet of Allâh.' He told them, '[It is] to make reconciliation between yourselves, for verily deterioration of the [relations] between yourselves is what cuts off [of your religion].'"**[1]

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(1) Recorded by Abû Dawûd in *Kitâb Al-Adâb* (Book on Manners) no. 4919; also recorded by At-Tirmidhy in *Kitâb Sifat-Al-Qiyâmah* (Book on the Description of the Resurrection) no. 2509; and Ahmad in *Al-Musnad* 6/444, 445

As for hatred for the sake of Allâh, it is the strongest form of faith that can be achieved, and is not included under that which has been prohibited. If evil appeared to a man from his brother and he hated it, the man would be excused in committing that evil; the one who hated would still be rewarded for what he hated, despite his brother's excuse.

Ar-Rabî' bin Khaytham said, "If you see a man who publicly shows good deeds and secretly does evil, you should love him [for what you know] and Allâh will reward you for your loving of good. And if you see a man who openly shows evil and hides his good deeds, then hate him [for what you know] and Allâh will reward you for your hate of the evil."

Turning One's Back

"Do not turn your back on each other"

Abû 'Ubayd said, "Turning one's back is cutting off relations and boycotting. It is derived from a person turning his back on his companion and turning his face away from him, and cutting off relations." In fact, another narration in *Sahih Muslim* from the hadîth of Anas states, **"Do not envy one another, and do not hate each other, and do not cut off relations with on another, and be you, O slaves of Allâh, brothers as Allâh has ordered you,"**[1] instead of the phrase, **"Do not turn your backs on each other."** It was also narrated in the two authentic books of hadîth on the authority of Abû Ayyûb that the Prophet (peace be upon him) said, **"It is not permissible for a man to avoid seeing his brother for more than three nights, so that when they meet this one turns**

(1) Recorded by Muslim in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations) 2009/23

away and the other turns away. The best of them is the one who is the first to offer the greetings of peace."[1]

And it was recorded by Abû Dawûd from the hadîth of Abû Kharâsh As-Salamy that the Prophet (peace be upon him) said, **"The one who avoids seeing his brother for a year is like one who has spilled [his brother's] blood."**([2]) These hadîths apply to shunning for reasons, whereas avoiding for reasons related to one's religion is permissible even beyond three days, as was the opinion stated by Imam Ahmad who supported his view with the incident of the three Companions who stayed behind [not going out to battle]. Consequently, the Prophet (peace be upon him) ordered that they be shunned as he feared that they had become hypocrites. Similarly, it is permissible to shun the people who make major innovations in the religion, and call for following their own desires. Al-Khattâby also mentioned that it is permissible for a father to shun his son, or a husband to shun his wife for more than three days if it is done for disciplinary reasons, as the Prophet (peace be upon him) shunned his wives for a period of one month.

Undercutting One's Brother's Transaction

"Do not undercut one another in business transactions"

The prohibitions against undercutting others in business are numerous, such as the hadîth narrated in the two books of authentic hadîth on the authority of Abû Hurayrah that the Prophet (peace be upon

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(1) Recorded by Al-Bukhâry in *Kitab Al-Isti'thân* (Book on Seeking Permission) no. 6237; also recorded by Muslim in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations) no. 2560

(2) Recorded by Abû Dawûd in *Kitâb Al-Adâb* (Book on Manners) no. 4915; also recorded by Ahmad in *Al-Musnad* 4/220

him) said, **"A man should not bid against the bid of his brother, nor make a proposal [of marriage to a woman] after the proposal of his brother."**[1] These two books also record it from the hadîth of Ibn 'Umar that the Prophet (peace be upon him) said, **"A man should not bid against the bid of his brother, nor make a proposal [of marriage to a woman] after his proposal unless his brother gives him permission."** (from the wording recorded in Muslim).[2] Muslim also recorded from the hadîth of 'Aqabah bin 'Âmir that the Prophet (peace be upon him) said, **"The Believer is a brother to a [fellow] Believer, thus it is not permissible for him to undercut a sale of his brother, nor to propose [to a woman in marriage] after his proposal until he withdraws it."**[3] This is evidence of the right of a Muslim upon another Muslim, in which a disbeliever is not equal to the Muslim. Rather, in the opinion of Al-Awazâ'iy and Ahmad it is permissible for a believer to undercut the sale of a disbeliever and to propose [to a woman in marriage] after his proposal, just as the right of preemption is not established for a disbeliever against a believer. However, many other scholars have taken the opinion that this prohibition is general and includes disbelievers as well as Believers.

According to the majority of scholars, the prohibition in this context is used to express the illegality of the matter [rather than only being disliked]. "Undercutting a sale of one's brother" refers to the offer

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Buyû'* (Book on Sales) no. 2140; also recorded by Muslim in *Kitâb An-Nikâh* (Book on Marriage) 1413/52

(2) Recorded by Al-Bukhâry *in Kitâb Al-Buyû'* (Book on Sales) no. 2139; also recorded by Muslim in *Kitâb An-Nikâh* (Book on Marriage) 1413/50

(3) Recorded by Muslim in *Kitâb An-Nikâh* (Book on Marriage) 1414/56

of merchandise to a customer who has already bought something, so that he will return what he has already purchased.

"Be, [O] slaves of Allâh, brethren"

The Prophet (peace be upon him) used this expression to explain what preceded it. It is an indication that if they abandon envy, deceit, hatred, shunning, and undercutting each other, they will have become brethren. In it is also an order to do whatever makes Muslims become brothers, and in it is included giving one's fellow Muslim his rights, such as returning his greeting of "Peace", and making supplication for him when he sneezes, visiting him when he is sick, walking in his funeral procession, accepting his invitation, preceding him in greeting him with "Peace" when meeting him, and defending him in his absence.

"He does not oppress him. He does not fail him [when he needs him]. He does not lie to him. And he does not show contempt for him."

This is taken from Allâh's words,

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ﴾ [سورة الحجرات ١٠]

which means, **(The Believers are nothing else than brothers [in Islam]. So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.)** (Al-Hujurât; 49:10)

Because the Believers are brothers, they have been ordered to do that which attracts their hearts and causes them to join together, just as all that causes their hearts to repel and differ has been prohibited for them. A brother is ordered to do that which is beneficial to his brother and to cease that which harms him; and oppression is one of the greatest harms from which a Muslim is ordered to refrain with regard to his Muslim

brother. In fact, this prohibition is not confined to the right of one's Muslim brother, rather it is with regard to all mankind, as was mentioned previously in the hadîth Qudsy on the authority of Abû Dharr regarding oppression, **"O My servants, I have forbidden wrongdoing for Myself, and I have made it forbidden for you."** Similarly, failing one's brother when he is in need is prohibited as Muslims have been ordered to aid their brothers. This is as the Prophet (peace be upon him) said, **"'Help your brother, whether he is the one doing wrong or the one being wronged.' They said, 'O Messenger of Allâh, we know how to help him if he is being wronged, but how do we help him if he is the one doing the wrong?' He answered, 'Prevent him from committing oppression, that is your aid for him.'"**[1]

Likewise, it is prohibited for a Muslim to lie to his brother. Thus, it is not permissible for him to speak to him telling lies. Rather, he is only permitted to tell the truth, as the Prophet (peace be upon him) said, **"Pride is rejecting truth and showing disdain for people."**[2] **"Showing disdain"** in this context refers to accusing them and scorning them. Allâh says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَى أَن يَكُونُوا خَيْراً مِّنْهُمْ وَلاَ نِسَاءٌ مِّن نِّسَاءٍ عَسَى أَن يَكُنَّ خَيْراً مِّنْهُنَّ ﴾ [سورة الحجرات ١١]

which means, (O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former...) (Al-Hujurât; 49:11)

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(1) Recorded by Muslim in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations) 2584/62 from the hadîth of Jâbir

(2) Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) 91/147

The one who scoffs at others considers himself perfect and others deficient, holding them in contempt and scorning them. He does not consider them qualified enough to give them their rights, nor to accept the truth from them if they presented it to him.

The Importance Of Piety

"Piety is here" – and he pointed to his chest three times.

This indicates that according to Allâh, nobility of creation is according to piety, for it may be that one who is scorned by another because of his weakness and poverty is the greater according to Allâh the Exalted, than those who have been given a share in this life. People vary in their degree according to their level of piety, as Allâh says,

﴿ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ ﴾ [سورة الحجرات ١٣]

which means, **(...Verily the most honorable of you with Allâh is that [believer] who is most pious.)** (Al-Hujurât; 49:13)

When the Prophet (peace be upon him) was asked, **"Who are the most noble of mankind?" He replied, "Those of you who fear Allâh the most."** The origin of piety is located in the heart, as Allâh the Exalted says,

﴿ وَمَن يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ ﴾ [سورة الحج ٣٢]

which means, **(...And whosoever honors the Symbols of Allâh, then it is truly, from the piety of the hearts.)** (Al-Hajj; 22:32)

The same meaning was mentioned previously in the hadîth Qudsy on the authority of Abû Dharr, **"...O My servants, if the first and last of you, and the human and jinn of you were as pious as the most pious heart of anyone among you, it would not add anything to My**

dominion…" Since the root of piety is in the heart, no one can know its true reality except Allâh, the Exalted. The Prophet (peace be upon him) said, **"Verily Allâh does not look at your appearance, nor your wealth. Rather, He looks at your hearts and deeds."**[1] While the hearts of many of those who have beauty, wealth, position, and leadership in this world, may be void of piety, the heart of the one who has none of these could be full of piety, and thus be the most noble of all according to Allâh. And in actuality, this is usually the case as was recorded in the two books of authentic hadîth, on the authority of Harith bin Wahhab that the Prophet (peace be upon him) said, **"Shall I not inform you of the people of Paradise? They are every weak and oppressed person who if he swore by Allâh, Allâh would carry out his oath. Shall I not inform you of the People of the Fire? They are every violent, cruel, arrogant person."**[2]

And it was recorded in *Sahih Al-Bukhâry* on the authority of Sahl bin Sa'd who said, **"When a man passed by the Prophet (peace be upon him), he asked someone sitting next to him, 'What do you think of that man?' He said, 'He is from the noblest class of people. By Allâh, if he were to ask for a woman's hand in marriage, his proposal would be accepted. If he were to intercede on behalf of another, his intercession would be accepted.' The Messenger of Allâh (peace be upon him) kept quiet. Then another man passed by and the Messenger of Allâh (peace be upon him) asked the same man, 'What**

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(1) Recorded by Muslim in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations) 2564/34

(2) Recorded by Al-Bukhâry in *Kitâb Al-Adab* (Book on Manners) no. 6071; also recorded by Muslim in *Kitâb Al-Jannah* (Book on Paradise) 2853/46, 47

do you think of that man?' He replied, 'That man is from the poor Muslims. If he were to ask for a woman's hand in marriage, it would not be accepted. If he were to intercede on behalf of someone, his intercession would not be accepted. And if he were to speak, no one would listen to his speech.' The Messenger of Allâh (peace be upon him) then said, 'This [poor] man is better than an earth full of the other [type of man].'"[1]

"It is enough evil for a person to hold his brother Muslim in contempt."

These words indicate that holding another Muslim in contempt, alone, constitutes a sufficient amount of evil. For when he holds his brother in contempt, he does so out of arrogance, and arrogance is one of the greatest characteristics of evil. It was recorded in *Sahîh Muslim* that the Prophet (peace be upon him) said, **"No one shall enter Paradise who has arrogance in his heart equal to the weight of an atom."**[2] Also recorded in *Sahîh Muslim* are Allâh's words as reported by the Prophet (peace be upon him), **"My Glory is my wrap, and My Majesty is my robe, and whoever disputes with me, I punish him."** Thus disputing with Allâh regarding His characteristics is not befitting of man, and is in itself sufficient evil. And it was recorded in *Sahîh Ibn Hibbân* on the authority of Fadâlah bin 'Ubayd that the Prophet (peace be upon him) said, **"There are three about whom you should not ask: a man who contests Allâh's wrap, and a man who contests Allâh's robe, for his robe is his Majesty, and His wrap is his Glory, and a man who is**

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(1) Recorded by Al-Bukhâry in *Kitâb An-Nikâh* (Book on Marriage) no. 5091

(2) Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) 91/147, 148 from the hadîth of Ibn Mas'ûd

in doubt regarding an order of Allâh the Exalted, and despairs of His Mercy."[1]

Similarly, it was recorded in *Sahîh Muslim* on the authority of Abû Hurayrah that the Prophet (peace be upon him) said, **"Whoever said that man has been destroyed, he has destroyed them."**[2] Mâlik said about this, "If one said that out of sadness due to what he sees in the religion of man, I don't see any harm in it, but if he said that out of contentment with himself, and looking down on others, then it is disliked; and it is the statement which has been prohibited."

(1) Recorded by Ibn Hibbân in his *Sahîh* no. 4559

(2) Recorded by Muslim in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations) 2623/139

HADÎTH THIRTY-SIX

HADÎTH THIRTY-SIX

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

"The one who removes the suffering of a believer from the sufferings of the world, Allâh will relieve him from his sufferings on the Day of Resurrection. And the one who paves way for someone who is insolvent, Allâh will make things easy for him in the Hereafter, and the one who veils the faults of a Muslim, Allâh will veil his faults in the world, and in the Hereafter. Allâh supports His servant as long as the servant backs his fellow Muslims. If someone treads a path in search of knowledge, Allâh will make easy for him the path leading to Paradise. For those people who assemble in one of Allâh's Houses (mosques) and recite the Book on Allâh and teach it to each other, there will descend upon them tranquillity, and mercy will cover them, and the angels will flock around them and Allâh will mention them in the presence of those near Him. If one lags behind in doing good deeds, his high descent will not let him get ahead." (Recorded by Imam Muslim) [1]

Explanation Of The Hadîth

The Prophet (peace be upon him) said, **"The one who removes the suffering of a believer from the sufferings of the world, Allâh will relieve him from his sufferings on the Day of Resurrection."**

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(1) Recorded by Imam Muslim in *Kitâb Ad-Dhikr Wad-Duâ* (Book on Supplications and Remembrance of Allah), no. 38/2699.

This means that the reward is commensurate with the deed. There are many hadîths in this regard. The Prophet (peace be upon him) said, **"Allâh will have mercy on the merciful worshippers."**([1])

The Prophet (peace be upon him) also said, **"Allâh will torture those who torture people in this world."**([2])

The Meaning Of Suffering

Suffering refers to the great distress that afflicts a person. The reward for alleviating or removing such suffering is the relief or removal of suffering in this world as well as in the Hereafter. Ibn 'Umar reported that the Prophet (peace be upon him) said, **"A Muslim is the brother of the Muslim; he should neither oppress nor fail him. When a Muslim seeks to fulfill the needs of his Muslim brother, Allâh will fulfil his. The one who removes the suffering of a believer from the sufferings of the world, Allâh will relieve him of his sufferings on the Day of Resurrection. And the one who veils the faults of a Muslim, Allâh will veil his faults in the world, and in the Hereafter."**([3])

The Prophet (peace be upon him) said, **"Allâh will relieve him from his sufferings on the Day of Resurrection."**

The Prophet (peace be upon him) mentioned the Day of Resurrection but did not refer to this world because the suffering of the Hereafter is incomparable with that of this world. This is proved by the Prophet's (peace be upon him) saying in the following hadîth, **"Allâh**

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(1) Recorded by Imam Muslim in *Kitâb Al- Janâiz* (Book on Funerals), no. 11/923.

(2) Recorded by Imam Muslim in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations), no. 117/2613.

(3) Recorded by Imam Muslim in *Kitâb Al-Birr Was-Silah*, no. (2580/58)

will gather all human beings of early generations as well as the last ones on the same ground, and the announcer will be able to make them all hear his voice, and the on-lookers may be able to see all of them. The sun will come so close to people. They will suffer such distress and trouble that they will not be able to bear it. Then people will say, 'Do not you see our (miserable) condition? You should look for someone who can intercede for you with your Lord?' Then, the Prophet (peace be upon him) mentioned the hadîth of intercession."([1])

'Â'ishah (may Allâh be pleased with her) also reported that she had heard the Messenger of Allâh (peace be upon him) saying, **"'The people will be assembled on the Day of Resurrection barefoot, naked and uncircumcised.' I said, 'O Allâh's Messenger! Will the male and the female be together on that day and will they be looking at one another?' Allâh's Messenger (peace be upon him) said, 'O 'Â'ishah, the matter will be too serious for them to look at one another.'"** ([2])

Ibn 'Umar (may Allâh be pleased with him) reported that he had heard the Messenger of Allâh (peace be upon him) commenting on Allâh's saying,

﴿ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴾ [المطففين ٦]

([1]) Recorded by Al-Bukhâry in *Kitâb Al-Anbiyâ* (Book on Prophets), hadîth no. 3340; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), hadîth no. 194/327.

([2]) Recorded by Al-Bukhâry in *Kitâb Ar-Riqâq* (Book on *Ar-Riqâq*), hadîth no. 6527; also recorded by Muslim in *Kitâb Al-Jannah* (Book on Paradise), hadîth no. 2859/56.

which means, **(The Day when (all) mankind will stand before the Lord of the *'Alamîn* (mankind, jinns and all that exists)?)** (Al-Mutaffifîn: 6)

He (the Prophet) said, **"The people will stand before the Lord of the Worlds, each one of them will stand submerged in perspiration half way up to his ears."**([1])

Abû Hurayrah (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said, **"The people will perspire on Resurrection Day, and their perspiration will raise up to seventy cubits above the ground and it will reach up (they will be bridled with it) till it touches their ears."**([2])

Making Things Easy For The Insolvent

The Prophet (peace be upon him) said, **"And the one who paves the way for someone who is insolvent, Allâh will make things easy for him in the Hereafter."**

This indicates that hardships may happen in the Hereafter. Allâh described the Day of Resurrection as hard on the disbelievers. This means that it will be easy for the believers. Allâh says,

﴿ وَكَانَ يَوْماً عَلَى الكَافِرِينَ عَسِيراً ﴾ [الفرقان ٢٦]

([1]) Recorded by Al-Bukhâry in *Kitâb Ar-Riqâq* (Book on *Ar-Riqâq*), hadîth no. 6531; also recorded by Muslim in *Kitâb Al-Jannah* (Book on Paradise), hadîth no. 2862/60.

([2]) Recorded by Al-Bukhâry in *Kitâb Ar-Riqâq* (Book on *Ar-Riqâq*), hadîth no. 6532; also recorded by Muslim in *Kitâb Al-Jannah* (Book on Paradise), hadîth no. 2863/61.

which means, **(And it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allâh, Islamic Monotheism).)** (Al-Furqân: 26)

Making things easy for the insolvent may take one of two forms:

First: Granting him extra time in order to settle his debts, as Allâh says,

﴿ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ ﴾ [البقرة ٢٨٠]

which means, (And if the debtor is in hard times (has no money), then grant him time till it is easy for him to repay.) **(Al-Baqarah: 280)**

Second: Relieving him from repaying his debt if he can not pay it, or lending him a sum of money in order to overcome his insolvency. Both acts have great virtue.

On the authority of Abû Hurayrah (may Allâh be pleased with him) who reported that Allâh's Messenger (peace be upon him) said, **"There was a man who used to give loans to people and say to his agents, 'If you find that a debtor is insolvent, be lenient on him so that Allâh may forbear our faults.' When he met Allâh, He forgave him."**([1])

Hudhayfah (may Allâh be pleased with him) reported, **"A servant whom Allâh endowed with money would be brought to Him (for account). He (Allâh) would ask him, 'What did you do in the life of the world?' (He actually could not conceal anything from Allâh). He would say say, 'O my Lord, You endowed me with money. I used to enter into transactions with people. It was my nature to be lenient**

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Buyû'* (Book on *Sales*), hadîth no. 2078; also recorded by Muslim in *Kitâb Al- Musâqâh* (Book on Crop Sharing), hadîth no. 1562/31.

on the insolvent ones. I used to give respite (from payment) to those who were in straitened circumstances.' Allâh says, 'I have more right than you to do this. So (O angels) overlook (the sins of) my servant.'"([1])

Abû Masû'd Al-Badry (may Allâh be pleased with him) reported that Allâh's Messenger (peace be upon him) said, **"A man from those who lived before you would be called to account by Allâh on the Day of Judgment. No good would be found be found to his credit except that he was a rich man who used to command his servants to show leniency to those who were in straitened circumstances. Allâh, the Exalted and Majestic, said, 'I am more worthy of this attribute (of leniency), so (O angels) overlook (his faults).'"**([2])

Abû Qatâdah (may Allâh be pleased with him) reported that he heard the Messenger of Allâh (peace be upon him) saying, **"The one who would like for Allâh to save him from the calamities of Resurrection Day, should either give respite to a debtor or grant him remission (from loans) in straitened circumstances."**([3])

Abul-Yusr reported that the Prophet (peace be upon him) said, **"When a Muslim gives respite to one who is insolvent or grants him remission (from loans), Allâh will give him protection with His shade**

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Buyû'* (Book on *Sales*), hadîth no. 2077; also recorded by Muslim in *Kitâb Al- Musâqâh* (Book on Crop Sharing), hadîth no. 1560/31.

(2) Recorded by Muslim in *Kitâb Al- Musâqâh* (Book on Crop Sharing), hadîth no. 1561/30

(3) Recorded by Muslim in *Kitâb Al- Musâqâh* (Book on Crop Sharing), hadîth no. 1563/32

on the Day when there will be no shade but that of Him (i.e. on the Day of Judgment)."([1])

Veiling The Faults Of A Muslim

The Prophet (peace be upon him) said, **"And the one who veils the faults of a Muslim, Allâh will veil his faults in the world, and in the Hereafter."**

There are many hadîths in this regard. People are divided into two categories:

The first category: People who are not notorious for committing sins. If they committed any such sins, it is not permissible to reveal them or talk about them, because this is considered as prohibited backbiting. Allâh says,

﴿ إِنَّ الَّذِينَ يُحِبُّونَ أَن تَشِيعَ الفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالآخِرَةِ ﴾ [النور ١٩]

which means, **(Verily, those who like that (the crime of) illegal sexual intercourse be propagated among those who believe, they will have a painful torment in this world and in the Hereafter.)** (An-Nûr: 19)

This verse refers to unjustly accusing the believer of grave sins that he did not commit. Some Pious Predecessors said to those in charge of administering justice and prohibiting evils, "Do your best to veil the faults of the sinners, because the appearance of their mistakes is a blemish on the Muslim nation. Veiling Muslims' faults is a required affair."

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(1) Recorded by Muslim in *Kitâb Az- Zuhd* (Book on Asceticism), hadîth no. on 3006/74

If such category of people repent and confess their sins, they are to be asked to veil themselves as the Prophet (peace be upon him) did with Mâi'z and Al-Ghâmidiah. Besides, the Prophet (peace be upon him) did not ask the person who said, **"I have committed a sin that deserves legal punishment. Carry it out."**

The second category: People who are notorious for committing sins and who declare it without paying the least attention to other people. Such people are damned as deviant. Accusing them is not prohibited. It is permissible to investigate them in order to implement legal punishments.

This is proved by the Prophet's (peace be upon him) saying, **"Go, Unais, to this woman. If she confessed (that she committed fornication), stone her to death."**([1])

It is not permissible to intercede for such category of people. Legal punishments should be implemented against them so that others like them will abstain from committing similar sins.

Fulfilling Muslims' Needs

The Prophet (peace be upon him) said, **"Allâh supports His servant as long as the servant backs his brother."**

The virtue of fulfilling Muslims' needs has been explained in details in hadîths 25 and 26 of this book.

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Wikâlah* (Book on Proxy), hadîth nos. 2314 and 2315); also recorded by Muslim in *Kitâb Al-Hudûd* (Book on Legal Judgments), hadîth nos 1697 and 1698.

The Pious Predecessors And Fulfilling Muslims' Needs

Abû Bakr As-Siddîq (may Allâh be pleased with him) used to milk the sheep of some people. When he became a caliph, a girl said, "From now on, he will not do it." Abû Bakr said, "I will too. I hope that the caliphate will not make me abandon the acts I used to perform."

Abû Bakr used to do so because Arab women did not milk sheep themselves, and Arab men condemned the act when done by a woman.

'Umar bin Al-Khattâb used to fetch water for widow women at night. Once Talhah saw him enter the house of a woman at night. When Talhah went there during the day, he found that she was an old crippled woman. Talhah asked her, "What does this man (meaning 'Umar) do here?" The woman replied, "A long time ago, he used to serve me and bring me what I need." Talhah said to himself, "May your mother lose you, Talhah! Do you want to discover a sin for 'Umar?"([1])

Abû Wâ'il used to visit by the old women and buy what they needed.

Mujâhid said, "I accompanied Ibn 'Umar while travelling in order to serve him, but he used to serve me."([2])

The Path of Knowledge

The Prophet (peace be upon him) said, **"If someone treads a path in search of knowledge, Allâh will make the path leading to Paradise easy for him."**

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(1) Recorded by Abû Nu'aym in his *Hilyat Al-Awliyâ*, vol. 1, page 48.
(2) Recorded by Abû Nu'aym in his *Hilyat Al-Awliyâ* vol. 3, pp. 285-286.

This may refer to actually treading the path while walking to classes held by scholars. It may also refer to taking the necessary steps for obtaining knowledge, such as memorizing, studying, writing and understanding.

The saying of the Prophet (peace be upon him) that reads,"Allâh will make easy for him the path leading to Paradise" means that Allâh will make the path of knowledge easy for such a person and hence knowledge will lead to Paradise. This is similar to Allâh's saying,

﴿ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴾ [القمر ١٧]

which means, **(And We have indeed made the Qur'ân easy to understand and remember, then is there any that will remember (or receive admonition)?)** (Al-Qamar: 17)

A scholar said, "A student will be helped by Allâh when seeking knowledge." This part of the hadîth may mean that once a student knowledge for the sake of Allâh, benefits from it and works according to it, it will be a reason for guiding him and, hence, allowing him into Paradise. Allâh may reward such a student by making it easy for him to assimilate other branches of knowledge that lead to Paradise. It has been said that when a person acts according to what he knows, Allâh will grant him unknown knowledge. It has also been said that the reward of a good deed is the guidance to perform another good deed.

This is proved by Allâh's saying,

﴿ وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ﴾ [مريم ٧٦]

which means, **(And Allâh increases in guidance those who walk aright [true believers in the Oneness of Allâh who fear Allâh much (abstain**

from all kinds of sins and evil deeds which He has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)].) (Maryam: 76)

Allâh also says,

﴿ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴾ [محمد ١٧]

which means, **(While as for those who accept guidance, He increases their guidance.)** (Muhammad: 17)

This may include making the path to Paradise easy as well as the horrible occurrences that happen such as the Day of Resurrection. Knowledge guides its students to Allâh. When a person treads the path of knowledge, he will reach Allâh and will be let into Paradise. There is no way to reach Allâh and attain His Pleasure except through the useful knowledge which Allâh revealed in His Holy Books and enjoined His Messengers to convey. Useful knowledge is a guide amidst the darkness of oppression and ignorance. For this reason, Allâh called His Holy Book a light that guides people in the darkness of this life. Allâh says,

﴿ قَدْ جَاءَكُم مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ (١٥) يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ (١٦) ﴾ [المائدة ١٥-١٦]

which means, **(Indeed, there has come to you from Allâh a light (Prophet Muhammad, peace be upon him) and a plain Book (this Qur'ân). Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way [Islamic Monotheism])** (Al-Mâ'idah: 15, 16)

As long as knowledge exists, people will be guided. The existence of knowledge is dependent upon the presence of scholars. Once all scholars are dead, people will be misguided.

'Abdullâh bin 'Amr bin Al-'Âs (may Allâh be pleased with both of them) reported that Allâh's Messenger (peace be upon him) said, **"Verily, Allâh does not take knowledge away by force, but He takes knowledge away by taking away the lives of the scholars, until none survives. Then the people will choose the ignorant to be their leaders. If they are asked about religious verdicts, they will issue them without knowledge. The result is that they will go astray and lead others astray."**([1])

Once the Prophet (peace be upon him) mentioned taking away knowledge and someone said to him, **"How can that knowledge be taken away, while we recite the Holy Qur'ân and our women and children do the same?" The Prophet (peace be upon him) said, "The Jews and the Christians have the Torah and the Gospel. What have they done with them?"**

When 'Ubâdah bin As-Sâmit was asked about this hadîth, he said, "If you will, I shall tell you about the first portion of knowledge to be taken away: it is humbleness." 'Ubâdah said this because knowledge is divided into:

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(1) Recorded by Al-Bukhâry in *Kitâb Al-'Ilm* (Book on Knowledge), hadîth no. 100; also recorded by Muslim in *Kitâb Al-'Ilm* (Book on Knowledge), hadîth no. 2673/13.

First: Knowledge that affects a believer's heart, which is the knowledge of Allâh's Names, Attributes and His Acts that lead to fearing, honoring, glorifying, loving and invoking Him and putting one's trust in Him.

Ibn Masû'd said, "Some people will recite the Holy Qur'ân but it will not benefit them. Yet, if it affects the heart, it will increase their faith."

Al-Hasan said, Knowledge is divided into two categories:

First: Knowledge from the mouth which will be proof against the son of Adam, as the Prophet (peace be upon him) said, **"The Holy Qur'ân is proof for you or against you."**([1])

Second: Knowledge in the heart which will benefit the believer.

Second: Knowledge on the mouth which will be proof against the son of Adam. The first portion of knowledge to be taken away is the useful knowledge which cures a believer's heart. Once taken away, its scholars die and nothing will remain except the Holy Qur'ân in its printed form. No one will know its meanings, rulings or teachings. In the last days, the Holy Qur'ân itself will be obliterated and nothing of it will remain either in the hearts of the believers or in its printed form. The Prophet (peace be upon him) said, **"The Hour will only come on the most evil of people."**([2])

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(1) Part of hadîth no. 23 of this book

(2) Recorded by Muslim in *Kitâb Al-Fitan* (Book on Seditions), hadîth no. 2949/131.

The Prophet (peace be upon him) also said, **"The Hour will not come until there is no one on earth who says: Allâh, Allâh."**([1])

Recitation Of The Holy Qur'ân And Assembly For Remembering Allâh

The Prophet (peace be upon him) said, **"For those people who assemble in one of Allâh's houses (mosques) and recite the Book on Allâh and teach it to each others there will descend upon them tranquillity and mercy will cover them and angels will flock around them and Allâh will mention them in the presence of those near Him."**

This indicates that it is desirable to sit in mosques in order to recite and learn the Holy Qur'ân. There is unanimous agreement among scholars that it is desirable to teach and learn the Holy Qur'ân. In Sahîh Al-Bukhâry, 'Uthmân reported that the Prophet (peace be upon him) said, **"The best of you are those who learn and teach the Holy Qur'ân."**

Abû 'Abdur-Rahmân As-Sulamy said, **"For this reason, I sit in the mosque. He started to teach people the Holy Qur'ân starting from the era of 'Uthmân bin 'Affân till the emirate of Al-Hajjâj bin Yûsuf."**([2])

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(1) Recorded by Imam Muslim in *Kitâb Al-Imân* (Book on Faith), hadîth no. 148/234.

(2) Recorded by Al-Bukhâry in *Kitâb Fadâ'il Al-Qur'ân* (Book on Virtues of the *Qur'ân*), hadîth no. 5027.

Sometimes, the Prophet (peace be upon him) enjoined the Companions to recite the Holy Qur'ân so that he could listen to it. Ibn Masû'd used to recite the Holy Qur'ân during the attendance of the Prophet (peace be upon him), who said, **"I would like to hear it from others."**([1])

'Umar bin Al-Khattâb used to enjoin Abû Mûsâ or 'Uqbah bin 'Âmir to recite the Holy Qur'ân while 'Umar and his friends listened. Ibn 'Abbâs was asked, "Which deed is the best?" He said, "Remembrance of Allâh, when people assemble in one of Allâh's houses and recite the Book on Allâh and teach it to each other, the angels will flock around them and they will be the guests of Allâh as long as they are remembering Him."

The proof of the desirability of sitting for learning the Holy Qur'ân is the hadîths that recommend meeting for the remembrance of Allâh. The Holy Qur'ân is the best formula for the remembrance of Allâh.

Abû Hurayrah (may Allâh be pleased with him) reported that Allâh's Messenger (peace be upon him) said, **"Allâh has moving groups of angels who go about in the bazaars or on the roads seeking those who remember Allâh. When they find people doing so, they call one another and say, 'Come see what you are looking for,' and they surround them with their wings till the space between them and the sky of the world is fully covered, and when they disperse (after the assembly of remembrance is adjourned) they ascend towards**

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(1) Recorded by Al-Bukhâry in *Kitâb At*-Tafsîr (Book on Interpretation), hadîth no. 4582; also recorded by Muslim in *Kitâb Salât Al-Mûsâfirîn* (Book on The Travelers' Prayer), hadîth no. 800.

Heaven. Allâh, the Exalted and Glorious, asks them (although He is best informed about everything), 'What are My servants saying?' They say, 'They are glorifying Thee, uttering Thy Greatness, and confessing Thy Oneness, and celebrating Thy praise; and they beg Thee.' He says, 'What do they beg of Me?' They say, 'They beg of Thee the Paradise of Thine.' Allâh says, 'Have they seen My Paradise?' They say, 'No, Our Lord.' He says, 'How would they act if they were to see My Paradise?' They reply, 'If they saw it, they would be eager for it.' They (the angels), 'They seek Thine protection.' He (the Lord) says, 'Against what do they seek protection of Mine?' They (the angels) say, 'Our Lord, from the fire of Hell.' He (the Lord) says, 'Have they seen the Fire of Hell?' They say, 'No!' He says, 'Had they seen it, they would have been more earnest in flying from it and fearing it.' The angels say, ''They beg of Thee forgiveness.' He says, 'I call you to witness that I hereby grant pardon to them and confer upon them what they ask and grant them protection from what they seek protection.' One of the angels says, 'Our Lord, there is one amongst them, such and such servant, who does not belong to the assembly of those who are participating in the remembrance of Allâh. He came in connection with his own work.' Allâh says, 'I also grant him pardon, for whoever sits with them would be in no way unfortunate.'"([1])

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(1) Recorded by Al-Bukhâry in *Kitâb Ad-Da 'awât* (Book on Supplications), hadîth no. 6408; also recorded by Muslim in *Kitâb Adh-Dhikr* (Book on Remembrance of Allâh), hadîth no. 2689/25

In *Sahîh Muslim*, Muâ'wiyah reported that Allâh's Messenger (peace be upon him) went out to the circle of his Companions and said, **"What makes you sit here?" They said, "We are sitting here in order to remember Allâh and to praise Him for He guided us to the path of Islam and He conferred favors upon us." Thereupon he swore by Allâh and asked if that only was the purpose of their sitting there. They said, "By Allâh, we are only sitting here for that very purpose;" whereupon he (the Messenger) said, "I am not asking you to take an oath because of any allegation against you but because Gabriel came to me and informed me that Allâh, the Exalted and Glorious, was talking to the angels about your magnificence."**([1])

The Reward For Those Who Sit In The Mosque

The Prophet (peace be upon him) said that the reward for those who sit in the mosque for learning or teaching the Holy Qur'ân is four things; and that the first of which is that there will descend upon them tranquility.

Al-Barâ' bin 'Âzib (may Allâh be pleased with him) narrated, **"A person was reciting Sûrat Al-Kahf and there was a horse tied with two ropes at his side; a cloud drew over him, and as it came nearer and nearer, his horse began to take fright from it. He went to the Prophet (peace be upon him) in the morning and mentioned this, and**

(1) Recorded by Imam Muslim in *Kitâb Adh-Dhikr* (Book on Remembrance of Allâh), hadîth no. 2701/40

he (the Holy Prophet) said, 'That was tranquillity which came down on the recitation of the Qur'ân.'"([1])

Abû Sa'îd Al-Khudry told of Usayd bin Hudayr saying **that one night he was reciting the Qur'ân in his enclosure, when his horse began to jump about. He again recited and (the horse) again jumped. He again recited and it jumped as before. Usayd said, "I was afraid lest it should trample (his son) Yahya. I stood near it (the horse) and saw something like a canopy over my head with what seemed to be lamps in it, rising up in the sky till it disappeared. I went to the Messenger of Allâh (peace be upon him) on the next day and said, 'Messenger of Allâh, I recited the Qur'ân during the night in my enclosure and my horse began to jump.' Upon this the Messenger of Allâh (peace be upon him) said, 'You should have kept on reciting, Ibn Hudayr.' He (Ibn Hudayr) said, 'I recited.' It jumped (as before). Upon this the Messenger of Allâh (peace be upon him) again said, 'You should have kept on reciting, Ibn Hudayr.' He (Ibn Hudayr) said, 'I recited and it again jumped (as before).' The Messenger of Allâh (peace be upon him) again said, You should have kept on reciting, Ibn Hudayr.' He (Ibn Hudayr) said, '(Messenger of Allâh) I finished (the recitation) for Yahya was near (the horse) and I was afraid lest it should trample him. I saw something like a canopy with what seemed to be lamps in it rising up in the sky till it disappeared.' Upon this the Messenger of Allâh (peace be upon him) said, 'Those were the angels who listened to you; and if you had**

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(1) Recorded by Al-Bukhâry in *Kitâb Fadâ'il Al-Qur'ân* (Book on Virtues of the *Qur'ân*), hadîth no. 5011; also recorded by Muslim in *Kitâb Salât Al-Mûsâfirîn* (Book on The Travelers' Prayer), hadîth no. 795

continued reciting, the people would have seen them in the morning and they would not have concealed themselves from them.'"([1])

The second reward is overwhelming mercy. Allâh says,

﴿ إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴾ [الأعراف ٥٦]

which means, **(Surely, Allâh's Mercy is (ever) near unto the good-doers.)** (Al-A'râf: 56)

The third reward is that angels flock around them. The Prophet (peace be upon him) said, **"Allâh has moving groups of angels who go about in the bazaars or on the roads seeking those who remember Allâh. When they find people doing so, they call one another and say, 'Come see what you are looking for,' and they surround them with their wings till the space between them and the sky of the world is fully covered, and when they disperse (after the assembly of remembrance is adjourned) they ascend towards Heaven. Allâh, the Exalted and Glorious, asks them (although He is best informed about everything), 'What are My servants saying?' They say, 'They are glorifying Thee, uttering Thy Greatness, and confessing Thy Oneness, and celebrating Thy praise; and they beg Thee.' He says, 'What do they beg of Me?' They say, 'They beg of Thee the Paradise of Thine.' Allâh says, 'Have they seen My Paradise?' They say, 'No, Our Lord.' He says, 'How would they act if they were to see My Paradise?' They reply, 'If they saw it, they would be eager for it.' They (the angels), 'They seek Thine protection.' He (the Lord) says,**

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(1) Recorded by Al-Bukhâry in *Kitâb Fadâ'il Al-Qur'ân* (Book on Virtues of the *Qur'ân*), hadîth no.5018; also recorded by Muslim in *Kitâb Salât Al-Mûsâfirîn* (Book on The Travelers' Prayer), hadîth no.796/242

'Against what do they seek protection of Mine?' They (the angels) say, 'Our Lord, from the fire of Hell.' He (the Lord) says, 'Have they seen the Fire of Hell?' They say, 'No!' He says, 'Had they seen it, they would have been more earnest in flying from it and fearing it.' The angels say, ''They beg of Thee forgiveness.' He says, 'I call you to witness that I hereby grant pardon to them and confer upon them what they ask and grant them protection from what they seek protection.' One of the angels says, 'Our Lord, there is one amongst them, such and such servant, who does not belong to the assembly of those who are participating in the remembrance of Allâh. He came in connection with his own work.' Allâh says, 'I also grant him pardon, for whoever sits with them would be in no way unfortunate.'" ([1])

The fourth reward is that Allâh will mention them in the presence of those near Him. Abû Hurayrah reported Allâh's Messenger (peace be upon him) as saying that Allâh, the Exalted and Glorious, thus stated, **"I am near to the thought of My servant when he thinks about Me, and I am with him when he remembers Me. And if he remembers Me in his heart, I also remember him in My Heart, and if he remembers Me in assembly I remember him in assembly, better than his (remembrance)."** ([2])

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(1) Recorded by Al-Bukhâry in *Kitâb Ad-Da 'awât* (Book on Supplications), hadîth no. 6408; also recorded by Muslim in *Kitâb Adh-Dhikr* (Book on Remembrance of Allâh), hadîth no. 2689/25.

(2) Recorded by Al-Bukhâry in *Kitâb At-Tawhîd* (Book on Monotheism), hadîth no. 7405; recorded by Muslim in *Kitâb Adh-Dhikr* (Book on Remembrance of Allâh), hadîth no. 2675/2

These four rewards are given to the people who assemble in order to remember Allâh, as Abû Hurayrah and Abû Sa'îd reported that the Prophet (peace be upon him) said, **"People who remember Allâh will have four rewards: there will descend upon them tranquillity, and mercy will cover them and the angels will flock around them and Allâh will mention them in the presence of those near Him."**([1])

Allâh says,

﴿ فَاذْكُرُونِي أَذْكُرْكُمْ ﴾ [البقرة ١٥٢]

which means, (Therefore remember Me (by praying, glorifying, etc.). I will remember you.) **(Al-Baqarah: 152)**

Allâh's remembrance of His worshipper refers to Allâh's praise and glorification of him. Ar-Rabî' bin Anas said, "Allâh will remember whoever remembers Him, increases His favors to whoever thanks Him and tortures whoever disbelieves in him."

Allâh says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْراً كَثِيراً (٤١) وَسَبِّحُوهُ بُكْرَةً وَأَصِيلاً (٤٢) هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ﴾ [الأحزاب ٤١-٤٣]

which means, **(O you who believe! Remember Allâh with much remembrance. And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers]. He it is Who sends Salât (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief**

(1) Recorded by Muslim in *Kitâb Adh-Dhikr* (Book on Remembrance of Allâh), hadîth no. 2700/39

and polytheism) into light (of Belief and Islamic Monotheism).) (Al-Ahzâb: 41, 43)

Abû Al-'Âliyah said, "Allâh's sending of Salât on His worshipper means that He praises him among the angels."([1])

Reward Depends On Deeds Not High Descent

The Prophet (peace be upon him) said, **"If one lags behind in doing good deeds, his high descent will not make him go ahead."** This means that deeds are the gate for attaining reward in the Hereafter, as Allâh says,

﴿ وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُوا ﴾ [الأنعام ١٣٢]

which means, **(For all there will be degrees (or ranks) according to what they did.)** (Al-An'âm: 132)

If a person did not perform good deeds, he would not attain high ranks in Paradise because reward depends on deeds, not high descent, as Allâh says,

﴿ فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴾ [المؤمنون ١٠١]

which means, **(Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.)** (Al-Mu'minûn: 101)

Allâh enjoined His worshippers to hasten to attain His forgiveness and mercy by performing good deeds, as Allâh says what means,

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(1) Recorded by Al-Bukhâry, hadîth no. 8/532

﴿ 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) ﴾ [آل عمران ١٣٣-١٣٤]

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.))** (Âl-'Imrân; 3:133-134)

Allâh also says,

﴿ إِنَّ الَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ☼ وَالَّذِينَ هُم بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ☼ وَالَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ☼ وَالَّذِينَ يُؤْتُونَ مَا آتَوا وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ ☼ أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ☼) [المؤمنون ٥٧-٦١]

which means, **(Verily! Those who live in awe for fear of their Lord; and those who believe in the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of their Lord, and those who join not anyone (in worship) as partners with their Lord; and those who give that (their charity which they give and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not, because they are sure to return to their Lord (for reckoning. It is these who race for the good deeds, and they are foremost in them (e.g. offering the compulsory Salât (prayers) in their (early) stated, fixed times and so on))** (Al-Mu'minûn: 57, 61)

Abû Hurayrah reported, "When Allâh revealed the verse:

﴿ وَأَنذِرْ عَشِيرَتَكَ الأَقْرَبِينَ ﴾ [الشعراء ٢١٤]

which means, **(And warn your tribe (O Muhammad, peace be upon him) of near kindred.)** (Ash-Shu'arâ': 214) Allâh's Messenger 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 Banu 'Abdul-Muttalib! I cannot save you from Allâh's Punishment.'"**

In a narration recorded by Al-Bukhâry, he said, **"O Banû '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 for anything from my wealth, but I cannot save you from Allâh's Punishment."**([1])

'Amr bin Al-'Âs reported that the Prophet (peace be upon him) said, **"The family of so and so are not my supporters. My supporters are Allâh and the righteous believers."**

This means that the supporters of the Prophet (peace be upon him) were not his relatives, but those who performed good deeds. The person who had the most perfect faith and the best deeds was the real supporter of the Prophet (peace be upon him), whether he was his relative or not.

A poet said,

"I swear that man is never judged, except by his religion.
Do not abandon piety depending on your descent.
Islam lifted the Persian Salmân and polytheism degraded the relative Abû Lahab."

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(1) Recorded by Al-Bukhâry in *Kitâb At*-Tafsîr (Book on Interpretation), hadîth no. 4771; also recorded by Muslim in *Kitâb Salât Al-Imân* (Book on Faith), hadîth no. 206/351.

HADÎTH
THIRTY-SEVEN

HADÎTH THIRTY-SEVEN

Ibn 'Abbâs (may Allâh be pleased with them) narrated that the Messenger of Allâh (peace be upon him), reported about his Lord (Glorified and Exalted be He) that He said,

"Verily, Allâh recorded the good deeds and evil deeds. Then he clarified how [that recording should occur] whoever decided to do a good deed but he did not do it, Allâh recorded it with Him as a complete good deed. And if he decided to do it and actually did it, Allâh recorded it with Him as ten good deeds up to seven hundred times up to many times over. If he decided to do an evil deed but he did not do it, Allâh records it with Him as one complete good deed. If he decided to do it and he actually did it, Allâh records it as one evil deed."([1]) (Recorded by Al-Bukhâry and Muslim).

Commentary On The Hadîth

This Hadîth comprises four matters, the recording of good and evil deeds, and the intention to do good and evil deeds.

1. The Doubling of Good Deeds

Performing one good deed is rewarded from ten to seven hundred times that deed or more. Every good deed is recorded ten times over, as is indicated by what Allâh the Almighty says,

﴿مَن جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا﴾ [الأنعام ١٦٠]

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(1) Recorded by Al-Bukhâry in *Kitâb Ar-Raqâ'iq* (Book on Softening of the Hearts), hadîth no. 6491; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), hadîth no. 131/207

which means, **(Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allâh and His Messenger) shall have ten times like thereof).** (Al-An'âm; 6:160)

As for the manifold increase over the ten good deeds, it shall be granted to whosoever Allâh wishes, as is shown in the Words of Allâh the Almighty:

﴿ مَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾ [البقرة ٢٦١]

which means, **(The likeness of those who spend their wealth in the way of Allâh, is as the grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All Sufficient for His creatures' needs, All-Knowing."** (Al-Baqarah; 2:261)

In *Sahih Muslim*, on the authority of Abû Mas'ûd, he said that a man came with a bridled she-camel. The man said, "O Messenger of Allâh, this is to be [given] for the sake of Allâh. The Prophet (peace be upon him) said, "**On the Day of Resurrection there shall be seven hundred camels for you [in recompense for it]."**([1]) What is mentioned in the hadîth narrated by Abû Hurayrah, that Allâh the Almighty said, **"...except fasting, for it is for Me, and I compensate for it,"** is evidence that the amount of good deeds recorded for fasting is not known except by Allâh and this is because fasting is the best kind of patience. Allâh says,

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

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(1) Recorded by Muslim in *Kitâb Al-Imârah* (Book on Rulership), hadîth no. 132/1892

which means, **(Only those who are patient shall receive their reward in full without reckoning.)** (Az-Zumar; 39:10)

The increase in reward for a deed may be more than ten times that deed according to the goodness of the person's Islam, the perfection of his sincerity, the merit of the good deed itself; and according to the necessity of that action.

2. Evil Deeds are Rewarded with the Like Thereof

Evil deeds are rewarded with the like thereof, without any increase, just as Allâh the Almighty says:

﴿ مَن جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَن جَاءَ بِالسَّيِّئَةِ فَلاَ يُجْزَى إِلاَّ مِثْلَهَا وَهُمْ لاَ يُظْلَمُونَ ﴾ [الأنعام ١٦٠]

which means, **(And whosoever brings an evil deed [polytheism, disbelief, hypocrisy or deeds of disobedience to Allâh and His Messenger] shall have only recompense of the like thereof and they will not be wronged.)** (Al-An'âm, 6:160)

Allâh's words that He would, **"Record it as one evil deed,"** indicate that the evil deed would not be recorded as more than one deed. However, sometimes the gravity of an evil deed is increased according to the time or place. Allâh the Almighty says,

﴿ إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ شَهْراً فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلاَ تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ ﴾ [سورة التوبة ٣٦]

which means, **(Verily, the number of months with Allâh is twelve months [in a year], so it was ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred (i.e. the**

first, the seventh, the eleventh and the twelfth months of the Islamic calendar). That is the right religion, so wrong not yourselves therein.) (At-Tawbah; 9:36)

'Aly bin Abî Tâlib explained this verse on the authority of Ibn 'Abâs to mean, "**So wrong not yourselves**" in all months. Then, Allâh specified four months and made them sacred and honored them. He made committing sins a greater evil deed during these months, just as doing good deeds during that time is of greater righteousness and the reward for such is greater."

A group of the Companions of the Prophet (peace be upon him) including Ibn 'Abâs and 'Abdullâh bin 'Amr bin Al-'Âs (may Allâh be pleased with them) were wary of living in the Holy Sanctuary for fear of committing evil deeds and they used to say that committing sins there is worse than in any other place. Thus, evil deeds may be multiplied according to the integrity of the one who committed it, his knowledge of Allâh and the closeness of his relationship with Him. This is because disobeying the Sultan in his land is a greater crime than disobeying him farther away. Allâh specifically warned His slaves that if they disobey Him, the payment would be multiplied, even though he has already safeguarded them from committing such sins so as to demonstrate His Bounty over them. Allâh says,

﴿ وَلَوْلا أَن ثَبَّتْنَاكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْئاً قَلِيلاً (٧٤) إِذاً لأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ﴾ [سورة الإسراء ٧٤-٧٥]

which means, **(And had We not made you stand firm, you would nearly have inclined to them a little. In that case We would have made you taste a double portion [of punishment] in life and a double portion [of punishment] after death.)** (Al-Isrâ', 17:74-75)

He also says:

﴿ يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيراً (٣٠) وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحاً نُّؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقاً كَرِيماً (٣١) ﴾ [سورة الأحزاب ٣٠-٣١]

which means, **(O wives of the Prophet! Whoever of you commits open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allâh. And whosoever of you is obedient to Allâh and His Messenger (peace be upon him) and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her a noble provision [Paradise])** (Al-Ahzâb;30-31)

3. The Intention to Perform Good Deeds

The intention to perform good deeds is recorded as a complete good deed even if it is not done. Thus if someone intends to pray, fast, perform pilgrimage, minor pilgrimage, or Jihâd, but was prevented by some obstacle, Allâh will reward him for what he intended to do. Whenever one's action is accompanied by words or effort [to achieve that action], recompense is certain [even if he did not achieve what he intended]. Thus, the one who intended to do good is grouped with the one who actually performed the deed, as was mentioned in the long hadîth, **"So they are equal in compensation."**([1])

4. The Intention to do Evil Deeds

The intention to commit evil deeds without taking any action towards doing so is recorded as a good deed if one abstained from committing the deed out of fear of Allâh. However, if a person intended

([1]) Recorded by At-Tirmidhy no. 2325; also recorded by Ibn Mâjah no. 4228 and Ahmad 4/230, 231

to do an evil deed, but abstained fearing others or out of fear of being seen, it is said that he will be punished for this evil deed because of his intention to do it. This is because hypocrisy and placing the fear of others before the fear of Allâh is prohibited. Thus if abstention from committing an evil deed is due to fear of others or hypocrisy, he would be punished for abstaining [for these reasons].

Al-Fudayl bin 'Iyâd said, "People used to say that foregoing the performance of a deed for the sake of others is hypocrisy, and performing a deed for their sake is Shirk (polytheism)." However, a number of scholars have said that if a man intended to do an evil deed and tried his best, but was prevented from doing so by destiny, he would be punished, just as the Prophet (peace be upon him) said, **"Allâh has forgiven my followers the evil thoughts that occur in their minds, as long as such thoughts were not put into action or uttered. And he who strives to commit an evil deed, then was not able to execute it will be dealt with [as if he committed] it."**([1])

The Prophet (peace be upon him) also said, **"When two Muslims meet each other [to fight] with their swords, both the murderer as well as the murdered will go to Hell-fire."** I said, "O Allâh's Messenger! That is for the murderer, but what about the murdered one?" Allâh's Messenger replied, **"He surely had the intention to kill his companion."**([2])

([1]) Recorded by Al-Bukhâry in *Kitâb At-Talâq* (Book on Divorce) no. 5269; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) 127/201, 202

([2]) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith) no. 31; also recorded by Muslim in *Kitâb Al-Fitan* (Book on Seditions) 2888/14

HADÎTH THIRTY-EIGHT

MICAH

Shall-Y-Shall

HADÎTH THIRTY-EIGHT

Abû Hurayrah said that the Messenger of Allâh (peace be upon him) said,

"Allâh, the Almighty said, 'Whoever has mutual animosity with a friend (*wali*) of Mine, I declare war upon him. My servant does not draw near to Me with anything more beloved to Me than the religious duties that I have imposed upon him; and My servant continues to draw near to Me with supererogatory works so that I would love him. And when I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks. Were he to ask of Me, I would surely give him; and were he to ask Me for refuge, I would surely grant it to him.'"([1])

The Position Of This Hadîth

This hadîth is the noblest hadîth mentioning the friends *(awliyâ')* of Allâh.

Commentary on the Hadîth

"Whoever has mutual animosity with a friend (wali) of Mine, I declare war upon him."

By these words, it is as if Allâh were saying, "I have waged war against whomever has waged war against Me by showing animosity to my friends." Thus, it is obligatory to show loyalty, friendship, support and affection to them and at the same time, it is prohibited to show

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([1]) Recorded by Al-Bukhâry in *Kitâb Ar-Raqâ'iq* (Book on Heart Softeners), hadîth no. 6502

animosity towards them. Similarly, one should show animosity towards the enemies of Allâh and deny them loyalty, friendship, support or affection. Allâh, the Almighty said,

> ***Take not My enemies and your enemies as friends." (Al-Mumtahinah; 60:1)***

He, the Almighty also said,

﴿ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (٥٥) وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ (٥٦) ﴾ [سورة المائدة ٥٥-٥٦]

which means, **(Very your Wali (Protector or Helper) is none other than Allâh, His Messenger and the believers, - those who perform) and give zakâh and the prayer and bow down or submit themselves with obedience to Allâh in prayer. And whosoever takes Allâh, His Messenger and those who have believed, as Protectors, then the party of Allâh will be the victorious.)** (Al-Mâ'idah; 5:55-56)

Allâh described His beloved ones as

﴿ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ ﴾ [سورة المائدة ٥٤]

Which means, **(those who love Him; humble towards the believers, and stern towards the disbelievers.)** (Al-Mâ'idah; 5:54)

It should be known that all types of evil deeds are types of war against Allâh; the worse the deed the more severe the war against Allâh. Thus Allâh labeled those who take interest from loans, and highway robbers as fighters against Allâh and His Messenger, due to the severity of their wrong doings towards the servants of Allâh, as well as their mischief on the earth. If animosity is shown towards the friends of Allâh,

Allâh has promised to support, assist, and love them. Thus, if anyone shows animosity towards Allâh's *awliyâ'*, it is as if he has shown animosity towards Allâh Himself.

Degrees of Allâh's *Awliyâ'*

"My servant does not draw near to Me with anything more beloved to Me than the religious duties that I have imposed upon him; and My servant continues to draw near to Me with supererogatory works so that I love him."

After Allâh mentioned that showing animosity to the friends of Allâh is a declaration of war against Him, He goes on to describe the characteristics of His *awliyâ'* towards whom animosity is prohibited and whose support is obliged. Allâh described the things that draw a person nearer Allâh. Since friendship *(muwâlah)* is based upon being near Allâh, just as animosity is based upon being far from Allâh, the friends of Allâh are those who draw near to Him by acts of devotion. Similarly, His enemies are those who have been distanced from Allâh due to their [evil] deeds.

Allâh's close friends are of two kinds: First, those who draw near Allâh by performance of religious duties, which includes both performance of religious obligations as well as abstaining from prohibited actions, because both of these are included under the religious duties due Allâh. This is the degree of the *Muqtasidin* (people on the right course) of those on the Right Hand.

Among the greatest duties of the body by which man draws near Allâh is prayer, as Allâh says,

﴿ ... وَاسْجُدْ وَاقْتَرِبْ ﴾ [سورة العلق ١٩]

which means, **(Fall prostrate and draw near to Allâh.)** (Al-'Alaq; 96:19)

The Prophet (peace be upon him) also said regarding prayer, **"The closest a servant is to his Lord is when he is prostrating."**([1])

Among the religious duties which draw the servant nearer Allâh is the guardian's justice towards those over whom he is responsible whether his responsibility is general such as a ruler, or specific such as a husband towards his wife and children. The Prophet (peace be upon him) said, **"All of you are guardians and responsible for your wards and the things under your care."**([2])

Similarly, it was narrated on the authority of 'Abdullâh bin 'Amr, that the Prophet (peace be upon him) said, **"Those who are just will appear on the Day of Judgment on pulpits of light on the right hand side of the Rahmân (The Most Merciful) and both of His hands are right."**([3]) This degree shall be granted to those who are just in their judgments and within their families and with those over whom they have authority.

The Second Degree of Allâh's *Awliyâ'*

This degree is for those who draw near Allâh by doing supererogatory works after their religious duties. They try to do their best to perform good deeds, and refrain from even the slightest actions which

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([1]) Recorded by Muslim in *Kitâb Al-Salâh* (Book on Prayer) 482/215

([2]) Recorded by Al-Bukhâry in *Kitâb Al-Jumu'ah* (Book on the Friday Prayer) no. 893; also recorded by Muslim in *Kitâb Al-Imara* (Book on Emirate) 1829/20

([3]) Recorded by Muslim in *Kitâb Al-Imârah* (Book on Rulership), hadîth no. 18/1827

are disliked by Allâh. This is the same as the meaning of the words, **"My servant continues to draw near to Me with supererogatory works such that I love him".** The one whom Allâh loves is he who has been granted love and obedience for Him, as well as being occupied in His remembrance and serving Him. For this reason, he is awarded a place nearer and closer to Allâh; as Allâh has says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾ [سورة المائدة ٥٤]

which means, **(O you who believe! Whoever from among you turns back from his religion [Islam], Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, and never fearing the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knowing.)** (Al-Mâ'idah; 5:54)

This verse indicates that Allâh will replace those who draw away from Allâh's love, turn away from being near Him and do not take heed, with those who are more deserving of these great gifts. Anyone who turns away from Allâh, has no one else to turn to but Allâh. However Allâh has others who will turn to Him. A poet wrote about this saying,

"What shall I do if my heart becomes hard and loses faith;

He has other than me, but I have none other than Him."

Thereafter Allâh mentions those who are loved by Allâh and who love Him, describing them as "**Humble to the believers and stern towards the disbelievers**." This means that they treat the believers humbly, softly and with gentleness, whereas the disbelievers are treated harshly, sternly and with coarseness. They are those who love the *awliyâ'* of Allâh who love Him, and they treat them with love, kindness and mercy, just as they hate His enemies, and deal with them harshly and with sternness according to what Allâh says,

﴿ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ﴾ [سورة الفتح ٢٩]

which means, **"Those who are with him are severe against the disbelievers and merciful among themselves."** (Al-Fath; 48:29)

and His Words,

﴿ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلاَ يَخَافُونَ لَوْمَةَ لائِمٍ ﴾ [سورة المائدة ٥٤]

which means, **(...fighting in the Way of Allâh, and never fearing the blame of the blamers.)** (Al-Mâ'idah; 5:54)

Part of complete love is fighting the enemies of the Beloved. Fighting in the way of Allâh is a call to those who turn from Allâh to come back by means of the sword after having appealed to them with evidence and proof.

When someone loves Allâh, he would like to draw all people to Allâh. If inviting people to the way of Allâh does not work by means of gentleness, one must turn to harshness and aggression, as the Prophet

(peace be upon him) said, "**Allâh, wonders at those people who will be driven to enter Paradise by chains.**"([1])

"And never fearing the blame of blamers." This refers to one who has no aim except the satisfaction of his Beloved, whether others are pleased or angered by this. Some used have said that whoever fears blame because of his love, is not honest in his love.

"***That is the Grace of Allâh which He bestows on whom He wills***" refers to the degree of those whom He loves and who love Him. Allâh's Words, "***And Allâh is All-Sufficient for His creatures' needs, All-Knowing***" means that Allâh is generous in giving and is All-Knowing as to those who deserve His Grace and those who do not deserve it.

People belonging to this degree are those nearest Allâh. Their sole concern is the means to draw closer to He who loves them, and to Him whom they love. Some of the *Salaf* (Pious Predecessors) said, "Performing good deeds only out of fear of Allâh negates the necessary element of hope. And performing good deeds only out of love is not enough to win [Paradise]. [There is a delicate balance between each of the three elements: fear, love and hope, that must exist in order to achieve success.]

Other Pious Predecessors said, "Lazy people never tire of their laziness and even should the time come that they do so, those who love you will never tire of talking to you or thinking about you.

Amongst the greatest acts by which the servant can draw near Allâh, is by abundant recitation of the Qur'ân and listening to it with

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([1]) Recorded by Bukhâry in *Kitâb Al-Jihâd* (Book on Fighting in Allâh's Cause) no. 3010

meditation, consideration and understanding. Khabâb bin Al-'Arâtt said to a man, "Draw near Allâh as much as you can, and be aware that you will not draw near Him by anything which He loves more than His Words."([1])

'Uthmân (may Allâh be pleased with him) said, "If your hearts were pure, they would never be satiated from hearing Allâh's words (the Qur'ân). Ibn Mas'ûd said, "The one who loves the Qur'ân loves Allâh and His Messenger."

One of those close to Allâh asked a person who desired to draw near to Allâh, "Do you know any of the Qur'ân?" The man answered, "No." The first exclaimed, "Oh! Somebody help! How can this be? One who wants to draw near Allâh and does not study the Qur'ân! With what will he attain pleasure and feel comfort? With what will he recite? How will he confide in Him?"

Among the supererogatory deeds is continual remembrance of Allâh, upon which rest the heart and the tongue. In a sound hadîth, the Prophet (peace be upon him) said, **"Allâh (the Almighty) said, ' I am just as My slave thinks I am (I am able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too remember him.'"**

Among such good deeds, is loving the friends (Wali) of Allâh, as well as those who love Allâh, and also showing animosity to His enemies. 'Umar bin Al-Khattâb (may Allâh be pleased with him) narrated that the Prophet (peace be upon him) said, **"'There are some**

([1]) Recorded by Al-Hâkim in his *Mustadrak* (2/441), he mentioned that it was a sound hadîth. Adh-Dhahaby concurred with him.

people among the slaves of Allâh who are not Messengers or martyrs. In spite of this, their proximity to Allâh is envied by the Messengers and the martyrs.' The Companions of the Prophet (peace be upon him) said, 'O Messenger of Allâh! Who are they?' He said, 'They are people who loved each other for the sake of Allâh with no relation of money between them. By Allâh, the faces of those people are light. They stand on pulpits of light. They will not be afraid when others are. They would not feel sad when others do.' Then the Prophet (peace be upon him) recited the verse:

﴿ أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾ [سورة يونس ٦٢]

which means, **"No doubt! Verily, the Awliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (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)] no fear shall come upon them, nor shall they grieve."** (Yûnus, 10:62) ([1])

"And when I love him, I am his hearing with which he hears, his seeing with which he sees, his hands with which he strikes and his legs with which he walks."

This means that when someone tries to draw near Allâh by performing obligatory religious duties and then by supererogatory works, is brought nearer and Allâh raises him from the degree of faith *(Imân)* to the degree of *Ihsân* (performance of good deeds, charity)

([1]) Recorded by Al-Bukhâry in *Kitâb At-Tawhîd* (Book on Allâh's Oneness) hadîth no. 7405; also recorded by Muslim in *Kitâb Adh-Dhikr* (Book on Allâh's Remembrance), hadîth 2675/2

Thus the slave worships Allâh as if Allâh is present, as if he sees Him. Consequently, his heart is filled with knowledge of Allâh (the Almighty), His love, glorification and fear of Him. He feels comfortable with Him and longs to be with Him until these feelings in his heart enable him to see Allâh with the eye of his heart.

Someone said, "Something in my heart inhabiting. I don't remember because I never forgot. It is away from my eyes and ears but the deepest of my heart can see it."

That which is in the hearts of those who are close to Allâh keeps increasing until their hearts are full, so much so that there is nothing in their hearts besides it and the rest of their body does nothing except that which agrees with what is in their hearts.

It is said that for whoever has reached such a state, nothing remains in his heart but Allâh [i.e. his love, knowledge and remembrance]. Whenever the heart is filled with Allâh's Glory, everything else is erased. Nothing remains of the slave's whims or desires except what Allâh wants. When this takes place, the slave pronounces no word, except His remembrance and does not act except under His orders. So when he speaks, he speaks by Allâh, hears by Him, sees by Him and strikes by Him. This is the meaning of [I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his leg with which he walks]. Any other description would be a reference to atheism, pantheism, (immanentism) and unionism with which Allâh and His Messenger have nothing to do.

This is because the meaning of *Lâ-ilâha illa Allâh* is that none should be worshipped with love, hope, fear or obedience except Allâh. When the heart achieves complete Tawhid, no love will remain for them except what Allâh loves and no hate for other than what Allâh hates. The organs of the body of any person would not set out to do anything except obey Allâh.

As for sins, they result from loving what Allâh hates or hating what Allâh loves. This comes from placing one's desires before the love of Allâh and fear of Him, which takes away from obligatory and complete monotheism. Consequently, the servant neglects some obligatory duties and commits other prohibited ones. That is why when one's heart is filled with monotheism, one would wish nothing but what pleases Allâh.

Invocation And Seeking Refuge

"Were he to ask Me, I would surely give him, and were he to ask Me for refuge, I would grant it to him."

This means that the person who is loved and near Allâh has a special rank with Him. The result of his position is that what he asks of Allâh, it is granted, and if he seeks refuge in Him, Allâh grants him refuge. When he supplicates to Allâh, He answers Him. The Du'aa (invocation) of that person will always be awarded due to his proximity to Allâh. Many of the Pious Predecessors were known to have their (invocations answered).([1])

([1]) Recorded by Al-Bukhâry in *Kitâb Al-Jihâd* (Book on Holy War), hadîth no. 2806; also recorded by Muslim in *Kitâb Al-Qasâmah* (Book on Compurgation), hadîth no. 1675/24.

Sa'ad bin Abî Waqqâs was also known to have his invocation answered. Once a man lied about Sa'ad; so Sa'ad asked Allâh, "O Allâh! My Lord! If this man lied, make him blind, elongate his age and expose him to temptation." The man was inflicted with all these things. He used to flirt with young women in the streets of the city. He would answer those who blamed him saying "I am an aged, distressed man, inflicted by Sa'ad's invocation."[1]

The wife of Sa'îd bin Zayd claimed that Sa'ad took a piece of land which belonged to him. Sa'ad said, "O Allâh! My Lord! If that woman is lying then make her blind and kill her on the land. She became blind, and one night while she was walking on her land, she fell in a well and died."[2]

Al-'Alâ' bin Al-Hadramy was in among a troop of fighters. They became thirsty, so Al-'Alâ' prayed and said, "O Allâh! O All-Knowing! O All-Wise! O Sublime! O Mighty! We are Your servants, fighting Your enemy, in Your way, give us water to quench our thirst, and perform ablution. O Allâh! Do not give anyone but us a share in it." They walked a short distance and found a river flowing from the heavens. They all drank from this water and filled their water skins and then moved away. When some of the people returned to the place of the river, they found nothing as if there had never been a droplet of water.[3]

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(1) Recorded by Msulim in *Kitâb Al-Musâqah* (Book on Sharecropping), hadîth no. 139/1610

(2) Recorded by Msulim in *Kitâb Al-Musâqah* (Book on Sharecropping), hadîth no. 139/1610

(3) Recorded by Abû Nu'aym in Hilyat Al-Awliyâ', vol. 1, p. 7-8; also recorded by Ibn Abî Ad-Dunyâ in Mujaby Ad-Da'wah (Those whose invocations were answered), p. 40

To Be Patient With Misfortunes

Most of those whose invocations were answered used to be patient with misfortunes, choosing their reward and would not ask Allâh for relief for themselves. It was recorded that Sa'ad bin Abî Waqqâs used to make invocations for the sake of others who knew that his invocation was answered. It was once suggested to him to ask Allâh about his eyes which were blind. He said, "Allâh's fate is more beloved to me than my eyes."

One of those righteous people was inflicted with leprosy. It was said to him, "We have heard that you know Allâh's Greatest Name, so why do you not ask Allâh to relieve you of what you have?" The man said, "O nephew! It is Allâh Who has inflicted me, and I hate to reject His test."

It was said to Ibrâhîm At-Taymy, who was imprisoned by Al-Hajjâj, "Why don't you ask Allâh to set you free?" He answered, "I hate to ask Him to relieve me from the reward of my imprisonment."

The Death of a Believer

"I was never hesitant to do anything, except to have My believer die. He hates death and I (Allâh, the Almighty) hate harming him."

This means that He has ordained that His servants should die. As the Almighty said,

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ﴾ [سورة آل عمران ١٨٥]

which means, **(Everyone shall taste death.)** (Âl-'Imrân; **3:185)**

Death takes place when the spirit leaves the body, which results in severe pain, the greatest that man experiences in the world. 'Umar bin Al-Khattâb said to Ka'ab, "Tell me about death." He answered, "O Emir of the Believers! This is like a thorny tree inside man. Neither a vein nor a joint will be safe from it. Death is like a strong man who pulls this thorny tree." 'Umar listening to this began to cry. When 'Amr bin Al-'Âs was taking his last breath, his son asked him about it. He answered, "By Allâh, it is as if my body is locked, and I am breathing through the eye of a needle. It is as if there is a thorny branch pulled from my legs up to my head." Since death is with such severity, and since Allâh has ordained it on all His people where there is no escape and since Allâh hates to harm the believer, then Allâh is described as hesitant in having the believer die. As for the Prophets, they do not die until they are offered a choice between life and death. Allâh has eased death upon them by the fact that they will meet Him for they love Him. Thus the spirit of a Prophet would be taken away from his body, but he would love this because of what he has seen.

Narrating about the death of Prophet Muhammad (peace be upon him), 'Â'ishah (may Allâh be pleased with her) said, "...As he had a vessel of water beside him, he used to put his hand therein and then rubs over his face, saying, 'O Lord, Help me during the agonies of death.' He continued saying, 'There is no god but Allâh. Verily, death has sever agonies.'"[1]

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[1] Recorded by Al-Bukhâry in *Kitâb Ar-Riqâq* (Book on Heart Softness), hadîth no. 6510

Some of the Pious Predecessors liked to experience the sever agonies of death. 'Umar bin 'Abdul-'Azîz said, "I would not like to have the stupor of death eased; this is the last thing which grants forgiveness." An-Nukha'iy said, "They liked to suffer the severe agonies of death." Some others were afraid to be disbelievers if the stupor of death was hard. But if Allâh wished to ease death over someone, He would. In the Sahih, the Prophet (peace be upon him) said, "When death comes to a believer, he would receive the glad tidings of Allâh's satisfaction and love for him. Then, nothing would be more lovable to him than what he sees. He would love the meeting of Allâh and so Allâh would love his meeting."[1]

Ibn Mas'ûd said, "When the angel of death comes to have the believer die, he tells the believer, 'Your Lord is sending you His regards.'" Muhammad bin Ka'ab said, "The angel of death would say to the believer to die, 'Peace be upon you, O friend of Allâh. Your Lord sends you His regards.'" Then Muhammad bin Ka'ab recited the Qur'ânic verse that reads,

﴿ الَّذِينَ تَتَوَفَّاهُمُ الْمَلائِكَةُ ظَالِمِي أَنفُسِهِمْ فَأَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنتُمْ تَعْمَلُونَ ﴾ [سورة النحل ٢٨]

which means, **(Those whose lives the angels take while they are in a pious state (i.e., pure from evil, and worshipping none but Allâh alone) saying (to them) Assalam Alaykum (peace be on you), you enter Paradise because of that (the good) which you used to do (in the world).**" (An-Nahl, 16:32)

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[1] Recorded by Al-Bukhâry in *Kitâb Ar-Riqâq* (Book on Heart Softness), hadîth no. 6510

Zayd bin Aslam said, "Angels come to the believer when he is at his last breath, telling him, "Do not be afraid of where you are going. So Allâh makes fear go away from the believer. The angels tell him not to feel sorry for leaving the world and its people, but to be happy with Paradise. So the believer dies, hearing these glad tidings.

HADÎTH THIRTY-NINE

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Ibn 'Abbâs (may Allâh be pleased with them) reported that the Prophet (peace be upon him) said,

"Allâh will forgive my nation for the mistake, forgetfulness and what they were obliged to do." (Recorded by Ibn Mâjah and Al-Bayhaqy) [1]

Explanation Of The Hadîth

This hadîth means that Allâh will not punish the nation of the Prophet (peace be upon him) for mistakes, forgetfulness and what they were obliged to do.

Forgiving Mistakes And Forgetfulness

As for the saying of the Prophet (peace be upon him) **"the mistake, forgetfulness and what they were obliged to do,"** it is referred to in the Holy Qur'ân, as Allâh says,

﴿ رَبَّنَا لاَ تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ﴾ [سورة البقرة ٢٨٦]

what means, (Our Lord! Punish us not if we forget or fall into error.) (Al-Baqarah: 286)

Allâh also says,

﴿ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ وَلَكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ﴾ [سورة الأحزاب ٥]

what means **(And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend.)** *(Al-Ahzâb: 5)*

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(1) Recorded by Ibn Mâjah in *Kitâb At-Talâq* (Book on Divorce), hadîth 2045, also recorded by Ad-Daraqutny, no. 4/170, 171; and by Al-Bayhaqy in *As-Sunan Al-Kubra*, 7/356; and Ibn Hibbân, no. 1498.

'Amr bin Al-'Âs reported that he heard the Prophet (peace be upon him) saying, **"When a judge gives a decision, having tried his best to decide correctly and it is right, there will be double reward for him. If he gives a judgment after having tried his best (to arrive at a correct decision) but errs, there will be a single reward for him."** ([1])

As for obligation, the Holy Qur'ân forgave it frankly, as Allâh says,

﴿ مَن كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلاَّ مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ ﴾

[سورة النحل ١٠٦]

which means, **(Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith.)** (An-Nahl: 106)

Allâh also says,

﴿ لاَّ يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاء مِن دُونِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلاَّ أَن تَتَّقُواْ مِنْهُمْ تُقَاةً ﴾ [سورة آل عمران ٢٨]

which means, **(Let not the believers take the disbelievers as Auliya (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them.)** (Âl-'Imrân: 28)

We will explain this Hadîth in the following two aspects.

Aspect One: The ruling pertaining to mistakes and forgetfulness

Committing a sin by mistake is an unintentional act, such as when one intends to kill a disbeliever, but instead kills a believer. As for

([1]) Recorded by Al-Bukhâry in *Kitâb Al-I'tisâm* (Book on Holding Fast to Allah), hadîth no. 7352; also recorded by Muslim in *Kitâb Al-'Aqdiah* (Book on Islamic Creed), hadîth no. 15/1716.

committing a sin out of forgetfulness, this refers to committing an act having forgotten that it is illegal. Both acts are forgiven. Yet, there may legal rulings regarding such acts. If a person forgets and performs prayer without ablution, and later remembers, he should perform it again.

If a person did not remember to perform prayer, he should perform it once he remembers. The Prophet (peace be upon him) said, "**If a person sleeps without performing prayer or forgets to do so, he should perform it once he remembers. It has no expiation save this. Then he recited,**

﴿ وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴾ [سورة طه ١٤]

which means, **(And perform As-Salât (Iqâmat-as-Salât) for My Remembrance.)** (Tâ-Hâ: 14)([1])"

If a person forgets and eats while fasting, most scholars see that his fasting is valid, as the Prophet (peace be upon him) said, **"If anyone eats or drinks absent-mindedly while observing the Fast, he should complete his Fast, for it is only Allâh Who has fed him and given him drink."([2])**

If a Muslim killed a believer by mistake, he should make expiation and pay the ransom according to the Holy Qur'ân. The same ruling applies if he damages others' property thinking that it is his.

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(1) Recorded by Al-Bukhâry in *Kitâb Mawâqît As-Salâh* (Book on Prayer Times), hadîth no. 597; also recorded by Muslim in *Kitâb Al-Masâjid* (Book on Mosques), hadîth no. 684.

(2) Recorded by Al-Bukhâry in *Kitâb Al-Aymân Wan-Nudhûr* (Book on Oaths and Vows), hadîth no. 6669; also recorded by Muslim in *Kitâb As-Siyâm* (Book on Fasting), hadîth no. 171/1115.

Committing a sin out of error or forgetfulness is forgiven because the doer does not have the intention to commit it. The related rulings are not mentioned in this hadîth.

Aspect Two: The ruling on obligation

There are two types of obligation:

Inevitable obligation in which one cannot resist such as being carried by force into a place the person swore never to enter. The same thing applies to a woman who was raped and could not resist. According to the unanimous agreement of Muslim scholars, such obliged people are not sinners and they did not commit perjury.

The second type relates to obliging a person to commit an act by beating him or forcing him in any other way. Yet, scholars agree that if a person is obliged to kill another, he should commit such a crime.

If one is obliged to drink wine, there are two opinions held by scholars in this regard. The first opinion is that it is permissible for him to do so, as Allâh says,

﴿ وَلاَ تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّناً لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَن يُكْرِههُّنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ ﴾ [سورة النور ٣٣]

which means, **(And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil action unwillingly))** (An-Nûr: 33)

This verse was revealed regarding 'Abdullâh bin Ubayy bin Salûl who had two maids and he used to oblige them to practice prostitution while they refused. This is the opinion of the majority of scholars.

The second opinion is that obligation is applicable on money, not deeds. This is the opinion held by Ibn 'Abbâs, Abû Al-'Âliyah, Abû Ash-Sha'thâ, Ar-Rabî' bin Anas, Ad-Dahhâk, Sahnûn, and Imam Ahmad. According to these scholars, if a person was obliged to drink wine or steal something, legal punishment is to be effected on him.

As for obliging a person to say something not in line with Islamic rulings, it is permissible for him to say so according to the unanimous agreement of Muslim scholars. This is proved from Allâh's saying,

﴿ إِلاَّ مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ ﴾ [سورة النحل ١٠٦]

which means, **(except him who is forced thereto and whose heart is at rest with Faith.)** (An-Nahl: 106)

When the polytheists tortured 'Ammâr (may Allâh be pleased with him) to make him utter infidel expressions, he did so and the Prophet (peace be upon him) said to him, **"If they return (to torture you), return (to utter such expressions)."**([1])

If a person is obliged to sell his property in order to settle his debts, is purchasing them legal or not? In a narration attributed to him, Imam Ahmad said that if he sold them at their fair price, purchasing is permissible. If the price is less than their price due, it is not permissible.

([1]) Recorded by Al-Hâkim in *Al-Mustadrak*, no. 2/357; also recorded by Al-Bayhaqy, no. 8/208, 209. It was authenticated by Adh-Dhahaby.

As for obliging others to perform good acts, it is not considered as an obligation. If the fighting disbeliever was obliged to embrace Islam and he did, his Islam is true. The same ruling applies if a ruler obliges a person to sell his properties in order to settle his debts. It also applies if a person swears that he will not settle his debt, but the ruler obliged him to do so.

HADÎTH FOURTY

HADÎTH FOURTY

'Abdullâh bin 'Umar (may Allâh be pleased with him) reported **that the Holy Prophet (peace be upon him) took hold of his shoulder and said, "Be in the world as if you are a stranger, or a traveler." Ibn 'Umar (may Allâh be pleased with him) used to say, "If you survive to the evening, do not expect to be alive till the morning. If you survive to the morning, do not look forward to the evening. In a healthy condition, prepare yourself for illness and while you are alive prepare yourself for death."** (Recorded by Al-Bukhâry)[1]

Explanation Of The Hadîth

Lessening one's hope for a long life

This Hadîth is related to lessening one's hope in long life. A believer should not consider himself as eternal in this life. He should be just like a traveler. All prophets and their followers agree on this. Allâh says,

﴿ إِنَّمَا هَذِهِ الحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الآخِرَةَ هِيَ دَارُ القَرَارِ ﴾ [سورة غافر ٣٩]

Which means, **("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: 39)

(1) Recorded by Al-Bukhâry in *Kitâb Ar-Riqâq* (Book on Heart Softness), hadîth no. 6416.

The Prophet (peace be upon him) said, **"What have I to do with the world? In connection with the world, I am just like a rider who sits under the shade of a tree, then goes off and leaves it."([1])**

A man visited Abû Dharr and he kept on looking at his house. Then he said, "Abû Dharr, where is your furniture?" Abû Dharr replied, "We have another house to go to." The man said, "While you are here, there must be furniture." Abû Dharr replied, "The owner of the house will not leave us here."

Some people entered the house of a righteous man and looked at it and said, "Your house is just like that of a traveler." He said, "I will not travel. I will be dismissed."

'Aly bin Abî Tâlib said, "This world is passing by and the Hereafter is coming. Each has sons. Be sons of the Hereafter and never be the sons of this world. Today, you perform deeds, but you are not held accountable for them, but tomorrow you will be held accountable, and will not perform deeds."

The Status Of The Believer In This World

If a believer knows that he will not have eternal life in this world, he should be either as a stranger in a foreign country who aims at preparing his luggage in order to return home or a traveler who is walking, day and night to his destination. The Prophet (peace be upon him) advised Ibn 'Umar to be one of these. The first case is when a believer is just like a stranger in a foreign country. His heart should cling to his home country. He is busy preparing his luggage to return home.

([1]) Recorded by At-Tirmidhy, no. 2377; also recorded by Ibn Mâjah, no. 4109 and by Imam Ahmad, no. 1/391.

Al-Fudayl bin 'Iyâd said, "In this world, a believer is sad and worried. He has no aim but to prepare himself for the Hereafter."

In such a case, the believer will not compete with inhabitants of this foreign country and he will not humiliate himself to any of them. Al-Hasan said, "A believer is just like a stranger. He does not humiliate himself to others, nor does he compete with them in procuring worldly benefits. He has his own affairs and people have their own affairs."

In the second case, the believer will consider himself a traveler whose final destination is the Hereafter. With such destination in mind, the believer will concentrate on obtaining just the necessary needs for travel. He will not care for worldly pleasures. For this reason, **the Prophet (peace be upon him) advised some of his Companions to own nothing from this world except the equipment of a traveler.([1])**

It was said to Muhammad bin Wâsi', "How are you today?" He replied, "What do you think of a man traveling to the Hereafter everyday?"

Al-Hasan said, "You are no more than days. When a day passes, some of you have passed away as well." He also said, "O son of Adam, you have two riding animals which are the day and the night. The night hands you over to the day and vice versa until they hand you over to the Hereafter. Who is more important than you, son of Adam?" He also said, "Death is your destiny and this world will come to an end."

Al-Fudayl bin 'Iyâd said to a man, "How old are you?" The man replied, "Sixty years." Al-Fudayl said, "You have been traveling to your Lord for sixty years. You are about to arrive at your destination." The

(1) Just like the Prophet's advice to Ibn 'Umar in this hadîth.

man said, "To Allâh we shall return." Al-Fudayl said, "Do you know its interpretation? When a person knows that he is a slave and that he will return to Allâh, he knows that he is to be asked about his deeds. If he knows that he will be asked, he should prepare answers to the questions." The man said, "What shall I do?" Al-Fudayl said, "It is an easy matter." The man said, "What is it?" Al-Fudayl said, "You should stick to the straight path the rest of your life and Allâh will forgive the past sins. If you committed sins for the rest of your life, you will be held accountable for the deeds you have committed throughout your life."

In the light of the above, a poet said, "If a man walks for sixty years to a destination, it will be very near."

A wise man said, "If days and nights are the riding animals of a person, they will walk with him even if he does not walk."

Another poet said,

These days are no more than phases which will end in death.

If you contemplate, you will see that it is surprising that the traveler is sitting down.

The Advice Of Ibn 'Umar

As for the advice of Ibn 'Umar, it is derived from the hadîth which he narrated. It also refers to lessening one's hope for long life; and that if one survives to the evening, he should not expect to be alive till the morning; and if he survives to the morning, he should not look forward to the evening. He should believe that he may die even before this. Many scholars interpreted asceticism in light of this advice.

Al-Marwazy said, "It has been said to Imam Ahmad, 'What is asceticism in this world?' He replied, 'Lessening one's hope in a long life, and that if one survives to the evening, he should not expect to be alive till the morning; and if he survives to the morning, he should not look forward to the evening. This is the opinion of Sufyân as well.'"

It has been also said to Imam Ahmad, "How could one lessen his hope in long life?" He replied, "I do not know. It is guidance from Allâh."

Al-Hasan said, "Three scholars met and they said to one of them, 'How long do you expect to live?' He replied, 'If a month began, I think that I would die within it.' The other two scholars said, 'This is actually the short hope in life.' They said to one of them, 'How long do you expect to live?' He replied, 'If a week began, I think that I would die within it.' The other two scholars said, 'This is actually the short hope in life.' They said to one of them, 'How long do you expect to live?' He replied, 'What is the hope of a person whose soul is owned by another?'

Dawûd At-Tâ'y said, "I asked 'Atwân bin 'Amr At-Taymy, 'What is short hope in life?' He replied, 'Between two breaths.' I told Al-Fudayl bin 'Iyâd about his saying and he wept and said, 'He took a breath and feared that he would not take the second. Truly, 'Atwân bin 'Amr was very ready for death.'"

A scholar said, "I have never slept without thinking that I would not get up again." Ibn 'Umar said, "In your times of health, prepare yourself for illness and while you are alive prepare yourself for death."

This means that one should perform good deeds when he is healthy and before death. This advice was mentioned in other hadîths.

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])

Ibn 'Abbâs reported that he heard the Prophet (peace be upon him) preaching to a man and saying, **"Seize five opportunities before five events; your youth before your old age, your health before your illness, your richness before your poverty, your free time before your being occupied and your life before your death."**([2])

Ghunaym bin Qays said, "We used to preach to each other at the beginning of Islam, saying, 'O son of Adam, perform good deeds in your leisure time before you are busy, in your youth before your old age, in your health before your illness, in your life before your death and in this world before the Hereafter.'"

Abû Hurayrah reported that Allâh's Messenger (peace be upon him) said, **"Hasten to do good deeds before six things happen: the rising of the sun from the west, the smoke, the Dajjâl, the beast and (the death) of one of you or the general turmoil."**

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

(2) Recorded by Al-Hâkim in *Al-Mustadrak*, no. 4/306, and authenticated by Adh-Dhahaby

This means that such things hinder a person from performing good deeds. They may be peculiar to a person such as poverty, wealth, illness, old age or death. They may be general such as the resurrection, the anti-Christ and the turmoil. The Prophet (peace be upon him) also said, **"Hasten to do good deeds before turmoil that is just as dark as the darkest portion of night."**(1)

No good deeds will be of avail after some occurrences, as Allâh says,

﴿ لاَ يَنفَعُ نَفْساً إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْراً ﴾

[سورة الأنعام ١٥٨]

which means, **(The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith.)** (Al-An'âm: 158)

Abû Hurayrah reported that the Prophet (peace be upon him) said, **"The Hour will not come unless the sun rises from the west. When it rises and people see it, they will believe. This is the day that some of the Signs of your Lord do come; no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith."**(2)

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(1) Recorded by Imam Muslim in *Kitâb Al-Fitan* (Book on Seditions), hadîth no. 128/2947.

(2) Recorded by Al-Bukhâry in *Kitâb Ar-*Riqâq (Book on Heart Softness), hadîth no. 6506; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), hadîth no. 157.

The Prophet (peace be upon him) also said, **"Three things if they happen, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith: the sun rising from the west, the anti-Christ and the beast of the earth."**(1)

The Prophet (peace be upon him) also said, **"If a person repents before the sun rises from the west, Allâh will forgive him."**(2)

Abû Mûsâ 'Abdullâh bin Qays Al-Ash'ary (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said, **"Allâh, the Exalted stretches out His hand at night so that one who committed evil during the day time may repent and stretches out His hand in the Daytime so that one who committed evil during the night may repent. (This continues) until the sun rises in the west."**(3)

A believer should hasten to perform good deeds before he is prevented from doing them either by an illness, death, or any of these signs. Abû Hâzim said, "The merchandise of the Hereafter is not sold by all people. It is about to be consumed and no one will be able to buy any of it." If a person cannot perform good deeds, he has nothing to do except regret and desire to return once again to a state in which he could perform such deeds. Allâh says,

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(1) Recorded by Imam Muslim in *Kitâb Al-Imân* (Book on Faith), hadîth no. 158.

(2) Recorded by Imam Muslim in *Kitâb Adh-DhikrWad-Duâ'a* (Book on Supplication and Remembrance of Allâh), hadîth no. 43/2703.

(3) Recorded by Imam Muslim in *Kitâb At-Tawbah* (Book on Repentance), hadîth no., 31/2759.

﴿ وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ (٥٤) وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ (٥٥) أَن تَقُولَ نَفْسٌ يَا حَسْرَتَى عَلَى مَا فَرَّطتُ فِي جَنبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّاخِرِينَ (٥٦) أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنتُ مِنَ الْمُتَّقِينَ (٥٧) أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ (٥٨) ﴾ [سورة الزمر ٥٤-٥٨]

which means, **(And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped. "And follow the best of that which is sent down to you from your Lord (i.e. this Qurâ'n, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!" Lest a person should say: "Alas, my grief that I was undutiful to Allâh (i.e., I have not done what Allâh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. La ilaha ill-Allâh (none has the right to be worshipped but Allâh), the Qurâ'n, and Muhammad and at the faithful believers, etc.] Or (lest) he should say, 'If only Allâh had guided me, I should indeed have been among the Muttaqûn (pious and righteous persons).' Or (lest) he should say when he sees the torment, 'If only I had another chance (to return to the world) then I should indeed be among the Muhsinun (good-doers))** (Az-Zumar: 54-58)

Allâh also says,

﴿ حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ (٩٩) لَعَلِّي أَعْمَلُ صَالِحاً فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِم بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ (١٠٠) ﴾ [سورة المؤمنون ٩٩-١٠٠]

which means, **(Until, when death comes to one of them (those who join partners with Allâh), he says: "My Lord! Send me back, "So that I may do good in that which I have left behind!" No! It is but a word that he speaks, and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected.)** (Al-Mu'minûn: 99-100)

Allâh also said what means,

﴿ وَأَنفِقُوا مِن مَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ (١٠) وَلَن يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ﴾ [سورة المنافقون ١٠-١١]

which means, **(And spend (in charity) of that with which We have provided you, before death comes to one of you and he says, "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Sadaqah* (i.e. *Zakâh*) of my wealth, and be among the righteous [i.e. perform *Hajj* (pilgrimage to Mecca)]." And Allâh grants respite to none when his appointed time (death) comes.)** (Al-Munafiqûn: 10-11)

If the matter is so, a believer should make use of the rest of his life in performing good deeds. It was said, "The rest of a believer's life is worthless."

Saî'd bin Jubair said, "Each day a believer lives is an asset." Bakr Al-Muzany said, "Each day created by Allâh says, 'O son of Adam, make use of me. You may not live another day.' Each night created by Allâh says, 'O son of Adam, make use of me. You may not live another night.'"

A poet said,

In your leisure time, perform supererogatory bowing,

Because you may di ddenly.

There are many healthy and sound people

Whose soul was taken in spite of them.

HADÎTH
FOURTY-ONE

HADÎTH FORTY-ONE

Abû Muhammad 'Abdullâh bin 'Amr bin Al-'Âs reported that the Prophet (peace be upon him) said,

"None of you will believe until your capricious whimsical inclinations are subservient to what I have come with." (This is an authentic Hadîth recorded in the Book on Hujjah with an authentic chain of transmission.)[1]

The author of the *Book on Hujjah* is Sheikh Abû Al-Fath Nasr bin Ibrahîm Al-Maqdisy Ash-Shafi'y who lived in Damascus. His book is *Al-Hujjah 'Ala Tariki Sulûk Tarik Al-Mahajjah* (Refutation of Those Who Abandon the Prophet's Behaviors) includes the fundamentals of religion based on the rules set by the Sunnah scholars.

Explanation Of The Hadîth

A person will never be a full believer unless his desires and inclinations are subservient to the teachings of the Prophet (peace be upon him) as far as commands and prohibited deeds are concerned. A person should love what the Prophet (peace be upon him) commanded and hate what he prohibited.

This meaning was mentioned in more than one verse in the Holy Qur'ân. Allâh says,

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

(1) Recorded by Ibn Abî 'Âsim in *As-Sunnah*, no. 15; by Abû Al-Qâsim Al-Asbahâny in *Kitâb Al-Hujjah*, no. 103; by Al-Baghawy in *Sharh As-Sunnah*, no. 104 and by Al-Khatîb in *Tarîkh Baghdad* (History of Baghdad) no. 4/469.

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)

Allâh also says,

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلاَ مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْراً أَن يَكُونَ لَهُمُ الْخِيَرَةُ 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 that they should have any option in their decision.)** (Al-Ahzâb: 36)

Allâh condemned those who hate what Allâh loves and love what He hates, as Allâh says,

﴿ ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴾ [سورة محمد ٩]

which means, **(That is because they hate that which Allâh has sent down (this Qur'ân and Islamic laws, etc.), so He has made their deeds fruitless.)** (Muhammad: 9)

Allâh also says,

﴿ ذَلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴾

[سورة محمد ٢٨]

wich means, **(That is because they followed that which angered Allâh, and hated that which pleased Him. So He made their deeds fruitless.)** (Muhammad: 28)

A believer should love what Allâh loves so that he will fulfill the obligations due from him. If such love increases, he will perform extra voluntary deeds. He should hate what Allâh hates so that he will abandon what Allâh prohibited. If such hate increases, he will abandon even undesirable deeds. The Prophet (peace be upon him) said, **"None of you will believe until I am more beloved to you than your soul, son, family and all the people."**[1]

A believer will not be completely faithful unless he gives priority to the love of the Messenger over all the people. Love of the Messenger is subservient to the love of Who sent him. True love requires following the beloved one in loving or hating anything. Allâh says,

﴿ قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ﴾ [سورة التوبة ٢٤]

which means, **(Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause[1], then wait until Allâh brings about His Decision (torment))** (At-Tawbah: 24)

He also says,

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴾ [سورة آل عمران ٣١]

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith), hadîth no. 15; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), hadîth no. 44/69, 70.

which means, **(Say (O Muhammad to mankind), "If you (really) love Allâh then follow me (i.e. accept Islamic Monotheism, follow the Qurâ'n and the Sunnah), Allâh will love you and forgive you of your sins.")** (Âl-'Imrân: 31)

Anas (may Allâh be pleased with him) reported that Allâh's Prophet (peace be upon him) said, **"There are three qualities, whoever is characterized by them will relish the sweetness of faith: One to whom Allâh and His Messenger are dearer than all else; one who loves a man only for Allâh's sake; and one who abhors returning to infidelity after Allâh has rescued him from it as he abhors being cast into Hell."([1])**

When a person sincerely loves Allâh and His Messenger, he should also love what Allâh and His Messenger love as well, hate what Allâh and His Messenger hate, be content with what Allâh and His Messenger are content and get angry with what Allâh and His Messenger get angry. He should perform deeds according to this love or hate. If he committed an act that is not in line with what Allâh and His Messenger love, or an act that causes the wrath of Allâh and His Messenger, this indicates that his love is not complete and that he should repent and revert to Allâh so that his love would be complete. Abû Ya'qûb An-Nahrajawry said, "If a person claims that he loves Allâh but does not stick to His teachings, his claim is false. Each lover of Allâh who does not fear Him is not sincere."

([1]) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith), hadîth no. 15; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), hadîth no. 43/67, 68.

Yahyâ bin Mu'âdh said, "If a person claims that he loves Allâh while he does not stick to His teachings, he is not true in his love."

An ancient poet said,

You disobey Allâh while you claim that you love Him.

This is an abominable act.

If your love had been true, you would have obeyed Him.

A lover always obeys his beloved.

The Whims Of The Soul

All sins stem from giving priority to the whims of the soul over the love of Allâh and His Messenger. Allâh characterized the polytheists as obedient to their whims and desires as He says,

﴿ فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ﴾ [سورة القصص ٥٠]

which means, **(But if they answer you not (i.e. do not believe in your doctrine of Islamic Monotheism, nor follow you), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh?)** (Al-Qasas: 50)

The same thing applies to innovations in religion and sins which stem from following whims and caprices disregarding Islamic rulings. Love of people should be subservient to religious teachings. A believer should love Allâh, and the creatures loved by Allâh such the angels, Prophets, Messengers, martyrs and the righteous. One of the signs of feeling the sweetness of faith is to love people for the sake of Allâh and

hate the polytheists for His sake as well. This way, one becomes sincere in all pillars of religion. If a person loves, hates, gives or abstains from giving for the sake of Allâh, his faith is complete. If these feelings stem from his whims and caprices, his faith is incomplete and he must revert and return to Allâh.

Whims and caprices may be used as desires which are against following the truth as Allâh says,

﴿وَلاَ تَتَّبِعِ الهَوَى فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ﴾ [سورة ص ٢٦]

which means, **(And follow not your desire for it will mislead you from the Path of Allâh.)** (Sâd: 26)

Allâh also says,

﴿وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الهَوَى (٤٠) فَإِنَّ الجَنَّةَ هِيَ المَأْوَى (٤١)﴾ [سورة النازعات ٤٠-٤١]

which means, **(But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. Verily, Paradise will be his abode.)** (An-Nazi'ât: 40-41)

Whims and caprices may refer to strong love. In this case, they may indicate an inclination to the path of truth or deviation. Allâh says,

﴿تُرْجِي مَن تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَن تَشَاءُ﴾ [سورة الأحزاب ٥١]

which means, **(You (O Muhammad, peace be upon him) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will.)** (Al-Ahzâb: 51)

'Âishah said to the Prophet (peace be upon him) commenting on this verse, "I see that Allâh fulfills your inclinations."([1])

Commenting on the Prophet's (peace be upon him) consultation with his Companions regarding the captives of Badr, 'Umar bin Al-Khattâb said, "The Prophet (peace be upon him) inclined to Abû Bakr's opinion rather than to mine."([2]) With such a connotation, the term has been frequently used by the Pious Predecessors to refer to the inclination of the heart towards Allâh, as one of them said, "Your inclination in my heart made me listen to You and obey You. You have my heart and I was deprived from sleeping. Leave my heart and let me sleep. Yet, He said: I will take both."

([1]) Recorded by Al-Bukhâry in *Kitâb At-Tafsîr* (Book on Interpretation), hadîth no. 4788; also recorded by Muslim in *Kitâb Ar-Ridâ'* (Book on Wet Nursing), hadîth no. 1464.

([2]) Recorded by Imam Muslim in *Kitâb Al-Jihâd* (Book on Jihâd), hadîth no. 58/1763.

HADÎTH
FOURTY-TWO

HADÎTH FORTY-TWO

Anas (may Allâh be pleased with him) reported that he heard the Messenger of Allâh (peace be upon him) saying,

"Allâh the Exalted has said, 'Son of Adam, I shall go on forgiving you as long as you call Me and expect My forgiveness whatever your sins may be. I care not, son of Adam even if your sins should be so numerous as to reach the lofty regions of the sky. You should supplicate to Me for forgiveness and I shall forgive you. Son of Adam, if you come to Me with an earth full of sins and meet Me not associating anything with Me, I will grant you as much pardon as will fill the earth.'" (Recorded by At-Tirmidhy who said that it is an authentic Hadîth).[1]

Explanation Of The Hadîth

This hadîth includes the three factors that lead to the forgiveness of Allâh. The first of them is invoking Allâh and expecting Him to answer one's invocation. Allâh says,

﴿ 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) Recorded by At-Tirmidhy in *Kitâb Ad-Da'wât* (Book on Supplications), no. 3540; also recorded by Abû Nu'aym in *Hilyat Al-Awliâ*, no. 2/231.

An-Nu'mân bin Bashîr (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said, "'Invocation is worship.' Then he recited the verse:[1]

﴿ 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).

Invocation is the gate for attaining one's purposes, provided that one fulfills its prerequisites and avoids the obstacles that may hinder its acceptance. An invocation may not be answered if there is a missing prerequisite or an existing obstacle, as was explained in hadîth 10 of this book.

The most important prerequisite for answering an invocation is uttering it with a sincere heart expecting the answer from Allâh. Abû Hurayrah reported that the Prophet (peace be upon him) said, **"Invoke Allâh while your are sure of His answer. Allâh will not answer the invocation of an inattentive heart."**([2])

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(1) Recorded by Abû Dawûd, no. 1479; by At-Tirmidhy, no. 3247; Ibn Mâjah, no. 3828; and by Imam Ahmad no. 4/267.

(2) Recorded by At-Tirmidhy, no. 3479; also recorded by Al-Hâkim in *Al-Mustadrak*, no. 1/493.

A worshipper is prohibited from saying, "O Allâh, forgive me if You will." He should be emphatic in invoking Allâh as none will oblige Allâh not to answer such invocation.[1]

A worshipper is also prohibited from abandoning invocation, because its answer was not immediate. This is one of the obstacles that hinders answering the invocation. Even if the duration for not answering the invocation is long, a worshipper should persist in invoking Allâh as He loves the voice of those who persist in invocations.

Allâh says,

﴿ وَادْعُوهُ خَوْفاً وَطَمَعاً إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴾ [سورة الأعراف ٥٦]

which means, **(And invoke Him with fear and hope; Surely, Allâh's Mercy is (ever) near unto the good-doers.)** (Al-A'râf: 56)

As long as a worshipper persists in invocation and hopes that Allâh will answer it, the answer will be immediate. The most important things that a worshipper should invoke are forgiveness for his sins and the consequences of such forgiveness, such as salvation from Hell and entering Paradise. When asking about entering Paradise and salvation from Hell was mentioned before the Prophet (peace be upon him), he said, **"We keep asking for them."**[2]

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(1) Recorded by Imam Muslim in *Kitâb Ad-Dhikr Wad-Du'â* (Book on Suplication and the Remembrance of Allâh), no. 7/2678 on the authority of Anas (may Allâh be pleased with him).

(2) Recorded by Abû Dawûd, no. 792; by Ibn Mâjah, no. 910; and by Imam Ahmad, no. 3/474.

Abû Muslim Al-Khawlâny said, "Whenever I invoked Allâh, I asked Him to be saved from Hell." When a worshipper invokes Allâh and He does not answer it, He compensates him for it either by preventing an evil that may have afflicted him, keeps it for the Hereafter, or forgives him a sin for it. Abû Sa'îd reported that the Prophet (peace be upon him) said, **"'When a Muslim invokes Allâh for something, except a sin or severance of blood relationships, Allâh will give him one of these three: answering his invocation, keeping it until the Hereafter or preventing an evil that could have afflicted him.' The Companions said, 'Then, we invoke more.' The Prophet (peace be upon him) replied, 'Allâh (has) more.'"**([1])

Persisting in invocation and expecting its answer from Allâh lead to the forgiveness of sins. The most important reason that leads to the forgiveness of sins is the worshipper's certainty that none but Allâh will forgive his sins. This was elaborated when explaining the hadîth reported by Abû Dharr, **"My servants, I have made oppression unlawful for Me."**([2])

The saying of the Prophet (peace be upon him) that Allâh says what means, **"Son of Adam, I shall go on forgiving you as long as you call Me and expect for My forgiveness, whatever may be your sins."** This means that even if one's sins are numerous, Allâh will forgive them. The Prophet (peace be upon him) said, **"When you invoke, ask Allâh**

([1]) Recorded by Imam Ahmad in *Al-Musnad*, no. 3/18; by Al-Hâkim in *Al-Mustadrak*, no. 1/493, and by Al-Bayhaqy in *Ash-Shua'b*.

([2]) Hadîth no. 24 of this book

for whatever you want. Allâh is able to fulfill any of your supplications."([1])

If the worshipper's sins are numerous, they are few compared with the forgiveness of Allâh. A poet said in this context,

O you who committed many sins,

The forgiveness of Allâh is much more compressive.

If your sin is grave, it will be nothing

if compared with Allâh's forgiveness.

Another poet said,

O my Lord, if my sins are numerous,

I know that Your forgiveness is greater.

If none but the truly faithful who calls you,

who will have mercy on the criminal?

I have no means save that I ask for Your forgiveness

And, besides, I am a Muslim.

([1]) Recorded by Imam Muslim in *Kitâb Ad-Dhikr Wad-Du'â* (Book on Supplication and Remembrance of Allâh), no. 8/2679.

Asking For Forgiveness

To attain Allâh's forgiveness, a Muslim must ask Allâh for it even if his sins are as numerous as sand. Asking for forgiveness was mentioned in the Holy Qur'ân many times. Sometimes, Allâh enjoins us to ask for it. Allâh says,

﴿ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴾ [سورة البقرة ١٩٩]

which means, **(And ask Allâh for His Forgiveness. Truly, Allâh is Oft-Forgiving, Most-Merciful.)** (Al-Baqarah: 199)

Allâh also says,

﴿ وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ ﴾ [سورة هود ٣]

which means, **(And (commanding you), "Seek the forgiveness of your Lord, and turn to Him in repentance.)** *(Hûd: 3)*

Sometimes, Allâh praises those who ask for it, as He says,

﴿ وَالْمُسْتَغْفِرِينَ بِالأَسْحَارِ ﴾ [سورة آل عمران ١٧]

which means, **(And those who pray and beg Allâh's Pardon in the last hours of the night.)** *(Âl-'Imrân: 17)*

Allâh also says,

﴿ 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)*

Sometimes, Allâh says that He forgives those who ask Him for forgiveness as He said,

﴿ وَمَن يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُوراً رَّحِيماً ﴾

[سورة النساء ١١٠]

which means, **(And whoever does evil or wrongs himself, but afterwards seeks Allâh's Forgiveness, he will find Allâh Oft-Forgiving, Most Merciful.)** (*An-Nisâ': 110)*

Many times, Allâh mentions asking for forgiveness along with repentance. Thus, asking for forgiveness is uttered by the tongue while repentance is the abandonment of sins committed by the heart or the body's organs. Sometimes, asking for forgiveness is mentioned alone and Allâh's forgiveness is built on it as in this hadîth. Yet, it has been said that the verses and hadîth that mention asking for forgiveness are conditioned by not insisting on committing sins as mentioned in the verse of Sûrat *Âl-'Imrân.*

When a person says "O Allâh, forgive me", he is asking for forgiveness and this is considered as an invocation which Allâh may answer, especially if it is said at any time of answering invocations such as pre-dawn and following the prescribed prayers. Abû Hurayrah recorded 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 said, 'My slave knows that he has a Lord Who forgives sins or punishes for it. 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**

said, 'Let My slave do whatever he wants.'"([1]) This means that as long as he asks for forgiveness and he does not insist on sins, Allâh will forgive him.

As for uttering the invocation with the tongue while the heart insists on committing sins, this is a mere invocation which Allâh may answer or reject. Insisting on sins may be a reason for rejection. A pious man said, "If asking for forgiveness does not lead to the perfection of one's repentance, he is not sincere in asking for forgiveness." Another man said, "Our asking for forgiveness needs extra asking for forgiveness."

The best form of asking for forgiveness is the one joined by abandonment of sins. The same thing applies to repentance, which is not totally valid unless it is accompanied by the abandonment of sins. If a person said, "I ask for Allâh's forgiveness and I repent to Him," his statement may be one of two cases:

(1) He may be insisting on committing sins and he is a lair in his saying. He should not claim that he is repentant while he is not.

(2) Or, he may be abandoning sins by his heart.

Scholars have two opinions in this regard. Some did not like saying, "I repent to Him." Mutarrif heard a man saying, "I ask for Allâh's forgiveness and I repent to Him." Mutarrif got angry and said, "You may not repent."

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

Yet, most scholars adopt the opinion that it is permissible to say "I repent to Him", and that a worshipper should undertake not to return to disobeying Allâh.

The Best Formula Of Asking For Forgiveness

The best formula of asking for forgiveness is that one should start by praising Allâh, confessing his sins and asking for forgiveness. Shaddâd bin Aws (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said, **"The best way to seek forgiveness is to say, 'O Allâh! Thou are my Lord. There is none worthy of worship save Thee. Thou have created me, and I am Thy servant and I hold to Thy covenant as far as I can. I seek refuge in Thee from the evil of what I have done. I acknowledge the favors that Thou have bestowed upon me, and I confess my sins. Pardon me, for none but Thee has the power to pardon.' He who supplicates in these terms during the day with firm belief in them and dies on the same day (before evening), he will be one of the dwellers of Paradise. If anyone supplicates in these terms during the night with firm belief in them and dies before morning he will be one of the dwellers of Paradise." (Recorded by Al-Bukhâry)**[1]

(1) Recorded by Al-Bukhâry in *Kitâb Ad-Da'wât* (Book on Supplications), no. 6306.

'Abdullâh bin 'Umar reported that Abû Bakr supplicated Allâh saying, "I have oppressed myself, so forgive me, for no one forgives sins but You. You are the Oft-Forgiving and Most Merciful."([1])

Another formula of asking for forgiveness is to say, "I ask for Allâh's forgiveness, there no deity worthy of worship but Allâh, the Ever-Living, the Eternal and I repent to Him." Ibn 'Umar (may Allâh be pleased with him) reported that **Allâh's Messenger (peace be upon him) used to say one hundred times during one sitting, "My Lord! Forgive me and turn to me; Thou are the Oft-Returning with compassion and Ever-Merciful."([2])**

Abû Hurayrah (may Allâh be pleased with him) reported that he heard the Messenger of Allâh (peace be upon him) saying, **"By Allâh, I seek the forgiveness of Allâh and turn to Him in repentance more than seventy times a day."**([3])

Al-Agharr bin Yasâr Al-Muzany (may Allâh be pleased with him) reported 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."([4])

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(1) Recorded by Al-Bukhâry in *Kitâb Ad-Da'wât* (Book on Supplications), no. 6362; also recorded by Muslim in *Kitâb Ad-Dhikr Wad-Du'â* (Book on Supplication and Remembrance of Allâh), no. 2705

(2) Recorded by Abû Dawûd, no. 1516, At-Tirmidhy, no. 3434, Ibn Mâjah, no. 3814, and by Imam Ahmad, no. 2/21

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

(4) Recorded by Muslim in *Kitâb Ad-Dhikr Wad-Du'â* (Book on Supplication and Remembrance of Allâh), no. 41/2702.

Generally speaking, the cure for sins is asking for forgiveness. Qatâdah said, "The Holy Qur'ân points out the illness and its cure. Your illnesses are sins and your cure is asking for forgiveness."

Monotheism

The gate to forgiveness is monotheism. Allâh says,

﴿ إِنَّ اللَّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ ﴾ [سورة النساء ٤٨]

which means, **(Verily, Allâh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.)** *(An-Nisâ': 48)*

If a person committed as many sins as he could but he was a monotheist, Allâh will forgive his sins if He wills. If He wills, He will either forgive him or punish him for these sins, but he will not be eternally in Hell.

When a person sticks to monotheism, his heart will be full of the love of Allâh, His glorification, fear, trust in Him and hope for His pleasure. Once his heart is so, all his sins will be eliminated even if they had been numerous. They may be turned into good deeds, because monotheism is the core of this life.

This is the last hadîth mentioned by the Sheikh (may Allâh have mercy on him). We shall mention the rest of the fifty Hadîths and may Allâh guide us to prosperity and straightforwardness.

HADÎTH
FOURTY-THREE

HADÎTH FORTY-THREE

Ibn 'Abbâs reported that the Prophet (peace be upon him) said,

"Give the Farâ'id (the shares of the inheritance that are prescribed in the Qurâ'n) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased." (Recorded by Al-Bukhâry and Imam Muslim)[1]

Explanation of the Hadîth

Scholars have different opinions as to the meaning of the Prophet's (peace be upon him) saying **"Give the Farâ'id (the shares of the inheritance that are prescribed in the Qurâ'n) to those who are entitled to receive it."** Imams Ahmad, Ishâq bin Râhuiah and Ishâq bin Mansûr hold that it means that the allotted shares of inheritance prescribed in the Holy Qur'ân should be given to the due heirs. If something remains, it should be given to the closest male relative of the deceased. If there is a daughter, a sister, an uncle, or a cousin, or a paternal nephew, the closest male relative of the deceased should take the rest of the inherited property, after the daughter receives one half of it. This is the saying of Ibn 'Abbâs who used to stick to this hadîth, while testifying that many other scholars interpret it in a different way. The Zhâhiriyah adopted the same opinion of Ibn 'Abbâs.

To support his viewpoint, Ibn 'Abbâs had recourse to Allâh's saying,

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Farâid* (Book on Shares of Inheritance), no. 6732; also recorded by Muslim in *Kitâb Al-Farâid* (Book on Shares of Inheritance), no. 2/1615.

﴿ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ﴾ [سورة النساء ١٧٦]

which means, **(They ask you for a legal verdict. Say, 'Allâh directs (thus) about *Al-Kalâlah* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance.)** *(An-Nisâ': 176)*

He used to say, "Do you know better than Allâh?" He meant that Allâh allocated one half for the sister if she had no sons. How can others allocate one half for her when she has a son?[1]

Most scholars see that a sister who has a daughter should have the rest of the inherited property. This is the opinion of 'Umar bin Al-Khattâb, 'Aly bin Abî Tâlib, 'Âishah, Zayd, Ibn Mas'ûd, and Mu'âdh bin Jabal and most scholars followed their opinion. Their proof is the hadîth recorded by Al-Bukhâry on the authority of Hiraql bin Shurahbîl who said, "A man came to Abû Mûsâ and asked him about the shares of a daughter, a daughter of a son, a sister of the father and a mother. Abû Mûsâ said, 'The daughter should have one half and the sister should have the rest. Go to Ibn Mas'ûd and he will agree with me.' When the man went to Ibn Mas'ûd and asked him, Ibn Mas'ûd replied, 'I would be deviant and never be guided if I agreed. I shall issue the verdict just like the Prophet (peace be upon him) did: The daughter should have the half, the daughter of a son should have one sixth and the sister should have the rest.' The man said, 'I went to Abû Mûsâ and told him what Ibn Mas'ûd

(1) Recorded by 'Abdur-Razzâq in *Al-Mûsânnaf*, no. 10/254, 255.

said. Abû Mûsâ commented, 'Do not ask me as long as this great scholar is alive.'"[1]

In Sahîh Al-Bukhâry also, Al-Aswad bin Yazîd said, "During the era of the Prophet (peace be upon him), Mu'âdh bin Jabal issued a verdict that the daughter should have one half of the inherited properties while the sister should have the other half."

In a narrative by Abû Dawûd, Al-Aswad bin Yazîd said, "This happened when the Prophet (peace be upon him) was alive."[2]

The sound opinion is the one adopted by 'Umar bin Al-Khattâb and the majority of scholars. The above verse does not support the other opinion. The meaning of Allâh's saying, ﴿ فَلَهَا نِصْفُ مَا تَرَكَ ﴾ **"She shall have half the inheritance"** is that this is her prescribed share and this is provided that she does not have children. Therefore, following this verse, Allâh says,

﴿ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ ﴾ [سورة النساء ١٧٦]

which means, **(If there are two sisters, they shall have two-thirds of the inheritance.)** (An- Nisâ': 176)

A sister will have one half of the inheritance if she does not have children. The two sisters, likewise, deserve the two thirds if they do not have children. If there is a son, he should be given priority over his brothers and sisters. If there is a daughter, she will have her right and the rest will be given to the brother and his sister.

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Farâid* (Book on Shares of Inheritance), no. 6736

(2) Recorded by Al-Bukhâry in *Kitâb Al-Farâid* (Book on Shares of Inheritance), no. 6734; also recorded by Abû Dawûd in *Kitâb Al-Farâid* (Book on Shares of Inheritance), no. 2893.

The verse means that the existence of a son prevents the sister from having one half of the inheritance. It does not indicate that the existence of a daughter prevents the sister from inheriting and that the latter will not inherit the rest of the properties. This is proved by Allâh's saying,

﴿ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُن لَّهَا وَلَدٌ ﴾ [سورة النساء ١٧٦]

(If (the deceased was) a woman, who left no child, her brother takes her inheritance.) *(An-Nisâ': 176)*

There is a consensus among scholars that a daughter does not prevent a brother from inheriting his sister's property after the daughter receives her due rights. The existence of a daughter just prevents a brother from having all the inheritance of his sister. Just as a son prevents a brother from having the inheritance of his sister, a daughter prevents a brother from having the rest of the inheritance of his sister, but she prevents him from having the whole inheritance of his sister.

The Prophet's (peace be upon him) said, **"Then whatever remains, should be given to the closest male relative of the deceased."** This refers, according to some scholars, to nephews, uncles and cousins. This is evidenced by the fact that the closest male relatives, such as sons and brothers, take their shares of inheritance after the prescribed shares are distributed.

Other scholars said that this part of the Hadîth refers to the relatives who do not have a share in the inheritance. This is indicated by the other narrative of the hadîth in which that the Prophet (peace be upon him) said, **"Divide properties among those who deserve their due shares according to the Book on Allâh."**

This includes all the people who must have their shares of inheritance as per the Holy Qur'ân. Thus, what the sister inherits along with her brother or cousin is included according to the text of the above Hadîth, because she is one of those who deserve a share of the inheritance. The same ruling applies to what the sister receives with the daughter.

Still other scholars say that the Prophet's (peace be upon him) saying, **"Give the Farâ'id (the shares of the inheritance that are prescribed in the Qurâ'n) to those who are entitled to receive it;"** and his saying, **"Divide properties among those who deserve their due shares according to the Book on Allâh,"** refer to the people who deserve shares of the inheritance according to the Book on Allâh. All such shares are ordained by Allâh whether they have been defined or not, as Allâh says,

﴿ لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيباً مَّفْرُوضاً ﴾ [سورة النساء ٧]

which means, **(There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property is small or large - a legal share.)** *(An-Nisâ': 7)*

Once the inheritance is divided according to the Book on Allâh and the heirs have received their due shares, the rest is to be distributed among the closest male relatives. If there is no obvious verse in the Holy Qur'ân that determines who should take what, the inheritance is to be given to the closest male relatives.

Thus, this hadîth points out how the inheritance is divided among its due recipients according to the Holy Qur'ân. It also points out how to divide the rest of the inheritance after giving each heir his due right mentioned in the Holy Qur'ân. It also sets out how other relatives, not mentioned in the Holy Qur'ân, will receive their shares. This Hadîth, along with the Qur'ânic verses on inheritance, gives us the minutest details on dividing the shares of inheritance.

Then, the author sets out to explain the Qur'ânic verses on inheritance. If a reader wants to know more about them, he should refer to the original source "Jami' Al-'Ulûm wa Al-Hikam."

HADÎTH
FOURTY-FOUR

HADÎTH FORTY-FOUR

'Âishah (may Allâh be pleased with her) reported that the Prophet (peace be upon him) said, "**Suckling relations make all things unlawful which are unlawful through corresponding birth (blood) relations.**" (Recorded by Al-Bukhâry and Imam Muslim)[1]

Explanation Of The Hadîth

Scholars are in a unanimous agreement that this Hadîth and the like are applicable and that suckling relations make all things unlawful which are unlawful through corresponding birth (blood) relations. We shall mention in detail the woman unlawful to marry so that suckling relations will be known.

Birth and marriage

Birth and marriage may lead to making some women unmarriageable. Such prohibition is divided into two types:

Eternal prohibition which, in turn, is divided into two types:

The first type: It is prohibited for a man to marry his older female relations, such as his mother and grandmother. It is also prohibited for him to marry his offspring such as his daughters and grandchildren. Other prohibited women to marry are one's sisters, their daughters, nieces and their daughters, paternal aunts, maternal aunts, and the paternal and maternal aunts of one's father. Women lawful to marry include one's paternal and maternal cousins.

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(1) Recorded by Al-Bukhâry in *Kitâb An-Nikâh* (Book on Marriage), no. 5099; also recorded by Muslim in *Kitâb Ar-Ridâ'* (Book on Suckling), no. 2/1444.

The second type: It is prohibited for a man to marry the wives of his father and sons, the mothers and grandmothers of his wives, and the daughters of the women with whom he consummated marriage and their granddaughters. Imams Ash-Shafi'y and Ahmad stated that it is also prohibited to marry the daughters of the sons of one's wife from another man. It is also prohibited to marry the wife of one's father and the wife of one's son.

As for the woman, it is prohibited for her to marry her brothers, their sons, her paternal and maternal uncles, the father of her husband, the son of her husband, the husband of her daughter and the husband of her mother.

Prohibition that is related to men because a woman cannot marry two men at the same time: It is prohibited for a man to marry his wet nurses and their mothers, the daughters of his wet nurse and their daughters, his wet-nursed sisters and their daughters, and the parental and maternal aunts of his wet nurse. This means that if a woman suckles a baby before he is two years old, she becomes his mother according to the rulings of the Holy Qur'ân. It is prohibited for such a baby, when he is a man, to marry his wet nurse, her mother, or her daughters as stipulated in the Holy Qur'ân. The other prohibited women to marry have been known through the *Sunnah* of the Prophet (peace be upon him). The *Sunnah* also stipulates that it is prohibited to marry two daughters at the same time, and this ruling is applicable to the woman and her paternal or maternal aunt. It is also prohibited for a man to marry the daughters of his wet nurses' sons. **The Prophet (peace be upon him) refused to marry the**

daughter of Hamzah and the daughter of Abû Salamh saying that both their fathers had been suckled by his wet nurse.[1]

The same ruling applies to the husband of the wet nurse. He becomes the father of the baby, his children become the brothers and sisters of the baby, and his sisters become the paternal aunts of the baby. This is the opinion adopted by the majority of the Pious Predecessors and the four Juristic Schools. The proof of the afore-mentioned is the saying of 'Âishah, "My wet nurse's brother came and asked permission (to enter) but I refused to admit him till I asked Allâh's Massenger about that. He said, 'He is your uncle, so allow him to come in.' I said, 'O Allâh's Massenger! I have been suckled by a woman and not by a man.' Allâh's Massenger said, 'He is your uncle, so let him visit you when you are alone.' That happened after the command of Al-Hijâb (compulsory veiling) was revealed. All things which become unlawful because of blood relations are unlawful because of the corresponding suckling relations."[2]

Ibn 'Abbâs was asked about a man who had two female slaves. One of them suckled a boy while the other suckled a girl. Is it possible for the boy and the girl to get married when they are old enough? Ibn 'Abbâs replied, "No."

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(1) Recorded by Al-Bukhâry in *Kitâb An-Nikâh* (Book on Marriage), no. 5100-5101; also recorded by Muslim in *Kitâb Ar-Ridâ'* (Book on Suckling), no.12/1447-14/1448.

(2) Recorded by Al-Bukhâry in *Kitâb An-Nikâh* (Book on Marriage), no. 5103; also recorded by Muslim in *Kitâb Ar-Ridâ'* (Book on Suckling), no. 503/1445.

Marriage may make some women unmarriageable such as the wife of one's father and the wife of one's son. The same ruling applies to the mother and the daughter of one's wife. It is also prohibited to marry a woman and her sister at the same time. This also applies to the woman and her paternal or maternal aunt. All this is deduced from the explanation of this hadîth and there is unanimous agreement among scholars in this regard.

As for Allâh's saying,

﴿ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ ﴾ [سورة النساء ٢٣]

which means, **(The wives of your sons who (spring) from your own loins)** (An-Nisâ': 23), scholars say that it refers to the once adopted sons, as the Prophet (peace be upon him) married the wife of Zayd bin Hârithah who was his adopted son.

Such prohibition because of suckling is related to the suckled person and does not have the least effect on his real brothers, sisters, parents, paternal and maternal uncles and aunts. Thus, it is permissible for the real father of the suckled baby to marry the suckling woman. The same ruling applies to his real brother. It is also permissible for the real mother and sister of the suckled person to marry the father or brother of the wet nurse. This is the opinion adopted by the majority of scholars. It is also permissible for the suckled person to marry the sister of a girl suckled by his wet nurse and the sister of the daughter of his wet nurse. This is the opinion held by Ash-Shi'bi, Habîb bin Abî Thâbit and Imam Ahmad.

HADÎTH
FOURTY-FIVE

HADÎTH FORTY-FIVE

Jâbir (may Allâh be pleased with him) narrated,

In the year of the Conquest of Mecca, I heard Allâh's Messenger (peace be upon him) saying, "Allâh, Exalted be He, made illegal the trade of wine, dead animals, pigs and idols." The people asked, "Allâh's Messenger! What about the fat of dead animals, for it was used for greasing boots and hides and people used it for lights?" He answered, "No, it is illegal." Allâh's Messenger (peace be upon him) further said, "May Allâh curse the Jews, for Allâh made the fat [of animals] illegal for them, yet they used to melt the fat, sell it, and eat up the money."[1]

Commentary On The Hadîth

This hadîth indicates that the sale and profit from things which are prohibited to use are also prohibited. This is a general rule that applies to all things from which it is prohibited to benefit. Such things are divided into two categories:First are things from which one benefits without their being consumed, such as idols. The benefit from them is the association of partners with Allâh. This is the gravest sin. Similar examples are books of polytheism, magic, unorthodox forms of worship, and misguided ideas, as well as illegal photos and illegal musical instruments such as the lute. The purchase of slave women for the sake of singing is also classified under this category.

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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-Musâqâh* (Book on Crop-Sharing), no. 171/1581.

Second are things from which one benefits, that are consumed. If the major benefits of such things are illegal, then it is illegal to sell them. By way of example, it is illegal to sell pigs, wine and dead [animals], although they have other legal benefits, i.e., taking a bite of flesh if one is starving to death, taking a sip of wine if one is dying of thirst when water is not available, and extinguishing fire. Other legally controversial benefits are sewing with threads made of pig's hair as well as using its hair and skin. However, as long as such benefits are not the main benefits of the dead [animals], pits, and wine, they are disregarded and it is illegal to sell them. The major benefit of pigs and dead [animals] is as food. As for wine, drinking is the major benefit. That is why other minor benefit are disregarded and it is illegal to sell the dead [animal], pigs, and wine. This rule is demonstrated in the Prophet's (peace be upon him) answer to the question, "What about the fat of dead animals, for it was used for greasing boats and hides and people used it for light?" as "No, it is not legal."

Scholars have different opinions as to the interpretation of the Prophet's word "illegal." A group of scholars advocate that the Prophet meant, "It is illegal to benefit from the fat of dead animals." Accordingly, his saying, "illegal" emphasizes the impermissibility of selling dead animals, because it is not permissible to benefit from any part of them. Another group's view is that the Prophet meant that it is illegal to sell them, even though some benefits are permissible, because the main benefit of fat is eating; therefore, it is illegal to sell it for this particular reason.

The majority of scholars view that the skin is impure before tanning. Therefore, they prohibit its sale so long as it is a part of the dead animal. However, if tanned, it is permissible to sell, according to the scholars who believe that tanning purifies the skin.

The Legal Ruling Regarding The Sale Of Dogs

As for dogs, it is recorded in the two books of authentic hadîths that the Messenger of Allâh (peace be upon him) forbade taking the money for the sale of a dog."[1] It is recorded in Muslim that Râfi' bin Khadîj heard the Prophet (peace be upon him) saying, **"The worst earning is the earning of a prostitute, the sale of a dog, and the earning of a cupper."**[2]

Scholars have differed as to the permissibility of the sale of a dog. The majority has forbidden it. This is due to the following reasons:

1. It is prohibited to sell dogs because they are impure. According to this group of scholars, it is prohibited to sell impure objects.
2. Dogs are not unconditionally permissible to benefit from, like mules and donkeys. Rather, it is permissible to have a dog for special reasons. Such a case does not entail the permissibility of selling it, by analogy to the case of blood and dead [animals], which are only permissible to sell on condition of necessity.

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Buyû'*(Book on Sales) no. 2237; also recorded by Muslim in *Kitâb Al-Musâqah* (Book on Crop sharing), no. 37/1567.

(2) Recorded by Muslim in *Kitâb Al-Musâqah* (Book on Crop-Sharing), no. 40/156.

3. Dogs are impermissible to sell because of their meanness and valuelessness. They are only of value to those people who are so stingy and degraded that they would take the price of something so easy to obtain that might be needed by others. It is prohibited to take its sale price in order to urge people to give dogs in charity if needed by others. A group of scholars have permitted the sale of dogs that are permissible to own, such as hunting dogs.

The Legal Ruling On Selling Cats

Scholars have differed as to the legal ruling on selling cats. Some of them have abhorred it, whereas some others have permitted it.

The Legal Ruling on the Sale of Non-Edible Animals

Other non-edible animals such as insects and the like are impermissible to sell. There is little benefit in them, therefore, they are not permissible to sell. This is deduced by way of analogy from dead [animals], which are impermissible to sell, although there is little benefit in them; therefore, they are not permissible to sell. Thereupon, according to the correct opinion it is impermissible to sell leeches for sucking blood, or worms for fishing, etc. As for things that are beneficial to hunting, such as leopards, hawks, and buzzards, the scholars have different opinions. Some permit them, whereas others consider them abhorred. The predominant opinion is that reported by the group, i.e. it is permissible to sell such animals in all cases. Elephants and monkeys have the same legal ruling as the leopard.

The Legal Ruling Regarding The Sale Of The Corpses Of Unbelievers

One of the things prohibited to sell is the corpse of an unbeliever, if killed. Ibn 'Abbâs narrated that, **"On the Day of the Battle of the Trench, the Muslims killed an unbeliever. The Muslims were given money in return for his corpse. The Messenger of Allâh's (peace be upon him) said, 'Give them [the unbelievers] his corpse; his corpse as well as his price is bad.' He did not accept the money in return for his corpse."**[1]

Wakî' said, "The corpse is not to be sold." Hârithah said, "I asked Ishâq about selling the corpses of the unbelievers to the unbelievers. Ishâq answered, "No." Abû 'Amr Ash-Shaybâny narrated that 'Aly caught Al-Mustawrad Al-'Ajly after apostatizing Islam and becoming a Nazarene. He asked him to repent and revert to Islam, but he refused. Thereupon, he killed him. The Nazarenes asked to buy his corpse for 30,000 pounds, but Aly refused and burnt it.[2]

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(1) Recorded by Ahmad in his *Al-Musnad,* no., 2/248.

(2) Recorded by 'Abdur-Razzâq in his *Al-Mûsânnaf,* no. 101/170; also recorded by Al-Bayhâqy in his *As-Sunan Al-Kubrâ,* no. 6/254.

HADÎTH
FOURTY-SIX

HADÎTH FORTY-SIX

Abû Burdah narrated that Abû Mûsâ Al-Ash'ary (may Allâh be pleased with him) said that "**The Prophet (peace be upon him) sent him to Yemen, and he asked the Prophet (peace be upon him) about certain [alcoholic] drinks which used to be prepared there. The Prophet (peace be upon him) said, 'What are they?' Abû Mûsâ said, 'Al-Bit' and Al-Mizr.' Abû Burdah was asked, 'What is Al-Bit'?' He answered, 'It is an alcoholic drink made from honey.' Then he was asked, 'What is Al-Mizr?" He answered, 'It is an alcoholic drink made from barley.' The Prophet (peace be upon him) said, 'All intoxicants are prohibited.'"**[1]

Commentary On The Hadîth

This hadîth is the basis for the prohibition of drinking all intoxicants. In His Book (the Qur'ân), Allâh mentioned the reason for prohibiting intoxicants. In the beginning phase of legislation, drinking wine was prohibited only when the prayer times were due. Once, when an immigrant prayed while in a state of drunkenness, he distorted the verses of the Qur'ân. Thereafter, the following Qur'ânic verse was revealed,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَقْرَبُوا الصَّلاَةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ ﴾

[سورة النساء ٤٣]

which means, **(O you who believe! Approach not As-Salâh (the prayer) when you are in a drunken state until you know the meaning of what you utter.)** (An-Nisâ'; 4:43)

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Magâzy* (Book on Expeditions), no. 4343.

The caller of the Prophet used to announce, "No drunk shall approach the prayer."[1] In the last phase of the legislation, wine was absolutely prohibited by virtue of the following Qur'ânic verses,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنْصَابُ وَالأَزْلامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (٩٠) إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلاةِ فَهَلْ أَنتُم مُّنتَهُونَ (٩١) ﴾ [سورة المائدة ٩٠- ٩١]

which means, **(O you who believe! Intoxicants (all kinds of alcoholic drinks) and gambling, and Al-Anṣâb [animals that are sacrificed] on a stone altar for the idols] and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shayṯân's (Satan) handiwork. So avoid [strictly all] that (abomination) in order that you may be successful. Shayṯân wants only to excite enmity and hatred among you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from the prayer. So will you not then abstain?)** (Al-Mâ'dah; 5:90, 91).

The reason behind prohibiting wine (intoxicants) and gambling is mentioned in this verse. To explain, Satan incited people to enmity and hatred through intoxicants and gambling. Because a drunk cannot control himself, he might harm people, or their possessions. He might even commit murder. Thus, wine is the source of all evil. He who drinks may commit murder, adultery [or fornication] or even apostasy. If robbed, the harmed party might suffer from being forced to give up of all his money. Thus, he would feel malice towards the robber. For this reason,

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(1) Recorded by Abû Dawûd in *Kitâb Al-Ashribah* (Book on Drinks) no. 3670; also recorded by At-Tirmidhy in his *As-Sunan*.

everything leading to enmity and hatred is prohibited. The verse states that Satan hinders Muslims from the remembrance of Allâh and from prayer. The drunk becomes unconscious or semi-conscious, so he cannot remember Allâh, or pray. Therefore, a group of former scholars said that the drunk sometimes does not know his Lord. Since Allâh has created man to know, remember, worship, and obey Him, anything that hinders these actions; like, intoxication, is illegal.

Intoxication is different from sleep, because sleep is natural and it is inevitable that man take rest. Hence, it is one of the great favors with which Allâh has graced man. If one sleeps and gets up to remember Allâh, confide in Him, and pray to Him, one's sleep then assists him to perform prayer, and remember Allâh. Therefore, some of the Companions said, "I intend my sleep to be obedience to Allâh, just as I intend my awakening to worship Him."

As for gambling, it also hinders Muslims from prayer as well as the remembrance of Allâh. The gambler is so devoted to it that he leaves all his work and interests. In fact, he barely remembers them. This also contradicts the objective for which Allâh has created man, i.e., being so devoted to His knowledge, love, awe, remembrance, invocation, prayer, supplication, that he is not distracted by anything else. Whatever hinders man from such things while being unnecessary or even harmful is illegal.

All Intoxicants Are Prohibited

The saying of the Prophet (peace be upon him) **"All intoxicants are prohibited"** means, all that leads one to be unconscious in prayer or forgetful of it is illegal. Ibn 'Umar narrated that the Prophet (peace be

upon him) said, **"Every intoxicant is *khamr* (wine), and every *khamr* (wine) is prohibited."**[1]

The proof that every intoxicant is *khamr* (wine) is that wine was prohibited in Medina in answer to the question of the people of Medina about the drinks they had, though they did not have fermented grape juice. If the verse prohibiting wine were not inclusive of what they had, it would not have been a satisfactory answer to them. In addition, the reason behind prohibiting wine would not have been implied by the verse, the premise of which is illogical.

It is also recorded that when the verse prohibiting wine was revealed some people spilt the intoxicants they had. This indicates that they understood that all intoxicants had become prohibited. In Al-Bukhâry, it is recorded that Anas narrated that the Prophet said, **"Alcoholic drinks were prohibited at a time when we could rarely find wine made from grapes in Medina, for most of our alcohol was made from unripe and ripe dates."**[2] Anas also narrated, "While I was serving Abû Talha, Abû Dujânah and Abû Suhayl bin Al-Baydâ' with a drink made from a mixture of unripe dates, [it was revealed that] alcoholic drinks were made unlawful, whereupon I threw it away and I was their servant and the youngest of them, and we used to consider that drink an alcoholic drink in those days."[3]

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(1) Recorded by Muslim in *Kitâb Al-Ashribah* (Book on Drinks) no. 2003.

(2) Recorded by Al-Bukhâry in *Kitâb Al-Ashribah* (Book on Drinks), no. 5580.

(3) Recorded by Al-Bukhâry in *Kitâb Al-Ashribah* (Book on Drinks) no. 5600.

Ibn 'Umar said, **"'Umar delivered a sermon on the pulpit of Allâh's Messenger (peace be upon him) in which he said, 'Now, coming to the point, O people, the command pertaining to the prohibition of wine was revealed and it was prepared from five things: from grapes, dates, honey, wheat, and barley. *Al-khamr* (wine) is that which clouds the intellect.'"**[1]

There is a clear statement in other hadîths that it is prohibited to drink even a little amount of any beverage of which a great amount is intoxicant. Jâbir narrated that, the Prophet (peace be upon him) said, **"It is prohibited to drink even a little amount of a beverage of which a great amount is an intoxicant."**[2]

Types Of Intoxicants

Intoxicants are of two types:

The first type clouds the intellect and brings feelings of excitement and pleasure. This is the prohibited wine. **In *Al-Musnad*, it is reported by Talq bin Hanafy that he was sitting with the Prophet (peace be upon him) when a man asked the Prophet, "Messenger of Allâh, what do you think about a beverage that we prepare in our land from our fruits?" The Prophet (peace be upon him) said, "Who is asking about intoxicants? Do not drink them, nor offer them to your brother Muslim. By He Who created me or by Whom one takes the oath, he**

(1) Recorded by Muslim in *Kitâb At-Tafsîr* (Book on Qur'ânic Interpretation), no. 3032/32, 33.

(2) Recorded by Abû Dawûd in *Kitâb Al-Ashribah* (Book on Drinks) no. 3681; also recorded by At-Tirmidhy no. 1865, and Ibn Mâjah no. 3393.

who drinks intoxicants to become drunk shall not drink wine on Judgment Day."[1]

A group of scholars said that intoxicants are inclusive of solids as well as liquids, [whether eaten or drunk], whether they are prepared from grains, dates, milk, or anything else. They also included grapes, hashish, and other things eaten for the sake of excitement and intoxication.

The second type of intoxicant clouds the intellect but does not bring about any feelings of excitement and pleasure, such as an anesthetic and the like. Our companions, (the Hanbalîs) said, if it is taken for treatment and is the most effective treatment, it shall be permissible. It is narrated by 'Urwah bin Az-Zubayr that when he had a gangrenous sore on his leg that had to be cut, the physicians told him, he had to take an intoxicant medicine, so that he would not feel the pain of cutting. However, he refused and said, "I do not think a creature should drink an intoxicating beverage to lose consciousness to the extent that he would not know his Lord."[2] It is also narrated that he said, "I do not drink anything that hinders me from the remembrance of Allâh, Exalted be He.

As for taking an intoxicating medicine for a reason other than treatment, most of scholars, such as Al-Qâdy, Ibn 'Âqîl, and [Ibn Qudâmah] the author of *Al-Mughny*, said that it is prohibited. This is because it clouds the intellect without need.

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(1) Recorded in *Majma' Az-Zawâ'id* as narrated by Ahmad, no. 5/70. Yet, it is not recorded in the printed copy of *Al-Musnad* by Ahmad bin Hanbal.

(2) See *Siyar A'lâm An-Nubalâ'* (Biographies of Prominent Noble People) by Adh-Dhahaby.

Legal Punishment *(Al-Hadd)* is due on drinking enjoyable intoxicants, that is the type some people desire; therefore, the legal punishment is made to restrain them.The legal punishment prescribed for non-enjoyable intoxicants is only discretionary (ta 'zîr); this is because they are not so often desired that they need a fixed legal punishment. It is similar to eating the flesh of dead animals and pork as well as drinking blood.

HADÎTH FOURTY-SEVEN

HADÎTH FORTY-SEVEN

Al-Miqdâd bin Ma'dy Karib narrated,

"I heard the Messenger of Allâh saying, 'A son of Adam has never filled a vessel more vicious than his stomach. It is sufficient for a son of Adam to eat food enough to provide for his essential needs. If it is inevitable to eat more than that, he shall fill one third [of his stomach] with food, one third with drink, and leave one third [empty] for breathing [comfortably].'"[1]

The Importance Of The Hadîth

This hadîth is a basis for the principles of medicine. It is narrated that when the physician Ibn Masawayh read this hadîth in the Book on Abû Khuthaimah he said, "If people make use of such words, they will be protected from diseases and maladies; hospitals and pharmacies will have no patients. He said this because overeating is the reason for all diseases.

Al-Hârith bin Kildah, a prominent Arab physician said, "Diet is the mother of medicine and overeating is the mother of illness." Al-Hârith also said, "That which kills human beings and annihilates animals in the wilderness is eating food while the stomach is still full of undigested food." It was also quoted, "If the dead were asked what the reason was for their death; they would have answered, "Overeating." These are but some of the benefits of diet for having sound health. As for

(1) Recorded by At-Tirmidhy in *Kitâb Az-Zuhd* (Book on Asceticism) no. 2380. He labeled it as "good and authentic;" also recorded by Ibn Al-Mubârak in *Kitâb Az-Zuhd* (Book on Asceticism) no. 603 and by Al-Bayhâqy in his *Shu'ab Al-Imân* (Branches of Faith), no. 5648, 5650 and by At-Tabarâny 20/274.

the heart, little food brings about tender hearts and sound understanding, and humility. A small amount of food also decreases bodily desires and anger. Too much food results in just the opposite effect.

Ibn 'Umar said, "I have not been completely satiated for the last four months." 'Amr bin Qays said, "Beware of overeating; it hardens the hearts." Salamah bin Sa'îd said, "Men used to be criticized for overeating as much as they were criticized for committing sins."

Muhammad bin An-Nadr Al-Hârithy said, "Hunger leads to piety as fullness leads to arrogance." Ash-Shâfi'y said, "I have not been full for 16 years because fullness results in laziness, witlessness, and sleepiness. In addition, it weakens one's ability to worship." The Prophet (peace be upon him) recommended taking only a little amount of food and said, "It is sufficient for a son of Adam to eat food enough to provide for his essential needs." In the two books of authentic hadîths (Al-Bukhâry and Muslim) it is recorded that the Prophet said, **"A believer eats in one intestine [is satisfied with little food] whereas a disbeliever eats in seven intestines [eats much food]."**[1] This means that a believer eats according to the etiquettes of Islamic legislation and eats in one intestine, whereas a disbeliever gluttonously eats in seven intestines. The Prophet (peace be upon him) also recommended giving some of one's own food to others in addition to eating a small amount of food. The Prophet (peace be upon him) said, **"The food of one person is sufficient**

(1) Recorded by Al-Bukhâry in *Kitâb Al-At'imah* (Book on Food) no. 5393; also recorded by Muslim in *Kitâb Al-Ashribah* (Book on Drinks) no. 2060, as narrated by Ibn 'Umar.

for two people, and the food of two people is sufficient for three people, and the food of three people is sufficient for four people."[1]

The best diet is to fill one third of the stomach with food, one-third with drinks and leave one third empty for breathing comfortably as was mentioned in the hadîth narrated by Al-Miqdâd. Drinking too much brings about sleep and spoils food. Sufyân said, "Eat whatever you like, but do not drink so as not to feel drowsy."

The Prophet (peace be upon him) and his Companions used to feel hungry and have little food. However, even if this was because they didn't have food, it is to be known that Allâh prescribed what was best for His Messenger. Therefore, Ibn 'Umar used to imitate the Prophet though he had the ability to eat much food. His father, 'Umar, used to do the same before him. In the two books of authentic hadîths (Al-Bukhâry and Muslim), it is recorded that 'Â'ishah narrated, "The family of Muhammad (peace be upon him) had not eaten bread to their satisfaction for three consecutive days since his arrival at Al-Madînah until he died."(2)

It is recorded in Muslim that 'Â'ishah narrated that, **"The Messenger of Allâh (peace be upon him) had not eaten barley bread to his satisfaction for two consecutive days until he died."**[3] Al-

(1) Recorded by Al-Bukhâry in *Kitâb Al-Aṭ'imah* (Book on Food), no. 5392; also recorded by Muslim in *Kitâb Al-Ashribah* (Book on Drinks), no. 178/2058.

(2) Recorded by Al-Bukhâry in *Kitâb Al-Aṭ'imah* (Book on Drinks) no. 5416; also recorded by Muslim in *Kitâb Az-Zuhd* (Book on Asceticism), no. 20/2970.

(3) Recorded by Muslim in *Kitâb Az-Zuhd* (Book on Asceticism), no. 22/2670.

Bukhâry recorded that Abû Hurayrah narrated, **"The Messenger of Allâh (peace be upon him) did not eat his fill for three successive days till he died."**[1]

Abû Hurayrah also narrated that **"Allâh's Messenger (peace be upon him) left this world without satisfying his hunger, even with barley bread."**[2] It is recorded in *Sahîh Muslim* that 'Umar delivered a sermon in which he mentioned the afflictions of people and said, **"I have seen the Messenger of Allâh suffering all day from hunger not having even poor dates."**[3] In *Manâqib Al-Imâm Ahmad*, Yahya bin Mandah narrated that Imâm Ahmad was asked about the Prophet's saying, **"one-third for food, one third for drinks, and one-third for breathing." He answered, "One third for food is the nourishment, one third for drinks, is the strength, and one third for breathing is the breath of life, and Allâh knows best."**

(1) Recorded by Al-Bukhâry in *Kitâb Al-Aṭ'imah* (Book on Food), no. 5374.
(2) Recorded by Al-Bukhâry in *Kitâb Al-Aṭ'imah* (Book on Food), no. 5414.
(3) Recorded by Muslim in *Kitâb Az-Zuhd* (Book on Asceticism), no. 36/2978.

HADÎTH
FOURTY-EIGHT

HADÎTH FORTY-EIGHT

'Abdullâh bin 'Amr bin Al-'Âs (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said,

> **"Whosoever possesses these four characteristics is a sheer hypocrite and anyone who possesses one of them possesses a characteristic of hypocrisy till he gives it up: When he talks, he tells a lie; when he makes a covenant, he acts treacherously; when he makes a promise, he breaks it; and when he quarrels, he deviates from the Truth (he begins to abuse it)."** (Recorded by Al-Bukhâry and Muslim) [1]

Explanation Of The Hadîth.

Hypocrisy is a sort of deception and showing off of goodness while one has something different in his heart. In legal rulings, hypocrisy is divided into two types:

Grand hypocrisy is that which one shows that he believes in Allâh, His Angels, Holy Books, Messengers and the Last Day while in his heart he believes what contradicts all this. This was the hypocrisy which appeared during the era of the Prophet (peace be upon him). The Holy Qur'ân condemned such hypocrites, called them disbelievers and even told that they would be in Hell.

Lesser hypocrisy is that which one shows off that he is a righteous person while he is not.

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Farâid* (Book on Shares of Inheritance), no. 6732; alsorecorded by Muslim in *Kitâb Al-Farâid* (Book on Shares of Inheritance), no. 2/1615.

Characteristics Of The Hypocrites

Hypocrites have the following characteristics:

First: Telling lies

Second: When making a promise, he breaks it. This is, in turn, divided into two cases:

The first case: When a person makes a promise with the intention that he will not fulfill it. This is the worst type of breaking promises. If a person says: "I will do so and so, God willing" while he does not have the intention to do it, this is considered as a mere lie.

The second case: When a person makes a promise with the intention of fulfilling it, but circumstances change and he breaks his oath without the least excuse.

Third: When he quarrels, he deviates from the truth. Once he deviates, truth turns into falsehood. This leads to lying as the Prophet (peace be upon him) said, **"Beware of lying, for lying leads to deviation, and deviation leads to Hell."**[1]

The Prophet (peace be upon him) also said, **"The most detestable man to Allâh is the most quarrelsome and argumentative."**[2]

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Adâb* (Book on Morals), no. 6094; also recorded by Muslim in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations), no. 105/2607.

(2) Recorded by Al-Bukhâry in *Kitâb Al-Mazhâlim* (Book on Injustice), no. 2457; also recorded by Muslim in *Kitâb Al- 'Ilm* (Book on Knowledge) no., 2668 on the authority of 'Âishah.

The Prophet (peace be upon him) also said, **"Verily, I am a human being, and the claimants bring to me (the dispute) and perhaps some of them are more eloquent than others. If I judge one to be the more eloquent, and thus decide in his favor, I, by my judgment, (give the undue share) out of the right of a Muslim, I thus give him (the more eloquent) a part of Fire."**[1]

If a person is better at argument, whether in matters of religion or worldly matters, and has the ability to support deviation and turn truth into falsehood and vice versa, this is considered one of the gravest sins and the most detestable characteristics of hypocrisy. Ibn 'Umar reported that the Prophet (peace be upon him) said, **"When a person disputes a false (fabricated) case and he knows this, he will be liable to the wrath of Allâh until he abandons (such disputing)."**[2]

Fourth: When he makes a covenant, he acts treacherously. Allâh enjoined us to fulfill the covenants. Allâh says,

﴿ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولاً ﴾ [سورة الإسراء ٣٤]

which means, **(And fulfill (every) covenant. Verily! the covenant, will be questioned about.)** (Al-Isrâ': 34)

Allâh also says,

﴿ وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدتُّمْ وَلاَ تَنقُضُوا الأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلاً ﴾ [سورة النحل ٩١]

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(1) Recorded by Al-Bukhâry in *Kitâb Ash-Shahâdâh* (Book on Testimony), no. 2680; also recorded by Muslim in *Kitâb Al-Aqdiyah* (Book on Legal Judgments), no. 1713 on the authority of Umm Salamah.

(2) Recorded by Abû Dawûd in *Kitâb Al-Aqdiyah* (Book on Legal Judgments), no. 3597; also recorded by Imam Ahmad in *Al-Musnad*, no. 2/70.

which means, **(And fulfill the Covenant of Allâh (*Bai'a*: pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allâh your surety.)** (An-Nahl: 91)

Allâh also says,

﴿ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلاً أُولَئِكَ لاَ خَلاَقَ لَهُمْ فِي الآخِرَةِ وَلاَ يُكَلِّمُهُمُ اللَّهُ وَلاَ يَنظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾ [سورة آل عمران ٧٧]

which means, **(Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.)** (Âl-'Imrân: 77)

Ibn 'Umar (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said, **"On the Day of Judgment, every traitor will have a banner (of a sort showing his shame)."**[1]

Ibn 'Umar (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said, **"On the Day of Judgment, every traitor will have a banner (of a sort showing his shame). It will say, "This is the perfidy committed by so and so."**[2]

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Jizyah* (Book on Land Tribute), no. 3188; also recorded by Muslim in *Kitâb Al-Jihâd* (Book on Fighting in the Cause of Allâh), no. 11/1735.

(2) Recorded by Imam Muslim in *Kitâb Al-Jihâd* (Book on Fighting in the Cause of Allâh), no. 10/1735.

Treachery Is Prohibited

Treachery is prohibited even if the other party of the covenant is a disbeliever. 'Abdullâh bin 'Amr reported that the Prophet (peace be upon him) said, **"Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance reached in forty years."**[1]

In the Holy Qur'ân, Allâh enjoined the Muslims to fulfill the covenants with the polytheists, as long as they did not breach them. As for the covenants made between Muslims, fulfilling them is highly required and breaching them is a graver sin.

The gravest sin in breaching covenants is when a subject disobeys his ruler to whom he pledges allegiance. Abû Hurayrah reported that the Prophet (peace be upon him) said, **"There are three types of persons to whom Allâh will not speak on the Day of Resurrection nor will He purify them or look at them and they will have a painful punishment."**

The Prophet (peace be upon him) mentioned among them, **"A man who pledges allegiance to an Imam for nothing more than worldly benefits. If he is given such benefits, he will be loyal; otherwise, he will not."**[2]

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(1) Recorded by Al-Bukhâry in *Kitâb Ad-Diyât* (Book on Blood Money), no. 6914.

(2) Recorded by Al-Bukhâry in *Kitâb Ash-Shahâdâh* (Book on Testimony), no. 2672; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no. 108/173.

It is prohibited to breach any covenant made among Muslims, be they related to sales or marriage contracts. The same ruling applies to covenants made with Allâh, such as fulfilling vows.

Fifth: When he is entrusted with a deposit, he is a traitor while he should settle it, as Allâh says,

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا ﴾ [سورة النساء ٥٨]

which means, **(Verily! Allâh commands that you should render the trusts to those to whom they are due.)** (An-Nisâ': 58)

Allâh also says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴾

[سورة الأنفال ٢٧]

which means, **(O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your *Amânât* (things entrusted to you, and all the duties which Allâh has ordained for you))** (Al-Anfâl: 27)

Treachery in trust is a characteristic of hypocrites.

Lesser hypocrisy

Lesser hypocrisy stems from variance between one's inner intentions and his deeds. Al-Hasan said, **"The signs of hypocrisy are the variance between the heart and the tongue and the inner intentions and deeds." When Hudhayfah was asked about the characteristic of a hypocrite, he said, "He describes faith but he does not act in accordance with it."** It was said to Ibn 'Umar, **"When we visit our ruler and we talk to him, our speech is different from that which we**

use to practise when we are not with him." Ibn 'Umar said, "We used to consider this act as hypocrisy."[1]

Hudhayfah said, "You are uttering speeches which we used to consider as signs of hypocrisy during the era of the Prophet (peace be upon him)." He also said, "A man would speak a word during the era of the Prophet (peace be upon him) which would taint him as a hypocrite. I hear such words from you scores of times in the meeting."[2]

Bilâl bin Sa'd said, "A hypocrite says what he knows and does what he denies." For this reason, the Companions were afraid that they might be hypocrites without knowing it. 'Umar bin Al-Khattâb used to ask Hudhayfah whether he was one of them or not. Ibn Abî Mulaykah said, "I saw thirty companions all fearing that they might be hypocrites."[3]

Lesser hypocrisy is the gate to grand hypocrisy, just as sins are the gateway to disbelief. Just as a person who insists on committing sins, may be deprived of belief when he dies, a person insisting on the signs of lesser hypocrisy may be deprived of belief and become a total hypocrite.

The Most Notorious Traits Of Hypocrisy

The most notorious trait of hypocrisy is when a person commits a deed showing off that he has good intentions, when in fact, his intentions are evil. When he achieves his evil intentions through such deceit, he is pleased with deceiving others and that people praise him for his

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Ahkâm* (Book on Legal Judgments), no. 7178

(2) Recorded by Imam Ahmad in his *Al-Musnad*, no. 5/386, 390.

(3) Recorded by Al-Bukhâry, no. 1/109

machinations. Allâh mentioned such traits about the Jews and the hypocrites in the Holy Qur'ân. About the hypocrites, He says,

﴿ وَالَّذِينَ اتَّخَذُوا مَسْجِداً ضِرَاراً وَكُفْراً وَتَفْرِيقاً بَيْنَ الْمُؤْمِنِينَ وَإِرْصَاداً لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِن قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلاَّ الْحُسْنَى وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴾ [سورة التوبة ١٠٧]

which means, **(And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warred against Allâh and His Messenger (Muhammad, peace be upon him) aforetime, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars.)** (At-Tawbah: 107)

About the Jews, He says,

﴿ لاَ تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا وَيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلاَ تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾ [سورة آل عمران ١٨٨]

which means, **(Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,- think not you that they are rescued from the torment, and for them is a painful torment.)** (Âl-'Imrân: 188)

Ibn 'Abbâs said that this verse was revealed regarding the Jews. **The Prophet (peace be upon him) asked them about something, which they denied and told him about something different. They left him believing that they told him what he wanted to know, and were**

happy because they denied and concealed what they had been asked to explain.[1]

Abû Saî'd reported that **the above verse was revealed about some hypocrites who did not march with the Prophet (peace be upon him) when he set out to fight the polytheists. They were happy because they did not participate in these battles. When the Prophet (peace be upon him) returned, they would apologize to him and wanted to be praised for what they have not done.**[2]

Ibn Mas'ûd reported that the Prophet (peace be upon him) said, **"Those who cheat us are not of us. Deception and cheating are in Hell."**[3] Allâh described the hypocrites as deceivers. Abû Al-'Atâhiyah said, "You will only attain worldly benefits on account of religion. Religion is no more than good manners."

Conceit and deception are from Hell and they are the characteristics of the hypocrites. Once the Companions knew that hypocrisy was the variance of inner intentions and deeds, they feared that when they were busy with their families, children and money, that their hearts would become less softened than when listening to the Holy Qur'ân and Prophetic hadîth, which they miscalculated as hypocrisy, when it is not.

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(1) Recorded by Al-Bukhâry in *Kitâb At-Tafsîr* (Book on Qur'anic Exegesis), no. 4568; also recorded by Muslim in *Kitâb Sifât Al-Munafiqîn* (Attribute of the Hypocrites), no. 8/2778.

(2) Recorded by Al-Bukhâry in *Kitâb At-Tafsîr* (Book on Qur'anic Exegesis), no. 4567; also recorded by Muslim in *Kitâb Sifât Al-Munafiqîn* (Attribute of the Hypocrites), no. 7/2777.

(3) Recorded by Imam Muslim on the authority of Abû Hurayrah and also recoded by Ibn Hibbân in his Sahîh, no. 5559.

Abû Ribî' Hanzhalah bin Ar-Rabî' Al-Usayd (may Allâh be pleased with him) was amongst the scribes of Allâh's Messenger (peace be upon him). He reported, **"I met Abû Bakr (may Allâh be pleased with him) who said, 'How are you?' He (Hanzhalah) said, 'Hanzhalah has turned to be a hypocrite.' He (Abu Bakr) said, 'Glory be to Allâh, what are you saying?' He said, 'I say that when we are in the company of Allâh's Messenger (peace be upon him) we ponder over Hell-Fire and Paradise, as if we are seeing them with our eyes and when we are away from Allâh's Messenger (peace be upon him) we pay attention to our wives, our children and our business and most of these things (pertaining to after life) slip out of our minds.' Abû Bakr (may Allâh be pleased with him) said, 'By Allâh, I also experience the same.' So I and Abû Bakr went to Allâh's Messenger (peace be upon him) and said to him, 'Allâh' Messenger, Hanzhalah, has become a hypocrite.' Thereupon Allâh's Messenger (peace be upon him) said, 'What has happened to you?' I said, 'Allâh's Messenger, when we are in your company, we are reminded of Hell-Fire and Paradise as if we are seeing them with our own eyes, but whenever we go away from you and attend to our wives, children and business, much of these things go out of our minds.' Allâh's Messenger (peace be upon him) said, 'By Him in Whose Hand my life is, if your state of mind remains the same as it is in my presence and you are always busy in the remembrance (of Allâh), the Angels will shake hands with you in your beds and in your streets but, Hanzhalah, time should be devoted (to the worldly affairs) and time (should be devoted to prayer and mediation). He (the Holy Prophet) said this thrice.'"**[1]

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(1) Recorded by Imam Muslim in *Kitâb At-Tawbah* (Book on Repentance), no. 12/2750.

HADÎTH FOURTY-NINE

HADÎTH FORTY-NINE

'Umar bin Al-Khattâb (may Allâh be pleased with him) reported,

"I heard the Messenger of Allâh (peace be upon him) saying, 'If you all put your trust in Allâh with due reliance, He will certainly give you provision as He supplies provisions to birds who get up hungry in the morning and return with full belly at dusk.'" (Recorded by Imam Ahmad, At-Tirmidhy, An-Nasâ'iy, Ibn Mâjah, Ibn Hibbân and Al-Hâkim. At-Tirmidhy said that it is an authentic hadîth.)[1]

This hadîth is one of the basic religious texts that deal with putting trust in Allâh which is the greatest reason for attaining Allâh's provisions, as Allâh says,

﴿ ... وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجاً (٢) وَيَرْزُقْهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ ... (٣) ﴾

[سورة الطلاق ٢-٣]

which means, **(And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (of every difficulty). And He will provide him from (sources) he never could imagine.)** (At-Talâq: 2-3)

If people are pious and they put their trust in Allâh, He will suffice them as far as their worldly benefits and the affairs of the Hereafter are concerned. This was elaborated when explaining the hadîth

(1) Recorded by Imam Ahmad, no. 1/30, 25; also recorded by At-Tirmidhy in *Kitâb Az-Zuhd* (Book on Asceticism), no. 2344; Ibn Mâjah, no. 4164, Ibn Hibbân, no. 730, and by Al-Hâkim in *Al-Mustadrak*, no. 4/318.

reported by Ibn 'Abbâs, **"Preserve Allâh and Allâh will preserve you."**[1]

A scholar said, "Putting trust in Allâh will suffice a person from whatever worries him." Putting trust in Allâh means that one devotes his heart to Allâh in order to attain interests and protect him from evils as far as the affairs of this world and the Hereafter are concerned. One should be quite sure that Allâh Alone gives or abstains from giving and benefits or causes harm. Sa 'îd bin Jubayr said, "Putting trust in Allâh is the essence of faith." Wahb bin Munabbih said, "The ultimate end of belief is putting trust in Allâh." Al-Hasan said, "Putting trust in Allâh means that a worshipper trusts none but Him."

Putting Trust In Allâh Does Not Contradict Taking The Required Steps

Putting trust in Allâh does not contradict taking the required steps, because this was enjoined by Allâh and this is the normal course of events. Allâh says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ ﴾ [سورة النساء ٧١]

which means, **(O you who believe! Take your precautions.)** (An-Nisâ': 71)

Allâh also says,

﴿ وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ ﴾ [سورة الأنفال ٦٠]

(1) Recorded by At-Tirmidhy, no. 2516; by Imam Ahmad, no. 1/293, and by Ibn As-Sinny in *A'mâl Al-Yawm Wa l-Laylah* (Acts of the Day and Night), no.425

which mean, **(And make ready against them all you can of power, including steeds of war (weapons, etc.))** (Al-Anfâl: 60)

Allâh also says,

﴿ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ ﴾

[سورة الجمعه ١٠]

which means, **(Then when the (*Jumu'ah*) *Salât* (prayer) is finished, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.))** (Al-Jumu'ah: 10)

Sahl At-Tustury said, "If a person abandons taking the required procedures, he rejects the Sunnah. If a person abandons putting trust in Allâh, he rejects faith. Putting trust in Allâh is the mode of the Prophet (peace be upon him) and taking the required procedures is the habit of the Prophet (peace be upon him). Whoever sticks to his mode should not abandon his Sunnah."

The Deeds Performed By A Worshipper

The deeds performed by a worshipper are divided into three types:

First: The good deeds with which people are enjoined and which lead them to Paradise and save them from Hell. These deeds must be performed along with putting trust in Allâh and seeking His help. If a person does not perform the required deeds, he deserves the legal penalties in this world as well as in the Hereafter.

Second: The traditional habits Allâh enjoined His worshippers to do such as eating when feeling hungry, drinking when feeling thirsty and warming oneself when feeling cold. If a person abandons such habits to the extent that he causes harm to himself, he deserves punishment. Yet,

Allâh may grant some of His worshippers the ability to bear some circumstances which others can not. For example, the Prophet (peace be upon him) used to fast for two consecutive days, but he enjoined his Companions from doing so saying, **"I am not like you. I am fed and provided with drink."**[1]

In another narrative, he said, **"I stay with my Lord Who feeds me and provides me with water."**[2]

In a third narrative, he said, **"I have a Deity Who feeds me and provide me with water."**[3]

This means that Allâh feeds him and provides him with power represented by divine knowledge and gifts which make him live without food and drink. If a person follows this procedure and it does not dissuade him from obeying Allâh, he is not to be blamed. Yet, if it prevents him from performing some of the duties prescribed for him, this is considered as a deniable act.

Third: The ordinary practices on which life in this world are based. Such practices may be violated for some people as Allâh wills. For example, some people may be cured without using medicine. There is a controversy among scholars whether one should take medicine or put his trust in Allâh. Imam Ahmad is of the opinion that putting trust in Allâh is

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(1) Recorded by Al-Bukhâry in *Kitâb As-Sawm* (Book on Fasting), no. 1962; also recorded by Muslim in *Kitâb As-Siyâm* (Book on Fasting), no. 1102, on the authority of Ibn 'Umar.

(2) Recorded by Al-Bukhâry in *Kitâb As-Sawm* (Book on Fasting), no. 1964; also recorded by Muslim in *Kitâb As-Siyâm* (Book on Fasting), no. 61/1105, on the authority of 'Âishah.

(3) Recorded by Al-Bukhâry in *Kitâb As-Sawm* (Book on Fasting), no. 1963.

better if one is able to afford its consequences as the Prophet (peace be upon him) said, **"These are your people and of them there are seventy thousand who shall enter Paradise without being taken to account and torment."** He said about them, **"They are those who do not pronounce Ruqiah (incantation) on others, nor seek Ruqiah to be pronounced on them (as a means for protection from evil), but trust in their Lord."**[1]

Scholars who adopt the opinion that one should take medicine say that this was the habit of the Prophet (peace be upon him) who used to stick to the best practices and deeds. They interpreted the hadîth as referring to prohibited Ruqyah.

Such customs may be violated for some people for whom Allâh grants provisions from taking the required procedures in this regard. If a person was granted excessive trust in Allâh and knew that Allâh would grant him provisions without exerting effort, it is permissible for him to abandon seeking provisions. This Hadîth elaborates this idea. It indicates that people get tired in this world because they do not understand the true meaning of putting trust in Allâh. If they are sincere in putting trust in Allâh, He would grant them provisions with minimum effort on their part, just like Allâh supplies provisions to birds who get up hungry in the morning and return with full bellies at dusk.

A person may be deprived of provisions because of the sins he commits, as the Prophet (peace be upon him) said, **"A worshipper is**

(1) Recorded by Al-Bukhâry in Kitâb Ar-Riqâq (Book on Heart Softness), no., 6472.

deprived of provisions because of the sins he commits."[1] Jâbir reported that the Prophet (peace be upon him) said, **"A person will not die until he attains all his provisions. So fear Allâh and seek provisions in a lawful way. Take lawful money and abandon ill-gotten money."**[2]

'Umar bin Al-Khattâb said, "A worshipper will have his ordained provisions. If he is content, Allâh will grant him such provisions. If he commits sins in procuring such provisions, he will have no more than them. "

If a person does not exert any effort to attain provisions, he is an incapable and sinful person. Abû Hurayrah (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said, **"A strong believer is better and dearer to Allâh than a weak one, and there is good in both. Cherish that which gives you benefit (in the Hereafter). Seek help from Allâh and do not feel disabled. If anything (in the form of trouble) comes to you, do not say, If I had done that, so and so would have happened. But say: Allâh so determined and He executes what He has ordained. The word (if) opens the gates for Satan.'"**[3]

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(1) Recorded by Imam Ahmad in *Al-Musnad,* no., 5/277, 280; also recorded by Ibn Mâjah, no. 90; by Ibn Hibbân in his *Sahîh,* no., 872.

(2) Recorded by Ibn Mâjah, no., 2144; by Ibn Hibbân in his *Sahîh,* no., 3239- 3241.

(3) Recorded by Imam Muslim in Kitâb Al-Qadar (Book on Predestination), no. 34/2664.

A person should take the required procedures and exert the prerequisite efforts and then put his trust in Allâh. Putting trust in Allâh does not contradict exerting the prerequisite efforts. Muâ'wiyah bin Qurrah said, "'Umar bin Al-Khattâb met some Yemeni people and he asked them, 'Who are you?' They said, 'We put trust in Allâh.' 'Umar bin Al-Khattâb said, 'No, a person who puts trust in Allâh is the one who exerts an effort and then puts trust in Allâh.'"

Putting trust in Allâh with sincerity means that one knows full well that Allâh guarantees his provisions and that provisions will be ordained for the believer as well as the unbeliever, as Allâh 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)

Allâh supports all living creatures with provisions although many of them are weak and are unable to obtain provisions. Allâh also says,

﴿ وَكَأَيِّن مِّن دَابَّةٍ لاَّ تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا ﴾ [سورة العنكبوت ٦٠]

which means, **(And so many a moving (living) creature there is, that carries not its own provision! Allâh provides for it and for you.)** (Al-'AnkAbut: 60)

As long as a worshipper is alive, his provisions are guaranteed by Allâh. Allâh may support him with them without exerting any effort. Al-Muthanna Al-Anbâry, one of Imam Ahmad's followers, said, "Do not care for provisions and do not be discontent with Allâh's provisions."

The fruit of putting trust in Allâh is contentment with the divine decrees and Allâh's ordinance. A person who attributes all his affairs to Allâh and becomes content with His ordinance has already put his trust in Allâh. This is the way Al-Hasan and Al-Fudayl interpreted putting trust in Allâh. Ibn Abî Ad-Dunia said, "A wise man said, 'Putting trust in Allâh has three degrees: **First** is the abandonment of complaint, which is the degree of the ascetics; **second** is the contentment which is the degree of the sincere and righteous people, and **third** is love, which is the degree of the Messengers.'"

When a person puts his trust in Allâh and he is patient with what Allâh ordained, he is characterized as a patient person. If he is satisfied with what Allâh ordains, he is a content person. If he has no choice at all beside Allâh's ordinance, he is a lover of Allâh.

'Umar bin 'Abdul-'Azîz said, "The main source of my happiness is contentment with Allâh's ordinance."

HADÎTH FIFTY

HADÎTH FIFTY

'Abdullâh bin Busr (may Allâh be pleased with him) reported that one of the Companions said,

> **"'O Messenger of Allâh! There are many ordinances of Islam for me. So tell me something by which I may hold tight.' He (the Prophet, peace be upon him) said, 'Your tongue should always be busy remembering Allâh.'"** (Recorded by Imam Ahmad)[1]

Explanation Of The Hadîth

Excellence of frequent remembrance of Allâh

Allâh enjoined the believers to always remember Him and He praised them for doing so as He said,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْراً كَثِيراً (٤١) وَسَبِّحُوهُ بُكْرَةً وَأَصِيلاً (٤٢) ﴾

[سورة الأحزاب ٤١-٤٢]

which means, **(O you who believe! Remember Allâh with much remembrance. And glorify His Praises morning and afternoon [the early morning (*Fajr*) and *'Asr* prayers])** (Al-Ahzâb: 41)

Allâh also says,

﴿ وَاذْكُرُوا اللَّهَ كَثِيراً لَّعَلَّكُمْ تُفْلِحُونَ ﴾ [سورة الجمعة ١٠]

which means, **(And remember Allâh much, that you may be successful.)** (Al-Jumu'ah 10)

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(1) Recorded by Imam Ahmad, no. 4/188, 190, by At-Tirmidhy, no. 3375; and by Ibn Mâjah, no. 3793

Allâh also says,

﴿ وَالذَّاكِرِينَ اللَّهَ كَثِيراً وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْراً عَظِيماً ﴾

[سورة الأحزاب ٣٥]

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

Allâh also says,

﴿ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَاماً وَقُعُوداً وَعَلَى جُنُوبِهِمْ ﴾ [سورة آل عمران ١٩١]

which means, **(Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides.)** (*Âl-'Imrân: 191)*

Abû Hurayrah (may Allâh be pleased with him) reported that Allâh's Messenger (peace be upon him) said, **"'The Mufarridûn have gone ahead.' They said, 'Who are the Mufarridûn?' He replied, 'Those men and women who remember Allâh always.'"**[1]

The Mufarridûn are the people who frequently remember Allâh. They are so called because they perform such deeds alone, and none competes with them in this regard. 'Umar bin 'Abdul-'Azîz said at the night of 'Arafah, "The person whose camel arrives first is not ranked number 1. It is the person who is forgiven by Allâh." **'Âishah reported**

(1) Recorded by Imam Muslim in *Kitâb Ad-Dhikr Wad-Du'â* (Book on Supplication and Remembrance of Allah), no. 4/2676.

that the Prophet (peace be upon him) used to remember Allâh in all situations.[1]

This means that he used to remember Allâh when walking, sitting down or laying down, whether in a state of major ritual purity or not. **One of the seven people whom Allâh will put under His shade when there is no shade save His is "A man who, when alone, remembered Allâh and his eyes were all tears."**[2]

Commenting on Allâh's saying,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا 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, "He should be obeyed and never disobeyed. He should be remembered and never forgotten. He should be thanked and never renounced."

Al-Hasan said, "The most beloved worshippers to Allâh are those who remember Him very frequently and those who have a pious heart." Ka'b said, "When a person remembers Allâh very frequently, he is safe from hypocrisy." This is evident as Allâh says about the hypocrites that they rarely remember Allâh. When a person remembers Him very often, he acts in disconformity with their habit. For this reason, Allâh ended sûrah Al-Munafiqûn with the command to remember Him and that

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(1) Recorded by Imam Muslim in *Kitâb Al-Hayd* (Book on Menstruation), no. 117/373.

(2) Recorded by Al-Bukhâry in *Kitâb Ar-Riqâq* (Book on Heart Softness), no. 6479 on the authority of Abû Hurayrah

neither money nor children should dissuade a person from remembering Him. Otherwise, he will be one of the losers.

Remembering The Beloved

The lover never forgets the name of the beloved. If a lover puts on airs of trying to forget the name of his beloved, he will never manage to do it. He is also not able to stop mentioning him with his tongue. How can a lover forget his beloved while his name is inscribed on the heart!

Whenever the polytheists tortured Bilâl in order to renounce monotheism, he kept on saying "He is the Only One." If they said to him "say Al-Lât and Al-'Uzzâ", he would say, "I can not."

As long as a worshipper's knowledge of Allâh is strong, he will keep on remembering Him. Some ascetics even used to say "Allâh" when they were asleep. The inhabitants of Paradise will say Tasbîh just as they take a breath. For them, "There is no god worthy of worship but Allâh" will be just like cool water for the people of this world. Ath-Thawry used to say, "I don not remember You too much because I forget You, but this is the habit of my tongue."

When the lover hears the name of his beloved, he becomes happy and may get worried. The Prophet (peace be upon him) said to Ibn Mas'ûd, **"'Let me hear you recite the Holy Qur'ân.' Ibn Mas'ûd said, 'Will I recite to you while it has been revealed to you?' The Prophet (peace be upon him) said, 'I would like to hear it from others.' When**

Ibn Mas'ûd began to recite, the Prophet (peace be upon him) was all tears."[1]

Remembrance Is The Relief Of The Believers' Hearts

Remembrance is the relief of the believers' hearts. Allâh says,

﴿ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴾

[سورة الرعد ٢٨]

which means, **(Those who believe (in the Oneness of Allâh - Islamic Monotheism), and whose hearts find rest in the remembrance of Allâh, Verily, in the remembrance of Allâh do hearts find rest.)** (Ar-Ra'd: 28)

Mâlik bin Dinâr said, "A person's heart will never find rest except in the remembrance of Allâh. Verily, in the remembrance of Allâh do hearts find rest. The hearts of lovers will not be relieved except with the remembrance of Allâh and the souls of the believers will not find rest except in seeing Him." Dhun-Nûn said, "This world will not be good except when remembering Him. The Hereafter will not be good except through His forgiveness. Paradise will not be good except when seeing Him."

Staying Alone For Remembrance Of Allâh

True lovers of Allâh will hate anything that distracts them from remembering Allâh. They do not love anything more than staying alone in order to remember Him. When a lover's knowledge of Allâh is

(1) Recorded by Al-Bukhâry in *Kitâb Fadâ'il Al-Qur'ân* (Book on the Merits of the Qur'ân), no. 5050; also recorded by Muslim in Kitâb Salât Al-Mûsâfirîn (Book on the Travelers' Prayer), no. 800/247, 248.

complete, nothing will distract his heart and tongue from remembering Him. He lives in this world with his body, but his soul clings to the Supreme Deity. 'Aly bin Abî Tâlib said about such people, "They lived in this world with their bodies, but their soul clings to the Supreme Deity."

A poet said in this regard,

My body is with me,

But my soul is with You.

The body is in a strange country

While the soul is in its home.

Another poet said,

I talked to You with my heart,

But my body talks to my mates.

The body sits with my mates,

But my heart is preoccupied with his beloved.

This was the mode of the Messengers and their sincere followers, as Allâh says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيراً ﴾ [سورة الأنفال ٤٥]

which means, **(O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind))** (Al-Anfâl: 45)

Allâh also says,

﴿ فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ ﴾ [سورة البقرة ٢٠٠]

which means, **(So when you have accomplished your Manasik [(i.e. Ihram, Tawaf of the Ka'bah and As-Safa and Al-Marwah), stay at "Arafât, Muzdalifah and Mina, throwing the pebbles, slaughtering of Hady (animal, etc.)]. Remember Allâh as you remember your forefathers.)** (Al-Baqarah: 200)

Allâh also says,

﴿ فَاذْكُرُوا اللَّهَ قِيَاماً وَقُعُوداً وَعَلَى جُنُوبِكُمْ ﴾ [سورة النساء ١٠٣]

which means, **(Remember Allâh standing, sitting down, and lying down on your sides.)** (An-Nisâ': 103)

The above verse refers to the performance of prayer in case of fear. Thereafter, Allâh says what means,

﴿ فَإِذَا اطْمَأْنَنتُمْ فَأَقِيمُوا الصَّلاةَ ﴾ [سورة النساء ١٠٣]

which means, **(But when you are free from danger, perform *As-Salât* (*Iqâmat-as- Salât*).)** (An-Nisâ': 103)

Allâh also said what means about the Friday prayer,

﴿ فَإِذَا قُضِيَتِ الصَّلاةُ فَانتَشِرُوا فِي الأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيراً لَّعَلَّكُمْ تُفْلِحُونَ ﴾ [سورة الجمعة ١٠]

which means, **(Then when the (*Jumu'ah*) *Salât* (prayer) is finished, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much, that you may be successful.)** (Al-Jumu'ah: 10)

Allâh enjoined His worshipper to perform prayer, work and remember Him. Therefore, it is desirable to remember Allâh in places such as markets because people always forget to do so in these places.

Abû 'Ubaydah bin 'Abdullâh bin Mas'ûd said, "As long as a man's heart remembers Allâh, he is just like a person performing prayer even if he has been in the market. If he moved his lips with the remembrance of Allâh, it is even better." One of the Pious Predecessors used to go to the market in order to remember Allâh among those who did not.

Two men met in the market and one of them said, "Let's remember Allâh while people forget Him. They sat alone in a place and kept on remembering Allâh. Later, one of them died. The other saw him in a dream and the dead man said, 'Did you know that Allâh has forgiven our sins when we met in the market?'"

THE DUTIES OF REMEMBRANCE AT BOTH ENDS OF THE DAY

THE DUTIES OF REMEMBRANCE AT BOTH ENDS OF THE DAY

It is well known that Allâh enjoins Muslims to remember Him five times each day and night by performing the five prescribed prayers at their legally due time. Along with these obligatory prayers, Allâh commanded them to offer supererogatory remembrance which is divided into two categories:

First: Remembrance as represented in supererogatory prayers after and before the prescribed obligatory prayers which will compensate for whatever shortcomings in the obligatory prayers or they will be extra voluntary prayers. The longest time between two obligatory prayers is that between the Evening and the Dawn prayers and that between the Dawn and the Noon prayers. It is desirable to perform the Witr and optional night prayers between the Evening and the Dawn prayers and the Duha prayer between the Dawn and the Noon prayers so that there will not be a long time in which a Muslim abstains from the remembrance of Allâh. Some of such supererogatory prayers are more required than others. The most required of these supererogatory prayers is the Witr prayer which is considered obligatory according to some scholars. Following it is the optional night prayer which the Prophet (peace be upon him) used to perform whether when he was staying in his city or traveling to other places. The last of them is the Duha prayer on which there is controversy among scholars with regards to its desirability. There are many authentic hadîths that exhort Muslims to perform it. It has been recorded that the best time for performing it is after the sunrise.

As for oral remembrance of Allâh, it is desirable at all times, although it is more desirable at certain times, such as after the prescribed prayers as a Muslim should say *Tasbîh*, *Tahmîd*, *Takbîr* and *Tahlîl* one hundred times.

It is also desirable to remember Allâh after the Dawn and Afternoon obligatory prayers after which there are no supererogatory prayers. It is desirable to remember Allâh after the end of the Dawn prayer till the suns rises and after the Afternoon prayer till the sun sets. These two times are the best times for the remembrance of Allâh as He enjoined Muslims to do so in the Holy Qur'ân,

﴿ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلاً ﴾ [سورة الأحزاب ٤٢]

which means, **(And glorify His Praises morning and afternoon [the early morning (*Fajr*) and *'Asr* prayers])** (Al-Ahzâb: 42)

Allâh also says,

﴿ وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلاً ﴾ [سورة الإنسان ٢٥]

which means, **(And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (*Fajr*), *Zuhr*, and *'Asr* prayers])** (Al-Insân: 25)

Allâh also says,

﴿ وَسَبِّحْ بِالْعَشِيِّ وَالإِبْكَارِ ﴾ [سورة آل عمران ٤١]

which means, **(And glorify (Him) in the afternoon and in the morning.)** (Âl-'Imrân: 41)

Allâh also says,

﴿ فَأَوْحَى إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِياً ﴾ [سورة مريم ١١]

which means, **(He told them by signs to glorify Allâh's Praises in the morning and in the afternoon.)** (Maryam: 11)

Allâh also says,

﴿ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴾ [سورة الروم ١٧]

which means, **(So glorify Allâh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (*Maghrib*) sunset and (*'Ishâ'*) night prayers], and when you enter the morning [i.e offer the (*Fajr*) morning prayer])** (Ar-Rûm: 17)

Allâh also says,

﴿ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالإِبْكَارِ ﴾ [سورة غافر ٥٥]

which means, **(And glorify the praises of your Lord in the *Ashi* (i.e., the period of time after midnoon till sunset) and in the *Ibkâr* (i.e., the period of time from early morning or sunrise till before midnoon) [it is said that that means the five compulsory congregational *Salât* (prayers) or the *'Asr* and *Fajr* prayers])** (Ghâfir: 55)

Allâh also says,

﴿ وَاذْكُر رَّبَّكَ فِي نَفْسِكَ تَضَرُّعاً وَخِيفَةً وَدُونَ الجَهْرِ مِنَ القَوْلِ بِالْغُدُوِّ وَالآصَالِ وَلاَ تَكُن مِّنَ الغَافِلِينَ ﴾ [سورة الأعراف ٢٠٥]

which means, **(And remember your Lord by your tongue and within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.)** (Al-A'râf: 205)

Allâh also says,

﴿ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ﴾ [سورة طه ١٣٠]

which means, **(So bear patiently (O Muhammad, peace be upon him) what they say, and glorify the praises of your Lord before the rising of the sun.)** (*Tâ-Hâ: 130)*

Allâh also says,

﴿ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴾ [سورة ق ٣٩]

which means, **(So bear with patience (O Muhammad, peace be upon him) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr,* and '*Asr* prayers).)** (Qâf: 39)

The best deed performed at these two times is the establishment of the Dawn and the Afternoon prayers which are considered the best prayers. It has been said that they are middle prayers referred to in Sûrah Al-Baqarah. When a person adheres to them, he will enter Paradise.

After these two prayers, Allâh enjoined Muslims to remember Him as recorded in the Holy Qur'ân. Remembrance of Allâh includes the recitation of the Holy Qur'ân, learning and teaching it. It also includes Tasbîh, Takbîr and Tahlîl. Some Hanbali jurists prefer the recitation of the Holy Qur'ân to Tasbîh and the like after the Dawn and the Afternoon prayers. When Al-Awzâ'y was asked about this matter, he said, "The Companions used to remember Allâh. If a person recited the Holy Qur'ân, it was permissible."

This means that remembrance is better than the recitation of the Holy Qur'ân at these times. Imam Ishâq had the same comment on Tasbîh one hundred times after the prescribed prayers and that it is better than the recitation of the Holy Qur'ân. The formulas of remembrances and invocations attributed to the Prophet (peace be upon him) are very

numerous. It is also desirable to perform prayers and offer remembrances of Allâh between the Sunset and the Evening prayers. Anas said,

"The verse,

﴿ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفاً وَطَمَعاً وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴾ [سورة السجدة ١٦]

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.)** (As-Sajdah: 16) was revealed regarding the people who wait for the Evening prayer."[1]

Anas said, "The Companions used to offer supererogatory prayers between the Sunset and the Evening prayers."[2]

When a person performs the Evening prayer and its following supererogatory prayers or Witr, if he wishes to perform it before sleeping, he should go to bed. It is desirable to sleep when one is ritually pure. Before sleeping, he should utter *Tasbîh*, *Tahmîd* and *Takbîr* one hundred times as the Prophet (peace be upon him) taught 'Aly bin Abî Tâlib and Fâtimah to do before they slept.[3]

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(1) Recorded by At-Tirmidhy in *Kitâb Tafsîr Al-Qur'ân* (Book on the Interpretation of the Qur'ân), no. 3196; and he said that it is an authentic hadîth.

(2) Recorded by Abû Dawûd in *Kitâb As-Salâh* (Book on Prayer), no. 1321; also recorded by Al-Bayhaqy in *As-Sunan Al-Kubra*, no. 3/19 with an authentic chain of transmission.

(3) Recorded by Al-Bukhâry in *Kitâb Ad-Da'wât* (Book on Supplications), no. 6318; also recorded by Muslim in *Kitâb Ad-Dhikr Wad-Du'â* (Book on Supplication and Remembrance of Allâh), no. 80/2727.

He should utter as many remembrances as possible before sleeping, such as the recitation of the Holy Qur'ân and the other formulas of remembrance. If he gets up during the night, he should remember Allâh. 'Ubâdah reported that the Prophet (peace be upon him) said, **"Whoever gets up at night and says, 'La ilaha illa Allâh Wahdahû la Sharika lahû Lahû-l-mulk, waLahû-l-hamd wahuwa 'ala kullishai'in Qadîr. Al hamdu lil-lahi wa Subhânal-lahi wa la-ilaha il-lal-lah wa-l-lahu akbar wa la hawla Wala Quwata il-la-bil-lah.' (None has the right to be worshipped but Allâh. He is the Only One and has no partners. For Him is the Kingdom and all praises are due for Him. He is Omnipotent. All praises are for Allâh. All glories are for Allâh. And none has the right to be worshipped but Allâh, And Allâh is Great And there is neither Might nor Power Except with Allâh). And then says, 'Allâhumma, Ighfir li (O Allâh! Forgive me). Or invokes (Allâh), he will be responded to and if he performs ablution (and prays), his prayer will be accepted."**[1]

Upon getting up, the Prophet (peace be upon him) used to say, "**Praise be to Allâh Who gave me life after death and to Him is the return."**[2]

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(1) Recorded by Al-Bukhâry in *Kitâb At-Tahajjud* (Book on Optional Late Night Prayer), no. 1154.

(2) Recorded by Al-Bukhâry in *Kitâb Ad-Da'wât* (Book on Supplications), no. 6324 on the authority of Hudhayfah and no. 6325 on the authority of Abû Dharr; also recorded by Muslim in *Kitâb Ad-Dhikr Wad-Du'â* (Book on Supplication and Remembrance of Allâh), no.59/2711, on the authority of Al-Barâ

When he begins to perform ablution and the optional night prayer, he remembers Allâh. After the optional night prayer, he will ask Allâh for forgiveness as Allâh praised those who do so before the dawn.

When it is dawn, he should perform the supererogatory prayer and the Dawn obligatory prayer. Once, he finishes them, he should remember Allâh until the sun rises. When a person sticks to such system of life, his tongue will always remember Allâh. He remembers Allâh until he sleeps and once he gets up, he starts to remember Him again.

This is a sign of the true love of Allâh, as a poet said,

The last thing I do before sleeping is to remember You,

And the first thing I do after getting up is to remember You.

As for the acts and deeds committed by the person during the days and nights, it is permissible to invoke the name of Allâh and remember Him before or on doing any of such acts and deeds. It is permissible to remember Allâh and praise Him when eating, drinking, putting on one's clothes, having intercourse with one's wife, entering or leaving one's house, entering or leaving the bathroom, riding an animal and slaughtering sacrificial animals. It is also permissible to praise Allâh when sneezing, seeing the afflicted people, meeting one's Muslim brothers, and answering a question about how they are doing. It is also permissible to praise Allâh when one is favored with graces or when evils are driven away. More recommended is praising Allâh through thick and thin and at times of prosperity and catastrophes and to praise Him for whatever happens.

It is permissible to invoke Allâh when entering the market place, hearing the voices of cocks at night, hearing thunder, falling rain, strong winds, seeing the new moon, and seeing the first harvest of fruits. It is also permissible to remember Allâh and invoke Him when one is afflicted with disasters or worldly catastrophes, when setting out for travel, reaching towns during travel and when returning from travel. It is permissible to seek refuge with Allâh when one is angry, when having an evil dream, and when hearing the barking of dogs and the braying of donkeys at night. It is also permissible to seek the help and support of Allâh when intending to perform a certain deed. It is obligatory to repent to Allâh for committing any sins, be they major or minor as Allâh says,

﴿ 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)

When a person sticks to such remembrances and invocations, his tongue will always remember Allâh.

CONCLUSION

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Most Comprehensive And Clear-Cut Words

At the beginning of the book, we mentioned that the Prophet (peace be upon him) had been dispatched with the most comprehensive and clear-cut words. The Prophet (peace be upon him) used to like such words when remembering Allâh and even preferred them to other formulas of remembrance. Juwayriyah bint Al-Hârith (may Allâh be pleased with her) reported that **"Allâh's Messenger (peace be upon him) came out of her room in the morning while she was busy performing the Dawn Prayer in her place of worship. He came back in the forenoon and found her still sitting there. The Messenger of Allâh (peace be upon him) said to her, 'You are still in the same position as that in which I left you.' She said, 'Yes.' Allâh's Messenger (peace be upon him) said, 'I recited four expressions three times after I left you. If these are to be weighed against all that you have recited since morning, they would prove heavier. These are: Glory be to Allâh, He is worthy of all praise, as many times as the number of His creatures and in accordance with His good Pleasure and the weight of His Throne and Glory be to Allâh according to the ink used in the words (for His praise).'"**[1]

The Prophet (peace be upon him) also used to like such words when invoking Allâh and even preferred them to other formulas of invocation. 'Âishah said, **"The Prophet (peace be upon him) used to**

(1) Recorded by Imam Muslim in *Kitâb Ad-Dhikr Wad-Du'â* (Book on Supplication and Remembrance of Allâh), no. 79/2726.

like the most comprehensive words when invoking Allâh and abandoned any other formulas of invocation."[1]

'Âishah also said, **"The Prophet (peace be upon him) said, 'O 'Âishah, stick to the most comprehensive words when invoking.' Then he said, 'Say: O Allâh I ask You for all good whether sooner or later, what I know or what I do not know. I seek refuge with You from all evils whether sooner or later, what I know or what I do not know. I ask You to let me into Paradise.'"**

(1) Recorded by Abû Dawûd in *Kitâb As-Salâh* (Book on Prayer) 1482; also recorded by Imam Ahmad in *Al-Musand*, no. 6/148, 188, and it was authenticated by Ibn Hibbân, no. 867.