

شرح رياض الصالحين

EXPLANATION OF
**RIYADUS-
SALIHEEN**

VOLUME 3

EMINENT
SHEIKH MUHAMMAD BIN SALIH
AL-UTHAYMEEN



DARUSSALAM



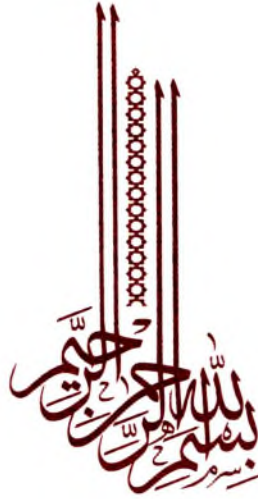
شَرْحُ رِيَاضِ الصَّالِحِينَ

Sharh
Riyaad as-Saaliheen

By
Sheikh Muhammad bin Salih al-Uthaymeen

Volume 3





*In the Name of Allah,
the Most Gracious, the Most Merciful*



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King Fahd National Library Cataloging-in-Publication Data

Al-Uthaymeen, Muhammad bin Salih

Sharah Riyaad As-saaliheen Volume 3. / Muhammad bin Salih

Al-Uthaymeen - Riyadh, 2018

Size: 14x21 cm pages: 719

ISBN: 978-603-500-417-6

1-Al-Hadith 1-Title

237.7 dc 1439/4469

L.D. no. 1439/4469

ISBN: 978-603-500-417-6



Commentary on
Riyaad As-Saaliheen



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(may Allah shower blessings on him)

Volume 3

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DARUSSALAM
GLOBAL LEADER IN ISLAMIC PUBLICATION

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Covering faults of the muslims

Allah, the Exalted, says:

“Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter” [An-Noor: 19]

Commentary

The author, may Allah shower blessings on him, said: The Chapter on Covering the Secrets of Muslims and Prohibition of Spreading it.

Secrets here refer to the implied ones because Secrets are of two types: explicit and implied secrets.

The explicit secrets are those that are forbidden from being looked at, such as another person’s private parts and other similar things that are well-known in the Jurisprudence.

The implied secrets are faults, bad characters and deeds.

There is no doubt that man is as described by Allah – the Mighty and Sublime - in His words:

﴿ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴾

“Truly, We did offer Al-Amanah (trust) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust (to himself)

and ignorant (of its results). [Ahzaab: 72].

Man is described with these two adjectives: injustice and ignorance. It may be that man commits a sin intentionally, then he is regarded as unjust, or that he commits the sin out of ignorance, then he is ignorant. This is the state of man except he whom Allah – the Mighty and Sublime – protects and guides to knowledge and justice; such will be traversing the path of truth and be guiding to it.

If inadequacy, deficiency and flaws are parts of the innate nature of man, then a Muslim's obligation to his brother is to cover his faults and not spread them except it becomes inevitable. However, there is no blame on him if necessity calls for disclosure; otherwise, the utmost priority is for him to conceal the errors of his brother. This is important because man is nevertheless a being; sometimes he makes mistake due to following his desires – intending evil – and at times he falls into error out of confusion, that is, when the truth becomes confusing to him, he utters falsehood or acts by it. Thus, a believer is commanded to cover the faults of his brother.

If you notice someone lying and engaging in deception in his business transactions, do not spread that among the populace; rather, counsel him and cover him. If you achieve success and he is guided, and he forsakes his previous ways, of course this is the desired result. Otherwise, it becomes a duty on you to explain his affairs to people that he may not beguile them.

Perhaps you observe someone who is afflicted with gazing at women, he would never lower his gaze; you should protect him and advise him. You should explain to him that this is one of the arrows of the Devil with which he attacks the heart of a slave (of Allah), refuge is with Allah. If he has a shield, he would seek protection with Allah from this arrow which Shaytaan shoots at his heart. Otherwise, the arrow would strike him and lead him to immorality and evil, which will be a cause of severe punishment (for him on the Day of Resurrection), and the refuge is with Allah.

So, in as much as concealment is plausible, and there is no pressing need or greater benefit in exposing your brother, you should shield

him and not disclose his faults.

Then the author, - may Allah shower blessings on him -, cited as evidence the words of Allah:

“Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, will have a painful torment in this world and in the Hereafter”

The love of propagating evils among the believers has two meanings:

The First Meaning: That it is desired that the crime of illegal sexual intercourse be propagated within the Muslim community. An example of that are those who spread destructive movies and lewd and salacious tabloids. There is no doubt that these people indeed love to spread vices within the Muslim community. Likewise, they desire to afflict a Muslim in his Religion with what they spread in these magazines, damaging movies and similar materials.

Similarly, allowing these people to spread such materials when one has the power to prevent them comes under *“those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe”*.

So whoever has the power to prevent these magazines and harmful movies, but allows their circulation in the Muslim society, he is of those who love that evil should be propagated among those who believe “... they will have a painful torment in this world and in the Hereafter.” That is, a painful punishment in this world and in the Hereafter.

We assert that it is indeed compulsory for every Muslim to warn against these newspapers and avoid them. He should not bring them to his home because of their depraved contents: corruption in mannerism which is followed by corruption in the Religion because when the manners become tainted, the Religion will also become degraded. We ask Allah for wellbeing.

The Second Meaning: That it is loved that an evil be spread about a specific person, not the entire Muslim community. This also leads to a painful punishment in this world and the Hereafter. For example, it is loved that an evil be spread about Zayd, for instance, among

the populace for whatever reason; this is also a cause of agonizing retribution in this world and in the Hereafter.

It is far worse if it involves the personality in defense of whom verses were revealed, the Mother of the Faithfuls, Aa'isha, may Allah be pleased with her. This verse is within the sequence of the verses of *Ifk*. The *Ifk* was the invention of some people who despised the Prophet, may the Peace and Blessings of Allah be upon him, his household and his companions. These people, among the hypocrites and their ilk, desired to soil his matrimonial life and loved to ridicule his family.

And the episode of *Ifk* is well-known⁽¹⁾. From his profound sense of justice, the Prophet ﷺ would cast lots among his wives whenever he was preparing for a journey. Then, he would travel with the fortunate one among his wives. For this particular journey, he drew lot among his wives and Aa'isha (may Allah be pleased with her) was selected, so he took her with him ﷺ.

On their return trip, they camped in a place and slept in the later part of the night. At this point, Aa'isha had to relieve herself, so she left to do that. But the Prophet ﷺ ordered commencement of the journey during that later part of the night. So the people carried her howdah without knowing that she was not in it; then she was young and had not put on much weight. The Prophet ﷺ had married her when she was six years old, consummated the marriage with her when she was nine, and the Prophet ﷺ died when she was eighteen. So they carried the howdah thinking she was inside, and they advanced.

When she came back, she did not find the party. Due to her perspicacity and good judgment, she decided not to go about searching for them; rather, she remained in her initial position and said (to herself): 'They will soon realize that I am missing and will come back for me.'

There came a man called Safwaan bin Al-Mu'attil (may Allah be

1 The event of the *Ifk* was reported by Al-Bukhaari in the Book of Wars the Chapter of the Hadeeth of *Ifk*, no. (4141); and Muslim in the Book of Repentance under the Hadeeth of *Ifk* and Acceptance of the Repentance of the One who Repents no (2770)

pleased with him) at daybreak, he was from a people who do not easily wake up when they sleep. It is usual for some people not to come around from their slumber even if voices are raised around them; Safwaan was one of such people. He would sleep so deep that he would not be able to wake up except when Allah – the Mighty and Sublime – wakes him; he sleeps like a dead man.

So, when he woke up and came around, he saw the Mother of the Faithful, Aa'isha (may Allah be pleased with her) where she was on the ground. He knew her before the revelation of *Hijaab*. He did nothing except to make his camel kneel; he did not utter a word to her, he never said to her: 'What made you sat still?' Or, 'Why are you sitting?'

His decision not to chat with her was borne out of his respect for the matrimonial life of the Messenger of Allah ﷺ. He did not wish to speak to his spouse in his absence, may Allah be pleased with him. So he made the camel kneel and placed his hands on its knees. He never said: 'Climb up', he did not utter any word. Thus, she climbed it and he led the camel. He did not climb the camel with her so he would not end up gazing at her, may Allah be pleased with him.

When they caught up with the main party at forenoon, when the sun was at its zenith, the hypocrites were happy that they have discovered a gateway to attack the Messenger of Allah. So they alleged that the man and the chaste, pure and unblemished wife of the Messenger of Allah ﷺ had committed illegal sexual intercourse and began to spread the malicious rumour. Three innocent companions of the Prophet ﷺ were also affected; they were: Mistah bin Athaathah, the son of the maternal aunt of Aboo Bakr, Hassan bin Thaabit, and Hamnath bint Jahsh.

There was uproar and the people began to ask questions; some people were confused while others completely rejected the story. The latter group opined that it is not possible to desecrate the matrimonial home of the Messenger of Allah ﷺ for it is the most virtuous household on earth.

Out of His Power, Ability and Wisdom, Allah made Aa'isha ؓ fall ill when the Prophet ﷺ returned to Madeenah. So she (may Allah be pleased with her) was confined to the house without going out.

Whenever she was sick, the Prophet ﷺ would visit her to enquire about her health, chat with her and keep her company. However, on this occasion, he ﷺ avoided conversing with her; he would come in and ask: 'How is she?' then leave. She (may Allah be pleased with her) objected to this action of his, but it never occurred to her that anyone was maligning her by desecrating the matrimonial life of the Messenger of Allah ﷺ.

The hypocrites had publicized this falsehood about the Truthful, the daughter of the Truthful, Aa'isha the wife of the Messenger of Allah ﷺ, not out of hatred for her but hatred and aversion for the Messenger of Allah ﷺ and their love for harming him and soiling his household. May Allah destroy them for the propaganda they hewed.

But Allah – the Sublime - revealed ten verses of the Qur'an about this story which He began with:

﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكَ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا
أَكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾﴾

“Verily, those who brought forth the slander are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment” [An-Noor: 11].

And the one with the the greater share was the leader of the hypocrites, Abdullah bn Ubayy, the hypocrite; he was the one who initiated the false tale.

But this obnoxious person did not broadcast it using explicit words; he did not say, for instance: Verily this man fornicated with this woman. On the other hand, he employed allusive speech and hearsays; he would say: 'It was mentioned', 'it was said', 'they said', etc. because the hypocrites are cowards who would conceal their reality and would never declare the contents of their hearts. Then Allah – the Mighty and Sublime - said:

﴿وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ تَوَلَّى إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾﴾

“And as for him among them who had the greater share therein, his will be a great torment/ why the, did not the believers, men and women, when you heard it say, think good of their own people and say: This is an obvious lie” [An-Noor: 11-12].

This is a censure from Allah – the Mighty and Sublime – for those who spoke about the matter. He – the Mighty and Sublime – is saying: why did not the believers, men and women, think good of their own people when they heard it. This is because the Mother of the Faithful was their mother; how could they entertain such unbefitting thought about her (may Allah be pleased with her). When they got the information, their responsibility was to have good thought about their own people, and dissociate themselves from such tale and those spreading it.

﴿لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾﴾

“Why did they not produce four witnesses? Since they have not produced witnesses! Then they are with Allah liars” [An-Noor: 13].

That is, why would they not bring four witnesses to testify?

“Since they have not produced witnesses! Then they are with Allah liars”.

That is, if they were truthful.

Hence, if a man witnesses a case of adultery and reports to the judge swearing that a particular person committed adultery, we would ask him to bring four witnesses. If he could not produce four witnesses, we would flog him eighty lashes. If he brings a second person with him, we would give both of them eighty lashes; so also when he comes with the third, we would give each of them eighty lashes.

For instance, if a group of three come to us saying they saw a

particular person commit adultery with a female, but that could not be confirmed, we would beat each of them eighty lashes. This was why Allah said:

﴿لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾
 ﴿لَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَسَسْتُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾﴾

“Why did they not produce four witnesses? Since they have not produced witnesses! Then they are with Allah liars/had it not been for the Grace of Allah and his mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken” [An-Noor: 13-14]

Had it not been for the Grace of Allah and His mercy, the mentioned torment would have afflicted you as a result of your activities.

In His word: “For that whereof you had spoken” is the evidence that the narrative was widespread and well known because it was a grave and serious matter. Common habit elicits that great matters spread easily, filling homes, lips and ears.

﴿لَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَسَسْتُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾
 ﴿إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هِينًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾﴾

“Had it not been for the Grace of Allah and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great”. [An-Noor: 14-15].

“When you were propagating it with your tongues” without thinking, clarifying or ascertaining.

“And uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great”. The matter was very great and grave because it involved a slander of the purest female on earth, with the other wives of the Messenger of Allah ﷺ.

It also entailed denigrating the Messenger of Allah ﷺ for Allah – the Mighty and Sublime – says:

﴿الْفَيِّئَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْفَيِّئَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ﴿١٦﴾﴾

“Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women) ...” [An-Noor: 26].

So if Aa’isha (may Allah be pleased with her), the Mother of the believers and wife of the Messenger of Allah ﷺ, had done that, and she is far above that, it would point to the filthiness of her spouse, refuge is with Allah. This is because bad women are for bad men; but she, may Allah be pleased with her, was chaste so also was her husband, Muhammad, the Messenger of Allah ﷺ. Likewise, she was the truthful daughter of the truthful, may Allah be pleased with her and her father.

Hence, Allah – the Mighty and Sublime - said:

“You counted it a little thing, while with Allah it was very great” [Noor: 15].

Then Allah, the Sublime, said:

﴿وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾﴾

“And why did you not, when you heard it” That is, what stopped you from saying, “(You) say? “It is not right for us to speak of this. Glory be to You (O Allah) this is a great lie.” [An-Noor: 16].

This is your responsibility. You should exalt Allah – the Mighty and Sublime – far above (allowing) such to happen to a wife of the Prophet ﷺ. Hence, He – the most High - said: “*Glory be to You (O Allah) this is a great lie.*”

Ponder on this expression of Glorification of Allah – the Mighty and Sublime; it does not befit His Wisdom, Mercy, Grace and Benevolence that such should emanate from a spouse of the Messenger of Allah ﷺ. Then Allah, the Exalted, said:

﴿يَعْظُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾﴾

“Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers.” [An-Noor: 17].

That is, never repeat such if you are believers.

Then Allah – the Mighty and Sublime - said:

﴿وَبَيِّنَ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾﴾

“And Allah makes the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allah is All-Knowing, All-Wise.” [Noor: 18].

Praise is due to Allah for His explanation. Hence, scholars agree that whoever slanders the Mother of the faithful, Aa'isha, may Allah be pleased with her, on account of this event is an apostate, a disbeliever, comparable to the one who prostrates to idols. He should be killed as a disbeliever if he does not repent and recant his words, for he has belied the Qur'an. Moreover, the soundest opinion is that whoever smears any of the wives of the Messenger of Allah ﷺ with similar accusation is a disbeliever and an apostate for he has disparaged the Messenger of Allah ﷺ. It becomes essential to ask him to repent; it is good if he repents, otherwise he should be put to sword. His remains should be thrown into a gorge without washing, shrouding or performing the Funeral prayer over him because the matter is serious.

Then Allah – the Mighty and Sublime – said:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَأَلَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ، وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ ﴿٢٠﴾﴾

“Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not. And had it not been for the Grace of Allah and His Mercy on you, (Allah would have hastened the punishment upon you). And that Allah is full of kindness, Most Merciful.” [An-Noor: 19-20].

We have earlier mentioned that three decent companions (of the Messenger of Allah) became embroiled in this episode. They were: Hassan bin Thaabit, Mistah bin Uthaathah, who was a maternal cousin of Aboo Bakr, and Humnah bint Jahsh, the sister of Zaynab bint Jahsh. Zaynab bint Jahsh ﷺ was a wife of the Messenger of Allah ﷺ and a competing partner of Aa'isha (may Allah be pleased with her). Irrespective of that, Allah – the Mighty and Sublime - protected her but her sister was involved. So when Allah – the Mighty and Sublime - revealed her innocence, the Prophet ﷺ commanded that the legal punishment for slander be meted out on these three. Consequently, each of them was beaten eighty lashes.

As for the hypocrites, he ﷺ did not punish them. Scholars have suggested different reasons for this; some believe it was because the hypocrites were not explicit, but employed insidious expressions. However, some other scholars opine that it was because a hypocrite is not entitled to cleansing. The prescribed punishment is a form of purification for the culprit and these hypocrites are not deserving of it. For this reason, the Messenger of Allah ﷺ did not direct them to be flogged as this would have absolved them of the inherent destruction. Hence, they were undeserving of that and their abode will be the deepest part of Hell. Therefore, the Prophet ﷺ disregarded them and their sins, so there was no good in them. Some scholars said otherwise.

In any case, this is a great story with abundant benefits.

Allah alone grants success.

Hadeeth 240

Commentary

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَسْتُرُ عَبْدٌ عَبْدًا فِي الدُّنْيَا إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: *The Prophet* ﷺ said, “Allah will cover up on the Day of Resurrection the defects (faults) of the one who covers up the faults of the others in this world.” [Muslim]

The author- may Allah shower blessings on him - reported on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said: ‘Allah will cover up on the Day of Resurrection the defects (faults) of the one who covers up the faults of the others in this world’.

As-Satru means concealment. We have earlier stated that concealing fault is neither praiseworthy nor blameworthy in every circumstances.

There are two forms of concealment:

The First form: Covering up a man in need of concealment; he is not known with evil and transgression. It is necessary to cover up such person, counsel him and explain his mistake to him. This is the praiseworthy concealment.

The Second form: Covering up a reckless and heedless person in matters involving grave transgression against the slaves of Allah. He should not be protected; rather, the appropriate step is to give details of his dealings to the authorities so they may prevent his evil ways and serve as an exemplary punishment to others.

Hence, concealment is considered with its attendant benefits; it is appropriate if there is any benefit in it, but disclosure is better if there is a greater benefit in that. However, concealment is a better option if one cannot decide between the two.

Allah Alone grants success.

Hadeeth 241

Commentary

وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّ أُمَّتِي مُعَافَى إِلَّا
الْمُجَاهِرِينَ، وَإِنَّ مِنَ الْمُجَاهِرَةِ أَنْ يَعْمَلَ الرَّجُلُ بِاللَّيْلِ عَمَلًا، ثُمَّ
يُصْبِحُ وَقَدْ سَتَرَهُ اللَّهُ عَلَيْهِ فَيَقُولُ: يَا فُلَانُ عَمِلْتُ الْبَارِحَةَ كَذَا وَكَذَا،
وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ، وَيُصْبِحُ يَكْشِفُ سِتْرَ اللَّهِ عَنْهُ» متفقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, “Every one of my followers will be forgiven except those who expose (openly) their wrongdoings. An example of this is that of a man who commits a sin at night which Allah has covered for him, and in the morning, he would say (to people): ‘I committed such and such sin last night,’ while Allah had kept it a secret. During the night Allah has covered it up but in the morning he tears up the cover provided by Allah Himself.” [Al-Bukhari and Muslim]

The author – may Allah shower blessings on him - reported on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said, ‘Every one of my followers will be forgiven except those who expose (openly) their wrongdoings...’ He meant by ‘every one of my followers’, the people who responded positively to the Messenger of Allah ﷺ.

‘Will be forgiven’; that is, Allah – the Mighty and Sublime- has already forgiven them.

‘Except those who expose (openly) their wrongdoings’, these are people who publicize their acts of disobedience to Allah, the Mighty and Sublime. They can be categorized into two:

The First: he commits an act of disobedience openly; he perpetrates it in public while people are watching him. There is no doubt that he would not be forgiven because he brought perdition

upon himself and others.

As for bringing perdition upon himself, this is because he wronged his soul when he sinned against Allah – the Mighty and Sublime - and His Messenger. Everyone that sins against Allah and His Messenger ﷺ is unjust to his soul. Allah – the Mighty and Sublime - says:

﴿ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴾

“And they did not wrong Us but they wronged themselves.”
[Baqarah: 57].

The soul is a trust to you, it is obligatory for you to take care of it in the right manner just as you would choose a good grazing ground for your livestock, if you have any, and distance them from a harmful pastureland. So also is your soul; it is compulsory for you to seek a rich pasturage for it, these are good deeds, and keep it away from bad pasturage, these are bad deeds.

Similarly, he brings perdition upon others because it becomes easy for their souls to commit similar atrocity when they see him carry out the act of disobedience. And he, refuge is with Allah, will become one of the leaders inviting to the Hell-fire as Allah – the Mighty and Sublime - said about the people of Pharaoh:

﴿ وَجَعَلْنَاهُمْ آيَةً يُكَذِّبُونَ إِلَى النَّكَارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصُرُونَ ﴾

“And We made them leaders inviting to the Fire, and on the Day of Resurrection, they will not be helped” [Al-Qasas: 41].

And the Prophet ﷺ has said: ‘Whoever establishes a bad practice in Islam would have its attendant burden and the burden of those who act by it until the Day of Resurrection’⁽¹⁾.

This is a form of publicizing sins but the Prophet ﷺ did not cite an example of this because it is clear. However, he mentioned another issue which may be hidden to some people. It is a form of publicizing

1 Reported by Muslim in the Book of Zakat, the Chapter of Exhortation towards Giving Charity even if it is half a Date no (1017)

sins for one to carry out an act at night or in his house, which Allah has concealed for him, but he goes around during the day telling people 'I committed such and such sin last night'; this person will not be forgiven. If he were to repent secretly, it would have been better for him. Allah- the Mighty and Sublime - had shielded this fellow, but he goes around divulging his secrets, refuge is with Allah.

There are two reasons why people do this:

The First reason: such a person is neglectful and unscathed, so he does not attach importance to anything. You will see him doing a wrong and later discussing it with open heart.

The Second Cause: he discusses his acts of disobedience, bragging about it while heedless of the Might of the Creator, refuge is with Allah. So he would wake up discussing the sin, boasting about it as if he won a prize. These set of people, in Allah we seek refuge, are the worst.

There are people who do that with their friends; he discusses it in the midst of his friends, telling them about a secret that ought not to be mentioned to anyone, without attaching any importance to this issue. Thus, he is not one of those to be pardoned because he publicizes his sins.

The summary is that one should conceal himself with the shield of Allah- the Mighty and Sublime - and be grateful to Him for the pardon. Likewise, he should secretly turn in repentance to his Lord for the sins he has committed. When one repents and turns to Allah, He - the Mighty and Sublime - will conceal him in this world and the Hereafter.

Allah Alone grants success.

Hadeeth 242

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا زَنَتِ الْأُمَّةُ فَتَبَيَّنَ زِنَاهَا فَلْيَجْلِدْهَا الْحَدَّ، وَلَا يُثْرَبْ عَلَيْهَا، ثُمَّ إِنْ زَنَتِ الثَّانِيَةَ فَلْيَجْلِدْهَا الْحَدَّ وَلَا يُثْرَبْ عَلَيْهَا،

ثُمَّ إِنْ زَنَّتِ الثَّالِثَةَ فَلْيَبِعْهَا وَلَوْ بِحَبْلِ مِنْ شَعْرٍ مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Prophet صلى الله عليه وسلم said, “When a slave-girl commits fornication and this fact of fornication has become evident, she must be given the penalty of (fifty) lashes without hurling reproaches at her; if she does it again, she must be given the penalty but she should not be rebuked. If she does it for the third time, he should sell her, even for a rope woven from hair (i.e., something worthless).” [Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him - reported on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet صلى الله عليه وسلم said: ‘When a slave-girl commits fornication, she must be given the penalty of (fifty) lashes without hurling reproaches at her’.

‘A slave-girl’, she is a human-possession who can be traded. So whenever she commits fornication, he صلى الله عليه وسلم said, ‘She must be given the required penalty’. The prescribed punishment of a slave is half of that of a freeborn as Allah – the Mighty and Sublime - as said:

﴿ فَإِذَا أُحْصِنَ فَإِنْ أَتَيْتَ بِفَدْحَشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ﴾

“...And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women...” [Nisaa: 25]

An unmarried freeborn who fornicates will be whipped a hundred lashes and banished from the land for a year. But a slave-girl will have half of that, that is, fifty lashes. As for her expulsion, scholars hold two views: some of them opined that she should be exiled for half a year while others believed she should not be exiled because the right of her master is connected to her.

Then if she commits fornication another time, the prescribed punishment should be applied on her without any verbal reproach.

However, if she commits it repeatedly, her master should sell her even if it were for a rope woven from hair; that is, her master should not retain her because there is no good in her.

There is evidence in this that a slave-owner can personally implement the prescribed punishment on his slaves, but others cannot.

Only the ruler or his deputy has the right to implement the punishment. Indeed, a father does not have the authority to carry it out on his son because this is only vested in the person in authority and his agents.

And in his statement ﷺ, 'He should sell her even for a rope woven from hair', one may ask, what is the benefit in selling her because she had committed fornication, refuge is with Allah? We will answer that her character might change due to her change of environment. Likewise, her owner may inform the buyer that she had committed fornication, which can make her new master more exacting on her and prevent her from further acts of fornication.

Hadeeth 243

وَعَنْهُ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِرَجُلٍ قَدْ شَرِبَ خَمْرًا قَالَ: «اضْرِبُوهُ» قَالَ أَبُو هُرَيْرَةَ: فَمِنَّا الضَّارِبُ بِيَدِهِ، وَالضَّارِبُ بِنَعْلِهِ، وَالضَّارِبُ بِثَوْبِهِ. فَلَمَّا انصَرَفَ قَالَ بَعْضُ الْقَوْمِ: أَخْزَاكَ اللَّهُ، قَالَ: «لَا تَقُولُوا هَكَذَا لَا تُعِينُوا عَلَيْهِ الشَّيْطَانَ» رواه البُخَارِيُّ .

Abu Hurairah ؓ reported: A man who had drunk wine was brought to the Prophet ﷺ and he asked us to beat him; some struck him with their hands, some with their garments (making a whip) and some with their sandals. When he (the drunkard) had gone, some of the people said: "May Allah disgrace you!" He (the Prophet ﷺ) said, "Do not say so. Do not help the devil against him." [Al-Bukhari]

Commentary

The author - may Allah shower blessings on him - reported from Aboo Hurayrah (may Allah be pleased with him) that he said, 'A man who had drunk wine was brought to the Prophet'.

Khamr refers to whatever intoxicates; it is essentially to becloud the brain due to extreme pleasure. This is because unconsciousness may result from medications, such as anesthetics although they are not intoxicants, collapsing or intoxication, which is beclouding the senses by way of pleasure and excitement. Hence, you find a drunkard deceiving himself, thinking he is one of the kings, as a poet said:

'We drink it and it transforms us into kings'.

Once, the Messenger of Allah ﷺ encountered his uncle, Hamzah bin Abdul Muttalib (may Allah be pleased with him), in his state of total drunkenness before intoxicants were prohibited. Hamzah then said to him: 'You are nothing but a slave of my father'. He (may Allah be pleased with him) said that to the Messenger ﷺ while he (may Allah be pleased with him) was one of those who greatly revere him ﷺ, but he was drunk.

The important point is that intoxication entails losing the intellect as a result of excessive enjoyment and exhilaration.

Hence, when this drunkard was brought to the Prophet, he ﷺ said: 'Beat him'.

Aboo Hurayrah (may Allah be pleased with him) said: Then there were those who beat him with their hands, and those who beat him with whips or with their footwear. The Prophet ﷺ did not prescribe a specific number. When some of the beaters had left, a man said to the drunkard: 'May Allah despise you'. To this, the Prophet ﷺ said: 'Do not help the devil against him'. Because the word '*Khizyu*' means disgrace and downfall. So when you say to a man, 'May Allah disgrace you', you have indeed supplicated to Allah to accelerate his downfall

or detection, therefore you have helped the Devil against him.

This hadeeth contains evidence that there is no prescribed punishment for consuming intoxicants. The Prophet ﷺ did not state a specific punishment for the drunkard or attach a precise number (of times he would have been arrested) to it. Accordingly, each person would beat the offender with what is easy for him; hands, edge of clothes or shoes. The Prophet ﷺ did not proclaim any definite penalty and the matter remained like that until the reign of Aboo Bakr (may Allah be pleased with him), who made it forty (lashes).

During the rule of Umar (may Allah be pleased with him), numerous people, many without religious inclination, entered into the fold of Islam. So drinking became widespread. When Umar (may Allah be pleased with him) noticed this development, he sought advice from the eminent Companions of the Prophet. Abdur-Rahman bin Awf (may Allah be pleased with him) stated that the least punishment should be eighty, which is the punishment for slander. Thus, Umar (may Allah be pleased with him) increased the number of lashes for the one guilty of drinking intoxicant to eighty strokes.

This has proof that it is not appropriate for us to curse a culprit once the prescribed punishment has been meted out on him. We must not beseech Allah – the Mighty and Sublime - to disgrace or despise him; rather, we must ask Allah for his guidance and forgiveness.

Allah Alone grants success.

Chapter: fulfilment of the needs of the muslims

Allah, the Exalted, says:

﴿وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾

“... and do good that you may be successful” [Al-Hajj: 77].

Hadeeth 244

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ. مَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ» متفقٌ عليه .

Ibn 'Umar ؓ reported: Messenger of Allah ﷺ said, "A Muslim is a brother of (another) Muslim, he neither wrongs him nor does hand him over to one who does him wrong. If anyone fulfills his brother's needs, Allah will fulfill his needs; if one relieves a Muslim of his troubles, Allah will relieve his troubles on the Day of Resurrection; and if anyone covers up a Muslim (his sins), Allah will cover him up (his sins) on the Resurrection Day." [Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him - said: **The Chapter of Fulfillment of the Needs of the Muslims.**

Al-Hawaij, needs, are things required to complete one's affairs whereas *Ad-Daruraat* are things he required to ward off harm from himself. And preventing harm is obligatory. It is incumbent on any individual who notices harm regarding his brother to rid him of it. So, if he observes that he is in dire need of food, drink, shelter or warmth, it becomes obligatory for him to meet his needs; it is compulsory for him to eliminate or wipe out his desiderata.

Indeed, some scholars stated that if a person is in dire need of food or drink which happens to be in the possession of another who is not in a similar state of necessity but denies the first of his request, and then the needy dies, the possessor would be held responsible for

negligence of not saving his brother from destruction.

Even if the need is not extreme, the appropriate step is to assist your brother to meet his need; you should facilitate this for him so long it is harmful to him. However, if it would be to his detriment, you should not help him because Allah – the Mighty and Sublime - says:

﴿وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“But do not help one another in sin and transgression.”
[Maidah: 2].

If it is assumed that someone is in need of smoking cigarette, and he asks you to assist him pay for it or something similar, it is not permissible for you to aid him even if he is in need of it. You must not help him even if you observe him becoming restless as a result of his desire to smoke cigarette because Allah – the Mighty and Sublime - says:

﴿وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“But do not help one another in sin and transgression.”

You must not assist him, even if he were your father and would become angry at you for declining to get it for him, let him be angry because his anger is inappropriate. You would actually be showing kindness and dutifulness to him, not a disobedient child, when you refuse to get him what may harm him. And that for the reason that it is goodness, and of its best forms is inhibiting your father from what may harm him. The Prophet ﷺ said: ‘Help your brother when he oppresses or is oppressed’. The Companions said: O Messenger of Allah, how do we help him when he oppresses? He ﷺ said, ‘Prevent him from injustice, and that is your helping him’⁽¹⁾.

Based on this, the author - may Allah shower blessings on him - refers to the permissible needs in his statement, ‘The Chapter of

1 Al-Bukhaari reported it in the Book of Wrongs, the Chapter of Help Your Brother Even if He is Unjust. No (2444)

Fulfillment of the Muslims' Needs'. So you must assist your brothers on such needs, and Allah – the Mighty and Sublime - will always provide for you as long as you help your brother.

Then the author - may Allah shower blessings on him - mentioned some previously discussed *Ahaadeeth*, so there is no need repeating them except for some sentences that require (brief) comments.

One of them is his statement ﷺ: ‘...he who relieves a hard-pressed person, Allah will bring him relief in this Life and on the Day of Resurrection’. So when you see a hard-pressed person and you make things easy for him, Allah – the Mighty and Sublime - will ease your affairs in this world and the Hereafter. For instance, you notice a person who does not have money to buy food or drink for his family, Allah – the Mighty and Sublime - will ease (your affair) for you in this world and the Hereafter if you facilitate that for him.

Likewise, it behooves you to ease the affair of an insolvent because Allah – the Mighty and Sublime - says:

﴿ وَإِنْ كَانَتْ ذُو عُسْرٍ فَنظِرَةٌ إِلَىٰ مَيْسَرَةٍ ﴾

“And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay” [Baqarah: 280].

Indeed, scholars have explained that whoever has a hard-pressed debtor is prohibited to seek the debt from him, you may ask someone to pay it on his behalf or take the matter to a judge. He must give him adequate time to repay the debt.

And you come across some people – and the refuge is with Allah -, who do not fear Allah or show mercy to the slaves of Allah – the Mighty and Sublime - who seek restitution from the bankrupt. They pressurize them, report them to the authorities, detain them, harm them and keep them away from their families and homes. This is wrong. If the bankruptcy of a person is proven, it becomes obligatory for the judge to relieve him of this hardship by invalidating the rights of his creditors.

Some people - and the refuge is with Allah - would trick their

debtors into accepting another round of debts from them, but this time with an interest. For instance, he would advise him to buy some goods from him at an extra cost, but pay later. Alternatively, he would collude with a third person and tell the debtor to meet him for a loan in order to pay him. So the situation will linger until this poor fellow becomes akin to a ball being kicked around by little boys in the hands of these two ungodly persons, and the refuge is with Allah.

The summary is that if you notice a person pursuing a hard-pressed person, explain to him that he is a sinner and it is forbidden for him; rather, it is obligatory for him to give his debtor more time because Allah – the Mighty and Sublime - says:

﴿وَإِنْ كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ﴾

“And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay” [al-Baqarah: 280].

And when he becomes harsh with his Muslim brother, perhaps Allah – the Mighty and Sublime - will also be harsh with him in this world, the Hereafter or both. And it is feared that Allah – the Mighty and Sublime - may hasten his punishment for him. A form of punishment is his persistence in seeking to retrieve his debt from a hard-pressed debtor because his sins will continue to increase as he insists on his demand.

And on the other hand, we seek protection from Allah, we see people who delay settling the rights due on them even though they have the capacity to settle them. You find him telling his creditor to come back the next day, but he would repeat the same line next day and the situation will persist. It has been authentically reported from the Prophet ﷺ that, **“The delay of the rich person in paying his debt is injustice⁽¹⁾”**.

Since it is injustice, every hour or moment that passes while he has

1 Al-Bukhaari reported it in the Book of Borrowing, the Chapter of Rich Man's Delay in Paying his Debt no: (2400); Muslim in the Book of Share-Tenancy, the Chapter of Prohibition of Rich Man's Delay in Paying his Debt, no: (1564)

the capability to repay the loan, will only increase him in sins.

We beseech Allah for safety and wellbeing for you and us.

Chapter of intercession

Allah, the Exalted says:

﴿مَنْ يَشْفَعْ شَفَعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا﴾ (٨٥)

“Whoever intercedes for a good cause will have the reward thereof” [Nisaa: 85].

Hadeeth 246 and hadeeth 247

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا آتَاهُ طَالِبٌ حَاجَةً أَقْبَلَ عَلَى جُلَسَائِهِ فَقَالَ: «اشْفَعُوا تُؤَجَّرُوا وَيَقْضَى اللَّهُ عَلَى لِسَانِ نَبِيِّهِ مَا أَحَبَّ» متفقٌ عليه. وفي رواية: «مَا شَاءَ».

Abu Musa Al-Ash'ari رَضِيَ اللَّهُ عَنْهُ reported: Whenever a needy person would come to the Prophet ﷺ, he would turn to those who were present and say, “If you make intercession for him, you will be rewarded, because Allah decreed what He likes by the tongue of His Messenger.” [Al-Bukhari and Muslim]

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي قِصَّةِ بَرِيرَةَ وَرَوْجِهَا. قَالَ: قَالَ لَهَا النَّبِيُّ ﷺ: لَوْ رَاجَعْتِهِ؟ قَالَتْ: يَا رَسُولَ اللَّهِ تَأْمُرُنِي؟ قَالَ: «إِنَّمَا أَشْفَعُ» قَالَتْ: لَا حَاجَةَ لِي فِيهِ. رواه البخاري .

Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا, reported in connection with the case of Barirah رَضِيَ اللَّهُ عَنْهَا and her husband: The Prophet ﷺ said to her, “It is better for you to go back to your husband.” She asked: “O Messenger of Allah, do you order me to do so.” He replied, “I only intercede” She then

said: "I have no need for him."

Commentary

The author- may Allah shower blessings on him- stated: 'The Chapter of Intercession.'

As-Shafa'ah (intercession): This is the act of interceding for someone in order to bring about a benefit or prevent particular harm.

The First case: You intercede for a person with another person so that the latter will aid the former on a particular matter.

The Second case: You intercede for a person with another so that the latter will show mercy and overlook the former's unjust act, so he will be relieved of the evil consequence of his action.

A case in point in the Hereafter is that the Prophet ﷺ will intercede on behalf of people on the Plain for judgment to commence. They would have tasted excruciating difficulties and gloom; hence, this is an intercession to ward off harm.

An example of bringing benefit is that the Prophet ﷺ will intercede for the people of Paradise to be allowed to enter it.

But what the author - may Allah shower blessings on him - intends by "intercession" here is intercession in this life. That is, the act of pleading with a person on behalf of another; he pleads on his behalf so that a benefit will come his way or harm may be eliminated.

Intercession has categories:

The First category: A prohibited intercession, which is not permitted. It is the act of intervening on behalf of a person who is guilty of a prescribed punishment after his matter got to the authorities. This type of intercession is prohibited, it is not permissible.

An example of that is: a person whose hand must be cut on account of stealing and then an individual comes to intercede on behalf of the

thief to prevent him from losing his hand after the ruler or his deputy has become involved in his case. This act is prohibited; the Prophet ﷺ was, in fact, very stern in condemning it.

Once, the Prophet ﷺ ordered the amputation of the hand of a particular woman from the Makhzoom tribe; one of the noblest Arab tribes. This woman would borrow an item for her use, but would later deny it. So, the Prophet ﷺ ordered that her hand be cut.

This matter troubled Quraysh, they said: “Will the hand of a woman from the Makhzoom tribe be cut? This is a monumental humiliation. Who would intercede for us with the Messenger of Allah ﷺ?” They decided that the most appropriate person was Usaamah bin Zayd bin Haarithah (may Allah be pleased with him).

Usaamah bin Zayd (may Allah be pleased with him) was a freed slave of the Messenger of Allah ﷺ; Khadeejah (may Allah be pleased with her) had offered Zayd bin Haarithah (may Allah be pleased with him), her own slave, to the Prophet ﷺ as a gift. He ﷺ later manumitted him and he ﷺ was very fond of him, ditto for his son, Usaamah. So Usaamah (may Allah be pleased with him) approached the Prophet ﷺ in order to intercede on behalf of this woman, appealing that her hand should not be cut.

So, the Prophet ﷺ said: ‘Do you intercede in a matter of punishment Allah has prescribed?’ The Prophet ﷺ said that to him as a way of reproach. Then the Prophet ﷺ addressed the people. He said ﷺ: ‘O people, verily what destroyed the people before you was that whenever a noble person steals among them they left him, and when a weak person steals they implement the punishment on him. By Allah, if Faatimah the daughter of Muhammad, were to steal, I will cut off her hand⁽¹⁾’.

This woman from the Makhzoom tribe was in all respect, inferior to Faatimah, whether in terms of nobility or lineage, yet he ﷺ said, ‘If Faatimah, the daughter of Muhammad, were to steal, I will cut

1 Al-Bukhaari reported it in the Book of Excellence, the Chapter of Mentioning of Usaamah bn Zayd, no: (3733); and Muslim in the Book of Prescribed Punishments, the Chapter of Cutting the Hand of a Noble and Others.

off her hand' in order to foreclose any allowance for to intercession and mediation in matters of prescribed punishments once they have reached the authorities.

And he had said ﷺ: 'Whoever gives his intercession in a matter of Allah's prescribed punishments has indeed opposed Allah in His Punishment⁽¹⁾'.

And he said ﷺ: 'When a matter of prescribed punishment gets to authority, then the curse of Allah should be on the intercessor and the person for whom the intercession is sought'⁽²⁾.

A man stole the robe of Safwaan bin Umayyah (may Allah be pleased with him) he was using as a pillow in the mosque. So the Prophet ﷺ ordered that the thief be amputated. Consider what he had stolen, a robe, and he ﷺ ordered that his hand be cut off. Then Safwaan said: 'O Messenger of Allah, I am no more in need of my robe', that is, he pitied this thief and interceded for him to prevent the amputation. Then the Prophet ﷺ said: 'Had that been before you brought him to me'⁽³⁾. That is, you could have had your way if you pardoned him before you reported him to me. There is no option but to implement the prescribed punishment once such matters get to authority. At this point, intercession would be prohibited.

The second category: Intercession in a prohibited matter. This is intervening on behalf of someone who is violating the right of his brother. For example, a particular man wants to propose marriage to a woman with a subsisting proposal, and it is not permissible to propose to such woman. So, he approaches a person who knows that the woman is engaged to intercede on his behalf for her father to betroth her to him. In this case, it is not permissible for him to intercede because it involves a prohibited matter.

1 Abou Dawood reported it in the Book of Judgements, the Chapter of a Person that assists in a Cause Without Knowing the Reason Behind it, no: (3597)

2 Imam Maalik reported it in Muwatta'a no: (2/830)

3 Abou Dawood reported it in the Book of Prescribed Punishments, no: (4394); and Nasaee in the Book of Cutting the Hand of a Thief, the Chapter of What is a Safe and What is Not; and Ibn Maajah, the Book of Prescribed Punishments, the Chapter of He who Stole from a Safe no: (2595)

Intercession in a prohibited matter is cooperation on sins and transgression and Allah has said:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression.” [Maaidah: 2].

Another example is a man who asks another to plead with a shopkeeper to sell cigarette to him at a cheaper rate. In such situation, intercession is not allowed because this is assisting in sin and transgression.

The Third category: Intercession in a lawful matter. This is not blameworthy and the intercessor will be reward for it.

For example, a person wants to purchase a house from its owner who believes that the bid price is low. So, the bidder contacts another person to plead with the owner to sell the house to him, and he goes to intercede on his behalf. This is permissible and he will certainly be rewarded for it.

Hence, whenever a needy comes to the Prophet ﷺ, he would turn to his companions and say: ‘Be of help, you will be rewarded, and Allah ordains what He wishes upon the lips of His Prophet⁽¹⁾’ or ‘what He loves’. Here the Prophet ﷺ was commanding his companions to help a person in need.

For instance, when someone has a right over you, and you know that failing to discharge the responsibility will demean you and tarnish your reputation in future, it is not blameworthy to ask some people to intercede on your behalf. Thereafter, you will be bold to appear before him, without timidity, and the anticipated matter may be resolved.

In a nutshell, intercession is only allowed regarding matters that are

1 Al-Bukhaari reported it in the Book of Zakat, the Chapter of Giving Charity with the Right Hand no: (1432); and Muslim in the Book of Goodness to Parents and Joining of Ties, Chapter Permissibility of Intercession in What is not Prohibited no: (2627)

not prohibited, like act of righteousness amongst others. Allah – the Mighty and Sublime - has said,

﴿ مَنْ يَشْفَعْ شَفَعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا ﴾

“Whosoever intercedes for a good cause will have the reward thereof” [Nisaa: 85].

Chapter of making peace among people

Commentary

The author - may Allah shower blessings on him - said: The Chapter of Making Peace among People.

When a suitable person comes to resolve the rivalry or hatred between two persons, settling the enmity and discord between them, this is peace-making among people. Closer family ties makes settling discord between two persons more important; that is, resolving a conflict between a father and his son is weightier than resolving a conflict between a man and his friend. Equally, making peace between siblings is worthier than making peace between an uncle and his nephew; and so on. Making peace between two warring parties becomes more crucial, worthier and weightier every time the danger of severing existing relationship increases.

And you should know that making peace between people is one of the excellent deeds. Allah, the Mighty and Sublime, said:

﴿ لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ ﴾

بَيْنَ النَّاسِ ﴿

“There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allah’s Cause), or Ma’rûf (Islamic

Monotheism and all the good and righteous deeds which Allah has ordained), or conciliation between mankind” [Nisaa: 114].

That is, except for a secret meeting to encourage *Sadaqah*.

An-Najwah (as it occurs in the Arabic text) refers to a secret talk between a man and his friend; there is no good in most secret meetings between people except those who enjoin charity or righteous deeds.

Al-Ma'rûf encompasses every good thing commanded by the *Share'ah*.

'Or conciliation between mankind' such as making peace between a person and his friend. If a person whom Allah has granted success reconciles them, resolving the enmity and discord between them, Allah – the Mighty and Sublime - says:

﴿ وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾

“He who does this, seeking the good Pleasure of Allah, We shall give him a great reward” [Nisaa: 114].

So, He – and free is Allah from all imperfections - explained in this verse that there is virtue in encouraging charity, goodness or conciliation between people, and those who do that will certainly achieve greatness. As for the reward, He – the Mighty and Sublime - says:

“He who does this, seeking the good Pleasure of Allah, We shall give him a great reward”.

So my Muslim brother, strive to reconcile between two parties when you notice enmity, hatred and discord between them even if it will cost you a part of your wealth, for you will be reimbursed.

And you should know that making statements that are not entirely true is even allowed in order to achieve this. For instance, you tell a person, 'So and so has not said anything bad about you; this person loves the people of goodness', 'This person loves you if you are one of the righteous people' while concealing the last part of the statement: 'if you are one of the righteous people' within you, so that you will not

be regarded as a liar.

And Allah, the Exalted - has also said:

“And if a woman fears cruelty or desertion on her husband’s part, there is no sin on them both if they make terms of peace between themselves; and making peace is better...”

This statement is general, *‘and making peace is better’*, in every matter.

Then Allah - the Exalted - said,

﴿وَأَخْضِرَتِ الْأَنفُسُ الشُّحَّ﴾

“And human inner-selves are swayed by greed”, [Nisaa: 128].

This indicates the fact that the individual ought to relinquish some of his rights when making peace; he should not follow his inner-self for the soul is covetous. The individual may choose to claim his full rights and that might hinder reconciliation if he insists. Reconciliation will not be achievable if both parties demand all their rights.

However, good and reconciliation will be achieved when both parties are ready to surrender some of their rights and subdue the covetousness of their souls. This is the lesson in His statement, the Exalted:

“And human inner-selves are swayed by greed”.

After He – the Mighty and Sublime - said:

“And making peace is better...”

Then Allah – the Mighty and Sublime - said:

﴿وَلِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا﴾

“And if two parties or groups among the believers fall to fighting, then make peace between them both” [Hujurat: 9]

So, Allah – the Mighty and Sublime - commands reconciliation between two warring factions among the believers.

The summary is that there is goodness in every aspect of reconciliation. So my Muslim brother, whenever you notice two persons in mutual rivalry, conflict and dispute, it is incumbent upon you to make peace between them that you may achieve lots of good. And always hope for the Countenance of Allah and rectification of the slaves of Allah – the Mighty and Sublime - in order to attain abundant benefits as Allah – the Mighty and Sublime - says:

﴿وَمَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾

“He who does this, seeking the good Pleasure of Allah, We shall give him a great reward” [Nisaa: 114].

I pray Allah makes you and me among the righteous and the peacemakers.

Hadeeth 248

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ سَلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ الْاِثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ. وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ» متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “On every joint of man, there is charity, on everyday when the sun rises: doing justice between two men is charity, and assisting a man to ride an animal or to load his luggage on it is charity; and a good word is charity, every step which one takes towards (the mosque for) Salat is charity, and removing harmful things from the way is charity.” [Al-Bukhari and Muslim]

Commentary

We have earlier cited some of the verses from the author, may Allah shower blessings on him, indicating the virtue of making peace between people. Then he - may Allah shower blessings on him - mentioned a Hadeeth of Aboo Hurayrah that the Prophet ﷺ said: 'On every joint of man, there is charity (ordained), on every day when the sun rises'.

As-Sulaami are the bones and the joints (of the body). That is, charity is ordained on every joint of the human body every day the sun appears.

The scholars of Islamic Jurisprudence and Hadeeth have stated that the number of joints in every human being is three hundred and sixty limbs. So it is incumbent upon every human being to give three hundred and sixty charities every day. But charity is not limited to wealth; rather, everything with which one seeks nearness to Allah – the Mighty and Sublime - in the general sense is charity, because its performance points to the truthfulness of its doer in seeking the Pleasure of Allah – the Mighty and Sublime.

Then the Prophet ﷺ explained this charity. He said: 'Doing justice between two persons is charity'. That is, if two disputing parties present their case to you, you should be just with each party; everything that conforms to the *Sharee'ah* is justice, and everything that goes against it is oppression and injustice.

Based on this, we say: These man-made laws, with which some people rule although they are contrary to the *Sharee'ah*, do not reflect justice, but tyranny, injustice and falsehood. Whoever judges with it thinking that it is comparable to the Judgment of Allah or better than it is a disbeliever, an apostate from the Religion of Allah. This is because he has belied the words of Allah – the Mighty and Sublime - that says:

﴿ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴾

“And who is better in judgment than Allah for a people who have firm Faith.” [Maidah: 50].

That is, there is none better than Allah – the Mighty and Sublime – in judgment. However, no one would understand this (point) except he who possesses well-founded faith. As for he whom Allah – the Mighty and Sublime - has blinded his sight (of guidance), he would not know; rather, his evil deeds might be made pleasing to him and he sees them as good, refuge is with Allah.

An aspect of establishing justice between two persons is being fair during reconciliation. This is because the exact perspective may not be clear to the one judging between two persons, whether he is so authorized by the ruler or not. Hence, his only option is to tread the path of conciliation between them, which he does according to his capacity.

It has been mentioned earlier that there will be no reconciliation where there is covetousness; that is, reconciliation will not be achievable if a person decides to deal with his brother in an egotistical manner. Indeed, Allah – the Mighty and Sublime - has said:

﴿ وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ ﴾

“And making peace is better. And human inner-selves are swayed by greed” [Nisaa: 128].

In this verse, He is indicating that one must eschew narcissism in the process of reconciliation. Equally, he should not seek his full right because the other party would react accordingly and peace will not be easy to achieve; rather, it must be a matter of mutual concessions.

If such ruling is not based on fact, making it ambiguous to one person, be it regarding the evidence or the situation of the litigants, there is no alternative but to strive for reconciliation between them.

The Prophet ﷺ has said: ‘Doing justice between two men is charity

and assisting a man to mount an animal or to load his luggage on it is charity’.

These are also acts of charity. Helping someone to mount his animal by carrying him unto it when he lacks the ability to do that himself or assisting him to load his luggage on his beast are also considered as charity. Removing harmful object from the path is also charity. That is, it is charity for you to remove what could harm the passers-by, be it a stone, a broken bottle, a melon peel, a mumbled piece of cloth or similar objects.

The important point is that you should remove everything that can harm people from a path, and you would have given charity. So if removing harmful objects from a path is charity, dumping them on a path is a sinful act.

Some sinful acts are those who litter the street with garbage and those who leave water to in undate the markets thereby harming people. Moreover, there is another evil involved in allowing water to flow without restrictions, which is wastage of water. Water is stored in the lithosphere. Allah – the Mighty and Sublime - says:

﴿ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾ ﴾

“We then caused water (rain) to descend from the sky, and We gave it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like”. [Hijr: 22].

And whatever is stored will be exhausted.

For this reason, we opine that the one who leaves water and exceeds proper limits in releasing it without showing concern for its loss is committing a crime against the whole nation because water is a common resource. So if you exceed proper limits in utilizing it, without attaching any importance to it, you are indeed a squanderer and Allah – the Mighty and Sublime - does not love the squanderers. Likewise, you are harming the state by wasting and reducing its water, which is an act of public harm.

The summary is that those who litter the markets and roads with harmful objects are sinners, while those who remove these objects are charity-givers.

‘Removing harmful thing from the road is a charity and a good word is a charity’. And this –and all praise to Allah – is one of the most comprehensive statements.

A good statement can be categorized into two: The one that is inherently good, and the one that is good based on its objective.

As for the ones which are inherently good, they are words of remembrance like: *La ilaaha illah Ilaah* (there is no deity worthy of worship except Allah); *Allahu-Akbar* (Allah is the Greatest), *Alhamdulillah* (Praise be to Allah), *La Haula wa la quwwata illa-billah* (there is no power nor strength except by Allah). And the best of *Dhikr* is the recitation of the Qur’an.

As for a statement which is good based on its objective, these include permissible words such as chatting with people in order to delight them and create a friendly atmosphere. This class of statements, although it might not be fundamentally good, is good in its purpose as it is meant to bring joy to your brothers, which is one of the acts that may bring you closer to Allah – the Mighty and Sublime. Thus, a good word is charity, which is broad in application.

Then he said ﷺ, ‘and every step which one takes towards (the mosque for) *Salat* is a charity’.

‘Every step’, that is, every single step you take towards (the mosque for) Prayer is a charity. Count the number of steps from your house to the mosque, you will discover that they are numerous; notwithstanding, every step counts as a charity for you. When you leave your house, having perfectly performed the Ablution, and nothing has brought you out of your house but the Prayer, every step in that situation is a charity. In addition, Allah – the Mighty and Sublime – will raise you in rank and relieve you of a sin with every step you take. This is a great favor.

Therefore, perfect the Ablution in your house, then set out for the

mosque, intending nothing but the Prayer, and you will receive three glad tidings: Charity, Advancement in rank and Expiation of sins.

All these are from the bounties of Allah – the Mighty and Sublime.

Allah Alone grants success.

Hadeeth 249

وَعَنْ أُمِّ كَلْثُومِ بِنْتِ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ فَيَنْمِي خَيْرًا، أَوْ يَقُولُ خَيْرًا» متفقٌ عليه .

Umm Kulthum bint 'Uqbah ؓ reported: Messenger of Allah ﷺ said, "The person who (lies) in order to conciliate between people is not a liar, when he conveys good or says (something) good." [Al-Bukhari and Muslim]

Commentary

The author mentioned this Hadeeth, the Hadeeth of Umme Kulthum bint Uqbah bin Abu Maeet, may Allah be pleased with her, that the Prophet ﷺ said: 'The person who (lies) in order to conciliate between people is not a liar, when he conveys good or says (something) good'. So when someone intends conciliation, there is nothing wrong in him saying to one of the parties: 'Verily this fellow extols and praises you and he prays for you', and other similar statements.

The scholars have disagreed over this issue: is the intent that he should utter an explicit lie or to be equivocal? That is, he says the opposite of what he intends to the listener, but it has a correct perspective. For instance, he meant by his saying: 'Verily, this fellow extols you.' that 'your type among the Muslims,' for everyone extols other Muslims without exception.

Likewise, he intended by his statement: ‘He prays for you’; that he is among the slaves of Allah – the Mighty and Sublime - and one would always pray for righteous Muslims in his *Salat*. Indeed, the Prophet ﷺ said: “When you say that”, that is, ‘Peace on us and on the righteous servants of Allah’, “you have sent peace on every righteous servant in the heaven and on the land”⁽¹⁾.

Some other scholars say: Double-speaking (*Tawriyyah*) is regarded as a lie, for it is contrary to the reality, even if the speaker intends the exact sense. They deduce this from the statement of the Prophet: “Verily Ibrahim will be prevented from giving intercession because he told three lies in the cause of Allah”⁽²⁾, and he did not lie, but was only equivocal.

Anyways, it is necessary for the peacemaker to guard against lie, and elucidate in a way to employ innuendo when it becomes necessary. Hence, there is no blame on him in the sight of Allah if he employs innuendo because it is permissible when making peace.

As for the second statement, it is an expansion of the previous theme, which is the act of deliberate misinformation during war.

Deliberate misinformation during war is another form of *Tawriyyah*. For instance, you inform the enemy that you have a huge army in your rear or any similar statement that can cast terror into the hearts of the enemies.

Tawriyyah in war can be classified into two: one in form of statement and the other in form of action.

An example is what Al-Qaqa bin Amr, may Allah be pleased with him, did in one of the wars with the objective of terrifying the enemies. He would bring the army in the morning, then quit the position later and bring the same army in the next morning as if the army were a new detachment who had arrived to strengthen the combatants at war.

1 Al-Bukhaari reported it in the Book of the Friday Prayer, the Chapter of He who mentions a People’s Name and says the Tasleem in the Salat on Other than Him no: (1202); and Muslim in the Book of Salat, the Chapter of Saying the Tashahhud in Salat no: (402)

2 Al-Bukhaari reported it in the Book of Reports of the Prophets, the Chapter of Allah’s Statement: “And Allah took Ibrahim as a friend” no: (3357); and Muslim in the Book of Excellence, the Chapter of Excellence of Ibrahim no: (2371)

So, the enemies would think that a new army unit had actually come to reinforce the Muslim warriors, and they would become terrified and fearful as a result of that. This is permissible for a benefit.

As for the third issue, this is in husband-wife discussions. This also comes under *Tawriyyah*. A case in point is when a husband tells her wife: 'Indeed you are among the most beloved people to me', 'I really love someone like you', and other similar statements which can enhance co-existence and mutual love.

However, it is not appropriate to fill spousal discussions with such statements. If a woman notices situations contrary to what he usually says, she may undo the state of affairs and detest him more than expected. That is how a woman is with her husband.

Hadeeth 250

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعَ رَسُولُ اللَّهِ ﷺ صَوْتَ خَصُومٍ بِالْبَابِ عَالِيَةً أَصْوَاتُهُمَا، وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الْآخَرَ وَيَسْتَرْفِقُهُ فِي شَيْءٍ، وَهُوَ يَقُولُ: وَاللَّهِ لَا أَفْعَلُ، فَخَرَجَ عَلَيْهِمَا رَسُولُ اللَّهِ ﷺ فَقَالَ: «أَيْنَ الْمُتَأَلِّي عَلَى اللَّهِ لَا يَفْعَلُ الْمَعْرُوفَ؟» فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ، فَلَهُ أَيُّ ذَلِكَ أَحَبُّ، مَتَّفِقٌ عَلَيْهِ .

'Aishah رضي الله عنها reported: Messenger of Allah ﷺ heard the voices of altercation of two disputants at the door; both the voices were quite loud. One was asking the other to make his debts little (so that he could pay them) and was pleading with him to show leniency to him, whereupon the (other one) said: "By Allah, I will not do that." Then there came Messenger of Allah ﷺ to them and said, "Where is he who swore by Allah that he would not do good?" He said: "O Messenger of Allah, it is me. Now he may do as he desires." [Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him - mentioned this Hadeeth under the Chapter of Making Peace between Two Warring Persons. So anyone who reconciles two persons at odds has a perfect example in the Messenger of Allah ﷺ, and he has done lots of good. This has been discussed earlier while explaining the words of Allah – the Mighty and Sublime:

﴿لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾ (114)

“There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allah’s Cause), or Ma’rûf (Islamic Monotheism and all the good and righteous deeds which Allah has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward.” [Nisaa: 114].

Once, the Prophet ﷺ heard two men squabbling and raising their voices, so he came out to investigate the matter. There is evidence in this that it is not blameworthy for one to intervene in a dispute between two people even if it was private. This is because these two persons have publicized it by conversing aloud. However, if the matter were a secret and they are discussing it in private, it is not permissible for one to intrude their privacy because that may force them into an awkward position. This is because the confidentiality indicates that they don’t want anyone to know about it. But if you bring yourself into joining the chat, you force them into a difficult position and bear down heavily upon them. Likewise, pride in the sin may take hold of them and prevent them from accepting conciliation.

The important point is that it is necessary for one to be an agent of good and strive towards making peace between people and eliminating enmity and rancour so that he will be attain lots of good.

Allah Alone grants success.

Chapter of superiority of poor, weak and unrecknowledged muslims

Allah, the Exalted, said:

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ، وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ﴾

“And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them” [Kahf: 28].

Commentary

The author, may Allah shower blessings on him, said: **The Chapter of The Superiority of The Weak, Poor and Unknown Muslims.**

The objective of this chapter is to strengthen whomever Allah – the Mighty and Sublime - has decreed to be weak in his body, intellect, wealth, dignity or other issues people regarded as weakness. Allah – the Mighty and Sublime - could make a person weak in a way, but strong in the Sight of Allah – the Mighty and Sublime; He – the Mighty and Sublime - loves him, ennoble him and places him in a lofty position. This is essential.

The important thing is for you to enjoy high and dignified status before Allah – the Mighty and Sublime- for which He – the Mighty and Sublime - exalts you.

Then the author - may Allah shower blessings on him - mentioned the word of Allah – the Mighty and Sublime- directed at His Prophet:

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعُتَيِّ﴾

“And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon” [Kahf: 28].

‘And keep yourself patiently’, that is, restrict yourself to these people calling on Allah at *Gadaat*, the first part of the day, and *Ashiyy*, the later part of the day. The statement ‘calling on Allah’ here encompasses supplication of request (*Duaal- Mas’alah*) and supplication of worship (*Duaal’ Ibaadah*).

Supplication of request is regarded as a supplication; as Allah – the Mighty and Sublime - says in a *Hadeeth Qudsee*: ‘Whoever calls Me, I shall grant it to him’⁽¹⁾.

And He, the Exalted, says:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

“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)” [Gaafir: 60].

And the supplication of worship is that a man worships his Lord with what He has legislated. A worshipper will pray employing verbal and non-verbal means of communication.

The *Salât* for instance is an act of worship that includes the recitation of the Qur’an, remembrance of Allah, celebrating His praise and supplicating to Him. Likewise, Fasting is a form of worship even though there is no explicit act of supplication in it, but one will not fast except he is hoping for rewards from Allah, and fearing His punishment. This is a non-verbal supplication.

1 Al-Bukhaari reported it in the Book of the Friday Prayer, the Chapter of Supplication in Salat in the Latter Part of the Night no: (1145); and Muslim in the Book of Travellers, the Chapter of Inducement on Supplication and Words of Remembrance no: (758)

An act of worship can also be purely supplication in which a slave calls on his Lord. Although he is engaged in mere acts of verbal supplication, he will be regarded as worshipping Him. This is because *Dua* (supplication) shows a person's need of Allah – the Mighty and Sublime, his good thoughts about Him, his hope for His good and his fear of His punishment.

So Allah – the Mighty and Sublime - says:

“And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.)”

‘Calling on their Lord’, that is, asking Him – the Mighty and Sublime - for their needs while worshipping Him – the Mighty and Sublime, for a worshipper is indeed calling on Allah – the Mighty and Sublime - in a non-verbal manner.

‘At *Gadaat*’, that is the first part of the day and at ‘*Ashiyy*’, the later part of the day. Perhaps, the intent is that they call on their Lord – the Mighty and Sublime - at all times, but they specify the early and later part of the day for special supplication.

‘*Seeking His Face*’: That is, they do not seek any worldly benefit, as they only seek the Countenance of Allah – the Mighty and Sublime.

‘*And let not your eyes overlook them*’, that is, do not neglect them for others; rather, you should always attend to them and join them in their supplication, worship and similar acts. This is similar to Allah's other statement – the Mighty and Sublime:

﴿ وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقًا

رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾ ﴾

“And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendour of the life of this world that We may test them thereby. But the provision (good

reward in the Hereafter) of your Lord is better and more lasting” [Ta-Ha: 131].

‘And let not your eyes overlook them’, that is, always keep your eyes on them. But here He – the Mighty and Sublime - says:

“And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendour of the life of this world”.

That is, do not admire the people of the world and what they have been given of the worldly benefit, such as cars, clothing, houses and others. These are comparable to the flowers of the world, and the end of flowers is withering, dehydration and disappearance. Flower is the swiftest plant to wilt and vanish; hence, He – the Mighty and Sublime – compared the enjoyment of the disbelievers to a flower. Indeed, it is similar to a flower: fabulous and beautiful to behold with a good smell, but quick to disappear. This is the life of this world. We ask Allah – the Mighty and Sublime – to grant us a share of the Hereafter.

He – the Mighty and Sublime - said:

“That We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting”.

That is, the provision of Allah – the Mighty and Sublime – “*is better and more lasting*” with obedience as Allah – the Mighty and Sublime - said:

﴿ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلَنَّا رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَنُقِبَةُ لِلنَّاقِي ۝۱۳۲﴾

“And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)]. We ask not of you a provision (i.e. to give Us something: money, etc.); We provide for you. And the good end (i.e. Paradise) is for the Muttaqûn” [Ta-Ha: 132].

And whenever the Prophet ﷺ saw anything that amazes him from (the glitters of) this world, he ﷺ would say: ‘O Allah, verily the worthy

life is that of the Hereafter⁽¹⁾. A profound expression!

Hence, the individual may be beguiled by this world if he directs his entire attention towards it and become heedless of obedience to Allah. So, it becomes necessary for him to remember the life of the Hereafter in that circumstance and compare it with the enjoyment of this transient world. Then he should set his mind and attention towards this enjoyment of the Hereafter which will never cease; he should say: "O Allah, verily the worthy life is that of the hereafter."

The Messenger of Allah ﷺ has indeed spoken the truth. The enjoyment of this life, whatever it may be, is transient and fraught with despair, gloom and decline. A poet described this in his insightful poem:

There is no goodness in living so far it will become muddy
By itself when it remembers death and the old age

The end of every existence is one of these two alternatives:

1. Old age, which makes one return to a stage of infancy, physical and mental weakness, and he becomes a burden even for his household.
2. Death.

So, how will the intelligent be comfortable with this life? Had it not been that one anticipates what is in the Hereafter and hopes for the rewards, this life would have been in vain.

At any rate, Allah – the Mighty and Sublime - commanded His Prophet ﷺ to restrain himself patiently with these people who call on their Lord in the morning and evening seeking His Face. The verse is not about the weak alone; although its reason for revelation was akin to that, the lesson is broad. It refers to those who call on Allah and worship Him in a state of weakness or strength, poverty or wealth.

But the reality is that the chiefs and nobles are always farther from the Religion than the weak and those deemed weak. For this reason,

1 Al-Bukhaari reported it in the Book of Jihâd and Journey, the Chapter of Inducement on Fighting no: (2834); and Muslim in the Book of Jihâd and Journey, the Chapter of the Battle of the Confederates no: (1804/05)

those who used to belie the messengers were usually the high chiefs. The chiefs of the tribe of Sâlih said:

﴿ قَالَ أَمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضِعُوا لِمَنْ ءَامَنَ مِنْهُمْ أَنْ تَعْلَمُونَ أَنَّ صَلِحًا مُرْسَلٌ مِنْ رَبِّهِ ﴾

“The leaders of those who were arrogant among his people said to those who were counted weak - to such of them as believed: “Know you that Sâlih (Saleh) is one sent from his Lord” [Al-Araaf: 75].

We ask Allah to make you and us among the people of truth, those who call to it and its helpers.

Verily Allah is Bountiful and Generous.

Hadeeth 252

عَنْ حَارِثَةَ بْنِ وَهَبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَلَا أُخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُتَضَعِّفٍ، لَوْ أَفْسَمَ عَلَى اللَّهِ لِأَبْرَةِ أَلَا أُخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتُلٍّ جَوَاطِئِ مُسْتَكْبِرٍ» متفقٌ عليه.

Harithah bin Wahb رضي الله عنه reported: I heard Messenger of Allah ﷺ saying, “Shall I not inform you about the people of Jannah ? It is every person who is, modest and humble (before Allah), a person who is accounted weak and is looked down upon but if he adjures Allah, Allah will certainly give him what he desires. Now shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud man.”

Commentary

The author - may Allah shower blessings on him - reported this

Hadeeth on the authority of Haarithah bin Wahb (may Allah be pleased with him) under the Chapter of Poor, Weak and Unrenowned Muslims. The Prophet ﷺ said: 'Shall I not inform you about the people of *Jannah*? It is every person who is modest and humble (before Allah), a person who is accounted weak and is looked down upon but if he adjures Allah, Allah will certainly give him what he desires'. That is, these are among the signs of the people of Paradise. A person who is weak and considered weak; that is, importance is not attached to his worth or dignity, and he does not strive for lofty worldly positions. He is innately weak, so he prefers obscurity to fame. This is because he understands that what is vital is to have high rank in the sight of Allah – the Mighty and Sublime, not to be a nobleman or a possessor of grandeur among his people. He recognizes that the most important thing is to enjoy high status before Allah, Glorified and Exalted is He above all imperfections.

Hence, you will discover that the people of Hereafter do not show concern for whatever eludes them of this world. They will accept any worldly benefit that comes their way, but they will not be bothered if they miss anything. They know that whatever Allah wills shall come to pass, and what He – the Mighty and Sublime - has not willed will never be. They know that all matters and change of states lie with Allah. Likewise, they know that it is not possible to stop what will happen or challenge what has been destined except through means legislated by Allah – Glorified is He above all imperfections and Exalted.

His statement: 'If he adjures Allah, Allah will certainly give him what he desires'. That is, if he were to swear on a thing, Allah – the Mighty and Sublime - shall make his affair easy for him, until his avowal comes to fruition. This happens often. An individual will swear on something, trusting in Allah and hoping for His rewards, and Allah will grant him what he desires. However, the one who swears by Allah in arrogance and restricts His Mercy will be disgraced, refuge is with Allah.

Here are two examples:

The First Example:

Rabee' Bint Nadr (may Allah be pleased with her) was an *Ansaari* woman who broke an incisor of an *Ansaari* slave-girl. The matter was reported to the Messenger of Allah ﷺ who commanded that Rabee's incisor be broken, for Allah – the Mighty and Sublime - has said:

﴿ وَكُنَّا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ
وَالْأُذُنَ بِالْأُذُنِ وَاللِّسْنَ بِاللِّسَنِ ﴾

“And We ordained therein for them: “Life for life...” to His statement “...tooth for tooth...” [Maidah: 45].

But Rabee's brother, Anas bin Nadr (may Allah be pleased with him), said: ‘By Allah, O Messenger of Allah, you will not break Rabee's incisor.’ The Messenger of Allah ﷺ replied: ‘O Anas, the ordainment of Allah is retaliation’. Anas ﷺ insisted: ‘By Allah, you will not break Rabee's incisor.’

He did not swear as a protest or rejection of the ruling of Allah and His Messenger. Rather, he was simply striving within his capacity to persuade the family of the victim to pardon (her sister) and collect blood money or forgive her at no cost. Perhaps, he was certain they would accede to that. Hence, his avowal is not a denunciation of the decision of Allah and His Messenger. And Allah facilitated that; the family of the victim called off the retaliatory punishment. Then the Prophet ﷺ said: ‘There are among the slaves of Allah, those who when they swear that Allah will do a thing, would be free of any atonement.’⁽¹⁾

In this case, there is no doubt that Anas' motivation stems from his strength of optimism in Allah – the Mighty and Sublime. He believed that Allah would facilitate a way to avert breaking his sister's incisor.

1 Al-Bukhaari reported it in the Book of settlement, the Chapter of Settlement by paying Blood-Money no: (2703); and Muslim in the Book of Swearing, the Chapter of Applicability of the Law of Retaliation in Teeth-related Issues no: (1675)

As for the second example, Allah – the Mighty and Sublime - will bring down whoever swears by Allah in opposition and haughtiness.

An example of that is an obedient servant of Allah, a worshipper, who usually encounters a man who is a sinner, and he finds him committing a sin whenever he passes by him. So he said: ‘Allah will not forgive this person’. He was carried away by his high opinion of himself, his parochial mentality about the Bounties and Mercy of Allah and ruling out His Mercy – the Mighty and Sublime – on His slaves.

Allah then said: “Who is that swearing for me” that is, swearing on my behalf “that I will not forgive this fellow. I have indeed forgiven him and have consequently rendered your deeds fruitless”⁽¹⁾. So appreciate the difference between the two.

Then the Messenger of Allah ﷺ said: ‘Verily there are among the slaves of Allah (in a partitive sense) those if they adjudge by Allah, Allah will grant them what they desire’. This is regarding he who swears by Allah while having full reliance in Him and hoping for what is with Allah – the Mighty and Sublime.

Then he said ﷺ: ‘Should I not inform you of the people of hell; it is every violent, impertinent and proud man’. These are signs of the people of hell.

He is violent means he is excessively harsh, his heart is comparable to a stone or even harder, refuge is with Allah. ‘...impertinent and proud man’, *Jawwadh Mustakbir*. This expression has many interpretations. Some scholars opine that it refers to a person who amasses wealth but does not pay its due.

But the apparent meaning of *Jawwadh* is a person who is excessively impertinent. He does not show patience on anything and believes he is untouchable due to his perceived status.

There is an appropriate illustration in the story of a man who witnessed a battle with the Messenger of Allah ﷺ. He was a brave

1 Muslim reported it in the Book of Goodness to Parents and Joining of Ties, the Chapter of Prohibition of One Losing Hope in the Mercy of Allah no: (2621)

fighter who would not leave any flaw or indolence in the enemy rank except he took advantage of such. Then the Prophet ﷺ said: 'Verily this fellow is among the people of the hell'. That was heavy on the companions, so they thought: 'How will this person be among the inhabitants of hell with all these efforts?' Then a man said: 'By Allah I shall keep close to him until I see what will become of his affairs'. So he trailed him until an enemy arrow hit this brave man. He ran out of patience and lost hope, so he committed suicide by falling on his sword, refuge is with Allah.

Thereafter, the man came to the Messenger of Allah ﷺ and said: 'O Messenger of Allah, I bear witness that you are indeed the Messenger of Allah'. The Prophet ﷺ then said: 'Why?'. The man continued: 'Because the man you said was among the people of hell did so and so'. Then the Prophet ﷺ said: 'Verily a man will be acting like the people of Paradise in what appears to people whereas he is one of the inhabitants of Hell'⁽¹⁾.

So look at this man, he became impatient and was unable to bear it, so he killed himself.

Therefore, an impertinent person is the impatient individual; he would be in a continuous state of sorrow, despair, pensiveness and gloom. Equally, he is always unhappy with the Predestination and Allotment of Allah, he would not surrender himself to it, and he is not pleased with Allah as his Lord.

As for the arrogant one, he is the one who combines two qualities: belittling people and rejecting the truth. This is because the Prophet ﷺ has said: 'Arrogance is rejecting the truth and underrating people'⁽²⁾. So, 'rejecting the truth' means rebuffing it while 'underrating people' means holding them in disdain. Hence, he considers himself as superior to the truth and the creatures. He does not yield to the truth neither does he show mercy to the creatures, refuge is with Allah.

1 Al-Bukhaari reported it in the Book of Jihad and Journey, the Chapter of It Should Not Be Said that so-and-so is a Martyr no: (2898); and Muslim in the Book of Faith, Chapter of the Severity of Prohibition of Committing Suicide no: (112)

2 Al-Bukhaari reported it in the Book of Simplicity, the Chapter of the Excellence of the Poor no: (6448)

Thus, these are signs of the people of Hell. We beseech Allah – the Mighty and Sublime – to save you and us from Hell, and admit us into the Paradise.

He is indeed Bountiful and Generous.

Hadeeth 253

وَعَنْ أَبِي الْعَبَّاسِ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ رَجُلٌ عَلَى النَّبِيِّ ﷺ، فَقَالَ لِرَجُلٍ عِنْدَهُ جَالِسٍ: «مَا رَأَيْكَ فِي هَذَا؟» فَقَالَ: رَجُلٌ مِنْ أَشْرَافِ النَّاسِ، هَذَا وَاللَّهِ حَرِيٌّ إِنْ خَطَبَ أَنْ يُنكَحَ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ. فَسَكَتَ رَسُولُ اللَّهِ ﷺ، ثُمَّ مَرَّ رَجُلٌ آخَرُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَا رَأَيْكَ فِي هَذَا؟» فَقَالَ: يَا رَسُولَ اللَّهِ هَذَا رَجُلٌ مِنْ فُقَرَاءِ الْمُسْلِمِينَ هَذَا حَرِيٌّ إِنْ خَطَبَ أَنْ لَا يُنكَحَ، وَإِنْ شَفَعَ أَنْ لَا يُشَفَّعَ، وَإِنْ قَالَ أَنْ لَا يُسْمَعَ لِقَوْلِهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا خَيْرٌ مِنْ مِلءِ الْأَرْضِ مِثْلَ هَذَا» متفقٌ عَلَيْهِ .

Sahl bin Sa'd As-Sa'idi رضي الله عنه reported: A man passed by the Prophet ﷺ, so he asked a man who was sitting near him, "What is your opinion about this man?" That man replied: "He is one of the noblest men. By Allah he is certainly a proper person for (a girl) being given in marriage if he seeks to marry, and his recommendation is fit to be accepted if he recommends." Messenger of Allah ﷺ remained silent. Then another man passed. Messenger of Allah ﷺ enquired, "What is your opinion about this man?" He replied: "O Messenger of Allah, he is one of the poor Muslims. He is not a proper person (for a girl) to be given in marriage to, and his recommendation would not be accepted if he makes one; if he speaks, he is not to be listened to." Messenger of Allah ﷺ said, "He is better than the former by earthfuls." [Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him - reported this Hadeeth on the authority of Sahl bin Sa'd As-Saaidi (may Allah be pleased with him). He said: 'A man passed by the Messenger of Allah ﷺ, so he asked a man sitting near him: 'What is your opinion about this man'. That man replied: 'He is one of the noblest men. By Allah, he is certainly a proper person to accept in marriage if he seeks to marry, and his recommendation is fit to be recognized if he endorses.' Then another man passed. The Messenger of Allah ﷺ enquired, "What is your opinion about this man?" So he replied, 'he is one of the poor Muslims. He is not a proper person for marriage and his recommendation would not be accepted if he makes one; if he speaks, he is not to be listened to.'

So consider these two men. One of them was from the noblest of men; his opinions are reckoned with and he would be accepted if he seeks a wife. However, the second one was the opposite of the first: one of the weak Muslims, without any worth; he would not be granted a wife if he seeks to marry, his intercession would not be granted and he would not have an audience if he speaks.

Then the Prophet ﷺ said, 'This is better than the former earthfuls'. That is, he is better in the Sight of Allah – the Mighty and Sublime – than an earth full of the likes of the man who enjoys nobility and dignity among his people. This is because Allah does not consider nobility, status, lineage, wealth, form, cloth, car or house; He only looks at the heart and the deeds. So when the heart is in a good state regarding what is between him and Allah- the Mighty and Exalted, he turns to Allah, remembers Him, fears him, surrenders to Him, and works with what pleases Allah- the Mighty and Exalted. This is the honorable and respected person in the sight of Allah, and Allah will grant him anything if he were to swear by Him.

There is a major lesson here. A person may hold a high status in this worldly life, but he is worthless before Allah. On the other hand, one may have a low status in this life, without any worth in the sight

of the people, whereas he is better than countless people in the Sight of Allah.

We ask Allah to make you and us among the notables before Him, and grant you and us a dignified status in His Sight alongside the Prophets, the truthful ones, the martyrs and the righteous ones.

Hadeeth 254

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «اِخْتَجَبَتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ النَّارُ: فِيَّ الْجَبَّارُونَ وَالْمُتَكَبِّرُونَ، وَقَالَتِ الْجَنَّةُ: فِيَّ ضِعْفَاءُ النَّاسِ وَمَسَاكِينُهُمْ، فَقَضَى اللَّهُ بَيْنَهُمَا: إِنَّكَ الْجَنَّةُ رَحْمَتِي أَرْحَمُ بِكَ مَنْ أَشَاءُ، وَإِنَّكَ النَّارُ عَذَابِي أُعَذِّبُ بِكَ مَنْ أَشَاءُ، وَلِكُلَيْكُمَا عَلَيَّ مِلْوُهَا» رَوَاهُ مُسْلِمٌ .

Abu Sa'iid Al-Khudri ؓ reported: The Prophet ﷺ said: There was a dispute between the Hell and Jannah . The Hell said: "The haughty and proud are my inmates." Jannah said: "The modest and the humble are my residents." Thereupon, Allah the Exalted and Glorious (addressing Jannah) said: "You are My Mercy, through you I shall show mercy to those whom I wish." (And addressing the Hell), He said: "You are (the means) of My punishment by which I shall punish such of My slaves as I wish and each one of you would have its fill." [Muslim]

Commentary

The author - may Allah shower blessings on him - reported on the authority of Abu Sa'eed al-Khudree (may Allah be pleased with him) that the Prophet ﷺ said: 'There was a dispute between the hell and the *Jannah*'. That is, there was a disagreement between them over a matter,

each of them hanging on to its points. This is one of the matters of the unseen which we must believe even if our intellect consider them as unlikely. One may say: How will the Hell and the Paradise, which are non-living things, quarrel?

We should rather affirm that Allah- Glorified is He above imperfection and Exalted- has power over everything. Allah- Glorified is He above imperfection and Exalted- has indeed informed us that the earth will relate its account on the Day of Resurrection when Allah will inspire it. So when Allah authorizes anything, it must respond to the call at any rate. Hands, tongues, legs and skin will all bear witness on the Day of Resurrection, even though they are non-living things. Although they are the closest entities to their bearer, they will give testimony against him because Allah – the Mighty and Sublime - has power over everything.

So the Paradise will make representations against the Hell and it will challenge the Paradise. The Hell will advance an argument that it shall house the haughty and the insolent.

The *Jabbarun* are the wicked and hard-hearted people while the *Mutakabbirun* are the people of self-glory and ego, those who belittle others and reject the truth. Indeed, the Prophet ﷺ has said about pride: 'It is rejecting the truth and underrating people'⁽¹⁾.

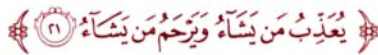
The people of tyranny and pride are the people of hell, refuge is with Allah. A person of the Hell may be unassuming to people with good characters, but he is haughty and arrogant to the truth. So his mildness and compassion with people will not avail him in any way. Rather, he will be described with inflated pride and arrogance even if he is flexible in his dealings with people because he is haughty and turns away from the truth.

As for the Paradise, it said the modest and the humble are its residents. Usually, they are the ones who yield and surrender to the truth as the haughty and arrogant people do not submit to the truth in most cases.

1 Muslim reported it the Book of Faith, the Chapter of Prohibition of Arrogance, and Explanation as Regards It no: (91)

So, Allah – the Mighty and Sublime - settled the matter between them: ‘Verily you are *Jannah*, you are My Mercy, through you I shall show My Mercy to those whom I wish’. And He said to the hell: ‘Verily you are the hell. You are the means of my punishment by which I shall punish such of My slaves as I wish’. You are the Paradise, My Mercy; that is, it is the abode that originated from Allah’s Mercy. This is not referring to His Attribute of Mercy, which is an enduring Attribute of His, but a Mercy which is a creation. ‘So you are My Mercy’, that is, ‘I created you by My Mercy, I shall show Mercy to those whom I wish’.

And He said to the hell: ‘You are the Hell with which I punish whomever I wish’. This is similar to another statement of His– the Mighty and Sublime:



“He punishes whom He will, and shows mercy to whom He will”

[Al-Ankabuut: 21].

The people of Paradise are the people of Allah’s Mercy, we beseech Allah to count you and us among them, while the people of hell are the people of Allah’s Punishment.

Then He said: ‘And each of you will have its fill’. Allah – the Mighty and Sublime – vowed and committed Himself to fill up both Paradise and Hell. The Favor and Mercy of Allah - the Mighty and Sublime- are more far-reaching than His Anger. Indeed, on the Day of Resurrection, He will cast the condemned into the Hellfire while it will be asking “Are there some more?” meaning, ‘Give me more, give me more. Increase them’. Then Allah will place His Leg, in a version, His Heel, on it. This will cause some parts of the Hellfire to surge violently against other parts and some of it will coalesce into other parts. Thereafter, the hell will be saying: ‘Enough! Enough!’ That is its fill.

As for the Paradise, it is wide. Its width is the distance between the heavens and the earth; a vacant expanse will remain after its inhabitants would have entered it. Thence, Allah will specially create

some people whom He – the Mighty and Sublime - will admit into Paradise by His Favor and Mercy. This is because Allah – the Mighty and Sublime - has made filling it up obligatory for Himself.

There is evidence in this that the poor and the weak are the people of Paradise because they are the ones who typically submit to the truth. On the other hand, the tyrants and the haughty ones are the people of hell because they are arrogant to the truth and proud, refuge is with Allah. Their hearts are not soft to the remembrance of Allah nor to the slaves of Allah – the Mighty and Sublime.

We ask Allah for protection and wellbeing for you and us.

Hadeeth 255

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّهُ لَيَأْتِي
الرَّجُلُ السَّمِينُ الْعَظِيمُ يَوْمَ الْقِيَامَةِ لَا يُزَنُّ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ»
متفقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "On the Day of Resurrection, there will be brought forth a bulky person whose value to Allah will be less than that of the wing of a mosquito." [Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him - reported on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said: 'On the Day of Resurrection, there will be brought forth a bulky person whose value to Allah will be less than that of the wing of a mosquito'.

The author - may Allah shower blessings on him - mentioned this under the Chapter of the Weak and Poor Muslims. That is because

obesity usually results from gluttony, which is excessive eating, and this points to abundant wealth and affluence. And the rich are fond of merrymaking, usually guilty of ingratitude and denial until they will be brought on the Day of Resurrection. On this day, they will be in a similar form– a bulky man, excessively fat and overweight, whose worth before Allah- the Mighty and Sublime- will be inferior to the worth of the wing of a mosquito. A mosquito is known as one of the most despised and frailest insects, so also is its wing.

In this Hadeeth, there is affirmation of weighing on the Day of Resurrection. Indeed, the Book of Allah also pointed to that; Allah, the most High, said:

﴿ وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَىٰ بِنَا حَسِيبًا ﴿٤٧﴾ ﴾

“And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners” [al-Anbiyaa: 47].

And He, the Sublime and Exalted, said:

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

“So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it” [Zalzalah: 6-7].

And the Prophet ﷺ said: ‘Fear the Hell even if it were with half a date’⁽¹⁾.

The weight on the Day of Resurrection is just, with no element of wrong, and man will be rewarded according to his good deeds and bad deeds.

1 Al-Bukhaari reported it in the Book of Manners, the Chapter of Good Speech no: (6023); and Muslim in the Book of Zakât, Chapter of Inducement on Giving Charity no: (67 and 1016)

The People of Knowledge have stated that the one whose good deeds outweighs his bad deeds will be among the inhabitants of Paradise, but the one whose bad deeds outweighs his good deeds will be entitled to punishment in the Hellfire. However, the one whose good deeds equal his bad deeds will be one of the People of ‘Araaf. These are a set of people who will remain between the Paradise and the hell for a while, as Allah – the Mighty and Sublime - may deem fit, but they will end up in Paradise.

The weighing is a physical act with the scale having two pans; evil deeds will be placed on one pan and good deeds on the other pan. Good deeds will be heavy and bad deeds will be light on the scale if the good deeds are more, and vice versa.

Then what will be weighed? The apparent meaning of this Hadeeth is that human beings will be weighed; he will be heavy or light according to his deeds.

However, some scholars indicated that the scroll of deeds will be weighed. The scrolls containing the bad deeds will be placed on a scale, and the scrolls containing the good deeds will be placed on another scale and consideration will be given to the weightier.

Some scholars opined that the deeds themselves will be weighed because Allah – the Mighty and Sublime - said:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ (7)

“So whosoever does good equal to the weight of an atom (or a small ant), shall see it” [Zalzalah: 7].

So He made the scale for the deeds. And He – the Mighty and Sublime - said:

﴿وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ آتَيْنَاهَا﴾ (IV)

“And if there be the weight of a mustard seed, We will bring it.” [Anbiyaa: 47].

And the Prophet ﷺ has said: “Two light statements on the tongue, heavy on the balances, and beloved to the Most Gracious: *Subhana-*

Allaah wa bihamdihi Subhana-Allaah Al-Adheem (Glorified is Allah and His Praise, Glorified is Allah the Exalted)⁽¹⁾.

His ﷺ statements: ‘Two statements heavy on the balances’ indicated that what will be assessed are the deeds. This is what is clear from the Qur’an and the Sunnah. It is however possible that the scrolls will also be weighed.

Likewise, this Hadeeth warns against attaching importance only to the comfort of the body. A wise person must care about the happiness and the nourishment of his heart, which is innately holding on to the Religion of Allah – the Mighty and Sublime. So the body will also be nourished if the heart is nourished, but the contrary does not hold.

A body may be nourished, enjoying the beauty of this world, whereas his soul is in the blazing fire, refuge is with Allah.

If you want to make this clear, read His Words– the Exalted:

﴿مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٧﴾﴾

“Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).” [Nahl: 97]

Allah – the Mighty and Sublime - did not say: “We will nourish their bodies”. But He said:

“Verily, to him We will give a good life (in this world with respect, contentment and lawful provision)”.

This is by way of joy, happiness and tranquility which Allah – the Mighty and Sublime – will place in their hearts.

1 Al-Bukhaari reported it in the Book of Vow and Promises, that Chapter of when it is said: ‘By Allāh I will not talk today’, then He prays; no: (6682); and Muslim in the Book of Words of Remembrance and Supplication, the Chapter of Saying the Tahleel, Tasbeeh and Du’a no: (2694)

Indeed, one of the *Salaf* said: 'If the kings and their children were to know what we enjoy, they would have fought us for it with swords'; that is, the joy, light of the heart, serenity and tranquility.

I ask Allah – the Mighty and Sublime - to open your hearts and mine to Islam, and lighten them with knowledge and faith.

He is indeed the Most Bountiful and Most Generous.

Hadeeth 256

وَعَنْهُ أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُّ الْمَسْجِدَ، أَوْ شَابًا، فَفَقَدَهَا رَسُولُ
اللَّهِ ﷺ، فَسَأَلَ عَنْهَا أَوْ عَنْهُ، فَقَالُوا: مَاتَ. قَالَ: «أَفَلَا كُنْتُمْ آذَنْتُمُونِي»
فَكَانَتْهُمْ صَغُرُوا أَمْرَهَا، أَوْ أَمْرَهُ، فَقَالَ: «ذُلُّونِي عَلَى قَبْرِهِ» فَذَلُّوهُ فَصَلَّى
عَلَيْهَا، ثُمَّ قَالَ: «إِنَّ هَذِهِ الْقُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا، وَإِنَّ اللَّهَ
تَعَالَى يُنَوِّرُهَا لَهُمْ بِصَلَاتِي عَلَيْهِمْ» متفقٌ عليه .

Abu Hurairah رضي الله عنه reported: A black woman (or probably a young man) used to clean the mosque. Messenger of Allah ﷺ missed her (or him) and asked about her (or him). He was told that she (or he) had died. He ﷺ said, "Why did you not inform me?" (It seemed as if) they (Companions) considered the matter insignificant. Then he ﷺ said, "Show me her (or his) grave." When it was shown to him, he offered (Janazah -funeral) prayer over it and said, "These graves cover those in them with darkness, and Allah illumines them for the inmates as a result of my supplication for them."

[Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him - narrated on the authority of Aboo Hurayrah (may Allah be pleased with him) that

a black woman or a young man used to clean the mosque (of the Prophet ﷺ). Most reports show that she was a black woman; that is, she was not an Arab woman. She would maintain the mosque, clean it and remove the garbage. Then she died on a particular night, and the Companions did not attach much importance to her death; they said: 'There is no need notifying the Prophet ﷺ of her death this night'. So they took her out and buried her. After a time, the Prophet ﷺ noticed her absence and enquired about her, and he was informed of her demise. Then he ﷺ said: 'why did you not inform me?', that is, about her death. Then he said: 'Show me her grave'. When it was shown to him, he offered (Funeral) Prayer over it. Then he said, 'These graves cover those in them with darkness, and Allah illumines them for the inmates as a result of my supplication for them.'

This Hadeeth contains a number of lessons:

The Prophet ﷺ would extol people according to their deeds, obedient acts and their worship of Allah – the Mighty and Sublime.

Another benefit is the permissibility of a woman undertaking the cleaning of a mosque and that it is not limited to males. Rather, whoever intends to clean the mosque and does it will have her reward, whether she does it herself or employs someone to do it on her behalf.

Likewise, it shows the merit of cleaning the mosque and removing the rubbish from it. Indeed, he ﷺ said: 'The rewards of my Ummah were shown to me until the dirt a man removes from the mosque⁽¹⁾'. *Al-Qadhaa* is a small object; hence, a man removing such from the mosque will be rewarded for it.

And there is further allusion to this in the Hadeeth of Aa'isha (may Allah be pleased with her) that the Prophet ﷺ instructed that mosques should be built in districts and they should be cleaned and perfumed. Indeed, the mosques are the Houses of Allah – the Mighty and Sublime, so they should be managed well. However, this does

1 Tirmidhee reported it in the Book of Excellence of the Qur'an, the Chapter of what has come as regard he Who recites a letter in the Book of Allah what such will have of rewards no: (2916); and Aboo Dawood in the Book of Salat, the Chapter of Sweeping the Mosque no: (461).

not necessitate their excessive decoration with etchings that usually distract those observing the Prayer. Verily, the Prophet ﷺ has said: ‘You will surely beautify them in excess’, that is, the mosques, ‘the way the Jews and the Christians did⁽¹⁾’.

And from the benefit of this Hadeeth is that the Prophet ﷺ does not know the Unseen. For this reason, he ﷺ said: ‘Show me her grave’. If the Prophet ﷺ would not know a physical entity, then the most probable thing, *a fortiori*, is that he would not know the Unseen. Allah – the Mighty and Sublime - has indeed said to him ﷺ:

﴿ قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِن أَنْجِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ ﴾

“Say (O Muhammad): “I don’t tell you that with me are the treasures of Allah, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration” [An’am: 50].

And He – the Mighty and Sublime - said:

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴾

“Say (O Muhammad): “I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe.” [Al-Araaf: 188].

Also from the lessons of the Hadeeth is the correctness of observing the (Funeral) Prayer on the grave for the one who did not observe the Prayer on the dead before the interment. This is because the Prophet went and observed prayer on the woman because he had not done so

1 Al-Bukhaari reported it in the Book of Salât, the Chapter of Building a Mosque, without numbering.

before she was buried. However, this applies to whoever dies during your epoch or time. As for those who had died a long time ago, it is not valid to pray over their graves. This is why it is unlawful for us to pray over the graves of the Prophet ﷺ, Aboo Bakr, Umar, Uthman and other companions, scholars and Imams of the Ummah.

The Prayer is only permitted for those who died during your era. For instance, if a man died thirty years ago and your present age is thirty, you cannot observe the Funeral Prayer for him because he had died before your conception and you became one of those who observe *Salat*. But there is no blame on you regarding whoever dies while you have become one of those who observe the *Salat*, from relative and anyone you love to pray for.

Hence, it is permissible for you to observe the Funeral Prayer for a man who died about a year or two ago, if you had not performed it and would love to do it.

Another benefit here is the Prophet's excellent guardianship of his *Ummah* ﷺ. He would call on them and inquire about their affairs. He would not be engrossed with the elders to the detriment of the young as he cared about the affairs of all Muslims.

Similarly, it demonstrates the permissibility of asking someone for what is usually not considered a favour because the Prophet ﷺ said: 'Show me her grave'. This is a request, but the like of this does not involve a favour contrary to asking for money which is prohibited. That is, it is not permissible for you to ask a person for money, saying: 'Give me ten riyals or hundred', except in case of a dire need.

However, any other form of request which does not typically entail a favour is not blameworthy. Perhaps, this is the delineating factor regarding the pledge which the Prophet ﷺ used to take from his Companions that they would not ask people for anything.

The permissibility of repeating a Funeral Prayer for a deceased by another congregation, although it had earlier been performed for him, may be deduced from the Hadeeth. This is because the obvious connotation of the Hadeeth is that those who accompanied

the Prophet ﷺ prayed with him. Hence, it is allowed to perform the Funeral Prayer in congregation again with a new group of people.

Some people of knowledge hold this opinion. They compare this to repeating an Obligatory Prayer in congregation with a new congregation after having prayed. Consequently, if someone had observed the Funeral Prayer for a deceased person in the mosque, but some people decided to offer theirs at the graveyard, there is no objection or aversion to joining them to repeat the Prayer. There is a reason for him to repeat the Prayer, which is the availability of another congregation.

If someone were to ask, 'Where will I stand when praying over a grave?' The answer is that you will stand behind it placing it between the *Qiblah* and you just as you would have prayed before burial.

Hadeeth 257 and 258

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رُبَّ أَشْعَثَ أَغْبَرَ مَدْفُوعٍ بِالْأَبْوَابِ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "Many a person with shaggy and dusty hair, dusty and driven away from doors (because of their poverty and shabby clothes) were to swear by Allah (that something would happen), Allah will certainly make it happen." [Muslim]

وَعَنْ أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «قُمْتُ عَلَى بَابِ الْجَنَّةِ، فَإِذَا عَامَّةٌ مَن دَخَلَهَا الْمَسَاكِينُ، وَأَصْحَابُ الْجَدِّ مَحْبُوسُونَ، غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ. وَقُمْتُ عَلَى بَابِ النَّارِ فَإِذَا عَامَّةٌ مَن دَخَلَهَا النِّسَاءُ» مَتَّفِقٌ عَلَيْهِ .

Usamah bin Zaid رضي الله عنه reported: The Prophet ﷺ said, "I stood at

the gate of Jannah , and (I saw) that the majority of those who entered it are the poor, and the wealthy were kept confined. The inmates of the Fire had been ordered to (enter) the Fire (Hell), and I stood at the gate of Hell and saw that the majority of its inmates are women.” [Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him - reported on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Messenger of Allah ﷺ said: ‘Many a person with shaggy and dusty hair, dusty and driven away from doors (because of their poverty and shabby clothes) were to swear by Allah (that something would happen), Allah will certainly make it happen’.

‘*Ash`ash*’ is a description of the hair; that is, he does not have anything to oil or comb his hair, and he does not care about his appearance.

‘*Ag`barah*’, dust coloured, that is, dusty cloth as a result of his state of poverty.

‘Who are turned away from doors’ that is, he has no prestige. When he comes to people seeking permission (to enter), they would not grant him, but drive him away from their doors because he has no worth among people. However, he is worthy before the Lord of the Worlds. If he were to swear by Allah (that something would happen), He will certainly make it happen. If he says, ‘By Allah, this will not be’, it will not happen. Likewise, if he swears by Allah - the Mighty and Sublime- that a particular thing will happen, it will come to pass due to his honour and high status in the sight of Allah - the Mighty and Sublime.

How will this happen? There are many a person with shaggy and grubby hair, dusty and driven away from doors (because of his poverty and shabby clothes), if he were to swear by Allah, Allah will answer his call. What is the yardstick? It is the fear of Allah as He - the Mighty and Sublime - has stated:



“Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa” [Hujurat: 13].

Allah – the Mighty and Sublime - will distinguish the one who fears Him; He – the Mighty and Sublime - will facilitate his affairs, respond to his supplications, remove his harm and grant his pledge.

This person will neither curse anyone unjustly nor be audacious regarding the Dominion of Allah. Rather, he will swear by Allah on what Allah is pleased with or permissible matters while trusting and believing in Him, the Mighty and Sublime.

We have earlier discussed the episode of Rabee bint Nadr and her brother, Anas bin Nadr, when she broke the incisor of an *Ansaari* woman. So they appealed to the Messenger of Allah ﷺ for a legal judgement, and he ruled that her incisor should be broken in retaliation. Then her brother, Anas, said, ‘O Messenger of Allah, will you break Rabee’s incisor?’ The Prophet ﷺ answered saying: ‘Yes the ordainment of Allah is retaliation; ‘a tooth for a tooth’. Anas (may Allah be pleased with him) then said: ‘By Allah, you will not break the incisor of Rabee’. He said that trusting Allah – the Mighty and Sublime - and hoping for His recourse and assistance.

He did not swear as a protest and rejection of the judgement of Allah; he did this believing in Him. Thereafter, Allah – the Mighty and Sublime - guided the family of the lady to accept blood money or drop the case. So, the Prophet ﷺ said: ‘Verily, there are among the slaves of Allah – the Mighty and Sublime - those if they swear by Allah (that something should be), it will be⁽¹⁾. He will swear by Allah – the Mighty and Sublime - on what is pleasing to Him, while having a good thought about Him – the Mighty and Sublime.

As for the one who swears by Allah – the Mighty and Sublime - in transgression to Him and arrogance to the slaves of Allah, and suffers

1 Al-Bukhaari reported it in the Book of settlement, the Chapter of Settlement by paying Blood-Money no: (2703); and Muslim in the Book of Swearing, the Chapter of Applicability of the Law of Retaliation in Teeth-related Issues no: (1675)

from narcissism, Allah – the Mighty and Sublime - will not grant his request because he is a wrongdoer.

A relevant example is the case of that worshipper who passed by someone who is a careless wrecker of his own soul. So the worshipper said, ‘By Allah! Allah will not forgive this person.’ He swore by Allah that Allah – the Mighty and Sublime - would not forgive him. Why did he swear? Is he in control of forgiveness? Is he in possession of (Allah’s) Mercy? Then Allah – the Mighty and Sublime - said: ‘Who is he that is swearing by me that I will not forgive so and so?’ A disparaging rhetorical question, ‘I have forgiven him and rendered useless your deeds’⁽¹⁾. A result of a bad deed, refuge is with Allah. Allah – the Mighty and Sublime - did not answer his demand; rather, He – the Mighty and Sublime - rendered his deeds useless because he had said that having high opinion of himself and out of arrogance to the slaves of Allah – the Mighty and Sublime.

As for the Hadeeth of Usaamah bin Zayd, the Prophet ﷺ said: ‘I stood at the gate of *Jannah*, and (I saw) that the majority of those who entered it are the poor’. That is, the majority of those who enter the Paradise will be the poor as they are more responsive to acts of worship and Fear of Allah – the Mighty and Sublime – than the rich people in most cases.



“Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.). Because he considers himself self-sufficient.” [Alaqa: 6-7].

A rich person considers himself to be self-reliant because of his wealth, which makes him fall short in worshipping Allah. Although there are rich people who worship Allah better than the poor, this is not the norm.

‘The wealthy were kept confined’; that is, the possessors of fortune

1 Muslim reported it in the Book of Goodness to Parents and Joining of Ties, the Chapter of prohibition as Regards Losing Hope in the Mercy of Allah no: (2621)

and wealth did not enter the Paradise on time, so the poor entered before them. **‘The inmates of the Fire had been ordered to (enter) the Fire (hell)’.**

So the Messenger of Allah ﷺ categorised people into three:

- The inmates of Fire, who entered the hell - may Allah, the Mighty and Sublime, protect you and us from it;
- The poor who entered the Paradise; and
- The wealthy Muslims who will be prevented for a time until Allah wishes.

As for the people of Hell, the Messenger of Allah ﷺ, the truthful whose reliability is established, explained that the majority of its inmates will be women. This is because they are troublesome. Hence, the Messenger of Allah ﷺ told some women during one of the Islamic Festivals: **‘O group of women, give out charity even if it were from your jewellerys, for I see you being the majority of the people of hell’.** They said, **‘But why O Messenger of Allah?’** He replied, **‘Because you curse much and you are ungrateful to your husbands’⁽¹⁾.**

‘You curse much’, that is, you abuse and rail severely; their tongues are sharp and vicious, and their plots are great.

‘And you are ungrateful to your husbands’. If she notices a failing in her husband, who has been good to her all year round, she would say to him, **‘I have never seen any good (in you)’.** She denies favours without acknowledgment.

There is evidence in this Hadeeth that it is compulsory for man to guard against the trials of wealth. Wealth can make its owner transgress, and lead him to evil, arrogance, rejecting the truth and looking down on others. So be wary of these two bounties: wealth and good health. Likewise, be cautious of the leisure time which is a means of trial. Countless people squander these three- wealth, good health and leisure time. **‘Two bounties, a lot of people misuse them:**

1 Al-Bukhaari reported it in the Book of Zakat, the Chapter of Giving the Zakat to the Kith and Kin no: (1462); and Muslim in the Book of Vow, the Chapter of Reduction of Faith as One’s Acts of Disobedience Decreases no: (79)

Good health and leisure time⁽¹⁾.

Leisure time usually result from wealth because a rich person will consider a lot of things as trivial and he is usually idle.

We beseech Allah to safeguard you and us from the trials of living and death, and from the trials of the Dajjal.

Hadeeth 259

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَى ابْنُ مَرْيَمَ، وَصَاحِبُ جُرَيْجٍ، وَكَانَ جُرَيْجٌ رَجُلًا عَابِدًا، فَاتَّخَذَ صَوْمَعَةً فَكَانَ فِيهَا، فَأَتَتْهُ أُمُّهُ وَهُوَ يُصَلِّي فَقَالَتْ: يَا جُرَيْجُ، فَقَالَ: يَا رَبَّ أُمِّي وَصَلَاتِي فَأَقْبَلَ عَلَيَّ صَلَاتِي فَأَنْصَرَفْتُ. فَلَمَّا كَانَ مِنَ الْغَدِ أَتَتْهُ وَهُوَ يُصَلِّي، فَقَالَتْ: يَا جُرَيْجُ، فَقَالَ: أَيُّ رَبِّ أُمِّي وَصَلَاتِي. فَأَقْبَلَ عَلَيَّ صَلَاتِي، فَلَمَّا كَانَ مِنَ الْغَدِ أَتَتْهُ وَهُوَ يُصَلِّي فَقَالَتْ: يَا جُرَيْجُ، فَقَالَ: أَيُّ رَبِّ أُمِّي وَصَلَاتِي، فَأَقْبَلَ عَلَيَّ صَلَاتِي، فَقَالَتْ: اللَّهُمَّ لَا تُمِتَّهُ حَتَّى يَنْظُرَ إِلَى وُجُوهِ الْمُؤْمِسَاتِ. فَتَذَاكَرَ بَنُو إِسْرَائِيلَ جُرَيْجًا وَعِبَادَتَهُ، وَكَانَتْ امْرَأَةٌ بَغِيٌّ يَتِمُّثَلُّ بِحُسْنِهَا، فَقَالَتْ: إِنْ شِئْتُمْ لِأَفْتِنَنَّهُ، فَتَعَرَّضْتُ لَهُ، فَلَمْ يَلْتَفِتْ إِلَيْهَا، فَأَتَتْ رَاعِيًا كَانَ يَأْوِي إِلَى صَوْمَعَتِهِ، فَأَمَكَّنَتْهُ مِنْ نَفْسِهَا فَوَقَعَ عَلَيْهَا. فَحَمَلَتْ، فَلَمَّا وُلِدَتْ قَالَتْ: هُوَ مِنْ جُرَيْجٍ، فَأَتَوْهُ فَاسْتَنْزَلُوهُ وَهَدَمُوا صَوْمَعَتَهُ، وَجَعَلُوا يَضْرِبُونَهُ، فَقَالَ: مَا سَأَلْتُمْ؟ قَالُوا: زَنَيْتَ بِهَذِهِ الْبَغِيِّ فَوُلِدَتْ مِنْكَ. قَالَ: أَيْنَ الصَّبِيِّ؟ فَجَاؤُوا بِهِ فَقَالَ: دَعُونِي حَتَّى أَصَلِّيَ، فَصَلَّى، فَلَمَّا أَنْصَرَفَ أَتَى الصَّبِيَّ

1 Al-Bukhaari reported it in the Book of Simplicity, the Chapter of No Life is Worthy of Living Except That of the Hereafter no: (6412)

فَطَعَنَ فِي بَطْنِهِ وَقَالَ: يَا غُلَامَ مَنْ أَبُوكَ؟ قَالَ: فَلَانَ الرَّاعِي، فَأَقْبَلُوا عَلَى جُرَيْجٍ يُقْبَلُونَهُ وَيَتَمَسَّحُونَ بِهِ وَقَالُوا: نَبِيِّ لَكَ صَوْمَعَتَكَ مِنْ ذَهَبٍ، قَالَ: لَا، أَعِيدُوهَا مِنْ طِينٍ كَمَا كَانَتْ، فَفَعَلُوا. وَبَيْنَا صَبِيٌّ يَرْضَعُ مِنْ أُمِّهِ، فَمَرَّ رَجُلٌ رَاكِبٌ عَلَى دَابَّةٍ فَارَهَتْ وَشَارَتْ حَسَنَةً، فَقَالَتْ أُمُّهُ: اللَّهُمَّ اجْعَلْ ابْنِي مِثْلَ هَذَا، فَتَرَكَ الثَّدْيَ وَأَقْبَلَ إِلَيْهِ فَنَظَرَ إِلَيْهِ فَقَالَ: «اللَّهُمَّ لَا تَجْعَلْنِي مِثْلَهُ، ثُمَّ أَقْبَلَ عَلَى ثَدْيِهِ فَجَعَلَ يَرْضَعُ» فَكَانَتْ أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَحْكِي ارْتِضَاعَهُ بِأُصْبُعِهِ السَّبَابَةِ فِي فِيهِ، فَجَعَلَ يَمْضُهَا، قَالَ: «وَمَرُّوا بِجَارِيَةٍ وَهُمْ يَضْرِبُونَهَا، وَيَقُولُونَ: زَيْنَتِ سَرَقَتِ، وَهِيَ تَقُولُ: حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ. فَقَالَتْ أُمُّهُ: اللَّهُمَّ لَا تَجْعَلْ ابْنِي مِثْلَهَا، فَتَرَكَ الرَّضَاعَ وَنَظَرَ إِلَيْهَا فَقَالَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا، فَهَنَالِكَ تَرَاجَعَا الْحَدِيثَ فَقَالَتْ: مَرَّ رَجُلٌ حَسَنُ الْهَيْئَةِ فَقُلْتُ: اللَّهُمَّ اجْعَلْ ابْنِي مِثْلَهُ فَقُلْتُ: اللَّهُمَّ لَا تَجْعَلْنِي مِثْلَهُ، وَمَرُّوا بِهِذِهِ الْأَمَةِ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ: زَيْنَتِ سَرَقَتِ، فَقُلْتُ: اللَّهُمَّ لَا تَجْعَلْ ابْنِي مِثْلَهَا فَقُلْتُ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا؟! قَالَ: إِنَّ ذَلِكَ الرَّجُلَ كَانَ جَبَّارًا فَقُلْتُ: اللَّهُمَّ لَا تَجْعَلْنِي مِثْلَهُ، وَإِنَّ هَذِهِ يَقُولُونَ لَهَا زَيْنَتِ، وَلَمْ تَزِنْ، وَسَرَقَتِ، وَلَمْ تَسْرِقْ، فَقُلْتُ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, "None spoke in the cradle but only three (persons), Isa (Jesus) son of Maryam (Mary), the second one was the companion of Juraij who was a pious person. Juraij took a secluded monastery for worship and confined himself in it. His mother came to him as he was busy in prayer and she called: 'Juraij.' He said: 'My Rubb , my mother (is calling me while I am engaged in) my prayer.' He continued with the prayer. She returned and she came on the next day and

he was (still) busy in prayer. She called: 'Juraij.' And he said: 'My Rubb , my mother (is calling me while I am engaged) in prayer, and he continued with the prayer,' and she returned. Then on the next day she again came while he was busy in prayer and called: 'Juraij.' And he said: 'My Rubb , my mother (is calling me while I am engaged) in my prayer.' And he continued with the prayer. She said: 'My Rubb , don't let him die until he has seen the faces of the prostitutes.' The story of Juraij and that of his meditation and prayer spread amongst Banu Israel. There was a prostitute who had been a beauty personified. She said (to the people): 'If you like, I can lure him to evil.' She presented herself to him but he paid no heed (to her). She came to a shepherd who lived near the temple and she offered herself to him. He (the shepherd) had sexual intercourse with her and so she became pregnant. When she gave birth to a baby she said: 'This is from Juraij.' So they came and asked Juraij to get down and demolished the temple and began to beat him. He asked them what the matter was. They said: 'You have committed fornication with this prostitute and she has given birth to a baby from you.' He said: 'Where is the baby?' They brought him (the baby) and then he said: 'Just leave me so that I should perform prayer.' He performed prayer and when he finished, he lifted the baby in his stomach and asked him: 'O boy, who is your father?' The baby answered: 'He is such and such a shepherd.' So, the people turned towards Juraij, kissed him and touched him (for seeking blessing) and said: 'We are prepared to construct your temple with gold.' He said, 'No just, rebuild it with mud as it had been,' and so they did." (The Prophet ﷺ continued:) "Then there was a baby who was sucking at his mother's breast when a person dressed in fine garment came on a priceless riding animal's back. His mother said: 'O Allah, make my child like this one.' He (the babe) left sucking and looked at him, and said: 'O Allah, don't make me like him.' He then returned to the breast and resumed sucking." He (Abu Hurairah ؓ) said: As though I can see Messenger of Allah ﷺ as he is illustrating the scene of his sucking milk with his forefinger in his mouth and sucking that. He (Abu Hurairah ؓ) further reported Messenger of Allah ﷺ as saying,

“There happened to pass by them a slave girl who was being beaten and they were saying: ‘You have committed fornication and theft.’ She was saying: ‘Allah is enough for me and He is my Good Protector, and his mother said: ‘O Allah, don’t make my child like her.’ He left sucking looked at her and said: ‘O Allah! Make me like her.’ It was followed by a conversation between the mother and the child. She said: ‘A good looking man happened to pass by and I said: O Allah, make my child like him, and you said: O Allah, don’t make me like him, and there passed a girl while they were beating her and saying: You committed fornication and theft, and I said: O Allah, don’t make my child like her, and you said: O Allah, make me like her.’ The child said: ‘That man was a tyrant, and I said: O Allah don’t make me like him; and they were saying about the girl: You committed fornication, whereas in fact she had not committed that and they were saying: You have committed theft, whereas she had not committed theft, so I said: O Allah, make me like her.’” [Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him - mentioned on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said: ‘None has spoken in cradle except three (persons)’.

First: Eesa, the son of Maryam (alayhis salam), the last prophet in the line of the Israelites; in fact, he was the last prophet before (the Prophet) Muhammad ﷺ. There was no prophet between Eesa and Muhammad as Allah – the Mighty and Sublime - said:

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا

رَسُولِي يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ ﴿٦﴾

“And (remember) when ‘Iesa (Jesus), son of Maryam (Mary), said: “O Children of Israel! I am the Messenger of Allah unto you confirming the Taurât [(Torah) which came] before me, and

giving glad tidings of a Messenger to come after me, whose name shall be Ahmed”, [Saff: 6].

So there was no prophet between Prophet Eesa ﷺ and Prophet Muhammad ﷺ. As for the account of some historians about the existence of prophets among the Arabs such as Khaalid bin Sinaan and others, there is no truth to it.

Eesa, the son of Maryam was a sign among the signs of Allah as Allah said:

﴿وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٥٠﴾﴾

“And We made the son of Maryam (Mary) and his mother as a sign, And We gave them refuge on high ground, a place of rest, security and flowing streams” [Mu’minuun: 50]. He was a miracle in his conception and his birth.

As for his birth, his mother conceived of him without a father when Allah – the Mighty and Sublime - sent Jibreel (alahy salam) to her. He took up the form of an upright man, and he breathed into her private part and she conceived of him (alahy salam). Allah has ability over all things; He that has the power to create from sperm also has the power to create from this breath. Allah – the Mighty and Sublime - said:

﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾﴾

“Verily, the likeness of ‘Iesa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: “Be!” - and he was.” [Aal-Imran: 59].

Nothing can defy the ability of Allah. When He – the Mighty and Sublime - wants anything, He would say to it: ‘Be’ and it will be. Maryam became pregnant and gave birth to him. It was reported that he did not remain in the womb as other fetuses; rather, he developed rapidly after her conception and she gave birth to him.

So his birth was a miracle. The labour pains took her to the trunk of a date palm and she said:

﴿ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴾ (٢٣)

“Would that I had died before this, and had been forgotten and out of sight!” [Maryam: 23].

She never longed for death but only wished that the travail had never come to her till death.

﴿ فَادَّأَبَهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴾ (٢٤)

“Then [the babe ‘Iesa (Jesus) or Jibrael (Gabriel)] cried unto her from below her, saying: “Grieve not! Your Lord has provided a water stream under you;” [Maryam: 24].

That was a stream flowing under the date palm.

﴿ وَهَرَىٰ إِلَيْكَ بِجَنَاحِ النَّخْلَةِ تَسْقُطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴾ (٢٥)

“And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you.” [Maryam: 25].

She, a woman in labour, was shaking the trunk of a tree and fresh ripe-dates were falling to the ground unbroken due to her effort. This is contrary to the norm. The convention is that a woman in labour would be weak, and the convention is that shaking the base of a date-tree would not affect its top because the trunk would not move even with much effort. Likewise, the norm is that fresh ripe-dates rupture when they drop to the ground. However, Allah says:

﴿ تَسْقُطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴾ (٢٥) ﴿ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ﴾ (٢٦)

“It will let fall fresh ripe-dates upon you. “So eat and drink and be glad,” [Maryam: 25-26].

Allah is great! Those were miracles from Allah, and He has ability over all things.

So, she brought the baby to her people, carrying him, after giving birth. She was holding a baby although she was unmarried, which made her people insinuate that she had committed illegal sexual

intercourse. They said:

﴿يَتَأَخَتِ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوًّا وَمَا كَانَتْ أُمُّكَ بَغِيًّا ۝٢٨﴾

“O sister (i.e. the like) of Hârûn (Aaron) [not the brother of Mûsa (Moses), but he was another pious man at the time of Maryam (Mary)]! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.” [Maryam: 28].

As if they were saying: ‘Why would you commit illegal sexual intercourse? Your father was not a bad man and your mother was never a whore, refuge is with Allah?’

There is a reference in this that anyone who commits adultery has stained his or her lineage, refuge is with Allah. It has been reported in a Hadeeth: ‘Whoever commits adultery his family too will’.

So these people said: ‘Your father was never a bad man nor was your mother a whore.’ Then Allah- the Mighty and Sublime- inspired her and she pointed to the baby. She pointed to him, and it was as if they were scoffing at her when they said:

﴿كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ۝٢٩﴾

“How can we talk to one who is a child in the cradle?” [Maryam: 29].

This is unreasonable!

But he turned to them and uttered the following profound and amazing statements:

﴿قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۝٣٠ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۝٣١ وَبَرًّا بِوَالِدِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۝٣٢ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أُمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۝٣٣﴾

“Verily! I am a slave of Allah, He has given me the Scripture and made me a Prophet;” “And He has made me blessed wheresoever

I be, and has enjoined on me Salât (prayer), and Zakat, as long as I live.”And dutiful to my mother, and made me not arrogant, unblest.”And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!” [Maryam: 30-33].

Seven sentences –Allah is the Greatest - from a baby in cradle.

But do not be surprised for Allah’s power is above everything. Will our skins, hands, legs, tongues not testify against us for our actions on the Day of Resurrection? Certainly, they will.

Will the earth not give its account because your Lord has inspired it? Nay, the earth will bear witness for statements and actions carried out on it.

﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾﴾

“That Day it will declare its information (about all what happened over it of good or evil). Because your Lord has inspired it.” [Zalzalah: 4-5].

So these are the words of Eesa bin Maryam; he uttered these wonderful statements- seven sentences- while he was in cradle.

As for the second person, it was a kid involved in the story of Juraij.

Juraij was an ardent worshipper who isolated himself from people. Seclusion is good when there is evil in mixing (with people), but mixing with them is better if there is no attendant evil. The Prophet ﷺ said: ‘A believer that lives with people and that is patient with their evil is better than he who does not mix with them and who is not patient with their harm’⁽¹⁾.

But if mixing is harmful to your Religion, then escape with your Religion as the Prophet ﷺ had said: ‘It will be that the best of a person’s wealth will be (a flock) of sheep that he would follow to mountain

1 Narrated by at-Tirmidhee, Chapter of QIYAMAHA no 2507; and Ibn Majah, The Book of Tribulations, Chapter of Patience on Harm no.4032.

tops and valleys'⁽¹⁾. That is, he would flee with his Religion from trials.

So here is Juraij who isolated himself from people, and he built a hermitage; that is, a place to worship Allah, the Mighty and Sublime. So his mother came to him one day while he was engrossed in his prayer. She called him but he said to himself: 'O my Lord, my mother (is calling me while I am engaged in) my prayer. Do I answer my mother thereby terminate my prayer, or do I carry on with my prayer? So he decided to continue with his prayer.

Then she came calling a second time but he repeated his earlier thought process and continued with his worship. But his mother returned another time and the earlier event reoccurred. At that point, she became overwhelmed by anger and said: 'O my Lord, do not make him die until he looks at the faces of *Mumisaaat*'⁽²⁾, she meant prostitutes, until he would look at faces of the prostitutes! Refuge is with Allah.

When a man looks at the faces of prostitutes he would be tempted. A man gazing at a woman leads to temptation; how will it be if the woman were a prostitute? Refuge is with Allah. The trial becomes worse because he would look at her whilst she is willing to submit herself to him, so he becomes enticed.

It can be deduced from this section of the Hadeeth that the obligation is to respond when your parents call you while you are observing a non-compulsory Prayer. On the other hand, it is not permissible for you to answer them in the course of an Obligatory prayer.

However, there is no blame if these parents understand enough to excuse you although they know that you are performing a non-obligatory prayer. Nonetheless, you should signal to them with your hand, clear your throat, say *SubhanAllah*, or raise your voice at the verse or the supplication you are reading for them to know you are observing a Prayer. So if you know that a parent is permissive enough

1 Tirmidhee reported it in the Book of Resurrection no: (2507); and Ibn Maajah in the Book of Trials, the Chapter of Patience on Afflictions no: (4032)

2 Al-Bukhaari reported it in the Book of Faith, the Chapter of It Is Part of Deen to Flee Fitnah no: (19)

to excuse you whilst praying, then draw his or her attention to the fact that you are praying.

For instance if your father comes calling while you are observing the accompanying *Nafl* of *Subh* Prayer, you can clear your throat to notify him if he will excuse you. Likewise, you may say, '*SubhanAllah*', or raise your voice with the verse, the supplication or the word of remembrance you are presently reading so that he will excuse you.

But if he were a father that will not excuse you, who will always want his authority to prevail, then you should terminate your Prayer and answer him. The same principle applies to a mother.

However, you must never terminate your obligatory Prayers because of anybody, except a dire necessity calls for it. For instance, you can discontinue your Prayer if you see someone falling into destruction – like a water body or fire. Otherwise, it is not permissible to stop an obligatory Prayer.

Another benefit from this piece is that the supplication of a parent, if it is for a right reason, is more appropriate for acceptance. So, it is more fitting for Allah to answer the supplication of a parent against his child, if it is for a just cause. Hence, it is necessary for you to take extreme precaution against the curse of parents in order not to expose yourself to Allah accepting their supplication thus becoming a loser.

Also, there is evidence in this hadeeth that some happenings may eliminate the compassion which Allah – the Mighty and Sublime - has instilled in parents. Really, cursing her son that he would not die until he looks at the faces of prostitutes is grave, but her state of extreme fury made her supplicate for such.

And there are other benefits. Previously, it has been explained in this story that if one becomes acquainted with Allah in time of ease, Allah will recognize him in time of difficulty. This man was an ardent worshipper who used to worship Allah, so Allah saved him when he got into trouble.

When these conspirators hatched this great plot against Juraij, they sent a woman to offer herself to him in order to tempt him, but he

paid no attention to her. There came a shepherd with his flock who took up quarters near Juraij's hermitage. So, this woman approached the shepherd and he committed illegal sexual intercourse with her, refuge is with Allah, and she became pregnant.

Then the people declared that this baby boy was an illegitimate son of Juraij; they accused him of this grave filth. So they attacked him, beat him and ejected him from his temple, which they destroyed. But he appealed to them to bring him the illegitimate child. When they brought him, he hit his belly lightly and said: 'Who is your father?' And the baby, while he was in the cradle, replied: 'My father is so and so', that is, the shepherd.

So they turned to Juraij, kissed him, venerated him and told him: 'We are willing to build a hermitage made of gold for you.' because they had destroyed it unjustly. He said: 'No, just rebuild it with mud as it had been.' So they reconstructed it for him.

So it was evident in this Hadeeth that the baby talked while he was in cradle. He said that his father is so and so, the shepherd. Some scholars draw a conclusion with this hadeeth that a child born out of wedlock can be ascribed to the adulterer because Juraij said to the boy: 'Who is your father?' The boy replied: 'My father is so and so, the shepherd'.

The Prophet ﷺ narrated the story to us for a lesson. So, the adulterer should be united with the baby if he does not deny the paternity of the child; that is, he acknowledges his paternity of the baby. A small percentage of the scholars hold this opinion.

But the majority of scholars are of the view that an illegitimate child will not be ascribed to the adulterer based on the statement of the Prophet ﷺ: 'The child is for the bed (that is the father who is legitimately married to the mother of the child) and the stone is for the adulterer'⁽¹⁾.

However, those who believe that the child can be ascribed to the

1 Al-Bukhaari reported it in the Book of Transactions, the Chapter of Buying slaves no: (2218); and Muslim in the Book of Fosterage, the Chapter of the Legitimate Child and Avoiding the Doubtful Things no: (1407)

adulterer said this is relevant if there is a dispute. The child is for the rightful owner of the bed, but if there is no dispute and the adulterer avows his paternity, the child should be ascribed to him because he is the father in the real sense. There is no doubt that this child was created from the sperm of this adulterer, so the child will be ascribed to him if there is no other man claiming the baby.

Consequently, they stated that this is better than the baby losing his lineage as he will be ascribed to the mother thereby dropping his line of descent.

There is evidence in this Hadeeth showing the patience of this man, Juraij, for he neither sought revenge nor overburden them by asking them to rebuild his hermitage for him with gold. He was simply content with its original form built of mud out of self-contentment.

As for the third person who spoke in cradle, this was a baby who was sucking at his mother's breast when a man dressed in an elegant garment passed on a horseback. He was among the chiefs and nobles of the land. So the mother of the child said: 'O Allah, make my child like this one'. He (the baby) left sucking and looked at him, and said: 'O Allah, don't make me like him'.

The Prophet ﷺ illustrated the scene of his sucking milk by sucking his forefinger.

So the boy said: 'O Allah, do not make me like him'.

Then a lady came into view; she was been beaten and accused of fornication and theft, but she kept on saying: 'Allah is enough for me and He is my Good Protector'. So the woman, the nursing mother who was breastfeeding her child said: 'O Allah, do not make my child like her'. So the baby released himself from her breast, looked at her and said: 'O Allah, make me like her'.

Therefore, it was followed by a conversation between the child and his mother, a child sticking up to address his mother. She said: 'I walked pass or a good looking man happened to pass by me, so I said Allah should make you like him but you said Allah should not make you like him'. The child said: 'Yes, this man is a tyrant and an obstinate

being, so I asked Allah not to make me like him’.

As for the slave-girl, they were saying: ‘You have committed fornication and theft’ while she was saying: ‘Allah is enough for me and He is my Good Protector’. Then I said that Allah should make me like her. That is, ‘Allah should purify me from fornication and theft, and I entrust my affairs to Him’ in her statement: ‘Allah is enough for me and He is my Good Protector’.

This is one of the miracles of Allah; this child could feel, look, contemplate, ruminate, and he possessed a degree of knowledge. He was saying: ‘This is a tyrant and an obstinate being’ as a child. And he said to the woman: ‘O Allah make me like her’ knowing well that she was oppressed and innocent of the false accusation. Likewise, he knew that she had entrusted her affair to Allah – the Mighty and Sublime. So, it is a miracle that this kid possess such level of knowledge.

The conclusion is that Allah – the Mighty and Sublime - has ability over all things. Some events, contrary to convention, may happen to serve as a sign from Allah – the Mighty and Sublime - to support the messenger or one of the allies of Allah.

Benevolent treatment towards orphans, girls, the weak, the poor and the humble persons

Allah, the Exalted, said:

﴿وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ﴾

“And lower your wings for the believers (be courteous to the fellow-believers).” [Hijr: 88].

And He – the Mighty and Sublime - said:

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ، وَلَا تَعْدُ

عَيْنَاكَ عَنْهُمْ تُرِيدَ زِينَةَ الْحَيَاةِ الدُّنْيَا﴾

“And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world” [Kahf: 28].”

Commentary

The author - may Allah shower blessings on him - said: The Chapter of Benevolent Treatment Towards Orphans, the Weak, Girls and those like them who are entitled to good treatment and mercy. This is because the religion of Islam is a religion of mercy, compassion and beneficence. Allah – the Mighty and Sublime - encouraged benevolence in a number of verses in His Book, and He explained that He loves those who do good. Kindness to those who are in need of it is more honourable and appropriate; among them are orphans.

A *Yateem* is a minor who has lost his father before reaching the age of maturity, whether a male or a female. A mother’s death is not considered as turning a child into an orphan. That is, an orphan is he who lost his father before he attained puberty even if his mother is alive, but the one who lost his mother while his father is alive is not considered an orphan. This is contrary to the understanding of the masses who think the orphan is the child who has lost his mother. Nay, the orphan is he who has lost his father.

Lexically, an orphan is called *Yateem* because of his separation and the root word, *Yatummu*, means isolation. This is because this minor has been separated from a breadwinner at a tender age without the ability to earn a living.

Allah – the Mighty and Sublime - has enjoined good treatment of the orphans in a number of verses. He granted them a special status because they are usually heartbroken due to the death of the father. So he is an object of compassion and mercy. Allah – the Mighty and Sublime - says:

﴿وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَةً ضَعِيفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا

قَوْلًا سَدِيدًا ﴿٩﴾

“And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allah and speak right words.” [Nisaa: 9].

Likewise, girls and women are objects of compassion and mercy because they are weak in intellect, willpower and everything. Men are stronger than women in physical attribute, intellect, thoughts and willpower. For this reason, Allah – the Mighty and Sublime - said:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ

“Men are the protectors and maintainers of women, because Allah has made one of them to excel the other” [Nisaa: 34]

So also are people suffering from afflictions which shattered them completely. This is not fracturing of bones but heartbreaks. For example, a calamity robbed him of his wealth, his wife or friend passed away, which makes him heartbroken.

The important point is that kind treatment of the afflicted is necessary. Hence, condolence visit to the bereaved has been legislated. He should be consoled, treated well and advised that such event is the decree of Allah, and when Allah decrees a matter, He would only say, ‘Be’ and it would occur.

Similarly, humility and docility are necessary in dealing with them. Allah – the Mighty and Sublime - says:

﴿وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾

“And lower your wings for the believers (be courteous to the fellow-believers).” [Hijr: 88].

“And lower your wings...”

That is, be calm and excuse them. He – the Mighty and Sublime - said:

“And lower your wings...”

That is, if your soul puffs up and flies in the sky as the birds do, lower your wing. You should not elevate yourself above other beings if you possess wealth, prestige and position of authority; lower your wings even if your status makes you levitate in the air.

“For those who follow you among the believers”.

This was a command to the Messenger of Allah ﷺ, and of course, a command to all.

Therefore, it is obligatory for one to be mild with his brethren among the believers. Likewise, it is required of him to lower his wings whenever he sees someone following the Prophet ﷺ because such is more entitled to his humility, reverence and respect. This is not because he is so and so, the son of so and so but because he is a follower of the Messenger of Allah ﷺ. Everyone that follows the Messenger of Allah ﷺ is our beloved, our brother, our friend, and our companion.

Likewise, we are far removed from everyone who is far from imitating the Messenger of Allah ﷺ in accordance to his deviation from the guidance of the Prophet ﷺ. However, a believer should lower his wings to everyone that is following the Messenger of Allah. So *lower your wings to those who follow you among the believers.*

Allah – the Mighty and Sublime - has said:

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

“And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world” [Kahf: 28].

“And keep yourself (O Muhammad) patiently” that is, remain with these noble and dignified persons, those who call on their Lord in the morning and the evening. They do this not to be seen or heard, but to seek the Face of Allah – the Mighty and Sublime - in their supplication, worship, statements of remembrance and their words of praise.

“And let not your eyes overlook them, desiring the pomp and glitter of the life of the world”.

That is, do not be far from them. Never denigrate them; that is, do not shut your eyes to them desiring the glitters of this life.

For instance, there are two persons- one dedicates himself to the obedience of Allah, the Mighty and Sublime, calling his Lord in the morning and night, establishing the Prayer, paying the Zakat, fasting, and treating people with kindness, and the other person is considerably rich with fortune, castles, cars and servants; which of them is more entitled to our patience? The first person is more deserving of our company and dealings, without imposing the quest for the glitter of this world on him.

The life as a whole is a fleeting show. It does not hold any bounty or joy except it is restricted by despondency and grief; there is no joy in this life except that it is followed by misery and sadness.

I think Ibn Mas'ood (may Allah be pleased with him) was the one that said: 'A house will never be filled with joy except it will later be filled with grief and sadness'⁽¹⁾. He has indeed spoken the truth, may Allah be pleased with him, even if it is the mere fact that they shall die in succession, one after the other. So when one of them dies, they grieve for him. Consequently, these sets of happiness and delight will change to a bunch of sorrow and despair! So this life, the whole of it, is nothing.

Therefore, never you belittle them even though you hope for the glitters of this life. You should rather be with them, and be a support for them without attaching importance to whatever we make anyone

1 Wakee' bin Al-Jaraah reported it in Az-Zuhd no: (3820); and Bayhaqee in Shu'ab no: (2/387), and Abu Nu'aym in al-Hilyah no: (2/97)

enjoy in this life. And this is similar to His statement:

﴿ وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ۗ ﴾ (١٣١) وَأَمْرَ أَهْلِكَ بِالصَّلَاةِ وَأَصْطَبِرْ عَلَيْهَا لَا تَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ۗ ﴾ (١٣٢)

“And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah – the Mighty and Sublime), the splendour of the life of this world that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting. And enjoin As-Salât (the prayer) on your family, and be patient in offering them [i.e. the Salât (prayers)]. We ask not of you a provision (i.e. to give Us something: money, etc.); We provide for you. And the good end (i.e. Paradise) is for the Muttaqûn”. [Ta-Ha: 131-132]

I beseech Allah – the Mighty and Sublime – to grant our Muslim brothers and us good and praiseworthy end.

And Allah, the Exalted, said:

“Therefore, treat not the orphan with oppression, And repulse not the beggar”

Commentary

The author - may Allah shower blessings on him - mentioned among the glorious verses he brought under the Chapter of Compassion for the Poor, the orphans and those similar to them the Statement of Allah, the Exalted:

﴿ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۖ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۖ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۗ ﴾ (٨) فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۙ (٩) وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۙ (١٠) وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۗ ﴾ (١١)

“Did He not find you (O Muhammad) an orphan and gave you a

refuge? And He found you unaware (of the Qur'an, its legal laws, and Prophethood, etc.) and guided you? And He found you poor, and made you rich (self-sufficient with self-contentment, etc.)? Therefore, treat not the orphan with oppression, And repulse not the beggar; And proclaim the, Grace of your Lord (i.e. the Prophethood and all other Graces).” [Duha: 6-11].

The object of discourse in His statement: *“Did He not find you...”* was to the Prophet ﷺ. So, Allah – the Mighty and Sublime - established in these verses that the Prophet ﷺ was an orphan because he grew up without a father or a mother. Hence, his grandfather, Abdul Muttalib, provided for him but he died when he ﷺ was eight years old after which he ﷺ came under the guardianship of his uncle, Aboo Taalib.

He ﷺ was an orphan and he would look after the flocks of the people of Makkah for few karats; that is, insignificant amount of Dirham. There was no prophet except he watched over some flocks. Thus, the first task of every prophet who was sent was animal husbandry, so that they would know and get used to guardianship and good leadership. So, Allah – the most High – chose sheep as their subjects because a shepherd would be calm, kind and merciful since he is guarding weak livestock in contrast to the herdsmen of camels. The camel herdsmen are usually harsh, rash and uncouth because the camels are also uncouth, tough and insolent.

So he ﷺ grew up as an orphan. Then Allah – the Mighty and Sublime – conferred honour upon him ﷺ by facilitating a righteous wife for him, and she was the mother of the believers, Khadeejah (may Allah be pleased with her). He married her at twenty-five while she was forty. She was wise, intelligent and upright. Allah provided him all his children through her except Ibrahim who was from his slave-girl gifted to him, Maariyah the Copt. The important point is that Allah – the Mighty and Sublime - enabled him ﷺ to marry her (may Allah be pleased with her) and she took his affairs upon herself. The Prophet ﷺ did not marry any other woman until her death.

Then, Allah – the Mighty and Sublime - honoured him with prophethood. The first stage of revelation was experiencing true

dreams in his sleep. When he ﷺ dreams, it would manifest clearly like the break of dawn during its day because a good dream is one of the forty-six parts of prophethood. So he began to call to the path of Allah – the Mighty and Sublime -; he ﷺ gave glad tidings, warned people and they followed him. So this orphan ﷺ who used to look after flocks of sheep became a leader of a nation, and it is the greatest of nations. So he became their shepherd, upon him be Peace and Blessing, a shepherd for humanity and this nation (of Islam).

Allah – the Mighty and Sublime - says:

﴿أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ﴿٦﴾﴾

“Did He not find you (O Muhammad) an orphan and gave you a refuge?” [Duha: 6].

That is, He – the Mighty and Sublime - accommodated you after He made you an orphan. Likewise, He provided you with someone who would shoulder your concerns until you flourished and blossomed. And Allah – the Mighty and Sublime – bestowed a favour upon you with the Great Message.

﴿وَوَجَدَكَ ضَالًّا فَهَدَىٰ ﴿٧﴾﴾

“And He found you unaware (of the Qur’an, its legal laws, and Prophethood, etc.) and guided you?” [Duha: 7].

He found you unaware; that is, without knowledge as Allah – the Mighty and Sublime - said in another verse:

﴿وَمَا كُنتَ تَشْلُو مِن قَبْلِهِ مِّن كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ ﴿١٨﴾﴾

“Neither did you (O Muhammad) read any book before it (this Qur’an), nor did you write any book (whatsoever) with your right hand” [Al-Ankabuut: 48].

And He – the Mighty and Sublime - said:

﴿وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٣﴾﴾

“And taught you that which you knew not. And Ever Great is the Grace of Allah unto you (O Muhammad).” [Nisaa: 113].

And He – the Mighty and Sublime - said:

﴿ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ ﴾

“You knew not what is the Book, nor what is Faith” [Shuurah: 52].

But with this great Book, he ﷺ became knowledgeable with a complete faith, may the Peace and Blessings of Allah be upon him. He found you unaware; that is, without knowledge but He – the Mighty and Sublime - guided him ﷺ.

With what did He – the Mighty and Sublime - guide him? He – the Mighty and Sublime - guided him with the Qur’an.

“And He found you poor,” that is, a poor person *“and made you rich (self-sufficient with self-contentment, etc.)?”* Allah enriched you and granted you conquests until he could distribute wealth and gave to people. Once, he bestowed a flock of sheep that filled a valley to a man, and he would give out gift as one who does not fear penury, may the Peace and Blessings of Allah be upon him.

Then you should ponder over His – the Mighty and Sublime - words:

“Did He not find you (O Muhammad ﷺ) an orphan and gave a refuge?”

Allah did not say: ‘And gave you a refuge’; rather, he said: *“and gave a refuge?”*

“And He found you unaware (of the Qur’an, its legal laws, and Prophethood, etc.) and guided?” He did not say: ‘And guided you’.

“And He found you poor, and made rich (self-sufficient with self-contentment, etc.)?”

He did not say: ‘And made you rich’.

Why?

There are two propositions; one is literal while the other is abstract.

As for the literal sense, it is in order to match with the rhythm of the ends of the verses as Allah – the Mighty and Sublime - said:

By the forenoon (after sun-rise); And by the night when it is still (or darkens); Your Lord (O Muhammad ﷺ) has neither forsaken you nor hated you. And indeed the Hereafter is better for you than the present (life of this world). And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased. [Duha: 1-5].

Each verse ends with an *Alif*. So in His statement “*Did He not find you (O Muhammad ﷺ) an orphan and gave a refuge?*” (*Duha: 6*), the format would be different if He had said, ‘so He gave a refuge to you’. Equally, if He had said, ‘He found you unaware so He guided you’ and ‘He found you poor and made you rich’, the format would be different, but He rendered all the verses in the same layout.

The second proposition is the morale, which is more significant; “*Did He not find you (O Muhammad ﷺ) an orphan and gave a refuge?*” (*Duha: 6*), did Allah give a refuge to him alone or He gave refuge to him and his Ummah? The second option is the answer. Allah – the Mighty and Sublime - gave him refuge, and through him He gave refuge to a lot of nations which none knows their count except Allah – the Mighty and Sublime. And “*And He found you unaware (of the Qur’an, its legal laws, and Prophethood, etc.) and guided?*” (*Duha: 7*) did Allah – the Mighty and Sublime – guide only him? No, He guided great nations with him till the Day of Resurrection. And “*And He found you poor, and made rich (self-sufficient with self-contentment, etc.)?*” (*Duha: 8*) did Allah enrich him alone? No, Allah – the Mighty and Sublime - enriched him and enriched others through him. How many were the great victories granted to the Ummah of Islam! “*Allah has promised you abundant spoils that you will capture, and He has hastened for you this...*” [Fath: 20]. So, Allah – the Mighty and Sublime - granted them victory with Muhammad ﷺ.

Therefore, has Allah – the Mighty and Sublime - not seen you as an orphan and He – the Mighty and Sublime - gave you a refuge, and through you gave others a refuge? And He found you unaware and

he guided you, and guided others through you. And He – the Mighty and Sublime - found you poor and enriched you and enriched others through you. That was the condition of the Messenger of Allah, may the Peace and Blessings of Allah be upon him. Then He – the Mighty and Sublime - said:

“Therefore, treat not the orphan with oppression...”

Remember when you were also an orphan, so do not subjugate an orphan, but facilitate his affairs for him. When he cries, console him; when he is angry, delight him; and when he is tired, lighten (his work) for him.

“Therefore, treat not the orphan with oppression. And repulse not the beggar”

It is evident from the context of the verses that the indicated beggar is he who asks for money, saying ‘give me money’. So never repulse him for Allah – the Mighty and Sublime - says:

“And He found you poor, and made rich (self-sufficient with self-contentment, etc.)?”

So, never turn a beggar away after Allah – the Mighty and Sublime - has made you rich. Remember your state when you were also poor, so do not rebuff a beggar.

Besides, the intended beggar may be the one who asks for money or the one who seeks for knowledge. Hence, do not spurn the one who asks for knowledge; rather you should be pleased to meet him because he would only come asking out of need and fear of Allah, the Mighty and Sublime. Therefore, never rebuff him except he goes to extreme, then you are not blameworthy for turning him away.

Perhaps, you enlighten him but he keeps probing every issue, ‘why is this prohibited?’ and ‘why is that permitted?’ Why did Allah – the Mighty and Sublime - prohibit *Riba* and permit trading? Why did Allah – the Mighty and Sublime - prohibit a foster-mother (for the foster-son)? And other similar statements. So this is a person exceeding bounds, so you can snub him and you are not in the wrong if you get angry at him.

This is similar to what the Prophet ﷺ did when an *Ansaari* man had a dispute with Zubayr bin Awwam (may Allah be pleased with him) over a valley that contains a torrential stream. They were at variance because Zubayr's plot was before his, but he told Zubayr (may Allah be pleased with him) not to prevent the water from flowing to his farm. However, Zubayr (may Allah be pleased with him) declared that he was first, and hence more entitled to it. So they differed and took the matter to the Messenger of Allah ﷺ who said: 'O Zubayr, take water, and pass it to your neighbour'. That is the right judgement. But the *Ansaari* man said, 'Is it because he is the son of your paternal aunt, O Messenger of Allah? This statement was borne out of anger, and refuge is with Allah. Zubayr bin Awwam (may Allah be pleased with him) was the son of Safiyyah the daughter of Abdul Muttalib, hence she was a paternal aunt of the Messenger of Allah ﷺ. He said, 'Is it because he is the son of your paternal aunt? So the Prophet ﷺ became angry and said: 'O Zubayr, use the water until it gets to the wall, then you can give your neighbor access to it'⁽¹⁾.

The point is that you should not repulse the knowledge seeker, but meet him with pleasure and teach him until he comprehends especially in this time of ours. Many people ask you questions whereas their minds are not with you, thus you answer them but they comprehend wrongly. Then he goes around telling people that a particular scholar has given this religious verdict. Hence, you must not leave anyone who comes asking until you are sure he understands.

"And proclaim the Grace of your Lord".

You should proclaim what Allah has granted you of Grace; say: *Alhamdulillah*, Allah – the Mighty and Sublime - has blessed me with knowledge, He has enriched me with wealth, He – the Mighty and Sublime - has blessed me with a child and similar statements.

There are two ways of proclaiming the bounties of Allah – the Mighty and Sublime: speaking with the tongue or expressing it with the limbs.

1 Al-Bukhaari reported it in the Book of Allowing Water and Share-tenancy, the Chapter of Allow the Passage of Water no: (2360); and Muslim in the Book of Excellence, the Chapter of the Obligation of following the Messenger of Allah ﷺ no: (2357)

You declare it on the tongue by saying, for instance: ‘Allah – the Mighty and Sublime - has favoured me with His bounties; I was poor and He made me rich, I was unknowledgeable then He taught me’ and similar statements.

You express this with the limbs by conspicuously displaying His bounties upon you. If you are rich never wear garments of the poor, but outfits that befit your status. Likewise, let people see the bounties of Allah – the Mighty and Sublime - upon you in your choice of house, vehicle and every other aspect of life because this is part of proclaiming the Glory of Allah.

Equally, if Allah – the Mighty and Sublime - has endowed you with knowledge, you should communicate it to people and teach them, for they are in need.

May Allah – the Mighty and Sublime - make us and the rest of the Muslims attain success for what He – the Mighty and Sublime - may love and find pleasing.

Allah, the Exalted, also said:

﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾ وَلَا يُحِصُّ
عَلَى طَعَامِ الْمِسْكِينِ ﴿٣﴾﴾

“Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly), And urges not the feeding of Al-Miskin (the poor)” [Mauun: 1-3].

Commentary

Among other verses enjoining kindness to the orphans and other weak people, the author - may Allah shower blessings on him - also brought Allah’s statement:

﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾ وَلَا يُحِصُّ عَلَى
طَعَامِ الْمِسْكِينِ ﴿٣﴾﴾

“Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly), And urges not the feeding of Al-Miskîn (the poor)” [Mauun: 1-3].

‘Have you not seen?’ Scholars say the meaning is ‘inform me’. That is, tell me about the condition of this man and what will happen to him.

‘Ad-Deen’ is recompense. That is, he belies the recompense and the Last Day, and will not believe in it. One of his attitudes is that he repulses the orphans; that is, he turns them away violently in a cruel manner, without mercy.

“And urges not the feeding of Al-Miskîn.” That is, he does not charge people to feed the poor and he will not do it himself. The condition of this fellow is the worst state of affairs, and refuge is with Allah. If he had really believed in the Last Day, he would have been merciful to those whom Allah has decreed their mercy, and he would have enjoined others to feed the poor.

Allah – the Mighty and Sublime - says in Soorah Al-Fajr:

﴿كَلَّا بَلْ لَا تَكْرُمُونَ الْيَتِيمَ ﴿١٧﴾ وَلَا تَخْضُصُونَ عَلَيْهِمْ طَعَامَهُمُ الْيَتِيمِ ﴿١٨﴾﴾

“Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)! And urge not on the feeding of Al-Miskîn (the poor)!” [Verses 17 -18].

These verses are deeper than the ones in Soorah Al-Mauun because Allah – the Mighty and Sublime - says here:

“You treat not the orphans with kindness and generosity”. And honouring him is better than *wuquf* without honour or insult, so it is compulsory to honour the orphan.

So ponder on the verses again:

“Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)! And urge not on the feeding of AlMiskîn (the poor)!”

The lot of a poor person is feeding and meeting his needs; as for the orphan, it is kind treatment. If the orphan is rich, he should be honoured because of his lonesomeness, but he does not need a provision of food because of his affluent status. However, if he is poor, he will be well-treated for his being lonely and provision will be provided for him because of his poor state. Regrettably, most people do not attach importance to this.

You must know that kindness to the weak, orphans and minors fill the hearts with mercy and leniency, and it is a means of turning to Allah – the Mighty and Sublime. None will realize this fact except he who has engaged in it. The right attitude is mercy to minors, orphans and the poor until that engenders empathy, compassion and mercy in your heart. ‘Verily Allah shows mercy to those who show mercy to others among the slaves of Allah’⁽¹⁾.

We ask Allah – the Mighty and Sublime – to cover us and the Muslims with His Mercy and Bounties.

Verily He – the Mighty and Sublime - is Ever Bountiful and Most Generous.

Hadeeth 260

وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ سِتَّةَ نَفَرٍ، فَقَالَ الْمُشْرِكُونَ لِلنَّبِيِّ ﷺ: اطْرُدْ هَؤُلَاءِ لَا يَجْتَرِئُونَ عَلَيْنَا، وَكُنْتُ أَنَا وَابْنُ مَسْعُودٍ وَرَجُلٌ مِنْ هُدَيْلٍ وَبِلَالٌ وَرَجُلَانِ لَسْتُ أَسْمِيَهُمَا، فَوَقَعَ فِي نَفْسِ رَسُولِ اللَّهِ ﷺ مَا شَاءَ اللَّهُ أَنْ يَقَعَ، فَحَدَّثَتْ نَفْسَهُ، فَأَنْزَلَ اللَّهُ تَعَالَى: وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ [الأنعام: ٢٥] رَوَاهُ مُسْلِمٌ .

1 Al-Bukhaari reported in the Book of Funerals no: (1283); and Muslim in the Book of Funerals, the Chapter of Crying Over the Death no: (923)

Sa'd bin Abu Waqqas ؓ reported: Six of us were with the Prophet ﷺ when the infidels said to him: "Drive these ones away, lest they should begin to venture against us." The six were, myself, Ibn Mas'ud, a man of the Hudhail tribe, Bilal and two other men whose names I don't know. Messenger of Allah ﷺ thought what Allah wished him to think, and Allah revealed: "And turn not away those who invoke their Rubb , morning and afternoon seeking His Face." (6:52) [Muslim]

Commentary

The author - may Allah shower blessings on him - reported from Sa'd bn Abee Waqqas (may Allah be pleased with him) that he said: We were with the Prophet ﷺ a group of six (among us)'. This was in the early period of Islam in Makkah because Sa'd bn Abee Waqqas (may Allah be pleased with him) was among the first entrants to Islam; he (may Allah be pleased with him) accepted Islam, and a group of people accepted Islam with him.

It is known that one of the first persons to accept Islam was Aboo Bakr (may Allah be pleased with him), after Khadeejah (may Allah be pleased with her) and Waraqah bin Nawfal (may Allah be pleased with him).

One of these six people was Ibn Mas'ood (may Allah be pleased with him), who was a poor shepherd, and another was Bilaal bin Rabbah (may Allah be pleased with him), who was a possessed slave. They used to be with the Messenger of Allah ﷺ, sitting with him, listening to him and benefitting from what he had with him. Similarly, the disbelievers would sit with him ﷺ, so they told him: 'Drive these people away from us'. They said that as a mark of contempt for those who used to sit with the Messenger of Allah ﷺ.

So the Prophet ﷺ pondered over the matter, and Allah – the Mighty and Sublime - revealed:

﴿ وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاوَةِ وَالْعِشِيِّ يُرِيدُونَ وَجْهَهُمْ ﴾

“And turn not away those who invoke their Lord, morning and afternoon seeking His Face” [An’ am: 52].

Therefore, Allah forbade him from driving these people away even though they are poor with no worth in the society. Nonetheless, they are valuable before Allah – the Mighty and Sublime- because they used to call on Him in the morning and evening. They would ask Allah – the Mighty and Sublime - for their needs, His Pleasure and Paradise, and seek refuge with Him – the Mighty and Sublime - from the blazing fire.

And they would supplicate to Him – the Mighty and Sublime – as a matter of worship, thus showing devotion to Him. The worship of Allah involves supplication. For instance in *Salah*, a person will say: ‘O my Lord! Forgive me; Our Lord give us the good of this life so also in the Hereafter; peace on us and on the righteous slaves of Allah’, and the likes of that. And verily, a slave is only worshipping Allah – the Mighty and Sublime - so as to earn His Pleasure.

And there is in His – the Mighty and Sublime - words: ‘*Seeking His Face*’ a note on sincerity, and that it has a great effect on the acceptability and quality of deeds in the Sight of Allah – the Mighty and Sublime. Thus a person’s enhanced level of sincerity in his deed leads to greater pleasure of Allah – the Mighty and Sublime - and more rewards for him. How often do two persons observe the *Salah* next to one another, but the difference of their earned rewards and the acceptance of their deeds is comparable to the distance between the heavens and the earth? This is because of the disparity in their sincerity of purpose.

Hence, a person’s responsibility is to make every effort to purify his intention for Allah in his acts of worship without hoping for the good of this world. Rather, he should only anticipate the Pleasure of Allah and His rewards, until he attains a lofty position before Allah – the Mighty and Sublime - in this life and the Hereafter with that.

At the end of the verse, Allah – the Mighty and Sublime - says:

“You are accountable for them in nothing, and they are accountable

for you in nothing, that you may turn them away”.

That is, you are not answerable to them, and they are not answerable to you; the accountability of everyone lies with Allah who will recompense each person according to his deeds.

﴿ فَتَطْرُدُهُمْ فَتَكُونُ مِنَ الظَّالِمِينَ ﴾

“That you may turn them away, and thus become of the *Zâlimûn* (unjust).” [An’ am: 52].

The letter ‘Faa’ in ‘*Fatakuun*’ (and thus become) goes back to ‘*Fataturadahum*’ (‘that you may turn them away’) not ‘*Ma alayka*’ (‘you are accountable for them in nothing’). So this matches His statement:

﴿ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ ﴾

“You are accountable for them in nothing, and they are accountable for you in nothing”

And “and thus become of the *Zâlimûn* (unjust)” goes with His – the Mighty and Sublime - statement:

﴿ وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ﴾

“And turn not away those who invoke their Lord, morning and afternoon seeking His Face”.

That is, if you turn them away, you will be one of the wrongdoers.

It is derived from this Hadeeth that a person’s sitting partners must be people of excellent character, those who call on Allah – the Mighty and Sublime – in the morning and evening, seeking His Face. He should not busy himself sitting with the chiefs, the nobles, the leaders, the ministers and the judges; this is not necessary except it holds a benefit. For instance, he wants to enjoin good on them or forbid them from evil, or explain to them the affairs of the Ummah which are hidden to them. This is good and beneficial.

Hence, a slave will not be praised for simply sitting with them in order to earn status for the privilege of sitting with the elders, the

ministers, the leaders, the governors. He can only be praised for sitting with those who fear Allah – the Mighty and Sublime - the rich people among them or the poor, the despised or the noble. The focus of everything must be the Pleasure of Allah – the Mighty and Sublime, and loving those who love Him– the Mighty and Sublime.

Whoever allies himself with those who Allah befriends and takes those who Allah opposes as enemies has indeed tasted the sweetness of the faith; he loves for the sake of Allah – the Mighty and Sublime- and hates for the sake of Allah.

We beseech Allah to make you and us like that, and bestow His Mercy on us, for He is the Bestower.

May Allah – the Mighty and Sublime - exalt the mentioning of Muhammad, his household and all his companions.

Hadeeth 261

وَعَنْ أَبِي هُبَيْرَةَ عَائِدِ بْنِ عَمْرِو الْمُزَنِيِّ وَهُوَ مِنْ أَهْلِ بَيْعَةِ الرِّضْوَانِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ أَبَا سُفْيَانَ أَتَى عَلَى سَلْمَانَ وَصَهْبِ بْنِ بِلَالٍ فِي نَفَرٍ فَقَالُوا: مَا أَخَذَتْ سَيْوْفُ اللَّهِ مِنْ عَدُوِّ اللَّهِ مَا أَخَذَهَا، فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: أَتَقُولُونَ هَذَا لِشَيْخِ قُرَيْشٍ وَسَيِّدِهِمْ؟ فَأَتَى النَّبِيَّ ﷺ، فَأَخْبَرَهُ فَقَالَ: «يَا أَبَا بَكْرٍ لَعَلَّكَ أَغْضَبْتَهُمْ؟ لَئِنْ كُنْتَ أَغْضَبْتَهُمْ لَقَدْ أَغْضَبْتَ رَبَّكَ» فَأَتَاهُمْ فَقَالَ: يَا إِخْوَانَهُ أَغْضَبْتَكُمْ؟ قَالُوا: لَا، يَغْفِرُ اللَّهُ لَكَ يَا أَحْيَى. رَوَاهُ مُسْلِمٌ .

'Aidh bin 'Amr Al-Muzani رضي الله عنه reported: Abu Sufyan passed by Salman, Suhaib and Bilal and some other Companions رضي الله عنهم . They said to him: “Did not the swords of Allah exact their due from the foes of Allah?” Abu Bakr رضي الله عنه said to them: “Do you speak like this to the chief of the Quraish and their master?” Then he

went to the Prophet ﷺ and related this to him. He ﷺ said, "Abu Bakr, perhaps you have angered them. If so, you have angered your Rubb ". Abu Bakrﷺ went back to them and said: "Brothers, did I offend you?" They replied: "No. May Allah forgive you, brother." [Muslim]

Commentary

The author - may Allah shower blessings on him - mentioned the issue of the weak and the poor, and the obligation of their kind treatment, compassion and benevolence towards them. Abu Sufyaan (may Allah be pleased with him) passed by Salmaan, Suhayb and Bilaal, may Allah pleased with all of them. These three persons were all manumitted slaves. Suhaib was a Roman, Bilaal, Ethiopian while Salmaan was a Persian. So he walked past them and they said: 'Did not the swords of Allah exact their due from the foes of Allah?' They meant that they have not done as much as what their masters did to them, those who used to punish and harm them because of the Religion of Allah.

Perhaps, Aboo Bakr (may Allah be pleased with him) met them on this discussion, so he said: 'Do you speak like this to the chief of the *Quraysh* and their master?' Then he went to the Prophet ﷺ and related this to him. He ﷺ said, 'Aboo Bakr, perhaps you have angered them. If so, you have angered your Lord', that is, if you had angered these people, despite the fact that they were worthless slaves among people, then you have angered your Lord. So Aboo Bakr (may Allah be pleased with him) went back to them and said: 'Brothers, did I offend you?' They replied: 'No. may Allah forgive you, O Aboo Bakr'.

This shows that it is not permissible for one to look down on poor people and those considered insignificant in the society because the real worth is a person's worth before Allah as He - the Mighty and Sublime - has said:

"...Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa..." [Hujurat: 13].

It is necessary for one to lower his wings to the believers even if they possess no prestige (in the society). This was Allah's command to His Prophet ﷺ when He – the Mighty and Sublime - said:

﴿وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ﴾

“And lower your wings for the believers (be courteous to the fellow-believers).” [Hijr: 88].

Similarly, this hadeeth contains evidence of Aboo Bakr's exceptional piety (may Allah be pleased with him), and his striving to absolve himself from blameworthy acts. It is expected, rather obligatory, for a person to seek acquittal from the one he has offended by means of speech or action, usurping his wealth or abusing him in this world before the victim seeks requital from him on the Day of Resurrection. The victim will claim his right in the Hereafter if he does not get it in this world. He will take the noblest and most cherished possessions of the offender, his good deeds, as his needs demand.

The Prophet ﷺ had said: 'Whom do you regard as a bankrupt amongst you?' They replied, 'the one with no Dirham or Dinar'. He ﷺ however said: 'A bankrupt is he who comes on the Day of Resurrection with excellent deeds the likes of mountains. He will come with them, but he had beaten this fellow (in the world) and had abused that fellow; he had usurped the wealth of this. So, one person will take from his good deeds so also is another. If there remains of his good deeds fine if not the bad deeds of his victim will be heaped on him, and he will be thrown into the hell⁽¹⁾.

Hadeeth 262, 263 and 264

وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا وَكَافِلٌ

1 Muslim reported it in the Book of Goodness to Parents and Joining Ties, the Chapter of Prohibition of Oppression no: (2581)

الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا» وَأَشَارَ بِالسَّبَابَةِ وَالْوُسْطَى، وَفَرَّجَ بَيْنَهُمَا. رواه
الْبُخَارِيُّ .

Sahl bin Sa'd ؓ reported: Messenger of Allah ﷺ said, "I will be like this in Jannah with the person who takes care of an orphan." Messenger of Allah ﷺ raised his forefinger and middle finger by way of illustration. [Al-Bukhari]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَافِلُ الْيَتِيمِ لَهُ أَوْ لغيرِهِ أَنَا وَهُوَ كَهَاتَيْنِ فِي الْجَنَّةِ» وَأَشَارَ الرَّاوي وَهُوَ مَالِكُ بْنُ أَنَسٍ بِالسَّبَابَةِ وَالْوُسْطَى. رواه مُسْلِمٌ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "He who takes care of an orphan, whether he is his relative or a stranger, will be in Jannah with me like these two." The narrator, Malik bin Anas raised his forefinger and middle finger for illustration. [Muslim]

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَلَا اللَّقْمَةُ وَاللَّقْمَتَانِ إِنَّمَا الْمِسْكِينُ الَّذِي يَتَعَفَّفُ» متفقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "A Miskin (needy) is not the one who can be turned away with a date-fruit or two, or a morsel or two. The true Miskin is one who, despite his poverty, abstains from begging." [Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him - reported on the authority of Sa'd bn Abee Waqqas (may Allah be pleased with him)

that the Prophet ﷺ said: 'I will be like this with he who takes care of an orphan'. So the Messenger of Allah ﷺ raised his forefinger and his middle one as a way of illustration.

The forefinger, which is between the thumb and the middle finger, is called 'As-Sabbabah' because one points it when cursing. So when one curses, he will point the finger and continue the act.

It is also called 'As-Sabahah' because it is pointed during *Tasbeeh*. Hence, a person will point it between the two prostrations on *Salah* while saying: *Rabi 'gfrlee war'hamnee* (O Lord, forgive me and have mercy on me). Every time one supplicates, he raises the forefinger, directing it to Allah, who is above the heavens. Likewise, a person points it during *Tashahhud*, when saying: 'Peace on you O you Prophet, peace on us; O Allah exalt the mention of Muhammad, O Allah shower blessing on Muhammad'. In every supplication, he points the forefinger to indicate Allah's High Position and His Oneness, the Mighty and Sublime.

The Prophet ﷺ separated the two fingers in the *Hadeeth*. That is, he brought them together then split them to show that the one who caters for an orphan will be close to him ﷺ in Paradise.

There is evidence encouraging taking care of orphans, which encompasses that which will benefit them in their religious and worldly endeavour. The religious aspect includes training, guidance, teaching and similar matters while the worldly benefits are in the form of food, drink and shelter.

The limit of orphanage is the age of maturity. So when he attains puberty, the tag is removed from him. He would be considered an orphan before maturity if he had lost his father, but not his mother.

The other *Hadeeth* that follows the preceding also contains the reward of the one who shoulder the responsibilities of an orphan.

As for the third *Hadeeth*, the Messenger of Allah ﷺ said: 'A needy is not the who can be turned away with a date fruit or two, or a morsel or two. The true *Miskin* is he, despite his being poor, refrains from begging'.

That is, a *Miskin* is not a mendicant, who people give money and turn away with a morsel or two; That is, when you give him a morsel or two, or a date or two, you turn him away. The real *Miskin* is he who refrains from begging as Allah – the Mighty and Sublime - said:

﴿يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعْفُفِ﴾ (٣٧)

“The one who knows them not, thinks that they are rich because of their modesty” [Baqarah: 273].

This is the real *Miskin*. He would neither ask nor make his condition known to require donation. This is similar to the saying of the common people: ‘A self-sufficient person who is not known.’ This is the *Miskin* that requires sympathy, kindness, visitation and ameliorating his situation.

Similarly, it contains suggestion that the *Miskin* should remain patient and hope for way out from Allah – the Mighty and Sublime. He should not extend his hands to beg people, whether they give him or not, because he will be forsaken (by Allah) if he relies on a creature. This has been reported in a Hadeeth; ‘Whoever ties anything, will be made to rely on it⁽¹⁾. You will forget the Creator if you rely on a created being; rather, direct your affairs to Allah – the Mighty and Sublime. You should place your hope, fear, trust and reliance on Allah, and He – the Mighty and Sublime - will suffice you.

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَلِغُ أَمْرِهِ﴾ (٢٠٤)

“And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose” [Talaq: 3].

Whatever Allah – the Mighty and Sublime - has decreed (for you) will reach you, nothing can avert or take it away.

Hence, the poor must exercise patience and refrain from begging people except in a case of dire necessity; when dead animal is permissible for him (to eat), asking becomes permissible for him.

1 Tirmidhee reported it in the Book of Medicine, the Chapter of Dislike for Tying Objects no: (2072)

In the absence of such, refrain from asking people even if that will necessitate eating crumbs or a slice of date.

A person will continue requesting from people unremittingly until no flesh will remain on his face on the Day of Resurrection, refuge is with Allah, because he had sawed his face for people (to devour) while he was on earth. Thence, rich people who persist in asking people are disparaged. Thousands of old (and new) currencies, gold and silver will be found in the possession of such individuals after their demise.

If you see these people, you will assume they are the poorest of people but they harm people by asking them for alms. They beg people who may be penniless simply because they want houses, cars and clothing similar to the rich. This is sheer stupidity. **‘He that feigns sufficiency with what he does not possess is like someone who puts on two pieces of cloths of falsehood’⁽¹⁾**. Be content with what Allah – the Mighty and Sublime - has provided for you. If you are poor or rich, it is in accordance with your state.

But it will be a great mistake to imitate the rich, seeking to own a stately car, a grandiose house, a good furnishing, then you set out asking people. This may be before you acquire those desired possessions, or after then you ask for donations because you are indebted. This is a great mistake. Be content with what you have and what your Lord – the Mighty and Sublime - has granted you. Ask Him to grant you wealth that will not lead to transgression, wealth that will make you independent of people and suffice you.

We ask Allah for success and safety for you and us.

Hadeeth 265

وَعَنْهُ عَنِ النَّبِيِّ ﷺ: «السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمُسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ» وَأَحْسَبُهُ قَالَ: «وَكَالْقَائِمِ الَّذِي لَا يَفْتَرُ، وَكَالصَّائِمِ الَّذِي لَا يُفْطِرُ» مَتَّفَقٌ عَلَيْهِ .

1 Muslim reported it in the Book of Clothing and Ornament no: (2130)

Abu Hurairah ؓ reported: The Prophet ﷺ said, "One who strives to help the widows and the poor is like the one who fights in the way of Allah." The narrator said: I think that he ﷺ added also: "I shall regard him as the one who stands up (for prayer) without rest and as the one who observes fasts continuously." [Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him - mentioned under this chapter, the Chapter on goodness to the orphans, the weak, the poor and their likes, the words of the Messenger of Allah ﷺ: 'One who strives to help the widows and the poor is like the one who fights in the path of Allah'. The narrator added: I think that he ﷺ also added: 'Like one who stands up (for prayer) without rest and as the one who observes fasts continuously'. The one who strives to help them is he who shoulders their responsibilities, their provisions and other necessities.

Widows are usually without a breadwinner, whether male or female, while the *Masakin* are the poor. And from this is a person supporting and hustling for the members of his family, and a family with no earning. Thus whoever strives to help them and shoulder their responsibilities, sweating for the widows and the poor, will be entitled to this promise. He will be like the one who fights in the cause of Allah, the one who stands up (for Prayer) without rest or the one who observes fasts without break.

This hadeeth shows the ignorance of those who travel far and near, leaving their dependents at home with women, with no family provider. They will be left without care although they are in need of sustenance, guardianship among other things. You will see these people wandering about in the villages and at times in the cities without any rational motive, but some concocted feelings. They assume that this is better than staying with their family to train and educate them.

This thinking is a mistake. Indeed, their stay with their family,

training their kids, boys and girls, their wives and other relatives is better than their action. They go out thinking they are guiding people while they abandon their dependents, who are more entitled to their company and guidance, at home. Hence, Allah – the Mighty and Sublime - says:

﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

“And warn your tribe (O Muhammad) of near kindred”
[Shuara: 214].

So he ﷺ began with his near kindred before anyone else.

As for he who goes out inviting to the path of Allah for a day or two, or similar period, and returns to his family as soon as possible, there is nothing wrong with this, he is on a good path. Our discussion is about those who leave their dependents for four or five months, or a year; they abandon them for the weather and wind to batter them. There is no doubt that this is due to their deficiency in understanding the Religion of Allah – the Mighty and Sublime.

The Prophet ﷺ has indeed said: ‘Whomever Allah wishes well, He makes him understand the Religion’⁽¹⁾.

The one with the understanding of the Religion is he who has knowledge of the issues and he is credited with it. Likewise, he knows how to enter ‘the houses through their doors’ in order to discharge his obligations.

Hadeeth 266

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «سَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ، يُمْنَعُهَا مَنْ يَأْتِيهَا،
وَيُدْعَى إِلَيْهَا مَنْ يَأْبَاهَا، وَمَنْ لَمْ يُجِبِ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ»

1 Al-Bukhaari reported in the Book of knowledge no: (71); and Muslim in the Book of Zakât, the Chapter of Prohibition from Asking no: (175)

Abu Hurairah ؓ reported: The Prophet ﷺ said, “The worst food is the food of the marriage banquet from which those are left out who would like to come; and to which those are invited who refuse to come. He who rejects an invitation disobeys Allah and His Messenger.” [Muslim]

Commentary

The author - may Allah shower blessings on him - reported on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said: ‘The worst food is the food of marriage banquet from which are left out those who would like to come; and to which are invited who refuse to come. He who rejects an invitation disobeys Allah and His Messenger’.

His words ﷺ, ‘The worst of food is the food of *Waleemah*...’. The implied meaning of *Waleemah* here is a marriage banquet, and it may encompass every occasion to which people are invited. Further explanations on that will come when discussing the rulings - *Insha Allah*.

Then, he explains the feast with worst food as banquet to which the invitees would refuse to come and those who would like to come will be left out. This implies that the rich are invited, although they do not honour invitations because their wealth is sufficient for them. However, the poor ones, who would have loved to come, are prevented from the feast. Such feast does not earn one closeness to Allah because the poor who are in need of it are not invited; rather, they only invited the wealthy.

The Islamic ruling on a feast, especially a marriage feast, is *Sunnatun Muakkadah*, an Emphasized Sunnah. The Prophet ﷺ said to Abdur-Rahman bin Awf (may Allah be pleased with him): ‘Celebrate (your marriage) even if it is by slaughtering a goat’. So the Prophet ﷺ

ordered him to host a feast. He ﷺ said: ‘...even if it is by slaughtering a goat⁽¹⁾’ that is, even if it is with something small. A goat is small in relation to Abdurrahman bin Awf for he was one of the wealthy personalities.

His words ﷺ, ‘Whoever does not honour the invitation has disobeyed Allah and His Messenger’ points to the fact that accepting invitation to a marriage feast is compulsory; forsaking it could only have been a sin if it is compulsory.

But, a number of conditions must be met:

First Condition: The host must be a Muslim. It is not compulsory to honour the invitation if he is not a Muslim, but it is permissible to attend especially if a benefit is attached to it. For instance, there is no sin in attending if a disbeliever invites you to his wedding feast particularly if there is an attached benefit like endearing Islam to him. It has been authentically reported that a Jew in Madeenah invited the Prophet ﷺ (to a banquet) and he honoured it. He made a loaf of bread from barley and rancid butter⁽²⁾; that is, decomposing fat.

However, the host’s rectitude, a consequence of virtuous character, is not a condition. Hence, it is permissible to accept the invitation of a sinner. For instance, a person who rarely observes the Prayer with the congregation, shaves his beard or smokes invites you, honour his invitation as you would have honoured those who are free from these sins.

However, if rejecting the invitation will put him to shame and make him quit the sin, which has become a habit, then it ceases to be an obligation due to this benefit. Otherwise, you should accept his invitation because he is a Muslim.

The Second condition: The wealth of the host must be pure. If he earns his living through prohibited means, such as the one consuming *Riba*, do not honour his invitation because his wealth is tainted. It is necessary for one to avoid eating from someone whose source

1 Al-Bukhaari reported it on the Book of transactions no: (2038); and Muslim in the Book of Marriage no: (1427)

2 Al-Bukhaari reported it in the Book of Transactions no: (2069)

of wealth is *haram*, although that is not prohibited. The Prophet ﷺ dined with the Jews, although they used to consume and transact in *Riba*. But caution dictates that one should not eat from the one whose wealth is *haram*.

However, if a part of his wealth is *haram*, he engages in permissible and impermissible businesses, then there is no blame in honouring his call. You do not need to exercise restraint because most people nowadays are not safe from *haram* earnings. Some people cheat in transactions and end up with *haram* earnings, and some engage in acts of *Riba*. A number of employees do not discharge their responsibilities. He will resume late or come early only to leave before the close of business. The earnings of this set of people are not pure. In fact, they are devouring *haram* because they failed to carry out their duties. This is because he is bound by a contract with the government that he, for instance, will be at work for a duration. If you were to investigate people today, you will certainly discover that the incomes of many of them contain a smoke of *haram*.

The Third Condition: There is nothing impermissible in the feast. Otherwise, it is not obligatory to accept such invitation. For instance, you know that musicians will be present, or Hashish and cigarette will be available to smoke. In this case, it is not compulsory to attend except you have the ability to correct the wrongdoing. Then it becomes compulsory for you to attend for two reasons:

The First Reason: Putting an end to the evil.

The Second Reason: Honouring the invitation.

If your presence will not prevent the evil, then it is prohibited for you to attend.

The Fourth Condition: The invitee is specifically invited. This means that he was particular about him saying, 'O so and so, I am inviting you to my wedding feast'. It is not obligatory to attend if he is not specific; perhaps, he says: 'O people we have a wedding feast, please attend'. This is a general invitation and he has not named you specifically.

So, it is necessary for the host to identify him, otherwise it is not obligatory.

Then it is required of one to honour all invitations, because it is one of the rights of a Muslim on another Muslim, except there is overriding benefit in abstaining from it. In such instance, follow what the benefit dictates.

Hadeeth 267

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تَبْلُغَا جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ كَهَاتَيْنِ» وَضَمَّ أَصَابِعَهُ. رَوَاهُ مُسْلِمٌ «جَارِيَتَيْنِ» أَي: بِنْتَيْنِ.

Anas reported: The Prophet ﷺ said, “Whoever supports two girls till they attain maturity, he and I will come on the Day of Resurrection like this.” Messenger of Allah ﷺ joined his fingers illustrating this. [Muslim]

Commentary

This Hadeeth illustrates the excellence of supporting ones’ daughters because girls are minors, weak and despised. Usually, her family does not take interest in her or show any concern for her. Hence, the Prophet ﷺ said: ‘Whoever supports two girls until they attain maturity, he and I will come on the day of resurrection like this’. Then the Messenger of Allah ﷺ joined two of his fingers– the forefinger and the middle finger. The meaning of that is that he will be a companion to the Messenger of Allah ﷺ in Paradise for supporting two girls; that is, two daughters, two sisters, or others. He will be with the Prophet ﷺ in Paradise and he ﷺ exemplified this by joining two of his fingers.

This support encompasses shouldering the provision of the body such as clothing, food, drink, shelter, bed and similar things. In addition, it includes nourishment of the soul through education, imparting good manners, counsel, enjoining good and forbidding evil and similar matters.

So it is deduced from this and the previous *Hadeeth* that it is necessary for one to pay attention to affairs that bring him closer to Allah – the Mighty and Sublime. He should not limit his consideration to what benefits him in this world; rather, he should take note of that but he must attach more importance to what will benefit him in the Hereafter.

His words ﷺ, ‘until they attain maturity’ means until they reach age of legal majority. This is at the age of fifteen, or at the time some other signs of maturity in a woman such as commencement of menstruation, appearance of pubic hair, or having wet-dreams are noticed even if that is before fifteen.

Hadeeth 268

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَتْ عَلَيَّ امْرَأَةٌ وَمَعَهَا ابْنَتَانِ لَهَا تَسْأَلُ، فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ وَاحِدَةٍ، فَأَعْطَيْتُهَا إِيَّاهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَأْكُلْ مِنْهَا، ثُمَّ قَامَتْ فَخَرَجَتْ، فَدَخَلَ النَّبِيُّ ﷺ عَلَيْنَا، فَأَخْبَرْتُهُ فَقَالَ: «مَنْ ابْتُلِيَ مِنْ هَذِهِ الْبَنَاتِ بِشَيْءٍ فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ» متفقٌ عَلَيْهِ.

Aishah ﷺ reported: A woman came to me with her two daughters. She asked me (for charity) but she found nothing with me except one date-fruit, so I gave it to her. She accepted it and then divided it between her two daughters and herself ate nothing out of that. She then got up and went out. When Messenger of Allah ﷺ came in, and I narrated to him the story, he said, “He who is involved

(in the responsibility) of (bringing up) daughters, and he is benevolent towards them, they would become protection for him against Hell-fire.” [Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him - then mentioned an amazing and extraordinary story from Aa'isha (may Allah be pleased with her). She said: 'A woman entered upon me asking and she had two girls with her'. This was because she was poor. She continued: 'She found nothing with me except a date-fruit' – one of the houses of the Prophet ﷺ had nothing but a date-fruit! She said: 'then I gave it to her and she divided it between her two daughters, she gave a half to each of them, and she did not eat anything from it.'

So, when the Prophet ﷺ entered upon Aisha, she informed him of it because it is an outstanding and astonishing event. So, the Prophet ﷺ said: 'He who is involved (in the responsibility) of (bringing up) daughters, and he is benevolent towards them, they would become protection for him against the Hell-Fire.'

His ﷺ words: 'He who is involved', the intent here is not any ordeal, but the intended meaning is 'whoever it has been predestined for'. As Allah – the Mighty and Sublime - said:

﴿وَنَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ﴾ (35)

“And We shall make a trial of you with evil and with good, and to Us you will be returned” [Anbiyaa: 35].

Hence, whoever has been predestined to have two daughters and he treated them well, they will serve as a protection for him from the Hell-Fire on the Day of Resurrection. That is, Allah – the Mighty and Sublime - will screen him from the Hell by his kind treatment of the girls because female-daughters are weak, they are unable to fend for themselves and the one who works for a living is the man. Allah – the Mighty and Sublime - says:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ﴾

“Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means” [Nisaa: 34].

So, the one to spend on the family is the man. As for a woman, her concern is in the home; she sets it up, improves it for her husband, and trains her kids. The woman is not meant for the workplace or earnings except in the West and those who have been deceived into treading their path and imitating them. They make the woman similar to man in seeking means of livelihood by trading and office jobs where opposite genders intermingle. A woman’s chance of success depends on her beauty, which is the practice in the West with their clones and followers.

But according to government decrees in this land of ours, praise to Allah and we ask Him to preserve this favour for us, it has prevented the womenfolk from taking up employment, whether in a public or private company, except in an establishment that naturally fits the nature of a woman.

We ask Allah – the Mighty and Sublime - to preserve these bounties such as girls’ schools and the likes for us. Likewise, we ask Allah – the Mighty and Sublime – for steadfastness, increase the favour on it (our country), and prevent it from what nations are upon today of obnoxious free-mixing.

And from the benefits in this Hadeeth are:

One: there was nothing but a date-fruit in one of the houses of the Messenger of Allah ﷺ, which accommodates the most beloved woman to him.

But today, in this country of ours, one of us will be presented with varieties of meals. Why is the world unlocked for us but shut for them? Is it because Allah – the Mighty and Sublime - loves us than they were? Nay, by Allah, they are more beloved to Allah – the Mighty

and Sublime - than we are; this is simply a favour of Allah – the Mighty and Sublime – which He grants to whomever He wishes. We are being tried with this comfort. This comfort has become a source of evil and corruption, merrymaking and ingratitude today until they transgressed (Allah's bounds), refuge is with Allah. We fear an evil backlash from Allah – the Mighty and Sublime – because many are not grateful for these blessings, rather they turn them into support to disobey Allah, Glorified is He and Exalted, we ask Allah – the Mighty and Sublime - for protection.

Two: It demonstrates the selflessness of the companions. Aa'isha (may Allah be pleased with her) had nothing with her except a date-fruit, notwithstanding she preferred to offer it to this deprived woman. Unfortunately today, we enjoy enormous prosperity but we turn beggars away if they approach us.

But in reality, our reason for rebuffing these beggars is because many of them are liars. A beggar will ask a person although he is richer than the latter. How often do we find people who make a living out of begging, hiding under the façade of beggary, leaving huge sum of money, in gold and silver value, banknotes and different currencies at the time of demise. These lies and deceptions are reasons which do not encourage giving to every beggar; they display outward appearance of the weak, disabled, imbecile or poor but they are liars.

Three: Another lesson from this Hadeeth is that there were poor companions as there were rich people among them. Allah – the Mighty and Sublime - said:

﴿ أَهْمُ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ

بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُلَخِيَانًا ﴿٣٢﴾

“Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work” [Zhukruf: 32].

Otherwise, some of us would not have employed the services of

others. If we have been of the same social status, and a person needs another to build him a house, for example, the latter may say: 'I should build a house for you? (Never) I am like you, I am also rich.' Also, when we want to make a door; someone will say: 'I will not do that, I am as rich as you are.' So these differences are responsible for some people serving others:

Men are to serve men whether nomads or city-dwellers
They are for one another even if the servants are unaware

Even a rich trader, with his millions, is in the service of the poor. How? He will bring food, drinks, clothes and building materials and others, he imports them for the poor, and he will benefit from them. Thus men are in need of one another, they serve one another. That is wisdom from Allah – the Mighty and Sublime.

Four: Likewise, this Hadeeth evinces the excellence of the one who caters for girls with money, cloth, noble disposition or consideration for their souls because they are weak and deficient.

Five: We have earlier stated that the ones charged with spending are the men. Women are for the homes, looking after them, and other benefits that can only be handled by women such as girls' schools.

On the other hand, there is no doubt that engaging them as co-workers with men in workplaces, as witnessed in many Muslim countries, is a great blunder and plain evil. The Prophet ﷺ had indeed said: **'The best of men's rows is the front and their worst is the rear; and the best of women's rows is the rear and the worst is the front'**⁽¹⁾. Because the first row of the women is the closest to men, it becomes the worst, and their last row is the furthest from men, so it becomes the best.

See how we direct a woman to fall behind and distance herself from the Imam, which is aimed at keeping her further from men.

We beseech Allah to protect our Muslim brethren and us from the causes of His Anger and Punishment.

1 Muslim reported it in the Book of Salat no: (330)

Hadeeth 269, 270, 271 and 273

وعن عائشة رضي الله عنها قالت: جَاءَتْنِي مِسْكِينَةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا، فَأَطْعَمْتُهَا ثَلَاثَ تَمْرَاتٍ، فَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً وَرَفَعَتْ إِلَى فِيهَا تَمْرَةً لِتَأْكُلَهَا، فَاسْتَطْعَمَتْهَا ابْنَتَاهَا، فَشَقَّتِ التَّمْرَةَ الَّتِي كَانَتْ تُرِيدُ أَنْ تَأْكُلَهَا بَيْنَهُمَا، فَأَعْجَبَنِي شَأْنُهَا، فَذَكَرْتُ الَّذِي صَنَعَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «إِنَّ اللَّهَ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ، أَوْ أَعْتَقَهَا بِهَا مِنَ النَّارِ» رواه مسلم .

'Aishah رضي الله عنها reported: A poor woman came to me carrying her two daughters. I gave her three date-fruits. She gave a date to each of them and then she took up one date-fruit and brought that to her mouth to eat, but her daughters asked her that also. She then divided between them the date-fruit that she intended to eat. This (kind) treatment of her impressed me and I mentioned that to Messenger of Allah صلى الله عليه وسلم who said, "Verily, Allah has assured Jannah for her, because of (this act) of her," or said, "He has rescued her from Hell-Fire." [Muslim]

وَعَنْ أَبِي شُرَيْحٍ خُوَيْلِدِ بْنِ عَمْرِو الْخُزَاعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صلى الله عليه وسلم: «اللَّهُمَّ إِنِّي أُحْرِجُ حَقَّ الضَّعِيفِينَ الْيَتِيمِ وَالْمَرْأَةِ» حَدِيثٌ حَسَنٌ رَوَاهُ النَّسَائِيُّ بِإِسْنَادٍ جَيِّدٍ.

Abu Shuraih Khuwailid bin 'Amr Al-Khuza'i رضي الله عنه reported: The Prophet صلى الله عليه وسلم said, "O Allah, I declare inviolable the rights of two weak ones: the orphans and women." [An-Nasa'i]

وَعَنْ مُضْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَى سَعْدٌ أَنَّ لَهُ فَضْلًا عَلَى مَنْ دُونَهُ، فَقَالَ النَّبِيُّ صلى الله عليه وسلم: «هَلْ تُنْصَرُونَ وَتُرْزَقُونَ إِلَّا

بِضَعْفَائِكُمْ» [رواه البخاري].

Mus'ab bin Sa'd bin Abu Waqqas ؓ reported: Sa'd considered himself better than his inferiors, so the Prophet ﷺ said to him, "You are given help and provision because of your weak ones" [Al-Bukhari]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسْتَوْصُوا
بِالنِّسَاءِ خَيْرًا؛ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَعٍ، وَإِنَّ أَعْوَجَ مَا فِي الضِّلَعِ
أَعْلَاهُ، فَإِنْ ذَهَبَتْ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ، لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا
بِالنِّسَاءِ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said: "Take my advice with regard to women: Act kindly towards women, for they were created from a rib, and the most crooked part of a rib is its uppermost. If you attempt to straighten it; you will break it, and if you leave it alone it will remain crooked; so act kindly toward women." [Al-Bukhari and Muslim]

Commentary

These *Ahaadeeth* cover the preceding theme of kindness to the weak, orphans, girls, and the likes. The first Hadeeth of Aa'isha (may Allah be pleased with her) has a storyline similar to the previous Hadeeth. The earlier *Hadeeth* stated that Aa'isha (may Allah be pleased with her) gave her a date-fruit which she divided between her two daughters.

As for this Hadeeth, she gave her three pieces of date-fruit. Thus, she gave a date to each of her daughters and retained the third date for herself. She brought it to her mouth to eat, but her daughters asked her for that; that is, they wanted the date which she raised to her mouth. So, she did not eat it but divided the date-fruit into halves between

them; each daughter ate one and half date-fruits while the mother did not eat anything. Aa'isha رضي الله عنها mentioned what the woman did to the Messenger صلى الله عليه وسلم who said: 'Allah has assured her of Paradise, and has saved her because of it from the hell'. That is, Allah – the Mighty and Sublime - guaranteed her Paradise because of her extraordinary compassion for them.

Hence, this shows that compassion and kindness to young ones are means of entering the Paradise and salvation from the Hell. We ask Allah – the Mighty and Sublime - to decree that for you and us.

And the following three *Ahaadeeth* point to the fact that the weak can be a cause of victory and abundant provision. When one is kind to them, one is favourably disposed to them, spends from what Allah – the Mighty and Sublime – has bestowed upon one on them and takes care of them, this is a means of victory against the enemy and a cause of provision. This is because Allah – the Mighty and Sublime - indicated that He will compensate whoever spends anything for His sake. Allah – the Mighty and Sublime - says:

﴿ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ، وَهُوَ خَيْرُ الرَّزُقِينَ ﴾ (٣٩)

"And whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers." [Saba: 39].

He – the Mighty and Sublime - will replace it by bestowing its substitute.

Recommendations with regard to women

Allah, the Exalted, says:

"...and live with them honourably." [Nisaa: 19].

﴿ وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ الْإِنْسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَحِبُّوا كُلَّ الْمَيْلِ فَتَدْرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا ﴾ (١٣)

“You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allah by keeping away from all that is wrong, then Allah is Ever Oft-Forgiving, Most Merciful.” [Nisaa: 129].

The author said: Chapter on Recommendations with Regard to Women; that is, exhortation to be kind to them and fear Allah – the Mighty and Sublime - regarding them because they are deficient and in need of a supporter to complete their affairs for them. As Allah – the Mighty and Sublime - says:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ﴾

“Men are the protectors and maintainers of women, because Allah has made one of them to excel the other” [Nisaa: 34].

Then the author drew a conclusion from the statement of Allah – the Mighty and Sublime: “...and live with them honourably.” That is, you should live with women in the best manner.

Al-Mu'aasharah is living in peace and harmony with someone; thus, one should deal and live with her in that manner.

Al-Ma'rûf is what the *Sharee'ah* knows and endorses as good and the custom accepts it. But the crucial factor is the endorsement of the *Sharee'ah*; anything authorized by the *Sharee'ah* is *Ma'rûf*, whatever it criticizes is *Munkar* even if people adore it. Allah – the Mighty and Sublime - says:

“You will never be able to do perfect justice between wives even if it is your ardent desire” [Nisaa: 129].

This speech is directed to the one who has two or more wives. Allah – the Mighty and Sublime - explains that one will not be able to do justice between women even if one so desires. This is because

man cannot control some factors such as love, inclination and other matters of the heart.

Regarding what relates to the body, justice is conceivable. This includes justice in provision, treatment such that he divides the conjugal rights between them, clothing and similar matters. All these are possible. However, it is impossible for one to be just about matters of the heart as it is not within his free will.

Hence, Allah – the Mighty and Sublime - says:

“So do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other...” That is, do not abandon the woman you loath *“hanging (i.e. neither divorced nor married)”* in a perplexed state between the heaven and the earth. This is because when a woman notices that her husband is inclined to her fellow wife, she becomes devastated, her heart becomes engrossed and she lives as if suspended between the heaven and the earth without any support.

Then He – the Mighty and Sublime - said:

“So as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allah by keeping away from all that is wrong, then Allah is Ever Oft-Forgiving, Most Merciful.”

If you follow the path of reconciliation and fear of Allah – the Mighty and Sublime, verily Allah is Oft-Forgiving and Most Merciful. That is, He – the Mighty and Sublime - will forgive what you are incapable of controlling, but He will hold you responsible for what you are in a position to do.

These two verses and other references from the Qur’an and *Sunnah* all point to kind treatment of women, showing concern for them and living with them in the best manner. Likewise, he does not require all his rights from her in the perfect sense as it is not possible to render them flawlessly. Hence, let him pardon and forgive.

Hadeeth 273

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسْتَوْصُوا
بِالنِّسَاءِ خَيْرًا؛ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ، وَإِنَّ أَعْوَجَ مَا فِي الضِّلْعِ
أَعْلَاهُ، فَإِنْ ذَهَبَتْ تُقِيمُهُ كَسَرْتَهُ، وَإِنْ تَرَكْتَهُ، لَمْ يَزَلْ أَعْوَجَ، فَاسْتَوْصُوا
بِالنِّسَاءِ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said: "Take my advice with regard to women: Act kindly towards women, for they were created from a rib, and the most crooked part of a rib is its uppermost. If you attempt to straighten it; you will break it, and if you leave it alone it will remain crooked; so act kindly toward women." [Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him - reported on the authority of Aboo Hurayrah (may Allah be pleased with him) on social relationship with women. He mentioned that the Prophet ﷺ said: 'Take my advice with regard to women'. That is, you should take this advice that I give you about women, that you should be good to them, for women are deficient in intellect, Religion, thinking and other affairs; they were created from the rib.

And that is because Allah – the Mighty and Sublime - created Adam without a father or mother; rather, He – the Mighty and Sublime - created him from dust. Then He – the Mighty and Sublime - said to him 'Be' and he was. So when Allah – the Mighty and Sublime - wished to bring out these creatures from him, He created his spouse from him, from the bent rib. Therefore, a woman is created from the bent rib. If you take pleasure in the bent rib, you revel in it with its crookedness but you will break it if you make effort to straighten it.

Likewise, when a man enjoys a woman, he does that with the

crookedness, so he will be pleased with what is obtainable. However, if he seeks to straighten her, she will never become straight, as he can never achieve that. Even she is upright in her Religion, she can never be upright regarding the requirements of her nature. She cannot always be as her husband desires in everything; rather, there must be a breach and a deficiency coupled with her natural limitations.

She is deficient and slack by virtue of her natural disposition and setup. If you betake yourself to straighten her, you will break her which is tantamount to divorcing her. That is, it is not possible to straighten her as you wish. At this point, you will become fed up with her and divorce her. Hence, breaking her involves divorcing her.

This is a counsel from the Messenger ﷺ about a man's relationship with his wife; he should always show her forgiveness as Allah – the Mighty and Sublime - said:

“*Show forgiveness*”, that is, what is pure and easy from the character of people.

﴿ خذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾ (١٣)

“*Enjoin what is good, and turn away from the foolish (i.e. don't punish them)*”. [Al-'Araaf: 199].

It is impossible to find a woman who is hundred percent free of imperfection, be it as it may, or that she be hundred percent obedient to her husband. But as the Prophet ﷺ has directed, enjoy her with her inherent crookedness. Moreover, if you detest an aspect of her character, you will be pleased with another character of hers. So set this against the other with patience. Allah – the Mighty and Sublime - has indeed said:

﴿ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴾ (١٩)

“*If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.*” [Nisaa: 19].

Hadeeth 274

وَعَنْ عَبْدِ اللَّهِ بْنِ زَمْعَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ،
وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: إِذِ انْبَعَثَ أَشْقَاهَا *
انْبَعَثَ لَهَا رَجُلٌ عَزِيزٌ، عَارِمٌ مَنِيعٌ فِي رَهْطِهِ ثُمَّ ذَكَرَ النِّسَاءَ، فَوَعِظَ
فِيهِنَّ، فَقَالَ: «يَعْمِدُ أَحَدُكُمْ فَيَجْلِدُ امْرَأَتَهُ جَلْدَ الْعَبْدِ فَلَعَلَّهُ يَضَاجِعُهَا
مِنْ آخِرِ يَوْمِهِ» متفقٌ عليه .

'Abdullah bin Zam'ah ﷺ reported that he heard the Prophet ﷺ giving a speech when he mentioned the she-camel (of Prophet Salih) and the man who had killed her. Messenger of Allah ﷺ said: " 'When the most wicked man among them went forth (to kill the she-camel).' (91:12) signifies that a distinguished, wicked and most powerful chief of the people jumped up to kill the she-camel." Then he (ﷺ) made mention of women and said, "Some of you beat your wives as if they were slaves, and then lie with them at the end of the day."

Commentary

The author - may Allah shower blessings on him - reported out the authority of Abdullah bn Zam'ah (may Allah be pleased with him) that he heard the Prophet ﷺ delivered a sermon on his camel. The Prophet's sermon ﷺ can be classified into two: routine and occasional sermons. Examples of the routine sermons are sermons delivered on Fridays, at the two Festival Prayers, Prayers for seeking rain, Eclipse Prayer and the likes. The occasional sermons are those delivered whenever the need arose. So, on such occasion, the Prophet ﷺ would stand up, admonish people and explain (the affair) to them. At times, he would give the sermon on the pulpit, while standing on the ground, on his camel, and at times, while leaning on some of his Companion, depending on what the situation dictates at such moment. Because

from the guidance of the Prophet ﷺ is that he does not overburden himself, he does not seek the nonexistent and he does not reject the obtainable once it does not entail falling short of the Shareeah or exceeding its proper limits.

So he gave a sermon and Abdullah bn Zam'ah (may Allah be pleased with him) heard him. And among what he discussed on that occasion was: 'Some of you beat your wives as if they were slaves', that is, he would beat her as if there is no relationship between him and her, as if she is a suffering captured slave in his possession. This is not appropriate because the bond between a man and his wife is a special relationship that ought to be built on love and affection, and far away from obscene words or deeds.

How will he beat her as he would beat a slave and then lie with her at the end of the day while ravishing her with love, pleasure and craving? So this is a contradiction. Hence, the Prophet ﷺ disparaged this act, so it is not proper for anyone to do this. He ﷺ had indeed said the truth; this is not befitting of any rational person, let alone a believer.

Then the Prophet ﷺ mentioned something else which is laughing at another's passing of wind. That is, when a person farts thereby passing wind from his buttocks with a sound, they would laugh. So he ﷺ said, admonishing them: 'Why does any one of you laugh at another doing what he does himself?' Don't you fart as this man? Indeed you do. If so, why do you laugh? A man can only laugh and wonder about what does not occur to him. He should however not laugh at what he does himself, it is not proper for him to laugh. For this reason, the Prophet ﷺ decried those who used to laugh because of farting because they also do same, which is the usual practice among many people.

People in some cultures are indifferent to one of them breaking wind in the midst of his brothers; they are not ashamed of that. They consider it to be similar to sneezing, (symptoms) of catarrh or similar things. But people frown at this in some cultures.

Nonetheless, it is not proper to laugh at your brother and embarrass him.

This shows that it is not befitting to criticize a person for something one also does. If you do not have problem with it personally, why do you censure your brother for it?

In this connection, I wish to call attention to a prevalent practice among the masses. It is known that if one eats the meat of a camel while in a state of purification, his ablution becomes nullified and it becomes compulsory for him to perform another ablution if he wants to observe Prayer. This is irrespective of it being cooked or uncooked, whether it is the lean meat, liver, intestine, stomach, heart or lung; any part of camel's body vitiates the Ablution. This is because the Prophet ﷺ did not exempt any part of it when he said: 'Perform the Ablution when you eat the camel meat'⁽¹⁾. He was asked, 'Will we perform ablution for eating the meat of a camel?' and he answered in the affirmative; so, he was asked about the mutton of a sheep, and he said: 'If you wish'⁽²⁾. The mutton, beef and horse meat do not invalidate the ablution, but the camel meat does. When you eat it cooked or uncooked, leaned or non-leaned, it becomes compulsory for you to perform the ablution.

As for camel milk, the soundest opinion is that it does not nullify the Ablution. When the Prophet ﷺ asked the 'Uraniyun to go out to the camels meant for Zakat, they drank the urine and milk of the camels, but he ﷺ did not command them to perform ablution. If it were compulsory, he ﷺ would have ordered them. Nonetheless, it is better to perform Ablution but that it is compulsory.

Similarly, it is not obligatory, but encouraged, to perform Ablution after taking the broth (of camel). As for its meat and fat, it is compulsory to perform ablution after consuming them.

Some people narrate an event (regarding the obligation of performing ablution for eating camel meat). They stated that the

- 1 Aboo Dawood reported it in the Book of Purification, the Chapter of Making the Ablution after Eating the Meat of Camel no: (184); and At-Tirmidhee in the Book of Purification, the Chapter of Making the Ablution after Eating the Meat of Camel no: (81)
- 2 Muslim reported it in the Book of Women Menstrual Cycle, the Chapter of Making Ablution after Eating the meat of Camel no: (360)

Prophet ﷺ once attended a marriage feast where camel meat was served. One of the guests, who could not be identified, farted, so the Prophet ﷺ said: ‘Whoever eats the camel meat should perform ablution’. Consequently, they all stood up to perform Ablution.

So they indicated that this is the reason for performing ablution after eating camel meat. This narration is false and baseless. The Prophet ﷺ only commanded that ablution should be performed when the camel meat is eaten for a wisdom known to Allah – the Mighty and Sublime. We may know it and we may not know it. The important obligation for us is to say: ‘We hear and we obey.’ The Prophet ﷺ commanded that we should perform ablution after consuming camel meat, so we hear and obey.

Hadeeth 275

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَفْرُكُ مُؤْمِنٌ مُؤْمِنَةً، إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ» أَوْ قَالَ: «غَيْرُهُ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “A believer must not hate (his wife) believing woman; if he dislikes one of her characteristics he will be pleased with another.” [Muslim]

Commentary

The author - may Allah shower blessings on him - reported on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said: ‘A believer must not hate (his wife) a believing woman; if he dislikes one of her characteristics, he will be pleased with another.’

Al-Far’k means hatred and enmity; that is, a believer should not hold enmity against a believing woman, his wife, for example. He should not hold enmity against her nor hate her when he sees what he detests in her

character. It is compulsory for him to establish justice and consider the condition of the other party in his dealings. Justice demands evaluating both good deeds and bad deeds, and giving consideration and precedence to the weightier of the two. This is justice.

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوِّمِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ

قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا﴾ (8)

“O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice” [Maidah: 8].

That is, do not let their hatred make you pervert justice; hence, you should be just even if you detest them. Once, the Prophet ﷺ sent Abdullah bin Rawaahah (may Allah be pleased with him) to collect the proceeds on the date plantation from the People of *Khaybar*. The Prophet ﷺ had earlier entered into an agreement with them after the conquest of *Khaybar* that they would save him the task of taking care of the date-palm plantation, and they would take half of the produce.

He used to send those who would collect the proceeds from them. So, he sent Abdullah bin Rawaahah to collect the proceeds, Abdullah said to them: ‘O assembly of Jews, you are the most hateful people to me. You killed the prophets of Allah – the Mighty and Sublime, you belied Allah, but my hatred for you will not make me treat you unjustly. I have gathered about 20,000 *Wasq* (freights) of dates, if you wish, it is for you and if you refuse it is for me. They replied: ‘By virtue of this (sense of justice), the heaven and the earth are maintained⁽¹⁾’.

The point of reference is that the Prophet ﷺ enjoins adjudicating with justice and fairness. Thus, he ﷺ said: ‘A believer must not hate a believing woman. That is, he should not hate her because of her character; if he dislikes something in her personality, he would be pleased with another.

For instance if she did badly in her response to you at an instance,

1 Imam Ahmad reported it in the Musnad no: (3/367)

but she has been good to you more than a few times; she acted poorly on a night, but she has always been good on several nights; she failed to take care of the kids but she had done several good acts...and so on.

Thus, whenever your wife acts in an unsatisfactory manner, you should not isolate the current error for consideration; rather, you should look at the past, consider the future, and be just in passing judgement.

The exhortation of the Prophet ﷺ regarding women is relevant with other people who have a form of interaction, friendship or other social dealings with you. So, if he acts poorly to you a day in the year, you should not forget his kind treatment at other times and equate the two. If the kind acts outweigh the offense, the verdict is in favour of kindness. However, if the offense outweighs the kind acts, so consider it; if he is worthy of pardon, pardon him- and whoever pardons and reconciles, his reward is with Allah. But if he does not fit for pardon, claim your right and you are not at fault. But you should watch out for reconciliation.

The summary is that it is necessary for one to be kind to whomever one has dealings with, be it marriage, friendship, business transactions and others. He should always deal with them fairly; if he dislikes a character of his or treat him badly in a dealing, he should consider his good aspect in order to match the two. Verily, this is the justice which Allah – the Mighty and Sublime - and His Messenger ﷺ have commanded as He – the Mighty and Sublime - said:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

“Verily, Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visiting,

looking after them, or any other kind of help, etc.): and forbids Al-Fahshâ' (i.e all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed." [Nahl: 90].

Hadeeth 276

وَعَنْ عَمْرِو بْنِ الْأَحْوَصِ الْجُشَمِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ فِي حَجَّةِ الْوَدَاعِ يَقُولُ بَعْدَ أَنْ حَمِدَ اللَّهَ تَعَالَى، وَأَثْنَى عَلَيْهِ وَذَكَرَ وَوَعَّظَ، ثُمَّ قَالَ: «أَلَا وَاسْتَوْصُوا بالنِّسَاءِ خَيْرًا فَإِنَّمَا هُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ، فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ، وَأَضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ، فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا؛ أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا؛ فَحَقُّكُمْ عَلَيْهِنَّ أَنْ لَا يُوطِئَنَّ فُرْشَكُمْ مَنْ تَكْرَهُونَ، وَلَا يَأْذَنَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ، أَلَا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

'Amr bin Al-Ahwas Al-Jushami رضي الله عنه reported that he had heard the Prophet ﷺ saying on his Farewell Pilgrimage, after praising and glorifying Allah and admonishing people, "Treat women kindly, they are like captives in your hands; you do not owe anything else from them. In case they are guilty of open indecency, then do not share their beds and beat them lightly but if they return to obedience, do not have recourse to anything else against them. You have rights over your wives and they have their rights over you. Your right is that they shall not permit anyone you dislike

to enter your home, and their right is that you should treat them well in the matter of food and clothing.” [At-Tirmidhi]

Commentary

On the authority of Amr bin Al-Ahwas Al-Jashmee (may Allah be pleased with him), the author (may Allah shower mercy on him) narrated the speech of the Prophet ﷺ during his farewell sermon; that was at *Arafah*. The Prophet entered Makkah for the Farewell Hajj on Sunday the fourth of *Dhul-Hijjah*, and remained there until Thursday eighth of the same month.

Then, he left at forenoon on that Thursday for Mina where he observed *Dhur*, ‘*Asr*, *Maghrib*, *Isha* and *Fajr* Prayers. He arrived at *Arafah* at sunrise, and camped at *Namrah*, a famous spot before *Arafah* but not part of it. When the sun left the zenith and the time for *Dhur* Prayer had set in, he ordered that his camel be prepared for him, it was done so then he climbed it. He began to move until he got to the middle of the valley – the middle of *Aranah*. It is a mountain pass bordering *Arafah* from the west side towards the north. So he dismounted and delivered a profound and great sermon to the people.

In the process, he mentioned one of the statements he bequeathed on his Ummah about women. He said: ‘**Treat women kindly, they are like captives in your hand**’; *al-Awaan* means captives, that is, the relationship of a wife and her husband is similar to a captive and his captor because he owns her, so she is like a captive. Then he stated that we have no right to beat them except they commit a clear act of indecency which, here, is disobedience to the husband based on the evidence in His saying:

﴿فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا﴾ (٢١)

“But if they return to obedience, seek not against them means (of annoyance).” [Nisaa: 34].

That is, if the wife falls short in her duty to her husband, he should

counsel her as a first step, then he should forsake her bed, that is, he should not sleep with her. Thereafter, he may beat her in a non-injurious manner, if she persists on her obstinacy.

These are the degrees of correcting a woman when she commits a clear-cut act of indecency, which is disobedience to the husband in her responsibilities to him:

“But if they return to obedience, seek not against them means (of annoyance).”

That is, you should not beat them or reduce their rights since they have carried out the obligation.

He ﷺ then explained their rights and responsibilities. He said: **‘Your right from them is that they will not allow anyone you hate in your home’**. That is, they should not permit anyone you abhor to sit on your matrimonial bed. It seems this, perfect knowledge is with Allah, is by way of exemplification and the meaning is that they should hate anyone whom you hate. It will be illogical for them to honour a person you hate by allowing him to sit on the matrimonial bed, presenting food to him or similar acts.

Equally, they should not give permission to someone you dislike to enter. That is, they should not allow anyone you hate to enter the house, even if the individual were her mother or father. It is not permissible for her to let her mother, father, paternal or maternal uncle, and her paternal or maternal aunt in if her husband dislikes that.

I draw attention to this because some women are wicked, even to their daughters, refuge is with Allah. She becomes jealous once she realizes that her son-in-law husband likes her daughter, refuge is with Allah, although she is her mother! Then she strives to spoil the relationship between the daughter and her husband. So the husband must order his wife not to allow such mother to enter his house, and he should also prevent his wife from visiting her, because she is a talebearer who sows dissension. The Prophet ﷺ had indeed said: ‘A

talebearer will not enter the Paradise.⁽¹⁾

Then he ﷺ said: ‘And their right upon you is that you should provide for them, you should clothe them in goodness’. So the husband spends on his wife even if she is rich. If she is employed, he has no right in her business or salary, not a dime. Everything is hers, and it is compulsory for him to provide for her. If he were to say: ‘Why should I provide for her despite the fact that she is rich with a salary comparable to mine?’ We will say: it is compulsory for you to spend on her even if she is as stated. Otherwise, the judge has the right to nullify the marriage without deference to the wish of the husband because he is obliged to provide for her.

In a capsule, the talk at the Farewell Hajj was a great sermon. The Prophet ﷺ established a lot of things from the fundamentals and rights of the Religion during the discourse until he ﷺ said: ‘Nay, the *Riba* of the Time of Ignorance is trampled upon under my feet’.

During the Time of Ignorance, refuge is with Allah, when the debt of a poor man matures, the creditors would tell him: ‘You have the option of paying *Riba* over it or repaying it now’. That is, pay us now or we increase the debt for you until it becomes manifolds.

So he ﷺ said during the Farewell Hajj, as a ruler and a lawgiver: ‘Nay, the *Riba* of the Time of Ignorance is trampled upon under my feet’. That is, it will not rear its head again. And he added: ‘And among the first *Riba* I trample on is the *Riba* of Al-Abaas bin Abdul Muttalib⁽²⁾’.

Allah is great. He said it clearly, greatly and with justice, implementing the rulings of Allah, ‘the first *Riba* I trample on is the *Riba* of Al-Abbaas’. That was Al-Abbaas, the uncle of the Prophet ﷺ.

If the Prophet ﷺ were one of the people of the world, he would certainly sidestep it and he would not inform the congregation that

- 1 Al-Bukhaari reported it in the Book of Manners, the chapter of What is Disliked in Eavesdropping no: (7056); and Muslim in the Book of Faith, the Chapter of Severity of Prohibiting Eavesdropping no: (105)
- 2 Muslim reported it in the Book of Hajj, the Chapter of Descriptions of the Prophet’s Hajj no: (1218)

his uncle used to engage in *Riba*, and his *Riba* would have remained on the affected. However, the Prophet ﷺ was the paradigm of justice, so he said: 'And Verily, the first *Riba* I trample on is the *Riba* of Al-Abbaas bin Abdul Muttalib'. So all its forms were trampled on, thus none should repay any *Riba* that was due from him; so it was cancelled as if it never existed. Therefore Al-Abaas would only get his principal sum.

This is similar to his statement when people came to intercede on behalf of the woman from *Al-Makhzuum* clan who used to borrow things from people then deny it. She would borrow materials such as cooking pots, bedding or similar things, then she would later deny collecting them. Hence, the Prophet ordered that her hand be cut because she was a thief.

Her case troubled the Quraysh- a woman of *al-Makhzuum* clan, one of the great Arab tribes. So they decided to intercede on her behalf and they sent Usaamah bin Zayd (may Allah be pleased with him) to plead with the Prophet ﷺ.

Usaamah (may Allah be pleased with him) was the son of a freed slave of Messenger of Allah ﷺ, Zayd bin Haarithah (may Allah be pleased with him). He was a slave given to the Prophet ﷺ as a gift by Khadeejah (may Allah be pleased with her), but the Prophet ﷺ released him from servitude and he was blessed with Usaamah. The Prophet ﷺ loved both of them –Usaamah and his father, Zayd. So the Quraysh said to Usaamah: Intercede on her behalf with the Messenger of Allah.

So when he (may Allah be pleased with him) came pleading, he ﷺ censured him saying: 'Do you intercede in a matter of prescribed punishment of Allah'- a scolding and a repudiation.

Thereafter, he ﷺ stood up and addressed the people, he delivered a great and everlasting speech: 'O people, verily what destroyed those before was that when a noble stole among them they would leave him (of the hook of the law), but if it were a weak person they would

implement the judgement against him'. This is sheer injustice and bias; who amongst them has more right to pardon- the weak with nothing or the big nobleman? There is no doubt that the weak is more entitled to pardon if there would be discrimination and favouritism. However, and all praise be to Allah, there is no discrimination and bias in the implementation of the law of Allah.

Then the Prophet ﷺ said: 'By Allah, if Faatimah the daughter of Muhammad were to steal, I will surely cut her hand'⁽¹⁾. And Faatimah was better than the woman from the clan of *al-Makhzuum* in lineage, prestige and piety. Without doubt, she is better than the *Mukhzum* lady because she is the leader of the women of Paradise, may Allah be pleased with her.

His words, 'By Allah', was an adjuration even though he was not asked to adjure, in order to emphasise the ruling and to highlight its significance. 'If Faatimah had...', and she was better than this *Makhzuum* lady, '...daughter of Muhammad...' the best of mankind '...were to steal, I will surely cut her hand', this is justice at its peak as regards to human fairness. There would not be found any form of justice similar to this sense of justice of the Prophet ﷺ; it smashed all defences, interferences and intercessions. This points to the completeness of his fairness ﷺ.

The important point is that the Messenger of Allah ﷺ delivered a great sermon at the Farewell Pilgrimage; he explained a lot of Islamic rulings and manners in it.

Shaykh, Al-Allamah, Abdullah bin Muhammad bin Humayd, (may Allah shower blessings on him), had taken up the responsibility of explaining this Sermon. He was the Chief Justice of this Kingdom (of Saudi Arabia) during his time. He explained it in a concise but beneficial way. Whoever is interested in it should get it.

1 Al-Bukhaari reported it in the Book of Prescribed Punishments, the Chapter of Dislike for Intercession in a Matter of Prescribed Punishment no: (6788); and Muslim in the Book of Prescribed Punishments no: (1688)

Hadeeth 277

وَعَنْ مُعَاوِيَةَ بْنِ حَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ مَا حَقُّ زَوْجَةٍ أَحَدِنَا عَلَيْهِ؟ قَالَ: «أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ وَلَا تَضْرِبَ الْوَجْهَ، وَلَا تُقَبِّحَ، وَلَا تَهْجُرَ إِلَّا فِي الْبَيْتِ» حَدِيثٌ حَسَنٌ رَوَاهُ أَبُو دَاوُدَ وَقَالَ: مَعْنَى «لَا تُقَبِّحَ» أَي: لَا تَقْلُ قَبْحَكَ لِلَّهِ.

Mu'awiyah bin Haidah ﷺ reported: I asked Messenger of Allah ﷺ: "What right can any wife demand of her husband?" He replied, "You should give her food when you eat, clothe her when you clothe yourself, not strike her on the face, and do not revile her or separate from her except in the house." [Abu Dawud]

Commentary

The author (may Allah shower blessings on him) mentioned on the authority of Muaawiyah bin Haydah (may Allah be pleased with him) that he asked the Prophet ﷺ, "What right can any wife demand of her husband?" Whenever the companions asked the Prophet ﷺ about anything, they asked him in order to act not merely to know. This is contrary to what many people do today; they would only ask to know then none would act by it but a few. When one knows anything of the *Sharee'ah*, it either becomes a proof for him or against him; if he acts by the knowledge it becomes a proof for him on the Day of Resurrection, and if he does not, it becomes a proof against him and he will be punished for it.

How often did the companions – may Allah be pleased with them all - ask the Prophet ﷺ about the matters of their Religion. There are many such instances in the Qur'an:

﴿سَأَلُونَكَ مَاذَا يُنْفِقُونَ ﴿٢١٥﴾﴾

“They ask you (O Muhammad) what they should spend.”
[Baqarah: 215].

﴿وَسَأَلُونَكَ عَنِ الْيَتَامَىٰ ﴿٢٢٠﴾﴾

“And they ask you concerning orphans.” [Baqarah: 220].

﴿وَسَأَلُونَكَ عَنِ الْمَحِيضِ ﴿٢٢٢﴾﴾

“They ask you concerning menstruation.” [Baqarah: 222].

﴿سَأَلُونَكَ عَنِ الْأَهْلِ الْكَلِمَةِ ﴿١٨٩﴾﴾

“They ask you (O Muhammad) about the new moons.”
[Baqarah: 189].

All these were questions with which the companions wanted to know the judgement of Allah regarding these issues in order to apply them in their lives and family members.

And in the Hadeeth at hand, Muaawiyah asked, “What right can any wife demand of her husband?” He ﷺ replied: ‘You should give her food when you eat and clothe her when you clothe yourself’. That is, do not cloth yourself while depriving her, nor feed yourself while neglecting her. Rather, she is your partner, so it is essential for you to spend on her as you spend on yourself. Even, some scholars stated that if a man is not taking care of his wife, she can call for the dissolution of the marriage in court. Then, it becomes obligatory for the judge to dissolve it because he has fallen short of her right, the obligations towards her.

He ﷺ also said: ‘...not strike her on the face, and do not revile her’. So, do not beat her except for a reason, and avoid the face if you would need to beat her, and let it be a beating without severity.

We have earlier mentioned that if a man notices an act of disobedience or haughtiness towards him in his wife, and that she

does not fulfill his rights, he should first counsel her, then forsake her bed, then he could beat her without severity. Thus if he has any reason to beat her, he should not hit her on the face.

This also applies to others; they should not be beaten on the face. So when a son makes a mistake, he should not be hit on the face because the face is the noblest part of a human being. It is the glory of the entire body parts, so it is more humiliating to beat a person on the face than any other part. A person may be beaten on the shoulder, the upper arm or on his back, which he would not consider as humiliating contrary to hitting his face. For this reason, he ﷺ prohibited hitting or disfiguring the face.

His words ﷺ: **‘Do not revile her’**; that is, do not say to her. ‘You are hideous’ or ‘May Allah make your face ugly’. This prohibition from revilement encompasses the perceptible and the intangible. He should not revile her by saying, for example, ‘You are from a bad tribe or a despicable family’ or similar statements. Allah has prohibited all these forms of revilement.

And his ﷺ words: **‘And do not separate from her except in the house’**; that is, avoid deserting her in public if there is any reason to do so in order not to make it obvious to everyone that you are forsaking her.

Confine this to the house, because you may forsake her today and you make up with her the next day, thus your status remains concealed. But it will be a great mistake for you to publicize your state of affair by narrating and spreading that. Forsake her at home, do not allow anyone to know about it, so that everything will return to normal after reconciliation without the knowledge of anyone.

The second Hadeeth, the hadeeth of Aboo Hurayrah (may Allah be pleased with him), is a great Hadeeth. The Prophet ﷺ said therein: **‘The believers who show the most perfect Faith are those who have the best behaviour’**.

The levels of Faith vary and have quantitative disparity. Allah, the most High, said:

“And the believers may increase in Faith” [Mudaththir: 31].

People are not equal in faith. There are people who believe in the Unseen as if they are witnessing it with their sights. He believes in the Day of Resurrection as if he is experiencing those Hours; he believes in Paradise as if he is in those gardens; he believes in the Hell as if he can see it with his eyesight; he believes with certainty and confidence without doubt.

And there are others who worship Allah on an edge, we ask Allah for wellbeing, as Allah – the Mighty and Sublime - said:

﴿ وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۖ ﴾

“And among mankind is he who worships Allah as it were, upon the very edge” [Hajj: 11]; that is, on the fringe.

“If good befalls him, he is content therewith”; that is, if he does not encounter anyone who fills him with doubt regarding the Religion, he only comes in contact with righteous people, “he is content therewith”; that is, he has confidence in it.

﴿ وَإِنِ أَصَابَهُ فِتْنَةٌ أُنْقَلَبَ عَلَىٰ وَجْهِهِ ۗ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۗ ﴾

“But if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islam). He loses both this world and the Hereafter.” [Hajj: 11].

If a trial befalls him in his body, wealth or family, he will turn back on his face and he objects to Destiny and Divine Decree, he becomes discontented and destroyed, refuge is with Allah.

“He loses both this world and the Hereafter.”

So, the believers who show the most perfect Faith are those who have the best behaviour. Thus, this contains a great encouragement for good character – good behaviour towards Allah and towards the creatures.

As for good character towards Allah, a person should be pleased

with His *Sharee'ah*, he submits to Him with pleasure, setting his mind at rest with it, and being happy with it- be it a command or a prohibition.

And that one should be pleased with the decree of Allah, so what Allah decreed upon him from what makes him sad is like that which Allah decreed upon him from what makes him happy. Therefore, he says: 'O Lord, everything is from you, I am pleased with you as my Lord, if You grant me what will be pleasing to me I shall be grateful, and if you give me what will affect me I shall be patient'. So he is pleased with Allah as regards His Decree and Predestination, His Command and Legislation; this is good character with Allah – the Mighty and Sublime.

As for good character with people, this is clear. Refrain from harming people, spend generously, and remain patient with them and their harm; these are some good manners with people. You relate with them in this manner while you safeguard them from any evil, and you are generous to them, be it in cash or kind, or something similar. Likewise, you should be patient regarding any wrongdoing that may emanate from them. If you can do this, you would be the most perfect of people in faith.

The Prophet ﷺ said: '**And the best of you are those who are best to their wives⁽¹⁾**'. These are the best of the people. He is the best of them to his household. If you possess any good, then benefit the closest people to you with it, and let your wife be the first person to benefit from this goodness.

This is contrary to what some people do today; you find him peevish with his wife but good mannered to others. This is great mistake. Your wife has more right to your good nature. So be good mannered with them because they are the ones with you day and night, in the public and private. If anything befalls you, they experience it with you; if you are happy, they share your happiness, and if you are sad, they are also sad. Therefore, let your relationship

1 Tirmidhee reported it in the Book of Excellence, the Chapter of Excellence of the Prophet's Wives no: (3895); and Ibn Maajah in the Book of Marriage no: (1977)

with them be better than your relationship with outsiders. The best of people is he who is best to his family.

I ask Allah to perfect my faith for me, and for the Muslims, and that He should make us among the best of His slaves to their family members and others with rights upon us.

Hadeeth 279 and 280

وَعَنْ إِيَّاسِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ذُبَابٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَضْرِبُوا إِمَاءَ اللَّهِ» فَجَاءَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ إِلَى رَسُولِ اللَّهِ ﷺ: فَقَالَ: ذَبْرَنَ النِّسَاءَ عَلَى أَزْوَاجِهِنَّ، فَرَخَّصَ فِي ضَرْبِهِنَّ، فَأَطَافَ بِأَلِ رَسُولِ اللَّهِ ﷺ نِسَاءٌ كَثِيرٌ يَشْكُونَ أَزْوَاجِهِنَّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ أَطَافَ بِأَلِ بَيْتِ مُحَمَّدٍ نِسَاءٌ كَثِيرٌ يَشْكُونَ أَزْوَاجِهِنَّ لَيْسَ أَوْلَيْكَ بِخِيَارِكُمْ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Iyas bin 'Abdullah ﷺ reported: Messenger of Allah ﷺ said, "Do not beat Allah's bondwomen." When 'Umar ﷺ came to Messenger of Allah ﷺ and complained saying: "The women have become very daring towards their husbands," He (ﷺ) gave permission to beat them. Then many women went to the family of the Messenger of Allah (wives) complaining of their husbands, and he (the Prophet ﷺ) said, "Many women have gone round Muhammad's family complaining of their husbands. Those who do so, that is, those who take to beating their wives, are not the best among you."
[Abu Dawud]

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ «الدُّنْيَا مَتَاعٌ، وَخَيْرُ مَتَاعِهَا الْمَرْأَةُ الصَّالِحَةُ» رَوَاهُ مُسْلِمٌ .

Abdullah bin 'Amr bin Al-'As ﷺ reported: Messenger of Allah ﷺ

said, “The world is but a (quick passing) enjoyment; and the best enjoyment of the world is a pious and virtuous woman.” [Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned, relating to affairs of women, that the Prophet ﷺ said: ‘Do not beat the slave-girls of Allah’, he was referring to women. It is said, ‘*Amatullah*, a bondmaid of Allah, as said ‘*Abdullah*, a slave-boy of Allah. And it is also said, *Imaa-u-llah*, bondwomen of Allah, as we say *Ibaadu-llah*, slave-men of Allah. An example is found in the authentic Hadeeth: ‘Do not prevent the *Imaa-u-llah* from the mosques of Allah’⁽¹⁾.

So he ﷺ forbade men from beating women, so they refrained from that. The companions were the eminent and favourite generation, they would say: ‘We hear and we obey’ whenever they are called to (the obedience of) Allah – the Mighty and Sublime - and His Messenger ﷺ. Therefore, they renounced beating women.

However, the women, being deficient in intellect and incomplete in Religion, became daring to their husbands after the prohibition. Umar bin Al-Khattaab (may Allah be pleased with him) said: ‘O Messenger of Allah, the womenfolk have become obstinate on their husbands’; that is, they became audacious and belittled the men. So when the Prophet ﷺ heard the statement of Umar (may Allah be pleased with him), he ﷺ permitted beating them. Then the men exceeded bounds in that regard and they began to beat them even when they lack such rights. Then the women flooded the houses of the Prophet ﷺ, that is, his wives, to complain about their husbands.

Then the Prophet ﷺ addressed the congregation, he informed them that those who beat their wives were not the best of people; that is, they were not the best of men. He ﷺ said: ‘The best of you is he that is best to his family’. This shows that there is no blame on a man if something necessitates beating his wife, but he must not exceed

1 Al-Bukhaari reported it in the Book of the Friday Prayer; and Muslim in the Book of Salat, the Chapter of Coming Out of Women to the Mosques no: (442)

proper limits or abuse this license.

Allah – the Mighty and Sublime - has explained the levels of that in His Book:

﴿وَالَّذِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ ۖ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرُوهُنَّ ۗ﴾

“As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful)” [Nisaa: 34].

The third measure is beating. When the husbands beat their wives, they should beat them without severity.

Then the author (may Allah shower blessings on him) mentioned the Hadeeth of Abdullah bin Amr bin Al-Aas (may Allah be pleased with him and his father) that the Prophet ﷺ said: ‘The world is a (fleeting) enjoyment, and the best enjoyment of the world is a pious and virtuous woman’. His statement ﷺ: ‘The world is a (fleeting) enjoyment’; that is, something to enjoy just as a traveller takes delight in his provisions but it will later end. And the best of life enjoyment is a virtuous woman. When a man is blessed with a woman who is virtuous in her Religion and possesses sound intellect, then this is the best enjoyment of this world because she will safeguard his secret, wealth and children.

Likewise, if she possesses sound intellect, she will succeed in managing his home and training the kids. If he looks at her, she makes him happy; if he is absent, she will take care of what he left behind; and if he entrusts her with a thing, she will not betray the trust. This woman is the best enjoyment of this world.

Hence, the Prophet ﷺ had said: ‘A woman is married for four reasons: because of her wealth, her ancestry, her beauty and her Religion; get prosperous with that of the Religion, your hand will hit good.’⁽¹⁾ That is, you should select her because she is the best of whom a man can marry. Even if she is not beautiful in the flesh,

1 Al-Bukhaari reported it in the Book of Marriage no: (5090); and Muslim in the Book of Fosterage no: (1466)

her character and Religion beautify her. So marry the possessor of religious commitment, may your hand hit good.

Husband's right concerning his wife

Allah, the Exalted, says:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَنِينَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ﴾

“Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property, etc.)” [Nisaa: 34].

Hadeeth 281

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَلَمْ تَأْتِهِ فَبَاتَ غَضَبَانَ عَلَيْهَا لَعَنَّتُهَا الْمَلَائِكَةُ حَتَّى تُصْبِحَ» متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “When a man calls his wife to his bed, and she does not respond and he (the husband) spends the night angry with her, the angels curse her until morning.”

Commentary

The author (may Allah shower blessings on him) said: The chapter of Husband's Rights Concerning His Wife.

After the author has mentioned the wife's rights on her husband, he then mentioned the rights of husband on his wife. He deduced this from the statement of Allah – the Mighty and Sublime:

“Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property, etc.)”

Then, He – the Mighty and Sublime - explained the reason for these protection and guardianship which Allah – the Mighty and Sublime - has bestowed on the woman:

“Because Allah has made one of them to excel the other”.

That is, He – the Mighty and Sublime – gave preference to man over woman in intelligence, Religion, ability, power, and in some other ways of excellence. Every aspect of the Islamic Legislation is fair; it gives to each person what befits him or her according to His choice. Therefore, as Allah – the Mighty and Sublime - has made men superior to women, He made them protectors for women.

However, they do not recognize the superiority of the man genre over the woman, and that men are better, superior and more suitable for leadership position. Hence, when the Prophet ﷺ was informed of the death of *Kisrah* and the ascension of a female, he said: ‘A nation that entrusts leadership role to a woman will not prosper⁽¹⁾’. Although this Hadeeth was specifically about the Persians who installed a woman, it is broad in application. Hence, a people who vests leadership role in a woman will never prosper.

1 Al-Bukhaari reported it in the Book of Prophet's Message ﷺ to Kisraa no: (4425)

Man is the custodian of woman. Therefore, this shows the inanity of those disbelievers among the Westerners and others who turn themselves to followers of the West. They glorify women more than men because they follow the most despicable of disbelievers, those who do not recognize virtue and its possessor. For instance, you will see them recognizing women before men in their speech, saying: Ladies and Gentlemen. You will see them placing a woman above male subordinates.

However, this is not strange for a people who venerate their dogs. Some of them buy a dog for thousands and assign toilet soap and washing instrument to it, and other instances that make the foolish laugh let alone the wise. Indeed, washing a dog with the seven oceans does not make it pure.

The summary is that men are the protectors of women because Allah – the Mighty and Sublime - has made them excel the womenfolk, for that which they spend from their wealth. This is adding another perspective to the guardianship over women; a man must spend on a woman, that is his responsibility, and he is the owner of the house, it is not required of a woman to spend.

This shows that those responsible for earnings, who must earn a living, are the men. As for the women, their workplace is the home; she should remain at home looking after the affairs of her husband, her children and the house. This is her work. Hence, it is contrary to the natural disposition and the *Sharee'ah* for her to compete with men in seeking means of livelihood and provisions, and thereafter spends on him. So, Allah – the Mighty and Sublime - says:

“And because they spend (to support them) from their means.”

Therefore, the person responsible for spending is the man.

Allah, the most High, said:

“Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband’s absence what Allah orders them to guard (e.g. their chastity, their husband’s property, etc.)”.

“Therefore the righteous women are devoutly obedient”.

That is, they remain obedient. So the meaning of the verse is not that she is only occupied with supplications; *Qunut* here refers to her steadfastness on obedience as Allah – the Mighty and Sublime - said:

﴿وَقُومُوا لِلَّهِ قَانِتِينَ﴾

“And stand before Allah with obedience” [Baqarah: 238].

That is, they should remain obedient (to Allah – the Mighty and Sublime).

“...devoutly obedient (to Allah and to their husbands), and guard in the husband’s absence what Allah orders them to guard”.

That means she guards her husband’s secrets in his absence and she protects specific matters that are meant to remain within his walls as commanded by Allah – the Mighty and Sublime. This is the righteous woman. Therefore, seek a righteous woman because she is better for you than a beautiful woman who lacks uprightness.

Then the author (may Allah shower blessings on him) narrated on the authority of Aboo Hurayrah ؓ that the Prophet ﷺ said: ‘When a man calls his wife to his bed, and she does not respond and he (the husbands) spends the night angry with her, the angels curse her until morning’.

The curse of the angels means that they will invoke curse on this woman. *La’nah* means expulsion and repulsion from the Mercy of Allah – the Mighty and Sublime. Therefore, when a husband calls his wife to bed in order to enjoy her as Allah has permitted for him, the angels will curse her if she spurns his advance, refuge is with Allah, imprecating her until morning.

And the second wording is that if she deserts the bed of her husband, Allah will be angry at her until her husband is pleased with her. This is graver than the first because the Annoyance of Allah – the Mighty and Sublime, when He is angry, is more intense than the curse of a being, we ask Allah for wellbeing.

The evidence for this assertion is that Allah – the Mighty and Sublime - stated in the verse of *Li'aan* that after announcing his curse, the man should say:

﴿وَالْخَمِيسَةَ أَنْ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ﴾ (٧)

“And the fifth (testimony) (should be) the invoking of the Curse of Allah on him if he be of those who tell a lie (against her).” [Noor: 7].

And when she pronounces her curse, she should say:

﴿وَالْخَمِيسَةَ أَنْ غَضَبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ﴾ (٩)

“And the fifth (testimony) (should be) the invoking of the Anger of Allah on her if he be of those who speak the truth.” [Noor: 9].

This shows that Anger is severer than Curse.

Also, he said in the hadeeth: “Except that the One Who is above the heaven becomes displeased with her until he (her husband) becomes pleased with her” that is, the husband. In the previous Hadeeth, he said “until the morning”, but he made it conditional with the pleasure of the husband in this statement. This may be shorter or longer; that is, perhaps, her husband may become pleased with her before daybreak and he may not be pleased with her until after a day or two. The important point is that so long as the husband remains displeased, Allah will be displeased with her.

This hadeeth shows the great scope of the husband’s rights on his wife. However, this is with respect to a husband who upholds the right of the wife. But if he is recalcitrant and does not uphold her right, she has the right to reprisals and she may not give him his rights completely. This is based on the statement of Allah, The Exalted:

﴿فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَىٰ عَلَيْكُمْ﴾ (١٩٤)

“Then whoever transgresses the prohibition against you, you transgress likewise against him.” [al-Baqarah: 194]

And His saying:

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ﴾ (١٦٦)

“And if you punish, then punish them with the like of that with which you were afflicted.” [an-Nahl: 126]

However, this will be her reckoning if the husband is virtuous, upholding her right, but she is recalcitrant, denying him of his right, when she spurns his calls.

In brief, these statements, as found in this hadeeth, are general but his upholding her rights regulates them. But if he does not uphold her rights, she has right to reprisals and she may deny him of his rights as he has denied her of her rights. This is supported by the saying of Allah, the Exalted:

﴿فَمَنْ أَعَدَّى عَلَيْكُمْ فَأَعِدُوا عَلَيْهِ بِمِثْلِ مَا أَعَدَّى عَلَيْكُمْ﴾ (١١٤)

“Then whoever transgresses the prohibition against you, you transgress likewise against him.” [al-Baqarah: 194]

And His saying:

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ﴾ (١٦٦)

“And if you punish, then punish them with the like of that with which you were afflicted.” [an-Nahl: 126]

And there is an explicit proof in this hadeeth for what the *Ahlus-Sunnah wa al-Jama'ah* and the pious predecessors of the Ummah affirmed that Allah, the Mighty and Sublime, is above the heavens. He, Himself, the Sublime and Most High, is above His throne, above the seven heavens. The essence of his word “**the One Who is in the heaven**” is not that His dominion is limited to the heaven; this is altering the proper context of the statement.

Distorting the connotation of statements is from the deeds of the Jews, and refuge is with Allah, those who twist the meaning of *at-Tawrah* from what Allah intended. Indeed, the dominion of Allah is

in the heavens and the earth as Allah, the Exalted, said:

﴿وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ﴾ (189)

“And to Allah belongs the dominion of the heavens and the earth”
[Aal Imraan: 189]

﴿قُلْ مَنْ مَن بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُحْيِيهِ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ

تَعْمَلُونَ﴾ (88)

“Say: “In Whose Hand is the sovereignty of everything And He protects, while against Whom there is no protector, if you know””
[al-Muminoon: 88]

﴿لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ﴾ (12)

“To Him belong the keys of the heavens and the earth.” [ash-Shuraa: 12]

The entire heavens and earth are in the possession of Allah, the Mighty and Sublime. The entire dominion belongs to Allah, but the intent is that He, in person, the Mighty and Sublime, is above His heavens, established on His throne. Hence, we can see that it is innate, demanding no exhaustive research, for one to affirm that Allah is above the heavens. Based on native intelligence, one raises his hands to his Lord when he prays, his heart is directed towards the heaven and the hands are also raised in the direction of the heaven.

Indeed, animals raise their heads towards the sky. A university professor narrated to me that a man phoned him from Egypt at the time of the earthquake that rocked Egypt. He reported that few minutes before the seismic activity, the animals in their dwellings in the zoological garden became extremely restless and they began to raise their heads towards the heaven. *SubhanAllah*, animals recognize that Allah is above the heaven while some human beings deny that, refuge is with Allah. So, the animals know and acknowledge this.

We have witnessed some insects standing and raising their limbs to

the sky when you repel or harm them.

This shows that the fact that Allah, the Mighty and Sublime, is above the heaven is innate which needs no evidence, exhaustion or distress. When those who deny that Allah is above the heaven- we ask Allah to guide them and us- pray, where do they direct their palms? They direct them to the heaven, *SubhanAllah!* Their deeds belie their creed. This is a false and corrupt creed and it is feared that they may end up in disbelief.

During the time of the Prophet, the master of a slave girl wanted to set her free, so the Prophet asked him to 'invite her'. So the bondmaid came and the Prophet asked her, "Where is Allah", and she responded, 'Allah is in the heaven'. He said, 'Who am I?' she said, 'You are the Prophet of Allah.' The Prophet ﷺ told her master, 'Set her free. Verily, she is a believer'.

SubhanAllah! These set of people who believe that Allah is not above the heaven opine that whoever states otherwise is a disbeliever, refuge is with Allah. We ask Allah to guide them and us.

The important point is that our creed, with which we worship Allah, is that Allah, the Mighty and Sublime, is above everything and He makes His servants subservient to Him. Likewise, He is established above the Throne, which is above the heavens like a dome; that is, a fixed tent above the heavens and the earth. And the heavens and the earth are not comparable to the Throne.

It is reported in some reports that the seven heavens and the seven earth in comparison to the *Kursi* is like a ring thrown unto a desert; a steel-clad narrow ring which no key can enter. How will you search a desert for such? It is inconceivable.

He said, 'and the virtue of the Throne on the *Kursi* is like the virtue of desert on this ring.'

Hence, Allah is greater than everything is and encompasses everything. For this reason, Allah, the Mighty and Sublime, says: "*His Kursi extends over the heavens and the earth*" [al-Baqarah: 255]; that is, he encompasses them. So, what's your thought about the Lord, the

Mighty and Sublime.

Thus, the Lord, the Mighty and Sublime, is above everything. This is our creed, we ask Allah to take our souls and raise us on it. This is the creed of *Ahlu-Sunnah wa al-Jama'ah* by consensus.

Hadeeth 282

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَيضًا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ لِامْرَأَةٍ أَنْ تَصُومَ وَرَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ، وَلَا تَأْذَنَ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “It is not lawful for a woman to observe (voluntary) fasting without the permission of her husband when he is at home; and she should not allow anyone to enter his house without his permission.” [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) reported on the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet ﷺ said: “It is not lawful for a woman to observe (voluntary) fasting without the permission of her husband when he is at home; and he should not allow anyone to enter his house without his permission.”

This is one of the husband’s rights on his wife; it is not permissible for her to observe (voluntary) fast as long as he is in town, but she has the right to fast as she wishes if he is far away. However, she should not (observe) fast if he is at home.

The apparent meaning of the hadeeth is that she should not observe fast, be it obligatory or voluntary, except with his permission. As for

the voluntary fast, it is clear that she can only observe it with his permission because the right of the husband on her is an obligation and the fast is merely voluntary. Hence, she would not be committing a sin by leaving it but forsaking his right makes her a sinner. This is because discordance will take root in his heart if he needs to derive pleasure from her while she is fasting. Hence, he has the right to experience pleasure from her and copulate with her while she is observing a voluntary fast since he did not grant her permission. Although her fast is nullified, there is no sin on him.

However, it is known that this will be heavy on him, hence the Prophet ﷺ said, “It is not lawful for a woman to observe (voluntary) fasting without the permission of her husband when he is at home.”

As for the obligatory fast, if there remains a period longer than the missed days, it is not lawful for her to observe it except with the permission of her husband if he is at home. That is, she owes ten days from Ramadan, for example, and it is Rajab and she says, ‘I want to fast as repayment.’ We would say, ‘Don’t repay the fast except with the permission of your husband because you still have an expansive period of time.’

But if there remains ten days in Sha’ban, she must observe the fast even if he does not permit because it is not allowed for a person who owes Ramadan to delay it till the next Ramadan. At this moment, she would be carrying out an obligation in the Religion, and the permission of the husband and any other person is not a condition for such.

Therefore, the fast of a woman requires a detailed explanation:

Voluntary fast is not permissible except with the permission of the husband.

Obligatory fast is not lawful except with the permission of the husband if the remaining days are more than the required days.

However, the permission of the husband is not a condition if the available days are not more than what she owes.

This is when he is at home; otherwise, she has the right to observe

fasting.

Is the Prayer similar to this? It can be assumed that Prayer is comparable to Fasting, so she does not observe voluntary Prayer but with his permission. On the other hand, it can be assumed that it is not comparable to Fasting because the period of the Prayer is short in contrast with Fasting. Fasting runs through the whole day whereas the Prayer is not like that- the voluntary Prayer consists of two *Rakats*. And it is known that his permission is not a condition for the obligatory Prayer.

What is evident is that Prayer is not like Fasting; she has the right to pray even if her husband is at home except when he prevents her. He may say, 'I am in need of pleasure, so do not pray *Duha*, or *Tahajjud* at night.'

Basically, it is not allowed for a husband to prohibit his wife from good deeds, except if there is a need; for instance, he is overwhelmed by desire and it is not possible for him to be patient. Otherwise, it is required of him to be her supporter on obeying Allah and performing good deeds because he will be rewarded for that as she will also be rewarded for the good deed.

As for a person entering his house without his permission, this is clear. It is not permissible to admit anyone into his house except with his permission. However, permission for entering a house is of two types:

1. Conventional permission; that is, in accordance with custom such as the entrance of a female neighbour, relatives, friends, colleagues and similar individuals. This is in conformity with the usual practice and husbands permit it. Therefore, she can admit these people except if the husband refuses saying: so and so must not visit you. In this case, barring such individual becomes compulsory.
2. Verbal permission; that he says to her, 'Admit whoever you want and there is no blame on you except the one whom you fear may harm you.' So the situation is endorsed by his permission.

And there is evidence in this hadeeth that the husband retains authority on his house; indeed, he may prevent his mother-in-law, sister-in-law, his wife's maternal aunt or paternal aunt from entering his house. Nevertheless, he should not prevent her from these people except it is detrimental to him and his household. This is because there is no good in some women; she may be harmful to her daughter and her husband, refuge is with Allah. She comes to her daughter and fills her with hatred and rancour for her husband until she hates him. So, it is not necessary for such mother to communicate with her daughter since she sows dissension between her and her husband. This is similar to those who employ magic to cause separation between a man and his wife.

Hadeeth 283, 284, 285, 286

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْأَمِيرُ رَاعٍ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ، فَكُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ» متفقٌ عليه .

Ibn 'Umar رضي الله عنه reported: The Prophet ﷺ said, "All of you are guardians and are responsible for your subjects. The ruler is a guardian of his subjects, the man is a guardian of his family, the woman is a guardian and is responsible for her husband's house and his offspring; and so all of you are guardians and are responsible for your subjects." [Al-Bukhari and Muslim]

وَعَنْ أَبِي عَلِيٍّ طَلْقِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دَعَا الرَّجُلُ زَوْجَتَهُ لِحَاجَتِهِ فَلْتَأْتِهِ وَإِنْ كَانَتْ عَلَى التَّنُورِ» رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ. وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu 'Ali Talq bin 'Ali ؓ reported: Messenger of Allah ﷺ said, "When a man calls his wife to satisfy his desire, she must go to him even if she is occupied with the oven." [At-Tirmidhi and An-Nasa'i]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ كُنْتُ أَمْرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Hurairah ؓ reported: The Prophet ﷺ said, "If I were to order anyone to prostrate himself before another, I would have ordered a woman to prostrate herself before her husband." [At-Tirmidhi]

وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيَّمَا امْرَأَةٍ مَاتَتْ، وَرَزَوُجُهَا عَنْهَا رَاضٍ دَخَلَتْ الْجَنَّةَ» رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ.

Umm Salamah ؓ reported: Messenger of Allah ﷺ said, "Any woman dies while her husband is pleased with her, she will enter Jannah ." [At-Tirmidhi]

Commentary

The author (may Allah shower blessing on him) reported on the authority of Abdullah bin Umar (may Allah be pleased with him and his father) that the Prophet ﷺ said: "All of you are guardians and are responsible for your subjects."

The statement is directed to the entire Ummah. In this Hadeeth, the Messenger ﷺ explains that every individual is a guardian and will be accountable for his subjects. The guardian is he who is in charge of another person's interests; he takes care of him and facilitates his affairs for him. Likewise, he watches over his deficiencies and protects

him from them as a shepherd would keep an eye on his sheep and search for them on an arid space, so he would not abandon them in this place.

So also are the children of Adam; every individual is a guardian and would be accountable for his subjects. So, the ruler is a guardian and he is responsible for his subjects. Rulers differ in their scope of influence and responsibilities; one may be a ruler of a small city, so his responsibility is small, while another may hold sway over a big town, so his responsibility will be great. And a ruler may be responsible for the Ummah like a sovereign with no superior ruler in his territory, such as the king here or Presidents in other lands. This includes leaders of the believers during the reign of Umar bin al-Khattab, Uthman bin Affan, Alee bin Abee Taalib and the caliphs during the period of the *Umayyads*, the *Abbassids* and others.

The population under different guardians vary; hence, the attached responsibilities differ. For this reason, he said, 'the ruler is a guardian'; that is, he will be asked about his subjects. A man is a guardian but his subjects are limited; he is the guardian of his household, his sister, his paternal aunt, his maternal aunt and his entire family and he will be responsible for his subjects. It is obligatory for him to watch over them in the best manner because he will be questioned about them.

Equally, a woman is a guardian in her husband's house and she is responsible for her subjects. She offers her sincere advice in the house, and takes care of cooking, coffee, tea, furnishings and similar matters. She does not cook more than necessary, and she does not prepare more than the needed tea. It is obligatory for her to be provident, which is half of sustenance, without needless extravagance.

Similarly, children have responsibilities relating to their welfare and state of affairs. This includes getting dressed, taking off untidy clothes, changing their beddings which they slept on, and wrapping themselves up during winter and other such matters. Another aspect is accountability, which encompasses cooking, performing good deeds, growing up and every other subjects relating to the house.

Likewise, the slave is responsible and a guardian of his master's

wealth, and he will be accountable for his stewardship. It is obligatory for him to preserve his master's wealth and only dispose it in the best manner, he should not exceed proper limits regarding it, and he should not act in disregard of the rule, and so on. So all of you are guardians, and you are responsible for your subjects.

All the remaining hadeeths mentioned by the author, other than the last, are in need of examination to establish their authenticity. Summarily, they all point to the importance and enormity of the rights of the husband over his wife. It is necessary for her to uphold them, as it is necessary for him to uphold her rights as Allah said: *“And they (women) have rights similar (to those of their husbands) over them to what is reasonable.”* [al-Baqarah: 228]

Hadeeth 288

وَعَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَا تَرَكْتُ
بِعَدِي فِتْنَةً هِيَ أَضْرُّ عَلَى الرَّجَالِ مِنَ النِّسَاءِ» مُتَّفَقٌ عَلَيْهِ .

Usamah bin Zaid رضي الله عنه reported: The Prophet ﷺ said, “I am not leaving behind me a more harmful trial for men than women.” [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessing on him) reported on the authority of Usamah bin Zayd (may Allah have mercy on him and his father) that the Prophet ﷺ said, “I am not leaving behind me a more harmful trial for men than women.”

The import is that the Prophet ﷺ stated that he did not leave a test capable of causing harm for men than women. And that is because people are as Allah- the Exalted- said:

﴿ زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ
وَالْأَفْضَى وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثُ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ

حُسْبُ الْمَعَادِ ﴿١٤﴾

“*Beautiful for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world’s life; but Allah has the excellent return with Him.*”
[Aal-Imraan: 14]

All of these are beautified for people in their worldly lives, but it became a reason for their trial in this world. However, the severest of trials are the women. Hence, Allah began with her, “*Beautiful for men is the love of things they covet; women*” [Aal-Imraan: 14].

He informed the Prophet ﷺ of that in order to warn against the trial of women so that people may take heed. This is because man is only a mortal, so it is feared that trials may overwhelm him.

In this Hadeeth, the necessity of blocking all means that lead to trial with female can be deduced. Therefore, it is an obligation for Muslims to block all paths that lead to trial with female. Hence, it is compulsory for the woman to cover herself with hijab in front of strange men; she covers her face, hands and feet according to many people of knowledge. It is also obligatory for her to stay away from intermingling with men because this is a trial and a source of evil for both parties- the men and the women.

For this reason, the Prophet ﷺ said: “*The best of rows for the men is the first and the worst of them is its last; and the best of rows for the women is the last and the worst of them is its first.*”

This is simply to distance the men from the women- the farther the distance, the better.

The Prophet used to command the womenfolk to go out for the Festival Prayers, but they would not mingle with men; rather, they had

a dedicated area. After completing his address to the men, the Prophet ﷺ would descend and proceed to the women to admonish and remind them. This shows that the women were in a space separated from the men. This was the norm, and it was a period of strong religious commitment and an era farther from indecency, so what about our time?

Hence, the obligation is to guard against the trial of women by all means and what the people of evil and corruption, who are blind followers of the disbelievers, call to- intermingling of men and women- must not beguile us. Indeed, this is from the inspiration of the Devil, and refuge is with Allah; he is the one who beautifies that in their hearts. Otherwise, there is no doubt that nations that push women out and place them in positions to mingle with men are today in great calamities because of this matter. They wish to be relieved of it without success.

However, regrettably, some of our sons and fellow tribesmen and citizens are calling to dissolution of the noble characters. They import trials to our lands by expanding the roles of women and altering their occupation to work with men.

We beseech Allah to protect the Muslims and us from this evil and the trials. Verily, He is Most Generous, Most Bountiful.

Chapter on sustention of the members of the family

﴿ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ﴾

Allah, the Exalted, says: "and the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis."
[al-Baqarah: 233]

﴿ لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا

آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾

Allah, the Exalted, says: “Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease.” [at-Talaaq: 7]

﴿ قُلْ إِنَّ رِزْقَ رَبِّي بِسُطِّ الرِّزْقِ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ، وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ، وَهُوَ خَيْرُ الرَّازِقِينَ ﴾ (٣١)

And He, the Exalted, says: “Say: “Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatever you spend of anything (in Allah’s cause), He will replace it. And He is the Best of providers.” [Saba’: 39]

Commentary

The author (may Allah shower blessing on him) said: “Chapter on Sustentation of The Members of The Family”

Al-Iyaal: these are the dependents of a man such as wife, relative, and a slave. The rights of a wife have been previously discussed. The relatives also have rights. Allah, the Exalted, said:

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ، شَيْئًا وَالْوَالِدِينَ إِحْسَانًا وَبِذِي الْقُرْبَىٰ ﴾ (٣٦)

“Worship Allah and join none with Him in worship, and do good to parents, kinsfolk” [an-Nisaa: 36]

So a kinsman has right to maintenance; that is, that you spend sufficiently on his feeding, drinking, clothing, accommodation as Allah, the Exalted, said: “*and the father of the child shall bear the cost of the mother’s food and clothing on a reasonable basis.*” [al-Baqarah: 233]. It is binding on the father to spend on his wives, children and their foster mothers according to his capacity because He said: “*and the father of the child shall bear the cost of the mother’s food and clothing on a reasonable basis.*” [al-Baqarah: 233] due to breastfeeding. But if

she is under his control, she has a right of spending due to wedlock.

And His statement: “*and the father of the child*” encompasses the father and the higher fathers such as the grandfather and whoever is higher; it is incumbent upon him to spend on his grandchildren, even further down.

However, there are conditions for that:

﴿لِيُنْفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ. وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا ءَاتَاهُ اللَّهُ لَا يُلْقِ اللَّهُ نَفْسًا إِلَّا مَآ

ءَاتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾

First condition: *He has the capacity to spend, and it is not binding on him if he is incapable. This is based on the statement of Allah, the Exalted: “Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease.”* [at-Talaaq: 7]

Second condition: The dependent is unable to maintain himself. However, if he can spend on himself, this is better and it will not be obligatory for anyone to spend on him because he is self-sufficient. Therefore, he does not have the right to sustenance if he is rich.

Third condition: The benefactor is an heir to the dependent. This is supported by the statement of Allah, the Exalted: “*And on the (father’s) heir is incumbent the like of that (which was incumbent on the father).*” [al-Baqarah: 233]. A relative who is not an heir has no right to maintenance.

So, if these three conditions are met, one must provide his relative with what he needs such as food, drink, clothing, accommodation and marriage. If he has capacity to handle some matters, it is compulsory for the relative, who is an heir, to fill in what he lacks due to the generality of His statement, the Exalted: “*and the father of the child shall bear the cost of the mother’s food and clothing on a reasonable basis.*” [al-Baqarah: 233]

Then the author mentioned three verses: the first verse is the statement of Allah, Blessed is He and Exalted, “*And on the (father’s) heir is incumbent the like of that (which was incumbent on the father).*” [al-Baqarah: 233], and the second verse: “*Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease.*” [at-Talaaq: 7] And the third verse is His statement, the Exalted: “*Say: “Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatever you spend of anything (in Allah’s cause), He will replace it. And He is the Best of providers.”* [Saba’: 39]

So His statement: “*and whatever you spend of anything*” refers to whatever you spend in the cause of Allah, the Mighty and Sublime, “*He will replace it*” that is, He would give you its replacement and equivalent. And He is the best of providers.

Hadeeth 289, 290, 291, 292, 293, 294, 295, 296

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «دِينَارٌ أَنْفَقْتَهُ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ أَنْفَقْتَهُ فِي رَقَبَةٍ، وَدِينَارٌ تَصَدَّقْتَ بِهِ عَلَى مِسْكِينٍ، وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ، أَعْظَمُهَا أَجْرًا الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “A dinar you spend in Allah’s way, or to free a slave, or as a charity you give to a needy person, or to support your family, the one yielding the greatest reward is that which you spend on your family.” [Muslim]

وَعَنْ أَبِي عَبْدِ اللَّهِ - وَيُقَالُ لَهُ: أَبُو عَبْدِ الرَّحْمَنِ - ثَوْبَانَ بْنِ بُجْدٍ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ

دِينَارٌ يُنْفِقُهُ عَلَى عِيَالِهِ، وَدِينَارٌ يُنْفِقُهُ عَلَى دَابَّتِهِ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ يُنْفِقُهُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ» رَوَاهُ مُسْلِمٌ .

Thauban bin Bujdud ﷺ reported: Messenger of Allah ﷺ said, “The most excellent dinar is one that a person spends on his family, and the dinar which he spends on his riding-animal in the way of Allah (in Jihad), and the dinar he spends on his companions in the way of Allah.” [Muslim]

وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ يَا رَسُولَ اللَّهِ، هَلْ لِي أَجْرٌ فِي بَنِي أَبِي سَلَمَةَ أَنْ أَنْفَقَ عَلَيْهِمْ، وَلَسْتُ بِتَارِكْتِهِمْ هَكَذَا وَهَكَذَا إِنَّمَا هُمْ بَنِي؟ فَقَالَ: «نَعَمْ لَكَ أَجْرٌ مَا أَنْفَقْتَ عَلَيْهِمْ» متفقٌ عَلَيْهِ .

Umm Salamah ﷺ reported: I asked Messenger of Allah ﷺ, “Would I be rewarded for what I spend on Abu Salamah’s sons? For I can’t let them go here and there (to beg people).” Messenger of Allah ﷺ replied, “Spend on them and you will be rewarded for what you spend on them.”

وَعَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ رَضِيَ اللَّهُ عَنْهُ فِي حَدِيثِهِ الطَّوِيلِ الَّذِي قَدَّمْنَاهُ فِي أَوَّلِ الْكِتَابِ فِي بَابِ النِّيَّةِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجَهَ اللَّهُ إِلَّا أُجِرْتَ بِهَا حَتَّى مَا تَجْعَلَ فِي فِي امْرَأَتِكَ» متفقٌ عَلَيْهِ .

Sa’d bin Abu Waqqas ﷺ reported in a Hadith included in the chapter of Intention, that Messenger of Allah ﷺ said, “Whatever you spend seeking thereby the Pleasure of Allah, will have its reward, even the morsel which you put in the mouth of your wife.” [Al-Bukhari and Muslim]

وَعَنْ أَبِي مَسْعُودِ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ نَفَقَةً يَحْتَسِبُهَا فَهِيَ لَهُ صَدَقَةٌ» متفقٌ عَلَيْهِ .

Abu Mas'ud Al-Badri ؓ reported: The Prophet ﷺ said, "When someone spends on his family seeking his reward for it from Allah, it is counted as a charity from him." [Al-Bukhari and Muslim]

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَقُوتُ» حَدِيثٌ صَحِيحٌ رَوَاهُ أَبُو دَاوُدَ وَغَيْرُهُ.

'Abdullah bin 'Amr bin Al-'As ؓ reported: Messenger of Allah ﷺ said, "Neglecting one's own dependents is a reason enough for a man to commit a sin." [Abu Dawud]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ يَوْمٍ يُضْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلْفًا» متفقٌ عليه .

Abu Hurairah ؓ reported: The Prophet ﷺ said, "Two angels descend every morning, and one says: 'O Allah, give him who spends something, in place of what he spends.' The other one says: 'O Allah, give destruction to him who withholds.'" [Al-Bukhari and Muslim]

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَابْدَأْ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنَى، وَمَنْ يَسْتَعْفِفْ، يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ، يُغْنِهِ اللَّهُ» رواه البُخَارِيُّ .

Abu Hurairah ؓ reported: The Prophet ﷺ said, "The upper hand is better than the lower one (i.e., the spending hand is better than the receiving hand); and begin (charity) with those who are under your care; and the best charity is that which given out of surplus; and he who asks (Allah) to help him abstain from the unlawful and the forbidden, Allah will fulfill his wish; and he who seeks self-

sufficiency will be made self-sufficient by Allah." [Al-Bukhari]

The author (may Allah, the Exalted, shower blessing on him) related these *Ahadeeth* under the chapter of 'Sustentation of The Members of The Family'. They all demonstrate the excellence of spending on family members, and that it is superior to spending in the cause of Allah, manumitting slaves, and spending on the poor. This is because they are part of those whom Allah made their sustenance mandatory on you. Thus, spending on them is an individual obligation while spending on others is a communal obligation, and individual obligation takes precedence over communal obligation.

Spending on others may be a form of voluntary deed, and obligatory deeds take precedence over voluntary acts. This is based on the statement of Allah, the Exalted, in a *Hadeeth Qudsee*: "My slave does not move nearer with anything more beloved to me than what I have made obligatory on him"⁽¹⁾

However, the Devil arouses a man's interest in voluntary acts and dampens his desire for the obligatory act. Hence, you find him, for example, spending untiringly on charity while abandoning the obligation; he expends wealth on the poor and similar categories of people but he leaves personal obligations such as repaying debt. He is indebted, with the creditor demanding settlement, but he refused to pay him in full. However, he spends on the poor, goes for 'Umrah (voluntary Hajj) and similar things although he abandons an obligatory responsibility. This is contrary to the Islamic Legislation and wisdom; it reflects inanity in thinking and misguidance in the light of the Islamic Legislation.

The obligation on the Muslim is to begin with the compulsory acts, which are incumbent on him, then whatever he desires of voluntary acts without extravagance or stinginess thus leaving the path of moderation. This is based on Allah's description of the faithful slaves of the Most Gracious (Allah): "*And those who, when they spend, are neither extravagant nor stingy, but are in a just balance between them*"

1 Al-Bukharee reported it in the Book of Heart-softeners, Chapter on Humility (6502)

[al-Furqaan: 67].

That is, they are neither stingy nor wasteful, but just; they are not only between the two extremes, but are in a just balance between them.

Anyways, all these *Ahadeeth* show that it is compulsory for one to spend on whoever has a right of spending on him, and that this is superior to spending on others.

Likewise, these *Ahadeeth* contain threat and warning for whoever neglects whose maintenance is binding on him, and this encompasses humans and other creatures. For instance, a person possesses slaves and owns livestock such as camels, cows, goats, so he is a sinner if he neglects whose sustenance is obligatory upon him, human beings and others. "Neglecting one's own dependants is a reason enough for a man to commit a sin." And the second version in other than Muslim: "It is enough sin for a person to hold back the due of one whose provision is in his hand". This shows the obligation of taking care of whoever Allah has imposed his sustenance upon you.

Chapter on spending favourite things for allah's sake

﴿لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا نَحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿١٣﴾﴾

Allah, the Exalted, said: "By no means shall you attain Al-Birr, unless you spend of that which you love; and whatever of good you spend, Allah knows it well." [Aal-Imraan: 92]

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ

الْأَرْضِ ۗ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِكَافِرِينَ بِهِ إِلاَّ أَنْ تَعْمَضُوا فِيهِ ۗ وَعَلِمُوا

أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾﴾

And Allah, the Exalted, said: O you who believe! Spend of the

good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich (free of all needs), and worthy of all praise. [al-Baqarah: 267]

Hadeeth 297

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ أَبُو طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ أَكْثَرَ الْأَنْصَارِ بِالْمَدِينَةِ مَالًا مِنْ نَخْلٍ، وَكَانَ أَحَبُّ أَمْوَالِهِ إِلَيْهِ بَيْرِحَاءَ، وَكَانَتْ مُسْتَقْبَلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ قَالَ أَنَسٌ: فَلَمَّا نَزَلَتْ هَذِهِ آيَةُ: لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ تَعَالَى أَنْزَلَ عَلَيْكَ: لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَإِنْ أَحَبَّ مَالِي إِلَيَّ بَيْرِحَاءَ، وَإِنَّهَا صَدَقَةٌ لِلَّهِ تَعَالَى أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ اللَّهِ تَعَالَى، فَضَعَهَا يَا رَسُولَ اللَّهِ حَيْثُ أَرَاكَ اللَّهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «بِخْ! ذَلِكَ مَالٌ رَابِحٌ، ذَلِكَ مَالٌ رَابِحٌ، وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ» فَقَالَ أَبُو طَلْحَةَ: أَفْعَلُ يَا رَسُولَ اللَّهِ، فَكَسَمَهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ، وَبَنِي عَمِّهِ. متفق عليه .

Anas رضي الله عنه reported: Abu Talhah رضي الله عنه was the richest among the Ansar of Al-Madinah and possessed the largest property from palm-trees, and among his possessions what he loved most, was his garden known as Bairuha' which was opposite the mosque, and Messenger of Allah صلى الله عليه وسلم often visited it and drank from its fresh water. When this Ayah was revealed: "By no means shall you

attain Al-Birr (piety, righteousness - here it means Allah's reward, i.e., Jannah), unless you spend (in Allah's Cause) of that which you love," (3:92), Abu Talhah came to Messenger of Allah ﷺ and said, "Allah says in His Book: 'By no means shall you attain Al-Birr, unless you spend (in Allah's Cause) of that which you love,' and the dearest of my property is Bairuha' so I have given it as Sadaqah (charity) for Allah's sake, and I anticipate its reward with Him; so spend it, O Messenger of Allah, as Allah guides you." Messenger of Allah ﷺ said, "Well-done! That is profit earning property. I have heard what you have said, but I think you should spend it on your nearest relatives." So Abu Talhah ﷺ distributed it among nearest relatives and cousins. [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) said: "Chapter on Spending Favourite Things for Allah's Sake"

After he (may Allah shower blessings on him) has mentioned the obligation of spending on one's wife and near relatives, he stated that it is necessary for one to be a person of high resolve. Similarly, he should spend from the best of his wealth and from what one loves from his wealth. And there is a difference between the best and that which he loves. In most cases, a person does not like but the best of his wealth, but sometimes his heart is attached to something from his wealth though it is not the best. So when he spends from the best, which is dearest to the generality of people, and from what he loves personally even if it is not the best, this is evidence that he is truthful in his dealings with Allah.

For this reason, charity is referred to as *Sadaqah* because it demonstrates the truthfulness of the spender. Therefore, a person has to spend the best of his wealth. Likewise, it is necessary for him to spend from what he loves such that he is truthful in advancing what Allah loves above what his soul desires.

Then the author (may Allah shower blessings on him) drew a

conclusion from these two verses from the Book of Allah. He (may Allah shower blessings on him) said: Allah, the Exalted, said: *“By no means shall you attain Al-Birr, unless you spend of that which you love.”* Al-Birr means abundant goodness, and from it, it is named Al-Birr for the comprehensiveness. So, Al-Birr is abundant goodness; that is, you will never attain abundant goodness and you will never attain the status of the pious people until you spend from what you love.

Riches are generally beloved but some are more beloved than others are. Therefore, spending from what you love is an evidence that you are truthful, and you will attain the level of the pious people with that.

﴿وَلَا تَبْمَمُوا الْخَيْتَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ﴾

And He, the Exalted, said: “and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein” [al-Baqarah: 267]

That which is bad in every entity is related to it. So, that which is bad in wealth encompasses the inferior earning, acquiring wealth through inferior means and engaging in prohibitions.

An instance of its use to mean inferior possession is His statement, the Exalted: *“and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein”* [al-Baqarah: 267]. This is the remainder of the verse whose beginning is *“O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you”*

There exists good and bad in the produce of the earth; He said: *“and do not aim at that which is bad”* that is, do not intend the bad and thus spend from the inferior. *“... (though) you would not accept it save if you close your eyes and tolerate therein”* that is, you would only take the inferior with contempt and aversion if it involves your right. So how will you be pleased to give the inferior to others while you refuse to take it?

And this is by way of making logical judgement with what one acknowledges and recognizes. One is not pleased to take the inferior

in place of the good, so how will one be pleased to give the inferior in place of the good?

A case of using bad to mean the inferior is the statement of the Prophet referring to onion and leek tree as obnoxious⁽¹⁾ because they are inferior, malodorous and appalling. Thence, if the odour remains in a person's mouth after eating them, it is prohibited for him to enter the mosque, for Prayer or other reasons, because angels inhabit the mosque. The angels are pleasant, and the good things are for good people and they detest evil deeds and personalities, so you harm the angels when you enter a mosque with bad odour.

A man once entered the mosque after eating leek or onion during the time of the Messenger, so he was expelled to *al-Baqii*. And you know how far *al-Baqii* is from the Prophet's Mosque; he was ejected to *al-Baqii* so he would not come near the mosque.

Regrettably, some people, we ask Allah for guidance and protection for them and us, would smoke cigarette or hookah, then come to the mosque while the accompanying odour remains in their mouths or on their clothes. Everyone detests this repugnant smell and no one is willing to pray beside such people. It is prohibited for these people to enter the mosque with the obnoxious stench in their mouths.

Similar to this is the one who has body odour. This is a repugnant stench that emanates from the armpits or ears. It is not permissible for the affected person to pray (in the mosque) as long as he emits such offensive odour. It is not allowed for him to enter the mosque; rather, he should stay away from it.

Praise be to Allah, this is a form of affliction and trial, so the afflicted should not say: 'Why should I stay away from the mosque?' This is from Allah, so withdraw yourself from the mosque and do not harm people and the angels. Equally, you must endeavour to do whatever is necessary to get rid of this odour, either by complete cleansing or putting on a sweet smelling perfume in order to envelope the repugnant odour. In this way, it is possible to remedy these odours, so you would only exude pleasant smell.

1 Muslim reported it in Book of Mosques, chapter on prohibition of eating garlic, onion and leek... (565)

An instance of using 'bad' for inferior earning is the statement of the Prophet: "the earning of the cupper is bad"⁽¹⁾

The cupper is he who removes blood through cupping; the earning of this person is bad; that is, inferior, and the intent is not that it is forbidden. Ibn Abbaas said (may Allah be pleased with him and his father): "If the earning of the cupper is prohibited, the Prophet would not have given him his wage. Indeed, the Prophet ﷺ applied cupping and he gave the cupper his wage. If it is prohibited, he would not have given him because the Messenger ﷺ would never support or assist a forbidden act. However, this is to demonstrate that his earning is inferior and lowly. Hence, it is necessary for one to refrain from it, and only cup people when they are in need of it as a gift and voluntary act.

Lastly, an instance of using bad for prohibited things is His statement, the Exalted, while describing the Prophet: "*he makes lawful for them the good things, and forbids them from the evil things*" [al-A'raaf: 157]. That is, he forbids them from the evil things, which are the opposite of good things, such as carcass, pork, strangled animals, alcohol and similar things.

The meaning of the verse is that he only forbids the evil things, and not that he prohibited everything referred to as evil. This is because it is known that evil things have many attributes. But the meaning is that he ﷺ does not prohibit but evil things.

The summary is that Allah, the Mighty and Sublime, prohibits a person from giving charity from his inferior wealth and encourages that he spends from what he loves and what is best.

Then the author mentioned the hadeeth of Abu Talha, the stepfather of Anas (may Allah be pleased with him). Abu Talha ؓ was the leading landowner among the *Ansaar*; that is, plantation. He had an orchard with a stream of fresh water opposite the mosque- that is, the mosque of the Messenger ﷺ. The mosque is in front of this garden, and a pleasant fresh water was within it that the Prophet would visit and drink from it.

When the statement of Allah, the Exalted, was revealed, "*By no*

1 Muslim reported it in the Book of Sharecropping, Chapter on earning from dog and gift of the soothsayer (1568)

means shall you attain Al-Birr, unless you spend of that which you love”, he (may Allah be pleased with him) took the initiative and rushed to the Prophet. He said: ‘O Messenger of Allah, Allah, the Exalted, revealed His statement: “*By no means shall you attain Al-Birr, unless you spend of that which you love*”, and the most beloved of my properties is *Bairuha*- the name of this orchard. So, I donate it; that is, I have given it out as charity with right of disposal, to Allah and His Messenger. Wonder-struck, the Prophet said: “Well-done! Well-done!” an interjection; that is, how great and lofty is this determination. “That is profit earning property! That is profit earning property.”

The Messenger was truthful; indeed, it was a profit earning property. How many good deeds would this property yield if a good deed brings ten to seven hundred and manifold of rewards? The Prophet ﷺ said: “That is profit earning property! That is profit earning property...I think you should spend it on your nearest relatives.” Therefore, he, may Allah be pleased with him, distributed it among his nearest relatives and cousins.

Some benefits derived from this hadeeth shall come later, *inshaa Allah*. However, marvel at the initiative of the companions, may Allah be pleased with them, and their swiftness towards good. When any of Ibn Umar’s properties becomes pleasing to him and his soul becomes attached to it, he would give it out in charity so that it would profit him and he would find it among what he has sent forth.

Whatever you hold on to will either leave you or you leave it, there is no other alternative; it becomes destroyed or you perish. However, what will remain is that which you send forth, we ask Allah to help the Muslims and us on our souls and protect us from stinginess and avarice.

The reality is that your real wealth is what you send forth. Indeed, the household of the Prophet slaughtered a goat and distributed everything except its scapula. Thereafter, the Prophet ﷺ enquired: “What remained from it?” Aisha (may Allah have mercy on her) replied: “Nothing remained but the scapula”; that is, that she has given all of it out as charity except its scapula. So the Prophet ﷺ said: “All of

it remained but the scapula²⁹⁽¹⁾.

The meaning is that which you ate is what has gone and that which you gave in charity is what remains for you.

The summary is that the companions and other people of lofty determination are those who know the worth of this world and the value of wealth. Likewise, they know that whatever they send forth will be everlasting, and whatever they leave behind is evanescent.

We ask Allah to protect the Muslims from avarice, stinginess, cowardice and laziness.

And all praise and thanks are to Allah, the Lord of all that exists.

Chapter on urging one's kith and kin to obey Allah and refrain from evils

﴿ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ ﴾ (132)

Allah, the Exalted, said: "And enjoin Prayer on your family, and be patient in offering them" (TaHa: 132)

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا ۖ ﴾ (6)

And He, the Exalted, said: "O you who believe! Protect yourselves and your families against a Fire (Hell)" (at-Tahreem: 6)

Hadeeth 298

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخَذَ الْحَسَنُ ابْنَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَهَا فِي فِيهِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَنْحْ كَنْحْ، ارْمِ بِهَا، أَمَا عَلِمْتَ أَنَّا لَا نَأْكُلُ الصَّدَقَةَ!؟» متفقٌ عَلَيْهِ.

1 At-Tirmidhee reported it, Book of Description of Resurrection (2470)

Abu Hurairah رضي الله عنه reported: Al-Hasan bin 'Ali رضي الله عنه took one of the dates of the Sadaqah (charity) and put it in his mouth, whereupon Messenger of Allah ﷺ said, "Leave it, leave it, throw it away. Do you not know that we do not eat the Sadaqah (charity)?" [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessing on him): Chapter on Urging One's Kith and Kin to Obey Allah and Refrain from Evils.

After citing what is compulsory from the nourishment of the body for the family, the author (may Allah shower blessings on him) mentioned the obligatory aspect of the nourishment of their souls. This is the point of connection. The best, the greatest and the most obligatory of what He, the Exalted, commands is the Prayer as Allah, the Exalted, told His Prophet, Muhammad: "*And enjoin Salah on your family, and be patient in offering them. We ask not of you a provision: We provide for you. And the good end is for those who have Taqwa*" (Ta Ha: 132). So He directed him to command his household with the Prayer.

This encompasses everyone in the house- wives, sons, daughters, paternal aunts, maternal aunts, mothers; every member of the house is part of the family. He commanded him to order them with the Prayer, and He commanded him to encourage him to remain patient on them; that is, to exert his soul on patience. For this reason, it comes with *Taah* which entails an increased structure and a robust meaning, *istobir* because its basis is *istabir*.

Allah mentioned that the father of Muhammad ﷺ, as he is one of his grandfathers, used to enjoin Prayers and Zakat on his family, and his Lord was pleased with him. A man will be accountable for his family and their upbringing, even if they are young once they reach the age of discernment. As for the one who has not reached the age of discernment, he is only commanded with what his intellect can bear.

Then, he mentioned the hadeeth of al-Hasan bin Alee bin Abee Taalib (may Allah be pleased with him and his father) that he took a date-fruit meant for charity and he put it in his mouth, whereupon the Prophet ﷺ said “Leave it, leave it”; that is, it is not right for you. So, he instructed him to remove it from his mouth and said: “We do not eat charity”.

It is not permissible for the family of Muhammad to benefit from charity because they are the noblest of people. Charity and Zakat are for the common class and it is not appropriate for the noblest of people to take from their right. The Prophet ﷺ told his uncle, al-Abbaas bin Abdil-Muttalib (may Allah be pleased with him): “We, the family of Muhammad, do not eat charity; it is only the common people.”⁽¹⁾

There is evidence in this that it is obligatory for one to educate his children against committing prohibited actions as it is obligatory for him to educate them on performing obligatory actions.

Allah alone grants success.

Hadeeth 299

وَعَنْ أَبِي حَفْصِ عُمَرَ بْنِ أَبِي سَلَمَةَ عَبْدِ اللَّهِ بْنِ عَبْدِ الْأَسَدِ رَبِيبِ رَسُولِ اللَّهِ ﷺ قَالَ: كُنْتُ غُلَامًا فِي حِجْرِ رَسُولِ اللَّهِ ﷺ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا غُلَامُ سَمَّ اللَّهُ تَعَالَى، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ» فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ. مُتَّفَقٌ عَلَيْهِ .

‘Umar bin Abu Salamah رضي الله عنه reported: I was a boy under the care of Messenger of Allah ﷺ, and my hand would wander about in the dish. Messenger of Allah ﷺ said to me “Mention Allah’s Name (i.e., say Bismillah before you start eating), eat with your right hand and eat from what is near to you.” I always followed this way of eating after this incident.

1 Muslim reported it in the Book of Zakat, Chapter on The Prophet’s Family Refraining from Making Use of Charity (1072)

Commentary

The author (may Allah shower blessings on him) reported this Hadeeth on the authority of Umar bin Abee Salamah (may Allah be pleased with him); he was a stepson of the Prophet because he was the son of his wife, Umm Salamah (may Allah be pleased with her). Once, he (may Allah be pleased with him) was eating a meal with the Prophet ﷺ, and his hand would wander about in the dish; that is, he would move his hand in different directions. So the Prophet said to him: “O young boy, mention Allah’s name (i.e. say *Bismallah* before you start eating), eat with your right hand and eat from what is near to you.” So, the Prophet ﷺ taught this young boy these three etiquettes and they are:

First: he ﷺ said: “Mention Allah’s name (i.e. say *Bismallah* before you start eating)” this is at the beginning of the meal.

So, when starting the meal, it is essential for one to say: *Bismillah* (In the Name of Allah). It is not permissible for him to neglect it, otherwise the Devil will participate in eating with him; his worst enemy joins him in eating if he does not say, *Bismillah* (In the Name of Allah). It is not blameworthy to augment it by adding: *Ar-Rahman Ar-Raheem* because the statement of the Prophet: “*Bismallah*” means ‘mention Allah’s name’.

The complete form of mentioning Allah’s name is for one to say: *Bismallah Ar-Rahman Ar-Raheem*, In the Name of Allah, the Most Gracious, the Most Merciful. Allah began His Book with it and Sulayman also dispatched his letter: “*Verily, it is from Sulayman, and it (reads): ‘In the Name of Allah, the Most Gracious, the Most Merciful.’*” (*An-Naml*: 30). Therefore, there is no harm if you limit it to the statement, *Bismallah* (In the Name of Allah), and there is no harm if you add *Ar-Rahman Ar-Raheem* (The Most Gracious, the Most Merciful). This issue is open.

As for mentioning Allah’s name on an animal to be slaughtered, it is one of the conditions; otherwise, it becomes a forbidden carcass, as if it died without slaughtering.

However, the scholars explained that it is not necessary to say *Bismallah Ar-Rahman Ar-Raheem* (In the Name of Allah, the Most Gracious, the Most Merciful) completely. This is because it is apparent that he wants to slaughter at this moment, so the act is not in conformity with a speech that mentions mercy with respect to this sacrificial animal because it will be slaughtered. This is how some scholars explained it, but there is no harm if he says that.

The Second Etiquette: his statement, “eat with your right hand” this is an obligation, so it is compulsory for one to eat with his right hand and drink with his right hand because the Prophet ﷺ forbade eating and drinking with the left hand. In addition, he ﷺ said: “When anyone of you eats, let him eat with his right hand; and when he drinks, let him drink with his right hand because the Devil eats and drinks with his left hand.” And we have been prohibited from following the footsteps of the Devil; Allah, the Exalted, said: “*O you who believe! Follow not the footsteps of Satan. And whosoever follows the footsteps of Satan, then, verily, he commands Al-Fahsha’ and the evil deeds.*” (an-Nur: 21)

Hence, the superior statement is the obligation of eating and drinking with the right hand, and eating and drinking with the left hand is prohibited. Indeed, eating and drinking with the left hand is not only from the ways of the Devil, it is also a practice of the disbelievers.

Then when some people want to drink during meal, they would hold the cup with the left hand claiming they fear the cup would be stained. At any rate, food, not urine or faeces, would have dirtied it, which could be easily washed away.

It is possible for you to hold the lower part of a cup with your thumb and forefinger forming a ring, so only a small part is stained. Hence, there is no excuse for anyone to drink with his left hand because of this. This issue is a matter of prohibition, and a forbidden act is only allowed in case of dire necessity. Instances of dire necessity will include a person’s inability to raise his right hand to his mouth because it is amputated or injured, which makes it impossible for him

to eat or drink with it.

The important point is that it is not blameworthy to eat or drink with the left hand in case of necessity. Otherwise, it is not permissible for a Muslim to eat and drink with the left hand.

The Third Etiquette: his statement: “and eat from what is near to you.” that is, do not eat from the side of others; rather, eat from what is close to you because it is bad manner to encroach on the margin of others. Therefore, eat from what is close to you.

However, if it is an assorted meal that contains, for example, meat, pumpkin and various other elements from what you desire, it is not blameworthy if you eat that which is not near you. This is because Anas bin Maalik (may Allah be pleased with him) said: “I ate with the Prophet ﷺ and he used to search for the pumpkin around the bowl.”⁽¹⁾ Search for it; that is, pick it up from the plate in order to eat it. There is no harm in this.

Among the benefits in this hadeeth is that it is necessary for one to train his children on the manners of eating and drinking. This encompasses everyone who must discuss eating and drinking as the Prophet did with his stepson. Also, this demonstrates the good manners of the Prophet and his teaching; he did not reprimand this boy when his hand was wandering around in the plate. Rather, he educated him and addressed him in a gentle manner: “O young boy, mention Allah’s name (i.e. say *Basmallah* before you start eating), eat with your right hand”

It should be known that teaching such etiquette to a minor will not be forgotten; that is, an individual does not fail to recall what you teach him in childhood, but he may forget what he learns as an adult. Likewise, a person may rebel against you when he grows up, but you can easily teach him when he is still a minor, and such is faster to recollect. And whoever fears Allah regarding his children, they will fear Allah regarding him; and whoever neglects his children, they will neglect his right when he will need them.

1 Al-Bukharee related it under the Book of Food, Chapter on

Hadeeth 301 and 302

وَعَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا، وَهُمْ أَبْنَاءُ عَشْرِ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ» حَدِيثٌ حَسَنٌ رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

‘Amr bin Shu‘aib reported on his father’s authority that his grandfather ﷺ said: Messenger of Allah ﷺ said, “Command your children to perform Salat (prayer) when they are seven years old, and beat them for (not offering) it when they are ten, and do not let (boys and girls) sleep together.” [Abu Dawud]

وَعَنْ أَبِي ثُرَيْيَةَ سَبْرَةَ بْنِ مَعْبُدِ الْجُهَنِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَلِّمُوا الصَّبِيَّ الصَّلَاةَ لِسَبْعِ سِنِينَ» وَاضْرِبُوهُ عَلَيْهَا ابْنَ عَشْرِ سِنِينَ» حَدِيثٌ حَسَنٌ رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ.

Sabrah bin Ma‘bad Al-Juhani ﷺ reported: Messenger of Allah ﷺ said, “Teach a boy Salat (the prayer) when he attains the age of seven years, and punish him (if he does not offer it) at ten.” [Abu Dawud and Tirmidhi]

The author (may Allah shower blessings on him) narrated on the authority of Amr bin Shuaib from his father from his grandfather that the Prophet ﷺ said: “Command your children to perform *Salat* (Prayer) when they are seven, and beat them for (not offering) it when they are ten.” It is a *Hasan* hadeeth and it has a corroborating evidence in the Hadeeth of Sabrah bin Ma‘bad al-Juhane (may Allah be pleased with him). This is one of the rights of children on the fathers; they command them to perform the Prayer when they reach seven years old and beat them for neglecting or missing it when

they become ten years old. However, this is with a condition that they possess sound mind.

If they reach the age of seven or ten but lack sense of comprehension, bereft of intelligence, they would not be commanded or beaten for anything. Nonetheless, they must be prevented from sabotage, be it in the house or outside.

And his statement: “and beat them for (not offering) it when they are ten”, the intent is the beating with which learning and refinement, not harm, are achieved. Consequently, it is not permissible for the father to beat his children violently and repeatedly, there is no need for such. However, if there is a reason to beat him, for example a child does not stand up for the Prayer, the father should carry it out in a non-violent manner, a humane beating. The Prophet ﷺ only ordered beating them as a means of refinement and reformation, not for their destruction.

Similarly, there is a rebuttal in this hadeeth for what some contemporary individuals, those who claimed to be scholars of child psychology, say about not beating heedless children in schools. This demonstrates the falsity of their incorrect thought. Usually, mere discourse does not benefit some kids, whereas beating does. Hence, if they were left without beating, they would neglect their duties, and become lax and heedless of their studies. Therefore, beating them is necessary to get them to adjust to the system, and carry out what is necessary for them to do. Otherwise, the matter will become chaotic.

Notwithstanding, as we have said, the beating must be for refinement, not destruction or impairment. Therefore, he should be beaten in a manner appropriate for his situation, a non-violent beating. One should not be like some teachers in the past who beat ruthlessly in order to cause intense pain. On the other hand, one should not be thoughtless like these child psychologists, who are actually the farthest people from child psychology, that claim that a child should not be reprimanded for defiance or lack of cognition. But, the reality is that beating does refine a child.

Only Allah grants success.

Chapter on rights of neighbours

Allah, the Exalted, said:

﴿ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ
وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴾ (3)

“Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful.” (an-Nisaa: 36)

Hadeeth 303, 304, 305, 306 and 307

وَعَنْ ابْنِ عُمَرَ وَعَائِشَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ «مَا
زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ» متفقٌ عَلَيْهِ .

Ibn ‘Umar and ‘Aishah رضي الله عنهما reported: Messenger of Allah ﷺ said, “Jibril kept recommending treating neighbours with kindness until I thought he would assign a share of inheritance.” [Al-Bukhari and Muslim]

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍّ إِذَا
طَبَخْتَ مَرَقَةً، فَأَكْثِرْ مَاءَهَا، وَتَعَاهَدْ جِيرَانَكَ» رَوَاهُ مُسْلِمٌ .

Abu Dharr رضي الله عنه reported: Messenger of Allah ﷺ commanded me thus, “O Abu Dharr! Whenever you prepare a broth, put plenty of water in it, and and give some of it to your neighbours.” [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «وَاللَّهِ لَا يُؤْمِنُ، وَاللَّهُ لَا يُؤْمِنُ، وَاللَّهُ لَا يُؤْمِنُ!» قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقِهِ!» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, “By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer.” It was asked, “Who is that, O Messenger of Allah?” He said, “One whose neighbour does not feel safe from his evil.” [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا نِسَاءَ الْمُسْلِمَاتِ لَا تَحْقِرَنَّ جَارَةً لِحَارَتِهَا وَلَوْ فَرِسَنَ شَاةٍ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “O Muslim women! No one of you should consider insignificant (a gift) to give to her neighbour even if it is (a gift of) the trotters of a sheep.” [Al-Bukhari and Muslim]

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمْنَعُ جَارٌ جَارَهُ أَنْ يَغْرِزَ خَشَبَةً فِي جِدَارِهِ» ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضِينَ! وَاللَّهُ لَأَرْمِينَ بِهَا بَيْنَ أَكْتافِكُمْ. مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “No one should prohibit his neighbour from placing a peg in his wall.” Abu Hurairah رضي الله عنه added: Now I see you turning away from this (Sunnah), but by Allah, I shall go on proclaiming it. [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) said: “Chapter on Rights of Neighbours”

The neighbour is the one who lives close to your house, and some

reports showed that the neighbour is anyone within a forty-house range in every direction. Nevertheless, there is no doubt that the one in close proximity to your house is a neighbour. As for what is further than that, it will hold if the reports are authentic from the Prophet; otherwise, the common practice will be the basis: whoever is considered as a neighbour by custom is a neighbour.

Then the author (may Allah shower blessings on him) mentioned the verse in Suratun Nisaa:

﴿ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ
وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴾ (٣٦)

“Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful.” (an-Nisaa: 36)

“*the neighbour who is near of kin*”: that is, a neighbour who is a relative.

“*the neighbour who is a stranger*”: that is, a neighbour who is distant, a non-relative.

The people of knowledge said neighbours are of three types:

1. A neighbour who is a relative and a Muslim; he has the rights of neighbourliness, kinship and Islam.
2. A neighbour who is a Muslim but a stranger, a non-relative; he has the rights of neighbourliness and Islam.
3. A neighbour who is a disbeliever; he has the right of neighbourliness. If he is a relative, he also has the right of kinship.

Thus, these neighbours have rights: obligatory rights and things to avoid.

Then, the author (may Allah shower blessings on him) mentioned five hadeeths on the authority of Ibn Umar, Abu Dharr and Abu Hurairah. In the hadeeth of Ibn Umar, the Prophet ﷺ said: **“Jibril kept recommending treating neighbours with kindness until I thought he would assign a share of inheritance to him.”** that is, he will descend with revelation stating the neighbour’s right to inheritance. The meaning is not that Jibril will legislate about his right of inheritance because he does not have a right to legislate; rather, it means that Jibril may descend with a revelation declaring the right of neighbour to inheritance. And this was due to Jibril counselling the Prophet about it.

As for the hadeeth of Abu Dharr, it shows that when Allah expands provisions for a person, his neighbour should benefit from him in some good terms. He ﷺ said: **“Whenever you prepare a broth, put plenty of water in it, and give some of it to your neighbours.”** “Put plenty of water in it” means, add water to it in order to increase its volume and distribute it to your neighbours. Broth is a thin soup of meat and other ingredients used for it. Likewise, if you have a food other than broth, or a drink like excess milk, for example, and what is similar to it, it is necessary for you to take care of your neighbours, because they have rights over you.

As for the hadeeth of Abu Hurairah, the Prophet ﷺ swore three times; he said: **“By Allah, He is not a believer! By Allah, He is not a believer! By Allah, He is not a believer!”** they said: “who is that, O Messenger of Allah? He said: **“One whose neighbour does not feel safe from his evil.”** That is, from his deception, treachery, wrongdoing and aggression. So, the one whose neighbour does not feel safe from that is not a believer; then it is worse if he does that and bears down upon him with his action.

This evidence prohibits assault on a neighbour, be it by word or deed. As for the speech, he hears what disturbs and worries him from his neighbour like the one who turns on radio, television or other such appliances, and disturbs the neighbourhood with noise. This is not permissible even if he tunes it to the Book of Allah while he

is disturbing the neighbourhood with such sound; he is oppressing them, which is not permissible for him to do.

As for deed, this includes dumping garbage around a neighbour's house, denying him access to his door, pounding the wall or similar acts that may harm a neighbour. Likewise, if he has a date palm or a tree around the wall of his neighbour that he nurtures until it harms his neighbour. This is a form of harming one's neighbour, so this is not permissible.

Therefore, it is prohibited for one to harm his neighbour in any way. If he does, he is not a believer. And the meaning is that he cannot be labelled with the qualities of the believers in this matter because he has contradicted the guidance.

As for what he mentioned in the hadeeth of Abu Hurairah (may Allah be pleased with him) that the Prophet ﷺ said: **"No one should prohibit his neighbor from placing a peg in his wall."** That is, it is not permissible for you to prevent your neighbour from placing a beam on your wall if he desires to roof his building. This is because it causes no harm; rather, it increases it in strength and protects it from nature especially if it is a brick house. The beam shields the wall from heavy rain and reinforces it, thus benefiting it. Hence, it is not permissible for a person to prevent his neighbour from placing a peg in his wall. If he is prevented from fixing it, the wood should be placed there against his will.

For this reason, Abu Hurairah said: 'Why are you looking desolate? By Allah, I will pitch it between your shoulders.' That is, whoever makes placing a plank on his wall impossible, we would place it on his body, between his shoulders. He stated this while he was the governor of Madeenah during the reign of Marwan bin al-Hakam.

This is similar to the statement of *Ameerul Mu'mineen* Umar bin al-Khattab (may Allah be pleased with him) during a quarrel between Muhammad bin Maslamah and a neighbour of his. Muhammad bin Maslamah wanted to irrigate his farm, but there is another person's garden between his gardens. This neighbour prevented him from passing water through his garden, so they reported the matter to Umar. Umar said: 'By Allah, I would definitely pass it through your interior if you prevent him because irrigation is not harmful as

every farm is a plantation.' When water is supplied to a farm through irrigation channels, it would benefit the earth, plantations around it and the neighbour.

Nonetheless, if the neighbour only intend to build it across the land without supplying water to the plantation, he has the right to prevent him. But if he desires to irrigate the land, water will only increase it in good.

Based on the foregoing, observing the right of neighbours is obligatory. Likewise, kindness to them is compulsory according to one's capability, and any form of aggression is prohibited. In a hadeeth of the Prophet, he said: "He who believes in Allah and the Last Day, let him be kind to his neighbour."⁽¹⁾

Kind treatment towards parents and establishment of the ties of blood relationship

﴿ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴾

Allah, the Exalted, said: "Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful." (an-Nisaa: 36)

﴿ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ﴾

"And fear Allah through Whom you demand your mutual

1 Muslim related it under the Book of Faith, Chapter on encouragement of respect for the neighbour, visitor and necessity of silence (48)

(rights), and (do not cut the relations of) the wombs (kinship)” (an-Nisaa: 1)

﴿ وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ ﴾ (٢١)

“And those who join that which Allah has commanded to be joined (they are good to their relatives and do not sever the bond of kinship)” (ar-Ra’d: 21)

﴿ وَفَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ۖ وَالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍ وَلَا نَهْرُهُمَا ۚ وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۖ ﴾ (٢٣) وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ ۚ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ﴾ (٢٤)

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor reprimand them but address them in terms of honor.) (24. And lower unto them the wing of submission and humility through mercy, and say: “My Lord! Bestow on them Your mercy as they did bring me up when I was young.”” (al-Israa: 23, 24)

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ ۖ وَهَنَا عَلَىٰ وَهْنٍ ۖ وَفَصَّلَتْهُ فِي عَامَيْنِ أَنْ أَشْكُرَ لِي ۖ وَوَالِدَيْكَ ﴾ (١٤)

“And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years -- give thanks to Me and to your parents.” (Luqman: 14)

Hadeeth 312 and 313

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ: أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ تَعَالَى؟ قَالَ: «الصَّلَاةُ عَلَى وَفْتِهَا»

قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «بِرِّ الْوَالِدَيْنِ» قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ
اللَّهِ» متفقٌ عَلَيْهِ .

Abdullah bin Mas'ud رضي الله عنه reported: I asked the Prophet صلى الله عليه وسلم, "Which of the deeds is loved most by Allah?" Messenger of Allah صلى الله عليه وسلم said, "Salat at its proper time." I asked, "What next?" He صلى الله عليه وسلم replied, "Kindness to parents." I asked, "What next?" He replied, "Jihad in the way of Allah." [Al-Bukhari and Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجْزِي وُلْدٌ
وَالِدًا إِلَّا أَنْ يَجِدَهُ مَمْلُوكًا، فَيَشْتَرِيَهُ، فَيُعْتِقَهُ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah صلى الله عليه وسلم said, "No son can repay (the kindness shown by his father) unless he finds him a slave and buys him and emancipates him." [Muslim]

The author (may Allah shower blessings on him) said: "Kind Treatment towards Parents and Establishment of The Ties of Blood Relationship."

The parents are the father and the mother. He expressed the right of the parents as *al-Birr*, kindness, in consonance with what came from the text and the right of blood relations as maintaining ties of kinship because this is how it also came from the text. Blood relations are the relatives.

And kind treatment of parents is from the most virtuous of deeds; rather, it is the second right after the right of Allah and His Messenger صلى الله عليه وسلم.

And the author (may Allah be pleased with him) mentioned many verses on this theme such as the statement of Allah, the Exalted:

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ، شَيْئًا وَالْوَالِدَيْنِ إِحْسَانًا ﴾ (36)

"Worship Allah and join none with Him in worship, and do good to parents" (an-Nisaa: 36)

And His statement, the Exalted: "And your Lord has decreed that

you worship none but Him. And that you be dutiful to your parents.”
(al-Israa: 23)

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ﴿٨﴾﴾

And His statement, the Exalted: “And We have enjoined on man to be dutiful to his parents” (al-Ankabut: 8)

And His statement, the Exalted: “And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years - give thanks to Me and to your parents. Unto Me is the final destination.” (Luqman: 14)

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آيِبًا وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾﴾

And His statement, the Exalted: “And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor reprimand them but address them in terms of honor.” (24. And lower unto them the wing of submission and humility through mercy, and say: “My Lord! Bestow on them Your mercy as they did bring me up when I was young.”) (al-Israa: 23, 24)

All these verses and others show the immensity of the right of the parents. Allah, Glorified be He and Exalted, had explained the status of the mother- she bore her child in weakness and hardship: weakness upon weakness from bearing it until she delivers it while in a state of weakness, hardship and pains. And so also is the deliverance as Allah, the Exalted, said: “His mother bears him with hardship. And she delivers him with hardship” (al-Ahqaf: 15)

Then Allah mentioned the starkest state parents usually reach; He said: “If one of them or both of them attain old age in your life, say not

to them a word of disrespect.” (al-Israa: 23) because their brainpower becomes weak, thus they become dependent on their children when they reach old age. Irrespective of that, He said: “*And that you be dutiful to your parents. If one of them or both of them attain old age in your life*”; that is, do not say, “I am fed up with the two of you”. Rather, he should deal with them in a gentle and kind manner without scolding them when they talk. “*...or both of them attain old age in your life, say not*” that is, he should reply them in a beautiful manner because of their immense rights.

Then he mentioned the hadeeth of Ibn Mas'ood (may Allah be pleased with him) when he asked the Prophet ﷺ, “Which of the deeds is loved most by Allah?” he ﷺ said: “The Prayer at its proper time.” I asked him, “What next?” He ﷺ replied, “Kindness to parents.” I asked, “What next?” He ﷺ replied, “Jihad in the way of Allah.”

So the Prophet ﷺ placed kindness to parents above Jihad in the cause of Allah. He said, “If I had asked for more, he would have increased it for me.” This establishes the virtue of kind treatment of parents.

If someone were to ask, “What is kindness?” We say, “It is treating them kindly in speech, action and wealth according to one’s best ability. Fear Allah as much as you can, and the opposite of that is irresponsibility.

Then he mentioned the second hadeeth and it is the statement of the Messenger ﷺ: “No son can repay (the kindness shown by his father) unless he finds him a slave and buys him and emancipates him.” that is, he manumits him by buying him. This is because he would have liberated him from the bondage of slavery to man. This hadeeth does not show that whoever owns his father should not release him; rather, we state that the essence is to set him free after such purchase. He bought him in order to manumit him because one does not own his father; hence, he should release him immediately after the possession. And he does not need to say ‘I manumit him’. By the same token, if he owns his mother, she is freed immediately after the possession and he does not need to say ‘I manumit her.’

next?" "Your mother," the Prophet ﷺ replied again. He asked, "Who next?" He (the Prophet ﷺ) said again, "Your mother." He again asked, "Then who?" Thereupon he ﷺ said, "Then your father."

Commentary

These two *Ahadeeth* explain the virtues of maintaining ties of kinship, and we have earlier mentioned that this refers to relatives. This follows the societal norm, as adopted by the people, because its categories, forms and procedures are not explicit in the Book or the Sunnah. The Prophet ﷺ did not qualify it with specific things—he did not state that they must eat with you, drink with you, clothe themselves as you do or live with you; rather, it is broad. Hence, it returns to the custom; whatever is considered as maintaining kinship by convention, and whatever people know among themselves as breaking up family ties are considered as such. This is the principle.

If it is assumed that a custom becomes corrupt, people do not care about ripping relationships apart and breaking up becomes the norm, then there is no benefit in such custom. This custom must be Islamic. So, the disbelieving societies do not go well with their family, and some of them do not know one another. Hence, a son becomes a stranger to his father when he grows up and becomes an adult. He does not even know if he has a father because they do not appreciate keeping ties of kinship and good neighbourliness. Their entire lifestyle is chaotic and bad because Disbelief has destroyed them completely, and refuge is with Allah. Therefore, our discussion is about a well-preserved Muslim society. Hence, whatever the people consider as establishing ties is considered as such, and whatever they consider as estrangement is severing ties.

And in the first hadeeth of Abu Hurairah that Allah, Glorified be He and Exalted, guaranteed for *ar-Rahm* (ties of relationship) that He will treat with kindness those who treat it with kindness and severe ties with those who severe ties with it. This hadeeth

encourages and stimulate the soul on establishing ties of kinship. So if you want Allah to connect with you, and every individual wants his Lord to connect with him, then maintain ties of kinship, and severe ties of kinship if you want Allah to sever ties with you; an appropriate recompense. And every time a person increases the level of establishing ties, the more Allah increases his ties with him, and the reward, in accordance with what he did, will come to him every time; Allah will never wrong a soul.

And the author (may Allah, the Exalted, shower blessings on him) mentioned His statement, the Exalted: *“So would you perhaps, if you turned away, spread corruption on earth, and sever your ties of kinship. Such are the ones whom Allah has cursed, so that He has made them deaf and blinded their vision.”* (Muhammad: 22-23).

So He, Glorified be He and Exalted, explained that those who spread corruption on earth, and sever their ties of kinship are cursed, and refuge is with Allah; that is, they are banished and distanced from the Mercy of Allah. Allah has made them deaf; that is, they do not hear the truth, and if they hear it, they would not benefit from it. And He blinded their sight, so they do not see the truth, and they would not benefit from it even if they see it. The paths to goodness have been obstructed for them. This is because the senses of hearing and sight convey information to the heart, so no good will reach the heart if these media are blocked, and the refuge is with Allah.

Indeed, the people of knowledge have mentioned spending on relatives as one of the forms of establishing ties of kinship. They stated that if a person has poor relatives, while he is rich and within their sphere of inheritance, it is obligatory for him to spend on them, such as a case of two full siblings. Since a person will inherit from his full brother if he dies, then it is obligatory for him to spend on his brother so long he is rich and his brother is poor and incapable of earning a living. This is part of establishing ties.

And they also stated that a form of establishing ties is arranging marriage for a relative who is in need of such. This is because a person’s

chastity is one of his greatest needs.

Based on this, if a rich person has an inheriting sibling who is poor and incapable of earning a living, it becomes obligatory for him to spend on his feeding, clothing, accommodation and transportation if he is in need of these. In addition, he must facilitate his marriage because chastity is one of the greatest needs, so it enters into establishing ties of kinship.

It is obligatory for one to ask the people of knowledge about these matters if he does not know anything about them so they can guide him to the right path. This is supported by His saying, the Exalted: *“And We sent not before you but men to whom We revealed. So ask the people of the Reminder if you do not know.”* (al-Anbiyaa: 7)

The second hadeeth explains the most deserving of people to one’s fine treatment. The Prophet ﷺ stated that it is the mother. The enquirer repeated the question, and he ﷺ repeated **“Your mother”** a second and a third time. Thereafter, he answered, **“Your father”**. This is because the mother tasted pain and hardship for the child that which would not happen to any other person. His mother bore him in weakness upon weakness, she carried him with hardship and she gave birth to him in hardship. She cuddles him at night and lulls him to sleep, and she would not sleep if anything causes pain to him until he sleeps.

Then she sacrificed her comfort to keep him warm during cold and make him cool at hot periods and other such sacrifices. She goes through more pain for the child than the father. Hence, her right is three times over the right of the father.

Then, she is also weaker as a woman; she does not get her right. For this reason, the Prophet advised us regarding her three times, and once regarding the father. This contains extolment for one to perfect the fine treatment of his mother and his also father as much as possible, may Allah help the Muslims and us on that.

May Allah grant us success for what contains good and benefit, and bestow His Grace and Benefaction upon us.

Hadeeth 318, 319, 320, 321, 322 and 323

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ إِنَّ لِي قَرَابَةً أَصْلَهُمْ وَيَقْطَعُونِي، وَأُحْسِنُ إِلَيْهِمْ وَيُسِيئُونَ إِلَيَّ، وَأَحْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ، فَقَالَ: «لَئِنْ كُنْتَ كَمَا قُلْتَ، فَكَأَنَّمَا تُسْفُهُمُ الْمَلَّ، وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذَلِكَ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: A man said to Messenger of Allah ﷺ: "I have relatives with whom I try to keep the ties of relationship but they sever relations with me; and whom I treat kindly but they treat me badly, I am gentle with them but they are rough to me." He ﷺ replied, "If you are as you say, it is as if you are feeding them hot ashes, and you will be with a supporter against them from Allah as long as you continue to do so." [Muslim]

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّ أَنْ يُبَسِّطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ» مَتَّفَقٌ عَلَيْهِ .

Anas ؓ reported: Messenger of Allah ﷺ said, "He who desires ample provisions and his life be prolonged, should maintain good ties with his blood relations." [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: كَانَ أَبُو طَلْحَةَ أَكْثَرَ الْأَنْصَارِ بِالْمَدِينَةِ مَالًا مِنْ نَخْلٍ، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرُحَاءُ، وَكَانَتْ مُسْتَقْبِلَةَ الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُهَا، وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّبٍ، فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ [آل عمران: 29] قَامَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: لَنْ تَنَالُوا

الْبِرِّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَإِنْ أَحَبَّ مَالِي إِلَيَّ بَيْرِحَاءً، وَإِنَّهَا صَدَقَةٌ
 لِلَّهِ تَعَالَى، أَرْجُو بِرَهَا وَذُخْرَهَا عِنْدَ اللَّهِ تَعَالَى، فَضَعَهَا يَا رَسُولَ اللَّهِ
 حَيْثُ أَرَاكَ اللَّهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «بِخْ! ذَلِكَ مَالٌ رَابِحٌ، ذَلِكَ مَالٌ
 رَابِحٌ! وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبِينَ» فَقَالَ
 أَبُو طَلْحَةَ: أَفْعَلْ يَا رَسُولَ اللَّهِ، فَسَمَّهَا أَبُو طَلْحَةَ فِي أَقَارِبِهِ وَبَنِي
 عَمِّهِ. متفقٌ عَلَيْهِ .

Anas رضي الله عنه reported: Abu Talhah رضي الله عنه was the richest among the Ansar of Al-Madinah and possessed the largest property; and among his possessions what he loved most was his garden known as Bairuha' which was opposite the mosque, and Messenger of Allah صلى الله عليه وسلم often visited it and drank from its fresh water. When this Ayah was revealed: "By no means shall you attain Al-Birr (piety, righteousness - here it means Allah's reward, i.e., Jannah), unless you spend (in Allah's Cause) of that which you love," (3:92). Abu Talhah came to Messenger of Allah صلى الله عليه وسلم, and said: "Allah says in His Book: 'By no means shall you attain Al-Birr , unless you spend (in Allah's Cause) of that which you love,' and the dearest of my property is Bairuha' so I have given it as Sadaqah (charity) for Allah's sake, and I anticipate its reward with Him; so spend it, O Messenger of Allah, as Allah guides you." Messenger of Allah صلى الله عليه وسلم said, "Well-done! That is profitable property. I have heard what you have said, but I think you should spend it on your nearest relatives." So Abu Talhah distributed it among his nearest relatives and cousins. [Al-Bukhari and Muslim]

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَقْبَلَ رَجُلٌ
 إِلَى نَبِيِّ اللَّهِ ﷺ، فَقَالَ: أَبَايَعُكَ عَلَى الْهَجْرَةِ وَالْجِهَادِ أَبْتَغِي الْأَجْرَ
 مِنَ اللَّهِ تَعَالَى. قَالَ: «فَهَلْ لَكَ مِنْ وَالِدَيْكَ أَحَدٌ حَيٌّ؟» قَالَ: نَعَمْ بَلْ
 كِلَاهُمَا قَالَ: «فَتَبْتَغِي الْأَجْرَ مِنَ اللَّهِ تَعَالَى؟» قَالَ نَعَمْ. قَالَ «فَارْجِعْ

إِلَى وَالِدَيْكَ، فَأَحْسِنْ صُحْبَتَهُمَا» متفقٌ عَلَيْهِ. وَهَذَا لَفْظُ مُسْلِمٍ.

'Abdullah bin 'Amr bin Al-'As ؓ reported: A man came to the Prophet of Allah ﷺ and said, "I swear allegiance to you for emigration and Jihad, seeking reward from Allah." He ﷺ said, "Is any of your parents alive?" He said, "Yes, both of them are alive." He ﷺ then asked, "Do you want to seek reward from Allah?" He replied in the affirmative. Thereupon Messenger of Allah ﷺ said, "Go back to your parents and keep good company with them." [Al-Bukhari and Muslim]

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ الْوَاصِلُ بِالْمُكَافِيءِ وَلَكِنَّ الْوَاصِلَ الَّذِي إِذَا قَطَعَتْ رَحْمَتُهُ وَصَلَهَا» رواه البخاري .

'Abdullah bin 'Amr Al-'As ؓ reported: The Prophet ﷺ said, "The person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives (for being kind and good to them), but the one who truly maintains the bonds of kinship is the one who persists in doing so even though the latter has severed the ties of kinship with him." [Al-Bukhari]

وَعَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرَّحِمُ مُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ: مَنْ وَصَلَنِي، وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَنِي، قَطَعَهُ اللَّهُ» متفقٌ عَلَيْهِ .

'Aishah ؓ reported: Messenger of Allah ﷺ said, "The bond of relationship is suspending from the Throne, and says: 'He who keeps good relations with me, Allah will keep connection with him, but whosoever severs relations with me, Allah will sever connection with him.'" [Al-Bukhari and Muslim]

These *Ahadeeth* explain the virtues of keeping ties of kinship. Likewise, they show that the one who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives, but the one who persists in doing so even though the other group has severed the ties of kinship. So his ties of relationship

is for Allah, not for a recompense from the slaves of Allah, and not to get people's applause. The Prophet ﷺ said: "the one who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives (for being good and kind to them)" that is, the one who maintains relationship with his relatives if they maintain ties with him for a reward from them. The one who really maintains ties of kinship is he who keeps good relations when others sever it.

In addition, it is stated in this hadeeth that *ar-Rahm* (the bond of relationship) is suspended from the Throne, and it said: "He who keeps good relations with me, Allah will keep good connection with him, but whosoever severs relations with me, Allah will sever connection with him." This can be assumed to be a reported speech or a supplication. That is, it may be assumed that the ties of kinship is informing of this or praying to Allah, the Mighty and Sublime, for it. Anyway, it is a proof of the importance of the affairs of the ties of kinship and its maintenance; and that it is under the Throne entreating with this supplication or uttering this information.

Then the author mentioned the hadeeth of the man who used to treat his relatives kindly but they treat him badly, he tries to keep the ties of relationship but they sever relations with him. So the Prophet ﷺ said: "If you are" that is, as you have said "it is as if you are feeding them hot ashes" that is, you are putting hot ashes in their mouths. The meaning is that it is as if you coerce them with this hot ashes as a punishment for them, "and you will be with a supporter against them from Allah" that is, a helper against them "as long as you continue to do so" that is, you try to keep ties of relationship while they sever relations with you.

All these and similar *Ahadeeth* show that it is compulsory for one to maintain ties of kinship with his relatives within his capability and what is considered customary, and he warns against severing ties of kinship.

Hadeeth 325 and 326

وَعَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: قَدِمْتُ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، فَاسْتَمْتَيْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: قَدِمْتُ عَلَيَّ أُمِّي وَهِيَ رَاغِبَةٌ، أَفَأَصِلُ أُمِّي؟ قَالَ: «نَعَمْ صِلِي أُمَّكَ» متفقٌ عليه .

Asma' bint Abu Bakr As-Siddiq ﷺ said: My mother came to me while she was still a polytheist, so I asked Messenger of Allah ﷺ, "My mother, who is ill-disposed to Islam, has come to visit me. Shall I maintain relations with her?" He ﷺ replied, "Yes, maintain relations with your mother." [Al-Bukhari and Muslim]

وَعَنْ زَيْنَبِ الثَّقَفِيَّةِ امْرَأَةِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ وَعَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ «تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ وَلَوْ مِنْ حُلِيِّكُنَّ» قَالَتْ: فَرَجَعْتُ إِلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ فَقُلْتُ لَهُ: إِنَّكَ رَجُلٌ خَفِيفُ ذَاتِ الْيَدِ وَإِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَمَرَنَا بِالصَّدَقَةِ فَأْتِهِ، فَاسْأَلْهُ، فَإِنْ كَانَ ذَلِكَ يُجْزِيءُ عَنِّي وَإِلَّا صَرَفْتُهَا إِلَى غَيْرِكُمْ. فَقَالَ عَبْدُ اللَّهِ: بَلِ آتَيْتِي أَنْتِ، فَاذْطَلَقْتُ، فَإِذَا امْرَأَةٌ مِنَ الْأَنْصَارِ بِبَابِ رَسُولِ اللَّهِ ﷺ حَاجَتِي حَاجَتُهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ قَدْ أُلْقِيَتْ عَلَيْهِ الْمَهَابَةُ، فَخَرَجَ عَلَيْنَا بِلَالٌ، فَقُلْنَا لَهُ: آتَيْتُ رَسُولَ اللَّهِ ﷺ، فَأَخْبِرْهُ أَنَّ امْرَأَتَيْنِ بِالْبَابِ تَسْأَلَانِكَ: أَتُجْزِيءُ الصَّدَقَةَ عَنْهُمَا عَلَى أَزْوَاجِهِمَا وَعَلَى آيَاتِمَ فِي حُجُورِهِمَا؟ وَلَا تُخْبِرُهُ مَنْ نَحْنُ، فَدَخَلَ بِلَالٌ عَلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ «من هما» قَالَ: امْرَأَةٌ مِنَ الْأَنْصَارِ وَزَيْنَبُ. فَقَالَ رَسُولُ اللَّهِ ﷺ «أَيُّ الزَّيَانِبِ هِيَ؟» قَالَ: امْرَأَةٌ عَبْدِ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَهُمَا أَجْرَانِ: أَجْرُ الْقَرَانَةِ وَأَجْرُ

الصَّدَقَةُ متفقٌ عَلَيْهِ .

Zainab Ath-Thaqafiyah ؓ, the wife of ‘Abdullah bin Mas‘ud ؓ reported: When Messenger of Allah ﷺ told the women that they should give Sadaqah (charity), even if it should be some of their jewellery, I returned to ‘Abdullah bin Mas‘ud and said, “You are a man who does not possess much, and Messenger of Allah ﷺ has commanded us to give Sadaqah . So go and ask him if giving to you will serve the purpose; otherwise, I shall give it to someone else.” He asked me that I should better go myself. I went and found a woman of the Ansar at the door of Messenger of Allah ﷺ, waiting to ask a similar question as mine. The Prophet ﷺ was endowed with dignity, and so we could not go in. When Bilal (ؓ) came out to us, we said to him: “Go to Messenger of Allah ﷺ and tell him that there are two women at the door who have come to ask him whether it will serve them to give Sadaqah to their husbands and to orphans who are in their charge, but do not tell him who we are. Bilal ؓ went in and asked him, and Messenger of Allah ﷺ asked him who the women were. When he told him that they were a woman of the Ansar and Zainab, he asked him which Zainab it was, and when he was told it was the wife of ‘Abdullah bin Mas‘ud, he said, “They will have a double reward, one for maintaining the ties of kinship and another for Sadaqah .” [Al-Bukhari and Muslim]

Commentary

The author narrated on the authority of Asmaa bint Abee Bakr (may Allah be pleased with her and her father) that her mother, who was desirous, came to her in Madeenah. So she consulted the Prophet ﷺ: should she maintain relations with her? She said: “O Messenger of Allah, my mother, who is desirous, has come to visit me. Shall I maintain relations with her?” Accordingly, he ﷺ ordered her to maintain relations with her.

And her statement: “who is desirous”; some scholars said that its meaning is that she was desirous of Islam, so the directive to uphold her right is to attract her to Islam. However, some said that her statement: “who is desirous” means she desires that she maintains relations with her, so the Prophet ﷺ commanded her to maintain relations with her. This is the most probable; that she came hoping for good relations and anticipating that her daughter would give her what Allah wills.

There is evidence in this that a person should maintain relations with his relatives, even if they are not upon Islam because they have the right of kinship. And supporting this assertion is the statement of Allah, the Exalted, in *Suratu Luqman*: “*But if they strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly*” (Luqman: 15). That is, do not obey your parents if they command you and put pressure on you to associate anything with Allah. This is because there is no obedience to the creature in disobedience to the Creator. Nonetheless, behave with them in the world kindly; that is, you should give them from the world what is obligatory for them from ties of kinship, even if they are disbelievers or sinners because they have a right of kinship.

And this hadeeth aims at what the verse points to, and that the Prophet commanded Asmaa bint Abee Bakr (may Allah have mercy on her and her father) to maintain relations with her mother although she was a disbeliever.

Then maintenance of relations with relatives by means of charity will achieve two rewards: the reward of charity, and the reward of maintaining ties of kinship. The evidence for that is the hadeeth of Zaynab bint Mas'ood *ath-Thaqafeeyah*, the wife of Abdullah bin Mas'ood (may Allah have mercy on him). The Prophet ﷺ commanded the womenfolk to give charity, so she returned home and informed her husband, Abdullah bin Mas'ood (may Allah be pleased with him), who was nimble-fingered; that is, he was not wealthy. So, he (may Allah be pleased with him) asked her to give her charity to him and the orphans who were under her care. However, the matter seemed complicated to her, so she went to the Messenger of Allah ﷺ in order

to seek his counsel. When she arrived at his door ﷺ, she met an *Ansari* woman with a need similar to hers: she wanted to ask the Prophet ﷺ about giving charity to her husband and someone under her roof.

So, Bilal (may Allah be pleased with him) came out. Allah has indeed granted him a great status; everyone who meets him reveres him, but whoever associates with him as a comrade would love him and the awe would cease to exist. However, one will always hold a reverential awe of him at first meetings, but one will love him and become fond of him after interacting with him and accompanying him. So Bilal (may Allah be pleased with him) came out and asked about their need. They informed him that they want to ask the Prophet ﷺ if it is permissible to give charity to their husbands and members of their households. But they told him not to reveal their identities to the Prophet, as they would love to remain anonymous.

Consequently, Bilal (may Allah be pleased with him) entered upon the Prophet ﷺ and informed him saying, ‘There are two women by the door, their need is so and so. So he said: ‘Who are they?’ At this moment, Bilal got caught between two issues: the trust of the two women asking him not to inform the Prophet ﷺ of their identities, and the Prophet ﷺ asking: “Who are they?” So he responded: “A woman from the *Ansar* and *Zaynab*.” So he ﷺ asked: “Which of the *Zaynabs*?” since there are many *Zaynabs*. So he replied: the wife of Abdullah. Abdullah bin Mas’ood ؓ was a domestic to the Prophet, he used to enter his house without seeking for permission and the Prophet knew his family and his condition.

He (may Allah be pleased with him) told him ﷺ, although they have asked him to conceal their identities, because obedience to the Prophet ﷺ is obligatory and superior to obedience to any other individual.

So he ﷺ said: if they give the charity to these people, it is charity and maintaining ties of kinship; that is, it entails two rewards: the reward of charity and the reward of maintaining ties of kinship. Thus, this shows that it is permissible for someone to give charity to his sons, if a need arises. Likewise, a man can give charity to his wife, and a wife

can give charity to her husband; and charity to them is charity and maintaining ties of kinship.

As for Zakat, which is one of the obligations on man to discharge, it is not appropriate to spend it on one's dependents, those one must support. For instance, although the Zakat would take care of his upkeep, it is not permissible for him to give him from Zakat because he is a one of his dependents. But if maintenance is not binding on such, he may pay debt on behalf of his father, son or wife, or she repays a debt for his husband, there is nothing wrong with that if the debtor is alive. However, Zakat cannot be utilised in offsetting debt if the debtor is dead: only donation or bequest can eliminate such debt.

Hadeeth 327, 328, 329 and 330

وَعَنْ أَبِي سُفْيَانَ صَخْرِ بْنِ حَرْبٍ رَضِيَ اللَّهُ عَنْهُ فِي حَدِيثِهِ الطَّوِيلِ فِي قِصَّةِ هِرْقَلِ أَنَّ هِرْقَلَ قَالَ لِأَبِي سُفْيَانَ: فَمَاذَا يَأْمُرُكُمْ بِهِ؟ يَعْنِي النَّبِيَّ ﷺ قَالَ: قُلْتُ: يَقُولُ: «اعْبُدُوا اللَّهَ وَحْدَهُ، وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَاتْرَكُوا مَا يَقُولُ آبَاؤُكُمْ، وَيَأْمُرُنَا بِالصَّلَاةِ، وَالصَّدَقِ، وَالْعَفَافِ، وَالصَّلَاةِ» متفقٌ عَلَيْهِ .

Abu Sufyan Sakhr bin Harb ؓ mentioned Heraclius in a long Hadith and said: Heraclius asked me, "What does this Prophet (ﷺ) teach you?" I said, "He orders us to worship Allah Alone and not to associate a thing with Him in worship, to discard what our ancestors said, to perform the Salat (prayer), speak the truth, and maintain the ties of kinship." [Al-Bukhari and Muslim]

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ سَتَفْتَحُونَ أَرْضًا يُذَكَّرُ فِيهَا الْقِيرَاطُ».

Abu Dharr ؓ reported: Messenger of Allah ﷺ said, "You will soon conquer a land where people deal with Qirat."

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ * [الشعراء: ٤١٢] دَعَا رَسُولُ اللَّهِ ﷺ قُرَيْشًا، فَاجْتَمَعُوا فَعَمَّ، وَخَصَّ وَقَالَ: «يَا بَنِي عَبْدِ شَمْسٍ، يَا بَنِي كَعْبِ بْنِ لُؤَيٍّ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي مُرَّةَ بْنِ كَعْبٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي عَبْدِ مَنَافٍ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي هَاشِمٍ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، يَا فَاطِمَةُ أَنْقِذِي نَفْسِكَ مِنَ النَّارِ، فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا، غَيْرَ أَنَّ لَكُمْ رَحِمًا سَابَّلَهَا بِبِلَالِهَا» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: When this Verse was revealed: “And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred.” (26:214) Messenger of Allah صلى الله عليه وسلم called the Quraish; when they gathered, he said to them: “O sons of ‘Abd Shams; O sons of Ka’b bin Lu’ai, rescue yourselves from the Fire! O sons of Murrah bin Ka’b, rescue yourselves from the Fire! O sons of ‘Abd Manaf, rescue yourselves from the Fire! O sons of ‘Abdul-Muttalib, rescue yourselves from the Fire! O Fatimah, rescue yourself from the Fire, for I have no power (to protect you) from Allah in anything except that I would sustain relationship with you.” [Muslim]

وَعَنْ أَبِي عَبْدِ اللَّهِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ جِهَارًا غَيْرَ سِرٍّ يَقُولُ: «إِنَّ آلَ بَنِي فُلَانٍ فُلَانٌ لَيْسُوا بِأَوْلِيَائِي، إِنَّمَا وَرَثَتِي اللَّهُ وَصَالِحُ الْمُؤْمِنِينَ، وَلَكِنْ لَهُمْ رَحِمٌ أَبْلَاهُ بِبِلَالِهَا»، مَتَّفِقٌ عَلَيْهِ وَاللَّفْظُ لِلْبُخَارِيِّ.

Abu Abdullah ‘Amr bin Al-‘As رضي الله عنه said: I heard Messenger of Allah صلى الله عليه وسلم saying openly not secretly, “The family of so-and-so (i.e., Abu Talib) are not my supporters. My supporter is Allah and the

righteous believing people. But they (that family) have kinship (*Rahm*) with whom I will maintain good the ties of kinship.” [Al-Bukhari and Muslim]

Commentary

All these *Ahadeeth* which the author (may Allah shower blessings on him) brought show the significance of maintaining ties of kinship. He began with the hadeeth of Abu Sufyan Sakhr bin Harb when he paid a visit to the Caesar with some people from the *Quraysh*. He had visited the Caesar before he became a Muslim, may Allah be pleased with him, as he embraced Islam during the Year of Conquest.

As for his visit to the Caesar, it was after the treaty of Hudaibiyah, when the Caesar, Hercules, heard of them. He was an intelligent man who has knowledge of the (Christian) Book and he has the knowledge of the coming of the Prophet (sallallahu alayhi wasallam) and his call. This is because the description of the Prophet ﷺ is found in the *Tawrah* and *Injil* as Allah, as Allah- the Mighty and Sublime- said: “*Those who follow the Messenger-Prophet, the Ummi, whom they find written down with them in the Taurat and the Injeel...*” (al-Ar’aaf: 157)

It has been written down and he ﷺ is known with his description; they recognize him as they recognize their sons without doubt.

Therefore, when this group of Arabs from Hijaz came, he invited them in order to ask them about the condition of the Prophet ﷺ: what he commands, what he prohibits, the status of his companions, their dealings with him and sundry issues.

Imam al-Bukharee mentioned the long form in his *Saheeh*, and one of those things he enquired about was: ‘What does he command you to do?’ They replied: “He commanded us to maintain ties of kinship, to speak the truth and to be chaste.”

As-Silah refers to maintaining ties of kinship; *As-Sidq* refers to true information corresponding to reality; *Al-Afaf* refers to staying away from illegal sexual intercourse and also keeping one’s eyes off other

people's wealth and honour.

After the discussion, he said to him: 'If what you said is true, he shall certainly rule over what is under my two feet.' He said this as the ruler of one of the two superpowers of the time: the Roman Empire and the Persian Empire.

He said that as the king of a vast and mighty empire. However, he knows that what the Prophet ﷺ brought is the truth, and what is line with the natural state and betterment of the creations- he used to command truthfulness in speech, chastity and maintaining ties of kinship.

Then he mentioned *Ahadeeth* relating to this theme- that is, maintaining ties of kinship. One of them was related to the revelation of "*And warn your nearest relations*" (*Ash-Shuaraa: 214*), he gathered the *Quraysh*, the general populace and the eminent personalities, and he said: "O Clan of so-and-so, O Clan of so-and-so..." he ﷺ called them one by one until he ﷺ mentioned his daughter, Faatimah; he said: O Fatima! Save yourself from the Fire! I do not possess anything to help you against Allah other than the fact of your kinship which I will maintain." This is from ties of kinship.

Thus, he ﷺ explained that they have the right of kinship, through water (i.e. seminal fluid), which he would uphold. That is because severing ties of kinship leads to Hell fire and water extinguishes fire; severing ties of kinship is death and water brings life, as Allah- the Exalted- said: "*and We have made of water everything living*" (*Anbiyaa: 30*)

Therefore, the Messenger of Allah ﷺ drew a similitude with water that preserves everything.

Likewise, in one of the *Ahadeeth* recorded by the author (may Allah shower blessings on him), the Prophet ﷺ said: "The people of the Banu so-and-so are not my friends." That is because they are disbelievers.

The obligation of a believer is to dissociate himself from the guardianship of a disbeliever as Allah- the Exalted- said: "*Indeed, there is for you a good example in Ibrahim and those with him when*

they said to their people: Surely we are clear of you and of what you serve besides Allah. We declare ourselves to be clear of you, and enmity and hatred have appeared between us and you forever until you believe in Allah alone. But not in what Ibrahim said to his father: I would certainly ask forgiveness for you, and I do not control for you aught from Allah-- Our Lord! on Thee do we rely, and to Thee do we turn, and to Thee is the eventual return.” (Mumtainah: 4) Thus, he dissociated himself from them, which includes his relations.

He ﷺ said: “but they have kinship with me which I will keep up.” That is, I will maintain the rights of kinship although they are disbelievers.

This shows that a family member has right of kinship even if he is a disbeliever but he lacks the right of protection; hence, he does not stand as a protector or supporter because of the falsehood which he is upon.

Then he (may Allah shower blessings on him) mentioned that the Prophet ﷺ informed the companions that they would conquer Egypt, and he ﷺ admonished them to be good to its inhabitants. He ﷺ stated that they have right of kinship and right of marriage. That is because Hajar, the mother of Isma'eel and the mistress of Ibraheem, the intimate friend of Allah ﷻ, was from Egypt. Hence, he said: “**They have right of marriage and right of kinship.**” This is because they are maternal uncles of Isma'eel, who was the father of all naturalized Arabs.

This demonstrates that ties of kinship must be kept, even if it is distant. As long as you know that these people are related to you, they have right of kinship even if they are faraway.

Likewise, it shows that maintaining matrilineal ties is as important as maintaining patrilineal ties.

Hadeeth 331, 332, 333, 334, 335

وَعَنْ أَبِي أَيُّوبَ خَالِدِ بْنِ زَيْدِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ:
يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، وَيُبَاعِدُنِي مِنَ النَّارِ. فَقَالَ
النَّبِيُّ ﷺ: «تَعْبُدُ اللَّهَ، وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتَقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ،
وَتَصِلُ الرَّحِمَ» متفقٌ عَلَيْهِ .

Abu Ayyub Khalid bin Zaid Al-Ansari ؓ reported: A man came to Messenger of Allah ﷺ and said, “Direct me to a deed which will admit me to Jannah and take me away from the Fire.” The Messenger of Allah ﷺ said, “Worship Allah and associate no partner with Him, perform As-Salat , pay Zakat , and maintain the ties of kinship.” [Al-Bukhari and Muslim]

وَعَنْ سَلْمَانَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَفْطَرَ
أَحَدُكُمْ، فَلْيُفْطِرْ عَلَى تَمْرٍ، فَإِنَّهُ بَرَكَةٌ، فَإِنْ لَمْ يَجِدْ تَمْرًا، فَالْمَاءُ، فَإِنَّهُ
طَهُورٌ» وَقَالَ: «الصَّدَقَةُ عَلَى الْمَسْكِينِ صَدَقَةٌ، وَعَلَى ذِي الرَّحِمِ ثِنْتَانِ:
صَدَقَةٌ وَصِلَةٌ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ .

Salman bin ‘Amir ؓ reported: The Prophet ﷺ said, “When you break fast, you should do it with a date-fruit for there is blessing in it, and if you do not find a date-fruit, break it with water for it is pure.” Messenger of Allah ﷺ added: “Charity towards a poor person is charity, and towards a relation is both charity and maintaining the ties (of kinship).” [Tirmidhi]

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَتْ تَحْتِي امْرَأَةٌ، وَكُنْتُ أُحِبُّهَا،
وَكَانَ عُمَرُ يَكْرَهُهَا، فَقَالَ لِي: طَلَّقْهَا، فَأَبَيْتُ، فَاتَى عُمَرَ رَضِيَ اللَّهُ
عَنْهُ النَّبِيُّ ﷺ، فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «طَلَّقْهَا» رَوَاهُ أَبُو دَاوُدَ،
والتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ibn ‘Umar ؓ reported: I had a wife whom I loved but ‘Umar

disliked her. He asked me to divorce her and when I refused, 'Umar went to Messenger of Allah and mentioned the matter to him. Messenger of Allah asked me to divorce her.

[At-Tirmidhi and Abu Dawud]

وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا أَتَاهُ فَقَالَ: إِنَّ لِي امْرَأَةً وَإِنَّ أُمَّي تَأْمُرُنِي بِطَلَا فِيهَا؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ «الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ، فَإِنْ شِئْتَ، فَأَضِعْ ذَلِكَ الْبَابَ، أَوْ أَحْفَظْهُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abud-Darda' reported: A man came to me and said, "I have a wife whom my mother commands me to divorce." I replied him that I had heard Messenger of Allah saying, "A parent is the best of the gates of Jannah ; so if you wish, keep to the gate, or lose it." [At-Tirmidhi and Ibn Majah]

وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Al-Bara' bin 'Azib reported: I heard the Prophet saying: "A mother's sister is equivalent to (real) mother (in status)." [At-Tirmidhi]

Commentary

These Ahadeeth describe the excellence of maintaining ties of kinship and kindness to parents.

One of them is the hadeeth of Khaalid bin Zayd al-Ansaree (may Allah be pleased with him) that he asked the Prophet about the deed that would bring him to Paradise and keep him far from the Hell. So

he ﷺ said: “Worship Allah and do not associate anything with Him, perform the prayer and pay the zakat and maintain ties of kinship.”

The point of reference here is his statement ﷺ: “and maintain ties of kinship.” Therefore, he ﷺ made maintaining ties of kinship as one of the means of admission into Paradise and distancing one from the Hell.

There is no doubt that everyone would strive for this great reward- to be saved from the Hell and admitted into Paradise. Indeed, whoever is saved from the Hell and admitted into Paradise has achieved success; every Muslim would strive for that. This happens through four things:

First, you should worship Allah alone without associating any partner with Him, not engaging in Minor *Shirk* or Major *Shirk*.

Second, you should establish the Prayer in the perfect sense at its times with the congregation, if you are a male, or without it, if you are a female.

Third, you should pay the Zakat by giving out what Allah has made obligatory on you as the Zakat of your wealth to those entitled to it.

Fourth, you should maintain ties of kinship by giving relatives their rights according to what is customary among people.

So, whatever people consider as maintaining ties of kinship is counted as such, and whatever they consider as severing ties of kinship is counted as such. The exception is if one lives in a society that does not attach importance to family relations. So consideration is given to what the *Shareeah* defines as maintaining ties of kinship.

Then he (may Allah shower blessings on him) mentioned the hadeeth of Salman bin Aamir ad-Dabee (may Allah be pleased with him) about breaking fast with date-fruits and using water if it is not available. In the hadeeth, it is explained that *Sadaqh* to a poor person is considered as a charity while *Sadaqah* to a relative is considered as a charity and maintaining tie of kinship.

For this reason, the scholars stated that if one has to choose between two poor people, one is a relative and the other a non-relative, the relative take precedence because of the right of kinship.

Then he (may Allah shower blessings on him) mentioned the hadeeth of Abdullah bin Umar (may Allah be pleased with him and his father) that he has a wife whom he likes but his father ordered him to divorce her, so he refused because he likes her. Therefore, Umar mentioned this to the Prophet ﷺ who ordered Ibn Umar to divorce her.

Likewise, the last hadeeth is about a woman who ordered her son to divorce his wife. So, the Prophet ﷺ explained that maintaining ties of kinship and kindness to parent are means of entrance into Paradise.

This shows that if he submits to his mother by divorcing his wife, this would be a means of entrance into Paradise.

However, it is not obligatory to obey every father in divorcing one's wife. A man told Imam Ahmad bin Hanbal (may Allah shower blessings on him) that his father ordered him to divorce his wife whom he loves. So, Imam Ahmad told him not to divorce her. As a result, he said: 'Did the Prophet ﷺ not order Ibn Umar (may Allah be pleased with him and his father) to divorce his wife when Umar ؓ ordered him to divorce her?' And he (may Allah shower blessings on him) replied: 'Is your father Umar?' This is because we know with certainty that he (may Allah be pleased with him) would never command such divorce except for a religious reason which Ibn Umar ؓ may not know. It is unthinkable that Umar would order his son to divorce his wife without a *Shareeah* reason. This is farfetched.

So when your father or mother orders you to divorce a wife whom you love and you could not find a *Shareeah* justification, do not divorce her because this is one of the especial needs which does not involve anyone; it is strictly between a man and his wife.

The prohibition of disobeying parents and severing ties of kinship

Commentary

The author (may Allah shower blessings on him) said: The Chapter on the prohibition of disobeying parents and severing ties of kinship.

Al-Uqooq is used for parents while severing ties is used for others. *Al-Uqooq* is derived from *al-'aq*, which means severance. *Aqeeqah*, which is slaughtered for a new-born on the seventh day, is derived from the same root word because its neck is cut when slaughtering it.

﴿ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطُّعُوا أَرْحَامَكُمْ ﴾ (٢٢) أُولَئِكَ الَّذِينَ

لَعَنَهُمُ اللَّهُ فَاصْمَهُمْ وَأَعْمَى أَبْصَارَهُمْ ﴿٢٣﴾

Disobedience to parents is one of the major sins as the Qur'an and the Sunnah affirm its punishment, so also is severing ties of kinship. Allah- the Mighty and Sublime- said: But if you held command, you were sure to make mischief in the land and cut off the ties of kinship! Such are those whom Allah has cursed so He has made them deaf and blinded their eyes. (Muhammad: 22-23)

There will be curse on you and Allah will blind your eyes if you hold command, then you make mischief in the land and cut off the ties of kinship.

“*blinded their eyes*” the intent by eyes here is not the eyesight, but that Allah- the Sublime- would block their sense of discernment, refuge is with Allah, so they would see falsehood as truth and vice versa.

This involves retribution in this world and the Hereafter.

As for the retribution of the Hereafter, it is His- the Mighty and Sublime- statement: “*Such are those whom Allah has cursed*” (an-Nisaa: 52)

The worldly retribution is contained in his statement: ***“He has made them deaf”*** that is, He has made their ears deaf from hearing the truth or benefitting from it, ***“...and blinded their eyes”*** from seeing the truth or benefitting from it.

And Allah- the Exalted- said: ***“And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.”*** (ar-Ra’d: 25) that is, they break the covenant after its ratification, and they sever family relations that Allah has commanded to be uphold, and made mischief in the land, by committing numerous sins ***“upon them shall be curse”*** that is, expulsion and detachment from the Mercy of Allah. ***“...and they shall have the evil (issue) of the abode”*** that is, an evil end.

Allah- the Mighty and Sublime- said: ***“And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them a word of reproach nor chide them, and speak to them a generous word. And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little.”*** (Al-Israa: 23-24)

So, Allah demanded kindness to parents, and He stated that you should never scold them if they reach old age with you, both or one of them, the father or the mother or both. This is because when they grow old, they would return to a state of senility and they would become exhausted. He said, even in this state, ***“say not to them a word of reproach”*** do not say, ‘I am fed up with you’ ***“nor chide them”*** with speech. ***“...and speak to them a generous word”*** that is, good words to delight them and relieve them of their depression and sorrow. ***“And make yourself submissively gentle to them with compassion”*** that is, you should humble yourself before them irrespective of your high status. You should be humble out of mercy to them ***“and say: O my Lord! have compassion on them, as they brought me up (when I was) little.”*** Therefore, you should have mercy on them and ask Allah to have mercy on them.

This is what Allah decreed with respect to parents when they reach old age. As for youthful age, the father is usually independent of his child and he does not attach importance to him.

Then the author (may Allah shower blessings on him) mentioned the hadeeth of Abu Bakrah (may Allah be pleased with him) that the Prophet ﷺ said: “**Shall I inform you about the greatest of the major sins?**” three times. We said, ‘Yes, Messenger of Allah.’ He said, ‘**Associating partners with Allah and disobedience to your parents.**’ This is one of the major sins.

Associating partners with Allah is grave regarding the right of Allah, and disobedience to parents is grave regarding the most important people with rights of custodianship and care, the parents.

He was reclining but sat up and said, ‘**...and telling lies and giving false testimony.**’ This is also one of the major sins, so the Prophet ﷺ sat up because its implication is great and its consequence is evil.

Giving false testimony has become commonplace among people today. The witness thinks he is being good to the one he is supporting, but he has harmed himself, the one he is supporting and his opponent.

As for his harming his soul, this is because he has committed one of the major sins, refuge is with Allah; rather, one of the greatest sins. He harms the one whom he supports because he authorised for him what he is not entitled to and makes him benefit from falsehood. As for his harming his opponent, this is clear as he has victimized and oppressed him. Hence, giving false testimony is one of the major sins, and refuge is with Allah.

So, do not think you are kind to someone when you bear false witness to aid him. By Allah, you are harming him. Unfortunately, many people now testify in the law court in cases that a particular person is entitled and they deceive the judge using false identities. All these are in order to acquire some of the glitters of this world but they lose the world and the hereafter with this lie, refuge is with Allah.

This hadeeth necessitates that the intelligent be wary of these four

issues: associating partners with Allah, disobedience to Allah, telling lies and giving false testimony.

Hadeeth 337, 338, 339, 340

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْكِبَائِرُ: الإِشْرَاقُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ الْغَمُوسُ» رواه البُخَارِيُّ .

Abdullah bin 'Amr bin Al-'As رضي الله عنه reported: *The Prophet* ﷺ said, “(Of the) major sins are: to ascribe partners to Allah, disobey parents, murder someone, and to take a false oath (intentionally).” [Al-Bukhari]

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مِنَ الْكِبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ!» قَالُوا: يَا رَسُولَ اللَّهِ! وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ؟! قَالَ «نَعَمْ، يَسُبُّ أَبَا الرَّجُلِ، فَيَسُبُّ أَبَاهُ، وَيَسُبُّ أُمَّهُ، فَيَسُبُّ أُمَّهُ» متفقٌ عليه .

'Abdullah bin 'Amr bin Al-'As رضي الله عنه reported: *Messenger of Allah* ﷺ said, “It is one of the gravest sins to abuse one’s parents.” It was asked (by the people): “O Messenger of Allah, can a man abuse his own parents?” *Messenger of Allah* ﷺ said, “He abuses the father of somebody who, in return, abuses the former’s father; he then abuses the mother of somebody who, in return, abuses his mother.” [Al-Bukhari and Muslim]

وَعَنْ أَبِي مُحَمَّدٍ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ» قَالَ سُفْيَانُ فِي رِوَايَتِهِ: يَعْنِي: قَاطِعَ رَجْمٍ. متفقٌ عليه .

Abu Muhammad Jubair bin Mut'im ؓ reported: Messenger of Allah ﷺ said, "The person who severs the bond of kinship will not enter Jannah "

وَعَنْ أَبِي عَيْسَى الْمُغِيرَةَ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ تَعَالَى حَرَّمَ عَلَيْكُمْ عُقُوقَ الْأُمَّهَاتِ، وَمَنْعًا وَهَاتِ، وَوَادَّ الْبَنَاتِ، وَكَرِهَ لَكُمْ قَيْلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ» متفقٌ عليه .

Abu 'Isa Al-Mughirah bin Shu'bah ؓ reported: The Prophet ﷺ said, "Allah has forbidden you: disobedience to your mothers, to withhold (what you should give), or demand (what you do not deserve), and to bury your daughters alive. And Allah dislikes idle talk, to ask too many questions (for things which will be of no benefit to one), and to waste your wealth." [Al-Bukhari and Muslim]

Commentary

All these *Ahadeeth* indicate the prohibition of severing ties of kinship and disobeying parents, similar *Ahadeeth* have been earlier discussed. Among the additions is the hadeeth of 'Abdullah ibn 'Amr ibn al-'As that the Prophet ﷺ said: "One of the major wrong actions is for a man to abuse his parents." That is, he abuses and curses them as it has been reported in another report "May Allah curse the one who curses his parents." They said: 'O Messenger of Allah, how will a man abuse his parents?' This is because it sounds strange and looks very remote.

He replied, "Yes. He may curse a another man's father who in turn curses his father, and curse his mother and he in turn curses his mother."

This is a warning that a person may be a reason for cursing his parents because he abuses another person's parents, then the other person reply him in similar manner by abusing his parents. This does

not permit the second person to abuse the man's parents because no bearer of burdens shall bear another person's burden. However, it is normal and natural for one to repay another person with the like of what he did to one; hence, he would abuse him as he abused him.

This is similar to what Allah- the Mighty- said:

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ ۗ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾﴾

“And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance. Thus have We made fair seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did.” (al-An'aam: 108)

Hence, since he is the cause of abuse for his parents, he has the sin of that.

Then he (may Allah shower blessings on him) mentioned the hadeeth of al-Mughirah ibn Shu'ba reported that the Prophet ﷺ said, “Allah Almighty has forbidden you to disobey your mothers, to deny others what is rightfully theirs or demand what is not rightfully yours, and to bury your daughters alive”

The point of reference in this hadeeth is his statement ﷺ: “disobey your mothers” it is severing the kindness that is obligatory for them. Another matter is female children alive; during the time of Ignorance, they detest daughters, so they would say ‘Daughters remaining with a man is an abuse for him’.

They would dig a hole for her and bury her alive. He- the Mighty and Sublime- said: “*And when the female infant buried alive is asked. For what sin she was killed,*” (at-Takweer: 8-9). So Allah forbade that and it is undoubtedly one of the major sins. If killing a believing stranger is a reason to enter Hell, as He- the Mighty and Sublime- said: *And whoever kills a believer intentionally, his punishment is hell; he*

shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.” (an-Nisaa: 93), killing a relative would be more grievous.

“...deny others what is rightfully theirs or demand what is not rightfully yours” he prevents what is obligatory for him to spend of wealth, and he seeks what is not his. *Haati* means ‘give me money’ and *mana* means withholding what it is due on him. Allah has also prohibited this because it is not allowed for one to withhold what Allah has made obligatory for one to spend and it is likewise not allowed to ask for what one is not entitled to; both of them are impermissible. Hence, he said: “Allah has forbidden you to disobey your mothers, to deny others what is rightfully theirs or demand what is not rightfully yours”

“...and He dislikes you engaging in petty talks, asking too many questions and wasting money.” There is no difference between dislike and prohibition because the meaning of dislike in the language of the *Shareeah* is prohibition. This is only a form of variance in expression, Allah knows best.

“...and He dislikes you engaging in petty talks” that is, transmitting tales. How often does one speak and fill it with gossips, and he has no aim but to talk about people, especially if this involves the honour of the people of knowledge and the honour of the people in authority. This is more grievous in the sight of Allah- the Mighty and Sublime.

A believer is he who would never say anything but good as the Prophet said: ‘Whoever believes in Allah and the Last Day, let him speak the truth or keep quiet.’⁽¹⁾

“...asking too many questions” may imply asking about knowledge or asking for money.

As for the first, this is asking too many questions about

¹ Reported by al-Bukharee, the Book of Heart-softeners, Chapter of protecting the tongue... (6475) and Muslim, the Book of Faith, Chapter on Inducement of Honouring Neighbours...(47)

knowledge. This is only detested if the enquirer desires to coerce and cause distress for the one being asked, thus he causes boredom and lethargy. However, this is not prohibited or detested if he desires knowledge. Indeed, Abdullah bin al-Abaas (may Allah be pleased with him and his father) is known for asking many questions. It was said to him, 'How did you achieve knowledge?' he said: 'I achieved knowledge with an asking tongue, an intelligent heart and a body that does not tire.'

But if the intent of the enquirer is to cause coercion and distress for the one being asked or pick up his errors in order to defame him, then this is detested.

As for the second case, this is asking others for money. Asking too much makes one among those known for covetousness and greed. Hence, it is not permissible for one to ask others for money except due to dire necessity or one opines that the concerned will feel gracious at being asked. For instance, you have a friend who engages in charity a lot, so you ask him for a need when you know that he can discharge it, this is not blameworthy. Otherwise, it is not permissible to ask except due to dire necessity.

As for wasting money, it is spending it without any related benefit for this world or the Hereafter because Allah said: "*And do not give away your property which Allah has made for you a (means of) support to the weak of understanding*" (an-Nisaa: 5)

Wealth is for the upkeep of people, they use it to establish the good of this world and the Hereafter. Therefore, when one spends it in other ways, this is wasting it. And worse than that is spending it in forbidden matter, as two illegalities would have been committed:

One: wasting money

Two: committing a prohibition

Therefore, it is obligatory for one to preserve his wealth; he should not waste it or spend it except in what holds a benefit for him in this world or in the Hereafter.

The excellence of dutifulness shown to the friends of one's father and mother, relatives, wife, and others whom one should honour

Commentary

After mentioning the rulings of kindness to parents and maintaining ties of kinship, the author (may Allah shower his mercy on him) cited the rulings of maintaining relations with friends of one's parents and relatives because of the bond between them and his relatives or parents.

Then he (may Allah shower his mercy on him) mentioned the Hadeeth of Ibn Umar (may Allah be pleased with him and his father) that when he went out to Makkah, he had a donkey on which he would rest when he was weary of riding his camel. He would rest on the donkey before proceeding to ride the camel.

On one of such days, Ibn Umar (may Allah be pleased with him and his father) met a Bedouin Arab and asked him, 'Are you so-and-so, the son of so-and-so?' He responded in the affirmative. So he (may Allah be pleased with him and his father) descended from the donkey and said: 'take this and ride it', and he gave him the turban he used to cover his head and said, "Wrap this round your head."

One of his companions said to him, "May Allah forgive you! This Bedouin Arab would have been pleased with less. That is, how will you descend from the donkey and walk on your feet and you gave him your turban which you had wrapped around your head? And this is a desert Arab who would have been content with little.

He said, "I heard the Messenger of Allah ﷺ say, 'The most devout form of kindness is to establish relations with a man who loved one's father after his death.' That is, the best form of benevolence after the

death of a man's father or mother or one of his relatives is to be kind to the household of the dead's friend; that is, not only his friend but also members of his family.

“His father was a friend of ‘Umar.” That is, Umar bin al-Khattab (may Allah be pleased with him), Abdullah's father. Hence, he honoured him out of respect for his father, Umar, since the Bedouin's father was a friend of his.

This hadeeth is evidence of the companions' level of compliance and their zeal for good and their haste to achieve it. Ibn Umar derived a great lesson from this hadeeth, so he honoured this Bedouin in this manner because his father was a friend of Umar. So, what is your thought if he had met this friend of Umar? He would have honoured him in manifolds.

There is a benefit in this hadeeth that if your father or mother has a friend, you should honour him or her. This is a form of kindness to them.

Another benefit in this hadeeth is the immensity of the Mercy of Allah, thus the door of kindness is wide and it is not restricted to parents; rather, it extends to the friends of one's parents. When one does good to them, one is only being kind to one's parents and one will be rewarded with the reward of kindness to one's parents.

This is from the favours of Allah- the Mighty and Sublime; He broadens the gates of good for His slaves and makes them numerous that they may achieve good from every flank.

We ask Allah- the Exalted- count us among the pious. Verily, He is the Most Bountiful, the Most Honourable.

May Allah send His Blessings and *Salat* on our leader, Muhammad, his household and all his companions.

Hadeeth 343, 344

وَعَنْ أَبِي أُسَيْدٍ - بِضَمِّ الْهَمْزَةِ وَفَتْحِ السَّيْنِ - مَالِكِ بْنِ رَبِيعَةَ السَّاعِدِيِّ

رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللهِ ﷺ إِذْ جَاءَهُ رَجُلٌ مِنْ بَنِي سَلَمَةَ فَقَالَ: يَا رَسُولَ اللهِ هَلْ بَقِيَ مِنْ بَرِّ أَبِي شَيْءٌ أَبْرُهُمَا بِهِ بَعْدَ مَوْتِهِمَا؟ فَقَالَ: «نَعَمْ، الصَّلَاةُ عَلَيْهِمَا، وَالِاسْتِغْفَارُ لَهُمَا، وَإِنْفَاذُ عَهْدِهِمَا مِنْ بَعْدِهِمَا، وَصَلَّةُ الرَّحِمِ الَّتِي لَا تُوصَلُ إِلَّا بِهِمَا، وَإِكْرَامُ صَدِيقِهِمَا» رَوَاهُ أَبُو دَاوُدَ .

Abu Usaid Malik bin Rabi'ah As-Sa'idi رضي الله عنه reported: We were sitting with Messenger of Allah ﷺ when a man of Banu Salamah came to him and asked, "O Messenger of Allah! Is there any obedience to parents left that I can show to them after their death?" He ﷺ replied, "Yes, to pray for them, to supplicate for their forgiveness, to fulfill their promises after their death, to maintain the ties of kinship which cannot be maintained except through them, and honour their friends." [Abu Dawud]

وَعَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: مَا غِرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ ﷺ مَا غِرْتُ عَلَى خَدِيجَةَ رَضِيَ اللهُ عَنْهَا، وَمَا رَأَيْتَهَا قَطُّ، وَلَكِنْ كَانَ يُكْثِرُ ذِكْرَهَا، وَرَبَّمَا ذَبَحَ الشَّاةَ، ثُمَّ يَقْطَعُهَا أَغْضَاءً، ثُمَّ يَبْعَثُهَا فِي صَدَائِقِ خَدِيجَةَ، فَرَبَّمَا قُلْتُ لَهُ: كَأَنَّ لَمْ يَكُنْ فِي الدُّنْيَا إِلَّا خَدِيجَةَ! فَيَقُولُ: «إِنَّهَا كَانَتْ وَكَانَتْ وَكَانَ لِي مِنْهَا وَلَدٌ» متفقٌ عَلَيْهِ .

Aishah رضي الله عنها reported: I never felt jealous of any of the wives of the Prophet ﷺ as much as I did of Khadijah رضي الله عنها, although I have never seen her, but the Prophet ﷺ used to mention her very often. Whenever he slaughtered a sheep, he would cut it into pieces and send them to the women friends of Khadijah رضي الله عنها. When I sometimes said to him: "You treat Khadijah in such a way as if there is no woman on earth except her." He would say, "Khadijah was such and such (commending her and speaking well of her), and I had children from her." [Al-Bukhari and Muslim]

Commentary

Equally, there remains kindness to parents after their death. Once, the Prophet ﷺ was asked, ‘O Messenger of Allah, is there any devotion to my parents which I can show them after their death?’ He said, ‘Yes, **praying for them**’ that is, making supplication for them. The intent is not the Funeral Prayer but supplication.

﴿حُذِّمْنَ أَمْوَالَهُمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلَّ عَلَيْهِمْ﴾

Salat here refers to supplication. This is similar to His statement- the Exalted: “Take alms out of their property, you would cleanse them and purify them thereby, and pray for them” (at-Tawbah: 103)

Whenever a charity is brought to the Prophet ﷺ, he would pray for the household of the person. Abdullah bin Abee Awfa ؓ narrated that he brought charity of his people to the Prophet ﷺ, so he said: ‘O Allah! Send your prayers on the family of Aboo Awfa.’⁽¹⁾

So the statement of the Prophet: ‘**praying for them**’ that is, asking for Allah’s *Salat* for them. He should say: ‘O Allah! Convey your *Salat* to my father’ and beseech Him to admit them into Paradise and save them from the Hell fire and similar statements.

Secondly, ‘**asking forgiveness for them**’ that is, he seeks forgiveness for his parents; he may say: ‘O Allah! Forgive my parents and me’ or similar statements.

As for his statement ‘**fulfilling their pledges after them**’ that is, implementing their bequest.

Therefore, these are five issues: praying for them, asking forgiveness for them, honouring their friends, fulfilling their pledges after them and maintaining ties with relations which are only maintained through them. These are from kindness to parents.

So also is charity on their behalf, as it benefits parents, and

1 Reported by al-Bukharee, Book of Supplications, Chapter of the statement of Allah “...and pray for them” (6333), and Muslim, Book of Zakat, Chapter of Praying for the one who gives charity (1078)

honouring their friends as in the previous hadeeth of Ibn Umar ؓ. You should honour their friends, as this is kindness to them.

The fifth is maintaining ties with relations which are only maintained through them. This is kindness to them.

As for the recitation of the Qur'an or offering two *rakat* of Prayer for them, the Prophet ﷺ has not commanded such nor guided to it. Rather, he ﷺ said: 'When a man dies, all his deeds cease except three: a recurring charity, beneficial knowledge or a righteous child who prays for him.'⁽¹⁾

He ﷺ did not say a righteous child giving charity, establishing the Prayer, performing Hajj or *Umrah* for him; rather, he ﷺ said: 'praying for him'. So, supplication is better than good deeds on behalf of the parents.

However, if a child was to perform these acts, and intends that the rewards to be for his parents, there is no problem with that. This is because the Prophet ﷺ did not prevent Sa'd bin Ubadah (may Allah be pleased with him) from giving charity on behalf of his mother; rather, he permitted that for him⁽²⁾ and the man who stated that his mother would have given charity if she had talked⁽³⁾.

These five issues are forms of kindness to parents after their death.

Then the author (may Allah shower blessings on him) cited the hadeeth of Aisha (may Allah be pleased with her). She said: "I was never jealous towards any of the other wives of the Prophet as I was jealous towards Khadeejah'. Jealousy is an emotional trait found in a person who loves that his beloved is for him alone instead of others. Hence, it is referred to as *Gheerah* because he detests others (*ghayr*) to be beloved to his beloved. Women are the guiltiest progeny of Adam in this regard.

Aisha (may Allah be pleased with her) was the beloved of the

1 Reported by Muslim, the Book of Bequest, Chapter of What accrue to one after his death of rewards (1631)

2 Reported by al-Bukharee, the Book of Bequests (2756)

3 Reported by al-Bukharee, the Book of Bequests, the Chapter of The reward of charity reaching the dead (1004)

Messenger of Allah ﷺ, and he ﷺ did not love anyone like her during his lifetime after Khadeejah (may Allah be pleased with her). He ﷺ loved Khadeejah greatly because she was the mother of his children, except Ibraheem who was from Mary. Likewise, she (may Allah be pleased with her) counselled and supported him ﷺ during the early days of the message, and strengthened him with her wealth. Hence, he ﷺ never forgot her.

So, whenever he sacrificed a sheep in Madeenah, he would cut it into pieces and send them to the friends of Khadeejah (may Allah be pleased with her). Aisha (may Allah be pleased with her) could not endure this, so she would say: “It is as if there was only Khadeejah (may Allah be pleased with her) in the world!” and he would reply by enumerating her virtues, may Allah be pleased with her.

‘...and I had children from her’ all his children- four females and three males- are from her except one, Ibraheem (may Allah be pleased with her). He was from Mary the Copt, who was given to him by the king of Egypt. Hence, he ﷺ said: ‘She was as she was and I had children from her’.

The point of reference in this hadeeth is honouring a person’s friend after his death implies honouring him and showing kindness to him, whether such person is one’s parents, husband, wife, friend or relatives. Honouring a friend of the dead is honouring him.

Hadeeth 345

وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْتُ مَعَ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ رَضِيَ اللَّهُ عَنْهُ فِي سَفَرٍ، فَكَانَ يَخْدُمُنِي فَقُلْتُ لَهُ: لَا تَفْعَلْ، فَقَالَ: إِنِّي قَدْ رَأَيْتُ الْأَنْصَارَ تَصْنَعُ بِرَسُولِ اللَّهِ ﷺ شَيْئًا آلَيْتُ عَلَى نَفْسِي أَنْ لَا أَصْحَبَ أَحَدًا مِنْهُمْ إِلَّا خَدَمْتُهُ. متفق عليه .

Anas bin Malik ؓ reported: I set out along with Jarir bin Abdullah Al-Bajali ؓ on a journey and he served me. I said to

him: "Don't do that." Thereupon, he said, "I have seen the Ansar doing this with Messenger of Allah ﷺ, and I swore by Allah, whenever I accompany anyone of the Ansar, I would serve him."
[Al-Bukhari and Muslim]

Commentary

At the end of *Ahadeeth* regarding the excellence of dutifulness shown to the friends of one's father and mother, relatives, wife, and others whom one should honour, the author (may Aallah shower blessings on him) mentioned the hadeeth of Jarir ibn 'Abdullah al-Bajali (may Allah be pleased with him). Once, he was on a journey and he was serving his companions on the trip, who were from the *Ansaar*. So, he was asked why he, a companion of the Prophet ﷺ, would serve them.

He (may Allah be pleased with him) said, 'I saw the *Ansaar* do something for the Messenger of Allah ﷺ and I promised myself that I would not keep the company of any of them without serving him.' That is, he vowed to do that.

This is honouring the one who honours the Prophet ﷺ. Honouring the friends of a man is honouring him, and honouring them is honouring him ﷺ. Hence, he (may Allah be pleased with him) did this as an honour for the Prophet ﷺ.

Honouring the people of the family of the messenger of allah and their clear excellence

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ (٣٣)

Allah- the Mighty and Sublime- said: "Allah only desires to keep

away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.” (Al-Ahzab: 33)

﴿ذَلِكَ وَمَنْ يُعِظِمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾ (٣٣)

And He- the Mighty and Sublime- said: “That (shall be so); and whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.” (Hajj: 32)

Commentary

The author (may Allah shower blessings on him) said: Chapter of honouring the people of the family of the Messenger of Allah ﷺ and their clear excellence. The family of the Messenger ﷺ can be grouped into two:

A group of disbelievers; these are not members of his household although they are his relatives by lineage. They are not members of his household because when Nuh عليه السلام cried to Allah: “My Lord! Surely my son is of my family”, and his son was an infidel, Allah responded: “Surely, he is not of your family” (Hud: 46)

Therefore, the disbelievers among the relatives of the Messenger ﷺ are not members of his household, although they are his relations by ancestry.

However, the members of his household are the believers among his relatives, and this includes his wives. His wives, may Allah be pleased with them, are members of his household as Allah- the Exalted- said when talking about the mothers of the believers:

﴿يَنْسَاءَ النَّبِيِّ لَسُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنْ اتَّقَيْنَ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ

مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا﴾ (٣٣) وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى وَأَقِمْنَ

الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ

الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ (٣٣)

“O wives of the Prophet! you are not like any other of the women; If you will be on your guard, then be not soft in (your) speech, lest he in whose heart is a disease yearn; and speak a good word. And stay in your houses and do not display your finery like the displaying of the ignorance of yore; and keep up prayer, and pay the poor-rate, and obey Allah and His Messenger. Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.”
(Al-Ahzab: 32-33)

This is a very clear evidence that the wives of the Messenger are members of his household. This is contrary to the claim of the *Rawafid* who believe that the wives of the Messenger ﷺ are not members of his household; they are members of his household without doubt.

The believing members of his family have two rights: the right of Faith and the right of kinship of the Messenger ﷺ.

And the wives of the Messenger are the mothers of the believers, as He- the Exalted- stated in His Book:

﴿الَّتِي أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجَهُنَّ أُمَّهَاتُهُمْ﴾

“The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers.” (Al-Ahzab: 6)

Thus, the wives of the Messenger are mothers of the believers; this is by consensus. Whoever says Aisha is not his mother is not one of the believers because Allah says:

﴿الَّتِي أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجَهُنَّ أُمَّهَاتُهُمْ﴾

“The Prophet has a greater claim on the faithful than they have on themselves, and his wives are (as) their mothers.” (Al-Ahzab: 6).
Whoever believes that Aishah is not a mother of the believers is not a believer; he is not a believer in the Qur’an and the Messenger ﷺ.

Amazing indeed is the affair of these people who malign, abuse and hate Aisha, the most beloved wife of the Messenger ﷺ. He ﷺ does not love any woman as he loved her as has been authentically recorded

by al-Bukharee. The Prophet ﷺ was asked: “O Messenger of Allah! Who is the most beloved person to you?” He said: “Aisha”. They asked about the men, so he said: “Her father”⁽¹⁾, that is, Aboo Bakr, may Allah be pleased with him.

These people detest, abuse and curse Aisha, who is the closest of the Messenger’s wives to him. How will these people say they love the Messenger ﷺ? How will they claim that they love the Messenger ﷺ? This is a false claim with no basis.

The obligation on us is to revere the members of the household of the Prophet ﷺ, his believing relatives and his wives, the mothers of the believers. They are all members of his household and they have a right on us.

Then the author (may Allah shower blessings on him) cited the verse that we brought up now: “*Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying.*” (Al-Ahzab: 33) that is, cleansing and purification from uncleanness “*Allah only desires to keep away the uncleanness from you...*” “*...and to purify you a (thorough) purifying*” after removing the impurities. Purification involves discharge and embellishment. His statement “*a (thorough) purifying*”, this expression is strengthening the previous, which shows that it is a complete purification.

For this reason, whoever accuses any of the wives of the Messenger ﷺ of illegal sexual intercourse, refuge is with Allah, is a disbeliever, even if the wife is not Aisha.

Whoever alleges Aisha of what Allah has affirmed her innocence is a disbeliever, a belier of Allah, so his blood and properties become permissible.

As for the one who accuses any of the other wives of illegal sexual intercourse, the correct opinion from the words of the people of knowledge is that he also becomes a disbeliever. This is because such

1 Reported by al-Bukharee, Book of Virtues, Chapter of the statement of the Prophet, ‘If I were...’ (3662) and Muslim, Book of Excellence of the companions, Chapter of the Excellence of Aboo Bakr (may Allah be pleased with him) (2384)

charge is the highest form of disgrace for the Messenger of Allah ﷺ; that his matrimonial life should consist of someone who engages in illegal sexual intercourse, refuge is with Allah, and Allah has indeed said that: “Bad women are for bad men” (Nur: 26)

Therefore, whoever accuses any of the wives of the Messenger of Allah ﷺ of illegal sexual intercourse has tagged the Prophet ﷺ a bad man, far removed is he from such and we seek refuge with Allah. This is because Allah said: “Bad women are for bad men” (Nur: 26).

Hence, it should be known that this issue is dangerous and grave, and our obligation is to love and respect the entire household of the Messenger, all of his wives and the believers among his relations.

Hadeeth 346 and 347

وَعَنْ يَزِيدَ بْنِ حَيَّانَ قَالَ: انْطَلَقْتُ أَنَا وَحُصَيْنُ بْنُ سَبْرَةَ، وَعَمْرُو بْنُ مُسْلِمٍ إِلَى زَيْدِ بْنِ أَرْقَمٍ رَضِيَ اللَّهُ عَنْهُمْ، فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَهُ حُصَيْنُ: لَقَدْ لَقِيتُ يَا زَيْدُ خَيْرًا كَثِيرًا، رَأَيْتَ رَسُولَ اللَّهِ ﷺ، وَسَمِعْتَ حَدِيثَهُ، وَعَزَوْتَ مَعَهُ، وَصَلَّيْتَ خَلْفَهُ: لَقَدْ لَقِيتُ يَا زَيْدُ خَيْرًا كَثِيرًا، حَدَّثَنَا يَا زَيْدُ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: يَا ابْنَ أَخِي وَاللَّهِ لَقَدْ كَبُرَتْ سِنِّي، وَقَدَّمَ عَهْدِي، وَنَسِيتُ بَعْضَ الَّذِي كُنْتُ أَعْيِي مِنْ رَسُولِ اللَّهِ ﷺ، فَمَا حَدَّثْتُكُمْ فَأَقْبَلُوا، وَمَا لَا فَلَا تَكْلُفُونِيهِ ثُمَّ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ، يَوْمًا فِينَا خَطِيبًا بِمَاءٍ يُدْعَى حُمَّا بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَحَمِدَ اللَّهَ، وَأَثْنَى عَلَيْهِ، وَوَعِظَ، وَذَكَرَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ: أَلَا أَيُّهَا النَّاسُ، فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأَجِيبَ، وَأَنَا تَارِكٌ فِيكُمْ ثَقَلَيْنِ. أَوْلُهُمَا كِتَابُ اللَّهِ، فِيهِ الْهُدَى وَالنُّورُ، فَخُذُوا بِكِتَابِ اللَّهِ، وَاسْتَمْسِكُوا بِهِ. فَحَثَّ عَلَيَّ كِتَابِ اللَّهِ، وَرَغَبَ فِيهِ ثُمَّ قَالَ «وَأَهْلُ

بَيْتِي أَذْكُرُّكُمْ اللَّهُ فِي أَهْلِ بَيْتِي، أَذْكُرُّكُمْ اللَّهُ فِي أَهْلِ بَيْتِي» فَقَالَ لَهُ حُصَيْنٌ: وَمَنْ أَهْلُ بَيْتِهِ يَا زَيْدُ، أَلَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ؟ قَالَ: نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ، وَلَكِنْ أَهْلُ بَيْتِهِ مَنْ حُرِّمَ الصَّدَقَةَ بَعْدَهُ، قَالَ: وَمَنْ هُمْ؟ قَالَ: هُمْ آلُ عَلِيٍّ، وَآلُ عَقِيلٍ، وَآلُ جَعْفَرٍ، وَآلُ عَبَّاسٍ قَالَ: كُلُّ هَؤُلَاءِ حُرِّمَ الصَّدَقَةَ؟ قَالَ: نَعَمْ. رَوَاهُ مُسْلِمٌ .

Yazid bin Haiyan reported: I went along with Husain bin Sabrah and 'Amr bin Muslim to Zaid bin Arqam ؓ and, as we sat by his side, Husain said to him, "Zaid, you acquired great merits, you saw Messenger of Allah ﷺ, listened to him talking, fought by his side in (different) battles, and offered Salat (prayer) behind him. Zaid, you have indeed earned great merits. Could you narrate to us what you heard from Messenger of Allah ﷺ?" Zaid said, "By Allah! I have grown old and have almost spent up my age and I have forgotten some of the things which I remembered in connection with Messenger of Allah ﷺ, so accept what I narrate to you, do not compel me to narrate what I fail to narrate." He then said, "One day Messenger of Allah ﷺ stood up to deliver a Khutbah at a watering place known as Khumm between Makkah and Al-Madinah. He praised Allah, extolled Him, and exhorted (us) and said, 'Amma Ba'du . O people, I am a human being. I am about to receive a messenger (the angel of death) from my Rubb and I will respond to Allah's Call, but I am leaving with you two weighty things: the first is the Book of Allah, in which there is right guidance and light, so hold fast to the Book of Allah and adhere to it.' He exhorted (us to hold fast) to the Book of Allah and then said, 'The second is the members of my household, I remind you (to be kind) to the members of my family. I remind you (to be kind) to the members of my family.' " Husain said to Zaid, "Who are the members of his household, O Zaid? Aren't his wives the members of his family?" Thereupon Zaid said, "His wives are the members of his family. (But here) the members of his family are those for whom Zakat is forbidden." He asked, "Who

are they?” Zaid said, “Ali and the offspring of ‘Ali, ‘Aqil and the offspring of ‘Aqil and the offspring of Ja’far and the offspring of ‘Abbas.” Husain asked, “For all of them the acceptance of Zakat is forbidden?” Zaid ﷺ said, “Yes.” [Muslim]

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ
مَوْفُوفًا عَلَيْهِ أَنَّهُ قَالَ: ارْزُقُوا مُحَمَّدًا ﷺ فِي أَهْلِ بَيْتِهِ، رَوَاهُ الْبُخَارِيُّ .

Ibn ‘Umar ﷺ reported: Abu Bakr ﷺ said: “Show reverence to Messenger of Allah ﷺ by honouring the members of his family.” [Al-Bukhari]

Commentary

This hadeeth and the report are elucidating on the rights of the household of the Prophet ﷺ. It has been explained earlier that the members of his household are his wives and whoever believes among his relatives from the family of Alee, the family of Aqeel, the family of Ja’far and the family of al-Abaas. These people are prohibited from taking charity as the Prophet ﷺ told his uncle, al-Abbaas when he asked him for charity; he ﷺ said: “This charity is only meant for the common people, so it is not befitting for Muhammad and the members of his household.”

The family of Muhammad has some exclusive rights, which are not meant for others. They have specific right in *Fay* as Allah said: “*And know that whatever thing you gain, a fifth of it is for Allah and for the Messenger and for the near of kin*” (Al-Anfaal: 41), that is, the relations of the Prophet ﷺ.

They have honour, nobility and respect, so charity and the obligatory Zakat are not allowed for them because these are meant for the common people as Allah explained: “*Take alms out of their property, you would cleanse them*” (Tawbah: 103). So, they are not allowed to accept charity, they are nobler and superior than to take

from charity, but they are given a fifth of the war-booty instead.

Then he (may Allah be pleased with him) explained in the hadeeth of Zayd bin Arqam what the Messenger of Allah ﷺ said on the day of *Ghadeer khum*. It is a watering place called Khumma between Makkah and Madeenah. He ﷺ stood up, praised and glorified Allah, and he eulogised the Book of Allah, and explained that it contains cure and light. Then he ﷺ spoke about the members of his household; he ﷺ said: **'I remind you of Allah with respect to the people of my house. I remind you of Allah with respect to the people of my house.'**

He ﷺ never said that the members of his household are infallible or that their statements are comparable to the Qur'an as the *Rawafid* claim. They are not infallible; rather, they make mistakes as others do make mistakes, and they can be right just like other mortals. However, they have a right of kinship of the Prophet ﷺ as it has been mentioned earlier.

And his statement ﷺ: **'I remind you of Allah with respect to the people of my house.'** That is, acknowledge their rights for them, so do not wrong them or oppress them. This comes with special emphasis. Otherwise, every Muslim has a right on his brother, it is not permissible for him to transgress against him or wrong him. However, members of the household of the Prophet have a higher right above other Muslims.

If this is as regards the rights of the members of his household, what is your thought about the rights of the Prophet himself ﷺ?

The rights of the Prophet ﷺ are the greatest rights after the rights of Allah, it is obligatory to place it before one's rights, the rights of one's children, family and the entire mankind in love, reverence and accepting his guidance and Sunnah. He ﷺ takes precedence over everyone.

We ask Allah to count us and other Muslims among his ﷺ true followers, inwardly and outwardly.

Hadeeth 348 and 349

وَعَنْ أَبِي مسعودٍ عُمَبَةَ بْنِ عمروِ البَدْرِيِّ الأنصاريِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَوْمَ الْقَوْمِ أَقْرُوهُمْ لِكِتَابِ اللهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً، فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً، فَأَقْدَمُهُمْ سِنًّا، وَلَا يُؤْمِنَنَّ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ» رَوَاهُ مُسْلِمٌ .

Abu Mas'ud 'Uqbah bin 'Amr Al-Badri Al-Ansari ﷺ reported: Messenger of Allah ﷺ said, "The person who is best versed in the recitation of the Book of Allah, should lead the prayer; but if all those present are equally versed in it, then the one who has most knowledge of the Sunnah ; if they are equal in that respect too, then the one who has emigrated (to Al-Madinah) first, if they are equal in this respect also, then the oldest of them. No man should lead another in prayer where the latter has authority, or sit in his house, without his permission." [Muslim]

وَعَنْهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلَاةِ وَيَقُولُ: «اسْتَوُوا وَلَا تَخْتَلِفُوا، فَتَخْتَلِفَ قُلُوبُكُمْ، لِيَلِينِي مِنْكُمْ أَوْلُو الْأَحْلَامِ وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ» رَوَاهُ مُسْلِمٌ .

Abu Mas'ud Al-Ansari ﷺ reported: Messenger of Allah ﷺ would place his hands upon our shoulders when we would form rows for As-Salat (the prayer) and say, "Stand in straight rows and do not differ among yourselves, or else your hearts will differ due to disaccord. Let those be nearest to me who are mature and endowed with understanding (of the religion), then those who are nearest to them in these respects and then those who are nearest to them." [Muslim]

Commentary

The author said: The Chapter of Revering the Scholars and People of Respect, Preferring them to other than them; so also raising their status and showing their status. That is, (showing) what relates with these from other lofty meanings.

The scholars which the author intended are the scholars of the *Sharee'ah*, those who are the inheritors of the Prophet ﷺ. Indeed, the scholars are the inheritors of the prophets who left neither silver coin nor gold coin to be inherited. The Prophet ﷺ died without leaving anything for his daughter, Faatimah (may Allah be pleased with her) or his uncle Al-Abbas (may Allah be pleased with him) to inherit. This is because the only inheritance of the prophets is knowledge.

Therefore, this knowledge is the *Sharee'ah* of Allah – the Mighty and Sublime, whoever grasps it has inherited a great portion from the bequest of the prophets.

So if the prophets have the right to be respected and honoured, their inheritors also have a partial right to be respected and honoured. Hence, the author dedicated a chapter to this matter because it is an important topic.

And if the scholars are respected, the *Sharee'ah* will be respected because they are the custodians of the *Sharee'ah*. Likewise, if the scholars are despised then the *Sharee'ah* will suffer the same fate. When people belittle and put down the scholars, the *Sharee'ah* which they bear will be unappreciated and it will have no value with people. Each person will begin to disrespect and malign them, thus the *Sharee'ah* will also be of no value.

In the same vein, the leaders – the *Ameers* and *Sultans* - must be respected, honoured and obeyed, in accordance with the dictates of the *Sharee'ah*. Otherwise, their authority will wane, which will lead to insecurity and widespread anarchy on the land, and the Sultan will lose his power and authority.

Therefore, whenever these categories of people, the scholars and

the leaders, are undermined before the general public, the *Sharee'ah* will be corrupted, a state of insecurity will arise, and public affairs will lack focus. Hence, each person will consider himself as a scholar or an authority, the *Sharee'ah* will be violated and the land will be in turmoil. For this reason, Allah – the Mighty and Sublime - commanded obedience to the leaders and the scholars; He – the Mighty and Sublime - said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

“O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority” [Nisaa: 59].

Let us cite a case in point. If the scholars and the leaders are not respected, whenever the masses hear an opinion from a scholar, they will say: ‘This is a simple matter. So-and-so holds a contrary view.’

Alternatively, they may say: ‘It is simple, we are as knowledgeable as he is’ as we have heard some dumb ignoramus say. If they are informed, when they contest an opinion, that this is the view of Al-Imam Ahmad, Shaafi’ee, Maalik, Aboo Haneefah, Sufyaan or eminent personalities, they would say: ‘They are men and we are also men’. But there is a difference between the personality of those people (the great scholars) and these (fools). Who are you to set your words, your deficient understanding, your crippled knowledge and your abysmal ‘*Ijtihad*’ against these noble scholars? How can you compare yourself to them?

So when people despise the scholars, and each person begins to say: ‘I am a scholar’, ‘I am an expert’, ‘I am an authority’, and ‘I am an ocean of knowledge which no one can navigate’. Therefore, they would say what tallies with their desire and give religious verdicts accordingly, which would turn the *Sharee'ah* into a mess. And that is due to the acts of these foolish people.

Similarly, if a person in authority issues a command, such person would say: ‘There is no obedience to him because he has betrayed a particular trust’. I say: the effects will be on him if he

commits sins, but his obedience is still binding on you, even if he were a drunkard. The exception is if we see him engage in a clear-cut Disbelief, which we have evidence against from our Lord. Otherwise, obedience to him is mandatory, even if he were to commit sins, transgress or wrong anyone.

The Prophet ﷺ said (as regard obedience to the rulers): ‘Hear and obey, even if he were to strike your back and take your wealth’⁽¹⁾. And he ﷺ told his companions about leaders who would betray the trust by not discharging their responsibilities: ‘Obey and follow, for you is what you acquire (of rewards) and for them is what they acquire (of sins)’⁽²⁾.

It is not possible for us to have leaders like Aboo Bakr and Umar, or Uthman and Alee, (may Allah be pleased with them). We would need to be like the companions to have rulers who are like the leaders during the era of the companions, may Allah be pleased with all of them.

From what we know today, most people are negligent of the obligations and deep in prohibitions. However, this set of people clamour for their leaders to be like the Rightly Guided Caliphs. This is impossible. What is incumbent on us is to listen to and obey the rulers, even if they are heedless; they shall have their recompense and we shall have ours.

So when the scholars and the leaders are not respected, both the religious and worldly affairs will be lost, we ask Allah for protection.

Then the author (may Allah shower blessings on him) cited as evidence these words of Allah – the Mighty and Sublime:

﴿قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْمَلُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾

“Say: “Are those who know equal to those who know not?” It is only men of understanding who will remember (i.e. get a lesson from Allah’s Signs and Verses).” [Zumar: 9].”

1 Muslim reported it in the Book of Leadership no: (1847)

2 Muslim reported it in the Book of Leadership no: (1846)

“Are those who know equal to”, that is, those who know are not equal to those who know not. This is because the ignorant is described with an ignominious designation, while the person of knowledge bears a description of honour. Hence, if you were to tell a particular person, ‘You an ignorant person’, he will detest that tag and become angry. This shows that ignorance is regarded as demeaning, which nobody likes to be described with. On the other hand, knowledge is praiseworthy; those who know are not comparable to those who know not in any way.

A knowledgeable person will worship Allah – the Mighty and Sublime - upon guidance, he will know how to perform the Ablution, how to observe the *Salat*, give the *Zakat*, observe the fasting, perform Hajj, show kindness to the parents, and how to maintain the ties of kinship.

A knowledgeable person guides people, (Allah – the Mighty and Sublime - says :)

﴿أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلَهُ فِي الظُّلُمَاتِ

لَيْسَ بِخَارِجٍ مِنْهَا ﴿١٢٢﴾

“Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out?” [An’am: 122].

They are not equal, a possessor of knowledge is a source of light which guides people, and Allah – the Mighty and Sublime - raises him in rank with that.

Conversely, the ignorant person is dependent on others; he neither benefits himself or others. He harms himself and others when he issues religious verdicts based on ignorance. Thus not equal are those who know and those who do not know.

Then the author (may Allah shower blessings on him) cited evidence

in the *Hadeeth* of Aamir bn Uqbah (may Allah be pleased with him). He reported that the Prophet ﷺ said: ‘The person who is most versed in the recitation of the Book of Allah should lead the Prayer’ that is, the Imam should be the most proficient in the recitation of the Book of Allah. ‘But if they are equally versed in it, then the one who has most knowledge of the Sunnah, then if they are equal in that respect too, then the one who first did the Hijrah (to Madeenah). And if they are equal in that too, then the first to accept Islam.’ A wording says, ‘The oldest of them’.

This shows that the people of knowledge superior to others. Topmost priority is given to the one who possesses the knowledge of the Book of Allah, then the one who possesses the knowledge of the *Sunnah*. Indeed, only the best and most knowledgeable people should occupy religious positions. This demonstrates the importance of selecting the best, and it should be the best, for leadership positions in Islam.

However, this does not apply to the Imam of a local mosque. Whoever has been selected as the Imam of a local mosque is indeed the Imam even if there is someone who has better knowledge of the Qur’an. This is based on the statement of the Prophet ﷺ: ‘None should lead another person (in prayer) where the latter has the authority’. The Imam of a local mosque is the authority in his mosque. Indeed, some scholars opine that if a person were to lead the congregation in Prayer in a mosque with a regular Imam, without the permission of that Imam, such Prayer is null, and the entire congregation must repeat their Prayer. This is because the Prophet ﷺ had prohibited such leadership, and prohibition signifies nullity of the action.

Allah Alone grants success.

Hadeeth 350, 351, 352, 353 and 354

وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

«لِيَلِينِي مِنْكُمْ أَوْلُو الْأَحْلَامِ وَالنَّهْيِ، ثُمَّ الَّذِينَ يَلُونَهُمْ» ثَلَاثًا «وَأَيَّاكُمْ وَهَيْشَاتِ الْأَسْوَاقِ» رَوَاهُ مُسْلِمٌ .

Abdullah bin Mas'ud رضي الله عنه reported: Messenger of Allah ﷺ said, "Let those be nearest to me in Salat (prayer) who are mature and possess (religious) knowledge, then those who are nearest to them in these respects." He repeated this three times and then added, "Beware of indulging in the loose talks of the markets (when you are in the mosque)." [Muslim]

وَعَنْ أَبِي يَحْيَى وَقَيْلٍ: أَبِي مُحَمَّدٍ سَهْلٍ بْنِ أَبِي حَثْمَةَ - بَفَتْحِ الْحَاءِ الْمُهْمَلَةِ وَإِسْكَانِ الثَّاءِ الْمَثَلِثَةِ - الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: انْطَلَقَ عَبْدُ اللَّهِ بْنُ سَهْلٍ وَمُحَيِّصَةُ بْنُ مَسْعُودٍ إِلَى خَيْبَرَ وَهِيَ يَوْمَئِذٍ صُلْحٌ، فَتَفَرَّقَا، فَأَتَى مُحَيِّصَةُ إِلَى عَبْدِ اللَّهِ بْنِ سَهْلٍ وَهُوَ يَتَشَحَّطُ فِي دَمِهِ قَتِيلًا، فَدَفَنَهُ، ثُمَّ قَدِمَ الْمَدِينَةَ فَاَنْطَلَقَ عَبْدُ الرَّحْمَنِ بْنُ سَهْلٍ وَمُحَيِّصَةُ وَحَوَيْصَةُ ابْنَا مَسْعُودٍ إِلَى النَّبِيِّ ﷺ، فَذَهَبَ عَبْدُ الرَّحْمَنِ يَتَكَلَّمُ فَقَالَ: «كَبِّرْ كَبْرًا» وَهُوَ أَحَدُ الْقَوْمِ، فَسَكَتَ، فَتَكَلَّمَا فَقَالَ: «أَتَحْلِفُونَ وَتَسْتَحِقُّونَ قَاتِلَكُمْ؟» وَذَكَرَ تَمَامَ الْحَدِيثِ. مُتَّفَقٌ عَلَيْهِ .

Sahl bin Abu Hathmah Al-Ansari رضي الله عنه reported: 'Abdullah bin Sahl and Muhaiyisah bin Mas'ud رضي الله عنه went to Khaibar during the period of the truce (after its conquest) and they separated to perform their duties. When Muhaiyisah returned to 'Abdullah bin Sahl, he found him murdered, drenched in his blood. So he buried him and returned to Al-Madinah. Then 'Abdur-Rahman bin Sahl, Huwaiyisah and Muhaiyisah, the two sons of Mas'ud went to Messenger of Allah ﷺ and spoke about the case of their (murdered) friend. 'Abdur-Rahman, who was the youngest of them all, started talking. Messenger of Allah ﷺ said, "Let those older than you speak first." So he stopped talking and the (other

two) spoke about the case of their (murdered) friend. Messenger of Allah ﷺ said, “Will you take an oath whereby you will have the right to receive the blood money of your murdered man?” And mentioned the rest of the Hadith.” [Al-Bukhari and Muslim]

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتَلَى أَحَدٍ يَعْنِي فِي الْقَبْرِ، ثُمَّ يَقُولُ: «أَيُّهُمَا أَكْثَرَ أَخْذًا لِلْقُرْآنِ؟» فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ. رواه البخاري .

Jabir ؓ reported: After the battle of Uhud, the Prophet ﷺ arranged the burial of two of the martyrs in one grave. In each case he would ask, “Which one of them had learnt more Qur'an by heart?” Whichever was thus pointed out to him, was placed by him first in the Lahd . [Al-Bukhari]

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «أَرَانِي فِي الْمَنَامِ أَتَسَوَّكُ بِسِوَاكِ، فَجَاءَنِي رَجُلَانِ، أَحَدُهُمَا أَكْبَرُ مِنَ الْآخِرِ، فَنَاوَلْتُ السِّوَاكَ الْأَصْغَرَ، فَقِيلَ لِي: كَبِّرْ، فَدَفَعْتُهُ إِلَى الْأَكْبَرِ مِنْهُمَا» رَوَاهُ مُسْلِمٌ مُسْنَدًا وَابْنُ خَالٍ تَعْلِيْقًا.

Abdullah bin 'Umar ؓ reported: The Prophet ﷺ said, “It was shown to me in my dream that I was cleaning my teeth with a Miswak and two men came to me, one being older than the other. I gave the Miswak to the younger one, but I was asked to give it to the older, which I did.” [Al-Bukhari and Muslim]

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ إِجْلَالِ اللَّهِ تَعَالَى إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ، وَحَامِلِ الْقُرْآنِ غَيْرِ الْعَالِي فِيهِ، وَالْجَافِي عَنْهُ وَإِكْرَامَ ذِي السُّلْطَانِ الْمُقْسِطِ». حَدِيثٌ حَسَنٌ رَوَاهُ أَبُو

داود .

Abu Musa ؓ reported: Messenger of Allah ﷺ said, "It is out of reverence to Allah in respecting an aged Muslim, and the one who commits the Qur'an to memory and does not exaggerate pronouncing its letters nor forgets it after memorizing, and to respect the just ruler." [Abu Dawud]

Commentary

All these *Ahaadeeth* support what the author (may Allah shower blessings on him) has earlier mentioned about revering the scholars, the people of honour and the elders.

One of these *Ahaadeeth* is the *Hadeeth* of Ibn Mas'ood (may Allah be pleased with him) that the Prophet ﷺ said: 'Let those that will be nearest to me in *Salat* be those who are mature and possess (religious) knowledge, then those who follow them (in knowledge) should come after them'. He ﷺ said that three times, then added: 'Beware of indulging in loose talks of the markets (when you are in the mosque)'.

The '*Laam*' (as contained in the Arabic text) in his statement, 'Let those that will be nearest to me', signifies an order, which means those who are mature and possess knowledge must be in the forefront.

'*Ulul'Ahlaam*' means those who have attained maturity because of their age.

'*Nuhah*', it means those who are intelligent.

Thus, those who must be in the front in *Salat* are the intelligent people who are mature. This is because it is easier for them than the young ones to understand what the Prophet ﷺ says or does. Hence, he ﷺ ordered that these people must be closer to the Imam.

However, this *Hadeeth* does not imply that only the people of maturity and intelligence must be in the lead, thus they send the young ones away from the first row. This is not allowed. It is not

permissible to remove them from the first row except they cause disruption; otherwise, the one who reaches a spot earlier has more right to the place.

So there is a difference between saying: 'None should come close to me except those who are mature and possess knowledge', and the Prophet's statement: 'Let those be nearest to me be those who have mature...' The second statement is only encouraging the elders and the intelligent ones to be on the first row. And if the first statement had been the text of the *Hadeeth*, it would have implied that whoever is not mature or intelligent should not be on the first row.

On this premise, we say that those who sack the minors from the first row are wrong because they have denied those who are more entitled of their right. The Prophet ﷺ said: 'Whoever gets to a spot before any other Muslim has right to the place'⁽¹⁾.

In another perspective, those who send away such youngsters would only make them dislike mosques. Therefore, removing them from the foremost rows may make them stay away from the mosque.

In addition, when such treatment is meted out at a kid, he may never forget it; he will detest such action or talking about it. Due to these evils, we say publicly that you should not prevent minors from the foremost rows.

So also, they engage in play whenever we drive them away from the first rows. If all of them were to be on the same row, as a scholar once explained, it would give birth to playing that could hurt the entire congregation. But if they are with people in different rows, this will prevent the chaos that may ensue when they are on the same row.

His statement: 'Let those be nearest to me be people who are mature and who possess knowledge', shows that staying close to the Imam is commendable; hence, he mentioned those who should be nearest to him.

1 Abou Dawood reported it in the Book of Tax and Leadership no: (3071)

Therefore, we state that if the right side of a row is evidently farther from the Imam than the left side, then the left side is considered to be better because of its proximity to the Imam. At inception, if only two persons are with the Imam in *Salat*, each one would stand at either side of the Imam; both of them would not be on his right side. This shows the importance of staying close to the Imam and placing him midway through the rows.

However, that has been abrogated. Now, two persons praying with the Imam would stand behind him. At the initial stage, it was permissible for two persons to pray alongside the Imam on the same row, with each one on either side. This shows that the right side is not generally superior. Indeed, it is only preferred to the left side if it is closer to the Imam or both are of similar span. So, the left wing, which is nearer to the Imam, is better.

And the *Hadeeth* relating the Prophet's ﷺ dream: two people approached him while he was brushing with a chewing stick, so he wanted to offer it to the younger of the two but he was told to give it to the elder. This is also evidence of preference for the elders when given something out.

In the same vein, if you want to give out food, coffee or tea to people in front of you, for instance, it is not essential to start from the right; rather, start with the elders. This is because when the Prophet ﷺ wanted to give it to a younger person, it was said to him: 'Give it to the older one'. And we know that if the younger person was on his left side ﷺ, he would not have decided to give him. So, it is apparent that he wanted to give the person on his right side, but he was cautioned and directed to give the older person.

Hence, if these people are seated before you, you should start from the elders and not necessarily from the right. However, start from the right side if they are sitting on your right and left sides.

In this way, we have aligned the evidences giving preference to the elders and the evidences giving preference to those sitting on the right

side. We say: There is a story that the Prophet ﷺ was drinking from a vessel, and there were some old people on his left and a lad on his right, it was Ibn Abbas (may Allah be pleased with him). Then the Prophet ﷺ said to the boy: 'Do you permit me to give to these people?' Then the boy said: 'No, by Allah, I will not allow my portion from you to be for anyone'. So, the Prophet ﷺ gave it to him⁽¹⁾. Therefore, if the condition is similar to this, you should give it to those on your right. But if those people are in front of you, start from the elderly ones, as established by the *Sunnah*. This is how to harmonise the two cases.

Then, who should one give after the adult? Should he hand it over to the person on the right side of the elder, who would be on the left side of the youngster, or the one on the right side of the youngster?

We say: Begin with the one on the right side of the youngster, even if he is on the left side of the elder. If we consider giving preference to the right after the rights of adult, the person on your right is on the left side of the one facing you, so start with him, except if any of them permits the other. Perhaps, he says: 'Give it to so-and-so'; the right is theirs and they have the right to relinquish it.

Allah knows best.

Visiting the pious persons loving them and adoption of their company

Allah, the Exalted, said:

"And (remember) when Mûsa (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling" until He – the Mighty

1 Al-Bukhaari reported it in the Book of Share-tenancy no: (2351); Muslim reported it in the Book of Drinks no: (2030)

and Sublime - said:

﴿ قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَ مِنَّمَا عَلَّمْتَ رُشْدًا ﴿٦٦﴾ ﴾

“Mûsa (Moses) said to him (Khidr) “May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?” [Kahf: 60-66].

And Allah, the Exalted, said:

﴿ وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ ﴿٢٨﴾ ﴾

“And keep yourself (O Muhammad) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face” [Kahf: 28].

Commentary

The author (may Allah shower blessings on him) mentioned: The Chapter of Visiting the Pious Persons, Loving them and Adopting their Company.

The pious persons are the people of knowledge, faith and benefit and loving them is mandatory. This is because the strongest effect of faith is loving and hating for the sake of Allah – the Mighty and Sublime. When a person’s desire to love and hate tally with Allah’s, such a person has attained the friendship of Allah – the Mighty and Sublime.

So, when you sit with the people of goodness, you are on a good cause. The Prophet ﷺ compared sitting with a righteous person to sitting with a perfume seller; he may give you, sell it to you or you acquire a pleasant smell from him.

Thus, it is essential to ask them to visit you because of the attendant benefits.

Then the author (may Allah shower blessings on him) mentioned the story of Moosa and Khidr; that Moosa said to his boy:

﴿ قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَنْ تُعَلِّمَنِي مَعًا عَلَّمْتَ رُشْدًا ﴾

“Mûsa (Moses) said to him (Khidr) “May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?” [Kahf: 66].”

That was because Allah – the Mighty and Sublime - had informed Musa that there was a servant of His whom He had endowed with Mercy from Him and granted him knowledge. So Musa ﷺ went in search of this man until he met him. Allah – the Mighty and Sublime - narrated the story comprehensively in Soorah Al-Kahf. This shall be discussed in details Allah willing.

Allah knows best.

Hadeeth 360, 361, 362 and 363

وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ أَبُو بَكْرٍ لِعُمَرَ رَضِيَ اللَّهُ عَنْهُمَا بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ: انْطَلِقْ بِنَا إِلَىٰ أُمِّ أَيْمَنَ رَضِيَ اللَّهُ عَنْهَا نَزُورُهَا كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَزُورُهَا، فَلَمَّا انْتَهَيَا إِلَيْهَا، بَكَتْ، فَقَالَا لَهَا: مَا يُبْكِيكِ أَمَا تَعْلَمِينَ أَنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِ اللَّهِ ﷺ، فَقَالَتْ: إِنِّي لَا أَبْكِي أَنِّي لَا أَعْلَمُ أَنَّ مَا عِنْدَ اللَّهِ تَعَالَىٰ خَيْرٌ لِرَسُولِ اللَّهِ ﷺ وَلَكِنْ أَبْكِي أَنَّ الْوَحْيَ قَدْ انْقَطَعَ مِنَ السَّمَاءِ، فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ، فَجَعَلَا يُبْكِيَانِ مَعَهَا. رَوَاهُ مُسْلِمٌ .

Anas bin Malik ؓ reported: After the death of Messenger of Allah ﷺ, Abu Bakr (ؓ) said to ‘Umar (ؓ): “Let us visit Umm Aiman ؓ as Messenger of Allah ﷺ used to visit her.” As we came to her, she wept. They (Abu Bakr and ‘Umar ؓ) said to her, “What makes you weep? Do you not know that what Allah has in store for His Messenger ﷺ is better than (this worldly life)?” She said, “I weep not because I am

ignorant of the fact that what is in store for Messenger of Allah ﷺ (in the Hereafter) is better than this world, but I weep because the Revelation has ceased to come.” This moved both of them to tears and they began to weep along with her. [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ «أَنَّ رَجُلًا زَارَ أَخًا لَهُ فِي قَرْيَةٍ أُخْرَى، فَأَرْصَدَ اللَّهُ تَعَالَى عَلَى مَدْرَجَتِهِ مَلَكًا، فَلَمَّا أَتَى عَلَيْهِ قَالَ: أَيَنْ تُرِيدُ؟ قَالَ: أُرِيدُ أَخًا لِي فِي هَذِهِ الْقَرْيَةِ. قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرْبُّهَا عَلَيْهِ؟ قَالَ: لَا، غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ تَعَالَى، قَالَ: فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ بِأَنَّ اللَّهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: The Prophet ﷺ said, “A man set out to visit a brother (in Faith) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked him, “Where do you intend to go?” He said, “I intend to visit my brother in this town.” The angel said, “Have you done any favour to him?” He said, “No, I have no desire except to visit him because I love him for the sake of Allah, the Exalted, and Glorious.” Thereupon the angel said, “I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake).” [Muslim]

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخًا لَهُ فِي اللَّهِ، نَادَاهُ مُنَادٍ: بِأَنْ طِيبَتْ، وَطَابَ مَمْشَاكَ، وَتَبَوَّأَتْ مِنَ الْجَنَّةِ مَنْزِلًا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ، وَفِي بَعْضِ النُّسخِ: غَرِيبٌ.

Abu Hurairah ؓ reported: I heard Messenger of Allah ﷺ saying, “Whosoever visits an ailing person or a brother of his to seek the Pleasure of Allah, an announcer (angel) calls out: ‘May you be happy, may your walking be blessed, and may you be awarded a dignified position in Jannah .’” [At-Tirmidhi]

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَجَلِيسِ السُّوءِ، كَحَامِلِ الْمِسْكِ، وَنَافِخِ الْكَبِيرِ، فَحَامِلُ الْمِسْكِ، إِمَّا أَنْ يُحْذِيكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَافِخِ الْكَبِيرِ، إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا مُنْتِنَةً» متفقٌ عَلَيْهِ.

Abu Musa Al-Ash'ari رضي الله عنه reported: I heard the Prophet ﷺ saying, "The similitude of good company and that of bad company is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows the bellows (i.e., the blacksmith), he either burns your clothes or you smell a repugnant smell." [Al-Bukhari and Muslim]

Commentary

All these *Ahaadeeth* illustrate the virtues of friends visiting one another, and loving for the sake of Allah – the Mighty and Sublime.

The first *Hadeeth* is the story of two companions of the Prophet ﷺ who visited a woman whom the prophet used to visit. They went to see her because it was the practice of the Prophet ﷺ to visit her. When they got to her place and sat, she burst into tears. They asked her: "Why are you crying? Don't you know that what is with Allah is better for His Messenger?" that is, that it is better than this world.

Then she said (may Allah be pleased with her): 'I am not crying because of that. I am crying because the revelation has ended.' Since the Prophet ﷺ had died, revelation has ceased. There shall be no revelation after the demise of the Prophet ﷺ; hence, Allah – the Mighty and Sublime - completed the *Sharee'ah* before his death. He – the Mighty and Sublime - said:

﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَمَّمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾

“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion” [Maidah: 3].

So the other two companions began to cry because she (may Allah be pleased with her) reminded them of what they had forgotten.

As for the other *Ahaadeeth*, they show virtues of visiting one another for the sake of Allah – the Mighty and Sublime, and that Allah – the Mighty and Sublime - will reward whoever drops by his brother or visits him when he is sick. It will be said to such: ‘You have become good so also are your steps’. And it will be said to the one who visits his friend, not for a worldly benefit but his love for him for the sake of Allah: ‘Allah loves you as you love him for His sake’.

Visitation holds a lot of benefits, including a great reward. It brings the hearts together, unites the people, remembers the forgotten, reminds the heedless, and teaches the ignorant. It contains innumerable benefits; the one who does it will know them.

Likewise, visiting the sick has a number of benefits and support. We have earlier mentioned that it is one of the mutual rights of the Muslims. A Muslim should be visited when he is sick, he should be reminded of Allah – the Mighty and Sublime, repentance, bequests and other things which may benefit the sick.

All these *Ahaadeeth*, and similar ones, show that it is important for one to effect what will bring about love and affection between him and his brothers. That may include regular stopovers, visiting him when he is sick, get together and similar measures.

Hadeeth 364, 365, 366, 367 and 368.

Abu Hurairah رضي الله عنه reported: I heard Messenger of Allah صلى الله عليه وسلم saying, “Whosoever visits an ailing person or a brother of his to seek the Pleasure of Allah, an announcer (angel) calls out: ‘May you be

happy, may your walking be blessed, and may you be awarded a dignified position in Jannah.” [At-Tirmidhi]

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ لِجِبْرِيلَ: مَا يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا؟ فَنَزَلَتْ: وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ رَوَاهُ الْبُخَارِيُّ .

Ibn 'Abbas ﷺ reported: The Prophet ﷺ said to Jibril (Gabriel), “What prevents you from visiting us more frequently?” Thereupon was revealed the Ayah: “(The angels say:) ‘And we (angels) descend not except by the Command of your Rubb . To Him belongs what is before us and what is behind us, and what is between those two.’” (19:64) [Al-Bukhari]

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُصَاحِبْ إِلَّا مُؤْمِنًا، وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيًّا».

Abu Sa'id Al-Khudri ﷺ reported: The Prophet ﷺ said, “Keep only a believer for a companion and let only a pious eat your food.” [At-Tirmidhi and Abu Dawud]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدَكُمْ مَنْ يُخَالِلُ».

Abu Hurairah ﷺ reported: I heard the Prophet ﷺ saying, “Man follows his friend's religion, you should be careful who you take for friends.” [At-Tirmidhi and Abu Dawud]

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ» متفقٌ عليه .

Abu Musa Al-Ash'ari ﷺ reported: The Prophet ﷺ said, “A person will be summoned with the one whom he loves.” [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) reported on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said: ‘A woman is married for four things: her wealth, her lineage, her beauty and her Deen. Select the Deen, may you be blessed.’

That is, the major reasons why people marry women can be summed up in these four things:

Wealth, so that the prospective husband may make use of it.

Lineage, she should come from a noble family, so that he can take pride in it.

Beauty, so that he can enjoy her.

Deen, so that she will assist him on his religious commitment, preserve his trust and take care of his children.

The Prophet ﷺ said: “Select the *Deen*, may you be blessed.” That is, choose the one who possesses piety and crave for her. So the Prophet ﷺ fortified that with his statement ﷺ: ‘*Taribat Yadaaka*’, may you be blessed. The Arabs use this expression to encourage a particular thing.

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Jibreel that the Prophet ﷺ said: ‘What prevents you from visiting us more frequently? Then this verse was revealed:

﴿ وَمَا نُنزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴾ (٦١)

“And we (angels) descend not except by the Command of your Lord (O Muhammad). To Him belongs what is before us and what is behind us, and what is between those two, and your Lord is never forgetful’. [Mar’yam: 64].

This is evidence for requesting the people of honour to drop by

your house; thus, you invite them to visit you in order to benefit from their company.

Likewise, the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) shows that the company of a righteous woman would assist you with regards to the Religion of Allah – the Mighty and Sublime.

And it has earlier been mentioned that the similitude of a good company is comparable to sitting with a perfume seller; he may give you, sell it to you or you acquire a pleasant smell from him.

Then the author (may Allah shower blessings on him) mentioned some *Ahaadeeth* with this connotation. It was reported from the Prophet ﷺ that he said: ‘A man follows his friend’s religion; you should be careful who you take for friends’. This means a man will model his Religion and character after the company he keeps, so each of you should be wary of whom he takes as a friend. Hence, if he keeps company of the righteous, he will be one of them; and if he keeps company of bad people, he will be one of them.

Summarily, these *Ahaadeeth*, and their likes, show that it is important for one to keep company of righteous people; he should visit them and invite them to visit him too because of the attendant benefits.

Allah Alone grants success.

Ahaadeeth 369, 370, 371, 372, 373 and 374

وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ أَعْرَابِيًّا قَالَ لِرَسُولِ اللَّهِ ﷺ: مَتَى السَّاعَةُ؟
قَالَ رَسُولُ اللَّهِ ﷺ: مَا أَعَدَدْتَ لَهَا؟ قَالَ: حُبُّ اللَّهِ وَرَسُولِهِ قَالَ: «أَنْتَ
مَعَ مَنْ أَحْبَبْتَ».

Anas bin Malik ﷺ reported: A bedouin came to Messenger of Allah ﷺ and said to him, “When will be the Hour (i.e., the Day

of Resurrection)?” He (the Prophet ﷺ) said, “What preparation have you made for it?” He said, “Only the love of Allah and His Messenger.” Then Messenger of Allah ﷺ said, “You will be with those whom you love.” [Al-Bukhari and Muslim]

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ كَيْفَ تَقُولُ فِي رَجُلٍ أَحَبَّ قَوْمًا وَلَمْ يَلْحَقْ بِهِمْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ» متفقٌ عليه .

Ibn Mas'ud ؓ reported: A man came to Messenger of Allah ﷺ and said, “O Messenger of Allah! What do you think of a man who loves some people but does not go any nearer to their position?” He (ﷺ) replied, “A man will be with those whom he loves.” [Al-Bukhari and Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «النَّاسُ مَعَادِنٌ كَمَعَادِنِ الذَّهَبِ وَالْفِضَّةِ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فُقِهُوا، وَالْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا، اتَّخَلَفَ، وَمَا تَنَافَرَ مِنْهَا، اخْتَلَفَ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: I heard Messenger of Allah ﷺ saying, “People are like gold and silver; those who were best in Jahiliyyah (Pre-Islamic Period of Ignorance) are best in Islam, if they have religious understanding; and the souls are like recruited soldiers, they get mixed up with those similar with them in qualities and oppose and drift away from those who do not share their qualities.” [Muslim]

وَعَنْ أُسَيْرِ بْنِ عَمْرٍو وَيُقَالُ: ابْنُ جَابِرٍ وَهُوَ «بِضْمِ الْهَمْزَةِ وَفَتْحِ السِّينِ الْمُهْمَلَةِ» قَالَ: كَانَ عَمْرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ إِذَا أَتَى عَلَيْهِ أَمْدَادُ أَهْلِ الْيَمَنِ سَأَلَهُمْ: أَفِيكُمْ أُوَيْسُ بْنُ عَامِرٍ؟ حَتَّى أَتَى عَلَى

أُوَيْسِ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ لَهُ: أَنْتَ أُوَيْسُ بْنُ عَامِرٍ؟ قَالَ: نَعَمْ، قَالَ: مِنْ مُرَادٍ ثُمَّ مِنْ قَرْنٍ؟ قَالَ: نَعَمْ قَالَ: فَكَانَ بِكَ بَرَصٌ، فَبَرَأْتَ مِنْهُ إِلَّا مَوْضِعَ دِرْهَمٍ؟ قَالَ: نَعَمْ قَالَ: لَكَ وَالِدَةٌ؟ قَالَ: نَعَمْ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادٍ مِنْ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ، ثُمَّ مِنْ قَرْنٍ كَانَ بِهِ بَرَصٌ، فَبَرَأَ مِنْهُ إِلَّا مَوْضِعَ دِرْهَمٍ، لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ لَوْ أَفْسَمَ عَلَى اللَّهِ لِأَبْرَهُ، فَإِنْ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ» فَاسْتَغْفِرْ لِي فَاسْتَغْفِرَ لَهُ، فَقَالَ لَهُ عُمَرُ: أَيْنَ تَرِيدُ؟ قَالَ: الْكُوفَةَ، قَالَ: أَلَا أَكْتُبُ لَكَ إِلَى عَامِلِهَا؟ قَالَ: أَكُونُ فِي غَبْرَاءِ النَّاسِ أَحَبُّ إِلَيَّ، فَلَمَّا كَانَ مِنَ الْعَامِ الْمُقْبِلِ حَجَّ رَجُلٌ مِنْ أَشْرَافِهِمْ، فَوَافَى عُمَرَ، فَسَأَلَهُ عَنْ أُوَيْسٍ، فَقَالَ: تَرَكْتُهُ رَثَّ الْبَيْتِ قَلِيلَ الْمَتَاعِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادٍ مِنْ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ، ثُمَّ مِنْ قَرْنٍ، كَانَ بِهِ بَرَصٌ فَبَرَأَ مِنْهُ إِلَّا مَوْضِعَ دِرْهَمٍ، لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ لَوْ أَفْسَمَ عَلَى اللَّهِ لِأَبْرَهُ، فَإِنْ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ، فَافْعَلْ» فَاتَى أُوَيْسًا، فَقَالَ: اسْتَغْفِرْ لِي قَالَ: أَنْتَ أَحَدَثَ عَهْدًا بِسَفَرٍ صَالِحٍ، فَاسْتَغْفِرْ لِي. قَالَ: لَقِيتَ عُمَرَ؟ قَالَ: نَعَمْ، فَاسْتَغْفِرَ لَهُ، فَفَطِنَ لَهُ النَّاسُ، فَانْطَلَقَ عَلَى وَجْهِهِ. رَوَاهُ مُسْلِمٌ .

Usair bin 'Amr (Ibn Jabir) reported: When delegations from Yemen came to the help of (the Muslim army at the time of Jihad) 'Umar ؓ would ask them, "Is there Owais bin 'Amir amongst you?" (He continued searching him) until he met Owais ؓ. He said, "Are you Owais bin 'Amir?" He said, "Yes." 'Umar asked, "Are you from the Qaran branch of the tribe of Murad?" He said, "Yes." He ('Umar ؓ) again said, "Did you suffer from leucoderma and then you were cured from it but for the space of a dirham?"

He said, "Yes." He (Umar ؓ) said, "Is your mother still alive?" He said, "Yes." He (Umar ؓ) said, "I heard Messenger of Allah ﷺ saying, 'There would come to you Owais bin 'Amir with the reinforcement from the people of Yemen. He would be from Qaran (the branch) of Murad. He had been suffering from leucoderma from which he was cured but for a spot of a dirham. He has a mother to whom he is very dutiful. If he were to take an oath in the Name of Allah, Allah would fulfill his oath. And if it is possible for you, ask him to ask forgiveness for you.' So, ask forgiveness for me." He (Owais ؓ) did so. 'Umar ؓ then said, "Where do you intend to go?" He said, "To Kufah." He (Umar ؓ) said, "Let me write a letter for you to its governor," whereupon he (Owais ؓ) said, "I love to live amongst the poor people." The following year, a person from among the elite (of Kufah) performed Hajj and he met 'Umar ؓ. 'Umar ؓ asked him about Owais ؓ. He said, "I left him in a state with meagre means of sustenance in a decayed house." (Thereupon) 'Umar ؓ said, "I heard Messenger of Allah ﷺ saying, 'There would come to you Owais bin 'Amir of Qaran, a branch (of the tribe) of Murad, along with the reinforcement of the people of Yemen. He had been suffering from leucoderma which would have been cured but for the space of a dirham. He has a mother to whom he is very dutiful. Were he to swear, trusting Allah, for something, Allah would fulfill his oath. If you can ask him to pray for forgiveness for you, do so.'" This man went to Owais ؓ and asked him to pray for forgiveness for him. Owais ؓ said to him, "You have just returned from a blessed journey, it is you who should pray for forgiveness for me; and did you meet 'Umar?" The man said, "Yes." 'Owais ؓ then prayed for forgiveness for him. People became aware of the high status of Owais ؓ and he set out following his course. [Muslim]

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَأْذَنْتُ النَّبِيَّ ﷺ فِي
 الْعُمْرَةِ، فَأَذِنَ لِي، وَقَالَ: «لَا تَنْسَنَا يَا أُخَيَّ مِنْ دُعَائِكَ» فَقَالَ كَلِمَةً مَا
 يَسْرُنِي أَنْ لِي بِهَا الدُّنْيَا.

‘Umar bin Al-Khattab ؓ reported: I sought permission of the Prophet ﷺ to perform ‘Umrah . He granted me leave and said, “Dear brother! Do not forget us in your supplications.” (‘Umar added): This is something I would not exchange for the whole world.

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَزُورُ قُبَاءَ رَاكِبًا وَمَاشِيًا، فَيُصَلِّي فِيهِ رَكْعَتَيْنِ، مُتَّفَقٌ عَلَيْهِ .

Ibn ‘Umar ؓ reported: The Prophet ﷺ used to visit Quba’, either mounted or on foot and would offer two Rak’ah prayer in the mosque there. [Al-Bukhari and Muslim]

Commentary

These *Ahaadeeth* are related to the theme of this chapter in which the author mentioned them. They reveal that honouring the scholars, holding them in high esteem, admiring them, keeping company of the righteous, visiting them, inviting them for visits and similar things are essential.

In the first *Hadeeth* of Anas bn Maalik (may Allah be pleased with him), a Bedouin said: ‘O Messenger of Allah, when will the Hour be? Then the Prophet ﷺ replied: ‘What preparation have you made for it?’ the man said: ‘The love of Allah and His Messenger.’

This *Hadeeth* contains evidence that it is not ideal for someone to ask for when and where he will die; rather, he should be concerned about his last state, will it be a good end or a bad end?

Hence, he ﷺ replied him: ‘What preparation have you made for it’. That is, do not be disturbed as it will certainly come. Allah – the Mighty and Sublime - has said:

﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ۚ﴾

“They ask you (O Muhammad) about the Hour, - when will be its appointed time?” [Naaziat: 42].

And He – the Mighty and Sublime - said:

﴿يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَمَا يُدْرِكُ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا﴾

“People ask you concerning the Hour, say: “The knowledge of it is with Allah only. What do you know? It may be that the Hour is near!” [Ahzaab: 63].

And He – the Mighty and Sublime - said:

﴿وَمَا يُدْرِكُ لَعَلَّ السَّاعَةَ قَرِيبٌ﴾

“And what can make you know that perhaps the Hour is close at hand?” [Shurah: 17].

So the issue is: what preparation have you made for it? What have you done? Have you turned to your Lord? Have you repented from your sin? This is the important matter.

Likewise, the *Hadeeth* of Ibn Mas'ood (may Allah be pleased with him), and the subsequent statement of the author (may Allah shower blessings on him) about the virtues of the love of Allah – the Mighty and Sublime - and His Messenger ﷺ that when a person loves a people, he will be with them. The Prophet ﷺ said: ‘A man will be with those he loves’.

Anas (may Allah be pleased with him) said: ‘We were never as happy with anything after we entered Islam as with this statement. As for me, I love Allah and His Messenger. I love the Messenger of Allah, I love Aboo Bakr and Umar. A man will be with those whom he loves.’ This is because when he loves a people, he connects with them, draws close to them, imitates their characters and emulates their deeds, as it is natural for man.

As for the *Hadeeth* of Umar bn Al-Khattab (may Allah be pleased with him), he wanted to perform *Umrah*, and so the Prophet ﷺ told him: ‘Do not forget us in your prayer’, or ‘Put us in your prayer’. However, this *Hadeeth* is weak although the author (may Allah

shower blessings on him) regarded it as authentic. It is part of the author's methodology to be lenient in grading *Ahaadeeth* encouraging meritorious deeds.

Although this might have been borne out of a sincere intention, it is better to follow the truth. Authentic narrations should be differentiated from weak narrations, and we can still encourage meritorious deeds without recourse to weak *Ahaadeeth*.

In reality, the Prophet ﷺ asked whoever meets Uways al-Qar'nee or Al-Qarane (may Allah be pleased with him) to request him to supplicate for him. But this was specifically for him (Uways), because he was an obedient son to his mother, and Allah – the Mighty and Sublime - wanted to raise his status in this world before the Day of Recompense.

That was why the Prophet ﷺ never asked anybody to request for supplication from another, even though there were people better than Uways. Abu Bakr was superior to Uways, without doubt, so also were other companions better than him because of their companionship of the Prophet ﷺ. Notwithstanding, he ﷺ never asked any of them to appeal for supplication from another person.

Therefore, the correct view is that it is not permissible for anyone to request for supplication from another person, even if he is a righteous man. This is neither from the guidance of the Prophet nor from the guidance of his Rightly Guided Successors.

However, if the supplication is for general benefit; perhaps, you ask this pious person to beseech Allah – the Mighty and Sublime - for rain or removal of tribulation from the populace and similar matters, which are communal benefits, then there is nothing wrong with that. This is because it is for the benefit of others; it is similar to soliciting monetary assistance for a poor person, you would not be faulted or censured for doing that.

Likewise, the request of the companions that the Prophet ﷺ prays for

them is one of his exclusive rights. They would ask him to supplicate for them. An instance was the man who appealed to the Prophet ﷺ after he ﷺ mentioned that some seventy thousand people would enter the Paradise without accountability or punishment. Ukaashah bin Mihsan (may Allah be pleased with him) stood up and said: 'Supplicate to Allah that He makes me one of them'. The Prophet ﷺ said: 'You are one of them'. Then another man made the same request, but the Prophet ﷺ said: 'Ukaashah has preceded you regarding it'⁽¹⁾.

Similarly, the woman who used to suffer from epileptic fits requested that the Prophet ﷺ should supplicate to Allah for her. The Prophet ﷺ said: 'If you wish I can supplicate for you, but if you wish you show patience then the Paradise will be yours'. She (may Allah be pleased with her) said: 'I will be patient, but supplicate to Allah for me that it should not undress me'⁽²⁾.

In summary, it is one of the exclusive rights of the Prophet ﷺ to be asked for supplication. This does not hold for other than him.

Yes, one may want to ask another person for supplication, and his intention is to benefit another. That is, he wants Allah – the Mighty and Sublime - to reward this man for his supplication for his brother, or Allah – the Mighty and Sublime - grants his supplication, since an angel will always respond to a person's supplication for his brother in his absence with, 'Amin, and may you have the like of it'. Verily, actions are based on intentions. That person never intended himself alone, but for himself and his brother who had requested him to make this supplication for him; actions are based on intentions.

As for a personal benefit, as stated by Imam Shaafi'ee (may Allah shower blessings on him), it is one of the detested supplications. The Prophet ﷺ took a pledge from his companions that they would not ask for anything from anyone.

- 1 Al-Bukhaari reported it in the Book of Simplicity no: (6541); and Muslim reported it in the Book of Faith no: (216)
- 2 Al-Bukhaari reported it in the Book of the Sick no: (5652); and reported it in the Book of Goodness to parents and Joining Ties no: (2576)

Excellence and etiqeutte of sincere love for the sake of allah

Allah the Exalted said:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَزِعٍ أُخْرِجَ سَطَكُهُ فَنَازَرَهُ فَأَسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سَوْقِهِ يَعْجِبُ الزَّرَّاعَ لِيغِيظَ بِهِمُ الْكُفَّارَ وَعَدَّ اللَّهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٢٩﴾﴾

“Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Jannah)”. [Fath: 29].

And Allah the Exalted said:

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ ﴿٩﴾﴾

“And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them” [Hashr: 9].

Ahaadeeth 375, 376

وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ
بِهِنَّ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ
يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ
اللَّهُ مِنْهُ، كَمَا يَكْرَهُ أَنْ يُقَذَفَ فِي النَّارِ مَتَّفَقٌ عَلَيْهِ .

Anas bin Malik ؓ reported: The Prophet ﷺ said, "There are three qualities whoever has them, will taste the sweetness of Iman : To love Allah and His Messenger (ﷺ) more than anyone else; to love a slave (of Allah) only for (the sake of) Allah; and to abhor returning to infidelity after Allah has saved him from it as he would abhor to be thrown into the fire (of Hell)." [Al-Bukhari and Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ
فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ
عَزَّ وَجَلَّ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالْمَسَاجِدِ وَرَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا
عَلَيْهِ، وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ حُسْنٍ وَجَمَالٍ، فَقَالَ: إِنِّي
أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ، فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا
تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ» مَتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: The Prophet ﷺ said, "Seven are (the persons) whom Allah will give Shade of His Throne on the Day when there would be no shade other than His Throne's Shade: A just ruler; a youth who grew up worshipping Allah; a man whose heart is attached to mosques; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces (for illicit relation),

but he (rejects this offer by saying): 'I fear Allah'; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a person who remembers Allah in solitude and his eyes well up." [Al-Bukhari and Muslim]

The author (may Allah shower blessings on him) said: The Chapter of Excellence and Etiquette of sincere Love and hatred for the Sake of Allah, and Informing the one whom one loves that one really loves him, and what the latter would tell him when he tells him that.

These are four matters, and the author explained them employing appropriate proofs.

He (may Allah shower blessings on him) said quoting the words of Allah – the Mighty and Sublime:

"Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers and merciful among themselves".

Muhammad is the Messenger of Allah and those with him were the companions, they were severe and strong against the disbelievers but merciful to one another.

"You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure".

That is, you would see them bowing and falling down prostrate during the Prayers, humbling themselves before Allah – the Mighty and Sublime - and seeking nearness to Him. They never give thoughts to this world, rather they only think of attaining the Bounty of Allah and (His) Good Pleasure. The Bounty of Allah – the Mighty and Sublime - is the reward, while His Good Pleasure is His being pleased with them.

"The mark of them (i.e. of their Faith) is on their faces from the traces of (their) prostration (during prayers)".

That is, their marks are on their faces from the traces of their prostration. This mark is the facial light, the light from their

prostrations to Allah. This is not the mark left on the forehead, though it may signify enormous acts of prostration, but the real mark is the light on the face.

“The mark of them (i.e. of their Faith) is on their faces from the traces of (their) prostration (during prayers). This is their description in the Taurât (Torah)”

That is, that is their description in the *Taurât*. Verily Allah spoke of this Nation and its Messenger, and He mentioned their sign in the *Taurât* and *Injeel*. As Allah has said:

﴿ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ
وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ
عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۗ ﴾

“Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad) whom they find written with them in the Taurât (Torah) and the Injeel (Gospel), - he commands them for Al-Ma'rûf (i.e. Islamic Monotheism and all that Islam has ordained); and forbids them from Al-Munkar (i.e. disbelief, polytheism of all kinds, and all that Islam has forbidden); he allows them as lawful At-Taiyibât [(i.e. all good and lawful) as regards things, deeds, beliefs, persons, foods, etc.], and prohibits them as unlawful Al-Khabâ'ith (i.e. all evil and unlawful as regards things, deeds, beliefs, persons, foods, etc.), he releases them from their heavy burdens (of Allah's Covenant), and from the fetters (bindings) that were upon them.” [Araaf: 157].

“But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands straight on its stem, delighting the sowers that He may enrage the disbelievers with them”

That is, their similitude is comparable to a plant “which sends forth its shoot” the first bough is unlike the mother-bough “then makes it strong” he makes it firm and strong “and it stands straight on its stem”

it stands and joins with the root “*delighting the sowers*” those who possess knowledge. The planters would marvel at such resilient plant that has a strong stem to keep the whole plant firm.

“That He may enrage the disbelievers with them”.

That is, that Allah would use them to infuriate the disbelievers among the children of Adam.

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿١٩﴾﴾

“Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Jannah)”. Forgiveness of sins and rewards in manifolds.

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ

حَاجَةً مِمَّا أُوتُوا ﴿٩﴾﴾

“And those who, before them, had homes and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given”. [Al-Hashr: 9].

These were the Ansâr, may Allah be pleased with them and make them pleased.

“(Those who) had homes”. That is, those who were living in Madeenah “before them” – the emigrants (*Al-Muhaajiroon*), but made firm their faith before the believers migrated to them. This is because Faith entered Madeenah before the Migration. *“(Those who) had homes and had adopted the Faith”*, that is, had made firm their Faith “before them”, that is, before the *Muhaajiroon*. *“(They) love those who emigrate to them”*, because they were their brothers. Hence, the Prophet ﷺ paired them as brothers after migration, such that one of the *Ansaari* would want to give out half of his wealth.

“And have no jealousy in their breasts for that which they have

been given”

That is, they were not envious of the *Muhaajiroon* for the favour, protection and assistance they rendered to the Messenger of Allah.

“And (they) give them (emigrants) preference over themselves”, that is, they favour them over their own selves.

“Even though they were in need of that” that is, even if they were hungry, they would choose to go hungry in order to satisfy their brothers. May Allah be pleased with them and may they be pleased.

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

That is, whomever Allah – the Mighty and Sublime - saves from the avarice of his soul, such that he spends generously and cares for his brethren, is successful.

“And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in Faith” [Hashr: 10].

These were the following generations until the Day of Resurrection. So, Allah is equally pleased with them, as He – the Mighty and Sublime - said:

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ مِنْ الْمُهِجْرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ

عَنْهُمْ وَرَضُوا عَنْهُ ﴿١٠٠﴾

“And the first to embrace Islam of the *Muhaajiroon* (those who migrated from Makkah to Al-Madinah) and the *Ansâr* (the citizens of Al-Madinah who helped and gave aid to the *Muhaajiroon*) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him” [At-Taubah: 100].

These three verses (*Hashr* 8-10) highlighted those who are entitled to *Fayy* (booty from a non-combat *Jihad*) from the public treasury; they are these three groups mentioned in the verses. Among them were: “And those who came after them say: “Our Lord! Forgive us and our brethren who have preceded us in Faith”.

Imam Maalik (may Allah shower blessings on him) was asked: 'Should a *Raafidee* Shia be given from non-combat war booty?' He said: 'No they should not be given because they do not say: 'Our Lord! Forgive us and or brethren who have preceded us in Faith'. This is because the *Rawaafid* Shias consider the majority of the companions, including Aboo Bakr and Umar, to be disbelievers; we seek refuge with Allah. They regard Aboo Bakr and Umar as disbelievers, believing that they died upon hypocrisy and apostatized after the demise of the Prophet ﷺ – and we ask Allah for wellbeing.

Hence, Imam Maalik (may Allah shower blessings on him) opined that they are not qualified for the *Fayy*, because they do not say: 'Our Lord! Forgive us and or brethren who have preceded us in Faith'. They only ask Allah to shower His mercy or forgiveness on those whom they believed did not apostatize after the demise of the Prophet ﷺ. And these were few people from his ﷺ household and two, three or ten individuals from beyond.

The point of reference in the verse is: “(They) love those who emigrate to them”, that is, the believers. This is loving for the sake of Allah; otherwise, the *Ansaaris* of the *Aws* and *Khazraj* tribes did not share the same lineage with the *Muhaajiroon*. The *Aws* and *Khazraj* were not *Quraysh*, but the Islamic brotherhood united all of them, and they became brothers to one another. A brotherhood borne out of faith is one of the strongest consequence of faith, so also is loving and hating for the sake of Allah.

Then the author (may Allah shower His mercy upon him) mentioned the *Hadeeth* of Anas bn Maalik (may Allah be pleased with him). He reported that the Prophet ﷺ said: 'There are three qualities, whoever has them, will taste the sweetness of Faith'. 'Whoever has them', that is, whoever possesses such description will achieve through them 'the sweetness of Faith'. This is not comparable to the sweetness of sugar or honey; rather, it is of the finest form, superior to all other forms, which one senses in one's heart. A great taste that is incomparable to anything. Such person will experience pure bliss in his heart, the will to do more good and the love of righteous people; a form of sweetness which none can appreciate except the one who is made to taste it after

he has been deprived of it.

“That he should love Allah and His Messenger more than anyone else” that was what he ﷺ said. He did not say: ‘then His Messenger’. This is because the love of the Messenger follows and stems from the love of Allah.

A person will love the Messenger in accordance to his love of Allah; every time he increases his love of Allah, he will also increase his love of the Messenger ﷺ.

Quite unfortunately, some people love the Messenger ﷺ as they love Allah, rather than love the Messenger for the sake of Allah.

Take note of the difference: this person loves the Messenger ﷺ as he loves Allah not that he loves him because of Allah. How? You will observe him showing affection for the Messenger ﷺ more than he does for Allah – the Mighty and Sublime; this is associating partners with Allah. You should love the Messenger ﷺ for the sake of Allah, because he is only a messenger of Allah. The basis of the love should be Allah.

But these people who go to extremes regarding the Messenger of Allah ﷺ; they love him as they love Allah, instead of loving him for the sake of Allah. Hence, they make him a rival to Allah in terms of love. At times, they love him more than they love Allah – the Mighty and Sublime. You will see some of them feeling elated whenever the Messenger of Allah ﷺ is mentioned because of their love and reverence for him. On the other hand, they are apathetic and cold whenever Allah – the Mighty and Sublime - is mentioned.

Will this form of love benefit its owner? It will not, because it stems from associating partners with Allah. You must however love Allah and His Messenger, but your love for the Messenger ﷺ should originate from your love for Allah – the Mighty and Sublime; the former should follow the latter.

“That he should love Allah and His Messenger more than anyone else, and to love a person solely because of Allah”. This is the point of reference. You love a person solely for the sake of Allah – the Mighty and Sublime, not for his intimacy, his wealth, his dignity, or anything

of this world. You must love simply for the sake of Allah.

Nonetheless, it is instinctive to love one's relatives; everyone naturally loves his relations. Even the beasts love their younger ones; you will see the parent animal or insect taking care of their offspring until they are old enough to survive unaided, then they would send them away.

If you have a female cat, watch the way it protects her kitten and carry them during the winter. It would take them to a warm place and hold them with her teeth without inflicting pain because this stems from mercy. This would continue until they come of age and could subsist independently, and then she would release them. This is because Allah – the Mighty and Sublime - has put mercy in her as long as they would need her. Thereafter, they will be like others.

The important point is that love of relatives is innate. However, you should increase your love for a kin if he is one of the slaves of Allah. In that case, you will be regarded as loving him for the sake of Allah – the Mighty and Sublime.

‘That he should love a person solely because of Allah and that he should abhor going back to infidelity after Allah – the Mighty and Sublime - has saved him from it as he would abhor to be thrown into the fire’. That is, he should hate going back to Disbelief after Allah – the Mighty and Sublime - had saved him from it.

This is easily understood in the case of those who were formerly disbelievers but later accepted Islam. As for the one who was born into Islam, he should hate reverting to Disbelief after Allah had favoured him with Islam, just as he would abhor being thrown into the Hell. That is, he should consider being thrown into fire less severe than he becoming a disbeliever after he had been a Muslim. This, and praise to Allah, is the condition of most believers. If majority of them were asked to disbelieve (in Allah) or be flung from a height or thrown into a fire, they would say: ‘Whether you burn us or you throw us down from a height, we shall never abandon our Islam.’

The intent is the real apostasy that resides in the heart. As for the one

who is forced to disbelieve, which he displays outwardly but rejects inwardly and his heart remains firm on faith, such act of disbelief will not count against him. Allah – the Mighty and Sublime - says:

﴿ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ

شَرَحَ بِالْكَفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾ ذَلِكَ بِأَنَّهُمْ

اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ ﴿١٠٧﴾ ﴾

“Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment. That is because they loved and preferred the life of this world over that of the Hereafter.” [Nahl: 106-107].

That was when it was said to them: ‘we will kill you or you disbelieve’. So, they traded the Hereafter for this world and disbelieved in order to remain alive. Thus, they preferred this world to the Hereafter, and Allah – the Mighty and Sublime - does not guide the disbelievers. We ask Allah to grant you and us guidance.

Hence, he should hate returning to the state of Disbelief after Allah – the Mighty and Sublime - had saved him from it, as he would hate been thrown into the Hell.

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said: “There are seven people whom Allah will give His Shade on the day when there will be no shade except His: A just ruler, a youth who grew worshipping Allah, a man whose heart is attached to the mosques, two persons who love and meet each other and part for the sake of Allah, a man whom a beautiful woman seduces but says: ‘I fear Allah’; a man who gives charity and conceals it whereby his left hand does not know what his right hand has given out and a man who remembers Allah in solitude and his eyes well up’.

The seven here does not refer to seven individuals, but seven categories. The population could be known only to Allah – the Mighty

and Sublime.

We would not discuss why the author ﷺ mentioned this *Hadeeth*, because this has been previously stated and explained. However, we would like to discuss an issue which have led a lot of ignorant persons astray. And this is contained in his ﷺ statement: ‘There are seven people whom Allah – the Mighty and Sublime - will give His Shade on the day when there will be no shade except His’.

Some people think that this is the shade of Allah Himself; that Allah – the Mighty and Sublime - will shade them from the sun with His Person. This is an erroneous and fallacious notion. One of the pretenders to knowledge said: The way of the People of *Sunnah* is retaining the apparent meanings of narrations.’ So, it will be asked: ‘Then what is the apparent meaning here?’ what will be the apparent meaning of the *Hadeeth*? That the Mighty Lord will shade them from the sun with His Person!

This will imply that the sun is above Allah – the Mighty and Sublime, which is sacrilegious and none has ever said such among the people of *Sunnah*. But the problem of people, especially in this period of ours, is that a person might not comprehend the application of a principle he has learnt. Thus, when he comes across an issue, he would believe that he has encompassed every aspect of knowledge.

It is obligatory for everyone to know his real worth, and none should utter a statement, especially regarding the Attributes of Allah – the Mighty and Sublime, except with what he knows from the Qur’an and *Sunnah*, and the sayings of the people of knowledge.

Thus, the meaning of ‘on the day when there will be no shade except His’ or ‘He will shade them by His Shade’ is a shade that will be without the control of any mortal. On that day, there will be no bricklayer to build a house, neither will there be a planted tree, a heap of sand, nor well-arranged stones; nothing of such will exist. Allah – the Mighty and Sublime - says:

﴿وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَا تَرَى فِيهَا

عُوجًا وَلَا أَمْتًا ﴿١٠٧﴾﴾

“And they ask you concerning the mountains, say; “My Lord will blast them and scatter them as particles of dust. Then He shall leave it as a level smooth plain. You will see therein nothing crooked or curved.” [Ta-Ha: 105-107].

The sun will cast no shadow for people, and there will be no building, tree, stone or any other body to cast a shadow. However, Allah – the Mighty and Sublime - will create a body to cover whomever He – the Mighty and Sublime - wishes from His slaves on the day there will be no shade save His. This is the meaning of the *Hadeeth*, and it cannot have any other meaning.

The point of reference in the *Hadeeth* is his statement: ‘**And two persons who meet and love each other for the sake of Allah and part on it**’. That is, the two love each other for the sake of Allah – the Mighty and Sublime, not for the sake of money, honour, lineage, or any other worldly benefit; it was simply for the sake of Allah – the Mighty and Sublime. One of them noticed that the other was upright and he avoids what Allah – the Mighty and Sublime - has prohibited, so he loves him for that reason. They are the ones described by this *Hadeeth*: ‘**They love each other because of Allah**’.

And his statement 爕: ‘**They meet and part on it**’, that is, they meet on it in this world until the death separated them while they still love one another.

This *Hadeeth* shows that two persons who love one another for the sake of Allah – the Mighty and Sublime - would not allow any matter of this world to cause them to part ways; only death will separate them. Even if one of them were to wrong the other or fall short in discharging his right to him, this will not disturb him because their love is for the sake of Allah – the Mighty and Sublime. Nonetheless, they would inform one another of the mistakes in order to achieve improvement, because this is a form of mutual counsel.

We beseech Allah – the Mighty and Sublime – to make us among those who will love one another for His sake, those who will be helpers of another on piety and righteousness.

Verily, He is ever Bountiful and Generous.

Hadeeth 377, 378, 379, 382, 383, 384 and 385

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي؟ الْيَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "On the Day of Resurrection, Allah, the Exalted, will say: 'Where are those who have mutual love for the sake of My Glory? Today I shall shelter them in My Shade when there will be no shade except Mine.'" [Muslim]

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "By Him in Whose Hand my soul is! You will not enter Jannah until you believe, and you shall not believe until you love one another. May I inform you of something, if you do, you love each other. Promote greeting amongst you (by saying As-salamu 'alaikum to one another)." [Muslim]

وَعَنْهُ عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلًا زَارَ أَخَاهُ فِي قَرْيَةٍ أُخْرَى، فَأَرْصَدَ اللَّهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكًا» وَذَكَرَ الْحَدِيثَ إِلَى قَوْلِهِ: «إِنَّ اللَّهَ قَدْ أَحَبَّكَ كَمَا أَحَبَّبْتَهُ فِيهِ» رَوَاهُ مُسْلِمٌ. وَقَدْ سَبَقَ بِالْبَابِ قَبْلَهُ .

Abu Hurairah ؓ reported: The Prophet ﷺ said, "A man set out to visit a brother (in Faith) in another town and Allah sent an angel on his way. When the man met the angel, the latter asked

him, "Where do you intend to go?" He said, "I intend to visit my brother in this town." The angel said, "Have you done any favour to him?" He said, "No, I have no desire except to visit him because I love him for the sake of Allah, the Exalted, and Glorious." Thereupon the angel said, "I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake)." [Muslim]

وَعَنْ أَبِي إِدْرِيسِ الْخَوْلَانِيِّ رَحِمَهُ اللَّهُ قَالَ: دَخَلْتُ مَسْجِدَ دِمَشْقَ، فَإِذَا فَتَى بَرَّاقُ الثَّنَائِيَا وَإِذَا النَّاسُ مَعَهُ، فَإِذَا اخْتَلَفُوا فِي شَيْءٍ، أَسْنَدُوهُ إِلَيْهِ، وَصَدَرُوا عَنْ رَأْيِهِ، فَسَأَلْتُ عَنْهُ، فَقِيلَ: هَذَا مُعَاذُ بْنُ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ، فَلَمَّا كَانَ مِنَ الْغَدِ، هَجَرْتُ، فَوَجَدْتُهُ قَدْ سَبَقَنِي بِالتَّهَجِيرِ، وَوَجَدْتُهُ يُصَلِّي، فَانْتَظَرْتُهُ حَتَّى قَضَى صَلَاتَهُ، ثُمَّ جِئْتُهُ مِنْ قِبَلِ وَجْهِهِ، فَسَلَّمْتُ عَلَيْهِ، ثُمَّ قُلْتُ: وَاللَّهِ إِنِّي لِأُحِبُّكَ لِلَّهِ، فَقَالَ: آلله؟ فَقُلْتُ: آلله، فَقَالَ: آلله؟ فَقُلْتُ: آلله، فَأَخَذَنِي بِحَبْوَةِ رِدَائِي، فَجَبَذَنِي إِلَيْهِ، فَقَالَ: أَبْشِرْ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ تَعَالَى وَجَبَّتْ مَحَبَّتِي لِلْمُتَحَابِّينَ فِيَّ، وَالْمُتَجَالِسِينَ فِيَّ، وَالْمُتَزَاوِرِينَ فِيَّ، وَالْمُتَبَاذِلِينَ فِيَّ» حَدِيثٌ صَحِيحٌ رَوَاهُ مَالِكٌ فِي الْمَوْطَأِ بِإِسْنَادِهِ الصَّحِيحِ.

Abu Idris Al-Khaulani رضي الله عنه reported: I once entered the mosque in Damascus. I happened to catch sight of a young man who had bright teeth (i.e., he was always seen smiling). A number of people had gathered around him. When they differed over anything they would refer it to him and act upon his advice. I asked who he was and I was told that he was Mu'adh bin Jabal رضي الله عنه. The next day I hastened to the mosque, but found that he had arrived before me and was busy in performing Salat . I waited until he finished, and then went to him from the front, greeted him with Salam and said

to him, "By Allah I love you." He asked, "For the sake of Allah?" I replied, "Yes, for the sake of Allah." He again asked me, "Is it for Allah's sake?" I replied, "Yes, it is for Allah's sake." Then he took hold of my cloak, drew me to himself and said, "Rejoice, I heard Messenger of Allah ﷺ saying, 'Allah, the Exalted, says: My love is due to those who love one another for My sake, meet one another for My sake, visit one another for My sake and spend in charity for My sake.'" [Malik]

عَنْ أَبِي كَرِيمَةَ الْمِقْدَادِ بْنِ مَعْدِيكَرِبَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَحَبَّ الرَّجُلُ أَخَاهُ، فَلْيُخْبِرْهُ أَنَّهُ يُحِبُّهُ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Karimah Al-Miqdad bin Ma'dikarib ؓ reported: The Prophet ﷺ said, "When a man loves his brother (for Allah sake) let him tell him that he loves him." [At-Tirmidhi and Abu Dawud]

وَعَنْ مُعَاذِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، أَخَذَ بِيَدِهِ وَقَالَ: «يَا مُعَاذُ، وَاللَّهِ، إِنِّي لِأُحِبُّكَ، ثُمَّ أَوْصِيكَ يَا مُعَاذُ: لَا تَدَعَنَّ فِي دُبُرِ كُلِّ صَلَاةٍ تَقُولُ: اللَّهُمَّ أَعْنِي عَلَى ذِكْرِكَ وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ».

Mu'adh (bin Jabal) ؓ reported: Messenger of Allah ﷺ held my hand and said, "O Mu'adh, By Allah, I love you and advise you not to miss supplicating after every Salat (prayer) saying: 'Allahumma a'inni 'ala dhikrika wa shukrika, wa husni 'ibadatika,' (O Allah, help me remember You, expressing gratitude to You and worship You in the best manner)." [Abu Dawud and An-Nasa'i].

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَجُلًا كَانَ عِنْدَ النَّبِيِّ ﷺ، فَمَرَّ رَجُلٌ بِهِ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنِّي لِأُحِبُّ هَذَا، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَأَعْلَمْتَهُ؟» قَالَ: لَا. قَالَ: «أَعْلَمْتَهُ» فَلَحِقَهُ، فَقَالَ: إِنِّي أُحِبُّكَ فِي اللَّهِ، فَقَالَ: أَحَبَّكَ الَّذِي

أَحَبِّتَنِي لَهُ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Anas bin Malik ؓ reported: A man was with the Prophet ﷺ when another man passed by and the former said: "O Messenger of Allah! I love this man (for Allah's sake)." Messenger of Allah ﷺ asked, "Have you informed him?" He said, "No." Messenger of Allah ﷺ then said, "Tell him (that you love him)." So he went up to the man and said to him, "I love you for the sake of Allah;" and the other replied, "May Allah, for Whose sake you love me, love you." [Abu Dawud]

Commentary

All these *Ahaadeeth* are related to love; that one's love for anything should be for and in the cause of Allah – the Mighty and Sublime. The author brought this *Hadeeth* to buttress it: 'By Him in whose hand my soul is! You will not enter *Jannah* until you believe, and you shall not believe until you love one another, may I inform you of something, which if you do will make you love one another: spread the greeting of 'Salaam Alaykum' among yourselves'.

This *Hadeeth* demonstrates that love is one of the aspects of complete faith. A slave's faith cannot be completed in reality until he loves his brother, and one of the means of achieving this is spreading the *Tasleem*. He should utter it clearly to any believer he meets, whether he knows the person before or not. This is one of the means of achieving mutual love. Hence, you will love a passer-by who greets you with *Tasleem* but dislike a person if he turns away from you, even if he is the closest person to you.

It is therefore obligatory for everyone to strive within his capacity to establish mutual love among Muslims. It will be beyond your understanding for anyone to associate with someone who does not love him, and cooperating on righteousness and piety is not possible except in an atmosphere of mutual love and respect. For this reason, loving one another for the sake of Allah – the Mighty and Sublime - is a sign of complete Faith.

In the *Hadeeth* of Muaadh (may Allah be pleased with him), the Prophet ﷺ told him that he loves him. And when Anas (may Allah be pleased with him) told him ﷺ that he loves a man, he ﷺ asked him: ‘Have you let him know?’ This shows that it is from the *Sunnah* to tell a person you love: ‘I love you’. This statement will drive the message of love to the person’s heart. When someone knows that you love him, he will also love you because the hearts have an intrinsic mode of bonding, even if the tongues do not express it.

The Prophet ﷺ had said: ‘The souls are like conscripted soldiers. They align with those similar to them in qualities and oppose and drift away from those different from them’⁽¹⁾. But if one expresses the love with the tongue, it will increase the love in the heart. So you should say: ‘I love you for the sake of Allah’.

But in the statement of the Prophet ﷺ (to Muaadh): ‘Never you leave this supplication after the ‘*Dubur*’ of every *Salat*’, he meant at the end of every *Salat* but before the *Tasleem*. This is because the *Dubur* (rear) of anything is part of that thing just like the rear of an animal. This *Hadeeth* has also been narrated in an explicit form which shows that the supplication is meant to be recited before the termination of the Prayer. It goes thus: ‘*Allahumma, a’innee ‘ala dhikrika wa shukrika, wa husni ‘ibaadatika*’ (O Allah, help me to remember You, be grateful to You, and worship You in the best manner).

Signs of Allah’s love for his slaves and efforts for its achievement

Allah, the Exalted, said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾﴾

“Say (O Muhammad to mankind): ‘If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur’an and

1 Al-Bukhaari reported it in the Book of the Prophets no: (3336); and Muslim reported it in the Book of Goodness to Parents and Joining Ties no: (2638)

the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful.” [Aal-Imran: 31].

And He – the Mighty and Sublime - said:

﴿يَتَّابِعُهَا الَّذِينَ ءَامَنُوا مَنْ رَدَّ مِنْكُمْ عَنْ دِينِهِۦ فَسَوْفَ يَأْتِي ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥ ۖ أَذَلُّ عَلَى ٱلْمُؤْمِنِينَ ءَعَزَّ عَلَى ٱلْكٰفِرِينَ يُجٰهِدُونَ فِي سَبِيلِ ٱللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَآئِمٍۭ ذٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۗ وَٱللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾﴾

“O you who believe! Whoever from among you turns back from his religion (Islam), Allah 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 Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures’ needs, All-Knower.” [Al-Maidah: 54]

Hadeeth 386, 387 and 388

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ ٱللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ ٱللَّهِ ﷺ: «إِنَّ ٱللَّهَ تَعَالَىٰ قَالَ: مَنْ عَادَىٰ لِي وَلِيًّا، فَقَدْ آذَنْتُهُ بِٱلْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِٱلنَّوَافِلِ حَتَّىٰ أَحِبَّهُ، فَإِذَا أَحْبَبْتُهُ، كُنْتُ سَمْعَهُ ٱلَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ ٱلَّذِي يُبْصِرُ بِهِ، وَيَدَهُ ٱلَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ ٱلَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي، لِأَعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي، لِأُعِيدَنَّهُ» رواه ٱلْبُخَارِيُّ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “Allah, the Exalted, has said: ‘I will declare war against him who treats with hostility a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me, is what I have

enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (voluntary prayers or doing extra deeds besides what is obligatory) until I love him, (so much so that) I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his leg with which he walks; and if he asks Me something, I will surely give him, and if he seeks My Protection (refuge), I will surely protect him.” [Al-Bukhari]

وَعَنْهُ عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا أَحَبَّ اللَّهُ تَعَالَى الْعَبْدَ، نَادَى جِبْرِيلَ: إِنَّ اللَّهَ تَعَالَى يُحِبُّ فُلَانًا، فَأَحْبِبْهُ، فَيَحِبُّهُ جِبْرِيلُ فَيُنَادِي فِي أَهْلِ السَّمَاءِ؛ إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحْبِبُوهُ، فَيَحِبُّهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوَضِّعُ لَهُ الْقَبُولُ فِي الْأَرْضِ» متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, “When Allah loves a slave, calls out Jibril and says: ‘I love so-and-so; so love him’. Then Jibril loves him. After that he (Jibril) announces to the inhabitants of heavens that Allah loves so-and-so; so love him; and the inhabitants of the heavens (the angels) also love him and then make people on earth love him.” [Al-Bukhari and Muslim]

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ ﷺ، بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ، فَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِمْ، فَيَخْتِمُ بِقَوْلِ هُوَ اللَّهُ أَحَدٌ * فَلَمَّا رَجَعُوا، ذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «سَلُّوهُ لِأَيِّ شَيْءٍ يَصْنَعُ ذَلِكَ؟» فَسَأَلُوهُ، فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمَنِ، فَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَخْبِرُوهُ أَنَّ اللَّهَ تَعَالَى يُحِبُّهُ» متفقٌ عَلَيْهِ .

‘Aishah رضي الله عنها reported: Messenger of Allah, ﷺ appointed a man in charge of an army unit who led them in Salat (prayer); he always concluded his recitation with Surat Al-Ikhlās : “Say (O Muhammad ﷺ): ‘He is Allah, (the) One. Allah-us-Samad (Allah

- the Self-Sufficient). He begets not, nor was He begotten. And there is none equal or comparable to Him.” (112:1-4) Upon their return to Al-Madinah, they mentioned this to Messenger of Allah ﷺ, who said, “Ask him why he does so?” He was asked and he said, “This Surah contains the Attributes of Allah, the Gracious, and I love to recite it. Messenger of Allah ﷺ then told them, “Tell him that Allah loves him.” [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) said: The Chapter of Signs of Allah’s Love for His Slaves and the Efforts for its Achievement; that is, the signs that Allah loves a slave, for everything must have a sign. Hence, the love of Allah for a slave should have a sign. One of such signs is following the Messenger of Allah ﷺ; a person will follow Allah every time he follows the Prophet, and he will become beloved to Allah.

The author (may Allah shower blessings on him) brought His words as evidence for that:

“Say (O Muhammad to mankind): ‘If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur’an and the Sunnah), Allah will love you”.

That is, show me an appropriate sign if you are truthful in your claim that you love Allah, which is you following me and Allah will love you.

The scholars refer to this verse as *Ayat ul-Imtihaan*, the Verse of Examination. It is a test for anyone who claims to love Allah; he will be observed whether he truly follows the Messenger of Allah, which will serve as the evidence for the veracity of his claim.

So, Allah will love him if he loves Allah. This is why He – the Mighty and Sublime - said:

“Then follow me (i.e. accept Islamic Monotheism, follow the Qur’an

and the Sunnah), Allah will love you”.

The love of Allah is a great product, because it leads to success in this world and the hereafter.

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said: ‘I have declared a war against he who treats a pious worshipper (Waliyy) of Mine with hostility’. That is, I will go to war against anyone who shows enmity to one of My pious worshippers. He is in a state of war with Allah because he resents one of the pious servants of Allah, and we seek refuge with Allah. In reality, he likens such person to the one who devours *Riba*:

﴿فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِۦ﴾ (٢٧١)

“And if you do not do it, then take a notice of war from Allah and His Messenger” [Baqarah: 279].

But who is a *Waliyy* of Allah? Allah has explained who is His *Waliyy* in His words – the Mighty and Sublime:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (١٢) الَّذِينَ ءَامَنُوا
وَكَانُوا يَتَّقُونَ ﴿١٣﴾

“No doubt! Verily, the *Auliya*’ of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds).” [Yunus: 62-63].

These are the *Auliya*’ of Allah, so any pious believer qualifies as a *Waliyy*. *Wilaayah* does not imply wearing shabby clothes, displaying asceticism before people, with lengthy sleeves, or always dropping one’s head. *Wilaayah* is but a result of Faith and piety.

“Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds)”.

So whoever is in opposition to these people is at war with Allah, and we seek refuge with Allah.

Then Allah – the Mighty and Sublime - said in *Hadeeth Qudusee*: ‘A slave of Mine will not be nearer to Me except with what I have made obligatory on him’. That is, what Allah loves most is what he has made obligatory. Thus, *Dhuhar* prayer is more beloved to Allah than its accompanying supererogatory Prayer, so also are the *Maghrib*, *Ishaa* and *Fajr* Prayers more beloved to Allah than their respective accompanying supererogatory Prayers. Likewise, obligatory prayers are beloved to Allah than the supererogatory prayers performed at night. Every obligatory act is more beloved to Allah than their supererogatory complements. *Zakat* is more beloved to Allah than giving the *Sadaqâh* (charity). And the compulsory *Hajj* is more beloved to him than a supererogatory *Hajj*. Everything that has been made mandatory is more beloved to Allah – the Mighty and Sublime - than other deeds.

‘A slave of Mine will not be nearer to Me except with what I have made obligatory on him, and he will not cease to be nearer to Me when he carries out the supererogatory ones until I love him.’ There is evidence here that one of the ways of seeking nearness to Allah – the Mighty and Sublime - is increasing in meritorious and supererogatory acts, be it supererogatory *Salat*, *Sadaqah*, fasting *Hajj* or any other forms of supererogatory act.

So, a slave will continue to move closer to Allah – the Mighty and Sublime – with supererogatory meritorious acts until Allah loves him. Then, He will become his hearing with which he hears, his sight with which he sees, his hand with which he touches, and his leg with which he walks. If he were to ask Allah – the Mighty and Sublime- for anything, He will surely grant it, and if he were to seek refuge with Him, He will surely protect him.

‘I will become his hearing’ that is, I will protect his hearing from

listening to anything except that which pleases Allah – the Mighty and Sublime.

‘...and his sight’ that is, I will assist him with his sight, so he only look at what pleases Allah – the Mighty and Sublime.

‘...and his hand with which he strikes’ he will only use his hand for what pleases Allah.

‘...and his leg with which he walks’ he will not walk with his leg except to that which pleases Allah – the Mighty and Sublime.

Therefore, He will put his speech and actions in order.

‘...and if he were to ask Me, I shall surely grant him’. This is one of the fruits of supererogatory acts and Allah’s love; that Allah– the Mighty and Sublime - will surely grant his request if he were to ask Him.

‘...and if he seeks refuge in Me’, that is, if he seeks My protection from what he fears, ‘I will surely grant him the protection’. This is a sign of Allah’s love – the Mighty and Sublime; that He will put his speech and actions in order, which shows that Allah loves him:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾

“O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger ﴿﴾ he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).” [Al-Ahzaab: 70-71].

And he (may Allah shower blessings on him) mentioned some other *Ahaadeeth* explaining the concept of Allah’s love. When Allah loves a person, He calls out to Jibreel, the noblest of angels as Muhammad is the noblest of mankind, ‘I love so-and-so, so love him. Then Jibreel (will begin) to love him. Then he will announce to those in heaven:

Verily Allah loves so-and-so, so love him. Then those in the heaven (will begin) to love him. And he will become accepted on earth, thus the people of the earth too will begin to love him.

And when Allah hates a person, refuge is with Allah, He will call out to Jibreel: 'I hate so-and-so, so hate him. Then Jibreel will hate him. Then he will announce to those in the heaven: Verily Allah hates so-and-so, so hate him. Then the people in the heaven will hate him. Then he will become hated on earth, refuge is with Allah.

That a person is met with acceptance on earth, in whatever form, is one of the signs of Allah's love.

We ask Allah to make us and other Muslims among His beloved and His intimate friends.

Warning against persecution of the pious, the weak and the indigent

Allah the Exalted said:

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيٍ مَا كَتَبْنَا لَهُمْ فَعَدْرَ آحْتَمَلُوا بُهْتَانًا وَإِنَّمَا مُبِينًا ﴾

"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." [Al-Ahzaab: 58].

And He the Exalted said:

﴿ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۙ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۙ ﴾

"Therefore, treat not the orphan with oppression. And repulse not the beggar;" [Ad-Duha: 9-10].

Hadeeth 389

وَعَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى صَلَاةَ الصُّبْحِ، فَهُوَ فِي ذِمَّةِ اللَّهِ، فَلَا يَطْلُبُنْكُمْ اللَّهُ مِنْ ذِمَّتِهِ بِشَيْءٍ، فَإِنَّهُ مَنْ يَطْلُبُهُ مِنْ ذِمَّتِهِ بِشَيْءٍ، يُدْرِكُهُ، ثُمَّ يَكْبَهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ» رَوَاهُ مُسْلِمٌ .

Jundub bin Abdullah ؓ reported: Messenger of Allah ﷺ said, "He who performs the Fajr (dawn) prayer comes under the Protection of Allah, so beware lest Allah questions you about what you owe Him. For if He questions anyone of you and he falls short of fulfilling the duty which he owes Him, He will requite and then throw upon his face into the Hell-fire." [Muslim]

Commentary

The author (may Allah shower blessings on him) said: The Chapter Warning against Persecution of the Pious, the Weak and the Indigent, and their likes. Allah said:

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ﴾

"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." [Ahzaab: 58].

'Al-Aziyyah' means that you strive to hurt a person mentally or physically. This may be by way of abuse, curse, employing evil ways, arousing envy or other means which may hurt a Muslim.

All these are forbidden. Allah has stated that those who annoy believing men and women undeservedly, bear on themselves the

crime of slander and plain sin.

It can be understood from this verse that a believer has no claim if he is hurt for a tenable reason; for instance, implementing the prescribed punishment on a criminal, disciplining a wrongdoer or similar acts. Although, this may contain an element of harm, it was carried out for a good cause. Allah – the Mighty and Sublime - has said:

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَشَهِدَ عِدَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢٤﴾﴾

“The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime but if married persons commit it, the punishment is to stone them to death, according to Allah’s Law).” [Noor: 2].

Therefore, there is no sin in hurting a person for what he has earned, and he is liable for his crime. Hence, this will have no effect.

Then the author mentioned some *Ahaadeeth* warning against hurting the believers. One of them has been mentioned earlier; the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) that Allah said: ‘I have declared a war against he who treats a pious worshipper (Waliyy) of Mine with hostility’. Therefore, Allah – the Mighty and Sublime - is in a state of war with anyone who is hostile to any of the pious servants of Allah. And whoever goes to war with Allah – the Mighty and Sublime - is indeed doomed.

The People of Knowledge stated that the forms of harm are numerous. One may harm his neighbour, companion, fellow worker, even if there is no form of friendship between them, through harassment or other forms. All these acts are forbidden, and it is

obligatory for a Muslim to avoid them.

Making judgement of people keeping in view their evident actions and leaving their hidden actions to Allah

Allah the Exalted said:

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

“But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.” [At-Taubah: 5].

Hadeeth 390, 391, 392 and 393

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى» متفق عليه .

‘Abdullah bin ‘Umar ؓ reported: Messenger of Allah ﷺ said, “I have been commanded (by Allah) to fight people until they testify that there is no true god except Allah, and that Muhammad is the Messenger of Allah, and perform Salat and pay Zakat . If they do so, they will have protection of their blood and property from me except when justified by Islam, and then account is left to Allah.” [Al-Bukhari and Muslim]

وَعَنْ أَبِي عَبْدِ اللَّهِ طَارِقِ بْنِ أَشْيَمٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ

اللَّهُ ﷻ يَقُولُ: «مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ، حَرَّمَ مَالَهُ وَدَمَهُ، وَحِسَابُهُ عَلَى اللَّهِ تَعَالَى» رَوَاهُ مُسْلِمٌ .

Abu Abdullah bin Tariq bin Ushyam ؓ reported: Messenger of Allah ﷺ said, “He who professes La ilaha illallah (There is no true god except Allah), and denies of everything which the people worship besides Allah, his property and blood become inviolable, and it is for Allah to call him to account.” [Muslim]

وَعَنْ أَبِي مَعْبِدٍ الْمِقْدَادِ بْنِ الْأَسْوَدِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قُلْتُ لِرَسُولِ اللَّهِ ﷺ: أَرَأَيْتَ إِنْ لَقَيْتُ رَجُلًا مِنَ الْكُفَّارِ، فَاقْتَتَلْنَا، فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ، فَقَطَعَهَا، ثُمَّ لَادَ مِنِّي بِشَجَرَةٍ، فَقَالَ: أَسَلَمْتُ لِلَّهِ، أَقْتَلُهُ يَا رَسُولَ اللَّهِ بَعْدَ أَنْ قَالَهَا؟ فَقَالَ: «لَا تَقْتُلُهُ» فَقُلْتُ: يَا رَسُولَ اللَّهِ قَطَعَ إِحْدَى يَدَيَّ، ثُمَّ قَالَ ذَلِكَ بَعْدَ مَا قَطَعَهَا؟! فَقَالَ: «لَا تَقْتُلُهُ، فَإِنْ قَتَلْتَهُ، فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ» متفقٌ عليه .

Al-Miqdad bin Al-Aswad ؓ reported: I said, “Tell me, O Messenger of Allah, if I meet an infidel, and we fight together, and he cuts off my hands with his sword, then hides from me behind a tree and (then) says he has submitted himself to Allah. Shall I kill him after he has said it?” He replied, “Do not kill him.” I submitted, “But O Messenger of Allah, he cut off one of my hands and only then he said it.” Messenger of Allah ﷺ then replied, “Do not kill him, for if you do so, he will be in the position in which you were before you killed him (i.e., he will be considered a Muslim and thus his life will be inviolable), and you will be in the position in which he was before he made his testimony (i.e., your life will not be inviolable, for his heirs can ask for Qisas).” [Al-Bukhari and Muslim]

وَعَنْ أُسَامَةَ بْنِ زَيْدٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ، إِلَى الْحُرَقَةَ مِنْ جُهَيْنَةَ، فَصَبَّحْنَا الْقَوْمَ عَلَى مِيَاهِهِمْ، وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُمْ، فَلَمَّا غَشِينَاهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَكَفَّ عَنْهُ الْأَنْصَارِيُّ، وَطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ، بَلَغَ ذَلِكَ النَّبِيَّ، ﷺ، فَقَالَ لِي: «يَا أُسَامَةُ أَقَتَلْتَهُ بَعْدَ مَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ؟ قُلْتُ: يَا رَسُولَ اللَّهِ إِنَّمَا كَانَ مُتَعَوِّذًا، فَقَالَ: «أَقَتَلْتَهُ بَعْدَ مَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ؟!» فَمَا زَالَ يُكْرِرُهَا عَلَيَّ حَتَّى تَمَنَيْتُ أَنِّي لَمْ أَكُنْ أَسَلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ مُتَّفِقَ عَلَيْهِ .

Usamah bin Zaid ؓ reported: Messenger of Allah ﷺ sent us to Huraqat, a tribe of Juhainah. We attacked that tribe early in the morning and defeated them, (then) a man from the Ansar and I caught hold of a man (of the defeated tribe). When we overcame him, he said: ‘La ilaha illallah (There is no true god except Allah).’ At that moment, the Ansari spared him, but I attacked him with my spear and killed him. By the time we went back to Al-Madinah, news had already reached Messenger of Allah ﷺ. He said to me, “O Usamah, did you kill him after he professed La ilaha illallah (There is no true god except Allah)?” I said, “O Messenger of Allah! He professed it only to save his life.” Messenger of Allah ﷺ repeated, “Did you kill him after he had professed La ilaha illallah?” He went on repeating this to me until I wished I had not embraced Islam before that day (so that I would have not committed this sin). [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) said: The Chapter of Making Judgement of People Keeping in View Their Evident Actions and Leaving Their Hidden Actions to Allah.

Firstly, you should know that consideration is given in this world to the obvious matters – the tongue and the limbs, while the hidden actions of the heart will be taken into account in the Hereafter.

A person will be called to account on the day of Resurrection based on what is in his heart, nonetheless what is apparent on the tongue and the limbs will be considered in this world. Allah – the Mighty and Sublime - said:

﴿ إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ﴿٨﴾ يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾ ﴾

“Verily, (Allah) is Able to bring him back (to life)! The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).” [Taariq: 8-9].

That is, what is in the hearts will be checked.

Allah – the Mighty and Sublime - also said:

﴿ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩﴾ وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١٠﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾ ﴾

“Knows he not that when the contents of the graves are brought out and poured forth (all mankind is resurrected). And that which is in the breasts (of men) shall be made known. Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds), (and will reward them for their deeds).” [Al-Aadiyaat: 9-11].

So strive, my brother, towards purifying your heart before your limbs. How many are those who observe *Salat*, fast, give in charity, perform Hajj but their hearts are corrupt.

And remember the *Khawaarij* whom the Prophet ﷺ informed us about; they used to observe *Salat*, fast, spend in charity, recite the Qur’an, wake up for supererogatory prayers at night, shed tears and perform *Tahajjud*. A companion would see them observe *Salat* and consider his *Salat* as inferior. Nevertheless, the Prophet ﷺ said about

them: “Their Faith would not go beyond their throats”⁽¹⁾, that is, faith did not permeate their hearts.

Although they were pious on the outside, it never benefited them in the least. So, do not be deceived by your outward piety; rather check your heart first before anything. I ask Allah – the Mighty and Sublime – to better your hearts and mine.

The case of a man was reported to the Prophet ﷺ for consuming alcohol. So he was beaten. Then he was brought on another occasion for the same offence, so one of the companions abused him by saying, “May the curse of Allah be upon you! how often are you brought before the Messenger of Allah ﷺ.” At that moment, the Prophet ﷺ said: ‘Do not curse him for he loves Allah and His Messenger’⁽²⁾.

So the heart is the basis. Hence, Allah – the Mighty and Sublime – said:

﴿أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ﴾ (41)

“Those are the ones whose hearts Allah does not want to purify (from disbelief and hypocrisy)” [Maidah: 41].

However, in matters between us and others in this world, the obligation is to hold people responsible for the observable acts. This is because we do not know the unseen nor are we acquainted with what is in the hearts, and Allah – the Mighty and Sublime – burdens not a soul beyond his scope. The Prophet ﷺ indeed said: ‘I only judge with what I hear’⁽³⁾.

We have not been asked to uncover what is in the hearts of people. Hence, Allah – the Mighty and Sublime – said:

﴿فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾

- 1 Al-Bukhaari reported it in the Book of Disparaging the Apostates, the Chapter of Killing the Khawarij and the Atheists no: (6930); and Muslim reported it in the Book of Zakat no: (1063/64)
- 2 Al-Bukhaari reported it in the Book of Prescribed Punishments no: (6780)
- 3 Al-Bukhaari reported it in the Book of Judgements no: (7169); and Muslim reported it in the Book of Judgements no: (1713)

“But if they repent and perform As-Salât (Iqâmat-as-Salât), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.” [Taubah: 5].

That is, if the disbelievers repent, observe the Prayer and give Zakat, then you should leave them alone, and their affairs are unto Allah – the Mighty and Sublime. Verily, Allah is Oft-Forgiving, Most Merciful.

The Prophet ﷺ said, as reported on the authority of Ibn Umar, that: ‘I have been commanded to fight people until they testify that only Allah is worthy of worship and that Muhammad is His Messenger, and that they observe *Salat* and give Zakat. When they do those, they safeguard their blood and wealth from me, and their accountability is left with Allah.

In that case, credence is only given to the visible deeds. Therefore, when a person testifies that only Allah is worthy of worship, and Muhammad is His Messenger, performs *Salat* and gives Zakat, he has safeguarded his blood and wealth, and his accountability is left to Allah – the Mighty and Sublime. So we do not consider anything except what is apparent.

Likewise, the one who says: ‘*Laa illa ilaa Allah*’ has secured his blood and wealth. That is what the Prophet ﷺ said.

Then the author (may Allah shower blessings on him) mentioned two striking *Hadeeth* which chronicle two stunning events:

The First One is the *Hadeeth* of Miqdaad bin al-Aswad, who said: ‘Tell me, O Messenger of Allah, if I meet an infidel, and we fight together, and he cuts off my hand with his sword, then hides from me behind a tree and (then) says he has submitted himself to Allah. Should I kill him?’

The Prophet ﷺ said: ‘**Do not kill him**’. He is asking about a disbeliever who severed the hand of a Muslim, then hid behind a tree saying ‘*Laa illaaha ilaa Allah*’. ‘Should I kill him?’

He ﷺ said: ‘**Do not kill him**’; otherwise, you would become as he was before he uttered the statement, that is, you have become a disbeliever.

Although, you and I know that that man only said he surrendered to Allah in order to protect his life, the Prophet ﷺ told the other man: 'Do not kill him'. Thus the man safeguarded his blood and wealth.

There is evidence in this that the disbelievers would not be accountable for the properties of the Muslims they destroyed or any other crime they committed against the Muslims once they accept Islam. Islam obliterates what precedes it.

The Second Story: That the Prophet ﷺ sent Usaamah bin Zayd with a military detachment to Al-Huraqah in Juhaynah. When the army laid siege on the community and blockaded them, a man escaped from their midst. So, Usaamah and an *Ansaari* man pursued him in order to eliminate him. On catching up with him, the man said '*Laa illaaha ilaa Allah*', testifying that there is no deity worthy of worship except Allah. The *Ansaari* man, who was more knowledgeable than Usaamah (may Allah be pleased with him), refrained from harming the man but Usaamah killed him.

When they got back to Madeenah and the information of the incident got to the Prophet ﷺ, he said to Usaamah: 'Did you kill him after he had said: There is no deity worthy of worship except Allah?' Usaamah (may Allah be pleased with him) affirmed that, but added that the man only said it to save himself from death. The Prophet ﷺ repeated it: 'Did you kill him after he had said: There is no deity worthy of worship except Allah?' Usaamah admitted that and reiterated his earlier assertion. It came in the narration of Muslim that the Prophet ﷺ said to him: 'What will you do when the *Laa-ilaaha-illa-llaah* approaches you on the Day of Resurrection?'

Usaamah (may Allah be pleased with him) used to say (after that): 'Until I wished I had not become a Muslim before that day'. He said that because if he (Usaamah) were a disbeliever who just accepted Islam, Allah – the Mighty and Sublime - would overlook his faults for him. So it was a big headache for Usaamah because he committed this act as a Muslim.

The Prophet ﷺ was repeating to him: 'Did you kill him after he had said: There is no deity worthy of worship except Allah, What will

you do when the *Laa-ilaaha-illa-llaah* approaches you on the Day of Resurrection?’

Irrespective of the fact that what would come to mind is what Usaamah comprehended, that the man merely said it to save himself from death, he ought not to have killed him once he said *Laa-ilaaha-illa-llaah*. Accordingly, he had safeguarded his blood and wealth, and if he had said it as a means of protection or hypocrisy, his reckoning lies with Allah – the Mighty and Sublime.

This shows that we take people to account for what is apparent in this world, and accountability for the contents of the hearts is on the Day of Resurrection. Then, all what is hidden will be brought to the open. For this reason, brothers, it is incumbent on us to firstly cleanse our hearts before every other thing, then our limbs may follow.

We should deal with what is apparent in our interactions with others. Hear what the Prophet ﷺ had said: ‘Perhaps one of you will be more cunning in his argument than the other, and I make judgement in his favour based on what I have heard. Whomever I cut a right of his brother for, I have only cut an ember for him from the hell fire; let him take little or much’⁽¹⁾.

So the Prophet ﷺ based adjudication on the obvious facts.

However, the Hell fire is awaiting you if you are dishonest in your claim, and you only captivated the judge with your tongue and false testimony. He has only apportioned an ember of fire for you; so take little or much.

The summary of the foregoing is that a man should deal with what is apparent in this world, while the hereafter takes care of the hidden.

So it is obligatory for us to relate with others based on their apparent situation, and their affair is to Allah – the Mighty and Sublime. Likewise, we must cleanse our hearts of apprehension, pride, jealousy, associating partners with Allah or doubt. We ask Allah – the Mighty and Sublime - to save us from these traits because they are dangerous.

1 Al-Bukhaari reported it in the Book of Deception no: (6967); Muslim reported it in the Book of Judgements no: (1713)

We ask Allah – the Mighty and Sublime - to guide you and us to the excellent character and deeds, none can guide to such except Allah – the Mighty and Sublime. Similarly, we ask Him to save us from bad character, none can save from such except Him.

Hadeeth 395

وَعَنْ عَبْدِ اللَّهِ بْنِ عَتَبَةَ بْنِ مَسْعُودٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: «إِنَّ نَاسًا كَانُوا يُؤْخَذُونَ بِالْوَحْيِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَإِنَّ الْوَحْيَ قَدْ انْقَطَعَ، وَإِنَّمَا نَأْخُذُكُمْ الْآنَ بِمَا ظَهَرَ لَنَا مِنْ أَعْمَالِكُمْ، فَمَنْ أَظْهَرَ لَنَا خَيْرًا، أَمَّنَّاهُ وَقَرَّبْنَاهُ، وَلَيْسَ لَنَا مِنْ سَرِيرَتِهِ شَيْءٌ، اللَّهُ يُحَاسِبُهُ فِي سَرِيرَتِهِ، وَمَنْ أَظْهَرَ لَنَا سُوءًا، لَمْ نَأْمَنْهُ، وَلَمْ نُصَدِّقْهُ وَإِنْ قَالَ: إِنَّ سَرِيرَتَهُ حَسَنَةٌ» رواه البخاري .

'Abdullah bin 'Utbah bin Mas'ud reported: I heard 'Umar bin Al-Khattab ؓ reported saying: "In the lifetime of Messenger of Allah ﷺ some people were called to account through Revelation. Now Revelation has discontinued and we shall judge you by your apparent acts. Whoever displays to us good, we shall grant him peace and security, and treat him as a near one. We have nothing to do with his insight. Allah will call him to account for that. But whosoever shows evil to us, we shall not grant him security nor shall we believe him, even if he professed that his intention is good." [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) narrated this from the Leader of the Faithful, Umar bin Al-Khattab (may Allah be pleased with him), via Abdullah bin Utbah bin Mas'ood (may Allah

be pleased with him), the nephew of Abdullah bin Mas'ood (may Allah be pleased with him), the noble companion of the Messenger of Allah ﷺ. Umar stated that they would know about whoever conceals any evil secret during the period of Revelation through whatever was revealed. This was because there were hypocrites among the populace during the time of the Messenger of Allah ﷺ; those who would display good but conceal evil. But Allah – the Mighty and Sublime – used to expose them by way of revelation to His Messenger ﷺ. He would uncover them by laying bare their characteristics, which are their specifics, not their names.

The wisdom behind this method is to serve as a general warning for each person who possesses similar traits. Allah – the Mighty and Sublime – has said:

﴿ وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِنِ آتَيْنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٥﴾ فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٧٦﴾ فَأَعْقَبَهُمْ نِقَافًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ ﴿٧٧﴾ ﴾

“And of them are some who made a covenant with Allah (saying): “If He bestowed on us of His Bounty, we will verily, give Sadaqâh (Zakat and voluntary charity in Allah’s Cause) and will be certainly among those who are righteous.”

Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqâh (Zakat or voluntary charity)], and turned away, averse.

So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allah) which they had promised Him and because they used to tell lies.” [Taubah: 75-77].

Likewise, His statement – the Mighty and Sublime:

﴿ وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْتَخْطُونَ ﴿٥٨﴾ ﴾

“And of them are some who accuse you (O Muhammad) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!” [Taubah: 58].

And His words – the Mighty and Sublime:

﴿ الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا
يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾ (٧٨)

“Those who defame such of the believers who give charity (in Allah’s Cause) voluntarily, and those who could not find to give charity (in Allah’s Cause) except what is available to them, so they mock at them (believers), Allah will throw back their mockery on them, and they shall have a painful torment.” [Taubah: 79].

Soorah Taubah, which some scholars refer to as the Chapter of Exposure for it exposed the hypocrites, is replete with similar verses.

However, when the Revelation came to an end, people could no longer identify the hypocrites because hypocrisy resides in the heart, we seek refuge with Allah.

Umar said (may Allah be pleased with him): ‘Whoever displays good to us, we shall take him for that, even if he had concealed evil; but whoever displays evil to us, we shall take him for that even if he hides some good deeds. For we have not been asked to consider except what is apparent’. This is one of the Bounties of Allah on us, that we can only be judged by our apparent deeds. Indeed, it is hard to build a judgement on the hidden, and Allah – the Mighty and Sublime - has not burden a soul beyond its scope.

So whoever shows good, we will relate with him based on that, and whoever displays evil, we will relate with him based on the evil which he has displayed to us. We would not judge his intention; rather, its accountability lies with Allah, the Lord of the worlds, who knows everything that goes on in the human heart.

Fear (of Allah)

Commentary

The author (may Allah Shower blessings on him) said: The Chapter of Fear.

Fear of what? The fear of Allah, for the one who worships Allah – the Mighty and Sublime - should fear Him but remain optimistic. Whenever he considers his enormous sins and his numerous misdemeanours, he should be fearful. Similarly, whenever he reflects on his good deeds, he should also be afraid lest arrogance and self-importance before Allah – the Mighty and Sublime – would have damaged them. Moreover, he should be scared for show-off might have crept into his good deeds. However, he should be optimistic whenever he remembers that Allah – the Mighty and Sublime - pardons, forgives, forbears, and showers mercy and generosity. Therefore he will be oscillating between fearing Allah and hoping in Him.

Allah – the Mighty and Sublime - said:

“And those who give that which they give”, that is, they give what they give of good deeds . *“With their hearts full of fear”,* that it may not be accepted from them. *“Because they are sure to return to their Lord (for reckoning)”*.

Therefore it is important, rather necessary, that a person’s journey towards Allah – the Mighty and Sublime - remains between fear and hope. But which one should outweigh the other? Is it hope or fear? Or they should be at the same level?

Imam Ahmad (may Allah shower blessings on him) said: ‘It is good that a person’s fear and hope remain the same. When one outweighs the other, the person will be destroyed.’ If it were hope, he might be deluded to think that Allah’s punishment will not come, and he might become one of those who have lost total hope in Allah – the Mighty and Sublime- if fear prevails. Both options are bad; hence, fear and hope should be at equilibrium.

Then the author (may Allah shower blessings on him) mentioned some verses explaining the theme of the chapter. Some of those verses have just been discussed. Others include:

﴿وَيَحذَرُكُمْ اللَّهُ أَنْ تَنْفَسُوا﴾ (28)

“And Allah warns you against Himself (His Punishment)” [Aal-Imran: 28].

That is, Allah – the Mighty and Sublime - warns us against Himself lest He punishes us for our sins and inequities.

And He – the Mighty and Sublime - said:

“O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.

The Day you shall see it, every nursing mother will forget her nursing, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.” [hajj: 1-2].

The verse emphasizes that one should fear this Day which Allah – the Mighty and Sublime - describes as:

“The Day you shall see it, every nursing mother will forget her nursing”.

That is, because of the problems and tribulations.

“And every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken”.

That is, as if they possess no intelligence as a result of drinking intoxicant, but they are not drunk.

“Yet they will not be drunken, but severe will be the Torment of Allah.”

And Allah – the Mighty and Sublime - said:

﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ﴾ (31)

“That Day shall a man flee from his brother” [Abasa: 34].

And He – the Mighty and Sublime - said:

“But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).” [Ar-Rahman: 46] to the end of the chapter. That is, he who fears the standing before Allah – the most High- would certainly want to be obedient to Him and fear His punishment. Such person will have two gardens. And in one of the verses, He – the Mighty and Sublime - said:

﴿وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾﴾

“And besides these two, there are two other Gardens (i.e. in Paradise).” Ar-Rahman: 62].

These four gardens will be for the one who fears Allah. But people will be of varying degrees as regard that. We ask Allah – the Mighty and Sublime - through His Help and Generosity to make us and other Muslims among its dwellers.

Hadeeth 396

عَنِ ابْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ، وَهُوَ الصَّادِقُ الْمَصْدُوقُ: «إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ الْمَلَكُ، فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: بِكُتُبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَسَقِيٍّ أَوْ سَعِيدٍ. فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، فَيَدْخُلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا» متفقٌ عليه .

'Abdullah bin Mas'ud ؓ reported: Messenger of Allah ﷺ, the truthful and the receiver of the truth informed us, saying, "The creation of you (humans) is gathered in the form of semen in the womb of your mother for forty days, then it becomes a clinging thing in similar (period), then it becomes a lump of flesh like that, then Allah sends an angel who breathes the life into it; and (the angel) is commanded to record four things about it: Its provision, its term of life (in this world), its conduct; and whether it will be happy or miserable. By the One besides Whom there is no true god! Verily, one of you would perform the actions of the dwellers of Jannah until there is only one cubit between him and it (Jannah), when what is foreordained would come to pass and he would perform the actions of the inmates of Hell until he enter it. And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of Jannah until he would enter it." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him - mentioned this Hadeeth under the Chapter of Fear and the attitude of feeling safe from the Plot of Allah. He said in what he reported from Ibn Mas'ood (may Allah be pleased with him) that the Prophet ﷺ said:

"The creation of you (humans) in the form of semen in the womb of your mother for forty days, then it becomes a clinging thing in similar (period), then it becomes a lump of flesh like that, then Allah sends an angel who breathes the life into it; and (the angel) is commanded to record four things about it: Its provision, its term of life (in this world), its conduct; and whether it will be happy or miserable. By the One besides Whom there is no true god! Verily, one of you would perform the actions of the dwellers of *Jannah* until there is only one cubit between him and it, when what is foreordained would come to

pass and he would perform the actions of the inmates of Hell until he will enter it. And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of *Jannah* until he would enter it.'

His statement (may Allah be pleased with him) that: 'the truthful and the receiver of truth informed us'; that is, the Prophet ﷺ was truthful in what he says, and he is held to be truthful in what he receives as Revelation, and what comes to him by Revelation. He was truthful and he never gives false information. He is believed to be truthful because he would never provide an information except that which is truthful ﷺ.

Ibn Mas'ood (may Allah be pleased with him) only began with this preamble, because he was about to narrate some events from the Unseen, that occurs in the wombs in three stages.

'The creation of you (humans) in the form of semen in the womb of your mother for forty days'. That is, when a man has sexual intercourse with his wife and releases semen into her womb, it will remain there for forty days as semen, in a fluid form. Besides, it will continue to change gradually to reddish colour until it is forty days old.

By the fortieth day, it would have assumed a full reddish colour similar to a clot of blood, a clinging thing. Then, another forty days will pass over it while it remains a clinging thing, but it would have become solid and continue to coagulate steadily until the eightieth day.

At the completion of eighty days, it will become a lump of flesh, which Allah describes as: "*Some formed and some unformed (miscarriage)*" [Hajj: 5]. So it will remain in this form for forty days. The process will run from the eighty first day until the one hundred and twentieth day. Nonetheless, it will not become a full creation until the expiration of ninety days, as it is generally believed.

So when the third forty days is over, the state of lump of flesh, Allah

will send an angel to it. This is the angel that has been assigned to the wombs, and Allah – the Mighty and Sublime - has said:

﴿ وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا هُوَ ﴾ (31)

“And none can know the hosts of your Lord but He” [Al-Muddaththir: 31].

The angels are the hosts, the army, of Allah – the Mighty and Sublime; and each of them has an assigned responsibility; some are responsible for the wombs, some are responsible for taking the souls, some write down the deeds, and some guard human beings. The angels carry out a lot of great duties, in accordance with Allah’s command.

So the angel in charge of womb will arrive to breathe life into it with the leave of Allah. This is a command known only to the Lord of the worlds; He – the Mighty and Sublime - has said:

﴿ وَنَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴾ (85)

“And they ask you (O Muhammad) concerning the Rûh (the Spirit); Say: “The Rûh (the Spirit): it is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.” [Al-Israa: 85].

The angel will breathe into the body, which is a lump of flesh in the womb without ability to move or feel. Thereafter, the soul will enter the body as fragments of ember blend with one another, or as the wet clay synthesizes with dry clay. So it will begin to move in this body until it circulates round the body, it would become a human being at that moment, but it was nothing before then.

Hence, if there is a miscarriage before the foetus reaches one hundred and twenty days in the womb, Funeral prayer is not required for it; it will rather be buried without performing the Funeral Prayer for it.

But it would become a human being at the completion of one hundred and twenty days; that is, four months. If there is a miscarriage after that, it should be washed, shrouded and prayed for, even if only

a hand has been formed, and buried in the cemetery of the Muslims if he is a Muslim.

If he were a child of a Christian, his father and mother are Christians, he should not be buried in the Muslim cemetery. In this case, he should be buried without washing or shrouding even though he is a kid. The Prophet ﷺ was asked about children of the disbelievers, he ﷺ replied: **'They are part of them'**⁽¹⁾.

The important point is to wash, shroud and pray over the foetus and bury it in the Muslim cemetery once it is four months old. A name should be given to it and ram should be slaughtered for it, according to the stronger opinion, so that he will intercede for his parents on the Day of Resurrection. Surely, he will be raised up on the Day of Resurrection.

Then the Prophet ﷺ said: **'And the angel will be commanded of four matters: Its provision, its term of life, its conduct, and whether it will be happy or miserable'**.

'Then its provision will be written', will it be minute or much? When will it come? Will it be reducing or not? The important point is that its provision has been completely decreed.

'And its term will be written', the date and time, the place and moment of his death. Is it near or far-off? What will be the cause of his death? The important point is that its term has been completely decreed.

'And its conduct will be written', will he be virtuous or evil? Will he hold benefits or wrong his own soul? The important point is that its deeds have been completely decreed.

'And his wealth will be written', what he will get of wealth. Then it will be written whether he will be happy or miserable.

'As for those who are wretched, they will be in the Fire, sighing in a high and low tone.'

1 Al-Bukhaari reported it in the Book of Jihaad no: (3012); and Muslim too reported it in the Book of Jihaad no: (1745)

They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of what He wills.

﴿ وَأَمَّا الَّذِينَ سَعِدُوا فَمِنَ الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ﴾

عَطَاءٌ غَيْرَ مَجْدُورٍ ﴿١٠٨﴾

And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord will, a gift without an end.” [Hood: 106-108].

All these will be written. But where would they be written? Some narrations have stated that they will be written on his forehead.

But someone might ask: ‘How will the forehead be wide enough to contain all these?’

We say: ‘Do not ask about the matters of Unseen. Who are you to ask about such? Say: ‘I believe in Allah, and hold as truth what Allah and His Messenger have said’. Do not ask: How?’

And we have what can affirm such in our midst today. One can write thousands of words in a hand-held device which is smaller than a palm; and this is manmade. So, what will you say about the creation of Allah – the Mighty and Sublime?

In summary, this is one of the matters of the Unseen which the Prophet ﷺ has conveyed, and you lack the ability to comprehend them with your senses. Your duty is to accept and affirm this to be true. You are not a believer if you would only believe in what you can perceive with your senses because it implies that you are not a believer in the Unseen. It is he who believes in the Unseen that will accept all what has come from Allah – the Mighty and Sublime - and His Messenger ﷺ, and such will say: I believe in Allah and His messenger, and hold what they say as the truth.

He said ﷺ:

‘By the One besides Whom there is no true god! Verily, one of you would perform the actions of the dwellers of *Jannah* until there is only one cubit between him and it, when what is foreordained would come to pass and he would perform the actions of the inmates of Hell until he will enter it. And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of *Jannah* until he would enter it.’

However, you should be happy because this *Hadeeth* is specific; this person performs the actions of the dwellers of Paradise in the open whereas he is one of the inmates of Hell. As for the one who performs the actions of the dwellers of Paradise in reality, with his heart and sincerely for the sake of Allah – the Mighty and Sublime, Allah will not disappoint him. Allah – the Mighty and Sublime – is more generous than the slave; hence, Allah will not disgrace him if he performs the actions of the dwellers of Paradise with sincerity, may Allah count us among them. Therefore, (this *Hadeeth*) talks about the one who makes pretence before people.

The evidence for understanding this *Hadeeth* in a restricted sense is authentically narrated in *Saheeh Al-Bukhaari*. A man was with the Messenger of Allah ﷺ in a battle, he was fearless in battle, ferociously attacking any loophole in the enemy’s rank. His bravery and mode of attack amazed everyone, but the Prophet ﷺ said: ‘Verily he is one of the inmates of Hell’, we seek refuge with Allah. How can this brave man, who is fierce in attacking the enemy, be an inmate of Hell? This was heavy on the Muslims and they found it hard to comprehend that such person would be from the dwellers of Hell.

Then a man resolved to keep an eye on the man on the battle field. At a point in the battle, an arrow struck this seemingly brave man, which made him impatient, so he committed suicide by falling on the arrow. Then, the man watching over him rushed to the Prophet, bearing the testimony that he was truly the Messenger of Allah ﷺ and reported that the man had committed suicide. Then the Prophet ﷺ said: ‘Verily a person will be performing the actions of the people of Paradise in what is clear to the people’. Praise to Allah – the Mighty

and Sublime - for this distinction. He will be acting, in what is clear to the people, as if he were from the dwellers of Paradise whereas he is an inmate of Hell. People would think he is righteous whereas his heart is corrupt, and he is from the inhabitants of Hell.

And he ﷺ said in the *Hadeeth* of Ibn Mas'ood (may Allah be pleased with him):

'And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of *Jannah* until he would enter it.'

This is reverse of the former.

We have a differentiating evidence for the first scenario, which is the *Hadeeth* of 'the brave man'.

The second scenario is validated by daily happenings around us. A man would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would begin to perform the acts of the dwellers of Paradise and he would end up there.

This also happened during the time of the Prophet ﷺ. There was a man called Al-Usayrim from the clan of *AbdulAsh'hal*; he was an infidel who opposed the Islamic Call and the Muslims. However, after people had left Madeenah to participate in the Battle of *Uhud*, Allah – the Mighty and Sublime - shone the light of Islam on his heart, thus he became a Muslim and he came out to fight alongside the Muslims.

After the events that occurred, with some Muslims killed, the remnants began to check their dead comrades. Thus, they found al-Usayrim (among the wounded). They were inquisitive: 'What brought you here? We had known you as an opponent of Islam. Did you come out to defend your people, which would be a partisan cause, or because of Islam?'

He said: 'I came here because of Islam. Extend my greetings to the Messenger and inform him that I testify that none has the right to be worshipped in truth except Allah and that Muhammad is His Messenger'. Then he died. The people informed the Prophet ﷺ about him and I think he ﷺ said about him: 'He is one of the dwellers of

Paradise’

This was a man who spent his entire lifespan in disbelief, opposing Islam and the Muslims, but he ended up in this manner. He was performing the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then what has been written for him came to pass, so he took to performing the actions of the dwellers of Paradise and he became one of them.

The author (may Allah shower blessings on him) mentioned this *Hadeeth* in order to fill us with fear and hope. We should be afraid of trials befalling our souls, hence it is obligatory for one to always ask for steadfastness, ‘O Lord make me firm with a firm statement’.

And the Prophet ﷺ used to pray: ‘O Allah who changes the hearts, make me firm on Your *Deen*; O Allah Who changes the hearts, direct my hearts towards Your obedience’⁽¹⁾.

And we learn from this *Hadeeth* not to lose hope. We should not lose hope in a person who thrives in disbelief or sin, for Allah – the Mighty and Sublime - may guide him at the last moment, and he will die upon Islam.

We ask Allah – the Mighty and Sublime - to make us firm with the firm statement in this world and the Hereafter, and we ask Him – the Mighty and Sublime - to take our souls upon Faith out of His Bounty and Generosity.

Ahaadeeth 397, 398,399,400 and 401

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ، مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ يَجْرُؤْنَهَا» رَوَاهُ مُسْلِمٌ .

Ibn Mas'ud ؓ reported: Messenger of Allah ﷺ said, “Hell will be brought on that Day (the Day of Resurrection) with seventy

1 Muslim reported it in the Book of Predestination no: (2654)

bridles; and with every bridle will be seventy thousand angels, pulling it.” [Muslim]

وَعَنِ النَّعْمَانِ بْنِ بَشِيرٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَرَجُلٌ يُوَضَعُ فِي أَحْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُ، مَا يَرَى أَنَّ أَحَدًا أَشَدَّ مِنْهُ عَذَابًا، وَإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا» متفقٌ عليه .

Nu'man bin Bashir ؓ reported: Messenger of Allah ﷺ said, “The least tortured man on the Day of Resurrection is one underneath whose feet will be placed two live coal, and his brain will be boiling, and he would think that he is the most tortured, while he is the least tortured.” [Al-Bukhari and Muslim]

وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبِيهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى حُجْرَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى تَرْقُوتِهِ» رَوَاهُ مُسْلِمٌ .

Samurah bin Jundub ؓ reported: Prophet of Allah ﷺ said, “Among the people of Hell are there those who will be emersed in fire to their ankels, some to their knees, some to their waists, and some to their throats.” [Muslim]

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ حَتَّى يَغِيَّبَ أَحَدَهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ» متفقٌ عليه .

Ibn 'Umar ؓ reported: I heard Messenger of Allah ﷺ as saying, “Mankind will stand before Allah, the Rubb of the worlds (on the Day of Resurrection), some of them will stand submerged in perspiration up to half of their ears.” [Al-Bukhari and Muslim]

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ، خُطْبَةً مَا سَمِعْتُ مِثْلَهَا قَطُّ، فَقَالَ: «لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا» فَغَطَّى أَصْحَابُ رَسُولِ اللَّهِ ﷺ وَجُوهَهُمْ، وَلَهُمْ خَنِينٌ مُتَّفَقٌ عَلَيْهِ .

Anas bin Malik ؓ reported: Messenger of Allah ﷺ delivered a Khutbah to us the like of which I had never heard from him before. He said, "If you knew what I know, you would laugh little and weep much." Thereupon those present covered their faces and began sobbing. [Al-Bukhari and Muslim]

Commentary

The author mentioned these *Ahaadeeth* discussing fear of the Day of Resurrection and the torment of the Hell. Thus, he mentioned some *Ahaadeeth*:

He reported that the Hell would be brought on the Day of Resurrection with seventy bridles, each being dragged by seventy thousand angels. This demonstrates the reality of this Hell, we ask Allah to protect us and the Muslims from it, and the reality of that Day. This is because Allah – the Mighty and Sublime - had allocated seventy thousand angels to drag each of the seventy bridles of Hell, we seek refuge with Allah. This enormous number of angels shows that the matter is grave and dangerous.

And the Prophet ﷺ explained that the least-punished person in the Hell will have two embers of fire placed by his heels which will make his brain boil. He will think that he is receiving the most heinous punishment whereas it is the least. Indeed, if he were to witness what others are receiving of punishment, he would know that his situation is less complicated and console himself. However, he will think that he is going through the harshest punishment, and we seek refuge with

Allah. Thence, he will suffer increased disillusionment and difficulty, and sickness of the heart, refuge is with Allah.

That was why the Prophet ﷺ made this statement to warn people of the punishment of the Hell.

And he (may Allah shower blessings on him) also stated that some people will have punishment to the level of their ankles, some to their knees and some to their waists in the Hell.

He (may Allah shower blessings on him) also explained that the perspiration of some people will reach their ankles, it will reach the knees of some, the loin of some, and some people will drown in their own perspiration.

The matter will be serious, so we must all be cautious of the affairs of the Day of Resurrection. We must fear Allah– the Mighty and Sublime - by implementing His commands and avoiding His prohibitions.

We ask Allah to help us and other Muslims achieve that with His Bounty and Generosity.

Ahaadeeth 402, 403, 404, 405, 406 and 407

وَعَنِ الْمِقْدَادِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، ﷺ، يَقُولُ:
«تُدْنِي الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ حَتَّى تَكُونَ مِنْهُمْ كَمِقْدَارِ
مِيلٍ» قَالَ سُلَيْمُ بْنُ عَامِرٍ الرَّائِي عَنِ الْمِقْدَادِ: فَوَاللَّهِ مَا أَذْرِي مَا يَعْنِي
بِالْمِيلِ، أَمْسَافَةَ الْأَرْضِ أَمْ الْمِيلَ الَّذِي تُكْتَحَلُ بِهِ الْعَيْنُ «فَيَكُونُ النَّاسُ
عَلَى قَدْرِ أَعْمَالِهِمْ فِي الْعَرَقِ، فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبِيهِ، وَمِنْهُمْ مَنْ
يَكُونُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ
الْعَرَقُ الْجَامَا» وَأَشَارَ رَسُولُ اللَّهِ، ﷺ، بِيَدِهِ إِلَى فِيهِ. رَوَاهُ مُسْلِمٌ .

Al-Miqdad ؓ reported: Messenger of Allah ﷺ said, “On the Day of Resurrection, the sun will come so close to people that there would be left only a distance of one Meel”. Sulaim bin ‘Amir said: By Allah, I do not know whether he meant by “ Meel ”, the mile of the distance measure or the stick used for applying antimony powder to the eye. (Messenger of Allah ﷺ is, however, reported to have said:) “The people then will be submerged in perspiration according to their deeds, some up to their ankles, some up to their knees, some up to the waist and some will have the bridle of perspiration (reaching their mouth and nose) and, while saying this Messenger of Allah ﷺ pointed to his mouth with his hand.” [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «يَعْرِقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبَ عَرْفُهُمْ فِي الْأَرْضِ سَبْعِينَ ذِرَاعًا، وَيُلْجِمُهُمْ حَتَّى يَبْلُغَ آذَانَهُمْ» متفقٌ عليه .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, “The people will perspire on the Day of Resurrection and their perspiration will be seventy cubits down in the earth and it will reach up to their ears (they will be bridled with it).” [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، إِذْ سَمِعَ وَجِبَةً فَقَالَ: «هَلْ تَدْرُونَ مَا هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: هَذَا حَجَرٌ رُمِيَ بِهِ فِي النَّارِ مُنْذُ سَبْعِينَ خَرِيفًا فَهُوَ يَهْوِي فِي النَّارِ الْآنَ حَتَّى انْتَهَى إِلَى قَعْرِهَا، فَسَمِعْتُمْ وَجِبَتَهَا» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: We were in the company of Messenger of Allah ﷺ when we heard a bang. Thereupon Messenger of Allah ﷺ said. “Do you know what this (sound) is?” We said, “Allah and His Messenger know better.” He said, “That is a stone which was thrown into Hell seventy years before and it has just reached its

bottom.” [Muslim]

وَعَنْ عَدِيِّ بْنِ حَاتِمٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكْلُمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ، فَيَنْظُرُ أَيَمَنَ مِنْهُ، فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ أَشْأَمَ مِنْهُ، فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ، فَلَا يَرَى إِلَّا النَّارَ تَلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ» متفقٌ عليه .

‘Adi bin Hatim رضي الله عنه reported: Messenger of Allah ﷺ said, “Everyone of you will speak to his Rubb without an interpreter between them. He will look to his right side and will see only the deeds he had previously done; he will look to his left and will see only the deeds he had previously done, and he will look in front of him and will see nothing but Fire (of Hell) before his face. So protect yourselves from Fire (of Hell), even by giving half a date-fruit (in charity).” [Al-Bukhari and Muslim]

وَعَنْ أَبِي ذَرٍّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أَرَى مَا لَا تَرَوْنَ؛ وَأَسْمَعُ مَا لَا تَسْمَعُونَ، أَطَّتِ السَّمَاءُ وَحَقَّ لَهَا أَنْ تَنْطَطَ، مَا فِيهَا مَوْضِعٌ أَرْبَعِ أَصَابِعَ إِلَّا وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِلَّهِ تَعَالَى، وَاللَّهِ لَوْ تَعَلَّمُونَ مَا أَعْلَمَ لَصَحِحْتُمْ قَلِيلًا، وَلَكَبَيْتُمْ كَثِيرًا، وَمَا تَلَدَّدْتُمْ بِالنِّسَاءِ عَلَى الْفُرْشِ، وَلَخَرَجْتُمْ إِلَى الصُّعَدَاتِ تَجَارُونَ إِلَى اللَّهِ تَعَالَى» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Dharr رضي الله عنه reported: Messenger of Allah ﷺ said, “I see what you do not see and I hear what you do not hear; heaven has squeaked, and it has right to do so. By Him, in Whose Hand my soul is, there is not a space of four fingers in which there is not an angel who is prostrating his forehead before Allah, the Exalted.

By Allah, if you knew what I know, you would laugh little, weep much, and you would not enjoy women in beds, but would go out to the open space beseeching Allah.” [At-Tirmidhi]

وَعَنْ أَبِي بَرزَةَ - بَرَاءِ ثُمَّ زَائِي - نَضَلَةَ بْنِ عَبِيدِ الْأَسْلَمِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَزُولُ قَدَمَا عَبْدٍ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيْمَ أَفْنَاهُ، وَعَنْ عِلْمِهِ فِيْمَ فَعَلَ فِيهِ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ، وَفِيْمَ أَنْفَقَهُ، وَعَنْ جِسْمِهِ فِيْمَ أَبْلَاهُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Barzah ؓ reported: Messenger of Allah ﷺ said, “Man’s feet will not move on the Day of Resurrection before he is asked about his life, how did he consume it, his knowledge, what did he do with it, his wealth, how did he earn it and how did he dispose of it, and about his body, how did he wear it out.”[At-Tirmidhi]

Commentary

All these *Ahaadeeth* which the author (may Allah shower blessings on him) brought point to the severity of affairs on the Day of Resurrection; that a believer ought to be wary of this Day.

He mentioned the *Hadeeth* of the sun coming as close as a *Meel*⁽¹⁾. Saleem bn Aamir, the narrator from Al-Miqdaad, said: ‘I do not know whether he meant by that a distance on land or the stick used in applying antimony to the eyes; any of the two interpretations may hold. Thus, if we can feel the intense heat of the sun from afar at present, how will it be when it is near?

But Allah- the Mighty and Sublime - will protect whomever He wishes from it. Allah will shield some people with His shade on the Day when there will be no shade except His. This has been mentioned

1 Translator’s Note: There is no agreed meaning to what a Meel is in Arabic; some say it is a distance of eight furlongs, some say the measurement of the stick used for applying Kohl (antimony) to the eyes. But what is clear is that the Meel is a short distance.

earlier in hadeeth of the seven whom Allah will cover with His shade on the Day there will be no shade save His. They are a just leader, a youth who grew up in the worship of Allah, a man whose heart is attached to the mosques, and two persons who meet because of Allah and separate upon that. Others are a man whom a beautiful (and influential) woman calls to an illicit affair with her but who says 'I fear Allah', a man who gives charity with his right such that his left hand is unaware, and a man who remembers Allah in solitude until he sheds tears.

So also is he who shows mercy to his debtor by giving him more time, or relieves him of his debt.

The point is that some people will be protected from the heat of the sun, as Allah will shield them with His shade on a day there will be no shade except His.

Then he mentioned the *Ahaadeeth* of perspiration; that people will perspire such that the earth will be soaked in sweat to a depth of about seventy cubits. Some people will drown in their sweat, some to their ankles, some to their knees, and some to their waists; this will be in accordance with the level of their sins.

Likewise, he mentioned the hadeeth warning about the Hell, we ask Allah – the Mighty and Sublime - for safety from the torment of the Fire.

Importantly, when a believer reads all the aforementioned *Ahaadeeth* by the author and others not mentioned, he should be thoughtful and fearful. The barrier between one and this reality is his exiting this world, and moving to the Home of Recompense; deeds would come to an end.

May Allah better our condition and that of the Muslims.

Hadeeth 410 and 411

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ خَافَ

أَدْلَجَ، وَمَنْ أَدْلَجَ، بَلَغَ الْمَنْزِلَ. أَلَا إِنَّ سِلْعَةَ اللَّهِ غَالِيَةً، أَلَا إِنَّ سِلْعَةَ اللَّهِ الْجَنَّةَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Hurairah رضي الله عنه reported: I heard Messenger of Allah صلى الله عليه وسلم saying, "He who is afraid of the pillage of the enemy, sets out in the early part of the night; and he who sets out early, reaches his destination. Be on your guard that the commodity of Allah is precious. Verily the commodity of Allah is Jannah." [At-Tirmidhi]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم، يَقُولُ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةَ عُرَاةٍ غُرْلًا» قُلْتُ: يَا رَسُولَ اللَّهِ الرَّجَالُ وَالنِّسَاءُ جَمِيعًا يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ؟! قَالَ: «يَا عَائِشَةُ الْأَمْرُ أَشَدُّ مِنْ أَنْ يُهِمَّهُمْ ذَلِكَ».

'Aishah رضي الله عنها reported: I heard Messenger of Allah صلى الله عليه وسلم saying, "The people will be assembled on the Day of Resurrection barefooted, naked and uncircumcised." I said, "O Messenger of Allah! Will the men and the women be together on that Day; looking at one another?" Upon this Messenger of Allah صلى الله عليه وسلم said, "O Aishah, the matter will be too serious for them to look at one another." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) reported under the chapter of Fear of Allah, from Aboo Hurayrah (may Allah be pleased with him) that the Prophet صلى الله عليه وسلم said: 'He who is afraid of the pillage of the enemy will set out in the early part of the night; and he who sets out early will reach his destination'. A person setting out on a journey in the early part of the night shows the importance he attached to such journey. Then, he will be able to travel comfortably and reach his destination.

'Know that the commodity of Allah is precious'

'As-Silah' refers to the price of a commodity.

Allah – the Mighty and Sublime - has presented the Paradise for His – the Mighty and Sublime - slaves to buy. He said:

﴿إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدَا عَلَيْهِمْ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبِشِرُوا بِيَدَيْكُمْ الَّذِي بَايَعْتُمْ بِهِ. وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ (١١١)

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

So whoever fears Allah – the Mighty and Sublime - will carry out the excellent deeds that will allay him of his fear.

As for the *Hadeeth* of Aa'isha (may Allah be pleased with her), she said: I heard the Prophet ﷺ say: **'The people will be assembled on the Day of Resurrection barefooted, naked and uncircumcised'**.

People will come out of their graves as the day they were given birth to by their mothers; Allah – the Mighty and Sublime - has said:

﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُمْ﴾ (١٠٤)

"As We began the first creation, We shall repeat it," [Anbiyaa: 104].

Aa'isha (may Allah be pleased with her) then said: 'O Messenger of Allah, men and women'; that is, will be unclothed and they will be looking at one another. The Prophet ﷺ said: **'The matter is more than that concerning them, or that they should look at one another'**.

﴿لِكُلِّ أُمَّرِي مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُعْنِيهِ﴾ (٣٧)

“Everyman, that Day, will have enough to make him careless of others” [Abasa: 37].

We ask Allah to save you and us from the punishment of the fire, and that He – the Mighty and Sublime - should make us among those who will fear Him – the Mighty and Sublime - and have hope in Him.

Hope in Allah’s mercy

Hadeeth 412, 413, 414 and 415

وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ، وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ». متفقٌ عليه .

‘Ubadah bin As-Samit رضي الله عنه reported: Messenger of Allah ﷺ said, “He who bears witness that there is no true god except Allah, alone having no partner with Him, that Muhammad is His slave and His Messenger, that ‘Isa (Jesus) is His slave and Messenger and he (Jesus) is His Word which He communicated to Maryam (Mary) and His spirit which He sent to her, that Jannah is true and Hell is true; Allah will make him enter Jannah accepting whatever deeds he accomplished.” [Al-Bukhari and Muslim]

وَعَنْ أَبِي ذَرٍّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: مَنْ جَاءَ بِالْحَسَنَةِ، فَلَهُ عَشْرُ أَمْثَالِهَا أَوْ أَزِيدُ، وَمَنْ جَاءَ بِالسَّيِّئَةِ، فَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا أَوْ أَغْفِرُ. وَمَنْ تَقَرَّبَ مِنِّي شَبْرًا، تَقَرَّبْتُ مِنْهُ ذِرَاعًا، وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعًا، تَقَرَّبْتُ مِنْهُ بَاعًا، وَمَنْ أَتَانِي يَمْشِي، أَتَيْتُهُ

هَرُوكَ، وَمَنْ لَقِينِي بِقَرَابِ الْأَرْضِ حَطِيئَةً لَا يُشْرِكُ بِي شَيْئًا، لَقِيْتُهُ بِمِثْلِهَا مَغْفِرَةً». رَوَاهُ مُسْلِمٌ .

Abu Dharr رضي الله عنه reported: The Prophet صلى الله عليه وسلم said, "Allah, the Almighty, says: 'Whosoever does a good deed, will have (reward) ten times like it and I add more; and whosoever does an evil, will have the punishment like it or I will forgive (him); and whosoever approaches Me by one span, I will approach him by one cubit; and whosoever approaches Me by one cubit, I approach him by one fathom, and whosoever comes to Me walking, I go to him running; and whosoever meets Me with an earth-load of sins without associating anything with Me, I meet him with forgiveness like that.'" [Muslim]

وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صلى الله عليه وسلم، فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الْمُوجِبَاتَانِ؟ فَقَالَ: «مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، وَمَنْ مَاتَ يُشْرِكُ بِهِ شَيْئًا، دَخَلَ النَّارَ» رَوَاهُ مُسْلِمٌ .

Jabir رضي الله عنه reported: A bedouin came to the Prophet صلى الله عليه وسلم and asked him, "O Messenger of Allah, what are the two imperatives which lead to Jannah or Hell." He صلى الله عليه وسلم replied, "He who dies without associating anything with Allah will enter Jannah, and he who dies associating partners with Allah will enter the Fire." [Muslim]

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صلى الله عليه وسلم، وَمُعَاذٌ رَدِيْفُهُ عَلَى الرَّحْلِ قَالَ: «يَا مُعَاذُ» قَالَ: لَبَيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ، قَالَ: «يَا مُعَاذُ» قَالَ: لَبَيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ. قَالَ: «يَا مُعَاذُ» قَالَ: لَبَيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ ثَلَاثًا، قَالَ: «مَا مِنْ عَبْدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ» قَالَ: يَا رَسُولَ

اللَّهِ أَفَلَا أُخْبِرُ بِهَا النَّاسَ فَيَسْتَبْشِرُوا؟ قَالَ: «إِذَا يَتَكَلَّمُوا» فَأَخْبَرَ بِهَا
مُعَاذٌ عِنْدَ مَوْتِهِ تَأْتُمًا، مَتَّفِقٌ عَلَيْهِ

Anas bin Malik ؓ reported: Mu'adh bin Jabal was riding on the beast with the Prophet ﷺ, when he said to him, "O Mu'adh!" Mu'adh replied, "Here I am responding to you, and at your pleasure, O Messenger of Allah." He again called out, "O Mu'adh." He (again) replied, "Here I am responding your call, and at your pleasure." He (Messenger of Allah) addressed him (again), "O Mu'adh!" He replied, "Here I am responding to you, and at your pleasure, O Messenger of Allah." Upon this he (the Prophet ﷺ) said, "If anyone testifies sincerely that there is no true god except Allah, and Muhammad is His slave and Messenger, truly from his heart, Allah will safeguard him from Hell." He (Mu'adh) said, "O Messenger of Allah, shall I not then inform people of it, so that they may have glad tidings." He ﷺ replied, "Then they will rely on it alone (and thus give up good works altogether)." Mu'adh ؓ disclosed this Hadith at the time of his death, to avoid sinning for concealing. [Al-Bukhari and Muslim]

Commentary

After the author (may Allah shower blessings on him) mentioned the Chapter of Fear of Allah, he followed it with the Chapter of Hope in Allah's Mercy. It seems he gives precedence to hope over fear. Alternatively, he may mean that if you feel weighed down by fear, then open the door of Hope.

Then the author (may Allah shower blessings on him) mentioned some relevant verses and *Ahaadeeth*. One of the verses is the statement of Allah- the Mighty and Sublime:

﴿ قُلْ يَاعِبَادِيَ الَّذِينَ آمَنُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ

جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ ﴿١٠٣﴾ (or)

“Say: “O ‘Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.” [Zumar: 53].

The above verse was revealed regarding the penitent; whoever turns to Allah in repentance, He – the Mighty and Sublime - will accept his repentance irrespective of the magnitude of his sins. Indeed, Allah– the Mighty and Sublime - has said:

“And those who invoke not any other ilâh (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.

The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;

﴿إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ

اللَّهُ غَفُورًا رَحِيمًا ﴿٧٠﴾

Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.” [Fur’qaan: 68-70].

So whoever repents from any sin, Allah– the Mighty and Sublime - will accept his repentance irrespective of the enormity of his sins. However, if the wrong involves the rights of other mortals, such rights must be returned to their owners in order for your repentance to be valid.

As for those who fail to turn to Allah in repentance, He – the Mighty and Sublime - has said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ۗ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ﴾ ﴿١٨﴾

“Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom

He pleases” [Nisaa: 48].

Thus, He – the Mighty and Sublime - will not forgive them if their misdeed entails Disbelief. Otherwise, He may forgive them or punish them for the sin.

But if the wrongs are Minor Sins, avoiding Major Sins is one of the means of expiation.

Then the author (may Allah shower blessings on him) mentioned a number of relevant *Ahaadeeth*. They all emphasize the greatness of having hope in Allah– the Mighty and Sublime- such that one will meet one’s Lord hoping that His Mercy will prevail over His Punishment.

There are several broad *Ahaadeeth* whose meanings are defined by other textual evidences. An example is his statement ﷺ that whoever meets Allah– the Mighty and Sublime – without associating any partner with Him will enter the Paradise, and that whoever meets Him associating a partner with Him will enter the Hell. This connotes both *Shirk* and *Kufr*, such as Disbelief of denial and Disbelief of arrogance among other forms. These forms of *Kufr* will not be forgiven, just as *Shirk*.

We ask Allah– the Mighty and Sublime - to make us among those who will have hope in His Mercy and fear His Punishment.

Hadeeth 417

وَعَنْ عِثْبَانَ بْنِ مَالِكٍ، رَضِيَ اللَّهُ عَنْهُ، وَهُوَ مِمَّنْ شَهِدَ بَدْرًا، قَالَ: كُنْتُ
أَصْلِي لِقَوْمِي بَنِي سَالِمٍ، وَكَانَ يَحُولُ بَيْنِي وَبَيْنَهُمْ وَإِذَا جَاءَتِ
الْأَقْطَارُ، فَيَسْئَلُنِي عَلَيَّ اجْتِيَازَهُ قَبْلَ مَسْجِدِهِمْ، فَجِئْتُ رَسُولَ اللَّهِ، ﷺ،
فَقُلْتُ لَهُ: إِنِّي أَنْكَرْتُ بَصْرِي، وَإِنَّ الْوَادِيَ الَّذِي بَيْنِي وَبَيْنَ قَوْمِي يَسِيلُ
إِذَا جَاءَتِ الْأَمْطَارُ، فَيَسْئَلُنِي عَلَيَّ اجْتِيَازَهُ، فَوَدِدْتُ أَنَّكَ تَأْتِي، فَتُصَلِّيَ فِي
بَيْتِي مَكَانًا آتَخِذُهُ مُصَلًّى، فَقَالَ رَسُولُ اللَّهِ، ﷺ: «سَأَفْعَلُ»، فَعَدَا عَلَيَّ

رَسُولُ اللَّهِ، وَأَبُو بَكْرٍ، رَضِيَ اللَّهُ عَنْهُ بَعْدَ مَا اشْتَدَّ النَّهَارُ، وَاسْتَأْذَنَ رَسُولُ اللَّهِ ﷺ، فَأَذْنَتْ لَهُ، فَلَمْ يَجْلِسْ حَتَّى قَالَ: أَيَنْ تَحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ؟» فَأَشْرَتْ لَهُ إِلَى الْمَكَانِ الَّذِي أُحِبُّ أَنْ يُصَلِّيَ فِيهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ، فَكَبَّرَ وَصَفَّفْنَا وَرَاءَهُ، فَصَلَّى رَكَعَتَيْنِ، ثُمَّ سَلَّمَ وَسَلَّمْنَا حِينَ سَلَّمَ، فَحَبَسْتُهُ عَلَى خَزِيرَةٍ تُصْنَعُ لَهُ، فَسَمِعَ أَهْلَ الدَّارِ أَنَّ رَسُولَ اللَّهِ ﷺ فِي بَيْتِي، فَتَابَ رِجَالٌ مِنْهُمْ حَتَّى كَثُرَ الرَّجَالُ فِي الْبَيْتِ، فَقَالَ رَجُلٌ: مَا فَعَلَ مَالِكٌ لَا أَرَاهُ! فَقَالَ رَجُلٌ: ذَلِكَ مُنَافِقٌ لَا يُحِبُّ اللَّهَ وَرَسُولَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُلْ ذَلِكَ، أَلَا تَرَاهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ يُبْتَغِي بِذَلِكَ وَجَهَ اللَّهِ تَعَالَى؟!». فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، أَمَا نَحْنُ فَوَاللَّهِ مَا نَرَى وَدَّهْ، وَلَا حَدِيثَهُ إِلَّا إِلَى الْمُنَافِقِينَ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَيَّ النَّارَ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ يُبْتَغِي بِذَلِكَ وَجَهَ اللَّهِ» متفقٌ عَلَيْهِ .

'Itban bin Malik ﷺ reported, who was with Messenger of Allah ﷺ in the battle of Badr: I used to lead my people at Bani Salim in Salat (prayer) and there was a valley between me and those people. Whenever it rained, it became difficult for me to cross it for going to their mosque. So I went to Messenger of Allah ﷺ and said, "I have weak eyesight and the valley between me and my people flows during the rainy season and it becomes difficult for me to cross it. I wish you to come to my house and offer Salat at a place so that I could reserve that as a Musalla (place for prayer)." Messenger of Allah ﷺ said, "I will do so." So Messenger of Allah ﷺ and Abu Bakr ﷺ came to my house the (next) morning after the sun had risen high. Messenger of Allah ﷺ asked my permission to enter and I admitted him. He did not sit before saying, "Where do you want us to offer Salat in your house?" I pointed to the place where I wanted him to offer prayers. So Messenger of Allah

ﷺ stood up for the prayer and started the prayer with Takbir and we aligned in rows behind him; and he offered two Rak'ah prayer and finished them with Taslim, and we also performed Taslim with him. I detained him for a meal called Khazirah which I had prepared for him. (Khazirah is a special type of dish prepared from barley flour and meat soup). When the neighbours got the news that Messenger of Allah ﷺ was in my house, they started coming till a large number of men gathered in my house. One of them said, "What is wrong with Malik, for I do not see him?" One of them replied, "He is a hypocrite and does not love Allah and His Messenger." On that Messenger of Allah ﷺ said, "Don't say this. Haven't you seen that he testified that there is no true god except Allah, for Allah's sake only." The man replied, "Allah and His Messenger know better, but by Allah, we never saw him but helping and talking with the hypocrites." Messenger of Allah ﷺ replied, "No doubt, whosoever testifies that there is no true god except Allah, seeking by so professing the pleasure of Allah only, Allah will safeguard him against (Hell) Fire." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) reported this Hadeeth on the authority of Itbaan bin Maalik (may Allah be pleased with him), who was the Imam of his clan, *Banoo Saalim*. There was a valley with waterway between him and his people which becomes difficult to cross whenever there was flood.

In addition, his sight was weak. So, he has two challenges: navigating a flooded valley and weak sight. Therefore, he came to the Prophet ﷺ and requested that he should visit his house and pray there. He wanted to make the spot a private place of worship, even if it were not a mosque.

The Prophet ﷺ gave him his word that he would come, so he ﷺ went with Aboo Bakr at high noon. Aboo Bakr (may Allah be pleased with

him) was his companion at home and on journeys; he was always with him. The Prophet ﷺ would say: 'Aboo Bakr, Umar and I came', 'Aboo Bakr, Umar and I went', or 'Aboo Bakr, Umar and I came back'.

So, the two were his regular companions and advisers. They were his companions in this world and in *Al-Barzakh*⁽¹⁾ and they shall be his companions on the Day of Resurrection. These three shall be resurrected to stand before Allah– the Mighty and Sublime - from the same place, that is the house where the Prophet ﷺ was buried, which has become part of the Prophet's Mosque today.

Consider the wisdom: Allah– the Mighty and Sublime - made the house in which the Prophet ﷺ was buried to become part of the mosque, so that these three persons would rise on the Day of Resurrection from the middle of the mosque – the mosque of the Prophet.

Therefore, you should never detest anything that Allah– the Mighty and Sublime - has chosen; He might have done that for a great benefit which you might not know. Some people detest the fact that the Prophet's house is now part of the mosque, comparing it to the actions of grave-worshippers who build mosques on graves.

However, there is no comparison. The mosque was not built on the grave; rather, the mosque was extended to include the house while the grave remains within the house independent of the mosque. So there is no evidence in that for any person (to allege of the practice of grave worship) except he who intends to promote falsehood. He is saying the like of what *Iblis* said:

﴿قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ﴾ (12)

"I am better than him (Adam), You created me from fire, and him You created from clay." [Al-Araaf: 12].

So consider the wisdom behind it: the trio shall be restored to life from the same place on the Day of Resurrection – from the interior of the Prophet's Mosque. Glorified is Allah! Many people are oblivious

1 Translator's Note: The life between death and resurrection.

of this wisdom.

Back to the subject, the Prophet ﷺ went to the community of *Banoo Saalim* at high noon. He ﷺ arrived there and entered after permission was granted. However, he did not sit before he enquired: 'Where is the place you want me to pray?' He actually came for a reason, so he wanted to complete that before any other thing. This is wisdom; do not deviate to other matters before you achieve your initial objective in order to optimize time and that you may achieve blessing in it.

Many people waste their time because they move from one matter to another. Let me cite an example: You want to check a matter in a book. You open to the Table of Contents, and another matter catches your attention. As you are about to look at that, another one catches your attention, and you continue in this cycle. You would have succeeded in wasting your time, without achieving your initial objective. Hence, start with what you intend to achieve before anything else, then you may move to something else afterward.

So the Prophet ﷺ observed prayer at the spot with a congregation; it was circumstantial, not a regular congregation.

So, after he ﷺ finished from the prayer, a sumptuous meal was prepared for him. The people in the neighbourhood heard about the Prophet's presence in the house of *Itbaan bin Maalik*, so they trooped out to hear from him and take guidance from him. So they said: 'Where is so-and-so?' and some replied: 'He is a hypocrite, he is a hypocrite'.

The Prophet ﷺ detested that statement, thus he ﷺ said: 'Don't say that, don't you see that he testifies that there is no god but Allah, wishing with that the Face of Allah'.

Then a man said: 'It is Allah and His Messenger that know better'. This is because the one who says '*Laa ilaaha illa llaah*', seeking the Face of Allah, is a believer, not a hypocrite. A hypocrite will say it for show off and to make people hear him, without it permeating his heart, refuge is with Allah. But whoever says it seeking the Face of Allah- the Mighty and Sublime- is indeed a true believer, and such

statement will enter his heart.

Then the Prophet ﷺ said: ‘Verily Allah had forbidden the Hell for whoever says *‘Laa ilaaha illa llaah’*, hoping with it the Face of Allah’. Therefore, Allah– the Mighty and Sublime – has forbidden the Hell for anybody who says it seeking the Face of Allah. Why? Because if he says it in quest of the Face of Allah– the Mighty and Sublime, he will implement its logical implications, and acts by what this great statement dictates, such as carrying out obligatory acts and avoiding prohibited matters. Likewise, he will treat a lawful matter as lawful and an unlawful matter as unlawful. Whoever does this is indeed one of the dwellers of Paradise and Allah– the Mighty and Sublime - will save him from Hell.

There is nothing in this *Hadeeth* showing that the one who abandons the *Salat* is not a disbeliever. We know with certainty, as clear as the sun is, that whoever believes in *La ilaha illa llaah*, seeking the Face of Allah with it, will not leave off the *Salat*. This is impossible. How will an individual says he believes in *Laa ilaaha illa llaah* hoping with it the Face of Allah– the Mighty and Sublime, without observing the *Salat*! Such person would be among the worst set of liars. If truly he believes in *Laa ilaaha illa llaah*, seeking the Face of Allah– the Mighty and Sublime, he will not leave off the Prayer which is the greatest pillar of Islam after the two testimonies of faith.

This *Hadeeth* contains a number of benefits:

Anyone whose condition is similar to the condition of Itbaan bin Maalik is excused from Congregational prayer, so he can pray at home. For instance, there is a flooded valley between his house and the mosque; he is excused.

Also, it shows the permissibility of saying, “I will do something in the future.” When a person is asked: ‘Will you come tomorrow?’ and he replies, ‘Yes I will come’, without adding *Insha Allah* (if Allah wills). If he is asked about reconciling this assertion with the verse:

﴿وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ۚ (٢٣) إِلَّا أَنْ يَشَاءَ اللَّهُ ۗ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ

وَقُلْ عَسَىٰ أَن يَهْدِيَنِي رَبِّي لِأَقْرَبَ مِن هَذَا رَشَدًا ﴿٢٤﴾

“And never say of anything, “I shall do such and such thing tomorrow.”

Except (with the saying), “If Allah will!” And remember your Lord when you forget and say: “It may be that my Lord guides me unto a nearer way of truth than this.” [Kahf: 23-24].

“*such and such thing*” is an indefinite statement; does it encompass Allah’s deed or your deed?

We say that a person saying, ‘I shall come to you’, may suggest two meanings:

The First meaning: he is sure of doing it. Nobody should say this except he adds ‘*Insha Allah*’, because he is not certain of reaching the following day. Even if he does, he may not be able to make it or something may prevent him from going.

The Second meaning: he wants to state what is certainly on his mind rather than doing it. There is nothing wrong with that because he is talking about his current state of mind. For instance, it is said to you: ‘Will you travel to Makkah?’ and you replied: ‘Yes, I will travel to Makkah’, and you only intend to state what is certain at the moment.

But if you really want to do it, that is, you will soon do it, then you must add ‘*Insha Allah*’.

Another benefit is that a person is excused for not attending the Congregational prayer if he has difficulty accessing the path to the mosque due to mud, water or other impediments. It was the practice of the Prophet ﷺ to instruct the caller to announce that people should pray in their homes whenever it rained at night in order to relieve them of the attached hardship. But if the water will bring no difficulty, creating no mire, nobody is excused from coming to the mosque for Congregational prayer.

Another benefit of the *Hadeeth* of Itbaan bin Maalik is that a private place of worship cannot have the same ruling as a mosque. Hence, such spot cannot stand in stead of a mosque for him even if

he demarcates it.

Hence, such spot cannot have the same rulings as the mosques; thus, he can be there even if he is sexually impure and it is not compulsory for him to observe *Tahiyatul-Masjid*. The rulings of mosque do not apply to him, thus he cannot perform 'I'tikaaf⁽¹⁾' there; even a woman who had taken a section of her home as a mosque cannot perform 'I'tikaaf in such space.

Likewise, the *Hadeeth* shows that it is permissible to observe a supererogatory prayer in congregation. However, this should not be regular but occasional. After Itbaan had shown the Prophet ﷺ the spot he wanted him to select as his place of worship, he ﷺ stepped forward and observed two units of prayer leading a group of people. Thus, there is no fault in one observing a supererogatory prayer such as the ones that accompany the obligatory prayers, or *Solat ad-Duha*, but this should be intermittent.

It has been authentically reported that Ibn Abbass, Ibn Mas'ood and Hudhayfah – may Allah be pleased with them all- performed *Tahajjud* with the Prophet ﷺ at different times. However, this was not his usual practice. Therefore, an occasional performance of supererogatory prayer in congregation is not blameworthy.

Likewise, it shows that it is not bad to designate a specific place for prayer in the house. This is not comparable to taking a specific place in the mosque, which is not permissible. That is, one is prohibited from taking a specific place for prayer in a mosque, hence one does not observe a supererogatory prayer, the *Tahiyatul Masjid* and others except on that spot. The Prophet ﷺ forbade laying claim to a specific place as animals like camels do, so he does not do anything, sleeping or relaxing, except in the place.

Also, one must restrain one's tongue from saying negatives about people. Examples include labelling them hypocrites, disbelievers or sinner without concrete reasons. One can ascribe such appellation to them if there is a substantial reason for that; otherwise, it is prohibited. This is because when a man described Itban bin Maalik – may Allah

1 Translator's Note: The practice of remaining in solitude in the mosque especially during the last ten days of the month of Ramadan.

be pleased with him – as a hypocrite, the Prophet ﷺ said: ‘Do not say that, don’t you know that he says *Laa ilaaha illa llaah* hoping with it the Face of Allah’.

And that was when the Prophet ﷺ was alive. Now, we only judge people according to their apparent deeds. Thus, we would consider whoever displays righteousness as righteous, and we should restrain our tongues from abusing or cursing him.

And this *Hadeeth* reveals the love of the Companions for the Prophet ﷺ, and their love of always sitting with him. Hence, when they heard that he was with Itbaan bn Maalik – may Allah be pleased with him, they rushed out to him so that they would learn from him and benefit from his blessing.

One of its benefits has been mentioned earlier: you must start with your initial objective without deviating to any other matter. Hence, when the Prophet ﷺ reached the house, he began by observing *Salat* at the designated spot before sitting down or checking the meal that had been prepared for him.

In addition, it demonstrates the humility of the Prophet ﷺ. Itbaan (may Allah be pleased with him) said: ‘I prepared a meal for him called *Khazirah*⁽¹⁾, a not so pleasant meal. He asked the Prophet ﷺ to remain patient until the complete preparation of the meal, and he would bring it to the Messenger of Allah ﷺ. There is no doubt that this shows the Prophet’s humility ﷺ.

Another benefit derived from this *hadeeth*, and which is the greatest benefit, is that whoever says *Laa ilaaha illa llaah* seeking the Face of Allah with it, He – the Mighty and Sublime - will save him from entering the hell. This is ‘because Allah has forbidden for the fire to consume whoever says *Laa ilaaha illa llaah* hoping with it the Face of Allah– the Mighty and Sublime’; that is, if such says it seeking the Face of Allah.

And what is known is that whoever says it seeking the Face of Allah– the Mighty and Sublime- will do everything that will bring him closer to Him, which includes performing the obligatory acts.

1 Translators’ Note: That is prepared from barley flour and meat soup.

This hadeeth is not an evidence for the indolent and the heedless who would only say: 'We say: *Laa ilaaha illa llaah* seeking the Face of Allah'. We say: If you are truthful in your claim, then why are neglectful of the obligatory acts of worship?

Ahaadeeth 418, 419, 420, 421, 422, 423, 424 and 425

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَدِمَ رَسُولُ اللَّهِ، ﷺ، بِسَبْيِ، فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ تَسْعَى، إِذْ وَجَدَتْ صَبِيًّا فِي السَّبْيِ أَخَذَتْهُ، فَالْرَفْتَهُ بِبَطْنِهَا، فَأَرْضَعْتَهُ، فَقَالَ رَسُولُ اللَّهِ، ﷺ: «أَتَرُونَ هَذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ؟» قُلْنَا: لَا وَاللَّهِ. فَقَالَ: «لِلَّهِ أَزْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوْلِدِهَا» مُتَّفَقٌ عَلَيْهِ .

'Umar bin Al-Khattab ؓ reported: Some prisoners were brought to Messenger of Allah ﷺ amongst whom there was a woman who was running (searching for her child). When she saw a child among the captives, she took hold of it, pressed it against her belly and gave it a suck. Messenger of Allah ﷺ said, "Do you think this woman would ever throw her child in fire?" We said, "By Allah, she would never throw the child in fire." Thereupon Messenger of Allah ﷺ said, "Allah is more kind to his slave than this woman is to her child." [Al-Bukhari and Muslim]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «لَمَّا خَلَقَ اللَّهُ الْخَلْقَ، كَتَبَ فِي كِتَابٍ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي».

Abu Hurairah ؓ reported: I heard Messenger of Allah ﷺ saying, "When Allah created the creatures, He wrote in the Book, which

is with Him over His Throne: ‘Verily, My Mercy prevailed over My Wrath.’” [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «جَعَلَ اللَّهُ الرَّحْمَةَ مِائَةَ جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ، وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَاحِدًا، فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَأَى خَلَائِقُ حَتَّى تَرْفَعَ الدَّابَّةُ حَافِرَهَا عَنْ وَلَدِهَا خَشِيَةً أَنْ تُصِيبَهُ».

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “Allah has divided mercy into one hundred parts; and He retained with Him ninety-nine parts, and sent down to earth one part. Through this one part creatures deal with one another with compassion, so much so that an animal lifts its hoof over its young lest it should hurt it.” [Al-Bukhari and Muslim]

وَعَنْهُ عَنِ النَّبِيِّ ﷺ، فِيمَا يَحْكِي عَنْ رَبِّهِ، تَبَارَكَ وَتَعَالَى، قَالَ: «أَذْنَبَ عَبْدٌ ذَنْبًا، فَقَالَ: اللَّهُمَّ اغْفِرْ لِي ذَنْبِي، فَقَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيُّ رَبِّ اغْفِرْ لِي ذَنْبِي، فَقَالَ تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، ثُمَّ عَادَ فَأَذْنَبَ، فَقَالَ: أَيُّ رَبِّ اغْفِرْ لِي ذَنْبِي، فَقَالَ، تَبَارَكَ وَتَعَالَى: أَذْنَبَ عَبْدِي ذَنْبًا فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ، وَيَأْخُذُ بِالذَّنْبِ، قَدْ غَفَرْتُ لِعَبْدِي فَلْيَفْعَلْ مَا شَاءَ» متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, “Allah, the Exalted, and Glorious said: ‘A slave committed a sin and he said: O Allah, forgive my sin,’ and Allah said: ‘My slave committed a sin and then he realized that he has a Rubb Who forgives the sins and punishes for the sin.’ He then again committed a sin and said:

'My Rubb , forgive my sin,' and Allah said: 'My slave committed a sin and then realized that he has a Rubb Who forgives his sin and punishes for the sin.' He again committed a sin and said: 'My Rubb , forgive my sin,' and Allah said: 'My slave has committed a sin and then realized that he has a Rubb Who forgives the sin or takes (him) to account for sin. I have granted forgiveness to my slave. Let him do whatever he likes.'" [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَمْ تُذْنِبُوا، لَذَهَبَ اللَّهُ بِكُمْ، وَلَجَاءَ بِقَوْمٍ يُذْنِبُونَ، فَيَسْتَغْفِرُونَ اللَّهَ تَعَالَى، فَيَعْفِرُ لَهُمْ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "By the One in Whose Hand my soul is, were you not to commit sins, Allah would replace you with a people who would commit sins and then seek forgiveness from Allah; and Allah would forgive them." [Muslim]

وعن أبي أيوب خالد بن زيد، رضي الله عنه، قال: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «لَوْ لَا أَنْكُمْ تُذْنِبُونَ؛ لَخَلَقَ اللَّهُ خَلْقًا يُذْنِبُونَ، فَيَسْتَغْفِرُونَ، فَيَعْفِرُ لَهُمْ» رَوَاهُ مُسْلِمٌ .

Abu Ayyub Khalid bin Zaid رضي الله عنه reported: Messenger of Allah ﷺ said, "Were you not to commit sins, Allah would create people who would commit sins and ask for forgiveness and He would forgive them." [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا فُعُودًا مَعَ رَسُولِ اللَّهِ ﷺ، مَعَنَا أَبُو بَكْرٍ وَعُمَرُ، رَضِيَ اللَّهُ عَنْهُمَا فِي نَفْرٍ، فَقَامَ رَسُولُ اللَّهِ ﷺ، مِنْ بَيْنِ أَظْهُرِنَا، فَأَبْطَأَ عَلَيْنَا، فَخَشِينَا أَنْ يُقْتَطَعَ دُونَنَا؛ فَفَزَعْنَا، فَقُمْنَا، فَكُنْتُ أَوَّلَ مَنْ فَرَعَ، فَخَرَجْتُ أَبْتِغِي رَسُولَ اللَّهِ ﷺ، حَتَّى آتَيْتُ حَائِطًا

لِلْأَنْصَارِ - وَذَكَرَ الْحَدِيثَ بِطَوِيلِهِ إِلَى قَوْلِهِ: فَقَالَ رَسُولُ اللَّهِ ﷺ،
«أَذْهَبَ فَمَنْ لَقِيَتْ وَرَاءَ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، مُسْتَيْقِنًا
بِهَا قَلْبُهُ فَبَشِّرْهُ بِالْجَنَّةِ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: We were sitting with Messenger of Allah ﷺ. Abu Bakr and Umar رضي الله عنهما were also there among the audience. In the meanwhile Messenger of Allah ﷺ got up and left us. We waited long for his return: When we were worried about his safety, and got scared, we got up. I, therefore, went out to look for Messenger of Allah and came to a garden which belonged to the Ansar . He ﷺ said to me “Go and give glad tidings of Jannah to anyone who testifies ‘La ilaha illallah (There is no true god except Allah),’ being whole-heartedly certain of it.” [Muslim]

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ،
ﷺ، تَلَا قَوْلَ اللَّهِ عَزَّ وَجَلَّ فِي إِبْرَاهِيمَ رضي الله عنه: رَبِّ إِنَّهُمْ أَضَلَّلَنِي كَثِيرًا
مِنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي [إِبْرَاهِيمَ: 63] ، وَقَوْلَ عِيسَى، رضي الله عنه:
إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبَادُكَ وَإِنْ تُغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ *
[الْمَائِدَةَ: 81] ، فَرَفَعَ يَدَيْهِ وَقَالَ: «اللَّهُمَّ أُمَّتِي أُمَّتِي» وَيَكِّي، فَقَالَ اللَّهُ
عَزَّ وَجَلَّ: «يَا جِبْرِيلُ اذْهَبْ إِلَى مُحَمَّدٍ وَرَبِّكَ أَعْلَمُ، فَسَلِّمْهُ مَا يُبْكِيهِ؟»
فَأَتَاهُ جِبْرِيلُ، فَأَخْبَرَهُ رَسُولُ اللَّهِ، رضي الله عنه بِمَا قَالَ: وَهُوَ أَعْلَمُ، فَقَالَ اللَّهُ
تَعَالَى: «يَا جِبْرِيلُ اذْهَبْ إِلَى مُحَمَّدٍ فَقُلْ: إِنَّا سَنُرْضِيكَ فِي أُمَّتِكَ وَلَا
نَسُوؤُكَ» رَوَاهُ مُسْلِمٌ .

‘Abdullah bin ‘Amr bin Al-‘As رضي الله عنه reported: The Prophet ﷺ recited the Words of Allah, the Exalted, and the Glorious, about Ibrahim who said: “O my Rubb ! They have led astray many among mankind. But whosoever follows me, he verily, is of me.” (14:36)

and those of 'Isa (Jesus) who said: "If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise." (5:118). Then he ﷺ raised up his hands and said, "O Allah! My Ummah, my Ummah," and wept; Allah, the Exalted, said: "O Jibril (Gabriel)! Go to Muhammad (ﷺ) and ask him: 'What makes you weep?'" So Jibril came to him and asked him (the reason of his weeping) and the Messenger of Allah informed him what he had said (though Allah knew it well). Upon this Allah said: "Jibril, go to Muhammad (ﷺ) and say: 'Verily, We will please you with regard to your Ummah and will never displease you.'" [Muslim]

Commentary

All these *Ahaadeeth* come under the Chapter of Hope in Allah's Mercy. The author (may Allah shower blessings on him) brought them and they are many indeed. One of them is the *Hadeeth* that Allah- the Mighty and Sublime - is more merciful to His servants than a mother is to her child.

The evidence for that is the story of a woman-captive who saw her baby among the crowd, she held him close to her chest and then breastfed him. Then the Prophet ﷺ said: 'Do you think this woman will be willing to throw her baby into fire?' The Companions replied saying she will not. Then the Prophet ﷺ said: 'Allah is more merciful to His slaves than this mother to her child'.

This shows the perfection of Allah's Mercy (on His slaves).

The signs of His mercy are many, which include these bounties coming to us continuously; and the greatest of these bounties is Islam. Indeed, Allah- the Mighty and Sublime - denied some people of the bounty of guidance to Islam while He guided His slaves, the believers, to it; this is the greatest bounty.

Another bounty is that Allah- the Mighty and Sublime - sent the messengers to people as givers of glad tidings and warners for people

not to have an excuse after the coming of the messengers.

So also the author (may Allah shower blessings on him) mentioned some *Ahaadeeth* that show that Allah's Mercy supersedes His Anger. Hence, Allah- the Mighty and Sublime - encourages the sinners to seek forgiveness from their Lord. If he had wished, he would have destroyed them without giving them opportunity to seek forgiveness from Him.

﴿ وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ
وَلَكِن يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّىٰ فَإِذَا جَاءَ أَجَلُهُمْ ﴿٤٥﴾ ﴾

“And if Allah were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth, but He gives them respite to an appointed term, and when their term comes” [Al-Faatir: 45].

Hence, it has been recorded in a *Hadeeth* reported by *Muslim*, that the Prophet ﷺ said: ‘If you do not commit sins, Allah will let you go, and He will bring forth another set of people that will commit sins, and those will seek His forgiveness and He will forgive them.’

This encourages a slave to seek Allah's Forgiveness after committing a sin, and Allah- the Mighty and Sublime - will forgive him if he seeks it with sincerity and certain heart:

﴿ قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ
جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾ ﴾

“Say: “O *Tbâdî* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.” [Az-Zumar: 53].

Likewise, the Prophet ﷺ recited the statement of Prophet Ibrahim (عليه السلام) about the idols:

﴿ رَبِّ إِنَّهُمْ أَضَلَّلَنَّا كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ
عَفُورٌ رَّحِيمٌ ﴿٣٦﴾ ﴾

“O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, - still You are indeed Oft-Forgiving, Most Merciful.” [Ibrahim: 36].

And the statement of Prophet ‘Eesa (ﷺ):

﴿ إِنْ تَعَذَّبْتَهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١١٨﴾ ﴾

“If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise.” [Al-Maidah: 118].

So when the Prophet ﷺ recited these statements, he raised his hands and began to cry. He was repeating: ‘O my Lord, my Ummah! My Ummah! Then Allah- the Mighty and Sublime - instructed Jibreel: ‘Go to Muhammad and say to him: We shall make you happy as regard your Ummah, We shall not make you sad’.

Indeed Allah- the Mighty and Sublime – delighted him with his Ummah by multiplying the rewards of this Ummah as it has been recorded in an authentic Hadeeth⁽¹⁾. It stated that the similitude of this nation compared to the preceding nations is comparable to a person who employs some labourers. They worked from the first part of the day till midday, and he gave them a *Dinar* each. Thereafter, he employed another group of labourers from midday till evening time, and he gave them a *Dinar* each. Then, he employed another group of labourers from evening till the sunset, and he paid them two *Dinars* each.

So the earlier labourers protested the decision of the employer to pay the last group of labourers two *Dinars* each whereas they spend more time than the last group of labourers.

1 Al-Bukhaari reported it in the Book of Rent no: (2268)

Then their employer said to them: 'Have I been unjust to you?' They said: 'No.'

Therefore, the employer is not blameworthy.

Thus, Allah's bounties on this *Ummah* are numerous.

Hence, Allah– the Mighty and Sublime - has delighted His Messenger ﷺ with his *Ummah* in a number of ways, praise be to Allah. One of these bounties is earning rewards in manifold for their actions. Likewise, this is the last *Ummah* but the foremost on the Day of Resurrection.

Also, the Prophet ﷺ said: 'I have been given five things which the prophets before me have not been given. I have been helped with fright in a distance of a month, the land has been made for me as a mosque and a (source of) purification, the war booty has been made permissible for me while it was not for anybody before me⁽¹⁾.

These special qualities are for him and his *Ummah*.

The important point is that these *Ahaadeeth*, as mentioned by the author (may Allah shower blessings on him), addressed hope in Allah– the Mighty and Sublime. Similarly, they encourage one to act righteously, hoping with it the reward from Allah and His Forgiveness– the Mighty and Sublime.

Hadeeth 426, 427, 428, 430, 431, 432 and 433

وَعَنْ مُعَاذِ بْنِ جَبَلٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنْتُ رَدَفَ النَّبِيِّ ﷺ، عَلَى حِمَارٍ فَقَالَ: «يَا مُعَاذُ هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى عِبَادِهِ، وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟» قُلْتُ: «اللَّهُ وَرَسُولُهُ أَعْلَمُ». قَالَ: «فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ

1 Al-Bukhaari reported it in the Book of Tayammum no: (335); and Muslim reported it in the Book of Mosques no: (521)

يَعْبُدُوهُ، وَلَا يُشْرِكُوا بِهِ شَيْئًا»، وَحَقَّ الْعِبَادَ عَلَى اللَّهِ أَنْ لَا يُعَذَّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَفَلَا أُبَشِّرُ النَّاسَ؟ قَالَ لَا تُبَشِّرُهُمْ فَيَتَّكِلُوا« متفقٌ عَلَيْهِ .

Mu'adh bin Jabal ؓ reported: I was riding a pillion with the Prophet ﷺ on a donkey. He ﷺ said, "O Mu'adh, do you know what is the right of Allah upon His slaves, and what is the Right of His slaves upon Allah?" I said: "Allah and His Messenger know better." Upon this the Messenger of Allah ﷺ said, "Allah's Right upon His slaves is that they should worship Him Alone and associate nothing with Him; and His slaves' right upon Him is that He should not punish who does not associate a thing with Him." He (Mu'adh) added: I said to the Messenger of Allah: "Shall I give the glad tidings to people?" He ﷺ said, "Do not tell them this good news for they will depend on it alone." [Al-Bukhari and Muslim]

وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ، رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْمُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَذَلِكَ قَوْلُهُ تَعَالَى: يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ [إبراهيم: ٧٢] متفقٌ عَلَيْهِ .

Bara' bin 'Azib ؓ reported: The Prophet ﷺ said, "When a believer is questioned in the grave, he testifies that, 'there is no true god except Allah and Muhammad is the Messenger of Allah.' About him the Words of Allah, the Exalted, are: 'Allah will keep firm those who believe, with the firm statement (The Testimony of Faith) in this world and the Hereafter.'" (14:27) [Al-Bukhari and Muslim]

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، عَنِ رَسُولِ اللَّهِ ﷺ، قَالَ: «إِنَّ الْكَافِرَ إِذَا

عَمِلَ حَسَنَةً، أَطْعِمَ بِهَا طُعْمَةً مِنَ الدُّنْيَا، وَأَمَّا الْمُؤْمِنُ، فَإِنَّ اللَّهَ تَعَالَى يَدْخِرُ لَهُ حَسَنَاتِهِ فِي الْآخِرَةِ، وَيُعْقِبُهُ رِزْقًا فِي الدُّنْيَا عَلَى طَاعَتِهِ».

Anas ؓ reported: Messenger of Allah ﷺ said, "When an infidel accomplishes any good deed, he is rewarded for it in this world; and in the case of a Muslim, Allah stores up his good acts for him in the Hereafter and provides him with subsistence in this life due to his obedience."

وَعَنْ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، ﷺ، يَقُولُ: «مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَيَّ جِنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعْتُهُمْ اللَّهُ فِيهِ». رَوَاهُ مُسْلِمٌ .

Ibn 'Abbas ؓ reported: Messenger of Allah ﷺ said, "Any Muslim dies and forty men who do not associate anything with Allah (in worship), perform his funeral prayer, Allah makes them intercede for him." [Muslim]

وَعَنْ ابْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ، ﷺ، فِي قُبَّةٍ نَحْوًا مِنْ أَرْبَعِينَ، فَقَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ، قَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ، قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنِّي لأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ، وَذَلِكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ، وَمَا أَنْتُمْ فِي أَهْلِ الشَّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ، أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الْأَحْمَرِ» متفقٌ عَلَيْهِ .

'Abdullah bin Mas'ud ؓ reported: There were, about forty of us with Messenger of Allah ﷺ in a camp when he said, "Aren't you pleased that you will constitute one-fourth of the inhabitants

of Jannah ?” We said, “Yes.” He again said, “Aren’t you pleased that you will constitute one-third of the inhabitants of Jannah ?” We said: “Yes.” Upon this he ﷺ said, “By Him in Whose Hand Muhammad’s soul is, I hope that you will constitute one-half of the inhabitants of Jannah ; and the reason is that only Muslims will be admitted into Jannah ; and you are no more compared to the polytheists than as a white hair on the skin of a black ox, or a black hair on the skin of a white ox.” [Al-Bukhari and Muslim]

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ دَفَعَ اللَّهُ إِلَى كُلِّ مُسْلِمٍ يَهُودِيًّا أَوْ نَصْرَانِيًّا فَيَقُولُ: هَذَا فِكَائِكَ مِنَ النَّارِ».

Abu Musa Al-Ash'ari رضى الله عنه reported: Messenger of Allah ﷺ said, “On the Day of Resurrection, Allah will deliver to every Muslim, a Jew or a Christian and say: ‘This is your ransom from Hell-fire.’”

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ، ﷺ، يَقُولُ: يُدْنِي الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ مِنْ رَبِّهِ حَتَّى يَضَعَ كَنْفَهُ عَلَيْهِ، فَيَقْرَأُ بِذُنُوبِهِ، فَيَقُولُ: أَتَعْرِفُ ذَنْبَ كَذَا؟ أَتَعْرِفُ ذَنْبَ كَذَا؟ فَيَقُولُ: رَبِّ أَعْرِفُ، قَالَ: فَإِنِّي قَدْ سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ، فَيُعْطَى صَحِيفَةً حَسَنَاتِهِ متفق عليه .

Ibn ‘Umar رضى الله عنه reported: I heard Messenger of Allah ﷺ saying, “A believer will be brought close to his Rubb on the Day of Resurrection and enveloping him in His Mercy, He (ﷻ) will make him confess his sins by saying: ‘Do you remember (doing) this sin and this sin?’ He will reply: ‘My Rubb , I remember.’ Then He (ﷻ) will say: ‘I covered it up for you in the life of world, and I forgive it for you today.’ Then the record of his good deeds will be handed to him.”

Commentary

All these *Ahaadeeth* are under the chapter of Hope. However, this must be built on deeds.

Hope without deed is a mere wishful thinking which will not benefit the slave. Hence, it has been narrated in the *Hadeeth*: 'A clever person is he who humbles his soul and does good for what is beyond the death, and a hopeless person is he who follows the desires of his soul and entertaining wishful thoughts about Allah.'⁽¹⁾ Therefore, hope must be built on commensurate deed.

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Mu'aadh bin Jabal (may Allah be pleased with him). He rode behind the Messenger of Allah ﷺ on a donkey, so the Prophet ﷺ said to him: 'Do you know the right of Allah over His slaves and the rights of the slaves on Allah?' Mu'aadh (may Allah be pleased with him) replied: 'Allah and His Messenger know better'.

This is one of the etiquettes of a learner; he should always say: 'Allah knows best' whenever he is asked about what he does not know, and he should never respond with ignorance.

The Prophet ﷺ said: 'The right of Allah on His slaves is that they should worship Him without ascribing any partners unto Him, and the right of the slaves on Allah is that Allah will not punish whoever has not associated any partner with Allah'.

That is, Allah – the Mighty and Sublime - will not punish a slave who does not associate any partner with Him. Avoiding *Shirk* demonstrates a slave's sincerity and his sense of Islamic Monotheism, and these two would not hold except by establishing worship.

Muaadh (may Allah be pleased with him) said: 'I said: O Messenger of Allah, do I give the glad tidings to people?' the Prophet ﷺ said: 'Do not inform them lest they depend on it alone'.

That is, do not inform them so that they will not depend exclusively

1 At-Tirmidhee reported it in the Book of Description of Resurrection no: (2359); and Ibn Maajah reported it in the Book of Zuhd no: (4260)

on what is obligatory and abandon what is supererogatory. However, Mu'aadh ؓ later informed people on his death-bed so that he would not be guilty of hiding the truth.

But the Prophet's statement ؓ: 'Do not inform them lest they depend on it alone' contains warning against relying solely on this; rather, it is incumbent on a slave to know that he must carry out acts of worship.

Likewise, other *Ahaadeeth* mentioned by the author addressed the theme of Hope. A Hadeeth reported that the believer will be asked in the grave, and he will testify that only Allah- the Mighty and Sublime -is worthy of worship and that Muhammad is the Messenger of Allah ؓ. The Prophet ؓ said that is 'the word that stands firm' which Allah talks about:

﴿يُشَيِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ

اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾ (٢٧)

"Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter. And Allah will cause to go astray those who are Zâlimûn (polytheists and wrong-doers, etc.), and Allah does what He wills."
[Ibrahim: 27].

That is, testifying that only Allah is worthy of worship and that Muhammad is His Messenger.

The dead will be asked about three things in the grave: his Lord, his Religion and his Prophet. A believer will say: 'Allah is my Lord, my religion is Islam and my Prophet is Muhammad.'

So also, the author (may Allah shower blessings on him) mentioned how the believer will be called to account by his Lord on the Day of Resurrection. Allah will place him in solitude, and screen him with His Side. He will inform him of his wrong deeds and the slave will acknowledge them, then Allah- the Mighty and Sublime -will say:

'I covered it up for you in the world, and I forgive it for you today'. Then the slave's record of good deeds will be handed over to him.

And Allah– the Mighty and Sublime - will ransom every believer with a Jew or a Christian on the Day of Resurrection. It will be said to the believers: 'This is your ransom from the Hell', that is, he will replace you in the hell and you will be saved.

Thus *Insha Allah* each of us will throw a Jew or a Christian by his hand into the hell-fire on the Day of Resurrection; such will be his ransom from the Hell.

This does not imply that the number of Jews and the Christians will be approximately the number of Muslims. The disbelievers are more than the Muslims in no small quantity –these include the Jews, the Christians and the polytheists. This is because nine hundred and ninety-nine children of Adam are going to Hell for each one entering the Paradise.

Then the author mentioned the *Hadeeth* in which the Prophet ﷺ asked the companions: 'Are you not pleased that you will constitute one-fourth of the inhabitants of Jannah or one-third of the inhabitants of Jannah?' The companions replied in affirmative. Then he ﷺ added: 'Verily, I hope you will constitute one-half of the inhabitants of Jannah' that half of the people of Paradise will be Muslims while the remaining half will be people from previous nations. This illustrates the enormous population of this *Ummah*, because it is the last *Ummah* and the one that will remain until Resurrection.

It has been reported in the *Sunan* and the *Musnad* that the rows of the people of Paradise will be one hundred and twenty⁽¹⁾; among which eighty would be from this *Ummah*, thus they will constitute two-third of its population. This is the sign of Allah's Mercy and the superiority of the Messenger of Allah ﷺ, because the Messenger is rewarded for everyone who acted by his *Sunnah* and *Sharee'ah*.

1 Tirmidhee reported it in the Book of Description of Resurrection no: (2546); and Ibn Maajah reported it in the Book of Zuhd no: (4289)

Hadeeth 434, 435, 436, 437 and 438

وعن ابن مسعود، رضي الله عنه، أَنَّ رَجُلًا أَصَابَ مِنْ امْرَأَةٍ قُبْلَةً، فَأَتَى النَّبِيَّ ﷺ، فَأَخْبَرَهُ، فَأَنْزَلَ اللَّهُ تَعَالَى: وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ [هود: ٤١١] فَقَالَ الرَّجُلُ: أَلِي هَذَا يَا رَسُولَ اللَّهِ؟ قَالَ «لِجَمِيعِ أُمَّتِي كُلِّهِمْ مَتَّفَقٌ عَلَيْهِ .

'Abdullah bin Mas'ud رضي الله عنه reported: A man kissed a woman and he came to the Prophet ﷺ and made a mention of that to him. It was (on this occasion) that this Ayah was revealed:

"And perform As-Salat (Iqamat-As-Salat), at the two ends of the day and in some hours of the night [i.e., the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e., small sins)." (11:114)

That person said, "O Messenger of Allah ﷺ, does it concern me only?" He (Messenger of Allah ﷺ) said, "It concerns the whole of my Ummah ." [Al-Bukhari and Muslim]

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ أَصَبْتُ حَدًّا، فَأَقِمَّهُ عَلَيَّ، وَحَضَرَتِ الصَّلَاةُ، فَصَلَّى مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ حَدًّا، فَأَقِمْ فِيَّ كِتَابَ اللَّهِ. قَالَ: «هَلْ حَضَرْتَ مَعَنَا الصَّلَاةَ؟» قَالَ: نَعَمْ. قَالَ: «قَدْ غُفِرَ لَكَ» مَتَّفَقٌ عَلَيْهِ .

Anas bin Malik رضي الله عنه reported: A man came to the Prophet ﷺ and said, "O Messenger of Allah, I have committed a sin liable of ordained punishment. So execute punishment on me." Messenger of Allah ﷺ did not ask him about it, and then came the (time for) Salat (prayers). So he performed Salat with Messenger of Allah

ﷺ. When Messenger of Allah ﷺ finished Salat , the man stood up and said: “O Messenger of Allah! I have committed a sin. So execute the Ordinance of Allah upon me.” He ﷺ asked, “Have you performed Salat with us?” “Yes,” he replied. Messenger of Allah ﷺ said, “Verily, Allah has forgiven you.” [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ، فَيَحْمَدُهُ عَلَيْهَا، أَوْ يَشْرِبَ الشَّرْبَةَ، فَيَحْمَدُهُ عَلَيْهَا» رَوَاهُ مُسْلِمٌ.

Anas bin Malik ؓ reported: Messenger of Allah ﷺ said, “Allah is pleased with His slave who eats a meal and praises Him for it; and takes a drink and praises Him for it.” [Muslim]

وَعَنْ أَبِي مُوسَى، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ اللَّهَ تَعَالَى يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا» رَوَاهُ مُسْلِمٌ.

Abu Musa ؓ reported: The Prophet ﷺ said, “Allah, the Exalted, stretches His Hand during the night so that those who commit sins by day may repent, and He stretches His Hand in the day so that those who commit sins by night may repent. He keeps doing so until the sun rises from the West.” [Muslim]

وَعَنْ أَبِي نَجِيحٍ عَمْرٍو بْنِ عَبَسَةَ - بفتح العين والباء - السَّلْمِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنْتُ وَأَنَا فِي الْجَاهِلِيَّةِ أَظُنُّ أَنَّ النَّاسَ عَلَى ضَلَالَةٍ، وَأَنَّهُمْ لَيْسُوا عَلَى شَيْءٍ. وَهُمْ يَعْبُدُونَ الْأَوْثَانَ، فَسَمِعْتُ بَرَجِلَ بِمَكَّةَ يُخْبِرُ أَخْبَارًا، فَقَعَدْتُ عَلَى رَاحِلَتِي، فَقَدِمْتُ عَلَيْهِ، فَإِذَا رَسُولُ اللَّهِ ﷺ مُسْتَخْفِيًّا، جُرَاءً عَلَيْهِ قَوْمُهُ، فَتَلَطَّفْتُ حَتَّى دَخَلْتُ عَلَيْهِ بِمَكَّةَ، فَقُلْتُ لَهُ: مَا أَنْتَ؟ قَالَ: «أَنَا نَبِيٌّ» قُلْتُ: وَمَا نَبِيٌّ؟ قَالَ: «أُرْسَلَنِي

اللَّهُ» قُلْتُ: وَبِأَيِّ شَيْءٍ أُرْسَلْتَ؟ قَالَ: «أُرْسَلَنِي بِصَلَاةِ الْأَرْحَامِ، وَكَسْرِ الْأَوْثَانِ، وَأَنْ يُوحَّدَ اللَّهُ لَا يُشْرَكَ بِهِ شَيْءٌ» قُلْتُ: فَمَنْ مَعَكَ عَلَى هَذَا؟ قَالَ: «حُرٌّ وَعَبْدٌ» وَمَعَهُ يَوْمَيْدٌ أَبُو بَكْرٍ وَبِلَالٌ، رَضِيَ اللَّهُ عَنْهُمَا، قُلْتُ: إِنِّي مُتَّبِعُكَ، قَالَ: «إِنَّكَ لَنْ تَسْتَطِيعَ ذَلِكَ يَوْمَكَ هَذَا؛ أَلَا تَرَى حَالِي وَحَالَ النَّاسِ؟ وَلَكِنْ ارْجِعْ إِلَى أَهْلِكَ فَإِذَا سَمِعْتَ بِي قَدْ ظَهَرْتُ فَأْتِنِي» قَالَ: فَذَهَبْتُ إِلَى أَهْلِي وَقَدِمَ رَسُولُ اللَّهِ ﷺ، الْمَدِينَةَ، وَكُنْتُ فِي أَهْلِي، فَجَعَلْتُ أَتَخَبَّرُ الْأَخْبَارَ، وَأَسْأَلُ النَّاسَ حِينَ قَدِمَ الْمَدِينَةَ حَتَّى قَدِمَ نَفَرٌ مِنْ أَهْلِي الْمَدِينَةَ، فَقُلْتُ: مَا فَعَلَ هَذَا الرَّجُلُ الَّذِي قَدِمَ الْمَدِينَةَ؟ فَقَالُوا: النَّاسُ إِلَيْهِ سِرَاعٌ، وَقَدْ أَرَادَ قَوْمُهُ قَتْلَهُ، فَلَمْ يَسْتَطِيعُوا ذَلِكَ، فَقَدِمْتُ الْمَدِينَةَ، فَدَخَلْتُ عَلَيْهِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَتَعْرِفُنِي؟ قَالَ: «نَعَمْ أَنْتَ الَّذِي لَقَيْتَنِي بِمَكَّةَ» قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَمَّا عَلَّمَكَ اللَّهُ وَأَجْهَلُهُ، أَخْبِرْنِي عَنِ الصَّلَاةِ؟ قَالَ: «صَلِّ صَلَاةَ الصُّبْحِ، ثُمَّ اقْصُرْ عَنِ الصَّلَاةِ حَتَّى تَرْتَفِعَ الشَّمْسُ قِيدَ رُمْحٍ، فَإِنَّهَا تَطْلُعُ حِينَ تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ، وَحِينَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ، ثُمَّ صَلِّ، فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَحْضُورَةٌ حَتَّى يَسْتَقِلَّ الظِّلُّ بِالرُّمْحِ، ثُمَّ اقْصُرْ عَنِ الصَّلَاةِ، فَإِنَّهُ حِينَئِذٍ تُسَجَّرُ جَهَنَّمُ؛ فَإِذَا أَقْبَلَ الْفَيْءُ فَصَلِّ، فَإِنَّ الصَّلَاةَ مَشْهُودَةٌ مَحْضُورَةٌ حَتَّى تُصَلِّيَ الْعَصْرَ، ثُمَّ اقْصُرْ عَنِ الصَّلَاةِ حَتَّى تَغْرُبَ الشَّمْسُ، فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ، وَحِينَئِذٍ يَسْجُدُ لَهَا الْكُفَّارُ» قَالَ: فَقُلْتُ: يَا نَبِيَّ اللَّهِ، فَالْوُضُوءُ حَدَّثَنِي عَنْهُ؟ فَقَالَ: «مَا مِنْكُمْ رَجُلٌ يُقْرَبُ وَضُوءُهُ، فَيَتَمَضَّمُ وَيَسْتَنْشِقُ فَيَنْتَشِرُ، إِلَّا خَرَّتْ خَطَايَا وَجْهِهِ وَفِيهِ وَخَيَاشِيمِهِ، ثُمَّ إِذَا غَسَلَ وَجْهَهُ كَمَا أَمَرَهُ اللَّهُ، إِلَّا

خَرَّتْ خَطَايَا وَجْهِهِ مِنْ أَطْرَافِ لِحْيَتِهِ مَعَ الْمَاءِ، ثُمَّ يَغْسِلُ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ، إِلَّا خَرَّتْ خَطَايَا يَدَيْهِ مِنْ أُنَامِلِهِ مَعَ الْمَاءِ، ثُمَّ يَمْسَحُ رَأْسَهُ، إِلَّا خَرَّتْ خَطَايَا رَأْسِهِ مِنْ أَطْرَافِ شَعْرِهِ مَعَ الْمَاءِ، ثُمَّ يَغْسِلُ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ، إِلَّا خَرَّتْ خَطَايَا رِجْلَيْهِ مِنْ أُنَامِلِهِ مَعَ الْمَاءِ، فَإِنْ هُوَ قَامَ فَصَلَّى، فَحَمِدَ اللَّهَ تَعَالَى، وَأَثْنَى عَلَيْهِ وَمَجَّدَهُ بِالَّذِي هُوَ لَهُ أَهْلٌ، وَفَرَّغَ قَلْبَهُ لِلَّهِ تَعَالَى، إِلَّا أَنْصَرَفَ مِنْ خَطِيئَتِهِ كَهَيْئَتِهِ يَوْمَ وَلَدَتْهُ أُمُّهُ.

Abu Najih 'Amr bin 'Abasah ؓ reported: In the Pre-Islamic Period of Ignorance, I used to think that people who used to worship idols, were deviated and did not adhere to the true religion. Then I heard of a man in Makkah who was preaching a message. So I mounted my camel and went to him. I found that (this man who was) Messenger of Allah ﷺ remained hidden because of the persecution by his people. I had entered Makkah stealthily and when I met him I asked him, "Who are you?" He said, "I am a Prophet." I asked; "What is a Prophet?" He said, "Allah has sent me (with a message)." I asked, "With what has He sent you?" He said, "He sent me to strengthen the ties of kinship, to destroy idols so that Allah alone should be worshipped and nothing should be associated with Him." I asked, "Who has followed you in this?" He said, "A freeman and a slave." (At that time only Abu Bakr and Bilal ؓ were with him). I said, "I shall follow you." He said, "You can not do that now. Do you not see my situation and that of the people? Go to your people, and when you hear that my cause has prevailed, come to me." So I went back to my people, and while I was with my people, Messenger of Allah ﷺ emigrated to Al-Madinah. I continued to ask people about him till some of my people visited Al-Madinah. On their return, I asked them, "How is that man who has arrived in Al-Madinah faring?" They said, "People are hastening to him. His own people had planned to kill him but did not succeed." Then I went to Al-Madinah and came to him and said, "O Messenger of Allah, do you recognize me?"

He said, "Yes, you are the one who met me in Makkah." I said, "O Messenger of Allah, tell me of that which Allah has taught you and of which I am unaware. Tell me about Salat first." He replied, "Perform the Fajr (morning) Salat , then stop Salat until the sun has risen up to the height of a lance, for when it rises, it rises up between the horns of the devil, and the infidels prostrate themselves before it at that time. Then perform Salat , for Salat is witnessed and angels attend it, until the shadow becomes equal to the length of its object; then stop Salat , for at that time Jahannam (Hell) is heated up. Then pray when the shadow becomes longer, for the prayer is witnessed and angels attend it, until you perform 'Asr prayer; then stop Salat till sun sets, for it sets between the horns of a devil. At that time the infidels prostrate themselves before it." I then asked the Messenger of Allah to tell me about Wudu' , and he said, "When a person begins the Wudu' and washes his mouth and nose, the sins committed by his face, mouth and nostrils are washed out. Then when he washes his face as commanded by Allah, the sins of his face are washed out with the water from the sides of his beard. Then when he washes his hands up to elbows, the sins of his hands are washed out through his fingers with water. Then he passes his wet hands over his head and the sins of the head are washed out through the ends of his hair with water. Then he washes his feet up to the ankles, the sins of his feet are washed out through his toes with water. Then, if he stands up for Salat and praises Allah, glorifies Him, proclaims His Greatness as He deserves and devotes his heart wholly to Allah, he emerges sin free as the day he was born."

Commentary

The author (may Allah shower blessings on him) brought these *Ahaadeeth* about hoping for Allah's Mercy. One source of Hope is that the five daily Prayers expiate the sins that are committed before observing them. As it was mentioned in the story of the man who kissed a woman, and the one that was guilty of a prescribed

punishment and sought from the Prophet ﷺ that the punishment be implemented on him. Verily the *Salat* is the best of deeds, and it expiates the sins as Allah– the Mighty and Sublime - has said:

﴿ وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفَا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ﴾ (۱۳)

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

But the *Salat* must be observed the way it has been prescribed, in a manner pleasing to Allah– the Mighty and Sublime. As it was in the *Hadeeth* of Amr bin Abasah whereby the Prophet ﷺ taught him how to perform the Ablution and guided him to the fact that the Prayers have their prescribed times of observance, and there are some periods in which the Prayers are not permitted.

Then the Prophet ﷺ demonstrated how to perform the Ablution properly to Amr bin Abasah. This is because performing the Ablution properly is what will wash sins away, and when such a person observes the Prayer, with his mind attached to Allah, then He– the Mighty and Sublime - will eliminate his sins.

So it is important to add this point here- some people who pray will only have one-tenth of the reward or lesser because their minds were off in the course of the Prayer. It is as if he was not even observing *Salat*, as if he was engaged in trade or other acts until the completion of the Prayer.

One of the ways the Devil causes confusion to one in *Salât* is by flooding one’s mind with alien matters once he pronounces the Opening *Takbir* until he completes the *Salat*. This is a plot of the Devil to destroy the Prayer of a slave, so that he will be deprived of its rewards.

There are other benefits in the *Hadeeth* of Amr bin Abasah; among them was that the Prophet ﷺ began the Call as a stranger, who was afraid in hiding. Amr bin Abasah came to him after he had reasoned

that what people were doing during the Time of Ignorance was not proper. So he was in quest for the correct Religion that is in consonance with the natural state of man. Then, he heard about the Prophet ﷺ in Makkah, so he visited him and there was none with him ﷺ except one free man and a slave – Aboo Bakr and Bilaal, may Allah be pleased with them. There is evidence in this that Aboo Bakr (may Allah be pleased with him) was the first to believe in the Messenger of Allah ﷺ, then Alee bn Abee Taalib (may Allah be pleased with him) among the freeborn who believed in him.

And from the wisdom of the Prophet ﷺ was that he told Amr: ‘You cannot announce your Islam today, go and when you hear that I am out then come back to me’. So Amr left and came back to the Prophet ﷺ about thirteen years later when the Prophet ﷺ had migrated to Madeenah. And he said to him when he arrived: ‘Do you remember me?’ the Prophet ﷺ replied: ‘Yes I do’. He never forgot him despite this long period of separation.

Then the Prophet ﷺ explained to him what was incumbent on him as obligations. Similarly, he told him that when he performs the Ablution properly, his sins will come out of his body parts, and when he observes the Prayer, it will expiate for his sins. This shows that Allah’s Mercy prevails over His Anger and had preceded it, the Mighty and Sublime.

We ask Allah to shower His Mercy on you and us. Verily, He is Bountiful and Generous.

Excellence of good hopes

Hadeeth 440, 441 and 442

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: «قَالَ
اللَّهُ، عَزَّ وَجَلَّ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ حَيْثُ يَذْكُرُنِي - وَاللَّهُ

لِلَّهِ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ بِالْفَلَاحَةِ - وَمَنْ تَقَرَّبَ إِلَيَّ شِبْرًا، تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَمَنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبْتُ إِلَيْهِ بَاعًا، وَإِذَا أَقْبَلَ إِلَيَّ يَمْشِي، أَقْبَلْتُ إِلَيْهِ أَهْرُولُ» متفقٌ عَلَيْهِ، وَهَذَا لَفْظٌ إِحْدَى رَوَايَاتِ مُسْلِمٍ. وَتَقَدَّمَ شَرْحُهُ فِي الْبَابِ قَبْلَهُ .

Abu Hurairah ﷺ reported: Messenger of Allah ﷺ said, "Allah says: 'I am just as My slave thinks of Me when he remembers Me.' By Allah! Allah is more pleased with the repentance of His slave than one of you who unexpectedly finds in the desert his lost camel. 'He who comes closer to Me one span, I come closer to him a cubit; and he who comes closer to Me a cubit, I come closer to him a fathom; and if he comes to Me walking, I come to him running.'" [Al-Bukhari and Muslim]

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، قَبْلَ مَوْتِهِ بِثَلَاثَةِ أَيَّامٍ يَقُولُ: لَا يَمُوتَنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ عَزَّ وَجَلَّ رَوَاهُ مُسْلِمٌ .

Jabir bin 'Abdullah ﷺ reported: I heard the Prophet (ﷺ) saying three days before his death: "Let none of you die unless he has good expectations from Allah." [Muslim]

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي، يَا ابْنَ آدَمَ، لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ، ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلَا أُبَالِي، يَا ابْنَ آدَمَ، إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا، ثُمَّ لَقَيْتَنِي لَا تُشْرِكُ بِي شَيْئًا، لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ .

Anas ؓ reported: Messenger of Allah ﷺ said, "Allah, the Exalted, has said: 'O son of Adam, I forgive you as long as you pray to Me and hope for My forgiveness, whatever sins you have committed. O son of Adam, I do not care if your sins reach the height of the heaven, then you ask for my forgiveness, I would forgive you. O son of Adam, if you come to Me with an earth load of sins, and meet Me associating nothing to Me, I would match it with an earthload of forgiveness.'" [At-Tirmidhi]

Commentary

The author (may Allah shower blessings on him) mentioned the chapter on Excellence of Good Hopes after he had mentioned the Chapter on Hope of Allah's Mercy and the vastness of that, and that of His Bounties. That one should be hopeful of what is with Allah- the Mighty and Sublime - of bounties and favour.

Then he (may Allah shower blessings on him) mentioned the statement of the pious slave from the household of Fir'awn who concealed his faith. He was advising his people, telling them that their actions were wrong and that Musa was on the right path. Later, he told them:

﴿ فَسَتَذَكَّرُونَ مَا أَقُولُ لَكُمْ وَأَفْوِضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴾

"And you will remember what I am telling you, and my affair I leave it to Allah. Verily, Allah is the All-Seer of (His) slaves."
[Gaafir: 44].

"And my affair I leave to Allah", that is, I leave them to Allah- the Mighty and Sublime. I do not rely on anyone neither do I have hope in any person "Verily, Allah is the All-Seer of (His) slaves."

Thereafter, Allah- the Mighty and Sublime - said:

"So Allah saved him from the evils that they plotted (against him)" they plotted to bring him down.

﴿وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ﴾

“While an evil torment encompassed Fir'aun's (Pharaoh) people”
[Gaafir: 45].

Then the author mentioned the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) that Allah– the Mighty and Sublime - says in a *Hadeeth Qudusi*: ‘I am just as My slave thinks of Me when he remembers Me’. That is, Allah– the Mighty and Sublime - is aware of His slave’s thought about Him. If he thinks good of Allah, that is to the slave’s advantage, and if he thinks evil of Allah, that is also for him. But when can it be said that a person is thinking good of Allah– the Mighty and Sublime?

One will be regarded as thinking good of Allah– the Mighty and Sublime - when he does something that will earn him Allah’s Bounty and Hope of His Mercy. Hence, it is performing an action while believing that Allah– the Mighty and Sublime - will accept it. But the claim of thinking good of Allah– the Mighty and Sublime - without accompanying it with action is simply wishful thinking about Allah– the Mighty and Sublime. And the hopeless one is he who only holds a thought about Allah– the Mighty and Sublime - but follows his self-desires.

A salve with right thought about Allah– the Mighty and Sublime - will engage in acts that indicates his good thought about Allah. For instance, you will be considered as having good thought about Allah if you observe the Prayer, fast and spend in charity believing that Allah– the Mighty and Sublime- will accept it from you. You have a good thought about Allah if you perform any good deed and you are optimistic that Allah– the Mighty and Sublime - will accept it from you. But that you have a good thought about Allah while your deeds show otherwise, then you are like the bulk of the hopeless individuals with no capital base.

Then he stated that Allah– the Mighty and Sublime - is more generous than His slaves; if a slave seeks closeness to Allah by a

span, Allah– the Mighty and Sublime - will move closer to him by a distance of a cubit. If the slave moves near to Him in a distance of a cubit, He will move near him in a fathom. In addition, if he goes to Allah walking, Allah will meet him running. Thus Allah– the Mighty and Sublime - is more generous than His slave, and He grants their supplications quickly.

Ahlus Sunnah wal Jama'ah believe that these *Ahaadeeth* and similar ones actually depict existing attributes of Allah– the Mighty and Sublime. However, we do not know how this 'running' or 'coming closer' occur; rather, how it happens is known to Allah, and it is not necessary for us to discuss it. Nevertheless, we must believe in its meaning but leave its manner of occurrence to Allah– the Mighty and Sublime.

Then the author (may Allah shower blessings on him) related the *Ahaadeeth* talking about the necessity of having a good thought about Allah– the Mighty and Sublime. But this is with a condition that one accompanies the thought with appropriate deeds.

We ask Allah to make us attain what will be of good to us in this world and the Hereafter.

Combining hope and fear (of Allah)

Hadeeth 443, 444 and 445

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ، مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ، مَا قَنِطَ مِنْ جَنَّتِهِ أَحَدٌ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "If a believer had full knowledge of the chastisement of Allah, none would covet His Jannah ; and were an infidel to know the Mercy

Allah has, none would despair of His Jannah.” [Muslim]

وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ، ﷺ، قَالَ:
 «إِذَا وُضِعَتِ الْجِنَازَةُ وَاحْتَمَلَهَا النَّاسُ أَوْ الرَّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ
 كَانَتْ صَالِحَةً قَالَتْ: قَدِّمُونِي قَدِّمُونِي، وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ، قَالَتْ:
 يَا وَيْلَهَا! أَيْنَ تَذْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ، وَلَوْ
 سَمِعَهُ صَعِقَ» رَوَاهُ الْبُخَارِيُّ .

Abu Sa'id Al-Khudri ؓ reported: Messenger of Allah ﷺ said,
 “When a dead body is placed on a bier and men carry it on their
 shoulders, if the deceased was pious, it (the corpse) will say: ‘Take
 me in haste’; but if he was not, it will say (to its bearers): ‘Woe
 to it. Where are you taking it?’ Everything except man hears its
 voice. Had a human being heard its voice, he would have surely
 died.” [Al-Bukhari]

وَعَنْ ابْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «الْجَنَّةُ
 أَقْرَبُ إِلَيَّ أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ» رَوَاهُ الْبُخَارِيُّ .

Ibn Mas'ud ؓ reported: Messenger of Allah ﷺ said, “Jannah
 is nearer to you than your shoelace, and so is the (Hell) Fire.”
 [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) said: The Chapter of Combining Hope and Fear; the hope should prevail over fear in a state of sickness.

Scholars hold divergent view on this issue, which one should supersede the other? Some believe hope while some believe fear should take precedence at all times. A group opine that both should be at par,

with no one superseding the other, because giving preference to hope may lead to false security from the scheming of Allah, whereas giving preference to fear may make one lose hope in the Mercy of Allah.

Some scholars stated that both should be at the same level if one is in a good state of health, as Imam Nawawee – may Allah shower blessings on him - has opined in this book, but hope should prevail if one is sick.

Another group assert that hope should supersede if one is acting righteously, otherwise he should give preference to fear so he will not be neck-deep in sins.

One should therefore be his own assessor, so if he feels a sense of false security from Allah's scheming and that he is into sins and entertaining wishful thinking about Allah, then he should switch and follow the path of fear.

And when he feels that his heart is being troubled, becoming fearful for no reason, then he should switch to hope until he attains equilibrium.

Then the author (may Allah shower blessings on him) mentioned various verses evoking fear and hope. He mentioned the people of Paradise and the people of Hell, and he cited Allah's Attributes of severity in punishment and equally forgiving and merciful.

Contemplate on the statement of Allah– the Mighty and Sublime:

“Know that Allah is Severe in punishment and that Allah is Oft-Forgiving, Most Merciful.

﴿ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ﴾

The Messenger's duty [i.e. Our Messenger Muhammad whom We have sent to you, (O mankind)] is but to convey (the Message).”
[Maidah : 98-99].

In the foregoing, Allah began with verse of Punishment because He was talking about His prepared punishment and severe warning (for offenders):

“Know that Allah is Severe in punishment and that Allah is Oft-Forgiving, Most Merciful”.

But when He was speaking about Himself and the perfection of His Attributes, He said– the Mighty and Sublime:

“Declare (O Muhammad) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful.

﴿وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ﴾

“And that My Torment is indeed the most painful torment.” [Hijr: 50].

Here, He– the Mighty and Sublime - began by mentioning His Forgiveness before His Punishment, because He was talking about Himself and about His Perfect Attributes, and His Mercy supersedes His Anger.

Then the author (may Allah shower blessings on him) mentioned the *Ahaadeeth* showing that it is important for one to combine fear with hope, such as the statement of the Prophet ﷺ: ‘If a believer knows what is with Allah of chastisement, none will long for His *Jannah*’.

The meaning is that if he were to know the reality of Allah’s punishment and its mode. Although a believer knows that Allah has prepared punishment for the people of Disbelief and Misguidance, he cannot comprehend its reality at the moment. And none will know it except the one who would taste it, we ask Allah to save you and us from His Punishment.

‘And if an infidel were to know the Mercy Allah has, none will lose hope of His *Jannah*’.

That is, if he were to know the reality of His Mercy. Otherwise, a disbeliever knows that Allah is Forgiving and Merciful, and he knows the literal meaning of forgiveness and mercy.

The author (may Allah shower blessings on him) also mentioned *Ahaadeeth* illustrating this, such as his statement ﷺ: ‘The *Jannah* is nearer to any of you than his shoe-lace is, and so is the Hell’.

The shoelace depicts proximity, for one will always put on the shoelace. The Paradise is closer to us than our shoelace because we can attain it with a single statement; ditto for Hell, a word can also throw one into the Hell. A case in point is that man who walked past his companion whom he usually warn to shun evil, so he became enraged when the latter would not yield, and said: 'Allah will not forgive so-and-so'. Then Allah- the Mighty and Sublime - says: 'Who is he swearing by Me that I will not forgive so-and-so; I have forgiven him and rendered your deeds useless⁽¹⁾.

Regarding this, Abu Hurairah (may Allah be pleased with him) would say: 'He uttered a word that destroyed his present life and the Hereafter'.

So it is obligatory to scrutinize oneself and consider what to prioritize: fear or hope. Anytime he observes that he is neglecting obligations and courting prohibitions, hoping that Allah will forgive him and have mercy on him, let him take another course. However, he should switch his way if his heart is becoming agitated, and feeling that Allah- the Mighty and Sublime - will not accept his deeds.

The excellence of weeping out of fear from allah

Hadeeth 446, 447, 448 and 449

وَعَنِ ابْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «اقْرَأْ عَلَيَّ الْقُرْآنَ» قُلْتُ: يَا رَسُولَ اللَّهِ، أَقْرَأُ عَلَيْكَ، وَعَلَيْكَ أَنْزَلَ؟! قَالَ: «إِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي» فَقَرَأْتُ عَلَيْهِ سُورَةَ النَّسَاءِ، حَتَّى جِئْتُ إِلَى هَذِهِ الْآيَةِ: فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ

1 Muslim reported it in the Book of Goodness to Parents and Joining Ties no: (2621)

شَهِيدًا * [النساء: ١٤] قَالَ: «حَسْبُكَ ا لَانَ» فَالْتَفَتُ إِلَيْهِ، فَإِذَا عَيْنَاهُ تَذْرِفَانِ، مَتَفَّقٌ عَلَيْهِ .

Ibn Mas'ud ؓ reported: The Prophet ﷺ said to me: "Recite the Qur'an to me." I said, "O Messenger of Allah! Shall I recite the Qur'an to you, when it has been revealed to you?" He ﷺ replied, "I love to hear it recited by others." So I recited to him a portion from Surat An-Nisa'. When I reached the Ayah :

"How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people?" (4:41)

He ﷺ said, "Enough for now." When I looked at him I saw his eyes were shedding tears. [Al-Bukhari and Muslim]

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: حَطَبَ رَسُولُ اللَّهِ ﷺ، حُطْبَةً مَا سَمِعْتُ مِثْلَهَا قَطُّ، فَقَالَ: «لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَصَحِحْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا» قَالَ: فَغَطَّى أَصْحَابُ رَسُولِ اللَّهِ ﷺ، وَجُوهَهُمْ، وَلَهُمْ حَيْنٌ. مُتَّفَقٌ عَلَيْهِ، وَسَبَقَ بَيَانُهُ فِي بَابِ الْخَوْفِ .

Anas bin Malik ؓ reported: Messenger of Allah ﷺ delivered a Khutbah to us the like of which I had never heard from him before. In the course of the Khutbah , he said: "If you knew what I know, you would laugh little and weep much." Thereupon those present covered their faces and began to sob. [Al-Bukhari and Muslim]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ، وَلَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانٌ جَهَنَّمَ». رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah صلى الله عليه وسلم said, “One who weeps out of fear of Allah, will not enter the Hell till milk returns back in the udder; and the dust raised on account of fighting in the path of Allah and the smoke of Hell will never exist together.” [At-Tirmidhi]

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ تَعَالَى، وَرَجُلٌ قَلْبُهُ مَعْلُوقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَبَا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ، وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ» متفقٌ عليه .

Abu Hurairah رضي الله عنه reported: Messenger of Allah صلى الله عليه وسلم said, “Seven people Allah will give them His Shade on the Day when there would be no shade but the Shade of His Throne (i.e., on the Day of Resurrection): And they are: a just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosques, two men who love and meet each other and depart from each other for the sake of Allah; a man whom an extremely beautiful woman seduces (for illicit relation), but he (rejects this offer and) says: ‘I fear Allah’; a man who gives in charity and conceals it (to such an extent) that the left hand does not know what the right has given; and a man who remembers Allah in solitude and his eyes become tearful.” [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) said: The Chapter of Weeping out of Fear from Allah – the Mighty and Sublime; that is, being afraid of Him while also longing for Him. There may be various

causes of weeping such as fear, pain and craving among other factors known to people.

But weeping for the sake of Allah – the Mighty and Sublime – may be out of fear or yearning for Him. Thus, when a person weeps because of his sins, this is out of fear of Allah – the Mighty and Sublime, but it is out of yearning for Allah – the Mighty and Sublime- if this is due to a good deed he has done.

Then the author (may Allah shower blessings on him) mentioned two verses, one of which praises those who weep out of fear of Allah; Allah– the Mighty and Sublime - said:

“Verily! Those who were given knowledge before it” that is, those that were given knowledge before the revelation of the Qur’an, and these were the People of the Book.

“When it is recited to them, fall down on their faces in humble prostration. And they say: “Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled.”

That is, they would affirm that the promise of their Lord would happen without doubt.

“And they fall down on their faces weeping and it adds to their humility”

“Fall down on their faces ...” that is, on their faces, and that shows the gravity of the falling down, so much that their faces were almost touching the ground. *“And it adds to their humility”* in the hearts and the effects could be seen on the limbs.

The second verse is His– the Mighty and Sublime – statement:

﴿أَفَرَأَيْتَ هَذَا الَّذِي كَفَرَ قَالَ إِنَّ هَذَا الْقُرْآنَ لَشَيْءٌ مُّجْتَبَىٰ ۖ وَمَنْ يَتَذَكَّرْهُ فَيَسْجُدْ سَوْجُدًا حَقًّا ۖ وَإِنَّ لَكُنَّا لَهُ لَمَنْشُورًا ۚ﴾

“Do you then wonder at this recital (the Qur’an)? And you laugh at it and weep not,” [Najm: 59-60].

This is a criticism of the one who hears the Qur’an and laughs at it out of pride and derision, and he does not cry. The Qur’an is the greatest admonition; Allah– the Mighty and Sublime – utilizes it to

admonish the hearts. But the heart will not soften if it is as hard as the rock, and we seek refuge with Allah; rather, it will become harder, we ask Allah for protection.

Then the author (may Allah shower blessings on him) mentioned the Hadeeth of Ibn Mas'ood that the Prophet ﷺ requested that he recites the Qur'an to him. Ibn Mas'ood (may Allah be pleased with him) said: 'O Messenger of Allah, why should I recite it for you when you were the one to whom it was revealed? He meant: You know it more than I do, then why should I recite it to you?' The Prophet ﷺ said: 'I love to hear it from other than me'.

This was what the Prophet ﷺ said. It shows that the Qur'an may have more effect on the heart if one hears it from others. It is sometimes like that; when you listen to the Qur'an from others, you will become more fearful of Allah – the Mighty and Sublime – which makes you weep. However you may not feel any sensation if you were to recite it personally.

So Ibn Mas'ood (may Allah be pleased with him) recited *Soorah An-Nisaa* to him, and when he got to this great verse:

﴿ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴾ (11)

“How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people?” [An-Nisaa: 41].

That is, what will be your condition and theirs?

The word '*Kaifa*' is an article of questioning which is heavier on the soul and evoke fear in the heart: *“When We bring from each nation a witness”*, that is, on the Day of Resurrection.

There are two groups of witnesses among people:

The First Group: The prophets and the messengers, as Allah – the Mighty and Sublime – has said:

﴿ وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ﴾

“And the Messenger (Muhammad) be a witness over you”
[Baqarah: 143].

The Second Group: The people of knowledge, those who inherited the prophets; they are witnesses after they have inherited the prophets –after the prophets had died. Therefore, the witnesses over the people are the people of knowledge. They will testify that the messengers had delivered the trust, and they will testify that the message reached the people. And what a great role for the scholars! They are witnesses of Allah on earth.

Allah– the Mighty and Sublime - says:

﴿ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا ﴾

“How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad) as a witness against these people?”

And Allah– the Mighty and Sublime - has said in Soorah Al-Jaathiyah:

﴿ وَتَرَى كُلَّ أُمَّةٍ جَائِئَةٍ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْرَوْنَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴾

“And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.” [Verse: 28].

That is, each nation will be given records of their deeds or the Book which was revealed to their Prophet.

Allah– the Mighty and Sublime - is saying:

“How (will it be) then, when We bring from each nation a witness and We bring you”, that is, O Muhammad, “... against these people”, the nations, “as a witness”, then what will be the situation?

At that point of Ibn Mas'ood's recitation, the Prophet ﷺ said: 'Enough for now'. Ibn Mas'ood said, 'Then I turned towards him,

then I saw his eyes shedding tears’.

The Prophet ﷺ was crying because of this frightful and grave situation. There is evidence in this hadeeth that one can weep when the Qur’an is recited.

Then the author (may Allah shower blessings on him) mentioned the last *Hadeeth* which we have earlier explained. The Prophet ﷺ said: ‘If you know what I know, you will laugh little and weep more’. This is one of the matters which Allah – the Mighty and Sublime - has made known to His Messenger ﷺ but concealed from people as mercy for them. The Prophet ﷺ knew these matters but he ﷺ was not ordered to broadcast them to people. And it may mean particular details, and he ﷺ was not stating that he knew some facts which people do not know about.

And when he ﷺ said: ‘If you know what I know, you will laugh little and weep more’, the companions covered their faces and began to sob. They began to weep because the Prophet’s statement, ‘If you know what I know’, is a warning concerning what he ﷺ knows. So, they began to weep, may Allah be pleased with them and may they be pleased. That shows the perfection of their faith and certainty regarding what the Prophet ﷺ discloses.

Then the author (may Allah be pleased with him) mentioned the well-known *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him), which had been discussed earlier: ‘The seven whom Allah will provide shade under His shade on the Day there will be no shade except His’. And one of those mentioned by the Prophet ﷺ was: ‘A man who remembers Allah in solitude until his eyes shed tears’. The man remembered Allah, the Mighty and Sublime; he ruminated on His Names and Attributes, His Deeds, His Judgement and His Signs, in solitude until his eyes shed tears, out of longing for Allah or out of His fear. So this person will be among those Allah will shade on the Day there will be no shade except His.

And the intended shade, in this context, will be created by Allah – the Mighty and Sublime - on the Day of Resurrection to shield whomever He wishes among His slaves. It does not mean

that Allah– the Mighty and Sublime - will use Himself as the shade, for He is the Light of the heavens and the earth. Therefore, Allah– the Mighty and Sublime – will not be below the sun to cast a shadow such that He will be between it and His creation. Whoever harbours such thought is comparable to an ass in stupidity. This is because Allah– the Mighty and Sublime - cannot be under any of His creations. He is the Most High and the Greatest, and He is the Light of the heavens and the earth.

The Prophet ﷺ had said: ‘His Veil...’, that is, Allah’s veil is ‘... light. If He were to remove it, the ‘*subuhaat*’ (shining) of His Face will burn everything it reaches of His creation⁽¹⁾. That is, if He were to remove the veil –and this veil is also light, but its light is not comparable to the Light of Allah, the One who brought all things into existence. So, if He were to remove this veil, the grandeur, immensity and light of His Face will consume whatever it reaches of His creation, and His Sight will encompass everything; that is, the Light (of His Face) will burn everything.

Thence, how can this shade be the shadow of Allah? As I have stated earlier, some people are dumber than a donkey; they do could not comprehend the gist of His Words and the statements of His Messenger ﷺ. Accordingly, it is impossible that that was what the Messenger of Allah ﷺ meant by the statement.

Even the narration that indicates that the shade will be the shadow of *Al-Arsh* (Throne) of Allah– the Mighty and Sublime - is faulty. It is known that the *Arsh* is bigger than the heavens and the earth, and the entire planetary system. Likewise, the similitude of the seven heavens and the seven earths to the *Arsh* is like a ring thrown into a desert, and the supremacy of the *Arsh* to the *Kursiyy* (Stool) is like this ring compared to the desert. So how can the *Arsh* be under the sun shading people?

If the *Hadeeth* had been authentic, we could have assumed that it may be a part of the *Arsh* for Allah– the Mighty and Sublime - has power over everything. But the authenticity of this word is

1 Muslim reported it in the Book of Faith, the Chapter of his Words ‘Allah does not sleep’ no: (179)

questionable. We should rather say it would be a shade which Allah – the Mighty and Sublime - will create on that Day. It can be from the cloud or from something else, Allah– the Mighty and Sublime - knows best. Nonetheless, it will be a shade which Allah– the Mighty and Sublime - will use to cover whomever He wishes among His slaves from the heat of the sun.

He only said ﷻ: ‘The Day there will be no shade except His shade’, because in this life we seek shade under the houses we build, the trees we plant, versants of mountains and walls among other things. We create shades from man-made structures and the natural world created for us by Allah– the Mighty and Sublime.

However there will be no shade in the Hereafter. Allah – the Mighty and Sublime - says:

﴿وَسْتَأْتُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ۝١٠٥﴾

“And they ask you concerning the mountains, say; “My Lord will blast them and scatter them as particles of dust.” [Ta-Ha: 105].

All the mountains will be blasted and scattered irrespective of size and importance. They will become dust, like powder, scattered about in the sky. Allah – the Mighty and Sublime - says:

﴿وَرَى الْجِبَالِ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي الَّذِي أَنْقَنَ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٨﴾﴾

“And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allah, Who perfected all things, verily! He is Well-Acquainted with what you do.” [An-Naml: 88].

They will all be flying about in the sky, though you would have considered them to be firm and immoveable.

I have heard some contemporaries stating that the verse: *“And you will see the mountains and think them solid”* is referring to this world. They claim that this is evidence that the earth is moving, which they gave as a basis for saying the Day of Resurrection is certain, not a

matter of chance.

This is sheer ignorance and lack of knowledge, because Allah – the Mighty and Sublime - has said:

“O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing.

The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.” [Hajj: 1-2].

This is a person who sees them in a way contrary to reality. The issue is that when man is taken aback, his sense of perception would fail him even if the actual scene is before him.

The subject matter is that ‘the Day there will be no shade except His’ refers to a shade Allah – the Mighty and Sublime - will create to shield whomever He wishes among His slaves. This is the point.

His words ۞: ‘And a man who remembers Allah in solitude until his eyes shed tears’. So, my brother, you should remember Allah with your heart, without considering any other thing, otherwise you will not be able to shed tears out of fear of Allah or longing for Him – the Mighty and Sublime. This is because it is not possible for one to cry over something while his heart is attached to another thing. How will you cry out of the fear of Allah or longing for Him while your mind is away? Hence, he ۞ said: ‘He remembers Allah in solitude’; that is, from his heart, while he cast aside every other thing apart from Allah, and his body was also in seclusion. There was none beside him lest his cry will be regarded as a show-off. His heart is sincere. So such person is among those whom Allah – the Mighty and Sublime - will shade on the Day there will be no shade except His.

I ask Allah to shade you and me under His shade on the Day there will be no shade except His.

And praise to Allah – the Mighty and Sublime - the Lord of the worlds, and may Allah – the Mighty and Sublime - exalt the mentioning of our Prophet, Muhammad.

Hadeeth 450, 451, 452, 453 and 454

وَعَنْ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ، وَهُوَ يُصَلِّي وَلَجَوْفِهِ أَزِيزٌ كَأَزِيزِ الْمَرْجَلِ مِنَ الْبُكَاءِ. حَدِيثٌ صَحِيحٌ رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ فِي «السَّمَائِلِ» بِإِسْنَادٍ صَحِيحٍ.

'Abdullah bin Ash-Shikhkhir ؓ reported: I came to Messenger of Allah ﷺ when he was performing prayers. He was sobbing and his chest sounded like a boiling kettle. [Abu Dawud and At-Tirmidhi]

وَعَنْ أَنَسِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، لِأُبَيِّ بْنِ كَعْبٍ، رَضِيَ اللَّهُ عَنْهُ: «إِنَّ اللَّهَ، عَزَّ وَجَلَّ، أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ: لَمْ يَكُنِ الَّذِينَ كَفَرُوا» قَالَ: وَسَمَّانِي؟ قَالَ: «نَعَمْ» فَبَكَى أُبَيٌّ. مُتَّفَقٌ عَلَيْهِ .

Anas ؓ reported: Messenger of Allah ﷺ said to Ubayy bin Ka'b ؓ, "Allah ﷻ has ordered me to recite to you Surat-Al-Baiyyinah (98): 'Those who disbelieve ...'"

Ubayy ؓ asked, "Did He name me?" Messenger of Allah ﷺ replied in the affirmative. Whereupon Ubayy ؓ began to weep.

[Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: قَالَ أَبُو بَكْرٍ لِعُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ: انْطَلِقْ بِنَا إِلَى أُمَّ أَيْمَنَ، رَضِيَ اللَّهُ عَنْهَا، نَزُورُهَا كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَزُورُهَا، فَلَمَّا انْتَهَيْنَا إِلَيْهَا بَكَتْ، فَقَالَا لَهَا: مَا يُبْكِيكِ؟ أَمَا تَعْلَمِينَ أَنَّ مَا عِنْدَ اللَّهِ تَعَالَى خَيْرٌ لِرَسُولِ اللَّهِ ﷺ! قَالَتْ: إِنِّي لَا أَبْكِي أَنِّي لَا أَعْلَمُ أَنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِ اللَّهِ ﷺ، وَلَكِنِّي أَبْكِي أَنَّ الْوَحْيَ قَدْ انْقَطَعَ مِنَ السَّمَاءِ؛ فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ، فَجَعَلَا يَبْكِيَانِ

مَعَهَا. رَوَاهُ مُسْلِمٌ وَقَدْ سَبَقَ فِي بَابِ زِيَارَةِ أَهْلِ الْخَيْرِ.

Anas bin Malik ؓ reported: After the death of Messenger of Allah (ﷺ), Abu Bakr said to 'Umar ؓ: "Let us visit Umm Aiman ؓ as Messenger of Allah ﷺ used to visit her." As we came to her, she wept. They (Abu Bakr and 'Umar ؓ) said to her, "What makes you weep? Do you not know that what Allah has in store for His Messenger ﷺ is better than (this worldly life)?" She said, "I weep not because I am ignorant of the fact that what is in store for Messenger of Allah ﷺ (in the Hereafter) is better than this world, but I weep because the Revelation has ceased to come." This reply moved both of them to tears and they began to weep along with her. [Muslim]

وَعَنِ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: لَمَّا اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ، وَجَعُهُ، قِيلَ لَهُ فِي الصَّلَاةِ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» فَقَالَتْ عَائِشَةُ، رَضِيَ اللَّهُ عَنْهَا: إِنَّ أَبَا بَكْرٍ رَجُلٌ رَفِيقٌ إِذَا قَرَأَ الْقُرْآنَ غَلَبَهُ الْبُكَاءُ، فَقَالَ: «مُرُوهُ فَلْيُصَلِّ».

Ibn 'Umar ؓ reported: When the illness of Messenger of Allah ﷺ became serious, he was asked about the leading of Salat and he said, "Ask Abu Bakr to lead Salat." Whereupon, 'Aishah ؓ said; "Abu Bakr is very tender hearted. He is bound to be overcome by weeping when he recites the Qur'an." Messenger of Allah ﷺ repeated, "Ask him (Abu Bakr) to lead Salat."

وَفِي رِوَايَةٍ عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قُلْتُ: إِنَّ أَبَا بَكْرٍ إِذَا قَامَ مَقَامَكَ لَمْ يُسْمِعِ النَّاسَ مِنَ الْبُكَاءِ. مَتَّفِقٌ عَلَيْهِ .

In another narration: 'Aishah ؓ said: "When Abu Bakr stands in your place, he will not be able to recite the Noble Qur'an to the people on account of weeping." [Al-Bukhari and Muslim]

وَعَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، رَضِيَ اللَّهُ عَنْهُ، أُتِيَ بِطَعَامٍ وَكَانَ صَائِمًا، فَقَالَ: قُتِلَ مُصْعَبُ بْنُ عَمِيرٍ رَضِيَ اللَّهُ عَنْهُ، وَهُوَ خَيْرٌ مِنِّي، فَلَمْ يُوْجَدْ لَهُ مَا يُكْفَنُ فِيهِ إِلَّا بُرْدَةٌ إِنْ غُطِّيَ بِهَا رَأْسُهُ بَدَتْ رِجْلَاهُ، وَإِنْ غُطِّيَ بِهَا رِجْلَاهُ بَدَا رَأْسُهُ، ثُمَّ بَسِطَ لَنَا مِنَ الدُّنْيَا مَا بَسِطَ - أَوْ قَالَ: أُعْطِينَا مِنَ الدُّنْيَا مَا أُعْطِينَا - قَدْ حَشِينَا أَنْ تَكُونَ حَسَنَاتُنَا عَجَلَتْ لَنَا. ثُمَّ جَعَلَ يَبْكِي حَتَّى تَرَكَ الطَّعَامَ. رَوَاهُ الْبُخَارِيُّ .

Ibrahim bin 'Abdur-Rahman bin 'Auf reported: Food was brought to 'Abdur-Rahman bin 'Auf ﷺ when he was observing Saum (fast) and he said: "Mus'ab bin 'Umair ﷺ was martyred and he was better than me, but only one sheet was available to shroud him. It was so small that when his head was covered; his feet remained uncovered and if his feet were covered, his head remained uncovered. Then the bounties of this world have been bestowed upon us generously. I am afraid that the reward of our good deeds have been awarded to us in this world." On this he began to sob and left the food untouched. [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) cited these *Ahaadeeth* under the chapter of weeping out of fear from Allah—the Mighty and Sublime – and longing for Him. So he mentioned a number of *Ahaadeeth*, among them is the *Hadeeth* of Abdullah bin Shikhkhir. Once, he (may Allah be pleased with him) came to the Prophet ﷺ while the latter was observing a *Salât* and his chest was like a boiling kettle (out of his sobbing).

There is no doubt that Prophet ﷺ was sobbing out of fear from Allah—the Mighty and Sublime.

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Anas bin Maalik (may Allah be pleased with him) that he ﷺ said to Ubayy bn Ka'b (may Allah be pleased with him): 'Verily Allah has ordered me to recite to you: "Those who disbelieve from among the people of the Scripture (Jews and Christians) and among Al-Mushrikûn, were not going to leave (their disbelief)" (Al-Bayyinah: 1].

When Ubayy (may Allah be pleased with him) heard this, he said: 'Did He mention my name?' the Prophet ﷺ said: 'Yes', and Ubayy burst into cry.

This cry can be classified as yearning for Allah– the Mighty and Sublime. This is because the order that the Prophet ﷺ should recite the chapter to Ubayy showed his lofty status (may Allah be pleased with him).

And the cry could be as a result of extreme joy, as one may cry as a result of delight and sorrow.

Thereafter, the author (may Allah shower blessings on him) mentioned the *Ahaadeeth* talking about crying over past deeds. One of them is the *Hadeeth* of Umm Ayman (may Allah be pleased with her) when two companions of the Prophet ﷺ, Aboo Bakr and Umar, visited her. They paid her a visit as the Prophet ﷺ used to do. When they met her, she cried and they sought to know if she did not know that the Prophet ﷺ was in good condition with his Lord. But she replied: 'I cry because the revelation has ceased from heaven', and her statement brought the duo to tears.

So also is the *Hadeeth* of Abdur-Rahman bin Awf (may Allah be pleased with him) when a meal was brought to him to terminate his fasting. The common thing is for the fasting person to long for food, but he remembered what the *Muhaajirun* who accepted Islam early, he was one of them, experienced and he stated humbly that: 'Mus'ab bin Umayr is better than I am'.

Mus'ab (may Allah be pleased with him) was a youth who had rich parents; his parents would clothe him in the best of clothes, the clothes

of the youths, and they pampered him a great deal. However, they disowned and deserted him when he accepted Islam. Subsequently, he migrated with the Prophet ﷺ, thus he was one of the *Muhaajirun*. Thereafter, he could only wear shabby clothes though he used to be an elegant dresser when he was with his parents in Makkah. But he (may Allah be pleased with him) abandoned everything for the sake of Allah- the Mighty and Sublime.

The Prophet ﷺ handed the banner to him on the day of *Uhud*, and he (may Allah be pleased with him) later achieved martyrdom. He only had a piece of *Burdah*⁽¹⁾ which would leave his legs bare whenever it was used to cover his head, because of the length of the garment, and his head would be exposed if his legs were covered. So the Prophet ﷺ directed that his head be covered and his legs be covered with the *Idhkir* plant.

So Abdur Rahman (may Allah be pleased with him) bin Awf remembered this man and said: ‘These people have gone and they are safe from what Allah – the Mighty and Sublime - has opened for those after them in this world of war booty. As Allah- the Mighty and Sublime - has said:

﴿ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴾

“And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise” [Fat’h: 19].

Then Abdur-Rahman (may Allah be pleased with him) said: ‘We fear lest our good deeds (rewards) are being hastened for us’. This is because a disbeliever will be rewarded for his good deeds in this world, and he will have nothing but punishment in the Hereafter. A believer may be rewarded in this life, but the reward of the Hereafter is greater.

So Abdur-Rahman (may Allah be pleased with him) feared lest their rewards has been hastened for them in this world, so he cried out of fear and horror. Then he left the food without touching it.

1 Translator’s Note: a kind of woollen garment popularly worn by the Arabs

This is evidence for crying out of fear of Allah– the Mighty and Sublime, and fear of His Punishment.

Allah Alone grants success.

Excellence of leading an ascetic life and virtues of a simple life

Commentary

The author (may Allah shower blessings on him) said: The Chapter of Leading an Ascetic Life and Virtues of a Simple Life and the Indigent.

‘Ad-Dunya’ – this is the life in which we live. It is referred to as ‘Dunya’ because of two reasons:

The First reason: It is closer than the hereafter, as it precedes the Hereafter. Allah – the Mighty and Sublime - said:

﴿وَلِلْآخِرَةِ حَيْرٌ لَّكَ مِنَ الْأُولَى﴾

“And indeed the Hereafter is better for you than the present (life of this world).” [Duha: 4].

The Second Reason: It is inferior, no aspect of it is comparable to the Hereafter. As Imam Ahmad has reported in the *Hadeeth* of al-Mustawrid bin Shidaad (may Allah be pleased with him) that the Prophet ﷺ said: ‘Verily the spot of the whip of any of you in the Paradise is better than the world and what it contains’⁽¹⁾.

‘The spot of the whip’ in the Paradise is better than the entire world, from its beginning till its end, its length and its breadth. This is ‘Dunya’.

Then the author (may Allah shower blessings on him) cited a number of verses indicating that a right thinking person should not

1 Al-Bukhaari reported it in the Book of Jihad and Journey no: (2892)

hanker after anything in this world. Likewise, he must not allow it to mislead him, distract him from the Hereafter, or prevent him from remembering Allah– the Mighty and Sublime. Among them is the word of Allah– the Mighty and Sublime:

“Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth”, that is, the earth produces forth different but similar kinds of plants. There is no space on earth except that it produces a species of plants or another; the entire terrain produces diverse species of plants in beautiful pairs.

“of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday!”, as if they had never existed there.

This is the similitude of this world. Consider the events around you; there were many people who lived a pleasurable life in this world, a life of splendour and grandeur, with children, wives, palaces and cars, but they were later made to leave all of them. And it was as if they had never existed there in the past. They may be made to leave this world or some worldly events might occur which would stop all the fanfare. How many are those who were rich but later became poor.

This is the *Dunya*. Allah– the Mighty and Sublime - only cited this parable so that this world would not deceive us. He– the Mighty and Sublime - said:

﴿كَذَلِكَ نَفْصِلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ﴾

“Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.”
[Yunus: 24].

That is, He explained in details so that intelligent people would take lesson from it, and ponder on the events to come.

“Allah calls to the home of peace”. Allah– the Mighty and Sublime

- shows the difference between the two. The Home of Peace is the Paradise – I ask Allah, the Mighty and Sublime, to count you and me among its inhabitants. It is named *Al-Jannah* because it is free of grief, trouble and mischief.

So when Allah– the Mighty and Sublime - mentioned *Dunya*, He followed it with “*Allah calls to the home of peace*”. So which of the two will a smart person aim for? There is no doubt that he will seek the Home of Peace, he will not give a second thought to the home of transient delight, worry and loss.

Thus, Allah– the Mighty and Sublime - is calling every creation to the Home of Peace “*and guides whom He wills to a Straight Path.*”

The guidance, which Allah – the Mighty and Sublime – grants, is not universal; He– the Mighty and Sublime - said: “*And guides whom He wills to a Straight Path.*”. So who is entitled and suitable for His guidance? This is the one who turns to Him in repentance, as He– the Mighty and Sublime - said: “*And guides unto Himself those who turn to Him in repentance.*”

Allah– the Mighty and Sublime - also said:

﴿فَلَمَّا زَاغُوا أَزَاعَ اللَّهُ قُلُوبَهُمْ﴾

“So when they turned away (from the Path of Allah), Allah turned their hearts away (from the Right Path)” [Saff: 5].

Hence, Allah– the Mighty and Sublime - will guide whoever has sincere intention to please Allah– the Mighty and Sublime - and seek the Home of the Hereafter. And such person is included in the statement of Allah– the Mighty and Sublime: “*And guides whom He wills to a Straight Path.*”

Then the author (may Allah shower blessings on him) mentioned some other verses like His statement– the Mighty and Sublime:

﴿وَأَضْرَبَ لَهُمْ مَثَلًا الْحَيَاةَ الدُّنْيَا كَمَا أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ

هَشِيمًا تَذَرُوهُ الرِّيحَ... ﴿١٥﴾

“And put forward to them the example of the life of this world, it is like the water (rain) which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But (later) it becomes dry and broken pieces, which the winds scatter...” [Al-Kahf: 45].

The meaning of the verse is that this world is like water that falls on a land which then sprouts some fresh plants. Then they become dry and broken pieces, which the wind scatters. This is the life of this world.

And Allah– the Mighty and Sublime - said:

“Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children”.

These five things are nothing: play, amusement, pomp, mutual boasting and rivalry in respect of wealth and children. The similitude of all these is:

“The likeness of vegetation after rain, thereof the growth is pleasing to the tiller”.

This is pleasing to the disbelievers because they are the ones who give thought to this world, and allow it to subdue their intellect. So, the plants sprout and the disbelievers are amazed by its beauty and greenness *“Its growth is pleasing to the tiller afterwards it dries up and you see it turning yellow; then it becomes straw”.*

Therefore, it drops and finishes its life span.

﴿وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ﴾

“But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers, good-doers)...” [Hadid: 20].

So which of the two would you desire? You would certainly prefer the hereafter. It holds a severe punishment for he who prefers the world to it, but forgiveness of sins for he who prefers it

to the present world.

When a rational person reads and ponders over the Qur'an, he will recognize the worth of this world. He will know that it is nothing but a farmland for the Hereafter, so watch what you plant for your Hereafter. If you plant what is good, then you will have glad tiding of beautiful harvest that will please you. Otherwise, you have lost your world and the Hereafter.

Hadeeth 457, 458 and 459

عَنْ عَمْرِو بْنِ عَوْفِ الْأَنْصَارِيِّ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ، رَضِيَ اللَّهُ عَنْهُ، إِلَى الْبَحْرَيْنِ يَأْتِي بِجَزَيْتِهَا، فَقَدِمَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتِ الْأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ، فَوَافُوا صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ، انصَرَفَ، فَتَعَرَّضُوا لَهُ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَأَاهُمْ، ثُمَّ قَالَ: «أَطْنُكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ مِنَ الْبَحْرَيْنِ؟» فَقَالُوا: أَجَلُ يَا رَسُولَ اللَّهِ، فَقَالَ: «أَبْشِرُوا وَأَمْلُوا مَا يَسُرُّكُمْ، فَوَاللَّهِ مَا الْفَقْرَ أَخْشَى عَلَيْكُمْ، وَلَكِنِّي أَخْشَى أَنْ تُبْسَطَ الدُّنْيَا عَلَيْكُمْ كَمَا بُسِطَتْ عَلَيَّ مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا؛ فَتُهْلِكُكُمْ كَمَا أَهْلَكَتُهُمْ» متفقٌ عَلَيْهِ .

'Amr bin 'Auf Al-Ansari ؓ reported: Messenger of Allah ﷺ sent Abu 'Ubaidah bin Al-Jarrah ؓ to Bahrain to collect (Jizyah). So he returned from Bahrain with wealth. The Ansar got news of it and joined with the Prophet ﷺ in the Fajr prayer. When the Prophet ﷺ concluded the prayer, they stood in his way. When he saw them, he smiled and said, "I think you have heard about the arrival of Abu 'Ubaidah with something from Bahrain." They

said, “Yes! O Messenger of Allah!” He ﷺ said, “Rejoice and hope for that which will please you. By Allah, it is not poverty that I fear for you, but I fear that this world will be opened up with its wealth for you as it was opened to those before you; and you vie with one another over it as they did and eventually it will ruin you as it ruined them.” [Muslim]

وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَلَسَ رَسُولُ اللَّهِ ﷺ، عَلَى الْمِنْبَرِ، وَجَلَسْنَا حَوْلَهُ، فَقَالَ: «إِنَّ مِمَّا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِينَتِهَا». متفق عليه.

Abu Sa'id Al-Khudri ؓ reported: Messenger of Allah ﷺ sat on the pulpit and we sat around him. He said: “What I am concerned most is the flourishment and the beauty of this world will be available to you.” [Al-Bukhari and Muslim]

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ تَعَالَى مُسْتَخْلِفُكُمْ فِيهَا، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ» رَوَاهُ مُسْلِمٌ .

Abu Sa'id Al-Khudri ؓ reported: Messenger of Allah ﷺ said: “The world is sweet and green (alluring); and verily, Allah is making you to succeed each other, generations after generations in it in order to see how you act. So beware of this world and beware of women.” [Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned these *Ahaadeeth* under the Chapter of Leading an Ascetic Life in this world and being induced towards it. The author (may Allah shower blessings on him) had earlier mentioned some verses of the Qur'an showing

that this world is incomparable to the Hereafter; it is only a passage and a farmland.

Someone might ask about the often mentioned ‘*Wara*’ and ‘*Zuhd*’, which of the two is superior? And what is the difference between them?

The answer is that *Zuhd* is superior to *Wara*. The difference is that *Wara* is leaving what is harmful, while *Zuhd* is leaving what is not beneficial.

Matters can be divided into three: what is harmful to the Hereafter, what is not beneficial in the Hereafter, and what entails neither harm nor benefit.

So *al-Wara* is quitting what is harmful to the Hereafter – that is, leaving prohibitions.

Az-Zuhd is quitting what is not beneficial in the hereafter. Therefore, he will only occupy himself with what brings benefit and not what is not advantageous. More importantly, he will not do what will harm him. So *Zuhd* is superior to *Wara*. Thus, anyone who engages in *Zuhd* would engage in *Wara* but not vice versa.

And the Prophet ﷺ admonished us lest the glitters of the world be unlocked for us as it was unlocked for those before us, and we end up destroyed as they were destroyed.

When the *Ansaaris* heard that Abu Ubaadah (may Allah be pleased with him) had returned with wealth from Bahrain, they came to meet the Prophet ﷺ at the time of the *Fajr* prayer. So when the Prophet ﷺ finished the Prayer he turned to them and he smiled because he knew they came in quest of the wealth.

He said: ‘Perhaps you have heard of Aboo Ubaadah’s return from Bahrain’. They affirmed that as they have actually come for their share of the fortune.

Then the Prophet ﷺ told them: ‘It is not poverty that I fear for you’.

Poverty may be best for a man, just as it has been reported in a *Hadeeth Qudsee*. The Prophet ﷺ reported from Allah – the Mighty and

Sublime – that He said: ‘There are among my slaves those whom if I make them rich, the wealth will corrupt them’, that is, the wealth will make him transgress the bounds of Allah. Such wealth will derail him from the right path, lead him away from the hereafter and he will become doomed, refuge is with Allah. ‘And there among my slaves those whom if I make poor, the poverty will corrupt them’.

So the Prophet ﷺ said: ‘It is not poverty that I fear for you’, because poverty usually draws one closer to the truth than wealth.

Consider the messengers, who belied them most? The rich and wicked chiefs. The majority of the followers of the messengers were poor people; indeed, a high number of poor people followed our own Prophet ﷺ.

Therefore, wealth, not poverty, is what is feared; the Prophet ﷺ said to them: ‘I fear lest the world be opened for you as it was for those before you and you get destroyed as it destroyed them’.

And this is what is happening today. Look at the citizens of the Kingdom⁽¹⁾; people were more conscious of Allah– the Mighty and Sublime- when poverty was rife. However, after the discovery of enormous wealth, they began to turn away from the path of Allah and became rebellious. Today, people run after the world and its splendour- the cars, the houses, the furnishings, and clothing; they compete among themselves with these symbols of affluence and turn away from what will benefit them in the hereafter.

Tabloids, magazines and similar journals only discuss this world and its beauty and they have turned away from the hereafter. Therefore, people are corrupt except whom Allah– the Mighty and Sublime - protects.

The point is that if the world is opened –we ask Allah to save you and us from its evil – it will bring a lot of harm, and lead people to rebel against Allah– the Mighty and Sublime:

1 Translator’s Note: The Shaykh (may Allah shower blessings on him) meant the Kingdom of Saudi Arabia

﴿كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ﴿٦﴾ أَنْ رَأَاهُ مُسْتَقْبِرًا ﴿٧﴾﴾

“Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.).. Because he considers himself self-sufficient.” [Al-Alaq: 6-7].

Fir'aun had told his people:

﴿وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي ﴿٥١﴾﴾

“And Fir'aun (Pharaoh) proclaimed among his people, saying: “O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?” [Az-Zhukruf: 51].

He was taking pride in the world. Indeed this world is very dangerous.

In one of these *Ahaadeeth*, the Prophet ﷺ said: ‘The world is sweet and green (alluring)’. That is, it is sweet to taste, pleasing to the sight, inviting and tempting. When something is tasty and alluring, then it becomes tempting; such is this world- sweet to the taste bud and good to behold.

‘And verily Allah is making you to succeed one another in order to see how you act’, that is, Allah– the Mighty and Sublime - has made you successors of one another to see whether you prefer the world to the hereafter. Hence, he ﷺ said: ‘So beware of this world and beware of women’.

But when Allah– the Mighty and Sublime – enriches a person and aids him on obedience to Him, he will spend the wealth in the path of truth and in the way of Allah– the Mighty and Sublime. The world of this person will be considered as good for him.

For this reason, a person who spends his wealth in the path of Allah– the Mighty and Sublime - and spends it on what pleases Him will be next to a scholar whom Allah– the Mighty and Sublime - has

given wisdom and knowledge and he is imparting it on people.

So there is a wide gap between a person who holds on to the world and turns away from the Hereafter, and another person whom Allah has enriched and his wealth becomes a means of bliss for him and he spends it in the path of Allah– the Mighty and Sublime.

﴿ وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا

عَذَابَ النَّارِ ﴿٢٠١﴾

“Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!” [Al-Baqarah: 201].

Hadeeth 460, 461, 462, 463 and 464

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ، قَالَ: «اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ». متفقٌ عَلَيْهِ .

Anas ؓ reported: The Prophet ﷺ said: “O Allah, there is no true life but the life of the Hereafter.” [Al-Bukhari and Muslim]

وَعَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «يَتْبَعُ الْمَيِّتَ ثَلَاثَةٌ: أَهْلُهُ وَمَالُهُ وَعَمَلُهُ؛ فَيَرْجِعُ اثْنَانِ، وَيَبْقَى وَاحِدٌ: يَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ». متفقٌ عَلَيْهِ .

Anas ؓ reported: Messenger of Allah ﷺ said: “Three (things) follow a dead person: Members of his family, his property and his deeds. Two of them return; and one remains with him. The people and his wealth return; his deeds remain with him.” [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ، فَيُصْبَغُ فِي النَّارِ صَبْغَةً، ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ هَلْ رَأَيْتَ

حَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا وَاللَّهِ يَا رَبِّ. وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ، فَيُصْبَغُ صَبْغَةً فِي الْجَنَّةِ، فَيَقَالُ لَهُ: يَا ابْنَ آدَمَ هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ؟ فَيَقُولُ: لَا، وَاللَّهِ، مَا مَرَّ بِي بُؤْسٌ قَطُّ، وَلَا رَأَيْتُ شِدَّةً قَطُّ» رَوَاهُ مُسْلِمٌ .

Anas bin Malik ؓ reported: Messenger of Allah ﷺ said, "Among the inmates of Hell, a person who had led the most luxurious life in this world will be brought up on the Day of Resurrection and dipped in the Fire and will be asked: 'O son of Adam! Did you ever experience any comfort? Did you happen to get any luxury?' He will reply: 'By Allah, no, my Rubb .' And then one of the people of Jannah who had experienced extreme misery in the life of this world will be dipped in Jannah . Then he will be asked: 'O son of Adam! Did you ever experience any misery? Did you ever encounter difficulty?' He will say: "By Allah, no my Rubb , I neither experienced misery nor passed through hardship." [Muslim]

وَعَنْ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ أَصْبَعَهُ فِي الْيَمِّ، فَلْيَنْظُرْ بِمَ يَرْجِعُ؟» رَوَاهُ مُسْلِمٌ .

Al-Mustaurad bin Shaddad ؓ reported: Messenger of Allah ﷺ said, "This world (i.e., its pleasures and duration) in comparison with the Hereafter is (similar to the amount of water) one gets when he puts his finger in the sea. Let him then see what it returns with." [Muslim]

وَعَنْ جَابِرٍ، رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ، ﷺ، مَرَّ بِالسُّوقِ وَالنَّاسِ كَنَفْتِيهِ، فَمَرَّ بِجَدِيٍّ أَسَكَ مَيِّتٍ، فَتَنَاوَلَهُ، فَأَخَذَ بِأُذُنِهِ، ثُمَّ قَالَ: «أَيُّكُمْ يُحِبُّ أَنْ يَكُونَ هَذَا لَهُ بِدَرَاهِمٍ؟» فَقَالُوا: مَا نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ وَمَا

نَصْنَعُ بِهِ؟ ثُمَّ قَالَ: «أَتَحِبُّونَ أَنَّهُ لَكُمْ؟» قَالُوا: وَاللَّهِ لَوْ كَانَ حَيًّا كَانَ عَيْبًا، أَنَّهُ أَسْكٌ، فَكَيْفَ وَهُوَ مَيِّتٌ! فَقَالَ: «فَوَاللَّهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذَا عَلَيْكُمْ» رَوَاهُ مُسْلِمٌ .

Jabir bin ‘Abdullah رضي الله عنه reported: Messenger of Allah ﷺ was passing through the bazaar with his Companions on his both sides, when he saw a dead skinny lamb. He held its ear and said, “Who of you would like to have it for a dirham.” They replied, “We do not like to get it for nothing, and what shall we do with it?” Then he ﷺ asked, “Would you like to have it for nothing?” They replied, “Had it been alive, it would have been defective because it is skinny; but when dead it is of no use.” Messenger of Allah ﷺ said, “Truly, the world is more contemptible to Allah than this (the dead lamb) is to you.” [Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned the *Ahaadeeth* while explaining the virtues of leading an ascetic life in this world, and that the real enjoyment is that of the Hereafter.

One of these *Ahaadeeth* is the *Hadeeth* of Anas bin Maalik (may Allah be pleased with him) that the Prophet ﷺ said: ‘O Allah, there is no life but the life of the hereafter’. He meant that the real, everlasting and pleasing life that is worthy of living is the life of the Hereafter. As for the life of this world, no matter how good it might be, its repose is vanity. Moreover, it brings loss if it is not accompanied by excellent deeds.

That is why he ﷺ said in the middle of these *Ahaadeeth* that ‘the fellow that enjoyed the world most will be brought’; that is, he subjected his body to the best enjoyment, had the best cloth, best family, best dwelling, best ride, among other things. So such a person ‘will be dipped in the hell just one time’ and will be asked: ‘O son

of Adam, did you ever experience any comfort? Did you happen to get any luxury? He will reply by swearing by Allah that he never experienced any comfort. In reality, he would have forgotten all the good things he got while on earth. Nonetheless, his punishment will be light; what will you then say about he that is going to stay in the Hell forever and ever, refuge is with Allah.

He also mentioned in the Hadeeth of Jabir (bin Abdullah) that the Prophet ﷺ once walked by the market and saw a dead skinny lamb with deformed ears. So the Prophet ﷺ held it and asked while raising it up: 'Who among you will have this for a dirham?' They said: 'O Messenger of Allah we don't want it for anything'. He continued: 'Is there any of you that will have it for himself?' They said: 'No'. Then he ﷺ said: 'Verily, then the world is contemptible to Allah than this skinny no-ear dead lamb is (to you)'.

The lamb was dead, so it had no worth. The world is more despising to Allah- the Mighty and Sublime - than that dead skinny lamb with no ear. The world has no worth, but whoever does any good deeds therein, that will serve as cultivation for him towards the Hereafter, and such will gain double bliss from it: the bliss of this world and the hereafter.

As for the one who is oblivious, negligent and complacent and the days go by without him achieving anything, such person shall lose in this world and the hereafter.

Allah- the Mighty and Sublime - has said:

“Say (O Muhammad): “The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!” [Az-Zumar: 15].

And He- the Mighty and Sublime - said:

﴿وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا

بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ ﴿٣﴾﴾

“By Al-’Asr (the time). Verily! Man is in loss, Except those who

believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'rûf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihâd, etc.)." [Al-Asr: 1-3].

All the children of Adam are losers except those who have all these four things: they believe, they do righteous deeds, they recommend one another to what is good, and they recommend one another to remain patient.

Hadeeth 465, 467, 468, 469 and 470

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ، فِي حَرَّةٍ بِالْمَدِينَةِ، فَاسْتَقْبَلَنَا أَحَدٌ فَقَالَ: «يَا أَبَا ذَرٍّ». قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ، فَقَالَ: «مَا يَسُرُّنِي أَنْ عِنْدِي مِثْلَ هَذَا ذَهَبًا تَمْضِي عَلَيَّ ثَلَاثَةَ أَيَّامٍ وَعِنْدِي مِنْهُ دِينَارٌ، إِلَّا شَيْءٌ أَزْصِدُهُ لِدَيْنٍ، إِلَّا أَنْ أَقُولَ بِهِ فِي عِبَادِ اللَّهِ هَكَذَا، وَهَكَذَا وَهَكَذَا» عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَعَنْ خَلْفِهِ، ثُمَّ سَارَ فَقَالَ: «إِنَّ الْأَكْثَرِينَ هُمْ الْأَقْلُونَ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ قَالَ بِالْمَالِ هَكَذَا وَهَكَذَا وَهَكَذَا» عَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ، وَمَنْ خَلْفَهُ «وَقَلِيلٌ مَا هُمْ»، ثُمَّ قَالَ لِي: «مَكَانَكَ لَا تَبْرَحَ حَتَّى آتِيكَ». ثُمَّ انْطَلَقَ فِي سَوَادِ اللَّيْلِ حَتَّى تَوَارَى، فَسَمِعْتُ صَوْتًا قَدِ ارْتَفَعَ، فَتَخَوَّفْتُ أَنْ يَكُونَ أَحَدٌ عَرَضَ لِلنَّبِيِّ ﷺ، فَأَرَدْتُ أَنْ آتِيَهُ فَذَكَرْتُ قَوْلَهُ: «لَا تَبْرَحَ حَتَّى آتِيكَ» فَلَمْ أَبْرَحْ حَتَّى آتَانِي، فَقُلْتُ: لَقَدْ سَمِعْتُ صَوْتًا تَخَوَّفْتُ مِنْهُ، فَذَكَرْتُ لَهُ، فَقَالَ: «وَهَلْ

سَمِعْتَهُ؟» قُلْتُ: نَعَمْ، قَالَ: «ذَاكَ جِبْرِيلُ أَتَانِي فَقَالَ: مَنْ مَاتَ مِنْ أُمَّتِكَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ: وَإِنْ زَنَى وَإِنْ سَرَقَ؟ قَالَ: وَإِنْ زَنَى وَإِنْ سَرَقَ» متفقٌ عَلَيْهِ. وَهَذَا لَفْظُ الْبُخَارِيِّ.

Abu Dharr ؓ reported: I was walking with the Prophet on the stony ground in Al-Madinah in the afternoon when Uhud Mount came into sight. Messenger of Allah ﷺ said, "O Abu Dharr!" I said, "O Messenger of Allah, here I am responding to you." He said, "If I had as much gold as the weight of Uhud, it would not please me to have a single dinar out of it with me after the passage of three days, but I would hold back something for the repayment of a debt. I would distribute it among the slaves of Allah like this and like this and like this." And he ﷺ pointed in front of him, and on his right side and on his left side. We then walked a little further and he ﷺ said: "The rich would be poor on the Day of Resurrection, except he who spent like this and like this and like this," and he pointed as he did the first time. "But such persons are few." Then he said, "Stay where you are till I come back to you." He (the Prophet ﷺ) walked ahead a little further in the darkness of the night and disappeared from my sight. I heard a loud voice. I said (to myself): "The Messenger of Allah might have met (mishap or an enemy)." I wished I could go after him but I remembered his commanding me to stay till he came back. So I waited for him; and when he came, I made mention of what I had heard. He asked, "Did you hear it?" I said, "Yes." Then he said, "It was Jibril (Gabriel), who came to me and said: 'He who dies among your Ummah without having associated anything with Allah (in worship) will enter Jannah.' I said: 'Even if he committed illicit sexual intercourse or steals?' He (Jibril) said: 'Even if he has committed illicit sexual intercourse or steals.'" [Al-Bukhari and Muslim]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «لَوْ كَانَ لِي

مِثْلُ أُحُدٍ ذَهَبًا، لَسَرَنِي أَنْ لَا تَمُرَّ عَلَيَّ ثَلَاثَ لَيَالٍ وَعِنْدِي مِنْهُ شَيْءٌ إِلَّا شَيْءٌ أَرْضِدُهُ لِذَيْنٍ». متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah صلى الله عليه وسلم said: "If I had gold equal to Mount Uhud (in weight), it would not please me to pass three nights and I have a thing of it left with me, except what I retain for repayment of a debt." [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، صلى الله عليه وسلم: «انظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ فَهُوَ أَجْدَرُ أَنْ لَا تَزِدُّوا نِعْمَةَ اللَّهِ عَلَيْكُمْ». متفقٌ عَلَيْهِ، وَهَذَا لَفْظُ مُسْلِمٍ.

Abu Hurairah رضي الله عنه reported: Messenger of Allah صلى الله عليه وسلم said, "Look at those who are inferior to you and do not look at those who are superior to you, for this will keep you from belittling Allah's Favour to you." [Al-Bukhari and Muslim]

وَعَنْهُ عَنِ النَّبِيِّ، صلى الله عليه وسلم، قَالَ: «تَعَسَّ عَبْدُ الدِّينَارِ وَالدَّرْهَمِ وَالْقَطِيفَةِ وَالْخَمِيصَةِ؛ إِنْ أُعْطِيَ رَضِيَ؛ وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ» رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah رضي الله عنه reported: The Prophet صلى الله عليه وسلم said, "May he be miserable, the worshipper of the dinar and dirham, and the worshipper of the striped silk cloak. If he is given anything, he is satisfied; but if not, he is unsatisfied." [Al-Bukhari]

وَعَنْهُ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَقَدْ رَأَيْتُ سَبْعِينَ مِنْ أَهْلِ الصَّفَةِ، مَا مِنْهُمْ رَجُلٌ عَلَيْهِ رِدَاءٌ، إِمَّا إِزَارٌ، وَإِمَّا كِسَاءٌ، قَدْ رَبَطُوا فِي أَعْنَاقِهِمْ، فَمِنْهَا مَا يَبْلُغُ نِصْفَ السَّاقَيْنِ، وَمِنْهَا مَا يَبْلُغُ الْكَعْبَيْنِ، فَيَجْمَعُهُ بِيَدِهِ كَرَاهِيَةً أَنْ تَرَى عَوْرَتَهُ» رَوَاهُ الْبُخَارِيُّ . الْكَافِرِ». رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: I saw seventy of the people of the

Suffah and none of them had a cloak. They had either a lower garment or a blanket which they suspended from their necks. Some (cloaks) reached halfway down to the legs and some to the ankles; and the man would manage to keep it in his hand to avoid exposing his private parts. [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) mentioned all these *Ahaadeeth* under the chapter of leading an ascetic life in this world.

One of them is the *Hadeeth* of Abu Dharr and Abu Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said: 'If I have as much gold as the weight of Uhud, it will not be pleasing to me to retain a single dinar of it to pass with me for more than three days except if it is something I retain to pay debt, (otherwise I will not keep it). I will rather distribute it among the slaves of Allah like this and like this'. So the Prophet ﷺ pointed westward, eastward and backward, as he was saying that.

This shows that the Prophet ﷺ was the most ascetic of people in this life. This is because he never wished to amass wealth except for a debt which he wanted to repay. Even the Prophet ﷺ died while his coat of arm was with a Jew as a mortgage for some barley he borrowed for his family⁽¹⁾.

Had the world been beloved to Allah, He would not prevent His Messenger ﷺ from having all of it: 'The world is accursed and what it contains is accursed, except remembrance of Allah and what is like it, and a scholar and a learner'⁽²⁾; and things that are analogous to obedience to Allah— the Mighty and Sublime.

Then he ﷺ said in the *Hadeeth* of Aboo Dharr (may Allah be pleased

1 Al-Bukhaari reported it in the Book of Jihād and Journey no: (2916); and Muslim reported it in the Book of Share-tenancy no: (1603)

2 At-Tirmidhee reported it in the Book of Zuhd no: (2322); and Ibn Maajah reported it in the Book of Zuhd no: (4112)

with him): ‘The rich will be poor on the Day of Resurrection’, that is, those who had enormous wealth in this world will have small amount of good deeds on the Day of Resurrection. Because majority of the rich, those who have excess wealth in this life, are arrogant, boastful and disobedient to Allah– the Mighty and Sublime. This is because the world delude them to amass wealth and do fewer good deeds. And his statement ﷺ: ‘Except he who spends his wealth like this and like this’, means he spends his wealth in the path of Allah– the Mighty and Sublime.

In the *Hadeeth* of Aboo Dharr (may Allah be pleased with him), the Prophet ﷺ said: ‘Whoever dies not associating any partner with Allah will enter *Jannah* even if such commits *Zina* or steals’. This does not mean committing adultery and stealing are simple matters; rather they are grave. Hence, Aboo Dharr (may Allah be pleased with him) was astounded when the Prophet ﷺ mentioned this. He (may Allah be pleased with him) said: ‘Even if commits adultery and steals?’ the Prophet ﷺ reiterated: ‘Even if he commits adultery or steals’.

This is because whoever dies upon Faith but has some Major Sins, Allah may forgive those sins without punishing him. Allah says:

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

“Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that” [Nisaa: 116].

And if Allah punishes him, his final abode will still be the Paradise. Every person who dies without associating partners with Allah– the Mighty and Sublime - and does not commit any act that can turn him into a disbeliever will have the Paradise as its final abode.

As for the one who does something that turns him into a disbeliever, such as abandoning the *Salat*, refuge is with Allah, he will abide forever in hell.

Anybody who does not observe the *Salat* is a disbeliever, an apostate, and will remain forever in Hell even if he testifies that *Laa ilaaha illa*

llaah wa anna Muhamadan rasooolullah (That is, there is no deity worthy of worship except Allah and Muhammad is His messenger). He becomes a disbeliever even if he says he believes in Allah and the Last Day without observing the *Salat*. This is because the hypocrites (too) used to say to the Prophet ﷺ: “We bear witness that you are indeed the Messenger of Allah.” [Al-Munaafiqoon: 1]. Likewise, they used to remember Allah though a little, and they used to observe the Prayers but when they did so “they stand with laziness” [Nisaa: 142]. With all that, they are going to be in the deepest part of the hell.

Similarly, all the remaining *Ahaadeeth* demonstrate that leading an ascetic life in this world is virtuous and desired for a slave. The earth should be in his hand, not in his heart, in order to turn to Allah—the Mighty and Sublime - with his heart. This is the perfect state of asceticism. This however does not mean that you will not take anything from this world; you should rather take what is permissible for you in this world, do not forget your portion therein. The important thing is to put the world in your hand, not in your heart.

We ask Allah to protect the Muslims and us.

Hadeeth 471, 472, 473, 474 and 475

وَعَنْ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ، بِمَنْكِبِي، فَقَالَ: «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ».

‘Abdullah bin ‘Umar رضي الله عنه reported: Messenger of Allah ﷺ took hold of my shoulders and said, “Be in the world like a stranger or a wayfarer.”

وَكَانَ ابْنُ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، يَقُولُ: إِذَا أَمْسَيْتَ، فَلَا تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ، فَلَا تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ. رَوَاهُ الْبُخَارِيُّ .

Ibn 'Umar ؓ used to say: "When you survive till the evening, do not expect to live until the morning; and when you survive until the morning, do not expect to live until the evening; (do good deeds) when you are in good health before you fall sick, and (do good deeds) as long as you are alive before death strikes." [Al-Bukhari]

وَعَنْ أَبِي الْعَبَّاسِ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ ذَلَّنِي عَلَى عَمَلٍ إِذَا عَمَلْتُهُ أَحَبَّنِي اللَّهُ، وَأَحَبَّنِي النَّاسُ، فَقَالَ: «أَزْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ، وَأَزْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ» حَدِيثٌ حَسَنٌ رَوَاهُ ابْنُ مَاجَةَ وَغَيْرُهُ بِأَسَانِيدٍ حَسَنَةٍ.

Sahl bin Sa'd As-Sa'idi ؓ reported: A man came to the Prophet ﷺ and said, "O Messenger of Allah, guide me to such an action which, if I do Allah will love me and the people will also love me." He ﷺ said, "Have no desire for this world, Allah will love you; and have no desire for what people possess, and the people will love you." [Ibn Majah]

وَعَنْ النُّعْمَانَ بْنِ بَشِيرٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ، مَا أَصَابَ النَّاسَ مِنَ الدُّنْيَا، فَقَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ، ﷺ، يَظُلُّ الْيَوْمَ يَلْتَوِي مَا يَجِدُ مِنَ الدَّقَلِ مَا يَمْلَأُ بِهِ بَطْنَهُ. رَوَاهُ مُسْلِمٌ.

An-Nu'man bin Bashir ؓ reported: 'Umar bin Al-Khattab ؓ spoke at length regarding the worldly prosperity that people had achieved and said: "I saw that the Messenger of Allah ﷺ would pass his days in hunger and could not get even degraded dates to fill his stomach." [Muslim]

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: تَوَفَّي رَسُولَ اللَّهِ، ﷺ، وَمَا فِي

بَيْتِي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَيْدٍ إِلَّا شَطْرُ شَعِيرٍ فِي رَفٍّ لِي، فَأَكَلْتُ حَتَّى طَالَ عَلَيَّ، فَكَلَّمْتُهُ فَفَنِي. مَتَّفَقٌ عَلَيْهِ .

'Aishah ؓ reported: Messenger of Allah ﷺ died when my house was void of any edible thing except for a small quantity of barley I had on a shelf and from which I kept eating it for a long time. Then when I measured what was left of it, it soon finished. [Al-Bukhari and Muslim]

وَعَنْ عَمْرِو بْنِ الْحَارِثِ أَخِي جُوَيْرِيَةَ بِنْتِ الْحَارِثِ أُمِّ الْمُؤْمِنِينَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ، عِنْدَ مَوْتِهِ دِينَارًا، وَلَا ذَرْهَمًا، وَلَا عَبْدًا، وَلَا أَمَةً، وَلَا شَيْئًا إِلَّا بَغْلَتَهُ الْبَيْضَاءَ الَّتِي كَانَ يَرْكَبُهَا، وَسِلَاحَهُ، وَأَرْضًا جَعَلَهَا لِابْنِ السَّبِيلِ صَدَقَةً» رَوَاهُ الْبُخَارِيُّ .

'Amr bin Al-Harith ؓ (the brother of Juwairiyah ؓ, the Mother of believers) reported: (When he died) Messenger of Allah ﷺ left neither a dinar nor a dirham nor a male slave nor a female slave, nor anything else except his white riding mule, his weapons and his land which he had given in charity to wayfarers. [Al-Bukhari]

Commentary

All these Ahaadeeth brought by the author (may Allah shower blessings on him) are talking about leading an ascetic life and leaving taking much of this world, and inducing self on matters of the Hereafter, and taking the life of this world as a means of trading for the Hereafter. Then he mentioned the Hadeeth of Ibn Umar (may Allah be pleased with him) that the Prophet ﷺ held his shoulders. He ﷺ held them so that Ibn Umar (may Allah be pleased with him) would pay attention to what he was about to tell him. Then he ﷺ said: 'Be in the world as if you are a stranger or a wayfarer'. It seems the narrator of the Hadeeth was in doubt as to what the Prophet ﷺ actually said; did

he say ‘a stranger’ or ‘a wayfarer’. And it may mean that the Prophet ﷺ mentioned both to state different forms. That is, be like a stranger who meets people without attaching too much attention to them, and he is not known among the people; or be like a wayfarer who only takes along what he needs for his journey.

And the similitude given by the Prophet ﷺ is the reality; man is like a traveller in this world. This world is not a place of abode, but a transit point, its passenger travels swiftly without relaxing for a day or a night. A traveller can even stop in a place to unwind, but a traveller in the world lacks such privilege as he is always on the move. Every moment that you spend in this world takes you closer to the hereafter.

Then what do you think of a journey in which the passenger does not take any rest, he is always on the move? Don’t you think the journey will come to an end suddenly? The answer is positive. Allah—the Mighty and Sublime - says:

﴿كَأَنَّهُمْ يَوْمَ رَوْنَهَا لَمْ يَلْبَسُوا إِلَّا عَشِيَّةً أَوْ صُبْحًا﴾ (٤٦)

“The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.” [An-Naaziat: 46].

So, if man were to evaluate the years he has spent in the light of what is yet to come, it will compare to nothing and it will seem as if he never passed through this life. So also, what remains of your present life is similar to what you have spent. Therefore, it is not good to bank on this life or be pleased with it, though it always seems one will linger there forever.

Hence, Ibn Umar (may Allah be pleased with them both) used to say after that: ‘When you are able to see the morning, do not expect the evening’, because you may die before you reach that evening. ‘And when you are able to see the evening never expect the morning’, because you may die before you reach the morning. You should rather make use of every opportunity; do not postpone what you are supposed to do. Therefore, do not rely on this life lest you think you will remain there forever whereas you may leave without notice.

‘(Do good deeds) when you are in a state of good health for when you will not be in a state of good health, and work when you are alive for when you will be dead’. So make use of your good health and your living, because you may fall sick or become poor, thus you become incapacitated. Likewise, you may die and you would not have opportunity to carry out good deeds.

Then he mentioned some other *Ahaadeeth* articulating this message. For instance, the Prophet ﷺ died without leaving any comestible like barley, whether fresh or otherwise. Aa’isha, the Mother of the Believers (may Allah be pleased with her), said: ‘(The prophet died) while he did not leave anything like barley (behind)’. He died while his coat of arm was mortgaged with a Jew whom he borrowed some barley from for his family. The Prophet ﷺ was forced (by the circumstance) to borrow the barley from the Jew, he did so while using his coat of arm as a mortgage. He died in this state.

This shows that the Prophet ﷺ was the most ascetic of the people of the world because if he had wanted the mountains to become gold for him, it would have come to pass. However, he never coveted that; he wanted to take little out of the world so that no part of it will be against him or in his favour. And the Prophet ﷺ would give out of whatever is in his possession without the fear of poverty; he lived a life of a poor person.

Allah Alone grants success.

Hadeeth 476, 477, 478, 479, 480, 481, 482 and 483

وَعَنْ حَبَّابِ بْنِ الْأَرْطِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللَّهِ، ﷺ، نَلْتَمِسُ وَجْهَ اللَّهِ تَعَالَى؛ فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ، فَمِنَّا مَنْ مَاتَ وَلَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، مِنْهُمْ مُضْعَبُ بْنُ عُمَيْرٍ، رَضِيَ اللَّهُ عَنْهُ، قُتِلَ يَوْمَ أُحُدٍ، وَتَرَكَ نَمِرَةً، فَكُنَّا إِذَا غَطَيْنَا بِهَا رَأْسَهُ، بَدَتْ رِجْلَاهُ،

وَأِذَا عَطَيْنَا بِهَا رِجْلَيْهِ، بَدَأَ رَأْسَهُ، فَأَمَرْنَا رَسُولَ اللَّهِ ﷺ، أَنْ نُعْطِي رَأْسَهُ، وَنَجْعَلَ عَلَى رِجْلَيْهِ شَيْئًا مِنَ الْإِذْخِرِ، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ، فَهُوَ يَهْدُبُهَا. متفقٌ عَلَيْهِ .

Al-Khabbab bin Al-Aratt رضي الله عنه reported: We emigrated with Messenger of Allah ﷺ seeking the pleasure of Allah and expecting our reward from Him. Some of us died without enjoying anything of it. Among them was Mus'ab bin 'Umair رضي الله عنه, who was killed in the battle of Uhud, leaving only a small coloured sheet of wool (which we used as his shroud). When we covered his head with it, his feet were exposed, and when we covered his feet with it, his head was uncovered. So the Prophet ﷺ told us to cover his head and to put some Idhkhir (i.e., fragrant grass) over his feet. Others among us enjoy prosperity. [Al-Bukhari and Muslim]

وَعَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ، مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Sahl bin Sa'd رضي الله عنه reported: Messenger of Allah ﷺ said, "Were this world worth a wing of mosquito, He would not have given a drink of water to an infidel." [At-Tirmidhi]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَا فِيهَا، إِلَّا ذَكَرَ اللَّهُ تَعَالَى، وَمَا وَالَاهُ، وَعَالِمًا وَمُتَعَلِّمًا». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "Verily! The world is accursed and what it contains is accursed, except remembrance of Allah and those who associate themselves with Allah; and a learned man, and a learning person." [At-Tirmidhi]

وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَّخِذُوا الضَّيْعَةَ فَتَرْغَبُوا فِي الدُّنْيَا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abdullah bin Mas'ud ﷺ reported: Messenger of Allah ﷺ said: "Do not crave for property lest you should be absorbed in the desire of worldly life." [At-Tirmidhi]

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: مَرَّ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، وَنَحْنُ نُعَالِجُ خُصًّا لَنَا، فَقَالَ: «مَا هَذَا؟» فَقُلْنَا: قَدْ وَهَى، فَنَحْنُ نُصَلِّحُهُ، فَقَالَ: «مَا أَرَى الْأَمْرَ إِلَّا أَعْجَلَ مِنْ ذَلِكَ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ بِإِسْنَادِ الْبُخَارِيِّ وَمُسْلِمَ، وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

'Abdullah bin 'Amr bin Al-'As ﷺ reported: We were repairing our thatchy hut when Messenger of Allah ﷺ passed by and asked us, "What are you doing?" We said, "The thatch had gone weak and we are repairing it." He ﷺ said, "I see the sure thing (death) approaching sooner than this." [Abu Dawud]

وَعَنْ كَعْبِ بْنِ عِيَاضٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً، وَفِتْنَةُ أُمَّتِي الْمَالُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ka'b bin 'Iyad ﷺ reported: Messenger of Allah ﷺ said, "Verily, there is a Fitnah (trial) for every nation and the trial for my nation (or Ummah) is wealth." [At-Tirmidhi]

وَعَنْ أَبِي عَمْرٍو - وَيُقَالُ: أَبُو عَبْدِ اللَّهِ، وَيُقَالُ: أَبُو لَيْلَى - عُثْمَانَ بْنِ عَفَّانَ، رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ، قَالَ: «لَيْسَ لِبْنِ آدَمَ حَقٌّ فِي سِوَى هَذِهِ الْخِصَالِ: بَيْتٌ يَسْكُنُهُ، وَتَوْبٌ يُوَارِي عَوْرَتَهُ، وَجِلْفُ الْخُبْزِ،

وَالْمَاءِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ صَحِيحٌ.

'Uthman bin 'Affan ؓ reported: The Prophet ﷺ said, "There is no right for the son of Adam except in these (four) things: A house to live in, a cloth to cover therewith his private parts, bread and water." [At-Tirmidhi]

وَعَنْ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ «بِكَسْرِ الشَّيْنِ وَالْخَاءِ الْمَشْدَدَةِ الْمُعْجَمَتَيْنِ» رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ قَالَ: أَتَيْتُ النَّبِيَّ، ﷺ، وَهُوَ يَقْرَأُ: أَلْهَاكُمُ التَّكَاثُرُ * قَالَ: «يَقُولُ ابْنُ آدَمَ: مَالِي، مَالِي، وَهَلْ لَكَ يَا ابْنَ آدَمَ مِنْ مَالِكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ، أَوْ لَبِستَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ؟!» رَوَاهُ مُسْلِمٌ .

'Abdullah bin Ash-Shikhkhir ؓ reported: I came to the Prophet ﷺ while he was reciting (Surat At-Takathur 102):

"The mutual rivalry (for hoarding worldly things) preoccupy you. Until you visit the graves (i.e., till you die). Nay! You shall come to know! Again nay! You shall come to know! Nay! If you knew with a sure knowledge (the end result of hoarding, you would not have been occupied in worldly things). Verily, you shall see the blazing Fire (Hell)! And again, you shall see it with certainty of sight! Then (on that Day) you shall be asked about the delights (you indulged in, in this world)!" (102:1-8)

(After reciting) he ﷺ said, "Son of Adam says: 'My wealth, my wealth.' Do you own of your wealth other than what you eat and consume, and what you wear and wear out, or what you give in Sadaqah (charity) (to those who deserve it), and that what you will have in stock for yourself." [Muslim]

Commentary

These entire *Ahaadeeth* center around what has earlier been discussed which is leading an ascetic life and turning towards the Hereafter.

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Al-Khabbaab bin Al-Arrat (may Allah be pleased with him) about the story of Mus'ab bin Umayr (may Allah be pleased with him). Mus'ab was one of the *Muhaajiroon* that migrated to Madeenah seeking therewith the Face of Allah. He was a youth that was over-pampered by his parents. But when he became a Muslim, his parents sent him packing because they were still disbelievers. So he (may Allah be pleased with him) migrated to Madeenah and was killed in the *Battle of Uhud* in the third year of *Hijrah*, that is, the *Hijrah* was just three years or less; he was martyred (may Allah be pleased with him). He was carrying the banner of Islam that day. When he was killed, he only had a *Burdah* on him such that his legs would be left open if his head was covered with it, and his head would be exposed if his legs were covered. Later, the Prophet ﷺ ordered that his head be covered with the garment, his legs were covered with *Al-Idhkir*, a plant eaten by animals, so they would not be exposed.

He (Al-Khabbaab) said: 'And among us are those the world bore its fruit for', he meant the *Muhaajiroon*, that is, the world was made accessible to them and it bore them its fruits. 'And he began to enjoy it', that is, he began to harvest it and delight in it. We do not know whether the former will better than the latter, but the point is that this world is wild, as the author has pointed out in the related *Ahaadeeth*.

In addition, he mentioned that the Prophet ﷺ said: 'Verily every nation has its source of trial, the source of trial of this Ummah is wealth⁽¹⁾'. Therefore, people forget the hereafter once they possess vast fortune. That is why the Prophet ﷺ has prohibited acquiring gardens and orchards because they may delude one from the more important concerns, which are matters of the hereafter.

1 At-Tirmidhee reported it in the Book of Zuhd no: (2336)

So the point is that one should endeavour to lead an ascetic life in this world, and should hope in the Hereafter. Hence, if Allah enriches him, he should use the wealth in acts of obedience to Allah. Similarly, he should place the world on his palm, not in his heart, so that he will earn profits in this world and the hereafter. (Allah– the Mighty and Sublime – says :)

﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣﴾

“By Al-’Asr (the time). Verily! Man is in loss. Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma’rûf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah’s Cause during preaching His religion of Islamic Monotheism or Jihâd, etc.).” [Al-Asr: 1-3].

And the Prophet ﷺ recited the words of Allah– the Mighty and Sublime:

﴿الْهَنَمُ الْكَاثِرُ ۝١ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۝٢﴾

“The mutual rivalry for piling up of worldly things diverts you. Until you visit the graves (i.e. till you die).” [At-Takaathur: 1-2].

That is, the affairs of the world divert your attention from the matters of the grave, death and life after death “Until you visit the graves (i.e. till you die).” Man will not utter anything in this world until he dies.

The Prophet ﷺ once said (about what a person may say about his wealth), ‘My wealth, my wealth, my wealth, my wealth’, that is, taking pride in his wealth, ‘and there is nothing for you of your wealth except what you eat and consume, or wear and it becomes worn out, or you spend as charity and what you have in stock for yourself’.

That was what the Prophet ﷺ said and it is the truth. Thus, man will have nothing of his wealth except those things: what he ate, drank, and wore and what he gave out in charity. What will remain will be what he spent in charity. As for what he eats and wears, if these aid him in obedience to Allah— the Mighty and Sublime, then they are good for him. But if they make him transgress the bounds of Allah, make him do evil and instil pride in him, then this is a trial for him, refuge is with Allah.

And Allah Alone grants success.

Hadeeth 484, 486, 487, 488, 489, 490 and 491

وَعَنْ عَبْدِ اللَّهِ بْنِ مُعَفَّلٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ، ﷺ، يَا رَسُولَ اللَّهِ، وَاللَّهِ إِنِّي لِأُحِبُّكَ، فَقَالَ: «انظُرْ مَاذَا تَقُولُ؟» قَالَ: وَاللَّهِ إِنِّي لِأُحِبُّكَ، ثَلَاثَ مَرَّاتٍ، فَقَالَ: «إِنْ كُنْتَ تُحِبُّنِي فَأَعِدْ لِلْفَقْرِ تَجْفَافًا، فَإِنَّ الْفَقْرَ أَسْرَعُ إِلَى مَنْ يُحِبُّنِي مِنَ السَّيْلِ إِلَى مُنْتَهَاهُ» رَوَاهُ التِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ.

'Abdullah bin Mughaffal رضي الله عنه reported: A man came to the Prophet ﷺ and said, "O Messenger of Allah! By Allah, I love you." He ﷺ said, "Think about what you are saying." The man repeated thrice, "I swear by Allah that I love you." He (Prophet ﷺ) said, "If you love me, you should be ready for acute poverty; because poverty comes to those who love me, faster than a flood flowing towards its destination." [At-Tirmidhi]

وَعَنْ كَعْبِ بْنِ مَالِكٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا ذُبَّانِ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ بَأْفَسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ

وَالشَّرَفِ، لِدِينِهِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

K'ab bin Malik ؓ reported: Messenger of Allah ﷺ said, "Two hungry wolves sent in the midst of a flock of sheep are no more destructive to them than a man's greed for wealth and fame is to his Deen." [At-Tirmidhi]

وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: نَامَ رَسُولُ اللَّهِ ﷺ، عَلَى حَصِيرٍ، فَقَامَ وَقَدْ أَثَّرَ فِي جَنْبِهِ. قُلْنَا: يَا رَسُولَ اللَّهِ لَوْ اتَّخَذْنَا لَكَ وَطَاءً! فَقَالَ: «مَا لِي وَلِلدُّنْيَا؟ مَا أَنَا فِي الدُّنْيَا إِلَّا كَرَائِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

'Abdullah bin Mas'ud ؓ reported: Messenger of Allah ﷺ slept on a straw mat and got up with the marks left by it on his body. Ibn Mas'ud ؓ said, "O Messenger of Allah! Would that you make us spread out a soft bedding for you." He ﷺ replied, "What have I to do with the world? I am like a rider who had sat under a tree for its shade, then went away and left it." [At-Tirmidhi]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَدْخُلُ الْفُقَرَاءُ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ بِخَمْسِمِائَةِ عَامٍ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "The poor will enter Jannah five hundred years before the rich." [At-Tirmidhi]

وَعَنْ ابْنِ عَبَّاسٍ، وَعِمْرَانَ بْنِ الْحُصَيْنِ، رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ، قَالَ: «اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ» مَتَّفَقٌ عَلَيْهِ مِنْ رِوَايَةِ ابْنِ عَبَّاسٍ. وَرَوَاهُ

البُخَارِيُّ أَيْضًا مِنْ رِوَايَةِ عُمَرَ بْنِ الْحُصَيْنِ.

Ibn 'Abbas and 'Imran bin Al-Husain ؓ reported: The Prophet ﷺ said, "I looked into Jannah and saw that most of its dwellers are the poor; and I looked into Hell and saw that most of its inmates were women." [Al-Bukhari and Muslim]

وَعَنْ أُسَامَةَ بْنِ زَيْدٍ، رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ، قَالَ: قُمْتُ عَلَى بَابِ الْجَنَّةِ، فَكَانَ عَامَّةً مَنْ دَخَلَهَا الْمَسَاكِينُ. وَأَصْحَابُ الْجَدِّ مَحْبُوسُونَ، غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ مُتَّفَقٌ عَلَيْهِ .

Usamah bin Zaid ؓ reported: The Prophet ﷺ said, "I stood at the gate of Jannah and saw that most of those who enter it were poor, whereas the rich were held back; but those who were destined to go to Hell were ordered to be sent there (immediately)." [Al-Bukhari and Muslim]

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «أَصْدَقُ كَلِمَةٍ قَالَهَا شَاعِرٌ كَلِمَةٌ لَبِيدٍ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: The Prophet ﷺ said, "The most truthful statement a poet has ever made is the saying of Labid: Everything besides Allah is vain." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned these *Ahaadeeth* under the chapter of leading an ascetic life in this world.

One of them is the *Hadeeth* of Abdullah bin Mughaffal (may Allah be pleased with him) that a man said to the Prophet ﷺ: 'By Allah, I love you.' Then the Prophet ﷺ said: 'Watch what you say'. The man said again: 'By Allah, I love you', he repeated it three times. Then the Prophet ﷺ said: 'If you really love me then be prepared for an acute

poverty; because poverty comes to those who love me faster than a flood flowing towards its destination'. Flood moves rapidly if it is flowing towards its destination from a high level.

However, this *Hadeeth* is not authentic from the Prophet ﷺ because there is no connection between being rich and loving the Prophet. How many are the rich people who love the Messenger of Allah ﷺ; and how many are the poor people whose worst enemy is the Messenger of Allah ﷺ. Therefore, this *Hadeeth* is not authentic.

The sign of loving the Prophet ﷺ is following him ardently, and holding on to his *Sunnah* tenaciously as Allah – the Mighty and Sublime – has said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾﴾

“Say (O Muhammad to mankind): “If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur’an and the Sunnah), Allah will love you and forgive you of your sins. And Allah is Oft-Forgiving, Most Merciful.” [Aal-Imran: 31].

So the measure (of love) is following the Prophet; the one who really loves him ﷺ is the one who follows him. As for wealth and poverty, they are in the Hand of Allah.

And it is part of leading an ascetic life to emulate the style of the Prophet ﷺ in taking little from this world. He ﷺ used to sleep on a mat that would leave marks on his body, so it was said to him: ‘Shouldn’t we make a good and soft bedding for you?’ But he replied: ‘What is my concern about the world? I am like a rider who is sitting under a tree for its shade, and would later leave it to move on’.

Thus, the Prophet ﷺ had no concern for this world; he would not keep wealth for himself, as he would rather spend everything in the path of Allah. And he lived a life of a poor.

Then the author (may Allah shower blessings on him) mentioned the *Ahaadeeth* which stated that the poor will enter the Paradise before the rich, and they will be more than the rich therein. This is

because the poor lack what could make them transgresses, so they humbly hold on to the Religion.

If you ponder over verses of the Qur'an, you will observe that those who belied the messengers were the rich chiefs and the nobles. As for the downtrodden, they usually followed the messengers, which will account for their higher proportion in the Paradise. Regarding scheduling, they will enter the Paradise before the rich as it has been reported from the Prophet in different forms. They all show that the journey will be dissimilar; some may complete theirs in ten days while some may end up using twenty days.

Then the author (may Allah shower blessings on him) mentioned the statement of Labid, the popular poet, whom the Prophet ﷺ said about: 'The most truthful statement a poet has ever made is the saying of Labid: 'Everything besides Allah is vain'.

Every other thing besides Allah- the Mighty and Sublime - is falsehood, vain and holds no benefit. As for what is for Allah- the Mighty and Sublime, this is what will benefit its doer and will be everlasting. And one of those false things is the world, as Allah- the Mighty and Sublime - has said:

﴿اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهَوٌّ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاؤُرٌ فِي الْأَمْوَالِ
وَالْأَوْلَادِ﴾

"Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children" [Al-Hadeed: 20].

The only good side of the world is remembrance of Allah- the Mighty and Sublime - and obedience to Him.

This *Hadeeth* shows that the truth should be accepted even if it is from a poet. Truth is acceptable from all, even if the speaker is a disbeliever, a poet or a sinner. It must be acknowledged.

As for the one who peddles falsehood, his statement will be rejected even if he is a Muslim. Hence, consideration is given to the statement

and not the speaker. This is why it is important to consider a person's actions and not his personality.

Excellence of simple living and being content with little

Hadeeth 491, 492 and 493

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: مَا شَبِعَ آلَ مُحَمَّدٍ، ﷺ، مِنْ خُبْزِ شَعِيرٍ يَوْمَيْنِ مُتتَابِعَيْنِ حَتَّى قَبِضَ. متفقٌ عَلَيْهِ .

'Aishah ﷺ reported: The family of Muhammad ﷺ never ate to the fill the bread of barley for two successive days until he died. [Al-Bukhari and Muslim]

وَعَنْ عُرْوَةَ عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّهَا كَانَتْ تَقُولُ: وَاللَّهِ يَا ابْنَ أُخْتِي إِنْ كُنَّا لَنَنْظُرُ إِلَى الْهِلَالِ، ثُمَّ الْهِلَالِ، ثُمَّ الْهِلَالِ: ثَلَاثَةَ أَهْلَةٍ فِي شَهْرَيْنِ، وَمَا أُوقِدَ فِي أَبْيَاتِ رَسُولِ اللَّهِ، ﷺ، نَارٌ. قُلْتُ: يَا خَالَهَ فَمَا كَانَ يُعِيشُكُمْ؟ قَالَتْ: الْأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ، إِلَّا أَنَّهُ قَدْ كَانَ لِرَسُولِ اللَّهِ ﷺ جِيرَانٌ مِنَ الْأَنْصَارِ، وَكَانَتْ لَهُمْ مَنَائِحُ وَكَانُوا يُرْسَلُونَ إِلَى رَسُولِ اللَّهِ مِنْ أَلْبَانِهَا فَيَسْقِينَا. متفقٌ عَلَيْهِ .

'Urwah from *'Aishah* ﷺ reported that she used to say to *Urwah* ﷺ: "O son of my sister, by Allah, I used to see the new moon, then the new moon, then the new moon, i.e., three moons in two months, and a fire was not kindled in the house of Messenger of Allah ﷺ. "I (*'Urwah*) said, "O my aunt, what were your means of sustenance?" She said; "Dates and water. But it (so happened) that Messenger of Allah ﷺ had some Ansar neighbours who had

milch animals. They used to send Messenger of Allah ﷺ some milk of their (animals) and he gave that to us to drink.” [Al-Bukhari and Muslim]

وَعَنْ أَبِي سَعِيدِ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ مَرَّ بِقَوْمٍ بَيْنَ أَيْدِيهِمْ شَاةٌ مَصْلِيَّةٌ، فَدَعَا فَأَبَى أَنْ يَأْكُلَ، وَقَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنَ الدُّنْيَا وَلَمْ يَشْبَعْ مِنْ خُبْزِ الشَّعِيرِ. رَوَاهُ الْبُخَارِيُّ .

Abu Sa'id Maqbuli reported: Abu Hurairah ؓ said that he happened to pass by some people who had a roast lamb before them. They invited him, but he declined, saying: “The Messenger of Allah (ﷺ) left the world without having eaten his fill with barley bread.” [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) mentioned this chapter after he discussed leading an ascetic life. Here, he explained that is important for one not to engross oneself in craving for the matters of this world, but only take what one needs. This was the practice of the Prophet ﷺ.

Then the author mentioned a number of verses talking about the end of those who followed their desires and were neglectful of their Prayers. Allah – the most High- says:

“Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts. So they will be thrown in Hell”.

﴿إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا﴾ (٦٠)

“Except those who repent and believe (in the Oneness of Allah and His Messenger Muhammad), and work righteousness. Such will

enter Paradise and they will not be wronged in aught.” [Maryam: 60].

His statement – the Mighty and Sublime: “*Then, there has succeeded them a posterity*”, that is, the prophets mentioned before this verse. A prosperity that did not follow their path they only have “*given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts.*”

Giving up the *Salât* implies neglecting it. This can be in different forms:

Neglecting its conditions such as purification, covering the nakedness and facing the Ka’bah.

Neglecting its pillars such as tranquillity in bowing, prostrating, standing and sitting positions.

Neglecting its obligatory aspects such as making the supplication of forgiveness of sins between the two prostrations, reciting the words of praise in bowing and prostration, the first *Tashahhud* and similar acts.

Worse is the case of those who do not observe the *Salat* except after its decreed period. A person’s Prayer would be accepted if the delay were due to a tenable excuse, like sleep or forgetfulness; otherwise, it will not be accepted even if he were to observe it one thousand times.

His words – the Mighty and Sublime: “*and have followed lusts*”, that is, they have no concern except their desires, what their bowel and their private parts long for. They only strive to satisfy their bodies, and they will always seek whatever will bring satisfaction to their bodies. Thus, they gave up the *Salât*, and refuge is with Allah.

Then Allah – the Mighty and Sublime – said, explaining the consequence of their action:

“*So they will be thrown in Hell*”.

This is a promise of torment for them. They will enter the Hell as a recompense for what they did – verily the recompense follows the action.

“Except those who repent and believe (in the Oneness of Allah and His Messenger Muhammad), and work righteousness. Such will enter Paradise and they will not be wronged in aught.”

Then the author (may Allah shower blessings on him) mentioned the Hadeeth of the Prophet ﷺ to elucidate on how he lived his life. He ﷺ never ate his fill of bread or barley for two successive days (until he died); this was due to his meagre resources. Similarly, two months would pass without fire being kindled in the house of Messenger of Allah ﷺ and the only regular course would be date fruits and water. If the Prophet ﷺ had wanted the mountain to become gold for him, it would have come to pass, but he wanted to live in this world on basic necessities.

Allah alone grants success.

Contentment and self-esteem and avoidance of unnecessary begging of people

Hadeeth 524, 527, 528 and 530

وَعَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ: «يَا حَكِيمُ، إِنَّ هَذَا الْمَالَ خَضِرٌ حُلْوٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ؛ وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى» قَالَ حَكِيمٌ فَقُلْتُ: يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَرَى أَحَدًا بَعْدَكَ شَيْئًا حَتَّى أُفَارِقَ الدُّنْيَا. فَكَانَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَدْعُو حَكِيمًا لِيُعْطِيَهُ الْعَطَاءَ، فَيَأْبَى أَنْ يَقْبَلَ

مِنْهُ شَيْئًا. ثُمَّ إِنَّ عُمَرَ رَضِيَ اللَّهُ عَنْهُ دَعَاهُ لِيُعْطِيَهُ، فَأَبَى أَنْ يَقْبَلَهُ. فَقَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ، أَشْهَدُكُمْ عَلَى حَكِيمٍ أَنِّي أَعْرِضُ عَلَيْهِ حَقَّهُ الَّذِي قَسَمَهُ اللَّهُ لَهُ فِي هَذَا الْفَيْءِ فَيَأْبَى أَنْ يَأْخُذَهُ.

فَلَمْ يَرِزْ أَحَدًا مِنَ النَّاسِ بَعْدَ النَّبِيِّ ﷺ حَتَّى تُوفِّيَ. مَتَّفَقٌ عَلَيْهِ .

Hakim bin Hizam ﷺ reported: I begged Messenger of Allah ﷺ and he gave me; I begged him again and he gave me. I begged him again and he gave me and said, "O Hakim, wealth is pleasant and sweet. He who acquires it with self-contentment, it becomes a source of blessing for him; but it is not blessed for him who seeks it out of greed. He is like one who goes on eating but his hunger is not satisfied. The upper hand is better than the lower one." I said to him, "O Messenger of Allah, by Him Who sent you with the Truth I will not, after you, ask anyone for anything till I leave this world." So Abu Bakr ﷺ would summon Hakim (ﷺ) to give his rations, but he would refuse. Then 'Umar ﷺ would call him but he would decline to accept anything. So 'Umar ﷺ said addressing Muslims: "O Muslims, I ask you to bear testimony that I offer Hakim his share of the booty that Allah has assigned for him but he refuses my offer." Thus Hakim did not accept anything from anyone after the death of Messenger of Allah ﷺ, till he died. [Al-Bukhari and Muslim]

وَعَنْ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ عَنْ ظَهْرِ غِنَى، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللَّهُ» مَتَّفَقٌ عَلَيْهِ وَهَذَا لَفْظُ الْبُخَارِيِّ، وَلَفْظُ مُسْلِمٍ أَحْصَرَ .

Hakim bin Hizam ﷺ reported: The Prophet ﷺ said, "The upper hand is better than the lower one; and begin (charity) with those who are under your care; and the best charity is (the one which is

given) out of surplus; and he who wishes to abstain from begging will be protected by Allah; and he who seeks self-sufficiency will be made self-sufficient by Allah.” [Al-Bukhari]

وَعَنْ أَبِي عَبْدِ الرَّحْمَنِ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ صَخْرِيْنَ حَرْبِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُلْحِفُوا فِي الْمَسْأَلَةِ، فَإِنَّ اللَّهَ لَا يَسْأَلُنِي أَحَدٌ مِنْكُمْ شَيْئًا، فَتُخْرَجُ لَهُ مَسْأَلَتُهُ مِنِّي شَيْئًا وَأَنَا لَهُ كَارِهِ، فَيَبَارِكُ لَهُ فِي مَا أَعْطَيْتُهُ». رَوَاهُ مُسْلِمٌ .

Abu Sufyan ؓ reported: Messenger of Allah ﷺ said, “Do not be importunate in begging. By Allah! If one of you asks me for something and I give it to him unwillingly, there is no blessing in what I give him.” [Muslim]

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَزَالُ الْمَسْأَلَةُ بِأَحَدِكُمْ حَتَّى يَلْقَى اللَّهَ تَعَالَى وَلَيْسَ فِي وَجْهِهِ مُرْعَةٌ لَحْمٍ» مُتَّفَقٌ عَلَيْهِ .

Ibn ‘Umar ؓ reported: The Prophet ﷺ said, “If one of you would keep begging (of people) until he meets Allah (on the Day of Resurrection) his face will be without a shred of flesh.” [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) said in what he reported from Hakeem bin Hizaam (may Allah be pleased with him) that he asked the Prophet ﷺ for wealth repeatedly, and the Prophet ﷺ was giving him. It was part of the character of the Prophet not turn down anyone who asked him for anything. Then he ﷺ told Hakeem (may Allah be pleased with him): ‘Verily this wealth is greenish and sweet’. It is greenish that is, it is pleasing to the sight, and it is sweet because it is good to taste. The soul will

always crave for it.

‘But he who acquires it with self-contentment, it will become a source of blessing for him; but whoever seeks it out of greed, it will not be a source of blessing for him’. What about the one who acquires it through begging? He is farther (from being blessed in it). That was why the Prophet ﷺ said to Umar bin Al-Khattaab (may Allah be pleased with him): ‘Whatever comes to you of this wealth and you are not covetous about it or you do not ask for it, then take it; but if it is not like that, never you follow it with your soul’⁽¹⁾. That is, do not take whatever comes to you due to greed, hankering and longing for it. Likewise, do not take whatever comes to you through asking people.

Then the Prophet ﷺ said to Hakeem bin Hizaam (may Allah be pleased with him): ‘The upper hand is better than the lower one’. The ‘upper hand’ is the one that gives while the ‘lower hand’ takes. Therefore, the hand of a giver is better than the hand of the one who accept the offer. Because the giver is above the taker, therefore his hand will always be better, as the Prophet ﷺ has said.

Then Hakeem (may Allah be pleased with him) swore by He who had sent the Prophet ﷺ that he would never ask from anybody after him. He ﷺ said: ‘O Messenger of Allah, I swear by He Who had sent you with the Truth that I will never ask from anyone, after you, till I will leave this world’.

So the Prophet ﷺ died, then came the reign of Aboo Bakr (may Allah be pleased with him). Whenever Aboo Bakr wanted to give him anything, he would not collect it from him. The situation was like that until the time of Umar (may Allah be pleased with him). Umar too would want to give him something but Hakeem would not collect it. Indeed, Umar had to gather people to bear witness that Hakeem rejected his offers. He said (that is, Umar): ‘Bear me witnesses that I gave him out of the Muslim treasury but he did not accept’. Umar (may Allah be pleased with him) said that so that Hakeem would not stand in opposition to him on the Day of Resurrection before Allah

1 Al-Bukhaari reported it in the Book of Judgements no: (7163/64); and Muslim reported it in the Book of Zakât no: (1045)

– the Mighty and Sublime. Therefore, he did that to absolve himself of blame in the presence of the people. Irrespective of that, Hakeem (may Allah be pleased with him) remained adamant on not accepting offers until his death.

In another wording reported by the author (may Allah shower blessings on him): **‘The upper hand is better than the lower hand, and begin from whom you are their benefactor’** Therefore, one must begin with those whose upkeep are obligatory. Thus, spending on members of one’s family is better than spending on the poor who are not one’s relations. This is because spending on the family serves several purposes: charity, joining the ties of kinship, a means of restraint from asking people or committing sins. So, start with those who rely on you for support. Indeed, spending on yourself is better than spending on others as it has been narrated in the *Hadeeth*: **‘Start giving charity to yourself, and if there is anything left then for your family’⁽¹⁾**.

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Abdullah bin Umar, may Allah be pleased with him and his father, that the Prophet ﷺ said: **‘None of you will not cease from asking people until he will come on the Day of Resurrection without any shred of flesh on his face.’** That is, a person will persist in begging people for wealth until there will be no flesh left on his face, we ask Allah for protection.

This is a severe warning against unduly asking people for money. Hence, scholars have stated that it is not permissible for anyone to solicit material need from people except in case of a dire need. Thus, there is no blame upon one if one is forced by a dire need to beg people. As for the one who solicit for help in order to use the proceeds to compete with people in amassing worldly wealth, then there is no doubt that this is prohibited. So also, it is not permissible for one to benefit from *Zakat* in order to compete with people and display wealth.

1 Muslim reported it in the Book of Zakat no: (997)

Hadeeth 532, 533, 534, 535, 536 and 537

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ النَّاسَ أَمْوَالَهُمْ تَكْثُرًا فَإِنَّمَا يَسْأَلُ جَمْرًا، فَلْيَسْتَقِلَّ أَوْ لِيَسْتَكْثِرْ» رَوَاهُ مُسْلِمٌ.

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "He who begs to increase his riches is in fact asking only for a live coal. It is up to him to decrease it or increase it." [Muslim]

وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «إِنَّ الْمَسْأَلَةَ كَدُّ يَكْدُ بِهَا الرَّجُلُ وَجْهَهُ، إِلَّا أَنْ يَسْأَلَ الرَّجُلُ سُلْطَانًا أَوْ فِي أَمْرٍ لَا بُدَّ مِنْهُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Samurah bin Jundub رضي الله عنه reported: Messenger of Allah ﷺ said, "Begging is a cut that a person inflicts upon his face; except for asking a ruler, or under the stress of circumstances from which there is no escape." [At-Tirmidhi]

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَصَابَتْهُ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ، وَمَنْ أَنْزَلَهَا بِاللَّهِ، فَيُوشِكُ اللَّهُ لَهُ بِرِزْقٍ عَاجِلٍ أَوْ آجِلٍ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Ibn Mas'ud رضي الله عنه reported: Messenger of Allah ﷺ said, "He who suffers poverty and seeks relief from people, he will not be relieved; but he who seeks relief from Allah Alone, he will be relieved sooner or later." [Abu Dawud and At-Tirmidhi]

وَعَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَكَفَّلَ لِي أَنْ لَا يَسْأَلَ النَّاسَ شَيْئًا، وَأَتَكَفَّلَ لَهُ بِالْجَنَّةِ؟» فَقُلْتُ: أَنَا؛ فَكَانَ لَا يَسْأَلُ أَحَدًا شَيْئًا، رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Thauban ؓ reported: Messenger of Allah ﷺ said, "He who guarantees me that he will not beg anything from anyone, I will guarantee him (to enter) Jannah." I said, "I give you the guarantee." Then Tauban ؓ never begged anything from anyone. [Abu Dawud]

وَعَنْ أَبِي بَشِيرٍ قَبِيصَةَ بْنِ الْمُخَارِقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: تَحَمَّلْتُ حَمَالَةً فَاتَيْتُ رَسُولَ اللَّهِ ﷺ أَسْأَلُهُ فِيهَا، فَقَالَ: «أَقِمَّ حَتَّى تَأْتِيَنَا الصَّدَقَةُ فَتَأْمُرَ لَكَ بِهَا» ثُمَّ قَالَ: «يَا قَبِيصَةُ! إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِأَحَدٍ ثَلَاثَةَ: رَجُلٌ تَحَمَّلَ حَمَالَةً، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا، ثُمَّ يُمْسِكُ. وَرَجُلٌ أَصَابَتْهُ جَائِحَةٌ اجْتَاَحَتْ مَالَهُ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قَوْمًا مِنْ عَيْشٍ - أَوْ قَالَ: سِدَادًا مِنْ عَيْشٍ - وَرَجُلٌ أَصَابَتْهُ فَاقَةٌ، حَتَّى يَقُولَ ثَلَاثَةَ مِنْ ذَوِي الْحِجَى مِنْ قَوْمِهِ: لَقَدْ أَصَابَتْ فُلَانًا فَاقَةٌ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قَوْمًا مِنْ عَيْشٍ، أَوْ قَالَ: سِدَادًا مِنْ عَيْشٍ. فَمَا سِوَاهُنَّ مِنَ الْمَسْأَلَةِ يَا قَبِيصَةُ! سُحْتٌ، يَأْكُلُهَا صَاحِبُهَا سُحْتًا» رَوَاهُ مُسْلِمٌ .

Qabisah bin Al-Mukhariq ؓ reported: I stood as surety for a debt and came to Messenger of Allah ﷺ to seek his help in discharging it. Messenger of Allah ﷺ said, "Wait till we receive charity and I shall give you out of it." He (ﷺ) added, "O Qabisah, begging is not lawful except for three people. One who has incurred debt (for assuming guarantee), for him begging is permissible till the guarantee is discharged and he should then refrain; a person whose

property has been destroyed by a calamity is allowed to beg till he attains self-sufficiency; a person who meets with dire necessity (due to hunger) provided that three men of understanding from his people affirm the genuineness (of his poverty), for him begging is lawful till he attains means of his subsistence. Other than these, O Qabisah, anything received through begging is unlawful, its recipient devours it unlawfully.” [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الْمِسْكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ تَرُدُّهُ اللَّقْمَةُ وَاللُّقْمَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ، وَلَكِنَّ الْمِسْكِينَ الَّذِي لَا يَجِدُ غِنَى يُغْنِيهِ، وَلَا يُفْطِنُ لَهُ، فَيَتَصَدَّقَ عَلَيْهِ، وَلَا يَقُومُ فَيَسْأَلُ النَّاسَ» مُتَّفَقٌ عَلَيْهِ

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “A needy person is not the one who goes from door to door, begging and is turned away with a morsel or two or with a date or two. But a needy person is the one who does not have enough to live upon, and neither from his appearance it occurs that he is needy and should be given alms, nor does he himself beg anything from others.” [Al-Bukhari and Muslim]

Commentary

All these *Ahaadeeth* addressed the evil recompense of those who ask people for their wealth for no just cause.

In the *Hadeeth* reported on the authority of Abu Hurayrah (may Allah be pleased with him), the Prophet ﷺ said: ‘He who asks people for their wealth to increase his own wealth is only asking for a live coal, let him ask for little or much’.

That is, the one who is asking people in order to increase his own wealth is only asking for a live coal; let him ask for little or much. So, the quantity of the live coals will be proportional to his rate of

asking, and he will be safe from the live coal if he does not ask. This is evidence that asking people for their wealth without a necessity is one of the Major sins.

Then he (may Allah shower blessings on him) mentioned some other *Ahaadeeth*. The needs of anyone that relinquishes his duties to others to discharge, leaving his need to people, will never be met. This is because whoever relies on a thing will be left to it. Hence, whoever hands over his problem to people will be a loser, and his need will not be met. He will remain like that asking from people and (they) will never satisfy him.

But, Allah will suffice for whoever leaves his need for Him – the Mighty and Sublime - to meet, seeking support from Him and relying on Him, and he acts in order to achieve what He had commanded. Allah – the Mighty and Sublime - says:

﴿وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَلِغٌ أَمْرِهِ﴾

“And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose.” [At-Talaaq: 3].

Then he (may Allah shower blessings on him) mentioned the *Hadeeth* of Qabeesah (may Allah be pleased with him) when he came to ask the Prophet ﷺ about a debt for which he acted as a guarantor. The Prophet ﷺ asked him to stay with him until some charity would come with which he would be able to indemnify him. So, the Prophet ﷺ explained that asking people for money is not permissible except in one of these three instances:

When a man incurs debt because he acted as a guarantor for another person; that is, it becomes incumbent on him to meet the obligation of settling the other person’s debt. In that case, the guarantor has the right to ask and be given until he completes the repayment. Thereafter, he should refrain from asking.

So also is a man who suffers loss of properties due to fire outbreak, flood, arson or similar calamities; he can solicit help from others until he recoups his loss and becomes self-sufficient.

Likewise, it is permissible for a rich man who suddenly loses his wealth and becomes poor without any apparent reason or known calamity to ask. However, he will not be given until three men of understanding from his people affirmed to his current state of poverty. Therefore, he will be given according to the state of his paucity.

So these three categories of persons are those entitled to ask. As for others, the Messenger of Allah ﷺ said: 'And whatever is other than these, O Qabeesah is prohibited that its doer is devouring unlawfully'.

'As-Suht' is *Haram*; it is called 'Suht' because it deprives a wealth of its blessing. At times, it may affect the whole wealth such that some calamities and forfeitures would affect the very basis of the wealth.

Allah Alone grants success.

Permissibility of assistance without greed

Hadeeth 538⁽¹⁾

عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعْطِينِي الْعَطَاءَ، فَأَقُولُ: أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيْهِ مِنِّي، فَقَالَ: «خُذْهُ؛ إِذَا جَاءَكَ مِنْ هَذَا الْمَالِ شَيْءٌ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ، فَخُذْهُ فَتَمَوَّلْهُ، فَإِنْ شِئْتَ كُلَّهُ، وَإِنْ شِئْتَ تَصَدَّقَ بِهِ، وَمَا لَا، فَلَا تُتْبِعْهُ نَفْسَكَ».

Salim, son of Abdullah bin 'Umar, from his father Abdullah; from 'Umar ﷺ reported: Messenger of Allah ﷺ would give me some gift, but I would say: "Give it to someone who needs it more than I." Thereupon he (ﷺ) would say, "Take it when it comes to you

1 Translator's Note: The commentary on is given under the next chapter.

without begging and without greed, and add it to your property. Then use it yourself or give it away in charity. As for the rest, do not covet it.” Salim said: ‘Abdullah bin ‘Umar would never ask anything from anyone, nor would he refuse accepting it when it was given to him. [Al-Bukhari and Muslim]

Encouraging livelihood by (working with) hands and abstaining from begging

Hadeeth 539, 540, 541, 542 and 543

عَنْ أَبِي عَبْدِ اللَّهِ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَأْخُذَ أَحَدُكُمْ أَحْبَلَهُ ثُمَّ يَأْتِيَ الْجَبَلَ، فَيَأْتِيَ بِحُزْمَةٍ مِنْ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا، فَيَكْفَى اللَّهُ بِهَا وَجْهَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ، أَعْطَوْهُ أَوْ مَنَعُوهُ» رَوَاهُ الْبُخَارِيُّ .

Zubair bin ‘Awwam رضي الله عنه reported: Messenger of Allah ﷺ said, “It is far better for you to take your rope, go to the mountain, (cut some firewood) carry it on your back, and sell it and thereby save your face than begging from people whether they give you or refuse.”[Al-Bukhari]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَحْتَطِبَ أَحَدُكُمْ حُزْمَةً عَلَى ظَهْرِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ أَحَدًا، فَيُعْطِيَهُ أَوْ يَمْنَعَهُ» متفق عليه .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “It is better for anyone of you to carry a bundle of wood on his back and sell it

than to beg of someone whether he gives him or refuses.”

[Al-Bukhari and Muslim]

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَ دَاوُدُ عَلَيْهِ السَّلَامُ لَا يَأْكُلُ إِلَّا مِنْ عَمَلِ يَدِهِ» رَوَاهُ الْبُخَارِيُّ

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, “(Prophet) Dawud عليه السلام ate only out of that which he earned through his manual work.” [Al-Bukhari]

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَ زَكَرِيَّا عَلَيْهِ السَّلَامُ نَجَّارًا» رَوَاهُ مُسْلِمٌ.

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “(Prophet) Zakariyya عليه السلام was a carpenter.” [Al-Bukhari]

وَعَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ ﷺ كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ» رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, “No food is better to man than that which he earns through his manual work. Dawud عليه السلام, the Prophet of Allah, ate only out of his earnings from his manual work.” [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) said: The chapter of permissibility of a person accepting what he is given without prying into what is in people’s hands. This is the meaning of the chapter heading.

It shows that it is not allowed for anyone to get himself attached to

wealth such that he pries into what is in other people's hands or goes about begging. This can lead him to attaching great interest to this world, and one has been created in this world because of the hereafter. Allah – the Mighty and Sublime - says:

﴿ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ﴾ (57)

“I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures).” [Adh-Dhaariyaat: 57].

And He – the Mighty and Sublime - says:

﴿ بَلْ تُؤْتُونَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةَ خَيْرٌ وَأَبْقَى ﴾ (16)

“Nay, you prefer the life of this world; although the Hereafter is better and more lasting.” [Al-A'la: 16-17].

So it is not proper that a man gets his mind attached to wealth nor should he have concern for it. He should accept wealth if it comes his way without much ado, asking from people or greed; otherwise, he should not.

Then he (may Allah shower blessings on him) mentioned the *Hadeeth* of Umar bin Al-Khattaab (may Allah be pleased with him) that the Prophet ﷺ wanted to give him something (wealth) and he told the Prophet ﷺ to give it to someone poorer than he was. Then the Prophet ﷺ told him: “Take it; when any of this wealth comes to you without you having self-greed or asking (from people), then take it and add it to your property, you may eat (from it); and you may give out charity from it. As for what is other than this, do not covet it’.

Thence Ibn Umar (may Allah be pleased with him) would not ask from anyone, but when any wealth got to him without asking, he would accept it. This is the utmost form of manners; that you should not disgrace yourself with asking (from people), do not be greedy of wealth and do not attach your mind to it.

But whenever you are given anything, take it, but never you ask

(from people). Rejecting gifts may make the giver dislike you; he may say about you: ‘He is a proud and supercilious man’ or similar statements. The important point is that you should collect whatever you are given, but do not ask.

However, if one is afraid that the giver may later boast of such favour in future, saying, ‘I gave him so-and-so’, ‘I did this for him’ or similar statements, one may reject the offer. If he is afraid that the giver may destroy him by recounting his favour later, then he should do what will prevent him from this.

Then the author (may Allah shower blessings on him) mentioned that it is important to eat from one’s handwork, and refrain from asking people. He should earn a living and engage in trading, as Allah – the Mighty and Sublime - has said:

﴿هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ.﴾ (15)

“He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His provision” [Al-Mulk: 15].

That is, one should transverse its paths to seek means of livelihood from the Bounties of Allah – the Mighty and Sublime.

And Allah – the Mighty and Sublime - said:

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَبِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾ (10)

“Then when the (Jumu’ah) Salât (prayer) is finished, you may disperse through the land, and seek the Bounty of Allah (by working, etc.), and remember Allah much, that you may be successful.” [Al-Jumu’ah: 10].

So Allah – the Mighty and Sublime - said in this verse: ‘*You may disperse through the land, and seek the Bounty of Allah*’.

However, do not allow seeking the Bounties of Allah to prevent you from the remembrance of Allah; this was why He – the Mighty and

Sublime - said:

“And remember Allah much, that you may be successful”.

Then the author (may Allah shower blessings on him) mentioned what has been recorded authentically in *Saheeh Al-Bukhaari* that Prophet Dawood (ﷺ) used to eat from what his hand earned. Dawood (ﷺ) used to make armour as Allah – the Mighty and Sublime - stated:

﴿وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِنُحَصِّنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ﴾ (٨٠)

“And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?”
[Al-Anbiyaa: 80].

So Dawood (ﷺ) was a blacksmith.

As for Zakariyyah (ﷺ), he was a carpenter who used to work and get paid.

And this shows that working and engaging in a vocation is not humiliating because the Prophets used to do such jobs. And there is no doubt that having one’s work is better than begging others as the Prophet said: **“That one of you should gather some firewood on his back then sell them is better for him than to ask whether he will be given or denied”. He should take whatever he got from selling the firewood.**

There is no doubt that this is a noble character; that one should not disgrace oneself in the sight of another person. He should rather eat from what he uses his hand to earn by means of trade, skill or vocation. Allah – the Mighty and Sublime - said:

﴿وَمَآ آخَرُونَ بِضَرِيحُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ﴾ (٢٠)

“Others travelling through the land, seeking of Allah’s Bounty”
[Al-Muzammil: 20]. He would not ask people for anything.

Allah alone grants success.

Excellence of generosity and spending in a good cause with reliance on Allah

Hadeeth 544, 545, 546, 547 and 549

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا، فَسَلَّطَهُ عَلَىٰ هَلَكَاتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا» متفقٌ عَلَيْهِ .

Ibn Mas'ud ﷺ reported: The Prophet ﷺ said, "Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies and teaches it." [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّكُمْ مَالٌ وَارِثِهِ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ؟» قَالُوا: يَا رَسُولَ اللَّهِ، مَا مِنَّا أَحَدٌ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ. قَالَ: «فَإِنْ مَالُهُ مَا قَدَّمَ وَمَالٌ وَارِثِهِ مَا آخَرَ» رَوَاهُ الْبُخَارِيُّ .

Ibn Mas'ud ﷺ reported: Messenger of Allah ﷺ asked, "Who of you loves the wealth of his heir more than his own wealth?" The Companions said: "O Messenger of Allah! There is none of us but loves his own wealth more." He (ﷺ) said, "His wealth is that which he has sent forward, but that which he retains belongs to his heir." [Al-Bukhari]

وَعَنْ عَدِيِّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ» متفقٌ عَلَيْهِ .

'Adi bin Hatim ﷺ reported: Messenger of Allah ﷺ said, "Protect

yourself from Hell-fire even by giving a piece of date as charity.”
[Al-Bukhari and Muslim]

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا سُئِلَ رَسُولُ اللَّهِ ﷺ شَيْئًا قَطُّ فَقَالَ:
لا. متفقٌ عَلَيْهِ .

Jabir ؓ reported: Messenger of Allah ﷺ never said ‘no’ to anyone
who asked him for anything. [Al-Bukhari and Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ يَوْمٍ
يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا
خَلْفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلْفًا» متفقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said,
“Everyday two angels descend and one of them says, ‘O Allah!
Compensate (more) to the person who gives (in charity)’; while
the other one says, ‘O Allah! Destroy the one who withholds
(charity, etc).” [Al-Bukhari]

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ تَعَالَى: انْفِقْ يَا ابْنَ آدَمَ! يُنْفَقْ
عَلَيْكَ» متفقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, “Allah,
the Exalted, says, ‘Spend, O son of Adam, you will also be spent
upon.” [Al-Bukhari and Muslim]

The author (may Allah shower blessings on him) said: The Chapter
of Inducement on Spending in the Path of Goodness with Trust in
Allah– the Mighty and Sublime.

Allah– the Mighty and Sublime – bestowed wealth on the Children of
Adam as a trial (for them), and to (make it known) whether they would
spend it justly or otherwise. Allah– the Mighty and Sublime - says:

﴿ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴾

“Your wealth and your children are only a trial, whereas Allah! With Him is a great reward (Paradise).” [At-Taghaabun: 15].

There are some people who expend their riches on prohibited things which their souls desire; things that take one further away from Allah– the Mighty and Sublime. Wealth will become a source of trouble for such people before Allah– the Mighty and Sublime - on the Day of Resurrection, refuge is with Allah.

And there are people who spend their wealth seeking the Face of Allah and nearness to Him– the Mighty and Sublime. The wealth of these people are good for them.

And there are people who spend their wealth on what lacks benefit, these things are neither prohibited nor encouraged. This person is only wasting his wealth, and the Prophet ﷺ has prohibited wasting one’s wealth.

When spending, it is therefore important to expend wealth on what pleases Allah– the Mighty and Sublime - with firm belief in order to benefit from the promise of Allah as He– the Mighty and Sublime - has stated in His Book:

﴿قُلْ إِنْ رَفِيَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ، وَيَقْدِرُ لَهُ، وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ، وَهُوَ خَيْرُ الرَّزُقِينَ﴾

“Say: “Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allah’s Cause), He will replace it. And He is the Best of providers.” [Saba: 39].

“He will replace it.” That is, He– the Mighty and Sublime - will give you its substitute (when that part of the verse is read: ‘Yukhlif-u’). So it is not ‘Yakhlufu-u’, that will make Allah the Successor of the wealth; and that is not what is intended in that part of the verse.

A similar instance is the Hadeeth: ‘O Allah reward me on the cause of my affliction, and replace it with a better one for me’. So the wording should read: ‘Akhlifni’ not ‘Ukhlufni’ (otherwise the meaning

would change). Thus the former will mean: 'Enrich me with a better replacement for it.'

So Allah- the Mighty and Sublime - has promised in His Book to replace whatever is spent in His cause. Hence, this explains the import of the Prophet's statement in the *Hadeeth* mentioned by the author: 'There is no day that the slaves will witness except that two angels descend whereby one of them says: O Allah give replacement to he that spends; and the other will say: O Allah, destroy he who withholds.'

The latter refers to the person who refrains from spending what is necessary for him to spend of wealth. It is not everyone that withholds that is being cursed; rather, it is the one who fails to disburse what Allah- the Mighty and Sublime - has made obligatory for him. The angels will beseech Allah to destroy his wealth.

Destruction of wealth can be physically or in the intangible sense.

As for the physical sense, his wealth might be destroyed by fire outbreak, theft or other forms of tragedies.

As for the intangible destruction of wealth, the blessing of the wealth will be removed, so he will never benefit from it in his life. The Prophet ﷺ mentioned something similar to this to his Companions: 'Who among you loves the wealth of his heir more than his own wealth?' They replied: 'O Messenger of Allah, there is none of us except that he loves his wealth more than anything else.'

So you will like your wealth than the wealth of Zayd, Amr and Khaalid, even if they are some of your heirs. Then the Prophet ﷺ said: 'Verily, his wealth is what he sends forth and what he leaves behind is for the heir.'

This is filled with wisdom from the one whom Allah- the Mighty and Sublime - has endowed with the gift of conciseness of speech.

Therefore, what you will find before you on the Day of Resurrection is the wealth that you send in advance. The wealth of your heir is what remains after you, so they will make use of it and eat from it. In reality, it is the wealth of your heir. So you should spend your wealth on what

will please Allah– the Mighty and Sublime, and He will compensate you and will spend on you if you do that. The Messenger of Allah ﷺ said: ‘Allah– the Mighty and Sublime - says: O Child of Adam, spend and it will be spent on you’.

All these *Ahaadeeth* and verses show the importance of spending one’s wealth in what Allah– the Mighty and Sublime - has made permissible. This has been affirmed in the first Hadeeth mentioned by the author (may Allah shower blessings on him) under this chapter. The Messenger of Allah ﷺ said: ‘There is no envy except in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives knowledge which he applies it and teaches it’. The meaning of this *Hadeeth* is that none should envy another person for what Allah– the Mighty and Sublime - has granted him of wealth or other things except in these two cases:

The First Case: A man whom Allah– the Mighty and Sublime - has endowed with wealth who spends it generously in the right manner. Indeed, he will not spend it except on what pleases Allah– the Mighty and Sublime. This person can be envied. You may notice various traders engaging in mutual rivalry of spending their fortune; some of them spend in the path of Allah– the Mighty and Sublime, on good causes, virtuous deeds, helping the poor, building mosques and schools, book publishing, helping in Jihad and other good causes. Therefore, this person disposes of his wealth rightfully.

And some people spend their wealth to amass the prohibited glitters of this world, we seek refuge with Allah. This set of people would travel out of the country to commit adultery, drink intoxicants or play casino, hence they ruin their wealth with what displeases their Lord– the Mighty and Sublime.

Therefore, the one to be envious of is he who expends his wealth on the path of truth. This is because a great proportion of the rich people are incited by the wealth to spend in a wasteful, arrogant and sinful manner. But when we see that a particular person spends his wealth on the path of Allah– the Mighty and Sublime, such should be envied.

The Second Case: A man whom Allah-the Mighty and Sublime -

has blessed with wisdom, that is, knowledge. Wisdom in this context means knowledge as Allah– the Mighty and Sublime - has said:

﴿وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ﴾

“Allah has sent down to you the Book (The Qur’an), and Al-Hikmah (Islamic laws, knowledge of legal and illegal things i.e. the Prophet’s Sunnah - legal ways), and taught you that which you knew not” [Nisaa: 113].

‘And he applies it and teaches it to people’. That is, he applies it on himself and his family, whoever seeks judgement from him, and he also educates people. This is not only limited to when people come to him and he says: ‘I will wait for them to come to me, then I can rule and judge between them’, he should not wait until then to utilise it and teach it. This is what he should do for people. There is no doubt that such a person should be envied for what Allah– the Mighty and Sublime - has granted him of wisdom.

People can be categorised into three as regard the wisdom Allah– the Mighty and Sublime - has given them:

There is a category of people whom Allah– the Mighty and Sublime - has endowed with knowledge but who are stingy with it, even upon themselves. He does not derive any benefit from the knowledge nor acts by it, and it has not restrain from disobeying Allah. He is a loser, we ask Allah for protection, who is similar to the Jews who know the truth but arrogantly reject it.

Another category of people are granted wisdom by Allah– the Mighty and Sublime, but they only benefit themselves with it without benefiting other slaves of Allah. This person is better than the earlier mentioned, but he also has a shortcoming.

The last category of people possess wisdom, they judge and act by it on their souls and they teach it to people. This is the best category.

Then there is a fourth category. These people lack wisdom in every sense, plain ignorant. Such person is deprived of a lot of goodness. But his condition is better than the one who has knowledge but will not act

by it. It is hoped that the ignorant will act by the knowledge whenever he acquires it unlike he whom Allah- the Mighty and Sublime - has granted wisdom but that knowledge has become a source of perdition for him, we seek refuge with Allah.

We ask Allah to enrich us and you with wisdom, beneficial knowledge and a good deed.

Hadeeth 553 and 556

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا سُئِلَ رَسُولُ اللَّهِ ﷺ عَلَى الْإِسْلَامِ شَيْئًا إِلَّا أَعْطَاهُ، وَلَقَدْ جَاءَهُ رَجُلٌ، فَأَعْطَاهُ غَنَمًا بَيْنَ جَبَلَيْنِ، فَرَجَعَ إِلَى قَوْمِهِ فَقَالَ: يَا قَوْمِ! أَسْلِمُوا؛ فَإِنَّ مُحَمَّدًا يُعْطِي عَطَاءَ مَنْ لَا يَخْشَى الْفَقْرَ، وَإِنْ كَانَ الرَّجُلُ لَيُسَلِّمُ مَا يُرِيدُ إِلَّا الدُّنْيَا، فَمَا يَلْبَثُ إِلَّا يَسِيرًا حَتَّى يَكُونَ الْإِسْلَامُ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا عَلَيْهَا. رَوَاهُ مُسْلِمٌ .

Anas ؓ reported: Whenever the Messenger of Allah ﷺ was asked a thing by one who is about to accept Islam but he would give it. A man came to the Prophet ﷺ and he gave him a herd of sheep scattered between two mountains. When he returned to his people, he said to them: "O my people! Embrace Islam because Muhammad gives like one who has no fear of poverty." Some people would embrace Islam only for worldly gains, but soon Islam becomes dearer to them than the world with all what it contains. [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ عِزًّا وَجَلَّ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "Wealth

is not diminished by giving (in charity). Allah augments the honour of one who forgives; and one who displays humbleness towards another seeking the pleasure of Allah, Allah exalts him in ranks.” [Muslim]

Commentary

The author ﷺ said on the authority of Anas bn Maalik (may Allah be pleased with him): ‘The Prophet would not be asked anything on the cause of Islam except that he would give it, because he was the most generous of the people, and he loved to spend his wealth on what would bring him closer to Allah’.

And one of those ways is that whenever anybody asked him for something that could endear Islam to the person, he would give it without hesitation no matter what that may be. Once, a Bedouin asked him for a flock of sheep that filled a whole valley, and the Prophet ﷺ gave him in anticipation of goodness for this man and those after him.

Thereafter, he went to his people and said: ‘O my people accept Islam because Muhammad gives like a person who does not fear poverty’. That is, the Prophet ﷺ would give out in an abundant manner as if he does not fear becoming poor. Consider how the gift of the Prophet ﷺ to the Bedouin had a great impact on him, which even made him a caller to Islam, although he had only asked that out of greed, as any Bedouin is wont to do.

Really, the Bedouins are greedy; they love wealth and they love asking for it. Nonetheless, when the Prophet ﷺ gave this man a substantial gift, he became a caller to Islam and asked his people to accept Islam. The man did not say, ‘Embrace Islam so that you may enter Paradise and be safe from the Hell’. Rather he said: ‘O my people accept Islam because Muhammad gives like a person who does not fear poverty’, that is, if you do, he will give much wealth.

Consequently, they accepted Islam because of wealth. However, they did not spend a long time before Islam became the most beloved

thing to them, even more than the world and its content. So, the Prophet gave the man so as to entice him to Islam. He was given so that he would accept Islam, but it did not take long before Islam became the most beloved thing to him, even more than the world and what it contains.

We learn from this *Hadeeth* and others that it is not proper to distance ourselves from the people of Disbelief and sin, lest we leave them for the devils to steer. We should rather entice them to Islam; we can draw them to ourselves with wealth and good character until they become attracted to Islam. For this reason, the Prophet ﷺ would give the disbelievers from the booty.

In fact, Allah— the Mighty and Sublime - has made a portion of the Zakat for the disbelievers in order to induce them to Islam, and make them Muslims. Someone may accept Islam for worldly benefit, but the Religion will become extremely attractive to him after tasting the sweetness of faith.

A scholar has said: ‘We sought the knowledge not because of Allah, but the knowledge defies being for other than Allah.’ Hence, good deeds will always lead its owner to sincerity to Allah in worship, so also is following the Messenger of Allah ﷺ.

Therefore, if this is the way of Islam, then we must give serious consideration to this matter. We should bestow gifts and be good to a disbeliever whom we see as having affinity for Islam. So, if such person accepts the guidance, that Allah— the Mighty and Sublime - guides a man through you is better for you than a herd of red camels.

Likewise, you should give gifts to a sinner, advise him mildly and in the best manner. Do not say: ‘I hate them for the sake of Allah.’ You can hate them for the sake of Allah but call them to Islam. The hatred that you have for them for the sake of Allah should not stop you from calling them to Islam. You should rather call them to Islam even if you dislike them; perhaps one day they will become most beloved people to you in the cause of Allah.

Then the author (may Allah shower blessings on him) cited another

Hadeeth; the Prophet ﷺ said: ‘Wealth does not diminish by giving out charity’. When one desires to give charity, the Devil would say: ‘If you give charity, your wealth will diminish. You have one hundred Riyaal, if you spend ten out of it you will have ninety left, and your wealth will be reduced. So do not give out charity. Anytime you give out charity, your wealth will be reduced’.

However, the one who does not speak of his own desires has said ﷺ: ‘Wealth does not diminish by giving out charity’. So charity does not decrease wealth; why? Although the wealth may be reduced in quantity but it will increase in worth and blessing. Thus, this ten Riyaal can transform to a hundred (Riyaal) as Allah– the Mighty and Sublime - has said:

﴿ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ ﴾ (٣١)

“And whatsoever you spend of anything (in Allah’s Cause), He will replace it.” [Saba: 39].

That is, he would make a quick compensation for you and a reward in the Hereafter.

Allah– the Mighty and Sublime - also says:

﴿ مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ

مِائَةٌ حَبَّةٌ ۗ ﴾ (٦١)

“The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains.” [Baqarah: 261].

So the Muslims are approaching the month of Ramadan and the month is also drawing close to them, and it is the month of strivings and generosity. The Prophet ﷺ was the most generous of people and the greatest giver, and he was usually at his best in Ramadan when Jibreel meets him to teach him the Qur’an. Thus, the Prophet ﷺ was more beneficial than the wind⁽¹⁾ that is sent by

1 Al-Bukhaari reported it in the Book of Fasting no: (1902); and Muslim reported it

Allah – the Mighty and Sublime.

The wind sent by Allah – the Mighty and Sublime - is extremely swift, but the Prophet ﷺ was faster in bestowing goodness in the month of Ramadan. So, it is important to spend by giving *Zakat* or voluntary charity in Ramadan because it is a month of goodness, blessing and spending.

After quoting this statement of the Prophet ﷺ that: ‘Wealth does not diminish by giving charity’, most people would add ‘rather it increases it, rather it increases it’. This addition is not authentic from the Prophet ﷺ; what is authentic is only the first statement.

So the increment on wealth spent in charity is either in quantity or worth. The example of the first is that Allah – the Mighty and Sublime - will open unanticipated path to riches for you. The example of the second is that Allah – the Mighty and Sublime - will send blessing to your remaining wealth.

And the Prophet ﷺ continued: ‘And Allah will not cease to increase a slave because of his spirit of forgiving (others) except in honour’. If a person wrongs you or acts unjustly with your wealth, your person, family or any of your rights, the soul desires vengeance and demanding for your right. This is right for you; Allah – the Mighty and Sublime - has said:

﴿فَمَنْ أَعَدَّكَ عَلَيْهِمْ فَأَعَدُّوا عَلَيْهِ بِمِثْلِ مَا أَعَدَّكَ عَلَيْهِمْ ۗ﴾ (١١٤)

“Then whoever transgresses the prohibition against you, you transgress likewise against him” [Al-Baqarah: 194].

Allah – the Mighty and Sublime - also says:

﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۗ﴾ (١١٦)

“And if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted” [An-Nahl: 126].

So, one will not be blamed for reclaiming his right. Nevertheless, if he thinks of forgiving the other person and overlooking his fault, the evil-commanding soul (*An-Nafsu Al-Ammaratu bi As-Sooi*) will whisper to him: 'This is going to be a disgrace for you and a sign of weakness. How will you pardon someone who has wronged you and transgressed against you?'

Thus, the Prophet ﷺ said: 'And Allah will not cease to increase a slave because of his spirit of forgiving (others) except in honour'. Honour is the opposite of disgrace. As for the soul that whispers to you that forgiving the transgressor is a sign of weakness, you should know that that is one of the plots of the evil-commanding soul and its manner of depriving one of acting righteously. (If you pardon), Allah – the Mighty and Sublime - will definitely reward you for this pardon, and He – the Mighty and Sublime - will not cease to increase you in honour and loftiness in this world and the hereafter.

And he says ﷺ: 'None will humble himself to Allah except that Allah will raise him up (in ranks)'. This advancement only results from humility, solidarity and complacency. But man supposes that he would be relegated if he humbles himself. The matter is however not like that because if you humble yourself before Allah, He will raise you in ranks.

His ﷺ statement: 'humble himself to Allah' has two meanings:

The First Meaning: That one should humble oneself before Allah – the Mighty and Sublime - in worship and be ready to accept His Commandment.

The Second Meaning: That one should be humble before the slaves of Allah – the Mighty and Sublime – for the sake of Allah.

Both of them are means of earning lofty status. You may humble yourself to Allah – the Mighty and Sublime - by following His commands, avoiding His prohibitions, and worshipping Him. Likewise, you may humble yourself before the slaves of Allah – the Mighty and Sublime – for the sake of Allah and not because you are afraid of them or you want to seek something from them. Your sense

of humility before them is because of Allah. In this case, Allah – the Mighty and Sublime - will surely raise you in rank in this world and the Hereafter.

All these *Ahaadeeth* talk about the superiority of obligatory and voluntary spending, compassion and kindness to others, and they affirm that all these are from the character of the Prophet ﷺ.

Prohibition of miserliness Commentary

The author ﷺ mentioned in his book: *Riyaad us-Saaliheen*, the Chapter of Prohibition from Miserliness and Covetousness.

'*Al-Bukhl*' – Miserliness: This is refraining from spending what is obligatory on one or what is important for one to spend.

'*As-Shuh*' – Covetousness: This is excessive desire to possess what is not in one's hand.

Covetousness is worse than miserliness. A covetous person will wish for what is in the possession of others and will not want to give his, while a miser will only restrain his dependants from benefitting from his wealth. This may include *Zakat* or other forms of spending which enhance one's dignity and honour.

But the two – miserliness and covetousness - are blameworthy aspects of human character. Allah – the Mighty and Sublime - has indeed disparaged those who are miserly and who command people to be miserly. He – the Mighty and Sublime - said:

﴿وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

“And whosoever is saved from his own covetousness, then they are the successful ones.” [Taghaabun: 16].

Then the author ﷺ brought as evidence two verses from the words of Allah – the Mighty and Sublime:

The First verse addressed miserliness, and it is contained in Allah's Statement – the Mighty and Sublime:

﴿وَأَمَّا مَنْ يَجَلُ وَأَسْتَفْتَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحَسَنَىٰ ﴿٩﴾ فَسَيَسِّرُهُ لِّلْعُسْرَىٰ ﴿١٠﴾ وَمَا يَنْفَعِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾﴾

“But he who is greedy miser and thinks himself self-sufficient. And gives the lie to Al-Husna; We will make smooth for him the path for evil; And what will his wealth benefit him when he goes down (in destruction).” [Lail: 8-11].

These verses flow from the narrative in the previous verses. These are Allah's Statement – the Mighty and Sublime:

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَيَسِّرُهُ لِّلْيُسْرَىٰ ﴿٧﴾﴾

“As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna. We will make smooth for him the path of ease (goodness).” [Al-Layl: 5-7].

The path of goodness will be smoothen for a person who believes in the truth (of Islam), expends on his essentials, spends his knowledge, wealth and personality and fears Allah – the Mighty and Sublime. He – the Mighty and Sublime - will create the easiest path for him in this world and the Hereafter.

The Prophet ﷺ gave a good answer to his companions when they queried his saying: ‘There is none among you except that Allah has written his place for him in both the Paradise and the Hell’. That is, He has decided the matter. The Companions asked: ‘O messenger of Allah, should we not sit back and forsake actions?’ That is; they should wait for what has been written in their favour or otherwise, without performing actions. The Prophet ﷺ said: ‘No. Carry on with your actions; each will be made easy for what he has been created’⁽¹⁾.

Then the Prophet ﷺ recited Allah's Statement – the Mighty and Sublime:

“As for him who gives (in charity) and keeps his duty to Allah

1 Al-Bukhaari reported it in the Book of Predestination no: (6665); and Muslim reported it in the Book of Predestination no: (2647)

and fears Him, and believes in Al-Husna. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And gives the lie to Al-Husna; We will make smooth for him the path for evil; And what will his wealth benefit him when he goes down (in destruction).”

So you should think about yourself. Do you possess the sense of believing in truth? Do you give and spend, as it is obligatory for you? Do you have the fear of Allah in you? If the response is positive, then you will be guided to the path of ease. Otherwise, reverse is the case.

The point of reference in the verse is **“But he who is greedy miser and thinks himself self-sufficient”**. That is, the person who refrains from spending what is incumbent on him to spend from his wealth, dignity or knowledge.

A sample of that is the Hadeeth that has been reported from the Prophet ﷺ that: **‘A miser is he when my name is mentioned beside him will not send ‘Salat’⁽¹⁾ on me ﷺ⁽²⁾**. The act of not sending *Salat* on hearing the Prophet’s name ﷺ is a form of miserliness. It is obligatory to ask Allah to grant him peace and blessing because Allah – the Mighty and Sublime - used him as a means of guidance. Therefore, it is miserly to hear his name and fail to send ‘*Salat*’ on him ﷺ. Indeed, he has the right to that ﷺ.

Allah’s Word – the Mighty and Sublime:

“And thinks himself self-sufficient”. That is, such a person thinks himself as self-sufficient and not in need of the Mercy of Allah – the Mighty and Sublime- refuge is with Allah. Such person would not carry out any act of obedience to Allah – the Mighty and Sublime - neither will he rely on Him.

“And he belies Al-Husna”. That is, he belies the word of goodness, which is the true statement: what has come in the Qur’an and the *Sunnah* of His Messenger ﷺ.

1 Translator’s Note: ‘Salat’ in this context means asking Allah – the Mighty and Sublime – to exalt the mentioning of the Prophet ﷺ.

2 At-Tirmidhee reported it in the Book of Supplications no: (3546).

“We will make smooth for him the path for evil”. That is, matters that are made easy for the righteous will be made difficult for him. Therefore he will not find acts of worship easy to perform and will always consider them as difficult. The Prayer, charity, fasting, Hajj and other aspects of the Religion will be difficult for him.

“And what will his wealth benefit him when he goes down (in destruction)”. That is, how will his wealth benefit him when he is ruined? The answer is that his wealth will not benefit him. The wealth that he hoards will not prevent him from Allah’s Punishment, an evil consequence, and it will not save him in any way.

As for the second verse brought as evidence by the author (may Allah shower blessings on him), this has to do with covetousness. That is Allah’s Statement – the Mighty and Sublime.

“And whosoever is saved from his own covetousness, then they are the successful ones.” That is, whoever Allah – the Mighty and Sublime – protects from the covetousness of his soul, such that he does not desire the possessions of others, has indeed achieved success.

Hadeeth 563

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ» رَوَاهُ مُسْلِمٌ ،

Jabir bin ‘Abdullah رضي الله عنه reported: Messenger of Allah ﷺ said, “Beware of oppression, for oppression will be darkness on the Day of Resurrection; and beware of stinginess because it destroyed those who were before you. It incited them to shed their blood and deem unlawful as lawful.” [Muslim]

Commentary

Imam Nawawee, the author (may Allah shower blessings on him), mentioned this Hadeeth in his book: *Riyaad us-Saaliheen* under the chapter of prohibition from miserliness and covetousness. He reported on the authority of Jabir that the Prophet ﷺ said: ‘Beware of oppression because oppression will be darkness on the day of Resurrection’. This means you should be wary of oppression by exercising precautions and moving farther away from it.

‘*Adh-Dhūlm*’, Oppression, is an act of injustice towards others, and the severest of all injustice is associating partners with Allah. Allah – the Mighty and Sublime – said:

﴿إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ (13)

“Verily! Joining others in worship with Allah is a great *Dhūlm* (wrong) indeed.” [Luqman: 13].

Oppression includes persecution of other slaves (of Allah – the Mighty and Sublime). This may involve denying them of their right or committing acts of transgression against them by taking or depriving them of their possessions.

An example of the former is addressed in the statement of the Prophet ﷺ: ‘A rich man’s lassitude to pay the debt on him is an act of oppression’⁽¹⁾. That is, a person who had the wherewithal to repay his debt but decided not to pay it is an oppressor. He has failed to render his obligations because it is obligatory for a debtor to repay his debt when due if he has the capacity and it is not permissible for him to delay it. Otherwise, such debtor is an oppressor, and refuge is with Allah.

Thus, oppression is darkness on the Day of Resurrection. Every minute one spends in delaying the debt will only increase one in sins, and refuge is with Allah. However, Allah may bring some moments of

1 Al-Bukhaari reported it in the Book of Borrowing no: (2400); and Muslim reported it in the Book of no: (1564)

difficulty making it challenging to repay the debt because the debtor is stingy or truly lacks the ability. Allah – the Mighty and Sublime- says:

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا مِنْ أَمْرِهِ يُسْرًا﴾

“And whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him.” [At-Talaaq: 4].

It is understood from this verse that Allah – the Mighty and Sublime- will not ease the affairs of whoever does not fear Him. Hence, a debtor with the ability to settle his debt should hasten to repay it once the creditor requests for it or it is due.

Another form of oppression is land usurpation. The Prophet ﷺ said: **‘Whoever takes unjustly a span of land, the land will encircle him on the Day of Resurrection in a length of seven lands’⁽¹⁾.**

Similarly, attack on people’s honour by backbiting them, spreading calumnies about them and other similar behaviour are forms of oppression. Backbiting is mentioning about your brother what he will dislike behind him. If you were to mention this in his presence, it would be considered as an abuse. Therefore, it is an act of oppression to refer to a person as tall or short in a derogatory manner, or bad in character in his absence. This act is backbiting and it will count against the perpetrators on the Day of Resurrection.

Likewise, it is an act of oppression for a person to deny the obligations on him. For instance, a person has a right on him, but he rejects this and conceals the truth. If the delay in repaying a debt constitutes an act of oppression, this will also be an act of oppression. Therefore, whoever denies others of their rights is an oppressor.

Thus, you should beware of all forms of oppression because it will be darkness on the Day of Resurrection. The oppressor will be covered in darkness according to the degree of his oppression, refuge is with Allah. So, his darkness will be colossal if the magnitude of his oppression is colossal, and his darkness will be many if his forms of oppression are many; everything will be proportional. Allah – the

1 Al-Bukhaari reported it in the Book of Wrongs no: (2453); and Muslim reported it in the Book of Share-tenancy no: (1610)

Mighty and Sublime - says:

﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكُنْ بِمَا حَسِبْتُمْ﴾ (٤٧)

“And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.” [Anbiyaa: 47].

This is evidence that oppression is one of the Major Sins, as only Major Sins attract severe consequence. Therefore, all forms of oppression towards the slaves and the Creator are Major Sins.

Then the Prophet ﷺ said: ‘And beware of covetousness’, that is, envious eagerness for other people’s possessions. We must avoid it ‘because it destroyed those who were before you’ among the earlier nations. ‘It incited them to shed their blood and deem unlawful as lawful’. Their destruction resulted from this, and refuge is with Allah.

Selflessness and sympathy

Commentary

The Chapter of Selflessness and Sympathy; the author (may Allah shower blessings on him) recorded this chapter after the chapter of prohibition from miserliness and covetousness because of their diametric contradiction.

‘Al-Ithaar’ – Selflessness: This is the quality of unselfish concern for the welfare of others.

‘Al-Muwaasaat’ – Sympathy: This is the quality of sharing the feeling of others. Selflessness is better (than sympathy). However, it should be known that selflessness could be classified into three: that which is prohibited, the one that is either disliked or not disliked, and the one that is not disliked.

As for the one that is prohibited, this is giving preference to others in what has been made legally binding on you. Thus, it is not permissible for you to give preference to another person on what is required of you.

For instance, you have a quantity of water that is only enough for a person to perform ablution, but another person and you are in need of water for ablution. You may give the water to the man to perform ablution while you perform *Tayammum*⁽¹⁾, or you use the water while he performs *Tayammum*. In this case, it is not permissible for you to perform *Tayammum* because you are the owner of the water and it is in your possession. Furthermore, you are not allowed to perform *Tayammum* except in the absence of water.

Therefore, giving preference to others in matters of *Shariah* obligations is forbidden, impermissible, because it requires abandoning what is obligatory.

The second form, the disliked but permissible, occurs in permissible acts. Some scholars detest it while others permit it but without doubt, leaving it is preferred except in case of an attached benefit.

An example is leaving the first row for another person. You are on the first row awaiting the Prayer, then a man enters and you vacate your space for him. Some scholars detest this, they state that this implies that the person is forsaking a good deed, and such act is detestable. Indeed, how will you prefer another person to occupy a place of honour which you are entitled to?

However, some scholars opine that avoiding such act is better except if there is a benefit in acting otherwise. For instance, the newcomer is your father and you fear that he may feel bitter if you do not leave, so they say there is nothing wrong with this.

The third form is encouraged; it is not disliked and may be preferred in some cases. This occurs in matters that are not related to acts of worship.

1 Translator's Note: using clean and pure sand for purification by symbolically wiping just the face and the palms one time each with one's inner-palms after striking it with a sand surface.

For instance, you have food in a state of hunger and your companion is also hungry. In this situation, you will be praised for giving preference to him over yourself. This is based on the statement of Allah – the Mighty and Sublime:

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾﴾

“And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banî An-Nadîr), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.” [Al-Hashr: 9].

And this was the way the *Ansaar* showed selflessness to the *Muhaajiroon*. When the *Muhaajiroon* arrived at Madeenah, the *Ansaaris* welcomed them with honour and showed selflessness with their wealth. Indeed, one of the *Ansaaris* would say to a *Muhâjir*, ‘If you will not mind, I will divorce one of my wives for you’. That is, the *Ansaari* would divorce the wife, and the *Muhâjir* would marry her after her waiting period. This shows the *Ansaaris*’ deep preference for their *Muhaajiroon* brothers.

Allah – the Mighty and Sublime - said:

﴿وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾﴾

“And they give food, in spite of their love for it (or for the love of Him), to *Miskin* (poor), the orphan, and the captive” [Al-Insaan: 8].

That is, they would give food to the poor, orphans and captives while they overlook themselves. This also is part of selflessness.

Hadeeth 564

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي مَجْهُودٌ، فَأَرْسَلَ إِلَيَّ بَعْضُ نِسَائِهِ، فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا عِنْدِي إِلَّا مَاءٌ، ثُمَّ أَرْسَلَ إِلَيَّ أُخْرَى، فَقَالَتْ مِثْلَ ذَلِكَ، حَتَّى قُلْنَ كُلُّهُنَّ مِثْلَ ذَلِكَ: لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا عِنْدِي إِلَّا مَاءٌ. فَقَالَ النَّبِيُّ ﷺ «مَنْ يُضِيفُ هَذَا اللَّيْلَةَ؟» فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: أَنَا يَا رَسُولَ اللَّهِ، فَانْطَلَقَ بِهِ إِلَى رَجُلِهِ، فَقَالَ لِامْرَأَتِهِ: أَكْرَمِي ضَيْفَ رَسُولِ اللَّهِ ﷺ.

Abu Hurairah ؓ reported: A man came to the Prophet ﷺ and said; "I am hard pressed by hunger." He (ﷺ) sent a word to one of his wives who replied: "By Him Who has sent you with the Truth, I have nothing except water." Then he sent the same message to another (wife) and received the same reply. He sent this message to all of them (i.e., his wives) and received the same reply. Then he (ﷺ) said, "Who will entertain this (man) as guest?" One of the Ansar said: "O Messenger of Allah, I will." So he took him home and said to his wife: "Serve the guest of Messenger of Allah ﷺ."

Commentary

The author (may Allah shower blessings on him) mentioned this wonderful *Hadeeth* under the chapter of selflessness. The *Hadeeth* described the condition of the Messenger of Allah ﷺ and his companions when a man came to him and said: 'O Messenger of Allah, I am hard pressed'; that is, he was poor and hungry. He was a caller on the Messenger of Allah ﷺ, so he ﷺ sent a message to each of his wives asking them whether they have any food with them. Each of them replied: 'By he who has sent you with the truth, there is nothing with me except water'.

Nine apartments of the Prophet ﷺ had nothing with them except water, even though a mountain would have turned to gold if he ﷺ desired that. Rather, he was the most ascetical among the people of the world. So, all his nine apartments had nothing with them but water!

Then the Prophet ﷺ said: ‘Who will play host to this man this night?’ he was referring to the guest.

Then a man among the *Ansaaris* said: ‘I will, O messenger of Allah.’ That is, ‘I will host him.’ Therefore, he took him home and said to his wife: ‘Do you have anything?’ She replied: ‘No, except what my children will eat.’ This means they only have the supper for the entire household that night. Then he ordered her: ‘Serve the guest of Messenger of Allah’ and he directed her to engage the kids with play and lure them to bed when it is time for supper.

Therefore, she lured them to bed and they slept without supper. She extinguished the lamp so that the guest would think that they were also eating whereas they were not. Thus, the guest ate to his fill while they slept in hunger out of respect for the guest of Messenger of Allah ﷺ.

He came to the Messenger of Allah ﷺ the following morning, and he ﷺ informed him that Allah – the Mighty and Sublime – was pleased with what they did in the previous night. This shows that Allah approved of their action that night because of the great benefits that it contained.

Therefore, this *Hadeeth* contains a number of benefits:

First: it depicts the condition of the Prophet ﷺ, his austere lifestyle and his meagre possession, and he ﷺ was the most honourable of Allah’s creation. Had the world had any meaning to Allah, the Prophet ﷺ would have been given its largest share, and he is more entitled to it. However, the world has no worth with Allah – the Mighty and Sublime.

Ibn Qayyim (may Allah shower blessings on him) has said:

Had the world a worth of a mosquito wing

The Lord would not have allowed the disbelievers have a taste of anything in it

But by Allah, the world is the most worthless thing with Him

Than that flying object with a small wing

Thus, the world is inferior to the wing of a mosquito in the Sight of Allah – the Mighty and Sublime. Therefore, it has no worth.

Another benefit from the *Hadeeth* is the good conduct of the Companions with the Prophet ﷺ. The *Ansaari* man said to his wife: ‘Serve the guest of Messenger of Allah’. He did not say: ‘Take care of my guest’, even though the Prophet ﷺ had really made the man his guest. Nevertheless, he considered himself as playing host to the man on behalf of Messenger of Allah ﷺ, so he treated him as a guest of Messenger of Allah ﷺ.

Likewise, it shows that it is permissible to transfer the duty of playing host to another person. It is not out of place to ask people for such. Indeed, he did not specify a person. He did not say: ‘O so-and-so, take this man as your guest’ that we may think that he may have burdened him beyond his ability. The request was open. Therefore, it is permissible for one to transfer the duty of taking care of a guest if one is occupied or lacks the wherewithal to take care of the guest. Then, one can say to those around him: ‘Who will take care of this guest?’ This is not blameworthy.

In addition, it illustrates the selflessness of this *Ansaari* man. His entire family slept in hunger without supper out of respect for this guest who was initially the guest of the Messenger of Allah ﷺ.

Similarly, it is important for one not to let one’s guest know that one is hiding something from him, that he is causing trouble or putting one into difficulty. The *Ansaari* man ordered that the lamp be put out so that the guest would not think that he was putting his hosts into difficulty by preventing them from having their supper. Similar trait is seen in the character of *Al-Khaleel* Ibrahim (عليه السلام) when some angels came to him as guests:

﴿فَرَأَىٰ لِآلِ أَهْلِهِۦ فَجَاءَ بِعِجَلٍ سَمِينٍ﴾

“Then he turned to his household, so brought out a roasted calf [as the property of Ibrahim (Abraham) was mainly cows].” [Adh-Dhaariyaat: 26].

Then, he went to his household quickly and secretly so that the guest would not know.

Another benefit is that it is permissible for one to prefer one’s guest to one’s family. However, this must not be the norm. Indeed, the Prophet ﷺ had said: ‘Start to give charity to yourself; then give what remains to your family’⁽¹⁾.

However, there is no blame in giving preference to a guest over the dependants if similar circumstances occur.

Whoever went through the Sunnah and guidance of the Messenger of Allah ﷺ and his Companions would see that they contain numerous excellent qualities and outstanding manners. Verily, emulating them will take people to greater height in this world and the Hereafter.

May Allah– the Mighty and Sublime - make us and you attain goodness in this world and the hereafter.

Hadeeth 565, 566 and 567

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «طَعَامُ الْإِثْنَيْنِ كَافِي الثَّلَاثَةِ، وَطَعَامُ الثَّلَاثَةِ كَافِي الْأَرْبَعَةِ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “The food for two suffices for three; and the food for three suffices for four persons.” [Al-Bukhari and Muslim]

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ فِي سَفَرٍ

1 Muslim reported it in the Book of Zakat no: (997)

مَعَ النَّبِيِّ ﷺ إِذْ جَاءَ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ، فَجَعَلَ يَصْرِفُ بَصَرَهُ يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ مَعَهُ فَضْلٌ ظَهَرَ فَلْيَعُدُّ بِهِ عَلَى مَنْ لَا ظَهَرَ لَهُ. وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ، فَلْيَعُدُّ بِهِ عَلَى مَنْ لَا زَادَ لَهُ» فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَ حَتَّى رَأَيْنَا أَنَّهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِي فَضْلٍ. رَوَاهُ مُسْلِمٌ .

Abu Sa'id Al-Khudri ؓ reported: Once we were on a journey with Messenger of Allah ﷺ when a rider came and began looking right and left. Messenger of Allah ﷺ said, "Whoever has an extra mount should offer it to him who is without it, and whoever has surplus food should give it to him who has nothing;" and he continued mentioning other properties until we thought that none of us had any right to surplus of his own property. [Muslim]

وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ امْرَأَةً جَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ بِبُرْدَةٍ مَنْسُوجَةٍ، فَقَالَتْ: نَسَجْتُهَا بِيَدَيَّ لِأَكْسُوكَهَا، فَأَخَذَهَا النَّبِيُّ ﷺ مُحْتَاجًا إِلَيْهَا، فَخَرَجَ إِلَيْنَا وَإِنَّهَا لِإِرَارُهُ، فَقَالَ فُلَانٌ: اكْسِنِيهَا مَا أَحْسَنَهَا! فَقَالَ: «نَعَمْ» فَجَلَسَ النَّبِيُّ ﷺ فِي الْمَجْلِسِ، ثُمَّ رَجَعَ فَطَوَّأَهَا، ثُمَّ أَرْسَلَ بِهَا إِلَيْهِ: فَقَالَ لَهُ الْقَوْمُ: مَا أَحْسَنَتْ، لِبِسَهَا النَّبِيُّ ﷺ مُحْتَاجًا إِلَيْهَا، ثُمَّ سَأَلْتُهُ، وَعَلِمْتُ أَنَّهُ لَا يَرُدُّ سَائِلًا، فَقَالَ: إِنِّي وَاللَّهِ مَا سَأَلْتُهُ لِأَلْبَسَهَا، إِنَّمَا سَأَلْتُهُ لِتَكُونَ كَفَنِي. قَالَ سَهْلٌ: فَكَانَتْ كَفَنَهُ. رَوَاهُ الْبُخَارِيُّ .

Sahl bin Sa'd ؓ reported: A woman brought a woven piece of cloth to Messenger of Allah ﷺ and said to him: "I have woven this sheet with my own hands for you to wear." He accepted it as he was in need of it. He later came out wearing it as a lower garment. Someone said: "How nice it is! Kindly give it to me." Messenger of Allah ﷺ said, "Very well." He remained in our company for some

time, then he went back, folded it and sent it to the man. The people said (to that man): “You did not do well. Messenger of Allah ﷺ wore it and he was in need of it, and you asked him for it when you are well aware that he (ﷺ) never refuses a request.” He said: “I swear by Allah that I did not ask it for wearing. I asked him for it so that it might be my shroud after my death.” Sahl (the narrator of this Hadith) said: And in fact it was used as his shroud. [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) mentioned these four *Ahaadeeth* under the chapter of selflessness. They are narrated on the authority of Aboo Hurayrah, Jabir, Abu Sa’eed and Sahl bin Sa’d, may Allah be pleased with them all.

In the first two *Hadeeth*, the Prophet ﷺ made it clear that a two persons’ meal will be sufficient for four persons, and a meal for four persons will be sufficient for eight persons. This is an encouragement of selflessness from the Prophet ﷺ. That is, if a person enters upon you while you have a meal that you think will be enough for you alone, you should not be miserly by saying this food is for me alone. You should rather let him have from it, and it will be sufficient for two persons.

Moreover, two persons can join two other persons in their meal, and they should not say this meal is for us alone; rather, they should share it with them because it will suffice with the other two. So also should four persons do when four other persons come thus becoming eight.

The Prophet ﷺ only mentioned this so that a person will accommodate his brother on his excess food.

So also is the *Hadeeth* of Abu Sa’eed ﷺ that a man came on a ride and he began to look right and left. It seems the Prophet ﷺ understood that the man was in need. Thus, the Prophet ﷺ said: ‘Whoever has an extra mount should give it to he who has none, and whoever has

provision should give it to he who has none’.

Therefore, the Prophet ﷺ mentioned various things, so he said, ‘Whoever has excess provision’ in order not to embarrass the man on the mount. Thus, he ﷺ said: ‘Whoever has an extra mount, (let him give it to the one who has none)’, although the approaching man was not visibly in need of a mount because he was actually riding one. However, the Prophet ﷺ used that style out of his ingenuity.

The reporter of the *Hadeeth* said: ‘Until we thought that none of us had any right to surplus of his own property’. That a person would want to give out all his possessions without leaving any surplus food, drink, mount or other materials shows the selfless attitude (of the companions).

As for the fourth *Hadeeth*, the *Hadeeth* of Sahl bn Sa’d (may Allah have mercy on him); a woman came to present a gift of a woven cloth to the Prophet ﷺ. And it was the Prophet’s approach not to reject gifts; he would accept it and reciprocate it. This affirms his generosity and his excellent character. Thus, a man came forward to him and said: ‘What a beautiful cloth this is!’ Thereafter he requested for it from the Prophet ﷺ and he gave it to him. The Prophet ﷺ removed it from his body and he folded it after which he sent it to the man.

It was said to the man: ‘Why did you ask the Prophet ﷺ for it when you know that he will give whenever he is asked?’ The man replied: ‘By Allah, I did not ask for it so that I may wear it but I want it to serve as my shroud’. Thus, the man kept it and it was used as his shroud.

This is evidence that the Prophet ﷺ desires for others what he desires for himself. Indeed, he gave his cloth to the man while it was apparent that he was also in need of it.

Hadeeth 568

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْأَشْعَرِيِّينَ إِذَا أَرْمَلُوا فِي الْغَزْوِ، أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ، جَمَعُوا مَا كَانَ

عِنْدَهُمْ فِي تَوْبٍ وَاحِدٍ، ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ فِي إِنَاءٍ وَاحِدٍ بِالسَّوِيَّةِ فَهُمْ مِنِّي وَأَنَا مِنْهُمْ» متفقٌ عَلَيْهِ .

Abu Musa ؓ reported: Messenger of Allah ﷺ said, “When the Ash‘ariyun run short of food in the Jihad or when they are at home in Al-Madinah, they collect all the provisions they have in a sheet and then divide it equally among themselves. They are of me and I am of them.” [Al-Bukhari and Muslim]

Competition in matters of the hereafter Hadeeth 569

وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ أُتِيَ بِشَرَابٍ، فَشَرِبَ مِنْهُ، وَعَنْ يَمِينِهِ غُلَامٌ، وَعَنْ يَسَارِهِ الْأَشْيَاحُ، فَقَالَ لِلْغُلَامِ: «أَتَأْذَنُ لِي أَنْ أُعْطِيَ هَؤُلَاءِ؟» فَقَالَ الْغُلَامُ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ لَا أُؤْتِرُ بِنَصِيبِي مِنْكَ أَحَدًا، فَتَلَّهَ رَسُولُ اللَّهِ ﷺ فِي يَدِهِ. متفقٌ عَلَيْهِ .

Sahl bin Sa‘id ؓ reported: A drink was brought to the Messenger of Allah ﷺ and he drank some of it. On his right was a boy and on his left were elderly people. He said to the boy, “Would you permit me to give the rest of this drink to these on my left?” The boy said, “O Messenger of Allah, I would certainly not give preference to anyone in anything that might come to me from you.” So he handed over the rest of the drink to him. [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – mentioned this

Hadeeth of Aboo Musa Al-Ash'aree at the end of this section.⁽¹⁾ Aboo Musa and his clansmen, the Ash'aris from Yemen, help one another in their affairs. In the face of financial challenge, they would contribute and divide the proceeds equally among themselves.

Hence, the Prophet ﷺ said about them: 'They are of me and I am of them'. He ﷺ said that to support what they do.

This *Hadeeth* is a basis for the cooperative societies in practice today. A tribe would come together to create a relief fund to which they contribute money by percentage, individual contribution or regular act. For instance, each person is mandated to contribute two percent of his salary or income or similar agreement. This fund may be used to alleviate any calamity or difficulty that befalls one of them.

The basis of that practice is the *Hadeeth* of Aboo Musa (may Allah be pleased with him) that we mentioned before. Thus, if people establish such fund to help one another in times of emergency, this has a basis in the *Sunnah*. This is one of the legislated matters.

However, we must realise that this fund may be for the one affected by a calamity or the one who caused a calamity.

As for the first case, there should be a fund to assist victims of such disaster. For instance, they are need of aid because a mishap destroyed their crops and cattle, a storm shattered their houses or someone hit their vehicles. This is good and there is nothing wrong with it.

As for the second case, this is about a person who caused an accident. For instance, he knocks down a person or similar act that makes the offender seek help. In this case, it is important to scrutinise the matter because fools may become reckless, causing accidents with impunity if such fund exists. So, there must be a careful study of the offender's actions; he should not have caused the accident because he was thoughtless or negligent. Otherwise, we must not have funds to support such fools who would oppress others and crash vehicles in future.

This might have resulted from unpleasant conditions such as

1 That is, *Hadeeth* 568 above.

drunkenness, the offender's act of negligence such as sleeping (behind the wheels), or similar acts.

The point is that the funds can have two functions:

The First case is to aid victims of a disaster. This is praiseworthy and there is no problem with this.

The Second case is to aid those who cause accidents. If such fund exists – and I hope it does not – then it is important to carry out a careful scrutiny to ascertain that the offender was not negligent or broken the rules.

It should be known that Zakat is not due on this fund irrespective of its size because it is not a personal possession. One of the conditions that made Zakat obligatory is that it must be in possession. However, this fund is not in possession. The fund should be utilised for victims of disasters and the contributors have no right to take from it. They have donated it from their wealth to become another person's wealth. It is not meant for anyone but a relief fund, so *Zakat* is not due on it.

Then there is an issue here which a lot of people regularly raise. Some workers, for instance, would agree to deduct a certain percentage of their salaries, say one thousand *Riyaal* from everybody or ten percent of their salaries. This may be by percentage or specification (of what to pay). Then each person would collect it in different month until the cycle is completed. Thereafter, it starts with the first person again. People ask for its Islamic ruling.

The answer to this is that the practice is correct; there is nothing wrong with it. Whoever thinks that it is a form of loan with interest is mistaken. If I were to extend a loan to some brothers of mine, I will not take more than what I have given them. As for their view that a lot of money will come to him, we affirmed this but it is not more than his contribution. The objective is a loan to be paid back, so there is nothing against this (practice).

So, this is a misconstruction from some students of knowledge who think this practice is a form of *Riba*. It does not contain any element of *Riba*; in fact it comes under mutual aid and cooperation. There are

urgent situations that require a large amount of money which may be hard to get, so one is saved from borrowing loans with interest from individuals, banks or similar institutions. The practice is beneficial and it does not contain evil in any way.

Allah Alone grants success.

Excellence of a grateful man

Commentary

The author (may Allah shower blessings on him) said: The Chapter of Excellence of a Grateful man. This person acquired his wealth in a just manner and spent it on right causes.

A rich person is he whom Allah – the Mighty and Sublime - has enriched with what will make him independent of asking others. This can be wealth, knowledge, honour or other similar qualities, although the general thought is that a rich man is he who has wealth to make him self-sufficient.

Allah – the Mighty and Sublime - does test His slaves with wealth and poverty. If Allah were to bestow wealth on some people, it will lead them to perdition. Likewise, if Allah were to try some people with poverty, it will lead to them to perdition. Thus, Allah – the Mighty and Sublime - gives to each according to his needs and according to the wisdom only known to Allah – the Mighty and Sublime:

“And We shall make a trial of you with evil and with good, and to Us you will be returned.” [Anbiyaa: 35].

So when Allah grants wealth to an individual, it can be divided into two:

The First case: Allah – the Mighty and Sublime – grants him wealth, so he acquires it through prohibited means. For instance, he trades in *Riba*, engages in deceptive business transactions, misappropriate people’s wealth or similar acts. Such wealth is not beneficial because its owner will only be rich in this world – refuge is with Allah – and

will be poor in this life and the Hereafter.

This is because he is involved in illegal acts and it will be the reason for his punishment on the Day of Resurrection. And the worst of all this is *Riba*; Allah – the Mighty and Sublime - has said in His Book:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَخْتَبِطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۗ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۗ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَآتَنَّهُنَّ ۚ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٧٧﴾﴾

“Those who eat *Ribâ* (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitân* (Satan) leading him to insanity. That is because they say: “Trading is only like *Ribâ* (usury),” whereas Allah has permitted trading and forbidden *Ribâ* (usury). So whosoever receives an admonition from his Lord and stops eating *Ribâ* (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to *Ribâ* (usury)], such are the dwellers of the Fire - they will abide therein.” [Al-Baqarah: 275].

And Allah – the Mighty and Sublime - says:

﴿يَأَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُّؤْمِنِينَ ﴿٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۗ وَإِن تُبْتِغُوا فَلَئِمَّ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٧٩﴾﴾

“O you who believe! Be afraid of Allah and give up what remains (due to you) from *Ribâ* (usury) (from now onward), if you are (really) believers. And if you do not do it, then take a notice of war from Allah and His Messenger but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).” [Al-Baqarah: 278-279].

The second type of rich people: Allah – the Mighty and Sublime - has bestowed wealth on him through legitimate means. He engages

in business transactions with clarity, sincerity and truthfulness while making his profit. He will only earn revenue through legitimate means. This person will benefit from his wealth because it is typical of Allah – the Mighty and Sublime – to guide such person to spending it in beneficial ways.

This grateful rich person gathers his wealth from good sources and spends them on what Allah – the Mighty and Sublime - has facilitated for him.

Then the author (may Allah shower blessings on him) mentioned some other verses articulating this theme; among them:

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنِيَرُهُ لِلْعُسْرَىٰ ﴿٧﴾ ﴾

“As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna. We will make smooth for him the path of ease (goodness).” [Al-Layl: 5-7].

That is, such person spends his wealth on good causes, and he is conscious of Allah – the Mighty and Sublime - in spending and acquiring wealth; his path shall be smoothen for him.

And He – the Mighty and Sublime - said:

﴿ وَأَمَّا مَنْ يُجَلِّ وَأَسْتَفْتَىٰ ﴿٨﴾ وَكَذَّبَ بِالْحُسْنَىٰ ﴿٩﴾ فَسَنِيَرُهُ لِلْعُسْرَىٰ ﴿١٠﴾ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ﴿١١﴾ ﴾

﴿ إِنَّ عَلَيْنَا لَلْهُدَىٰ ﴿١٢﴾ ﴾

“But he who is greedy miser and thinks himself self-sufficient. And gives the lie to Al-Husna; We will make smooth for him the path for evil; and what will his wealth benefit him when he goes down (in destruction). Truly! Ours it is (to give) guidance,” [Al-Layl: 8-12].

And Allah – the Mighty and Sublime - says:

﴿ وَسَيَجْزِيهَا الْآلَتَىٰ ﴿١٧﴾ الَّذِي يُوَفِّي مَالَهُ، يَتَرَكِي ﴿١٨﴾ وَمَا لِأَحَدٍ عِنْدَهُ، مِنْ نَعْمَةٍ تُجْزَىٰ ﴿١٩﴾ إِلَّا ابْتِغَاءَ ﴿٢٠﴾ ﴾

﴿ وَجُوْرِيهِ الْآلَتَىٰ ﴿٢٠﴾ وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾ ﴾

“And Al-Muttaqûn (the pious and righteous) will be far removed from it (Hell). He who spends his wealth for increase in self-purification, And have in his mind no favour from anyone for which a reward is expected in return, Except only the desire to seek the Countenance of his Lord, the Most High; He surely will be pleased (when he will enter Paradise).” [Al-Layl: 17-21].

That is, He will remove *Al-Muttaqoon* (the pious and righteous) far away from this hell. *“He who spends his wealth for increase in self-purification”* because they purify themselves and seek nearness to Allah – the Mighty and Sublime.

“And have in his mind no favour from anyone for which a reward is expected in return”, that is, he does not give wealth hoping for reward in return. The other party may reward the favour, but he will only expend his wealth for the sake of Allah. Hence, Allah – the Mighty and Sublime - says: *“Except only the desire to seek the Countenance of his Lord, the Most High”*, that is, seeking the Pleasure of his Lord, the Most High, *“He surely will be pleased”* with the compensation from Allah – the Mighty and Sublime.

Therefore, a slave of Allah whom Allah has granted wealth must be grateful to Him and be willing to abide by the dictates of Allah – the Mighty and Sublime. Likewise, he should spend his wealth in a way that is pleasing to Allah – the Mighty and Sublime.

Hadeeth 571, 572 and 573

وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا، فَسَلَطَهُ عَلَى هَلَكْتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا» متفقٌ عليه.

Ibn Mas'ud رضي الله عنه reported: Messenger of Allah ﷺ said, “Envy is permitted only in two cases: A man whom Allah gives wealth, and he disposes of it rightfully, and a man to whom Allah gives

knowledge which he applies and teaches it.” [Al-Bukhari and Muslim]

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا، فَهُوَ يُنْفِقُهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ» متفقٌ عَلَيْهِ.

Ibn 'Umar ؓ reported: Messenger of Allah ﷺ said: “Envy is justified in regard to two types of persons only: a man whom Allah has given knowledge of the Qur'an, and so he recites it during the night and during the day; and a man whom Allah has given wealth and so he spends from it during the night and during the day.” [Al-Bukhari and Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ فُقَرَاءَ الْمُهَاجِرِينَ أَتَوْا رَسُولَ اللَّهِ ﷺ، فَقَالُوا: ذَهَبَ أَهْلُ الدُّثُورِ بِالدرَجَاتِ الْعُلَى، وَالنَّعِيمِ الْمُقِيمِ، فَقَالَ: «وَمَا ذَاكَ؟» فَقَالُوا: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ وَلَا نَتَصَدَّقُ، وَيُعْتِقُونَ وَلَا نُعْتِقُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفَلَا أَعَلَّمَكُمُ شَيْئًا تُدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ، وَتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ، وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ؟» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «تُسَبِّحُونَ، وَتَحْمَدُونَ وَتُكَبِّرُونَ، ذَبْرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ مَرَّةً» فَرَجَعَ فُقَرَاءُ الْمُهَاجِرِينَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: سَمِعَ إِخْوَانُنَا أَهْلَ الْأَمْوَالِ بِمَا فَعَلْنَا، فَفَعَلُوا مِثْلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ» متفقٌ عَلَيْهِ، وَهَذَا لَفْظُ رِوَايَةِ مُسْلِمٍ .

Abu Hurairah ؓ reported: Some of the poor Emigrants came to Messenger of Allah ﷺ and said to him, “The wealthy have

obtained all high ranks and everlasting bliss.” He asked, “How is that?” They replied: “They offer Salat as we do, and observe Saum (fasting) as we do, but they give in Sadaqah (charity) and we do not, and they emancipate slaves and we cannot.” He (ﷺ) said, “Shall I not teach you something whereby you will catch up with those who have preceded you and will get ahead of those who follow you, and no one will surpass you unless he does the same as you do?” They said, “Surely, O Messenger of Allah.” He said, “Say: Subhan Allah , and Allahu Akbar , and praise Him (by saying Al-hamdu lillah) thirty-three times at the end of every Salat .” They returned to him and said: “Our brothers, the possessors of wealth, having heard what we are doing, have started doing the same.” Messenger of Allah ﷺ said, “This is Grace of Allah which He gives to whom He wishes.” [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned *Ahaadeeth* regarding those who spend their wealth justly in the path of Allah. The Hadeeth of Abdullah bin Mas'ood and Abdullah bn Umar, may Allah be pleased with them all, explain that there is no envy except in two things. This means none deserved to be envied in reality except these two groups of people:

One: A person whom Allah – the Mighty and Sublime - has endowed with knowledge, which is wisdom; he acts by it and teaches it to people. This person can be envied. If you compare the condition of this man with an ignorant person, you will appreciate the difference between the two. An ignorant person only worships Allah on ignorance, and knows nothing of the *Sharee'ah* of Allah except what people do. Hence, you see him following people whether they are right or wrong. This is a huge deficiency in his act of worship because when a person worships Allah – the Mighty and Sublime - without knowledge, his worship will be defective.

Likewise, when you compare the person whom Allah – the Mighty

and Sublime - has given knowledge and he acts by it and teaches it to people, and another person whom Allah – the Mighty and Sublime - has also given knowledge but does not act by it; you will see a great difference between them. The one to be envied in reality is the one whom Allah – the Mighty and Sublime - has given knowledge and he acts by it and teaches it to people.

Two: The person whom Allah – the Mighty and Sublime - has given wealth and he spends it, day and night, in the path of Allah and what is pleasing to Him – the Mighty and Sublime. This person should also be envied. However, a person whom Allah – the Mighty and Sublime - has granted wealth but does not spend it in what is pleasing to Allah – the Mighty and Sublime- should not be envied. Any benefit derived from such wealth is only for this world, as he does not spend it for the sake of Allah – the Mighty and Sublime - or in His path.

And the third person is a poor man who lacks wealth, he is also not to be envied. Hence, the possessors of wealth should not be envied except those who spend it enormously in the path of truth and what pleases Allah – the Mighty and Sublime.

Then he mentioned the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) when some poor people came to the Messenger of Allah ﷺ. They said: ‘O Messenger of Allah, the people of wealth have gone with (all the) rewards, they have attained all high ranks and everlasting bliss’. The Prophet ﷺ said: ‘How is that?’ They replied: ‘They offer the prayer as we do, and observe the fasting as we do, and they give charity and we do not, they emancipate slaves and we cannot’. That is, they are better than we are, because Allah – the Mighty and Sublime - has favoured them by giving them wealth which they spend in obedience to Allah, and on what pleases Him.

Then the Prophet ﷺ said: ‘Shall I not teach you something with which you will catch up with those that have gone ahead of you and you will get ahead of those who follow you, and none will not be better than you except those who do as you do?’ they all answered that he should tell them. Then he ﷺ said: ‘That you say *Subhan Allah*, and *Allahu Akbar* and by saying *Al-Hamdu Lillaah* thirty-three times

after each Salat'. That is, you should recite each statement thirty-three times each.

Then they began to recite these statements. However, the rich heard about it and also began to recite them.

So, the poor went back to the Prophet ﷺ and said: 'O Messenger of Allah, our brethren among the people of wealth have heard of what we do and they have begun to do it themselves.' Then the Prophet ﷺ said: 'This is Grace of Allah which he gives to whom He wishes'.

Remembrance of death and restraint of wishes

Commentary

The author (may Allah shower blessings on him) said in his book: *Riyaad us-Saaliheen*: The Chapter of Remembrance of Death and Restraint of Wishes.

In this chapter, the author (may Allah shower blessings on him) mentioned that an intelligent person should remember death always and restrain his hope. This refers to hope in this world, not hope in Allah's rewards or what is with Him – the Mighty and Sublime - of great reward for whoever does righteousness deed.

So, do not put much hope on this world. How many are those who had high hopes but were cut short by the sudden arrival of death? And how many are those who dreamt and thought of implementing various plans but could not because of shortened lifetime.

Hence, whenever an intelligent person feels that his heart is yearning for this world and becoming occupied and deluded by it, he should remember death and the affairs of the Hereafter. This is because (the Hereafter) is the home of certainty but whatever a man considers in this world may become a reality or otherwise.

﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ﴾ (١٨)

“Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like” [Al-Israa: 18].

So, it is not what one hopes (that will come to pass) but what Allah wishes.

﴿ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصَلِّي فِيهَا مذمومًا مذخورًا﴾ (١٨) *وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا*

وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا﴾ (١٩)

“Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, (far away from Allah’s Mercy). And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. do righteous deeds of Allah’s Obedience) while he is a believer (in the Oneness of Allah Islamic Monotheism), then such are the ones whose striving shall be appreciated, thanked and rewarded (by Allah).” [Al-Israa: 18-19].

Then he (may Allah shower blessings on him) mentioned some other verses, among which is the Statement of Allah – the Mighty and Sublime:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ﴾ (١٨٥)

“Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full.” [Aal-Imran: 185].

“Everyone”, every soul of the children of Adam and other mortals shall taste death, and there is no way it will not taste it. He – the Mighty and Sublime - says ‘taste’ because death has a bitter taste that everyone dislikes.

Nevertheless, a believer would love to meet Allah when the time comes and the news reaches him. At that moment, he would not dislike death again as Allah – the Mighty and Sublime - says:

“And only on the Day of Resurrection shall you be paid your

wages in full.” That is, man will earn full reward on the Day of Resurrection.

And reward in this world does not mean a person will not be rewarded again on the Day of Resurrection; rather he will be given a complete and sufficient reward that Day. Thus, a believer can be rewarded for his righteous deeds in this world, but a more complete and sufficient one will follow on the Day of Resurrection.

“*And whoever is removed away from the Fire*”, that is, protected from it, “*and admitted to Paradise, he indeed is successful*”. This person would have been saved from what he disliked, and would have attained what he desired. He would be protected from entering the Hell, which he abhors, and would be granted entrance into Paradise, which he desires. This is great success without semblance.

“*The life of this world is only the enjoyment of deception (a deceiving thing).*” Allah has indeed said the truth. The world is enjoyment of deception, that is, an enjoyment that is not enduring. Just as a traveller will have enough provision to last him in the course of his journey, irrespective of that, it is an enjoyment of deception that deludes man; it is decorated for him, it flourishes and beautifies itself and depicts itself as the best of affairs. However, it is only deceiving him.

Hence, every time a person craves for this world and follows its delusion, he will move further away from the Hereafter. This is why the Prophet ﷺ said: ‘By Allah, it is not poverty that I fear for you. What I fear for you is that the world be opened for you the way it was opened for those before you, and that you should compete for it as those competed for it, and it will destroy you the way it destroyed them’⁽¹⁾.

Therefore, we see a man who is strapped for cash or average that lives a better life than a rich man does because the latter is deluded by his wealth, and it makes him transgress bounds, refuge is with Allah. For this reason, Allah – the Mighty and Sublime – says: “*The life of this world is only the enjoyment of deception (a deceiving thing).*” So,

1 Al-Bukhaari reported it in the Book of Simplicity no: (6425); and Muslim reported it in the Book of Zuhd no: (2961)

you should not be deluded by this world; rather, you should think about the Hereafter. The one who is saved from the Hell and granted admission into Paradise is indeed successful.

We ask Allah – the Mighty and Sublime – to count you and us among those who will achieve that which is good in this world and the Hereafter, and save us from the punishment of the fire.

The author (may Allah shower blessings on him) mentioned in the context of remembrance of death and restraint of wishes some verses like the statement of Allah – the Mighty and Sublime:

﴿وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ﴿٣١﴾﴾

“No person knows what he will earn tomorrow, and no person knows in what land he will die” [Luqman: 34].

And He – the Mighty and Sublime - says:

﴿فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَفْزِحُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٦١﴾﴾

“And when their term comes, neither can they delay nor can they advance it an hour (or a moment)” [An-Nahl: 61].

Commentary

The author (may Allah shower blessings on him) said under the Chapter of Remembrance of Death and Restraint of Hope among the mentioned verses of Allah – the Mighty and Sublime:

“No person knows what he will earn tomorrow, and no person knows in what land he will die”

The above is one of the keys of the Unseen which none but Allah – the Mighty and Sublime - knows.

And Allah – the Mighty and Sublime - has said: *“And with Him are the keys of the Ghayb (all that is hidden), none knows them but He” [Al-An’am: 59].*

And the keys of the Unseen are five, which Allah – the Mighty and Sublime - mentioned in His Statement:

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

“Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things).” [Luqman: 34].

Therefore, none knows all these five except Allah – the Mighty and Sublime.

Nobody knows the knowledge of the Hour. Indeed, Jibreel, the most knowledgeable of the angels, asked the Messenger of Allah, Muhammad ﷺ, the most knowledgeable of humans: ‘Tell me about the Hour’. He ﷺ said: ‘The one being asked does not know more than the enquirer’⁽¹⁾. So no one knows it except Allah – the Mighty and Sublime.

“He sends down the rain”. He – the Mighty and Sublime - who sends down the rain knows when it will descend; so Allah – the Mighty and Sublime - alone knows when to send it down and He is the One that will send it down. *Al-Ghayth* means a beneficial rain that causes plants to grow and removes hardship.

Every rain is not referred to as *Al-Ghayth*. Allah – the Mighty and Sublime - does not put blessing in some rainfall, so they do not cause the plants to grow. Indeed, the Prophet ﷺ has said: ‘Drought is not when there is no rain; rather, drought is when there is rain which does not cause any plant to grow on the land’⁽²⁾.

This happens sometimes; there may be abundant rain but Allah – the Mighty and Sublime - will not put blessing in it. Thus,

1 Muslim reported it in the Book of Faith no: (8); and Al-Bukhaari reported it in the Book of Faith no: (50); and Muslim in the Book of Faith no: (9)

2 Muslim reported it in the Book of Trials no: (2904)

the land will not bring forth any plant and it will not give life to anything. This aforementioned Hadeeth: 'Drought is when there is rain which does not cause any plant to grow on the land' is recorded in *Saheeh* Muslim.

Allah – the Mighty and Sublime – causes the raincloud to come down and He alone knows when it will come down. As for what we hear on the cables that it will rain in a place at a particular time and similar statements, this is but supposition that is based on weather forecasts. These are inferences based on profound study of whether the atmospheric conditions would release the rain or not. Based on that, (these weather forecasters) commit many blunders, and they cannot estimate when it will rain in coming months or years. The period (they work with) is short and the locations are limited, so none knows when the rain will come down except Allah – the Mighty and Sublime.

“And He knows that which is in the wombs”. No one knows what is in the wombs except Allah – the Mighty and Sublime. The foetuses in the wombs go through stages. Some attributes are known once they are formed in the womb while some will never be known. The gender of a baby can be known in the womb, but none will know it until Allah – the Mighty and Sublime - creates the signs of male or female for it.

However, no one knows the delivery date, its state at birth, maybe it will be born alive or dead, maybe it will live long or his time will be short, whether his deeds will be righteous or not. Likewise, will he enjoy a blissful end or not? Will his means of sustenance be widened for him or not? None knows these matters except Allah – the Mighty and Sublime.

“No person knows what he will earn tomorrow”, that is, what he will do in future. So no soul knows what it will earn tomorrow; will it be good or evil? Will he even die before tomorrow? Or will tomorrow come but something will prevent him from achieving his desires? So man plans; he will say: 'I shall do so-and-so tomorrow' but he may not be able to do it. Thus, he does not know what he will do tomorrow with certainty; he plans but affairs do change.

“And no person knows in what land he will die”, no person knows where he will die; will he die in his native land or a foreign land? Will it be close or far? Will he die on sea or in space? He does not know. No one knows these but Allah – the Mighty and Sublime.

So when you do not know where you will end up, and you can still move around, you do not know the date and time of your death. Will you die in the morning, the evening or late at night? Will it be in the middle of the night? Is it close or still far? You do not have answers to these questions. Therefore, you do not know when and where you will die.

Hence, restrict your hope and avoid building false hopes. You should not think that you are young, so you still have a long life before you. How often do people die in their youthful age? And how many are the adults that have been made to stay longer in life? Do not assume that death is far from you because you are healthy. Many people suddenly fall sick and die from the sickness and many others have been killed in accidents.

Therefore, one must not entertain false hopes about the world, but continue to act. This life has its deeds so also does the Hereafter, so you should strive for the hereafter with its requisite deeds while believing in Allah and relying on Him.

Allah – the Mighty and Sublime - has indeed said: *“(And every nation has its appointed term) when their term is reached, neither can they delay it nor can they advance it an hour (or a moment).”* [Al-A'araf: 34].

He explains that when the time of a man is up, neither can he delay it for a minute nor postpone it. Rather he has an appointed time that is well defined, he cannot exceed it nor can he reschedule it. Therefore, why do you set high hopes for yourself?

Man does not know when and where he will die. A trustworthy brother told me that they once travelled for Hajj by camel. One of them had a mother whom he caters for, so he lagged behind late into the night. Therefore, the group began their journey leaving behind this

man and his mother while he was taking care of her. They commenced the journey on the trail of those people the following morning, but he could not figure out their location as they were already in Makkah.

Consequently, he followed a path between the mountains, and he found himself in a house with few people. He asked them for the way to Najd, and he was informed that he was far off the track. They advised him to tie up his camel, take a rest and they would guide him on his journey. So, he tied his camel and brought down his mother from the camel. She had not recline on her side before Allah – the Mighty and Sublime - took her soul. She had come from Qaseem to Makkah with the pilgrims, but Allah – the Mighty and Sublime - wanted to bring this man to her place of death. None had known that except Allah – the Mighty and Sublime.

So also is the time. We usually hear many tales of people who would hold back but they would be killed by a sudden accident. Had they moved faster, they could have been saved from such fate. All these happen because Allah – the Mighty and Sublime - has decreed everything for an appointed time.

Therefore, man must be wary of his soul, and he should not build false hopes. Rather, he should work for the Hereafter, as if he will soon die, in order to prepare for death.

These verses show that man must restrain his hopes and prepare himself for the Hereafter.

May Allah – the Mighty and Sublime - make you and me among those who will prepare for it with good deeds.

Commentary

Under the Chapter of Remembrance of Death and Restraint of Wishes in his book: *Riyaad us-Saaliheen*, the author, Muhydeen An-Nawawee (may Allah shower blessings on him) relayed the Statement of Allah – the Mighty and Sublime:

﴿ وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقْتُ وَأَكُن مِنَ الصَّالِحِينَ ﴿١٠﴾ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾ ﴾

“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. Zakat) of my wealth, and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah)]. And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do. ”
[Al-Munaafiqun: 10-11].

Allah – the Mighty and Sublime - charged us to spend from what He has provided for us. Then, He warned us about the inescapable: “before death comes to one of you”. at that moment, man will regret not spending, so he will say: “My Lord! If only You would give me respite for a little while”. He will wish that Allah – the Mighty and Sublime - should reschedule his death to another date “then I should give Sadaqah (i.e. Zakat) of my wealth, and be among the righteous” if you give me respite until another time, I shall spend in charity and be among the righteous.

Allah – the Mighty and Sublime - (then) says: “And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do”. One cannot be granted respite for a moment once it is the appointed time. Nothing can prevent his death at the time chosen by Allah – the Mighty and Sublime – out of His Wisdom for his death.

We have witnessed people who lived long, and some people do not last long. This is similar to the issues of wealth, knowledge, understanding, height and other qualities; some people have it in abundance while some only have little. Allah has fashioned His creation differently.

So Allah – the Mighty and Sublime - says: “O you who believe! Let

not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers” [Al-Munaafiqun: 9].

So Allah – the Mighty and Sublime - warns against allowing our wealth and children to divert us from the Remembrance of Allah – the Mighty and Sublime. He stated that whoever allows these things to divert him is a loser irrespective of his worldly achievements. If he has abundant wealth, sons and family, he remains a loser if they distract him from the Remembrance of Allah – the Mighty and Sublime.

Then who is a winner? Whoever is engrossed in the Remembrance of Allah – the Mighty and Sublime- is a winner. Remembrance of Allah – the Mighty and Sublime - is not limited to saying *Laa ilaaha illa Ilaah*; rather, all statements that bring one closer to Allah are acts of Remembrance of Allah as He – the Mighty and Sublime - said:

﴿ أَنْتُمْ مَا أَوْحَىٰ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ لِئِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿١٥﴾

“Verily, *As-Salât* (the prayer) prevents from *Al-Fahshâ*’ (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) and the remembering (praising, etc.) of (you by) Allah (in front of the angels) is greater indeed [than your remembering (praising, etc.) Allah in prayers, etc.] And Allah knows what you do.” [Al-Ankabuut: 45].

Because when man utters a word or does an act, seeking nearness to Allah through it, he is remembering Allah. Therefore, Remembrance of Allah – the Mighty and Sublime - includes statements and actions with which one seeks nearness to Allah.

He – the Mighty and Sublime - said:

“Until, when death comes to one of them (those who join partners with Allah), he says: “My Lord! Send me back, “so that I may do good in that which I have left behind!””. That is, when death comes to any of those who belie the messengers, he will say: “My Lord! Send me back,”

‘Send me back to the world’ *“so that I may do good in that which I have left behind!”*

He will not say: ‘(Send me back) in order to enjoy the palaces of the world, its grandeur, its women, and other similar things’. Rather he will say: *“so that I may do good in that which I have left behind!”* that I may spend from the wealth I had left behind, which I amassed, in the path of Allah – the Mighty and Sublime.

Allah – the Mighty and Sublime - will say: *“Nay”, that is, no way to return, and it is impossible to return; because when the time of a man comes “when their term is reached, neither can they delay it nor can they advance it an hour (or a moment)”* [Yunus: 49].

Then He – the Mighty and Sublime - said: *“No! It is but a word that he speaks”*. This word, Allah – the Mighty and Sublime - emphasizes that man will utter this word: *“My Lord! Send me back, “So that I may do good in that which I have left behind!”* (But) *“And behind them is Barzakh (a barrier) until the Day when they will be resurrected”*, that is, before those people whose death is imminent *“A Barzakh (a barrier) until the Day when they will be resurrected”*.

Barzakh is the state between this world and the coming of the Hour. Man may be buried, some carnivores may devour him on land, he may be cremated and scattered into the wind or dropped to the ocean floor; all these constitute *Al-Barzakh “until the Day when they will be resurrected”*. That is, when they will be ordered out of the graves to stand before Allah – the Mighty and Sublime - on the Day of Resurrection.

*“Then, when the Trumpet is blown”, at the coming of the Hour.
“There will be no kinship among them that Day, nor will they ask of one another.”*

The Trumpet will be blown twice:

The First Blowing: This will cause death. When Israfeel blows the Trumpet, every soul will die except whom Allah – the Mighty and Sublime - wishes.

The Second Blowing: This will return the souls to the bodies of

their owners, and this will lead to everlasting life, which is free of death.

“There will be no kinship among them that Day, nor will they ask of one another.” that is, ties of kinship will be of no benefit after resurrection from their graves. “Nor will they ask of one another.” that is, none will ask after the other. Indeed, Allah – the Mighty and Sublime - says (as regard the Day):

﴿يَوْمَ يَقْرَأُ الْمَرْءُ مِنَ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبِهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾﴾

“That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Everyman, that Day, will have enough to make him careless of others.” [Abasa: 34-37].

Thus, family relations will not benefit at that moment and relatives will not ask of one another. They can ask about the affairs of one another in this world, but in the Hereafter, “Everyman, that Day, will have enough to make him careless of others.” [Abasa: 37].

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾ فَمَنْ ثَقُلَتْ مَوَازِينُهُ ﴿١٠٢﴾ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٣﴾﴾

“Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another. Then, those whose scales (of good deeds) are heavy, - these, they are the successful.” [Al-Mu’minuun: 101-102].

At that point, people will be divided into two groups: a group whose scales will be heavy. They are indeed the successful and they will be saved from what they dislike.

The scales have been mentioned in both singular and plural forms in the Qur’an and Sunnah. But Allah – the Mighty and Sublime - says here: “Then, those whose scales (of good deeds) are heavy”.

The Prophet ﷺ has said: ‘Two words beloved to the Most Merciful (Ar-Rahman); light on the tongue, heavy on the scale, (they are): ‘*Subhan Allah Wal Hamdullillah, Subhan Allah Al-Adheem*’⁽¹⁾. So the Prophet ﷺ said here: ‘On the scale’ not ‘on the scales’. Thus, the plural form is employed at times while the singular form is used at other times. The plural form is used due to the enormous number of what will be measured (on the Day of Resurrection). However, the singular form is used because the scale will not be unjust nor will it reduce what is to be measured.

As for what would be measured, some scholars stated that the deeds would be measured while some stated that the actor himself would be measured. This discrepancy stems from some *Hadeeth*.

The evidence of those who opine that deeds would be measured is the statement of Allah – the Mighty and Sublime:

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

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

Here, Allah – the Mighty and Sublime – demonstrates that deeds would be measured. And the Prophet ﷺ said: ‘Two words, beloved to the Most Merciful (Ar-Rahman); light on the tongue, heavy on the scale, (they are): ‘*Subhan Allah Wal-Hamdullillah, Subhan Allah Al-Adheem*’. Thus, he ﷺ explained that these two words would be heavy on the scale.

Those who believe that the scrolls of deeds would be measured, they quote as evidence the *Hadeeth* of the man who would come with a piece of paper on the Day of Resurrection. The scrolls of his deeds will be spread and he will see a lot of records as far as his sight could permit him, all records of sins. He will consider himself destroyed,

1 Al-Bukhaari reported it in the Book of Supplications, the Chapter of Excellence of Tasbeeh no: (6406); and Muslim reported it in the Book of Words of Remembrance no: (2694)

but Allah – the Mighty and Sublime - will say to him: ‘Verily you have a good deed with us’. So, a piece of paper containing *La ilaaha illa llaah*, which he said from his heart, will be brought and placed on the scale with the others on the other pan of the scale. However, this card will outweigh the other pan⁽¹⁾. This shows that what will be measured are the scrolls of deeds.

However, those who opine that the person himself will be measured quote as evidence the statement of Allah – the Mighty and Sublime:

“We shall not give them any weight.” [Kahf: 105].

And another evidence is the statement of the Prophet ﷺ said when some companions made jest of Abdullah bin Mas’ood (may Allah be pleased with him). He was on top of an *Arak* tree during a strong wind that was tossing him because he was thin, so that made (some) people poke fun at him. Then the Prophet ﷺ said: ‘Do you laugh at his tiny legs? I swear by He who my soul is in His Hands that those (two legs) will weigh more than Mount *Uhud*⁽²⁾. Thus, this shows that what will be measured is the doer of the deeds himself.

The important thing is that on the Day of Resurrection, the deeds, the scrolls and the doers of deeds will all be measured:

﴿فَمَنْ ثَقَلَتْ مَوَازِينُهُ، فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾﴾

“Then, those whose scales (of good deeds) are heavy, - these, they are the successful. And those whose scales (of good deeds) are light, they are those who lose their ownelves, in Hell will they abide.” [Al-Mu’minuun: 102-103].

We ask Allah – the Mighty and Sublime - to make you and us among those whose scales of good deeds will be heavy. We ask Him – the Mighty and Sublime - to make us among the successful and those who will be saved by His Pleasure – the Mighty and Sublime.

1 At-Tirmidhee reported it in the Book of faith no: (2639); and Ibn Maajah reported it in the Book of Zuhd no: (4300)

2 Ahmad reported in the Musnad no: (1/420 and 421)

Allah Alone grants success.

“They are those who lose their ownelves”. He – the Mighty and Sublime - only said: “Lose their ownelves” because they came to the world and the messengers came to them and explained the truth to them. However, they were rebellious and arrogant, thus they lose their own souls, and their lives in this world never benefitted them in any way. Allah says – the Mighty and Sublime:

﴿قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٥﴾﴾

“Say (O Muhammad): “The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!” [Az-Zumar: 15].

Then Allah – the Mighty and Sublime - explained that they would be punished physically and mentally, and they would be reprimanded and disgraced. In addition, it will be said to them:

﴿أَلَمْ تَكُنْ تَكُنْ ءَايَاتِي تُنزلُ عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٥﴾﴾

“Were not My Verses (this Qur’an) recited to you, and then you used to deny them?” [Al-Mu’minuun: 105].

Definitely, Allah’s Verses – the Mighty and Sublime - were recited and explained to them, and the messengers came to them with the Truth, but they disbelieved, refuge is with Allah, and belied all these verses.

And they will reply thus:

﴿قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٦﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا

﴿فَأَنَّا ظَالِمُونَ ﴿١٧﴾﴾

“They will say: “Our Lord! Our wretchedness overcame us, and we were (an) erring people. “Our Lord! Bring us out of this; if ever we return (to evil)...” .

“Then indeed we shall be Zâlimûn: (polytheists, oppressors,

unjust, and wrong-doers, etc.)” [Al-Mu’minuun: 106-107]

Thus, they will accept that misery overcame them, and they strayed from the clear path. Hence, this has landed them in the Hell, refuge is with Allah, and we ask Him – the Mighty and Sublime - to save you and us from the Hell.

Allah – the Mighty and Sublime - says:

“He (Allah) will say: “Remain you in it with ignominy! And speak you not to Me!””

That is, remain therein as despised and worthless people *“And speak you not to Me!”* this will be their severest reproach, refuge is with Allah. He – the Mighty and Sublime - would disgrace them in this way by saying: *“Remain you in it with ignominy! And speak you not to Me!”* Had they spoken, He – the Mighty and Sublime - would not have granted them audience because He had ruled that they would be in the Hell forever.

Then Allah – the Mighty and Sublime – said, comparing their state with His allies:

“Verily! There was a party of My slaves, who used to say: “Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!”” They are the believers who believe in Allah – the Mighty and Sublime - and the messengers; they would say: *“Our Lord! We believe”*, that is, we believe in You and in Your messengers and what they have brought of truth *“so forgive us”*, so forgive us of our sins, by saving us from the Hell, and have mercy on us, by admitting us into the Paradise.

“For You are the Best of all who show mercy!”, thus there is none as merciful to the slaves as their Lord. The Prophet has said: *‘Allah is more merciful to His slaves than a mother to her child’*⁽¹⁾.

“But you took them for a laughingstock, so much so that they made you forget My Remembrance while you used to laugh at them!” That is, you (the disbelievers) make jest of the believers who believe in Allah –

1 Al-Bukhaari reported it in the Book of Manners no: (5999); and Muslim reported it in the Book of Repentance no: (2754)

the Mighty and Sublime - and His messengers. These believers would ask Allah for forgiveness of sins and mercy, but you made jest of them and turn them to objects of ridicule, *“so much so that they made you forget My Remembrance”*, that is, until your jest made you forget My Remembrance.

“While you used to laugh at them!”, that is, they made mockery of the believers.

But Allah – the Mighty and Sublime - says in Soorah Mutaaffifeen:

“But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers” [Al-Mutaaffifeen: 34] this laughter will never be followed by wailing. As for the laughter of the disbelievers at the believers on earth, it will be replaced by an everlasting cry, refuge is with Allah.

“Verily! I have rewarded them this Day for their patience; they are indeed the ones that are successful.” That is, Allah – the Mighty and Sublime - will reward the believers for their patience of obedience to Allah – the Mighty and Sublime, their patience of refraining from sins, and their patience on His Decrees *“they are indeed the ones that are successful.”* They will be successful that Day; they would achieve their desire and they would be spared of what they dread. And Allah – the Mighty and Sublime - mentioned the state of the believers to the disbelievers in order to increase their anguish and regret. He is telling them in a way: ‘You would have attained similar status if you had been like them.’ Thus, this will add to their agony, refuge is with Allah.

How is the condition of those who were mocked in this world and those who are admitted into the Hell?

“He (Allah) will say: “What number of years did you stay on earth?” They will say: “We stayed a day or part of a day. Ask of those who keep account.””

Consider this: the messengers came to them and they lived long enough for anyone to take guidance, but these people did not benefit from this, refuge is with Allah. Hence, they would think they had only spent an hour or less (on earth).

“They will say: “We stayed a day or part of a day. Ask of those who

keep account.” (That is,) ask those who keep account among us, we think that we have only spent a day or part of a day.

Then Allah – the Mighty and Sublime - says:

“He (Allah) will say: “You stayed not but a little...” that is, your time on earth was short but it led you to the Hereafter where you will stay forever as people subjected to punishment. *“He (Allah) will say: “You stayed not but a little, if you had only known!”*. That is, if you have been among those who have intelligence, you would have known the enormity of your belying the messengers, and the magnitude of your deeds which you had wasted.

““Did you think that We had created you in play (without any purpose)”. That is, do you think that *“We had created you in play (without any purpose), and that you would not be brought back to Us?”* This is how they think and Allah – the Mighty and Sublime - humiliated them for this thought. Do they think that it befits the Wisdom of Allah – the Mighty and Sublime - to bring all these into existence, send messengers and books to mankind, and the end would only be death and extinction without resurrection and return (to Allah – the Mighty and Sublime)? This is impossible. However, this was the belief of the disbelievers *“Then woe to those who disbelieve (in Islamic Monotheism) from the Fire!”* [Saad: 27].

Then Allah – the Mighty and Sublime - says:

“So Exalted be Allah, the True King, Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!” that is, Allah – the Mighty and Sublime - is free from all imperfections and all shortcomings, and He is above His creation, on the Throne. *“So Exalted be Allah, the True King”*, He is the True King who possesses the Dominion, Authority and Greatness and He holds the true dominion and control over His creation; it is not false.

“Lâ ilâha illa Huwa (none has the right to be worshipped but He)”, that is, none has the right to be worshipped in truth except Allah *“the Lord of the Supreme Throne! And whoever invokes (or worships), besides Allah, any other ilâh (god), of whom he has no proof”*, to the end of the verse.

All these verses demonstrate that one should make the best use of one's opportunity in life. Likewise, a person should not waste his life as those people had done, and he should know that he would soon be brought to account for his deeds and recompensed.

We ask Allah – the Mighty and Sublime - to make you and us among those whose accountability will be easy, and whose final home will be the Paradise, the home of eternal bliss.

Hadeeth 574

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِمَنْكِبِي فَقَالَ: «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ».

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: إِذَا أُمْسَيْتَ، فَلَا تَتَنَظَّرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ، فَلَا تَتَنَظَّرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ رَوَاهُ الْبُخَارِيُّ .

'Abdullah bin 'Umar رضي الله عنه reported: Messenger of Allah ﷺ took hold of my shoulders and said, "Be in the world like a stranger or a wayfarer." Ibn 'Umar رضي الله عنه used to say: When you survive till the evening do not expect to live until the morning; and when you survive till the morning do not expect to live until the evening. While in good health (do good deeds) before you fall sick; and while you are alive (do good deeds) before death strikes. [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) cited this Hadeeth in his book, *Riyaad us-Saaliheen*; a book with a befitting name, for indeed it is a garden for the righteous people. It contains Islamic rulings and well-sought etiquettes with which a slave can enhance

his faith, sustain his journey to Allah – the Mighty and Sublime- and improve his interactions with the slaves of Allah – the Mighty and Sublime. Hence, some people have learnt it by heart because of what it contains of great benefits. This book contains among its chapters, the chapter of Remembrance of Death and Restraint of Wishes. Some verses, which we have earlier mentioned, discussed Remembrance of Death; and the last of them is His Statement – the Mighty and Sublime:

“Has not the time come for the hearts of those who believe (in the Oneness of Allah - Islamic Monotheism) to be affected by Allah’s Reminder...” that is, has the time not been ripe for the believers to make their hearts hearken to Allah’s Remembrance?

‘*Al-Khushu*’ has the same meaning as ‘*Al-Khuduu*’ – submitting and ‘*Adh-Dhull*’ – surrendering, “*to Allah’s Remembrance*”, that is, in His Remembrance. Verily the believers “*are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur’an) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone)*” [Anfaal: 2].

His Words – the Mighty and Sublime: “*Allah’s Remembrance*”, that is, to remember Allah – the Mighty and Sublime - and hold Him in awe “*and that which has been revealed of the truth*”, that is, they should fear what has been revealed to them of the Truth, and this is what is contained in the Book of Allah. The Book of Allah has come with the truth, so also is the Prophet ﷺ to whom the Book was revealed; he came with the truth. Therefore, a believer must let the Remembrance of Allah and what has been revealed of the truth permeate his heart.

He – the Mighty and Sublime - said:

“Lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened”. That is, they should not be like those who were given the Books before them- the Jews and the Christians. The Jews were given the at-*Taurât* (Torah) and the Christians, the *Injeel* (Gospel), but the Jews belied the *Injeel* and the Christians belied the Qur’an, thus they all became disbelievers. Thus, the Jews before the advent of the Prophet ﷺ were

accursed because they knew the truth, which was what 'Eesa (ﷺ) came with, but they were arrogant and turned away from it.

However, both the Jews and the Christians became accursed after the advent of the Messenger of Allah ﷺ. This is because the Christians recognise the truth, they know the Prophet ﷺ as they know their children, but they were arrogant. Thus, they all became accursed. The measure of the accursed is identifying the truth but failing to act by it, which was the case of the Jews and the Christians after the coming of the Messenger of Allah ﷺ.

These were the people who received the Books *“and the term was prolonged for them and so their hearts were hardened”* that is, their period *“and so their hearts were hardened”*. The Prophet ﷺ was sent about six hundred years after 'Eesa (ﷺ); this was a long period. The transgressors among the People of the Book went astray during this period, and none remained on earth among the People of truth save a few from the People of the Book. This is why He – the Mighty and Sublime - said: *“And many of them were Fâsiqûn (rebellious, disobedient to Allah – the Mighty and Sublime).”* He – the Mighty and Sublime - did not say: ‘The Fâsiqûn were more among them’ neither did He say: ‘All of them were Fâsiqûn’ rather many of them were Fâsiqûn, those who left the path of the truth.

Therefore, Allah – the Mighty and Sublime - is warning us lest we are like the People of the Book *“and the term was prolonged for them and so their hearts were hardened”*.

And if you consider the Islamic nation, you will realise that it is following the path of the People of the Scripture. Thus, the hearts of many of the contemporary Muslims, who are generations after the advent of the Prophet ﷺ, have become hardened and many of them are rebellious and disobedient to Allah. In addition, those who should be excluded from high offices because of their disobedience to Allah have assumed positions of authority over the Muslims. Indeed, some of them are out of the fold of Islam- those who do not rule by the Book of Allah and the *Sunnah* of the Messenger of Allah ﷺ. They believe that ruling by man-made laws is superior to the Judgement of

Allah – the Mighty and Sublime - and His Messenger ﷺ. These people, without doubt, have renounced Islam.

But Allah – the Mighty and Sublime - tests one set of people by means of another; hence, if a believer remains patient and seeks help and succour from Allah – the Mighty and Sublime, and implements the means to achieve the aim, then Allah – the Mighty and Sublime - will ease the affairs for him.

The important point is that Allah – the Mighty and Sublime - warns lest we become as those who received the Scriptures in the past, and their hearts became hardened. Unfortunately, many of us today have become as those whose hearts were hardened. Many of these people are rebellious; they disobey the commands of Allah and abandon His obedience.

Then the author (may Allah shower blessings on him) said: the verses addressing this theme are many and well known.

As for the *Ahaadeeth* (explaining the same meaning), one of them is reported on the authority of Abdullah bn Umar, may Allah be pleased with both of them. He said: ‘The Prophet ﷺ got hold of my shoulder’, the Prophet ﷺ held it in order to focus his attention to what he ﷺ was about to tell him (may Allah be pleased with him).

And this is one of the Prophet’s excellent ways of teaching. Whenever he ﷺ talks, he would employ a method to draw the attention of the listener. This may be an action, as in this case, or a speech, as in his statement ﷺ: ‘Shall I tell you about the most heinous of the Major Sins?’ So they replied: ‘Yes O Messenger of Allah’⁽¹⁾. He ﷺ uttered this statement to draw their attention.

So ‘he got hold of my shoulder and said: ‘Be in the world as if you are a stranger or a wayfarer.’ *Subhan Allah!* Allah – the Mighty and Sublime - granted His Messenger ﷺ conciseness of speech. A person can use these two statements as a lamp with which he journeys through his life: ‘Be in the world as if you are a stranger or a wayfarer’.

1 Al-Bukhaari reported it in the Book of Manners no: (5976); and Muslim reported it in the Book of Faith no: (87)

The difference between the two is that a wayfarer is on transit, moving from a location to another, but a stranger would remain in location before he continues his journey from there. A stranger may remain in a location for two, three or ten days, or even a month. None of them –the wayfarer and the stranger – would take their present location as a permanent abode.

So the Prophet ﷺ instructed that you should be in this world as this man – a wayfarer or a stranger.

A wayfarer and a stranger would not adopt a foreign land because they desire to return to their family and their hometown. If man had lived his life in this manner in this world, he would have always been thinking of the Hereafter. Indeed, he would only long for the Hereafter and nothing would overwhelm his thought but the Hereafter until he achieves his desire. We ask Allah – the Mighty and Sublime - to make you and us achieve what holds goodness and benefits.

Thereafter, Ibn Umar (may Allah be pleased with them both) would say: ‘When you see the morning, never you expect the evening; and when you see the evening, never you expect the morning.’ When you reach a morning, you should not suppose that you would witness its evening; and when you reach the evening, you should not suppose that you would witness the next morning. How often do people witness a morning but would not reach the evening! And how often do people witness an evening but would not reach the next morning! And how often do people put on clothes but they would not remove themselves, this will be removed by the one who cleansed their corpses! And how often do people go out, leaving their families prepare their breakfast or dinner but they would never eat it! And how often do people sleep on beds but could not rise again!

The important point therefore is that man should not build false hopes; rather, he should be careful, subtle, unwavering and graceful. This is the import of his statement: ‘When you see the morning, never you expect the evening; and when you see the evening, never you expect the morning.’

Ibn Umar (may Allah be pleased with them both) continued: ‘And

take of your good health in preparation for when you will be sick; and your being alive for when you will be dead.

A healthy person is delightful, mentally stable, broadminded, and he has ample time and good health. But, how often do people abuse this favour because they have false hope that the good health will remain and perpetuate. He expects to enjoy it throughout his life, so you see him misusing this good health.

Thus, Ibn Umar (may Allah be pleased with them both) said: 'And take of your good health in preparation for when you will be sick,' sickness brings difficulty to the soul, drains the body and make the world grim for him. Likewise, he would be unable to do what he used to do when he was healthy. Thus, man should take of his good health for his period of sickness, and his being alive for when he will be dead. Estimate what is between your life and your death, which of the two is longer? There is no doubt that this life is incomparable to the life after death. How many are those who died before the Messenger of Allah ﷺ? And their lifetime was short compared to their life after death; and that is how will it be till the Hereafter.

Hence, it is important for man to take of his lifetime – as long as Allah – the Mighty and Sublime – grant him life – for his death when he will be unable to act again. This is because the Prophet ﷺ said: 'When a person dies, all his deeds will cease except from three: A flourishing act of charity (that he performed while on earth), a knowledge that people benefit from, or a righteous child that supplicates for him'⁽¹⁾. So take from your lifetime for when you will be dead.

Hadeeth 585

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَتَمَنَّى أَحَدُكُمْ الْمَوْتَ إِلَّا مُحْسِنًا، فَلَعَلَّهُ يَزِدَّادُ، وَإِمَّا مُسِيئًا فَلَعَلَّهُ يَسْتَعْتَبُ»

1 Muslim reported it in the Book of Bequest no: (1631)

متفقٌ عَلَيْهِ وَهَذَا لَفْظُ الْبُخَارِيِّ.

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "None of you should wish for death. If he is righteous, perhaps he may add to (his) good works, and if he is a sinner, possibly he may repent (in case he is given a longer life)." [Al-Bukhari]

Commentary

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Ibn Umar (may Allah be pleased with them both) that the Prophet ﷺ said: 'It is the duty of a Muslim who has something which is to be given as a bequest not to have it for two nights without executing a written will'. That is, it is not right for him to spend two days before documenting his bequest. After hearing this, Ibn Umar (may Allah be pleased with him) would not pass a night except he writes down his bequest.

'*Al-Wasiyyah*', a bequest, means a covenant which one makes for a person on how to distribute one's wealth after one's demise. One may also request a person to serve as a trustee or guardian for one's little children or that one entrusts one's job to him. This is referred to as *Wasiyyah*.

For instance, a person writes: 'I bequeath the right to guardianship of my children to so-and-so,' or 'I bequeath one-third or one-fourth of my wealth, or one-fifth, to be distributed in the path of Allah by so-and-so'; or 'I hand down my real estate to so-and-so for his benefit' or similar statements.

The important point is that *Wasiyyah* is a person's covenant with another person to be discharged after the former's death.

And there are different forms of *Wasiyyah*: The obligatory, the prohibited and the permissible.

The obligatory bequest is a documenting the rights on him so that the heirs will not deny it, especially if there are no proofs for them.

For instance, if a man has a debt to settle or any other right meant for another person, he must document it in his written will, especially if there is no proof to support it. Otherwise, the heirs might deny it as it is not compulsory to believe whatever comes from people because anyone might claim that the deceased is indebted to him. Therefore, it is not necessary for them to believe this since the deceased did not document it in his written will, which might have been due to his negligence. Therefore, whoever is indebted must document it (before he dies).

Likewise, he should bequeath what he can afford from his wealth to his non-inheriting relatives because of Allah's Statement – the Mighty and Sublime:

“It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin...” [Al-Baqarah: 180] that is, from a vast fortune. However, parents and inheriting relatives have been excluded since they do not need a bequest to inherit. Hence, the ruling of the verse subsists only for non-inheriting relatives.

This is evident from the verse, and it is the explanation of Ibn Abbaas (may Allah be pleased with him) and many people of knowledge share this view. They opine that it is compulsory for a person to bequeath a portion of his wealth, if it is huge, to his non-inheriting relatives. As for the heirs, he cannot make a bequest for them because they have the inherent right to inherit, which is sufficient for them. However, it is obligatory to make a bequest for these two matters:

One: if he is indebted, which is the right of others.

Two: if he is leaving a vast fortune, it is obligatory to hand down something to his non-inheriting relatives.

The second form is the prohibited bequest: It is prohibited for the deceased to bequeath to an heir; for instance, he makes a bequest for his eldest son or his wife beside the basic inheritance. This is prohibited even if it can be proved that the woman was extremely submissive to him, and took care of him while he was alive, so the man wants to recompense her. Hence, it is not permissible for him to

grant her a distinctive bequest. The same rule holds if he intends to reward a particular son for serving him more than other children do; this is prohibited.

Similar to this is what some people with many children do; they bequeath the amount spent on the marriage of the older son to the little children. This is also prohibited because marriage is similar to meeting any other responsibility such as feeding, drinking and others. Consequently, the father should fund the marriage of whoever needs a wife among his children, if he has the means. However, it is not required of him to hand down the equivalent of what he spent on the wedding to the little children.

This issue is ambiguous to many people, including students of knowledge; they think that when you bankroll the wedding of your son, you must bequeath similar sum to the little children. This is not correct.

A bequest to an heir is not permissible in the absolute sense.

If it is assumed that someone, who is ignorant, makes bequest to one of his heirs, it should be returned to the common wealth of all the heirs after the demise of their father; they may implement or reject the terms of the bequest if they wish.

The third form is the permissible bequest: this involves a person bestowing a portion of his wealth to another person, without exceeding one-third of the wealth. If it exceeds one-third, it becomes prohibited. As for what is below one-third, you are at liberty to do as you deem fit. Therefore, it is permissible for you to bequeath to anyone except the heirs.

Nevertheless, which one is superior; one-third, one-fourth or what is below that? We say that the bar to your spending is one-third, but anything below one-third is better. This is why Ibn Abbaas (may Allah be pleased with him) said: 'If people can move from one-third to one-fourth (it will be better) because the Prophet ﷺ said to Sa'd bn Abee Waqqas (may Allah be pleased with him): **'One-third, and (even) one-third is much'**⁽¹⁾. Thus Aboo Bakr (may Allah be pleased with

1 Al-Bukhaari reported it in the Book of Bequests no: (2738); and Muslim reported

him) used to make a bequest of one-fifth of his wealth; he would say: 'I am pleased with what Allah chooses for Himself – One-fifth.' Thus, he would make a bequest of one-fifth, and this seems better.

The students of knowledge and those who document bequest should educate those who bequeath that the best share to will is one-fifth, not one-third. People know one-third well, but this is the upper limit as stated by the Prophet ﷺ. Hence, whatever is below a third of the wealth is preferred; thus, one-fourth is better than one-third, and one-fifth is better than one-fourth.

And if the heirs are more in need of their father's wealth, forsaking a bequest is better. The Prophet ﷺ had said: 'Verily that you leave your heirs rich is better than you leaving them poor, dependent on people'. Accordingly, if you know that your heirs are not financially stable, middle class or closer to poverty, it is better not to make a bequest.

This *Hadeeth* shows that one can make a bequest. However, there are different forms of bequest, which has earlier been discussed; there are obligatory, prohibited and permissible forms.

The compulsory form involves a man handing down the rights of others so that the heirs will not dispute the claims. Otherwise, the deceased would be considered to have failed to discharge the obligatory rights, especially when there is no proof for that.

The second form of obligatory bequest is for non-inheriting relatives from a vast estate. However, this should not exceed one-third of the wealth.

The prohibited forms of bequest are two: writing a bequest for one of the heirs and giving out more than a third of the wealth.

A permissible form of bequest is what differs from the above discussed. The best share for bequest is one-fifth or less although there is no blame for one-fourth or one-third. However, whatever exceeds one-third is blameworthy.

The *Hadeeth* of Ibn Umar (may Allah be pleased with him)

it in the Book of Bequest no: (1627)

discussed written bequest. The statement of the Prophet ﷺ: 'Except that his bequest should be written with him', shows the permissibility, rather necessity, of accepting written evidence.

His statement ﷺ: 'be written' shows that there is no difference between the one making the bequest or another person documenting it. However, the handwriting must be known as that of the proprietor or a reliable person. However, if it is documented with an unknown handwriting, consideration would not be given to it and no action would be based on it.

And in his statement: 'with him' indicates that the proprietor should keep the vital documents of agreement with himself, and he should not hand them over to anyone for keep. Rather it should be with him in a well-protected place like a box or other than it. This is important because he might lose it if he is careless with it or anyone who gets hold of it might destroy it or carry out other vicious acts.

The important point is to take proper care of the bequest so it does not become misplaced.

And this *Hadeeth* shows the rapidity with which the companions implement the injunctions of the Prophet ﷺ. Hence, after Ibn Umar (may Allah be pleased with them both) heard this statement from the Prophet ﷺ, 'No single night will pass by me since I heard the Prophet say this unless that I have my bequest written with me'.

Therefore, what is important for a person is to give importance to the obligations lest death should overtake him anytime while he might have lost himself and the right of others.

Hadeeth 578

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَادِرُوا بِالْأَعْمَالِ سَبْعًا، هَلْ تَنْتَظِرُونَ إِلَّا فَقْرًا مُنْسِيًّا، أَوْ غِنًى مُطْغِيًّا، أَوْ مَرَضًا مُفْسِدًا، أَوْ هَرَمًا مُفْنِدًا، أَوْ مَوْتًا مُجْهِزًا، أَوْ الدَّجَالَ، فَشَرُّ غَائِبٍ يَنْتَظَرُ، أَوْ السَّاعَةَ

وَالسَّاعَةُ أَذْهَى وَأَمْرٌ؟! رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ .

'Abu Hurairah رضي الله عنه reported: Messenger of Allah صلى الله عليه وسلم said, "Hasten to do good deeds before you are overtaken by one of the seven afflictions." Then (giving a warning) he said, "Are you waiting for poverty which will make you unmindful of devotion, or prosperity which will make you corrupt, or a disease which will disable you, or senility which will make you mentally unstable, or sudden death which will take you all of a sudden, or Ad-Dajjal who is the worst expected, or the Hour; and the Hour will be most grievous and most bitter." [At-Tirmidhi]

Commentary

The author, رحمته الله An-Nawawee, mentioned this *Hadeeth* under the Chapter of Remembrance of Death in his book, *Riyaad us-Saaliheen*. He reported on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet صلى الله عليه وسلم said: 'Hasten to do good deeds before you are overtaken by one of the seven afflictions.' That is, you should act before any of these seven things, which the Prophet صلى الله عليه وسلم mentioned, afflict you.

Then he رحمته الله mentioned the seven things as follows:

'Poverty that makes one be unmindful of devotion' when it afflicts man, he will forget the remembrance of his Lord. This is because poverty – may Allah save you and us from it – is the worst type of coat a slave could wear. A poor man is in need of food, drink, clothing, shelter and wife but he cannot get any of these. The earth, vast as it is, becomes straitened to him, and he goes about seeking them. Therefore, he forgets the remembrance of Allah- the Mighty and Sublime- and he fails to worship Allah as expected.

Likewise, many acts of worship that require financial resources will elude him; examples are Zakat, charity, freeing slaves, Hajj, spending in the path of Allah and other similar acts.

‘Or a corrupting prosperity’. For instance, Allah – the Mighty and Sublime - enriches him, thus the world is opened for him and he becomes corrupt as a result of that. Perhaps, he considers himself as being independent of his Lord; so, he does not carry out the obligations and he does not refrain from what Allah – the Mighty and Sublime - has forbidden. Allah – the Mighty and Sublime - says (about such):

﴿ كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ﴿٦﴾ أَنْ رَأَاهُ اسْتَكْبَرَ ﴿٧﴾ ﴾

“Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.). Because he considers himself self-sufficient.” [Al-Alaq: 6-7].

So also is ‘a sickness that disables one’, the one that destroys one’s life. This is because every time one is in a state of good health, one will be active and be in a good mood, and the world will be open before him. But when he is sick, his body will become weak, and he will be dejected and thoughtless all the times, which will damage his life.

So also is the ‘senility that makes one mentally unstable’, that is, an old age that saps a person’s prowess, and causes its destruction, as Allah – the Mighty and Sublime - has said:

﴿ اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾ ﴾

“Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).” [Rum: 54].

So when man is active and young, he would carry out acts of worship with energy, he would perform Ablution and vigorously seek for knowledge. However, when he grows older, he will be as Allah – the Mighty and Sublime - has described:

“My Lord! Indeed my bones have grown feeble, and grey hair has

spread on my head" [Maryam: 4]. That is, the bones have become weak, and the bones make up the skeletal system, upon which bodies are built. Therefore, when he becomes old, his ability reduces and he is unable to do what he did as a young man. As a poet has said:

Oh how I wish the youthful age will one day come back

And I shall inform it of what the old age has caused

'Or a death that comes unannounced and quickly'. This is what should also be expected – death; thus when man dies, all his deeds will cease and he is unable to perform any deed.

The death comes 'suddenly' – how often do people die whence they do not anticipate? How often do people die in their youth, while enjoying good health, in fire accident, road mishap, collapse of building, heart attack and many other happenings that can cause human deaths even at young age?

Hence, you should hasten to good deeds as death may overtake you while you are talking with your family or lying on your bed. Indeed, you may die after telling your wife to prepare your food which you will never come back to eat or in your car while on a journey. So, be ready.

And '*Dajjal* which the worst creature being expected'. That is, you await the arrival of *Dajjal*, who is a liar, a deceiver and an evil man. He will be raised towards the end of time; he will call people to his worship, deceive them into believing him, and he will be a source of trial for men except whom Allah saves.

Therefore, we have been asked to seek refuge with Allah – the Mighty and Sublime - from him during every *Salat*. The Prophet ﷺ had said: 'When any of you is in the last *Tashahhud*, let him say: O Allah I seek refuge in you from the punishment of the Hell, from the punishment of the grave, from the trial of living and death, and from the trial of the (False) Messiah *Dajjal*'⁽¹⁾.

Dajjaal is one of the progenies of Adam; he is one-eyed, evil,

1 Al-Bukhaari reported it in the Book of Funerals no: (1377); and Muslim reported it in the Book of Mosques no: (588)

a disbeliever and a rebel. The word, *Kaafir* – disbeliever, is written between his eyes, which the believer would read even if he is unlettered. However, the sinner and the disbeliever would not be able to read it even if they are literate. This is one of the miracles of Allah – the Mighty and Sublime.

This *Dajjaal* will invite people to his worship, stating that he is their lord. He will admit whoever follows into a paradise, and throw whoever rejects him into a fire. But what is his paradise and fire? In reality, his paradise is a fire while his fire is a paradise. However, he will make people believe that whoever enters his paradise for following him has really entered the Paradise. This is not true, as it is actually a fire. Likewise, he will make them believe that whoever enters his fire for disobeying him has really entered the Hell-fire, but his fire is actually Paradise with refreshing and pleasant water. The Prophet ﷺ said: **‘He will come with the likelihood of *Jannah* and fire, but whatever he says is the *Jannah* is (really) the fire’⁽¹⁾.**

However, he will delude people and camouflage the reality, so they will think that he admits whoever obeys him into paradise, and throws whoever disobeys him the fire. The reality is the opposite.

So, he will visit some people in the hamlet, whose animals have no milk in their udder, and the land is barren. He will call them, saying: ‘I am your lord’, and they will accept him. Then, he will command the sky and it will give way to water, he will say: ‘O you sky, bring water’, and it will bring water; and he will command the land and it will bring forth plants, he will say: ‘O you land, bring forth plants’, and it will bring it forth. Thus, the community will wake up to see the most fertile land and their cattle will return with the fullest udders and grandest humps because of their consumption rate and the accumulated fat in their bodies. Unfortunately, these people will only profit in this world because they will lose in the world and the Hereafter, and refuge is with Allah. They will take this person as a lord beside Allah – the Mighty and Sublime.

1 Al-Bukhaari reported it in the Book of the Prophets no: (3338); and Muslim reported it in the Book of Trials no: (2936)

The Prophet ﷺ said about Dajjaal: ‘He is the worst creature being expected’. We ask Allah – the Mighty and Sublime – to save you and us from his trials.

Then he ﷺ said: ‘Or the Hour’, this is the seventh matter; that is, people may await the coming of the hour. ‘...and the Hour will be most grievous and most bitter. That is, the Hour is the severest calamity and the bitterest thing to taste. Allah – the Mighty and Sublime - says:

“Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.” [Al-Qamar: 46].

The summary is that man cannot escape from these seven afflictions. All these seven affairs hamper actions, so it is obligatory for him to take action as long as he is in good health, active, young, free and safe; and to Allah belong all praises. So, he should hasten to good deeds before he will become incapacitated, and he will regret when it will not benefit in anyway.

I ask Allah – the Mighty and Sublime - to make you and me among those that will compete for goodness.

Desirability of visiting the graves for men, and what they should say

Commentary

The author (may Allah shower blessings on him) said in the book, *Riyaad us-Saaliheen*: The Chapter of Desirability of Visiting the Graves for Men and What They Should Say.

Visiting the Grave means going to burial ground in accordance to the command of the Messenger of Allah ﷺ. Graves are the abodes of the dead. Indeed, man has four abodes:

The First One: The belly of his mother

The Second One: This world

The Third: The grave

And The Fourth: The Hereafter, which is the final abode and the goal. We beseech Allah to count you and us among the successful therein.

The Prophet ﷺ used to forbid people from visiting the graves out of fear for people committing *Shirk*⁽¹⁾ with the inhabitants of the graves. He ﷺ banned these people, who are fresh from the practice of Ignorance, from visiting the graves in order to block a means to committing *Shirk*. Indeed, *Shirk* is a grievous matter; hence, the Prophet ﷺ would block anything that can lead to it.

Therefore, the greater the sin, the stricter its means of control is. Illegal sexual intercourse, for instance, is obscene; hence, the means to it such as looking at the opposite sex, being in seclusion with an opposite sex and other means are prohibited.

In this way, *Shirk* is the greatest form of wrongdoing; the Prophet ﷺ was asked about the greatest sin, so he ﷺ said: ‘That you should make a partner for Allah Who has created you’⁽²⁾.

Thus, since people used to venerate graves, the Prophet ﷺ barred them from visiting gravesites. However, he ﷺ allowed them when faith has become entrenched in their hearts; he ﷺ said: ‘I used to forbid you from visiting the graves, but visit them now; they will remind you of the Hereafter’⁽³⁾.

The Prophet ﷺ lifted the ban and permitted visitation to gravesites; rather, he encouraged it with his statement: ‘They will remind you of the Hereafter’. Therefore, it is obligatory for a person to do what will remind him of the Hereafter. This is because the heart slacks once it forgets the Hereafter and affairs of the world occupy it. Ultimately, he will lose the world and the Hereafter, because whoever loses the

1 Translator’s Note: The act of associating partners with Allah – the Mighty and Sublime – in worship.

2 Al-Bukhaari reported it in the Book of Manners no: (6001); and Muslim in the Book of Faith no: (86)

3 At-Tirmidhee reported it in the Book of Funeral no: (1054)

Hereafter has lost this world and the Hereafter.

Therefore, it is important for us to visit the graves. However, are we visiting it to benefit the dead or derive benefit from the visit? The first objective is to benefit them by supplicating for them, and not to supplicate to them (for help). Hence, one should visit the cemetery to greet them, as the Prophet ﷺ would do. Aa'ishah (may Allah be pleased with her) explained that whenever the Prophet ﷺ is with her, he would go out in the later part of the night to visit and greet the dead at *Baqee*⁽¹⁾. He would say: 'Peace be upon you, O inmates of the abode of the believers, it has come to you what was promised you, you are tarried till tomorrow, and we –if Allah wills – shall follow you'.

Then he ﷺ would say: 'O Allah, forgive the inhabitants of *Al-Baqee Al-Gharqad*', this is the cemetery of the people of Madeenah. It is hoped that this supplication will encompass everyone who will be buried in the cemetery until the Day of Resurrection. However, the supplication may be for the inhabitants of *Al-Gharqad* at the time of the Prophet ﷺ, and not those who came after them.

Nevertheless, whoever belongs to the people of mercy will earn that mercy irrespective of this supplication. In addition, the miserable people are not included in the supplication, and they will not derive any benefit from it.

The important point is that one should visit graveyards anytime-night, afternoon, morning or evening, even on Friday or any other day; it does not have a specific time. Visit a graveyard whenever your mind becomes unmindful and your soul bonds with this world. Then, you should ponder over those who were like you yesterday on earth, eating, drinking and frolicking, where did they go? Now, they are hostages to their deeds, and nothing will benefit them except their deeds. The Prophet ﷺ said: 'Three things follow the dead: His wealth, family and deeds; two will go back and one will remain (with him). His family and wealth will go back, and his deeds will remain'⁽²⁾.

1 Translator's Note: An outskirts of Madeenah

2 Al-Bukhaari reported it in the Book of Simplicity no: (6514); and Muslim reported it in the Book of Zuhd no: (2960)

Therefore, think of these people, and convey the greeting to them: ‘Peace unto you O inmates of the abode of the believers’. What is clear from this text – Allah knows best – is that they will respond to the greeting. This is because the greeting will be conveyed in second person pronoun, ‘Peace unto you’. It can be inferred that it is simply a supplication for them, be it they hear it or not, or they respond to it or not.

Anyway, one should supplicate for them and say, affirming the inevitable journey: ‘We shall follow you if Allah wills’. This ‘*Insha Allah*’ – ‘Allah willing’ refers to the time of joining them, not its essence, because following them is certain. Guaranteed events are not delineated with *Insha Allah*, so this refers to the time of joining them because none knows when the end will come. Thus, the meaning of ‘We shall follow you if Allah wills’ is ‘We shall follow you when Allah wills’. This is similar to Allah’s Statement – the Mighty and Sublime:

﴿ تَمَّ إِذَا سَاءَ أُنْشِرُوهُ ۚ ﴿٢٢﴾ كَلَّا لَمَّا بَقِضَ مَا أُمِرُوا ۚ ﴿٢٣﴾ ﴾

“Then, when it is His Will, He will resurrect him (again). Nay, but (man) has not done what He commanded him” [Abasa: 22-23].

Then the visitor should make supplication that is established by the *Sunnah*. If he does not know any of it, he should supplicate in a manner that is easy for him. He may say ‘O Allah forgive them, have mercy on them, O Allah do not deprive us of their rewards, and do not make them trials for us after they have gone, forgive us and them’. Then, he may leave. This is what the Prophet ﷺ would do whenever he visits the graves.

As for what some ignoramus do, such as staying there, rolling about on the earth, circumambulation of the grave and similar acts, these are all prohibited matters and abominable innovations. And if it is believed that all these dead could bring benefits or cause harm, such person has become an infidel, refuge is with Allah, who has left the pale of Islam. This is because no dead can bring benefit or cause harm; they can neither supplicate for you nor intercede on your behalf except

with the permission of Allah – the Mighty and Sublime.

Moreover, the grave is not the time for intercession, which will be on the Day of Resurrection. Hence, they will not benefit you in anyway when you pray to them, ask them for intercession or similar matters.

Thus, it is obligatory for our brothers to practise this in their lands and admonish the ignoramus and they should tell them that the dead do not bring any benefit. Indeed, the Prophet ﷺ cannot bring any benefit to anyone, as he is dead. When the Prophet ﷺ was alive, the companions would come to him when they are afflicted by drought. They would ask him to beseech Allah for rain, and the Prophet ﷺ would do so.

After his death, the companions never came to his grave and said: ‘Call Allah to bring us water’, though his grave was nearby in the mosque. So, when they suffered from drought during the time of Umar (may Allah be pleased with him), they supplicated: ‘O Allah! We used to ask You to give us rain through your Prophet, and You would do so’. That is, they would ask the Messenger of Allah ﷺ to call Allah for them and they would get rain. ‘But we now ask You through the uncle of our Prophet, so give us rain’. Then Al-Abbaas would proceed to beseech Allah⁽¹⁾.

They did not say: ‘O messenger of Allah, call Allah to give us rain; call Allah to remove the drought from us’. They did not do that because they knew it was not possible. When man dies, all his deeds will end as he will not be able to carry out any act. The Messenger of Allah ﷺ said: ‘When a person dies, all his deeds will cease except from three...’⁽²⁾ So, the dead cannot ask Allah for forgiveness or supplicate for you because all his deeds have been cut off.

The important point is that visiting the graves is for the benefit of its inhabitants, not the visitors. However, Allah – the Mighty and Sublime, will reward the visitor for his visit, but he does not derive any benefit from the dead. Likewise, he will benefit from the reminder that will fill his heart if Allah – the Mighty and Sublime - counts him

1 Al-Bukhaari reported it in the Book of Prayer for Rain no: (1010)

2 Muslim reported it in the Book of Bequest no: (1631)

among those whose hearts will take guidance.

We ask Allah – the Mighty and Sublime – to count you and us among those who rely on Him.

Abomination of longing for death

Hadeeth 585

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا يَتَمَنَّى أَحَدُكُمْ الْمَوْتَ، وَلَا يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيَهُ؛ إِنَّهُ إِذَا مَاتَ انْقَطَعَ عَمَلُهُ، وَإِنَّهُ لَا يَزِيدُ الْمُؤْمِنَ عُمُرَهُ إِلَّا خَيْرًا».

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "None of you should wish for death. If he is righteous, perhaps he may add to (his) good works, and if he is a sinner, possibly he may repent (in case he is given a longer life)." [Al-Bukhari]

The author (may Allah shower blessings on him) said: The Chapter of Abomination of Longing for Death because of an Affliction That Has Befallen One Be It Sickness, or what is similar to that.

However, this is not blameworthy if the fear resulted from a trial related to the Religion. Hence, the author (may Allah shower blessings on him) mentioned that this is permissible when one fears trial for himself in the affairs of the Religion. This will be discussed in the course of explaining the *Ahadeeth Insha Allah*.

As for the first statement, what the author (may Allah shower blessings on him) said is correct; when an affliction hits a person, he should not long for death. This is an error, intellectual inanity and religious misguidance.

As for intellectual inanity, if a man remains alive, he may increase in goodness if he is righteous or he may turn to Allah – the Mighty and Sublime - in repentance. However, he may end his life on the

worst condition if he decides to take his life, and refuge is with Allah. Hence, we say: ‘Do not do this because it is an intellectual inanity.

As for religious misguidance, he does what the Prophet ﷺ has prohibited. This is because he ﷺ says: ‘None of you should wish for death’; so this a prohibition. This is because longing for death entails rejecting the decree of Allah – the Mighty and Sublime. And a believer must be patient when any harm befalls him, and he will have two rewards if he perseveres:

One: Expiation of sins; thus, a man will not suffer anxiety, anguish or harm except that Allah expiates his sins with it, even if a thorn pricks him.

Two: If he is granted success to seek for rewards from Allah – the Mighty and Sublime, and the Face of Allah, he will be rewarded. Allah has indeed said:

﴿ إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾ ﴾

“Only those who are patient shall receive their rewards in full, without reckoning” [Az-Zumar: 10].

As for his longing for death, this shows that he is neither patient nor pleased with what Allah has decreed. Thus, the Prophet ﷺ explained that if the person were one of the good doers, he would increase in righteous deeds in his remaining days.

It is known that a statement of praise in the scroll is superior to this world and what it contains. This is because the world and its contents will vanish, but a statement of praise and other deeds will endure. Allah – the Mighty and Sublime - says:

﴿ الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا

وَحَيْرٌ أَمَلًا ﴿٥٦﴾ ﴾

“Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory prayers,

deeds of Allah's obedience, good and nice talk, remembrance of Allah with glorification, praises and thanks, etc.), that last, are better with your Lord for rewards and better in respect of hope." [Kahf: 46].

Therefore, when you remain alive, even if you endure harm and maltreatment, you may do more good deeds.

If he is one of the wrongdoers who have committed evils, he may mend his ways by asking Allah for His Pleasure and Pardon – the Mighty and Sublime. Thus, he may die later with his sins forgiven.

For that reason, you should not yearn for death because every matter has been decided; perhaps, your continued stay will be good for you or for others. You should rather show patience and hope for rewards (from Allah – the Mighty and Sublime). There is no permanent condition.

Allah – the Mighty and Sublime - is the Source of guidance.

Hadeeth 586 and 587

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمْ الْمَوْتَ لِيُضْرَّ أَصَابُهُ فَإِنْ كَانَ لَا بُدَّ فَاعِلًا، فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي» متفق عليه.

Anas bin Malik رضي الله عنه reported: Messenger of Allah ﷺ said, "Let none of you wish for death on account of an affliction that befalls him. If he has no alternative, let him pray: 'Allahumma ahyine ma kanatil-hayatu khairan li, wa tawaffani idha kanatil-wafatu khairan li (O Allah! Give my life so long as the life is good for me, and take away my life if death is good for me)'" [Al-Bukhari and Muslim]

وَعَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: دَخَلْنَا عَلَى حَبَّابِ بْنِ الْأَرْتِّ رَضِيَ

اللَّهُ عَنْهُ نَعُودُهُ وَقَدْ اِكْتَوَى سَبْعَ كَيَّاتٍ فَقَالَ: إِنَّ أَصْحَابَنَا الَّذِينَ سَلَفُوا مَضَوْا، وَلَمْ تَنْقُضْهُمْ الدُّنْيَا، وَإِنَّا أَصَبْنَا مَا لَا نَجِدُ لَهُ مَوْضِعًا إِلَّا التُّرَابَ وَلَوْلَا أَنَّ النَّبِيَّ ﷺ نَهَانَا أَنْ نَدْعُوَ بِالمَوْتِ لَدَعَوْتُ بِهِ. ثُمَّ أَتَيْنَاهُ مَرَّةً أُخْرَى وَهُوَ يَبْنِي حَائِطًا لَهُ، فَقَالَ: إِنَّ المُسْلِمَ لَيُؤَجَّرُ فِي كُلِّ شَيْءٍ يُنْفِقُهُ إِلَّا فِي شَيْءٍ يَجْعَلُهُ فِي هَذَا التُّرَابِ. متفقٌ عَلَيْهِ. وهذا لفظ رواية البخاري.

Qais bin Abu Hazim ؓ reported: I went to visit Khabbab bin Aratt ؓ during his illness. He had been cauterized in seven places. He said: "Our companions who have died have left (this world) without having enjoyed the pleasures of the world (in order to get a great full reward in the Hereafter) while we have amassed wealth exceeding our needs for which there is no place to keep except in the earth. Had Messenger of Allah ﷺ not prohibited us from longing for death, I would have prayed for it." Then we visited him again and he was building a wall. He said: "There is a reward in store for a Muslim in respect of everything on which he spends except for something he places in the earth (i.e., something exceeding our needs or essentials)." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) said under the chapter of abomination of longing for death because of a harm that has befallen one except if that has been occasioned by a trial in the Deen in the book, in *Riyaad us-Saaliheen*.

Anas bn Maalik (may Allah be pleased with him) said that the Messenger of Allah ﷺ said: 'None of you should long for death because of a Harm that has afflicted him'. For instance, one is suffering from a serious sickness, an abject poverty, an overwhelming debt, or similar issues. Hence, one says: 'O Allah! Kill me that I may be relieved of this

world'. This is prohibited and not permissible, as death may not bring relief. Perhaps he will be reassigned from the punishment of the world to the punishment of the Hereafter, which is more grievous.

Hence, the Prophet ﷺ forbade you from longing for death due to a harm that has befallen you. Rather, you should face these afflictions with patience, while hoping for reward and a way out, and know that that no situation is permanent. Allah – the Mighty and Sublime – measures the night and the day, and He alters the affairs in ways beyond the understanding of man. This is because when Allah intends a thing, He only says to it: 'Be' and it is. Therefore, you should not seek for death for a harm that befalls you.

As for what is related to trials in the affairs of the Religion, when people are faced with trials in their Religion and harms befall them, it may be for the glitters of the world or other forms of trials. Likewise, it may result from dangerous ideologies, perverted religions and similar issues. However, this is not a reason to crave for death. Rather, one should supplicate that: 'O Allah! Take my soul to You without trial'. Thus, he should ask Allah – the Mighty and Sublime - to make him steadfast and take his soul without trial.

Otherwise, he should be patient as his continued trial may be good for the Muslims. He may be defending, securing, assisting the Muslims and strengthening them. Hence, he should say: 'O Allah, when you wish to try your slaves, take me to Yourself without trial'.

The Prophet ﷺ has said: 'O Allah! Give me life so far as life is good for me, and take my life if death is better for me'. Since you do not know which of the two states is better, you should surrender the matter to Allah. 'O Allah give me life so far as life is good for me', that is, if it is, 'and take my life if death is better for me'.

Allah – the Mighty and Sublime - will grant your supplication if you beseech Him in this manner.

In this *Hadeeth*, there is evidence for adding a condition to a supplication; that you can make a conditional supplication. This has been recorded in some other narrations. In the Verses of *Li'an*, at the

fifth testimony, the husband would be asked to invoke the Curse of Allah on himself if he were one of those who tell lie. Likewise, the woman would invoke the Wrath of Allah on herself, at the fifth testimony, if her husband speaks the truth. Therefore, there is nothing wrong in adding a condition to a supplication.

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Qays bin Hizaam (may Allah be pleased with him). They visited Khabbaab bn Al-Arrat (may Allah be pleased with him), who was one of the venerable companions, on his sickbed after Allah – the Mighty and Sublime – had opened the world for the Muslims.

The Muslims were poor at the early days of Islam, but Allah – the Mighty and Sublime – later enriched them with abundant booties, which they got from the disbelievers with the leave of Allah. He – the Mighty and Sublime – said:

﴿ وَعَدَّكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا ﴿٢٠﴾ ﴾

“Allah has promised you abundant spoils that you will capture”
[Al-Fath: 20].

He – the Mighty and Sublime – also said:

﴿ وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا ﴿١٩﴾ ﴾

“And abundant spoils that they will capture” [Al-Fath: 19].

Thus, when Allah – the Mighty and Sublime – opened the world for the Muslims, wealth increased, evolved and became plentiful, and some of them enjoyed luxurious lives. Whenever some of them are presented with their breakfast or dinner, they would cry when they remember the early sacrifices and few support they had then.

So they entered upon Khabbaab bin Al-Arrat (may Allah be pleased with him) on his sickbed, after seven cauterisations.

Cauterisation is one of the ways of healing with the leave of Allah – the Mighty and Sublime. The Messenger of Allah ﷺ stated that three things possess power of healing with the Leave of Allah, they are:

'Cauterisation, cupping and honey'⁽¹⁾. These three things are some of the most beneficial things with the Leave of Allah – the Mighty and Sublime. In reality, only cauterization can treat some ailments. An example is pleurisy, which is an inflammation of the pleura of the lung and people die from it except if Allah – the Mighty and Sublime – heals one through some (medical) means.

This type of disease cannot be healed except with cauterisation. How many are those who are suffering from pleurisy, they visit doctor who gives them injection and drugs, among other things, but to no effect? However, they are cured with cauterization with the Leave of Allah – the Mighty and Sublime.

And there are some other things that affect the intestines which the Arab physicians called *'at-Tair* – bird' because it spreads out in the body. This sickness can only be healed with cauterisation. Whatever drug or treatment you give the sick will not benefit him, only cauterisation will do.

Likewise, there is a third ailment which people call *'Al-Hubbah'* which is a tumour which appears in the mouth or the throat, such that when it burst it will cause destruction to man. This sickness also cannot be cured except by employing cauterisation. Thus, numerous ailments can only be healed with cauterization.

So, Khabbaab bn Al-Aratt (may Allah be pleased with him) was cauterized in seven places. Then, his companion paid a visit to him on his sickbed, so he told them that Prophet ﷺ had said: **'Verily, man will be rewarded for everything he spends except for something which he places in the earth'** that is, a building. This is because if man restricts himself to what suffices him, he will not require considerable spending.

He may build a chamber for himself and his family as the Prophet ﷺ had, and he was the best of creation. He ﷺ only had chambers, a chamber for him and for his wives; it was not more than that. And anytime they wanted to answer the call of nature, they would go out to the wasteland to relieve themselves.

1 Al-Bukhaari reported it in the Book of Medicine no: (5681)

However, people have evolved. And one of the signs of the last Hour is that you would see the barefoot, naked and poor competing to have the tallest skyscrapers. They would vie for the height, touching the sky, or the beauty and grandeur. So, man will not be rewarded for the money he spends in building, except a building he dedicates to housing the poor, or its proceeds is spent in the cause of Allah – the Mighty and Sublime- or other similar initiatives; he will be rewarded for such.

Nevertheless, he will have no reward for the house in which lives, and he may earn punishment if he exceeds proper bounds like what some poor people do today.

Today, some of the poor people will borrow money that will be due after ten years or fifteen years, and the period of repayment may be as long as twenty years. He does this in order to bedeck his house with attractive stones, impressive arc or balcony or other similar works. A poor man who engages in this prohibited act, and he embroils himself in massive debts.

However, there is nothing wrong with a house that is in accordance with common practice. If a man desires to build a conventional private residence to house his family conveniently without extravagance or taking loans, there is no sin in it, *Insha Allah*.

Leading an abstemious life and refraining from the doubtful

Commentary

The author (may Allah shower blessings on him) An-Nawawee mentioned The Chapter of Leading an Abstemious Life and Refraining from the Doubtful in in his book, *Riyaad us-Saaliheenn*.

Some people confuse leading an abstemious life, *Wara*, with leading an ascetic life, *Zuhd*. Nevertheless, there is a difference between the

two as Ibn Qayyim (may Allah shower blessings on him) explained in his book: *Ar-Ruh*. *Wara* is leaving off what is harmful to the Hereafter, and *Zuhd* is leaving off what does not hold any benefit.

Therefore, *Zuhd* is superior to *Wara*, because *Wara* requires leaving off what is harmful to him, and *Zuhd*, requires leaving off what is not beneficial to him. This is because everything can be grouped into three: What is harmful, what is beneficial and what is neither beneficial nor harmful, that is, it has a degree of harm and a degree of benefit; so it is not harmful or beneficial.

So a person leading an ascetic life will leave off two things in this; he will quit what is harmful, and what is neither beneficial nor harmful, so he will only do what is beneficial.

The person leading an abstemious life only forsakes one thing, which is what is harmful; he will do what is beneficial and what does not hold benefit or harm.

Hence, the status of a person leading an ascetic life (*Zuhd*) is superior to the person leading an abstemious life (*Wara*).

However, they may be used to mean the same thing at times. Therefore, *Wara* is quitting what is harmful, which includes doubtful matters – doubtful in its ruling or its essence. The first one is what is doubtful in ruling and the second is what is doubtful in essence. Therefore, an abstemious person is he who leaves a matter if the ruling on its prohibition is doubtful. Yet, he will do that which ruling of its obligation is doubtful, in order not to commit sins for not carrying it out.

Then the author (may Allah shower blessings on him) mentioned two verses expressing this:

﴿ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾ ﴾

“You counted it a little thing, while with Allah it was very great.”

[An-Noor: 15].

The ‘it’ in the verse goes back to what the people were spreading in the story of the *Ifk* – the lie that was heaped against the person of the

Mother of the Believers Aa'ishah (may Allah be pleased with her.). Aa'ishah (may Allah be pleased with her.) was a wife of the Prophet ﷺ and the hypocrites were looking for ways of humiliating the Prophet ﷺ by maligning his person.

On a particular occasion, the Prophet ﷺ was returning from a battle, so he had to encamp and sleep on the way. Usually, the women of the Prophet ﷺ used to have men at their service any time they were on a journey.

During the night, Aa'ishah (may Allah be pleased with her) had to leave the group to relieve herself. Then came those who would carry the Howdah in which she rides, so they transported it and fastened it to the camel thinking she was inside. This is because Aa'ishah (may Allah be pleased with her) was young then and had little weight.

Then the party proceeded on the journey. When Aa'ishah (may Allah be pleased with her) returned, she realised that the people had left. However, due to her intelligence and unwavering equanimity and composure, she decided to remain at this place. She did not move with undue hurry and confusion as she might get lost and they would not be able to locate her.; hence, her decision to stay still. And there was a man among the preeminent companions, Safwaan bin Al-Muattil (may Allah be pleased with him), who was asleep; he was among those people who would never wake up until they have completed the natural round.

When Safwaan (may Allah be pleased with him) woke up, he realised that people had left. Then he saw a black figure, then he moved closer and saw that it was Aa'ishah, the Mother of the Believers (may Allah be pleased with her.). He knew her before the verse of *Hijaab* was revealed. What did the man do?

He made his camel kneel without uttering a word to her, out of respect for the matrimonial life of the Prophet ﷺ; he did not desire to talk to his ﷺ wife in such state. So, he made the camel kneel, placed his leg on the leg of the camel to support it, and Aa'ishah (may Allah be pleased with her) then climbed it. Then he held the bridle of the camel and led the way with Aa'ishah (may Allah be pleased with her)

behind him.

When they caught up with the main party, the hypocrites began to wag their tongues as they saw that as an opportunity. They started fabricating lies about Aa'ishah (may Allah be pleased with her): a woman stayed back with a man on a journey! Thus, they began to malign the honour of Aa'ishah (may Allah be pleased with her). However, she was not the primary target of their attack; that which concerns them was to rubbish the matrimonial life of the Prophet: *"Allah's Curse be on them, how they are deluded away from the truth!"* [At-Taubah: 30].

Therefore, they initiated the tale. Out of His Wisdom, Allah made Aa'ishah (may Allah be pleased with her.) fall sick when they returned to Madeenah, so she was confined in her house. The Prophet ﷺ would pay her visits, but she (may Allah be pleased with her.) did not observe what she used to see in him before. The Prophet ﷺ would come around and say: 'How is she?' He would not say: how is she today? 'Hope she is better than yesterday' or similar statements. He would only utter this statement because the tale of the hypocrites has become widespread in Madeenah, and some believers were actually having two minds. The Prophet ﷺ had no doubt in his wife, and he believed that Allah – the Mighty and Sublime, in His Wisdom, would not allow the denigration of His Prophet's matrimonial life.

The Prophet ﷺ never believed the rumour, but he was uncomfortable with the hullabaloo. After about a month, Aa'ishah (may Allah be pleased with her) came out. She went with her maternal aunt, Ummu Mistah bint Athathah, to answer the call of nature. There were no toilets in houses then, so they would go to the wasteland and search for a private place to relieve themselves.

Therefore, Aa'ishah (may Allah be pleased with her) went with her maternal aunt to answer the call of nature. Suddenly, Ummu Mistah stumbled and she voiced out: 'May Mistah become wretched'. Aa'ishah (may Allah be pleased with her) was surprised; how would she utter such statement about one of the Emigrants who participated in the Battle of *Badr*. So she said to her aunt: 'Why would you say

such a thing?’ a word depicting loss and destruction. Then her aunt chronicled the tale of the slander, and informed her that Mistah was one of those who believed the fabrication. So Aa’ishah’s ill health became aggravated, and she was crying incessantly day and night.

When the hypocrites have reached the crescendo, Allah revealed the following glorious verses: *“Verily! Those who brought forth the slander (against Aishah (may Allah be pleased with her) the wife of the Prophet) are a group among you. Consider it not a bad thing for you. Nay, it is good for you”*

Subhanallah! We should not consider this slander and calumny as evil. Yes! You must not consider it as evil; rather it is good for you because it comes with purification from sin and advancement in ranks. Likewise, it necessitates a defence of the dignity of the Prophet ﷺ and his matrimonial life, which is good.

“Unto every man among them will be paid that which he had earned of the sin”, that is, everyone who spoke about the issue would have what he earned of sins.

“And as for him among them who had the greater share therein, his will be a great torment”. That is, the most punished would be one who kindled the fire of this tribulation, and refuge is with Allah.

Then Allah – the Mighty and Sublime – continued until He said:

﴿إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ

اللَّهِ عَظِيمٌ ﴿١٥﴾

“When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great.” [Noor: 15].

Moderation and piety dictate not talking in this case, and they ought to have asked themselves: Where was the source of the information? It emanated from the hypocrites, the worst liars among the slaves of Allah – the Mighty and Sublime.

The hypocrites are the worst liars; hence, lying is one of the signs of hypocrisy. Listen to Allah's Statement – the Mighty and Sublime:

“When the hypocrites come to you (O Muhammad), they say: ‘We bear witness that you are indeed the Messenger of Allah.’ This testimony comes with double emphasis.

“Allah knows that you are indeed His Messenger”, truly you are His Messenger ﷺ, and with that, *“And Allah bears witness that the hypocrites are liars indeed.”* [Munaafiqun: 1].

Which of these two avowals is superior? Is it their statement: *“We bear witness that you are indeed the Messenger of Allah”* or Allah's Statement: *“And Allah bears witness that the hypocrites are liars indeed”*? There is no doubt that Allah's statements are the most truthful. Thus, he bears witness that *“The hypocrites are liars indeed”* in their statement: *“We bear witness that you are indeed the Messenger of Allah.”*

This calumny originated from the hypocrites led by Abdullah bin Ubayy ibn Saluul. However, this obnoxious being did not employ explicit statements in spreading it; he would come to the people say: ‘Haven't you heard of what is being said about Aa'ishah; it is so-and-so'.

Some believers were explicit in their speech; among them were Mistah bin Uthaathah, Hassan bin Thaabit and Humnah bin Jahsh. They became embroiled in the matter because they were humans. Aboo Bakr (may Allah be pleased with him) vowed to terminate his support for Mistah, who was the son of his maternal aunt. He made this decision because of the Prophet ﷺ, not his daughter.

What did Allah – the Mighty and Sublime - say? He – the Mighty and Sublime - said:

“And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkin (the poor), and those who left their homes for Allah's Cause.” [An-Noor: 22]. That is, they should not vow, and this was a reference to Aboo Bakr (may Allah be pleased with him).

“And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkîn (the poor), and those who left their homes for Allah’s Cause.”

Who was referred to as a relative, poor and an Emigrant? This is Mistah. So it was not appropriate for people who were blessed with graces, such as Aboo Bakr (may Allah be pleased with him), to hold their hands from spending on their kinsmen, the poor and the Emigrants, even they made mistake in some matters.

“Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful.” [An-Noor: 22]. When this verse was revealed, Aboo Bakr (may Allah be pleased with him) said: ‘Nay, we want Allah to forgive us’, so he restored his support for Mistah.

This is a great level of compliance regarding a person who said such about your daughter and even the Messenger of Allah ﷺ. But Aboo Bakr (may Allah be pleased with him) complied in a great way.

So later the Prophet ﷺ ordered that Mistah, Hassan and Hamnah be beaten; each of them got eighty lashes that became the punishment for the offence of accusation of adultery.

However, he did not order the beating of Abdullah bin Ubayy because he was an obnoxious being who was not explicit in his accusation. Moreover, the beating cleanse those punished of their sins, but Abdullah bin Ubayy is not entitled to cleansing because he is filthy, unclean and evil.

The important point is that *Al-Wara* dictates that one should not say anything except what he knows. And this reference which the author brought applies correctly to our time. How many are those who speak about the people in authority, the scholars and the students of knowledge without knowledge. And how many are those who speak about the good doers and those who possess wealth without knowledge.

So many people do not have sense of *Al-Wara*; a person relays whatever comes his way without establishing its veracity. Talking

about a person without knowledge is a form of injustice and transgression on such person. Indeed, when the Prophet ﷺ was asked about backbiting, he said: ‘Your mentioning about your brother what he dislikes (you to mention about him)’. And they said: ‘What if what I say is in my brother? He ﷺ said: ‘If what you say is in him then you have backbitten him, and if it is not in him, you have slandered him’.

We ask Allah – the Mighty and Sublime - to guide your tongues and ours from lies and false statements, protect us from falling and overlook our errors.

He is indeed Bountiful and Generous.

Hadeeth 588

وَعَنِ النَّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «إِنَّ الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ، اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ، وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا! وَإِنَّ لِكُلِّ مَلِكٍ حِمَى، أَلَا! وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا! وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ: أَلَا! وَهِيَ الْقَلْبُ» متفقٌ عَلَيْهِ. وَرَوَاهُ مِنْ طُرُقٍ بِالْفَاظِ مُتَّفَارِقَةٍ.

An-Nu'man bin Bashir رَضِيَ اللَّهُ عَنْهُ reported: Messenger of Allah ﷺ said, “What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things which many people do not know. So he who guards against doubtful things keeps his religion and his honour blameless. But he who falls into doubtful things falls into that which is unlawful, just as a shepherd who grazes his cattle in the vicinity of a pasture declared prohibited (by the king);

he is likely to stray into the pasture. Mind you, every king has a protected pasture and Allah's involved limits is that which He has declared unlawful. Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is corrupt. Verily, it is the heart." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) reported in his Book, *Riyaad us-Saaliheen*, from Nu'man bin Basheer on the authority of his father, Basheer bin Sa'd, that the Prophet ﷺ said: 'What is lawful is clear and what is unlawful is clear, but between them are certain doubtful matters which many people do not know'.

So the Prophet ﷺ classified the matters into three: the evidently lawful, the evidently unlawful and the doubtful.

An example of the evidently lawful is beef, and an example of the evidently unlawful is the prohibition of consuming carcass, blood, swine and similar things.

Everything in the Qur'an with the statement 'it is permissible' is of course *Halal*; and everything with the declaration 'forbidden for you' is *Haram*. Thus Allah's Statement – the Mighty and Sublime: "*Whereas Allah has permitted trading*" [Baqarah: 275] is an example of the plainly lawful; and His statement – the Mighty and Sublime: "*and forbidden Ribâ (usury)*" [Baqarah: 275], is an example of the undoubtedly unlawful.

And there are some doubtful matters, issues not clear to people, with numerous factors responsible for the abstruseness. A case in point is individuals considering the evidence for such action as not authentic; that is, they doubt if it is truly from the Messenger of Allah ﷺ. Even if it is authentic, its essence may be queried: does it connote a certain sense or another? Even if it points to a precise thing, it may still be doubtful: is it regulating a broad narration or otherwise? Alternatively, is it restricting the absolute? And even if this is clear, it

may still be doubtful: is the ruling subsisting or abrogated?

The important point is that the roots of doubt are numerous. Then, what is the solution to these doubts? The answer is that the Prophet ﷺ had explained the way out; he ﷺ said: ‘Whoever guards against the doubtful things, keeps his religion and dignity safe’. That is, whoever leaves doubtful things for what is clear is free of blame in his Religion and honour.

‘...he has freed his religion’ by protecting it from the prohibitions; ‘and his honour’, that is, he is secured from people’s speech regarding it since he would have become the subject of discussion if he had fallen into the doubtful matter as it would have been the case if he had performed a clear prohibition.

Then the Prophet ﷺ set a parable of a shepherd tending a herd of sheep, camel or cattle **who rears his animal around a prohibited area**’ which another person delineated so that none would rear his animals there. However, it is known that the pasture of such demarcated space will be superior since none has been allowed to graze his herd there. Thus, it is feared for a shepherd who rears his animals around a prohibited place that he will fall into the reserved area, because when the cattle see greener pasture and plenty grass, they may go after it. Hence, the shepherd needs to be very careful in that situation.

And if one ponders very well, as one is wont to forget, the animals may stray into the prohibited grazing land. ‘Like a shepherd who grazes around a prohibited area, he is likely going to stray into the prohibited area’.

Then the Prophet ﷺ said: ‘Mind you, every king has a protected pasture’. The Prophet ﷺ might have said that in order to permit a protected pasture for a king. That is, a king can have a designated zone with abundant pasture for the cattle of the Muslims – the ones in the treasury, like the camel for *Zakat*, the horses for *Jihad*, and similar ones.

As for his private possessions, then it is not permissible; it is *Haram* for him to do so. Nobody is allowed to have an exclusive right to a

reserved area such that it is out of bound to other Muslims; this is not permissible for anyone as it is *Haram*. The Prophet ﷺ had said: 'Muslims share these three things: water, pasture and fire'⁽¹⁾.

Therefore, it is not permissible for anyone to delineate a pasture for himself; he puts barbed wire around it and his soldiers prevent people from bringing their cattle there. He is regarded as having usurped the place, though he might not have done so in the absolute sense, but he has prevented others from a communal right, as this land is not a private possession of anyone; therefore, his action is not permissible. Hence, scholars have said that it is permissible for the Muslim leader to apportion a reserved ley for animals of the Muslims provided this does not harm others.

So the Prophet's statement ﷺ: 'Mind you, every king has a protected pasture' could mean that he was permitting it. If it were like that, it will mean that the king is protecting the animals of the Muslims, like the horses for *Jihâd*, camel from *Zakat*, and similar creatures.

However, it might mean that he was only informing of what was happening at the time without authorising the practice. The Prophet ﷺ might inform of what is happening or what will happen but it does not mean he is in support of such action. For example, the Prophet ﷺ informed that we would follow the practice of the Jews and the Christians. He said: 'Verily you will follow the practice of those before you little by little until if they enter the hole of a *dabb*-lizard you will follow them'⁽²⁾. They said: 'O Messenger of Allah, (you mean) the Jews and the Christians? Then he ﷺ said: 'Then who (else)?'. Does this imply he permits this? No; rather, it is a warning (against it).

Anyway, a king may have a protected pasture, justly or unjustly, and when shepherds come there with their cattle – around this flourishing pasture –they may not have the power of control over these cattle.

Then he ﷺ said: 'And Allah's Reserved Area is what He has prohibited'. Allah – the Mighty and Sublime - has surrounded the

1 Aboo Dawood reported it in the Book of Transactions no: (3488)

2 Al-Bukhaari reported it in the Book of Holding unto the Sunnah no: (7320); and Muslim reported it in the Book of Knowledge no: (2669)

Sharee'ah with a palisade of justice; He has forbade every prohibited thing that can bring harm to humans in their Religion and worldly life. Hence, if there exists a thing such that every soul craves for it, Allah – the Mighty and Sublime - will block it.

Let us take unlawful sexual intercourse as a case study, and we seek refuge with Allah from it. The cause of unlawful sexual intercourse is usually strong sexual desire and weak Faith, and the soul and the natural instinct of man call to it. Hence, Allah – the Mighty and Sublime – erects a barrier around it so that people would refrain from it; He – the Mighty and Sublime - said: ***“And come not near to the unlawful sexual intercourse”*** [Al-Israa: 32].

He – the Mighty and Sublime - did not say: ‘Do not commit unlawful sexual intercourse’ but He said: ***“And come not near to the unlawful sexual intercourse”*** this encompasses all the means that can lead to unlawful sexual intercourse such as looking, touching and talking with the opposite sex.

So also, Allah has prohibited *Riba* because the souls desire it due to the superficial benefits contained in it and He – the Mighty and Sublime - forbade all means that could lead to it. Thus, He – the Mighty and Sublime - prohibited every transaction that resembles *Riba*.

This is how Allah – the Mighty and Sublime - has placed a barrier around all prohibitions to prevent people from coming near them.

Then he ﷺ said: ‘Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy and if it is corrupt, the whole body is corrupt. Verily it is the heart.’

‘Mudghah’ – is a small piece of flesh comparable to what a man can chew at once; it is small but of profound quality. It controls the affairs of the body; ‘if it is healthy, the whole body is healthy and if it is corrupt, the whole body is corrupt.’ The eye, nose, tongue, hand, leg, liver or any other part of the body does not control this, but the heart. Hence, the Messenger of Allah ﷺ used to say: ‘O Allah that changes the hearts, make our hearts firm on Your Religion; O Allah

that controls the hearts, direct our hearts to Your obedience⁽¹⁾.

Thus, the entire human system revolves round the heart, in virtue or corruption. Therefore, it is important for you to take care of your heart by purifying it. There is no blame if the outward deeds are good but the focal point is refining the heart. Allah – the Mighty and Sublime - says about the hypocrites:

“And when you look at them, their bodies please you; and when they speak, you listen to their words” [Al-Munaafiqun: 4]. That is, out of their excellent outward postures, and the good things which their limbs do; when they say anything you will want to listen to them because of its beauty, but their hearts are corrupt:

“They are as blocks of wood propped up” [Al-Munaafiqun: 4]. There is no goodness in it.

Therefore, you must strive to make your heart virtuous. Check your heart; does it contain any form of *Shirk*? Is there any element of hatred for what Allah – the Mighty and Sublime - has revealed in it? Does it contain hatred for the pious slaves of Allah – the Mighty and Sublime? Does it hold an element of affection for the disbelievers? Does it contain a form of support for the disbelievers? Does it house envy, rancour, malice or similar great diseases that affect the hearts? You should purify your heart from these and improve it; verily the whole body depends on it.

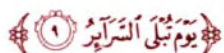
﴿ أَفَلَا يَعْلَمُ إِذَا بُعِثَ مَا فِي الْقُبُورِ ﴿١٠﴾ وَحُصِّلَ مَا فِي الصُّدُورِ ﴿١١﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴾

“Knows he not that when the contents of the graves are brought out and poured forth (all mankind is resurrected). And that which is in the breasts (of men) shall be made known. Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds), (and will reward them for their deeds).” [Al-Aadiyaat: 9-11].

1 Muslim reported it in the Book of Predestination no: (2654)

That is the Day of Resurrection, and the knowledge of what is within. Actions are based on the obvious in this world; we are concerned with what is apparent from people's deeds. However, the concealed shall be considered on the Day of Resurrection, we beseech Allah to improve your hearts and our hearts.

Allah – the Mighty and Sublime - says:



“The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).” [Taariq: 9].

All the secrets will be laid bare; the Faith of the believer will be made open and the hypocrisy of a hypocrite will be made plain, we seek refuge with Allah.

Therefore, my brother, you should cleanse your heart; do not hate the *Sharee'ah* of Allah or the pious slaves of Allah, do not detest any aspect of what Allah – the Mighty and Sublime - has revealed, as this would be tantamount to disbelief in Allah. I ask Allah – the Mighty and Sublime – to grant you and us guidance, success and piety.

Hadeeth 590 and 591

وَعَنْ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ» رَوَاهُ مُسْلِمٌ .

An-Nawwas bin Sam'an ؓ reported: The Prophet ﷺ said, “Piety is good manner, and sin is that which creates doubt and you do not like people to know of it.” [Muslim]

وَعَنْ وَابِصَةَ بِنْتِ أَبِي إِسْحَاقَ رَضِيَ اللَّهُ عَنْهُ قَالَتْ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ:

«جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟» قُلْتُ: نَعَمْ، فَقَالَ: «اسْتَفْتِ قَلْبَكَ، الْبِرُّ: مَا
اطْمَأَنَّتَ إِلَيْهِ النَّفْسُ، وَاطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالإِثْمُ مَا حَاكَ فِي النَّفْسِ
وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ» حَدِيثٌ حَسَنٌ، رَوَاهُ أَحْمَدُ،
وَالدَّارِمِيُّ فِي مُسْنَدَيْهِمَا.

Wabisah bin Ma'bad رضي الله عنه reported: I went to Messenger of Allah ﷺ and he asked me, "Have you come to inquire about piety?" I replied in the affirmative. Then he said, "Ask your heart regarding it. Piety is that which contents the soul and comforts the heart, and sin is that which causes doubts and perturbs the heart, even if people pronounce it lawful and give you verdicts on such matters again and again." [Ahmad and Ad-Darmi]

Commentary

The author (may Allah shower blessings on him) mentioned the Hadeeth of An-Nawaas bin Sam'aan in his book, *Riyaad us-Saaliheen* under the chapter of leading an abstemious life and avoiding what is doubtful. He reported that the Prophet ﷺ said: 'Piety is good manner, and sin is that which creates doubt and you do not like people to know of it'.

His words ﷺ: 'Piety is good manner' means that good manner is an aspect of piety as mentioned by Allah– the Mighty and Sublime:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾

"Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety);" [Al-Maidah: 2].

Good manner comes into play in acts of worship to Allah– the Mighty and Sublime - and dealings with the slaves of Allah– the Mighty and Sublime.

In acts of worship, good manner implies that one should accept the

commandments of Allah– the Mighty and Sublime - with submission of the hearts and tranquillity of the soul, such that one will carry out the injunctions in the best manner without wavering, without exercising any doubt or showing displeasure. Thus, he readily observes the Prayer with the congregation, performs the Ablution even when it is cold, gives Zakat, fast in Ramadan and travel for Hajj without bitterness in his heart.

In dealing with people, he should be good to his parents, join ties of kinship, be good to his neighbours, and enjoin others to be good when dealing with people. He does that happily without seeing any difficulty in that, and does not get bored of doing it. Thus when you see yourself doing this, know that you are one of the righteous.

As for the sin, he hesitates and he is unconvinced of doing a particular thing; his mind is not at rest. However, this applies to the person whose heart is in tranquillity and is pleased with the *Sharee'ah* of Allah– the Mighty and Sublime.

As for the sinners and the transgressors, they do not feel bad when committing sins. You will see one of them happily committing evil, we seek refuge with Allah; he does not show any concern for the sins he is committing. However, a righteous person whom has been guided to what is right is he that will show concern for the sin he is committing when he is doing it, he will not have a rest of mind about it, and the sin will continue to trouble his mind. Then that is sin.

What a man is expected to do is to quit sinning; he should leave it for what is more pleasing to his heart without feeling any difficulty. This is *al-Wara*. Hence, the Prophet ﷺ said: 'Even if people pronounce it lawful and give you verdicts on it (that there is nothing wrong with the act)'. Even if a *Mufti* passes a *Fatwa* permitting the act for you, but your heart is not at rest, then leave it; this is from righteousness and goodness.

Even if you know there is a disease emanating from the Devil, which causes doubt and wavering in your heart, towards what Allah– the Mighty, and Sublime - has made lawful for you, do not consider the influence of Shaytaan. The Prophet ﷺ had only spoken about

people whose hearts are free of maladies; that is, when the person concerned does not have any disease in his heart. Hence, piety is what the heart tends towards, and sin is what troubles your heart and you hate people to know.

Allah alone grants success.

Hadeeth 592 and 593

وَعَنْ أَبِي سِرْوَعَةَ - بِكَسْرِ السِّينِ الْمُهْمَلَةِ وَفَتْحِهَا - عُقْبَةَ بْنِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ تَزَوَّجَ ابْنَةَ أَبِي إِهَابِ بْنِ عَزِيزٍ، فَاتَتْهُ امْرَأَةٌ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُ عُقْبَةَ وَالَّتِي قَدْ تَزَوَّجَ بِهَا، فَقَالَ لَهَا عُقْبَةُ: مَا أَعْلَمُ أَنَّكَ أَرْضَعْتَنِي وَلَا أَخْبَرْتَنِي، فَرَكِبَ إِلَى رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ، فَسَأَلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ، وَقَدْ قِيلَ!؟» فَفَارَقَهَا عُقْبَةُ وَنَكَحَتْ زَوْجًا غَيْرَهُ. رَوَاهُ الْبُخَارِيُّ.

'Uqbah bin Al-Harith ؓ reported that he had married a daughter of Abu Ihab bin 'Aziz and a woman came to him and said she had suckled both 'Uqbah and the woman whom he had married, to which he replied: "I am not aware that you suckled me, and you did not inform me." So he ('Uqbah) rode to Messenger of Allah ﷺ in Al-Madinah and put the matter before him. The Messenger of Allah ﷺ said, "How can you continue (to be her husband) after what you have been told?" 'Uqbah ؓ therefore divorced her and she married another man. [Al-Bukhari]

وَعَنِ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ: «دَعْ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ .

Hasan bin 'Ali رضي الله عنه reported: I have retained these words of Messenger of Allah ﷺ, "Leave what causes you doubt and turn to what does not cause you doubt." [At-Tirmidhi]

Commentary

The author (may Allah be pleased with him) mentioned these two *Hadeeths* under the chapter of leading an abstemious life and quitting the doubtful things in his book, *Riyaad us-Saaliheen*. The first one is regarding suckling (by a foster mother): the *Hadeeth* of Uqbah, and the second about the doubtful matters, the *Hadeeth* of al-Hassan bin Alee bn Abee Taalib, may Allah be pleased with all of them.

As for the first one, Uqbah married a woman who was a daughter of Aboo Ihaab. Thereafter, a woman came and said: 'I suckled Uqbah and the woman he married'; that is, he was her foster-brother, which made marriage between them illegal just as blood relationship would have prevented marriage between them. This is based on the statement of the Messenger of Allah ﷺ: 'Fosterage makes unlawful what kinship makes unlawful'⁽¹⁾, but two conditions must be met before fosterage can make marriage unlawful:

The First Condition: The milk suckled is human milk; thus if two kids share in feeding on goat, cow or camel milk, that does not make them foster siblings. The suckling must have been from human as Allah- the Mighty and Sublime - has said:

﴿وَأُمَّهَاتُكُمُ اللَّاتِي أَرْضَعْنَكُمْ﴾

"Your foster mother who gave you suck" [An-Nisaa: 23].

The Second Condition: It should be at least five suckling, it will not be given consideration if it is less than five and it will have no effect. Thus if a woman sucks a baby four times for four days while the baby derives satisfaction after each suckling, that does not make the baby

1 Al-Bukhaari reported it in the Book of Witnesses no: (2645); and Muslim reported it in the Book of Fosterage no: (1447)

a foster-baby of the woman as it must be five. However, if she suckles the baby five times, even if the baby does not derive satisfaction, the baby becomes a foster-child of the woman, and such a suckling makes the baby illegal for the woman in marriage.

The Third Condition: It should take place before weaning; that is, before the age of two when the baby is expected to be weaned. If the suckling is after weaning, an adult for example, then it will be of no effect. For instance, if a baby is five or ten years old and a woman suckles him five times, the baby will not become her foster child because the suckling has taken place after weaning of the baby.

If these three conditions are satisfied, the prohibition covers the foster child and his offspring alone, it does not encompass his brothers, father or mother but only him and his offspring. Thus, it is permissible for a brother of a foster child to marry his sibling's foster sister or foster mother, because there is no relationship between them; the prohibition is limited to the foster-child and his offspring.

As for his fathers and mothers, brothers, uncles, their sons and daughters, the fosterage has no effect on them, whether they are older than he is or younger. As for the common belief among the people that his younger sibling will be affected by such fosterage, this is baseless.

Some people do say when a woman suckles a child, he and his younger brothers become her children; this is not correct. Rather, his brothers, younger or older, are not affected in anyway by the fosterage.

Then the *Hadeeth* of Hassan bin Alee bn Abee Taalib in which he heard some exquisite and valuable words from the Messenger of Allah ﷺ, which he memorised. These words have given birth to a principle under the theme, *al-Wara*, and this is: '*Leave what causes doubt in you, and turn to what does not cause doubt in you*'. That is, quit that which causes doubt in your mind, leave it, and do not do anything except what you are sure of, or what is more preponderant in your mind, if it has to do with issues in which opinions can be considered.

Therefore, leave anything you doubt. This is one of the principles regulating the concept of *Wara*. Hence, the Prophet ﷺ did not eat a

date-fruit he saw by the roadside, he said: 'Had it not been that I fear lest it is from Sadaqah, I would have eaten it⁽¹⁾'. So this comes under the Hadeeth: 'Leave what causes doubt in you, and turn to what does not cause doubt in you'. For instance, you got a certain amount from a contract you entered into with someone, but you are not sure of your right to it, you should leave that because of the doubt. In addition, you should give it out as a charity if your partner too will not accept it thereby freeing yourself from all forms of inequities that may result from taking it. Likewise, you may bestow it as charity with a condition such as you saying: 'O Allah, count this as part of my good deeds if you know that this money is mine, and I have freed myself from punishment that could arise from it if it is not mine'.

Importantly, this is a great Hadeeth with respect to rigorous self-denial and active self-restraint: 'Leave what causes doubt in you, and turn to what does not cause doubt in you'. Therefore, abandon whatever you suspect for that which your heart does not suffer any form of hesitation.

Hadeeth 594

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ لِأَبِي بَكْرٍ الصَّدِيقِ، رَضِيَ اللَّهُ عَنْهُ، غُلَامٌ يُخْرِجُ لَهُ الْخَرَاجَ وَكَانَ أَبُو بَكْرٍ يَأْكُلُ مِنْ خَرَاجِهِ، فَجَاءَ يَوْمًا بِشَيْءٍ، فَأَكَلَ مِنْهُ أَبُو بَكْرٍ، فَقَالَ لَهُ الْغُلَامُ: تَدْرِي مَا هَذَا؟ فَقَالَ أَبُو بَكْرٍ: وَمَا هُوَ؟ قَالَ: كُنْتُ تَكْهَنْتُ لِإِنْسَانٍ فِي الْجَاهِلِيَّةِ وَمَا أَحْسَنُ الْكُهَانَةَ إِلَّا أَنِّي خَدَعْتُهُ، فَلَقَيْتَنِي، فَأَعْطَانِي بِذَلِكَ، هَذَا الَّذِي أَكَلْتُ مِنْهُ، فَأَدْخَلَ أَبُو بَكْرٍ يَدَهُ فَقَاءَ كُلَّ شَيْءٍ فِي بَطْنِهِ. رَوَاهُ الْبُخَارِيُّ

'Aishah رضي الله عنها reported: Abu Bakr رضي الله عنه had a slave who brought him his earnings and Abu Bakr رضي الله عنه would eat from it. One day

1 Al-Bukhaari reported it in the Book of Item-Found no: (2431); and Muslim reported it in the Book of Zakat no: (1071)

he brought him something and when Abu Bakr ﷺ had eaten some of it, the slave asked him whether he knew where he had got that (food) from, Abu Bakr ﷺ asked what it was, and he replied: I acted as a soothsayer for a man in the pre-Islamic period, and not being good at it, I deceived him; today he met me and he rewarded me for that soothsaying what you have eaten. Abu Bakr ﷺ put his hand in his mouth and vomited up all that he had eaten. [Al-Bukhari]

Commentary

The *Haafidh*, An-Nawawee (may Allah shower blessings on him), mentioned the *Hadeeth* of Aa'ishah (may Allah be pleased with her) in his book, *Riyaad us-Saaliheen*, under the chapter of leading an abstemious life and quitting doubtful matters. She narrated that Aboo Bakr (may Allah be pleased with him) had a domestic help whom he allowed to earn a living. That is, he would asked him to work for him on the condition that the boy would render a certain percentage of the earning to Aboo Bakr (may Allah be pleased with him) and the boy would keep the remnant.

This form of arrangement, *Al-Mukhaarajah*, between a master and his slave is permissible because a slave is a possession of his master, so whatever he owns belongs to the master, whether the master has obliged him to do that or not.

The advantage of *Mukhaarajah* is that when a slave completes his daily routine, he has rendered his everyday duty to his master, he may go about doing nothing, in search of knowledge, rest in his house or continue to work in order to make extra profit.

As for the employee hired by a person to work for him in another country with a condition that he must bring him a specified amount at regular intervals, such contract is forbidden, unjust, void and against the law of the land. Hence, it is not right for the employer to take a penny from such arrangement. The reason for this is that the worker might have laboured hard, but was unable to reach the target set by

his employer, and he might not even achieve anything. Hence, this will be injustice.

However, slaves are for all intents and purposes owned by their masters, so their wealth and possessions are for the masters.

Thus, this slave used to work while also serving Aboo Bakr (may Allah be pleased with him) every day. On a particular day, this boy brought a piece of food to Aboo Bakr who ate it. Then the boy said: 'Do you know where it came from?' Aboo Bakr (may Allah be pleased with him) asked him to inform him and the boy said: 'It was the fee of a soothsaying act that I did for a man when I was in *Jaahiliyyah*; it was not that I was perfect at divination, but I hoodwinked the man. He now saw me and gave me the charge for it.'

The profit made from divination is forbidden, whether the soothsayer is good at it or a trickster because the Prophet ﷺ had forbidden *'the sweet gains from divination'*⁽¹⁾.

So when the boy narrated this story to Aboo Bakr (may Allah be pleased with him), he forced himself to vomit all he had eaten by dipping his hand into his mouth. Why did he do so? So that his belly would not consume what was prohibited. This boy's wealth was forbidden because it was gotten from a forbidden source. The Prophet ﷺ had said: *'Verily, when Allah declares a thing to be Haram, He declares its profit to be Haram too.'*

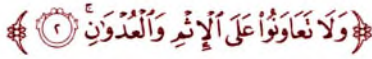
Therefore, the profit accrued from an illegal act is also illegal. A case in point is the rent from the barbershops where the barbers shave beards for people. This rent is prohibited for the shop owner to collect, because it arises from a prohibited business.

Another example is letting houses to banks in some places; leasing structures to bank for their banking activities is forbidden as most of the transactions are based on *Riba*. If you see any bank engaging only in legitimate business, know that that is against the very principle banks were set up because the basis of setting up the modern day banks is *Riba*. Therefore, the rent a man gets bank for letting his house

1 Al-Bukhaari reported it in the Book of Transactions no: (2237); and Muslim reported it in the Book of Share-tenancy no: (1567)

or shop to a bank engaging in *Riba* transactions is prohibited; it is not lawful for the owner of the house or shop.

So also is leasing a house to a person who sells destructive and licentious magazines that stand in opposition to the *Sharee'ah* and affect people's ideology; it is not permissible to lease houses to people who sell this sort of magazines. Allah – the most High - says:



“But do not help one another in sin and transgression” [Al-Maidah: 2].

Leasing spaces to such people is helping them. The Prophet ﷺ said: ‘Verily, when Allah declares a thing to be Haram, He declares its profit to be Haram too⁽¹⁾’.

There is evidence of Aboo Bakr’s (may Allah be pleased with him) great sense of abstemiousness in this Hadeeth. He ought to have this kind of a quality because he was the first caliph for this *Ummah* after the Prophet ﷺ. Hence, *Ahlu-s-Sunnah Wal-Jama’ah* will say Aboo Bakr (may Allah be pleased with him) is the best of men in this *Ummah* because he was the first caliph.

Also, the Prophet ﷺ addressed the people during his terminal illness: ‘Verily, among the most trustworthy people to me with his person and wealth is Aboo Bakr’. Then he said: ‘If I were to take anybody as an intimate friend in this *Ummah*, I would take Aboo Bakr; but the brotherhood of Islam is greater⁽²⁾’.

And the narrations regarding the superiority of Aboo Bakr (may Allah be pleased with him) are numerous. In fact, the Leader of the Believers, Alee bn Abee Taalib (may Allah be pleased with him), the truthful, just and fair, used to say on the pulpit at *Kufah*, as it has been variously reported from him, that: ‘The best of this *Ummah* after

1 Aboo Dawood reported it in the Book of Transactions no: (3488)

2 Al-Bukhaari reported it in the Book of Salat no: (467)

its Prophet is Aboo Bakr then Umar'. This was what he used to say, (may Allah be pleased with him). Once, he said: 'None will be brought before me who rate me above Aboo Bakr and Umar except that I will beat him in a manner comparable to someone guilty of accusing a person of adultery'. This was out of his humility and stating the fact.

Moreover, this entails a clear refutation of the *Rawaafid's* position that Alee is superior to Aboo Bakr and Umar, may Allah be pleased with both of them. In fact some of them used to rate Alee over the Messenger of Allah ﷺ by saying: 'Alee is superior to Muhammad and was more entitled to Messengership, but Jibreel betrayed the trust by giving the right of messengership to Muhammad'. There is no doubt that these people are on clear misguidance, we beseech Allah for safety and ask Him to guide them and us.

The important point is that Aboo Bakr (may Allah be pleased with him) had this sense of asceticism such that when he finished eating what he later realised was forbidden, he forced it out of his belly so that he would not be nourished by it.

Allah Alone grants success.

Hadeeth 595 and 596

وَعَنْ نَافِعٍ؛ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، كَانَ فَرَضَ لِلْمُهَاجِرِينَ
الْأُولَى أَرْبَعَةَ آلَافٍ وَفَرَضَ لِابْنِهِ ثَلَاثَةَ آلَافٍ وَخَمْسَمِائَةَ، فَقِيلَ لَهُ: هُوَ
مِنَ الْمُهَاجِرِينَ فَلِمَ نَقَصْتَهُ؟ فَقَالَ: إِنَّمَا هَاجَرَ بِهِ أَبُوهُ. يَقُولُ: لَيْسَ هُوَ
كَمَنْ هَاجَرَ بِنَفْسِهِ. رَوَاهُ الْبُخَارِيُّ .

Nafi' reported: 'Umar bin Al-Khattab fixed the payment amounting to four thousand dirhams for each of the early Emigrants, but for his son, he fixed only three thousand five hundred. He was asked: "He is also an (early) Emigrant, why

have you fixed a lesser sum for him?” He said: “It was his father who took him along with him. He is not like one who emigrated by himself.” [Al-Bukhari]

وَعَنْ عَطِيَّةَ بْنِ عُرْوَةَ السَّعْدِيِّ الصَّحَابِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبْلُغُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ، حَذَرًا لِمَا بِهِ بَأْسٌ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

‘Atiyyah bin ‘Urwah As-Sa’di رضي الله عنه reported: Messenger of Allah ﷺ said, “No one will attain complete righteousness until he abandons (certain) unobjectionable (but doubtful) things so as to remain on his guard against something objectionable.” [At-Tirmidhi]

Commentary

The author (may Allah shower blessings on him) mentioned the hadeeth of Naafi’ from Abdullah bin Umar رضي الله عنه under the chapter of leading an abstemious life and quitting the doubtful matters in the book, *Riyaad us-Saaliheen*. He narrated that the Leader of the Believers, Umar bin Al-Khattab apportioned the benefit for each person from the public treasury, thus he allotted four hundred dirhams to the early *Muhaajiroon*, but fixed three hundred and fifty dirhams to his son, Abdullah.

Umar’s son, Abdullah, was a *Muhâjir*, but he removed fifty from his remuneration unlike what the other *Muhaajiroon* were collecting. He was asked his reason for reducing Abdullah’s share although he was one of the *Muhaajiroon*. He replied: ‘He only migrated with his father, not by himself; and he who migrated himself is not like he whose father brought him on migration’. This shows Umar’s great sense of rigorous self-denial and active self-restraint.

This is how whoever has been made a leader over the Muslims should do; he should not draw any of his relatives too close because of kinship, a rich man because of his wealth or a poor man because

of his poverty. He should place each person in his or her appropriate position for this is justice and abstemiousness. In addition, Abdullah bin Umar (may Allah be pleased with him) never said: 'My father, I am a *Muhâjir*, if I had wished I could have remained in Makkah', rather, he accepted what his father apportioned to him.

As for the last *Hadeeth* in this chapter, the Prophet ﷺ said: 'A slave will not attain complete righteousness until he abandons what is not objectionable for falling into what is objectionable'. In this case, the permissible muddles up with the impermissible, and it is not easy to pick what is right, so it is from complete faith and piety to leave the permissible out of fear of falling into the impermissible.

This subject is important; the people of knowledge have said that when the permissible becomes mixed with the impermissible, both should be avoided. This is because quitting the prohibited is mandatory, but this will not be complete until the permissible is also avoided in this case and if an obligation cannot be achieved except by a means, then the means becomes obligatory.

However, if the circumstance necessitates him choosing one of the two, then he should act on the preponderant. For instance, his food mixes up with another person's and he needs to eat, in this situation, he should pick what appears to him as his food.

Allah Alone grants success.

Desirability of seclusion at times of corruption committed by the people of the world

Hadeeth 597, 598 and 599

وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ

يَقُولُ: «إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْخَفِيَّ» رَوَاهُ مُسْلِمٌ.

Sa'd bin Abu Waqqas ؓ reported: Messenger of Allah ﷺ said, "Allah loves a slave who is pious, free of all wants and the unnoticed." [Muslim]

وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ: أَيُّ النَّاسِ أَفْضَلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «مُؤْمِنٌ مُجَاهِدٌ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ رَجُلٌ مُعْتَزِلٌ فِي شِعْبٍ مِنَ الشَّعَابِ يَعْبُدُ رَبَّهُ».

Abu Sa'id Al-Khudri ؓ reported: Someone asked Messenger of Allah ﷺ: "Who is the best man?" He (ﷺ) answered, "A believer who strives in the Cause of Allah with his life and his wealth." The man asked: "Who is the next?" He said, "One who retires into a narrow valley and worships his Rubb."

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الْمُسْلِمِ عَنَمٌ يَتَّبَعُ بِهَا شَعَفَ الْجِبَالِ، وَمَوَاقِعَ الْقَطْرِ، يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ» رَوَاهُ الْبُخَارِيُّ .

Abu Sa'id Al-Khudri ؓ reported: Messenger of Allah ﷺ said, "The best possession of a Muslim will be a herd of sheep with which he retires to the top of a mountain or places where rain is expected to fall (pastures) so as to safeguard with his faith from tribulation." [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) stated in the book, *Riyaad us-Saaliheen*: The Chapter of Desirability of Seclusion at times of Corruption Committed by the People of the World, and what is similar to that.

You must know that the best person is a believer that lives with the people and exercises patience on their harm. He is better than a believer who does not live with them and does not patiently bear their harm. Nevertheless, there are instances when it will be more desirable for one to withdraw himself from people than to mix with them. If a person fears tribulation for himself; for instance, if one is in a country where the government wants the people to forsake their religion, or wants the people to support an innovation (in the *Deen*). In addition, if he is in a place where sin is the order of the day or where he fears falling into prohibitions and similar instances, then seclusion may be the best option.

Hence, one must leave a Land of Disbelief for a Land of Islam, and migrates from a land of evil to a righteous country.

Another reason for moving into seclusion is a negative change in the condition of the people. Thus, it has been authentically reported from the Prophet ﷺ that: 'Perhaps the best possession of a Muslim will be a herd of sheep with which he retires to the top of a mountain or places where rain is expected to fall, so as to safeguard his faith from tribulation'.

So this is the distinction; seclusion becomes desirable if there is evil and tribulation in mixing with people. Otherwise, the basic principle is that mixing with people is better. In doing this, he can command them to do good and forbid them from evil, he can call them to the truth and explain the Sunnah to them. This is best.

However, if he cannot extend his forbearance in the face of tribulation, then that he isolates himself from people is better even it implies moving his worship to mountaintop or valleys.

Then the Prophet ﷺ explained the excellence of a person whom Allah – the Mighty and Sublime - loves, he ﷺ said: 'Allah loves a slave who is pious, free of all wants and the unnoticed'.

'*At-Taqiyy*' – the one that fears Allah – the Mighty and Sublime

- such that he carries out Allah's orders and turns away from His prohibitions. He carries out His commandments such as observing the Prayer in congregation, disbursing the Zakat to those entitled to it, observing the fast of Ramadan, going on Hajj, being dutiful to parents, joining ties of kinship, doing good to the orphans and all other forms of good deeds.

'*Al-Ghaniyy*' - the one that makes himself independent of people, he is contented with what Allah- the Mighty and Sublime - has given him. He will not ask from people nor show himself to them as downtrodden; rather, he is free from people, he knows himself, he is satisfied with his Lord- the Mighty and Sublime, and he will not turn to anyone.

'*Al-Khafiyy*' - the one that does not make himself known; he is not bothered about people, even his children, knowing him or talking about him. You will always see him moving between his house and the mosque, the houses of his brothers and relatives unnoticed; he conceals himself.

Nonetheless, this does not mean a person should remain in his house without teaching anyone if Allah- the Mighty and Sublime - has granted him knowledge. Such person is only feigning piety. It is better for him to teach people than sit in his house without people benefitting from his knowledge or sit at home without people benefitting from his wealth.

However, if the matter is between the urge to make himself known and noticed and the urge to hide himself, then he should conceal himself. Then, if there is no way for him but to make himself known, let him make himself acknowledged; this is among whom Allah- the Mighty and Sublime - loves.

There is an encouragement for one to conceal himself, make himself independent of people but from Allah- the Mighty and Sublime, fear his Lord- the Mighty and Sublime - so that he can worship Him- the Mighty and Sublime - in harmony and goodness.

Hadeeth 600 and 601

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَعَثَ اللَّهُ نَبِيًّا إِلَّا رَعَى الْغَنَمَ» فَقَالَ أَصْحَابُهُ: وَأَنْتَ؟ قَالَ: «نَعَمْ، كُنْتُ أَرْعَاهَا عَلَيَّ قَرَارِيضًا لِأَهْلِ مَكَّةَ» رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “Every Prophet has tended sheep”. He was asked: “And did you?” He replied, “Yes, I tended them for a few carats for the Makkans.” [Al-Bukhari]

وَعَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «مِنْ خَيْرِ مَعَاشِرِ النَّاسِ لَهُمْ رَجُلٌ مُمَسِّكٌ عِنَانَ فَرَسِهِ فِي سَبِيلِ اللَّهِ، يَطِيرُ عَلَى مَتْنِهِ، كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَرَعَةً، طَارَ عَلَيْهِ يَبْتَغِي الْقَتْلَ، أَوْ الْمَوْتَ مَظَانَّهُ، أَوْ رَجُلٌ فِي غَنِيمَةٍ فِي رَأْسِ شَعْفَةٍ مِنْ هَذِهِ الشَّعَفِ، أَوْ بَطْنِ وَادٍ مِنْ هَذِهِ الْأَوْدِيَةِ، يُقِيمُ الصَّلَاةَ، وَيُؤْتِي الزَّكَاةَ، وَيَعْبُدُ رَبَّهُ حَتَّى يَأْتِيَهُ الْيَقِينُ، لَيْسَ مِنَ النَّاسِ إِلَّا فِي خَيْرٍ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “The best of people is a man who is holding his horse’s rein in the way of Allah (in Jihad) and is galloping towards the place wherever he hears a call for war or detects a note of danger; he goes on proceeding, seeking martyrdom or death wherever it is expected. And a man who retires with some sheep in a mountainside or a valley. He performs Salat regularly and pays the Zakat , continues worshipping his Rubb , till death overtakes him. He does not interfere in the affairs of the people except for betterment.” [Muslim]

Commentary

These two *Hadeeths* are under the chapter of seclusion from people in times of fear of tribulation. The first *Hadeeth* is on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said: ‘Allah has not raised any prophet except that he tended sheep’. That is, there was no prophet whom Allah – the Mighty and Sublime - sent to His slaves except that he watched over sheep. They said: ‘And you?’ He ﷺ replied: ‘Yes, I tended them for a few carats from the people of Makkah’.

The scholars explained that one will learn the manner of looking after people and guiding them to what is good for them from tending sheep. This is because the shepherd will occasionally lead the herd to a good grazing land and at times to inferior pastures, and sometimes to a land completely different from the above-mentioned lands. Besides, he may not even take them out for grazing and he may keep them inactive at other times. The Prophet ﷺ guided this *Ummah* to what is good of knowledge, guidance and illumination as the shepherd who has good knowledge of superior grazing lands and good sense will take his flock to good spots– where the sheep will have their fill of pasture and drink.

The sheep was selected because shepherds are generally benevolent, gentle and laidback unlike cameleers who are usually harsh and wicked because what they rear is also harsh and wicked. Therefore, Allah– the Mighty and Sublime - chose the sheep for His messengers to rear in order to learn how to look after people.

So the Prophet ﷺ tended sheep for some people of Makkah for some carats while Musa (عليه السلام) tended them as a bride-price for the daughter of that native of Madyan. Thus, he said:

﴿ قَالَ إِنِّي أُرِيدُ أَنْ أَنْكِحَكَ إِحْدَى ابْنَتَي هَاتَيْنِ عَلَيَّ أَنْ تَأْجُرَنِي ثَمَنِي حِجَجًا فَإِنْ

أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ ﴿٢٧﴾

“He said: “I intend to wed one of these two daughters of mine

to you, on condition that you serve me for eight years, but if you complete ten years, it will be (a favour) from you.” [Al-Qasas: 27].

Likewise, the second Hadeeth also contains evidence that seclusion may be good. A man will take hold of the bridle of his horse and bolt towards a place where he has heard the call to *Jihad*. In so doing, he will be far away from those people guarding the frontiers of the Muslims; he is concerned about Jihad. Although he is far from people but on a high state of alert for mobilisation for Jihad such that every time he hears the call, he will ride on his horse and gallop to where the call has emanated; that is, he will go there swiftly.

So also is he who is in a place within the valleys or the mountaintops, secluded from people, worshipping Allah– the Mighty and Sublime; he is not among the people except as a person who is full of goodness, then this is good.

All the same, we have earlier mentioned that all these narrations are to be understood as referring to when there is evil and tribulation in mixing with people. However, if such does not exist, a believer who mixes with people and patiently bears their harms is better than the one who does not mix with them and does not experience patience due to their harm.

Modesty and courtesy towards the believers

Commentary

Imam Nawawee (may Allah shower blessings on him) said in the book, *Riyaad us-Saaliheen*: The Chapter of Modesty and Courtesy to the Believers.

‘*At-Tawaddu’* – Modesty is the opposite of arrogance; that is, that none should pride himself over the other because of either

knowledge, lineage, wealth, nobility, leadership, deputyship, or other things. Rather he must lower his wings before the believers; that he should humble himself before them as the best of creation in the sight of Allah, Muhammad, used to do to the believers. Such that a young girl would take the hand of the Prophet ﷺ and she would take him to wherever she wants, and the Prophet ﷺ would allow her to please herself.

And Allah's Statement – the Mighty and Sublime:

﴿وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ﴾

“And lower your wings for the believers (be courteous to the fellow-believers).” [Hijr: 88].

And in another verse, He – the Mighty and Sublime - said:

“And be kind and humble to the believers who follow you.” [Shuara: 215].

“And lower your wings...”, that is, be humble. This is because an arrogant person sees himself as a bird flying in the sky. Therefore, the Prophet ﷺ was commanded to humble himself before the believers, those who followed him ﷺ.

And it is understood from this that we cannot lower our wings for the disbelievers; rather, we should pride ourselves over him. Let your soul be in a superior position to his because you are conveying the Word of Allah – the Mighty and Sublime, and the Word of Allah must prevail.

Hence, Allah – the Mighty and Sublime – said, in His description of His Messenger ﷺ and his companions, may Allah be pleased with them all:

“(They) are severe against disbelievers and merciful among themselves” [Fath: 29]. That is, they used to be severe against the disbelievers but merciful to one another.

Then the author (may Allah shower blessings on him) mentioned the second verse, Allah's Statement – the Mighty and Sublime:

“O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; disbelievers” [Maidah: 54]. That is, in reference to whoever turns back on his heels after being a believer.

This has happened to some people; he is a Muslim working for Islam, then the Devil will cast confusion into his heart – we seek refuge with Allah – and he will apostatize from his Religion. Such a person cannot be a protector or helper of the believers. This is why Allah – the Mighty and Sublime - said:

“Allah will bring a people whom He will love and they will love Him”

Those are believers “*people whom He will love and they will love Him*”.

“Humble towards the believers, stern towards the disbelievers, fighting”

Such people will be very humble to the believers, without pride or sternness towards them; rather, they lower their wings for them, but they will be tough and have a sense of superiority over the disbelievers. The Prophet ﷺ said: ‘Do not initiate greetings to the Jews and the Christians, and drive them to the side when you meet them on a path.’⁽¹⁾ This will serve as a show of contempt for them and disgrace, because they are the worst of enemies to you, your Lord, your Prophet ﷺ, your Religion, the Book of Allah and the Sunnah of His Messenger ﷺ.

There is evidence in this verse that Allah – the Mighty and Sublime – can love a particular thing; Allah – the Mighty and Sublime - loves and He can be loved: “Allah will bring a people whom He will love and they will love Him”. And this is a profound love, without equal. When you love Allah – the Mighty and Sublime, everything will become easy for you in this world –family, wealth, and self in respect of what Allah loves; and this is why one will be ready to lay down his life to the enemies of Allah, and will love that Allah – the Mighty and Sublime – and His Religion become superior. And this is evidence that one must

1 Muslim reported it in the Book of Salaam. No: (2166)

give preference to what Allah – the Mighty and Sublime - and His Messenger ﷺ love over what his heart desires.

And among the signs of love of Allah – the Mighty and Sublime - is to remember Allah often with one's heart, tongue and limbs.

Another sign of this is to love particular personalities who are beloved to Allah. Therefore, he should love the Messenger ﷺ, the Rightly Guided caliphs⁽¹⁾, the religious scholars, and the contemporary scholars of his generation.

Among the signs of Allah's love is to be obedient to Allah – the Mighty and Sublime. He should give preference to that over following his base desires such that when the one who calls to Prayer makes the call saying: 'Hasten to the Prayer', he forsakes whatever he is doing and leaves for the Prayer. He will do that because he loves what pleases Allah – the Mighty and Sublime - than what gratifies his desires.

There are numerous manifestations for the love of Allah – the Mighty and Sublime. Consequently, when a slave loves his Lord, Allah – the Mighty and Sublime - will be quick to love him as He has said in a *Hadeeth Qudsee*: 'Whoever comes to me walking, I will go to him running'⁽²⁾. Therefore, when Allah loves him, then this is the goal – and it is greater (than any other achievement in life).

This is why Allah – the Mighty and Sublime - says:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ﴾

“ Say (O Muhammad to mankind): “If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you...” [Al Imraan: 31].

He – the Mighty and Sublime - did not say: 'Follow me then you are truthful to Allah (when you do so)', but He – the Mighty and Sublime - said: “Allah will love you”. This is the result of a slave loving his

1 Translator's Note: Aboo Bakr, Umar, Uthman and Alee. May Allāh be pleased with them all.

2 Al-Bukhaari reported it in the Book Of Tawheed; no: (7405); and Muslim in the Book of Remembrance and supplication; no: (2675)

Lord; hence, he will consequently attain the good of this world and the Hereafter. I beseech Allah to make you and me among those that He – the Mighty and Sublime - will love.

There is evidence in His Words – the Mighty and Sublime: “*They will love Him*” to establish the concept of a slave loving his Lord. This matter is self-evident; you may discover someone whose heart tends towards Allah – the Mighty and Sublime- often, this suggests that Allah – the Mighty and Sublime - loves him.

A believer who is guided to this will love Allah more than his soul, his children, mother, father, and every other thing, and he will love a person because the latter loves Allah. It is known that an enthusiast will have great affection for those who adore his beloved. Hence, you will discover a person loving those who love Allah, and loving words and deeds beloved to Allah – the Mighty and Sublime – due to his love of Allah.

Then the author, An-Nawawee, (may Allah shower blessings on him) mentioned some related verses; he brought the Allah’s Statement – the Mighty and Sublime:

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾﴾

“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the *Muttaqûn*]. Verily, Allah is All-Knowing, All-Aware.” [Al-Hujurat: 13].

Allah – the Mighty and Sublime - is addressing humanity as a whole; He – the Mighty and Sublime – stated that He had created them from a male and a female.

That is, the intended meaning might be that He – the Mighty and Sublime - created them from a male and a female, Adam and Hawa, or that He – the Mighty and Sublime - created the offspring of

Adam, each individual evolved from a male and a female. This is the preponderant view.

Otherwise, it is known that Allah – the Mighty and Sublime - created Adam (ﷺ) without a father or mother; He – the Mighty and Sublime - produced him from dust- clay similar to that which is used in making pottery. Then Allah breathed into him in person; He created a soul for him and breathed into it and he became a mortal, standing on two legs.

Allah – the Mighty and Sublime - produced Hawa without a father or mother, and Eesa (ﷺ) from mother without a father, and He created the rest of humanity from a father and a mother.

Just as human can be classified into four with respect to the substance of his creation, so also can the class of creation be classified into four. Allah says:

﴿لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ الذَّكَورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا ۗ إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾﴾

“To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.”
[Ash-Shuurah: 49-50].

Likewise, these are four divisions:

“He bestows female (offspring) upon whom He wills”, without male (offspring); that is, a person may have only female children without a male. Hence, all his kids will be females.

“And bestows male (offspring) upon whom He wills”, such a person will have only male children without a female.

“Or He bestows both males and females”; that is, He – the Mighty and Sublime - makes them male and female in pairs, as Allah – the

Mighty and Sublime - has said:

“And other torments of similar kind, all together!”, that is, in pairs. Similar to what Allah – the Mighty and Sublime - said:

“(It will be said to the angels): “Assemble those who did wrong, together with their companions (from the devils) and what they used to worship” [Safaat: 22]; that is, their likes. Thus, He – the Mighty and Sublime - makes the (children) in pairs. These are three divisions.

The Fourth Division:

“And He renders barren whom He wills”. A group that will have neither male nor female. This is because the dominion of the heavens and the earth lies with Allah, the Mighty and Sublime, He creates what He wishes, none can review His Judgement, He is All-Hearing and All-Seeing.

Allah, to whom belongs the perfect mention, said:

“And made you into nations and tribes”. ‘*As-Shu’uub*’, nations, are large ethnic groups such as Arabs and other similar nations. As for ‘*Qabail*’, tribes, they are smaller than the former, and it is the plural of ‘*Qabeelah*’. Thus, humanity are progenies of Adam – as nations and tribes.

‘*As-Shu’uub*’ are large nations- as you will say: the Arabs and the non-Arabs, in the wider sense- whereas ‘*Qabaail*’ are smaller than the former- as you will say: the *Quraysh*, the tribe of *Tameem*, and similar tribes, these are examples of tribes.

“That you may know one another”

This is the wisdom of Allah, the Mighty and Sublime, for making us nations and tribes- that we may know one another- this is an Arab, that is a non-Arab, this is from the Tribe of *Tameem*, this is from the Tribe of *Quraysh*, and this is from *Khuzaa’ah*, and the list goes on.

Allah – the Mighty and Sublime - has created all these tribes so that we would know one another. It should not be a source of self-aggrandizement such that a person will say: ‘I am an Arab and you are a non-Arab’, ‘I am a *Qubayli* and you are a *Khudayri*’, ‘I am rich

and you are poor'; all these are from the calls of the Time of Ignorance – we seek refuge with Allah. He– the Mighty and Sublime - has not made all these communities but for us to know one another, not to display a feeling of superiority on one another. Hence, the Messenger of Allah ﷺ said: *'Verily Allah has written off all the manifestations of Jaahiliyyah from you, and taking pride in your fathers; a believer, a pious one; a disbeliever, an unhappy one, you are all children of Adam, and Adam was from the dust'*.⁽¹⁾

Therefore, the superiority in Islam is based on the fear of Allah – the Mighty and Sublime. The most honourable of us with Allah is he that fears Allah most; thus, whoever fears Allah most is the most honourable with Allah – the Mighty and Sublime.

Nevertheless, we must know that some tribes and nations are superior to others. So, the nation from which the Messenger of Allah ﷺ was raised is the best of nations; the Arab nation is the most superior of nations because Allah – the Mighty and Sublime - says in the Qur'an:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ﴾

"Allah knows best with whom to place His Message" [An'am: 124].

And the Prophet ﷺ said: *'People are like mineral resources; the best of you in Jaahiliyyah are the best of you in Islam, if they understand (the Deen)*⁽²⁾

Therefore, this fact does not seek to eliminate the ethnic leanings of humanity in totality, but what is not allowed is the pride of nations over one another. As for superiority between the nations, Allah – the Mighty and Sublime - has raised some nations over others; the Arabs are superior to others. The Arab ethnic group is superior to the non-Arab, but if an Arab man is not one of those who fear Allah – the Mighty and Sublime, then a pious non-Arab is better and more

1 Abou Dawood reported it in the Book of Manners No: (5116); and At-Tirmidhee in the Book of Excellence. No: (3956)

2 Al-Bukhaari reported it in the Book of Excellence. No: (3493); and Muslim in the Book of Excellence of the Companions; no: (2526)

virtuous in the sight of Allah – the Mighty and Sublime.

Then the author (may Allah shower blessings on him) cited other verses, (among them is):

﴿ فَلَا تُرْكُوا أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴾ (33)

“So ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him [i.e. those who are Al-Muttaqûn]” [An-Najm: 32].

‘Do not purify it’, that is, do not do so out of pride. As for a servant recounting the favours of Allah – the Mighty and Sublime - on him, there is nothing wrong with it. For instance, he mentions that he used to wrong his soul, he used to run away from guidance, then Allah – the Mighty and Sublime - guided him and made him achieve steadfastness in the Religion, this is simply talking about the bounties of Allah and not ascription of purity to oneself. Therefore, there is nothing wrong with a person recalling the bounties of Allah – the Mighty and Sublime - on him as He has guided him and made him achieve success, the same way he will not be blameworthy for recalling Allah’s bounties on him from the perspective of worldly success like wealth after he had been poor.

His Words – the Mighty and Sublime: “*He knows best him who fears Allah and keep his duty to Him*”; the ‘He’ here refers to the Lord; and He is the One Who knows who fears Him and dutiful to Him. How often do we find two persons who carry out the same action but the difference between them is comparable to the distance between the heaven and the earth. This is why He said: “*He knows best him who fears Allah and keep his duty to Him*”. You will see some two persons observing the Prayer side by side whereas their hearts, in terms of fear of Allah, are wide apart, like the distance between the heaven and the earth; and another two persons avoiding the same evil deed and what is between them is like the distance between the heaven and the earth. Hence, He – the Mighty and Sublime - has said:

“So ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him [i.e. those who are Al-Muttaqûn].”

Then the author (may Allah shower blessings on him) mentioned another verse, the Statement of Allah– the Mighty and Sublime:

﴿وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَانِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا

كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾

“And the men on Al-A’râf (the wall) will call unto the men whom they would recognise by their marks, saying: “Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance against Faith?” [Al-A’râf: 48].

The inhabitants of *Al-A’râf* are the people whose good deeds are even with their evil deeds, such that they will not be able to enter the Paradise nor will they enter the Hell. The dwellers of Hell will be led to the Hellfire, while the pious people will be led to the Paradise of the Merciful Lord in batches, and then to Paradise in groups. So the dwellers of Hell and the dwellers of Paradise will move into their abodes, but the inhabitants of *Al-A’râf* will remain on a high place.

‘*Al-A’râf*’ is the plural of ‘*Uraf*’, and it denotes a high place which is neither in Hell or Paradise, but they will be able to see the inhabitants of both places – Paradise and Hell. Ultimately, they will be granted admission into Paradise, as there is no third place besides Paradise and Hell, the two are perpetual; hence, every other abode will cease to exist.

Allah – the Mighty and Sublime - says:

“And the men on Al-A’râf (the wall) will call unto the men whom they would recognise by their marks”; that is, those whom they will identify by their impeccable marks. *“...saying: “Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance against Faith?”*” they will say: ‘You amassed lots of wealth, children and wives, but these, with the host of people who used to be your army, will not protect you in any way’. *“...and your arrogance against Faith”*, that is, your haughtiness in opposition to the truth will not save you.

“Are they those, of whom you swore that Allah would never show them

mercy.”, that is, the weak ones. The chiefs who belied the messengers used to deride the believers, saying “*Is it these (poor believers) that Allah has favoured from amongst us?*” They will say: ‘Are these the people that will be shown mercy (by Allah)?’, ‘Are these the people of Paradise?’ They say these in order to ridicule the believers.

Allah – the Mighty and Sublime - says: “*Verily! (During the worldly life) those who committed crimes used to laugh at those who believed. And whenever they passed by them, used to wink one to another (in mockery); and when they returned to their own people, they would return jesting*” [Al-Mutaffifeen: 29-30].

So it will be said to them: “*Enter Paradise, no fear shall be on you, nor shall you grieve.*”” That is, it has been said to them:

“*Enter Paradise, no fear shall be on you, nor shall you grieve.*””

They attained this high status due to their submission to the truth and their following of the messengers. As for the arrogant individuals, those who display elements of self-importance due to the enormous wealth Allah – the Mighty and Sublime - has blessed them with, the wealth will not save them in the least. This shows the excellence of submission to the truth, we ask Allah – the Mighty and Sublime - to make you and us among those who are humble before Him and in face of the truth that the messengers came with. Verily, Allah – the Mighty and Sublime - has power over all things.

Hadeeth 602, 603 and 605

وَعَنْ عِيَّاضِ بْنِ حِمَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ، وَلَا يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ» رَوَاهُ مُسْلِمٌ .

‘*iyad bin Himar* ؓ reported: Messenger of Allah ﷺ said, “Allah has revealed to me that you should humble yourselves to one another. One should neither hold himself above another nor

transgress against another.” [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “Wealth does not diminish by giving Sadaqah (charity). Allah augments the honour of one who forgives; and one who serves another seeking the pleasure of Allah, Allah will exalt him in ranks.” [Muslim]

وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ مَرَّ عَلَى صَبِيَّانِ فَسَلَّمَ عَلَيْهِمَا وَقَالَ: كَانَتَا نَبِيًّا ﷺ يَفْعَلُهُ. مُتَّفَقٌ عَلَيْهِ .

Anas bin Malik رضي الله عنه reported: A slave-girl of Al-Madinah would take hold of the hand of the Prophet ﷺ and take him wherever she desired. [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) has mentioned all these *Ahaadeeth* under the Chapter of Modesty in his book, *Riyaad us-Saaliheen*. One of them is the hadeeth narrated on the authority of Iyaadh bin Himar (may Allah be pleased with him). He reported that the Messenger of Allah ﷺ said: ‘Allah has revealed to me that you should humble yourselves...’ that is, each person should humble himself before another such that none would pride himself above others. They should see one another as equals, and accord due respect to each other. One of the characteristics of the pious predecessors is to treat the younger as their own child, the older as their parent, and their contemporaries as their brothers. In this way, they would deal with the elders with respect and honour, the younger with mercy and

a hand of assistance and their contemporaries as equals; hence, none would transgress against another. So this is one of the qualities one must possess; that is, he should be bear a description of humility in the sight of Allah – the Mighty and Sublime- and his Muslim brothers.

However, Allah – the Mighty and Sublime - has commanded that the disbelievers be fought and shown sternness, while dispraised and belittled, according to individual capacity. Nevertheless, whoever has a covenant with the Muslims among them should be dealt with according to the terms of the treaty; he should not be deprived of the rights of the covenant nor should he be harmed so far the terms subsist.

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said: ‘Wealth does not diminish by giving *Sadaqah*’. That is, giving charity does not lead to reduction in wealth as some people may think, and as Shaytân threatens; Allah – the Mighty and Sublime - says: “*Shaitân (Satan) threatens you with poverty and orders you to commit Fahshâ (evil deeds, illegal sexual intercourse, sins etc.)*” [Baqarah: 268].

‘*Al-Fahshâ*’ is every dirty act such as stinginess and similar acts. Thus, the Devil intimidates man with poverty, he tells him whenever he wants to spend in charity: ‘Do not give charity, it will diminish your wealth, it will turn you to a pauper’, ‘Do not spend in charity, refrain from it’. However, the Prophet ﷺ has informed us that *Sadaqah* does not reduce wealth. Someone may ask: ‘If someone has a hundred (*Riyaal*) and he spends ten in charity, what will remain with him is ninety; how will this not reduce wealth?’ We will say that is only a reduction in quantity, but with an increase in worth; Allah – the Mighty and Sublime - will open other means of enrichment for him with which He – the Mighty and Sublime - will compensate him. Allah – the Mighty and Sublime - has said:

﴿ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ، وَهُوَ خَيْرُ الرَّزُقِينَ ﴾

“And whatsoever you spend of anything (in Allah’s Cause), He

will replace it. And He is the Best of providers.” [Saba: 39].

That is, Allah – the Mighty and Sublime - will give him a substitute in its stead. So you must never think that what will remain with you is ninety when you spend ten out of one hundred in charity; rather you will acquire additional blessings, advancement and enrichment from sources you could not dream up.

‘And Allah will not increase the honour of a slave except with his sense of pardoning’. That is, when a person forgives whomever has wronged him while his soul tells him: ‘This person has actually brought you down and disgraced you.’ The Prophet ﷺ explained that Allah – the Mighty and Sublime - would only increase a slave in honour for his humility; therefore, Allah – the Mighty and Sublime - will enhance his status. Hence, it contains encouragement for pardoning others. Nonetheless, this is subject to the pardon bringing benefits, as Allah – the Mighty and Sublime - has said:

﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ﴾

“But whoever forgives and makes reconciliation, his reward is due from Allah” [Shuurah: 40].

However, if the pardon will result in evil, without any benefit, then this is not permissible. A case in point is a person who is known for harming people, can we ask a victim of his to overlook his misdeed? We will not advise him to do that because the wrongdoer is notorious for evil; else, he would repeat same thing tomorrow to others or even his primary victim. The victim should seek justice; the best option for him is to get even for the evil committed by the transgressor. He should reclaim his right from him, without letting him off, because there is no good in overlooking the sins of people known for evil and malevolence; it only increases the evil.

On the other hand, it is good to pardon if there is benefit in overlooking the misdeed. Perhaps, the wrongdoer became saddened due to the evil he has committed, and he would not commit an act of transgression against you or other people, then this is nice.

‘And none will humble himself before Allah, except that He will raise him up’. This is the point of reference in the *Hadeeth* - ‘And none will humble himself before Allah, except that He will raise him up’.

Humbling oneself before Allah – the Mighty and Sublime - has two meanings:

The First Meaning: he should humble himself for the Religion of Allah – the Mighty and Sublime. He should not consider himself too important for the Religion nor should he display arrogance towards it by shying away from it or neglecting its obligations.

The Second Meaning: he should humble himself before the servants of Allah – the Mighty and Sublime- for the sake of Allah. This should not be due to a certain fear or hope he nurses, but for the sake of Allah – the Mighty and Sublime.

The two meanings are correct. Thus, Allah – the Mighty and Sublime- will elevate in respect whoever demonstrates humility before Him in this world and the Hereafter. We have always observed this issue– a humble person will have a great status among people, he will be fondly remembered and the public will love him.

Consider the humility of the Messenger of Allah ﷺ, the best of creation; a little girl in Madeenah would come to him, grab his hand and drag him to anywhere, and the Prophet would assist her in meeting some of her needs. This is the best of humanity allowing a minor to seize his hand as she proceeds to meet a need of hers. He did not say: ‘Where are you taking me to?’ or, ‘Go to another person to take you there’; rather he went around with her until she met her need. Nevertheless, Allah – the Mighty and Sublime - increased him in honour and reverence with this, may Allah exalt his mention and send peace on him.

Hadeeth 604, 606 and 607

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ مَرَّ عَلَى صَبِيَّانٍ فَسَلَّمَ عَلَيْهِمَا وَقَالَ: كَانَا

النَّبِيُّ ﷺ يَفْعَلُهُ. مُتَّفَقٌ عَلَيْهِ .

Anas ؓ passed by some children and greeted them (by saying As-salamu 'alaikum to them). Then he said: The Prophet ﷺ used to do the same. [Al-Bukhari and Muslim]

وَعَنْ الْأَسْوَدِ بْنِ يَزِيدَ قَالَ: سُئِلَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: مَا كَانَ النَّبِيُّ ﷺ يَصْنَعُ فِي بَيْتِهِ؟ قَالَتْ: كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ - يَعْنِي: خِدْمَةَ أَهْلِهِ - فَإِذَا حَضَرَتِ الصَّلَاةُ، خَرَجَ إِلَى الصَّلَاةِ. رَوَاهُ الْبُخَارِيُّ .

Al-Aswad bin Yazid ؓ reported: 'Aishah ؓ was asked: "What did Messenger of Allah ﷺ used to do inside his house?" She answered: "He used to keep himself busy helping members of his family, and when it was the time for Salat (the prayer), he would get up for prayer." [Al-Bukhari]

وَعَنْ أَبِي رِفَاعَةَ تَمِيمِ بْنِ أُسَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: انْتَهَيْتُ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَخْطُبُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، رَجُلٌ غَرِيبٌ جَاءَ يَسْأَلُ عَن دِينِهِ لَا يَدْرِي مَا دِينُهُ؟ فَأَقْبَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، وَتَرَكَ خُطْبَتَهُ حَتَّى انْتَهَى إِلَيَّ، فَأَتَيْتُ بِكُرْسِيِّ، فَقَعَدَ عَلَيَّ، وَجَعَلَ يُعَلِّمُنِي مِمَّا عَلَّمَهُ اللَّهُ، ثُمَّ أَتَى خُطْبَتَهُ، فَأَتَمَّ آخِرَهَا. رَوَاهُ مُسْلِمٌ .

Tamim bin Usaid ؓ reported: I came to Messenger of Allah ﷺ while he was delivering a Khutbah and said: "O Messenger of Allah, a stranger (meaning himself) has come to inquire about his Deen . He is quite ignorant about his Deen ." Messenger of Allah ﷺ interrupted his Khutbah and turned to me. Then a chair was brought for him and he sat on it. He started instructing me what Allah had taught him. Then he resumed his Khutbah and completed it. [Muslim]

Commentary

The author, An-Nawawee (may Allah shower blessings on him), mentioned these *Ahaadeeth* under the Chapter of Humbleness of the Prophet ﷺ in his book, *Riyaad us-Saaliheen*. One of the narrations stated that he ﷺ would greet kids whenever he passed by them. Although they were kids who had not attained the age of responsibility, the Prophet ﷺ would greet them with *Tasleem*⁽¹⁾. The companions emulated that from him; Anas would go past kids and greet them. Once, he walked past some kids in the market while they were playing and he greeted them, then he said: 'The Prophet ﷺ used to do that'. This is from his humility, virtuous character, noble tutelage, good manner of imparting knowledge, guidance and religious orientation. When an elder greets the kids, they will emulate it and it will become an instinct.

Thus if a man walks past a people, he should greet them. If the Prophet ﷺ could greet kids, then we pity those who pass by adults without greeting them, we seek refuge with Allah. That behaviour might not be because of deserting or disliking a particular person, but mere indifference and not wanting to follow the Sunnah of the Prophet. In reality, it is mere act of ignorance and lassitude. Although, we cannot say they commit sins due to that since they have not done that in order to ostracize the person but many virtuous acts have eluded them.

The Sunnah is to greet everybody you meet, initiate the *Tasleem* even if they are younger than you are. This is because the Prophet ﷺ used to initiate greeting to whomever he meets; he ﷺ was the best of people, and he would initiate greeting to whomever he meets.

Therefore, you will achieve a lot of goodness when you initiate greeting to passers-by, one of which is following the Messenger ﷺ.

Also, you may be the person to revive this Sunnah after it had been forgotten and left unpractised by a lot of people. And what is known

1 Translator's Note: That is, saying 'As-Salamu Alahyikum warahmatu-llah wa Barakatu-hu.'

is that revitalising the *Sunnah* brings two rewards for whoever does it - one for doing the actual *Sunnah* and the other one for reviving it.

Similarly, you may be a means to this man responding to the *Tasleem*, although his response is a communal obligation; therefore, you will be a reason for this man to fulfill a communal obligation.

This is why initiating the *Tasleem* is better than responding to it, although responding to it is an obligation, and the former is not obligatory. Nevertheless, since the obligation can only come after this supererogatory act of initiating the *Tasleem*, then the supererogatory act is better than this obligation because it is built on it.

Some scholars use this issue, among others, as a riddle; they will say: 'We have a supererogatory act that is better than an obligatory act'. The general consensus is that an obligatory act is better than a supererogatory act; for instance, the *Fajr* Prayer is better than its associated two *Rak'ah* Prayer because the *Fajr* Prayer is an obligation while the two accompanying *Rak'ah* are mere supererogatory act. Although initiating the *Tasleem* is a recommended act, it is better than responding to it because the response stems from initiating it.

The important point is that we should act to revive this *Sunnah*, I mean the *Sunnah* of spreading the Greeting of *Salaam*⁽¹⁾. It endears love; in fact, it is part of what completes the Faith, and one of the means of entering the Paradise. The Prophet ﷺ has said: 'You will not enter the Paradise until you believe, and you will not believe until you love (one another), shall I not direct you to a deed such that when you do it you will love one another. That is spreading the *Salaam*⁽²⁾'.

One of the acts of humility of the Prophet ﷺ was that he would help his wives at home; he would milk the goat, repair the footwear and render service to his wives. Aa'ishah (may Allah be pleased with her) was asked about what the Prophet ﷺ used to do whenever he was at home, she said: 'He used to be in the service of his household', that is, he ﷺ used to serve them.

1 That is, *Tasleem*

2 Muslim reported it in the Book of Faith. No: (54)

For instance, it is part of Sunnah for a man to prepare tea for himself at home, cook, if he knows how to do that, and wash what he needs to wear of his clothes. You will earn reward for doing these, as anyone who follows the Sunnah would be rewarded, for emulating the Prophet ﷺ. Moreover, doing so is an act of humbleness before Allah – the Mighty and Sublime- and it can also increase the love between you and your wife. When your wives know that you assist them, they will love you for that, which will increase your worth before them, and greater benefits will result from that.

And from humility of the Prophet ﷺ was that a man once came to him while he was delivering sermon to people, he said: 'A stranger has come to ask about his religion.' This is a statement of invitation, in fact a strange one; the man came to ask, not for wealth but about his religion. Thus the Prophet ﷺ turned to him, stopped the sermon because of him, and he moved closer to him. A chair was brought for him and he began to teach him because the man had come in quest of knowledge and love for it; he wanted to learn his religion in order to act by it. So, the Prophet ﷺ discontinued the discourse, went to him and only completed it thereafter. That was a humble act from the Prophet ﷺ, and an element of his good leadership quality.

Someone might say: Is it not the common need that should be taken care of before a personal need? That the man's need was personal, and the Prophet ﷺ was giving a sermon during a Jum'ah Prayer. We will say: Yes, if the common need demands an urgent attention then it will be better to take care of it first. However, in this case, the common need was not jeopardized since they (the companions) would benefit from what the Prophet ﷺ was going to teach this stranger. Thus, the common need was never compromised.

The Prophet ﷺ faced this stranger who came to ask about his Religion and began to teach him; this would be a means of endearing Islam to him, and would make him love Islam and love the Prophet ﷺ. That was due to the wisdom of the Messenger of Allah ﷺ. May Allah make all of us attain what will be pleasing to Him.

Hadeeth 610 and 611

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ دُعِيتُ إِلَى كُرَاعٍ أَوْ ذِرَاعٍ لَأَجَبْتُ، وَلَوْ أَهْدِيَنِي إِلَيَّ ذِرَاعٌ أَوْ كُرَاعٌ لَقَبِلْتُ» رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ؓ reported: The Prophet ﷺ said: "If I am invited to a meal consisting of a sheep's foot or shoulder, I would respond and I would accept as a gift a shoulder or a foot of a sheep." [Al-Bukhari]

وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَتْ نَاقَةٌ رَسُولِ اللَّهِ ﷺ الْعَضْبَاءُ لَا تُسَبِّقُ، أَوْ لَا تَكَادُ تُسَبِّقُ فَجَاءَ أَعْرَابِيٌّ عَلَى قَعُودٍ لَهُ، فَسَبَقَهَا، فَشَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ، حَتَّى عَرَفَهُ، فَقَالَ: «حَقٌّ عَلَى اللَّهِ أَنْ لَا يَرْتَفِعَ شَيْءٌ مِنَ الدُّنْيَا إِلَّا وَضَعَهُ» رَوَاهُ الْبُخَارِيُّ .

Anas bin Malik ؓ reported: Messenger of Allah ﷺ had a she-camel called Al-'Adba' which would not allow any other camel to surpass her. A bedouin came riding his camel which outstripped it. The Muslims were much grieved at this. Messenger of Allah ﷺ perceived it and said, "It is Allah's Way that he lowers whatever raises itself in the world." [Al-Bukhari]

Commentary

Haafidh An-Nawawee, ؓ mentioned these *Ahaadeeth* under the chapter of humbleness in his book, *Riyaad us-Saaliheen*. One of these is the *Hadeeth* of Anas bin Maalik (may Allah be pleased with him) that 'whenever the Prophet ﷺ finished his meal, he would lick his fingers'. He would lick them such that there would not be any food remnant on them from what he has earlier eaten. This contains numerous benefits as some scientists have stated that the fingertips contain nerve endings

which stimulate enzymes that aid food digestion.

Therefore, licking the fingers after meal would have two benefits:

An Islamic Benefit: following the Prophet ﷺ.

And a Medical Benefit: release of some enzymes that aid food digestion.

A believer is not after the medical benefit derivable from carrying out such a practice; his concern is following and emulating the Messenger of Allah ﷺ. This is because when a believer follows the Messenger of Allah ﷺ, this brings about cure to the heart and increase in Faith.

So also, the Prophet ﷺ said: ‘Whenever a morsel falls down from any of you, that is, on the floor or dining table ‘he should take it, remove the harmful thing from it and eat it; he should not leave it for Shaytân’. So, when your morsel or a date fruit falls down, take it and remove its dirt, sand or particles, if there is any, and eat it. You should do this out of submission to Allah, because the Devil will eat it if you leave it.

And Shaytân often joins a person in his meal in such situation. Another state in which Shaytân may join a person in his meal is if he starts eating without pronouncing Allah’s name.

The third issue is licking the plates used for eating; when you finish eating, you should lick it with your fingers so that you will be able to consume all the substance therein.

Many people are neglectful of this Prophetic practice today, and worse still are some students of knowledge. When such people finish eating, you find the surrounding littered with food remnants without cleaning out the dish. This is contrary to what the Prophet ﷺ had commanded. Indeed, the Prophet ﷺ had explained the wisdom behind that: ‘Because you may not know which part of the food has blessing’. The blessing might have been in this licked part.

This is one of the Prophet’s methods of teaching ﷺ; whenever he mentions a ruling, he will mention the wisdom behind it

because mentioning the wisdom goes with the ruling, and this serves two benefits:

The First Benefit: highlighting the superiority of the *Sharee'ah*; that is, it is built upon benefits. Allah – the Mighty and Sublime - and His Prophet ﷺ will not command anything except it contains a benefit, and they will not prohibit anything except there is a benefit in not doing that thing.

The Second Benefit: It increases tranquillity of the heart. Man is but human, he might have the Faith and submission to accept the ruling of Allah – the Mighty and Sublime - and His Messenger ﷺ, but the faith and certainty will increase when the wisdom behind a ruling is mentioned. He will become more energetic in implementing the command or quitting the prohibition.

Then, the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Anas bin Maalik (may Allah be pleased with him) about the story of a Bedouin. He had a small she-camel or he-camel, and the Prophet ﷺ had a camel called *Al-Adhbaa*; this is different from *Al-Qaswa* that he used during Hajj. It was the practice of the Prophet ﷺ to name his animals, weapons and similar articles.

The companions used to think that no other animal could outclass this *Al-Adhbaa* in a race, but this Bedouin brought a camel that outran the Prophet's ﷺ camel. This made the companions unhappy, and then the Prophet ﷺ said, having observed their countenance, 'Allah has made it a duty upon himself that He would not raise the status of anything except that He would bring it down (later)'

Hence, all forms of worldly status will be overturned. If this status fills the heart with pride, then its fall will be swift; otherwise, it will still arise from its downfall as Allah – the Mighty and Sublime - has said:

“*Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat*” [Yunus: 24]. That is, every kind of things appeared there.

“Until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday!”

All of it went off. All the adornments, plants mixed with all sorts of things, died out as if they had never been; so shall the entire universe become extinct like it had never existed. Even man, who is small and weak, will grow strong, but he will return to a state of weakness and geezer-hood when his strength wanes and then, to nothingness. Therefore, there is nothing of immense status in this world except that Allah will later relegate it.

There is evidence in this statement of his ﷻ ‘in the world’ that Allah – the Mighty and Sublime- will never relegate high position relating to the affairs of the Hereafter. Thus, Allah’s statement:

﴿ يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ﴾

“Allah will exalt in degree those of you who believe, and those who have been granted knowledge” [Al-Mujaadilah: 11].

Allah – the Mighty and Sublime - will not debase these people as long as they remain associated with knowledge and faith; rather, He will exalt their mention and status in the Hereafter.

Allah alone grants success.

Condemnation of pride and self-conceit

Commentary

The author, An-Nawawee (may Allah shower blessings on him), mentioned the Chapter of Condemnation of Pride and Self-conceit in his book, *Riyaad us-Saaliheen*.

‘*Al-Kibr*’ means pride. This refers to a feeling of personal admiration and self-worth, and displaying a sense of superiority over others.

'*Al-I'jaab*' means self-conceit. Whenever he considers his deeds and he is amazed by these and has an exaggerated sense of self-importance. Thus, he becomes arrogant.

Self-conceit pertains to deeds while pride resides in the heart. Both of them are blameworthy characters.

There are two classes of pride: pride in relation to the truth and pride with regards to people. The Prophet ﷺ elucidated on this in his words: '**Pride is rejecting the truth and underrating the people**'⁽¹⁾. Rejecting the truth means dismissing and turning away from it, while underrating people implies belittling and despising them; he does not consider others as significant and feels he is superior to them.

A man was asked: 'How do you view people?' He replied: 'I merely see them as mosquitoes.' It was said to him: 'They only consider you as such.'

Thus, people will simply view you as you view them; if you hold them in high esteem, they will also hold you in high esteem.

As for rejecting the truth, this is rebuffing facts out of ego trip and self-belief. Such a person will consider himself bigger than the truth and we seek refuge with Allah. A case in point is a person who rejects evidence from the Qur'an and Sunnah, rather he remains on his opinion. This act is dismissing the truth, and we seek protection with Allah.

Some people usually hit back even if they come across stronger opinions; hence, a person would not be willing to depart from a viewpoint although he encounters a contrary but sounder opinion. Unfortunately, this goes against sound intellect and the *Sharee'ah*.

The obligation is to seek the truth wherever it is found, even if it is in contrast to your judgement. He should accept it, as this is better for him with Allah – the Mighty and Sublime - and the people. Likewise, this is safer for him as a Muslim who is responsible for his actions, and that will never harm him.

1 Muslim reported it in the Book of Faith. No: (91)

You must never think that returning to the right opinion will reduce your status in sight of people. Rather, it will increase your status, and people will recognise that you follow nothing but the truth. As for he who refuses to follow the truth and remains upon what he is, then such is an arrogant person, we seek refuge with Allah.

This second feature exists in some people, even some students of knowledge, and we seek refuge with Allah. An issue might become clear to him after a debate, but he will still stick to his earlier standpoint. The Devil will mislead him into thinking that reverting to that opinion will reduce his status with people, such that they will say: ‘This person is inconsistent; he has an opinion for each day.’ You must understand that returning to the truth will not harm you. What you say today may be considered contrary to your previous opinion; the great Imams were like this, as they would have numerous opinions on a particular matter.

Imam Ahmad was Imam of the People of *Sunnah*, the foremost among the Imams in following proof and depth; we see him holding, at times, as much as four opinions on a single issue. Why was this? This was because every time the truth was made clear to him, he would take to it. This is how every self-conscious person should do; he should follow the evidence wherever it may lead.

Then the author (may Allah shower blessings on him) mentioned verses related to this theme; these verses denounce arrogance, and the last of them is about Qaarun.

Qaarun was one of the Children of Israel, the people of Musa. Allah – the Mighty and Sublime - bestowed wealth on him abundantly such that the keys of his treasure would have been a burden to a group of strong men; that is, they were heavy enough to cause difficulty for able men to carry – a group of strong and competent men.

“When his people said to him: “Do not be glad (with ungratefulness to Allah’s Favours)”. This man was haughty and rejected the truth, we seek refuge with Allah, and he arrogantly dismissed the verses and signs of Allah – the Mighty and Sublime - when they were mentioned to him.

“He said: “This has been given to me only because of knowledge I possess”. Therefore, he denied the bounty of Allah – the Mighty and Sublime - on him. He believed he acquired the wealth through his effort since he possessed the expertise to achieve such.

The result (of his arrogance) was that Allah caused the earth to swallow him and his house. Thus, he ceased to exist with all his wealth.

“Then he had no group or party to help him against Allah, nor was he one of those who could save themselves.

﴿ وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَافُ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا ﴾

And those who had desired (for a position like) his position the day before, began to say: “Know you not that it is Allah Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allah was Gracious to us, He could have caused the earth to swallow us up (also)!” [Al-Qasas: 81-82].

So, reflect on the outcome of arrogance, self-conceit and seeking strength from people, in Allah we seek refuge. Think over this, the consequent destruction and complete extermination.

The author (may Allah shower blessings on him) mentioned a number of verses, among which was Allah’s Statement:

“That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqûn”.

The Hereafter is the eternal abode of the progeny of Adam. They have four stages to pass through:

The First Stage: In the womb of their mothers.

The Second Stage: When they leave the womb for the world.

The Third Stage: ‘*Al-Barzakh*’: the stage between death and standing up on the Day of Resurrection.

The Fourth Stage: The Hereafter.

This is the terminal stage, the permanent abode. Allah – the Mighty and Sublime - says about it:

“We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes”. That is, those who are not arrogant to truth nor to people; these are the humble ones. Allah – the Mighty and Sublime - has said about them that they will have neither pride nor arrogance, they will not oppose the truth out of pride nor will they cause corruption on earth. They will never seek to do these.

People can be classified into three classes:

People who are corrupt and seek to corrupt others; thus, they combine between willingness (to act) and the action.

People who do not seek corruption or pride; hence, the above two descriptions are not found in them.

People who wish for pride and corruption on earth but are unable to carry it out; this group lies between the first and the second group. This category of people will bear the liability because they wish to perpetrate evil.

As for the Hereafter, it will be for *“those who rebel not against the truth with pride and oppression in the land”*, that is, those who did not rebel against the truth with pride and the people *“nor do mischief by committing crimes. And the good end is for the Muttaqûn”*.

Someone might ask: ‘How is corruption caused on earth?’ We say: This is not limited to demolishing houses or burning crops, but committing sins. The people of knowledge have stated that Allah’s Statement – the Mighty and Sublime: *“And do not do mischief on the earth, after it has been set in order”* [Al-A’râf: 56] means: ‘You should not disobey Allah (by committing sins)’ because sins are the source

of corruption.

Allah – the Mighty and Sublime - has said: *“And if the people of the towns had believed and had the Taqwâ (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes, etc.)”* [Al-Araaf: 96].

Therefore, Allah – the Mighty and Sublime - did not open up blessings for them from the heaven nor from the earth. The act of spreading corruption in the land is by committing sins, and we ask Allah for protection.

And Allah – the Mighty and Sublime - says: *“And do not walk in insolence through the earth”*. [Luqman: 18]. That is, do not walk with insolence, arrogance, pride and self-conceit. In the second verse, He – the Mighty and Sublime - said:

﴿إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾﴾

“Verily, you can neither tear nor penetrate the earth, nor can you attain a stature like the mountains in height.” [Al-Israa: 37].

That is, in any case, you cannot go beneath the earth neither can you compete with the mountains in height; rather you are what you are – a son of Adam, despised and weak. So, why do you walk on earth with insolence?

Allah – the Mighty and Sublime - also says:

﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾﴾

“And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster.” [Luqman: 18].

‘Turning away the face’ implies shunning people and he does this arrogantly, we seek refuge with Allah. If you engage him in conversation, he would have turned away from you while you think

he is still with you. He might even turn his face away.

“And do not walk in insolence through the earth”, that is, with pride and arrogance. “Verily, Allah likes not each arrogant boaster”, arrogant in action and boastful in speech. Thus, his conduct radiates arrogance— his clothing, appearance, walking, and he is boastful in his speech. Indeed, Allah – the Mighty and Sublime - does not love such individual. He only loves the humble, contented, pious who do not love fame; Allah loves this class of people.

We beseech Allah to guide you and us to excellent characters and save us from evil characters and deeds. Verily He is Bountiful and Generous.

Hadeeth 612 and 613

وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ» فَقَالَ رَجُلٌ: «إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا، وَنَعْلُهُ حَسَنَةً؟ قَالَ: «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبَرُ بَطْرٌ الْحَقُّ وَغَمَطُ النَّاسِ» رَوَاهُ مُسْلِمٌ .

'Abdullah bin Mas'ud ؓ reported: The Prophet ﷺ said, “He who has, in his heart, an ant’s weight of arrogance will not enter Jannah .” Someone said: “A man likes to wear beautiful clothes and shoes?” Messenger of Allah ﷺ said, “Allah is Beautiful, He loves beauty. Arrogance means ridiculing and rejecting the Truth and despising people.” [Muslim]

وَعَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا أَكَلَ عِنْدَ رَسُولِ اللَّهِ ﷺ بِشِمَالِهِ، فَقَالَ: «كُلُّ بَيْمِينِكَ». قَالَ: لَا أَسْتَطِيعُ! قَالَ: «لَا اسْتَطَعْتَ مَا مَنَعَهُ إِلَّا الْكِبَرُ، قَالَ: فَمَا رَفَعَهَا إِلَيَّ فِيهِ. رَوَاهُ مُسْلِمٌ .

Salamah bin Al-Akwa' ؓ reported: A man ate in the presence of Messenger of Allah ﷺ with his left hand. He ﷺ said, "Eat with your right hand." He said: "I cannot." Thereupon he (the Prophet ﷺ) said, "May you never be able to do that." It was arrogance that prevented him from doing it, and he could not raise it (the right hand) up to his mouth afterwards. [Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned in his book, *Riyaad us-Saaliheen*, under the chapter of prohibition of pride and self-conceit, on the authority of Ibn Mas'ood (may Allah be pleased with him) that the Prophet ﷺ said: 'He who has an ant's weight of pride in his heart will not enter *Jannah*.'

This is one of the *Ahaadeeth* on punishment which the Prophet ﷺ generalise in order for people to flee from a particular act, though it requires explanation in the light of the *Sharee'ah*.

Thus, a person whose heart is filled with arrogance, due to rejecting or hating the truth, is a disbeliever who will remain forever in the Hell fire and he will never enter the Paradise. Allah has – the Mighty and Sublime - said:

﴿ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ﴾

"That is because they hate that which Allah has sent down (this Qur'an and Islamic laws, etc.), so He has made their deeds fruitless" [Muhammad: 9].

Nothing will render the deeds useless except acts of disbelief, as Allah – the Mighty and Sublime - also said:

﴿وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ - فَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي

الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

"And whosoever of you turns back from his religion and dies as

a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever.” [Baqarah: 217].

However, if he is only arrogant towards the people, but not to the worship of Allah, the Mighty and Sublime, this person will not simply enter Paradise without tasting some punishment. In reality, he will certainly suffer punishment due to his arrogance and pride over the people, then he will be cleansed and admitted into the Paradise.

And when the Prophet ﷺ mentioned this, a man stood up and said: ‘O Messenger of Allah, if a man loves that his cloth be good so also is shoes, is that part of pride?’ The Prophet ﷺ answered by saying: ‘Verily Allah is Beautiful, he loves beauty’. He is Beautiful in Essence, Actions and Attributes. Everything that comes from Allah – the Mighty and Sublime - is beautiful, not ugly; the fair intellect will see it as being good, and the souls will long for it.

His words ﷺ: ‘He loves beauty’ means He– the Mighty and Sublime - loves that one is sparkling in his clothing, footwear, body, and his affairs as a whole. This entices the hearts to such a person and it makes people love him, in contrast to the one who is unkempt, in physique and clothing. Hence, he said ﷺ: ‘Allah is Beautiful and He loves beauty’; that is, He– the Mighty and Sublime - loves that one should look beautiful.

With respect to natural looks, the credit belongs to Allah– the Mighty and Sublime - alone, man has no role in it. The Prophet ﷺ only mentioned that which man could upset, which is outward gorgeousness.

In the second *Hadeeth*, the *Hadeeth* of Salamh bin al-Akwah, a man once ate with his left hand in the presence of the Messenger of Allah ﷺ, and the Prophet ﷺ told him: ‘Eat with your right’. The man replied: ‘I cannot’. Arrogance made him say that. Then the Prophet ﷺ said: ‘May you ever not be able to do that’, because the Prophet ﷺ knew he said it out of pride, so he said to him ‘May you ever not be able to do that’. That is, the Prophet ﷺ cursed him through Allah–

the Mighty and Sublime - that the man should never be able to raise his right hand again to his mouth. So, when he ﷺ said what he said, Allah granted it so the man could not raise his right hand again to his mouth. So the hand became still like a rod, he could not raise it to his mouth because he was arrogant to the Religion of Allah- the Mighty and Sublime.

There is evidence in this for the obligation of eating and drinking with the right hand. Eating and drinking with the left hand is prohibited, whoever does this would have committed sin as it is prohibited. When he eats and drinks with his left hand, he will look like the Devil and his cronies. The Prophet ﷺ has indeed said: 'None of you should eat or drink with his left hand because it is Shaitân that eats and drinks with his left⁽¹⁾'.

And if we consider the disbelievers today, they eat and drink with their left hands; hence, whoever eats that way is similar to the Devil and his allies.

Therefore, whoever sees a person doing this must admonish him to desist from it. This should be done in the best manner, either by suggesting to the fellow in a subtle manner, if he feels that he may be embarrassed, or he may become obstinate or arrogant. So, this can be done by saying: 'We have some people that eat and drink with their left hands, this is not permissible. It is prohibited'.

Alternatively, if there is a student of knowledge around him, he can ask him: 'What do you say about a person who eats and drinks with his left hand?' In this way, the concerned person will come back to his senses. If this is achieved, then this is what we desire; otherwise, we should tell him silently: 'Do not eat and drink with your left'. Hence, the concerned person will understand the Religion and Legislation of Allah - the Mighty and Sublime.

We have some extremists who eat and drink with their right hands, but they will drink with their left hands while eating claiming that doing otherwise will stain the cup. We say to them: This is not a simple

1 Muslim reported it in the Book of Drinks. No: (2020)

issue, and it is not a mere recommended act that you may consider as light. Rather, you must understand that you are a sinner if you drink with your left hand since it is prohibited, and it is not permissible to commit prohibited act except in a case of dire necessity. The fear of staining a cup is not a matter of dire necessity.

The cup might become stained, and it is possible to hold the cup from below with your thumb and index finger, then the cup will not be stained. The one who desires to perform righteous act and follow the truth will find this easy to carry out. However, the obstinate and arrogant, who imitates the enemy of Allah – the Mighty and Sublime, Shaytân and his cohorts, will view it otherwise.

Allah alone grants success.

Hadeeth 615 and 616

وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «اِخْتَجَّتِ الْجَنَّةُ وَالنَّارُ، فَقَالَتِ النَّارُ: فِيَّ الْجَبَّارُونَ وَالْمُتَكَبِّرُونَ، وَقَالَتِ الْجَنَّةُ: فِيَّ ضِعَفَاءُ النَّاسِ وَمَسَاكِينُهُمْ. فَقَضَى اللَّهُ بَيْنَهُمَا: إِنَّكَ الْجَنَّةُ رَحْمَتِي، أَرْحَمُ بِكَ مَنْ أَشَاءُ، وَإِنَّكَ النَّارُ عَذَابِي، أُعَذِّبُ بِكَ مَنْ أَشَاءُ، وَلِكُلِّيْكُمْ عَلَيَّ مِلْؤُهَا» رَوَاهُ مُسْلِمٌ .

Abu Sa'id Al-Khudri رضي الله عنه reported: The Prophet ﷺ said, "There was a dispute between Hell and Jannah, and Hell said: 'The haughty and proud are in me.' The Jannah said: 'In me are the weak and the humble.' Thereupon Allah, the Exalted, judged between them saying: 'You the Jannah are My Mercy, and through you I shall show mercy to those whom I wish.' (And addressing the Hell) He said: 'You are My punishment to punish whom I wish amongst My slaves, and each one of you will have its fill.'" [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ إِزَارَهُ بَطْرًا» متفقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, “On the Day of Resurrection, Allah will not look at him who trails his lower garment out of pride.” [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned all these *Ahaadeeth* under the chapter of prohibition from pride and self-conceit in his book, *Riyaad us-Saaliheen*. We have earlier explained verses and some *Ahaadeeth* on the same theme.

Then the author (may Allah shower blessings on him) mentioned the statement of the Messenger of Allah: ‘Shall I not inform you about the inmates of the Hell?’ This is one of his ﷺ teaching methodologies; he would make points with rhetorical questions so that the listener would pay attention and keep his speech in mind. So he said: ‘Shall I not inform you?’ Accordingly, all would answer in affirmative to that. He ﷺ said: ‘It is every violent, impertinent and proud person.’

‘*Al-Utul*’ refers to a violent person who is typically very tough. It is derived from the word, ‘*al-Utullah*’ – crowbar, used in digging the earth. The crowbar is a very strong metal. Therefore, ‘*Al-Utul*’ is a very violent person, and refuge is with Allah.

‘*Al-Jawwad*’ refers to an impertinent person; that is, he possesses a massive quantity of bad character.

‘*Al-Mustakbir*’ refers to a proud person. This is the point of reference; he is filled with pride and feeling of self-importance, we seek refuge with Allah. So, he is arrogant to the truth and to people; he will not surrender to the truth, and he will not be merciful to the people, we seek refuge with Allah.

These people are dwellers of the Hell-fire. As for the dwellers of

Paradise, they are the weak and the poor who do not possess what can make them become arrogant; they are always humble, neither are they big-headed nor violent. Wealth makes man transgress in some circumstances, and it fills him with a sense of superiority over others and makes him reject the truth, as Allah – the Mighty and Sublime - has said:

﴿ كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظٍ ﴿٦﴾ أَنْ رَأَاهُ مُسْتَغْفِرًا ﴿٧﴾ ﴾

“Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.). Because he considers himself self-sufficient.”
[Alaq: 6-7].

The author (may Allah shower blessings on him) also mentioned the *Hadeeth* of the debate between Hell and Paradise. The Hell-fire said: ‘My dwellers shall be the haughty and the proud’ and the Paradise said: ‘My dwellers are the weak and the poor.’ So, each of them brought evidence to support its claim.

Then Allah – the Mighty and Sublime - ruled between them; He – the Mighty and Sublime - said about the Paradise: ‘You are My Mercy with whom I will show Mercy to whomever I want’. And He – the Mighty and Sublime - said to the Hell: ‘You are My punishment with whom I punish whomever I want’. Thus, the Hell is an abode of punishment, we seek refuge with Allah, and the Paradise is an abode of peace. It is Allah’s Mercy, a home for His merciful slaves, as the Prophet ﷺ said: ‘And Allah will only show mercy to those among His slaves that are merciful⁽¹⁾’.

Then He – the Mighty and Sublime - said: ‘And each will have its fill’. So Allah – the Mighty and Sublime - promised to fill up the Hell and the Paradise, and He does not break His Promise.

However, do you know the result? The Hell will not be made full as it has been authentically related in some *Ahaadeeth*; the Hell will not cease to be fed with sinners and it will continue to request: ‘Are there more?’ as Allah – the Mighty and Sublime - mentioned:

1 Al-Bukhaari reported it in the Book of Funerals. No: (1284); and Muslim in the Book of Funerals. No: (923)

“On the Day when We will say to Hell: “Are you filled?” It will say: “Are there any more (to come)?”” [Qaaf: 30]. That is, it will ask for addition because it will not be packed, then Allah – the Mighty and Sublime - will dip His Heel and stir the Hell in different directions, making the Hell cry out: ‘It is enough, it is enough’⁽¹⁾. That is, ‘I am satisfied, I am satisfied and I am not asking for more’, so Hell will become filled in this way.

The Paradise will be: “As wide as are the heavens and the earth, prepared for *Al-Muttaqûn*” [Aal-Imran: 133]. It is a dwelling for the pious servants of Allah; we beseech Allah to make you and me among them. Its rightful dwellers will enter it but there will remain barren spaces, unoccupied spots, then Allah – the Mighty and Sublime - will create some people for Paradise to enter it by His Mercy – the Mighty and Sublime.

This is the result. The Hell will be filled, by Allah’s justice, and Paradise will be filled, by His Bounties and Mercy.

Then the author (may Allah shower blessings on him) mentioned a *Hadeeth* about a man who allows his loincloth to go beyond his ankles; he ﷺ said: ‘Allah will not look at him who trails his lower garment out of pride⁽²⁾’. This matter is serious; a man is prohibited from trailing his cloth, trousers or loincloth beyond his ankles. The clothes must be at the ankle or above, and whatever goes below the ankles is a major sin, we seek refuge with Allah.

If he allows the garments to go beyond the ankles out of pride and arrogance, Allah – the Mighty and Sublime - will not look at him, talk to him or purify him on the Day of Resurrection, and he will have a painful torment. However, if he is trailing it without pride, perhaps he is not paying attention to it though it is too long, then it has been reported authentically from the Prophet ﷺ that: ‘Whatever goes down below the ankles of the loin-cloth will be in the Hell’.

This is the punishment⁽²⁾ for whomever allows his cloth to go below

1 Al-Bukhaari reported it in the Book of Tafseer. No: (4850); and Muslim reported it in the Book of Jannah. No: (2846)

2 Al-Bukhaari reported it in the Book of Dressing. No: (5787)

the ankles. But if this is out of pride, then the punishment is severer – Allah will not speak to him, look at him, purify him and he will experience agonising torment. However, he will be punished with the Hell if it is not out of pride; we seek refuge with Allah.

Someone might ask: ‘What is the Sunnah?’ We say: The Sunnah is for the cloth to be midway between the knee and the ankle. This is the *Sunnah*; half up the leg is the Sunnah. However, whatever stays between the shank and the ankle is permitted because the Prophet ﷺ and his companions would wear their garments in similar manner, but their cloths would never go beyond their ankles. It should be at the middle of the leg or go up a little, whatever is around there is *Sunnah*. Allah is the source of help.

Hadeeth 617, 618 and 619

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَرْكَبُهُمْ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زَانٍ، وَمَلِكٌ كَذَّابٌ، وَعَائِلٌ مُسْتَكْبِرٌ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رَضِيَ اللهُ عَنْهُ reported: Messenger of Allah ﷺ said, “There are three (types of) people to whom Allah will not speak on the Day of Resurrection, nor will He purify them, nor look at them, and they will have a painful punishment. These are: An aged man who commits Zina (illicit sexual act), a ruler who lies, and a proud poor person.” [Muslim]

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: الْعَزَّازِيُّ وَالْكَبْرِيَاءُ رِدَائِي، فَمَنْ يَنَازِعَنِي عَذْبَتُهُ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رَضِيَ اللهُ عَنْهُ reported: Messenger of Allah ﷺ said, “Allah, the Exalted, says: ‘Honour is My Izar and Pride is My Cloak. Whoever vies with Me regarding one of them, shall be tormented.’”

[Muslim]

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي فِي حُلَّةٍ تُعْجِبُهُ نَفْسُهُ، مُرَجِّلٌ رَأْسَهُ، يَخْتَالُ فِي مَشِيَّتِهِ، إِذْ خَسَفَ اللَّهُ بِهِ، فَهُوَ يَتَجَلَّجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ» متفقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, “While a man was walking, dressed in clothes admiring himself, his hair combed, walking haughtily when Allah caused the earth to swallow him. Now he will continue to go down in it (as a punishment) until the Day of Resurrection.” [Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned all these *Ahaadeeth* under the chapter of prohibition of pride and self-conceit in his book, *Riyaad us-Saaliheen*. He mentioned on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said: ‘There are three (types) of people whom Allah will not speak to on the Day of Resurrection, He will not purify them neither will He look at them’.

This refers to three sets of people, and the intent is not simply three men; it may be thousands of people. The import is three categories of persons; thus, it becomes a rule that whenever a number, say three or seven, is mentioned, the connotation is group of people not the individual units.

So, Allah – the Mighty and Sublime - will not speak to these three groups on the Day of Resurrection, nor will He look at them and He will not purify them, and they will experience an excruciating punishment.

The First: An aged man who commits illegal sexual intercourse. Allah – the Mighty and Sublime – will not speak to him, look at him

nor purify him on the Day of Resurrection, and he will have a painful torment.

This is because sexual urge would not actuate an aged man to commit illegal sexual intercourse. A youth might possess the urge and be unable to control himself, unlike an old man who would have lost the desire or at least reduced greatly, to have sexual relationship with a woman. That such a person commits illegal sexual intercourse shows that he has an evil intent, because he would have done the evil act without any strong motivating factor.

All forms of illegal sexual intercourse are evil, whether it is from a youth or an aged person, but that of the latter is severer and worse. However, the scope of this *Hadeeth* is delimited by some narrations recorded in the two *Saheehs*⁽¹⁾ that whoever performs any of these dirty acts and is punished under the *Sharee'ah* in this world will not be punished again by Allah (on the Day of Resurrection). This is because Allah – the Mighty and Sublime - will not combine two punishments (arising from a single offence) for a person⁽²⁾; rather, He – the Mighty and Sublime - will acquit him of it, and the punishment he had suffered in the world will become a source of purification for him.

The Second: A ruler who tells lies. The lie here is being described in its flexible form; that is, a person who prevaricates a great deal. This is grievous because a ruler does not lie; his word is the highest authority among the subjects, so why must he tell lies again? Hence, when he lies to his people, it means that he makes promises to them but fails to fulfil them. For instance, when he tells the populace, 'I shall do so-and-so, I shall leave so-and-so', and he does not do them; he talks to people, playing with their intelligence and lying to them. Such person, we seek refuge in Allah – the Mighty and Sublime, comes under those being discussed in this chapter – Allah will not talk to him, He will not look at him nor purify him, and for him is a painful torment.

1 Translator's Note: That is, the two authentic collections of Imam Al-Bukhari and Muslim.

2 The reference is to the Hadeeth of Ubaadah bin Saamit reported by Al-Bukhaari in the Book of Prescribed Punishments. No: (6784); and Muslim reported it in the Book of Prescribed Punishments. No: (1709).

Telling lies is prohibited for the rulers and the subject alike, but it is severer and greater for a ruler because he does not need to lie, his speech in the midst of people is supreme. Therefore, he must be straight in speech; he should accede to what he wants and reject what he does not want. A subject may have a reason to lie, but the ruler does not need to lie at all.

Telling lies is forbidden and it is one of the traits of the hypocrites, we seek refuge with Allah. A hypocrite lies whenever he speaks, and it is not permissible for anyone to engage in lying. As for the statement of some people that there is nothing wrong with a lie if it does not prevent a person from enjoying his right, this is a satanic principle. It has no basis in intellect nor the Religion. The correct statement is that lying is prohibited in absolute terms.

The Third: A proud poor person. This is the point of reference in the Hadeeth. A poor person does not possess what could have filled him with pride; wealth usually deludes one thus one becomes arrogant to the slaves of Allah – the Mighty and Sublime, or becomes arrogant to the truth. However, a poor person lacks this capacity, so why should he be arrogant as a poor man?

Allah – the Mighty and Sublime- will not talk to a proud poor man on the Day of Resurrection, he will not look at him, purify him, and he will taste a painful torment.

Arrogance is prohibited for both the rich and the poor, but when a poor man now shows arrogance then that is severer. Hence, people are amazed when they come across a humble rich man, and they consider him as having attained a good level of nobility in character. However, if they come across a humble poor man, it is considered as usual, because poverty makes one to be humble, as he has nothing to take pride in!

So if we see a poor man who is arrogant to the people, refuge is with Allah, or arrogantly reject the truth, such that he has nothing that could have pushed him to be so arrogant, then such a poor man will come under this *Hadeeth*. We seek refuge with Allah.

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) under the prohibition of arrogance and self-conceit, which is a Major Sin. The Prophet ﷺ said: ‘Honour is My *Izar* and Pride is My Cloak, whoever vies with Me regarding one of them, shall be tormented’⁽¹⁾.

This is one of the Divine Hadeeths related by the Prophet ﷺ from Allah though it is not at the same level as the Qur’an. Qur’an has some special rulings relating to it. The Qur’an is an inimitable miracle; the disbelievers could not produce its entirety, ten chapters or a single chapter like it. Likewise, it is not permitted for the sexually defiled person to recite the Qur’an, and the Prayer will only be correct with the recital of some portion from the Qur’an. Indeed, it is obligatory to recite *Soorah Faatihah* but it is not permissible to recite the *Ahaadeeth Qudusiyah* during Prayers.

Furthermore, the Qur’an is protected— no one can reduce or add to it, it cannot be cited in mere connotation and it contains no element of weakness. However, the *Ahaadeeth Qudusiyah* can be cited in meanings, and some of them are weak; in fact, there are many *Ahaadeeth* that are forged against the Messenger of Allah ﷺ. The point is that *Ahaadeeth Qudusiyah* are not like the Qur’an, it is only that the Prophet ﷺ will say therein that he got it from Allah – the Mighty and Sublime.

Thus, Allah – the Mighty and Sublime - says: ‘Honour is My *Izar* and Pride is My Cloak’. This hadeeth remained as it has been reported from the Prophet ﷺ. We do not venture into altering its meaning nor situate a context for it. Rather, we say that this was how Allah – the Mighty and Sublime - stated it and the Prophet ﷺ reported it from Him like that. Thus, Allah will surely punish whoever challenges His Honour and desires to seize His Dominion from Him, and set up a dominion like His – the Mighty and Sublime, or contests Allah’s right to Pride with Him, by displaying pride before the slaves of Allah. He will punish him for his actions and his contesting with Allah – the Mighty and Sublime - for what is solely His – the Mighty and Sublime.

1 Muslim reported it in the Book of Goodness to Parents and Joining of Ties. No: (2620)

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) from the Messenger of Allah ﷺ. He ﷺ said: ‘While a man was walking, dressed in clothes admiring himself, his hair combed, he was walking haughtily when Allah caused the earth to swallow him, he will continue to go down in it until the Day of Resurrection’. That is, the earth opened up and swallowed him, buried, and he will continue to sink until the Day of Resurrection, we seek refuge with Allah. This is because of the pride he displayed in his manner of walking and his self-conceitedness; accordingly, the earth swallowed him.

This is similar to the action of Qaarun as mentioned by the author (may Allah shower blessings on him) at the beginning of the chapter. He came out to his people in his best cloth:

﴿ فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ ۖ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٧٨﴾ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ تَوَابُ اللَّهِ خَيْرٌ لِمَنْ ءَامَنَ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾ فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ ﴿٨١﴾ ﴾

“So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: “Ah, would that we had the like of what Qârûn (Korah) has been given? Verily! He is the owner of a great fortune. But those who had been given (religious) knowledge said: “Woe to you! The Reward of Allah (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are patient (in following the truth). So We caused the earth to swallow him and his dwelling place. Then he had no group or party to help him against Allah, nor was he one of those who could save themselves. “” [Al-Qasas: 79-81].

His words: ‘He continues to go down the earth’ could mean that he is still sinking though he remains alive in the life of this world. He will remain in this state of punishment until the Day of Resurrection

– alive and confined to the earth, so he is being punished the way the living are being punished. Likewise, it could mean that he is buried in the earth dead, as this is the Way of Allah – the Mighty and Sublime; that he has died but continues to swing in the earth, therefore this swinging will be held to be a transitional life (*Al-Barzakh*) that none knows about. Allah knows best. The point is that this will be the person's requital, and we seek refuge with Allah.

This hadeeth and the previous one contain prohibition of pride and self-conceit; a person should know his worth and should place it in the appropriate perspective.

Allah Alone grants success.

Hadeeth 620

وَعَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ الرَّجُلُ يَذْهَبُ بِنَفْسِهِ حَتَّى يُكْتَبَ فِي الْجَبَّارِينَ، فَيُصِيبُهُ مَا أَصَابَهُمْ»
رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Salamah bin Al-Akwa' ؓ reported: Messenger of Allah ﷺ said, "Man continues to display haughtiness and arrogance until he is recorded among the arrogant and will be therefore afflicted with what afflicts them." [At-Tirmidhi]

Commentary

This is the last *Hadeeth* in the chapter. The Prophet ﷺ warns against self-conceit and a person will not cease to have pride and arrogance in him until he will be written as one of the arrogant, and he will suffer what the likes of those will suffer.

If there is nothing else as punishment for the arrogant other than the words of Allah, in Allah we seek protection:

﴿كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾﴾

“Thus does Allah seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).” [Al-Gaafir: 35].

We seek refuge with Allah; this would be a great punishment. Thus, the arrogant will have his heart sealed up such that he will not be able to attain any goodness and will not refrain from evil.

This chapter encompasses two issues:

One: Prohibition of pride, it is one of the Major Sins.

Two: Prohibition of self-conceit such that a person has a feeling of pride in himself; this is also one of the prohibited matters. Often times, it renders the deeds useless; a person may be deprived of rewards without knowing if he is deceived by his deeds, his recitation of the Qur'an or other deeds.

Good conduct Commentary

Al-Haafidh An-Nawawee (may Allah shower blessings on him) stated in his book, *Riyaad us-Saaliheen: The Chapter of Good Conduct*. This implies a chapter on encouraging good conduct, showing its excellence, and elucidation regarding those slaves of Allah – the Mighty and Sublime- described with it. Good conduct comes into play in relationship with Allah and the slaves of Allah.

As for good conduct with Allah – the Mighty and Sublime, this entails pleasure at His Judgements, in Legislation and Predestination, accepting them wholeheartedly without ill feelings or despair. When Allah decrees something for a Muslim, though it might not be pleasing to him, he should accept it and remain patient, and he should say with his tongue and heart: ‘I am pleased with Allah as Lord’. And

when Allah legislates a particular ruling, he should be pleased with it, accept it and willing to execute the legislation of Allah – the Mighty and Sublime - wholeheartedly with tranquillity of the mind. This is good conduct with Allah – the Mighty and Sublime.

As for good conduct with the slaves, he should be good to them, as some scholars have explained that it means refraining from doing evil to them, rendering assistance, showing cheerful face and similar things. This is good conduct.

A person refraining from committing evil implies not hurting people with his tongue or his limbs; rendering assistance implies that he is willing to expend his wealth, knowledge, honour and material and immaterial properties for others. Showing a cheerful face means meeting people with a smile, not a grim look, and not turning away his cheek. This is good conduct.

There is no doubt that whoever does all these- he does not harm people, he gives helping hand to others and meets them with a cheerful face- would show patience in the face of harm from others. And there is no doubt that being patient on people's harm is part of good conduct. A person might hurt his brother, perhaps he transgresses against him by taking his wealth illegally, and denying him of his right or similar actions, but the victim remains patient on this harm and seeks reward through that. Verily the good end is for the pious. These are examples of good conduct.

Then the author (may Allah shower blessings on him) began the chapter with the statement of Allah – the Mighty and Sublime - to His Messenger ﷺ:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

“And verily, you (O Muhammad) are on an exalted standard of character” [Al-Qalam: 4].

This is associated to the oath in the earlier statement.

﴿ت وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْحُونٍ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣﴾﴾

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾﴾

“Nûn. [These letters (Nûn, etc.) are one of the miracles of the Qur’an, and none but Allah (Alone) knows their meanings]. By the pen and what the (angels) write (in the Records of men). You (O Muhammad) are not, by the Grace of your Lord, a madman. And verily, for you (O Muhammad) will be an endless reward. And verily, you (O Muhammad) are on an exalted standard of character” [Al-Qalam: 1-4].

You, O Muhammad, are excellent in character; none has ever possessed the kind of your character, in all forms. You demonstrate good traits in dealings with Allah – the Mighty and Sublime- and in dealings with His slaves; this include valour, generosity, good interactions with people and in all affairs.

The Prophet’s character ﷺ is the Qur’an in reality. He would implement its lessons, applying its commandments and eschewing its prohibitions.

Then the author (may Allah shower blessings on him) mentioned a part of Soorah Aal-Imran where Allah – the Mighty and Sublime - says:

﴿وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ﴿١٣٤﴾﴾

“(They) who repress anger, and who pardon men” [Aal-Imran: 134].

This is one of the attributes of the pious whom Allah – the Mighty and Sublime - will admit into the Paradise. Allah – the Mighty and Sublime - says:

﴿وَسَارِعُوا إِلَىٰ مَعْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ الَّذِينَ يُبْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ

النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾

“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. Those who spend [in Allah’s Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinûn (the good doers).” Aal-Imran: 133-34].

“(They) who repress anger”, that is, those who control their anger, they would not wrong others even if they are angry.

“And who pardon men”, that is, when people do evil to them “verily, Allah loves Al-Muhsinûn (the good doers)”. Hence, pardoning one who has wronged you is part of good conduct, but this must be placed in proper perspective. If the transgressor is worthy of a pardon, then he should be acquitted, which is praiseworthy. However, if he does not merit the pardon, then it is not praiseworthy to forgive him as Allah – the Mighty and Sublime - said in His Book:

﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ﴾ ﴿٤٠﴾

“...but whoever forgives and makes reconciliation, his reward is due from Allah...” [Ash-Shuurah: 40].

Thus, is it better to pardon a person who harmed you by beating you, seizing your wealth, degrading you or similar issues?

We say: This requires further exposition; if he is a malevolent person, known with evil, who might increase in transgression if you pardon him, then you should not pardon him. Demand your right from him with your hand except if there is an Islamic authority to which you can refer the matter. If there is none, then claim your right with your hand so far that will not cause greater evil.

The important point is that if the evil doer is malevolent, then he does not have right to pardon, so do not pardon him; the best thing for you is to demand your right from him because Allah – the

Mighty and Sublime - has said: "...but whoever forgives and makes reconciliation..."

However, if some evil things result from the action a man of good conduct, then the best thing is to pardon him "...but whoever forgives and makes reconciliation, his reward is due from Allah..."

The soul might command you to claim your right, but as I have said, if he is entitled to pardon, then the best thing will be that you forgive him; otherwise, no.

Hadeeth 622 and 623

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا مَسِسْتُ دِيْبَابِجًا وَلَا حَرِيرًا أَلْيَنَ مِنْ كَفِّ رَسُولِ اللَّهِ ﷺ، وَلَا شَمَمْتُ رَائِحَةً قَطُّ أَطْيَبَ مِنْ رَائِحَةِ رَسُولِ اللَّهِ ﷺ، وَلَقَدْ خَدَمْتُ رَسُولَ اللَّهِ ﷺ عَشْرَ سِنِينَ، فَمَا قَالَ لِي قَطُّ: أَفٌّ، وَلَا قَالَ لِشَيْءٍ فَعَلْتُهُ: لِمَ فَعَلْتَهُ؟ وَلَا لِشَيْءٍ لَمْ أَفْعَلْهُ: أَلَا فَعَلْتَ كَذَا؟. متفقٌ عليه .

Anas رضي الله عنه reported: I never felt any piece of velvet or silk softer than the palm of the Messenger of Allah ﷺ, nor did I smell any fragrance more pleasant than the smell of Messenger of Allah ﷺ. I served him for ten years, and he never said 'Uff' (an expression of disgust) to me. He never said 'why did you do that?' for something I had done, nor did he ever say 'why did you not do such and such' for something I had not done. [Al-Bukhari and Muslim]

وَعَنْ الصَّعْبِ بْنِ جَثَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَهْدَيْتُ رَسُولَ اللَّهِ ﷺ حِمَارًا وَحَشِييًّا، فَرَدَّهُ عَلَيَّ، فَلَمَّا رَأَى مَا فِي وَجْهِهِ قَالَ: «إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَا حُرْمٌ» متفقٌ عليه .

Sa'b bin Jaththamah رضي الله عنه reported: I presented a wild ass to Messenger of Allah ﷺ as a gift but he returned it to me. When

he perceived signs of despair on my face, he said, "I have declined to accept it because I am in the state of Ihram ." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned in his book, *Riyaad us-Saaliheen*, under the chapter of good conduct, on the authority of Anas bn Maalik (may Allah be pleased with him) who said: 'I never felt any velvet nor silk softer than the hand of the Messenger of Allah' ﷺ.

Anas (may Allah be pleased with him) served the Messenger of Allah (may Allah be pleased with him) for ten years. His mother brought him to the Prophet ﷺ when he arrived in Madeenah, and said: 'O Messenger of Allah, this is Anas bn Maalik. He shall be serving you'. Therefore, the Prophet ﷺ accepted him to serve him, and he sought blessing for him from Allah in his wealth and children. So Allah – the Mighty and Sublime - put blessing in his wealth and children such that it was said that he had a garden that would bear fruit twice annually out of the blessing in wealth which the Messenger of Allah ﷺ had sought for him from Allah. As for his children, his direct progeny, they were up to one hundred. These were due to the blessing that the Messenger of Allah ﷺ sought for him from Allah – the Mighty and Sublime.

He said he had never touched any velvet or silk softer than the hand of the Messenger of Allah ﷺ. Thus, one will find the hand of the Messenger of Allah ﷺ very soft if touched.

As Allah – the Mighty and Sublime - has softened his hand, so also did He – the Mighty and Sublime - soften his heart. Allah – the Mighty and Sublime - says:

﴿فِيمَا رَحِمْتُمْ مِنَ اللَّهِ لَئِنْ لَمْ يَأْتِكُمْ مِنْ اللَّهِ لَآتِيَنَّكُمْ مِنْ حَوْلِكُمْ فَاعْفُ عَنْهُمْ

وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ﴿١٥٩﴾

“And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah’s) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah...” [Aal-Imran: 159].

So also was his scent; he had not smelt any fragrance more pleasant than the odour of the Messenger of Allah ﷺ. The Messenger of Allah used to radiate good smell because he applied perfume considerably; he ﷺ said: ‘Women and perfume had been endeared to me, and the pleasant of my eyes has been placed in *Salat*⁽¹⁾. He ﷺ, as a person, was fragrance; people would rush to obtain and seek blessings with his sweat due to its virtue. This action, seeking blessing with his sweat and his spittle ﷺ, is one of the distinct exclusive rights of the Messenger of Allah ﷺ.

So Anas (may Allah be pleased with him) said: ‘I served the Prophet ﷺ for ten years and he never said a word of contempt to me, that is, he never showed aversion for me. He served the Prophet ﷺ for ten complete years and he never uttered a disdainful word to him! One of us would have become disgusted of one of his attendees within a week. However, this man, Anas, served the Prophet ﷺ for ten years, and the Prophet ﷺ never said a word of derision to him.

Likewise, he ﷺ never said about anything I did: ‘Why did you do this?’ This includes actions Anas would do out of his personal exertion. The Prophet ﷺ would not reprimand him or reproach him for it, nor would he say: ‘Why did you do this?’ So, the Prophet ﷺ was living with Anas as Allah – the Mighty and Sublime - had guided him (in the Qur’an) in His Statement – the Mighty and Sublime:

﴿ خذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾

“Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don’t punish them).” [Al-A’raf: 199].

‘Al-Afw’ is what is fair in people’s character and what is easy. That

1 An-Nasaai reported it in the Book of Relating with Women. No: (3939)

is, take from people's character what is easy, do not wish that people should be as you want at all times, whoever desires that will lose many things; but you should take what is easy. Relate with people in a manner that if something comes to you, you will accept it and if it misses you, you will not be angry. That was why Anas (may Allah be pleased with him) said: 'He never said to anything I do: Why do you do this and that?' This was one of the excellent characters of the Messenger of Allah ﷺ.

One of his characters was that he does not flatter people in the Religion of Allah, but he would always delight their hearts. Thus, a companion, As-Sa'b bin Jaththaamah (may Allah be pleased with him) walked by the Prophet ﷺ while he ﷺ was in a state of *Ihram*⁽¹⁾. As-Sa'b bin Jaththaamah (may Allah be pleased with him) was a good sprinter and archer.

The Prophet ﷺ visited him as a guest, he witnessed that there was none better in hospitality than Ibn Jaththaamah (may Allah be pleased with him). So he went to hunt for what he would use to take care of the Messenger of Allah ﷺ. So he caught a zebra for him which was very common in the Arabian Peninsula at that time as a game, but it has now reduced. He caught the animal for the Messenger of Allah ﷺ and he brought it to him, but the Messenger of Allah ﷺ rejected it. That caused difficulty for As-Sa'b. Why would the Messenger of Allah ﷺ reject this gift; so his countenance changed. When the Messenger of Allah ﷺ noticed the change in his expression, he brought happiness to his heart by saying: 'We have not turned it down from you if not for the fact that we are in a state of *Ihram*'. A person in state of *Ihram* cannot eat from a game that was hunted for him.

Hence, the Prophet ﷺ ate from the game Aboo Qataadah (may Allah be pleased with him) caught because he had not killed it specifically for him ﷺ. This is the soundest opinion on this issue; it is prohibited for a person in a state of *Ihram* to consume a game specifically killed for him. However, there is nothing wrong with it if a person catches it and he gives it to another person in a state of *Ihram* to eat from it.

1 Translator's Note: That signifies that one is in state of ritual consecration for the Hajj or lesser Hajj.

Some scholars opine that a person in a state of *Ihram* cannot eat from a game in any form, whether it is caught because of him or not. They claimed that the *Hadeeth* of Ibn Jaththaamah came much later after the event of Abu Qataadah (may Allah be pleased with him). That the *Hadeeth* of the latter was during the incident of the *Hudaybiyyah*, in the sixth year (of *Hijrah*), while the former was during the Farewell Hajj, in the tenth year; hence, the ruling of the latest *Hadeeth* will be considered.

However, this view is rejected based on a principle of the Science of *Hadeeth*⁽¹⁾; unifying the evidences (*Jam'u*) takes precedence over claim of abrogation (*Naskh*). Therefore, claim of abrogation will fail if it is possible to merge the evidences, which is feasible in this case. And this can be stated that: A game caught because of a person in a state of *Ihram* is forbidden for the person to eat, but if a person catches a game for himself and gives it to a person in a state of *Ihram* to eat, there is nothing wrong with this.

This view is strengthened by the *Hadeeth* of Jabir bin Abdullah, may Allah be pleased with both, that the Prophet ﷺ said: 'Land animals are permissible for as long as you do not hunt them yourselves, or it is not done for you'⁽²⁾. This delineation is clear: 'as long as you do not hunt them yourselves, or it is not done for you'.

The key point is that this *Hadeeth* of As-Sa'b bin Jaththaamah (may Allah be pleased with him) contains two important benefits:

One: the Prophet ﷺ would not bootlick anyone in the affairs of the religion of Allah – the Mighty and Sublime. Otherwise, he would have accepted the gift from As-Sa'b bin Jaththaamah, and kept quiet out of pleasure and accommodating him. However, he ﷺ would not do such a thing.

Two: it is important for one to mollify his companion whenever he does anything he might not like. He should explain the reason behind

1 Translator's Note: Called 'Uluum Al-Hadeeth'

2 Abou Dawood reported it in the Book of Hajj Rites. No: (1851), and At-Tirmidhee reported it in the Book of Hajj. No: (846), and An-Nasaai in the Book of Hajj. No: (2828)

his action so that the mind of the latter will be free and tranquil. This is one of the guidance of the Messenger of Allah ﷺ.

Allah alone grants success.

Hadeeth 624, 625 and 626

وَعَنِ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْبِرِّ وَالْإِثْمِ فَقَالَ: «الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ: مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ» رَوَاهُ مُسْلِمٌ .

Nawwas bin Sam'an رضي الله عنه reported: I asked Messenger of Allah ﷺ about virtue and sin, and he said, "Virtue is noble behaviour, and sin is that which creates doubt and you do not like people to know about it." [Muslim]

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ فَاحِشًا وَلَا مُتَفَحِّشًا. وَكَانَ يَقُولُ: «إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا» مَتَّفَقٌ عَلَيْهِ .

'Abdullah bin 'Amr bin Al-'As رضي الله عنه reported: Messenger of Allah ﷺ did not indulge in loose talk nor did he like to listen to it. He used to say, "The best of you is the best among you in conduct." [Al-Bukhari and Muslim]

وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ شَيْءٍ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ حُسْنِ الْخُلُقِ، وَإِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ الْبَدِيَّ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ .

Abud-Darda رضي الله عنه reported: The Prophet ﷺ said, "Nothing will be heavier on the Day of Resurrection in the Scale of the believer

than good manners. Allah hates one who utters foul or coarse language.” [At-Tirmidhi]

Commentary

Imam An-Nawawee (may Allah shower blessings on him) mentioned all these *Ahaadeeth* in the book, *Riyaad us-Saaliheen*, under the chapter of good conduct. And some of the *Ahaadeeth* have been mentioned earlier.

As for the *Hadeeth* of Nawaas bin Sam’aan (may Allah be pleased with him) that the Prophet ﷺ said: ‘Virtue is noble character’, this clause has been explained previously. In the earlier place, we explained that good character comes with numerous virtues.

As for sin, he said ﷺ: ‘What causes doubt in you and you hate that people should know about it’, that is, it disturbs the heart, the mind is not at rest regarding it, and you dislike that people should catch you doing it.

However, this statement is for a believer. Sins do not cause any distress to the heart of an ardent sinner, and he does not care if people know about it, he would rather spread it and he does not attach any importance to it. In contrast, Allah – the Mighty and Sublime - has filled the heart of a believer with light, which troubles his heart whenever he wants to commit evil. So, he will hesitate to do it and he will dislike that people should meet him on it. This distinction only applies to a believer.

However, sinners do not attach importance to others discovering their crimes, as this would not cause any reverberation in their hearts. Rather they would commit the acts with all sense of impunity and hilarity of the hearts, and we seek refuge with Allah. Allah – the Mighty and Sublime - has said:

﴿ أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنْ لَمْ يَضِلَّ مِنَ نِشْءٍ وَهَدَىٰ مِنْ نِشْءٍ فَلَا نُدْهَبُ

نَفْسِكَ عَلَيْهِمْ حَسْرَتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٨﴾

“Is he, then, to whom the evil of his deeds made fair seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allah sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad) in sorrow for them. Truly, Allah is the All-Knower of what they do!” [Al-Faatir: 8].

An evil deed may be made pleasing to some people, they will be happy with it as we see those who take intoxicants do; they are happy when they do that. Likewise, those who devour *Riba*, those who engage in prostitution and adultery are all happy when they perpetrate these acts; they do not show any concern for their deeds. Even at times, when they do it in secret, they will go out to announce it in public as some sinners do when they return from foreign countries, realms known for immoralities. When these people come back after they might have committed various atrocities there, they would narrate what they did in those countries; that they committed illegal sexual intercourse, drank a particular brand of alcohol and similar acts.

So, these *Ahaadeeth* contain a description of the Messenger of Allah ﷺ; he would not engage in vain talks – he was far from that naturally. He was not indecent, in person and inherent aptitude, but modest and easy-going; he ﷺ was the farthest of people from profanity in speech or action.

The *Hadeeth* also encourages good conduct; it is one of the weightiest things on the Scales on the Day of Resurrection. And this is by way of awakening desire for it.

So it is incumbent on you, my Muslim brother, to enhance your conduct with Allah – the Mighty and Sublime - by accepting His Judgements, His Universal and Legislative Rulings, with open heart, obedience, pleasure and submission. You must also enhance your conduct with the slaves of Allah – the Mighty and Sublime. Verily Allah – the Mighty and Sublime - loves those who do good.

And Allah Alone grants success.

Hadeeth 627 and 628

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ؟ قَالَ: «تَقْوَى اللَّهِ وَحُسْنُ الْخُلُقِ» وَسُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّاسَ النَّارَ، فَقَالَ: «الْفَمُّ وَالْفَرْجُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Hurairah رضي الله عنه reported: Messenger of Allah صلى الله عليه وسلم was asked about the deed which will be foremost to lead a man to Jannah . He replied, “Fear of Allah and the good conduct.” Then he was asked about indulgence which will admit a man to Hell (Fire) and he answered, “The tongue and the genitals.” [At-Tirmidhi]

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا، وَخَيْرًاكُمْ خَيْرًاكُمْ لِنِسَائِهِمْ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah صلى الله عليه وسلم said, “The most perfect man in his faith among the believers is the one whose behaviour is most excellent; and the best of you are those who are the best to their wives.” [At-Tirmidhi]

Commentary

Imam An-Nawawee (may Allah shower blessings on him) mentioned these *Ahaadeeth* about good conduct in his book, *Riyaad us-Saaliheen*, under the chapter of good conduct. One of them is the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) that the Prophet صلى الله عليه وسلم was asked about the foremost gateway of entering into Paradise. Then, he صلى الله عليه وسلم answered by saying: ‘Fear of Allah and good conduct’.

‘The Fear of Allah’: This is a comprehensive statement for carrying out what Allah – the Mighty and Sublime - has commanded and eschewing what He – the Mighty and Sublime - has forbidden. This is the fear of Allah – the Mighty and Sublime.

Taqwa (fear) of Allah is derived from the word ‘*al-Wiqaayah*’,

which means a person taking to something to protect himself from Allah's punishment. In reality, nothing will safeguard one from Allah's punishment except implementing the commandments and steering clear of the prohibitions.

What will lead most people to Hell are the tongue and the genitals. The tongue refers to speech; a person may utter a word, which he does not attach importance to, and he will be thrown seventy years⁽¹⁾ deep into the hell, refuge is sought with Allah. Hence, the Prophet ﷺ said to Muaadh bin Jabal (may Allah be pleased with him): 'Shall I not tell you what possesses all those?' He said: 'Tell me O Messenger of Allah ﷺ'. Therefore, he ﷺ held out his tongue with his hand and said: 'Take care of this'. Muaadh (may Allah be pleased with him) went on: 'O Messenger of Allah, will we be held responsible for what we utter with our mouth? The Prophet ﷺ replied: 'May your mother be bereaved of you O Muaadh; will people be brought on their faces in the Hell if not as a result of what their tongues earned for them⁽²⁾'.

Since the tongue is soft, so is deploying it easy since a person does not become tired of talking. It is not comparable to using the hand, leg or eye to act, which can be tiring, but using the tongue is very stress-free. Many a time, you see a person engaging in actions that are harmful to him such as backbiting, snooping, cursing and abusing without awareness and he ends amassing tonnes of sins.

As for the genitals, the intent is illegal sexual intercourse, and more abhorrent is homosexuality. The soul also calls to it frequently, especially among the youths, making it alluring to him and advancing stepwise, until he is caught in illegal sexual intercourse without realising it.

Consequently, the Prophet ﷺ foreclosed all the paths that could lead to this evil. Hence, he ﷺ forbade a man from being in seclusion with a (non-related) woman, a woman from exposing her face to strange men, and women beautifying their voices during discourse

1 Translator's Note: the word 'Khareef' literally means autumn (one of the seasons of the year), and in the context of above, it means 'year'.

2 At-Tirmidhee reported it in the Book of Faith. No: (2616); and Ibn Maajah reported it in the Book of Trials. No: (3974)

so that those who have disease in their hearts would not transgress. And there are other barriers which the Prophet ﷺ has put in place to prevent the occurrence of this evil because the soul hearkens to it. So, the major gateways for people to Hell are the actions of the tongue and the genitals, we ask Allah for protection.

Then he ﷺ mentioned one of the excellence of good conduct- the best of people in character are the most complete in Faith. The Prophet ﷺ has said: **‘The most perfect believer in Faith is he that has the most excellent character’**. This is an evidence showing variance in the levels of Faith, and that people differ regarding it; some possess richer Faith than others based on their respective deeds. A person boosts his Faith whenever he enhances his conduct. This is a clear exhortation for man to better his moral bearing according to his ability.

He ﷺ said: **‘The best of you are those who are the best to their wives’**. This has been narrated from the Prophet ﷺ that: **‘The best of you are those who are best to their wives, and I am the best among you for I am the best to my wives’⁽¹⁾**. Hence, it is important for one to be the best companion, best lover and best teacher to his wife because they are more entitled to your kind treatment than others. Therefore, start with the nearest family members. This is important.

This is dissimilar to the condition of some people today- they are good to strangers but are very bad to their wives, and refuge is sought with Allah. This is contrary to the guidance of the Prophet ﷺ; the right thing is to be good to your wives and strangers, but your wives are more deserving of your benevolence than others are.

Hence, when Aa’ishah (may Allah be pleased with her) was asked about the Prophet’s ﷺ routine at home, she said: **‘He used to be in service of his household’⁽²⁾**. That is, he ﷺ used to assist them on some important house chores; he ﷺ would milk the goat for his wives, repair his footwear and sow his clothes. This is how a person should be to his wives – a great companion.

1 At-Tirmidhee reported it in the Book of Excellence. No: (3892); and Ibn Maajah reported it in the Book of Marriage. No: (1977).

2 Al-Bukhaari reported it in the Book of Manners. No: (6039)

Hadeeth 629, 630 and 631

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ» رَوَاهُ أَبُو دَاوُدَ .

Aishah رضي الله عنها reported: I heard Messenger of Allah ﷺ saying: “A believer will attain by his good behaviour the rank of one who prays during the night and observes fasting during the day.” [Abu Dawud]

وَعَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا زَعِيمٌ بِبَيْتٍ فِي رِضِّ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ، وَإِنْ كَانَ مُحِقًّا، وَبَيْتٍ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكُذْبَ، وَإِنْ كَانَ مَارِحًا، وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَّنَ خُلُقَهُ» حَدِيثٌ صَحِيحٌ، رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Abu Umamah Al-Bahili رضي الله عنه reported: Messenger of Allah ﷺ said, “I guarantee a house in Jannah for one who gives up arguing, even if he is in the right; and I guarantee a home in the middle of Jannah for one who abandons lying even for the sake of fun; and I guarantee a house in the highest part of Jannah for one who has good manners.” [Abu Dawud]

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ مِنْ أَحَبِّكُمْ إِلَيَّ، وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ، أَحْسَنِكُمْ أَخْلَاقًا. وَإِنْ أَبْغَضْتُمْ إِلَيَّ، وَأَبْعَدَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ، الشَّرَّارُونَ وَالْمُتَشَدِّقُونَ وَالْمُتَفَيِّهُونَ» قَالُوا: يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا «الشَّرَّارُونَ وَالْمُتَشَدِّقُونَ» فَمَا الْمُتَفَيِّهُونَ؟ قَالَ: «الْمُتَكَبِّرُونَ» رَوَاهُ التِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ .

Jabir رضي الله عنه reported: The Messenger of Allah ﷺ said, “The dearest and nearest among you to me on the Day of Resurrection will be one

who is the best of you in manners; and the most abhorrent among you to me and the farthest of you from me will be the pompous, the garrulous, and Al-Mutafaihiqun .” The Companions asked him: “O Messenger of Allah! We know about the pompous and the garrulous, but we do not know who Al-Mutafaihiqun are.” He replied: “The arrogant people.” [At-Tirmidhi]

Commentary

The author (may Allah shower blessings on him) cited a number of *Ahaadeeth* about good conduct. One of them stated that those who will be closer to the Messenger of Allah ﷺ on the Day of Resurrection will be the best in character. So, you move closer to Allah – the Mighty and Sublime - and His Messenger ﷺ whenever you enrich your conduct. In contrast, the *Ath-Tharthaaroon*, *Al-Mutashadiqoon* and *Al-Mutafaihiqoon* will be farthest of people from the Messenger of Allah ﷺ.

Ath-Tharthaaroon, the loquacious, are full of trivial conversation and overbearing in gatherings. Whenever they are in an assembly, they take over the discourse to the detriment of others as if they are the only attendees, without allowing others to speak. There is no doubt that this is arrogance.

However, there is no harm in this if the congregation permitted him to admonish them or advise them. An offensive talk is your action of dominating discourse without allowing others to talk. Indeed, some people might love to talk but unable for the fear of interrupting this person who has dominated the sitting with his speech.

Al-Mutashadiqoon, the garrulous, speak with the corner of the mouth, you see him talk as if they are the most fluent of the Arabs out of arrogance and prance. For instance, he speaks Arabic Language to an audience who do not understand it. So, if he speaks the language before them, they will consider this as mere ranting and babbling.

But when you teach students, it is necessary to speak the language so they become accustomed to the language and its articulation. As for speaking it before the masses who do not understand the language, it is not proper for you. You should rather address them in a language they understand and avoid importing strange words that will be burdensome on them for this is considered as declamation in speech.

As for '*Al-Mutafaihiqoon*', the Prophet ﷺ described them as the arrogant, who are overbearing on people, and they walk as if they are on leaves out of pride and arrogance. There is no doubt that this is an objectionable behaviour and it is necessary for one to be wary of it. Man is but human, so it is important for him to recognise his limits and he should remain humble even if Allah – the Mighty and Sublime - has favoured him with wealth, knowledge or honour. The humility of those whom Allah – the Mighty and Sublime - has favoured with wealth, knowledge and honour is better than the humility of others lacking in these graces.

As a result, it has been reported in a *Hadeeth* that one of those whom Allah will not speak to, look at or purify (on the Day of Resurrection) is an arrogant poor man⁽¹⁾ because there is no reason for his haughtiness.

Thus, the people whom Allah – the Mighty and Sublime - has favoured with wealth, knowledge and dignity are better, in their state of humility, than those whom Allah – the Mighty and Sublime - has not granted these assets.

Therefore, it is obligatory for whoever Allah – the Mighty and Sublime - has granted a bounty to increase in gratitude to Allah – the Mighty and Sublime, by humbling himself to the truth and before the people.

I beseech Allah to make you and me attain excellent character and deeds, and distance us and other Muslims from evil character and deeds. Verily He is the Most Generous, Most Bountiful.

1 Muslim reported it in the Book of Faith. No: (107)

Clemency, tolerance and gentleness

Commentary

The author (may Allah shower blessings on him) said: The Chapter of Clemency, Tolerance and Gentleness.

These three themes are close: Clemency, Tolerance and Gentleness.

Al-Hilm refers to forbearance, that one controls himself at the time of anger. When a cause of anger occurs and he has the ability to act, but he forebears and does not castigate nor hasten to seek retribution.

Al-Anaat refers to tolerance, which entails cautiousness and avoiding hastiness in dealings. He does not take matters on face value, and becomes hasty and judges a thing before careful examination and scrutiny.

Ar-Rifq refers to gentleness. It is dealing with people with kindness and leniency even with those who are entitled to punishment and warning.

Nevertheless, this is appropriate if the person is entitled to gentleness. Allah – the Mighty and Sublime - says:

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾﴾

“The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment” [Noor: 2].

Then the author (may Allah shower blessings on him) cited some verses; he mentioned the Statement of Allah – the Mighty and Sublime:

﴿وَالَّذِينَ كَفَرُوا أَكْثَرُ الظَّالِمِينَ﴾

“(Those) who repress anger, and who pardon men; verily, Allah loves Al-Muhsinûn (the good doers).” [Aal-Imran: 134].

This is the description of the pious, those whom Allah – the Mighty and Sublime - has promised Paradise; they suppress their anger.

And in His – the Mighty and Sublime - Words: “Who repress anger” is an indication that it was not easy for them to suppress the anger, but they forced their souls to do so. Hence, the Prophet ﷺ said: ‘He is not tough he that throws others in a wrestling (bout) verily the tough one is he who holds back himself at the time of anger⁽¹⁾.

As for His Statement ‘and who pardon men’; this has been discussed earlier and detailed explanation given regarding who is entitled to pardon and who is not. Therefore, a malicious person who will only increase in transgression if pardoned should not be granted forgiveness.

However, a person who is entitled to pardon should be forgiven because Allah – the Mighty and Sublime - said:

﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ﴾

“But whoever forgives and makes reconciliation, his reward is due from Allah” [Ash-Shuurah: 40].

The second verse is the statement of Allah – the Mighty and Sublime:

﴿حُذِرِ الْعَفْوُ وَأَمْرٌ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

“Show forgiveness, enjoin what is good, and turn away from the ignorant (i.e. don’t punish them).” [Al-Araaf: 199].

In the above, Allah – the Mighty and Sublime - only asked him to show forgiveness, not an order to forgive. He said: “Show forgiveness”

1 Al-Bukhaari reported it in the Book of Manners. No: (6114); and Muslim reported it in the Book of Goodness to Parents and Joining of Ties. No: (2609)

and the intent is that which is excusable and easy for people. People interact with one another, thus whoever wants people to interact with him in the requisite and perfect manner will find this difficult and burdensome on him and wear them out.

However, whoever takes guidance from this verse, by accepting what is fair and easy from people, will accept whatever comes his way from them and overlook whatever they mislay of his rights except when the injunctions of Allah – the Mighty and Sublime - are being violated. This is what Allah has guided us to regarding showing clemency. So take what is easy from people's character when dealing with them, and you are gracious if you overlook the remaining.

“Enjoin what is good” that is, command what people know among themselves and what the *Sharee'ah* defines as good conduct. Do not be silent on enjoining what is good. When people deny you of some of your rights, do whatever you desire but it is necessary to enjoin good.

“And turn away from the ignorant”. The intent by the ignorant here is not the one who is lacking in knowledge, but the foolish who is devoid of good sense of judgement in dealings. As Allah – the Mighty and Sublime - has said:

﴿ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهْلَةٍ ثُمَّ يُتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾ ﴾

“Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise.” [An-Nisaa: 17].

The ignorant here are the foolish who are ignorant of the inalienable rights of others, thus they care less about them. So turn away from such people, and show no concern for them. When you turn away from them without concern, they may become weary and shattered, and then come back to their senses. However, if you oppose them and contend with them or you wish for your complete rights, they may become more obstinate in opposing you, due to their stupidity, and

will not give you what you desire.

These three charges from Allah – the Mighty and Sublime – contain lots of goodness if we can adhere to them.

﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴾

“Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don’t punish them).” [Al-Araaf: 199].

His Words – the Mighty and Sublime: *“And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allah.” [Ash-Shuurah: 43].*

He patiently endure the harm and pardons when he is wronged *“that would truly be from the things recommended by Allah”*. That is, it is one of the signs that a man possesses strong resolve and ability to control himself. This is because people can be classified into three groups regarding this matter: some set of people cannot control themselves in any way; some can only achieve this with much difficulty; and others can do that easily without any difficulty.

Allah – the Mighty and Sublime - has endowed this third group of people with excellent character; hence, they show patience and pardon others because these noble traits have been made easy for them.

The one who remains patient in the face of harm from people, endures it, hopes for rewards from Allah – the Mighty and Sublime- and forgives others has achieved these matters of great importance.

Therefore, this is a clear encouragement for one to be patient and forgiving. We have earlier elucidated on the issue of pardoning criminals and transgressors; it is neither praiseworthy nor blameworthy in absolute terms, as the accompanying benefits must be considered.

Hadeeth 632,633, 634 and 635

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا شَجِّ

عَبْدُ الْقَيْسِ: «إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْجِلْمَ وَالْأَنَاءَ». رَوَاهُ مُسْلِمٌ .

Ibn 'Abbas رضي الله عنه reported: Messenger of Allah ﷺ said to Ashaj Abdul-Qais رضي الله عنه, "You possess two qualities that Allah loves. These are clemency and tolerance." [Muslim]

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ فِي الْأَمْرِ كُلِّهِ» متفقٌ عليه .

'Aishah رضي الله عنها reported: The Messenger of Allah ﷺ said, "Allah is Forbearer and loves forbearance in all matters." [Al-Bukhari and Muslim]

وَعَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ، وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ» رَوَاهُ مُسْلِمٌ .

'Aishah رضي الله عنها reported: The Prophet ﷺ said, "Allah is Forbearer and He loves forbearance, and rewards for forbearance while He does not reward severity, and does not give for any thing besides it (forbearance)." [Muslim]

وَعَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ» رَوَاهُ مُسْلِمٌ .

'Aishah رضي الله عنها reported: The Prophet ﷺ said, "Whenever forbearance is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective." [Muslim]

Commentary

In the course of ahadeeth, the author (may Allah shower blessings on him) reported the statement of the Prophet ﷺ to Ashaj Abdul-Qays (may Allah be pleased with him): 'You possess two qualities that Allah loves: Clemency and tolerance'.

Clemency: he endures at the point of harm and transgression. However, this is not in the manner of a donkey that does not attach importance to whatever is done to it. He is hurt but remains lenient, without rushing to retaliate, until punishment is considered better than pardon.

Tolerance: he is cautious in taking decisions and avoids impetuosity. The major cause of destruction to people, which usually brought about their downfall, is their hastiness in dealing with issues, be it in transmitting news, passing judgements on information or other matters.

There are people who make off with information simply based on what they hear, narrating and transmitting them. It has been reported in a *Hadeeth* that: 'It suffices for a man to be a liar if he narrates everything he hears⁽¹⁾'.

And some people are usually eager to pass judgement; he hears something from someone and believes that the other person actually said or did it. He rushes to pass judgement on him that he has made a mistake, gone astray or similar sentiments. This is a blunder. There is always goodness in caution.

Then the author ﷺ mentioned the three *Ahaadeeth* of Aa'ishahā (may Allah be pleased with her) under the chapter of leniency. It shows that leniency is beloved by Allah – the Mighty and Sublime; it will not be in anything except that it beautifies it, and its absence in anything will always make it ugly. Therefore, it contains encouragement for one to be gentle in all his affairs – gentle in his dealings with his family, his brothers, his friends and the generality of people. Verily Allah is Gentle and He loves gentleness.

Hence, one will find sweetness and pleasure when one relates with people with gentleness. But if he relates with them harshly, he will end up in regret saying: 'Had I known, I would not have done so-and-so' but it might be too late. However, if he had related with gentleness, leniency and tolerance, he will be happy and will not regret his actions.

1 Muslim reported it in the preface of his Saheeh. No: (5)

We beseech Allah to make us all achieve what is good and beneficial, and attain excellent character and manners.

Hadeeth 636

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَالَ أَعْرَابِيٌّ فِي الْمَسْجِدِ، فَقَامَ النَّاسُ إِلَيْهِ لِيَقَعُوا فِيهِ، فَقَالَ النَّبِيُّ ﷺ: «دَعُوهُ وَأَرِيقُوا عَلَيَّ بَوْلَهُ سَجَلًا مِنْ مَاءٍ، أَوْ ذُنُوبًا مِنْ مَاءٍ، فَإِنَّمَا بُعِثْتُمْ مُيَسَّرِينَ وَلَمْ تُبْعَثُوا مَعَسَّرِينَ» رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah رضي الله عنه reported: A bedouin urinated in the mosque and some people rushed to beat him up. The Prophet ﷺ said: “Leave him alone and pour a bucket of water over it. You have been sent to make things easy and not to make them difficult.” [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) mentioned the hadeeth of Aboo Hurayrah (may Allah be pleased with him) about a Bedouin who urinated in the mosque (of the Prophet) in his book, *Riyaad us-Saaliheen*, under the chapter of clemency, tolerance and gentleness.

A Bedouin, a member of nomadic tribe of Arabs, usually does not understand the rulings of *Shareeah* because he lives in the desert with his camels and sheep. He does not have knowledge of the *Shareeah* of Allah, as Allah – the Mighty and Sublime - has said:

﴿الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَنْ لَا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ﴾ (١٧)

“The Bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allah’s Commandments and His Legal Laws, etc.) which Allah has revealed to His Messenger”

[Taubah: 97].

That is, they are close to not understanding the limits of what Allah – the Mighty and Sublime - has revealed to His Messenger ﷺ, because they live in the villages far away from people, and from knowledge and the *Sharee'ah*.

This Bedouin entered the mosque and he needed to urinate, so he relieved himself at a corner in the mosque. Accordingly, people intended to restrain him, but the Prophet ﷺ told them: 'Leave him', that is, leave him to complete his discharge of urine 'and pour a bucket of water over it. You have been sent to make things easy not to make things difficult'. Therefore, people left him alone.

After he completed the act, the people poured a bucket of water on the urine, so the place was cleansed and the danger was removed. Then he ﷺ summoned the Bedouin and told him: 'Verily these mosques are not appropriate to be brought with things dirty or filthy; they are for the Prayers and recitation of the Qur'an, and saying the *Takbeer*' or a similar statement.

This *Hadeeth* contains a number of benefits:

One: Excuse due to ignorance. Then an ignorant person should not be treated as a knowledgeable person would be treated. This is because such knowledgeable person is obstinate while the ignorant person is desirous of knowledge, so he ought to be excused based on his ignorance. Hence, the Prophet ﷺ excused him and he was gentle with him.

And from the lessons is that the *Sharee'ah* demands preventing a greater harm with the lesser of the two evils; that is, if there are two evils, and there is no choice but to commit one of the two, he should take to the lighter of the two.

Thus, here we have before us two evils:

One: the Bedouin continuing his discharge of urine, this is an evil.

Two: preventing him from completing the act, this is also an evil which is worse because the following might result from it:

First: it will cause difficulty for the one that is urinating. This is because preventing him from completing it, at the point of emergence, can harm him. Indeed, the urinary tract may be affected.

Two: if he were standing erect, he would have raised his cloth in order for splashes of urine not to touch him. At this moment, that might cause the urine to splash all over the place. If he were squatting, his private part would become exposed to people. Then, this is in the mosque. In addition, he might have lolled his cloth, then the cloth and body would become soiled. This is also evil.

For this reason, the Prophet ﷺ left the man to finish urinating then ordered that a bucket of water be poured on it.

Hence, we arrive at a principle: When there are two evils, and there is no way out but to commit one of the two, the lesser evil is carried out to evade the greater evil. Ditto for good deeds- if there are good deeds that cannot be implemented in concert, preference is given to them in their order of magnitude. Therefore, preference is given to the greater good in beneficial matters while preference is given to the lesser evil in evil deeds.

Another benefit of this *Hadeeth* is the obligation of cleaning the mosque, albeit it is a communal obligation. This is premised on the statement of the Messenger of Allah ﷺ: 'And pour a bucket of water over it'. So it is obligatory for whoever sees a dirt in the mosque to remove it himself, or inform a mosque supervisor to remove it.

And from the lessons in the *Hadeeth* is the requirement for purity of the prayer place. Hence, it is obligatory for the one who intends to pray to purify his cloth, body and the place of Prayer. This is necessary, be it a bare floor, rug or other than that. The important point is the purity of place of worship.

Another benefit is that it is sufficient to pour water once on the impure surface in order to purify it if the water removes the dirt. However, if the impurity is a mass like (human) excreta, animal droppings and similar substances, it becomes obligatory to remove this mass then water can be used to clean it.

Another benefit is that water is necessary for removing impurity. This is taken from the Prophet's statement ﷺ: 'and pour a bucket of water over it'. Hence, impurity cannot be removed except with water. This is the opinion of majority of the scholars.

However, the correct opinion is that impurity can be purified with anything that can remove it, be it water, petrol or other substances. The Prophet ﷺ only ordered for water to be poured on the point of urine because it is faster in cleaning the surface. Otherwise, air or sunrays could have purified the place after a period without pouring water on it, but water is faster and easier.

It is known that during the time of the Prophet ﷺ, these detergents and petroleum products were not in existence; hence, they would use water as cleansing agents. Nonetheless, if the impurity is removed with a detergent, the spot becomes pure because impurity is what could be seen as dirty or impure. So, when it is no more, then the place has become clean again, irrespective of what has been used to clean it.

For this reason, excreta and urine can be cleaned with stones; it is sufficient for one to cleanse himself using three stones.

And when a woman's cloth, which trails along on the ground, passes by a dirt, it is cleansed by passing through a pure surface thereafter.

One of the customs of the women during the time of the Prophet ﷺ was for a woman to go out in an elaborate cloth that would cover her feet with a span or two, without exceeding a cubit, trailing behind her. That was during the time of the Prophet ﷺ, the era of chaste women in a chaste period, so what is the situation like today?

Regrettably, the present day Muslims do not emulate the early predecessors of this nation, but they take after the latter generations whom Allah – the Mighty and Sublime - says about:

﴿مَخْلَفٌ مِّنْ بَعْدِهِمْ حَلَفَ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ عَذَابًا﴾

"Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost,

either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times, etc.] and have followed lusts. So they will be thrown in Hell.” [Maryam: 59].

Today, we are emulating the latter generations; rather, we emulate inferior beings, our enemies from the Jews, Christians, Magians, idol worshippers and similar beings. Sadly, we emulate them in what they wear. So nowadays, when this magazine called ‘*Al-Bur’dah*’ arrives, you see women rushing to check its contents in order to do what they do.

I say: It is obligatory for the leaders to prevent the circulation of these magazines among women because a woman is weak – weak in intelligence and religion, as the Messenger of Allah ﷺ has described them. He said: ‘I have not seen those who are deficient in intelligence and religion and who can cause the intelligence of a resolute man to veer off, than you (these) women’⁽¹⁾. A woman deceives and deludes (men) with these outward appearances (that she learns from those magazines).

And very unfortunately, many men are only men in attire but are women in reality. Women have gained control over them, they are their protectors, contrary to what Allah – the Mighty and Sublime – has commanded:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ﴾ (٣٤)

“Men are the protectors and maintainers of women” [An-Nisaa: 34].

But many women today have become protectors and maintainers of men. She is the ones who controls the man; she wears and does what she likes without any consideration to her husband or any male relative.

Hence, it is obligatory for the people in authority to prevent the circulation of these magazines that expose us to these modes of dressing which are alien to Islam. When the women of the time of the

1 Al-Bukhaari reported it in the Book of Menstruation; no: (304); and Muslim reported it in the Book of Faith. No: (80)

Prophet ﷺ go out, they would wear long garments so that their heels would not show.

But in the homes, they were as Shaykh ul-Islam Ibn Taymiyyah (may Allah shower blessings on him) said: ‘When the women of the time of the Prophet ﷺ are in their homes, they would wear clothes that would cover their palms to the ankles of the legs’. This is when she is at home with only women and men who are prohibited for her in marriage. Irrespective of that, they would cover their palms to their ankles. All those parts would be concealed.

With this, we understand the evil fantasy of those who conceptualise the statement of the Prophet ﷺ: “**A woman should not look at the nakedness of another woman**” as permissibility for a woman to limit her cloth to what covers the navel to the knee. They want a woman to expose her entire body except what is between the navel and the knees. Who has said that?

The Prophet ﷺ was addressing looking at another woman, not clothing; he said ﷺ: ‘**A woman should not look at the nakedness of another woman**’⁽¹⁾. That is, a woman might remove her cloth in order to relieve herself, excreta or urine, so he ﷺ said: “Do not look at her nakedness” and he did not tell a woman to wear what will only cover her navel to the knees. Whoever might have deduced otherwise from the Prophet’s statement is (following) an inspiration from the Devil. Let us consider how the women used to dress during the time of the Prophet ﷺ as model of dressing for our women.

Hence, it is necessary we correct this notion which every woman who lacks understanding and contemplation regarding what has been earlier mentioned chants. We say to her: Do you think that the Islamic Legislation would permit a woman to appear before other women without anything on her except shorts that will cover what is between her navel and her knees; who will say this is the Islamic Legislation? Who will say this is the meaning of the Prophet’s statement: ‘**A woman should not look at the nakedness of another woman**’? And the Prophet ﷺ added: ‘**And a man should not look at the nakedness of another man**’. Irrespective of that, the men of his period would wear

1 Muslim reported it in the Book of Menstrual Cycle. No: (338)

long flowing gowns with loincloths, or they would put on robes, but would not wear only loincloths.

Consider the poor man who asked the Prophet ﷺ to marry him to the woman who gave herself to the Messenger of Allah ﷺ who declined her proposal. When the man suggested that the Prophet ﷺ marry the woman to him, he ﷺ asked him: 'What do you have for bridal gift?' he replied, 'My loincloth', because he was poor. How will the loincloth be the *Mahr*? If you give it to her, you will be without a loincloth, but if you retain it, you will not have a *Mahr*. He was told to look for any other thing even if it were a ring made from metal⁽¹⁾. But the man could not get any. So, they – the men of the period – were not used to wearing what would only cover their navels to the knees, never.

The important point is that knowledge demands understanding and examining the state of the companions of the Prophet, their understanding of the narrations, and we will put that into practice. Indeed, men in the Western countries today wear what covers their chest and thighs. And none has understood from this *Hadeeth* that women can uncover their body except what is between their navels and their knees; none has comprehended this *Hadeeth* in this way.

The important point is that the Messenger of Allah ﷺ stated that if the end of a woman's cloth that touches the ground comes across impurities, it would be cleansed once it touches a clean spot. Thus, this shows that impurity can be cleansed with anything that can remove it, be it water or something else.

And from the lessons of the *Hadeeth* of the Bedouin is the good character of the Messenger of Allah ﷺ, his manner of imparting knowledge and his leniency. It is necessary for us to be compassionate when we call to the path of Allah, the Mighty and Sublime, enjoin good or forbid evil. This is because leniency comes with good while harshness only breeds evil. Perhaps, if you were harsh in implementing what they consider as a reaction, they would not accept anything from you and might reject the *Sharee'ah* because of your approach. However, they might accept easily and faster if you were gentle and careful.

1 Al-Bukhaari reported it in the Book of Marriage; no: (5121)

Another benefit is that the Prophet ﷺ referred to this *Ummah* as ‘sent’. He said: ‘You have been sent’, even when it is known that he ﷺ was the one who had been sent on a mission. Nevertheless, it is obligatory for his nation to stand in his stead in calling to the Religion. It is important for a Muslim to be prepared for this mission, a messenger in disseminating the Islamic Legislation. For this reason, the Prophet ﷺ said: ‘Let those who are present inform those who are absent’⁽¹⁾. So we, the *Ummah* of Muhammad, must convey his *Sharee’ah* to all nations. And that was why he said: ‘You have only been raised sent to make things easy not to make things difficult’.

Also, after the Prophet ﷺ cautioned the Bedouin in this compassionate and gentle manner, and uttering profanity and dirty words are not befitting of mosques, the Bedouin said (in appreciation of the Prophet’s methodology ﷺ): ‘O Allah shower mercy on me and Muhammad, and do not shower mercy on anyone else’. Consider how he felt at ease with the statement of Muhammad ﷺ.

As for the group of companions who infuriated him and scolded him, being a Bedouin, he did not know that the Paradise and Mercy are for him, Muhammad and others, hence he did not seek Allah’s Mercy for them. It would have been better if he had said: ‘O Allah shower mercy on Muhammad and me’ and remain silent; rather, he added: “...and do not have mercy on anyone beside us”⁽²⁾. Thus, he restricted the Mercy of Allah. Really, he was an ignorant person, which necessitated a separate ruling.

The important point is that one must be lenient in calling to the Religion, commanding good and forbidding evil and consider what is more beneficial. We know with certainty that benefit lies in leniency because this was what the Messenger of Allah ﷺ said and followed in his guidance.

Allah alone grants success.

Hadeeth 637

1 Al-Bukhaari reported it in the Book of Knowledge; no: (105)

2 Al-Bukhaari reported it in the Book of Manners. No: (6010)

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَسِّرُوا وَلَا تُعَسِّرُوا.
وَبَشِّرُوا وَلَا تَنْفُرُوا» متفقٌ عَلَيْهِ

Anas رضي الله عنه reported: The Prophet ﷺ said, “Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them).” [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned this Hadeeth under the chapter of Clemency, Leniency and Gentleness in his book, *Riyaad us-Saaliheen*. He reported on the authority of Anas bn Maalik (may Allah be pleased with him) that the Prophet ﷺ said: ‘Make things easy and do not make them difficult, cheer up the people by convey glad tidings to them do not scare them’; these are four statements.

The first is: ‘Make things easy’- that is, tread the path of ease and gentleness, be it in your actions or dealings with others. Hence, from the guidance of the Prophet ﷺ is to choose the easier of two choices so long it does not entail sin; otherwise, he is the farthest from sins.⁽¹⁾

So you should choose the easiest alternative in all your affairs– in your acts of worship and your interaction with people because Allah – the Mighty and Sublime – desires ease from us and for us: “Allah intends for you ease, and He does not want to make things difficult for you”. [Al-Baqarah: 185].

For instance if there are two paths leading to the mosque, one is challenging because it is filled with pebbles, stones and thorns, while the other path is stress-free. The best thing for you is to take the easier route. And if you have access to two sources of water in the cold season, one of the sources is cold, which may hurt you, while the other is warm, which will make you feel good. Thus,

¹ Al-Bukhaari reported it in the Book of Manners. No: (6126); and Muslim reported it in the Book of Excellence. No: (2327)

the most appropriate thing is to avail yourself of the warm water because it is stress-free and more beneficial. So also, if it is possible for you perform Hajj by car or camel, while travelling by car is easier, then performing Hajj by car is better.

Therefore, the important point is that the easier alternative is preferred so long as it does not entail sin. The Mother of the Believers, Aa'ishah (may Allah be pleased with her), said: The Prophet ﷺ would not have to choose from two options except the easier so long as it does not entail a sin.

But if an act of worship cannot be carried out except with difficulty and you cannot free yourself from this effort, implement it with the difficulty. Then the rewards will be increased for you. Thus perfecting Ablution in the cold is one of the acts with which Allah increases ranks and expiates sins. But a person choosing a difficult option in the presence of an easier option is working contrary to what is preferred. The most appropriate is to seek the easier alternatives in all circumstances.

Consider the act of fasting, the Prophet ﷺ said regarding it: 'People will not cease to attain felicity so far they hasten to breaking their fast⁽¹⁾ (immediately it is time for breaking it)'. In another *Hadeeth* he said ﷺ 'Delay the pre-dawn meal'⁽²⁾, why? Because delaying the pre-dawn meal makes one stronger to carry on with the fast than if one were to take the meal earlier; and hastening to break the fast is easier and gentler on the soul especially during the period of longer days and severe thirst.

This among other evidential happenings all show that taking the easier options is better, so be easy on your soul.

Likewise, when engaging in deeds; if you realise that carrying out a particular deed is easier to attaining an objective, do not trouble yourself by doing others which are important but not essential. Rather, you should perform the easier deeds in all situations. Therefore, this is

1 Al-Bukhaari reported it in the Book of Fasting. No: (1957); and Muslim reported it in the Book of Fasting. No: (1098)

2 Ahmad reported it in the Musnad of the Companions; no: (20805)

the principle: Adopting the easier and simpler option is healthier for the soul and better in the sight of Allah.

‘And do not make things difficult’. That is, do not tread the path of hardship in your acts of worship, dealings with others or any matter. This is prohibited, so do not make things difficult.

Hence, when the Prophet ﷺ saw a man standing in the sun, he enquired about him. They said: “O Messenger of Allah, he was fasting –he had made a vow to fast while standing in the sun. The Prophet ﷺ forbade him from that and said to him: ‘Do not stand in the sun’, because that brings about difficulty for the man and the Prophet ﷺ has said: ‘Do not make things difficult’.

He said: **‘And give glad tidings’.** That is, make giving glad tidings your watchword, to yourselves and others. That is, when you perform an act, cheer yourself and give glad tidings to your soul. When you carry out a good deed, tell yourself that it will be accepted from you if you fear Allah – the Mighty and Sublime - in it, because Allah – the Mighty and Sublime - says:

﴿ قَالَ إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٢٧﴾ ﴾

“Verily, Allah accepts only from those who are Al-Muttaqûn”
[Maidah: 27].

And when you make supplication to Allah, give glad tidings to your soul that Allah – the Mighty and Sublime - will grant it because He – the Mighty and Sublime - has said:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴿٦٠﴾ ﴾

“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)” [Gaafir: 60].

Hence, one of the Salaf said: Give glad tidings of acceptance to whomever is granted ability to supplicate because Allah said:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾

“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)” [Gaafir: 60].

So you should give glad tidings to yourself in everything you do.

And the fact that the Prophet ﷺ dislikes pessimism but loves optimism strengthens this. When a man shows optimism, he becomes energetic and happy thereby achieving goodness. However, if he is pessimistic, he becomes troubled and it bears down heavily on his soul. He will be bored and tired of himself, and would not have audacity to act; he will be acting as if he is being forced. So give tidings to your soul and other souls. If a person comes to you lamenting about his deeds, in a state of fear, give him glad tidings and fill him with happiness.

This is more important when visiting a sick person. When you visit a sick, give him glad tidings by communicating get well messages to him. Remind him that no condition is permanent, and what is required of one is to remain patient, hope for rewards from Allah and he will be rewarded based on that, and similar statements that can make him happy. Give him tidings by saying for instance: ‘You look good today’, and similar statements. By uttering such words, you will make him happy and fill him with good thoughts. So, make this your way of life in your dealings with yourself and others. Always make use of glad tidings, and you will fill yourself and others with happiness. This is what is good.

‘And do not scare people away’. That is, do not scare people away from righteous deeds, nor from the correct path; rather, you should encourage them to tread the path. More importantly, do not scare them away in matters of worship.

An example of that is an Imam elongating the Prayer more than what is stipulated by the *Sunnah*. Muaadh bin Jabal (may Allah be pleased with him) used to observe *Isha* Prayer with the Prophet ﷺ and would go back to lead his people in that same Prayer. One day, he

began the Prayer and recited a long chapter of the Qur'an, so a man broke off from the congregation and prayed individually. Later the man was accused of hypocrisy. So, the man went to the Prophet ﷺ. Then Muaadh came to the Messenger of Allah ﷺ who said to him: 'Are you a source of *Fitnah* (for the people), O Muaadh⁽¹⁾.'

And he ﷺ said to another man (who did the like of what Muaadh did): 'Verily there are among you those who scare people away (from the religion), so whoever among you leads the people in Salat should be lenient⁽²⁾'.

So it is not good to cause people to forsake the religion. Do not scare people rather be gentle with them, even in the act of calling to Allah- the Mighty and Sublime. Do not call people to Allah- the Mighty and Sublime - in a scary manner. If you notice a person with a mistake, do not say: 'O fellow, you have contradicted (the *Sharee'ah*), you have committed a sin, you are so...' such statements will scare them away and increase their excessiveness in sins.

However, you should call them with simplicity and tenderness so that they would come to you and accept what you are calling them to. In doing this, you are complying with the command of the Prophet ﷺ in his statement: 'Make things easy and do not make them difficult, cheer up the people by convey glad tidings to them do not scare them.'

So consider this hadeeth, my brother, as your principal wealth: 'Make things easy and do not make them difficult, cheer up the people by convey glad tidings to them do not scare them'. Strive towards Allah- the Mighty and Sublime - upon this basis and tread this path, interact with the slaves of Allah- the Mighty and Sublime - on that, and you will achieve a lot of goodness.

Allah Alone grants success.

- 1 Al-Bukhaari reported it in the Book of the Call to Prayer. No: (705); and Muslim reported it in the Book of Salat. No: (465)
- 2 Al-Bukhaari reported it in the Book of the Call to Prayer. No: (704); and Muslim reported it in the Book of Salat. No: (466)

Hadeeth 638 and 639

وَعَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ يُحْرَمِ الرَّفْقَ يُحْرَمِ الْخَيْرَ كُلَّهُ» رَوَاهُ مُسْلِمٌ .

Jarir bin 'Abdullah ؓ reported: Messenger of Allah ﷺ said, "He who is deprived of forbearance and gentleness is, in fact, deprived of all good." [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ: أَوْصِنِي. قَالَ: «لَا تَغْضَبْ» فَرَدَّدَ مَرَارًا؛ قَالَ: «لَا تَغْضَبْ». رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ؓ reported: A man asked the Prophet ﷺ to give him advice, and he (ﷺ) said, "Do not get angry." The man repeated that several times and he ﷺ replied (every time), "Do not get angry." [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) mentioned a *Hadeeth* that is commanding and encouraging leniency. The Prophet ﷺ said: 'Whoever is deprived of gentleness has indeed been deprived of all good'.

That is, when a person is deprived of a sense of compassion and tenderness in his personal life and dealings with others, he would have been deprived of all goodness. Thus when a person thrives on fierceness and harshness, then he will be dispossessed of the good in what he is doing.

This is time-tested and manifest. A person who treat others harshly will be stripped of lots of good things and he will be unable to achieve them. However, if he deals with them in a gentle and forbearing manner, he will attain lots of good. Therefore, it is necessary for a person who wants to attain goodness to be lenient at all times in order

to attain good.

As for the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) that a man said: 'O messenger of Allah, advise me', to which he ﷺ replied: 'Do not get angry'. The man repeated his request severally and the Prophet ﷺ was answering: 'Do not get angry'. The meaning is that he should not to get angry easily, becoming infuriated at every prospect; rather, he should be calm and collected. Anger is an ember that the Devil throws into a person's heart until it consumes the heart. Hence, the jugular vein puffs up, the eyes redden and he becomes deeply stirred until he does what he would later regret.

The Prophet ﷺ only advised this man not to be angry rather than admonish him to fear Allah— the Mighty and Sublime, observe the Prayer, observe the fast or similar directives because the state of this man necessitated such advice at that moment. Hence, he ﷺ would advise another person differently at other instances. A case in point, he advised Aboo Hurayrah (may Allah be pleased with him) to fast three days in every lunar month and observe his *Witr*⁽¹⁾ before going to bed. And he advised Aboo Darda (may Allah be pleased with him) in a similar manner. As for this man, he advised him not to be angry because the Prophet ﷺ might have known him as highly temperamental; hence, he told him: 'Do not be angry'.

Anger can make a person utter a statement of disbelief, divorce his wife, beat his mother, disobey his father; as it has been witnessed and generally known. Then, you will see a person, after discharging his emotions, becoming sober and greatly regretting his action. We often hear people ask: 'I became angry at my wife and divorced her thrice', 'I became angry at a particular woman and prohibited her for myself' and similar statements. So, you should not get angry because without doubt, anger intoxicates enough for one to behave like a lunatic.

For this reason, some scholars stated that the statement of a person in a state of extreme anger, such that he does not know what he is saying, is of no effect. If he divorces his wife in a state of intense rage, she is not considered divorced; if he curses, it would not be answered

1 The odd-number optional prayer that one observes in the night before dawn

because he was talking without intelligence.

We ask Allah for protection and safety for you and us.

Hadeeth 640

وَعَنْ أَبِي يَعْلى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللهُ عَنْهُ، عَنِ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ اللهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَلِيُجِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلِيُرِخَ ذَبِيحَتَهُ» رَوَاهُ مُسْلِمٌ .

Abu Ya'la Shaddad bin 'Aus رضي الله عنه reported: Messenger of Allah ﷺ said, "Verily Allah has prescribed Ihsan (kindness) for everything. So when you kill, you must make the killing in the best manner; when you slaughter, make your slaughter in the best manner. Let one of you sharpen his knife and give ease to his animal (in order to reduce his pain)." [Muslim]

The author, Imam An-Nawawee (may Allah shower blessings on him), mentioned the *Hadeeth* of Shadaad bin 'Aus (may Allah be pleased with him) among the *Ahadeeth* under the chapter of leniency, tolerance and forbearance in his book, *Riyaad us-Saaliheen*. The Prophet ﷺ said: 'Verily Allah has prescribed goodness for everything, so when you kill, do the killing in the best manner and when you slaughter, do so in the best manner'.

'He has written it on everything'. That is, Allah – the Mighty and Sublime -has decreed kindness in everything, even in killing and slaughtering; He has ordered compassion in every act. Hence, it is duty bound on you to be compassionate in whatever you do. 'So when you kill, do the killing in the best manner and when you slaughter, do so in the best manner' because taking a soul at times can be by killing or slaughtering.

Slaughtering involves what is permissible, like what is permissible

to eat. The camel is slaughtered by cutting the lower part of its neck while other animals are slaughtered by cutting the upper part. However, both involve cutting off the two jugular veins – the two big veins that allow the passage of blood to the rest of the body. The Prophet ﷺ has said: ‘Whatever instrument that when you use it will make blood ooze out (rapidly) then say the Name of Allah on such and eat (whatever you use it to kill, so far it is Halal for you)⁽¹⁾’.

And blood will not flow out rapidly except by cutting the two jugular veins. Therefore, it is a condition that whatever tool will be used in slaughtering the camel or cattle must be able to cut the two jugular veins. As for the pharynx, which allows the passage of air, and the oesophagus, which allows the passage of food, cutting those makes the slaughtering perfect, but it is not a condition.

Killing occurs in what is not permissible to be devoured, but has been commanded to be killed, or whose killing has been made permissible. Examples of animals we have been commanded to kill are rodents, scorpions, snakes, rabid dogs and all obnoxious animals. All these can be killed.

The scholars have a principle: Any animal that intuitively harms people can be killed under the *Sharee’ah*. That is, any animal that can hurt human as a matter of instinct is permissible to be killed and there is *Sharee’ah* justification for that. As for animals that may cause harm, it is permissible to kill them but with a clause. For example, if ants are attacking you in the house, burrowing tunnels in every place, and causing destruction to your house, then you may kill them. Indeed, they are not permissible kill, but you can kill them if they harm you. This principle is general for every animal that may cause harm; you can kill it if that is the only way to prevent its harm.

Consequently, when you intend to kill a rat, whose killing is permissible, you should carry it out with kindness. Kill it in a way that its soul will go once without torturing it. People usually torture rat by placing adhesive in its path, which restrains it to a point without the

1 Al-Bukhaari reported it in the Book of Slaughtering. No: (5498); and Muslim reported it in the Book of Animals for Sacrifice. No: (1968)

ability to feed or drink until it dies of hunger and thirst. This is not permissible. If necessity demands using an adhesive, then you ought to make it in such a way there will be an object to hit the animal anytime the adhesive catches it.

However, it is not permissible for you to leave this adhesive with the rat transfixed to a spot for about two days before it dies of hunger and thirst. It is feared that this may lead you to the Hell as the Prophet ﷺ said: 'A woman entered the Hell as a result of a female cat which she prevented from going about the land to eat whatever she might see, and she later died of hunger⁽¹⁾'.

The important point is to kill the permissible animals in the best manner such that their death will be hasty and quick. Another permissible kill is a gecko. You should kill it and strive to achieve this with the first shot; this is more rewarding and easier to achieve. This applies generally to everything that we kill.

Another example is the one killed as a form of exemplary punishment. He will be killed as he had killed the slain. The evidence is the case of a woman killed by a Jew that was reported to the Prophet ﷺ. The Jew killed her by smashing her head with two rocks and stole her jewellery.

However, she was brought with some life left in her. She was asked for the identity of the assailant, and she nodded in affirmation when the Jew's name was mentioned after several other names had been mentioned. Thereafter, the Jew was arrested and he confessed to the killing. Hence, it was ordered that his head be smashed stuck between two rocks because that is the law of retaliation. Allah- the Mighty and Sublime - has said:

﴿فَمَنْ آعَدَدَىٰ عَلَيَّكُمْ فَاَعَدَدُوا عَلَيْهِ بِمِثْلِ مَا آعَدَدَىٰ عَلَيَّكُمْ﴾

"Then whoever transgresses the prohibition against you, you transgress likewise against him" [Baqarah: 194].

1 Al-Bukhaari reported it in the Book of Stories of the Prophets. No: (3482); and Muslim reported it in the Book of Salaam. No: (2243)

And if a person is found guilty of highway robbery, he would seize people's property and kill them off, he is to be killed. However, he would be mutilated if he had mutilated a victim of his; so he will be treated the way he had treated his victim.

Someone might say: Then what will you say about a married man who committed adultery who is to be stoned to death with small pebbles, which is certainly going to hurt him and serve as a torture for him before he passes on. Does this contradict the essence of the *Hadeeth*?

The answer is that that is not contradicting the *Hadeeth* for it can be explained in two ways:

One: the intent by decent killing encompasses all the *Sharee'ah* legislated death penalty for certain offences. Hence, such death penalties will be considered as decent killing because it meets the requirements of the *Sharee'ah*.

Two: alternatively, we say this comes as an exception which the *Sunnah* points to. In fact a portion of the Qur'an, whose recitation has been abrogated but whose ruling subsists, has equally pointed to that. And what is clear from the *Sunnah* supports that.

Therefore, if a married man is caught engaging in adultery, we seek refuge with Allah, he should be brought to an open plain and stoned with pebbles smaller than eggs, the size of date-fruits, coupled with beating until he dies. However, anything that may lead to his quick death must be avoided; he should be beaten on the back, stomach or similar body parts until he dies because this is the obligation.

The wisdom behind this is that the whole body that enjoyed the unlawful act should also share in the punishment. This is out of Allah's Wisdom— the Mighty and Sublime.

Then the Prophet ﷺ said: 'Let one of you sharpens his knife'. The statement implies obligation; that is, sharpen your knife very well when you intend to kill an animal so that it will die effortlessly without causing pain to it.

'And (let him) give ease to his animal', this is an accompanying

command to sharpening the knife. It means that the slaughtering should be done with full force so that it will be completed at once rather than repeating the act two or three times. Allah – the Mighty and Sublime - has endowed some people with dexterity in slaughtering animals at once. He would cut the two jugular veins, the pharynx, and the oesophagus because he would exert maximum force on the knife, which is effective and sharp, thereby making it easy for the animal to die.

Other ways to ease the slaughtering of an animal is to place your leg on its neck, hold its head with the left hand, and slaughter it with the right hand. This implies that the animal will be lying on its left side. Leave the four legs to move with ease because restraining them would cause difficulty to the animal. So allowing it to move its legs in this state is showing kindness to it, which is better for it. Another benefit here is the gushing out of blood as a result of this movement of the legs because blood spurts readily through such motion; the more the movement, the better for the animal.

As for what some people do of holding the animal's left hand to its neck, then a man kneeling to hold the remaining three legs so that the animal will not be able to move at all, this practice is contrary to the *Sunnah*. The *Sunnah* is to place a leg on its neck then allow the legs to move freely. This is better for the animal and allows it to release a lot of blood easily.

The point of reference in this *Hadeeth* is his statement ﷺ: 'So when you kill, do the killing in the best manner and when you slaughter, do so in the best manner'.

Then it should be noted that when a person is killed due to application of the *Sharee'ah*, like an adulterer or a murderer, the Funeral Prayer will be performed for him, and forgiveness and mercy will sought for him, as it is the rights of every Muslim. Perhaps, Allah—the Mighty and Sublime - will forgive him.

However, forgiveness will not be sought for the one killed due to apostasy or disbelief and he will not be washed. For instance, the one killed for abandoning the Prayer- he is killed as an apostate who

has disbelieved in Islam, he would not be washed, shrouded and the Funeral Prayer would not be performed for him, he would not be buried in the Muslim cemetery, and mercy would not be sought for him. Whoever seeks mercy for him is a sinner deviating from the path of the believers, as Allah– the Mighty and Sublime - has said:

﴿ مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ

بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١١٣﴾

“It is not (proper) for the Prophet and those who believe to ask Allah’s Forgiveness for the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).”
[Taubah: 113].

Forgiveness of the ignorant

Hadeeth 643

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ لِلنَّبِيِّ ﷺ: هَلْ أَتَىٰ عَلَيْكَ يَوْمٌ كَانَ أَشَدَّ مِنْ يَوْمِ أُحُدٍ؟ قَالَ: «لَقَدْ لَقِيتُ مِنْ قَوْمِكَ، وَكَانَ أَشَدَّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذْ عَرَضْتُ نَفْسِي عَلَىٰ ابْنِ عَبْدِ يَالِيلِ بْنِ عَبْدِ كَلَالٍ، فَلَمْ يُجِئْنِي إِلَىٰ مَا أَرَدْتُ، فَانْطَلَقْتُ وَأَنَا مَهْمُومٌ عَلَىٰ وَجْهِهِ، فَلَمْ أَسْتَفِيقْ إِلَّا وَأَنَا بِقَرْنِ الشَّعَالِبِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظْلَمْتَنِي، فَنَظَرْتُ فَإِذَا فِيهَا جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَنَادَانِي فَقَالَ: إِنَّ اللَّهَ تَعَالَىٰ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَهُ بِمَا شِئْتَ فِيهِمْ، فَنَادَانِي مَلَكُ الْجِبَالِ، فَسَلَّمَ عَلَيَّ ثُمَّ

قَالَ: يَا مُحَمَّدُ! إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَأَنَا مَلِكُ الْجِبَالِ، وَقَدْ بَعَثَنِي رَبِّي إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ، فَمَا شِئْتَ: إِنْ شِئْتَ أَطَبَقْتُ عَلَيْهِمُ الْأَحْسَبِينَ» فَقَالَ النَّبِيُّ ﷺ: «بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ لَا يُشْرِكُ بِهِ شَيْئًا» متفقٌ عليه .

'Aishah رضي الله عنها reported: I asked the Prophet ﷺ: "Have you ever experienced a day harder than the day of the battle of Uhud?" He replied, "Indeed, I experienced them (dangers) at the hands of your people (i.e., the disbelievers from amongst the Quraish tribe). The hardest treatment I met from them was on the Day of 'Aqabah when I went to Ibn 'Abd Yalil bin 'Abd Kulal (who was one of the chiefs of Ta'if) with the purpose of inviting him to Islam, but he made no response (to my call). So I departed with deep distress. I did not recover until I arrived at Qarn Ath-Tha'alib. There, I raised my head and saw a cloud which had cast its shadow on me. I saw in it Jibril (Gabriel) عليه السلام who called me and said: 'Indeed, Allah, the Exalted, heard what your people said to you and the response they made to you. And He has sent you the angel in charge of the mountains to order him to do to them what you wish.' Then the angel of the mountains called me, greeted me and said: 'O Muhammad, Allah listened to what your people had said to you. I am the angel of the mountains, and my Rubb has sent me to you so that you may give me your orders. (I will carry out your orders). If you wish I will bring together the two mountains that stand opposite to each other at the extremities of Makkah to crush them in between.'" But Messenger of Allah ﷺ said, "I rather hope that Allah will raise from among their descendants people as will worship Allah the One, and will not ascribe partners to Him (in worship)." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned the Chapter of Forgiveness of the Ignorant, and Turning away from them

in his book, *Riyaad us-Saaliheen*. Then he mentioned some verses earlier discussed in previous lessons.

Then he mentioned the *Hadeeth* of Aa'ishah (may Allah be pleased with her) in which she asked the Prophet ﷺ: 'Have you witnessed a day as severe as the Day of Uhud?' This was because the Day of Uhud was tense for the Messenger of Allah ﷺ.

The Battle of Uhud was as a result of the *Qurayshi's* bid to avenge the loss they suffered during the Battle of Badr which witnessed the death of many of their nobles. A number of *Qurayshi* nobles were killed in the Battle of Badr – that was in the second year of *Hijrah*.

So in the month of Shawwal of the following year, the third of *Hijrah*, the *Quraysh* gathered and prepared for an onslaught, they planned to fight the Prophet ﷺ in Madeenah. When the Prophet ﷺ heard of their advance, he sought the advice of his companions on whether they should go out to meet them, or await them in Madeenah since the Muslims would fight them if they enter Madeenah. However, the youths and the absentees of Badr suggested moving out to fight them. So the Prophet ﷺ marched forth with about one thousand fighters.

But about one-third of the army deserted, these were the hypocrites, we seek refuge with Allah. They said: 'Had we known there was going to be a battle we would have followed you'. So the Prophet ﷺ proceeded with about seven hundred fighters. The Prophet ﷺ arranged them in the best manner at the versant of Mount Uhud. Then the fighting began, the disbelievers were put to flight with the first strike and the Muslims began to gather war booty.

However, the Prophet ﷺ had earlier placed a detachment of about fifty archers on the mountaintop to guard the rear of the Muslims. So when those archers saw the Muslims gathering the booty having put the disbelievers to flight, they decided to go downhill in order to assist in collecting the war booty, this was their thought. However, their leader, Abdullah bin Jubayr (may Allah be pleased with him), reminded them of the instruction of the Messenger of Allah ﷺ restraining them from their position irrespective of which group is holding sway. Unfortunately, they were hasty, may Allah pardon

them; most of them abandoned their position and climbed down the mountain.

So, when the *Qurayshi* horsemen saw that the position of the Muslim archers was open, they attacked the Muslims from the rear. Among them were Khaalid bin Waleed and 'Ikrimah bin Abee Jahl who later accepted Islam and became some of the knights of the Muslims. This is Allah's Grace whom He bestows on anybody He deems fit.

So they attacked the Muslims from the rear and routed them. About seventy Muslims attained martyrdom, and at their head was the Lion of Allah and Lion of His Messenger, Hamzah bin Abdul-Mutalib (may Allah be pleased with him), the uncle of the Prophet ﷺ. The Prophet ﷺ loved him greatly and he used to show him profound respect.

And the Prophet ﷺ sustained an injury on that day; he was struck on his face and blood began to ooze out from the cut. Faatimah was nursing the wound but when the blood would not stop, she burnt some date-tree foliage and put the ashes on it before it stopped. And two of his incisors ﷺ were broken, and a great trial occurred.

﴿أَوْلَمَّا أَصَبْتَكُمْ مُصِيبَةً قَدِ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَنَّى هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾ وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فِإِذِنَ اللَّهُ وَلِيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾﴾

“(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: “From where does this come to us?” Say (to them), “It is from yourselves (because of your evil deeds).” And Allah has power over all things. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allah, in order that He might test the believers.” [Aal-Imran: 165-166].

The matter was good since it was by His Leave, the Mighty and Sublime. So the Prophet ﷺ and his companions went through great difficulty. The martyrs were to be transported to Madeenah but the Prophet ﷺ ordered that they should be returned to their place of death for burial so that they would be raised up from thence on the Day

of Resurrection, may Allah be pleased with them and may He make them pleased.

So when Aa'ishah (may Allah be pleased with her) asked the Prophet ﷺ if he had witnessed a day more tense than the Day of Uhud, he ﷺ answered in the affirmative. Then he ﷺ narrated the Taaif episode to her. The Prophet ﷺ went to Taaif to propagate the word of Allah when the Quraysh of Makkah refused to answer his call. He preached to the people of Taaif but they were more thoughtless than the people of Makkah; they all gathered, including their fools, to form two rows on his path in order to haul stones at him ﷺ. They continued until his body ﷺ was drenched in blood, even his heels. Thus, he ﷺ left Taaif in a state of sorrow and despondency.

While recuperating at a place called Qarn Ath-Tha'alib, he noticed that some clouds had formed above him. He looked up to see Jibreel who addressed him: 'This is the angel in charge of mountains sending *Salam* to you'. So the angel greeted him and said: 'Verily my Lord has sent me to you; so if you wish that I should upturn the mountain over them, I am at your service'.

But the Messenger of Allah ﷺ, out of his compassion, foresight and kindness in dealings, said: 'No, I wish that Allah will bring forth a progeny from them that will worship Allah not ascribing partners unto Him'.

And this actually came to pass. Allah – the Mighty and Sublime – raised from the progeny of these disbelievers who inflicted such injury on the Prophet ﷺ those who worship Allah – the Mighty and Sublime – alone without ascribing partners to Him – the Mighty and Sublime.

There is evidence in this that the Messenger of Allah ﷺ experienced days that were more severe than the Day of Uhud. He also experienced several other afflictions but he persevered.

One of such was what happened to him while observing a Prayer at Ka'bah – the Sacred Precinct, where one must not avenge even if he sees his father's murderer. While the Prophet ﷺ was in the state of prostration, some fools and transgressors among the Quraysh asked some other people to go to a particular butcher and bring the camel wastes like dirty intestines. It was brought and they poured the waste

over the head Messenger of Allah ﷺ to serve as a disgrace for him and to belittle him.

The Prophet ﷺ remained in this position until his daughter, Faatimah, came to remove those internal organs from his back. Thereafter, the Prophet ﷺ rose from his state of prostration to complete his Prayer. After his *Tasleem*, he raised his hands to Allah cursing this group of *Quraysh*.

The important point is that the Prophet ﷺ experienced many afflictions, but he would pardon the wrongdoers and wish Allah guide them. And his wish, to Allah be the Glory, was actualized, for a manifest victory later came his way.

This is how to show patience at the time of trial, especially if it is in the cause of Allah– the Mighty and Sublime. One should be patient, hope for rewards from Allah– the Mighty and Sublime- and hope for a way out. The Prophet ﷺ has said: ‘And know that victory comes with patience, and a way out will follow a blockage, and with every difficulty is ease⁽¹⁾’.

Allah knows best.

Hadeeth 644 and 645

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا ضَرَبَ رَسُولُ اللَّهِ ﷺ شَيْئًا قَطُّ بِيَدِهِ، وَلَا امْرَأَةً وَلَا خَادِمًا، إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ، وَمَا نِيلَ مِنْهُ شَيْءٌ قَطُّ فَيَنْتَقِمَ مِنْ صَاحِبِهِ، إِلَّا أَنْ يُنْتَهَكَ شَيْءٌ مِنْ مَحَارِمِ اللَّهِ تَعَالَى، فَيَنْتَقِمَ لِلَّهِ تَعَالَى. رَوَاهُ مُسْلِمٌ .

‘Aishah رَضِيَ اللَّهُ عَنْهَا reported: Messenger of Allah ﷺ never hit anything with his hand neither a servant nor a woman but of course, he did fight in the Cause of Allah. He never took revenge upon anyone for the wrong done to him, but of course, he exacted retribution for the sake of Allah in case the Injunctions of Allah about unlawful acts

1 Musnad Ahmad: (1/303)

were violated. [Muslim]

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظٌ الْحَاشِيَّةِ، فَادْرَكَهُ أَعْرَابِيٌّ، فَجَبَذَهُ بِرِدَائِهِ جَبَذَةً شَدِيدَةً، فَنَظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ ﷺ، وَقَدْ أَثَرَتْ بِهَا حَاشِيَةُ الرَّدَاءِ مِنْ شِدَّةِ جَبَذَتِهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ! مَرُّ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ. فَالْتَفَتَ إِلَيْهِ، فَضَحِكَ، ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ. مُتَّفَقٌ عَلَيْهِ .

Anas ؓ reported: I was walking with Messenger of Allah ﷺ who was wearing a Najrani cloak with a very thick border when a bedouin happened to meet him. He took hold of the side of his cloak and drew it violently. I noticed that the violence of jerk had bruised the neck of Messenger of Allah ﷺ. The bedouin said: "O Muhammad! Give me out of Allah's wealth that you possess." Messenger of Allah ﷺ turned to him and smiled and directed that he should be given something. [Al-Bukhari and Muslim]

Commentary

The author, Imam An-Nawawee (may Allah shower blessings on him), mentioned these *Ahaadeeth* under the Chapter of Forgiving and Shunning the Ignorant in his book, *Riyaad us-Saaliheen*. One of the narrations is the *Hadeeth* of Aa'ishah (may Allah be pleased with her) that the Prophet ﷺ never beat anybody, not even a slave, with his hand except in the cause of Allah- the Mighty and Sublime. This was due to his munificence. He ﷺ would not beat anybody for his personal self ﷻ; he would not do so since he had the prerogative to claim his right or forfeit it.

Nevertheless, if the prohibitions of Allah- the Mighty and Sublime - were violated, he would not be happy with such. He ﷺ would make sure that the Rights of Allah are upheld because he would not leave anyone to do what will make him earn the wrath of Allah- the Mighty

and Sublime.

This is how one should do when it comes to retrieving his rights, he should be eager to overlook, by accepting what is fair in their character and glossing over their misdeeds. However, if Allah's rights are violated, then he should not excuse anyone for that.

Among the *Ahaadeeth* which the author (may Allah shower blessings on him) cited was the story of the Bedouin who pulled the Prophet's cloak, the Najran-made cloak. The man took hold of the cloak violently until the edges of the cloak made some signs on the neck of the Prophet ﷺ. So the Prophet ﷺ turned to look at his attacker, alas it was a Bedouin asking the Messenger of Allah ﷺ for provision. The Prophet ﷺ only smiled and ordered that provision be given to the man.

Look at this lofty character. Neither did the Prophet ﷺ rebuke him, beat him nor frown at him; he ﷺ only smiled and ordered that provision should be given to the man. However, if a person were to do such to us, we will not tolerate it but fight him. But Allah – the Mighty and Sublime - has said about the Messenger of Allah ﷺ:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

“And verily, you (O Muhammad) are on an exalted standard of character.” [Al-Qalam: 4].

The Prophet ﷺ turned to the man, smiled and gave him something.

This is how a person should be; he should be generous and be of help when people are in difficulty.

Mu'aawiyah (may Allah be pleased with him) was asked as to how he was able to rule the people. This was because Mu'aawiyah was known for dealing with people with wisdom and he possessed a good sense of administration. He (may Allah be pleased with him) said: 'I place between me and people a hair such that when they pull me I follow them and when I pull it they will follow me without it breaking off'.

This statement shows that he was a good administrator because when you put a hair between you and your companion, it will break off

if he merely pulls it. However, due to his good sense of administration, whenever he saw that they tended towards him he too would tend towards them and if he saw that they were forsaking him, he would follow them until he would be able to draw them back.

This is how a person should be in his dealings with people; he should be gentle and forbearing at all times, as was the Prophet ﷺ.

We ask Allah– the Mighty and Sublime - to enrich you and us with excellent manners and character.

Hadeeth 646

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ، صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِمْ، ضَرَبَهُ قَوْمُهُ فَأَذَمَوْهُ، وَهُوَ يَمْسَحُ الدَّمَ عَن وَجْهِهِ، وَيَقُولُ: «اللَّهُمَّ! اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ» متفقٌ عليه .

Ibn Mas'ud ؓ reported: I can see the Messenger of Allah ﷺ look like one of the Prophets of Allah whose people beat and made him bleed while he was wiping the blood from his face and supplicating: "O Allah, forgive my people because they know not."
[Al-Bukhari and Muslim]

Commentary

One of the *Ahaadeeth* related by the author, An-Nawawee (may Allah shower blessings on him), under the chapter of forgiving and shunning the ignorant in his book, *Riyaad us-Saaliheen* is the *Hadeeth* of Ibn Mas'ood (may Allah be pleased with him). He said: 'It is as if I am looking at the Prophet referring to a prophet among the prophets who was beaten by his people until blood was coming out of his body, and he kept on wiping away the blood saying: 'O Allah, forgive my

people for they do not know.’

This shows the forbearance and patience of the prophets in the face of trial from their people. How great was the suffering of the prophets from their people! Allah– the Mighty and Sublime - says:

﴿وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنهَم نَصْرَنَا﴾

“Verily, (many) Messengers were denied before you (O Muhammad), but with patience they bore the denial, and they were hurt, till Our Help reached them...” [An’am: 34].

This prophet was beaten until blood was oozing out and he was saying: ‘O Allah, forgive my people for they do not know.’

It seems these people were Muslims but there was a certain animosity between them, which made them beat him. Nonetheless, he called on Allah– the Mighty and Sublime - to forgive them. If they were not Muslims, he would have asked Allah to guide them by saying: ‘O Allah guide my people’, but it was apparent from his supplication that they were Muslims.

The truth is that he has a prerogative to show mercy and forfeit his right. For this reason, the soundest view is that the repentance of whoever abuses the Prophet ﷺ and repents will be accepted but he will be killed. As for he who abuses Allah– the Mighty and Sublime - and repents, his repentance will be accepted and he will not be killed. This does not mean that abusing the Prophet ﷺ is greater than abusing Allah; indeed, abusing Allah– the Mighty and Sublime - is of greater magnitude. But Allah has informed us that He is going to let off His Right. This man has repented, and we know that Allah– the Mighty and Sublime - will pardon him.

But the Prophet ﷺ is dead, so abusing him is violating his right. If the culprit repents, Allah will accept his repentance and forgive him for his act of abusing him ﷺ, which is disbelief, but his right not to be abused is still hanging on the culprit, so he will have to be killed.

Then the author (may Allah shower blessings on him) mentioned the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) that

the Prophet ﷺ said: ‘The strong man is not he that wrestles’, that is, the one who challenges people to a wrestling bout. Wrestling is one of the permissible sports; the Prophet ﷺ once wrestled with Rukaanah bin Yazeed – a man with an unbeatable record before he challenged the Prophet ﷺ and he floored him.

So a wrestler is a combatant who tries to throw his opponents to the ground, but this is not a strong man in reality. The strong man is he who can control his anger; he conquers his anger whenever he is angry. Hence, he ﷺ said: ‘The strong man is not he that wrestles but the strong man is he who can control his anger in a fit of rage’. This is the point of reference.

Indeed, anger is an ember that the Devil throws into the heart of the progeny of Adam to arouse their blood; he controls himself if he is strong but it overpowers him if he is weak. Hence, a person may utter a word or perform an action that he will later regret.

Thus, when a man said to the Prophet ﷺ: ‘Counsel me’, he ﷺ replied by saying: ‘Do not be angry’. The man repeated this: ‘Counsel me’, the Prophet ﷺ replied: ‘Do not be angry’, and he repeated this request severally, and the Prophet ﷺ was answering him: ‘Do not be angry⁽¹⁾’.

This is because anger usually results in greater evil. A person may abuse himself, his Religion or his Lord, divorce his wife, break a vessel or burn some clothes. The angry person can do numerous things, deeds similar to actions of mad people.

Hence, the soundest opinion is that if a man divorces his wife in a fit of rage, it will not be regarded as divorce because it occurred in an overpowering state in which he could not have made a proper decision. A divorce borne out of an overwhelming condition will not be considered as a divorce the same way a compelled divorce will not be considered.

Allah Alone grants success.

1 Al-Bukhaari reported it in the Book of Manners. No: (6116)

Endurance of afflictions

Hadeeth 648

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ إِنَّ لِي قَرَابَةً أَصْلُهُمْ وَيَقْطَعُونِي، وَأُحْسِنُ إِلَيْهِمْ وَيُسَيِّئُونَ إِلَيَّ، وَأَحْلَمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ! فَقَالَ: «لَئِنْ كُنْتَ كَمَا قُلْتَ فَكَأَنَّمَا تُسْفُهُمُ الْمَلَّ وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ تَعَالَى ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذَلِكَ» رَوَاهُ مُسْلِمٌ.

Abu Hurairah رضي الله عنه reported: A man said to Messenger of Allah صلى الله عليه وسلم: "I have relatives with whom I try to maintain good relationship but they sever relations with me; whom I treat kindly but they treat me badly, with whom I am gentle but they are rough to me." He صلى الله عليه وسلم replied, "If you are as you have said, then it is as though you are feeding them hot ashes and you will not be without a supporter against them from Allah, as long as you do so." [Muslim]

Commentary

The author (may Allah shower blessings on him) said: Chapter of Patience on Afflictions.

'Al-Adhaa' – Affliction: This is a state of great suffering and distress due to adversity in form of speech, deed or any other means. Afflictions can be related to the Religion or the matters of this world. If it is with regards to religious matters, he is harmed due to his religious belief, he has the best example for this patience in the honourable messengers of Allah, may the Peace and Blessings of Allah be upon them all.

﴿ وَلَقَدْ كَذَّبْتَ رَسُولٌ مِّن قَبْلِكَ فَصَبْرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَنهَم نَصْرًا ﴿٣٤﴾ ﴾

“Verily, (many) Messengers were denied before you (O Muhammad), but with patience they bore the denial, and they were hurt, till Our Help reached them...” [Al-An’am: 34].

The messengers were maltreated until the Help of Allah– the Mighty and Sublime - came to them.

So if a person is conscious of his religious obligations, he enjoins good and forbids evil, he will definitely be hurt. However, it is essential for him to exercise patience; if he does this, then the good end is for the pious. A person will be tested according to the level of his Religious commitment, thus Allah– the Mighty and Sublime - will place the one who will harm him above him as a form of test and trial as Allah– the Mighty and Sublime - has said:

﴿ وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ ﴿١٠﴾ ﴾

“Of mankind are some who say: “We believe in Allah,” but if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah’s punishment ...” [Al-Ankaboot: 10].

That is, when such a person is harmed as a result of his Religion, his enjoining good and forbidding evil, he will equate this test to a punishment, and he will turn on his heel, refuge is sought with Allah.

﴿ وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِن أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِن أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ

وَجْهِهِ ۗ خَيْرَ الدُّنْيَا وَالْآخِرَةِ ۗ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾ ﴾

“And among mankind is he who worships Allah as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islam). He loses both this world and the Hereafter. That is the evident loss.” [Hajj: 11].

That is, some people worship Allah– the Mighty and Sublime – on

the fringe, they are not steadfast on Religious affairs. If good befalls them, and nothing like affliction is on their way, they will carry on with tranquillity. However, if an evil befalls them, such as doubt, harm or similar matters, they will revert, we seek refuge with Allah, thereby losing in the world and the Hereafter.

Therefore, it is essential to remain patient if one is hurt for the sake of Allah, the Mighty and Sublime.

Regarding afflictions from mundane matters and social interactions, you have a choice to be patient or seek your right. However, patience is better except this may lead to continuous transgression; in such instance, it is better to retrieve your right.

For instance, you have a neighbour who disturbs you with loud sounds, slamming of doors, packing his car in front of your house or similar act, you have the right to stop him. Although he is not harming you in the cause of Allah, you have an option to remain patient and hope for a solution, Allah- the Mighty and Sublime - will definitely grant you victory over him. However, you may seek redress. Allah- the Mighty and Sublime - said:

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ﴾ (40)

“The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allah.”
[Ash-Shoorah: 40].

But patience is superior if it will not lead the wrongdoer to more acts of transgression; otherwise, it will be better for you to seek redress in order to hinder him from his evil ways.

Then the author (may Allah shower blessings on him) mentioned two other verses that have been earlier discussed. Allah’s Statement- the Mighty and Sublime:

“(Those) who repress anger” [Aal-Imran: 134].

And His Words- the Mighty and Sublime:

﴿وَلَمَن صَبَرَ وَعَفَرَ إِنَّ ذَٰلِكَ لَمِنَ عِزِّ الْأُمُورِ﴾ (٤٣)

“And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allah.” [Ash-Shoorah: 43].

Thereafter, he (may Allah shower blessings on him) mentioned the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him). A man told the Messenger of Allah ﷺ about his relatives- he maintains ties of kinship with them but they break it, he shows kindness to them but they recompense him with evil, he is gentle with them but they treat him harshly. So he asked the Prophet ﷺ: ‘What should I do?’ Then the Prophet ﷺ responded: ‘If you are as you have said, then it is as if you are feeding them with ashes and you will not be without a supporter against them from Allah as long as you do so’. That is, you will always get a supporter from Allah– the Mighty and Sublime - over them.

This is because his kinsmen would break off from him while he maintains ties with them, he would show kindness to them but they would repay it with evil. Likewise, he would treat them with leniency, pardon and mercy and they would recompense him with excessive harshness. Hence, the Prophet ﷺ said about them: ‘It is as if you are feeding them with ashes’. These are hot ashes that they will be fed. This is a subtle way of saying the man was having a victory over them.

The person who maintains ties of kinship in reality is not the one whose relatives reciprocate such. This person maintains ties of kinship although his relatives break it; he is the one who maintains kinship in the real sense. Therefore, one must patiently endure harm that emanates from relatives, neighbour, friends and others. If one is like that, one will continue to have a supporter from Allah. He will profit while they lose.

We beseech Allah to make you and us attain what is good and beneficial in this world and the Hereafter.

Indignation against the transgression of the divine laws

Hadeeth 649

وَعَنْ أَبِي مَسْعُودٍ عَقْبَةَ بْنِ عَمْرٍو الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: إِنِّي لَأَتَأَخَّرُ عَنْ صَلَاةِ الصُّبْحِ مِنْ أَجْلِ فُلَانٍ مِمَّا يُطِيلُ بِنَا! فَمَا رَأَيْتُ النَّبِيَّ ﷺ غَضِبَ فِي مَوْعِظَةٍ قَطُّ أَشَدَّ مِمَّا غَضِبَ يَوْمَئِذٍ؛ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ مِنْكُمْ مُنْفَرِّينَ. فَأَيُّكُمْ أُمَّ النَّاسِ فَلْيُوجِزْ؛ فَإِنَّ مِنْ وَرَائِهِ الْكَبِيرَ وَالصَّغِيرَ وَذَا الْحَاجَةِ» متفقٌ عَلَيْهِ.

Abu Mas'ud 'Uqbah bin 'Amr Al-Badri ؓ reported: A man came to the Prophet ﷺ and said: "I join the morning Salat late because of so-and-so who leads it and prolongs it." (Abu Mas'ud said): I have never seen the Prophet ﷺ so angry while giving a speech as he was on that day. He (ﷺ) said, "Some of you create hatred among the people against faith. Whoever leads Salat (the prayer), should make it brief because the congregation includes old men and youngsters and those who have some urgent work to do." [Al-Bukhari and Muslim]

Commentary

The author, An-Nawawee (may Allah shower blessings on him), mentioned in his book, *Riyaad us-Saaliheen: The Chapter of Indignation against the Transgression of the Divine Laws*.

Numerous reasons can lead to indignation, one of which is retaliation. A person might hurt another making him decide to retaliate. This is prohibited. A man once asked the Messenger of Allah ﷺ to counsel him, he repeated that request a number of times, and the

prophet was replying him: 'Do not be angry'

Another cause of indignation is for the sake of Allah, the Mighty and Sublime. For instance, a man sees another man violating the rights of Allah, the Mighty and Sublime, and he stands up to prevent that, showing his indignation towards that thing out of his feeling for the Religion of Allah. This act is praiseworthy and profitable.

This is the practice of the Messenger of Allah ﷺ. This person comes under the saying of Allah– the Mighty and Sublime - in the verse:

﴿ذَلِكَ وَمَنْ يُعِظْ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ، عِنْدَ رَبِّهِ.﴾ (٣٠)

"And whoever honours the sacred things of Allah, then that is better for him with his Lord" [Hajj: 30].

And His Words– the Mighty and Sublime:

﴿ذَلِكَ وَمَنْ يُعِظْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾ (٣٢)

"And whosoever honours the Symbols of Allah, then it is truly from the piety of the heart" [Hajj: 32].

Honouring both the sacred things of Allah and His Symbols means that the person sees those things as sacred, and he becomes infuriated whenever he witnesses violation of such until the right thing is done.

Then the author (may Allah shower blessings on him) mentioned the second verse, which is His Words– the Mighty and Sublime:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ نَصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ (٧)

"O you who believe! If you help (in the cause of) Allah, He will help you, and make your foothold firm." [Muhammad: 7].

The meaning of helping Allah– the Mighty and Sublime - is helping His Religion. Allah– the Mighty and Sublime - Himself is not in need of any help; He is independent of others. However, the intent is helping His Religion, guarding it and warding off evil from it, and venting anger anytime its dictates are being violated, among other things that are regarded as the means to helping the Religion, the *Sharee'ah*.

And among these is fighting in the path of Allah so that Allah's Words will reign supreme. This is part of helping Allah- the Mighty and Sublime. And Allah- the Mighty and Sublime - has promised whomever helps His Religion with these two great results: **"He will help you, and make your foothold firm"**. That is, He- the Mighty and Sublime - will help you over those who are fighting you, and He will make your feet firm on the Religion so that you will not come short. So consider this: if we help in the cause of Allah in a way, He will help us in two ways: **"He will help you, and make your foothold firm"**.

Then He- the Mighty and Sublime - said after the verse:

﴿وَالَّذِينَ كَفَرُوا فَتَعْسَاهُمْ وَأَضَلَّ أَعْمَالَهُمْ﴾

"But those who disbelieve (in the Oneness of Allah Islamic Monotheism), for them is destruction, and (Allah) will make their deeds vain." [Muhammad: 8].

That is, the disbelievers facing the believers (in battle) whom Allah would help shall suffer destruction; these include loss, humiliation and disgrace and their deeds would be rendered useless. Their deeds shall be lost, the deeds would not benefit them and they would never benefit from the deeds.

Then the author (may Allah shower His mercy on him) mentioned the *Hadeeth* of Uqbah bin 'Aamir (may Allah be pleased with him) that a man came to the Messenger of Allah ﷺ and said: 'I came late for the *Subhi* Prayer because of so-and-so who used to prolong it when he leads the *Salat*'. So the Prophet ﷺ became angry. Uqbah said: 'I have never seen him angrier during admonition than he was that day.

He said ﷺ: 'O you People, verily there are some of you who drive the people (away from the religion), so whoever leads the people in *Salat* among you should be just'. *Munfiroon* are those who drive people away from the Religion of Allah. This Imam never said to the people: 'Do not observe *Fajr* Prayer' but he was driving them away with his action; he prolonged the Prayer in a way that was beyond the stipulation of the *Sunnah*. So he drove the people away. Thus, there is evidence in this that anyone who drives people away

from the Religion with his action, even without uttering such, will be regarded as driving people away from the Religion of Allah– the Mighty and Sublime.

For this reason, the Prophet ﷺ would be considerate regarding the Islamic Legislative matters such that he would leave a practice he saw would bring a heavier difficulty and harm. For instance, the Prophet ﷺ once considered rebuilding the Ka’bah on its original foundation that was laid by Ibrahim (عليه السلام) but he feared that problem might ensue from such plan, so he discarded the idea. Likewise, he usually fast while travelling, but he once terminated his fast on a journey after he saw his companions finding it hard to continue with their fasting. However, they would not terminate their fast while the Prophet ﷺ was continuing his, so he terminated it so that they would also terminate theirs.

Hence, a person should strive so that people accept the Religion of Allah– the Mighty and Sublime - with tranquillity, pleasure and submission without any encumbrance. This is from the guidance of the Messenger of Allah ﷺ.

The point of reference in the *Hadeeth* is that the Prophet ﷺ became angry because of what this Imam did. Another lesson here is that the Prophet ﷺ used to get angry when delivering admonition due to the violation of Allah’s command. Jabir (may Allah be pleased with him) reported that when the Prophet ﷺ delivers sermons on Fridays, his eyes would redden and his voice would go up and his anger would become apparent. It would seem as if he was giving orders to an army saying: ‘(The enemies are around you) in your morning and in your evening’⁽¹⁾.

Thus, the Prophet ﷺ said: ‘So whoever leads the people in *Salat* among you should be just’, that is, he should do it lightly, as the *Sunnah* has stipulated.

‘...because there are among the people the weak, the aged and those who have urgent things to carry out’. That is, among those who pray behind the Imam are some who are clearly weak, or weak in power, the sick and those on errands. A person might have fixed

1 Muslim reported it in the Book of the Friday Prayer; No: (867)

an appointment for another to see him, wait for him or similar acts. Therefore, the Imam should not be heavy on the people more than the *Sunnah* has stipulated.

Nevertheless, he should pray for people according to the standard of the *Sunnah*. Whoever wants to be angry then let him be, and whoever wants to be pleased then let him be. And Allah will not be pleased with whoever is not pleased with the *Sunnah*. Follow the *Sunnah*, and do not follow anything other than that.

The Imams can be categorised into three regarding this matter:

Those who fall short; they observe the Prayer so fast the congregation would not be able to carry out the *Sunnah* aspects of the Prayer. Such Imam is mistaken and he is a sinner because he has failed to render the trust that has been reposed in him.

And some Imams exceed proper limits; they make the Prayer arduous for people as if they are praying alone. His recitation, bowing, prostration, standing after the bowing, sitting between the two prostrations is unnecessarily long. Such Imam errs and he is unjust to his soul.

The third type is the Imam who leads the congregation following the way of the Prophet ﷺ. This is the best of them. He renders the trust reposed in him in an appropriate manner.

Allah Alone grants success.

Hadeeth 650 and 651

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَدِمَ رَسُولُ اللَّهِ ﷺ مِنْ سَفَرٍ، وَقَدْ سَتَرْتُ سَهْوَةً لِي بِقِرَامٍ فِيهِ تَمَائِيلٌ، فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ هَتَكَهُ وَتَلَوْنَ وَجْهَهُ وَقَالَ: «يَا عَائِشَةُ: أَشَدُّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ بِخَلْقِ اللَّهِ» متفقٌ عَلَيْهِ

Aishah ﷺ reported: Messenger of Allah ﷺ returned once from a

journey, and saw a curtain which I had hung along a platform with some pictures on it. The colour of his face changed. He tore it up and said, “O ‘Aishah, the most tormented people on the Day of Resurrection are those who contend with Allah in terms of creation.” [Al-Bukhari and Muslim]

وَعَنْهَا؛ أَنْ قَرِيشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ ﷺ؟ فَقَالُوا: مَنْ يَجْتَرِءُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ حِبُّ رَسُولِ اللَّهِ ﷺ؟ فَكَلَّمَهُ أُسَامَةُ؛ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ تَعَالَى؟!» ثُمَّ قَامَ فَاحْتَطَبَ ثُمَّ قَالَ: «إِنَّمَا أَهْلَكَ مَنْ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكَوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ! وَإِيْمُ اللَّهِ! لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا» متفقٌ عليه .

‘Aishah رضي الله عنها reported: The Quraish were much worried about the case of a Makhzumiyah woman who had committed theft and wondered who should intercede for her with Messenger of Allah ﷺ (so that she would not get punished for her crime). Some said Usamah bin Zaid رضي الله عنه was his beloved and so he may dare do so. So Usamah رضي الله عنه spoke to him about that matter and the Prophet ﷺ said to him, “Do you intercede when one of the legal punishments ordained by Allah has been violated?” Then he got up and addressed the people saying, “The people before you were ruined because when a noble person amongst them committed theft, they would leave him, but if a weak person amongst them committed theft, they would execute the legal punishment on him. By Allah, were Fatimah, the daughter of Muhammad, to commit the theft, I would have cut off her hand.” [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned these ahadeeth under the chapter, Indignation against the transgression of the Divine Laws, in his book, *Riyaad us-Saaliheen*. We have previously explained the introductory verses mentioned by the author (may Allah shower blessings on him) in this chapter.

As for the *Ahaadeeth*, some of them are narrated on the authority of Aa'ishah. The first stated that the Prophet ﷺ returned from a journey and noticed that she had hung a curtain with images to cover a platform of hers. So the Prophet ﷺ shredded it and said: "The most tormented people on the Day of Resurrection are those who compete with Allah in creating"; that is, the picture makers. They will be the most punished because they want to copy Allah- the Mighty and Sublime - in His creations and makings.

And in the past, they would draw pictures with the hands, because they did not have the tools to facilitate drawing without hand sketching. Therefore, they would draw with their hands. Thus, an expert among them would draw a picture with his hand as if he was the one that really fashioned it, and he would make it resemble the image Allah- the Mighty and Sublime - created. It would be said: "See how skilful this man is! See how he managed to imitate the creation of Allah, the Mighty and Sublime."

With that, they want to compete with Allah- the Mighty and Sublime - in His Power of fashioning, and He -the Mighty and Sublime - has no partners:

﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ﴾ (6)

"He it is Who shapes you in the wombs as He pleases" [Aal-Imran: 6].

And He- the Mighty and Sublime - says:

﴿وَصَوِّرْكُمْ فَأَحْسِنَ صُورَكُمْ﴾ (31)

“And has given you shape and made your shapes good (looking)”
[Al-Gaafir: 64].

So he ﷺ tore the curtain.

There is evidence for tearing handmade pictures in this hadeeth because they are made to counterfeit the creation of Allah– the Mighty and Sublime. And remaining silent on an evil is like doing the evil. It also contains evidence for becoming angry when the sanctities of Allah– the Mighty and Sublime - are violated; the Prophet ﷺ became angry and shredded the curtain into pieces.

As for the second *Hadeeth* from Aaishah (may Allah be pleased with her), it is about a woman from the Tribe of Makhzoom who used to borrow items but would later deny that. She would approach people to loan pot, vessel and similar objects, but she would afterwards deny it saying, “I didn’t borrow anything from you”. Therefore, the Prophet ﷺ ordered that her hand be cut because this is a form of stealing.

This woman was from the Makhzoomee tribe, an important and prestigious tribe, and one of the noble tribes of the Arabs. So, her case worried the Quraish and they said: ‘How will the hand of a female member of the tribe of Makhzoom be cut?’ Therefore, they sought for someone to intercede on her behalf before the Messenger of Allah ﷺ. So they agreed on Usaamah bin Zayd (may Allah be pleased with him), the beloved of the Prophet ﷺ, that is, the Prophet ﷺ loved him so much.

This Usaamah was the son of Zayd bin Haarithah (may Allah be pleased with him), who was a slave to Khadeejah (may Allah be pleased with her) who gave him to the Messenger of Allah ﷺ as a gift, and he ﷺ freed him. Usaamah was his son and the Prophet ﷺ loved both of them. So, those people could only think of Usaamah bin Zayd. He acceded and came to the Prophet ﷺ in order to intercede. However, the Prophet ﷺ reproached him for it and said: ‘Do you intercede in a matter among the matters of Allah’s prescribed Punishments?’

Then the Prophet ﷺ stood up to address the people: ‘The people before you were ruined because when a noble person among them

committed theft, they would leave him, but if a weak person among them committed theft, they would implement the judgement against him. By Allah, were Faatimah, the daughter of Muhammad, to commit theft, I would cut off her hand’.

The point of reference in the *Hadeeth* was that the Messenger ﷺ became angry due to Usaamah bin Zayd’s intercession in one of the prescribed punishments of Allah– the Mighty and Sublime. Therefore, indignation for the sake of Allah– the Mighty and Sublime - is praiseworthy but it is blameworthy for personal reason. The Prophet ﷺ enjoined the one who sought his counsel not to get angry. Hence, the difference between the two forms of anger is apparent.

Indignation for the sake of Allah– the Mighty and Sublime - and His Laws is praiseworthy and it is from the guidance of the Messenger of Allah ﷺ. In addition, it is evidence of a person’s concern and love for the implementation of the Divine Law. However, it is essential for one to control anger that results from personal feelings and forebear. Whenever he is hit by anger, he should seek refuge with Allah from the Devil, the accursed. He should sit down if he is in the standing position and lie down if he is sitting. All these are among what can mitigate one’s anger.

Allah Alone grants success.

Hadeeth 652

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ رَأَى نُحَامَةً فِي الْقِبْلَةِ، فَشَقَّ ذَلِكَ عَلَيْهِ حَتَّى رُؤِيَ فِي وَجْهِهِ، فَقَامَ فَحَكَّهُ بِيَدِهِ فَقَالَ: «إِنَّ أَحَدَكُمْ إِذَا قَامَ فِي صَلَاتِهِ فَإِنَّهُ يُنَاجِي رَبَّهُ، وَإِنَّ رَبَّهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ، فَلَا يَبْزُقَنَّ أَحَدُكُمْ قِبَلَ الْقِبْلَةِ وَلَكِنْ عَنِ يَسَارِهِ، أَوْ تَحْتَ قَدَمِهِ» ثُمَّ أَخَذَ طَرْفَ رِدَائِهِ فَبَصَقَ فِيهِ، ثُمَّ رَدَّ بَعْضَهُ عَلَى بَعْضٍ فَقَالَ: «أَوْ يَفْعَلْ هَكَذَا» مُتَّفَقٌ عَلَيْهِ .

Anas ؓ reported: The Prophet ﷺ noticed spittle in the mosque in the direction of the Qiblah . The signs of disgust were perceived on his face. Then, he stood up and scraped it away with his own hand and said, “When you stand in Salat , you hold communion with your Rubb and He is between you and the Qiblah . Let no one therefore cast out his spittle in that direction, but only to his left or under his foot.” Then he caught hold a corner of his sheet, spat into it and folded it up and said, “Or he should do like this.” [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned this hadeeth under the chapter, Indignation against the transgression of the Divine Laws, in his book, *Riyaad us-Saaliheen*. The Prophet ﷺ noticed a spittle in the direction of the Ka’bah in the mosque. The Prophet ﷺ became angry and removed the substance with his hand saying: ‘Verily, each of you is holding a communion with his Lord’, that is, when such is observing the *Salat*, he is but talking with his Lord.

It has been documented in the *Saheeh* that when a slave stands up in Prayer and says: “*All the praises and thanks be to Allah, the Lord of the ‘Alamin (mankind, jinns and all that exists).*”, Allah will respond: ‘*My slave has praised Me*’. And when the slave says: “*The Most Beneficent, the Most Merciful.*” Allah will respond: ‘*My slave has mentioned My attributes to praise Me*’. And when the slave says: “*The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)*”. Allah will respond: ‘*My slave has extolled me*’. And when the slave says: “*You (Alone) we worship, and You (Alone) we ask for help (for each and everything).*” Allah will respond: “*This is between Me and My slave*’. And when the slave says: “*Guide us to the Straight Way*”, Allah will say: “*This is for My slave, and for him is what he asks for*”⁽¹⁾.

1 Muslim reported it in the Book of Salat. No: (395)

So you are communicating with Allah– the Mighty and Sublime - by means of His Words, calling on Him, praising Him, extolling Him, and exalting Him. Allah– the Mighty and Sublime - is between you and the *Qiblah*. Although Allah– the Mighty and Sublime - is on His Throne above the heavens, He– the Mighty and Sublime - is before you, because He encompasses all things:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.” [Shuurah: 11].

And after the Prophet ﷺ mentioned the prohibition of blowing spittle in the direction of the *Qiblah*, then he mentioned the permissible thing to do. This is guidance and wisdom – when you tell people about a prohibition, you should mention what is permissible in order not to close all doors against them.

Therefore, the Prophet ﷺ commanded whoever wants to expel spittle to turn to his left side, beneath his feet or utilise his cloth, then fold it. Therefore, these are three options: spit under the feet and trample on it, or spit to the left; these two are impracticable if one is in the mosque since it will soil the mosque. The Prophet ﷺ has said: ‘Blowing the spittle in the mosque is a sin...⁽¹⁾’ Hence, he should spit into his cloth and fold it.

There is evidence in this *Hadeeth* that spittle is not an impurity because the Prophet ﷺ permitted the person praying to blow the spittle below his feet or in his cloth. If it were an impurity, he would not have permitted blowing it into the cloth. And this *Hadeeth* contains an instance of teaching with action because the Prophet ﷺ said: ‘Or he should say like this’ and he spat into his cloth and folded it.

There is evidence in this *Hadeeth* for referring to an action as ‘speech’. This is evinced in his statement ﷺ: ‘Or he should say like this’ to be ‘or he should do like this’.

It also contains evidence that there is nothing wrong in a person spitting in front of others especially if it is for teaching purpose.

There is evidence in this that it is part of good manner not to

1 Nasai reported it in the Book of Mosques. No: (723)

display what people deem as filthy on your cloth. He ﷺ squeezed it so that its form does not remain on the cloth, otherwise people would be irritated and detest it whenever they see it. Hence, one must be clean in his appearance, clothing and other aspects so that people will not be sick of his appearance.

The point of reference in the *Hadeeth* was that the Prophet ﷺ became angry when he saw a spittle in the mosque, and this was apparent on his face.

Allah Alone grants success.

Obligation of the rulers to show kindness to their subjects

Hadeeth 653 and 654

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ: الْإِمَامُ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا وَمَسْئُولَةٌ عَنْ رَعِيَّتِهَا، وَالْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ، وَكُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ» متفقٌ عَلَيْهِ .

Ibn 'Umar رضي الله عنه reported: I heard Messenger of Allah ﷺ saying, "All of you are guardians and are responsible for your wards. The ruler is a guardian and responsible for his subjects; the man is a guardian and responsible for his family; the woman is a guardian and is responsible for her husbands house and his offspring; and so all of you are guardians and are responsible for your wards." [Al-Bukhari and Muslim]

وَعَنْ أَبِي يَعْلَى مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ

يَقُولُ: «مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٍ لِرَعِيَّتِهِ، إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ» متفقٌ عَلَيْهِ .

Abu Ya'la Ma'qil bin Yasar ؓ reported: Messenger of Allah ﷺ said, "Any slave whom Allah makes him in charge of subjects and he dies while he is not sincere to them, Allah will make Jannah unlawful for him." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) began this chapter, Obligation of The Rulers to Show Kindness to Their Subjects, in his book *Riyaad us-Saaliheen*. It is an important chapter discussing the people of authority and the subjects; they all have their respective responsibilities.

It is obligatory for the rulers to be merciful and kind to their subjects. They must cater for their wellbeing because they will be accountable for that before Allah.

As for the subjects, they must listen to and obey the rulers, but not in disobedience. They should admonish them without creating confusion or inciting the masses against them; they should conceal their faults and mention their excellent deeds. This is because it is possible to advise them as regard their misdeeds secretly without exposing them in public for there is no benefit in divulging the ills of the leaders in public. Rather, it only makes matters worse and fills the hearts of the populace with hatred and revulsion for the leaders.

Indeed, when people detest and abhor the people in authority, and revolt against them and they view their good deeds as bad, and they do not remain silent on their misdeeds, a lot of bad intents can arise from that, so also are evil and corruption.

And tribulation will occur whenever the *Ummah* splits and breaks into factions. A case in point are the events that occurred during the

reign of Uthman bin Affan (may Allah be pleased with him) when some people began to criticise him. They incited the masses against him, and thence began the problem that occurred and remained until these days of ours.

Hence, both leaders and subjects have responsibilities.

Then the author (may Allah shower His Mercy on him) brought evidence from the verses of Allah– the Mighty and Sublime, from His Book; thus he said quoting Allah’s Words– the Mighty and Sublime:

“And be kind and humble to the believers who follow you.” [Ash-Shu’araa: 215].

That is, do not be arrogant or swollen-headed; rather, be humble to them. Even if you can fly in the sky, lower your wings before those who follow you among the believers.

As for those who contradict and disobey you, establish appropriate punishment for them because Allah did not say you should lower your wing to everybody; rather, He– the Mighty and Sublime - said: *“Those who follow you among the believers”*.

As for the recalcitrant and the disobedient, He– the Mighty and Sublime - said about them:

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾ ﴾

“The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in

that case, know that Allah is Oft-Forgiving, Most Merciful.” [Al-Maidah: 33-34].

And He– the Mighty and Sublime - said:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾

“Verily, Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the Sunnah (legal ways) of the Prophet in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids Al-Fahshâ’ (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed.” [An-Nahl: 90].

Allah– the Mighty and Sublime - commands of these three things:

Justice, *Al-Adl*, is obligatory. Man must stand for justice even against himself, his family and among those whom Allah– the Mighty and Sublime - has put under his care.

Justice to himself means that he will not tire his soul on anything except what Allah has commanded, he will only direct his soul towards good but he will not overburden it. Hence, when Abdullah bin Amr (may Allah be pleased with him) decided to fast and observe the supererogatory night prayer perpetually without sleeping, the Prophet ﷺ cautioned him when he heard that. He ﷺ said: ‘Verily your soul, your Lord and your household have rights upon you, so render each right to its owner⁽¹⁾’.

1 Al-Bukhaari reported it in the Book of Manners. No: (6134); and Muslim reported it in the Book of Fasting. No: (1159)

So also is justice enjoined in dealing with one's wives; a man with two wives must be just between them. He ﷺ said: 'Whoever has two wives and he tends towards one of them, he will come on the Day of Resurrection as someone with a bent side'⁽¹⁾.

Likewise, you must be just among your children. When you give one of them a *Riyal* then you must give others; if you give a son two *Riyal* then give a daughter one *Riyal*; and if you give the son a *Riyal* then give the daughter half-*Riyal*.

Even the pious predecessors would ensure justice among their children in affection. If one of them shows affection to his little child (by kissing him) in the presence of another, he would show affection to the other so he would not be considered as biased to a kid to the detriment of others.

Indeed, you must be just in your manner of addressing them; do not be harsh with a child while mild with another.

Hence, you must be fair in dealing with those Allah- the Mighty and Sublime - placed under your authority. Do not love a person because he is your relative, neither a rich person because he is rich, a poor man because he is poor nor a friend because he is a friend. Do not show preference in your affection for people because they are equal.

Indeed, scholars said that it is obligatory for a judge to be fair to two litigants. Thus, he must be just in his language, thought and speech, their sitting arrangement and entrance. He must not see one in bad light but deal with the other in a pleasing manner. He must not be soft in speech with one but harsh with the other. He should not ask about the wellbeing of one of them and fail to ask the other. You must be just between them in this.

So also in the manner of sitting, do not allow one of them to sit close to you while the other is far away; rather, seat them before you on the same level.

1 At-Tirmidhee reported it in the Book of Marriage. No: (1141); and An-Nasaai, the Book of Good Relationship with Women. No: (3942), and Ibn Maajah, the Book of Marriage. No: (1969)

Even if the litigants are a Muslim and a disbeliever, the judge must be fair in his manner of speaking to them, looking at them and seating them. Do not tell the Muslim to sit near you while you seat the disbeliever afar, but seat them together before you. Thus, justice is obligatory in every matter.

As for Kindness, *Al-Ihsân*, it is superior to justice, but Allah nonetheless demanded it. However, His commandment of justice is required while kindness is only recommended.

“*And giving (help) to kith and kin*”. That is, giving one’s relatives their rights, the rights of kinship. Whoever joins the tie of kinship, Allah– the Mighty and Sublime - will join him with His Mercy, and whoever cuts it, Allah– the Mighty and Sublime - will cut him off His Mercy.

“*And forbids Al-Fahshâ’ and Al-Munkar and Al-Baghy, He admonishes you, that you may take heed*”.

That is, Allah prohibits *Al-Fahshâ*, which includes all forms of hideous sins such as disobedience to parents, severing kinship, illegal sexual intercourse, prohibited marriage and other repulsive sins that both the *Sharee’ah* and custom detest.

Al-Munkar refers to what is detested, which includes other sins other than *Al-Fahshâ*.

Al-Baghy is exceeding proper limits. This includes transgressing against people by taking their wealth, and violating their honour and blood. These are all forms of *Al-Baghy*.

And Allah– the Mighty and Sublime - explained that He commands and forbids to admonish us and rectify our affairs. Hence, He– the Mighty and Sublime - said:

“*He admonishes you, that you may take heed*”.

And we have earlier explained the *Hadeeth*: ‘All of you are shepherd and all of you are going to be asked how you have tendered your flock’.

The *Hadeeth* mentioned by the author (may Allah shower blessings

on him) on the authority of Ma'qil bn Yassar (may Allah be pleased with him) contains severe warning against cheating the subjects. It explained that there will be no slave whom Allah- the Mighty and Sublime - has placed some subject under his rule and he let them down except that the Paradise will be forbidden for him. He will not enter Paradise with them if he is not sincere with them.

This shows that the leaders will be accountable for the minor and major issues. It is incumbent on them to be sincere with their subjects whom Allah- the Mighty and Sublime - has put under them. Likewise, they should exert every effort to advise them, especially with respect to the Religion of Allah- the Mighty and Sublime - by commanding good and forbidding evil, and inviting to good.

Another aspect of sincerity to the subjects is to tread the path of benefit with them in their religious and mundane affairs. Equally, he prevents them from everything that can harm them in their religion and worldly pursuit such as evil beliefs and vile manners, and what stimulates them such as magazines, tabloids and others. Hence, it is obligatory for the leaders in various homes, who are the men, to prevent the presence of these evil things in their homes - these bad magazines and tabloids, false ideologies and bad manners.

Likewise, it is compulsory for the supreme ruler to prevent these things. This is because if such things spread among people, the society will become animalistic and they would not attach importance to anything except satisfying their bowels and satiating their sexual urge. This way, anarchy will reign, security will cease and there will be evil and corruption. However, lots of good will be achieved if the rulers - the superior and the inferior - prevent what may corrupt the society.

If we can all prevent those under our care from possessing these evil materials - tabloids, bad magazines, bad pictures, evil serials- then people will become better because individuals make up the nation. If you rectify the affairs in your various homes, everything will become better.

We ask Allah to better the affairs of our rulers and provide them with good advisers.

Hadeeth 655 and 656

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي بَيْتِي هَذَا: «اللَّهُمَّ! مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا، فَشَقَّ عَلَيْهِمْ، فَاشْتَقُّ عَلَيْهِ، وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا، فَرَفَقَ بِهِمْ، فَارْفُقْ بِهِ» رَوَاهُ مُسْلِمٌ .

'Aishah رضي الله عنها reported: I heard the Messenger of Allah ﷺ supplicating in my house: "O Allah! Treat harshly those who rule over my Ummah with harshness, and treat gently those who rule over my Ummah with gentleness." [Muslim]

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَيَكُونُ بَعْدِي خُلَفَاءُ فَيَكْثُرُونَ» قَالُوا: يَا رَسُولَ اللَّهِ فَمَا تَأْمُرُنَا؟ قَالَ: «أَوْفُوا بِبَيْعَةِ الْأَوَّلِ فِالْأَوَّلِ، ثُمَّ أَعْطُوهُمْ حَقَّهُمْ، وَاسْأَلُوا اللَّهَ الَّذِي لَكُمْ، فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ» متفقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "The Banu Isra'il were ruled by the Prophets. When one Prophet died, another succeeded him. There will be no Prophet after me. Caliphs will come after me, and they will be many." The Companions said: "O Messenger of Allah, what do you command us to do?" He said, "Fulfill the pledge of allegiance to which is sworn first (then swear allegiance to the others). Concede to them their due rights and ask Allah that which is due to you. Allah will call them to account in respect of the subjects whom He had entrusted to them." [Al-Bukhari and Muslim]

Commentary

The author, An-Nawawee (may Allah shower blessings on him), mentioned the chapter of the obligation of the rulers to show kindness to their subjects in his book, *Riyaad us-Saaliheen*. He mentioned a hadeeth on the authority of Aa'ishah (may Allah be pleased with her) that she heard the Messenger of Allah ﷺ say: 'O Allah, treat harshly whoever is given any kind of leadership in my Ummah and he treats them with harshness, and treat gently who rule over my Ummah with gentleness'.

This prophetic supplication encompasses all Muslim rulers, be it the supreme leader or the subordinates; rather, it encompasses the heads of family, school administrators, teachers in the classroom, and the Imam in the mosque.

For this reason, he ﷺ said: 'Whoever is given any kind of leadership in my Ummah'. This is an indefinite article in context of a conditional particle. The scholars of jurisprudential principles have explained that any indefinite article used in this context connotes a universal sense. 'And treat gently who rule over my Ummah with gentleness'.

However, what is the meaning of Gentleness, *Ar-Rifq*? Some people might think it means giving people everything they covet and want. The issue is not like that. Rather Gentleness is sailing with people in accordance to the commands of Allah- the Mighty and Sublime - and His Messenger ﷺ. Nevertheless, you tread the easiest and most comfortable path for them. You do not overburden them with what Allah and His Messenger ﷺ have not commanded; otherwise, you will be included in the second part of the *Hadeeth*. This is the supplication of the Messenger of Allah ﷺ; Allah should treat harshly (those who treat their subjects harshly), refuge is with Allah.

So, He- the Mighty and Sublime - will cause hardship for such person in his body, heart, chest, in his wives, or others. The *Hadeeth* is broad in meaning, the harshness can come in any form and it might not be apparent to people at times. A raging fire may occupy his heart that is unknown to others. But we know that if he (the ruler) causes

difficulty to the populace by compelling them to do things without reason from Allah – the Mighty and Sublime, he will be entitled to this curse from the Messenger of Allah ﷺ.

As for the second *Hadeeth*, the Prophet ﷺ informed that the children of Israel used to have prophets raised for them to rectify their affairs for them, and that ‘there will be no prophet after me’. The Prophet ﷺ is the seal of the prophets according to the text of the Qur’an and *Sunnah*, and the binding consensus. Allah – the Mighty and Sublime - said:

﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴾

“Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything” [Ahzaab: 40].

Therefore, whoever claims prophethood after him ﷺ is a disbeliever, an apostate, who must be killed. Equally, whoever believes in whomever lays claim to prophethood is a liar, an apostate who must be killed except he repents. The Prophet ﷺ is the last of the prophets. But Allah – the Mighty and Sublime - appointed successors after him, those who succeeded him in knowledge and authority. Thus, the intent by successors in the *Hadeeth* is the successors in positions of authority.

Hence, he said: ‘There will be successors after me and they will be many’. They said: ‘O Messenger of Allah, what do you command us to do?’, that is, ‘whom must we render allegiance to?’ He said: ‘To the first and it must be the first’. That is, if they pledge allegiance to a caliph then they must remain on that. Therefore, they must reject every other person who lays claim to the caliphate while the first caliph is alive and they must assist the incumbent caliph against whoever contests his authority. This is because all the other persons contesting authority with him are themselves under his authority, so they must be killed until the *Ummah* becomes one. Otherwise, any

individual who lays claim to the caliphate will gather his loyalists and they will began to fight the caliph, then fortune will be reversed if people allow anarchy to reign.

At the end of the *Hadeeth*, the Prophet ﷺ explained that the caliph is accountable for all his sins, and added that we must give them their rights and ask Allah for ours. We should not reject them or say we will not follow them in what Allah has commanded because they have been unjust to us, and they are tyrants or will not stand for justice. No, this is not permissible. Rather, we must render their right to them, and we ask Allah for ours. It is similar to a person whose kinsmen break relations with him every time he strives to maintain ties of kinship; he should ask Allah— the Mighty and Sublime - for his right. However, if he were to say ‘I will not maintain the tie with him unless he does same’, or ‘I will not obey the ruler unless he is just, and will not devour wealth, and other things’, this is an error. You should rather render your duty, and ask Allah for your right.

And in his statement ﷺ ‘the Prophets used to rule them’, this is the evidence that the Religion of Allah— the Mighty and Sublime - is one at all times and places. It is the real beneficial form of administration, not the kind of leadership which the enemies of Islam are foisting on the Muslims.

The real administration is what the *Sharee'ah* has brought. Hence, we say: Islam is both the *Sharee'ah* and administration. Whoever separates between the two has strayed from the path. Thus, Islam encompasses dynamics of the slaves’ relationship with Allah, explanation of the acts of worship, relationship between a man and his family, his neighbours, his relatives, his companions, his students, his teachers and everybody. There is a unique way of relating with each of them. Even, there is standard code of relationship with the disbelieving enemies, opponent army, the ones under covenant with the Muslims, those who seek refuge in the Muslim lands and the non-Muslims living in the Muslim lands.

Islam has explained the right of each group, and it commands us to relate with them as stipulated. For instance, we must fight an opposing

army; it is permissible for us to shed their blood, and their wealth and lands are lawful for us.

As for those who seek refuge, we must provide refuge for them as Allah- the Mighty and Sublime -said:

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ اتَّبِعْهُ مَأْمَنَهُ﴾ (6)

“And if anyone of the Mushrikûn (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection then grant him protection, so that he may hear the Word of Allah (the Qur’an), and then escort him to where he can be secure” [At-Taubah: 6].

As for those who have entered into a covenant with us, we must respect the terms of agreement. We may trust them, exercise fear about them or thrust aside the covenant.

These three states are clearly explained in the Qur’an. We must respect the terms of agreement if we trust them. However, if we fear them, Allah- the Mighty and Sublime - has told us what to do:

﴿وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَأَنْذِرْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنْ اللَّهُ لَا يُحِبُّ الْخَائِبِينَ﴾ (58)

“If you (O Muhammad) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allah likes not the treacherous”. [Anfaal: 58].

That is, if you fear their treachery, tell them: ‘There is no covenant between you and us.’ In addition, do not break the covenant except you inform them.

The third group are those who break their covenant:

﴿فَقَاتِلُوا أَئِمَّةَ الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ﴾ (12)

“Then fight (you) the leaders of disbelief (chiefs of Quraysh) - for surely their oaths are nothing to them - so that they may stop (evil actions).” [At-Taubah: 12].

Thus, if they break the covenant, then their oath and covenant are nothing to them.

The important point is that the Religion is Allah's; it encompasses the Islamic legislated politics, the societal politics, foreign relations, dealings with those who desire peace and policymaking.

And whoever separates political affairs from Islam has gone astray. He is either an ignoramus, who is ignorant of the Religion and lacks knowledge. He thinks that the Religion is limited to acts of worship, the relationship between a slave and his Lord, personal affairs and similar matters. He reasons that the Religion is limited to these matters.

Alternatively, the disbelievers might have dazzled him with their supposed materialistic prowess, so he thinks they are right.

But the one who knows Islam in the right sense will know that Islam is both *Sharee'ah* and politics.

Allah Alone grants success.

Hadeeth 657 and 658

وَعَنْ عَائِدِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ أَنَّهُ دَخَلَ عَلَى عُبَيْدِ اللَّهِ بْنِ زِيَادٍ، فَقَالَ لَهُ: أَيُّ بُنْيَاءٍ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ شَرَّ الرَّعَاءِ الْحُطَمَةَ» فَإِيَّاكَ أَنْ تَكُونَ مِنْهُمْ. مُتَّفَقٌ عَلَيْهِ .

Aidh bin 'Amr رضي الله عنه reported: I visited 'Ubaidullah bin Ziyad and said to him: "Dear son, I heard Messenger of Allah ﷺ saying, "The worst of rulers are those who treat their subjects harshly. Beware, lest you should be one of them." [Al-Bukhari]

وَعَنْ أَبِي مَرْيَمَ الْأَزْدِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ قَالَ لِمُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ وُلَّاهُ اللَّهُ شَيْئًا مِنْ أُمُورِ الْمُسْلِمِينَ،

فَاحْتَجَبَ دُونَ حَاجَتِهِمْ وَخَلَّتِهِمْ وَفَقَّرِهِمْ، اِحْتَجَبَ اللهُ دُونَ حَاجَتِهِ
وَخَلَّتِهِ وَفَقَّرَهُ يَوْمَ الْقِيَامَةِ» فَجَعَلَ مُعَاوِيَةَ رَجُلًا عَلَى حَوَائِجِ النَّاسِ. رَوَاهُ
أَبُو دَاوُدَ وَالتِّرْمِذِيُّ .

Abu Maryam Al-Azdi ؓ reported: I said to Mu'awiyah (bin Abu Sufyan) : I heard Messenger of Allah ﷺ saying, "If Allah invests to someone the affairs of the Muslims and he (i.e., the ruler) ignores their rights, denies their access to him and neglects their needs, Allah will not answer his prayer or realize his hopes and will act towards him with indifference on the Day of Resurrection." So Mu'awiyah appointed a person to keep a vigil on the necessities of the people and to fulfill them. [Abu Dawud and At-Tirmidhi]

Abu Kabshah 'Amr bin Sa'd ؓ reported: Messenger of Allah ﷺ said, "I swear by Allah for three (qualities) which I am going to tell you about. Remember them well:

Commenatry

These *Ahaadeeth* are explaining the responsibilities of the rulers to their subjects. The Hadeeth of the Prophet ﷺ describes that: 'The worst of leaders are those who treat their subjects harshly'.

Al-Hutamah refers to rulers who hurt their subjects and treat them harshly. These are the worst of rulers. Accordingly, the best will be the gentle and kind rulers, those who achieve their aims without much ado.

So we will gain two benefits from this *Hadeeth*:

First Benefit: it is not permissible for a person whom Allah- the Mighty and Sublime - has made a ruler over the Muslims to treat them harshly, he should rather be gentle with them.

The Second Benefit: The obligation of the ruler to be gentle with whom Allah has placed under his authority by meeting their needs and other things. Irrespective of that, he must employ determination,

strength and vigour; that is, he should not be mild out of weakness, but out of determination, strength and vigour.

As for the second *Hadeeth*, it contains a warning for one whom Allah– the Mighty and Sublime - has placed in a position of authority to employ a doorkeeper to screen people without meeting their needs. Whoever does that, Allah– the Mighty and Sublime - will create a barrier between him and his needs.

When this *Hadeeth* was narrated to Mu'aawiyah (may Allah be pleased with him), he appointed a person to cater for the needs of the populace; he would meet the people and consider their needs. Thereafter, he would pass it to Mu'aawiyah, who was then the Leader of the faithful.

So also is whoever possesses any form of authority and people have recourse to him. Therefore, it is not appropriate for him to shield himself from them; rather, he should organise his affairs by creating time for different groups so that the affairs will not overwhelm him.

Allah Alone grants success.

The just ruler

659 and 660

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ تَعَالَى، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلَانِ تَحَابَبَا فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ، وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقَالَ: إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ، فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالَهُ مَا تُنْفِقُ يَمِينَهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ» مَتَّفِقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Prophet صلى الله عليه وسلم said, “Seven are (the persons) whom Allah will give protection with His Shade* on the Day when there will be no shade except His Shade (i.e., on the Day of Resurrection), and they are: A just ruler; a youth who grew up with the worship of Allah; a person whose heart is attached to the mosque; two persons who love and meet each other and depart from each other for the sake of Allah; a man whom a beautiful and high ranking woman seduces (for illicit relation), but he (rejects this offer by saying): ‘I fear Allah’; a person who gives a charity and conceals it (to such an extent) that the left hand might not know what the right has given; and a person who remembers Allah in solitude and his eyes well up.” [Al-Bukhari and Muslim]

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرٍ مِنْ نُورٍ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلَّوْا» رَوَاهُ مُسْلِمٌ .

‘Abdullah bin ‘Amr bin Al-‘As رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, “The just will be seated upon pulpits of light.” Those who are fair with regards to their judgement and their family and those who are under them.” [Muslim]

Commentary

The author, Imam An-Nawawee (may Allah shower blessings on him), mentioned the chapter of The Just Ruler in his book, *Riyaad us-Saaliheen*.

A ‘Wali’ is the ruler who is in charge of the affairs of the Muslims, a specific aspect or in the general sense. A man in his home is even regarded as a ruler over the members of his family as the Prophet صلى الله عليه وسلم said: ‘Every one of you is a shepherd and will be asked how you have tended your flock’.

Justice is essential even in a person's dealings with himself. As the Prophet ﷺ said: 'Verily your body has a right over you, so also your Lord has a right over you, so also your wife has a right over you, so also your guest. So you have right upon yourself, so give each person his right'.

So justice is obligatory in every matter, but it is severer and more imperative and greater in the case of a ruler. This is because if injustice emanates from the rulers, anarchy will be let loose and there will be hatred towards the ruler since he has been unjust.

Nevertheless, our attitude to an unjust ruler is to remain patient. We should remain patient in the face of his injustice, tyranny, and usurping people's property, as the Prophet ﷺ advised the *Ansaaris*. He said to them: 'Verily you will encounter after me (acts of) selfishness (from the rulers), so be patient until you meet me at the Pond⁽¹⁾'. This is because revolting against the rulers will lead to numerous evil and corruption that will be severer than the tyranny and injustice of the ruler. It is known that the sound intellect and the *Sharee'ah* will prohibit choosing the greater of two evils; rather, it commands choosing the lesser of two evils if it becomes necessary to choose between two evils.

Then the author mentioned related verses and *Ahaadeeth*, one of which is Allah's Statement– the Mighty and Sublime:

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ ﴾

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

Justice is obligatory while kindness is recommended and an augmentation of justice.

1 Al-Bukhaari reported it in the Book of Wars. No: (4330); and Muslim reported it in the Book of Zakat. No: (1061)

And I think he quoted:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ﴿٥٩﴾﴾

“O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority.” [An-Nisaa: 59].

And His Words– the Mighty and Sublime:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾﴾

“Verily! Allah commands that you should render back the trusts to those, to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allah) gives you! Truly, Allah is Ever All-Hearer, All-Seer.” [An-Nisaa: 58].

Justice demands that the ruler does not segregate his people or oppress them. He should not love a rich person simply because of his wealth, a relative because of his kinship, nor a poor man because he is poor; he must rule with justice. Indeed, the scholars explained that the judge must be fair in dealing with two litigants, even if one of them is a disbeliever; that is, he must be fair in their seating, how he speaks to them, how he looks at them and similar matters. The matter demands absolute fairness.

We reject the assertion of some ignoramuses that he should favour the Muslim; you cannot favour the Muslim because the matter requires complete fair-mindedness. Hence, every aspect must reflect justice.

Then he mentioned the Hadeeth of Aboo Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said: ‘There are seven (categories of) people whom Allah will shade on the Day there will be no shade except His’. This does not imply exclusivity; Allah– the Mighty and Sublime - will shade some other group of people. Al-Haafidh Ibn Hajar (may Allah shower blessings on him) has collected those in his work on the explanation of *Saheeh* Bukhaari, and he stated that such

groups are more than twenty.

However, the Messenger ﷺ would talk at times as a specific situation demands. Thus, he might say ‘seven,’ ‘three,’ ‘four’ or such figures although there may be others not mentioned at that instance. Because the Messenger of Allah ﷺ is the most eloquent of people and the strongest of them in rhetoric, he used to talk as it would be appropriate for the particular state of discourse.

His statement ﷺ: ‘There are seven (categories of) people whom Allah will shade on the Day there will be no shade except His’; that will be on the Day of Resurrection. Because on that Day, there will be no tree, building, mountains, clothing, or any similar feature. Indeed, people will be gathered barefoot and naked, there will be no shade except the one provided by Allah– the Mighty and Sublime– which He will use to shade whom He wills on that Day. There will be no shades from trees nor building nor clothing; there will be nothing like the shades from created structures. The only shade will be the one created by Allah– the Mighty and Sublime– and He alone knows its description. He will use it to shade people.

The first of them: A just ruler. He began with a just ruler who establishes justice among his people. And the most important form of justice from a ruler is to judge his people with the *Sharee’ah* of Allah– the Mighty and Sublime – because it is just. As for those who rule with man-made laws, which are in conflict with the *Sharee’ah* of Allah, this is one of the worst forms of oppressive rule – refuge is with Allah. Such ruler will be among the farthest people from the shade of Allah on the Day there will be no shade except His because it is not fairness to rule the creations of Allah with a code different from the Divine Laws of Allah– the Mighty and Sublime. Who has handed this down to you? Rule the people with the laws of their Lord– the Mighty and Sublime. Thus, the best form of justice is for a person in authority to rule his people with the laws of Allah– the Mighty and Sublime.

An aspect of this is his willingness to be just with himself and his closest associates as Allah– the Mighty and Sublime - has said:

“O you who believe! Stand out firmly for justice, as witnesses to

Allah” [An-Nisaa: 135].

In addition, he should not differentiate between his kinsmen and others (in dispensing justice). For instance, if his relative is guilty, he will be so lax in executing the judgement; he delays and obstructs justice. However, if his relative is in the right, he will be swift in implementing the judgement. This is not justice. There are lot of ways the ruler can show justice in his system of governance, which cannot be exhaustively discussed here. We ask Allah– the Mighty and Sublime - to pick for the Muslims, leaders who will rule them with what He has revealed and chosen for His slaves.

As for the second person, he is a youth that grows up in the worship of Allah and remains on that. This is also among those whom Allah– the Mighty and Sublime - is going to shade on the Day there will be no shade except His. This is so because he has not allowed himself to be carried away by youthful exuberance which often affects most youths. For this reason, Allah– the Mighty and Sublime - will shade him on the Day there will be no shade save His.

The third: Two persons who met for the sake of Allah and parted based on that; the only point of relationship between these two persons is Islam. They saw one another as being fearful of Allah– the Mighty and Sublime - thus they became interested in one another.

‘They met on that and they parted on that’. That is in this world, they went on until death separated them. They are among the people whom Allah– the Mighty and Sublime – will shade on the Day there will be no shade except His.

The fourth person is the person whose heart is attached to the mosque. That means the person loves *Salat* and he keeps an eye on it. Every time he completes a *Salât*, he begins to anticipate the next. And the mosques are the places that are used for prostration, whether they are built for *Salat* or not. The point is that he looks forward to the *Salat* every time.

This shows the person’s strong link with Allah– the Mighty and Sublime- because the *Salat* is the link between the servant and his

Lord. Therefore, when a person loves it and guards it, this means that he has great affection for the link between Allah and him. Hence, he will be among those whom Allah— the Mighty and Sublime - will shade on the Day there will be no shade except his.

The fifth person is a man whom a woman of beauty and nobility invites to commit illegal sexual intercourse with her, but this man could restrain himself; he overcame the temptation and said: ‘Verily I fear Allah’. Although he has the sexual urge to do what the woman requested, he resisted it. The location is out of view, with no one there, but the fear of Allah prevented him from going ahead with her. He said: ‘I fear Allah’. He did not say: ‘I do not want people to see us’, and he did not say he is not interested but he said: ‘I fear Allah’. Allah— the Mighty and Sublime - will shade such person on the day there will be no shade except His.

The sixth person: A man who gives out a charity such that his left hand does not know what his right hand has given. He gave the charity for the sake of Allah in a way that a person beside him would not know what he has given because he went to extreme in concealing it. Such person possesses perfect Faith, so Allah will shade him on the Day there will be no shade except His. This holds if there is no benefit in revealing the charity; otherwise, charity can be publicised but it is better concealed if there is no benefit in such publicity.

The seventh person is a man who remembers Allah— the Mighty and Sublime - in solitude until his eyes shed tears. He remembers Allah in an isolated place with no one around him, he dissociates his heart from attachment to the worldly affairs, and he becomes submissive until his eyes shed tears.

Allah will shade these seven people under His shade on the Day there will be no shade except His. Two or more of these traits may be found in an individual, and a person may possess only one trait, which is sufficient.

Then the author mentioned the Hadeeth of Abdullah bin Amr bin Al’Aas, may Allah be pleased with him and his father, that the Prophet ﷺ said: ‘The just will be seated on the pulpits of light on the Day

of Resurrection, those who are just to their wives and those under them’.

The just who were fair with their households and other dependents will be on pulpits of light on the Day of Resurrection, on the right side of Allah, the Mighty and Sublime. This is evidence of the virtue of justice in dealing with wives, children and every other dependants. So be just so that you will sit on a pulpit of light on the Day of Resurrection.

Hadeeth 661 and 662

عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَصَدَّقَ بِعَدْلٍ تَمْرَةً مِنْ كَسْبٍ طَيِّبٍ، وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ، فَإِنَّ اللَّهَ يَقْبَلُهَا بِيَمِينِهِ، ثُمَّ يُرِيهَا لِصَاحِبِهَا كَمَا يُرِي أَحَدُكُمْ فَلُوهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ» متفقٌ عليه .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “He who gives in charity the value of a date which he legally earned, and Allah accepts only that which is pure, Allah accepts it with His Right Hand and fosters it for him, as one of you fosters his mare, until it becomes like a mountain.” [Al-Bukhari and Muslim]

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِفَلَاحٍ مِنَ الْأَرْضِ، فَسَمِعَ صَوْتًا فِي سَحَابَةٍ: اسْقِ حَدِيقَةَ فُلَانٍ، فَتَنَحَّى ذَلِكَ السَّحَابُ فَأَفْرَغَ مَاءَهُ فِي حَرَّةٍ، فَإِذَا شَرْجَةٌ مِنْ تِلْكَ الشَّرَاحِ قَدْ اسْتَوْعَبَتْ ذَلِكَ الْمَاءَ كُلَّهُ، فَتَتَبَعَ الْمَاءَ، فَإِذَا رَجُلٌ قَائِمٌ فِي حَدِيقَتِهِ يُحَوِّلُ الْمَاءَ بِمَسْحَاتِهِ، فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ! مَا اسْمُكَ؟ قَالَ: فُلَانٌ - لِلْأَسْمِ الَّذِي سَمِعَ فِي السَّحَابَةِ - فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ! لِمَ تَسْأَلُنِي عَنِ

اسْمِي؟ فَقَالَ: إِنِّي سَمِعْتُ صَوْتًا فِي السَّحَابِ الَّذِي هَذَا مَأْوُهُ
يَقُولُ: اسْقِ حَدِيقَةَ فُلَانٍ، لَاسِمِكَ، فَمَا تَصْنَعُ فِيهَا؟ فَقَالَ: أَمَا إِذِ
قُلْتَ هَذَا، فَإِنِّي أَنْظَرُ إِلَى مَا يَخْرُجُ مِنْهَا، فَأَتَصَدَّقُ بِثُلُثِهِ، وَأَكُلُ أَنَا
وَعِيَالِي ثُلُثًا، وَأَرُدُّ فِيهَا ثُلُثَهُ». رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, “While a man was walking through a barren land, he heard a voice coming out of a cloud saying: ‘Irrigate the garden of so-and-so.’ Thereupon the cloud drifted in a certain direction and discharged its water over a rocky plain. The streamlets flowed into a channel. This man followed the channel until it reached a garden and he saw the owner of the garden standing in its center, working with his spade spreading the water (changing the course of the water). He asked him: “O slave of Allah, what is your name?” He told his name, which was the same that he heard from the cloud. The owner of the garden then asked him: “O slave of Allah, why did you ask my name?” He replied: “I heard a voice from a cloud which poured down this water saying: ‘Irrigate the garden of so-and-so.’ I would like to know what do you do with it.” He said: “Now that you asked me, I will tell you. I estimate the produce of the garden and distribute one-third of it in charity, I spend one-third on myself and my family and invest one-third back into the garden.” [Muslim]

Commentary

Imam Nawawee (may Allah shower blessings on him) narrated the hadeeth of Awf bin Maalik (may Allah be pleased with him) under the chapter of Just Rulers in his book, *Riyyaad us-Saaliheen*. Awf bin Maalik (may Allah be pleased with him) narrated that the Prophet ﷺ said: “The best of your rulers are those whom you love and who love you, those whom you supplicate Allah in their favour, and they in

your favour. And the worst of your leaders are those whom you hate and they hate you, whom you curse and they curse you’.

This includes the supreme leader and his subordinates.

So these leaders in charge of our affairs can be classified into two: Those whom we love and they love us, we are sincere with them and they are sincere with us. Hence, we love them because they discharge our rights over them. And it is known that whoever carries out his responsibilities, Allah– the Mighty and Sublime - will love him, then the inhabitants of the earth will love him.

The subjects will love leaders who discharge their responsibilities.

His statement ﷺ: **‘They supplicate Allah for you and you supplicate Allah for them’.** The intent by *Salat* here is supplication. That is, you ask Allah to guide them and better their advisers, and He should make them attain what is just, among other supplications that are made for the rulers. They will also beseech Allah for you by saying: ‘O Allah better the affairs of our subjects, O Allah make them those that will carry out your obligations’ and similar statements.

As for the worst leaders, these are the ones **‘you hate and they too hate you’.** You hate them because they did not live up to the expectations of their subjects and failed to render the rights to their owners. The followers will hate them when they act in this manner, which leads to mutual hatred and may lead the masses to rebel against the people in authority. This begins by disobeying their orders, then **‘you will begin to curse them and they will curse you’**, refuge is with Allah; that is, you will abuse them and they will abuse you.

Thus, there are two classes of leaders:

1. Those who fulfil their responsibilities; there is mutual love between them and the followers, which makes them supplicate to Allah– the Mighty and Sublime - for one another.
2. The bad rulers; those whom you hate and they hate you, so people will abuse them and they too will abuse the people.

As for the *Hadeeth* of Iyaadh bin Himar (may Allah be pleased with him), the Prophet ﷺ said: **‘The people of *Jannah* are into three (groups): A just successful ruler’**. This is the point of reference in this *Hadeeth*; it encompasses the supreme ruler and the subordinates.

Muqsit refers to a ruler who is just with his subjects.

Muwaffaq refers to the one who is guided to what is beneficial and good; he is one of the inhabitants of Paradise.

It has been discussed earlier that a just ruler will be one of those whom Allah– the Mighty and Sublime – will shade on the Day there will be no shade except His. And the point of reference in this *Hadeeth* is: **‘A just successful ruler, a person who shows mercy to his relatives, and a pious believer who has large family and refrains from begging’**; a compassionate man who shows mercy to the slaves of Allah, the poor, the weak, the young and all those who deserve mercy.

‘His heart is soft’, his heart is not hard **‘to every relative of his and to every Muslim’** but he is stern in his dealings with the disbelievers; he is also one of the inhabitants of Paradise. One must have a tender heart, that is, be gentle and benevolent to every relative of his and every Muslim.

The third person is **‘a man who restrains himself (from sexual depravities) and who does not beg people’**. That is, he is poor but he restrains himself from asking people; he will not ask people for anything, and yet the uninformed might think he is rich due to his modesty.

‘He has a family’, that is, he has dependents and poor, but he remains patient. At times, he takes a rope and fetches wood in order to eat from the income, or he gets a raptorial bird to hunt for him to eat. The important point is that he is chaste and contented. He has dependants but he remains patient in the face of hardship and challenges from his dependants. This person is one of the inhabitants of Paradise.

We ask Allah to make you and us among them.

Allah Alone grants success.

Obligation of obedience to the ruler in what is lawful and prohibition of obeying them in what is unlawful

Hadeeth 663, 664 and 665

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ، إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ» متفقٌ عَلَيْهِ .

Ibn 'Umar ؓ reported: The Prophet ﷺ said, "It is obligatory upon a Muslim to listen (to the ruler) and obey whether he likes it or not, except when he is ordered to do a sinful thing; in such case, there is no obligation to listen or to obey." [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: كُنَّا إِذَا بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ يَقُولُ لَنَا: «فِيمَا اسْتَطَعْتُمْ» متفقٌ عَلَيْهِ .

Ibn 'Umar ؓ reported: Whenever we took a pledge of allegiance to Messenger of Allah ﷺ to hear and obey, he (ﷺ) would say to us, "As far as you are capable of." [Al-Bukhari and Muslim]

وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ خَلَعَ يَدًا مِنْ طَاعَةِ لِقِيَّ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا حُجَّةَ لَهُ، وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ مَاتَ مِيتَةً جَاهِلِيَّةً». رَوَاهُ مُسْلِمٌ .

Ibn 'Umar ؓ reported: Messenger of Allah ﷺ said, "One who withdraws his hand from obedience (to the Amir) will find no argument (in his defense) when he stands before Allah on the

Day of Resurrection; and one who dies without having sworn allegiance will die the death of one belonging to the Days of Ignorance.” [Muslim]

Commentary

The author (may Allah shower blessings on him) said: The Chapter of Obligation of Obedience to the Ruler in What Is Lawful and Prohibition of Obeying Them in What Is Unlawful. Then he brought Allah’s Statement:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ﴾

“O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority.”
[An-Nisaa: 59].

The scholars say the people at the helms of affairs (*Wulaat ul-Amr*) can be classified into two: The rulers and the scholars.

The scholars are the leaders of the Muslims with a responsibility to explain and teach the *Sharee’ah*, educating and guiding people to the truth. So they are leaders in this respect. As for the rulers, they are the ones in charge of ensuring safety and protecting the *Sharee’ah* and compelling people to follow it. Therefore, both scholars and rulers have specific roles.

The scholars are the most important because they explain the *Sharee’ah*, educate the rulers about the *Sharee’ah* and request them to implement it. Thus, they make the rulers enforce the *Sharee’ah*. The rulers cannot understand the *Sharee’ah* except by way of the scholars; subsequently, it becomes obligatory for them to implement the *Sharee’ah* after learning it.

The scholars only have impact on the ones whose heart are filled with faith and Religious commitment; they are the ones who look up to the scholars and accept their guidance and guidelines.

And the rulers will be revered by he who fears their ability to mete out punishment, even if he possesses weak faith. He dreads the rulers more than he respects the scholars and he may even fear them more than he may fears Allah, refuge is with Allah.

Hence, it is obligatory for the *Ummah* of Islam to have and obey the rulers and scholars. However, obedience to both group is subject to the obedience of Allah– the Mighty and Sublime based on His words:

“Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority.”

Allah did not say: ‘*and obey the leaders among you*’. This is because obeying the leaders is subjective, not independent, whereas obedience to Allah– the Mighty and Sublime - and His Messenger ﷺ are unconditional. For this reason, Allah– the Mighty and Sublime - repeated the word ‘obey’ for the Messenger but not for the people in authority. Thus, obedience to the leaders comes after obedience to Allah and His Messenger ﷺ; so, it is not unconditional.

Because of the foregoing, if those who are in authority order disobedience to Allah, they do not have the right to obedience and followership because they have a Superior Authority above them: Allah– the Mighty and Sublime. Therefore, there is no obligation to obey them whenever they order what opposes His Command.

As for the *Ahaadeeth* mentioned by the author (may Allah shower blessings on him), one of them is the *Hadeeth* of Abdullah bin Umar, may Allah be pleased with both of them. He narrated that the Prophet ﷺ said: ‘It is upon a person to listen and obey whether he likes it or not, except when he is ordered to do a sinful thing; in such a case, there is no obligation to listen or obey’.

His ﷺ statement, ‘It is upon a person’, shows that it is obligatory, that it is obligatory for a Muslim to obey the leaders in what he likes or does not like. Indeed, if he is commanded to do that which he dislikes, he must carry it out even if he holds a contrary view or hates to implement it. The only exemption is if he is commanded with disobedience to Allah– the Mighty and Sublime- because obedience

to Allah is superior to all other commands. And there is no obedience to a creature in disobedience to the Creator.

This shows the falsehood of those who say they will not follow the leaders except in what Allah— the Mighty and Sublime - has commanded. That is, 'We will follow the leaders if they ask us to observe the Prayer and pay Zakat. However, it is not required of us to follow them if they command what is not in the *Sharee'ah* because they become lawgivers (like Allah and His Messenger) if obeying them is binding on us. We have only been asked to follow them when they order what is in accordance to the *Sharee'ah*.' This point of view is false and contrary to the Qur'an and *Sunnah* because if we were to say we would not follow them except in what Allah— the Mighty and Sublime - has commanded us then there will be no difference between them and us. Therefore, every person that commands good and forbids evil should be followed.

Hence, we say: rather, we have been commanded to obey them in what Allah has commanded us, as long as that has not been prohibited or become unlawful. We must follow them even in organisational matters at work. And this is because obeying them is in compliance with the command of Allah and His Messenger, preserving law and order, fleeing from rebellion against the leaders and from disunity. Thus if we say we will not obey them except in what we have been commanded, the implication of this is that there is no obedience to them (at all).

There are decrees which are not contrary to the *Sharee'ah*, though the *Sharee'ah* does not affirm it either. So, some people will say they will not obey such laws. But we say it is obligatory for you to obey them and you are a sinner, who is entitled to Allah's Punishment and the punishment of the leaders, if you disregard these laws.

It is incumbent on the rulers to punish such offenders, those who disobey their commands which they ought to follow. This is because disobeying the commands of the people in positions of authority, whereas Allah has commanded their obedience, is disobedience to Allah. Therefore everyone who disobeys Allah deserves a corrective

punishment as the leaders may deem fit.

An example of that is the traffic law. Traffic laws, as pronounced by the authorities, do not entail disobedience to Allah. Hence, anyone who contravenes the law is a disobedient one and a sinner, for example, a person driving in the wrong direction or against the flow of traffic. While driving, it is compulsory to stop at the red light and there are other such laws. It is an obligation to follow these laws. For instance, you must wait at red light without maintaining that Allah did not command this. The leaders have made the law and expected you to follow it, otherwise you would be a sinner because you would have stated your desire to neither listen nor obey your Lord. Refuge is with Allah.

Verily Allah– the Mighty and Sublime - has said: *“O you who believe! Obey Allah and obey the Messenger (Muhammad), and those of you (Muslims) who are in authority.”*

So also is the issue of crossing; it is known that a motorist on the main road has the right to proceed. Therefore, you should not proceed if you notice a motorist on a main road driving towards you while you are on a side road because the law forbids that.

Likewise, we must obey the rulers with respect to administrative procedures, judicial guidelines and other laws that do not oppose the *Sharee'ah*. Otherwise, anarchy will ensue, everyone will claim a right to judge based on his view and those who are in authority will have no say. Rather, they will be akin to leaders without authority and judges without power to adjudicate.

Hence, it is mandatory to obey the command of the rulers so long it does not entail disobedience to Allah. However, if they order us not to observe the *Jum'ah* prayer at all, or not to observe it and the Daily Prayers in congregation, we will tell them that there is no obedience to them in such. If they command us to cheat the populace in a matter, we will tell them that there is no obedience in such. We shall not obey them in doing what Allah has prohibited or forsaking what He has commanded.

Similarly, if they command us to shave our beard, as we have witnessed some countries commanding their citizens especially members of the armed forces to shave their beards, we will not obey them. On the other hand, those who ask their soldiers to shave their beards are sinners because of their opposition to Allah and His Messenger ﷺ.

Likewise, we shall not obey them if they command us to trail our clothes below the ankles because it is one of the forbidden acts. Thus, we shall not listen to or obey them if they instruct us to do that because we, the leaders and the led, all have a Lord Whose Judgement supersede their judgement and ours.

Any command of the people in authority will fall into one of these three categories:

One: they command what Allah– the Mighty and Sublime - has commanded. In this case, their obedience becomes compulsory for two reasons:

The First reason: Allah– the Mighty and Sublime - has commanded it.

The Second reason: The rulers, like any other person, have commanded it. When a person commands you with a good, an obligation, it becomes binding on you to implement it.

Two: they command what entails disobedience to Allah– the Mighty and Sublime. In this situation, we will neither listen to them nor obey them irrespective of the personality involved. And if they mete out punishment on you because of that, they will be punished for that on the Day of Resurrection for two reasons. Firstly, they will be punished for the right of Allah involved because their command of disobedience to Allah in conflict to Him, the Mighty and Sublime. Secondly, they will be punished for your right because they oppressed you whereas they and you are all slaves of Allah, and it is not right for you to disobey Allah.

Three: they command something that contains no prohibition or command. In this case, it is obligatory for you to follow them; otherwise, you are a sinner, and they have the right to punish you or correct you as they may deem fit because you have contradicted

the dictate of Allah regarding their obedience. For this reason, the Messenger of Allah ﷺ said: 'It is upon a person to listen and obey whether he likes it or not, except when he is ordered to do a sinful thing; in such a case, there is no obligation to listen or obey'.

And a worse case is he who does not consider giving oath of allegiance to the leader. Whoever says he has no allegiance to the ruler and the ruler does not have right over him, because the substance of this statement is that he does not have the right of listening, obeying or allegiance, is also a grave evil. Indeed, the Prophet ﷺ informed us that the death of a person without an allegiance to a leader would have been in a State of Ignorance, not Islamic; rather, similar to the death of the people of Ignorance, we seek protection with Allah, and he will meet his retribution with Allah.

Hence, the obligation is for one to hold that he has a leader, a ruler whom he obeys except in what entails disobedience to Allah. If a person were to say: 'I will never pledge my allegiance', we will say: 'The pledge of allegiance is not for the mass of people, it is only for the people of influence and might.'

Hence, we ask: did each individual citizen give a pledge of allegiance to Aboo Bakr, Umar, Uthman and Alee (may Allah be pleased with all of them)? Was it everybody that did so, even the kids and the aged ones, even the woman in her private chamber? The answer is negative. The people of Makkah, Taaif and other towns did not come to pledge their allegiance to Aboo Bakr, only the people of influence and might pledged allegiance to him in Madeenah. And the pledge of allegiance was complete as such.

So it is not necessary for everyone to give the pledge of allegiance, and this is inconceivable for the whole population. The masses are followers of the people of influence and might. Hence, he becomes the ruler once the people of influence have completed the pledge of allegiance, and it becomes an obligation to obey him in what does not constitute disobedience to Allah. Thus, whoever dies believing that he has no ruler, that he owes no allegiance to any ruler, would have died in a state of Ignorance.

Allah Alone grants success.

Hadeeth 666

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسْمَعُوا وَأَطِيعُوا، وَإِنْ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ، كَانَ رَأْسُهُ زَيْبَةً» رَوَاهُ الْبُخَارِيُّ .

Anas رضي الله عنه reported: The Messenger of Allah ﷺ said, “Hear and obey even if an Abyssinian slave whose head is like a raisin is placed in authority over you.” [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) mentioned this hadeeth among the *Ahaadeeth* he brought under the obligation of following the rulers.

He reported on the authority of Anas bin Maalik (may Allah be pleased with him) that the Prophet ﷺ said: ‘Hear and obey even if an Abyssinian slave whose head is like a raisin is placed in authority over you’.

‘Hear and obey’, who are you meant to obey? The rulers, even if an Abyssinian slave is made a ruler over you.

The Prophet ﷺ was addressing the Arabs; he said even if an Abyssinian slave, a non-Arab and slave in every sense with a head similar to dried grape, is made a ruler over them. This is because the Abyssinian hair is not similar to the Arabian hair; the former’s head looks like a raisin. This was said to drive home the message that even if the person in authority were to be an Abyssinian slave in all ramifications (he must be obeyed).

‘...is placed in authority over you’, this encompasses a supreme ruler and his governors.

Let us assume that a ruler, who is not an Arab but an Abyssinian

slave, comes to power forcefully and establishes his authority, we must listen and obey him. This is for a reason; if we do not listen to him or obey him, anarchy will ensue, there will be break down of law and order, security will cease and insecurity will take over. The important point is that we must listen to and obey our rulers except if they command with disobedience.

So, also is the *Hadeeth* of Aboo Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said: **'It is obligatory upon you to listen and obey the orders of the ruler in prosperity and adversity, whether you are willing or unwilling, and when someone is given preference over you.'** Obedience is due to the people in authority at all times irrespective of our condition; whether you are happy to carry out the order because it tallies with your desires or you are not enthusiastic about it because you dislike it. If you are wealthy, you must listen and obey, and never be arrogant because you are rich. Likewise, you must listen even if you are poor without disobeying; do not say, 'they are rich people and I am poor.'

Listen and obey in all circumstances, even if the people in authority take exclusive possession of the common wealth, it is still necessary to listen and obey in what does not constitute disobedience to Allah.

If the rulers live in grandiose palaces, ride luxurious cars, wear the best clothes, marry women with harems of slave girls, and enjoy life to the fullest while the masses live in abject poverty, suffer from hunger and endure austerity measures, they must still obey the leaders. This is because we have our responsibilities and they have theirs.

It is upon us to listen and obey and it is for the leaders to be sincere with us and travel with us on the path of guidance of the Messenger of Allah ﷺ. We should not go against listening to them and obeying them because they are misappropriating our common wealth; they have grandiose palaces, luxurious cars, beautiful clothes and similar symbols of affluence. The fact that they reside in palatial mansions and ride these cars while we are suffering, without a house and similar basic amenities, must not be a reason to disobey them. This is forbidden for us; it is obligatory for us to listen and obey even in a

self-centred state.

Indeed, the Prophet ﷺ told the *Ansaar*: ‘Verily you will experience the leader’s aggrandising the wealth to themselves after me, so be patient until you meet me by the Pond’. He told the *Ansaar* more than one thousand and four hundred years ago: You will experience leaders misappropriating the common wealth after me; there have been leaders who oppress their subjects. ‘So be patient until you meet me by the Pond’. Hence, the leader’s corrupt tendencies must not stop us from obeying them; rather, we must obey their commands as long as they do not entail disobedience to Allah. And we have earlier explained that commands of the leaders are of three classes:

One: what Allah commands; it is obligatory to obey such for two reasons: Allah’s command and because they command it.

Two: what Allah has forbidden; it is not permissible to listen or obey them in it even if they command it.

Three: what does not have any command or prohibition from Allah– the Mighty and Sublime. We must listen and obey in this case because the Prophet ﷺ did not prevent obeying them except if they command act of disobedience.

We ask Allah to better our affairs all, the leaders and the led, and bestow His mercy on us. Verily, He is the One Who bestows.

Hadeeth 668

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَنَزَلْنَا مَنْزِلًا، فَمِنَّا مَنْ يُصَلِّحُ خِبَاءَهُ، وَمِنَّا مَنْ يَنْتَضِلُّ، وَمِنَّا مَنْ هُوَ فِي جَسْرِهِ، إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ: الصَّلَاةُ - جَامِعَةٌ - . فَاجْتَمَعْنَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى خَيْرٍ مَا يَعْلَمُهُ لَهُمْ، وَيُنذِرَهُمْ شَرًّا مَا يَعْلَمُهُ

لَهُمْ، وَإِنَّ أُمَّتَكُمْ هَذِهِ جُعِلَ عَافِيَتُهَا فِي أَوْلَئِهَا، وَسَيُصِيبُ آخِرَهَا بَلَاءٌ
وَأُمُورٌ تُنَكِّرُونَهَا، وَتَجِيءُ فِتْنٌ يَرَفُقُ بَعْضُهَا بَعْضًا، وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ
الْمُؤْمِنُ: هَذِهِ مُهْلِكَتِي، ثُمَّ تَنكَشِفُ؛ وَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ:
هَذِهِ هَذِهِ، فَمَنْ أَحَبَّ أَنْ يُزْحَزَحَ عَنِ النَّارِ، وَيُدْخَلَ الْجَنَّةَ، فَلْتَأْتِهِ
مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَلَيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ
يُؤْتَى إِلَيْهِ؛ وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةً يَدِهِ، وَثَمَرَةَ قَلْبِهِ، فَلْيُطِعهُ إِنْ
اسْتَطَاعَ؛ فَإِنْ جَاءَ آخَرَ يُنَازِعُهُ، فَاضْرِبُوا عُنُقَ الْآخِرِ رَوَاهُ مُسْلِمٌ .

'Abdullah bin 'Amr رضي الله عنه reported: We accompanied Messenger of Allah ﷺ on a journey. We halted at a place to take a rest. Some of us began to set right their tents, others began to graze their animals while others were engaged in competing with one another in archery when an announcer of Messenger of Allah ﷺ announced that people should gather for Salat . We gathered around the Messenger of Allah and he (ﷺ) addressed us, saying, "Every Prophet before me was under obligation to guide his followers to what he knew was good for them and to warn the evil thing which he knew. As for this Ummah , it will have sound state and in its early stage of existence; but the last phase of its existence, will be faced with trials and with things you do not recognize. There will be tremendous trials, one after the other, and to each the believer will say, 'That is it'. Whenever a trial arrives the believer will say: 'This is going to bring about my destruction.' When this passes, another calamity will approach and he will say: 'This surely is going to be my end.' Whosoever wishes to be removed from the Fire (Hell) and admitted to Jannah should die with faith in Allah and the Last Day; and he should treat others as he wishes to be treated. He who swears allegiance to an Imam , he should give him the pledge in ratification and the sincerity of his heart. He should obey him to the best of his capacity. If another man comes forward as a claimant (when one has already been installed), behead the second." [Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned this hadeeth in his book, *Riyaad us-Saaliheen*, under the chapter of obligation of obedience to the rulers. He reported it on the authority of Ibn Amr (may Allah be pleased with him and his father) who said: 'We were with the Prophet ﷺ on a journey then we got down in a place, and people too got down and scattered when they did so. Some began to set right their tents, other began to graze their animals, and others were competing with one another in archery, as it was the custom when people travel together have a rest whereby each will begin to get engaged in one thing or the other.

Then the announcer of the Messenger of Allah ﷺ came saying people should gather for *Salat* (that is saying, '*As-Salatu Jaami'ah*'). This is similar to the announcement for eclipse prayer and a leader's call for a gathering. Rather than saying: 'O people let us meet in a so-so place', they will say people should gather for Prayer so people will assemble.

So people gathered and the Prophet addressed them that there had not been any prophet sent by Allah except that he directed his people to what he knew was good for them, and would caution them from what he knew to be evil. All the prophets used to admonish their followers; they would teach them what is good, direct them to it and encourage them on it. Equally, they would explain the evil to them and warn them against it.

Similarly, it is compulsory for the people of knowledge and the students of knowledge to explain what is good to the masses and encourage them on it, and explain what is evil to them and warn them against it. This is because the scholars of this Nation are the inheritors of the prophets; there is no other prophet after the Prophet ﷺ. The line of prophethood had been sealed with him, and none remains except the scholars who receive his *Share'ah* and Religion. Hence, the responsibilities of the prophets, explaining good and encouraging it, explaining evil and warning against it, become the responsibility of the scholars.

Then the Prophet ﷺ explained that Allah – the Mighty and Sublime – has put the success of this *Ummah* – the *Ummah* of Muhammad – in its first epoch; that is, the first generation of the *Ummah* was in safety, not trials. There was no tribulation at the time of the Prophet ﷺ; likewise during the time of Aboo Bakr and Umar, may Allah be pleased with them.

And then, a slave of Mugheerah called Abu Lu'lu'ah, an evil Magian, murdered Umar. He harboured hatred for the Leader of the believers Umar (may Allah be pleased with him), so he stabbed Umar with a two-head dagger when he was leading a *Subhi* Prayer one morning. It was said that the dagger was poisoned and he stabbed him with it until he slit his stomach. Umar was carried away and he lived for another three days before he died (may Allah be pleased with him).

This evil man fled but the congregation pursued him. In the course of that, he killed thirteen more men because his dagger had its handle in its middle with two heads. So, he was stabbing people in all directions until one of the companions entrapped him with a mat, which made him commit suicide, refuge is with Allah.

From that moment, the trial began to rear its head. And the Prophet ﷺ informed us in this *Hadeeth* that the trials would be successive, that is, a trial will make its predecessor appears lame. Hence, he said the trials would succeed one another such that the former will be lighter than the latter. A believer would say: 'This is my end', because he would consider it as enormous at the beginning and think this would destroy him.

This will be followed by another trial that would make a mockery of the first and a believer would say: 'This is it, this is it. This is the greatest of trials'. Nevertheless, we ask Allah to save us from trials. A believer will remain patient and bear the trial, while hoping for reward from Allah, and he will seek refuge with Allah from it. In every *Salat* he will say: 'I seek refuge in You from the punishment of the grave, and from the punishment of the Fire, and from the trial of living and death and from the trial of *Dajjaal*, the False Messiah⁽¹⁾'.

1 Al-Bukhaari reported it in the Book of Funerals. No: (1377)

Then the Prophet ﷺ said: ‘And whoever wishes that he should be removed from the Hell and made to enter Paradise, should die with faith in Allah and the Last Day’. We ask Allah to take your lives and ours on that. Whoever loves that he be removed from the hell and admitted into the Paradise, and we all love that, should die believing in Allah and the Last Day.

‘And should treat others as he wants them to treat him’: That is, he should relate with others as he would want them to relate with him. He should desire for people what he wants for himself and he should hate for people what he hates for himself. Such person will uphold the rights of Allah, believe in Him and the Last Day, and will uphold the right of other mortals. He would not relate with them except as he would want to be dealt with. Hence, he will not lie to them nor deceive them, he will not love that evil should befall them. If he comes, for instance, asking if a particular matter is permissible or not, we will say to him: ‘Do you want people to relate with you as such?’ If he says no, we would tell him to leave it notwithstanding its permissibility or otherwise.

You should leave it as long as you do not want people to relate with you as such and make this the yardstick of your relationship with people. You should only offer people what you would want them to offer you; treat them with kindness as you would want them to treat you with kindness – with good manner of speech and presentation, explaining with joy as you would want them to do to you. Such person would be saved from hell and admitted into Paradise.

We ask Allah– the Mighty and Sublime - to count you and us among them.

Hadeeth 669, 670 and 672

وَعَنْ أَبِي هُنَيْدَةَ وَائِلِ بْنِ حُجْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلَ سَلَمَةَ بْنَ
يَزِيدَ الْجُعْفِيَّ رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا نَبِيَّ اللَّهِ، أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا
أُمَرَاءُ يَسْأَلُونَا حَقَّهُمْ، وَيَمْنَعُونَا حَقَّنَا، فَمَا تَأْمُرُنَا؟ فَأَعْرَضَ عَنْهُ، ثُمَّ

سَأَلَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْمَعُوا وَأَطِيعُوا؛ فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا، وَعَلَيْكُمْ مَا حُمِّلْتُمْ» رَوَاهُ مُسْلِمٌ .

Wa'il bin Hujr ؓ reported: Salamah bin Yazid Al-Ju'fi asked Messenger of Allah ﷺ: "O Prophet of Allah! Tell us, what you command us to do if there arises over us rulers who demand of us what is due to them and refuse us what is due to us." Messenger of Allah ﷺ turned away from him, but he repeated the same question. Thereupon Messenger of Allah ﷺ said, "Listen to them and obey them. They are responsible for their obligations and you are accountable for yours." [Muslim]

وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا سَتَكُونُ بَعْدِي أُمَّةٌ، وَأُمُورٌ تُنْكِرُونَهَا!» قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ تَأْمُرُ مَنْ أَدْرَكَ مِنَّا ذَلِكَ؟ قَالَ: «تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ، وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ» متفقٌ عَلَيْهِ .

'Abdullah bin Mas'ud ؓ reported: Messenger of Allah ﷺ said, "There will be discrimination after my death and there will be other matters that you will disapprove." He was asked: "O Messenger of Allah! What do you command us to do when we are encountered with such happenings?" He answered, "Give what is due from you and supplicate to Allah for your rights." [Al-Bukhari and Muslim]

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيَصْبِرْ، فَإِنَّهُ مَنْ خَرَجَ مِنَ السُّلْطَانِ شِبْرًا مَاتَ مِيتَةً جَاهِلِيَّةً» متفقٌ عَلَيْهِ .

Ibn 'Abbas ؓ reported: Messenger of Allah ﷺ said, "If a person notices in his ruler what he dislikes, he should show patience

because he who departs from the (Muslim) community a cubit, dies like those who died in the Days of Ignorance.” [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned these *Ahaadeeth* in his book, *Riyaad us-Saaliheen*, under the chapter of obligation of obedience to rulers. They contain evidence for the following:

One: in the *Hadeeth* of Waail bin Hujr (may Allah be pleased with him), the Prophet ﷺ was asked about rulers that will demand for their rights while they deny others of their rights. The ruler here encompasses the supreme ruler and the subordinates because there is no ruler except he has a superior until the rule returns to Allah.

So, he was asked about such leaders – those who demand obedience, assistance in Jihad and other matters requiring help from the populace- but fail to render the rights of the masses to them; they are unjust to the people and usurp their wealth.

Then the Prophet ﷺ turned away from him, as if he detested the question or did not desire to open this discussion. However, the questioner asked him again. Then he ﷺ directed that their rights should be discharged accordingly; they will bear their deeds and we will bear ours. We have a responsibility of listening and obedience while they have a responsibility to rule us with justice. They should not be unjust to anybody, but preserve the limits of Allah for the servants of Allah, implement the rule of Allah on His earth and fight the enemies of Allah. This is what is required of them. If they act accordingly, then this is the desired goal. However, if they fail to act, we will not say: ‘You have failed to discharge your responsibilities; hence, we will not give you your rights’. This is prohibited. We must discharge our responsibilities: listening and obedience, going out with them for Jihad, praying behind them in congregation and during the festivals among others and we will ask Allah for our rights.

What the *Hadeeth* indicates and the author (may Allah shower blessings on him) affirmed is the creed of *Ahlu Sunnah wal Jama'ah*, the belief of the *Salaf Sâlih* (The Pious Predecessors). Listening and obeying the rulers, not defying them in what necessitate obedience or stoking flame of rancour and malice against them, is the creed of *Ahlu Sunnah wal Jama'ah*.

Indeed, Imam Ahmad (may Allah shower blessings on him) was beaten by the ruler; they beat him and dragged him with a mule. He would be whipped until he would lose consciousness in marketplaces and he is the Imam of *Ahlu Sunnah wal Jama'ah*. Irrespective of this, he would supplicate for the ruler and he would refer to him as the Leader of the believers. Indeed, they ordered him at a point to give up narrating *Hadeeth*; he obeyed the order and stopped teaching openly. He began moving around, visiting different places, so his students started coming to him and he would teach them *Hadeeth*.

He did all these in order not to oppose the ruler because, as it has been earlier mentioned, the companions asked: 'O Messenger of Allah, should we not oppose them?' His response was: 'Your best leaders are those whom you love and they love you, and your worst leaders are those whom you hate and they hate you, you curse them and they curse you'. They said: 'Should we not oppose them? He said: 'No, so far they establish the *Salat* for you'. He repeated this twice. For this reason, we cannot go against them so far they establish the Prayer; rather, we should hear and obey them and discharge the responsibilities on us and for them is what they do.

And at the end of the *Hadeeth*, the Prophet ﷺ said: 'Whoever notices in his ruler what he dislikes, he should show patience' - he should remain patient. He should bear it without confronting him or complaining because he who departs from 'the (Muslim) community, dies like as it was in days of *Jaahiliyyah*' that is, he did not die in a state of Islam and refuge is with Allah.

This may have two meanings:

One: he dies in a state of Ignorance, meaning his heart derailed, refuge is with Allah, until this sin becomes the reason for his apostasy.

Two: another meaning is that he dies like the death of the times of Ignorance, because the people of *Jaahiliyyah* did not have a ruler, but heads and chiefs who lacked authority comparable to the Islamic authority. Therefore, he would have died in such state.

The important point is that we must hear and obey the people in authority except in one situation – we will not obey them if they command us to disobey the Creator. If they ask us to shave our beard, trail our clothes or trousers, abandon the Prayer or fasting in Ramadan, we will tell them they do not have right of obedience in these matters. We will never follow them in any sinful act irrespective of who might be involved. However, we must obey them whenever they command anything devoid of sin.

Two: It is not permissible for us to oppose the leaders.

Three: It is not permissible for us to discuss what may incite rancour against the ruler or cause hatred towards them because these entail great evil. It may appear to one that discussing such matters is a sense of vigilant concern and a process of revealing the truth. Publicly declaring the truth is not from behind the veil, it should be in front of the ruler and you will tell him: ‘You did so-and-so which is not good; you left so-and-so, which is an obligation’.

There is no sense of revealing the truth in you attacking from behind the scene, abusing the ruler and becoming famous for that. This is only a source of corruption, which may lead to hatred and revolt against the rulers. This may snowball into a greater evil, which is armed rebellion against them and renouncing their pledge of allegiance, refuge is with Allah.

It is essential for us to be careful in these matters and tread the path of *Ahlu Sunnah wal Jama'ah*. Whoever wants to know that should read the published books of *Sunnah* on this matter. He will find out

how the Imams of the People of knowledge in this *Ummah* used to extol the leaders; he would see how they used to establish what the Messenger of Allah ﷺ had commanded about not opposing the rulers, and showing them obedience in what is not a sin.

Indeed, Shaykh ul-Islam Ibn Taymiyyah (may Allah shower blessings on him) mentioned this towards the end of his book, *Al-Aqeedah ul-Waasitiyyah*, a concise but significant book of creed. He mentioned that from the guidance and path of *Ahlu us-Sunnah Wal-Jama'ah* is to believe in the obligation of pledging allegiance to the rulers. They believe in the responsibility of performing Hajj, Jihad, festivals, and praying in congregation with the leaders whether they are just or unjust. Indeed, if a ruler is unjust, *Ahlu us-Sunnah Wal-Jama'ah* believe in the obligation of performing Hajj, Jihad, establishing the Prayer in congregation and the Festival Prayers with him except we witness a clear disbelief which we have a justification against from Allah- the Mighty and Sublime.

Then it becomes obligatory for us to do everything within our capacity to remove such ruler and replace him with a better candidate. As for other sins that the leader may commit, *Ahlu us-Sunnah Wal-Jama'ah* believe the ruler still retain the right of allegiance. He still has the right of obedience and it is not permissible to oppose him, incite people against him or engage in other greater evils.

Evil cannot be repelled with evil, rather repel evil with good. As for repelling evil with evil, if they are similar in magnitude and dimension then it has no benefit but if it turns out to be more evil, as it is wont to be, then that is a great evil.

We ask Allah- the Mighty and Sublime - to guide our rulers and their subjects towards their duties and facilitate for all what is expected of them.

Hadeeth 671 and 673

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ، وَمَنْ يُطِعِ الْأَمِيرَ فَقَدْ أَطَاعَنِي، وَمَنْ يَعْصِ الْأَمِيرَ فَقَدْ عَصَانِي» .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “Whosoever obeys me, obeys Allah; and he who disobeys me, disobeys Allah; and whosoever obeys the Amir (leader), in fact, obeys me; and he who disobeys the Amir, in fact, disobeys me.” [Al-Bukhari and Muslim]

وَعَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَهَانَ السُّلْطَانَ أَهَانَهُ اللَّهُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Bakrah رضي الله عنه reported: I heard Messenger of Allah ﷺ saying, “He who insults the rulers Allah will insult him.” [At-Tirmidhi]

Commentary

These are the two remaining *Hadeeths* under the chapter of obligation of obedience to the rulers in what is not sin to Allah– the Mighty and Sublime. It is narrated on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said: ‘Whoever obeys me, obeys Allah; and whoever disobeys me, disobeys Allah– the Mighty and Sublime. And whoever obeys the ruler in fact obeys me, and whoever disobeys the ruler disobeys me’.

The Prophet ﷺ explained in this *Hadeeth* that obedience to him is obedience to Allah. Allah– the Mighty and Sublime - says:

﴿مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

“He who obeys the Messenger (Muhammad), has indeed obeyed Allah” [An-Nisaa: 80].

The Prophet ﷺ would not command anything except based on

revelation, he would only instruct using the *Sharee'ah* that Allah has designed for him and his *Ummah*. Therefore, whenever he orders anything, such directive is the *Sharee'ah* of Allah. Hence, whosoever obeys him has obeyed Allah– the Mighty and Sublime, and whosoever disobeys him has disobeyed Allah– the Mighty and Sublime.

And when a person obeys the leader, he has obeyed the Messenger because the Prophet ﷺ had commanded obedience to the ruler in numerous *Ahaadeeth*. He said ﷺ: 'Hear and obey even if he beats you on your back or seizes your wealth⁽¹⁾'. He ﷺ said: 'Hear and obey even if an Abyssinian slave is made a ruler over you who has something like a raisin on his head'. And he ﷺ said: 'Upon every Muslim is obedience in prosperity or adversity, what he likes or dislikes'.

There are numerous *Ahaadeeth* on this. He ﷺ commanded obedience to the rulers, and you do so you have followed the Messenger of Allah– the Mighty and sublime, you have obeyed Allah– the Mighty and Sublime- when you obey Messenger of Allah ﷺ.

This *Hadeeth* and the preceding ones and others, which the author did not mention, all point to the obligation of following the leaders except in disobedience to Allah. Indeed, there are many benefits in obedience to the leaders: security, stability, absence of anarchy and absence of following desires.

But when the leader is disobeyed in a matter that requires obedience, anarchy will occur, everyone will be overwhelmed by his personal opinion, safety will disappear, matters will turn bad and tribulations will multiply. For this reason, it is obligatory for us to listen and obey our leaders except if they order us with disobedience to Allah; judgement belongs to Allah, our Lord and their Lord. So we will not follow them in that, we will rather say to them: 'It is obligatory for you to avoid disobedience to Allah, why do you now command us to do it? So we will neither listen to you nor obey you'.

And we have said earlier that the directives of the people in authority can be divided into three:

1 Muslim reported it in the Book of Leadership. No: (1847)

One: what Allah– the Mighty and Sublime - has commanded. For instance, if they ask us to observe the congregational prayer in the mosque, command us with good and forbid us from evil and similar matters. So, this becomes an obligation for two reasons: it is basically an obligatory act and the people in authority have commanded it.

Two: they command us to disobey Allah. It is not permissible for us to obey them in this case irrespective of who is involved. For instance, if they command us not to observe the Prayer in congregation, shave our beard, trail our cloth on the ground, be unjust to the Muslims by usurping their wealth or by beating them, or similar acts. Such command is not to be followed and it is not permissible for us to obey them on it. However, we must advise them by saying: ‘Fear Allah, this thing is not permissible; it is not permissible for you to command us, the slaves of Allah, to disobey Him’

Three: they command us with what does not have any directive, command or prohibition, from Allah and His Prophet. In this case, it is obligatory for us to follow them. Examples are their enacted regulations that do not contradict the *Sharee’ah*, it is obligatory for us to conform to those laws. When people do that, they will experience security, stability, serenity, tranquillity and mutual love.

Then the author (may Allah shower blessings on him) mentioned the last *Hadeeth* under this chapter, the *Hadeeth* of Abu Bakrah (may Allah be pleased with him). The Messenger of Allah ﷺ said: ‘Whoever disgraces the ruler Allah will disgrace him’.

Disgracing the ruler can come in many ways:

One of the ways is making a mockery of the commands of the ruler. When such person is commanded to do a thing, he will say: ‘See what he said’.

Also, such person will never appreciate whatever the ruler does; he will say: ‘See what he has done’. He wants to deride the authority of the ruler in front of the people. The populace will definitely belittle the ruler once his command is belittled. They will not comply with his orders again nor will they avoid his prohibitions.

Hence, whoever disgraces the ruler by broadcasting his faults, abusing him, defaming him and seeking popularity through that has made himself a target of Allah's disgrace. This is because if he degrades the leader with things like these, the populace will rebel against him and defy him, which will be a cause of evil; hence, Allah will disgrace such person.

If Allah disgraces him in this world, he has tasted his punishment. However, if Allah- the Mighty and Sublime - does not disgrace him here, he will be entitled to disgrace in the Hereafter, refuge is with Allah. Indeed, the statement of the Messenger of Allah ﷺ: 'Whoever disgraces the ruler Allah will disgrace him' is true. And Allah- the Mighty and Sublime - will assist whoever assists the ruler because he has aided the ruler on good and righteousness. Therefore, if you explain the rights of the Sultan to people, you have helped them regarding his obedience in what does not entail disobedience to Allah. The benefit is enormous, provided such is upon piety and goodness.

We ask Allah for protection for you and us from what makes the face angry, and help towards what He loves and is pleased with.