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SALIHEEN**

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AL-UTHAYMEEN



DARUSSALAM

Commentary on
Riyaad As-Saaliheen



By

The Eminent Shaykh
Muhammad bin Saalih Al-'Uthaymeen
(may Allah shower blessings on him)

Volume 6

Translation

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Closing Notes:

Verily all praise is due to Allah. We praise Him; we seek His Aid and ask for His Forgiveness. We seek refuge with Him from the evils of ourselves and our misdeeds. Whoever Allah guides aright, none can mislead; and whoever He leaves to stray, none can guide aright. I testify that there is no other god worthy of worship in truth except Allah, He is the Only Lord, He has no partners. And I testify that Muhammad is His slave and Messenger, may Allah extol his mentioning and bestow enormous peace on him, and on his household, his entire companions and those who follow them in goodness till the Day of Resurrection.

Thereafter:

This is the sixth volume, and with it, by the Glory of Allah and His Permission, the transcription of the complete sound recording and publication of the Commentary of his eminence, our Shaykh Muhammad bin Salih Al-'Uthaymeen – may Allah shower His Mercy on him – of the book: *Riyaad us-Saaliheen Min Kalaami Sayyid Al-Mur'saleen* (The Garden of the Righteous from the Sayings of the Leader of the Messengers) of the Great Scholar of Hadeeth, Muhyiddeen Aboo Zakariya Yahya bin Sharaf An-Nawawee, may Allah shower His Vast Mercy on him, and may He admit him into His vast Paradise, and reward him with goodness on behalf of Islam and the Muslims.

Our noble Shaykh, the commentator, may Allah shower His Mercy on him, was one of the eminent scholars who attached great importance to this book; he used to enjoin its reading and he emphasized that with his statement: “Verily the book, *Riyaad us-Saaliheen*, is one of the blessed books which I have seen to be beneficial to people. This alludes to the good intention of its author, may Allah shower His Mercy on him.”

He had undertaken its Commentary a number of times which were

not recorded except this last one that took place between Safar 1411 AH and the end of Rajab 1416AH. The Shaykh (may Allah shower His Mercy on him) would give the Commentary in his *Jumu'ah* mosque at Unayzah in the Kingdom of Saudi Arabia immediately after the 'Asr Prayer. The Shaykh (may Allah shower His Mercy on him) employed a meticulous methodology which does not bring about boredom. He was simple in his presentation, clear in the issues raised therein and plain in stating the benefits. He was unique in communicating its thought-provoking and far-reaching admonitions which were filled with knowledge and exposition of the Creed of the *Ahlu Sunnah Wal-Jama'ah* and the Methodology of the Pious predecessors. In addition, he exceptionally explained the rulings and teachings of the *Sharee'ah* in acts of worship, social interactions, calling (unto the path of Allah), sincerity of purpose in actions to Allah, the Exalted, and following the guidance of Allah's Messenger, enjoining striving for good deeds, time management, and earning additional benefits from righteous deeds.

We ask Allah, the Exalted, to make this work solely for His Generous Face, and meet His Pleasure. We beseech Him to make it beneficial to His slaves, and reward His Eminence our Shaykh, Muhammad bin Salih Al-Uthaymeen on behalf of Islam and the Muslims with good. We ask Him to increase his rank among the guided and shower him with His Vast Mercy and Pleasure, and make him enter His Expansive Paradise.

Verily, Allah is near and He grants supplications.

And may Allah extol the mentioning of His slave and Messenger, our Prophet, Muhammad, the Seal of the Prophets, the Leader of the first and the last, the Imam of the pious. May He bestow him with peace and blessing, so also his household, all his companions and those who follow them in goodness till the Day of Resurrection.

THE BOOK OF DU'A (SUPPLICATIONS)

The author, the great scholar of hadeeth, Imam An-Nawawee - may Allah shower blessings on him- said: The Book of *Du'a* (SupPLICATIONS).

Ad-Da'waat, which is the plural of *Da'wah*, refers to a person's supplication to his Lord – the Mighty and Sublime. He says, '*Ya Rabb, Ya Rabb*' or similar statements, beseeching Allah – the most High - to grant him what he desires and distance him from what he does not want.

Thereafter, he said: Chapter on the virtues of supplication. He followed this with a number of verses, one of which is the statement of Allah:

﴿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)...” (Al-Ghaafir 40: 60)

This is a statement and a promise from Allah – the Mighty and Sublime- and He does not break His promise.

“Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation)...”

The intended meaning of *Du'aa* here encompasses *Du'aa al-Ibaadah* and *Du'aa al-Mas'alah*. As for *Du'aa al-Ibaadah*, it refers to establishing the worship of Allah. If you were to ask anyone who performs an act of worship for Allah, for example: 'Why do you pray?' 'Why do you give the Zakat?' 'Why do you fast?' 'Why do you perform Hajj?' 'Why do you perform Jihad?' 'Why do you show kindness to your parent?'

‘Why do you join ties of kinship?’ He will respond by saying, ‘I desire the pleasure of Allah – the Mighty and Sublime - through it’. And this is worship which incorporates *Du’aa*.

As for *Du’aa al-Mas’alah*, this is when you ask Allah – the most High - for a specific thing by saying: ‘O Lord! Forgive me’; ‘O Lord! Shower blessings on me’; ‘O Lord! Provide for me’ or other similar statements. This is also a form of *Ibadah* as contained in the hadeeth: “*Ad-Du’aa (supplication) is worship*”.⁽¹⁾ It is considered *Du’aa* because it contains the element of turning to Allah – the Mighty and Sublime - and recognizing His favour.

Hence, His saying: “*And your Lord said: “Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] comprises of Du’aa al-Ibaadah and Du’aa al-mas’alah.*”

“*I will respond to your (invocation).*” The response to *Du’aa al-Ibaadah* is its acceptance while the response to *Du’aa al-Mas’alah* is granting the request of the person. This is a promise from Allah – the Mighty and Sublime. However, some conditions are necessary for the acceptance of a supplication:

The first condition is sincerity. If it is with respect to an act of worship, you should be sincere to Allah, beseeching Him in the true sense without associating any partner with Him. You should not worship Him so that people would see or hear you, or simply because you want people to say, ‘So-and-so has performed Hajj, so-and-so is generous and so-and-so fasts a lot.’ If this is your goal, your actions would be rendered useless.

Similarly, sincerity is necessary when requesting anything from Allah – the Most High. You should invoke Allah – Glorious is He - while acknowledging that you are the one in need of Him and He is not in need of you. You must also acknowledge that He has the ability to grant your request.

The second condition is that there should be no element of transgression in the supplication. Allah will not accept a supplication

1 Its reference will be mentioned soon.

if it involves transgression, even if it is a father or mother cursing a son. Thus, Allah will not accept it once it contains an element of transgression based on the statement of Allah:

﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾

“Invoke your Lord with humility and in secret. He likes not the aggressors” (Al-A'raf, 7:55).

If a person invokes Allah – the most High - for a forbidden matter, He will not accept it because the person is a transgressor. And were he to ask for something that is not permissible under the Islamic law, for example, he says: “O Allah make me a Prophet”, which is not permissible, it would be an act of transgression and would not be accepted. If he curses a victim of oppression, it will not be accepted too. If a woman supplicates against her son because he loves her husband, it will also not be accepted. So also, if a father supplicates against his son because he makes friends with righteous people, the supplication will not be accepted. It is a condition that a supplication must not contain any element of oppression.

The third condition is that one should invoke Allah – the most High - with conviction that Allah will respond to the supplication, and not experimental. This is because some people invoke Allah trying out whether Allah will accept the supplication or not; this will not be accepted. Therefore, you should implore Allah with conviction that He – the most High - will answer your supplication. If you invoke Him in a state of doubt, He will not accept it from you.

The fourth condition is eschewing unlawful matters. A person must not be someone who eats *Haram*. The supplication of the one who consumes usury, feasts on lies and deception and other forbidden sources will not be accepted. The evidence for this is the statement of the Prophet ﷺ: “Allah is *At-Tayyib* (Pure) and He only accepts that which is pure; Allah has commanded the believers what He has commanded the Messengers. Allah said: “O (you) Messengers! Eat of the *Taiyibât* [all kinds of halal foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables,

fruits etc.] and do righteous deeds”. “O You who believe (in the oneness of Allah- Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah if it is indeed He whom you worship.” Then he ﷺ mentioned a traveler on a long journey, who is disheveled and dusty, and who stretches forth his hands to the sky, saying: “O my Lord, O my Lord” while his food is unlawful, his drink is unlawful, his clothing is unlawful, and he is nourished unlawfully; how can he be answered?

The Prophet ﷺ ruled out the acceptance of this supplication although the man was in a condition which deserves acceptance of his supplication. However, his supplication became remote of Allah’s acceptance because of his unlawful consumption.

These are the four conditions of supplication; one should adhere to them as a matter of obligation.

Allah alone grants success.

Commentary

The virtues of supplication and conditions of its acceptance have earlier been discussed. In this noble verse, Allah – the most High - is saying:

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ﴾

“And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My knowledge). I respond to the invocation of the supplicant when he calls on Me (without any mediator or intercessor) ...” (2: 186).

The speech was addressed to the Prophet ﷺ. Allah – the Mighty and Sublime - says to him: “And when My slaves ask you (O Muhammad) concerning Me.” That is, “Am I near or not? The response is, “I am indeed near (to them by My knowledge)”. His nearness – the Mighty and Sublime – is as it befits His Majesty and Greatness and not nearness of a place. This is because Allah, the Most High - is above everything, above the seven heavens and the Throne, nonetheless He

is nearby in a manner that befits His Majesty and Greatness. There is no limit to His sublimity except with His pure essence. Despite that He is close; near in His Exaltedness and Sublimity and far with regard to closeness.

Once, the Prophet ﷺ said to his companions: *“The One whom you are invoking is closer to you than the neck of your riding animal.”*⁽¹⁾ However, He is above His heavens; and the seven heavens and the seven earths placed in His Hand, Glorious is He, is like a mustard seed in the hand of one of us. He encompasses everything, and there is no other god except Him.

“And when My slaves ask you concerning Me (O Muhammad). Then (answer them) I am indeed near (to them by My knowledge).” This nearness is in a manner that befits His Majesty and Greatness, not the proximity of distance. That is, He is not with us on earth; rather, He is above the heavens; far above and Exalted.

“I respond to the invocation of the supplicants when he calls on Me (without any mediator or intercessor.” This is the proof that He – the most High - responds to the invocations of the supplicant in reality when he invokes Him, turns to Him and demonstrates his need of Him. And he should know that none repels evil except Allah and he is in need of His Lord. If he invokes Him, in this condition, Allah – the Mighty and Sublime - will respond to the supplication. Nonetheless, it is necessary for one to keep in mind the earlier stated conditions.

“So let them obey Me”: That is, as regards their invocation to Him which is an aspect of His worship – Glorified be He and most High. Likewise, they should invoke Me, for I have ordered it. He – the most High – said: “Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism) and ask Me for anything] I will respond to your (invocation)...”

“And believe in Me” true faith without doubt or disbelief, then Allah – Glorified be He and most High - will hasten to respond to them.

“So that they may be led aright” in this case, *la’alla* connotes

¹ Reported by Ahmad (4/402).

explanation. That is, in order for them to be guided, hence they will be on the right path in all their doings. The opposite of guidance is misguidance. This is also one of the verses that encourage one to make supplications with faith and sincerity.

Then, the author (may Allah shower Blessings on him) mentioned the fourth verse, which is the statement of Allah:

﴿أَمَّن يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُ لَكُم خُلَفَاءَ الْأَرْضِ﴾ (١٢)

“Is not He who respond to the distressed one when he calls shower blessings on him and who removes the evil and makes you inheritors of the earth...?” (27:62).

The article of interrogation here denotes repudiation and negation. That is, there is none that responds to the distressed one when he invokes except Allah – the Mighty and Sublime. Allah answers the supplication of the distressed one even if he is a disbeliever who is in a state of distress and invokes Allah – the Most High. Allah – Glorious is He and the most High - says:

﴿وَإِذَا غَشِيَهُمْ مَوَّجٌ كَالظُّلَلِ دَعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ

﴿مُقْتَصِدٌ﴾ (٣٢)

“And when a wave covers them like shades, they invoke Allah, making their invocation for Him only. But when He brings them safe to land there were among them those who stop in between (belief and disbelief).” (31:32).

Allah will respond to the supplication of a distressed person who has been compelled by dire necessity to resort to invoke Allah, even if he is a disbeliever. Hence, there is a more profound reason for the supplications of a believer to be answered. Thus, no one responds to the distressed one when he invokes except Allah – the Mighty and Sublime. Any other being, other than Allah, may respond or decide otherwise. You may seek a person’s help while you are drowning or exposed to a fire but he may choose not to reply nor save you. But whenever you are in distress and you supplicate to Allah – the Mighty and Sublime - He will answer to you.

“Is it not He who responds to the distressed one when he calls shower blessings on him and who removes the evil and makes you inheritor of the earth....” (27:62). “And who removes the evil”: That is, removes it. “...Is there any ilaah (god) with Allah?” (27:62) That is, there is no any other god that responds or removes an evil when the distressed one supplicates. This is a refutation of idol worshippers who claim that the idols respond to them and come to their aid when they invoke them and a negation of their belief. This is not true. Anyone you invoke besides Allah – the Most High, including the Prophet ﷺ, will not respond to your invocation. You become a polytheist and a disbeliever by saying, “O Messenger of Allah, save me from difficulty” and the Prophet ﷺ is free of you. Indeed, he would have fought you were he to be alive because none has the right of invocation besides Allah, and others will never respond. Allah – the most High - says:

﴿ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ

غَفْلُونَ ﴿٥﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾ ﴾

“...and who is more astray than one who calls besides Allah such as will not answer him till Day of Resurrection, and who are (even) unaware of there calls (invocations) to them. And when mankind are gathered (on the Day of resurrection) they (false deities) will become their enemies and will deny there worshipping.” (46:5-6).

These and similar verses all indicate the virtues of supplication and invitation towards it. And that it is not proper for a person to nurse the feeling of independence from his Lord even for a twinkle of an eye.

Hadeeth 1465

وَعَنِ النَّعْمَانِ بْنِ بَشِيرٍ، رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ، قَالَ: «الدُّعَاءُ هُوَ الْعِبَادَةُ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

An-Nu‘man bin Bashir ؓ reported: The Prophet ﷺ said, “Du‘a (supplication) is worship.” [Abu Dawud]

Commentary

After the author – may Allah shower blessings on him – had mentioned verses showing the virtues and obligation of supplication, he cited related hadeeths. This is because the sources of evidence are the *Qur'aan*, the *Sunnah*, the consensus of the Muslims and sound deductive reasoning. These are the four foundations upon which Muslims base the rulings of the *Sharee'ah* of Allah – the Mighty and Sublime: The *Qur'aan*, the *Sunnah*, the consensus, and sound deductive reasoning.

The entire system revolves around the Noble *Qur'aan*, which is the foundation. If Allah – Glorious is He and the most High - had not made obedience to His Messenger ﷺ as part of obedience to Him, and commanded that His Messenger ﷺ should be followed, the *Sunnah* would not have been a source of evidence. And if Allah – the most High - had not made the consensus of this Ummah to be upon the truth, and made it impossible for it (i.e. the Ummah) to agree on an error, the consensus would not have been evidence. Likewise, if analysis, investigation and matching parallels are not part of the evidences of *Sharee'ah* which is pointed to by the *Qur'aan*, the deductive reasoning would not have also been a source of evidence. However, the *Qur'aan* alluded to each of these as evidence that can be used to establish the rulings of the *Sharee'ah*.

One of the hadeeths mentioned by the author – may Allah shower blessings on him - concerning the virtue and obligation of supplication is the hadeeth of Nu'maan bin Basheer – may Allah be pleased with him. He reported that the Prophet ﷺ said: “*Du'aa* (supplication) is worship” that is; supplication is an aspect of worship. His proof for this is the word of Allah, the Exalted:

﴿ وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ

جَهَنَّمَ دَاخِرِينَ ﴿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). Verily those who scorn My worship [do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation.” (40:60).

He did not say, ‘those who scorn supplicating to Me’, rather He said, “...My worship”. This shows that supplication is worship. And the reason for that from due contemplation is that when a person invokes Allah – the Mighty and Sublime -, he has acknowledged His perfection and ability to answer supplication. Likewise, he has acknowledged His power over all things and that granting is more beloved to Him than withholding. Then, he did not invoke other than Allah: be it an angel, a prophet, a saint, someone close or far. This is the essence of worship.

Thus, we understand that you will be rewarded whenever you invoke Allah – the most High – irrespective of the status of approval. This is because you have submitted yourself to Allah – the Mighty and Sublime - and carried out His worship. So, your saying, ‘O my Lord! Forgive me’, ‘O my Lord! Shower mercy on me’. ‘O my Lord provide me with sustenance’ or ‘O my Lord! Guide me’ is a form of worship that brings you closer to Allah – the most High. In addition, He will reward you on the Day of Resurrection by Allah.

May Allah grant us all success towards that which contains good and benefit.

Hadeeth1466

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، يَسْتَجِبُ
الْجَوَامِعَ مِنَ الدُّعَاءِ، وَيَدَعُ مَا سِوَى ذَلِكَ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ جَيِّدٍ.

‘Aishah رضي الله عنها reported: The Messenger of Allah ﷺ liked comprehensive supplications or (Al-Jawami‘ - i.e., supplications with very few words but comprehensive in meanings), and discarded others. [

Abu Dawud]

Hadeeth 1467

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ أَكْثَرُ دُعَاءِ النَّبِيِّ ﷺ: «اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الآخِرَةِ حَسَنَةً؛ وَقِنَا عَذَابَ النَّارِ» مُتَّفَقٌ عَلَيْهِ

Anas رضي الله عنه reported: The supplication most often recited by the Prophet ﷺ was: “Allahumma atina fid-dunya hasanatan, wa fil-akhirati hasanatan, wa qina ‘adhab-annar (O our Rubb ! give us in this world that which is good and in the Hereafter that which is good, and save us from the punishment of the Fire).” [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him - cited numerous hadeeths under the chapter on the virtues of supplication.

One of such is the hadeeth of Aa'ishah – may Allah be pleased with her - that the Prophet ﷺ preferred comprehensive supplications and discarded others. That is, whenever he wants to pray, he would choose all-inclusive supplications, broad and all-encompassing expressions, and would thrust aside minute expositions. That is because a broad supplication is more encompassing and embracing than detailed statements. For example, if a person wants to ask his Lord to admit him into Paradise, he should say, “O Allah admit me into Paradise’ without going into niceties in his supplication by saying, ‘which contains this and that.’ This is because there are innumerable things which are unknown to him in Paradise, and this particularization is like creating an impediment to it. Thus, it is better and more profound to employ broad expressions when one supplicates.

As regards repeating supplication, the Prophet ﷺ would repeat his supplications thrice.⁽¹⁾ Apparently, the author will mention it.

1 Al-Bukhaari: The Book of Supplications, the Chapter of the Prophet’s saying: O our Lord, grant us...no: (5910), and Muslim: the Book of Giving Remembrance,

One of the most comprehensive supplications is what the author mentioned in the hadeeth of Anas (may Allah be pleased with him). He reported that the Prophet ﷺ often says in his supplications: *Allahumma atina fid dunya hasanata, wa fil akhirati hasanata, wa qina adhab annar*. ('O Allah! 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'). The supplication is all encompassing: "O Allah! Give us in this world that which is good" encompasses all the good of this life such as pious wife, comfortable car, peaceful home and others. Likewise, "...and in the Hereafter that which is good" encompasses all the good of the Hereafter such as easy reckoning, collecting one's Book with the right hand, ease of crossing over the bridge, drinking from the pond of the Prophet ﷺ, entrance into Paradise and other good of the Hereafter. This is one of the most comprehensive supplications; rather, this is the most comprehensive supplication because it covers every matter.

Anas (may Allah be pleased with him) used to employ it in his supplication, and he would still do it even when he supplicates for other matters. That is, it seems he never discarded it whenever he supplicates. This shows the excellence of this supplication, so one should endeavour to say it often. As a result, the Prophet ﷺ would end his rounds of circumambulation with it. He ﷺ would say between the Yemeni corner and the black stone: *Allahumma atina fid dunya hasanata, wa fil akhirati hasanata, wa qina adhab annar*. ('O Allah! 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').

Allah alone grants success.

Hadeeth 1468

وَعَنْ ابْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي

Supplications and Repentance, and Seeking Forgiveness, the Chapter of the Virtues of Supplicating with: O Lord, grant us good in this world, no: (4855).

أَسْأَلُكَ الْهُدَى، وَالتُّقَى، وَالْعَفَافَ، وَالْغِنَى «رَوَاهُ مُسْلِمٌ» .

'Abdullah bin Mas'ud ؓ reported: The Prophet ﷺ used to supplicate: "Allahumma inni as'alukal-huda, wat-tuqa, wal-'afafa, wal-ghina (O Allah! I beseech You for guidance, piety, chastity and contentment)." [Muslim]

Commentary

After mentioning some relevant hadeeths about supplications, the author – may Allah shower blessings on him – cited the hadeeth of Ibn Mas'ood – may Allah be pleased with him – that the Prophet ﷺ would say: *Allahumma innee as'alukal-hudaa wat-tuqaa wal-'afaafa wal-ghinaa* (O Allah! I beseech You for guidance, piety, chastity and contentment).

The Prophet ﷺ would ask His Lord for these four things: "O Allah, I ask you for guidance". Guidance, which refers to beneficial knowledge, is of two types: the guidance of knowledge and the guidance of action, which some people classify as the guidance of intent and the guidance of attainment. So, a person is beseeching his Lord for these two matters whenever he asks Him for guidance; that is, he is asking Allah to teach him and aid him to act accordingly. This is included in the word of Allah, the Exalted, in Soorah Al-Faatihah:

﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾

"Guide us to the straight path." (Al-Faatihah: 6)

That is, guide us to goodness and aid us in implementing it. This is because people can be classified into four with regard to this matter:

The first: Allah has granted him knowledge and made it easy for him to implement it. This is the best of all the divisions.

The second: he is deprived of both knowledge and action.

The third: he is granted knowledge but deprived of action.

The fourth: he is granted action but deprived of knowledge.

The best is the one who has been granted both knowledge and action. This essence is captured in the supplication: *Allahumma-hdinee* (O Allah guide me) or “Guide us to the straight path”.

As for piety, *Taqwaa*, it is a comprehensive word that encompasses implementing what Allah – the most High - has commanded and abstaining from what He has forbidden. It is taken from *Al-Wiqaayaah*, which means protection. You will not be protected from the punishment of Allah except you act upon His orders and abstain from His prohibitions.

“...and chastity” from illicit sexual relations. This includes all its forms: sight, touch, the private parts and hearing. This is because illegal sexual relation is one of the most detestable practice, we seek Allah with refuge. Allah – the most High - says:

﴿وَلَا تَقْرَبُوا الزَّيْفَ إِنَّهُ كَانَ فَحِشَةً﴾

“And come not near to unlawful sex for verily it is a *Faahishah* (i.e. a thing that transgresses its limit: a great sin).” (17:32)

It is inimical to character, lineage, the heart and religion.

As for contentment, the intent is freedom of want from the creature. This implies that one should be contented with what Allah has given him without considering what is in the hands of men regardless of the quantity that Allah bestowed on him. Contentment is an unfading treasure. Allah – the Most High – grants many people what is sufficient for them but you still find covetousness in their heart, and refuge is sought with Allah; they are always in need. When you ask Allah for contentment, it is a plea that Allah – the Mighty and Sublime - should make you independent of humans based on contentment, and grant you wealth to achieve that.

Therefore, a person is expected to employ these four supplications as the Prophet ﷺ would supplicate: *Allahumma innee as'alukal Hudaah wat-tuqaa wal-afaafa wal-ghinaa* (O Allah, I beseech You for guidance, piety, chastity and contentment).

And Allah alone grants success.

Hadeeth 1469

وَعَنْ طَارِقِ بْنِ أَشْيَمٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ الرَّجُلُ إِذَا أَسْلَمَ عَلَّمَهُ النَّبِيُّ ﷺ، الصَّلَاةَ، ثُمَّ أَمَرَهُ أَنْ يَدْعُوَ بِهَؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَعَافِنِي، وَارْزُقْنِي» رَوَاهُ مُسْلِمٌ .

Tariq bin Ashyam ؓ reported: Whenever a man entered the fold of Islam, the Prophet ﷺ would show him how to perform Salat and then direct him to supplicate: "Allahumm-aghfir li, warhamni, wa-hdini, wa-afini, warzuqni (O Allah! Forgive me, have mercy on me, guide me, guard me against harm and provide me with sustenance and salvation)." [Muslim]

Commentary

That author – may Allah shower blessings on him - reported on the authority of Taariq bin Ashyam – may be pleased with him - that whenever a man embraces Islam, the Prophet ﷺ would teach him how to perform *Salat*. This is because *Salat* is the most important pillar of Islam after the two testimonies of faith. The pillars of Islam are five: The testimony that none has the right to be worshipped in truth except Allah and Muhammad is His Messenger, establishment of *Salat*, payment of *Zakat*, fasting in Ramadan and pilgrimage at Allah's sanctified House.

The greatest pillar after testifying that none has the right to worship except Allah and Muhammad is His Messenger is the *Salat*. So, whenever a person enters the fold of Islam, the Prophet ﷺ would show him how to perform *Salat* and then direct him to supplicate with this statement: *Allahumma-aghfir li wa-rhamni wa-hdini wa-afini warzuqni* ("O Allah! Forgive me, have mercy on me, guide me, guard me against harm and provide me with sustenance and salvation").

“O Allah! Forgive me” that is, forgive me of my sins. When a disbeliever becomes a Muslim, Allah – the Mighty and Sublime – would forgive all his sins as He, the Exalted, said:

﴿ قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُعْفَرْ لَهُمْ مَا قَدْ سَلَفَ ﴾

“Say to those who have disbelieved, if they cease from (disbelief) their past will be forgiven...” (Al-Anfaal 8:38).

Irrespective of that, seeking for forgiveness is expected after embracing Islam, he needs to seek for forgiveness. In fact, every Muslim needs to seek for forgiveness because no one is completely free from sins as reported in the hadeeth that: “The best of those who commit sin are those who regularly repent.”⁽¹⁾

“...have mercy on me”: that is, shower your mercy on me. Thus, there is salvation from evils, sins and punishments in seeking for forgiveness, and in seeking for mercy is achieving the desired things. This is because a person’s affair will not be complete unless he is saved from the dreaded and attains the desired.

“...guide me”: we have earlier explained that the meaning of guidance the guidance of knowledge and understanding and the guidance of attainment and rationality.

“...guard me” from every ailment. There are two types of diseases: Disease of the heart, as stated by Allah – the most High: “In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease” (2:10), and physical ailment, which affects the limbs and body.

When you ask Allah – the Mighty and Sublime - for well-being, it entails safety from both forms of diseases. The disease of the heart is worse than the disease of the body. If one is patient over the disease of the body, and hopes for reward from Allah – the Mighty and Sublime, it becomes a source of upsurge in his ranks, obliteration of his sins,

1 Reported by At-Tirmidhee: The Book of Description of resurrection, heart softeners and self-discipline (2423); and Ibn Majah: The Book of Asceticism, the chapter on the mention of repentance (4241).

and the ailment ends with death. Death is the end of every living thing, there is no way out.

However, the disease of the heart – and refuge is sought with Allah – corrupts this world and the hereafter. If a heart is contaminated with doubt, associating partners with Allah, hypocrisy, hatred of what Allah has revealed and disdain for some of the intimate friends of Allah and others, such a person is a loser in this life and the hereafter.

Hence, it is important for you to bring to mind whenever you ask Allah – the Mighty and Sublime - for protection that you are asking Him for safety from the diseases of the heart and the body; and the diseases of the heart revolves around doubt, associating partners with Allah or base desires.

Similarly, the author – may Allah shower blessings on him – mentioned in the other version that a man asked the Prophet ﷺ for that which will benefit and suffice him. So, the Prophet ﷺ commanded him to supplicate with this expression: *Allahumma-ghfir li wa-rhamni wa-hdeenee wa-’afini wa-rzuqni* (O Allah! Forgive me, on me, protect me, guide me and provide me with sustenance).

“...provide me with sustenance” that is, provision which sustains the body such as food, drink, clothing, shelter and others, and the provision which sustains the mind such as beneficial knowledge and righteous deeds. This supplication encompasses both forms of sustenance. There are two types of provision: that which sustains the body and that which sustains the mind. So when one says, “provide me...”, he is beseeching Allah for both forms.

As such, it is important that one adheres to these supplications which the Prophet ﷺ taught his Ummah and which he would quickly teach a new Muslim.

Allah alone, grants success.

Hadeeth 1470

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ

اللَّهُ ﷻ: «اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ» رَوَاهُ
مُسْلِمٌ .

‘Abdullah bin ‘Amr bin Al-‘As ﷺ reported: *The Messenger of Allah* ﷺ supplicated: “*Allahumma musarrifal-qulubi, sarrif qulubana ‘ala ta’atika (O Allah! Controller of the hearts, direct our hearts to Your obedience).*” [*Muslim*]

Commentary

This hadeeth of Abdullah bin ‘Amr bin Al-‘Aas (may Allah be pleased with him and his father) is one of the hadeeths quoted by the author – may Allah shower blessings on him – about supplication. He narrated that the Prophet ﷺ said: “*Allahumma Musarrifa Al-Quloob Sarrif Quloobanaa ‘alaa Taa’atik*” (meaning: “O Allah! Controller of the hearts, direct our hearts on Your obedience). Hearts are in the hands of Allah, the Mighty and Sublime. Every heart of the children of Adam is between two of the fingers of the Most Merciful, and He turns them as He wills and whenever He wills. Hence, a person is required to always ask Allah – the most High - to make him firm and to direct his heart on His obedience.

The heart has been singled out because if it is sound, the whole body will be sound and if it is corrupted, the whole body will be corrupted. This has been authentically reported from the Prophet ﷺ when he said: “*Verily, there is a flesh in the body, if it is sound the whole body will be sound and if it is corrupted the whole body is corrupted*”.⁽¹⁾

And it may come to mind that his saying “*Direct our hearts on Your obedience*” should have been “*to Your obedience*,” however his saying: “*...on Your obedience*” is more eloquent. That is, turn the heart on obedience and let it not fluctuate on the disobedience of Allah. This is because when the heart fluctuates on obedience, it

1 Reported by Al-Bukhaari, the Book of Eemaan, the Chapter of the One who abstains for his Deen, no: (50), and Muslim: the Book of Al-Musaaqaat, the Chapter of Doing what is permissible and leaving that which is Doubtful, no: (2996).

would be shifting from one form of obedience to another such as from the Salat to remembrance of Allah to giving charity to fasting to seeking of knowledge and to other acts of obedience. Hence, we should employ this supplication: “*Allahumma musarrifal quloob sarrif quloobanaa ‘alaa taa’atik*” (O Allah! Controller of the hearts direct our hearts on Your obedience).

And Allah alone grants success.

Hadeeth 1471

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «تَعَوَّدُوا بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ» مُتَّفَقٌ عَلَيْهِ.

Abu Hurairah ؓ reported: The Prophet ﷺ said, “Seek refuge in Allah against the turmoils, attacks of misfortunes, and evil of judgement and joys of the enemies.” [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – reported this hadeeth of Aboo Hurayrah – may Allah be pleased with him – under the Chapter of the Virtues of Supplication. The Prophet ﷺ said: “Seek refuge with Allah against the turmoils, attacks of misfortunes, and evil of judgement and joys of the enemies.” The Prophet ﷺ instructed us to seek refuge from them.

Firstly, turmoil: that is, affliction that thwarts every effort. There are two forms of turmoil: that which affects the body such as sickness, and mental turmoil, when a person is afflicted with one who subsumes him with his tongue and as such, he spreads his evil and conceals his good and other similar acts. This is a form of turmoil which brings difficulty to the person. The difficulty in such cases may be worse to bear than the bodily affliction. So, one should seek Allah’s refuge from all afflictions. As regard’s the bodily affliction such as sicknesses of the organs, pains in the stomach, chest, head and neck and other parts, its

affair is apparent. These are examples of afflictions.

There may be a third category also; this is what Allah afflicts a servant with from great calamities:

﴿ وَمَنْ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَهُ فِتْنَةٌ أُنْقَلَبَ عَلَىٰ وَجْهِهِ ﴾ (22:11)

“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”
(22:11)

And the refuge is with Allah. When good, comfort comes upon them, they are at ease, but when calamity befalls them in their religion or worldly affairs, they turn away and their faith becomes shaky. The slightest doubt that befalls him turns him away from the truth; you will find him impatient and he is angry with the decree and pre-ordination of Allah. Perhaps, some things that do not befit the Majesty of Allah – the Mighty and Sublime - may occur in his heart as a result of this calamity.

Secondly, “...and from attacks of misfortune” that is, you should seek refuge with Allah from occurrence of adversities, which is the opposite of happiness. Happiness can be achieved through righteous deeds and the cause of misfortune is evil deeds. So when you seek refuge with Allah from the attack of misfortune, it includes the supplication that you should not do evil deeds.”

“...and from evil of judgement” This has two meanings:

The first meaning: to pass an evil judgement; and

The second meaning: that Allah should decree on a person that which will bring harm to him.

Thus, a person may judge based on his desires, rush issues, impatient and confused. So also is decree from Allah – the Mighty and Sublime; He may decree on a person, a pre-ordainment that will bring harm to him and cause him grief. So seek assistance with Allah

from evil decree.

“...and from joys of the enemies”: The jurists have stated guidelines in recognizing an enemy. They said that anyone that is happy with the misfortune of a person or his joy grieves him is his enemy. So, anyone that is pleased with what hurts you or is put to worry by what makes you happy is your enemy. “The joy of enemies” means that the enemies should be happy for what has befallen you. There is no doubt that an enemy feels happy with every calamity that afflicts a person. Whatever good befalls the person makes him sad. So, you should seek refuge with Allah – the Mighty and Sublime - from malicious joy of your enemies.

The Prophet ﷺ instructed us to seek refuge from these four things. So, one should endeavor to comply with the commandment of the Prophet ﷺ and seek refuge with Allah from them and hopefully, Allah will respond to him.

Allah Alone grants success.

Hadeeth 1472

وَعَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يَقُولُ: «اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِزْمَةٌ أَمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍّ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ used to say: “Allahumm-aslih li diniyalladhi huwa ‘ismatu amri, wa aslih li dunyaya-llati fiha ma’ashi, wa aslih li akhirati-llati fiha ma’adi, wajalil-hayata ziyadatan li fi kulli khair, waj’alil-mauta rahatan li min kulli sharrin (O Allah, make my religion easy for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return, and make my life prone to

perform all types of good, and make death a comfort for me from every evil).” [Muslim]

Commentary

One of the hadeeths reported by the author – may Allah shower blessings on him – in the chapter of the virtues of supplication is this hadeeth of Aboo Hurayrah – may Allah be pleased with him. He narrated that the Prophet (ﷺ) used to say: *Allahumma as-slih li deeniyal-ladh huwa ‘ismatu amri, wa aslih li dunyaaya llati fiha ma’aashi wa aslih li akhiratee llati fiha ma’adi, wa jal al-hayaata ziyaadatan li fi kulli khair, wa jal al-mawta raahatan li min kulli sharr* (“O Allah, make my religion easy for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return, and make my life prone to perform all types of good, and make death a comfort for me from every evil).

So, he ﷺ started with religion by saying: *Allahumma Slihlee Deenee Alladhee huwa ‘Ismatu ‘Amree* (O Allah, make my religion easy for me by virtue of which my affairs are protected). That is, He should set it right by granting it sincerity and correctness. Religion is that with which one protects himself from evil and protects himself from enemies. This is because whenever a person enhances his religion, he will be protected from every evil.

Rectification in the religion can be achieved through sincerity to Allah and following the examples of the Prophet ﷺ. The religion of anyone who associates partners with Allah is not good. Likewise, the deeds of whoever observes Prayer, gives out charity, fasts, recites the Qur’aan, remembers Allah, seeks for knowledge or partake in Jihad to show-off are not valid and good, and they will be rejected. This is based on the saying of Allah – the most High - in a *Hadeeth Qudsee*: “I am so Self Sufficient that I am in no need of having any partners. Thus whosoever does an action for the sake of someone else as well as Mine will have that action rejected by Me to him

whom he associated with Me”.⁽¹⁾ Similarly, there is no protection for an innovator as he is not secured from evil: rather, what he has fallen into is evil. The Prophet said: “Every innovation is misguidance, and every misguidance is hell-fire.”⁽²⁾

If an innovator remembers Allah, praises Him and glorifies Him and prays in an unlegislated manner, his actions will be rejected. Satan may beautify an act of worship for a person until his heart becomes soft, full of awe, and he may even cry, but such action will not benefit him if it is an innovation. Rather it will be rejected. Do you not see the Christians who would come to the church, cry and show greater devotion even than some Muslims? Notwithstanding, this will not benefit them because they are upon misguidance.

Similar to this is the case of the people of innovation especially the *Soofees*. We see them engaging in a lot of remembrance of Allah, they remember Allah, cry with devotion and their hearts are soft. But all of these will not benefit them because they are not in compliance with the legislation of Allah. The Prophet ﷺ said: “Whoever introduces anything in this affair of ours what is not part of it will be rejected.” And “Whoever does an action that we have not asked anyone to do it, the action will be rejected.”⁽³⁾ So “O Allah! make my religion easy for me” enhance it by making it sincere and correct.

His word, “by virtue of which my affairs are protected” means, that which I seek protection with from evil, trials and similar tribulations.

“Set right for me my world where my life exists”: The world is the place one resides till death. Though it is not a permanent abode; where are those who have stayed in this world permanently? Where are the kings and their children? Where are the rich, poor, the archeologists, leaders? They have gone and passed into tales and you will also

1 Reported by Muslim: the Book of Ascetics and the Mind-Softeners, the Chapter of the one who joins partners with Allāh in his actions, no: (5300).

2 Reported by An-Nasaaee: the Book of the Prayer of the Two Eids, the Chapter of How to give the Sermon, no: (1590).

3 Reported by Al-Bukhaari: the Book of Reconciliation, the Chapter of When they agree upon what conforms with evil, the reconciliation is void, no: (2499), and Muslim: the Book of Legal Rulings, the Chapter of rejection of wrong rulings and newly-invented matters, no: (3242).

become tales one day.

A wise poet⁽¹⁾ said:

While one is in it as a source of information

Until he is considered as one of the tales.

He holds a lot of information at the moment: such and such happened, so and so died and so and so was born, but he will also become news. Today, we are talking about our scholars, colleagues, brothers and fathers in tales as if they never existed in this world, as if they were dreams. So also, you will become. The world is just a place to rest for a while, not a permanent abode. But if a person is granted success to attain righteousness in it and makes it beneficial to the Hereafter, how excellent it is! If it is the other way, such that he acts only for the sake of the world, and not for the Hereafter, then he has lost in this world and the Hereafter – and refuge is sought with Allah. Thus, the Prophet ﷺ said: “where my life exists” alone: a place where someone will reside and pass away.

“Make good for me my Hereafter which is my resort to which I have to return”: The Hereafter is the final abode and there is no escape from it. Allah – Blessed is He and the most High - said:

﴿ قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿١٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٢٠﴾ ﴾

“Say (O Muhammad): (Yes) verily, those of old, and those of later time. All will surely be gathered together for appointed Meeting of a known Day.” (56:49-50).

Allah will gather the first and the last; they will all be assembled on a single plain on the Day of Resurrection. Allah – the most High - said:

﴿ إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ ذَٰلِكَ يَوْمٌ يَّجْمَعُ لَهٗ النَّاسُ وَذَٰلِكَ يَوْمٌ مَّشْهُودٌ ﴾

﴿ وَمَا تُؤَخِّرُهُ إِلَّا لِأَجَلٍ مَّعْدُودٍ ﴿١٠٣﴾ ﴾

1 He is Aboo Al-Hasan At-Tahaanee

“That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present. And We delay it only for a term (already) fixed. (11:103-104).

For a term fixed (*Ma'dood*) and He did not say for a term extended (*Mamdood*). Rather, He – the Mighty and Sublime – said: *Ma'dood* (fixed). Everything will perish speedily except Him. This day is the *Ma'dood* of everyone. A wise poet said:

Every one born of a woman, even if his fitness lasts long

One day, he will be carried on a bier

Each and every one of us will be carried on a bier irrespective of how long we live in this world. In the alternative, we may be consumed by fire, die in a desert, eaten by a wild animal or drowned in the ocean and eaten by fishes; we do not know. The important point is that every person is heading towards the Hereafter, so he ﷺ said: “Make good for me my Hereafter which is my resort to which I have to return.” Goodness of the Hereafter is for Allah to save you from the punishment of the hell fire and admit you into Paradise.

We ask Allah to grant you and me goodness in the Hereafter.

“And make my life prone to perform all types of good, and make death a comfort for me from every evil”. If a person is aided in this world, he will be increasing in goodness everyday; he will gain righteous deeds and will sense this himself. You will notice that he will be happy when he does righteous deeds and he will say:

﴿وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلِيٍّ يُجْرَىٰ مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا

كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ﴿٤٣﴾

“All the praises and thanks be to Allah, who has guided us to this and never could we have found guidance, were it not that Allah had guided us! (7:43).

He will be developing everyday: he will observe Prayer, praise Allah – the Most High, recite the Qur’aan, enjoin good and forbid evil, meet

his brother with a cheerful face and perform other numerous good deeds. Whenever a person grows and develops well in his life, the life is good. Hence, it is reported in a hadeeth: “The best of you is one who has long life and is of good conduct.”⁽¹⁾

“And make death a comfort for me from every evil.” Death is the expiration of life. But the Prophet ﷺ prayed that Allah – Glorious is He and the most High - should make death a safety for him from all evils because no one knows what will afflict him in this world. One may stay in this world for a long time and end up deteriorating, and refuge is with Allah, and his religion becomes corrupted. He may stay in this world and witness great trials to the extent that he will say: Woe unto me! I wish my mother had not given birth to me! Woe unto me! I wish I had died before now and become something forgotten and out of sight. But the death that Allah decreed for him is a safety from all evils. Consequently, the Prophet ﷺ used to supplicate with his invocation: and make death a comfort for me from every evil”.

Therefore, O my brother, always say this invocation: *Allahumma as-slih li deeniyal-ladhi huwa 'ismatu amri, wa aslih li dunyaaya llati fiha ma'aashi wa aslih li akhiratee llati fiha ma'adi, wa jal al-hayaata ziyaadatan li fi kulli khair, wa jal al-mawta raahatan li min kulli sharri* (“O Allah, make my religion easy for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return, and make my life prone to perform all types of good, and make death a comfort for me from every evil).

Hadeeth 1473

وَعَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ، ﷺ: «قُلْ: اللَّهُمَّ اهْدِنِي، وَسَدِّدْنِي». وَفِي رِوَايَةٍ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى، وَالسَّادَاتِ»

1 Reported by Ahmad (5/40), and At-Tirmidhee: The Book of Ascetics, A chapter from it, no: (2252).

رَوَاهُ مُسْلِمٌ .

‘Ali ؓ reported: The Messenger of Allah ﷺ said to me, “Recite: ‘Allahumma-hdini wa saddidni (O Allah! Direct me to the Right Path and make me adhere to the Straight Path).” Another narration is: ‘Allahumma inni as’aluk-alhuda was-sadad (I beg You for guidance and uprightness).” [Muslim]

Commentary

One of the hadeeths mentioned by the author- may Allah shower blessings on him - under the chapter on the virtues of supplication is the hadeeth of Alee bin Abee Taalib – may Allah be pleased with him. He narrated that the Prophet ﷺ ordered him to say: *Allahumma inni as-alukal-hudaa was-sadaad* (O Allah I ask you for guidance and uprightness).”

We have earlier discussed the meaning of guidance. As for correctness, it means a person being on the right path in his words, actions and belief, adhering to that which is correct and avoiding wrongs. Allah – the most High - said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ﴿٧١﴾﴾

“O you who believe! Keep your duty to Allah and fear Him, and say (always) the truth” that is, that which is right “He will direct you to do righteous good deeds and will forgive you your sins...” (33:70-71).

Qawlan Sadeedah means correctness in speech. Allah mentions two great benefits of an upright word: **The first:** Upright actions, and **the second:** forgiveness of sins. Therefore, a person should ask Allah for the contents of this supplication: *Allahumma inni as-alukal-hudaa was-sadaad* (O Allah I ask you for guidance and uprightness).” or *Allahumma-hdini wa saddidnee* (O Allah! Direct me to the right path and make me adhere to the straight path). And the meaning is the same.

Hadeeth1474

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْهَرَمِ، وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ». وَفِي رِوَايَةٍ: وَضَلَعِ الدِّينِ وَغَلَبَةِ الرَّجَالِ». رَوَاهُ مُسْلِمٌ.

Anas ؓ reported: The Messenger of Allah ﷺ used to supplicate: “Allahumma inni a’udhu bika minal-ajzi wal-kasali, wal-jubni wal-harami, wal-bukhli, wa a’udhu bika min ‘adhabil-qabri, wa a’udhu bika min fitnatil-mahya wal-mamat [O Allah! I seek refuge in You from helplessness (to do good), indolence, cowardice, senility, and miserliness; and I seek Your Protection against the torment of the grave and the trials of life and death].” Another narration adds: “wa dala'id-daini wa ghalabatir-rijal (And from the burden of indebtedness and the tyranny of men).” [Muslim]

Commentary

This is one of the hadeeths mentioned by the author – may Allah shower blessings on him - under the chapter on the virtues of supplication from Anas bin Maalik – may Allah be pleased with him. He narrated that the Prophet ﷺ used to say: *Allahumma inni a’udhubika minal-‘ajzi wal-kasal* (O Allah, I seek refuge in You from helplessness (to do good) and indolence). Helplessness is lack of ability while indolence is lack of will. This is because a person may be prevented from doing an action due to illness, old age or lack of volition or will. That is why the Prophet ﷺ used to seek refuge with Allah from helplessness and indolence.

Wa’audhubika minal jubn wal-harm wal-bukhl (and I seek refuge in You from cowardice, senility and miserliness). Cowardice is stinginess with one’s life; that is, one is not brave and does not move

forth when he is required to do so. As for miserliness, it is stinginess with one's wealth; he is not willing to sacrifice it but withholds it even when it is obligatory to spend.

Wa'aoodhubika min dala' ad-dayn wa galabatir-rijaal (and I seek refuge in You from the burden of indebtedness and the tyranny of men). Debt is a source of worry during the day and sleeplessness during the night, refuge is with Allah. A person who is in debt will be filled with unrest and anxiety. However, there is a glad tiding for one who borrowed money from people with the intent to repay it; Allah – the Mighty and Sublime - will pay it for him. But if he borrows the money with the intent of squandering it, without intention of paying back, Allah will ruin him – and the refuge is with Allah.

So, if you owe people money as a result of loan, credit purchase or house rent and the like, and you wish to pay back, Allah – the most High - will pay it back on your behalf. It may either be in this world, by aiding you to repay it, or in the Hereafter. This is authentically reported from the Prophet ﷺ. But those who play with people's wealth, who borrow money and do not wish to pay back, but wish to squander it, Allah will ruin such people – and with Him is the refuge.

And from his supplications – may the peace and blessings of Allah be upon him – is *Allahumma inni a'udhubika minal-hamm wal-hazan* (O Allah! I seek refuge with you from worry and grief). Grief, *huzan*, is for that which had gone past and worry, *hamm*, is for that which will come in the future. If a man is in grief about the past and apprehensive of the future, his existence will be miserable. But if he is simply busy with his present and gets prepared for the future in the appropriate manner, this may give him comfort. So, the Messenger ﷺ would seek refuge with Allah from worry and grief.

You find many people worrying a great deal about the future in a manner that is uncalled for and as such, his existence becomes pathetic and drained. However, he finds the action easy when he gets to the point of action. Similarly, many people do not forget the past and so, they renew their grief on a regular basis and they become weary.

Hadeeth 1475

وَعَنْ أَبِي بَكْرٍ الصِّدِّيقِ، رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ:
عَلَّمَنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي، قَالَ: «قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي
ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ،
وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ» مُتَّفَقٌ عَلَيْهِ .

Abu Bakr As-Siddiq ؓ reported: I requested the Messenger of Allah ﷺ to teach me a supplication which I could recite in my Salat (prayer). Thereupon he said, "Recite: 'Allahumma inni zalamtu nafsi zulman kathiran, wa la yaghfirudh-dhunuba illa Anta, faghfir li maghfiratan min 'indika, warhamni, innaka Antal-Ghafur-ur-Rahim (O Allah! I have considerably wronged myself. There is none to forgive the sins but You. So grant me pardon and have mercy on me. You are the Most Forgiving, the Most Compassionate).'" [Al-Bukhari and Muslim]

Commentary

The author- may Allah shower Blessing on him- cited the hadeeth of Aboo Bakr – may Allah shower blessings on him - that he requested the Prophet ﷺ for a supplication to recite in his Salat.

Now ponder, who is the enquirer and who is the one being questioned? The enquirer is Aboo Bakr, may Allah be pleased with him, and he is the most beloved person to the Messenger ﷺ. And the one being questioned is the Prophet ﷺ. So, the question is from a beloved to his beloved and as such, there is no doubt that the answer must necessarily be from the best of responses.

His saying: "That I could recite in my Salat" may imply during prostration or after the last *Tashhahud*. He ﷺ replied, say: "Allahumma, inni zalamtu nafsi dhulman katheeran wala yaghfiru adh-dhunooba illaa anta faghfir lee maghfiratan min indika warhamnee innaka

anta Al-Ghafoor Ar-Raheem (O Allah, I have considerably wronged myself. There is none to forgive the sins but You. So, grant me pardon and have mercy on me. You are the Most-Forgiving and the Most Compassionate).

This is a broad and beneficial supplication. *Allahumma inni zalamtu nafsi dhulman katheeran* (O Allah, I have considerably wronged myself). This is the servant's acknowledgement of wrongdoing, and it is one of the means of supplication. That is, a person should mention his condition to his Lord – the Mighty and Sublime – in the midst of supplication as Moosa - alayhis-salaam- did:

﴿ رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴾ (21)

“My Lord I am in need of whatever good that you bestow on me” (28:24).

He sought nearness to Allah with his condition.

walaa yaghfiru adh-dhunooba illa anta (There is none to forgive the sins but You). This is praising Allah – the Mighty and Sublime- and confessing his powerlessness and that none can forgive sins beside Allah. This is as stated by Allah – the Mighty and Sublime:

﴿ وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ ﴾ (170)

“And none forgives sins except Allah” (3:135).

If the entire mankind were to gather in order to forgive you a single sin, they will not be able to do so because the one who can forgive is Allah – the Mighty and Sublime.

His saying: “*ighfir li maghfiratan min indika* (So, grant me pardon). He attached it to Allah because it is more profound and superior for the greatness of the gift is due to the greatness of the Giver.

“*warhamnee*” (have mercy on me) with regard to the future and grant me every good.

“*innaka anta al-Ghafoor-Raheem* (You are the Most-Forgiving and the Most Compassionate). This is a form of seeking nearness to Allah

– the Mighty and Sublime - with two related Names. He had earlier said: “*ighfirlee warhamnee*” (grant me pardon and have mercy on me) so the appropriate thing is: “*Innaka anta al-Ghafoor Ar-Raheem*” (You are the Most-Forgiving and the Most Compassionate). So, one is expected to recite this invocation in his Salat, either during prostration or after the last *Tashahud*.

Allah alone grants success.

Hadeeth 1476

وَعَنْ أَبِي مُوسَى، رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ، ﷺ، أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ: «اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي جِدِّي وَهَزْلِي، وَخَطْئِي وَعَمْدِي، وَكُلَّ ذَلِكَ عِنْدِي، اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمَقْدَّمُ، وَأَنْتَ الْمُؤَخَّرُ، وَأَنْتَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ» مُتَّفَقٌ عَلَيْهِ .

Abu Musa ﷺ reported: *The Prophet* ﷺ used to supplicate: “*Allahumm-aghfir li khati’ati, wajahli, wa israfi fi amri, wa ma Anta a’lamu bihi minni. Allahumm-aghfir li jiddi wa hazli, wa khata’i wa ‘amdi, wa kullu dhalika ‘indi. Allahumm-aghfir li ma qaddamtu wa ma akkhartu, wa ma asrartu, wa ma a’lantu, wa ma Anta a’lamu bihi minni. Antal-Muqaddimu, wa Antal-Mu’akhhiru; wa Anta ‘ala kulli shai’in Qadir* (O Allah! Forgive my errors, ignorance and immoderation in my affairs. You are better aware of my faults than myself. O Allah! Forgive my faults which I committed in seriousness or in fun deliberately or inadvertently. O Allah! Grant me pardon for those sins which I committed in the past and I may commit in future, which I committed in privacy or in public and all those sins of which You are better aware than me. You Alone can send whomever You

will to Jannah , and You Alone can send whomever You will to Hell-fire and You are Omnipotent).” [Al-Bukhari and Muslim]

Hadeeth1477

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ» رَوَاهُ مُسْلِمٌ .

'Aishah رضي الله عنها reported: The Prophet ﷺ used to supplicate (in these words): “Allahumma inni audhu bika min sharri ma ‘amiltu, wa min sharri ma lam a‘mal (O Allah! I seek refuge in You from the evil of that which I have done and the evil of that which I have not done).” [Muslim]

Hadeeth1478

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ مِنْ دُعَاءِ رَسُولِ اللَّهِ، ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحَوُّلِ عَافِيَتِكَ، وَفُجَاءَةِ نِقْمَتِكَ؛ وَجَمِيعِ سَخَطِكَ» رَوَاهُ مُسْلِمٌ .

'Abdullah bin 'Umar رضي الله عنهما reported: The Messenger of Allah ﷺ used to supplicate thus: “Allahumma inni a‘udhu bika min zawali ni‘matika, wa tahawwuli ‘afiyatika, wa fuja‘ati niqmatika, wa jami‘i sakhatika (O Allah! I seek refuge in You against the declining of Your Favours, passing of safety, the suddenness of Your punishment and all that which displeases You).” [Muslim]

Hadeeth1479

وَعَنْ زَيْدِ بْنِ أَرْقَمٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ، ﷺ، يَقُولُ:

«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ، اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا، وَزَكَّهَا أَنْتَ خَيْرٌ مِنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا» رَوَاهُ مُسْلِمٌ .

Zaid bin Arqam ؓ reported: The Messenger of Allah ﷺ would supplicate: “Allahumma inni a’udhu bika minal-’ajzi wal-kasali, wal-bukhli wal-harami, wa ’adhabil-qabri. Allahumma ati nafsi taqwaha, wa zakkiha Anta khairu man zakkaha, Anta waliyyuha wa maulaha. Allahumma inni a’udhu bika min ‘ilmin la yanfa’u, wa min qalbin la yakhsha’u, wa min nafsin la tashba’u, wa min da’watin la yustajabu laha’ [O Allah! I seek refuge in You from the inability (to do good), indolence, cowardice, miserliness, decrepitude and torment of the grave. O Allah! Grant me the sense of piety and purify my soul as You are the Best to purify it. You are its Guardian and its Protecting Friend. O Allah! I seek refuge in You from the knowledge which is not beneficial, and from a heart which does not fear (You), and from desire which is not satisfied, and from prayer which is not answered].” [Muslim]

Hadeeth 1480

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ يَقُولُ: اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنْبَتُ وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ. فَاغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ، وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ.»

Ibn ‘Abbas ؓ reported: The Messenger of Allah ﷺ used to supplicate: “Allahumma laka aslamtu, wa bika amantu, wa ‘alaika tawakkaltu, wa ilaika anabtu, wa bika khasamtu, wa

ilaika hakamtu. Faghfir li ma qaddamtu, wa ma akh-khartu, wa ma asrartu wa ma a'lantu, Antal-Muqaddimu, wa Antal-Mu'akhhiru, la ilaha illa Anta (O Allah! to You I submit, in You I affirm my faith, in You I repose my trust, to You I turn in repentance and with Your Help I contend my adversaries and from You I seek judgement. O Allah! Grant me forgiveness for the faults which I made in past and those ones I may commit in the future, those which I committed secretly or openly. You Alone send whomever You will to Jannah , and You Alone send whomever You will to Hell-fire. There is none worthy of worship except You)." Another narration adds: "*La hawla wa la quwwata illa billah (There is no strength to resist evil and no power to do good except through Allah)."*

Commentary

The author – may Allah shower blessings on him – mentioned these many hadeeths under the chapter of the virtues of supplications and they include many expressions.

In one of such, the Prophet ﷺ asked Allah – the most High - to forgive him of his future and past sins. He said: "*Allahumma ighfir li ma qaddamtu wa maa akh-khartu wa maa asrartu, wa maa a'alantu wa maa Anta a'lamu bihi minnee.*" (O Allah! Forgive me my future sins and my previous sins, what I did in secret and open. You are better aware of my faults than myself). A single sentence would suffice for this: "*Allahumma aghfir li dhanbee kullaha*" (O Allah, forgive me all of my sins).

Nevertheless, elaboration at the point of supplication is also desirable because it will make the person bring to mind all he has done; what he did in secret and open, what he knows and what he does not know. This is because his attachment to Allah, his love, fear and hope for Him will increase the longer he engages in supplicating to Allah. Consequently, the Prophet ﷺ would expound when beseeching his Lord – the Mighty and Sublime – for forgiveness of sins and similar acts.

Besides, the Prophet ﷺ would seek refuge from so many issues. He would seek refuge from the evil of sins and its harm, the punishment of the grave, and others from what you have heard in these hadeeths. One should endeavor to write out these supplications from this book, and one should employ them in the remembrance of Allah – the most High - and supplication until one derives benefit. The act of reading them from the book is good and not blameworthy; however, it is better for you to write them out from this book and memorise them. This way, it would not vanish from your hearts, then you could invoke Allah, the Exalted, with them.

Allah alone grants success.

HADEETHS 1481

وَعَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ، ﷺ، كَانَ يَدْعُو بِهِؤْلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وَعَذَابِ النَّارِ، وَمِنْ شَرِّ الْغِنَى وَالْفَقْرِ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهَذَا لَفْظُ أَبِي دَاوُدَ.

'Aishah رضي الله عنها reported: The Prophet ﷺ used to supplicate: "Allahumma inni a'udhu bika min fitnatin-nari, wa 'adhabin-nari, wa min sharril-ghina wal-faqri (O Allah! I seek refuge in You from the trials and the torment of the Fire and from the evils of wealth and poverty)." [Abu Dawud and At-Tirmidhi]

Hadeeth 1482

وَعَنْ زِيَادِ بْنِ عِلَاقَةَ عَنْ عَمِّهِ، وَهُوَ قُطَيْبَةُ بْنُ مَالِكٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ النَّبِيُّ، ﷺ، يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ مُنْكَرَاتِ الْأَخْلَاقِ، وَالْأَعْمَالِ، وَالْأَهْوَاءِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Ziyad bin 'Ilaqah reported: My uncle Qutbah bin Malik ؓ said that the Prophet ﷺ used to supplicate: "Allahumma inni a'udhu bika min munkaratil-akhlaqi, wal-a'mali, wal-ahwa'i (O Allah! I seek refuge in You from undesirable manners, deeds, and aspirations)." [At-Tirmidhi]

Hadeeth 1483

وَعَنْ شَكَلِ بْنِ حُمَيْدٍ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! عَلَّمَنِي دُعَاءً. قَالَ: «قُل: اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَمِنْ شَرِّ بَصَرِي، وَمِنْ شَرِّ لِسَانِي، وَمِنْ شَرِّ قَلْبِي، وَمِنْ شَرِّ مَنِيِّي» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Shakal bin Humaid ؓ reported: I asked: "O Messenger of Allah, teach me a prayer." He ﷺ said, "Say: Allahumma inni a'udhu bika min sharri sam'i, wa min sharri basari, wa min sharri lisani, wa min sharri qalbi, wa min sharri maniyyi (O Allah! I seek refuge in You from the evils of my hearing, the evils of my seeing, the evils of my tongue; the evils of my heart and the evils of passions)." [Abu Dawud and At-Tirmidhi]

Hadeeth 1484

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ، ﷺ، كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبَرَصِ، وَالْجُنُونِ، وَالْجُدَامِ، وَسَيِّئِ الْأَسْقَامِ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Anas ؓ reported: The Prophet ﷺ used to supplicate: "Allahumma inni a'udhu bika minal-barasi, wal-jununi, wal-judhami, wa sayyi'il-asqami' (O Allah! I seek refuge in You from leucoderma, insanity, leprosy and evil diseases)." [Abu Dawud]

Hadeeth 1485

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ، فَإِنَّهُ بِئْسَ الضَّجِيعُ، وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ، فَإِنَّهَا بِئْسَتِ الْبِطَانَةُ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ used to supplicate: “Allahumma inni a’udhu bika minal-ju’i, fa-innahu bi’sad-daji’u; wa a’udhu bika minal-khiyanati, fa-innaha bi’satilibitanah ’ [O Allah! I seek refuge in You from hunger; surely, it is the worst companion. And I seek refuge in You from treachery; surely, it is a bad inner trait].” [Abu Dawud]

Hadeeth 1486

وَعَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ مَكَاتِبًا جَاءَهُ، فَقَالَ: إِنِّي عَجِزْتُ عَنْ كِتَابَتِي فَأَعِنِّي. قَالَ: أَلَا أَعَلَّمُكَ كَلِمَاتٍ عَلَّمَنِيهِنَّ رَسُولُ اللَّهِ ﷺ، لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلٍ دَيْنًا آدَاهُ اللَّهُ عَنْكَ؟ قُلْ: «اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

‘Ali رضي الله عنه reported: A slave who had made a contract with his master to pay for his freedom, came to me and said: “I am unable to fulfill my obligation, so help me.” He said to him: “Shall I not teach you a supplication which the Messenger of Allah ﷺ taught me? It will surely prove so effective that if you have a debt as large as a huge mountain, Allah will surely pay it for you. Say: ‘Allahumm-akfini bihalalika ‘an haramika, wa aghnini bifadlika ‘amman siwaka (O Allah! Grant me enough of what You make lawful so that I may dispense with what You make unlawful, and enable me by Your

Grace to dispense with all but You).” [At-Tirmidhi]

Commentary

This set of hadeeths are among the invocations that the Prophet ﷺ usually recite.

One of them stated that the Prophet ﷺ would seek refuge with Allah from evil conducts and actions, desires and ailments, or sickness, as contained in another version.

“Undesirable deeds” refer to sins while “undesirable manners” refer to bad relationship with people.

“and desires” everyone would have desires. Among men are some whose desire is in line with what the Prophet ﷺ brought and some who follow their heart desires.

“and ailments” that is, sickness. It is also one of those things one should seek refuge from with Allah. When Allah protects him from that, he attains a lot of good.

Also, he ﷺ would seek refuge with Allah from leukoderma, insanity, leprosy and evil diseases. These are all examples of disease of the body and senses.

Leprosy is a disease that afflicts human limbs. Although, it usually starts from the limbs, it could spread to afflict other body parts– we ask Allah for well-being. Thus, scholars say it is not permissible for people with leprosy to mix with people. It is duty bound on the ruler to place them in a restricted area; this is known today among people as quarantine or lepers’ colony. This is because leprosy is one the most horrible type of contagious diseases as it travels like wind, we ask Allah for well-being.

“and evil diseases” It includes all bad ailments as well as what is known today as cancer, we ask Allah for wellbeing. Indeed, cancer is one of the worst ailments. It is important for one to adhere to the like of these hadeeths, and imitate the Prophet ﷺ regarding them.

The Prophet ﷺ used to seek refuge from hunger, and he said, “It is

the worst companion”. And he would seek refuge from “treachery; surely, it is a bad inner trait.” Therefore, it is necessary for one to extract these hadeeths from this book into dedicated notes in order to memorise them bit by bit.

Allah Alone grants success.

Hadeeth 1487

وَعَنْ عِمْرَانَ بْنِ الْحُصَيْنِ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ عَلَّمَ أَبَاهُ حُصَيْنًا كَلِمَتَيْنِ يَدْعُو بِهِمَا: «اللَّهُمَّ أَلْهِمْنِي رُشْدِي، وَأَعِزَّنِي مِنْ شَرِّ نَفْسِي» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

‘Imran bin Husain ؓ reported: The Prophet ﷺ taught my father two statements to recite in his Du’a . These are: “ Allahumma al-himni rushdi, wa a’idhni min sharri nafsi (O Allah! Inspire in me guidance and deliver me from the evils within myself).” [At-Tirmidhi]

Hadeeth 1488

وَعَنْ أَبِي الْفَضْلِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! عَلِّمْنِي شَيْئًا أَسْأَلُهُ اللَّهَ تَعَالَى، قَالَ: «سَلُوا اللَّهَ الْعَافِيَةَ» فَمَكَثْتُ أَيَّامًا، ثُمَّ جِئْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! عَلِّمْنِي شَيْئًا أَسْأَلُهُ اللَّهَ تَعَالَى، قَالَ لِي: «يَا عَبَّاسُ! يَا عَمَّ رَسُولِ اللَّهِ، سَلُوا اللَّهَ! الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abul-Fadl Al-‘Abbas bin ‘Abdul-Muttalib ؓ reported: I asked the Messenger of Allah ﷺ to teach me a supplication. He said, “Beg Allah for safety (from all evils in this world and in the Hereafter).” I waited for some days and then I went to him again and asked

him: "O Messenger of Allah Teach me to supplicate something from Allah." He said to me, "O Al-'Abbas, the uncle of Messenger of Allah! Beseech Allah to give you safety (Al-Afiyah) in this life and in the Hereafter." [At-Tirmidhi]

Hadeeth 1489

وَعَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: قُلْتُ لِأُمِّ سَلَمَةَ، رَضِيَ اللَّهُ عَنْهَا، يَا أُمَّ الْمُؤْمِنِينَ! مَا كَانَ أَكْثَرَ دُعَاءِ رَسُولِ اللَّهِ ﷺ، إِذَا كَانَ عِنْدَكَ؟ قَالَتْ: كَانَ أَكْثَرَ دُعَائِهِ: «يَا مُقَلِّبَ الْقُلُوبِ! ثَبِّتْ قَلْبِي عَلَى دِينِكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Shahr bin Haushab reported: I asked Umm Salamah ؓ, "O Mother of the Believers! Which supplication did the Messenger of Allah ﷺ make frequently when he was in your house?" She said: "He supplicated frequently: 'Ya muqallibal-qulubi, thabbit qalbi 'ala dinika (O Controller of the hearts make my heart steadfast in Your religion)." [At-Tirmidhi]

Hadeeth 1490

وَعَنْ أَبِي الدَّرْدَاءِ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَانَ مِنْ دُعَاءِ دَاوُدَ، عَلَيْهِ السَّلَامُ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ؛ اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي، وَأَهْلِي، وَمِنْ الْمَاءِ الْبَارِدِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abud-Darda' ؓ reported: The Messenger of Allah ﷺ said, "One of Prophet Dawud's supplications was: 'Allahumma inni as'aluka hubbaka, wa hubba man yuhubbuka, wal-'amalalladhi yuballighuni hubbaka. Allahumm-aj'al hubbaka ahabba ilayya min nafsi, wa ahli, wa minal-ma'il-barid (O Allah! I ask You for

Your Love, the love of those who love You, and deeds which will cause me to attain Your Love. O Allah! Make Your Love dearer to me than myself, my family and the cold water).” [At-Tirmidhi]

Hadeeth 1491

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ «الْطُّوَا بِيَاذَا الْجَلَالِ وَالْإِكْرَامِ» رَوَاهُ التِّرْمِذِيُّ وَرَوَاهُ النَّسَائِيُّ مِنْ رِوَايَةِ رِبْعَةَ بْنِ عَامِرٍ الصَّحَابِيِّ، قَالَ الْحَاكِمُ: حَدِيثٌ صَحِيحُ الْإِسْنَادِ.

Anas ؓ reported: The Messenger of Allah ﷺ said, “Recite frequently: ‘Ya Dhal-Jalali wal-Ikram ! (O You, Possessor of glory and honour).” [At-Tirmidhi]

Hadeeth 1492

وَعَنْ أَبِي أُمَامَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: دَعَا رَسُولُ اللَّهِ، ﷺ، بِدُعَاءٍ كَثِيرٍ، لَمْ نَحْفَظْ مِنْهُ شَيْئًا؛ قُلْنَا: يَا رَسُولَ اللَّهِ! دَعَوْتَ بِدُعَاءٍ كَثِيرٍ لَمْ نَحْفَظْ مِنْهُ شَيْئًا؛ فَقَالَ: «أَلَا أَدُلُّكُمْ عَلَى مَا يَجْمَعُ ذَلِكَ كُلَّهُ؟ تَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرٍ مَا سَأَلْتُكَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ، ﷺ؛ وَأَعُوذُ بِكَ مِنْ شَرِّ مَا اسْتَعَاذَ مِنْهُ نَبِيُّكَ مُحَمَّدٌ، ﷺ؛ وَأَنْتَ الْمُسْتَعَانُ، وَعَلَيْكَ الْبَلَاغُ؛ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Umamah ؓ reported: The Messenger of Allah ﷺ made many supplications which we did not memorize. We said to him: “O Messenger of Allah! You have made many supplications of which we do not remember anything.” He said, “Shall I tell you a comprehensive prayer? Say: ‘Allahumma inni as’aluka min khairi ma sa’alaka minhu nabiiyyuka Muhammadun. Wa a’udhu bika min sharri mas-ta’adha minhu nabiiyyuka

Muhammadun. Wa Antal-Musta'anu, wa 'alaikal-balaghu, wa la hawla wa la quwwata illa billah (O Allah, I beg to You the good which Your Prophet Muhammad ﷺ begged of You; and I seek refuge in You from the evil where from Your Prophet Muhammad ﷺ sought refuge. You are the One from Whom help is sought and Your is the responsibility to communicate (the truth). There is no power or strength except with Allah the Exalted, the Great.)" [At-Tirmidhi]

Hadeeth 1493

وَعَنْ ابْنِ مَسْعُودٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ مِنْ دُعَاءِ رَسُولِ اللَّهِ ﷺ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ، وَعَزَائِمَ مَغْفِرَتِكَ، وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ، وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ، وَالْفَوْزَ بِالْجَنَّةِ، وَالنَّجَاةَ مِنَ النَّارِ رَوَاهُ الْحَاكِمُ أَبُو عَبْدِ اللَّهِ، وَقَالَ: حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ.

Ibn Mas'ud ؓ reported: One of the supplications of the Messenger of Allah ﷺ was: "Allahumma inni as'aluka mujibati rahmatika, wa 'aza'ima maghfiratika, was-salamata min kulli ithmin, wal-ghanimata min kulli birrin, wal-fawza bil-jannati, wannajata mina-nar (O Allah! I beg You for that which incites Your Mercy and the means of Your forgiveness, safety from every sin, the benefit from every good deed, success in attaining Jannah and deliverance from Fire.)" [Al-Hakim]

Commentary

These hadeeths explain the virtue of supplication which the Prophet ﷺ used to recite and direct people to recite.

Among them is the hadeeth of Imraan bin Hussain (may Allah be pleased with him) that the Prophet ﷺ used to say: "Allahumma al-himni rushdi, wa a'idhni, min sharri nafsi (O Allah! Inspire in me guidance

and deliver me from the evils within myself) and in another report, “*wa qinee sharr nafsee* (And save me from the evil of my soul). The meaning of *al-himni rushdi* is, make me attain guidance. Guidance is the opposite of wrongdoing, which encompasses sin, evil and corruption. When a person attains guidance, he becomes successful. This is the goal of the believers, and Allah said about them:

﴿ وَلَئِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ
أُولَئِكَ هُمُ الرَّشِيدُونَ ﴾

“But Allah has endeared the faith to you and beautified it in your hearts and has made disbelief, wickedness and disobedience (to Allah and His Messenger) hateful to you. Such are they who are the rightly guided.” (49:7)

This is guidance.

Likewise, al-Abbass (may Allah be pleased with him) asked the Prophet ﷺ to teach him a supplication, he replied: “*Allahumma inni as'aluka al-'aafiyah* (O Allah! I ask you for safety). Then he came to him after some days to ask him again, and the Prophet ﷺ told him to say: “*Allahumma inni as-aluka al-'aafiyah fee dunyaa wal-aakhirah* (O Allah! I ask you for safety in this life and the Hereafter). This refers to safety from every evil. When Allah– the Mighty and Sublime - grants you safety from all evils such as evils of the body, heart, desires and others, then you are in a good condition.

Also, the Prophet used to frequently say: “*Allahumma yaa Muqqaliba al-quloob thabbit qalbee alaa diinika* (O Controller of the hearts make my heart steadfast in Your religion). And it has been earlier mentioned that he ﷺ used to supplicate with a similar supplication. It is: “*Allahumma yaa Musariffa al-quloob thabbit qalbi alaa taa'atika* (O Allah, the Changer of the hearts direct our hearts to Your obedience). So it becomes better when you combine the two and say: “*Allahumma yaa Muqqaliba al-quloob thabbit qalbee alaa diinika,*

Allahumma yaa Musariffa al-quloob thabbit qalbee alaa taa'atika" (O Controller of the hearts make my heart steadfast in Your religion, O Allah, the Changer of the hearts direct our hearts to Your obedience).

One of such supplication is reported from Dawud (عليه السلام): "*Allahumma inni as'aluka hubbaka wa hubba man yuhibbuka wal amalalladhi yuqarribuni ilaa hubbik* (O Allah! I ask You for Your Love and the love of those who love You, and make me attain deeds that will make me closer to Your love). This is also one of the important supplications. When Allah– the Mighty and Sublime - loves you and you love those whom Allah loves, you will be among the intimate friends of Allah– the Mighty and Sublime. So also is when you love those actions that Allah loves. This is also one of the supplications one should stick to. Verily the love of Allah is the goal as stated by Allah:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ﴾ (٣١)

"Say (O Muhammad to mankind): If you (really) love Allah, then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and Sunnah). Allah will love you and forgive you your sins." (3:31)

So also is the supplication: *Allahumma inni as'aluka al-'azeemah alaar-rushd was-salaamah min kulli ithm wal-ghaneemah min kulli Birr, wa as'aluka al-fawz bil jannah wan-najaah minanaar* (O Allah! I ask You for strength in all guidance and safety from all sins, and benefit from all favour; I ask You success with the Paradise and safety from the Hell) and among other supplications mentioned by the author (may Allah shower blessings on him).

We have earlier explained that it would be better if you write out and read these hadeeths. This is because for one to memorize them in the course of this lesson may be tedious. However, it would be easier if one takes them and memorize them in piecemeal.

Allah alone grants success.

Chapter 251: the excellence of supplicating in one's absence

Commentary

The author and great scholar of hadeeth, Imam Nawawee, said (may Allah shower blessings on him): The Excellence of Supplicating in One's Absence, that is, your supplication for your brother in his absence. This is because supplicating for one's brother in his absence indicates a clear sign of the sincerity of faith. The Prophet ﷺ said: "None of you truly believes until he loves for his brother what he loves for himself"⁽¹⁾. So, when you supplicate for your brother in his absence without a request from him, this would be an evidence of your love for him. It also demonstrates that you love for him that which you love for yourself of good.

Then, the author (may Allah shower blessings on him) brought three verses as evidence from the Book of Allah – the Mighty and Sublime. One of them is the statement of Allah:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ ۗ﴾

"And those who came after them say: Our Lord! Forgive us and our brethren who have preceded us in faith". (59: 10)

These are the third of the three categories that Allah – the Mighty and Sublime - mentioned:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَرْضَوْنَ اللَّهَ وَرَسُولَهُ ۗ﴾

﴿أُولَئِكَ هُمُ الصَّادِقُونَ ۗ﴾

"(And there is also a share in this booty) for the poor emigrants who were expelled from their homes and there property, seeking Bounties from Allah and to please Him, and helping Allah (i.e.

1 Reported by Muslim: The Book of Remembrance of Allah, Supplication, Repentance and Seeking forgiveness, chapter on the excellence of praying for the Muslims in their absence (4912).

helping His religion) and His Messenger (Muhammad). Such as indeed the truthful (to what they say)". (59: 8).

Allah – the Mighty and Sublime - thus described them with migration and support.

The second category:

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شَحْنًا نَفْسِهِ فَاُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾﴾

“(And it is also for) those who, before them, had homes (in Madinah) and adopted 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 Banu An-Nadir) 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 the successful.”(59:9).

These are the Ansaar, the helpers of Madinah.

The third category:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾﴾

“And those who came after them say: O Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. O Lord! You are indeed full of kindness, Most Merciful.” (59:10).

These supplications are for their brethren in their absence.

The second verse is His statement– the Mighty and Sublime:

“Ask forgiveness of your sins and for the believing men and women.”

Allah– the Mighty and Sublime - instructed His Prophet ﷺ to seek forgiveness for his sins, and for the believing men and women.

There are several hadeeths about the Prophet ﷺ seeking for forgiveness. We also know that he used to ask for forgiveness for the believers because he ﷺ was commanded to do so. The meaning of “wastaghfir li dhanbik (ask forgiveness of your sins).” That is, seek for forgiveness from Allah – the Mighty and Sublime - that He should forgive you of your sins. And Maghfirah is concealment of sins and overlooking them. This is what illustrates the etymology of the word. It is derived from the word Al-Mighfar, that is helmet, which is a shield worn during battles to cover and protect the head from arrows.

As regards the third verse, Allah – the Mighty and Sublime – said about Ibrahim:

﴿ رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴾ (11)

“Our Lord! Forgive me and my parents and all the believers on the day when the reckoning will be established”. (14:41).

His statement, “And the believers” is a supplication for the believers in their absence.

Therefore, supplication for the believers in their absence is the way and methodology of the Messengers, may Allah extol the mentioning of them all and may He bestow peace on them.

Another evidence is that we do pray for our brothers in our Salat in their absence: As-salaamu alaynaa wa alaa ’ibaadi llahi as-saaliheen (And peace on us and on the righteous slaves of Allah). The Prophet ﷺ said about this supplication: “When you say this you have said Salaam to every righteous servant in the heaven and the earth”(1). So if you say: As-salaamu alayna wa alaa ibaadillahi as-saaliheen, it is a supplication for your brethren in their absence.

Hadeeth 1494

وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ، ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ

1 Reported by Al-Bukhaari: The Book of Jumuah, chapter on the one who supplicate for others in their absence in Salat (1127).

مُسْلِمٌ يَدْعُو لِأَخِيهِ بِظَهْرِ الْغَيْبِ إِلَّا قَالَ الْمَلَكُ وَلَكَ بِمِثْلِ رَوَاهُ مُسْلِمٌ .

Abud-Darda' رضي الله عنه reported: I heard the Messenger of Allah صلى الله عليه وسلم saying, "Whenever a Muslim supplicates for his (Muslim) brother in his absence, the angels say: 'May the same be for you too.'" [Muslim]

Commentary

Then the author (may Allah shower blessings on him) mentioned the hadeeth of Abu Dar'daa (may Allah be pleased with him) that whenever a person supplicates for his (Muslim) brother in his absence, an angel will say: 'Aameen and may the same be with you too.' The angel will say Aameen to your supplication when you ask Allah for your brother in his absence, and he will say, 'May the same be with you too.' This shows the excellence of this act.

This however is for someone who has not asked you to supplicate for him. But whoever requests from you that you should supplicate for him and you do so it will be as if he is present; as if he can hear your word because he is the one who has requested for that from you. But if you supplicate for him in his absence without his request, this is what contains reward and virtue.

Allah alone grants success.

Chapter 252: some verdicts pertaining to supplications

Hadeeth 1496

عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صُنِعَ إِلَيْهِ مَعْرُوفٌ، فَقَالَ لِفَاعِلِهِ: جَزَاكَ اللَّهُ خَيْرًا، فَقَدْ أَبْلَغَ فِي الشَّنَاءِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Usamah bin Zaid رضي الله عنه reported: The Messenger of Allah صلى الله عليه وسلم said, "He

who is favoured by another and says to his benefactor: ‘Jazak-Allah khairan (may Allah reward you well)’ indeed praised (the benefactor) satisfactorily.” [At-Tirmidhi]

Commentary

These are miscellaneous issues relating to supplications. Firstly, Usaamah bin Zayd (may Allah be pleased with both) reported that the Prophet ﷺ said: ‘He who is favoured by another and says to his benefactor: *Jazak-Allahu Khayran* (May Allah reward you with good)’ has indeed praised (the benefactor) satisfactorily’. If a person benefits you with money, assistance, knowledge or other things, the Prophet ﷺ has instructed you to compensate him. He said ﷺ: “Whoever does good to you, compensate him.”⁽¹⁾

Compensation is relative. Some people’s compensation may be the equivalent to what they give you or even more. Some people’s compensation may be that you supplicate for them and they will not be pleased that you should compensate them with money. Hence, if a very rich person, who holds high status among his people, gives you something and you give him the like of what he has given you in return, he will consider it as a blemish to his status. You should rather supplicate for such person. “If you do not have what you will compensate him with, then supplicate for him until you will be seen as having compensated him.” Among that is that you say to him: “Jazaak-Allahu Khayran” (May Allah reward you with good). When someone gives you something or benefits you with something, you should say to the person “Jazaaka-Allahu Khayran”. (When you do so,) you have made full compensation. This is because if Allah – the Mighty and Sublime – rewards him with good, this will give him happiness in this world and the next.

1 Reported by Aboo Dawood in the Book of Zakat, under the Chapter of Giving Who Has Asked by Allah, no: (1424) .

Hadeeth 1497

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَدْعُوا عَلَى أَنْفُسِكُمْ؛ وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ، وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ، لَا تَوَافِقُوا مِنْ اللَّهِ سَاعَةً يُسْأَلُ فِيهَا عَطَاءٌ، فَيَسْتَجِيبَ لَكُمْ» رَوَاهُ مُسْلِمٌ .

Jabir ؓ reported: The Messenger of Allah ﷺ said, "Do not invoke curses on yourself or on your children or on your possessions lest you should happen to do it at a moment when the supplications are accepted, and your prayer might be granted." [Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned the *hadeeth* of Jabir (may Allah be pleased with him) that the Prophet ﷺ said: "Do not invoke curses on yourself or on your children or on your possession." This is because the act may coincide with the time of acceptance and it would be granted. This occurs mostly at the time of anger. When a person is angry, he may curse himself or his child by saying: 'Woe of Allah unto you,' 'May Allah reward you with evil...' and similar statements. Indeed, some people would curse their children, family, wives, sisters or even their mothers at the time of anger, refuge is with Allah.

Also, some others would curse their property by saying: 'May Allah not bless this car or this house, bed and the like.' The Prophet ﷺ has prohibited supplicating against anything. This is because it may coincide with the time of acceptance of supplication and when it coincides with it, it would be granted. A person may say to his child: 'Come, may Allah destroy you, why did you do this?' 'May Allah not grant you success'; 'May Allah not make you achieve profit'; 'May Allah not rectify you'. All these statements are prohibited and not permissible because it may coincide with the time of acceptance.

So also is the property that causes you difficulty, be it a car or an

activity in the house, you should not supplicate against them. You should rather say: 'O Allah make the affair easy', 'O Allah bring ease,' until the affair becomes easy and relaxed.

Allah alone grants success.

Hadeeth 1498

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "A slave becomes nearest to his Rubb when he is in prostration. So increase supplications in prostrations." [Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned the hadeeth of Aboo Hurayrah (may Allah be pleased with him). It is stated therein that the Prophet ﷺ said: "A slave is nearest to his Lord when he is in prostration, so multiply your supplications in prostrations."

When a person supplicates to Allah – the Mighty and Sublime, he is closer to Allah and Allah – the Mighty and Sublime - is also closer to him. Allah – the Mighty and Sublime - has said:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ﴿١٨٦﴾ ﴾

"And when My slaves ask you concerning Me, then (answer them), I am indeed near. I respond to the invocation of the supplicant when he calls on Me." (2:186)

A person is closest to his Lord when he is in the state of prostration because this position entails complete submission to Allah – the

Mighty and Sublime. You are putting the noblest and highest part of your body on the ground, the place meant for the feet, out of respect to your Lord. Thus Allah – the Mighty and Sublime - will be closer to you in this position, and so will you be to your Lord. Therefore, make a lot of supplications during prostration, be it in a compulsory prayer or a supererogatory prayer. The points of supplication may be matters of this world or the next, they are all good. Supplication itself is an act of worship. Hence, there is no blame on you if you ask Allah for increase in wealth, a beautiful house, a comfortable car and similar matters even if it were in a compulsory prayer. It has come in a hadeeth that, “One of you should ask his Lord even for the lace of his shoe⁽¹⁾.”

The lace of a shoe is a trivial thing. Notwithstanding, you should ask Allah for everything because anything you ask Him is a worship of Him – the Mighty and Sublime. You should also know that you will always gain in all circumstances when you ask Allah. This is because it is either He – the Mighty and Sublime - gives you what you request, prevents a greater evil from touching you or He – the Mighty and Sublime - stores it for you to be rewarded on the Day of Resurrection. Whoever invokes Allah – the Mighty and Sublime - will not be disappointed.

Thus, you should increase your supplication, seeking forgiveness and repentance from Allah. The Messenger ﷺ has indeed said: “Sometimes I perceive a veil over my heart and I would supplicate to Allah for forgiveness and turn to Him in repentance hundred times a day.”⁽²⁾ He ﷺ is the one whose future and past sins had been forgiven; however, he ﷺ would still seek forgiveness from Allah and turn to Him in repentance hundred times a day. You should not be negligent of this in a day; it is a simple activity. If you say, ‘*Astaghfirullaah wa atoobu Ilayhi* (I seek Allah’s forgiveness and I turn to Him in repentance)’, you will be able to recite it hundred times in ten minutes or less. The matter is simple and with it, you will acquire a lot of goodness and you

1 Reported by At-Tirmidhee in the Book of Supplications, Chapter of Asking for Needs No Matter How Small, no: (3536).

2 Reported by Muslim, the Book of Remembrance, supplications, Repentance and Seeking for Forgiveness, Chapter of Seeking for Forgiveness (4870).

will be emulating the Prophet ﷺ.

Allah alone grants success.

Hadeeth 1499

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ: يَقُولُ: قَدْ دَعَوْتُ رَبِّي، فَلَمْ يُسْتَجَبْ لِي «مُتَّفَقٌ عَلَيْهِ» .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ, “The supplication of every one of you will be granted if he does not get impatient and say (for example): ‘I supplicated my Rubb but my prayer has not been granted.’” [Al-Bukhari and Muslim]

Commentary

The author cited this hadeeth under the Chapter on different verdicts pertaining to supplication. He reported on the authority of Aboo Hurayrah (may Allah be pleased with him) that the Prophet ﷺ said: “The supplication of any of you will be granted if he is not impatient”. That is, a person is likely to have his supplication accepted by Allah – the Mighty and Sublime - if he is not hasty. The meaning of *al-'Ajalah* (haste) as explained by the Prophet ﷺ is for a person to say: “I have supplicated again and again but my prayer was not granted, or none has granted it”. Then he gets tired and abandons supplication. This is from the ignorance of the person. This is because Allah – the Mighty and Sublime - has not prevented your request except for a wisdom or due to a barrier to the acceptance of your supplication. However, when you invoke Allah – the Mighty and Sublime, you should do so in a way that your hope is above your despair until Allah – the Mighty and Sublime - fulfils what you desire.

Then if Allah gives you what you have requested, and this is what is desired. And if you are not given what you have requested, a greater calamity will be averted from you while you do not know or He may keep it for you till the Day of Resurrection. You should not be

depressed or weary; rather, carry on and supplicate. Is supplication not an act of worship? Then why don't you do much of it? We ask Allah to make us and you attain that which He loves and that which He is pleased with.

Hadeeth1500

وَعَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَيُّ الدُّعَاءِ أَسْمَعُ؟ قَالَ: «جَوْفَ اللَّيْلِ الْآخِرِ وَدُبْرَ الصَّلَوَاتِ الْمَكْتُوباتِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Umamah ؓ reported: The Messenger of Allah ﷺ was asked: "At what time does the supplication find the greatest response?" He replied, "A supplication made during the middle of the last part of the night and after the conclusion of the obligatory prayers." [At-Tirmidhi]

Hadeeth1501

وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا عَلَى الْأَرْضِ مُسْلِمٍ يَدْعُو اللَّهَ تَعَالَى بِدَعْوَةٍ إِلَّا آتَاهُ اللَّهُ إِيَّاهَا، أَوْ صَرَفَ عَنْهُ مِنَ السُّوءِ مِثْلَهَا. مَا لَمْ يَدْعُ بِإِثْمٍ، أَوْ قَطِيعَةٍ رَحِمٍ» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِذَا نُكِّرُ قَالَ: «اللَّهُ أَكْثَرُ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ؛ وَرَوَاهُ الْحَاكِمُ مِنْ رِوَايَةِ أَبِي سَعِيدٍ، وَزَادَ فِيهِ: «أَوْ يَدَّخِرَ لَهُ مِنَ الْأَجْرِ مِثْلَهَا».

'Ubadah bin As-Samit ؓ said: The Messenger of Allah ﷺ said, "Whenever a Muslim supplicates Allah, He accepts his supplication or averts any similar kind of trouble from him until he prays for something sinful or something that may break the ties

of kinship.” Upon this someone of the Companions said: “Then we shall supplicate plenty.” The Messenger of Allah ﷺ said, “Allah is more plentiful (in responding).” [At-Tirmidhi]

Hadeeth 1502

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ، وَرَبُّ الْأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ» مُتَّفَقٌ عَلَيْهِ .

Ibn ‘Abbas ؓ said: The Messenger of Allah ﷺ used to say when he was in distress: “ La ilaha illallahul-Azimul-Halim. La ilaha illallahu Rabbul-‘Arshil-‘Azim. La ilaha illallahu Rabbus-samawati, wa Rabbul-ardi, wa Rabbul-‘Arshil-Karim . (None has the right to be worshipped but Allah the Incomparably Great, the Compassionate. None has the right to be worshipped but Allah the Rubb of the Mighty Throne. None has the right to be worshipped but Allah the Rubb of the heavens, the Rubb of the earth, and the Rubb of the Honourable Throne).” [Al-Bukhari and Muslim]

Commentary

These are the remaining hadeeths which the great hadeeth scholar, Imam Nawawee (may Allah shower blessings on him), collected under this chapter.

One of them stated that the Prophet ﷺ was asked: ‘At what time is supplication granted most?’ He ﷺ replied: “A supplication said in the middle of the last part of the night and at the end of the obligatory prayers”. *Jawfu-Layl* refers to the later part of the night. This is because Allah – the Mighty and Sublime - descends to the lowest heaven during the last third of the night saying: “Who will invoke Me so that I respond to him? Who will ask Me so that I give to him? Who

will ask for forgiveness so that I forgive him”? One should strive hard and supplicate in this part of the night in hope of acceptance.

Secondly: At the end of the compulsory prayers. *Adbaar as-Salawat* refers to the last part of the Prayers. Indeed, the Prophet ﷺ has pointed to this when he mentioned *At-Tashahhud*⁽¹⁾; he said thereafter, “Then choose whatever Du’aa you wish⁽²⁾.” So the intended meaning of ‘the end of *Salat*’ is not after saying the *Salaam* because after *Salaam* in *Salat* is not a place for supplication; rather, it is a place for words of remembrance as Allah – the Mighty and Sublime - has said:

﴿فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ فِيمَا وُقُودًا وَعَلَىٰ جُنُوبِكُمْ﴾

“When you have finished *as-Salaat*, remember Allah standing, sitting and (lying down) on your sides.” (4:103).

Nevertheless, the intended meaning of ‘*adbaar salawaat al-maktoobah* (the end of obligatory prayers)’ is their ends.

Then the author (may Allah shower blessing on him) mentioned the hadeeth of Ubaadah bin As-Saamit (may Allah be pleased with him) that: “Whenever a Muslim supplicates Allah, Allah grants his supplication or averts some evil of its kind from him or preserves the reward for him”. We have earlier explained this and we stated that whoever invokes Allah – the Mighty and Sublime - would not be disappointed. In fact, it is a must that one of these three things happen to him except if he supplicates for a prohibited matter. Then Allah – the Mighty and Sublime - will not respond to him because the supplication containing sins is a wrongdoing. Allah – the Mighty and Sublime – has said:

﴿وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ﴾

“Verily, the wrongdoers will not be successful.” (6:21).

1 That is said in *Salat* which include the testimony that only Allah – the Mighty and Sublime - is the Lord and that Muhammad is His Messenger ﷺ.

2 Muslim reported it in the Book of *Salat*, the Chapter of *Tashahhud* in *Salat* no: (609).

As for the last hadeeth – the hadeeth of Abdullah bn Abbass (may Allah be pleased with both)- it contains supplication in time of distress. The Prophet ﷺ used to say: “*Laailaha illaa Allahu al-’Adheem, al-Haleem. Laailaha illaa Allahu Rabbul-’Arsh al-’Adheem. Laailaha illaa Allah rabbu samawaat warabbul ardi warabbul-arsh-al-Kareem* (None has the right to be worshipped except Allah, the Incomparably Great, the Compassionate. None has the right to be worshipped except Allah the Lord of the Mighty Throne. None has the right to be worshipped except Allah, the Lord of the heaven, the Lord of the earth, and the Lord of the Honourable Throne). If a person utters these words in time of grief or distress, they will be a means of relief for him from his grief.

Allah alone grants success.

Chapter 253: superiority of auliyâ and their marvels

The author (may Allah shower blessings on him) said: The Chapter on the Superiority of the *Auliyâ* and their Marvels. *Al-Karaamah* here refers to every extraordinary matter that Allah makes manifest through the followers of the Messenger of Allah ﷺ. This may be either as an honour for him or a support for the truth.

The Qur’aan, Sunnah and experience have (all) proved it.

But who are the *Auliyâ*? They are the ones described by Allah – the Mighty and Sublime - in His saying:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٦﴾ الَّذِينَ ءَامَنُوا
وَكَانُوا يَتَّقُونَ ﴿١٧﴾﴾

“No doubt! Verily, the Auliyâ’ of Allah no fear shall come upon them nor shall they grieve. Those who believed and used to fear Allah much (10: 62-63).

These are the *Auliyâ*’; they combine faith with piety. They are not those who claim to be His *Auliyâ* whereas they are His enemies,

as it is found in some places. A person would claim that he is an intimate friend of Allah whereas he is a sinner who calls people to his worship and complete obedience. Such person would also claim that Allah – the Mighty and Sublime - has made everything lawful for him including the forbidden things because he has reached the highest status. These people are not the intimate friends of Allah but His enemies. An intimate friend of Allah is a pious believer, as contained in the noble verse quoted by the author (may Allah shower blessings on him):

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ الَّذِينَ ءَامَنُوا
وَكَانُوا يَتَّقُونَ ﴿٦٣﴾﴾

“No doubt! Verily, the Auliyâ of Allah do no fear, shall come upon them nor shall they grieve. Those who believe and used to fear Allah much (10 :62-63).

The author (may Allah shower blessings on him) will subsequently mention the verses, hadeeths and human experience which indicate that.

There is a difference between miracles of a Prophet, extraordinary feats of an intimate friend of Allah and the magic of a magician. The miracle of a Prophet is an extraordinary phenomenon that Allah makes manifest through a Prophet as a support for him and an endorsement. An example is Prophet Eesa عليه السلام resurrecting the dead. Prophet ‘Eesa عليه السلام used to give life to the dead. In fact, he would bring them out of the grave after they have been buried as stated by Allah – the Mighty and Sublime:

﴿وَإِذَا تَخْرُجُ الْمَوْتُ بِإِذْنِي ﴿١١٠﴾﴾

“And when you brought forth the dead by My permission” (5:110).

He would stand beside a grave and call out its occupant who would come out alive from it. He used to heal those born blind and the lepers and make out of clay the shape of a bird. That is, he would make

something in the shape of a bird then breathe into it and it would become a bird which would begin to fly before him by the permission of Allah – the Mighty and Sublime. Firstly, it was clay and when he breathed into it, it began to fly. This is also one of the signs of Allah – the Mighty and Sublime. Therefore, the miracles of the Prophets are extraordinary matters that Allah – the Mighty and Sublime - makes manifest through them as a support and approval of them.

As for the miracles of the *Auliya*, they are extraordinary matters which are not from the Prophets but their followers. An example of that is what happened to Maryam bint Imraan (the mother of Prophet Eesa [may Allah shower blessing and peace on both]):

﴿ فَأَجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَا لَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ﴿٢٣﴾ فَوَدَّاهَا مِنْ تَحْتِهَا ﴿٢٤﴾﴾

﴿ أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٥﴾ وَهَرَىٰ إِلَيْكِ الْجِذْعُ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا حَنِيًّا ﴿٢٥﴾﴾

“And the pains of child birth drove her to the trunk of a date-palm, she said: “Would that I have died before this and had been forgotten and out of sight.” Then [the babe Isa (Jesus) or Jibreel (Gabriel) cried unto her below her saying: “Grieve not: your Lord have provided a water stream under you. And shake the trunk of date palm towards you it will let fall fresh ripe-dates upon you.” (19:23-25).

This is one of the signs of Allah – the Mighty and Sublime, and an extraordinary feat for Maryam. A woman in pangs of labour shaking the trunk of a date palm which was never an easy task! It is possible to shake the top of a date palm but shaking its trunk comes with extreme hardship. She shook the trunk and fresh ripe date fruits began to fall from the tree without breaking apart on hitting the ground. This is one of the signs of Allah – the Mighty and Sublime. Likewise, what happened to her as regards the pregnancy and the delivery were all signs from Allah – the Mighty and Sublime - and extraordinary feats for her. Regarding this, Allah – the Mighty and Sublime- said:

﴿ وَجَعَلْنَاهَا وَأَبْنَاهَا آيَةً لِلْعَالَمِينَ ﴿٥١﴾﴾

“We made her and her son a sign for al-Alamin (the worlds).

(21:91).

The third is that which Allah makes manifest through the magicians who employ the Jinns. Allah – the Mighty and Sublime - makes it manifest through them as a trial for them and through them (for others). One may see a person who performs many unusual feats although he is not an intimate friend of Allah. It is known that this person is not a Prophet because there is no Prophet after Muhammad ﷺ. Hence, such feats are from the devils.

The fourth issue is an extraordinary feat which Allah makes manifest through a liar in order to expose his lie. For example, what was mentioned concerning Musaylamah the Liar. Musaylamah was a man who claimed to be a Prophet towards the end of the Prophet's life ﷺ. He said he was a prophet and some people followed him. One day, some farmers complained to him that their well had dried up and that nothing was left of it except a little water. They requested him to come to the well and spit his saliva into it perhaps it would bring back water. He went and they gave him water with which he rinsed his mouth and spat it into the well. Initially, there was little water in the well but this dried up after he spat into the well. This is unusual and there is no doubt that it was a sign. However, Allah – the Mighty and Sublime - made it a humiliation for this liar in order to bring his lie to the fore.

These are the four things: the miracle of a Prophet, the extraordinary feat of an intimate friend of Allah, the magic of a magician, and the humiliation of a liar or an imposter. They are all extraordinary phenomena but the difference is in the human vehicle used by Allah – the Mighty and Sublime – to make them manifest. *Insha* Allah, the verses mentioned by the author (may Allah shower blessings on him) will be explained.

Allah – the Mighty and Sublime - said:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٦﴾ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ ﴿١٧﴾﴾

﴿لَهُمُ الْبُشْرَىٰ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْآخِرَةِ ﴿١٦﴾﴾

“No doubt! Verily, the Auliyâ of Allah no fear shall come upon

them nor shall they grieve. Those who believed and used to fear Allah much. For them are glad tidings in the life of the present world and in the Hereafter.” (Yuunus 10: 62-64).

The author ﷺ said the Chapter on the Superiority of Auliya and Their Marvels:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٢﴾ الَّذِينَ آمَنُوا وَكَانُوا

يَتَّقُونَ ﴿١٣﴾﴾

“No doubt! Verily, the Auliya of Allah no fear shall come upon them nor shall they grieve. Those who believed and used to fear Allah much (10:62-63).

We have earlier commented on the first part of the verse and that Allah – the Mighty and Sublime -- explained that His intimate friends are the pious believers.

“No doubt! Verily, the Auliya of Allah no fear shall come upon them nor shall they grieve. Those who believed and used to fear Allah much.

Shaykh ul-Islam Ibn Taimiyyah (may Allah shower blessings on him) deduced a maxim from this verse: Whoever is a pious believer is an intimate friend of Allah.

Allah therefore says: “These Auliya, there will be no fear upon them nor shall they grieve”. No fear shall come upon them with regard to their future affairs and they will not grieve over their past affairs. Since they understood the essence of the life of this world, they did righteous actions, believed in Allah and feared Him so they became His intimate friends.

Then Allah – the Mighty and Sublime -- said: “For them are glad tidings in the life of the present world and in the Hereafter.”

There are various forms of glad tidings in the life of this world:

One of it is a good dream that a believer experiences or that is seen for him. That is, that he should have a pleasing dream in his sleep, or that one of the righteous people sees what will be pleasing to this believer in his dream. For example, he sees that he is given the

glad tidings of Paradise or someone sees that he is one of the people of Paradise, or other similar feats. Alternatively, he may be seen in a pleasant state. The important point is that the Prophet ﷺ said concerning a good dream that one sees or is seen about one: “Such is the hastened glad tidings for a believer.”⁽¹⁾

Similarly, when a person is pleased and happy with his act of obedience, this is an indication that the person is one of the intimate friends of Allah – the Mighty and Sublime. The Prophet ﷺ has said: “Whosoever is pleased with his good deeds and displeased with his evil deeds is a believer”⁽²⁾. If you notice that your heart feels at ease and relaxed whenever you are in a state of obedience (to Allah) and is worried when you are doing evil, this is glad tidings to you that you are among the believing servants of Allah and His pious intimate friends. Consequently, the Prophet ﷺ has said: “The comfort of my eyes has been put in *Salat*.”⁽³⁾

Another form of glad tidings is the praise of righteous people; they love and mention good things about him. So it is a form of glad tidings if you notice that good people love you, say good things about you and praise you. There is no benefit in the praise or blame of evil people because they are worthless and their testimonies are not acceptable before Allah. However, when you see righteous people praising you, mentioning good things about you, moving closer to you and looking up to you, then know that this is glad tidings from Allah to you.

Another form of glad tidings in this worldly life is that which a servant receives when he is departing this world at the descent of the angels upon him:

﴿أَلَا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ مَحْنٌ أُولَئِكَمُ

1 Muslim reported it in the Book of Goodness and Ties of Kinship and Manners, the Chapter of When a Righteous Person is Praised, that it is a Glad Tidings, it Will Not Affect Him, no: (4780).

2 Aboo Dawood reported it (1/18); and At-Tirmidhee, the Book of Tribulations, the Chapter of What Has Come Under Holding Unto the Jama'ah, no: (2091).

3 Ahmad reported it (3/285); and An-Nasaaee: the Book of Goodness to Women, the Chapter of Love for Women, no: (3878).

فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهُى أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ

﴿ ٣١ ﴾ تَزْلَمِينَ عَقُوبٍ رَحِيمٍ ﴿ ٣٢ ﴾

“Fear not, nor grieve! But receive the glad tidings of Paradise, which you have been promised. We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask. An entertainment from Allah, the Oft Forging, Most Merciful. (41:30-32).

Another form is that a person is given glad tidings at the time of his death. It will be said to his soul: “Come out O pure soul, in a pure body. Come out to the Mercy and Pleasure of your Lord”.

There is a form of glad tidings in the grave. When a person is questioned about his Lord, religion and prophet and he responds correctly, a voice will announce from the heaven: ‘My servant has spoken the truth, prepare a bed for him and clothe him from Paradise and open the door of Paradise for him.’

Another form is the glad tidings of the Day of Assembly. Angels will meet them (saying):

﴿ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴾ ﴿ ١٠٣ ﴾

“This is your day which you were promised” (21:103) “and receive the glad tidings of Paradise which you have been promised.”

The fact is that the intimate friends of Allah – the Mighty and Sublime- will receive glad tidings in this life and the next; we ask Allah to count you and us among them.

﴿ لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ ذَلِكَ هُوَ الْقَوْزُ الْعَظِيمُ ﴾ ﴿ ٦٤ ﴾

“No change can there be in the words of Allah. This is indeed the supreme success!” (10:64).

That is, there is no one that can change the Words of Allah, the Exalted. His universal declarations (*Kawniyyah*) cannot be changed by

anyone. But some false people, as done by the Jews and the Christians in their books, have changed His legislative declarations (*Shar'eeyah*). They altered and changed it. As for His universal words, they cannot be changed: *“No change can there be in the words of Allah. This is indeed the supreme success.”*

Allah alone grants success.

Allah – the Mighty and Sublime- said:

﴿كَلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرُؤُا أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِن عِنْدَ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾﴾

“Every time he entered Al-Mihraab to (visit) her, he found her supplier with sustenance He said: O Maryam! From where have you got this? She said, “This is from Allah”. Verily Allah provides sustenance to whom He without limit.” (3:37).

And He, the Exalted, said:

﴿وَإِذْ أَعْرَضْتُمُوهُمْ وَمَا يعبُدُونَ إِلَّا اللَّهَ فَأَوْأا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِّن رَّحْمَتِهِ. وَيَهَيِّئْ لَكُمْ مِّنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾ وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزْوُرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ ﴿١٧﴾﴾

“(The young men said to one another): “And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the cave; your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling). And you might have seen the sun, when it rose, declining to the right from their cave, and when it set turning away from them to the left...” (18:16-17).

Commentary

We have earlier explained that the marvels of the intimate friends of Allah are all unusual happenings that Allah – the Mighty and Sublime -- makes manifest through a Waliyy as an honour for him or a support

for the religion of Allah. We also mentioned that there are signs, magic and humiliation. These four things are unusual happenings and we have expounded on this in previous discussion.

You must know that every marvel of an intimate friend of Allah is a sign for the Prophet whom he follows. This is because when the Waliyy who follows this Prophet ﷺ is honoured with a Karaamah, it is a confirmation from Allah – the Mighty and Sublime -- of the authenticity of his way and Sharee'ah of the one whom he is following. Thus, we say every miracle of a Waliyy is a miracle for the Prophet whom he is following.

Then the author (may Allah shower blessings on him) mentioned some verses containing extraordinary feats. Among them is the saying of Allah whereby He said:

﴿كَلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرُومُ أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾﴾

“Every time he entered Al-Mihraab to (visit) her, he found her supplier with sustenance He said: O Maryam! From where have you got this? She said, “This is from Allah”. Verily Allah provides sustenance to whom He without limit” (3:37).

The mother of Maryam the daughter of Imraan made a vow:

﴿إِذْ قَالَتْ أُمَّرَأْتُ عَمْرَنَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيدُهَا بِلَكَ وَدُرَيْتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٣٦﴾ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرُومُ أَنَّى لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾﴾

“(Remember) when the wife of Imraan said: “O my Lord! I have vowed to You what is in my womb to be dedicated to You for Your services. So accept this from me. Verily, You are the All Hearer

the All-Knower. Then when she gave birth to her she said: "O my Lord! I have given birth to a female child, and Allah knew better what she brought forth, "And the male is not like the female, and I have named her Maryam, and I seek refuge with You for her and her offspring from Shaytaan (Satan), the outcast. So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zachariya). Every time he entered Al-Mihrâb to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allah." Verily, Allah provides sustenance to whom He wills, without limit." (3:35-37).

Whenever Zakariya ﷺ entered the praying section of Maryam, he would find her with provisions; that is, he would find with her unusual sustenance. So, he would say: "From where have you got this? She would reply: "It is from Allah". She would not say: 'So and so brought it' but that it was from Allah, and Allah – the Mighty and Sublime -- has power over everything. He delivered these provisions without human medium. Indeed, it was from Allah. "Verily, Allah provides sustenance to whom He wills without limits".

Zakariyâ ﷺ was a barren old man, so he called upon his Lord and said, "Verily Allah has power over everything". He inferred from the power of Allah that brought provisions to Maryam without any human effort or means that that depicted Allah's complete perfection in power and ability. Therefore, he invoked his Lord to bless him with a child and he was blessed. This is also a marvel for Zakariyâ ﷺ. Likewise, Maryam experienced many extraordinary feats which included this issue of provisions coming to her from Allah. These are provisions that could not be bought in the market nor brought by any person; rather, they were from Allah.

So also is the extraordinary feat experienced by the Companions of the Cave. Al-Kahf is a wide or spacious hole in a mountain. These people were seven men. They were not pleased with the acts of disbelief and associating partners with Allah which was prevalent among their people. Hence, they decided to withdraw from their

people and they migrated from their town because it was an abode of disbelief and Shirk, and went into the cave as stated by Allah – the Mighty and Sublime:

﴿إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ﴿١٣﴾ وَرَبَطْنَا عَلَىٰ قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَن نَّدْعُوا مِن دُونِهِ ءِإِلَهًا لَّقَدْ قُلْنَا إِذَا شَطَطًا ﴿١٤﴾ هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِن دُونِهِ ءِإِلَهَةً لَّوَلَا يَأْتُونَ عَلَيْهِم بِسُلْطٰنٍ بَيِّنٍ فَمَن أَظْلَم مِمَّنِ افْتَرَىٰ عَلَىٰ اللَّهِ كَذِبًا ﴿١٥﴾ وَإِذْ أَعْرَضْنَا عَنْهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوَّاا إِلَىٰ الْكَهْفِ يَنشُرُ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِ. وَيَهَيِّئْ لَكُمْ مِّنْ أَمْرِكُمْ مَّرْفَقًا ﴿١٦﴾﴾

“Truly, they were young men who believed in their Lord (Allah), and We increased them in guidance. And We made their hearts firm and strong (with the light of faith in Allah and bestowed upon them patience to bear the separation of their kith and kin and dwellings.) When they stood up and say: ‘O Lord is the Lord of heavens and earth, never shall we call upon any god other than Him; if we did, we should indeed have uttered an enormity in disbelief. These our people have taken for worship gods other than Him (Allah). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allah. (The young men say to one another): And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the cave; your Lord will open a way for you from His mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling)”. (18:13-16)

﴿وَإِذْ أَعْرَضْنَا عَنْهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأَوَّاا إِلَىٰ الْكَهْفِ يَنشُرُ لَكُمْ رَبُّكُم مِّن رَّحْمَتِهِ. وَيَهَيِّئْ لَكُمْ مِّنْ أَمْرِكُمْ مَّرْفَقًا ﴿١٦﴾﴾

That is, when they withdrew from them and their Shirk, they were instructed to go to the cave: “Your Lord will open a way for you from His mercy and will make easy for you your affairs” (18:16).

A cave, as earlier stated, is a hollow formation in the mountain. They went there. This cave was facing the north which makes it impossible for sun (rays) to reach it whether in the early part of the day or its later part. Allah made it easy for them because Allah had said: "...And whosoever fears Allah, and keeps his duty to Him, He will make his matters easy for him." (65:4).

These people left seeking the pleasure of Allah and Allah made their affair easy for them. They sought refuge inside the cave and Allah caused them to sleep. Allah explained this further by saying: "And you might have seen the sun when it rose, declining to the right from the cave and when it set turning away from them to the left." (18:17).

That is, the sun was not inside the cave completely so as to make the place hot for them, rather it turned away from them; only little of the sun touched them so that the cave would not heat up and harm them. The sun ray that entered the cave was only what was necessary: "While they lay in the midst of the cave." (18:17).

That is, in a wide place as also reported in a hadeeth: "When a wide thing is found,"⁽¹⁾ that is, something spacious. They were in a spacious place in the cave. Such was one of the signs of Allah – the Mighty and Sublime -- that He made this place easy for them. When they entered into this place with tranquility and trust in Allah, and surrendering their entire affairs to Him, Allah made them to sleep. What was the duration of their sleep? A day, two days or three? No, they slept for three hundred and nine years. Heat, coldness, hunger or thirst did not wake them up. This was among the miracles from Allah – the Mighty and Sublime. Can anyone of us sleep for three days without (feeling) hunger, thirst, heat or coldness? These people remained in their cave for three hundred and nine years: "And they stayed in their cave three hundred years adding nine." (18:25). Allah is saying: "And We turned them on their right and on their left sides." (18:18). Allah was the One who turned them. Why did He not say: They turned right and their left (themselves)? Rather He said: "And We turned them". This

1 Al-Bukhaari reported it in the Book of Hajj, the Chapter of Journeying When one Leaves the Arafah, no: (1555); and Muslim in the Book of Coming En masse from Arafah to Al-Muzdalifah, no: (2264).

is because a sleeping person does nothing on his own, hence the pen has been raised for him. Even if he does anything, it is not considered from his actions.

“... and their dog stretching forth his two forelegs at the entrance’ (18:18). It was guiding the entrance of their cave by the permission of Allah – the Mighty and Sublime. Allah turned them because if they were to remain on a side for a long period of time, it would lead to paralysis. Thus, He turned them on their right and their left sides. If anyone were to see them in this state, he would think that they were awake because there was no trace of sleep on their faces.

Allah covered them with a great awe:

﴿لَوْ أَطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمَلِئْتَ مِنْهُمْ رُغْبًا ﴿١٨﴾﴾

“Have you looked at them you will certainly have turned back from them in flight and will certainly have been filled with awe of them. (18:18).

You would have turned back from them in flight with your body and your heart would have been filled with awe of them. The heart will fear while the body will run so that no one will go around them and end up waking them. However, Allah honoured them with this. The marvels of the Companions of the Cave are numerous, but we will restrict ourselves to these.

We ask Allah to make you and us among His honourable intimate friends. Verily, He has power over all things.

Allah – the Mighty and Sublime -- said:

﴿وَإِذْ أَعْرَضْنَا عَنْهُمْ وَمَا يَعْشُرُونَ إِلَّا اللَّهَ فَأَوْرَأْنَا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ
وَيَهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا ﴿١٦﴾ ﴿وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَّوَّرُ عَنْ كَهْفِهِمْ ذَاتَ
الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشِّمَالِ ﴿١٧﴾﴾

“And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the cave; your Lord

will open a way for you from His mercy and will make easy for you your affairs (i.e. will give you what you will need of provision, dwelling)". And you might have seen the sun, when it rose, declining to the right from their cave and when it set turning a way from them to the left." (18:16-17).

Commentary

Under this chapter, the author, Imam Nawawi (may Allah shower blessings on him), mentioned relevant verses.

One of such is the story of the Companions of the Cave. They were youth who believed in Allah and withdrew from their people and left their town for the cave which Allah made easy for them; the spacious cave in the mountain. They entered the cave and were made to sleep by Allah for three hundred and nine years without any need of food, drink and their bodies did not change. Allah would turn them on their right and their left sides. This was among the extraordinary feats of Allah for them. Allah – the Mighty and Sublime -- prepared and facilitated a safe place for them to the extent that Allah said: *"Have you looked at them you will certainly have turned back from them in flight and will certainly have been filled with awe of them. (18:18).* Nobody went towards them.

And among the extraordinary feats of Allah for them was that they remained for this long without a change to their fingernails, hair or other physical features. Although, it is normal for hair and fingernails to grow long, theirs remained the same. It was as if they only slept the previous day.

This was why Allah – the Mighty and Sublime -- said:

﴿ وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْنَا قَالَ أَوَّلًا لَّيْسَ يَوْمًا أَوْ

بَعْضُ يَوْمٍ ﴿١٩﴾

"Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them

said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day" (18:19).

They said this because they did not notice any change to their body. The assertion of some people that their fingernails and hairs had grown very long is not correct. Otherwise, they would have realized that they had stayed for a very long time. But they did not change.

Among the extraordinary feats of Allah – the Mighty and Sublime -- for them was that He left them in this state of sleep until He replaced their unjust king with a righteous one. When they woke up, they sent one of them to the city to bring food for them. The money in their possession was the old currency that was used three hundred and nine years back. When they got to the market to buy something, they showed the (old) money which caused astonishment to the people of the town. What is the source of this money? Until Allah made people to discover them. This was one of the extraordinary feats of Allah for them. It is good to gather these verses and similar ones in order to ponder (over them) then bring out these miracles which indicate the Power of Allah, and that He – the Mighty and Sublime -- is more generous than His creatures. If a person worships Allah in a manner pleasing to Him, He will provide him with what will be pleasing to him.

Allah alone grants success.

Hadeeth 1503

وَعَنْ أَبِي مُحَمَّدٍ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي بَكْرٍ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أَنْاسًا فَقَرَاءَ وَأَنَّ النَّبِيَّ ﷺ قَالَ مَرَّةً: «مَنْ كَانَ عِنْدَهُ طَعَامٌ اِثْنَيْنِ، فَلْيَذْهَبْ بِثَالِثٍ، وَمَنْ كَانَ عِنْدَهُ طَعَامٌ أَرْبَعَةٍ، فَلْيَذْهَبْ بِخَامِسٍ، بِسَادِسٍ» أَوْ كَمَا قَالَ، وَأَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ جَاءَ بِثَلَاثَةٍ، وَأَنْطَلَقَ النَّبِيُّ ﷺ بِعَشْرَةٍ، وَأَنَّ أَبَا بَكْرٍ تَعَشَّى عِنْدَ النَّبِيِّ ﷺ، ثُمَّ لَبِثَ حَتَّى صَلَّى الْعِشَاءَ، ثُمَّ رَجَعَ، فَجَاءَ بَعْدَ مَا مَضَى مِنْ

اللَّيْلِ مَا شَاءَ اللّٰهُ. قَالَتْ لَهُ امْرَأَتُهُ: مَا حَبَسَكَ عَنْ أَضْيَافِكَ؟ قَالَ: أَوْ
 مَا عَشَيْتَهُمْ؟ قَالَتْ: أَبُوا حَتَّى تَجِيءَ وَقَدْ عَرَضُوا عَلَيْهِمْ قَالَ: فَذَهَبْتُ
 أَنَا، فَاخْتَبَأْتُ، فَقَالَ: يَا غُنْثَرُ! فَجَدَّعَ وَسَبَّ، وَقَالَ: كُلُوا لَا هَنِيئًا، وَاللّٰهُ!
 لَا أَطْعَمُهُ أَبَدًا، قَالَ: وَإِيْمَ اللّٰهُ مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلَّا رَبًّا مِنْ أَسْفَلِهَا
 أَكْثَرَ مِنْهَا حَتَّى شَبِعُوا، وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذَلِكَ، فَنَظَرَ
 إِلَيْهَا أَبُو بَكْرٍ فَقَالَ لَامْرَأَتِهِ: يَا أُخْتِ بَنِي فِرَاسٍ! مَا هَذَا؟ قَالَتْ: لَا وَفَرَّةٌ
 عَيْنِي لَهَا الْآنَ أَكْثَرَ مِنْهَا قَبْلَ ذَلِكَ بِثَلَاثِ مَرَّاتٍ! فَأَكَلَ مِنْهَا أَبُو بَكْرٍ
 وَقَالَ: إِنَّمَا كَانَ ذَلِكَ مِنَ الشَّيْطَانِ، يَعْنِي يَمِينُهُ. ثُمَّ أَكَلَ مِنْهَا لُقْمَةً،
 ثُمَّ حَمَلَهَا إِلَى النَّبِيِّ ﷺ فَأَصْبَحَتْ عِنْدَهُ. وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمِ عَهْدٍ،
 فَمَضَى الْأَجَلَ، فَتَفَرَّقْنَا اثْنَيْ عَشَرَ رَجُلًا، مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَنَا، وَاللّٰهُ
 أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ، فَأَكَلُوا مِنْهَا أَجْمَعُونَ.

'Abdur-Rahman bin Abu Bakr ﷺ reported: The Companions of As-Suffah were poor people. The Prophet ﷺ said, "Whoever has food enough for two people, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or sixth (or said something similar)." Abu Bakr ﷺ took three people with him while Messenger of Allah ﷺ took ten. Abu Bakr ﷺ took his supper with the Prophet ﷺ and stayed there till he offered the 'Isha' prayers. After a part of the night had passed, he returned to his house. His wife said to him: "What has detained you from your guests?" He said: "Have you not served supper to them?" She said: "They refused to take supper until you come." [Abdur-Rahman (Abu Bakr's son) or the servants] presented the meal to them but they refused to eat. I (the narrator) hid myself out of fear. Abu Bakr ﷺ (my father) rebuked me. Then he said to them: "Please eat. By Allah! I will never eat the meal." 'Abdur-Rahman added: Whenever we took a morsel of the meal,

the meal grew from underneath more than that morsel we had till everybody ate to his satisfaction; yet the remaining food was more than what was in the beginning. On seeing this, Abu Bakr ؓ called his wife and said: "O sister of Banu Firas! What is this?" She said: "O pleasure of my eyes! The food has increased thrice in quantity." Then Abu Bakr ؓ started eating. He said: "My oath not to take the meal was because of Satan." He took a morsel handful from it and carried the rest to the Prophet ﷺ. That food remained with him. In those days there was a treaty between us and the pagans and when the period of that treaty elapsed, he divided us into twelve groups and every group was headed by a man. Allah knows how many men were under the command of each leader. Anyhow, all of them ate of that meal. [Al-Bukhari and Muslim]

There are some more narrations in both Al-Bukhari and Muslim with very minor differences in wordings and in details.

Commentary

This story was reported by Anas (may Allah be pleased with him) under the Chapter of Wonders of the Auliya as regards what happened during the time of the Prophet ﷺ. Some of the Muhaajiroon came to Madeenah as poor people without anything but their clothes. There was a place called Suffah in the mosque (of the Prophet) where they used to stay, and Allah would facilitate someone to invite them over for a meal. One night, the Prophet ﷺ said: "Whoever has food for two should take with him a third, and whoever has food for four should take with him a fifth!" and so on. He ﷺ instructed his companions to take the inhabitants of Suffah with them in order to feed them. The Prophet ﷺ was the most generous of people for he took ten people with him. Aboo Bakr (may Allah be pleased with her) took four, some people went with three people while others went with four depending on their condition.

Aboo Bakr (may Allah be pleased with him) went with his guests to his house and instructed his son Abdur-Rahman (may Allah be pleased with him) to serve them before returning to the Prophet

ﷺ. This is because he was most eager to be in the company of the Prophet ﷺ; he (may Allah be pleased with him) was always with him ﷺ. He went to have his supper with the Prophet ﷺ before returning to his family at the later part of the night. He (may Allah be pleased with him) asked them: “Have you fed your guests? They replied in the negative. He thought they deliberately delayed giving food to the guests until his return, so he began to curse and grumble; that is, he was very harsh in his speech. Thereafter, he called out his son Abdur-Rahman (may Allah be pleased with him) who didn’t respond to him out of fear. This is because Aboo Bakr (may Allah be pleased with him) was very strict with his family upbringing.

So Abdur-Rahman did not answer out of fear that he would scold him or something similar. Aboo Bakr later took an oath that he would listen to him if he responds. He came out and his father asked him why they delayed giving a cordial reception to these people. However, they requested that he asks the guests. He then asked them. They said: ‘Yes, they presented food to us but we refused to eat until you come.’ So he swore an oath that he would not eat. He (Aboo Bakr) said, ‘By Allah, I will not eat the meal.’ That is, ‘You delayed eating the meal because of me, so I am not going to eat.’ He swore that he would not eat and the guests also swore that they would not either, as a form of honour for him. Now we have two vows: the vow of Aboo Bakr (may Allah be pleased with him) that he would not eat and the vow of the guests that they would not eat either. Which of them was tenable? If Aboo Bakr (may Allah be pleased with him) carried on with his vow, the guests would not eat; and if the guests fulfill their vow, they would not eat. The second vow takes precedence. Then Aboo Bakr (may Allah be pleased with him) said: ‘This is from Satan’; he meant his vow that he would not eat was from Satan. Then he ate, so did the guests.

However, the miracle that occurred was that when one of them took a morsel from the plate, the (content of the) plate would increase; every morsel was replaced with more of it. Where did this come from? It came from Allah as a form of miracle for Aboo Bakr (may Allah be pleased with him). This was because he was absolutely the best of *Auliya* in this *Ummah*; he was the best person after the Prophet ﷺ.

Then they finished (the meal) and what was left in the bowl was more than the initial quantity. Aboo Bakr (may Allah be pleased with him) took the meal to the Prophet ﷺ who invited some people to eat it. Aboo Bakr (may Allah be pleased with him) only carried it to the Prophet ﷺ in order to show him how Allah, the Exalted, the One in Whose Hand is the dominion of all things, determined this matter; whenever He wishes anything, He says: ‘Be,’ and it will be.

The point of reference in this hadeeth was the miracle that came the way of one of the *Auliyâ* of Allah: Aboo Bakr (may Allah be pleased with him). We testify that he was one of the *Auliyâ* of Allah and that he was absolutely the best of the *Auliyâ* of Allah beside the Prophets and Messengers. This is because he was among the *Siddiqeen*; that is, the second category of the righteous of the *Ummah*.

Allah said:

﴿ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشَّهَدَاءِ وَالصَّالِحِينَ ﴾

“And whoso obeys Allah and the Messenger, then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun, the martyrs, and the righteous” (4:69).

He [Aboo Bakr (may Allah be pleased with him)] is the best of the truthful ones, *As-Siddiqoon*, since the creation of Adam ﷺ by Allah till the Day of Resurrection. He is one of the intimate friends of Allah, and this is one of his extraordinary feats.

The hadeeth contains a lot of benefits:

It shows the excellence of Aboo Bakr (may Allah be pleased with him), and the fact that he was among the *Auliyâ*. And we have earlier mentioned that he is the best of the *Auliyâ* of Allah after the Prophets. This is because Aboo Bakr (may Allah be pleased with him) is one of the *Siddiqeen*, who are the second level of those whom Allah has showed His favour: the prophets, the *Siddiqeen*, the martyrs and the righteous.

Another benefit of this hadeeth is that a person is not blameworthy if he gets angry for a valid reason. This is because Aboo Bakr (may Allah be pleased with him) became so angry that he abused and rebuked such that his son had to hide himself from him out of fear. He called out saying: 'O stupid fellow!' This is evidence that when a person becomes angry for a valid reason, he is not to be blamed and it does not diminish his virtue and status.

Also, there is no harm for a person to qualify his son or one whom he has authority over with stupidity or ignorance if he does something that shows that he is stupid or ignorant.

The hadeeth also shows that it is part of people's culture, for instance in the olden days, for the guest and the host to exchange vows and oaths. For example, 'By Allah, eat.' 'By Allah, I will not eat.' 'By Allah, enter.' 'By Allah, I will not enter.' However, they will swear by Allah. As for what many ignorant people do today by swearing with divorce, this is a blunder. When a guest visits most of the nomads at home, and he is afraid that the host would slaughter an animal to entertain him, he would say: 'I swear to divorce, and this is unlawful for me. Otherwise, my wife is like my mother,' we seek refuge with Allah, 'if you slaughter an animal for me.' This is prohibited and not permissible. "Whosoever wants to swear should swear by Allah, or should keep quiet."⁽¹⁾ As for swearing by Allah, it is an ancient practice. It has been the custom and the traits of the Arabs. Irrespective of that, it is better to add the word *Insha Allah* when you make a vow about someone. You should say: 'By Allah, *Insha Allah*...' This is because you would have achieved two great benefits by saying, 'By Allah, *Insha Allah*...':

The first benefit is that Allah – the Mighty and Sublime -- will make the affair easy for you.

The second benefit is that if it is not made easy for you, you will not be required to offer expiation for the vow.

Hence, you should always add *Insha Allah* to your vows so that you would be free from breaking oaths and the affair will be made

1 Al-Bukhaari reported it in the Book of Testimonies, the Chapter of How to Make One Swear, no: (2482).

easy for you.

Has there come not to you the story of Sulaimân ﷺ? One day, he said: 'By Allah, I will go round ninety women tonight, and all of them will become pregnant and deliver a male child each who will fight in the path of Allah.' He meant that he would have sexual conjugation with ninety women; that each of them would give birth to a male child that would fight in the way of Allah. Look at how the Prophets loved fighting in the way of Allah – the Mighty and Sublime. He ﷺ wished that Allah should bless him with this great number of sons so that they would fight in the way of Allah. He did not say: 'So that they will assist me in my trade, on my farm or on a matter of the world', rather He said: 'That they may fight in the way of Allah'. It was said to him say: '*Insha Allah.*' But he did not say *Insha Allah* because he was absolutely certain and sure. But: "***You cannot will except what Allah wills.***" He had sexual intercourse with the ninety women that night; Allah gave him the ability to do that. But what resulted from it? Only one of them gave birth, and to a deformed being, that is, a paralyzed baby. Glorified is Allah, it is one of the signs of Allah – the Mighty and Sublime -- in order to show him that all affairs are in His Hands – the Mighty and Sublime.

Our Prophet, Muhammad ﷺ, said: 'If he had said *Insha Allah*, he would not be said to have broken his oath, and it would have been a means of achieving his aim for him'⁽¹⁾. This means that if he had said, *Insha Allah* (meaning: Allah willing), the affair would have been easy.

And when the Quraysh came to the Prophet ﷺ, they said: 'Inform us about the people in the earliest time that left their town and went to stay in the cave.' or that they said: 'Inform us about Dhul Qar'nayn.' He ﷺ said: 'Tomorrow I shall inform you.' Meanwhile, the Prophet ﷺ did not know their story (beforehand) because he had not come across it, and there was no reliable history. So he ﷺ said: 'Tomorrow I shall inform you.' The following day came, nothing was revealed to him. This was because the Prophet ﷺ was expecting revelation to

1 Al-Bukhaari reported it in the Book Vows, the Chapter of Saying *Insha Allah* in Vows, no: (6220); and Muslim reported it in the Book of Vows, the Chapter of Saying, *Insha Allah*, no: (3124).

come to him in the night but he received none. So also was on the second, third, fourth and fifth day; there was no revelation. Fifteen days passed and no revelation came to him. And this would be hard on the Messenger ﷺ because he had promised the Quraysh -- his enemies -- that he would inform them the following day but he failed to do so. Then Allah revealed the story and said to him:

﴿وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ۚ (٢٣) إِلَّا أَن يَشَاءَ اللَّهُ ۗ﴾

“And never say of anything, ‘I shall do such and such thing tomorrow.’ Except (with the saying) if Allah wills”⁽¹⁾ (18: 23-24).

The affairs are in the Hands of Allah. Hence, we say: If you wish to swear or make a vow on yourself, your children, your guest, or any person, always add the word *Insha Allah* so that these two benefits will set in. The benefits are: that Allah will make the affair easy and give you what you swear on; and secondly, you will not need to expiate for the oath if the affairs were to change.

This hadeeth also shows that if a person makes a vow regarding a matter but find a better alternative, he should expiate for his oath and do what is better. This is indicated in an authentic hadeeth from the Prophet ﷺ. He ﷺ said: “By Allah, Insha Allah, when I make an oath, and then see that other than it is better, I make expiation for my (dissolved) oath” or that he said: “I make expiation for my dissolved oath and do what is better”⁽²⁾. So if you swear not to talk to a particular person, it is better for you to break it, talk to him and expiate for your oath. And if there is anything between you and him whereby you say: ‘By Allah, I will not visit him.’ We say: Visit him and expiate for your oath since there is no sin in such. Similarly, if a person swears on his son that if the latter does something he will not speak to him. Then the son does it, he should speak to him and expiate for his oath. The important point is that if you make an oath on something, then you

1 Tafseer At-Tabari (15/228); and in Ad-Durr Al-Manthoor (5/308); and in Fathul-Baari (8/710).

2 Al-Bukhaari reported it in the Book of Vows and Oaths, Chapter of Allah’s Statement: Allāh will not call you to account for that which is unintentional in your oaths; and Muslim reported it in the Book of Vows, Chapter the Merit of a Person Who Makes an Oath and Later Sees a Better Thing, no: (3109).

see that there is goodness in not fulfilling your oath, you should not stick to your oath but expiate for it.

Another benefit from this hadeeth is that expiation is not required for a person who makes an oath in order to honour another person but could not. This is because Aboo Bakr (may Allah be pleased with him) did not expiate for his oath; that is, it was not reported that he did. This is what some scholars deduce from this hadeeth. However, this assertion is weak because the hadeeth does not indicate whether he expiated for his oath or not.

Thus, he might have expiated for his oath although this was not mentioned, and he might not have expiated for it. However, we have a clear text that whosoever breaks an oath should expiate for it regardless of whether the breaking of the oath is as a result of his own action or action of others. Based on this, if you take an oath to honour a person but you could not carry it out, it becomes obligatory for you to offer expiation.

For instance, you stood at the door of your host with another guest. The host opened the door and requested that you enter but you uttered a vow not to enter; and this has been reported. Here we say: you must expiate for your oath if you enter; even if you have made the vow out of respect but you broke it. Thus, if you break your oath, it becomes obligatory for you to expiate for it regardless of whether it is out of respect, violation or other reasons.

Someone might say: Aboo Bakr was the first to make a vow, hence the guests should have respected his vow rather than make another vow. Therefore, if two people make separate contradictory oaths, which one is more deserving to be fulfilled? We say: What is more deserving is that the person that first took an oath should be the one to fulfill his oath due to his precedence, and the Prophet ﷺ has commanded us to fulfill oaths. Based on this, the second individual is the one in error.

So if I say: “By Allah, you must do this”, and you say: “By Allah, I will not do it!” who is expected to fulfill his oath? The first or the second? The first person should fulfill his oath because he was the

first to take an oath. However, out of Aboo Bakr's unpretentiousness, he ate in order to honour his guests (may Allah be pleased with him).

There are numerous benefits in this hadeeth of Aboo Bakr (may Allah be pleased with him).

This includes the fact that a person is required to honour his guest. Indeed, entertaining a guest is part of the completeness of Faith based on the saying of the Prophet ﷺ: "Whosoever believes in Allah and the Last Day, let him honour his guests."⁽¹⁾

The right to hospitality is obligatory for a day and night, and recommended for three days, and whatever exceeds this is mere permissibility; what is obligatory is a day and a night. However, some scholars have restricted this to when there are no restaurants in the town; hence, it is not obligatory for you if there are restaurants. Nevertheless, you should assist him with what you can afford of money.

The more correct opinion regarding this issue is that people are not the same. Some guests may consider going to a restaurant as a form of degradation; thus, it becomes compulsory for you to host such persons in your house. On the other hand, some guests are indifferent to the options, whether you host them in your house or in the restaurant. In such a situation, there is no harm if you give money to him and direct him to a particular restaurant. In the same vein, if there are hotels in the town and it is assumed that it is not obligatory as stated by some people of knowledge, he would have a point because everyone, both the noble and the lowly, visits hotel.

However, there is no doubt that what is more appropriate for a person who comes to your house and says: 'I am your guest' is to host him except if this will cause you harm or you will miss a more important benefit. There is an appropriate approach for each situation.

Allah alone grants success.

¹ Al-Bukhaari reported it in the Book of Manners, the Chapter of Whoever Believes in Allāh and the Last Day Should Not Hurt, no: (5559); and Muslim reported it in the Book of Faith, the Chapter of Inducement on Honouring the Guest, and Remaining Silent, no: (67).

Hadeeth 1504

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ كَانَ فِيمَا قَبْلَكُمْ مِنَ الْأُمَمِ نَاسٌ مُّحَدَّثُونَ، فَإِنْ يَكُ فِي أُمَّتِي أَحَدٌ، فَإِنَّهُ عُمَرُ». رَوَاهُ الْبُخَارِيُّ، وَرَوَاهُ مُسْلِمٌ مِنْ رِوَايَةِ عَائِشَةَ، وَفِي رِوَايَتَيْهِمَا قَالَ ابْنُ وَهْبٍ: «مُحَدَّثُونَ» أَيُّ: مُلْهِمُونَ رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "There were Muhaddithun (the recipients of Divine inspiration) among the nations before you. If there is any of such Muhaddith among my followers, he must be 'Umar." [Al-Bukhari]

Commentary

The author, may Allah shower blessings on him, cited the hadeeth of Aboo Hurayrah (may Allah be pleased with him) about the miracle of the Leader of the Believers, Umar bin al-Khattab (may Allah be pleased with him). The Prophet ﷺ said: "There used to be among the people before you *Muhaddathun*" that is, those who receive true inspiration. They utter statement which would be in accordance with the truth. This is one of the marvels that Allah grants His servant: when one says a word, issues a verdict or gives a judgement, it would become clear to him thereafter that it is in conformity to the truth. Umar (may Allah be pleased with him) was one of such people who usually conform to the truth. The author (may Allah shower blessings on him) will mention corroborating facts in subsequent reports, Allah willing. The Prophet ﷺ said: "If there be such among you, it would be Umar".

That is, if there would be anyone who is (usually) inspired to the truth, then it would be Umar (may Allah be pleased with him). His saying: "If there be such among you" could imply that he ﷺ was addressing a gathering of people while Aboo Bakr (may Allah be

pleased with him) was not among them. It could also mean that he was addressing the entire *Ummah* including Aboo Bakr (may Allah be pleased with him). There is no problem with the first scenario. However, the second scenario would bring about a question: Why would Umar (may Allah be pleased with him) be inspired but Aboo Bakr (may Allah be pleased with him) was not? It could be said that Aboo Bakr was granted the ability to conform with what is right independent of inspiration. That is, he would achieve the truth on his own with the assistance of Allah. There are numerous indications of Aboo Bakr's ability (may Allah be pleased with him) to achieve the truth more than Umar (may Allah be pleased with him):

First, an instance was when the Quraysh gave seemingly onerous conditions to the Prophet ﷺ during the peace treaty at Hudaibiyyah. Umar (may Allah be pleased with him) was against this, so he (may Allah be pleased with him) went to the Prophet ﷺ hoping to restrain him from assenting. He said: 'Why should we be given a lowly thing in our religion? Why should we place condition upon ourselves that whoever comes from them and who is a Muslim we will send him back to them and whoever goes to them from us they will not send him back. This is difficult.' But the Prophet ﷺ said to him: "I am the Messenger of Allah. I am not disobedient to Him and He is my Supporter". So Umar (may Allah be pleased with him) went to Aboo Bakr (may Allah be pleased with him) hoping for his intervention to dissuade the Prophet ﷺ. So, he spoke to Aboo Bakr who gave the exact reply given by the Messenger ﷺ. He (may Allah be pleased with him) said: 'He is the Messenger of Allah. He is not disobedient to Him. He is his Supporter. So, adhere to his decision.' That is, you should not have doubt in his affair. This is one case in point. So, who was made to attain the truth in this? Undoubtedly, it was Aboo Bakr (may Allah be pleased with him).

Second, regarding the death of the Prophet ﷺ. When the news spread in Madeenah that the Prophet ﷺ had passed away, Umar (may Allah be pleased with him) stood up in the midst of the people and said: 'He is not dead. He only had a shock, and Allah will resurrect him. I will cut the hands and legs of anyone who claims otherwise in

opposite direction.’ He detested that he ﷺ had died. Meanwhile Aboo Bakr (may Allah be pleased with him) on that day, had gone to his garden outside Madeenah and when he returned, he found that the Prophet ﷺ had truly died. So, he went to the mosque and mounted the pulpit and made that famous statement of his which should be written in gold. He said (may Allah be pleased with him): ‘To proceed: O people! Whosoever is worshipping Muhammad should know that Muhammad is dead. And whosoever is worshipping Allah should know that Allah is Ever-Living and will never die.’ Then he recited the words of Allah, the Exalted: *“Verily, you will die and verily they (too) will die”* (39:30). And the word of Allah: *“Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or he is killed will you then turn back on your heels?”* (3:144). Umar said (may Allah be pleased with him), ‘By Allah, as soon Aboo Bakr recited these verses I became weak and my legs could not hold me.’ This is because when a person is afraid and something aggravates the fear, he will not be able to stand.

The third issue was when some Arab tribes apostatized after the demise of the Prophet ﷺ; that is, they became disbelievers, we seek refuge with Allah. The Prophet ﷺ had dispatched an army under the leadership of Usaamah bin Zayd (may Allah be pleased with both of them) in order to fight the closest people of Sham (Syria). The army (of the Muslims) was at the outskirts of Madinah though it had not moved out. When the Arabs apostatized, Umar (may Allah be pleased with him) came to Aboo Bakr (may Allah be pleased with him) and said: ‘Do not permit the army to go forth. We are in need (of it now).’ Aboo Bakr (may Allah be pleased with him) said to him: ‘By Allah I will not withdraw a banner which the Messenger of Allah had raised.’ Aboo Bakr dispatched them and he was right. This was because when people heard that the people of Madinah had sent an army to the borders of Sham (Syria), they said: ‘This people are powerful. It is not possible for us to apostatize.’ So, a lot of people refrained from apostasy and remained in Islam.

The issue is that Aboo Bakr (may Allah be pleased with him) is superior to Umar (may Allah be pleased with him) in attaining what

is right especially in straitened circumstances. Nevertheless, the two of them were usually made to attain what was correct, we ask Allah to join you and us with them in Paradise. Whenever a person has strong faith in Allah and increases in obedience to Him, He – the Mighty and Sublime -- will aid him by guiding him to the truth commensurate to his level of faith, knowledge and his righteous deeds. Sometimes you will see him carry out an action he thinks is correct without having evidence for it from the Qur'aan or *Sunnah* but when he goes back to ask, he will find out that his action is in conformity to the Book and *Sunnah*. This is one of the marvelous deeds. And the Prophet ﷺ has said regarding Umar: "If there be such from among you, it would be Umar".

Allah alone grants success.

Hadeeth 1505

وَعَنْ جَابِرِ بْنِ سَمُرَةَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: شَكَأَ أَهْلَ الْكُوفَةِ سَعْدًا، يَعْنِي: ابْنَ أَبِي وَقَّاصٍ، رَضِيَ اللَّهُ عَنْهُ، إِلَى عُمَرَ بْنِ الْخَطَّابِ، رَضِيَ اللَّهُ عَنْهُ، فَعَزَلَهُ وَاسْتَعْمَلَ عَلَيْهِمَ عَمَّارًا، فَشَكَّوْا حَتَّى ذَكَرُوا أَنَّهُ لَا يُحْسِنُ يُصَلِّي، فَأَرْسَلَ إِلَيْهِ، فَقَالَ: يَا أَبَا إِسْحَاقَ! إِنَّ هَؤُلَاءِ يَزْعُمُونَ أَنَّكَ لَا تُحْسِنُ تُصَلِّي، فَقَالَ: أَمَا أَنَا وَاللَّهِ! فَإِنِّي كُنْتُ أَصَلِّي بِهِمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ لَا أَخْرِمُ عَنْهَا: أَصَلِّي صَلَاةَ الْعِشَاءِ فَأَرْكُدُ فِي الْأُولِيِّينَ، وَأُخْفُ فِي الْأُخْرِيِّينَ، قَالَ: ذَلِكَ الظَّنُّ بِكَ يَا أَبَا إِسْحَاقَ! وَأَرْسَلَ مَعَهُ رَجُلًا - أَوْ رَجُلَيْنِ - إِلَى الْكُوفَةِ يَسْأَلُ عَنْهُ أَهْلَ الْكُوفَةِ، فَلَمَّ يَدْعُ مَسْجِدًا إِلَّا سَأَلَ عَنْهُ، وَيُثْنُونَ مَعْرُوفًا، حَتَّى دَخَلَ مَسْجِدًا لِبَنِي عَبْسٍ، فَقَامَ رَجُلٌ مِنْهُمْ، يُقَالُ لَهُ أَسَامَةُ بْنُ قَتَادَةَ، يُكْنَى أَبَا سَعْدَةَ، فَقَالَ: أَمَا إِذْ نَشَدْتَنَا فَإِنَّ سَعْدًا كَانَ لَا يَسِيرُ بِالسَّرِيَّةِ وَلَا يَقْسِمُ بِالسُّوْبَةِ، وَلَا يَعْدِلُ فِي الْقَضِيَّةِ، قَالَ سَعْدٌ: أَمَا وَاللَّهِ! لَأَدْعُونَ بِثَلَاثٍ: اللَّهُمَّ إِنْ كَانَ عَبْدُكَ

هَذَا كَاذِبًا، قَامَ رِبَاءً، وَسَمِعَهُ، فَأَطْلُ عُمَرُ، وَأَطْلُ فَقْرُهُ، وَعَرَّضَهُ لِلْفِتَنِ.
وَكَانَ بَعْدَ ذَلِكَ إِذَا سُئِلَ يَقُولُ: شَيْخٌ كَبِيرٌ مَفْتُونٌ، أَصَابَتْنِي دَعْوَةُ سَعْدِ.

Jabir bin Samurah ؓ said: The inhabitants of Kufah complained to 'Umar ؓ against Sa'd bin Abu Waqqas ؓ and 'Umar ؓ appointed 'Ammar ؓ as Governor of Kufah in his place. Their complaint was that he did not even conduct As-Salat (the prayers) properly. 'Umar ؓ sent for Sa'd and said to him: "O Abu Ishaq, the people claim that you do not offer the Salat properly." Sa'd replied: "By Allah! I observe Salat according to the Salat of the Messenger of Allah ﷺ, and I make no decrease in it. I prolong Qiyam (standing) in the first two Rak'ah in Maghrib and 'Isha' prayers and shorten in the last ones." 'Umar ؓ said: "This is what I thought of you, O Abu Ishaq!" Then he sent with him a man (or some men) to Kufah to investigate the matter about him (from the people of Kufah). The inquiry was conducted in every mosque and all the people in these mosques praised him; but in the mosque of the Banu 'Abs, a man, with the name of Usamah bin Qatadah and surname Abu Sa'dah, stood up and said, "Sa'd bin Abu Waqqas did not participate in Jihad and he did not distribute the spoils equitably and did not judge justly." On this Sa'd said: "I shall make three supplications in respect of him: O Allah! If this slave of Yours is a liar and seeker of notoriety, please prolong his life and lengthen his period of adversity and afflict him with trials." (And so did it happen.) Thereafter, when the man was asked about his condition he would say, "I am an old man afflicted with trials and overtaken by the curses of Sa'd."

Commentary

This is one of the marvels cited by the author (may Allah shower blessings on him); it is an incident involving Sa'd bin Abee Waqqas (may Allah be pleased with him) as related by Jabir bin Samurah (may Allah be pleased with him). Sa'd was famous for the acceptance of his supplication; that is, Allah gave him the *Karaamah* which is that

He accepts his supplication whenever he supplicated. The Leader of the Believers, Umar bin Al-Khattab (may Allah be pleased with him), made him the Governor over the people of Kufah.

After the Muslims conquered Iraq, they made territories out of cities and founded the two cities, Basra and Kufah, which became the foremost cities in Iraq. Then the Leader of the Believers (may Allah be pleased with him) appointed governors for the cities, and Sa'd bin Abee Waqqas was appointed as the governor of Kufah. The people of Kufah complained to the Leader of the Believers, Umar (may Allah be pleased with him) that Sa'd does not used to observe the *Salat* properly. A noble companion that the Prophet (may Allah be pleased with him) bore witness to his admission into Paradise!

Umar (may Allah be pleased with him) sent for him and informed him that the people of Kufah have complained that he does not pray properly. So Sa'd (may Allah be pleased with him) informed him that he used to lead them in prayer according to the manner of the Prophet's *Salat* ﷺ. He mentioned the Isha Prayer, and it seemed, Allah knows best, that that was what those complainants specifically mentioned. He (may Allah be pleased with him) said: 'I do lead them in *Salat* according to the practice of the Messenger of Allah ﷺ without default,' that is, I did not abandon it but persisted on it. 'I used to lengthen the first two *Rak'ah* of *Isha* and shorten the last two.' Umar (may Allah be pleased with him) then told him: 'That is my opinion of you, O Aboo Ishaaq.' Umar exonerated him because he opined that he would lead his subjects properly in *Salat*; that is, according to the *Sunnah* of the Prophet ﷺ.

Notwithstanding, he continued with the investigation because that was what is expected of his office and he understood the essence of the responsibility. Therefore, he sent some men to Kufah to investigate the conduct and behaviour of Sa'd (may Allah be pleased with him). There was no mosque that members of this panel entered and asked about Sa'd except that people would say good things about him.

This continued until they got to the mosque of Banî 'Abs where a man stood up and said: 'Now that we have been asked to comment,

(I say:) this man is not just in giving judgement, he does not go forth with detachment and he is not fair in dealings.' The man's statement that Sa'd (may Allah be pleased with him) does not to go forth with detachment means that he would not participate in Jihad nor distribute the war booty equally; and that he does judge justly among people.

He made these three false accusations against him, so Sa'd (may Allah be pleased with him) said: 'By Allah, I shall make three supplications against you.' He supplicated that Allah – the Mighty and Sublime -- should prolong his life but impoverish him and expose him to trials, we ask Allah for well-being. These three supplications are grave but he (may Allah be pleased with him) made it conditional; he said: 'if your servant had stood up for *Riyaa* (show-off) and *Sum'ah* (seeking fame).' That is, (if the man had made the accusations) without any just cause.

And Allah – the Mighty and Sublime - granted his supplication. This man lived long to the extent that his eyebrows fell over his eyes due to old age but he was miserable and exposed to trials. In this condition of old age, he used to molest the girls by cornering them in the markets in order to wink at them, refuge is with Allah. He used to say about himself: 'I am an old man afflicted with trials and overtaken by the curses of Sa'd.'

This was among the extraordinary feats with which Allah honoured Sa'd bin Abee Waqqas (may Allah be pleased with him). There are a lot of benefits in this hadeeth.

One of the benefits is that a person in charge of the affairs of a people will never be safe from them irrespective of his status; there is no way atrocity would not be committed against him.

Thus, Ibn Al-Waradiyy said in his famous poetry which begins with:

Shun the music and flirtatious speech;

Say the decisive word and shun he that plays about.

Leave fame for the youthful age

For the youthful age is the prime of one.

And he said among his wise lines:

Half of the people are enemies to

He who is in authority, this if he is just.

Another benefit from this hadeeth is that it is permissible for the oppressed to supplicate against his oppressor in accordance with his act of oppression. Thus, Sa'd bin Abee Waqqas (may Allah be pleased with him) made those supplications against the one who had oppressed him.

Another benefit is that Allah – the Mighty and Sublime -- responds to the supplication of the victim of oppression. Hence, when the Prophet ﷺ sent Muaadh bin Jabal (may Allah be pleased with him) to Yemen and instructed him to collect Zakat of their wealth, he said ﷺ: “Stay clear of the best of their wealth and fear the supplication of the oppressed for there is no barrier between it and Allah”⁽¹⁾. Allah responds to the supplication of the oppressed even if he were a disbeliever. This is because Allah– the Mighty and Sublime- is fair in His Judgements, so He treats the victim of oppression equitably and justly even if he is a disbeliever. What if he is a Muslim?

A benefit from this *hadeeth* is that it is permissible for a person to make his supplication conditional on a particular premise. If he supplicates against a person while he makes an exception such as saying: ‘O Allah if it is so, do such-and-such with him. O Allah, if he has wronged me, give me justice; or afflict him with this-and-that.’ You should supplicate in a manner commensurate with the wrongdoing. Allah, the Exalted, brought (an instance of) conditional supplication in the Glorious Qur’aan.

Allah, the Exalted, said:

﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَدُوا أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الضَّالِّينَ ﴿٦﴾ وَالْخَمْسَةَ أَنْ لَعْنَتُ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾ وَيَدْرَأُ عَنْهَا

1 Al-Bukhaari reported it in the Book of Zakah, the Chapter of Taking Zakah from the Rich and Giving it to the Poor, no: (1401); and Muslim reported it in the Book of Faith, the Chapter of Calling to the Two Testimonies and the Laws of Islam, no: (27).

العَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾ وَالْخَمْسَةَ أَنْ غَضِبَ اللَّهُ عَلَيْهَا
 إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾

“And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (I.e. testifies four times) by Allah that he is one of those who speak the truth. And the fifth (testimony should be) the invoking of the Curse of Allah shower blessings on him if he be of those who tell a lie (against her). But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allah, that he (her husband) is telling a lie. And the fifth (testimony) should be that the Wrath of Allah be upon her if he (her husband) speaks the truth. (24:6-9).

One of the benefits of this hadeeth was the Leader of the Believers [Umar (may Allah be pleased with him)]’s concern for his subjects. It demonstrated his sense of responsibility, and his mental alertness and consciousness regarding it. Thus, he became famed for his sense of justice and his good administrative skills in matters of war, peace, daily activities and religious affairs. The reality is that he was the best Caliph after Aboo Bakr (may Allah be pleased with him); rather, he (Umar) was one of the achievements of Aboo Bakr (may Allah be pleased with him) because it was the latter who appointed him as the leader of the Muslims.

In conclusion, this hadeeth contains numerous benefits and what we have mentioned is nothing but a synopsis.

Allah alone grants success.

Hadeeth 1506

وَعَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ سَعِيدَ ابْنَ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ، رَضِيَ اللَّهُ عَنْهُ خَاصَمْتَهُ أَرْوَى بِنْتُ أَوْسٍ إِلَى مَرْوَانَ ابْنِ الْحَكَمِ، وَادَّعَتْ أَنَّهُ أَخَذَ

شَيْئًا مِنْ أَرْضِهَا، فَقَالَ سَعِيدٌ: أَنَا كُنْتُ أَخْذُ مِنْ أَرْضِهَا شَيْئًا بَعْدَ الَّذِي سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ؟! قَالَ: مَاذَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ ظُلْمًا، طَوَّفَهُ إِلَى سَبْعِ أَرْضِينَ» فَقَالَ لَهُ مَرْوَانُ: لَا أَسْأَلُكَ بَيْنَهُ بَعْدَ هَذَا، فَقَالَ سَعِيدٌ: اللَّهُمَّ إِنْ كَانَتْ كَاذِبَةً، فَأَعْمِ بَصَرَهَا، وَاقْتُلْهَا فِي أَرْضِهَا، قَالَ: فَمَا مَاتَتْ حَتَّى ذَهَبَ بَصَرُهَا، وَبَيْنَمَا هِيَ تَمْشِي فِي أَرْضِهَا إِذْ وَقَعَتْ فِي حُفْرَةٍ فَمَاتَتْ. متفقٌ عَلَيْهِ .

'Urwah bin Az-Zubair reported: Arwa bint Aus brought a suit against Sa'id bin Zaid bin 'Amr bin Nufail ؓ. She complained to Marwan bin Al-Hakam that he had wrongfully taken possession of a portion of her land. Sa'id said: "How can I take a portion out of her land while I have heard a denunciation from the Messenger of Allah ﷺ." Marwan asked him: "What did you hear from the Messenger of Allah?" He said, "I heard the Messenger of Allah saying, 'He who takes a span of land unjustly will be made to wear seven earths round his neck on the Day of Ressurrection.'" Marwan said to him: "I don't seek proof from you after this." Sa'id supplicated: "O Allah! If she is a liar, deprive her of her eye sight and cause her to die in her land." 'Urwah said: "She did not die till she became blind. While she was walking in her land (concerning which the dispute arose) she fell down into a pit and died." [Al-Bukhari and Muslim]

Commentary

Among the wonders of the intimate friends of Allah is that Allah – the Mighty and Sublime - responds to their supplications such that they will see its (manifestation) with their very eyes. This is Sa'eed bin Zayd bin Amr bin Nufayl (may Allah be pleased with him) who was one of the ten people that were given the glad tidings of Paradise (from earth). A

woman who claimed that he usurped a part of her land contended with him in the presence of Marwaan. He (Sa'eed) said: 'Will I take anything from her land after what I have heard from the Messenger of Allah!' They asked him: 'What did you hear?' He replied: 'I heard the Prophet ﷺ say: "He who takes a span of land unjustly shall wear seven earths round his neck on the Day of Resurrection."

He meant that how could he do such a thing after he heard that kind of a denunciation from the Prophet ﷺ. When any believer who professes faith in Allah and His Messenger ﷺ hears the like of this hadeeth that emanated from the truthful one whose honesty is testified to, he will not violate the right of others to their land, not even a span. The Messenger ﷺ was saying that if you were to take a hand span of land; he restricted it to a span as a form of hyperbole. Otherwise, if a smaller piece of land, even if it is a centimeter, is seized, he would be made to wear it on his neck on the Day of Resurrection as seven earths. This piece of land he usurped will be tied to his neck on the Day of Resurrection as seven earths because the earth is in seven layers. Allah, the Exalted, said:

﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ﴾

"It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven)" (65:12)

When a person owns a land, the right of ownership extends downward to the seventh earth and also upward to the sky. Hence, no one can build a bridge over such land or burrow a tunnel underneath because the land belongs to him; he has the right of possession to the deepest part of the earth and the uppermost part of the sky. Therefore, if a span is unjustly seized from this land, it would be the entire possession around the neck of the oppressor on the Day of Resurrection; we ask Allah for well-being.

On the Day of Witness, the Day of Resurrection, when all beings, including animals, will be brought back to life, this transgressor will be laden with seven earths; we seek refuge with Allah. Hence, the Prophet ﷺ has said: "May Allah's curse be upon the one that changes

landmark.”⁽¹⁾ That is, if a person shifts the landmark, which is the boundary of a land, in order to increase his land.

This is evidence that land encroachment is one of the Major Sins since it comes with this great burden on the Day of Resurrection. So what do you think of those who usurp large parcels of land today without any right? They seize these lands thereby limiting the grazing land of the Muslims. Thus, they cause difficulty to the Muslims by preventing them from their grazing land, their paths, their ravines, and the likes. These people will be made to wear what they take on their necks on the Day of Resurrection because they take it unjustly, we seek refuge with Allah. They appropriate public grazing lands, pathways and waterways of the Muslims without any right.

As a result, scholars have stated that a person cannot take possession of a reclaimed land which is close to a populated area if it may be of benefit to the inhabitants of the area. Even if a person reclaims a land, then plants crops or erects a structure on it, the crops or structure will be demolished for a general good of the town. A town is not a private possession of anyone but for the generality of the Muslim populace.

If it is assumed that the ruler denies this man of the land which the people of the town need, this does not transfer ownership of the land to the ruler because he has only acted on behalf of the people. No one holds any special right with regards to the general property of the Muslims. This issue is extremely grave. Thus, when the value of land increased, people began to transgress against one another, refuge is with Allah. A person would claim that a land belongs to him whereas it is not, and a person will encroach on the land of his neighbour. This is a grievous matter and there is a copious body of work on it that would exhaust a reader. The scholars have stated that if a person builds a fence and extends its construction into the land of another person by a centimeter, he becomes a transgressor. As a result, he will be punished before Allah – the Mighty and Sublime -- on the Day of Resurrection. Consider the great extent scholars have gone to warn against this act but people still usurp large swathes of land today, refuge is with Allah, notwithstanding this severe warning.

1 Muslim reported it in the Book of Animals for Offering, the Chapter of Prohibition as Regard Slaughtering Because of Other Than Allāh, no: (3657).

When Sa'eed bin Zayd (may Allah be pleased with him) narrated this hadeeth to Marwaan (may Allah shower blessings on him), he said: 'I shall not ask you for any proof'. This was because he knew that it was impossible for Sa'eed to take the land of this woman unjustly. As for the woman, Sa'eed said (may Allah be pleased with him): 'O Allah, if she is a liar take away her sight and cause her to perish in her land.' So, what happened? Allah took away the sight of this woman before she died and when she was walking on the land one day, she fell into a well and died therein. A well on the same land that she disputed with Sa'eed bin Zayd (may Allah be pleased with him) became a grave. This was a *Karaamah* for Sa'eed bin Zayd (may Allah be pleased with him). Allah – the Mighty and Sublime -- granted his supplication, and he (may Allah be pleased with him) witnessed it before his death.

We have earlier stated that the supplication of the oppressed is granted even if he were a disbeliever because Allah – the Mighty and Sublime – will help an oppressed person over the oppressor. This is because Allah, the Exalted, is just and He does not oppress and will not accept injustice from anyone.

Allah – the Mighty and Sublime -- stated in the Glorious Qur'aan:

﴿إِنَّهُ لَا يَفْلِحُ الظَّالِمُونَ﴾

“Verily, the oppressor’s will not be successful.” (6:21).

An oppressor will never be successful. Therefore, you should consider this story and the previously mentioned story of Sa'd bin Abee Waqqas (may Allah be pleased with him), and notice how Allah responded to the supplications. This is the way of Allah, the Exalted, regarding His servants. We ask Allah to protect you and us from oppression.

Allah alone grants success.

Hadeeth 1507

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا حَضَرَتْ أُحُدٌ دَعَانِي

أَبِي مِنَ اللَّيْلِ فَقَالَ: مَا أُرَانِي إِلَّا مَقْتُولًا فِي أَوَّلِ مَنْ يُقْتَلُ مِنْ أَصْحَابِ
النَّبِيِّ ﷺ، وَإِنِّي لَا أَتْرُكُ بَعْدِي أَعَزَّ عَلَيَّ مِنْكَ غَيْرَ نَفْسِ رَسُولِ اللَّهِ ﷺ،
وَإِنَّ عَلَيَّ دَيْنًا فَأَقْضِ، وَاسْتَوْصِ بِأَخَوَاتِكَ خَيْرًا. فَأَصْبَحْنَا، فَكَانَ أَوَّلَ
قَتِيلٍ؛ وَدَفَنْتُ مَعَهُ آخَرَ فِي قَبْرِهِ، ثُمَّ لَمْ تَطِبْ نَفْسِي أَنْ أَتْرُكَهُ مَعَ آخَرَ،
فَاسْتَخْرَجْتُهُ بَعْدَ سِتَّةِ أَشْهُرٍ، فَإِذَا هُوَ كَيَوْمٍ وَضَعْتُهُ غَيْرَ أُذُنِهِ، فَجَعَلْتُهُ
فِي قَبْرِ عَلَيٍّ حِدَةً. رَوَاهُ الْبُخَارِيُّ .

Jabir bin 'Abdullah ﷺ said: My father called me on the evening before (the battle of) Uhud and said: "I perceive that I shall be among the first from among the Companions of the Prophet ﷺ to be martyred, and after him you are the dearest to me. I am under the burden of debt. Pay it and treat your sisters well." Next morning he was among the first to be killed, so I buried him along with another in the same grave. Thereafter, I did not like that I should leave him with another in the grave. So I dug up his corpse after six months and he was in the same condition in which he was on the day when I buried him, except that there was a scratch on his ear. Then I buried him in a separate grave. [Al-Bukhari]

Commentary

Some of the marvels of the intimate friends of Allah mentioned by the author, may Allah him, in the Chapter of Superiority and Marvels of the *Auliya'* have earlier been explained.

He (may Allah shower blessings on him) mentioned an account of Abdullah bin Hiraam (may Allah be pleased with him), the father of Jabir bin Abdullah (may Allah be pleased with him), in this hadeeth. He woke up his son at night and said: 'I perceive that I shall be among the Companions of the Messenger of Allah to be martyred.' This was just before the Battle of Uhud. Then he counselled him, he said: 'and after him you are the dearest to me.' He directed him to pay his debt

and treat his sisters well.

Then during the battle, he fought and he was killed. On that day, the number of dead Muslims was seventy men which made it difficult for them to dig a grave for each person. So, they decided to bury two or three persons in a grave, and Abdullah bin Hiraam (may Allah be pleased with him), Jabir's father, was buried with another man. Jabir was not pleased with this, so he decided to bury his father separately. So he dug up his corpse after six months and found him as if he was buried that day, with no trace of decomposition, except for little changes to his ear. He (may Allah be pleased with him) later buried him separately in a grave.

Jabir (may Allah be pleased with him) paid the debt and treated his sisters very well. When he had to marry, Jabir (may Allah be pleased with him) married a previously married woman. The Prophet ﷺ asked him, 'Have you gotten married?' He replied, 'Yes.' The Prophet ﷺ said: 'A virgin or a previously married woman? He said, 'A previously married woman.' The Prophet ﷺ said: 'You should have got married to a virgin that you will play with and will play with you; that will laugh with and you laugh with her'. He (may Allah be pleased with him) said: 'O Messenger of Allah, my father left sisters for me'. He stated that he chose to marry a previously married woman so that she would take care of them.

This hadeeth depicts the marvel of Abdullah bin Hiraam, the father of Jabir (may Allah be pleased with both of them). Allah brought his dream to fruition and he became the first to be killed at Uhud. He was buried and the earth did only devour a very little part of his body after the passage of six months. This is one of his marvels (may Allah be pleased with him).

You should know that after the interment of a corpse, the earth will devour it and nothing will be left of it except the coccyx. This will serve as material from which people will be created on Day of Resurrection – bodies will resurrect from it. The earth will not consume only the Prophets, may Allah extol their mentioning, as stated by the Prophet ﷺ: "Verily, Allah has forbidden the earth from consuming the

bodies of the Prophets.”⁽¹⁾ And it will devour the bodies of others. Nonetheless, Allah – the Mighty and Sublime- may prevent the earth from consuming the body of anyone in order to honour him.

Hadeeth 1508

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ خَرَجَا مِنْ عِنْدِ النَّبِيِّ ﷺ فِي لَيْلَةٍ مُظْلِمَةٍ وَمَعَهُمَا مِثْلُ الْمِصْبَاحَيْنِ بَيْنَ أَيْدِيهِمَا، فَلَمَّا افْتَرَقَا، صَارَ مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ حَتَّى آتَى أَهْلَهُ. رَوَاهُ الْبُخَارِيُّ.

Anas ؓ reported: Two Companions of the Prophet ﷺ left his home in a very dark night with something like lights in front of them; when they separated, each of them had one light in front of him till they arrived home. [Al-Bukhari]

Commentary

The great scholar of hadeeth, An-Nawawee, may Allah shower blessing on him, mentioned this hadeeth in his book *Riyaadu-Saaliheen* under the Chapter of the Wonders and Marvels of the *Auliya*.

It was about two men: Usayd bin Hudayr and Abbaad bin Bishr (may Allah be pleased with both). They were with the Prophet ﷺ on a dark night, at a time when there was no lamp in the marketplaces nor in homes. They departed the Prophet ﷺ this dark night, and Allah – the Mighty and Sublime -- made for them two lamps in their front; that is, lamps comparable to electric bulbs illuminating the road for them. This was neither from their making nor with any input from them. Rather Allah – the Mighty and Sublime - created the light

1 Ahmad reported it (4/8); and Aboo Dawood, in the Book of Salat, the Chapter of the Excellence of the Day and Night of Jumu'ah, no: (883); and An-Nasaaee in the Book of Jumu'ah, the Chapter of Saying Much Salat on the Prophet ﷺ, no: (1357); and Ibn Maajah, the Book of Establishing the Salat, and the Sunnah Therein, Chapter of the Excellence of Jumu'ah, no: (1075).

to move ahead of them until they reached their houses. This was a marvel from Allah – the Mighty and Sublime. One of the marvels of Allah – the Mighty and Sublime -- was that He illuminates the road for His servants – a physical road and its benefit could be felt.

These two men, may Allah be pleased with them and may they be pleased with what Allah will give them, walked under the light when there was no light even in the marketplace. There was no light nor lamps and the night was dark. So, Allah – the Mighty and Sublime -- made the light for them.

There is also an abstract light that Allah throws in the heart of a believer as a honour for him. You will see some scholars whom Allah endows with vast knowledge in every field, and are blessed with understanding, retentive memory and effective use of expressive style. One of such scholars was *Shaykh ul-Islam*, Ibn Taimiyyah, may Allah shower blessing on him. Allah blessed the Ummah through him, and it has continued to benefit from his works till this day of ours. He died in 728 years after *Hijrah*, which is hundreds of years ago, but the *Ummah* is still benefiting from his books. Allah, the Exalted, bestowed upon him vast knowledge, keen understanding and power of discourse. No one could overwhelm him in debate regarding any matter. Indeed, he once said (may Allah shower blessings on him): ‘Anybody who employs a verse (of the Qur’aan) or *hadeeth* as a proof to debate with me upon falsehood, I will make the verse or the *hadeeth* a proof against him and not a proof for him.’ That Allah, the Exalted, granted a human such level of ability is from His Bounties. He [Ibn Taimiyyah (may Allah shower blessings on him)] would debate with his opponents and refer them to the statements of one of their figureheads in a particular book of his. The followers of the man who is debating with *Shaykh ul-Islam* (may Allah shower blessings on him) might not be aware of the books whereas he (Ibn Taimiyyah) knew what was inside the books.

His debate with a *Maaliki* Judge in *Aqeedatul Waasitiyyah* was amazing. The *Maaliki* Judge attempted to arouse the feeling of the leader against him. But he (*Shaykh ul-Islam*) said, ‘This is impossible and it is not in line with your school of thought. You, the *Maaliki*s,

used to say such-and-such. It is not possible to get support from the ruler for what you have mentioned based on your School of Thought.' The man was dejected: 'How did he know about our School what we do not know?' He was gifted in every field, may Allah shower blessings on him. He was versed in Arabic Grammar, Arabic Language, Syntax and Rhetoric.

Indeed, his student, Ibn Qayyim, may Allah shower mercy on him, in his book, *Badaa'iul-Fawaa'id*, discussed and examined very meticulously the difference between the words: *Madaha* and *Hamida*.⁽¹⁾ He also discussed how arrangement of letters makes a difference in meaning in Arabic Language. He (may Allah shower blessings on him) came up with a profound research. Then he (may Allah shower blessings on him) said, 'Shaykh ul-Islam (Ibn Taymiyyah) always brought amazing insight whenever he talked about this issue.' He meant the issue of the Arabic Language and Syntax.

And he (Ibn Taimiyyah) was as a poet said:

The lightning glittered towards the highland,

So I said to it: O lightning I am preoccupied from you.⁽²⁾

That is, Shaykh ul-Islam was preoccupied with what was greater than issues of Arabic Grammar, Rhetoric or Syntax; he was far involved in superior things. Once, he came to Egypt during the days of Abu Hayyaan, the famous grammarian and scholar of Tafseer. Abu Hayyan was one of the leading experts in the field and used to extol Shaykh ul-Islam Ibn Taimiyyah. Indeed, he had a poem in his praise, part of which says:

Ibn Taimiyyah stood in defence of our Sharee'ah

The way the Leader of the Taymee Tribe did when his people rebelled⁽³⁾.

1 The root meaning of both words goes back to 'he praised'. [Translation Note].

2 Found in Mu'jam Buldaan (5/264); the line is ascribed to Abdur-Rahman bin Daarrah.

3 Found in Al-Maqсад Al-Ar'shad (1/138). The line is attributed to Aboo Hayyan

The Leader of the Taymee Tribe in this context is Aboo Bakr (may Allah be pleased with him). That is, he (Ibn Taimiyyah) upheld Islam during a time of trial and innovation as Aboo Bakr (may Allah be pleased with him) upheld it during the time of calamity.

Abu Hayyaan would praise Ibn Taimiyyah in his poems. When he arrived in Egypt, people came to meet him so as to benefit from his knowledge and engage him in debates. Among those who came to him was Abu Hayyaan. So he discussed matters of Arabic Grammar with him. This was because Abu Hayyaan was an authority in Arabic Grammar. Ibn Taimiyyah (may Allah shower blessings on him) said to him: 'This is incorrect; the Arabs do not say that.' So (Abu Hayyaan) said, 'How then did Seebawayh, the Imam of Arabic Grammar, mentioned it in his book?' Then Ibn Taimiyyah (may Allah shower blessings on him) said to him, 'Is Seebawayh the prophet of Arabic Grammar? Must we follow him? Indeed, Seebawayh committed errors in more than eighty places in his book that you and Seebawayh do not know.'

In the eyes of the grammarians, Seebawayh is comparable to Al-Bukhaari in the eyes of People of Hadeeth. So Abu Hayyaan was stunned; how could Ibn Taimiyyah say that? Then he went to compose a defamatory poem about him - and in Allah we seek refuge. Although he had earlier praised him, he decided to defame him.

The important point is that since Allah does bestow a physical light, as a wonder, with which a person sees, as it occurred in the case of these two companions, He also bestows abstract light which He casts into the heart of a believing servant.

We ask Allah to make you and us among such servants. We beseech Him to cast light and guidance into our hearts such that we will have the ability to talk about the *Sharee'ah* as if the texts are displayed before us. This is part of the blessings of Allah upon His servant.

We ask Allah, the Exalted, to make us among his pious intimate friends, His successful party and righteous servants.

Hadeeth 1509

وَعَنْ أَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ عَشْرَةَ رَهْطٍ عَيْنًا سَرِيَّةً، وَأَمَرَ عَلَيْهِمْ عَاصِمَ ابْنَ ثَابِتِ الْأَنْصَارِيِّ، رَضِيَ اللَّهُ عَنْهُ، فَاَنْطَلَقُوا حَتَّى إِذَا كَانُوا بِالْهَدَاةِ، بَيْنَ عُسْفَانَ وَمَكَّةَ؛ ذُكِرُوا لِحَيٍّ مِنْ هُدَيْلٍ يُقَالُ لَهُمْ: بَنُو لِحْيَانَ، فَتَفَرُّوا لَهُمْ بِقَرِيبٍ مِنْ مِائَةِ رَجُلٍ رَامٍ، فَاقْتَصَبُوا آتَارَهُمْ، فَلَمَّا أَحَسَّ بِهِمْ عَاصِمٌ وَأَصْحَابُهُ، لَجَّؤُوا إِلَى مَوْضِعٍ، فَأَحَاطَ بِهِمُ الْقَوْمُ، فَقَالُوا: انْزِلُوا، فَأَعْطُوا بِأَيْدِيكُمْ وَلَكُمْ الْعَهْدُ وَالْمِيثَاقُ أَنْ لَا نَقْتُلَ مِنْكُمْ أَحَدًا، فَقَالَ عَاصِمٌ بِنُ ثَابِتٍ: أَيُّهَا الْقَوْمُ! أَمَّا أَنَا، فَلَا أَنْزِلُ عَلَى ذِمَّةِ كَافِرٍ: اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ، ﷺ؛ فَرَمَوْهُمْ بِالنَّبْلِ فَقَتَلُوا عَاصِمًا، وَنَزَلَ إِلَيْهِمْ ثَلَاثَةٌ نَفَرٍ عَلَى الْعَهْدِ وَالْمِيثَاقِ، مِنْهُمْ خُبَيْبٌ، وَزَيْدُ بْنُ الدِّثْنَةِ وَرَجُلٌ آخَرٌ. فَلَمَّا اسْتَمَكْنَا مِنْهُمْ أَطْلَقُوا أَوْتَارَ قِسِيِّهِمْ، فَزَيَّطُوهُمْ بِهَا. قَالَ الرَّجُلُ الثَّلَاثُ: هَذَا أَوَّلُ الْعَدْرِ وَاللَّهِ! لَا أَصْحَبِكُمْ إِنْ لِي بِهِؤْلَاءِ أَسْوَةٌ - يُرِيدُ الْقَتْلَى - فَجَرَّوهُ وَعَالَجَوْهُ، فَأَبَى أَنْ يَصْحَبَهُمْ، فَقَتَلُوهُ، وَأَنْطَلَقُوا بِخُبَيْبٍ، وَزَيْدِ بْنِ الدِّثْنَةِ، حَتَّى بَاعُوهُمَا بِمَكَّةَ بَعْدَ وَقْعَةِ بَدْرٍ؛ فَابْتِاعَ بَنُو الْحَارِثِ بْنِ عَامِرِ بْنِ نَوْفَلِ بْنِ عَبْدِ مَنَافٍ خُبَيْبًا، وَكَانَ خُبَيْبٌ هُوَ قَتَلَ الْحَارِثَ يَوْمَ بَدْرٍ، فَلَبِثَ خُبَيْبٌ عِنْدَهُمْ أَسِيرًا حَتَّى أَجْمَعُوا عَلَى قَتْلِهِ، فَاسْتَعَارَ مِنْ بَعْضِ بَنَاتِ الْحَارِثِ مُوسَى يَسْتَحِدُّ بِهَا فَأَعَارَتْهُ، فَدَرَجَ بِنِيِّ لَهَا وَهِيَ غَافِلَةٌ حَتَّى آتَاهُ، فَوَجَدَتْهُ مُجْلِسَهُ عَلَى فَخِذِهِ وَالْمُوسَى بِيَدِهِ، فَفَزِعَتْ فَزَعَةً عَرَفَهَا

خَبِيبٌ. فَقَالَ: أَتَخَشِينَ أَنْ أَقْتُلَهُ مَا كُنْتَ لِأَفْعَلَ ذَلِكَ! قَالَتْ: وَاللَّهِ! مَا رَأَيْتُ أَسِيرًا خَيْرًا مِنْ خَبِيبٍ، فَوَاللَّهِ! لَقَدْ وَجَدْتُهُ يَوْمًا يَأْكُلُ قِطْفًا مِنْ عِنَبٍ فِي يَدِهِ، وَإِنَّهُ لَمُوثِقٌ بِالْحَدِيدِ وَمَا بِمَكَّةَ مِنْ ثَمَرَةٍ، وَكَانَتْ تَقُولُ: إِنَّهُ لَرِزْقُ رِزْقِهِ اللَّهُ خَبِيبًا، فَلَمَّا خَرَجُوا بِهِ مِنَ الْحَرَمِ لِيَقْتُلُوهُ فِي الْحِجْلِ، قَالَ لَهُمْ خَبِيبٌ: دَعُونِي أَصَلِّي رُكْعَتَيْنِ، فَتَرَكُوهُ، فَرَكَعَ رُكْعَتَيْنِ فَقَالَ: وَاللَّهِ! لَوْلَا أَنْ تَحَسَبُوا أَنَّ مَا بِي جَزَعٌ لَزِدْتُمْ. اللَّهُمَّ أَحْصِهِمْ عَدَدًا، وَاقْتُلْهُمْ بَدَدًا، وَلَا تُبْقِ مِنْهُمْ أَحَدًا، وَقَالَ:

فَلَسْتُ أَبَالِي حِينَ أُقْتَلُ مُسْلِمًا عَلَى أَيِّ جَنْبٍ كَانَ لِلَّهِ مَضْرَعِي وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ يَشَاءُ بَارِكْ عَلَيَّ أَوْصَالِ شِلْوٍ مُمَزَّعٍ وَكَانَ خَبِيبٌ هُوَ سَنَ لِكُلِّ مُسْلِمٍ - قُتِلَ صَبْرًا - الصَّلَاةَ، وَأَخْبَرَ - يَعْنِي: النَّبِيُّ ﷺ - أَصْحَابَهُ يَوْمَ أُصِيبُوا خَبَرَهُمْ، وَبَعَثَ نَاسًا مِنْ قُرَيْشٍ إِلَى عَاصِمِ بْنِ ثَابِتٍ حِينَ حَدَّثُوا أَنَّهُ قُتِلَ أَنْ يُؤْتُوا بِشَيْءٍ مِنْهُ يُعْرَفُ، وَكَانَ قَتَلَ رَجُلًا مِنْ عُظَمَائِهِمْ، فَبَعَثَ اللَّهُ لِعَاصِمٍ مِثْلَ الظُّلَّةِ مِنَ الدَّبْرِ فَحَمَّتَهُ مِنْ رُسُلِهِمْ، فَلَمْ يَقْدِرُوا أَنْ يَقْطَعُوا مِنْهُ شَيْئًا، رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ sent an espionage mission of ten men under the leadership of 'Asim bin Thabit Al-Ansari رضي الله عنه. They proceeded till they reached Al-Had'ah, a place between 'Usfan and Makkah and the news of their arrival reached a section of the tribe of Hudhail, called Banu Lihyan. About one hundred men, who were all archers, hurried to follow their tracks. When 'Asim and his companions came to know of their pursuers, they took refuge in a safe place. The infidels encircled them and said to them: "Come down and surrender, and we promise and guarantee you that we will not kill anyone

of you.” ‘Asim bin Thabit ؓ said: “By Allah! I will not come down to be under the protection of disbelievers. O Allah! convey this news to our Prophet ﷺ.” Then the infidels shot arrows at them till they killed ‘Asim. Three men came down relying on their promise and covenant. They were Khubaib, Zaid bin Ad-Dathinah and another man. When the disbelievers captured them, they tied them up with the strings of their bows. The third of the captives said: “This is the beginning of first betrayal. By Allah! I will not go with you. I have a good example in these (martyrs).” So they dragged him and tried to compel him to accompany them, but he refused. At last they killed him. They took Khubaib and Zaid bin Ad-Dathina with them and sold them as slaves in Makkah. This incident took place after the battle of Badr.

Khubaib was bought by the sons of Al-Harith bin ‘Amir bin Naufal bin ‘Abd Manaf. It was Khubaib who had killed Al-Harith in the battle of Badr. Khubaib remained a prisoner with those people for a few days till the sons of Al-Harith resolved to kill him.

When Khubaib got wind of this plot, he borrowed a razor from one of Al-Harith’s daughters in order to remove his pubic hair. Her little son crawled towards Khubaib because of her carelessness. Later on, she saw her son on his thigh and the razor was in his hand. She got scared so much that Khubaib noticed the agitation on her face and said: “Are you afraid that I will kill him? No, I will never do that.” She later remarked (after Al-Khubaib got martyred): “By Allah! I never saw a prisoner better than Khubaib.” She added: “By Allah! I saw him once eating of a bunch of grapes in his hand while he was chained and there was no such fruit at that time in Makkah. Probably it was a boon which Allah bestowed upon Khubaib.”

When they took him out of the Haram of Makkah to kill him outside its boundaries, Khubaib requested them to let him offer two Rak’ah of voluntary prayer. They allowed him and he offered two Rak’ah prayer. Then he said: “Had I not apprehended that you would think that I was afraid of death, I would have prolonged the prayer. O Allah! Count their number; slay them one by one

and spare not one of them.” He then recited these poetic verses:

‘I do not care how they kill me as long as I get martyred in the Cause of Allah as a Muslim. I received my death for Allah’s sake. If Allah so desires, He will bless, the amputated limbs of the torn body.’

Then the son of Al-Harith killed him. It was Khubaib who set the tradition for any Muslim sentenced to death in captivity to offer two Rak’ah of voluntary prayer. On that day the Messenger of Allah ﷺ informed his Companions of the martyrdom of Khubaib. Later on, when some disbelievers from Quraish were informed that ‘Asim had been martyred, they sent some people to fetch a significant part of his body to ascertain his death. (This was because) ‘Asim had killed one of their chiefs. So Allah sent a swarm of wasps, resembling a shady cloud, to hover over the body of ‘Asim and to shield him from their messengers, and thus they could not cut off anything from his body. [Al-Bukhari]

Commentary

The author, may Allah shower blessing on him, reported a number of hadeeths in the Chapter on marvels and virtues of the Auliya’. One of such is the hadeeth of Aboo Hurayrah (may Allah be pleased with him) about Aasim bin Thaabit al-Ansaari and his companions.

The Prophet ﷺ sent ten of them to spy on the enemies. When they were close to Makkah, a group of people from Banoo Hudhayl noticed them and followed in their trail with about hundred archers. They followed on their heels until they surrounded Aasim and his companions. Then the people of Hudhayl asked them to come down promising them safety and that they would not kill them. But Aasim (may Allah be pleased with him) said: ‘By Allah, I will not come down under the protection of a disbeliever who betrays Allah, and whoever betrays Allah will betray the servants of Allah.’

Once, Aboo Moosa Al-Ash’ari (may Allah be pleased with him) wrote to Umar bin Al-Khattaab (may Allah be pleased with him)

about a Christian man who has a profound knowledge of accounting. He requested Umar's (may Allah be pleased with him) permission to put this Christian man in charge of the public treasury. Umar (may Allah be pleased with him) replied him thus: 'I do not believe in one who betrays Allah and His Messenger. Every disbeliever is a traitor and such should not be given authority over the public treasury.'

Aboo Moosa (may Allah be pleased with him) wrote to Umar (may Allah be pleased with him) again stating that the likes of this man are rare in terms of accounting and efficiency. Umar (may Allah be pleased with him) wrote back to him: 'In the Name of Allah, the Most Gracious, the Most Merciful. From the Leader of the Believers, servant of Allah, Umar bin Al-Khattab. The Christian is dead. Peace unto you.'

It was in one sentence: 'The Christian is dead.' That is, does it mean that the management of our public treasury would cease or be in jeopardy if this man were to die? Thus did he silence the yearning of Abu Musa (may Allah be pleased with him).

Hence, 'Aasim (may Allah be pleased with him) refused to come under the protection of the disbelievers because they were not trustworthy; every disbeliever is not trustworthy. Then they shot arrows at the ten companions killing 'Aasim and six others. The remaining three said: 'Let us get down and see whether they will fulfill their promise or not.' The Hudhayli people got hold of them and removed their cords to tie their hands. One of the three persons said: 'This is the first treachery; I cannot accompany you people.' So they struggled (to pull him ahead). He said: 'Never!' So they killed him.

Thereafter they went away with Khubayb and his companion (may Allah be pleased with both) to Makkah and sold them. Khubayb (may Allah be pleased with him) was bought by the people of Makkah. Meanwhile, Khubayb had killed their chief in the Battle of Badr and they saw that as an opportunity to kill him. So, they took him into their as a prisoner with his hand tied. One day, he was in the house as a prisoner whose hands were tied, a lad from the household walked slowly to Khubayb (may Allah be pleased with him) as if he pitied him and had mercy for him as it is habitual for a person to show

mercy and compassion to children. Thus, if you notice yourself being compassionate and merciful to children, it is one of the signs of Allah's Mercy to you. This is because Allah shows mercy to those who are merciful (themselves). When Al-Aqra' bin Al-Haabis (may Allah be pleased with him) saw the Prophet ﷺ kiss, I think Hasan or Husayn, he said: 'I have ten children and I have not kissed any of them.' Hence, the Prophet ﷺ said: 'What can I do for you if Allah has taken mercy away from your hearts.'⁽¹⁾ [And he said ﷺ:] 'Allah shows mercy to His servants that show mercy.'⁽²⁾

Khubayb (may Allah be pleased with him) carried the child and placed him on his lap. He had borrowed a razor from a member of the household in order to shave his pubic hair. The boy had gone to Khubayb without the knowledge of the mother. When she realized that he was on the lap of Khubayb (may Allah be pleased with him) who was with a razor, she thought it was an opportunity for Khubayb (may Allah be pleased with him). What could he do? Kill the boy? The razor and the lad were with him and he was alone with him but he was trustworthy, a noble companion. When he sensed that the mother was terrified, he said: 'By Allah, I will not kill him.'

She said: 'By Allah, I have never seen a prisoner better than Khubayb. I saw with him a pluck of grapes which he was eating. At the time, there were no grapes in Makkah. Thus I knew that that was from Allah, the Exalted, who had facilitated the grape for him, being a prisoner that had no authority over himself in any way. He did not have the ability to go to the market to buy or to feed since he was under captivity. But Allah facilitated this pluck of grapes for him to eat while in Makkah.' She knew it was from Allah. This is similar to the story of Maryam (may Allah be pleased with her):

﴿كَلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَنْزِمُهُ أَنَّى لِي هَذَا قَالَتْ هُوَ مِنْ

- 1 Al-Bukhaari reported it in the Book of Manners, Showing Mercy to Children, Kissing Them and Holding Them to the Necks, no: (5539).
- 2 Al-Bukhaari reported it in the Book of Funerals, the Chapter of the Prophet's Statement ... no: (1204); and Muslim in the Book of Funerals, the Chapter of Crying Over the Dead, no: (1531).

عِنْدَ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

“Every time he entered Al-Mihraab to (visit) her, he found her supplied with sustenance He said: O Maryam! From where have you got this? She said, “This is from Allah”. Verily Allah provides sustenance to whom He without limit” (3:37).

This is one of the marvels of Allah, the Exalted, for Khubayb (may Allah be pleased with him). Allah – the Mighty and Sublime -- honoured him by sending a pack of grapes for his consumption when there was none in Makkah. He remained a prisoner until those people whose father was killed by Khubayb agreed to kill him. However, because of their respect for the Sacred Precinct (Haram), they said: ‘We shall kill him outside the Sacred Precinct.’ This is because if a person commits murder and enters the Haram, it is not permissible to kill him in the Haram.

Allah, the Most High, said:

﴿وَمَنْ دَخَلَهُ كَانَ آمِنًا﴾ ﴿١٧﴾

“Whosoever enters it, he attains security” (3: 97).

This practice dated back to the Days of Ignorance but Islam accented to it. If a person commits an action that should necessitate his death outside the Haram but seeks protection within its precinct, the Haram will protect him. It becomes impermissible to kill him. Then what should be done (to the criminal)? Someone might ask: If we accept the principle, does that mean that every criminal that seeks refuge in the Haram (that we should not kill him)? We say: We will not kill him in the Haram but coerce him to come out. How would we do that?

The scholars said he should not be provided with food or drink, and there should be no transaction with him. We will constrain him until the earth, despite its vastness, will become strained for him. Then what will he do? He will come out. And we shall establish the punishment upon him thereafter.

The important point is that they went out with Khubayb (may

Allah be pleased with him) to a place called Al-Hill to kill him. He requested that they should allow him to observe two *Rak'ah*. This is because *Salat* is the noblest action of the limb, and it is a connection between a servant and his Lord.

They permitted him to observe two *Rak'ah*. After he finished it, he said: 'Were it not be that I fear that you people would say I was afraid, I would have extended it.' This was because he was keen on observing *Salat*, and loved to observe more of it when he was about to die.

Then he made three supplications against them: 'O Allah, gather them in numbers, kill them in scatters and do not give respite to any of them.' His supplication was granted, and none of them survived that year; all of them were killed. This was one of the wonders of Khubayb. Then he recited the following poetic verses:

'I don't care how they kill me as long as I get martyred in the Cause of Allah as a Muslim. I received my death for Allah's sake. And if Allah so desires, He will bless the amputated limbs of a torn body.'

So it was from the marvels of this man that Allah – the Mighty and Sublime -- used to provide him with fruits which are not available in Makkah. He would be eating them while his hands were in iron fetters. He was the first person to establish the practice of observing *Salat* when one is about to be killed. He did that and Allah – the Mighty and Sublime -- and His Messenger ﷺ assented to it. He (may Allah be pleased with him) also cursed those people and his supplication against them was granted.

As for Aasim bin Thaabit (may Allah be pleased with him) who had been murdered, when a group of people from Quraish, from whom he had killed one of their noble men, later learnt of his death, they dispatched some people to retrieve a significant part of his body to ascertain his death. When these people reached the location in order to remove some parts of his body, Allah – the Mighty and Sublime -- sent a swarm of bees, resembling a shady cloud, to protect him from these people. Thus, they were unable to move near him to cut his body part and they went back disappointed. That was also one of the *Karaamaat* for Aasim ؓ. Allah, the Exalted, shielded his body after

his death from these enemies that wanted to mutilate him.

There are numerous marvels out of which the author (may Allah shower blessings on him) mentioned some in this chapter, and some others in various sections of this book.

Shaykh ul-Islam, may Allah shower blessing on him, has said: 'From the creed of the *Ahlu-Sunnah Wal-Jama'ah* is belief in the marvels of the intimate friends of Allah, and what Allah has made to occur through them under various types of sciences, discoveries, ability and influence.' He said (may Allah shower blessings on him): 'There were marvels before the advent of this Ummah, so also were they in the beginning of this *Ummah*, and they will continue till the Day of Resurrection.' He mentioned a lot of them in his book: *Al-Furqaan bayna Auliya' ash-Shaytaan wa Auliya' Ar-Rahman* (The criterion between the intimate friends of Satan and the intimate friends of the Most Merciful).

Allah alone grants success.

17. The book of the prohibited actions

Chapter 254: the prohibition of backbiting and the commandment of guarding one's tongue

The author, may Allah shower blessing on him, said: The chapter on the prohibition of backbiting and the commandment of guarding the tongue.

The Prophet ﷺ explained backbiting when he ﷺ said to his companions: 'Do you know what backbiting is?' They replied: 'Allah and His Messenger know best.' Then he ﷺ said: 'Backbiting is mentioning something about your brother what he dislikes.' They asked: 'O Messenger of Allah! What if what I say about my brother can be found in him? He replied ﷺ: 'If he possesses what you said, you have backbitten him but if does not possess it, then you have slandered him.' that is, including backbiting.

Backbiting is one of the major sins which Prayer, charity, fasting and other righteous acts cannot expiate; rather, it will remain on the scale. Ibn Abdul-Qawiyy (may Allah shower blessings on him) said in his poem entitled Al-Aadaab:

They have said backbiting and eavesdropping,
But major sins they are in the view of Ahmad.

He was referring to Ahmad bin Hanbal (may Allah shower blessings on him). That is, he considered backbiting and eavesdropping as major sins.

The saying of the Prophet ﷺ in defining backbiting: "Your mentioning about your brother what he does not like" includes what the person may dislike of physical and religious defects. Therefore, whenever you mention about a person what he dislikes, this is considered as backbiting. For instance, you would have backbitten

him by referring to him as lame, one-eyed, tall, short or similar description in reference to his physical deformity. This is considered as backbiting. When you make reference to his moral defect, for instance stating that he is not chaste or modest, he follows and gazes at women. An example of reference to religious defect is saying a person is an innovator, does not observe Prayer with the congregation or other similar acts, and condemning him in his absence. You talk about him in his absence; this is why it is called backbiting. However, if this is done in his presence, it will be an insult and affront, not backbiting.

And the saying of the Prophet ﷺ: ‘If what you said of your brother is right, you have backbitten him. But if it is not true, you have slandered him.’ That is, you have slandered him and also backbitten him. He ﷺ omitted the second part because it is clear. Similar lucidity is noticeable in the Prophet’s ﷺ statement: ‘How I wish we could see our brothers.’ They, that is the companions, asked: ‘O Messenger of Allah, are we not your brothers?’ He replied: ‘You are my companions. My brothers are those that will come after me.’ That is, they will believe in him without having seen him. His saying: ‘You are my companions’ does not negate their right of brotherhood; rather, the companions are his brothers and his companions while the latter generations are his brothers but not his companions. Thus, his statement: ‘You have slandered him’ does not limit the matter to slander alone; rather it is backbiting and slander.

You should understand that the ignominy and sin of backbiting increase in accordance to its consequences. Therefore, backbiting a common man is not comparable to backbiting a scholar, leader, manager, minister or similar figures. This is because backbiting the people in authority in minor or major issue is worse than backbiting the one with no authority, control or responsibility. The harm in backbiting a common man is limited to him alone whereas backbiting a person holding a position of authority will harm him and those under his authority. For instance, there is no doubt that backbiting a scholar is an act of oppression against his personality just like every other Muslim. Furthermore, it harms the *Sharee’ah* which he conveys since a learned person is the carrier of the *Sharee’ah*. Your backbiting

him belittles him in the sight of people which would make them reject his statements. They will not have recourse to him in their religious affairs and they will doubt whatever truth he might say due to your action. This is a great crime against the *Sharee'ah*.

Likewise, this holds true for backbiting a leader, king, president and other similar figures. Such act of backbiting does not affect their personalities alone as it may lead to collapse of their government. When you backbite a leader, a minister or a king, you sow dissension in the hearts of the subjects against him which will lead to a great damage. This will lead to widespread confusion among the public and create a state of general disunity. It may start as verbal exchange and later become throwing of arrows. When the hearts are filled with enmity and hatred for the leader, it becomes impossible for such hearts to comply with the directives of the leader. The heart will perceive evil even when the leader commands good. Truthful indeed is this statement of the poet:

A pleasant agreeable eye is blind to every fault

As an angry resentful eye points to and sees (only) evil deeds

For instance, if you backbite one of the senior officials charged with the affairs of the Muslims, religious or administrative control, you are being malevolent to the entire Muslims though you might not know. Some people may opine that this person is only showing his anger and resentment, but how could turning a state of peace to a state of fear, and this stability into instability, and the present trust in the scholar to a state of mistrust be a genuine manner of resentment? If your heart is filled with vengeance or anger, then discharge it on yourself before anyone else. You should consider your own evil deeds, are you free from fault? You should begin with your deficiencies before you insult and backbite the leaders.

One might say, 'I (only) want to enjoin what is good and forbid what is evil!' We say, your intention is good, but the best manner of entrance into a house is through its door. Spreading the faults of your leaders is not a (proper) way of enjoining good and forbidding evil because this only increases evil. People will no longer trust

anyone. If a scholar says: 'Such-and-such act is despicable,' they will say: 'Put that aside.' If a leader says: 'This is vile' and he tries to prevent people from it, they will say: 'No, you have not rectified yourself before correcting others.'

This can cause great havoc among the Muslims. It is amazing that these people who have been afflicted with backbiting people in authority, be it scholars or rulers, will never mention the good deeds of their victims, perhaps their criticism might be considered as a just assessment. And Allah, the Exalted, says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ۗ﴾

“O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and hatred of others make you avoid justice.” (Al-Maa'idah: 8).

“Let not the enmity and hatred” that is, you should not allow the hatred you have for some people prevent you from being just in your assessment.

It is also amazing that you rarely find them warn against cheating, lying and other similar vices in their gatherings or statements. Cheating and lying are present in business transactions and other dealings, but you rarely see them direct their anger at correcting and warning the populace. And it is a well-known fact that when the people are upright, which implies that the individual Zayd, Umar, Bakr and Khaalid are righteous, the society will be righteous. And when this happens, the Ummah will be upright.

But then some people with diseased heart love the issue; they love scrutinizing the scholars in order to find their faults. They will not mention any of their good deeds but spread these faults among the people. They would make a leader, a minister or a ruler an object of discussion without mentioning any of his righteous deeds. Where is fairness in that? When Allah, the Exalted, has said:

“But Allah says the truth, and He guides to the (right) path”.

Even in dealing with the polytheists, Allah – the Mighty and Sublime -- says:

﴿ وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ﴾ (28)

“And when they commit a Faahishah (evil deed, going round the Ka’bah in a naked state, and every kind of unlawful sexual intercourse), they say, ‘we found our fathers doing it, and Allah has commanded it on us.’ (Q7:28).

They (the polytheists) made two statements: One, ‘We found our fathers doing it’; and two: ‘And Allah commanded us to do it’. Allah – the Mighty and Sublime – settled the matter between them (by saying),

﴿ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحِشَاءِ ﴾ (28)

“Say, ‘Nay, Allah never commands Faahishah.’ (Q7: 28)

Allah acknowledged their true statement that they found their fathers doing it, but countered the falsehood (i.e. their saying that Allah – the Mighty and Sublime -- commanded them to do it).

You should be fair if you desire to criticize. As for digging for the faults of the Muslims, in particular their leaders, you should know that whoever seeks for the fault of his brother, Allah will also expose his faults. He – the Mighty and Sublime -- will certainly disgrace him even in his mother’s house.

The important point is that we must stay away from backbiting and restrain our tongues (from it). And we should know that every word of backbite will lead to reduction in our righteous deeds and an increase in the righteous deed of the victim of backbite. This is reported in the hadeeth: ‘Do you know the wretched one among you?’ They (the Companions) replied, ‘The one with no *dirham* (money) or property’. He ﷺ said, ‘No, the wretched one is he who comes on the Day of Resurrection with good deeds like (a heap of) a mountain, but had

oppressed so-and-so, insulted so-and-so, and had taken the property of so-and-so, had shed the blood of so-and-so, and had beaten so-and-so. His good deeds will be taken and given to this-and-that. Such that if his good deeds are exhausted before what is against him is settled, his sins will be taken and will be heaped on him then he will be thrown into the hell (as a result of that).¹

We also heard that when one of the pious predecessors heard that someone had backbitten him, he sent a gift to him with a message: 'You gave me the gift of your good deeds which I will benefit from on the Day of Resurrection, and I am giving you this gift which you will benefit from in this fleeting world.'

The important point, my brothers, which is my advice to you and myself, is to eschew backbiting and avoid discussing the evil aspects of the leaders, be them scholars, rulers or others in positions of authority. If you desire goodness and rectification, the door is open and the means are available. You may get in touch with them in person or contact them through other channels of communication if you cannot secure a private audience.

By so doing, you would have rendered your obligation and you would not be liable for whatever happens thereafter. Then, O my brother, does your backbiting the scholars or the leaders bring any good? Definitely not! Rather, it is corruption of the reality, and you do not add to the affair except difficulty; you do not remove oppression nor rectify mischief through it.

We beseech Allah – the Mighty and Sublime – to guard and protect our tongues from that which displeases Him, and He should make us attain that which is good and beneficial.

Commentary

The author (may Allah shower blessings on him) said: The chapter of prohibition of backbiting and commandment of

1 Muslim reported it in the Book of Goodness and Ties of Kinship, and Manners; in the Chapter of Prohibition of Injustice, no: (4678)

guarding one's tongue.

It has been earlier discussed that backbiting refers 'to talking about your brother about what he dislikes' in his religion, character, physical attributes and others. You should not discuss anything which your brother dislikes in his absence. And it has been earlier discussed that backbiting is one of the major sins which cannot be erased by Salat, charity, fasting or Hajj. It is similar to other major sins which will only be measured against good deeds on the scale. It has been earlier stated that backbiting has different rulings based on its evil and negative consequences. Similarly, backbiting people in authority, be it scholars or rulers, is worse than others, which is due to the enormity of its evil consequence.

As for what the author (may Allah shower blessings on him) cited from the verses (of the Qur'aan), the first is His statement:

“And do not backbite one another.”

This is connected to what was mentioned at the beginning of the verse:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِتْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ءَأُحِبُّ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ﴿١١﴾﴾

“O you, who believe, avoid much suspicion, for indeed some suspicion is sin and do not backbite one another. Would any of you like to eat the flesh of his dead brothers? You would hate it.”
(Q49: 12).

Thereafter, Allah – the Mighty and Sublime - forbade backbiting and alluded to a point which should scare everyone; He – the Mighty and Sublime - said:

***“Would anyone of you like to eat the flesh of his dead brother?
You would hate it.”***

If the corpse of your Muslim brother is presented to you, would you eat his flesh? The answer is negative since everyone will dislike that

because it is not proper.

Someone might say: 'How does backbiting fit into this example?' We say this is because the victim of backbite is not available to defend himself. This makes him comparable to a dead person who could not defend himself when you cut his flesh. Hence, it is not considered backbiting when you talk about what your brother dislikes in his presence. This is referred to as revile and insult.

“And fear Allah, for Allah is the one who accepts repentance and the Most Merciful.”

So He - the Mighty and Sublime - commanded the fear of Allah after He had forbidden backbiting. This shows that those who indulge in backbiting do not fear Allah – the Mighty and Sublime. You should know that when you gain knowledge of every fault of your brother and spread and spy on him, Allah – the Mighty and Sublime -- will appoint someone to disgrace you and also spread your faults during your lifetime or after your death. This is because the Prophet ﷺ said, “Whoever exposes the faults of his (Muslim) brother, Allah will also expose his faults and whomever Allah exposes his faults, He will disgrace him even in the abode of his mother.”⁽¹⁾

However, there is nothing wrong in backbiting for the purpose of advice or clarification. For instance, when someone seeks your advice about hiring a particular person, and you know this is a business deal. In this case, you ought to clarify his defect with the aim of offering a counsel. The evidence for this is that Faatimah bint Qays (may Allah be pleased with her) had three suitors among the companions: Usaamah bin Zayd, Mu'aawiyah bin Abee Sufyaan and Aboo Jahm.

She (may Allah be pleased with her) came to seek advice from the Prophet ﷺ. She (may Allah be pleased with her) said to him: 'So-and-so persons have asked for my hand in marriage.' The Prophet ﷺ then said to her: 'Muaawiyah is destitute and he has no property, and Abu Jahm is very hard on women. So, you should marry Usaamah.'⁽²⁾

1 At-Tirmidhee reported it in the Book of Goodness and Ties of Kinship, the Chapter of What Has Come in Praise of a Believer, no: (1955).

2 Muslim reported it in the Book of Divorce, the Chapter of a Woman That Is Divorced the Third Time Will Have No Maintenance, no: (2709).

He mentioned what these two people would dislike but it was for the purpose of counseling, not spreading fault and ignominy. He ﷺ separated the issues.

Likewise, if someone comes to seek your opinion about taking knowledge from a particular person whom you know with distorted methodology, you are not blameworthy if you advise him against that. For instance, if you fear that he may influence a learner with his wrong ideology, creed, reasoning, thinking or methodology, it becomes incumbent upon you to tell him not to seek knowledge from him because of his defects.

There are many examples of this but the important point is that it is not blameworthy to mention what your brother might dislike for the sake of counsel and advice.

Indeed, there is a widespread wrong notion that: ‘There is no (guilt of) backbiting in the case of a lasciviously bad person.’ This is not a statement [of the Prophet ﷺ], thus it is not tenable.

There is (guilt of) backbiting in the case a bad person as it is with others. When we mention his acts of transgression for the sake of finding his fault or apportioning blame on him, then this is not permissible. But when we mention this in the form of admonition and warning, this is not wrong but indeed compulsory. The point to note is that this (i.e. the above expression) is not a hadeeth of the Prophet ﷺ, and its meaning is not absolute; it has modifications as earlier stated.

Allah alone grants success.

Commentary

The second verse is the statement of Allah – the Mighty and Sublime:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عِنْدَهُ

مَسْئُولًا ﴿٣٦﴾

“And do not pursue that of which you have no knowledge.

Indeed, the hearing, the sight and the heart, of each of those you will be questioned (by Allah)."

"Do not pursue" that is, you should not follow that which you have no knowledge about. This prohibition is general; you should eschew everything that you do not know about, turn away from it and do not talk about it because it will lead you to error.

And if it is as regard what is related to Allah – the Mighty and Sublime -- and His Messenger ﷺ, it becomes more grievous and it is the worst form of sin. For instance, if you say, Allah, the Exalted, said such-and-such while Allah has never said that or you interpret a verse based on (your) desire, not what the verse indicates, you have indeed said about Allah – the Mighty and Sublime -- what you do not know. And for this there is the hadeeth, ***'Whoever says (anything) about the Qur'aan with his own opinion should get a place for himself in the hell.'***⁽¹⁾

It is not permissible for anyone to interpret a verse from the Book of Allah without knowing its real connotation, he does this in a state of doubt or as a guess game, this is a dangerous matter. By giving a certain meaning to a verse, you affirm that Allah – the Mighty and Sublime -- meant that, and this is a great risk. Hence, one must avoid haste in matters, rulings of the *Sharee'ah* or otherwise, in which one lacks knowledge. And such actions in religious matters are worse.

Indeed, Allah has categorized talking about Him without knowledge with associating partners with Him. He – the Mighty and Sublime – said:

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴾ (٣٣)

"My Lord had only forbidden immoralities, what is apparent of them and what is concealed and sin, and oppression without right, and that you associated with Allah that for which He has not sent down authority, and that you say about Allah that

1 At-Tirmidhee reported it in the Book of Tafseer of Qur'aan, the Chapter of What Has Come on Whoever Interprets the Qur'aan with His Head, no: (2875).

which you do not have knowledge.” (Al-‘Araaf: 33)

Likewise, when you seek unsubstantiated claims about an individual by reporting what he did not say. You should not rely on hearsays until you are certain, especially when people are excessive in discussing an issue. It is important to be cautious because people can build a dome with a grain when rumors prosper. Some events would not be properly conveyed; hence, a person would hear incorrect reports attributed to him or others. This is because their excessive talks will eventually lead them to following their whims and saying that which they do not know.

Then he (may Allah shower blessings on him) mentioned the third verse, which is His statement – the Mighty and Sublime:

﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعَلَهُ مَا تَوَسَّوْا بِهِ نَفْسَهُ، وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ إِذْ يَبْلُغُ الْمَتَلَفِيَّانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾﴾

“And We have already created man and know what his soul whispers to him and We are closer to him than (his) jugular veins. When the two receivers (i.e. recording angels) receive, one sitting on the right and one on the left. Not a word does he (or she) utter but there is a watcher by him ready (to record it).”
(Qaaf: 16-18)

The author - may Allah shower blessing on him – mentioned only these three verses but it would have been better to mention all the verses. Allah, the Exalted, stated that He created man; it is known by innate intelligence that Allah alone is the Creator – the Mighty and Sublime. And it is natural for a creator to have better knowledge of what he has created as Allah – the Mighty and Sublime – said:

﴿أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١١﴾﴾

“Does He not know He who created, while He is the Subtle, the Aware?” (Al-Mulk: 14)

He, the Exalted, knows our present state, inner thought, future

plans and everything that relates to us. Thus, He said – the Mighty and Sublime: “And we know what his soul whispers.”

Allah – the Mighty and Sublime -- knows what you are thinking and mulling over in your heart before you utter it. But, will He call you to account for it? This requires further explanation. If you establish it in your heart as a matter of belief, Allah – the Mighty and Sublime -- will indeed take you to account for it; otherwise, it will not count against you. This is based on the saying of the Prophet ﷺ that: ‘Allah has forgiven for my people what they mull over in their hearts provided they do not act by it or utter it.’(1)

A case in point is a person who becomes obsessive with thoughts of divorcing his wife. I brought this example because it is prevalent among people. The woman will not be considered as divorced, even if he made up his mind to divorce her, until he pronounces it or writes it, or by an action which indicates that. This is because Allah – the Mighty and Sublime -- has pardoned this Ummah for what they consider in their minds without acting by it or uttering it. He said – the Mighty and Sublime:

﴿وَمَنْ أَرَبٌ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ إِذْ يَنْفَعُ الْمَلَائِكَةَ مِنَ الَّتَمِيمِ وَعَنِ الشَّمَالِ فَعِيدٌ ﴿١٧﴾﴾

“And we are closer to him than his jugular veins and when the two receivers (i.e. recording angels) receive one seating on the right and one on the left.”

Allah, the Exalted, has appointed two companion angels for each person, one on his right side and the other on his left. They are positioned to write whatever he says or does at all times; hence, He – the Mighty and Sublime – said; “He does not utter any word except that with him is a watcher prepared (to record it).”

The word ‘any’ in the verse is to emphasise the fact that never will he utter any word, whatsoever, except that Raqeeb, a watcher, and

1 Al-Bukhaari reported it in the Book of Divorce, the Chapter of Pronouncement of Divorce in Fits of Duress, Drunkenness and Insanity, no: (4864); and Muslim reported it in the Book of Faith, Chapter of Allah’s Pardon for Whispers of the Souls and the Hearts, no: (181).

'Ateed, the one always present, are with him; they never leave him.

And you should know that if you place a recording device in your pocket this day and age to record your utterances, you will hear yourself saying amazing things which you do not ever think about. Many a time, a man would utter a statement which will earn him the wrath of Allah without attaching any importance to it. That statement of his will be the reason to hurl him deep into the hell, refuge is with Allah.

It has been narrated that one of the companions of Imam Ahmad bin Hanbal (may Allah shower blessing on him) entered upon him while he was ill. He met him groaning because of the illness, so he informed him that one of the Taabieen said that angels record even the groaning of a sick person. Then Imam Ahmad stopped groaning out of fear that the angel would write that down against him.

On account of this, it is obligatory for one to limit one's speech to the best of one's ability because the Prophet ﷺ said: "Whoever believes in Allah and the last day should speak good or keep silent."

'He should speak good' refers to a speech which is inherently good or leads to unity and love among audience. For instance, people would not like to sit with you if you usually remain quiet in a gathering. However, it is good to say something with the aim of uniting them and fostering love among them. In this manner, you have indeed complied with his saying ﷺ, 'He should speak good or keep silent.'

The important point is that most of the statements that will be written will be backbiting; hence, you should be careful so that it will not be written against you. This is because when you backbite, your good deeds - the best of your possessions - will be taken on the Day of Resurrection and given to your victim. When your good deeds are exhausted, the sins of your victims will be heaped on you and then you will be thrown into the hellfire.

We ask Allah to protect you and us from that which brings about His Anger, and He should make you and us attain that which pleases Him.

You should know that every mature, morally responsible individual must restrain his tongue from all sorts of talks except from that which have benefit in them. And when the benefit of uttering a word equals the benefit of keeping quiet, the Sunnah in this regard is to refrain from it. This is abundant in dealings, and nothing compares to keeping safe.

Allah alone grants success.

Hadeeth1511

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلْيَقُلْ خَيْرًا، أَوْ لِيَصْمُتْ» مَتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: The Prophet ﷺ said, "He who believes in Allah and the Last Day must either speak good or remain silent." [Muslim]

Hadeeth1512

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! أَيُّ الْمُسْلِمِينَ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ» مَتَّفَقٌ عَلَيْهِ

Abu Musa Al-Ash'ari ؓ reported: I asked the Messenger of Allah ﷺ: "Who is the most excellent among the Muslims?" He said, "One from whose tongue and hands the other Muslims are secure." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) said under the chapter of prohibition of backbiting and commandment to guard one's tongue: You should know that every mature, morally responsible individual must safeguard his tongue from all (forms) of talks except that which have worldly or religious benefits. This statement is taken

from the saying of the Prophet ﷺ: **‘He who believes in Allah and the Last Day must either speak good or remain silent.’** This is the hadeeth cited by the author (may Allah shower blessings on him).

When the two, remaining silent and speaking, are at par, the security of silence is better. That is, one should not speak if one is in doubt of the benefit or otherwise. In this case, it is better not to talk since silence takes nothing away from you. The one who keeps silent is safe except when it becomes imperative for him to speak, then he should. For instance, he should not remain quiet if he witnesses an evil; rather, he must speak out to admonish and forbid a malicious act.

However, it is safer for him not to speak if there’s no benefit attached to his speech. And then know that the saying of the Prophet ﷺ, **‘He who believes in Allah and the Last Day must either speak good or remain silent.’** is a pointer to the fact that it is obligatory for one to keep quiet if speaking does not bring any good. This is because the Prophet ﷺ makes saying what is good a condition for faith in Allah and the Last Day, otherwise one should keep silent.

Good speech is however classified into two:

One: that which is good in the very nature of the speech. This includes recitation of the Qur’aan, *Tasbeeh* (praising Allah), *Takbeer* (glorifying Allah), *Tahleel* (declaring Allah’s Oneness), seeking of knowledge and other similar matters. All these are good.

Two: that which is good due to its consequence. This means that the speech is harmless and will lead to a benefit; for instance, unity of the hearts, strengthening of brotherhood and happiness may be achieved by sitting with you. This is also good. This is because if a person were to remain silent from the beginning of a gathering till the end, people will grow tired of him and despise him, and consider him harsh and repulsive. But if he were to talk about that which enliven the gathering while employing harmless speech, then this is also good.

However, there is a severe warning for the one who speaks to make people laugh and lies in the process: [the Prophet ﷺ has said:] **‘Woe unto him who speaks and lies to make people laugh! Woe unto him!’**

Woe unto him!⁽¹⁾ Some people do this and refer to it as a joke. It is wrong to utter a lie in order to entertain people. It is more appropriate to make harmless speech to cheer people up and avoid lie, which is forbidden.

Then he (may Allah shower blessings on him) mentioned the hadeeth of Abu Musa al-Ash'ari (may Allah be pleased with him) that the Prophet ﷺ was asked about the most excellent among the Muslims. He ﷺ said, 'One from whose tongue and hands the other Muslims are secure.' That is, the one who does not violate the rights of other Muslims.

He does not harm them with his tongue by backbiting, gossiping or abusing them, 'and his hands,' by appropriating their wealth and property to himself or assaulting them physically. Rather he refrains from all these and would not approach people except with that which is good. This is a (true) Muslim.

This encourages refraining from harming people with your tongue and hand. You should restrain your tongue and avoid speaking about the servants of Allah except in good terms. Likewise, you should restrain your hands from violating their properties and persons. You must be an agent of peace and let people feel safe with you. This is the best of the Muslims.

We beseech Allah to make you and us attain that which He loves and pleases Him.

Hadeeth1513

وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ» متفقٌ عَلَيْهِ .

Sahl bin Sa'd رضي الله عنه reported: *The Messenger of Allah* ﷺ said,

1 Ahmad reported it (5/7); and Abou Dawood: the Book of Manners, the Chapter of Severe Warning Against Lying, no: (4338); and At-Tirmidhee: the Book of taking Little of This Life, the Chapter of He Who Says What to Make People Laugh, no: (2237).

“Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I shall guarantee him Jannah.” [Al-Bukhari]

Hadeeth1514

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا يَتَبَيَّنُ فِيهَا يَزِلُّ بِهَا إِلَى النَّارِ أْبَعَدَ مِمَّا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ» متفقٌ عَلَيْهِ .

Abu Hurairah ؓ reported: I heard the Prophet ﷺ saying, “A person utters a word thoughtlessly (i.e., without thinking about its being good or not) and, as a result of this, he will fall down into the fire of Hell deeper than the distance between the east and the west.” [Al-Bukhari and Muslim]

Hadeeth1515

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ تَعَالَى مَا يُلْقِي لَهَا بَالًا يَرْفَعُهُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ تَعَالَى لَا يُلْقِي لَهَا بَالًا يَهْوِي بِهَا فِي جَهَنَّمَ» رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ؓ reported: The Prophet ﷺ said, “A man utters a word pleasing to Allah without considering it of any significance for which Allah exalts his ranks (in Jannah); another one speaks a word displeasing to Allah without considering it of any importance, and for this reason he will sink down into Hell.” [Al-Bukhari]

Commentary

These three hadeeths explain the danger of the tongue, and that it is one of the most dangerous human organs.

In the first hadeeth, the Prophet ﷺ said, ‘Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I shall guarantee him *Jannah*.’

What is between the jaws refers to the tongue, and what is between the legs refers to the sexual organs, be it male or female. Hence, this denotes whoever guards his tongue and sexual organ. He protects his tongue from unlawful statements such as lying, backbiting, spreading calumnies, cheating and others; and protects his sexual organ from illegal sexual intercourse, homosexuality and all that lead to them. The Prophet ﷺ shall guarantee Paradise for whoever safeguards them; that is, the reward of the one who protects his tongue and sexual organ is the Paradise.

The slip of the tongue is similar to the slip of the sexual organ, extremely dangerous. The Prophet ﷺ grouped them together because of their characteristic base desires. The desire to talk is always present on the tongue, and many people derive pleasure in talking about people’s personality and making jest. (Allah – the Mighty and Sublime -says:)

﴿وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ﴾ (31)

“And when they returned to their people, they would return jesting.” (Al-Mutafifeen:31).

You will find out that the most beloved thing to him is to talk about people’s dignity. They are fond of spewing lies and you will realise that this is their best craft. Lying is one of the major sins, particularly when one tells lies to make people laugh. The Prophet ﷺ has said, ‘Woe to him who talks and lies in order to make people laugh. Woe unto him and then woe unto him.’

The second (thing) which he (the Prophet) grouped with the desire

to talk is lust for women; man has inherent desire for women especially when he is young. If he can tame these two desires, the Prophet ﷺ has guaranteed him Paradise. That is, his reward will be the Paradise because they (i.e. the two desires) are dangerous.

Also in the second hadeeth: ‘A person utters a word thoughtlessly (i.e., without thinking about its being good or bad) and as a result of this, he will fall down into the fire of Hell deeper than the distance between the east and west.’

The statement, ‘thoughtlessly’ means that he did not give it consideration before voicing what he heard; ‘And it is enough for a man to be regarded as lying simply for narrating everything he hears.’⁽¹⁾ You hear him utter a statement which he does not understand, ascertain, know its meaning nor examine its implications. He will fall down into the hellfire deeper than the distance between the east and the west as a result of that statement.

The distance between the east and the west is immense – halfway around the globe. And a person will fall down into the fire of Hell deeper than that as a result of a statement. This shows the obligation of being sure of what one says whether you are reporting it from someone or another person is reporting it from you. You should be certain, exercise caution and avoid hastiness. What compels you to be hasty in making a speech? Be patient until you are certain and the matter becomes clearer to you. Then you may talk if you see benefit in such speech; otherwise, you should remain silent. ‘He who believes in Allah and the last day should say what is good or remain silent.’

The third hadeeth is about a man who utters a word which is pleasing to Allah. This statement may be recitation of the Qur’an, *Tasbeeh* (praising Allah), *Takbeer* (glorifying Allah), *Tahleel* (declaring Allah’s Oneness), enjoining what is good, forbidding what is evil, seeking knowledge, making conciliation between people and similar matters. He utters a word which is pleasing to Allah without attaching any importance to it; that is, he does not think that that would raise

1 Muslim reported in the preface of his Saheeh, the Chapter of Prohibition of Narrating Everything One Hears, no: (6).

him to such status. The reality is that he would have intended it, comprehended it and attached some importance to it but he would not think that Allah will raise him in ranks in Paradise with it.

In the same vein, a man would utter a word which is displeasing to Allah without considering it of any importance, and for this reason he will sink down into hellfire. He says it without thinking that it would lead him to such perdition. This happens often. A person would be asked about a sinner or similar individuals, and his response will be, 'Forget about him; leave him. By Allah, he does not know his way and Allah cannot forgive him!' This is a dangerous statement.

A devout worshipper once passed by a sinner and said: 'By Allah, Allah will not forgive so-and-so.' Consider how he has restricted the Mercy of Allah which is extensive, in Allah we seek refuge, and swore on behalf of Allah! 'By Allah, Allah will not forgive so-and-so.' This devout worshipper was amazed by his deeds, suffered from self-delusion and flaunted his deeds before Allah, as if he has a favour over Allah- Glorified be He and Exalted. So he swore by Allah that Allah would not forgive a particular person. Allah – the Mighty and Sublime – (then) says: "Who is the one who swears by me that I will not forgive so-and-so? Indeed, I have forgiven him and rendered vain your deeds."

To whom belongs the dominion and authority? Allah – the Mighty and Sublime! Who are you to swear by Allah that He would not forgive a particular individual? To Allah belongs the dominion and authority, and no one attempts to dispossess Him of it except that Allah will disgrace him. He – the Mighty and Sublime – says: "Who is the one who swears by Me that I will not forgive so-and-so? Indeed, I have forgiven him and rendered vain your deed." A single statement was responsible for the nullification of his deeds, we ask Allah for safety.

Therefore, be wary of the slips of the tongue. One of such slips is when someone says, for instance: 'Our neighbor does not observe the *Salat*, can you advise him, may Allah reward you.' Then the other

replies, 'That fellow cannot take guidance, he is a transgressor and a sinner!' I seek refuge with Allah; who has told you that he cannot take guidance? In whose Hands are the hearts? In the Hands of Allah (of course), as the Prophet ﷺ has informed us saying, 'There is no heart except that it is between the Two Fingers among the Fingers of the Most Merciful; and He turns it as He wills. If He wills, He makes it upright and if He wills He makes it transgress.'⁽¹⁾

This is an accepted fact. One still finds some thoughts hovering in one's heart which one knows are from Satan, and one knows that one would have fallen had Allah not made one firm. Thus, the hearts are in the Hands of Allah, the Exalted. Why then should you say nothing will benefit a particular person? Why would you say he will not attain guidance? This is forbidden and not permissible. You should call on Allah for guidance without losing hope.

Have we not seen one of the fiercest detractors and worst opponents of this Ummah who later became its second best leader after its Prophet ﷺ? Who was that person? Umar bin Khattaab. He was an opponent of the call of Islam and would warn against it and scare people away from it. He was among its fiercest opponents but Allah – the Mighty and Sublime -- guided him and he became the second caliph after the Prophet ﷺ.

So also was Khaalid bin al-Waleed and `Ikrimah bin Aboo Jahl. What did they do in (the Battle of) Uhud? They fell and charged on the Muslims from the rear with other horsemen and the rout was complete. At the end however, they became two of the greatest Muslim commanders. Therefore, you should not lose hope, my brother. Ask Allah for guidance and firmness, and do not allow your tongue to slip lest you fall into destruction.

We beseech Allah to protect us from sins and guide us to that which is pleasing to Him. Verily, He has power over all things.

1 Muslim reported it in the Book of Goodness and Ties of Kinship, and Manners, the Chapter of Prohibition from One's Loss of Hope in Allah's Mercy, no: (4753).

Hadeeth1516

وَعَنْ أَبِي عَبْدِ الرَّحْمَنِ بِلَالِ ابْنِ الْحَارِثِ الْمُزَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ تَعَالَى مَا كَانَ يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ اللَّهُ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمِ يَلْقَاهُ، وَإِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ مَا كَانَ يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ يَكْتُبُ اللَّهُ لَهُ بِهَا سَخَطَهُ إِلَى يَوْمِ يَلْقَاهُ» رَوَاهُ مَالِكٌ فِي الْمَوْطَأِ وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu 'Abdur-Rahman Bilal bin Al-Harith Al-Muzani ؓ reported: The Messenger of Allah ﷺ said, "A man speaks a good word without knowing its worth, Allah records for him His Good Pleasure till the day he will meet Him; and a man utters an evil word without realizing its importance, Allah records for him His displeasure till the day he will meet Him." [Imam Malik and At-Tirmidhi]

Hadeeth1517

وَعَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! حَدِّثْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ قَالَ: «قُلْ رَبِّيَ اللَّهُ، ثُمَّ اسْتَقِمْ» قُلْتُ: يَا رَسُولَ اللَّهِ! مَا أَخَوْفُ مَا تَخَافُ عَلَيَّ؟ فَأَخَذَ بِلِسَانِ نَفْسِهِ، ثُمَّ قَالَ: «هَذَا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Sufyan bin 'Abdullah ؓ reported: I asked: "O Messenger of Allah! Tell me, of something to which I may remain steadfast." He said, "Say: My Rubb is Allah and then remain steadfast." Then I said: "O Messenger of Allah! What do you fear most about me?" He took hold of his own tongue and said: "This." [At-Tirmidhi]

Hadeeth1518

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُكثِرُوا
الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ؛ فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ تَعَالَى فَسَوْءٌ
لِلْقَلْبِ! وَإِنَّ أْبَعَدَ النَّاسِ مِنَ اللَّهِ الْقَلْبُ الْقَاسِي» رَوَاهُ التِّرْمِذِيُّ .

Ibn 'Umar ؓ reported: The Messenger of Allah ﷺ said, "Do not indulge in excessive talk except when remembering Allah. Excessive talking without the Remembrance of Allah hardens the heart; and those who are the farthest from Allah are those whose hearts are hard." [At-Tirmidhi]

Hadeeth1519

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ وَقَاهُ اللَّهُ
شَرَّ مَا بَيْنَ لَحْيَيْهِ، وَشَرَّ مَا بَيْنَ رِجْلَيْهِ دَخَلَ الْجَنَّةَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ:
حَدِيثٌ حَسَنٌ.

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "He whom Allah saves from the evil of that which is between his jaws and the evil of that which is between his legs will enter Jannah ." [At-Tirmidhi]

Hadeeth1520

وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! مَا النَّجَاةُ؟
قَالَ: «أَمْسِكْ عَلَيْكَ لِسَانَكَ، وَلْيَسَعَكَ بَيْتُكَ، وَابْكِ عَلَى خَطِيئَتِكَ»
رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

'Uqbah bin 'Amir ؓ said: I asked the Messenger of Allah ﷺ, "How

can salvation be achieved?” He replied, “Control your tongue, keep to your house, and weep over your sins.” [At-Tirmidhi]

Hadeeth1521

وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَصْبَحَ ابْنُ آدَمَ، فَإِنَّ الْأَعْضَاءَ كُلَّهَا تُكْفِّرُ اللِّسَانَ، تَقُولُ: اتَّقِ اللَّهَ فِينَا، فَإِنَّمَا نَحْنُ بِكَ: فَإِنِ اسْتَقَمَّتْ اسْتَقَمْنَا وَإِنِ اعْوَجَجَتْ اعْوَجَجْنَا» رَوَاهُ التِّرْمِذِيُّ .

Abu Sa'id Al-Khudri ؓ said: The Prophet ﷺ said, “When the son of Adam gets up in the morning, all the limbs humble themselves before the tongue and say: ‘Fear Allah for our sake because we are with you: (i.e., we will be rewarded or punished as a result of what you do) if you are straight, we will be straight; and if you are crooked, we will become crooked.’” [At-Tirmidhi]

Hadeeth1522

وَعَنْ مُعَاذٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، وَيُبَاعِدُنِي مِنَ النَّارِ؟ قَالَ: «لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ، وَإِنَّهُ لَيْسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ تَعَالَى عَلَيْهِ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ ثُمَّ قَالَ: أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ» ثُمَّ تَلَا: {تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ} حَتَّى بَلَغَ {يَعْمَلُونَ} [السَّجْدَةُ: ٦١، ٧١] .

ثُمَّ قَالَ: «أَلَا أَخْبِرُكَ بِرَأْسِ الْأَمْرِ، وَعَمُودِهِ، وَذُرْوَةِ سَنَامِهِ» قُلْتُ: بَلَى يَا

رَسُولَ اللَّهِ! قَالَ: «رَأْسُ الْأَمْرِ، الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذُرْوَةُ سَنَامِهِ الْجِهَادُ» ثُمَّ قَالَ: «أَلَا أَخْبِرُكَ بِمَلَاكٍ ذَلِكَ كُلُّهُ؟» قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! فَأَخَذَ بِلِسَانِهِ قَالَ: «كُفَّ عَلَيْكَ هَذَا» قُلْتُ: يَا رَسُولَ اللَّهِ! وَإِنَّا لَمَوْأخَذُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: «تَكَلَّمْتَ أُمَّكَ! وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ؟» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ، وَقَدْ سَبَقَ شَرْحُهُ.

Mu'adh bin Jabal ؓ reported: I asked the Messenger of Allah ﷺ: "Inform me of an act which will cause me to enter Jannah and keep me far from Hell." He replied, "You have asked me about a matter of great importance, but it is easy for one for whom Allah makes it easy." He added, "Worship Allah, associate nothing with Him in worship, offer As-Salat (the prayer), pay the Zakat, observe Saum (fasting) during Ramadan and perform Hajj (pilgrimage) to the House of Allah, if you can afford it." He further said, "Shall I not guide you to the gates of goodness? Fasting is a screen (from Hell), charity extinguishes (i.e., removes) the sins as water extinguishes fire, and standing in prayers by a slave of Allah during the last third part of the night." Then he recited: "Their sides forsake their beds, to invoke their Rubb in fear and hope, and they spend (in charity in Allah's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do." (32:17,18) Then he added, "Shall I tell you of the root of the matter, its pillar and its highest point?" I replied: "Yes! Certainly, O Prophet of Allah." He said, "The root of this matter (foundation) is Islam, its pillar (mainstay) is As-Salat (the prayer) and its highest point is Jihad (fighting in the Cause of Allah)." Then he asked, "Shall I tell you of that which holds all these things?" I said: "Yes, O Messenger of Allah." So he took hold of his tongue and said, "Keep this in control." I asked: "O Messenger of Allah! Shall we really be accounted for what we talk about?" He replied, "May your mother lose you! People will

be thrown on their faces into the Hell on account of their tongues.”

Commentary

These hadeeths which the author (may Allah shower blessings on him) cited warned against (misuse of) the tongue, its evils and its miseries. They showed that a person may say a word which displeases Allah without considering it to be of any importance. He would never have imagined that it will earn him the Anger of Allah which will be recorded for him until he meets Him.

All the hadeeths are warning against the tongue and its miseries. This is why it is often said:

Guard your tongue; do not talk (much) lest you will be tempted

Verily trials are subsumed in speech.’

Many people invoke evil upon themselves without realizing it; they invoke evil upon their sons, property, friends and close relatives without perceiving it. This may coincide with an open door (i.e., when supplications are granted), thus the invocation will become a reality.

In the hadeeth of Muaadh bin Jabal (may Allah be pleased with him), the Prophet ﷺ said to him: ‘**Shall I tell you of that which holds all these things?**’ That is, what he can use to restrain all these things. I (i.e., Muaadh) said, ‘Yes, O Messenger of Allah.’ Then he ﷺ took hold of his tongue and said: ‘**Keep this in control.**’ Then I said: ‘O Messenger of Allah! Shall we really be taken to account for what we say with it?’ That is, are we going to be punished for what we talk about? He ﷺ replied, ‘**May your mother lose you!**’ This expression is intended to depict the seriousness of the issue. ‘**People will be thrown on their faces into the hell on account of their tongues.**’

My brother, you should be wary of all these harvests and guard your tongue. This includes restraining it from lies, cheating, false testimony, calumny, backbiting and every form of speech which distances one from Allah and lead to perdition. It is obligatory to eschew these.

We ask Allah to protect our religion, which is the strength of our

affairs, for He has power over all things.

Hadeeth 1523

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَدْرُونَ مَا الْغَيْبَةُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ» قِيلَ: «أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: «إِنْ كَانَ فِيهِ مَا تَقُولُ، فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهْتَهُ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, “Do you know what is backbiting?” The Companions said: “Allah and His Messenger know better.” Thereupon he said, “Backbiting is talking about your (Muslim) brother in a manner which he dislikes.” It was said to him: “What if my (Muslim) brother is as I say.” He said, “If he is actually as you say, then that is backbiting; but if that is not in him, that is slandering.” [Muslim]

Hadeeth 1524

وَعَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي خُطْبَتِهِ يَوْمَ النَّحْرِ بِمِنَى فِي حَجَّةِ الْوَدَاعِ: «إِنَّ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، وَأَعْرَاضَكُمْ، حَرَامٌ عَلَيْكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، أَلَا هَلْ بَلَّغْتُ» متفقٌ عَلَيْهِ .

Abu Bakrah ؓ said: Delivering the sermon during the Farewell Pilgrimage on the day of Sacrifice at Mina, the Messenger of Allah ﷺ said, “Verily your blood, your property and your honour are as sacred and inviolable as the sanctity of this day of yours, in this month of yours and in this town of yours. Verily! I have conveyed this message to you.” [Al-Bukhari and Muslim]

Hadeeth1525

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قُلْتُ لِلنَّبِيِّ ﷺ حَسْبُكَ مِنْ صَفِيَّةَ كَذَا وَكَذَا. قَالَ بَعْضُ الرُّوَاةِ: تَعْنِي قَصِيرَةً، فَقَالَ: «لَقَدْ قُلْتَ كَلِمَةً لَوْ مُزِجَتْ بِمَاءِ الْبَحْرِ لَمَزَجَتْهُ!» قَالَتْ: وَحَكَيْتُ لَهُ إِنْسَانًا فَقَالَ: «مَا أَحَبُّ أَنِّي حَكَيْتُ إِنْسَانًا وَأَنَّ لِي كَذَا وَكَذَا» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Aishah ؓ said: I said to the Prophet ﷺ: "Such and such thing of Safiyyah (ؓ) is sufficient for you." (She means to say that she was a woman with a short stature). He said, "You have indeed uttered a word which would pollute the sea if it were mixed in it." She further said: I imitated a person before him and he said, "I do not like that I should imitate someone even (if I am paid) in return such and such." [Abu Dawud and At-Tirmidhi]

Hadeeth1526

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا عُرِجَ بِي مَرَرْتُ بِقَوْمٍ لَهُمْ أَظْفَارٌ مِنْ نَحَاسٍ يَخْمِشُونَ وُجُوهُهُمْ وَصُدُورَهُمْ، فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جِبْرِيلُ؟ قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ، وَيَقَعُونَ فِي أَعْرَاضِهِمْ!» رَوَاهُ أَبُو دَاوُدَ .

Anas ؓ said: The Messenger of Allah ﷺ said, "During the Mi'raj (the Night of Ascension), I saw a group of people who were scratching their chests and faces with their copper nails. I asked, 'Who are these people, O Jibril?' Jibril replied: 'These are the people who ate flesh of others (by backbiting) and trampled people's honour.'" [Abu Dawud]

Hadeeth 1527

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ وَعِرْضُهُ وَمَالُهُ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said: The blood, honour and property of a Muslim is inviolable for another Muslim.” [Muslim]

Commentary

These are the remaining hadeeths mentioned by the author - may Allah shower blessing on him - under the chapter of prohibition of backbiting and the commandment to guard one's tongue.

The hadeeths encompass a number of matters.

One of such is the description of backbiting, which is talking about your brother in his absence in a manner which he dislikes. This may be in relation to his religion, manners, physique, family among other matters. The only exception is when seeking counsel. For instance, if someone seeks your advice on entering into a financial transaction with a person known to you as a liar. In this case, there is nothing wrong in making his defect clear to him.

And we have explained the proof for that in the hadeeth of Fatimah bint Qays (may Allah be pleased with her). She sought advice from the Prophet ﷺ on her suitors - Muaawiyah bin Abee Sufyaan, Abu Jahm and Usaamah bin Zayd (may Allah be pleased with them all). So, the Prophet ﷺ said, 'Muaawiyah is destitute and he has no property, and Abu Jahm is very hard on women. So, you should marry Usaamah.'⁽¹⁾ This came in a form of counseling, so there is nothing wrong with it.

Also included in these hadeeths is the Prophet ﷺ's pronouncement of the sanctity of blood, property, and dignity during the Farewell Hajj.

1 Its source has been given earlier.

This was the largest assembly of the Prophet ﷺ with his companions (may Allah be pleased with them). The population of those who attended the pilgrimage with him was around one hundred thousand. Nonetheless, the Prophet ﷺ announced that: 'Indeed, the sanctity of your property, and your blood and your dignity is like the sanctity of this day of yours, in this month of yours, in this city of yours. Have I not conveyed the message?' They replied: 'Yes.' He then said ﷺ, 'O Allah, bear witness.'

These hadeeths also showed that talking about anything your brother dislikes, even if it is a physical attribute such as height, is considered as a prohibited act of backbiting. This is apparent from the hadeeth of Aa'ishah (may Allah be pleased with her) who said about Safiyyah bint Huyay – one of the mothers of the believers (may Allah be pleased with her): 'Such-and-such thing of Safiyyah is sufficient for you.' She means to say that she was a woman with a short stature. She said that to the Prophet ﷺ, and he said: 'You have indeed uttered a word which would pollute the sea if it were to mix with it.' That is, if the word were added to the sea, it would contaminate the sea notwithstanding the vastness and size of the water body. It was a simple but grave statement because it would offend the sensitivity of Safiyyah. This could make the Prophet ﷺ dislike her (may Allah be pleased with her); thus, it had such effect due to its gravity.

Likewise, the punishment which the Prophet ﷺ saw during *Al-Israa*, his journey to the heavens, was grievous. He passed by some people having fingers of copper with which they were scratching their faces and chest. He said ﷺ, 'O Jibreel! Who are those people?' He replied, 'Those who delve into people's dignity; they eat people's flesh by dabbling into their dignity.'

The important point to note is that it is compulsory for everyone to guard against giving a free reign to his tongue. He should not say except that which is good if he really believes in Allah and the Last Day. The Prophet has said ﷺ: 'He who believes in Allah and the Last Day must say what is good or remain silent.'

We beseech Allah to protect us from His Anger, aid us in thanking

Him and worshipping Him in the perfect manner.

Chapter 255: prohibition of listening to backbiting

Hadeeth1528

وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَدَّ عَنْ عَرَضِ أَخِيهِ، رَدَّ اللهُ عَنْ وَجْهِهِ النَّارَ يَوْمَ الْقِيَامَةِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ.

Abud-Darda' ؓ said: The Prophet ﷺ said, "He who defends the honour of his (Muslim) brother, Allah will secure his face against the Fire on the Day of Resurrection." [At-Tirmidhi]

Hadeeth1529

وَعَنْ عِثْبَانَ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ فِي حَدِيثِهِ الطَّوِيلِ الْمَشْهُورِ الَّذِي تَقَدَّمَ فِي بَابِ الرَّجَاءِ قَالَ: قَامَ النَّبِيُّ ﷺ يُصَلِّي فَقَالَ: «أَيْنَ مَالِكُ بْنُ الدُّخْشَمِ؟» فَقَالَ رَجُلٌ: ذَلِكَ مُنَافِقٌ لَا يُحِبُّ اللهُ وَلَا رَسُولَهُ، فَقَالَ النَّبِيُّ ﷺ: «لَا تَقُلْ ذَلِكَ أَلَا تَرَاهُ قَدْ قَالَ: لَا إِلَهَ إِلَّا اللهُ يُرِيدُ بِذَلِكَ وَجْهَ اللهِ! وَإِنَّ اللهُ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللهِ» متفقٌ عَلَيْهِ .

Itban bin Malik ؓ said in his long Hadith cited in the Chapter entitled 'Hope' reported: When the Prophet stood up to offer As-Salat (the prayer) he asked, "Where is Malik bin Ad-Dukhshum?" A man replied: "He is a hypocrite. He does not love Allah and His Messenger." The Prophet ﷺ said, "Do not say that. Do you

not know that he said: *La ilaha illallah (there is no true god except Allah), seeking His Pleasure. Allah has made the fire of Hell unlawful for him who affirms that none has the right to be worshipped but Allah.*" [*Al-Bukhari and Muslim*]

Commentary

The author and great scholar of hadeeth, al-Hafiz Nawawi (may Allah shower blessings on him), said: The chapter on prohibition of listening to backbiting.

Earlier, the author (may Allah shower blessings on him) cited the available texts regarding the prohibition of backbiting, and explanation of its harm, evils and the sins involved. He (may Allah shower blessings on him) then followed that with this chapter, which is on the prohibition of listening to backbiting. That is, when a person hears someone engaging in backbiting, it is forbidden for him to listen; rather, he should prohibit the person from that and strive to change the discussion. Indeed, there is a great reward in doing this as recorded in the hadeeth of Aboo Darda (may Allah be pleased with him). However, if the backbiter insists on carrying on with his act of backbiting, it becomes compulsory for the other person to leave. Allah – the Mighty and Sublime -- said:

﴿ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيَسْتَهْزَأُ بِهَا فَلَا تَعْدُوا

مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِذْ أَنْتُمْ إِذَا مَثَلَهُمْ ﴿١٤٠﴾

“And it has already been revealed to you in the Book (this Qur’aan) that when you hear the verse of Allah being denied and mocked at, then sit not with them, until they engage in talk other than that; (but if you stay with them) certainly in that case you will be like them.” Q4:140.

This shows that a person who listens attentively to a forbidden speech will be regarded as a participant in the act. It is therefore compulsory for him to leave (the place).

Then he (the author) mentioned a number of verses enjoining turning away from *Al-laghw*, which is any talk devoid of benefit. And in describing the manners of the servants of the Most Merciful Lord, He said:

﴿وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ۗ﴾ (٧٢)

“... and if they pass by some evil play or evil talk, they pass by it with dignity.” Q25:72

That is, they are free from it, and nothing of it will affect them because they will not listen to it.

Then the author (may Allah shower blessings on him) mentioned the hadeeth of Itbaan bin Maalik (may Allah be pleased with him) regarding Maalik bin Ad-Dukhshoom. A man maligned him in the presence of the Prophet ﷺ who forbade him from that and said: ‘Do you not know that he observes the *Salat* with which he seeks the pleasure of Allah.’⁽¹⁾

This demonstrates that there is no case of backbiting regarding a person who does not conform to this standard. For instance, a disbeliever has no security against backbite. You may backbite him except he has Muslim relatives who would be hurt by such action.

It has been previously explained that the honour of a sinner, who is a Muslim, is sacred except if necessity demands revealing his sinful ways. In this case, it is not blameworthy to mention his sins because that is aimed at advising and counselling.

Allah alone grants success.

Hadeeth 1530

وَعَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ فِي حَدِيثِهِ الطَّوِيلِ فِي قِصَّةِ تَوْبَتِهِ

1 The wording of the hadeeth is: ‘Do you not know that he said: La ilaha illallah (there is no true god except Allah) with which he seeks the Pleasure of Allah.’
[Translator]

وَقَدْ سَبَقَ فِي بَابِ التَّوْبَةِ. قَالَ: قَالَ النَّبِيُّ ﷺ وَهُوَ جَالِسٌ فِي الْقَوْمِ
 بِتَبُوكَ: «مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ؟» فَقَالَ رَجُلٌ مِنْ بَنِي سَلَمَةَ: يَا رَسُولَ
 اللَّهِ! حَبَسَهُ بُرْدَاهُ، وَالنَّظْرُ فِي عِطْفِيهِ. فَقَالَ لَهُ مُعَاذُ بْنُ جَبَلٍ رَضِيَ
 اللَّهُ عَنْهُ: بِئْسَ مَا قُلْتَ، وَاللَّهِ! يَا رَسُولَ اللَّهِ! مَا عَلِمْنَا عَلَيْهِ إِلَّا خَيْرًا،
 فَسَكَتَ رَسُولُ اللَّهِ ﷺ. متفقٌ عَلَيْهِ .

Ka'b bin Malik ؓ said in his long story about his repentance: The Prophet ﷺ was sitting among the people in Tabuk. He said, "What happened to Ka'b bin Malik?" A person from the tribe of Banu Salamah said: "O Messenger of Allah! the embellishment of his cloak and an appreciation of his sides have allured him, and he was thus detained." Mu'adh bin Jabal said: "Woe be upon you! You have passed indecent remarks. O Messenger of Allah! by Allah, we know nothing about him but good." The Messenger of Allah ﷺ remained silent. [Al-Bukhari and Muslim]

Commentary

Under the chapter of prohibition of listening to backbiting, the great scholar of hadeeth and author, al-Hafiz Nawawi (may Allah shower blessings on him), cited the story of the repentance of Ka'b bin Maalik (may Allah be pleased with him). Ka'b (may Allah be pleased with him) was one of the three people who did not mobilize for the Battle of Tabook without any justification; they were: Miraarah bin Rabee', Hilaal bin Umayyah and Ka'b bin Maalik (may Allah be pleased with all of them). They remained behind after the departure of the Prophet ﷺ without a genuine reason.

When the Prophet ﷺ returned from Tabook, those who had excuse came to tender their defense to him and swore about their incapability to make the trip. The Prophet ﷺ accepted their excuses and left their secrets to Allah – the Mighty and Sublime. Nevertheless, Ka'b bin Maalik (may Allah be pleased with him) and his two cohorts

stated the fact of the matter; they confessed of staying away without an excuse.

Then the Prophet ﷺ ordered the populace to boycott them. Consequently, the Muslims deserted them and none would greet them or respond to their greetings. Ka'b (may Allah be pleased with him) would come to greet the Prophet ﷺ but would not notice the movement of his lips in response to his greeting. After forty-eight days, the Prophet ﷺ instructed their wives to separate from them, so the women were to return to their various families. However, the wives of Hilaal and Miraarah bin Rabe'e were allowed to remain with them because they were in need of them. The wife of Ka'b returned to her family.

It was an amazing story. Allah revealed a verse regarding the incident in His Book which is being recited until now, and whoever recites it will earn ten rewards for each letter. Which favour is comparable to the Muslims earning ten rewards for each letter read about the life of a person. Allah, the Exalted, said:

﴿ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا صَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَصَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴾

“And (He did forgive also) the three [who did not join the Tabook expedition whose case were deferred (by the Prophet)] (for Allah’s decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then He forgave them (accepted their repentance), that they might beg for His pardon [repent (unto Him)]. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful.” Q9:118

When the Prophet ﷺ enquired about Ka'b at Tabook, one of the people present said, ‘O Messenger of Allah, the embellishment of his cloak and an appreciation of his sides have allured him, and he was

thus detained.' There is no doubt that the statement of this man was an act of backbiting for he talked about Ka'b in the manner he would have disliked. However, Allah helped him with someone who stood in his defence and stated that nothing is known about him but good. And the Prophet ﷺ remained silent.

It is derived from this that it is compulsory for anyone who witnesses an act of backbiting to forbid it and strive to rein in the backbiter. This may be by force, if he has the ability to order him to desist immediately and fear Allah, or by admonishing him. Otherwise, he should leave the place. When a person finds himself in a gathering of people who are backbiting good and reputable people, the first obligation is to defend them. If he could not achieve this, it becomes incumbent on him to leave the gathering lest he becomes their partner in sin.

Allah alone grants success.

Chapter 256: some cases where it is permissible to backbite

You must know that backbiting is permissible only for valid reasons approved by the *Shari'ah*, which are six.

It is permissible for an oppressed person to speak before the judge or someone in similar position of authority to help him or her establish his or her rights by telling him 'so-and-so wronged me and has done such and such to me,'

It is permissible to seek somebody's assistance in forbidding evil and helping someone change his or her immoral conduct. One can say to the person who can offer such assistance, 'so-and-so does such and such evil deeds. Can you exhort him?' etc. This is permissible as long as one intends to forbid evil. If, however, one intends something else apart from this, then this act becomes unlawful.

One who seeks legal verdict on a certain matter may point out the defaults of another person or relate something else. The person in this case can say to the *Mufti* (religious scholar who issues verdicts): "My father or brother (for example) treated me unjustly. Can I get

my right established?” etc. This is permissible to say only if need be, but it is better to say ‘What do you think of someone who did such and such?’ This does not mean, however, that naming the person in question is not permissible as it would be seen in the hadeeth of Hind Allah willing.

One who criticizes those who openly commit acts of disobedience, such as drinking wine, gambling, engaging in immoral habits, fornication, hypocrisy, and making mischief.

It is permissible to call into question the narrators of hadeeth and witnesses in the court when the need arises. It is also permissible to mention the bad qualities of somebody for marriage purposes in case an advice is sought. Also, if one has noticed that a seeker of knowledge frequently goes to the gatherings of an innovator in religion and one fears that this seeker of knowledge may be affected by this so-called scholar, then he must in this case give counsel to the seeker of knowledge by telling him about the innovator.

It is permissible to use nicknames such as ‘*Al-Amash*’, which means the blear-eyed, to talk about people who are known by such attributes for the sake of identification and not for disparaging people and belittling them. To identify them without resorting to such names is however better.

These are the six instances mentioned by the scholars with a consensus on most of them. These are supported by popular authentic hadeeths, some of which shall be mentioned.

Commentary

The author, Imam Nawawi (may Allah shower blessings on him), mentioned this chapter about some instances in which backbiting is permissible and he listed six cases. What he said requires no further comment because they are all correct and precise. He has proofs, which he will present in this chapter and we will comment on them, Allah willing.

We beseech Allah to forgive the great scholar of hadeeth and author,

Imam An-Nawawee, and gather us together with him in Paradise, the home of eternal bliss.

Hadeeth1531

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَجُلًا اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ فَقَالَ:
«اِذْنُوا لَهُ، بئس أخو العَشِيرَةِ؟» مُتَّفَقٌ عَلَيْهِ .

Aishah رضي الله عنها said: A man sought permission for audience with the Prophet ﷺ. He said, "Give him permission but he is a bad member of his tribe." [Al-Bukhari and Muslim]

Hadeeth1532

وَعَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَظُنُّ فُلَانًا وَفُلَانًا يَعْرِفَانِ مِنْ دِينِنَا شَيْئًا». رَوَاهُ الْبُخَارِيُّ. قَالَ اللَّيْثُ بْنُ سَعْدٍ أَحَدُ رُوَاةِ هَذَا الْحَدِيثِ:
هَذَانِ الرَّجُلَانِ كَانَا مِنَ الْمُنَافِقِينَ.

Aishah رضي الله عنها said: The Messenger of Allah ﷺ said, "I do not think that so-and-so understands anything of our Faith." [Al-Bukhari] Al-Bukhari said: Al-Laith bin Sa'd, who is one of the narrators of this Hadith , said: The two men mentioned by the Prophet ﷺ in this Hadith were hypocrites (i.e., they revealed Faith and concealed disbelief).

Hadeeth1533

وَعَنْ فَاطِمَةَ بِنْتِ قَيْسٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ:
إِنَّ أَبَا الْجَهْمِ وَمُعَاوِيَةَ خَطْبَانِي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا مُعَاوِيَةُ،
فَصُغْلُوكُ لَا مَالَ لَهُ، وَأَمَّا أَبُو الْجَهْمِ، فَلَا يَصْعُقُ الْعَصَا عَنْ عَاتِقِهِ»

مَتَّفَقٌ عَلَيْهِ .

Fatimah bint Qais said: I came to the Prophet ﷺ and said to him: “Muawiyah and Abul-Jahm sent me a proposal of marriage.” The Messenger of Allah ﷺ said, “Muawiyah is destitute and he has no property, and Abul-Jahm is very hard on women.” [Bukhari and Muslim]

Hadeeth1534

وَعَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ أَصَابَ النَّاسَ فِيهِ شِدَّةٌ، فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِيٍّ: لَا تُنْفِقُوا عَلَيَّ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفُضُوا وَقَالَ: لَيْتُنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ، فَاتَيْتُ رَسُولَ اللَّهِ ﷺ، فَأَخْبَرْتُهُ بِذَلِكَ، فَأَرْسَلَ إِلَيَّ عَبْدُ اللَّهِ بْنُ أَبِيٍّ، فَاجْتَهَدَ يَمِينَهُ: مَا فَعَلْ، فَقَالُوا: كَذَبَ زَيْدُ رَسُولِ اللَّهِ ﷺ، فَوَقَعَ فِي نَفْسِي مِمَّا قَالُوهُ شِدَّةٌ حَتَّى أَنْزَلَ اللَّهُ تَعَالَى تَصْدِيقِي: إِذَا جَاءَكَ الْمُؤْمِنُونَ ثَم دَعَاهُمُ النَّبِيُّ، ﷺ، لِيَسْتَغْفِرَ لَهُمْ فَلَوْوْا رُءُوسَهُمْ. مَتَّفَقٌ عَلَيْهِ .

Zaid bin Al-Arqam ﷺ said: We set out on a journey along with the Messenger of Allah ﷺ and we faced many hardships. ‘Abdullah bin Ubaiy (the chief of the hypocrites at Al-Madinah) said to his friends: “Do not spend on those who are with the Messenger of Allah ﷺ until they desert him.” He also said: “If we return to Al-Madinah, the more honourable (meaning himself, i.e., Abdullah bin Ubaiy) will drive out therefrom the meaner (meaning Messenger of Allah ﷺ).” I went to the Messenger of Allah ﷺ and informed him about that and he sent someone to ‘Abdullah bin Ubaiy. He asked him whether he had said that or not. Abdullah took an oath that he had not done anything of that sort and said

that it was Zaid who carried a false tale to the Messenger of Allah ﷺ. Zaid said: I was so much perturbed because of this until this Verse was revealed verifying my statement:

“When the hypocrites come to you (O Muhammad ﷺ), they say: ‘We bear witness that you are indeed the Messenger of Allah.’ Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed.” (63:1) Then the Messenger of Allah called the hypocrites in order to seek forgiveness for them from Allah, but they turned away their heads. (Al-Bukhari and Muslim]

Commentary

The great scholar of hadeeth, Imam An-Nawawee (may Allah shower blessings on him) had earlier mentioned a chapter explaining instances in which backbiting is permissible and alluded to corroborating hadeeths.

One of such is the hadeeth of Aa'ishah (may Allah be pleased with her) that someone sought permission for audience with the Prophet ﷺ. He ﷺ said: **‘Give him permission but he is a bad member of his tribe.’** In another narration, he said ﷺ, **‘A bad son of his tribe.’** The man was one of the wicked and sinful people.

This indicates the permissibility of backbiting a sinful and evil person in order to warn people of his evil so that they will not be deceived (by him). If you see a corrupt and sinful person who has enthralled people with his speech and exposition, such that people accept his way and think he is upon good, it becomes obligatory for you to explain to people that there is no good in him. You should expose his evil so that people will not be deluded by him. How many are those with sweet tongues and beautiful expressions whose physical appearance would amaze and one would desire to listen to their speech but there is no good in them. It becomes necessary to expose their reality.

Likewise, he mentioned the hadeeth of Aishah that the Prophet ﷺ said: **‘I do not think that so and so know anything of our religion.’** These

two were hypocrites so he ﷺ exposed their evil of not knowing anything about the religion. This is because a hypocrite knows nothing in his heart about the religion even though he knows it with his ears. He pretends to be a Muslim but he is, in reality, a disbeliever. Allah says,

﴿ وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتُونَ الْآخِرَ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ ﴾

“And among mankind, there are some (hypocrites) who say, ‘we believe in Allah and the Last Day’ while in fact they believe not. They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!” 2: 8-9

He also mentioned the hadeeth of Faatimah bint Qays (may Allah be pleased with her) when she came to seek advice from the Prophet ﷺ. She informed him that three suitors had sent a proposal of marriage to her; they were Muaawiyah bin Abee Sufyaan, Abu Jahm and Usaamah bin Zayd (may Allah be pleased with them). The Prophet ﷺ said to her: ‘Muaawiyah is destitute and he has no property’. He however became the caliph of the Muslims before his death. However, he was poor at that moment, so the Prophet ﷺ said: ‘Muaawiyah is destitute and he has no property, and Abu Jahm is very hard on women.’ In another narration (it goes:) ‘He does not drop stick from his shoulder.’ The two versions have the same meaning. That is, he does not live with women in good terms; he beats them. It is not permissible to beat women except for the reasons Allah has stated in His Saying:

﴿ وَاللَّيِّ تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ ۖ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنِ اطَّعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣١﴾ ﴾

“... as for 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); but if they return to obedience, seek not against them means (of annoyance). Surely,

Allah is the Most High, Most Great.” Q4: 34

It is a blunder for you to beat your wife whenever she errs. This is not lawful based on His Saying – the Mighty and Sublime:

﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَمَسَّ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا

كَثِيرًا ﴿١٩﴾

“... and live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.” Q4: 19

However, if you fear her intransigence and disobedience to you, and failings in her responsibilities, then you should take the following steps:

One: You admonish her to fear Allah and explain to her that it is not permissible to neglect the right of husband. If she becomes upright, that is the desired result, otherwise go to the next stage.

Two: You forsake her bed but speak to her. However, you are allowed not to speak to her for three days, because it is not permissible for a person to forsake his (Muslim) brother for more than three days. When they meet and both turn away from each other, the better of the two is the one who greets the other first.

The Third Stage: If that does not work, then beat them but not in a manner that leads to injury. That is, the beating must not be severe but for refinement only.

In another version, he said ﷺ, ‘He does not remove stick from his shoulder.’ Both versions have the same meaning. It is said that the meaning of his saying ‘he does not remove stick from his shoulder’ is that he travels a lot. This is because a traveler at that time would need a stick when traveling with camel. What is clear is that the meaning is the same; that is, ‘a beater of women’ and ‘he does not remove stick from his shoulder’ are same because narrations do interpret one another. Then he said ﷺ, ‘Marry Usaamah bin Zayd bin Haarithah.’ She (may Allah be pleased with her) married him and found satisfaction and

goodness in him.

There is evidence in this hadeeth that it is not blameworthy to mention a person's defects if someone comes to seek counsel from you about him. This is counseling, not disgrace or humiliation. He ﷺ differentiated between the person who backbites people in order to reveal their faults and their secrets, and the one who (only) speaks in order to advise.

Allah alone grants success.

The fourth hadeeth is the hadeeth of Zayd bin al-Ar'qam (may Allah be pleased with him). The Prophet ﷺ was on a journey with some believers and some hypocrites. People faced many hardships, so the hypocrites said:

﴿لَا تُنْفِقُوا عَلَيَّ مِنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا﴾ (7)

“Spend not on those who are with Allah’s Messenger, until they desert him.” Q: 63:7

That is, do not give any provision to them until they become starved and abandon the Prophet. They lied! The believers would never forsake the Prophet ﷺ even if they were dying of hunger or thirst. On the other hand, that was the attitude of the hypocrites, those who criticized the Prophet ﷺ in relations to charity. If they are given, they become contented, otherwise they are discontented. But the believers will never leave the Prophet ﷺ.

“... spend not on those who are with Allah’s Messenger, until they desert him”.

‘Until’ in this context alludes to a justification not a purpose which is for the believers might scatter. But they lied regarding that. They also said:

﴿يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّكَ الْأَعَزُّ مِنْهَا الْأَذَلَّ﴾ (8)

“...if we return to al-Madeenah, indeed the more honourable will expel therefrom the lowly”. Q63: 8.

By “*The more honourable*” here, the hypocrite meant himself and his people, and “*by the lowly*”, they meant the Prophet ﷺ.

Zayd bin Ar'qam (may Allah be pleased with him) heard the chat and went to report Abdullah bin Ubayy to the Prophet ﷺ. Then the Prophet ﷺ sent someone to Abdullah bin Ubayy. He took an oath that he had not done anything of sort. He took an oath and went to extremes to swear that he did not say so because that is the habit of the hypocrites; they swear on what they know is a lie He swore that he did not say that. And the Prophet ﷺ used to accept whatever they made apparent and left their secrets to Allah. When that got Zayd bin Ar'qam (may Allah shower blessings on him), the matter became hard on him because the man went to extremes to swear before the Prophet ﷺ. Zayd bin Ar'qam (may Allah shower blessings on him) was perturbed because Abdullah claimed that he had carried a false tale to the Messenger of Allah ﷺ. This troubled Zayd bin Ar'qam until Allah – the Mighty and Sublime - revealed verses confirming the veracity of his statement.

﴿ هُمْ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا ۗ وَاللَّهُ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ۗ ﴿٧﴾ يَقُولُونَ لَئِن رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ ۗ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ ۗ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

“They are the ones who say, ‘Spend not on those who are with Allah’s Messenger, until they desert him.’ And to Allah belongs the treasures of the heavens and the earth, but the hypocrites comprehend not. They (the hypocrites) say, ‘If we return to Al-Madeenah, indeed the more honorable (Abdullah bin Ubayy bin Salool, the chief of hypocrites at Al-Madeenah) will expel therefrom the lowly (i.e. Allah’s Messenger).’ But honour, power and glory belong to Allah and His Messenger (Muhammad), and the believers; but the hypocrites know not.” (63: 7-8).

You should consider carefully the response of Allah to the statement of Abdullah bin Ubayy that ‘Indeed the more honourable

will expel therefrom the lowly.' Allah said: **"But honour, power and glory belong to Allah and His Messenger."** He did not say Allah is indeed the most honourable as this would have implied that the hypocrites have a level of honour but they have none. Rather, He – the Mighty and Sublime – said:

"But honour, power and glory belong to Allah and His Messenger (Muhammad), and to the believers, but the hypocrites know not."

There is evidence in this verse that it is not wrong for someone to report the statement of a hypocrite to the leader in order for him to take proper action. Likewise, one can report the statement of a malicious individual to the people in authority in order to curtail his excesses. If someone fears that a statement may lead to evil, he must report it to the authority in order to curb it from spreading. He should not say, 'I am afraid of what the leader will do to me or to about it'. If he acts, the perpetrator is the one who plunged himself into misfortune when he made a comment that could lead to corruption. The obligation is to report the matter to the authorities. However, the case must be thoroughly investigated so as not to put an innocent person in trouble.

When Abdullah bin Ubayy denied his own statement during the time of the Prophet ﷺ, revelation descended to confirm the word of Zayd bin Ar'qam. But after the termination of revelation with the death of the Messenger of Allah, there is no revelation to confirm or refute any allegation. If you hear a statement which may result in evil and corruption from someone, it becomes obligatory for you to report such to the authorities so that evil and corruption will not spread.

Allah alone grants success.

Hadeeth 1535

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَتْ هِنْدُ امْرَأَةٌ أَبِي سُفْيَانَ لِلنَّبِيِّ
ﷺ: إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ وَلَيْسَ يُعْطِينِي مَا يَكْفِينِي وَوَلَدِي إِلَّا مَا

أَخَذْتُ مِنْهُ، وَهُوَ لَا يَعْلَمُ؟ قَالَ: «خُذِي مَا يَكْفِيكِ وَوَلَدِكَ بِالْمَعْرُوفِ»
مُتَّفَقٌ عَلَيْهِ .

'Aishah ؓ said: Hind, the wife of Abu Sufyan, said to the Prophet ﷺ: Abu Sufyan is a niggardly man and does not give me and my children adequate provisions for maintenance unless I take something from his possession without his knowledge. The Prophet ﷺ said to her, "Take from his possessions on a reasonable basis that much which may suffice for you and your children." [Al-Bukhari and Muslim]

Commentary

It is forbidden and not permissible to be stingy with what is obligatory. The victim of such treatment should complain to someone who can retrieve his right for him. This is Hind (may Allah have mercy on him) complaining to the Prophet ﷺ who said: 'Take what will suffice you and your son on a reasonable ground.' He ﷺ permitted her to take what would suffice for her and her children from the wealth of her husband without his knowledge on a reasonable basis; that is, it should not be in excess.

The foregoing indicates a number of issues:

It is permissible to backbite someone when lodging complaint against him. However, this should be on the condition that the complaint is made to someone who can give him his right. Otherwise, there is no benefit in making complaint.

Likewise, it is compulsory for a man to spend on his family, his wife and children, on reasonable terms even if the wife is rich.

Hence, if a wife works as a teacher, having entered into an agreement with her husband to allow her to teach, the husband has no right to any portion of her salary, be it meagre or huge. The salary is hers as long as it has been stated before the marriage solemnization that he will not prevent her from teaching and he accepted that. He

has no right to take anything from her salary; it is hers. However, if there is no agreement before the marriage that he will allow her to teach, and he later tells her not to teach, then they will need to reach agreement on what they want. That is, for instance, he can say: 'You can teach on the condition that I will have half, two-third, three-quarter or one-fourth of the salary' and similar agreement. But if it has been stipulated that she will be allowed to teach and he accepted, he has no right to prevent her and he has no right to take anything from her salary.

Another benefit of this hadeeth is that it is permissible for a dependent to take from the wealth of a person who fails in his obligation to maintain him. This is independent of his knowledge or permission.

It is permissible for a woman, for instance, to take from the pocket of her husband what will suffice for her and her children. So also, she can take from his store or his safe what will suffice for her and her children with or without his knowledge.

But if someone were to ask: 'If a debtor denies owing me and refuses to pay back while I have the ability to take from his wealth, is it permissible for me to take the worth of my right from his property?' The answer is: 'It is not permissible.' The difference between this and maintenance is that the latter is a matter of deliverance and its reason is clear. We all know that the wife of any man deserves maintenance contrary to the case of debt, which is a hidden issue and may not be known. The Prophet ﷺ did say: 'Render the trust to he who has entrusted you and do not cheat he who has cheated you.'⁽¹⁾ This is the correct opinion regarding this issue.

Scholars have come with a poser from this kind of issue; the poser is around the concept of *Dhufur*. This implies coming across the property of a person who should spend on one, does one has the right to take

1 Ahmad reported it (3/414), and Aboo Dawood: in the Book of Transactions, the Chapter of a Person taking His Right Where It Is, no: (3067), and At-Tirmidhee in the Book of Transactions, the Chapter of What Has Come Under Prohibition of A Muslim from Extending Intoxicant to a Non-Muslim Living Under the Islâmic State, no: (1185).

from it or not? The clarified answer to that is that if this right is related to obligatory spending which is expected of that person, then there is no harm (in taking from it). But if it is as regard a compulsory debt, then it is not permissible due to the general saying of the Prophet ﷺ: ‘Do not cheat he who has cheated you.’

Allah alone grants success.

Chapter 257: prohibition of calumny

Hadeeth1536

وَعَنْ حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ نَمَامٌ» مُتَّفَقٌ عَلَيْهِ .

Hudhaifah said: The Messenger of Allah ﷺ said, “The person who goes about with calumnies will never enter Jannah.” [Al-Bukhari and Muslim]

Hadeeth1537

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ: مَرَّ بِقَبْرَيْنِ فَقَالَ: «إِنَّهُمَا يُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ! بَلَى إِنَّهُ كَبِيرٌ: أَمَا أَحَدُهُمَا، فَكَانَ يَمْشِي بِالنَّمِيمَةِ، وَأَمَّا الْآخَرُ فَكَانَ لَا يَسْتَتِرُ مِنْ بَوْلِهِ» مُتَّفَقٌ عَلَيْهِ، وَهَذَا لَفْظُ إِحْدَى رِوَايَاتِ الْبُخَارِيِّ .

Ibn ‘Abbas ؓ said: The Messenger of Allah ﷺ passed by two graves and said, “Both of them (the persons in these graves) are being tortured, and they are not being tortured for a cardinal sin. But indeed they are great sins. One of them used not to save himself from being soiled with his urine, and the other one used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him

such and such evil things).” [Al-Bukhari and Muslim]

Commentary

The author and great scholar of hadeeth, Al-Hafiz An-Nawawee, has earlier mentioned a very important and useful chapter on some case in which it is permissible to backbite. He cited six such cases and their evidences which have been discussed. One of such cases is when lodging a complaint; that is, when a victim complains to a person in authority about one who has oppressed him. There is no harm in that since his right will be restored through that, and the evidence for this is the hadeeth of Hind bint Utbah, the wife of Aboo Sufyaan (may Allah be pleased with both). She came to the Prophet ﷺ and said to him, ‘O Messenger of Allah, Aboo Sufyaan is a niggardly man and he does not give me and my children adequate provision for maintenance.’ So she described him as a niggardly person. This is a disparaging description which people dislike but she only said that as complaint in order to get justice. This is because it is obligatory for one to feed one’s wife and children on a reasonable basis, without falling short or exceeding proper limits, as Allah said:

﴿ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴾ (٦٧)

“And those who, when spending, are neither extravagant nor niggardly, but hold a medium (way) between those (extreme).”

Q25: 67

Hadeeth 1538

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَلَا أُنبئُكُمْ مَا الْعَضَّةُ؟ هِيَ النَّمِيمَةُ؛ الْقَالَةُ بَيْنَ النَّاسِ» رَوَاهُ مُسْلِمٌ .

Ibn Mas‘ud said: The Prophet ﷺ said, “Shall I tell you what ‘Al-‘Adhu ’ (falsehood and slandering) is? It is calumny which is committed among the people.” [Muslim]

Commentary

The author (may Allah shower blessings on him) reported this hadeeth of Abdullah bin Mas'ood (may Allah be pleased with him) under the Chapter of Prohibition of Calumny. He narrated that the Prophet ﷺ said: 'Shall I tell you what *Al-Adh'u* is? It is calumny which is committed among the people.' This is one of the finest teaching methodologies; the teacher directs a question to his audience to draw their attention to what he is about to say 'Shall I tell you what *Al-Adh'u* is?'

An-Naba and *Al-Khabar* have the same meaning in the Arabic Language, which is information. And *Al-Adh'u* is derived from cutting and ripping apart as Allah – the Mighty and Sublime -- said:

﴿الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ﴾

“[Those] who have made Qur'aan into parts” (15:91).

That is, (they believed in it in) divisions and parts; they believed in a part of it and disbelieved in another part. So what is *Al-Adh'u* which can cause conflict and dissension in society? He ﷺ said it is calumny—the act of conveying statements from one person to another in order to cause disaffection among them.

Calumny is one of the major sins. The case of two men who were being punished in their graves was made known to the Prophet ﷺ. He stated that one of them used to spread calumny. That is, some people are eloquent, in Allah we seek refuge, so they become fond of spreading tales among people. Such will adorn the statement before the people. He will come to a person and say: 'So-and-so said such-and-such about you.' He may be truthful or lying. Even if he is truthful, it is still forbidden and will be counted as one of the major sins. And indeed Allah, the Exalted, has forbidden listening to such person. He – the Mighty and Sublime - said:

﴿وَدُّوا لَوْ تَدَّهْنُ فَيُدَّهِنُونَ ﴿٩﴾ وَلَا تَطْعَمُ كُلَّ حَلْفٍ مَّهِينٍ ﴿١٠﴾﴾

“And do not obey any worthless habitual swearer. (And) scorner going about with malicious gossip.” (68: 9-10).

Some people of knowledge stated that whoever narrates tales to you will narrates tales about you. That is, whoever gives you report of people’s discourse will also report yours to others. Therefore, you should be wary of such individual; do not listen to him and do not turn to him.

This shows the Prophet’s excellent manner of imparting knowledge whereby he adopted techniques which aroused the consciousness of the audience especially when he observed their inattention. Thus, it is good to apply a methodology that will capture the attention because the aim of the address is to evoke understanding, assimilation and memorization. Therefore, one should apply beneficial technique in that regard.

If someone were to ask about one who takes the words of another person to the other with the purpose of offering advice. For instance, if he observes that a particular person is being deceived by another to whom he discloses his secrets and to whom he is attached. And the latter discloses the secrets of this friend and deceives him, can he talk about it? The response is yes. He can talk about it and say: ‘O so-and-so, beware of this person because he spreads your secret and says such-and-such things about you.’ This will be regarded as counselling as the intent is not to cause division among but to advise his friend.

Allah – the Mighty and Sublime - said:

﴿وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ﴾

“And Allah knows the corrupter from the amender.” (2:220).

Allah alone grants success.

Chapter 258: prohibition of carrying tales to the officers

Hadeeth 1539

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُبَلِّغُنِي أَحَدٌ مِنْ أَصْحَابِي عَنْ أَحَدٍ شَيْئًا، فَإِنِّي أُحِبُّ أَنْ أَخْرَجَ إِلَيْكُمْ وَأَنَا سَلِيمٌ الصِّدْرُ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ .

Ibn Mas'ud ؓ said: The Messenger of Allah ﷺ said, "None of my Companions should convey to me anything regarding another because I desire to meet everyone of you with a clean heart." [Abu Dawud and At-Tirmidhi]

Commentary

The author (may Allah shower blessings on him) stated: The chapter of prohibition of carrying tales to the officers without any reason. What the author (may Allah shower blessings on him) intends is that people should not carry people's reports and affairs to the leaders when there is no need for that. This is because carrying tales to the leaders when there is no benefit in doing so can cause hatred towards the affected person. In addition, the leaders may imagine things that are not true thinking that people hate and insult them, and similar thoughts. Hence, it is not appropriate to carry peoples' reports to the leaders except when there is need and benefit in such. If there is, then he should report it to the people in positions of authority in order to avoid evil and corruption (in the land).

For instance, if a person indulges in criticizing and insulting the leaders, the most appropriate action is not to report him to the authorities. This is to avoid the evil I earlier mentioned which is hatred for this man. The leaders may also imagine that people hate

them which will lead to mutual hatred and the leaders will not do what they are supposed to do for the benefit of Muslims.

Nonetheless, if there is need to report such, to prevent the spread of evil or attain certain benefit, it must be reported to them.

Therefore, when we observe someone criticizing the leaders for their failings and wrongdoings and the likes, spreading such among the people, the leaders should be informed of this. This is part of helping this man so that he will not continue to dwell in his oppression of attacking the leaders. It is as well helping the leaders so that people will not have ill-feelings towards them. Allowing an evil person, however, to continue his evil act by saying whatever he likes with impunity and without caution is contrary to the public good. Indeed, there is a great evil in such an act.

In summary, the author, Imam Nawawee (may Allah shower blessings on him), mentioned in this chapter that the words and tales of people should not be taken to the leaders as long as there is no benefit in that. But if there is benefit in that such as to prevent an evil, corruption and transgression, then it is obligatory to report it to the leaders after confirming and authenticating the issue so that the authorities will rein in the evil and corrupt people. Great turmoil will result from allowing people to talk as they wish.

Then the author (may Allah shower blessings on him) cited a verse and a hadeeth as evidences for this. As for the verse, Allah – the Mighty and Sublime -- said:

﴿وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ﴾

“And do not help one another in sin and transgression”. Q5: 2

A form of helping one another in sin and transgression is to take the report of a particular person or people to the authorities for no just reason. This, as we pointed out, could result to attack on this man from the leaders without justification.

As for the hadeeth, it is the hadeeth of Ibn Mas'ood (may Allah be pleased with him) that the Prophet ﷺ said: ‘None of my companions

should convey to me anything regarding another because I desire to meet every one of you with a clean heart.' This is from the wisdom of the Messenger of Allah ﷺ; no one should convey to him a person's report in order not to have anything against the subject of discussion as he loves to meet them with a pure heart. Usually, a person may love and respect another person, and consider him as an honorable and decent man, then when something is reported to him about this man he may begin to dislike him and lead to boycott and hatred.

But as we said, if there is benefit in reporting a person, we must do so in order to prevent the spread of evil and corruption, and occurrence of turmoil.

Allah alone grants success.

Chapter 259: condemnation of double-faced people

Hadeeth 1540

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَجِدُونَ النَّاسَ مَعَادِنَ: خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقَهُوا، وَتَجِدُونَ خِيَارَ النَّاسِ فِي هَذَا الشَّانِ أَشَدَّهُمْ لَهُ كَرَاهِيَّةً، وَتَجِدُونَ شَرَّ النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هُوَ لَأَبِي هُوَ لَأَبِي وَهُوَ لَأَبِي هُوَ لَأَبِي» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "People are like ores. Those who were excellent in the Days of Ignorance are excellent in Islam provided they acquire the knowledge and understanding of the religion. You will find the best people in it (Islam) those who had a deep hatred (for leadership). You will find the worst among the people a double-faced person who appears to some people with one face and to others with another face." [Al-Bukhari and Muslim]

Hadeeth 1541

وَعَنْ مُحَمَّدِ بْنِ زَيْدٍ أَنَّ نَاسًا قَالُوا لَجَدِّهِ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّا نَدْخُلُ عَلَى سَلَاطِينِنَا فَنَقُولُ لَهُمْ بِخِلَافِ مَا نَتَكَلَّمُ إِذَا خَرَجْنَا مِنْ عِنْدِهِمْ. قَالَ: كُنَّا نَعُدُّ هَذَا نِفَاقًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ.
رَوَاهُ الْبُخَارِيُّ .

Muhammad bin Zaid reported: Some people said to my grandfather, ‘Abdullah bin ‘Umar ﷺ : We visit our rulers and tell them things contrary to what we say when we leave them. ‘Abdullah bin ‘Umar ﷺ replied: “In the days of the Messenger of Allah ﷺ, we counted this act as an act of hypocrisy.” [Al-Bukhari]

Commentary

The author (may Allah shower blessings on him) said: The chapter of condemnation of double-faced people. A double-faced person engages in deliberate deception by presenting a set of feelings to a people and another set of feelings to some other group of people as the hypocrites do.

﴿ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ

مُسْتَهْزِءُونَ ﴿١٤﴾

“And when they meet those who believe, they say, ‘We believe’, but when they are alone with their evil ones, they say, ‘Indeed, we are with you; we were only mockers.’” (2:14).

This trait, which is present in many people, is a branch of hypocrisy, refuge is with Allah. You will find a person who goes to extreme in praising you in your presence but will condemn, insult, malign and slander you behind you. This is as the Prophet ﷺ said: ‘You will find

the worst among the people a double-faced person who appears to some people with one face and to others with another face.’

This act is one of the major sins since the Prophet ﷺ described the one who commits it as the worst of people. One must be sincere by saying what is exactly in one’s mind; one would be commended if it is good and corrected if it is otherwise. It is not permissible to appear to some people with one face and to others with another face. This may be in relation to his act of worship if he appears as a devout and pious believer while he is not. Similarly, it may be in relation to human dealings, if he pretends to be an adviser to someone but malign him in his absence.

Then the author (may Allah shower blessings on him) mentioned the verse:

﴿يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَىٰ مِنَ

الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

“They may hide (their crime) from men, but they cannot hide (them) from Allah; for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allah ever encompasses what they do.” (4:108)

This verse was revealed about those who hid what was in their hearts and revealed what is contrary to people. When they return to their comrades in the evening, they would expose what was in their hearts which they had hid from people. Allah – the Mighty and Sublime -- said:

﴿يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَىٰ مِنَ

الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٨﴾

“They may hide (their crime) from men, but they cannot hide (them) from Allah; for He is with them (by His knowledge), when they plot by night in words that He does not approve. And Allah ever encompasses what they do.” (4:108)

This is similar to the one who carries out an act of disobedience in secret. He does not commit the evil act in the presence of people out of bashfulness but he is not shy of Allah, refuge is with Him. This also comes under the verse. Nonetheless, it is not permissible for anyone who commits a sin but becomes remorseful and repents to tell people what he has done (in secret). This is because the Prophet ﷺ said: ‘~My Ummah will be forgiven except the *Mujahiroon*.’

The *Mujaahir* is the one who commits a sin (in secret) and talks about it (in the open). It is obligatory that a person shows genuine feelings of guilt and regret inwardly and outwardly. If he is sincere and is upon goodness, the righteous people will aid him on steadfastness and he will be able to carry on (with goodness); otherwise, they will point him to the evil he is upon till he leaves it.

We ask Allah to make our hidden better than our outward and keep you and us steadfast on that which He loves and pleases Him. Verily, He has power over all things.

Allah alone grants success.

Chapter 260: condemnation and prohibition of falsehood

The author (may Allah shower blessings on him) said: The Chapter of condemnation and prohibition of falsehood. Falsehood is for a person to say that which is not in accordance with reality. This may be as a result of narrating an event that never occurred, reporting statement from a person who never said it or similar act. Thus, falsehood is saying what is contrary to the reality.

There are various types of falsehood:

First: Lying against Allah – the Mighty and Sublime -- and His Messenger ﷺ.

This is the biggest type of lie as Allah, the Exalted, said:

﴿فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ

﴿ ١٤٤ ﴾ الْقٰلِمِيْنَ

“Then who does more wrong than one who invent of lie against Allah, to lead mankind astray without knowledge. Certainly Allah guides not the people who are Zâlimûn (Polytheists and wrong-doers).” (6: 144)

The letter *Laam* in His saying “to lead mankind astray without knowledge” indicates the consequence of the action, not the motive. It is similar to the statement of Allah regarding Moosa (*Alayhi Salam*):

﴿ ٨ ﴾ فَالْقَطَطُ ۗ ءَالَ فِرْعَوْنَ لِيَكُوْنَ لَهُمْ عَدُوًّا وَحَزَنًا

“Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief.” (28:8).

They did not pick him for that purpose but Allah – the Mighty and Sublime -- made it an outcome that he would become an enemy and a cause of grief to them. Likewise, whoever invents a lie against Allah has therefore misled people with his lie without knowledge.

Inventing lies against Allah – the Mighty and Sublime – can be classified into two categories:

The first category: A person who says: ‘Allah said such-and-such’ whereas he is lying.

The second category: A person who interprets the words of Allah contrary to what Allah – the Mighty and Sublime - intended. This is because the essence of a speech is its meaning. So, if he says ‘Allah intends such-and-such’ while he is lying about Allah, that means he is affirming for Allah that which He did not intend.

However, if this second person strives in the right manner to interpret a verse but errs, Allah will pardon him. This is because He – the Mighty and Sublime -- has said:

﴿ ٧٨ ﴾ وَمَا جَعَلْ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ

“... and has not laid upon you in religion any hardship” (22:78).

And (He equally) said:

﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ﴾ (٢٨٦)

“Allah burdens not a person beyond his scope (2: 286).

But if he deliberately interprets the Words of Allah contrary to what Allah intends, following his self-desires or to satisfy some benefits or some other reasons, then he has indeed lied about Allah – the Mighty and Sublime.

Likewise, whoever says: ‘The Prophet said so-and-so,’ while he did not say so, has lied about the Prophet ﷺ. In addition, whoever interprets the hadeeth of the Prophet ﷺ out of context has indeed lied about the Prophet ﷺ. And the Prophet ﷺ said: ‘He who tells a lie against me intentionally, let him take his seat in the Hell.’⁽¹⁾

That means whoever knowingly tells a lie on the Prophet ﷺ has indeed taken his seat in the Hell, and has established himself on it in the Hell, in Allah we seek refuge.

These two categories of lies are the worst types of lie: Lying about Allah – the Mighty and Sublime -- and His Messenger ﷺ.

Those who tell most lies about the Prophet ﷺ are the *Raafidah* (Shia). There is no group among the People of *Bid'ah* who lies about the Messenger of Allah ﷺ than the Shia. This is usually stated by the scholars of hadeeth when they comment on fabricated hadeeths; they would say: ‘The people that lie most against the Prophet ﷺ are the *Raafidah*.’ This is clear and well-known to anyone who examines their books.

The second category of lie is telling lies about people, which can be further classified into two:

First: A person lies to portray himself as among the people of righteousness, piety and faith whereas he is not. Rather, he is among the people of disbelief and transgression, in Allah we seek

¹ Al-Bukhaari reported it in the Book of Knowledge, the Chapter of the Sin of Telling a Lie on the Prophet ﷺ, no: (107); and Muslim reported in the Preface to His Saheeh, the Chapter of Severity of Lying on the Prophet ﷺ.

refuge. This is hypocrisy of the highest order. Allah described those who have such traits:

﴿ وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴾ (8)

“And among people are those who say, “We believe in Allah and the Last Day while they do not believe.” (Q2: 8.).

They merely utter words with their tongues and knowingly lie under oath; the relevant evidences are numerous in the Qur’an and Sunnah. They, I mean the hypocrites, are frauds who only lie to people in their claims to faith. Consider the statement of Allah in Soorah Al-Munaafiqoon. Allah began this chapter by explaining their lies. He—the Mighty and Sublime—said:

“When the hypocrites come to you (O Muhammad), they say, We testify that you are indeed the Messenger of Allah.”

How many articles of emphasis did they use? Three articles of emphasis; they are: ‘We testify’, ‘Indeed’, and letter *Laam*. They testified that Muhammad is the Messenger of Allah ﷺ. Then Allah – the Mighty and Sublime -- said:

﴿ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ، وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ﴾ (1)

“...Allah knows that you are indeed his Messenger, and Allah bears witness that the hypocrites and lairs indeed” (63:1).

In their saying: *“We testify that indeed, you are the Messenger of Allah”* is another form of lie. It is the worst type of lie to people because only a hypocrite will tell such a lie, refuge is with Allah.

The third category of lie is that which occurs during conversations. Someone would say: ‘I told so-and-so such-and-such,’ whereas he did not. And ‘so-and-so said such-and-such’ whereas he did not say so. ‘So-and-so came’ whereas he did not come among other examples.

This is also prohibited, and it is one of the signs of hypocrisy as stated by the Prophet ﷺ: *“The signs of a hypocrite are three: When he*

talks, he lies...²⁽¹⁾

Then the author cited evidences for the prohibition of lying. They include the statement of Allah – the Mighty and Sublime:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عِنْدَ مَسْئُولٍ﴾



“And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge. Verily! The hearing and the sight, and the heart of each of those one will be questioned (by Allah)”. (17:36)

“And follow not”, that is, do not follow what you do not have knowledge of, “the hearing and the sight, and the heart of each of those one will be questioned (by Allah)”. If this is a prohibition for that which you have no knowledge of, what about that which you know but deliberately contradict in speech? That is worse and more grievous.

Thus, we know a person’s speech falls into one of these categories:

Firstly, he speaks about that which he has knowledge. This speech will be basically regarded as permissible provided it does not lead to corruption.

Secondly: he follows that which he knows to be contrary to the truth; this is clear and definite lie.

Thirdly: he pursues that which he does not encompass anything of its knowledge while lacking the knowledge that the matter is contrary to his understanding. This is also forbidden: “Do not follow that of which you do not have knowledge...”

Therefore, one is prohibited from talking in two situations: when one knows that what one is saying is contrary to the truth, and that one talks about something one does not know. All these are forbidden.

1 Al-Bukhaari reported it in the Book of Faith, the Chapter of Signs of Hypocrisy, no: (32); and Muslim reported it in the Book of Faith, the Chapter of Traits of the Hypocrites, no: (89).

But then again, there is nothing wrong if one says what he knows.

Then he (may Allah shower blessings on him) mentioned another verse:

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ ﴾

“Not a word does he (or she) utter but there is a watcher by him ready (to record it)” (50 :18)

“Not a word” this is an indefinite article in a statement expressing negation; it connotes a general sense which is strengthened by “Not a word does he (or she) utter but there is a watcher by him ready (to record it)”. That is, there is no word you will utter except that Raqeeb and Ateed are beside you (to record it); the ones who are always present watching and recording what you say.

﴿ إِذْ يَنْفَعُ الْمُتَّقِينَ عَنِ الْيَمِينِ وَعَنِ الشَّمَالِ فَعِيدٌ ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ ﴾

“(Remember) that the two receivers (recording angels) receive (each human being) one sitting on the right and the one on the left (to note his or her actions). Not a word does he (or she) utter but there is a watcher by him ready (to record it)” (50: 17-18).

﴿ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلْنَا لَدَيْهِمْ يَكْتُمُونَ ﴿٨٠﴾ ﴾

“Or do they think that We hear not their secrets and their private counsel? That is, we hear their clandestine and private discussions. “And our Messengers (appointed angels in charge of mankind) are by them to record.” (43:80).

What a serious matter! Every word you utter will be recorded and you shall see that on the Day of Resurrection. Allah said – the Mighty and Sublime:

﴿ وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَلْرِهٖ فِي عُنُقِهٖ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾ ﴾

﴿ أَقْرَأُ كِتَابِكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ ﴾

“And We have fastened every man’s deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open, (It will be said to him): “Read your book. You yourself are sufficient as a reckoner against you this Day.” [17: 13-14].

(That is,) you will be sufficient as a judge against yourself.

One of the pious predecessors (may Allah be pleased with him) has said: ‘By Allah, he who made you the judge for yourself has treated you justly.’

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾ (18)

In summary, Allah said: “Not a word does he (or she) utter but there is a watcher by him ready (to record it)” (50:18).

These Raqeeb and Ateed are always present to record everything, every word. This word may be for you or against you, and they also record empty talks which are neither for you nor against you.

During an illness, Imam Ahmad (may Allah shower blessings on him) was groaning due to the severity of the condition. Then it was said to him: ‘So-and-so,’ I think it was Taawus, ‘said: The angel records even the moaning of a sick person.’ The groan of a sick person, which is due to the hardship of sickness, is recorded! (Upon hearing this), Imam Ahmad stopped groaning and endured (the pains) for fear of what? The fear that it would be recorded against him.

Those were the guided ones who guarded their tongues and their organs, and knew the gravity of these matters. They restrained themselves even from groaning! But as for us - we ask Allah to show his pardon to us and you - we let loose our tongues too much, and the Prophet ﷺ has said: ‘He who believes in Allah and the Last Day must say what is good or remain silent’⁽¹⁾

1 Al-Bukhaari reported it in the Book of Softness, the Chapter of Guarding the Tongue and the Statement of the Prophet, no: (5994); and Muslim reported it in the Book of Faith, the Chapter of Honouring the Neighbour and the Guest, and Always Remaining Silent, no: (67).

We ask Allah to help us on ourselves, and make us attain that which He likes and pleases Him of words and deeds.

Allah alone grants success.

Hadeeth 1542

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا» مُتَّفَقٌ عَلَيْهِ .

Ibn Mas'ud ؓ reported: The Messenger of Allah ﷺ said, "Truth leads to piety and piety leads to Jannah. A man persists in speaking the truth till he is recorded with Allah as a truthful man. Falsehood leads to transgression and transgression leads to the Hell-fire. A man continues to speak falsehood till he is recorded with Allah as a great liar." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned many hadeeths, one of which is this hadeeth of Abdullah bin Mas'ood (may Allah be pleased with him). He narrated that the Prophet ﷺ said: 'Beware of falsehood'. The Prophet ﷺ warned against falsehood in this hadeeth.

He said ﷺ: 'Beware of falsehood'; that is, you should eschew and stay away from falsehood. This includes all forms of falsehood. The statement of the one who says there is nothing wrong in falsehood if it does not harm others is baseless. This is because there is no such in the texts; they prohibit falsehood in absolute terms.

Then the Prophet ﷺ explained that falsehood leads to transgression;

that is, if someone tells lies a lot in his reports, the attribute will lead him to transgression, refuge is with Allah.

Transgression is disobedience, rebellion and sin, and it leads to the Hell. Allah has said – the Mighty and Sublime:

﴿كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينَ ﴿٨﴾ كِتَابٌ مَّرْقُومٌ ﴿٩﴾ وَإِلَىٰ يَوْمِئِذٍ ﴿١٠﴾ لِلْمُكَذِّبِينَ ﴿١١﴾﴾

“No! Indeed, the record of the wicked is in Sijjin. And what can make you know what Sijjin is? A register inscribed. Woe, that Day, to those who deny. Those who deny the Day of Recompense” (83: 7-10).

Then he ﷺ said: ‘A man continues to speak falsehood and makes falsehood his object until he is recorded with Allah as a great liar.’ May Allah protect us from falsehood. This is because when a person becomes accustomed to falsehood, we ask Allah to grant us security from it and from other forms of sins, he begins to lie in everything (he says or does). Then the label of a liar becomes befitting for him and he will be recorded with Allah as a great liar.

As for truth, the Prophet ﷺ enjoined us to be truthful. He said ﷺ: ‘Adhere to truth’; be truthful when you talk. ‘For truth leads to piety and piety leads to Paradise.’ Allah – the Mighty and Sublime -- has said:

﴿كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَابٌ مَّرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ الْمُرَقُّونَ ﴿٢١﴾﴾

“No! Indeed, the record of the righteous is in Illiyyun. And what will make you know what Illiyyun is? A Register inscribed. To which bear witness those nearest (to Allah i.e. the angles)” (83:18-21).

When a person speaks the truth and his tongue becomes accustomed to it, it would lead him to piety, and piety leads to Paradise. ‘A man continues to speak the truth and makes truth his object until he is recorded with Allah as a truthful man.’

Siddeeqiyah, the status of truthfulness, is a high position which is next only to Prophethood as Allah – the Mighty and Sublime - said:

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾ (١١)

“And whoso obey Allah and the Messenger (Muhammad), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Aboo Bakr As-Siddiq), the martyrs, and the righteous and how excellent these companions are!” (4:69).

You should know that the sin of falsehood increases in accordance with the scale of its effect. Falsehood in business dealings is worse than falsehood in mere interaction. This is because telling lies in buying and selling removes blessing from the transaction. The Prophet ﷺ said: ‘Both parties in a business transaction have (mutual) right to annul the bargain. If they say the truth and explain (the quality of the commodity), their business transaction will be blessed. But if they lie (to each other) and conceal (the fault in the commodity), the blessing in their business transaction will be removed.’⁽¹⁾

And the increment obtained in a business transaction through falsehood is forbidden, refuge is with Allah. This is because it is a result of falsehood and falsehood lacks basis, and whatever is built on an invalid (ground) is itself invalid.

So also is lying when describing a commodity. Someone says, for instance, ‘This commodity has such-and-such desired qualities,’ whereas he is lying. This is consuming (people’s) wealth under false pretense.

An example of this is what car sellers do during motor exhibitions; they announce the sales of cars which they know have certain defects

1 Al-Bukhaari reported it in the Book of Transactions, the Chapter of When the two Parties in a Transaction Are Plain and Do Not Conceal, and Are Sincere, no: (1937); and Muslim reported it the Book of Transactions, the Chapter of Saying the Truth in Bargain, and Offering Explanation, no: (2825).

using public address system. However, they will conceal the defects and tell a prospective buyer that it has a problem in vague terms without stating its real problem. This is forbidden and not permissible. If the seller however does not know a specific problem with the car but fears that it has a defect which he has not come across, then there is nothing wrong if he employs general terms to absolve himself from all possible faults.

Allah alone grants success.

Hadeeth 1543

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ قَالَ:
 «أَرْبَعٌ مَنْ كُنَّ فِيهِ، كَانَ مَنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ،
 كَانَتْ فِيهِ خَصْلَةٌ مِنْ نِفَاقٍ حَتَّى يَدَعَهَا: إِذَا أُوتِيَ خَانَ، وَإِذَا حَدَّثَ
 كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ» متفقٌ عليه .

'Abdullah bin 'Amr bin Al-'As ؓ said: The Prophet ﷺ said, "Whosoever possesses these four characteristics, is a sheer hypocrite; and anyone who possesses one of them, possesses a characteristic of hypocrisy till he gives it up. (These are:) When he talks, he tells a lie; when he makes a covenant, he acts treacherously; and when he quarrels, he utters foul language." [Al-Bukhari and Muslim]

Commentary

The great scholar of hadeeth, Al-Hafiz An-Nawawee (may Allah shower blessings on him), cited this hadeeth of Abdullah bin Amr bin Al-'As (may Allah be pleased with him and his father) in his book under the chapter on prohibition of falsehood. He narrated that the Prophet ﷺ said: 'Whosoever possesses these four characteristics is a sheer hypocrite; and anyone who possesses one of them possesses a characteristic of hypocrisy till he gives it up.'

His saying ﷺ: 'Whosoever possesses these four characteristics' means that anyone who has these four traits is a pure hypocrite. This is because he possesses all the actions with which the hypocrites are described, refuge is with Allah.

The hypocrisy referred to here is hypocrisy in deeds, *Nifaaq 'Amali*, not hypocrisy in belief, *Nifaaq I'tiqaad*. Hypocrisy in belief, which is outright disbelief, is an act of displaying Islam while concealing disbelief, refuge is with Allah. However, these people that are characterized with the aforementioned attributes do sincerely believe in Allah and the Last Day but possess these attributes which are characteristics of hypocrisy.

The First Characteristic: He ﷺ said: 'When he is entrusted with something, he embezzles it.' He misappropriates whatever is put in his care. For example, if he is given a valuable for keep- be it a dirham, a watch, a pen or a property- he will appropriate it to himself. Alternatively, he may abandon it without safeguarding it as expected or inform someone that will forcefully seize it from him. The salient matter is that he does not render back the trusts.

Similarly, if he is entrusted with a secret and it is said to him: 'Do not tell anyone', he will go about telling people: 'So-and-so told me such-and-such.' Some people, refuge is with Allah, are afflicted with love for fame and status: when one of the leaders or high ranking members of the society entrusts him with something, he goes about telling people. He does that to present himself to people as one of the advisers of the leaders and the nobles in the community. This is a betrayal of trust.

One matter in which the issue of trust comes to play is custodianship. A person may be the custodian of an orphan's property, care and education, but he fails to carry out his responsibility. He neglects the orphan's property, takes loans from it without a repayment plan and consume the wealth without fairness. This is also a betrayal of trust.

So also is when a person does not carry out the obligation of training his family and children. Allah has indeed entrusted them to him; He said – the Mighty and Sublime:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفُسَهُمْ وَأَهْلِيكُم نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ

شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

“O you believe! Ward off yourselves and your families against a fire (Hell) whose fuel is man and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the commands they receive from Allah, but do that which they are commanded” (66:6).

Allah – the Mighty and Sublime -- did not only give you authority over them but He will question you about them on the Day of Resurrection. On that day, you would wish that you never had any relationship with them. Allah– the Mighty and Sublime -- said:

“That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. Everyone that Day will have enough to make him careless of others. Some faces that Day will be bright (truth believers of Islamic monotheism)”. (81:34:38).

Another form of betrayal of trust is an Imam who leads people in *Jum'uah* and the congregational Prayers who does not discharge his responsibility. Sometimes, he comes early while he comes late at other times; he prolongs it at times for no legal reason; he does not concentrate in his *Salat* and care less about those behind him. This is also a betrayal of trust.

The important point to note is that betrayal of trust may occur in any situation: social interactions, business dealings and any other matter.

The Second Characteristic: ‘when he talks, he tells a lie.’ When he speaks to people in his speech, he says, ‘So-and-so says such-and-such’ or ‘such-and-such occurred’ or ‘did not happen’, whereas he is only lying. This is a sign of hypocrisy.

There are some people who are afflicted with this disease. You will find such person lying to people and playing pranks in order to throw them off balance. When they become confused, he will then say: ‘I am only joking’. *Subhaanallaah!* You are joking, and you are lying to

people to confuse them!

Some people are afflicted with lying in order to enliven their audience. The Prophet ﷺ said: 'Woe unto he who lies in order to make people laugh. Woe unto him, and woe unto him.'⁽¹⁾

It has been explained earlier that the worst of lies is lying about Allah – the Mighty and Sublime -- and His Messenger ﷺ. This is followed by lying about the scholars. This involves lying about them as regard the *Sharee'ah* by saying 'so-and-so said such-and-such is lawful' or 'such-and-such is unlawful' or 'such-and-such is obligatory' while giving false statements. Then the person becomes a liar against the *Sharee'ah* because the scholars are the ones who apply and explain the *Sharee'ah* to people. Therefore, when someone lies about them, people will say: 'So-and-so scholar said such-and-such' due to his fabrication. This is closer to lying about the Prophet ﷺ.

The important point is that whoever lies in his speech possesses one of the characteristics of hypocrisy; we ask Allah to safeguard you and us from that.

The Third Characteristic: 'When he makes a covenant, he acts treacherously.' That is, if he enters into an agreement with anyone for anything, he will betray the person and breach the agreement. This includes breaking treaties entered into with the disbelievers and agreement with Muslims regarding some matters.

A treaty with the disbelievers may be a mutual agreement to abstain from war for a specific period of time. The Prophet ﷺ did this with the Quraysh when he promised to abstain from war for ten years in the Treaty of Hudaibiyyah. Whenever we enter into such pact with the polytheists, there can be three scenarios:

The first case: That if they breach the agreement, then the covenant between us and them becomes nullified as stated by Allah, the Exalted:

¹ Reported by Ahmad: (5/5), and Aboo Dawood: in the Book of Manners, the Chapter of Severe Warning as Regard Lying, no: (4338), and At-Tirmidhee: the Book of Taking Little in this Life, the Chapter of He Who Makes a Statement to Make People Laugh, no: (2237).

﴿ وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفْرِ ﴾

﴿ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴾ (١٢)

“But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) the leaders of disbelief (chiefs of Quraysh pagans of Makkah) – for surely their oaths are nothing to them – so that they may stop (evil actions). [9:12].

This is what the Quraysh did with the treaty of Hudaibiyyah; there were more than eight years for the treaty to elapse when the Quraysh breached their covenant by aiding their allies against the allies of the Prophet ﷺ.

The second case: we must abide by the letters of the covenant if they abide by it until the period is over. This is based on the statement of Allah, the Exalted:

﴿ فَمَا اسْتَقْتُمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴾ (٧)

“So long as they are true to you, stand you true to them. Verily, Allah loves Al-Muttaqûn (the pious)”. [9: 7].

The third case: if we fear that they may breach the covenant. That is, they have not broken it in reality but we have concerns that they are not willing to uphold it to the letter. In this situation, we should terminate the covenant and inform them in plain terms that all pacts have ceased to exist between them and us. The evidence for that is the statement of Allah, the Exalted:

﴿ وَإِمَّا تَخَافُ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْفٰئِنِينَ ﴾ (٥٨)

“If you (O Muhammad) fear treachery from any people throw back (their covenant) to them (so as so to be) on equal terms (that there will be no more covenant between you and them). Certainly, Allah likes not the treacherous”. [8: 58]

It is compulsory to fulfill covenants entered into with Muslims.

For instance, you agree to do something, avoid something or conceal a secret with a Muslim, it becomes obligatory to fulfill it – it is an obligation.

The scholars, may Allah shower blessing on them, differ on the permissibility or otherwise of breaking a promise for no genuine reason. For example, will it be permissible to break a promise after agreeing to grace a lunch or supper with someone tomorrow? Some scholars opine that you do not commit any sin by breaking a promise. However, the correct opinion is that you are sinful for breaking a promise except if you have a legal excuse.

Therefore, if you make a promise to your brother, it becomes obligatory to fulfill it. Breach of agreement is one of the signs of hypocrisy! Are you pleased to be a hypocrite? Nobody will be pleased with that. The correct opinion that the *Sunnah* has handed down is the obligation of fulfilling promise, and this is the opinion of Shaykh ul-Islam Ibn Taimiyyah, may Allah shower blessing on him. The act of breaking promise is an element of hypocrisy.

However, there is no problem if you have an excuse or you do not make a plain promise by saying to your friend, ‘I will come tomorrow *Insha Allah* unless if I have an excuse.’ You are blameless because you did not make a plain promise to him. Similarly, when you break your promise for a reason; for example, you need a vehicle to fulfill the promise but it breaks down on the way which makes it impossible to reach him. This is without doubt a tenable excuse - your excuse will be granted.

As for the **fourth characteristic**, it is, ‘**When he quarrels, he utters foul language**’; we ask Allah for well-being. If a quarrel occurs between him and someone else, he commits transgression. This can be divided into two: the first is to deny what is upon one and the second is to claim what does not belong to one. The example of the first is when a person demands one thousand riyals from another person. Consequently, the creditor sues the debtor and the latter denies owing him anything. Although, the creditor is certain but he has no witnesses to call, so the judge will ask the accused to make an oath so as to free himself from

the obligation. He swears that he does not owe him and the judge rules in his favour. This is transgression in disputes.

As for the second class, it is for someone to claim what is not his by saying in the presence of a judge that a man owes him one hundred riyals. The accused person denies this but the petitioner claims that he has evidence. He presents a bogus evidence which claims he has one hundred riyals to collect from the defendant to support his evil plot. Consequently, the judge would rule in favour of this claimant who provided a phony evidence. This action of the claimant would be considered as one who utters foul language when he quarrels, refuge is with Allah.

Therefore, one must eschew telling lies, crookedness or deception in the course of disagreements because this constitutes transgression in disputes.

We ask Allah, the Exalted, to purify your hearts and ours from hypocrisy, doubt, associating partners with Him and show-off. Verily, He has power over all things.

Hadeeth1544

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ تَحَلَّمَ بِحُلْمٍ لَمْ يَرَهُ، كُفِّفَ أَنْ يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَلَنْ يَفْعَلَ، وَمَنْ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ، صُبَّ فِي أُذُنَيْهِ الْآنُكَ يَوْمَ الْقِيَامَةِ، وَمَنْ صَوَّرَ صُورَةً، عُدِّبَ، وَكُفِّفَ أَنْ يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِخٍ» رَوَاهُ الْبُخَارِيُّ .

Ibn 'Abbas ؓ said: *The Prophet* ﷺ said, "He who narrates a dream which he has not seen will be put to trouble to join into a knot two barley seeds which he will not be able to do; and he who seeks to listen to the talk of a people (secretly) will have molten lead poured into his ears on the Day of Resurrection; and he who

makes a picture (of people or other creatures with a soul, such as animals and insects) will be (severely punished), and he will be asked to infuse spirit therein, which he will not be able to do.” [Al-Bukhari]

Commentary

The great scholar of hadeeth, Al-Hafiz An-Nawawee (may Allah shower blessings on him), cited this hadeeth of Ibn Abbas (may Allah be pleased with both) under the Chapter of Prohibition of Falsehood. He narrated that the Prophet ﷺ said: ‘He who narrates a dream which he has not seen will be put to trouble to join into a knot two barley seeds which he will not be able to do.’

That is, whosoever lies about a dream by saying: ‘I saw such-and-such in my dream’ while he is lying, he will be charged on the Day of Resurrection to make a knot out of two barley seeds. It is generally understood that this is not achievable no matter how hard a person tries. He will be punished continuously and asked to make a knot out of two barley seeds.

This threat shows that narrating false dream, which one did not see, is one of the major sins. Some fools would claim they saw a particular dream last night in order to make the people laugh, this is unlawful for anyone to say.

A worse case is saying: ‘I saw the Prophet ﷺ (in my dream) and he said such-and-such to me’ and the likes of that. This is more grievous because he tells a lie about the Messenger of Allah ﷺ.

There is nothing wrong in anyone narrating a dream he really sees. However, one should know that what he sees in his dream can be classified into three:

The first category: A good dream that comes with glad tidings and makes one happy. One should not narrate such dream except to a person he loves because one may have many enviers. So, if a person narrates a good dream to one who does not love him, the latter may hatch a plot to hinder the good he saw in his dream. This was done by

the brothers of Yusuf (عليه السلام).

Yusuf, the son of Ya'qub (may Allah extol the mentioning of both), said to his father:

﴿ إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي

سَاجِدِينَ ﴿٤﴾

“O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon – I saw them prostrating themselves to me.” (12:4)

That is, I saw these eleven stars, the sun and the moon, all of them prostrated to me. Then his father said to him:

﴿ قَالَ يَبْنَئُ لَا تَقْصُصْ رُءْيَاكَ عَلَىٰ إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ

مُبِينٌ ﴿٥﴾

“O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily! Shaitân (Satan) is to man an open enemy!” (12:5).

You should not narrate (your good dreams) to those who may not be your loved ones and friends; those who do not want for you what they want for themselves.

The second category: An evil dream – that disturbs and frightens. You should never tell anyone about this category of dream, neither your friend nor your enemy. When you wake up, spit three times to your left side and say: ‘I seek refuge in Allah from the evil of Satan and the evil of what I saw.’ You should turn to the other side if you wish to continue with the sleep; that is, change from your previous sleeping side upon which you saw what you disliked. The dream will not harm you.

Whosoever sees what he dislikes (in his dream) should do the following:

When he wakes up, he should spit to his left three times and say, *Aoodhu billahi min sharri Shaytan wa min sharr maa ra'aytu* (I

seek refuge in Allah from the evil of Satan and from the evil I saw.) If he wants to return to sleep, he should sleep on the other side (of his body).

When he gets up, he should not tell anyone about it.

If he does this, it will not harm him with the permission of Allah.

The companions used to see dreams that would sicken and trouble them. But when the Prophet ﷺ informed them about this hadeeth, they did what he ﷺ taught them, and they were relieved. Many people are afflicted with seeking evil for themselves. A person will see a dream he dislikes and then tries to relate it to people so that they will interpret it for him. This is a mistake. When you see a dream that you dislike, you have one of the best solutions, rather the best, which the Messenger of Allah ﷺ has taught you.

The third category: A confusing dream which has neither a head nor a tail. Such as when one sees things that are inconsistent and strange. You should not tell anyone this category of dream and neither should you pay attention to it. A man once said to the Messenger of Allah ﷺ: 'O Messenger of Allah, I saw in a dream that someone cut off my head and the head went rolling, then I went after it.' Then the Prophet ﷺ said to him: '**Do not tell people about how the Satan toys with you in your sleep.**' This is from Satan; he cuts your head and flings it while you are trying to catch up with it. This is unfounded. Such things should not be a matter of concern to you, hence you should not tell anyone.

But, it is a sign of goodness for one to see the Prophet ﷺ as he is described in the books of Prophetic biography, if it is in a good state, in one's dream. This shows that he has been following his ﷺ good example.

But if he sees him ﷺ in a different state, then he should call his soul to account. For example, a man is talking to the Messenger of Allah ﷺ in a dream but he ﷺ turned away from him or left him. If he saw him in not good a state, perhaps in his clothes, garment or wrapper, he should call himself to account. This is because that may indicate

negligence in following the Messenger of Allah ﷺ.

As for the second issue: 'And he who seeks to listen to the talk a people (secretly), which they love that nobody should listen to, will have molten lead poured into his ears on the Day of Resurrection.'

That is, molten lead will be poured into his ears on the Day of Resurrection for eavesdropping on the talk of some people which they do not want him to hear.

Scholars stated that 'Al-Aanak' refers to molten lead, refuge is with Allah. The lead melted with the fire of Hell is sixty-nine times more severe than the lead melted with the fire of this world. It will be poured into the person's ears because he listens to a people's talk which they would not like him to hear. It is all the same whether they dislike that he should listen to their talk because of a good reason or otherwise. This is because some people do not want others to hear them even if the words contain no danger or insult.

Many people are guilty of this. For instance, you will find a man pick a copy of the Qur'an and seat near two men who are discussing in order to eavesdrop on them. He fixes his gaze at the Qur'an as if he is reciting whereas he is only listening to them and they dislike that. Molten lead will be poured into his ears on the Day of Resurrection as a form of punishment.

The second part of the hadeeth is about picture-making which shall be discussed in the next section Allah-willing.

Hadeeth 1545

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «أَفْرَى الْفِرَى أَنْ يُرَى الرَّجُلُ عَيْنَيْهِ مَا لَمْ تَرِيَا». رَوَاهُ الْبُخَارِيُّ .

*Ibn 'Umar ؓ reported: The Prophet ﷺ as saying: "The worst of lies is to pretend to have seen something which he has not seen."
[Al-Bukhari]*

Hadeeth 1546

وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ مِمَّا يُكْثِرُ أَنْ يَقُولَ لِأَصْحَابِهِ: «هَلْ رَأَى أَحَدٌ مِنْكُمْ مِنْ رُؤْبَا؟» فَيَقْصُّ عَلَيْهِ مَنْ شَاءَ اللَّهُ أَنْ يَقْصَّ، وَإِنَّهُ قَالَ لَنَا ذَاتَ غَدَاةٍ: «إِنَّهُ أَتَانِي اللَّيْلَةَ آتِيَانِ، وَإِنَّهُمَا قَالَا لِي: انْطَلِقْ، وَإِنِّي انْطَلَقْتُ مَعَهُمَا، وَإِنَّا أَتَيْنَا عَلَى رَجُلٍ مُضْطَجِعٍ، وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِصَخْرَةٍ، وَإِذَا هُوَ يَهْوِي بِالصَّخْرَةِ لِرَأْسِهِ، فَيَتَلَعُ رَأْسَهُ، فَيَتَدَهْدُهُ الْحَجَرُ هَا هُنَا، فَيَتْبَعُ الْحَجَرَ فَيَأْخُذُهُ، فَلَا يَرْجِعُ إِلَيْهِ حَتَّى يَصِحَّ رَأْسُهُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ، فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ الْمَرَّةَ الْأُولَى!» قَالَ: «قُلْتُ لَهُمَا: سُبْحَانَ اللَّهِ! مَا هَذَا؟ قَالَا لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا، فَاتَيْنَا عَلَى رَجُلٍ مُسْتَلْقٍ لِقَفَاهُ وَإِذَا آخِرُ قَائِمٍ عَلَيْهِ بِكُلُوبٍ مِنْ حَدِيدٍ، وَإِذَا هُوَ يَأْتِي أَحَدَ شَقِيٍّ وَجْهَهُ فَيُشْرِشِرُ شِدْقَهُ إِلَى قَفَاهُ، وَمَنْخِرَهُ إِلَى قَفَاهُ، وَعَيْنَهُ إِلَى قَفَاهُ، ثُمَّ يَتَحَوَّلُ إِلَى الْجَانِبِ الْآخِرِ، فَيَفْعَلُ بِهِ مِثْلَ مَا فَعَلَ بِالْجَانِبِ الْأَوَّلِ، فَمَا يَفْرُغُ مِنْ ذَلِكَ الْجَانِبِ حَتَّى يَصِحَّ ذَلِكَ الْجَانِبُ كَمَا كَانَ، ثُمَّ يَعُودُ عَلَيْهِ، فَيَفْعَلُ مِثْلَ مَا فَعَلَ فِي الْمَرَّةِ الْأُولَى» قَالَ: «قُلْتُ: سُبْحَانَ اللَّهِ! مَا هَذَا؟ قَالَ: قَالَا لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا، فَاتَيْنَا عَلَى مِثْلِ التَّنُورِ» فَاحْسِبُ أَنَّهُ قَالَ: «فَإِذَا فِيهِ لَعَطٌ، وَأَصْوَاتٌ، فَاطْلَعْنَا فِيهِ فَإِذَا فِيهِ رِجَالٌ وَنِسَاءٌ عُرَاةٌ، وَإِذَا هُمْ يَأْتِيهِمْ لَهَبٌ مِنْ أَسْفَلٍ مِنْهُمْ، فَإِذَا أَتَاهُمْ ذَلِكَ اللَّهَبُ صَوَّضُوا. قُلْتُ: مَا هَؤُلَاءِ؟ قَالَا لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا فَاتَيْنَا عَلَى نَهْرٍ حَسِبْتُ أَنَّهُ كَانَ يَقُولُ: «أَحْمَرٌ مِثْلَ الدَّمِ، وَإِذَا فِي النَّهْرِ رَجُلٌ سَابِحٌ يَسْبَحُ، وَإِذَا

عَلَى شَطِّ النَّهْرِ رَجُلٌ قَدْ جَمَعَ عِنْدَهُ حِجَارَةٌ كَثِيرَةٌ، وَإِذَا ذَلِكَ السَّابِحُ
يَسْبَحُ مَا يَسْبَحُ، ثُمَّ يَأْتِي ذَلِكَ الَّذِي قَدْ جَمَعَ عِنْدَهُ الْحِجَارَةَ، فَيَفْعُرُ
لَهُ فَاهُ، فَيُلْقِمُهُ حَجْرًا، فَيَنْطَلِقُ فَيَسْبَحُ، ثُمَّ يَرْجِعُ إِلَيْهِ، كُلَّمَا رَجَعَ
إِلَيْهِ فَعَرَّ لَهُ فَاهُ، فَأَلْقَمَهُ حَجْرًا. قُلْتُ لَهُمَا: مَا هَذَا؟ قَالَا لِي: انْطَلِقْ
انْطَلِقْ، فَانْطَلَقْنَا، فَأَتَيْنَا عَلَى رَجُلٍ كَرِيهِ الْمَرَاةِ، أَوْ كَأَكْرَهٍ مَا أَنْتَ رَأَيْتَ
رَجُلًا مَرَأَى، فَإِذَا هُوَ عِنْدَهُ نَارٌ يَحُشُّهَا وَيَسْعَى حَوْلَهَا. قُلْتُ لَهُمَا: مَا
هَذَا؟ قَالَا لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا فَأَتَيْنَا عَلَى رَوْضَةٍ مُعْتَمَةٍ فِيهَا
مِنْ كُلِّ نَوْرِ الرَّبِيعِ، وَإِذَا بَيْنَ ظَهْرِي الرَّوْضَةِ رَجُلٌ طَوِيلٌ لَا أَكَادُ أَرَى
رَأْسَهُ طَوِيلًا فِي السَّمَاءِ، وَإِذَا حَوْلَ الرَّجُلِ مِنْ أَكْثَرِ وِلْدَانٍ رَأَيْتَهُمْ قَطُّ،
قُلْتُ: مَا هَذَا؟ وَمَا هُوَ؟ قَالَا لِي: انْطَلِقْ انْطَلِقْ، فَانْطَلَقْنَا، فَأَتَيْنَا إِلَى
دَوْحَةٍ عَظِيمَةٍ لَمْ أَرْ دَوْحَةً قَطُّ أَعْظَمَ مِنْهَا، وَلَا أَحْسَنَ! قَالَا لِي: ارْزُقْ
فِيهَا، فَارْتَقَيْنَا فِيهَا إِلَى مَدِينَةٍ مَبْنِيَّةٍ بِلَبْنٍ ذَهَبٍ وَلَبْنِ فِضَّةٍ، فَأَتَيْنَا
بَابَ الْمَدِينَةِ فَاسْتَفْتَحْنَا، فَفُتِحَ لَنَا، فَدَخَلْنَاهَا، فَتَلَقَّانَا رِجَالٌ شَطْرَ
مَنْ خَلَقَهُمْ كَأَحْسَنِ مَا أَنْتَ رَأَيْتَ! وَشَطْرَ مَنْهُمْ كَأَفْجَحٍ مَا أَنْتَ رَأَيْتَ!
قَالَا لَهُمَا: اذْهَبُوا فَعَقُّوا فِي ذَلِكَ النَّهْرِ، وَإِذَا هُوَ نَهْرٌ مُعْتَرِضٌ يَجْرِي
كَأَنَّ مَاءَهُ الْمَحْضُ فِي الْبِيَاضِ، فَذَهَبُوا فَوَقَعُوا فِيهِ. ثُمَّ رَجَعُوا إِلَيْنَا
قَدْ ذَهَبَ ذَلِكَ السُّوءُ عَنْهُمْ، فَصَارُوا فِي أَحْسَنِ صُورَةٍ. قَالَ: قَالَا لِي:
هَذِهِ جَنَّةُ عَدْنٍ، وَهَذَاكَ مَنْزِلُكَ، فَسَمَا بَصْرِي صُعْدًا، فَإِذَا قَصْرٌ مِثْلُ
الرَّبَابَةِ الْبَيْضَاءِ. قَالَا لِي: هَذَاكَ مَنْزِلُكَ؟ قُلْتُ لَهُمَا: بَارَكَ اللَّهُ فِيكُمْ،
فَدَرَانِي فَأَدْخُلْهُ. قَالَا: أَمَّا الْآنَ فَلَا، وَأَنْتَ دَاخِلُهُ. قُلْتُ لَهُمَا: فَإِنِّي رَأَيْتُ
مُنْذُ اللَّيْلَةِ عَجَبًا؟ فَمَا هَذَا الَّذِي رَأَيْتُ؟ قَالَا لِي: أَمَّا إِنَّا سَنَخْبِرُكَ: أَمَّا

الرَّجُلُ الْأَوَّلُ الَّذِي أَتَيْتَ عَلَيْهِ يُثَلِّغُ رَأْسَهُ بِالْحَجَرِ، فَإِنَّهُ الرَّجُلُ يَأْخُذُ الْقُرْآنَ فَيَرْفُضُهُ، وَيَنَامُ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ، وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يُشْرَسِرُ شِدْقَهُ إِلَى قَفَاهُ. وَمَنْخِرُهُ إِلَى قَفَاهُ، وَعَيْنُهُ إِلَى قَفَاهُ، فَإِنَّهُ الرَّجُلُ يَغْدُو مِنْ بَيْتِهِ فَيَكْذِبُ الْكُذْبَةَ تَبْلُغُ الْآفَاقَ. وَأَمَّا الرَّجَالُ وَالنِّسَاءُ الْعُرَاةُ الَّذِينَ هُمْ فِي مِثْلِ بِنَاءِ التَّنُّورِ، فَإِنَّهُمْ الزُّنَاةُ وَالزَّوَانِي، وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ يَسْبُحُ فِي النَّهْرِ، وَيُلْقِمُ الْحِجَارَةَ، فَإِنَّهُ أَكَلَ الرَّبَا، وَأَمَّا الرَّجُلُ الْكَرِيهُ الْمَرَاةَ الَّذِي عِنْدَ النَّارِ يَحْشُهَا وَيَسْعَى حَوْلَهَا، فَإِنَّهُ مَالِكٌ خَازِنٌ جَهَنَّمَ، وَأَمَّا الرَّجُلُ الطَّوِيلُ الَّذِي فِي الرَّوْضَةِ، فَإِنَّهُ إِبْرَاهِيمَ، وَأَمَّا الْوَالِدَانِ الَّذِينَ حَوْلَهُ، فَكُلُّ مَوْلُودٍ مَاتَ عَلَى الْفِطْرَةِ» وَفِي رِوَايَةِ الْبَرْقَانِيِّ: «وُلِدَ عَلَى الْفِطْرَةِ» فَقَالَ بَعْضُ الْمُسْلِمِينَ: يَا رَسُولَ اللَّهِ! وَأَوْلَادُ الْمُشْرِكِينَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَأَوْلَادُ الْمُشْرِكِينَ، وَأَمَّا الْقَوْمُ الَّذِينَ كَانُوا شَطَرٌ مِنْهُمْ حَسَنٌ، وَشَطَرٌ مِنْهُمْ قَبِيحٌ، فَإِنَّهُمْ قَوْمٌ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا، تَجَاوَزَ اللَّهُ عَنْهُمْ» رَوَاهُ الْبُخَارِيُّ .

Sumurah bin Jundub ؓ said: The Messenger of Allah ﷺ very often used to ask his Companions, "Do any one of you has seen a dream?" So dreams would be narrated to him by those whom Allah willed to relate. One day he said, "Last night I had a vision in which two men (angels) came to me and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. When he struck him, the stone rolled away and he went after it to get it, and no sooner had he returned to this man, his head was healed and restored to its former condition. The thrower (of the rock) then did the same as he had done before. I said to my two companions, '

Subhan-Allah ! Who are these?’ They said: ‘Proceed, proceed.’ So we proceeded and came to a man lying in a prone position and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man’s mouth and tear off that side of his face to the back (of the neck), and similarly tear his nose from front to back, and his eyes from front to back. Then he turned to the other side of the man’s face and did just as he has done with the first side. He had hardly completed that (second) side when the first returned to its normal state. I said to my two companions, ‘Subhan-Allah ! Who are these?’ They said, ‘Proceed, proceed.’ So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread).” I (the narrator) think the Prophet ﷺ said, “In that oven there was much noise and voices.” The Prophet ﷺ added, “We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them they cried loudly. I asked, ‘Who are these?’ They said to me, ‘Proceed, proceed.’ And so we proceeded and came across a river.” I (the narrator) think he said, “-- red like blood.” The Prophet ﷺ added, “And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, ‘Who are these?’ They replied, ‘Proceed, proceed.’ And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire, and he was kindling it and running around it. I asked my two companions, ‘Who is this (man).’ They said to me, ‘Proceed, proceed!’ So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a

very tall man, and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen! I said to my two companions, 'Who is this?' They replied, 'Proceed, proceed.' So we proceeded till we came to a majestic, huge garden, greater and better than any garden I have ever seen! My two companions said to me, 'Ascend up' and I ascended up." The Prophet ﷺ added, "So we ascended till we reached a city built of gold and silver bricks, and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened; and we entered the city and found in it men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen! My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared, and they came in the best shape." The Prophet ﷺ further added, "My two companions said to me: 'This place is the 'Adn Jannah, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That palace is your place,' I said to them, 'May Allah bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).' I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon, whose head was being smashed with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses. And the man who was given a stone to swallow is the eater of Ar-Riba

(usury), and the bad-looking man whom you saw near the fire, kindling it and going around it, is Malik, the gatekeeper of Hell, and the tall man you saw in the garden is (Prophet) Abraham, and the children around him are those who died upon Al-Fitrah (the Islamic Faith of Monotheism).” The narrator added: Some Muslims asked the Prophet ﷺ, “O Messenger of Allah! What about the children of Al-Mushrikun (i.e., polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ)?” The Prophet ﷺ replied, “And also the children of Al-Mushrikun.” The Prophet ﷺ added: “My two companions added, “The men you saw half handsome and half ugly were these people who had mixed an act that was good with another that was bad, but Allah forgave them.”

Commentary

Two statements from this hadeeth of Abdullah bin Abbaas (may Allah be pleased with both) have earlier been discussed.

The first is: ‘He who narrates a dream which he has not seen...’

And the second is: ‘He who seeks to listen to the talk of a people (secretly), which they do not want him to listen to...’

As for the third, it is: ‘He who makes a picture (of people or other creatures with a soul, such as animals and insects) will be (severely punished), and he will be asked to infuse spirit therein, which he will not be able to do.’

You should know that picture making can be classified into two:

The first category: A statue, which implies one making a statue in the form of human or animal. This is forbidden irrespective of the objective. The art of creating figures in three dimensions is prohibited; rather, it is one of the major sins. This is because the Prophet ﷺ cursed the picture-makers and explained that they will receive the severest punishment on the Day of Judgment; they imitate what Allah – the Mighty and Sublime- has created.

The Second category: Painting, which is not a sculpture but mere picture. There is a difference among scholars regarding this.

Some scholars permit it stating that there is nothing wrong with it except if its objective is unlawful. For instance, if the intent of drawing the image is veneration, it is feared that people will turn it into an object of worship as time goes by. This occurred to the people Nûh عليه السلام as it was mentioned that they made pictures of some of their righteous men and eventually worshiped them after the passage of time.

These scholars supported their view with the hadeeth of Zayd bin Khalid (may Allah be pleased with him) which contains a statement: 'except a design on a garment.'⁽¹⁾ They stated that this shows an exception which indicates that the prohibited pictures are those of animated things only.

However, the preponderant view, which the majority of the scholars hold, is that there is no difference between a statue and a painting; they are all forbidden. This is because the one who draws images with his hand is trying to create something similar to the creation of Allah; thus, it comes under the general prohibition.

As for pictures which are taken with the popular device – camera; it is well known that it was not in existence during the time of the Prophet ﷺ. What was known in his era was the act of making pictures with the hand with which a person tried to imitate the creation of Allah – the Mighty and Sublime. This (present day) device was not known. It is not the person who draws pictures with his hand; he does not draw the face, for instance, the eyes, the nose, the lips or other part of the body. He only casts a specific light which the people's knowledge has facilitated then picture is printed on a paper without him adding anything to it. He did not make the picture at all; he only brought about the picture with the aid of this light.

In our opinion, there is no doubt that he did not draw it. What really happens in this case is that the picture is printed on a paper,

1 Reported by Al-Bukhaari: The Book of Clothing, chapter on the one who detests sitting on images (5501); and Muslim: The Book of Clothing and Adornment, chapter on prohibition of drawing animals (3931).

and what is on the paper is an image of what Allah – the picture which Allah – the Mighty and Sublime – has created. What supports that is the fact that if a person were to write a book in his handwriting then makes a copy with a photocopier, it would not be said that the photocopy is the same as the original copy. Rather, it would be said that this is the original copy and this is a copy of it.

However, the reason for taking the photograph must be considered. If it is for an unlawful purpose, it will be regarded as unlawful in accordance with prohibition of means to an unlawful matter. This is similar to selling weapons during civil strife or eggs for gambling. Trade in these items is permitted but becomes unlawful due to the aforementioned purposes; hence, they become unlawful in accordance with prohibition of means to an unlawful matter. But if the purpose of taking a picture is lawful, such as for a driving license or an identity card, then there is nothing wrong with it. This is our opinion with regard to this issue.

Today, people have become afflicted with it a great deal and it has reach every facet. However, it is obligatory for one to know, verify and differentiate between what Allah – the Mighty and Sublime -- and His Messenger ﷺ have forbidden, and from what has not been prohibited. Thus, we will not overburden the servants of Allah – the Mighty and Sublime – or plunge them into what Allah – the Mighty and Sublime -- has forbidden.

Therefore, if the picture is of an animate object, ‘... he will be charged to infuse life into it.’ But if the photograph is of inanimate things like pictures of trees, sun, moon, star, mountains and rivers, there is nothing wrong in it because they have no soul.

Some scholars hold the view that it is not permissible to draw the picture of something that grows or develops like trees and plants because it is stated in the hadeeth: ‘Let them create a grain or let them create barley.’ This thing grows; hence, it is comparable to an animate object. However, this contradicts the opinion of the majority of scholars. The correct opinion is that there is nothing wrong in making pictures of inanimate things.

As for man-made things, such as palaces, cars among others, there is no doubt that it is permissible to make their pictures.

From the foregoing, a lot of classifications can be made:

Man-made objects, such as cars, palaces, doors and similar things. There is nothing wrong in drawing them.

The creations of Allah which do not grow, such as the sun, the moon, the stars, the mountains, the planetary bodies and the rivers. There is nothing wrong in it; this is a matter of scholarly consensus.

The creations of Allah which grow but lack soul, such as trees, grasses and similar things. Majority of scholars opine that nothing is wrong in it while some scholars, which include the popular *Taabi'* Mujaahid bin Jabr, hold that it is forbidden. The correct opinion is that there is nothing wrong in it.

Objects with soul. It is not permissible to draw them because the Prophet ﷺ cursed the picture-makers. There is no difference between a sculpture or a painting in this regard.

Photography. We do not see that photography is included in image-making in absolute terms because the action does not occur from the photographer. However, what remains is to consider the purpose of taking the pictures. Is it for something unlawful or lawful? This is the point of clarification concerning this issue.

Chapter 261: falsehood that is permissible

Commentary

It has been explained earlier that falsehood is forbidden and that some forms are major sins such as lying about Allah – the Mighty and Sublime - and His Prophet ﷺ. The author (may Allah shower blessings on him) mentioned in this chapter that falsehood may be permissible at times if there is greater benefit in it. In addition, it could be an obligation if it entails preventing a harm and injustice.

For instance, an innocent man hides from a malevolent man who wants to kill him, and you know his place of hiding. It is not blameworthy for you to deny such knowledge if this wicked person asks you about it although you know it. In this case, it prevents harm and oppression.

Rather it is compulsory (to do so) in order to save the innocent person from destruction. This is because saving an innocent person from destruction is obligatory, and anything that is required to accomplish a compulsory act is likewise compulsory.

However, a better option is employing equivocal statements; that is, intend what is good and right without intending any lie even if apparently the utterance looks like a lie. For example, if this oppressor asks, 'Is so-and-so here? Say, 'He is not here' while pointing and referring to an object. Once, a man came to Imam Ahmad (may Allah shower blessings on him) to ask for one of his students: 'Where is so-and-so? Imam Ahmad (may Allah shower blessings on him) said (to him): 'So-and-so is not here and what would so-and-so be doing here?' And he was touching his hand as he was saying that. That is, he meant to say: He is not in my hand and what will he be doing in my hand?

This is what is called *Tawriyah* (equivocation). For instance, if someone says: If this evil person who wants to kill this man unjustly comes to you and asks: 'Is so-and-so here?' Say, 'No and point your hand to the other hand,' meaning he is not in my hand.

In another example, a man asks you for something but you do not want to give him because he wastes money and spoils property. You may say, 'By Allah, I have nothing at hand,' and you are right that there is no dirham or other form of money in your hand at that moment. He will understand that you have no means.

Also, a man kept something with you, say money, and a wicked person comes to ask you for it. He asks you: 'Where is the deposit that so-and-so gave to you? Give it to me.' And you say, 'By Allah, there is nothing of his with me.' And what you intend when saying

that is: 'By Allah, that which is with me is his.' You make the word 'Maa' (nothing) to mean 'Al-Ladhi' (that). You are right; that other person's thing which is with you is a trust to keep. But the person you are talking to will understand the word 'Maa' to mean 'nothing', that there is nothing of his with you.

In summary, it is not wrong to lie in order to prevent injustice. Nevertheless, a better alternative is to employ equivocal statement; that is, to intend that which is not literally false but cleverly avoids an unpleasant truth.

Also, there is nothing wrong in lying if there is a greater benefit to achieve such as during a war. For example, the enemy spies are probing for the size, weaponry and strength of the army, then you should say: 'Yes, the army is strong and massive with state of the art weapons.' There is nothing wrong with this because it has a greater benefit which is instilling fear in the hearts of the enemy.

Falsehood is also allowed when reconciling between people. If someone, whom you know is being backbitten and insulted by another person, comes to you saying, 'I heard that so-and-so said such-and-such about me.' It is permissible for you to tell him: 'He never said anything about you.' This involves conciliation between people.

So also is the conversation between a husband and his wife, it may be from the husband to his wife or vice-versa, in what will promote affection and love. For instance, a man says to his wife: 'You are so precious to me' or 'there is no one like you,' and other similar statements even if he is lying. This is permissible in order to promote love and understanding between them.

In summary, falsehood may become a responsibility in order to protect the lives and properties of the innocent from destruction. Likewise, falsehood is permissible in the face of a greater benefit. Nonetheless, it is better to employ equivocal statement so as to be free from the burden of falsehood.

Allah alone grants success.

Chapter 262: ascertainment of what one hears and narrates

Hadeeth 1547

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ said: The Prophet ﷺ said, "It is enough for a man to prove himself a liar when he goes on narrating whatever he hears." [Muslim]

Hadeeth 1548

وَعَنْ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَدَّثَ عَنِّي بِحَدِيثٍ يَرَى أَنَّهُ كَذِبٌ، فَهُوَ أَحَدُ الْكَاذِبِينَ» رَوَاهُ مُسْلِمٌ .

Samurah reported: The Messenger of Allah ﷺ said, "He who relates from me something which he deems false is one of the liars." [Muslim]

Hadeeth 1549

وَعَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ لِي صَرَّةً فَهَلْ عَلَيَّ جُنَاحٌ إِنْ تَشَبَعْتُ مِنْ زَوْجِي غَيْرَ الَّذِي يُعْطِينِي؟ فَقَالَ النَّبِيُّ ﷺ: «الْمُتَشَبِعُ بِمَا لَمْ يُعْطَ كَلَابِسِ ثَوْبِي زُورًا» مُتَّفَقٌ عَلَيْهِ .

Asma' ؓ reported: A woman came to the Messenger of Allah ﷺ and said: "I have a co-wife. "Is there any harm for me if I give her

the false impression of getting something from my husband which he has not in fact given me?" The Messenger of Allah ﷺ said, "The one who creates a false impression of receiving what one has not been given is like one who wears two garments of falsehood."

Commentary

The author (may Allah shower blessings on him) said: The chapter on ascertainment of what one hears and narrates. He brought this after mentioning (the chapter regarding) the prohibition of falsehood – which is a statement that deviates from or perverts the truth. Then he (may Allah shower blessings on him) followed it with this chapter that one should ascertain what he hears and narrates. This is more important in this period of self-desires, when there are lots of hearsays, and (the period of) giving report of what has been and what has not been. Then he brought relevant evidences from the verses (of the Qur'aan) and hadeeth.

Allah – the Mighty and Sublime – said:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾

"And follow not (i.e. O man! Say not or do not or witness not) that of which you have no knowledge..." (Q17: 36).

"And follow not" that is, do not follow what you know not, and do not say except what you know. Indeed, the Prophet ﷺ has said, 'He who believes in Allah and the Last Day must say goodness or remain silent.'

Allah – the Mighty and Sublime - said,

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)" (Q50: 18). That is, there is always a watcher who is ever present with him. This is a warning for one not to say that which one does not know about; otherwise, one will be a sinner.

Then the author (may Allah shower blessings on him) mentioned

hadeeths in that regard:

‘It is enough for a man to prove himself a liar when he goes on narrating whatever he hears.’ That is, a person will be prone to falsehood if he usually relays whatever he hears without scrutiny and confirmation. This is rampant. A person tells you about a happening but you would realise it never occurred after investigation. Someone tells you that a person said something which later turned out to be a lie after scrutiny.

A worse case is that which relates to the *Sharee’ah* of Allah. This includes lying about Allah, talking about the Qur’aan based on opinion, interpreting the Qur’aan as against the intent of Allah or lying on the Prophet ﷺ. A person lies on the Prophet ﷺ when he attributes to him ﷺ what he ﷺ did not say or knowingly narrates a baseless hadeeth without stating that it is unfounded. Rather, he says: ‘So-and-so says such-and- such from the Prophet ﷺ’ although he knows it is a lie. This person will be one of the liars as the Prophet ﷺ has explained.

And one increases in sin whenever one creates a false impression of receiving what one is not given. This is seen in the case of a woman who lies that her husband gave her such-and-such in order to annoy her co-wife and create squabble between her co-wife and the husband. This is as the Prophet ﷺ said, “The one who creates a false impression of receiving what one has not been given is like one who wears two garments of falsehood.”

In summary, it is obligatory for a person to ascertain whatever he says and check if the bearer of the news is trustworthy or not as Allah – the Mighty and Sublime – has said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِمَهْلِكِهِمْ فَنُصِرُوا عَلَىٰ مَا

فَعَلْتُمْ تَدْرِمِينَ ﴿٦﴾

“O you who believe! If an evil person comes to you with any news, verify it lest you should harm people in ignorance and afterwards you become regretful for what you have done” (49:6).

It is more important (at this time) when following desires abounds

everywhere and people seek and engage in the spread of hearsays without confirmation and proofs. Verification has become much obligatory so that one will not fall into destruction.

Allah alone grants success.

Chapter 263: prohibition of giving false testimony

Hadeeth 1550

وَعَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُبَيِّنُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟» قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «الإِشْرَاقُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ» وَكَانَ مُتَكِنًا فَجَلَسَ، فَقَالَ: «أَلَا وَقَوْلُ الزُّورِ!» فَمَا زَالَ يَكْرُرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ. مُتَّفَقٌ عَلَيْهِ .

Abu Bakrah ؓ reported: The Messenger of Allah ﷺ said, "Shall I not inform you of one of the gravest of the cardinal sins?" We said: "Yes, O Messenger of Allah!" He said, "To join others as partners with Allah in worship and to be undutiful to one's parents." The Messenger of Allah ﷺ sat up from his reclining position (in order to stress the importance of what he was going to say) and added, "I warn you making a false statement and giving a false testimony. I warn you against making a false statement and giving a false testimony." The Messenger of Allah ﷺ kept on repeating this (warning) till we wished he should stop. [Al-Bukhari and Muslim]

Commentary

The author (may Allah show him mercy) said: The Chapter on prohibition of giving false testimony. False testimony is to attest to that which one knows is contrary to the reality; attest to that which one does not know; or attest to what one knows is in conformity with

an event but in a divergent manner. All these three situations are forbidden. It is not lawful for anyone to attest except to that which he knows and in the manner he knows it. If he testifies in favour of a man that another man owes the former a certain amount of money while he knows that he is lying, this is indeed a false testimony, refuge is with Allah.

For instance, a man may testify that a person is poor and as such is entitled to Zakat although he knows that he is financially buoyant. Some people would testify before the authorities that a person has a family consisting of such and such number of individual members while he knows he is lying. There are many such examples. Unfortunately, this miserable person who bears false testimony will think he is helping or being kind to his brother, whereas he is wronging his soul and his brother.

That he is doing wrong to himself is obvious because he is unjust and had committed one of the major sins. He wrongs his brother by facilitating for him what he does not deserve, thus he collected the property in an illegal way. Indeed, the Prophet ﷺ has said, ‘Help your brother, whether he is the oppressor or the oppressed.’ The companions enquired that it is logical to help an oppressed person, but how can one help the oppressor? He ﷺ said, ‘Restrain him from oppression, that is helping him.’⁽¹⁾ These people who bear false testimony think that they are benefiting their brothers while they are harming themselves and their brothers in reality, refuge is with Allah.

Then the author (may Allah shower blessings on him) cited evidence from the preceding verses and some others. He (may Allah shower blessings on him) mentioned that Allah – the Mighty and Sublime – said:

﴿ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴾

“... So shun abomination (worshipping) of idol, and shun lying speech (false statement).” (22:30).

¹ Al-Bukhaari reported it: Book of Duress, the Chapter of Oath of a Man to His Companion He is His Brother, no: (6438).

The first object that qualifies for a false statement is false testimony, and Allah – the Mighty and Sublime – has grouped this with the abomination of worshipping idols; that is, polytheism. Thus, this shows the gravity of false testimony.

Allah – the Mighty and Sublime -- said:

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ۗ﴾ (72)

“And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity”.
(25:72).

Allah was praising them. And if these people were praised because they did not bear false witness, then they are more deserving of praise for eschewing false statement. If the act of not testifying falsely is commendable, that shows that false testimony or false statements are defamatory and injurious.

Then the author ﷺ mentioned the hadeeth of Aboo Bakrah (may Allah be pleased with him) that the Prophet ﷺ said, ‘Shall I not inform you of one of the gravest of the cardinal sins?’

‘Shall I not’ is a statement which the Prophet ﷺ employs to draw attention of the listener to matters of great importance. Accordingly, he ﷺ said, ‘Shall I not inform you of one of the gravest of the cardinal sins?’ They replied, ‘Yes, O Messenger of Allah.’ He said ﷺ: ‘To join others as partners with Allah in worship’. This is the most grievous of the major sins, and also the sin with the severest punishment. This is because Allah – the Mighty and Sublime -- has forbidden Paradise for anyone who associates partner with Him, and Hell will be his abode and there will be no helper for the wrongdoers.

And the second of the gravest sin is being undutiful to parents; that is, cutting off good relationship with them. Parent refers to one’s father and mother. The obligation is for one to be dutiful to them, serve them to the best of one’s ability and obey them except if it entails harm or disobedience to Allah. It is not permissible to obey them in such case.

He (the narrator) said, the Prophet ﷺ sat up from his reclining position in order to stress the gravity of what he is about to say. Then he said ﷺ: 'I warn you against making a false statement and giving a false testimony.' The Prophet ﷺ stressed this matter because of its high rate of occurrence and the fact that people do not attach importance to it. So, he demonstrated to people that it is a serious matter.

Although the Prophet ﷺ was reclining while talking about associating partners with Allah in worship and disobedience to parents, he sat up to stress the enormity of his subsequent statement: 'I warn you against making a false statement and giving a false testimony.' He ﷺ kept on repeating this (warning) until we wished he should stop.

The above shows the gravity of the sin of false testimony and a false statement. It is incumbent on one to repent to Allah – the Mighty and Sublime - from this because it entails wrong to oneself and to the one who benefitted from such testimony.

Allah alone grants success.

Chapter 264: prohibition of cursing one particular man or animal

Hadeeth 1551

عَنْ أَبِي زَيْدٍ ثَابِتِ بْنِ الضَّحَّاكِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ، وَهُوَ مِنْ أَهْلِ بَيْعَةِ الرُّضْوَانِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ بِمَلَّةٍ غَيْرِ الْإِسْلَامِ كَاذِبًا مُتَعَمِّدًا، فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ، عُدَّ بِه يَوْمَ الْقِيَامَةِ، وَلَيْسَ عَلَى رَجُلٍ نَذْرٌ فِيمَا لَا يَمْلِكُهُ، وَلَعَنَ الْمُؤْمِنِ كَقَتْلِهِ» مُتَّفَقٌ عَلَيْهِ .

Abu Zaid Thabit bin Ad-Dahhak Al-Ansari ﷺ (he is one of those who gave their pledge of allegiance to the Messenger of Allah ﷺ

under the Tree) said: The Messenger of Allah ﷺ said, “He who swears by a religion other than that of Islam, is like what he has professed. He who kills himself with something, will be tormented with it on the Day of Resurrection. A person is not bound to fulfill a vow about something which he does not possess. Cursing a believer is like murdering him.” [Al-Bukhari and Muslim]

Hadeeth 1552

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «لَا يَنْبَغِي لِصِدِّيقٍ أَنْ يَكُونَ لِعَانًا» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said: “It does not befit a Siddiq (righteous Muslim) to frequently curse others.” [Muslim]

Hadeeth 1553

وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَكُونُ اللِّعَانُونَ شُفَعَاءَ، وَلَا شُهَدَاءَ يَوْمَ الْقِيَامَةِ» رَوَاهُ مُسْلِمٌ .

Abud-Darda' ؓ said: The Messenger of Allah ﷺ said, “Those who frequently resort to cursing (people) would neither be accepted as witnesses nor as intercessors on the Day of Resurrection.” [Muslim]

Commentary

The author ﷺ said: The chapter on prohibition of cursing one particular man or animal.

Al-La'n refers to exclusion and expulsion from the mercy of Allah – the Mighty and Sublime. If you say, ‘O Allah curse so-and-so,’ what you mean is that Allah should distance him and exclude him from

His Mercy. Thus, the act of cursing a specific person is one of the major sins. That is, it is not permissible to curse a particular person by saying, ‘O Allah curse so-and-so person,’ or ‘May the curse of Allah be upon you’ and other similar statements. It is not permissible for you to curse even a disbeliever that is still alive. The Prophet ﷺ once cursed some people saying, ‘O Allah, curse so-and-so, O Allah curse so-and-so,’ mentioning them by their names, then Allah – the Mighty and Sublime - revealed:

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾ (178)

“Not for you (O Muhammad), but for Allah is the decision, either he turns in mercy to (pardons) them or punishes them; verily, they are the Zâlimûn (polytheists, disobedient, and wrong doers)” (3:128).

Overzealousness will drive some people to curse a particular man because he is a disbeliever; this is not allowed because Allah – the Mighty and Sublime -- might guide him while you know not. How many were those who were the worst of people in enmity to the Muslims and Islam whom Allah guided and turned to some of the elite servants of Allah, the believers.

We can give some examples of such people: Umar bin al-Khattaab, the second person after Abubakr in this *Ummah*. He was among the fiercest opponents of Islam but Allah guided him to accept Islam. (Another person was) Khaalid bin Al-Waleed, who fought the Muslims in the Battle of Uhud, and he was one of those who outflanked the Muslims with a sudden attack. Ikrimah bin Abee Jahl is another example and there are other famous companions who were among the fiercest enemies of Islam in the beginning but Allah guided them. Hence, He (Allah – the Mighty and Sublime) says:

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾ (178)

“Not for you (O Muhammad) but for Allah is the decision; whether He turns in mercy to (Paradise) them or punish them; verily they are the Zâlimûn (polytheists, disobedient, and wrong

doers)” (3:128).

But if someone dies as a disbeliever, and we are certain he died as a disbeliever, there is nothing wrong if we curse him. There is no hope of Allah’s guidance (for him) since he has died as a disbeliever, refuge is with Allah. Nevertheless, what benefit would we derive from cursing him? Perhaps cursing him may fall under the Prophet’s general prohibition, ‘Do not insult the dead for they have indeed gotten what they put forward.’⁽¹⁾ We say to this man who is cursing a dead disbeliever or someone who has died in a state of disbelief, there is no benefit in you cursing him. This is because he is already entitled to exclusion and expulsion from the Mercy of Allah. He does not deserve Allah’s Mercy in any way and he is among the eternal inmates of Hell.

This ruling also applies to animals such as camels, donkey, cows, and goats; it is not permissible to curse them. The hadeeths explaining such ruling will come later Allah willing.

Then the author (may Allah shower blessings on him) mentioned the hadeeth of Abu Zayd Thaabit (may Allah be pleased with him) that the Prophet ﷺ said, ‘He who swears by a religion other than Islam while he is lying intentionally is like what he has professed.’ For instance, if someone says he should be considered a Jew or a Christian if a particular thing does occur, but the opposite happens. Then he is as he has said; that is, he has become a Jew or a Christian, we ask Allah for well-being.

For instance, a man comes to inform us that a particular person has arrived yesterday but we doubted the veracity of his claim. Then he says, ‘I am a Jew if he had not come’ but it later became apparent that the person had not come and the man intentionally said he is a Jew. So, the Prophet ﷺ explains that he will be as he has chosen for himself; that is, he has become a Jew or a Christian.

This shows that falsely and deliberately swearing by a religion other than Islam is among the major sins. But if he is not lying and what he is saying is true, then this threat does not apply to him. Nonetheless,

¹ The reference will follow shortly.

we will say to him: If you want to swear, then let it be by Allah as the Prophet ﷺ has said, ‘He who wants to swear must swear by Allah or remain silent.’⁽¹⁾

Likewise, the threat does not apply to him if he did not engage in deliberate lie; perhaps he believes that the matter is like that but it later became apparent that it is not.

It is derived from this hadeeth that if a person swears by Allah regarding a matter while certain that it is as he thinks, but it later becomes clear that it is contrary to what he believes, there will be no sin on him and neither is there any expiation on him.

A case in point: a man who is certain that a particular person is coming tomorrow says, ‘By Allah, I am sure that he is coming tomorrow.’ He said that based on his assumption. However, he is not liable for expiation if the person does not come because he swore based on what is preponderant with him. Hence, the Prophet ﷺ approved (the statement of) the man who swore by Allah that there was no household between the two sides of Madinah who was poorer than he was.⁽²⁾ He meant that there was no poorer household in the city of Madinah although he did not visit all the houses to investigate his claim. Rather he swore based on what seems clear to him and the Prophet ﷺ assented to it.

His statement ﷺ, ‘He who kills himself with something will be tormented with it on the Day of Resurrection.’ That is, if a person commits suicide with something, he will be punished with that thing in the Hell. A man who commits suicide by taking poison will be made to take this poison in the Hell while he abides therein. A person who committed suicide by plunging down a roof will be punished in that manner in the Hell, refuge is with Allah. A person who kills himself with a knife will be punished with it in the Hell. And a person

1 Reported by Al-Bukhaari: The Book of Witness, chapter on modalities of swearing (2482); and Muslim: The Book of Vows, chapter on vow with other than Allah (3105).

2 Al-Bukhaari reported it in the Book of Fasting, the Chapter of He Who had Intercourse in (the Day) of Ramadan, no: (1800); and Muslim reported it in the Book of Fasting, the Chapter of a Great Warning to a Fasting Person As Regard having Intercourse During the Day of Ramadan, no: (1870).

who commits suicide with a stick will be punished with it in the Hell. Another example is dying of hunger strike; this is also a suicide.

And the one who kills himself with a bomb will be punished with it in the Hell. Some people would strap bombs to their bodies and detonate them in the midst of the enemy, thus they will be the first persons to die. This is suicide and one will be punished with it in the Hell, refuge is with Allah. These people call themselves commandos and kill themselves; they will be punished with their object of suicide in the Hell. They are not martyrs because they carry out forbidden acts. A martyr is someone who draws closer to Allah – the Mighty and Sublime -- by doing what Allah commands him, not by doing what Allah forbids him. Allah – the Mighty and Sublime – said:

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۝٢٩﴾

“And do not kill yourselves, for Allah is to you merciful” (4:29).

And He – the Mighty and Sublime -- also said,

﴿تَلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ۝١٢٥﴾

“And do not throw yourselves into destruction, and do good for truly Allah loves al-Muhsinûn (the good-doers)” (2:195).

Nevertheless, we hope that these people will not be punished because they are ignorant ones who fall into misconception. However, they have no reward and they are not martyrs because they did that which Allah has not permitted, rather what He has forbidden.

Someone might say, ‘Did the companions not take audacious risk to break into the ranks of the Romans and others (in battles)? We say: Yes, but was that a suicide? This is not taking one’s soul. It is true that they exposed themselves to danger but there was the possibility of escape. Hence, they would break into the ranks of the Romans, kill those whom Allah had decreed and retreat to their own troops.

This is similar to what Al-Baraa bin Maalik (may Allah be pleased with him) did during the battle of *al-Yamaamah*. When they reached

the walls of Musaylamah, the liar, they met the gate closed and were unable to enter through it. Al-Baraa bin Maalik, the brother of Anas bin Maalik, was courageous enough to demand that the troop throw him over the wall in order to open the gate for them. They did that, he opened the gate for them to attack Musaylamah, the liar, in his fortress. Indeed, he opened the door for them and he (later) escaped. It is not right or appropriate to use such events to justify the permissibility of suicide (bombing) which these people do. But we hope that Allah will not punish them for what they do because they act out of ignorance and good intention. Indeed, whoever kills himself with something will be punished with it in the Hell.

You should notice that it has been reported that whoever commits suicide will be punished with the object of suicide in the Hell forever. It stated that he will stay there forever; does that make him a disbeliever since it is only a disbeliever who is decreed to stay eternally (in the Hell)?

The reply is no; he is not a disbeliever. He should be given a (funeral) bath and be shrouded, funeral prayer should be performed for him, and forgiveness should be sought for him. This is derived from what the Prophet ﷺ did for the man who killed himself with the blade of an arrow. He was brought to the Prophet ﷺ so that he would perform the funeral prayer for him but he ﷺ declined. Rather, he ﷺ said, 'Perform the funeral prayer for him'⁽¹⁾ and they performed it for him based on the directive of the Prophet ﷺ. This indicates that he was not a disbeliever, hence he does not deserve to abide in the Hell forever.

As for the reference to eternal residence in the hadeeth, if the word is from the Prophet ﷺ, the intent is a notice of severe threat to scare people from this act, but he is not a disbeliever.

The Third Sentence: It is his (the Prophet) statement ﷺ: 'A person is not bound to fulfill a vow about something which he does not possess.'⁽²⁾ That is, that one is not expected to make a vow regarding what he does not own. If he vows by saying, 'I vow by Allah to give

1 Muslim reported it in the Book of Funeral, Chapter of Not Observing the Funeral for Whoever Has Killed Himself, no: (1624).

2 Ibn Maajah reported it in the Book of Expiations, the Chapter of Making Vows in Disobedient Causes, no: (2115).

charity out of the property of so-and so'. This is nonsense and the vow is void because the property of so-and-so is not his property.

And it should be noted that making vows is disliked. The Prophet ﷺ has forbidden it saying, 'It does not bring any good neither does it repel a decree; it is only used to get something from a stingy person.'⁽¹⁾ Many people who have a sick person or have lost a property would vow that if Allah heals the sick, they will fast, perform pilgrimage, give charity, perform *Umrah* or perform some other righteous deeds. Then if Allah wills that the sick recovers, they would go around to enquire from the scholars in order to free themselves from their previous vow. They may become indolent and end up not fulfilling the vow. This is a grievous blunder. If you vow by Allah, the Exalted, to do something if He grants you a particular thing, it is indeed a grievous blunder not to fulfill your vow if He grants your wish. This is confirmed by Allah's Statement:

﴿ وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِذَا آتَيْنَا مِنْ فَضْلِهِ لِنَصَّدَّقَنَّ وَلِنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٥﴾ فَلَمَّا آتَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٧٦﴾ فَأَعَقَبَهُمُ 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 Sadaqah (Zakat and voluntary charity in Allah’s cause and will certainly be among those who are righteous. Then when He gave them of His bounty, they became niggardly (refused to pay the Sadaqah (Zakat or voluntary charity) and turned away, averse. So he punished them by putting hypocrisy into their hearts till the day when they shall meet him, because they broke that covenant with Allah, which they had promised to Him and because they use to tell lies” (9:75-77).

That is, Allah put hypocrisy in their heart till they died, refuge is with Allah; this is a severe warning. Hence, the Prophet ﷺ warned

1 Muslim reported it in the Book of Vows, the Chapter of Prohibition from Making Vows, That They Do Not Ward Off anything, no: (3095).

against making vows. This is because man burdens himself with that which is beyond his means and capability. So, if you desire that Allah should heal a sick or return a misplaced property to you, ask Allah by saying, 'O Allah! Heal my sick', 'O Allah! Return my wealth to me'. There is no other way; that is, do not tread the path with vow.

Nevertheless, the scholars have classified vows into various types:

First: Vow of Obedience: In this case, a person vows to observe *Salat*, fast, give charity, perform Hajj or *Umrah*. It becomes obligatory to fulfill the vow based on the statement of the Prophet ﷺ, 'Whoever vows to obey Allah, let him obey Him.'⁽¹⁾ This is regardless of whether it is hinged on a condition or not.

Second: Vow of Disobedience: It is not allowed to fulfill such vow. For example, if someone vows not to talk to a particular person who is a Muslim and he is not permitted to be boycotted. Perhaps, there was a misunderstanding between them, so he says, 'I vow to Allah not to talk to so-and-so', or 'I vow to Allah not visit my brother' or another relative, or similar statement. This is a sin and it is forbidden; thus, it is not permissible to fulfill it because of the statement of the Prophet ﷺ, 'He who vows to disobey Allah should not disobey Him.' But what should he do? He must expiate for the vow.

Third: What the scholars refer to as Anger Vow. In this case, a person intends to prevent, encourage, affirm or refute something. For instance, he says, 'I vow by Allah not to do such-and-such' with an intention to abstain from that thing; he did not intend to make a vow but wants to swear. Hence, he will have the choice to follow through, considering the permissibility of doing it or otherwise, or expiate for the oath. For example, if he says, 'I vow by Allah not to wear this cloth', we say, 'Then you have the choice to wear it and expiate for your vow or not to wear it and with no expiation.'

Fourth: An Absolute Vow: That is, a vow made not on a specific

1 Al-Bukhaari reported it in the Book of Oaths and Vows, the Chapter of Vow of Obedience, no: (6202).

thing. If someone says, 'I vow to Allah,' he will make expiation of oath. This is based on the statement of the Prophet ﷺ, 'The expiation for vow, if it is not mentioned or specified, is (the same as) expiation for oath.'⁽¹⁾

In a nutshell, it is not recommended to make vows. One can attain goodness without resorting to vows. And what will be cannot be prevented with vows as the Prophet ﷺ has said, 'Indeed, it (vow) does not bring good and does not prevent or repel a decree.'

Today, many people ask: 'I vowed to fast for two consecutive months if Allah cures a sick person.' We say: What spurred you to this? You must fast for two consecutive months if Allah cures the person. Some will say: 'I vowed to sacrifice seven camels if Allah cures a sick person,' I seek refuge with Allah. It becomes obligatory for him to sacrifice seven camels and give them in charity without eating from it if Allah cures the person. Why should anyone vow to slaughter a goat if Allah restores his lost item? Nevertheless, he must slaughter a goat as charity, without eating out of it, if Allah restores his lost property.

You should avoid the act of making vows. However, if you vow to carry out righteous deeds, you are under obligation to fulfill your vow.

The fourth sentence says: 'Cursing a believer is like murdering him'; that is, if you say to a believer, 'May the curse of Allah be upon you,' it is equivalent to killing him. This is because to curse is to expel and distance a person from the mercy of Allah – the Mighty and Sublime. The one that is expelled and distanced from the mercy of Allah is comparable to a dead person who has been deprived of life.

You should note that cursing a believer is one of the major sins and it is unlawful. The curse will go to the target if he deserves it, otherwise it will return to the one who initiated the curse and he will become the accursed – that is excluded and expelled from the mercy of Allah.

1 At-Tirmidhee reported it in the Book of Vows and Oaths, the Chapter of What Has Come under Expiation of Unspecified Vow, no: (1448).

Allah alone grants success.

Hadeeth 1554

وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَلَاعَنُوا بِلَعْنَةِ اللَّهِ، وَلَا بِغَضَبِهِ، وَلَا بِالنَّارِ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ [وَقَالَ]: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Samurah bin Jundub ؓ said: The Messenger of Allah ﷺ said, "Do not curse one another, invoking Curse of Allah or Wrath of Allah or the fire of Hell." [Abu Dawud and At-Tirmidhi]

Hadeeth 1555

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ، وَلَا اللَّعَّانِ، وَلَا الْفَاحِشِ، وَلَا الْبَدِيِّ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Ibn Mas'ud ؓ reported: The Messenger of Allah ﷺ said, "A true believer is not involved in taunting, or frequently cursing (others) or in indecency or abusing." [At-Tirmidhi]

Hadeeth 1556

وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْعَبْدَ إِذَا لَعَنَ شَيْئًا، صَعِدَتْ اللَّعْنَةُ إِلَى السَّمَاءِ، فَتَغْلُقُ أَبْوَابَ السَّمَاءِ دُونَهَا، ثُمَّ تَهْبِطُ إِلَى الْأَرْضِ، فَتَغْلُقُ أَبْوَابَهَا دُونَهَا، ثُمَّ تَأْخُذُ يَمِينًا وَشِمَالًا، فَإِذَا لَمْ تَجِدْ مَسَاغًا رَجَعَتْ إِلَى الَّذِي لَعِنَ، فَإِنْ كَانَ أَهْلًا لِذَلِكَ، وَإِلَّا

رَجَعَتْ إِلَى قَائِلِهَا» رَوَاهُ أَبُو دَاوُدَ .

Abud-Darda' ؓ said: The Messenger of Allah ﷺ said, "When a person curses somebody or something, the curse goes up to heaven and the gates of heaven get closed. Then it comes down to the earth and its gates get closed. Then it turns right and left, and if it does not find an entrance to go anywhere, it returns to the person or thing that was cursed; if he or it deserves to be cursed; otherwise it returns to the person who uttered it." [Abu Dawud]

Hadeeth1557

وَعَنْ عِمْرَانَ بْنِ الْحُصَيْنِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْنَمَا رَسُولُ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، وَامْرَأَةٌ مِنَ الْأَنْصَارِ عَلَى نَاقَةٍ، فَضَجِرَتْ، فَلَعَنَتْهَا، فَسَمِعَ ذَلِكَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «خُذُوا مَا عَلَيْهَا وَدَعُوهَا؛ فَإِنَّهَا مَلْعُونَةٌ» رَوَاهُ مُسْلِمٌ .

'Imran bin Husain ؓ said: We were with the Messenger of Allah ﷺ on a journey and there was a woman from the Ansar riding a she-camel. She abused and invoked curse upon it. The Messenger of Allah ﷺ heard it and said, "Off load the she-camel and set it free because it has been cursed." [Muslim]

Hadeeth1558

وَعَنْ أَبِي بَرزَةَ نَضَلَهُ بَنُ عُبَيْدِ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا جَارِيَةٌ عَلَى نَاقَةٍ عَلَيْهَا بَعْضُ مَتَاعِ الْقَوْمِ، إِذْ بَصُرَتْ بِالنَّبِيِّ ﷺ، وَتَضَايَقَ بِهِمُ الْجَبَلُ، فَقَالَتْ: حَلِّ اللَّهُمَّ الْعَنْهَا. فَقَالَ النَّبِيُّ ﷺ: «لَا تُصَاحِبْنَا نَاقَةٌ عَلَيْهَا لَعْنَةٌ» رَوَاهُ مُسْلِمٌ .

Abu Barzah Nadlah bin 'Ubaid Al-Aslami ؓ said: A young woman was riding a she-camel on which there was the luggage of people. Suddenly she saw the Prophet ﷺ. The pass of the mountain became narrow for her people (because of fear). The young woman said to the she-camel: "Go ahead." When it did not move, she said, "O Allah! Curse it." The Prophet ﷺ said, "The she-camel that has been cursed should not accompany us." [Muslim]

Commentary

The author (may Allah shower blessings on him) cited these hadeeths as evidence against cursing. In the hadeeth of Samurah bin Jundab (may Allah be pleased with him), the Prophet ﷺ said: 'Do not curse one another, invoking Curse of Allah or Wrath of Allah or fire of Hell.' This means that you should not invoke the curse of Allah, the wrath of Allah or the fire of Hell on one another, such as saying to one's companion: 'May the curse of Allah be upon you', 'May the Anger of Allah descend upon you' or 'May Allah put you in Hell'. The Prophet ﷺ warned against these lest they are said to someone who does not deserve them.

So also, the Prophet ﷺ said, 'A true believer is not involved in taunting or frequently cursing (others) or in indecency or abusing.' This indicates that these things decrease faith and deny a believer true and complete faith. A believer should not be a traducer who ridicules people's lineage, dignity, physique, appearance or expectations. In addition, he should not be given to excessive cursing, one with no concern except profanity and expletive. He would always accompany his statements with, 'May Allah curse you.' Why should anyone say that? And he will say to his children, 'May Allah curse you, bring me such-and-such,' or similar statements. A true believer is not involved in frequent cursing, indecent speech or deeds, or other matters. A believer (truly) believes and is safe (to relate with); he is not indecent in his words or actions or in other things because he is a believer.

Likewise, the hadeeth of Aboo Darda that when a person curses someone or something, the curse goes up to the heaven and the gate

of heaven get closed. Then it comes down to the earth and its gates are closed. Then it turns right and left, and if it does not find an entrance to go anywhere, it returns to the person or thing that was cursed if he or it deserves it. Otherwise, it returns to the person who uttered it.

This is a severe warning for anyone who curses someone or something who does not deserve it. The curse will roam the heaven and the earth, right and left, then it ends up returning to the person who uttered it if the one who is cursed does not deserve it.

Then the author (may Allah shower blessings on him) mentioned the hadeeth of Imraan bin Husayn (may Allah be pleased with him). A woman was riding a she-camel of hers, she became weary and tired of it, so she invoked the curse of Allah upon it. The Prophet ﷺ heard that and ordered that the camel be off-loaded and set free. He (the reporter) said he saw the camel going freely amidst the people while nobody paid attention to it because the Prophet ﷺ had ordered that it should be set free.

This is a way of reprimanding this woman for cursing an animal which did not deserve it. Thus, he ﷺ said, 'A cursed animal will not accompany us' due to the action of this woman, and it is not appropriate to utilize a cursed object. Hence, the Prophet ﷺ forbade her from (using) it and ordered that it should be set free – to serve as a rebuke for the woman who cursed this animal which did not deserve it.

Allah alone grants success.

Chapter 265: justification of cursing the wrongdoers without specifying one of them

The author (may Allah shower blessings on him) had earlier mentioned the prohibition and impermissibility of cursing a particular person, even if he is a disbeliever, as long as he is still alive. This is because Allah may guide him and return him to Islam, if he is an apostate, or he may embrace Islam if he is previously a disbeliever. Thereafter, he (may Allah shower blessings on him) mentioned a

chapter on the permissibility of cursing the wrongdoers without specifying a particular person.

The author (may Allah shower blessings on him) cited evidences from the verses of the Qur'an and hadeeths; some of which are the statements of Allah – the Mighty and Sublime:

“.. no doubt the curse of Allah is on the Zâlimûn (polytheists, wrongdoers, oppressors) (11:18).

And His saying – the Mighty and Sublime:

“Then a crier will proclaim between them: ‘the curse of Allah is on the Zâlimûn (polytheists and wrongdoers)’” [7:44].

Hence, it is permissible for you to say in general, ‘O Allah, curse the wrongdoers.’ This is not directed at a particular person but every wrongdoer. It has also been authentically reported that the Prophet ﷺ cursed the women that are *Al-Waasilah*, and *Al-Mustausilah*.

Al-Waasilah refers to a woman who attaches hair to hair in order to give it a semblance of longer length or fullness while *Al-Mustausilah* refers to a woman who seeks the one who will make it (for her). The Prophet ﷺ cursed both of them.

Nonetheless, it is not permissible for you to curse a particular woman looking for someone to do it for her or a particular woman who prepares it.

Similarly, we generally testify that anyone that is killed on the battleground in the path of Allah will be admitted into the Paradise. Yet, we would not bear witness that a particular person killed in a Jihad in the path of Allah is a martyr or is in Paradise. This is because testifying that someone is in Paradise is a different ball game, so also is cursing a particular person.

The author (may Allah shower blessings on him) brought numerous relevant examples which include: ‘Curse of Allah is on one who makes changes in land boundaries (to deprive others).’ For instance, a person changes the boundary line in order to apportion some of his neighbour’s land to his; the Prophet ﷺ has cursed anyone who does

this. In addition, he will be charged to carry the depth of the seven earths of the usurped land on his neck on the Day of Judgment, refuge is with Allah. The Prophet ﷺ has said, 'He who wrongfully takes a span of another person's land his neck will be encircled by it on the Day of Resurrection to the depth of seven earths.'⁽¹⁾ We beseech Allah for security and we seek refuge with him from humiliation and disgrace. This person will come on the Day of Resurrection before the entire creatures carrying what he usurped from another person's land to the depth of seven earths.

So also, the Prophet ﷺ cursed the one who curses his parents. If a person says to his father or mother, 'May the curse of Allah be upon you', then he deserves the curse of Allah. This is because parents have rights to obedience, kindness and soft speech. So if he curses them, he indeed deserves the curse of Allah – the Mighty and Sublime. The Prophet ﷺ has said, 'Curse of Allah is upon the one who curses his parents.'⁽²⁾ So it is permissible for you to say, 'May Allah curse the one who curses his parents.'

Likewise, those who make pictures (of living objects) have been cursed. Thus, it is permissible for you to say, 'O Allah, curse the picture makers' because the Prophet ﷺ had cursed the picture makers.

This hold true for other hadeeths mentioned by the author (may Allah shower blessings on him). He (may Allah shower blessings on him) differentiated between specific and general cases. In general cases, a person is not specifically mentioned whereas a particular person is mentioned in specific cases. It is forbidden and impermissible to curse a particular person but there is nothing wrong in making a sweeping statement. The remaining hadeeths which the author (may Allah shower blessings on him) cited as examples will be discussed in earnest, Allah willing.

Allah knows best.

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- 1 Muslim reported it in the Book of Share-tenancy, the Chapter of Prohibition of Injustice and Usurping land, and Other Things, no: (3020).
 - 2 Muslim reported it in the Book of Animals for Sacrifice, the Chapter of Prohibition of Slaughtering for Other Than Allah – the Mighty and Sublime – and the Curse Upon Whoever does That, no: (3658).

Commentary

The author (may Allah shower blessings on him) reported these hadeeths in order to explain the permissibility of cursing the wrongdoers without specifying one of them. It has been discussed in the previous chapter that cursing a particular person is not allowed even if he or she is a disbeliever but there is nothing wrong in making general statements to curse people who possess those stated characteristics.

It is authentically reported from the Prophet ﷺ that he cursed the women who wear false hair and those who prepare such. That is, a woman with scanty and short hair will add some hair to her hair in order to make it appear longer and fuller to people. The Prophet ﷺ cursed those who engage in such. And some of the hadeeths showed that it is not permissible even if a woman is almost without hair. One of such objects is wig which our scholars have described as false hair; anyone who wears wig is cursed, refuge is with Allah, even if the intent is mere beautification.

Will contact lenses, which some women wear, be included in it? It may be said they are included since a woman will be regarded as wearing an eye adornment. This is because it makes her eyes look like the eyes of another woman, which can be red, green or some other colours. Hence, as a cautionary measure, it is safer to say that they are included because it is similar to synthetic hair in some respect.

If a person argues that contact lens is comparable to kohl since it is not permanent, we would reply that false hair is also not permanent. Hence, I am afraid that these coloured contact lenses belong to the same family as false hair. Then it has been mentioned that it has been proved medically to be harmful to the eye in the long run although it is not noticed in the short term.(1)

1 The eminent Shaykh (may Allah show mercy on him) was once asked about contact lenses which are attached to the cornea for medical, beautification or both purposes by men or women. He (may Allah show mercy on him) replied that the first condition is to ascertain its health effects on the eyes from medical experts. If it is proved that it is harmful, then there is no doubt about its impermissibility

The author said, 'It is authentically reported that the Prophet ﷺ cursed the one who eats Riba (usury) and the one who gives it.' The Prophet ﷺ cursed five people in connection with Riba: The recipient who collects it; the patron who gives it out; the two witnesses who attest to the deal; and the clerk who documents the agreement between the two parties. All these people are cursed by the tongue of the Prophet ﷺ.

Nevertheless, it is not permissible to say to the one who engages in Riba, 'May the curse of Allah be upon you' except you utter a general statement: 'May Allah curse the consumers of usury, the one who takes it, the one who gives it, the one who witness to it and the one who records it.' There is a distinction between specification and generalization; general statement is not wrong but specification is not allowed.

Also, it is authentically reported that he ﷺ cursed picture makers, not a particular picture maker but whoever makes a portrait of living objects. It is forbidden and not permissible for a person to draw the picture of living things such as human beings and animals; rather, he has been cursed by the tongue of the Prophet ﷺ. Therefore, you can say, 'May the curse of Allah be upon the image makers' but you cannot say, 'May Allah curse so-and-so' even if he is draws living things.

Then, the prohibited images are sculptures which are in forms of human or animal usually made from gel, gypsum, cement or other materials. This is forbidden. It is allowed to make images of trees and their likes, based on the clearer opinion of majority of the scholars. Likewise, there is nothing wrong in making images of man-made things such as cars, trains and the likes.

However, scholars (may Allah shower blessings on them) differ

because the Sharee'ah prohibits whatever causes harm. If it is proved that it is not harmful, then we will consider its use for beautification purpose. It will be impermissible for men to use it because their nature and appearance do not require such adornment. However, there will be no problem if women were to use it for adornment purpose. This is because these contact lenses are not comparable to a permanent tattoo since it can be removed any time. And if these contact lenses are for medical purpose and colourless, then there is no problem for men and women to use them.

regarding paintings on paper, piece of cloth and similar materials. Some of them say there is nothing wrong with it and support their position with the hadeeth of Zayd bin Khaalid Al-Juhany (may Allah be pleased with them), that the Prophet ﷺ said, 'The angels do not enter a house in which there is a picture except a design on the cloth.'⁽¹⁾

They say that the statement, 'except a design on the cloth' refers to the picture which is drawn by hand on a paper, a cloth or similar materials. But the correct opinion is that even the design on cloth or on papers is not permissible. It is not permissible for you to draw something animate with your hands. As for making pictures with cameras, that has been earlier discussed.

It is authentically reported that Prophet ﷺ said, 'Curse of Allah is upon the one who make changes in land boundaries' that is, its borders. Likewise, he ﷺ also said, 'Curse of Allah is upon the thief who steals (even) an egg.' He ﷺ also said, 'Curse of Allah is upon one who curses his parents.'

Commentary

For example, a person encroaches on the land of his neighbour by adding part of it to his own. He increases the size of his own land and decreases the land of his neighbor by changing the boundary line. Such person is accursed, cursed by the Prophet ﷺ. It is authentically reported from him (the Prophet), 'He who wrongfully takes a span of land (of another person), on the Day of Resurrection his neck will be encircled by it to the depth of seven earths.'⁽²⁾ If this is the punishment for the one who alters landmarks, what about the one who seizes the entire land and ravages it? We seek refuge with Allah – the Mighty and Sublime. There are people who intrude upon other people's properties, taking the land without right and claiming

1 Al-Bukhaari reported it in the Book of Clothing, the Chapter of He Who Dislikes to Sit on a Picture, no: (5501); and Muslim reported it in the Book of Clothing and Ornaments, the Chapter of Prohibition of Making Pictures of Animals, no: (3931).

2 The reference to it has been cited earlier.

ownership of it. They may even present false witnesses to support their claims and thus get a favourable judgment. They will be among the cursed, and their necks will be encircled with it before the slaves of Allah on the Day of Resurrection, refuge is with Allah.

Another example cited by the author (may Allah shower blessings on him) is that the Prophet ﷺ cursed the thief who steals (even) an egg and had his hand cut off (because of that), and steals a rope, and had his hand cut off (because of that).⁽¹⁾

A thief is a person who secretly takes a property belonging to someone else. He may come at night or strike whenever people are distracted, and opens the doors and steals. If a thief steals a property that reaches a threshold, which is a quarter of a dinar or its equivalent in dirham, then his right hand is to be cut off from the wrist. This is based on the statement of Allah – the Mighty and Sublime:

﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ

حَكِيمٌ ﴿٣٨﴾

“And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they did, a punishment by way of example from Allah. Allah is All-Powerful, All-Wise” (5:38).

There is no difference in this regard whether the thief is a noble man or a pauper; a male or a female – there is no difference between them. The Prophet ﷺ once ordered that the hand of a woman from the Makhzumees be cut off; she would borrow items (from people) and go on to deny it. That was difficult for the *Quraysh* to accept, so they searched for someone to intercede on her behalf. They requested Usaamah bin Zayd (may Allah be pleased with him and his father) to intercede for her that the Prophet ﷺ may free her. When Usaamah (may Allah be pleased with him) talked to the Prophet ﷺ, he said,

1 Al-Bukhaari reported it in the Book of Reports of the Prophets, the Chapter of Hadeeth of the Cave, no: (3216); and Muslim reported it in the Book of Prescribed Punishment, the Chapter of cutting the hand of a Noble Person or Other Than Him (If They Steal), no: (3196).

‘What really destroyed those who were before you is that when a noble person among them steals, they will leave him (unpunished) and when an inferior person steals, they will execute the prescribed punishment on him. By Allah, if Fatimah the daughter of Muhammad should steal, I would have her hand cut off.’ The Prophet ﷺ swore that if his daughter Fatimah, the noblest of all women in lineage, were to steal, he would cut off her hand.

But the hadeeth which the author (may Allah shower blessings on him) referred to says: ‘The one who steals (even) an egg,’ and it is known that the cost of an egg does not reach the minimum threshold for implementing the punishment of stealing, which is a quarter of a dinar. So why did he say, ‘he steals an egg and have his hand cut off, and he steals a rope and have his hand cut off’? Some scholars say: ‘An egg’ being referred to here is the ‘egg’ of the head, which is a helmet. It is a protective headgear worn to ward off arrow attack during battle; it is costly and its value is equivalent to a quarter of a dinar or more.

The rope being referred to is that which is used to anchor a ship at bay so that it will not be swept away by the (ocean) current. It is also valuable.

Some scholars say the egg being referred to is the egg of a hen because the Prophet ﷺ left it undefined. And egg, when it is undefined, it is understood to mean the egg of a chicken. And (those scholars say) the rope that is mentioned is that which is used to tie wood.

However, the Prophet ﷺ said his hand would be cut off because if he becomes used to stealing little things, he will eventually steal expensive and valuable things. Then, his hand would be cut off. This opinion seems closer to the truth: a thief that steals trivial items may end up stealing valuables, then his hand would be cut off.

Third: The author (may Allah shower blessings on him) said that the Prophet ﷺ cursed the one who curses his parents, whether his mother or his father. He may say to his father or his mother, ‘May the curse of Allah be upon you’. But the companions enquired: ‘O Messenger of Allah, is it possible that someone could curse his parents? This is impossible.’ He replied ﷺ: ‘Yes, (it is possible) and it is that he insults someone’s father, and that person too insults his father (in return);

or that he insults someone's mother, and that person insults his (own) mother (too).⁽¹⁾

That is, if someone curses the parents of another person in the course of a dispute, then the latter retaliates by saying, 'May the curse of Allah be upon your parents.' Since he is the cause of the curse for his parents, he will be instantly ruled as the one who has cursed his parents. The Prophet ﷺ cursed these two people.

But is it permissible for you to say to a particular person who makes alterations to land boundaries, 'may the curse of Allah be upon you'? The answer is no, for it is not allowed to curse him specifically. Perhaps, you hear a person cursing his parents, it is forbidden to say to him, 'may the curse of Allah be upon you'; rather, you should admonish him with the fear of Allah.

You should admonish the one who alters land boundaries to fear Allah for the Prophet ﷺ has cursed the one who make changes to land boundaries. You should say to the thief, 'Fear Allah for the Prophet has cursed a thief, the one who steals an egg and steals a rope.' You should say to the one who curses his parents, 'Fear Allah, do not curse your parents and do not be the reason for someone else to curse them for the Prophet cursed the one who curses his parents.' But it is prohibited and impermissible to directly say to him, 'You are accursed' or 'May the curse of Allah be upon you.' This is because he differentiated cursing a particular person from a general statement.

Allah alone grants success.

Commentary

These three classes of people are some of those permissible to curse in general sense. It has been previously mentioned that it is not permissible to curse a particular person even if he is a disbeliever. It is not allowed for you to say, 'O Allah, curse so-an- so' even if he is a disbeliever. However, there are hadeeths regarding cursing some

1 Muslim reported it in the Book of Faith, the Chapter of the Major Sins and the Gravest Among Them, no: (130).

categories of people, some of which have already been discussed and others shall follow.

One of such is the statement of the Prophet ﷺ, ‘Curse of Allah is upon the one who sacrifices an animal for other than Allah.’ This is because making sacrifice to other than Allah is associating partners with Allah since it is an act of worship, and if someone directs an act of worship to other than Allah, then that makes him a polytheist. Allah – the Mighty and Sublime – said:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٣٠﴾ لَا شَرِيكَ لَهُ. ﴿١٣١﴾ ﴾

“Verily my Salat (prayer), my sacrifice, my living and my dying are for Allah, the Lord of the Al-Alamin (mankind, jinn and all that exists). There is no partner unto him”. [6:162-163].

And He – the Mighty and Sublime – said,

﴿ فَصَلِّ لِرَبِّكَ وَأَحْسِرْ ﴿٢﴾ ﴾

“Therefore turn in prayer to your Lord and sacrifice to Him (only)” (108:2).

He – the Mighty and Sublime- ordered prayer and sacrifice, and that these acts are for Him alone. The same way he that directs *Salat* to other than Allah is a polytheist, so also is the one who sacrifices to other than Allah provided that it is done as an act of worship, to glorify or gain closeness to (other than Allah) a polytheist. But if the slaughtering is done for other than Allah as a way to honour, say a guest to eat, then there is nothing wrong in that. Rather, the Prophet ﷺ commanded this in his statement, ‘He who believes in Allah and the Last Day should honour his guest.’⁽¹⁾

A person may slaughter an animal to eat, this also is not associating partners with Allah. It becomes polytheism if he sacrifices or slaughters to worship beside Allah with the intention of moving closer to him or

1 Al-Bukhaari reported it in the Book of Manners, the Chapter of He Who Believes in Allāh and the Last Day, no: (5560); and Muslim reported it in the Book of Founded Item, the Chapter Playing Host, and Its Like, no: (3255).

glorifying him. Some people would sacrifice animals on the arrival of their kings, leaders or scholars to honour and glorify them. This is a great act of associating partners with Allah which takes one out of the fold of Islam. Indeed, Allah – the Mighty and Sublime – has also prohibited Paradise for the one who practice such actions and his abode will be the Hell. There will be no helper for the wrongdoers, polytheists, and oppressors. Such person is cursed as the Prophet ﷺ said, ‘Curse of Allah is upon the one who sacrifices an animal for other than Allah.’

Similarly, he mentioned some other hadeeths, ‘Whoever invents heresies here (Al-Madinah) and upon those who supported him, is the curse of Allah and the angels and all the people.’ Whoever invents heresies in Al-Madinah, or shelters an innovator. ‘... Whoever invents heresies or shelters an innovator’ here refers to two things:

The first is innovation. Whoever invents an innovation there has indeed brought a heresy because of the saying of the Prophet ﷺ, ‘Every newly invented thing is an innovation and every innovation is misguidance.’ So whoever invents anything in the religion of Allah in Madinah, that which Allah – the Mighty and Sublime – has not legislated, upon him is the curse of Allah and the angels and the entire mankind. That is, such deserves to be cursed by everyone because Madinah is the city of Sunnah, the city of prophethood. Why should anyone introduce heresies which are contrary to the Sunnah of the Prophet ﷺ in Al-Madinah?

The second type is turmoil. That is, to cause chaos among the populace, whether the disturbance leads to bloodshed or lesser matters such as enmity, hatred and disunity. The one who causes such disturbance upon him is the curse of Allah, the angels and the entire mankind.

As for one who invents a sin in it (i.e. Madinah), this threat does not apply to him. But it can be said that committing sin in Madinah is graver than committing it elsewhere, but the perpetrator is not liable to curse. The one who deserves curse is the one who initiates innovation or turmoil in Madinah; upon such is the curse of Allah,

the angels and the entire mankind.

The third example: ‘O Allah curse Ri’l, Dhakwaan and Usaiyyah, for they disobeyed Allah and His Messenger.’ These three Arab clans assaulted the companions of the Prophet ﷺ, so he ﷺ invoked curse upon them. However, he ﷺ did not mention particular individuals among them but the whole tribe. The ones intended were the ones who transgressed against the companions of the Prophet ﷺ. I do not think that the curse will affect the ones who did not take part in the transgression against the companions of the Prophet ﷺ because of the Statement of Allah,

﴿وَلَا نُزِرُ وَاِزْرَةً وَّزَرَ اٰخَرٰى﴾

“And no bearer of burdens shall bear the burden of another”.
[17:15].

And he ﷺ said, “Curse of Allah is upon the Jews who turned the graves of their Prophets into a place of worship;” and he ﷺ “cursed those men who imitate women and those women who imitate men”.

The author (may Allah shower blessings on him) mentioned the remaining categories of people who can be cursed in general terms. Such as when he said ﷺ, ‘Curse of Allah is upon the Jews who turn the graves of their Prophets into places of worship.’ Jews are the followers of Moses, and Christians are the followers of Jesus Christ. However, when the Prophet ﷺ was sent, they recognized him but refused to believe in him. Thus, they were given the same ruling as those who earn Allah’s Anger because they abandoned the truth while they knew it, refuge is with Allah. The Prophet ﷺ explained the reason for his cursing them in his saying, ‘they turned the graves of their Prophets into places of worship.’ That is, they built places of worship over the graves of their Prophets and they began to worship in those places.

Whoever does that is cursed by the tongue of the Prophet ﷺ whether he is a Jew, a Christian or one of those who claim to be Muslims; they are cursed by the Prophet ﷺ. If a mosque is built on a grave, the Prayer is forbidden and invalid in such mosque even if one prays to Allah and not to the occupant of the grave. The *Salat* must be repeated and

the mosque must be destroyed for praying in it is not permissible. But if the mosque has been built before the burial of one of the righteous people, leaders, ministers or rulers therein, the grave must be exhumed and relocated to the public cemetery. The grave should not be left there because the mosque is not meant to be a cemetery but a place for *Salat*, remembrance of Allah and recitation of the Qur'an.

But if we are in doubt about that which came first between the mosque and the grave, the best action is that Prayer should not be offered in such mosque as a matter of precaution. One should avoid *Salat* in such mosque so that one's *Salat* will not be at risk.

If someone says, what is your response to this hadeeth in relation to the grave of the Prophet ﷺ which is now in the mosque? The response is that the Prophet ﷺ was not buried in the mosque. He was buried in his house and the mosque was not built over his grave. The mosque remained on its initial design until there was need for enlargement. Consequently, they expanded it in the direction of the *Qiblah*; perhaps, and Allah knows best, it was not easy for them to extend it in any other direction at that moment. So, they expanded the mosque towards the *Qiblah*, and the grave remained in a compartment in the room separated from the mosque by a wall. Long after that, Allah – the Mighty and Sublime –overpowered two men who wanted to remove the body of the Prophet ﷺ in order to burn it or put it in a museum or some other purpose which we do not know. Someone appeared to the caliph of the time in his dream and said, 'Two men with yellowish eyes have reached the Prophet.' The caliph saw this man in his dream several times, so he became distressed. He set out in a hurry on a journey to Madinah from his town.

When he reached Madinah, he organized a great banquet and ordered the governor of Madinah to invite the entire populace of the town. They came and this caliph was observing the attendees but could not see the people described to him in the dream. Then he ordered that the people be summoned a second and third time, but he still did not see the two men (described to him in the dream). Then he said to the governor of Madinah, 'Why did you not invite all the people of Madinah?' The governor replied, 'I invited all of them. No one is

left except two strangers who are performing *I'tkaaf* in the mosque since their arrival.' Hearing this, the caliph ordered that they should be fetched. They were brought and their appearance tallied with the description from his dream. He ordered an investigation into their activities, and it was revealed that they were digging a tunnel under the cover of the night and were already close to the grave. Subsequently, he ordered that they be executed. Then he directed that the sides of the grave be excavated until a mountain is reached. Then they filled the trench with molten lead and reinforced it with three walls.⁽¹⁾ Thus, the grave became completely separated from the mosque, not being in the mosque and the mosque not being built on it. This is the answer to the doubt of the people of *Shirk* and graves worshippers regarding the grave of the Prophet ﷺ.

As for the last category, the author (may Allah shower blessings on him) said, 'And the Prophet ﷺ cursed those men who imitate women and those women who imitate men.' Imitation can be in manners of speech, action, attitude and dressing. You will see a man imitating the voice of a woman and talking like a woman. This person is cursed by the Prophet ﷺ. Another will imitate the female manner of dressing by wearing attires exclusive to women such as wig and female wristwatches. There are wristwatches which are exclusive to each gender, and a man will be considered to be imitating females if he wears a female wristwatch. Imitation of female attitude includes using make-up and walking like a female. The Prophet ﷺ has cursed such person.

The important point is that the act of a man imitating women is one of the major sins, likewise a woman imitating men. This can be by imitating him in speech, such as the manner men talk in terms of amplification and intonation of the voice. So also is when she makes her head look like that of a man by cutting her hair low until it comes above the two shoulders.

Also included is wearing the clothes and watches meant for men. All these are among the major sins and any woman who does that has

1 See the rest of the story in *As-Samhoodi's Khulaasatul' Wafaa Bi Akhbaari Daaril' Musatafah*, (2/175).

been cursed by the Prophet ﷺ. But if we happen to see a particular man imitating a woman, shall we say to him, ‘May the curse of Allah be upon you?’ No, we should not say that but admonish him by saying, ‘Indeed the Prophet ﷺ has cursed men who imitate women and women who imitate men.’ This is because cursing a particular person is not allowed even if he is a disbeliever, so what about a disobedient Muslim. However, we may admonish him, in a general sense, that men who imitate women are cursed and women who imitate men are also cursed.

Allah alone grants success.

Chapter 266: prohibition of reviling a muslim without any cause

Hadeeth1559

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ» مُتَّفَقٌ عَلَيْهِ .

Ibn Mas'ud ؓ reported: The Messenger of Allah ﷺ said, “Reviling a Muslim is Fusuq (disobedience of Allah) and killing him is (tantamount to) disbelief.” [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessing on him, said in his book: Chapter on prohibition of reviling a Muslim without any cause. Reviling a Muslim refers to taunting him and describing him with that which he dislikes in his presence. It is regarded as backbiting if it is done in his absence.

Then the author (may Allah shower blessings on him) mentioned the Statement of Allah, the Exalted:

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا
وَإِنَّمَا هِيَ إِتْمَانًا مِنَّا ﴾

“And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin” (33:58).

“Those” is the subject; “They bear” is its predicate. The meaning is that those who annoy believing men and women undeservedly place the crime of libel and punishment on themselves, refuge is with Allah. This encompasses all forms of harm, in words and deeds. As long as an individual deserves honour, it is a grievous sin to hurt him. The harm to a relative is not comparable to harm to a non-relative, and the harm to a neighbour is not comparable to harm to a stranger. The harm to one who has right upon you is not like the harm to someone who has no right upon you. The important point is that the magnitude and sin of harm varies with respect to the victim.

It is astonishing that many Muslims today harm their neighbours by constricting their spaces, prying into their privacy among other acts. This is among the greatest forms of sins. The Prophet ﷺ said, ‘By Allah, he does not believe. By Allah he does not believe,’ (he repeated it) three times. They asked him, ‘Who, O Messenger of Allah?’ He ﷺ replied: ‘One whose neighbour is not safe from his wrongdoing and evil.’ (1)

And the Statement of Allah – the Mighty and Sublime: “Undeservedly”, it is understood from this that there is no harm in hurting a Muslim for a just cause. Hence, there is no harm in refuting a Muslim, retaliating his previous action, establishing the prescribed punishment of Allah or retrieving a trust which he has failed to discharge, even if that hurts him. Indeed, Allah – the Mighty and Sublime – has instructed as regard those that commit al-Faahishah:

“And the two persons (man and woman) among you who commit

1 Al-Bukhaari reported it in the Book of Manners, the Chapter of He Whose Neighbour Is Not Safe From His Harm, no: (5557).

illegal sexual intercourse, punish them both.”

So, He – the Mighty and Sublime – commanded that they should be punished.

﴿ فَإِن تَابَا وَأَصْلَحَا فَأَعْرَضْنَا عَنْهُمَا ﴾

“And if they repent and do righteous good deeds, leave them alone.” (4:16).

This was before it was legislated that all parties involved in sodomy should be killed. Initially, sodomy did not attract flogging or execution but the perpetrator would be punished until he repents. Thereafter, Allah – the Mighty and Sublime – commanded that all parties involved in the act should be killed through the tongue of His Prophet ﷺ and the consensus of the companions.

Then the author (may Allah shower blessings on him) mentioned the hadeeth of Abdullah bin Mas'ood (may Allah be pleased with him) that the Prophet ﷺ said: 'Abusing a Muslim is wrongdoing and fighting him is disbelief.' This indicates that wrongdoing is less grievous than disbelief. This is because he ﷺ categorized abusing (a Muslim) as wrongdoing and categorized fighting (him) as disbelief. So, a Muslim becomes a wrongdoer if he abuses his brother; hence, his testimony will not be accepted and he loses his right of guardianship, even on his daughter. He cannot give out his daughter in marriage because he has become a criminal and he cannot also be an Imam for the Muslims nor can he be a *Mu'adhdhin* (caller to prayer).

This is the opinion of many scholars although there are divergent views on some of these issues. However, the important point is that whoever abuses his brother has committed wrongdoing, but whoever fights him has committed disbelief. If he considers fighting him without a just cause to be lawful, then he becomes a disbeliever who has left the Religion. If he does not consider it lawful but choose to fight him following his desires, he has committed an act of disbelief which does not take him out of the fold of Islam. The evidence for this

is the Statement of Allah – the Mighty and Sublime:

﴿ وَإِن طَافَيْنَا مِنَ الْمُؤْمِنِينَ أَفْتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبَغَىٰ حَتَّىٰ نَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ ﴾

“And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the command of Allah. Then if it complies, then make reconciliation between them justly and be equitable. Very Allah loves those who are equitable. The believers are nothing else than brothers. So make reconciliation between your brothers and fear Allah, that you may receive mercy” (49:9-10).

Thus, Allah – the Mighty and Sublime – described these two warring parties as brothers to the reconciliation group. This shows that they have not left the fold of Faith although they have committed a lesser form of disbelief.

Allah alone grants success.

Hadeeth 1560

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَرْمِي رَجُلٌ رَجُلًا بِالْفِسْقِ أَوْ الْكُفْرِ، إِلَّا ارْتَدَّتْ عَلَيْهِ، إِنْ لَمْ يَكُنْ صَاحِبَهُ كَذَلِكَ» رَوَاهُ الْبُخَارِيُّ .

Abu Dharr ؓ reported: I heard the Messenger of Allah ﷺ saying, “When any Muslim accuses another Muslim of sin or of disbelief, the reproach rebounds upon the one who utters it, if the other person is not deserving of it.” [Al-Bukhari]

Hadeeth1561

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُسْتَبَانِ [الْمُسْتَبَانِ] مَا قَالَا فَعَلَى الْبَادِي [البَادِي] مِنْهُمَا حَتَّى يَعْتَدِي الْمَظْلُومُ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "When two persons indulge in abusing each other, the beginner will be the sinner so long as the oppressed does not transgress the limits." [Muslim]

Commentary

The author, may Allah shower blessing on him, narrated this hadeeth on the authority of Abu Dharr (may Allah be pleased with him) under the Chapter on prohibition of reviling a Muslim without a just cause. The Prophet ﷺ said: 'No one will label another person with treachery or unbelief, except that it would rebound on him if the latter is not like that.'

That is, if you say to a person: 'You are a sinner,' or address him as, 'O sinner,' you have become a sinner except he is actually a sinner. Likewise, whoever declares anyone to be a disbeliever by saying: 'You are a disbeliever' or 'O disbeliever' becomes a disbeliever if the other person is not as described.

This is evidence that this act is one of the major sins. This is because the Prophet ﷺ warned this utterer that he would (later) be described with this attribute. Thus, it is not permissible for a person to address or refer to his believing brother as a sinner except the latter is actually a sinner and he wishes to caution him. There is no harm. Similarly, he should not address or refer to his brother as a disbeliever for that is not permissible for him as long as he is not so.

And it also warns against declaring Muslims as disbelievers without

legal evidence contrary to what some people do, refuge is with Allah. They declare every little action as disbelief and wrongdoing.

The second hadeeth is reported on the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet ﷺ said: 'What the two persons abusing each other say is upon the one that started it unless the wronged one should transgress.'

'The two persons exchanging abuses' is the subject; 'what' is the second subject. 'Upon the one who started it' is the predicate of the second subject. And both clauses are the predicate of the first subject.

This means that when two persons exchange words, the initiator bears the sin of both parties. '...what they say is upon the one that started it unless the wronged one should transgress.' If he transgresses, the sin will then be on him.

This is evidence that it is permissible for a person to retaliate by abusing his companion in like manner without going overboard. Thus, the Prophet ﷺ said: 'May the curse of Allah be upon the one who curses his parents.' They asked: 'O Messenger of Allah, how does a man curse his parents? He ﷺ replied: 'When he abuses the father of a man so the (other) man abuses his father (in return), and he abuses his mother and also that other abuses his own mother.' Therefore, this demonstrates that a person who facilitates an evil will share in its consequence. In addition, what they (those engaged in mutual reviling) say is upon the one that started it between them as long as the wronged one does not transgress. If he transgresses, it will be upon him. But there is nothing upon him if he takes his right without addition.

Allah alone grants success.

Hadeeth 1562

وَعَنْهُ قَالَ: أَتَيْتِ النَّبِيَّ ﷺ بِرَجُلٍ قَدْ شَرِبَ قَالَ: «اضْرِبُوهُ» قَالَ أَبُو هُرَيْرَةَ: فَمِنَّا الضَّارِبُ بِيَدِهِ، وَالضَّارِبُ بِنَعْلِهِ، وَالضَّارِبُ بِثَوْبِهِ. فَلَمَّا انصَرَفَ، قَالَ بَعْضُ الْقَوْمِ: أَخْزَاكَ اللَّهُ، قَالَ: «لَا تَقُولُوا هَذَا، لَا تُعِينُوا عَلَيْهِ»

الشَّيْطَانُ رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ؓ said: A drunkard was brought to the Prophet ﷺ. He said, "Give him a beating." Then some beat him with their hands, some with their shoes, and some with (a folded) piece of cloth. When he left, someone said to him: "May Allah disgrace you!" The Prophet ﷺ said, "Do not help Satan overcome him by uttering such words." [Al-Bukhari]

Commentary

The author reported many hadeeths under the Chapter on prohibition of reviling a Muslim without any cause, one of which is the hadeeth of Abu Hurairah (may Allah be pleased with him). He narrated that a man who had drunk an intoxicant was brought to the Prophet ﷺ, and that was after the revelation of its prohibition.

Al-Khamr refers to everything that intoxicates regardless of whether it is made of grape, date, wheat, barley or other substances; all that intoxicates is *Khamr*. The Prophet ﷺ has said: 'Every intoxicating substance is *Khamr*, and every *Khamr* is unlawful.'⁽¹⁾ Intoxication is loss of senses which is accompanied by feeling of excessive excitement; it is not mere loss of senses. Therefore, anesthetic is not an intoxicant even though it leads to loss of senses as the one under the influence of anesthesia will not recognize his present state. However, the intoxicated person— we ask Allah for well-being— is in a state of excitement and ecstasy: he can imagine himself to be one of the kings, above the sky and similar feelings as it was said about it:

We drink it and it leaves us like kings.

And Hamzah bin Abdul-Muttalib (may Allah be pleased with him) told his cousin, the Prophet ﷺ, in a state of intoxication: 'Are you more than the slave of my father.'⁽²⁾ This statement is repulsive

1 Muslim reported it in the Book of Drinks, the Chapter of The Fact That Every Intoxicating Thing is *Khamr* and Every Intoxicant is Prohibited; no: (3733).

2 Al-Bukhaari reported it in the Book of Share-tenancy, the Chapter of Trading in Wood and Pasture, no: (2375); and Muslim in the Book of Drinks, the Chapter of

but he was under the influence of an intoxicant. A drunk person is not held liable for his statement, and this was before the prohibition of *Khamr* was revealed.

The prohibition of Al-Khamr evolved in four phases:

The First phase: Permissibility.

Allah – the Mighty and Sublime – permitted it for His servants in a clear text; He – the Mighty and Sublime – said:

﴿ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ نَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ﴾ (١٧)

“And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision.” (16:67)

That is, what you used to drink to a point of intoxication, and what you used to trade to get provision.

The Second phase: Insinuation of prohibition. He – the Mighty and Sublime – said:

﴿ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا ﴾ (٢١٩)

“They ask you concerning alcoholic drink and gambling say: In them is a great sin, and (some) benefits for men, but the sin in them is greater than their benefit” (2:219).

The Third phase: Allah, the Exalted, said:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ ﴾ (٤٣)

“O you who believe! Approach not the prayer when you are in a drunken state until you know (the meaning) of what you better...” (4:43).

Then, it became prohibited to go near Salat in a drunken state. This implies that it is permissible outside the times of Salat.

Prohibition of Khamr and the Explanation that It is from Grape Juice, no: (1979).

The Fourth phase: The final declaration of its prohibition. Allah – the Mighty and Sublime – said in Soorah-Maidah, this was among the last revelation; Allah – the Mighty and Sublime – said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ

تَفْلِحُونَ ﴿٩٠﴾

“O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansâb, and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitân’s (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.” (5:90).

So people avoided it. But since the souls invites to drinking alcohol, He – the Mighty and Sublime – placed a deterrent to prevent people from it – a penalty.

The Prophet ﷺ did not specify any punishment for alcohol consumption; it was discretionary. Therefore, when the drunk man was brought to the Prophet ﷺ, he ordered that he should be beaten without specifying the number of lashes: forty, eighty, hundred or ten.

So, they stood up to beat him. Some people beat him with their cloth, some with their hands, and some with their shoes which could sum up to about forty lashes. When they were leaving, the man was about to leave when a man from the crowd said: ‘May Allah disgrace you’. The Prophet ﷺ said: ‘Do not say that. Do not pray for disgrace against him.’ A man who drank to stupor and was beating, which is purification! ‘Do not help Satan overcome him by uttering such words.’ So, the Prophet ﷺ forbade them from reviling him despite the fact that he drank an intoxicant.

Therefore, what is our position on one who drinks alcohol? Our position is to pray (to Allah – the Mighty and Sublime) for guidance for him. Say, ‘O Allah, guide him.’ ‘O Allah, better his affairs.’ ‘O Allah distance him from this,’ and the likes. However, you will be assisting Satan overcome your brother by cursing him.

This is evidence that alcohol is forbidden and comes with a punishment.

However, consumption of alcohol became rife when people entered the religion after the many conquests during the era of Umar bin al-Khattaab (may Allah be pleased with him). He was a firm man (may Allah be pleased with him), so he wanted to institute a severe and deterring punishment for anyone who drinks alcohol. But because of his piety and humility, he gathered the companions, that is, the people of intellect among them, not necessarily all of them. Allah – the Mighty and Sublime – has said:

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّعَوْا بِهٖ ۗ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ ۗ ﴾

“When there comes to them some matter touching (public) safety, they make it known...” and publicize it. Allah – the Mighty and Sublime –said: “If only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it form them.” (4:83).

This demonstrates that the common people are not like those charged with authority, the people of opinion and consultation. So there is no discussion on policies in the gathering of the lay people. Whoever wishes to make the common people partners to those charged with authority in their policies, opinion and thought, has gone far astray from the guidance of the companions; the guidance of the Rightly Guided Caliphs and the guidance of the pious predecessors.

The important point is that Umar bin al-Khattaab (may Allah be pleased with him), because of his resolve, summoned the people of opinion among the companions. He explained to them that consumption of alcohol was becoming endemic, and whenever religious restraint is trivial, it becomes compulsory to strengthen the laws. That is, the Ummah will be destroyed if both religious restraints and laws are weak. Therefore, he consulted them for a solution. Abdur-Rahman Ibn Awf (may Allah be pleased with

him) said: ‘O Leader of the Believers, the lightest penalty is eighty lashes, raise the punishment (for taking intoxicant) to eighty.’⁽¹⁾ Abdur-Rahman (may Allah be pleased with him) was referring to the prescribed punishment for false accusation of adultery (or fornication), for Allah, the Exalted, said:

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُنَّ مِائَةً﴾

“And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes.” (24:4).

This is the lightest punishment. So, Umar (may Allah be pleased with him) increased the punishment for drinking alcohol to eighty lashes. This is a clear text that there is no prescribed punishment for drinking alcohol; indeed, it is explicit and clear. This is because he (Abdur Rahman) said: ‘The lightest prescribed punishment is eighty,’ and the companions agreed to it and Umar (may Allah be pleased with him) did not disagree. Thus, the eighty lashes were put in place in order to deter people.

It is reported in the *Sunnah* that when a drunkard takes alcohol he should be flogged, if he drinks again, he should be flogged, and if he drinks the third time, he should also be flogged. Then if he drinks the fourth time, it becomes an obligation to kill him. This is how it is reported in the *Sunnah*.⁽²⁾

The *Dhaahiriyyah* hold on to the apparent meaning of this hadeeth; they say: a drinker should be killed after the fourth flogging. This is because he has become a corrupt element, hence reformation and correction will not benefit him. However, the majority of scholars opine that he should not be killed but the punishment should be repeated whenever he drinks. Shaykhul Islam (Ibn Taimiyyah) took a middle course. He said if the act of drinking alcohol becomes rampant among the populace, and people will not stop except by killing the culprits, then a drinker should be killed after the fourth flogging.

1 Muslim reported it in the Book of Prescribed Punishments, the Chapter of Penalty for Khamr, no: (3218).

2 See Saheeh Al-Bukhaari, no: (6779), and Aboo Dawood, no: (4489).

This is a balanced view which combines the two elements. The first issue is what some clear texts indicate, because Umar (may Allah be pleased with him) did not raise the punishment to killing although he stated that consumption of alcohol was becoming pervasive. The other issue is about this hadeeth which people differ regarding its authenticity, the subsistence of its legal verdict and its abrogation. Nevertheless, the opinion of Shaykhul-Islam (may Allah shower blessings on him) is correct: That is, when people drink alcohol a lot and nothing but killing would deter them, so the one who drinks alcohol should be killed after the fourth trial. Indeed, how good will it be if those charged with authority will execute this: a lot of good will be achieved, a lot of evil will be prevented, and there will be reduction in the widespread drinking of alcohol.

In some Islamic lands, refuge is with Allah, alcohol consumption is becoming as widespread as lawful drinks such as lemon and orange juice. There is no doubt that this is not the practice of the Muslims and that it is becoming tolerable in reality. This is because it is so widespread among people that a person would open his fridge and bring out alcohol to drink, refuge is with Allah. Thus, it seems as if one is permitting it. The saying of the Prophet ﷺ would be applicable to such a person: 'A group of people from my Ummah will come who will permit fornication, silk, alcohol and musical instrument.'⁽¹⁾

Today, people have shared these four things among themselves. Illegal sexual intercourse and homosexuality have become widespread among some people, refuge is with Allah, which makes them consider these acts as permissible. We are informed that when aeroplanes land in some countries, there are young men and women at airports that will say to people: What do you want? Beautiful or ugly? Young lady or otherwise?

Al-Hir (in the hadeeth above) means *Zina* (fornication) or homosexuality.

Alcohol is widespread in some countries. It is sold in the markets

1 Al-Bukhaari reported it in the Book of Drinks, the Chapter of What Has Come Under He That will Legalize Alcohol and Call it Another Name, It is the Title of the Chapter.

and drunk night and day as if it were a lawful drink. Likewise, you find effeminate men in some countries, especially the rich countries, wearing silk and soft clothes, and may wear gold ornamentals: necklace, ring and the likes.

We can say volumes about musical instruments. Musical instruments are widespread in most of the Muslim lands if not all, refuge is with Allah, in all their different types and forms.

We ask Allah for safety and guidance, and we ask Him to rectify the people in authority and their subjects. Verily He has power over all things.

Hadeeth 1563

وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ قَذَفَ مَمْلُوكَهُ بِالزَّانِي يُقَامُ عَلَيْهِ الْحَدُّ يَوْمَ الْقِيَامَةِ، إِلَّا أَنْ يَكُونَ كَمَا قَالَ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ said: I heard the Messenger of Allah ﷺ saying, "He who accuses his slave of Zina will receive the punishment (Hadd) of slander on the Day of Resurrection, unless the accusation of Zina was true." [Al-Bukhari and Muslim]

Commentary

The author, Imam an-Nawawee, may Allah shower blessing on him, reported the last hadeeth under this chapter on the authority of Abu Hurayrah (may Allah be pleased with him). The Prophet ﷺ said: 'He who accuses his slave of *Zina* will receive the punishment (*Hadd*) of slander on the Day of Resurrection, unless the accusation of *Zina* is true.'

Al-Mamlook is the slave whom a person has control over; he is comparable to a merchandise that can be bought, sold, given as a gift, used as pledge or set as endowment. However, he is equal to a free person regarding the rulings of Allah – the Mighty and Sublime –

with regard to punishment except in monetary matters. The master is the owner of the slave in his essence because of the benefit the latter renders to the former. So when he accuses his slave by saying: ‘O adulterous fellow,’ ‘O homosexual!’ or similar statements of accusation, he will not be punished in this world because he is the master and the slave is a possession. However, grievous punishment would be meted out to him (that is, the master) in the Hereafter.

Hence, slandering a slave is one of the major sins because it brings about punishment in the Hereafter. Every sin that leads to a punishment in the Hereafter is among the major sins as the people of knowledge, may Allah on them, have explained the major sins.

But if the slave commits fornication in reality, and his master accuses him of that, there will be no punishment for the master based on the statement of the Prophet ﷺ: ‘unless the accusation of *Zina* is true’; that is, as the master has stated. However, when would he be guilty of the offence? That is when four persons testify against him; that is, four just men who saw him commit fornication and are very clear that actual sexual activity occurred, or if he (the slave) confesses himself. Then the punishment would be lifted from the master. You should note that when a slave commits fornication, his punishment is half of that of a free person as stated by Allah, the Exalted:

﴿ فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفَنَاحَةٍ فَمَلَّيْنِ نِصْفَ مَا عَلَى الْمُحْصَنَاتِ مِنَ

الْعَذَابِ ﴾ (٢٥)

“And after they have been taken in wedlock if they commit illegal sexual intercourse” that is, the female slaves, “Their punishment is half that for free (unmarried) women” (4:25). Half of the punishment of the chaste women in lashing. So a slave will receive fifty lashes only when he commits illegal sexual intercourse.

The scholars opine that he will not be exiled. If a bachelor or spinster, who is a free person, commits illegal sexual intercourse, he or she will be flogged hundred lashes and forced into exile for one full year. However, a slave will receive fifty lashes without exile because

this will harm his master which will be tantamount to burdening a person with beyond his responsibility. The master should establish the punishment on his servant when he commits illegal sexual intercourse based on the statement of the Prophet ﷺ: ‘What the slave of any one of you commits illegal sexual intercourse, he should flog him.’⁽¹⁾ So the Prophet has given authority to the master to flog his slave but no one has the authority to carry out the punishment on a freeborn except the ruler or his agent. Even if your son, who has come of age and is sane, commits the offence of illegal sexual intercourse, you have no authority to establish the punishment; it is the ruler or his deputy that have the authority. Similarly, if your brother commits the offence of illegal sexual intercourse after his attaining puberty and is sane, it is the ruler or his deputy. As for the master, he should establish the punishment on his servant specifically with regard to flogging. But if the slave were to commit the offence of stealing, a level that deserves amputation of the hand, he has no authority to cut the hand. Only the ruler or his deputy can carry out such amputation. Therefore, the scholars are of the opinion that the master should not establish any punishment on his slave other than lashing.

Allah knows best.

Chapter 267: prohibition of abusing the deceased without a valid legal reason approved by the sharee’ah

Hadeeth 1564

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسْبُوا الْأَمْوَاتَ؛ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا» رَوَاهُ الْبُخَارِيُّ .

1 Al-Bukhaari reported it in the Book of Transactions, the Chapter of Al-Mudabbar Transaction, no: (2080); and Muslim in the Book of Prescribed Punishments, the Chapter of Stoning a Dhimmi Jew to Death if He Commits an Adultery, no: (3215).

Aishah رضي الله عنها said: The Messenger of Allah ﷺ said, "Do not abuse the dead, because they have attained that which they had forwarded (i.e., their deeds, good or bad)." [Al-Bukhari]

Commentary

The author, may Allah shower blessing on him, said: The chapter of prohibition of abusing the deceased without a valid legal reason approved by the *Sharee'ah*.

The deceased refers to dead Muslims. As for a disbeliever, there is no sanctity for him unless if abusing him will hurt the living among his relatives. But if there is no such harm, there is no sanctity for him. And this is the meaning of the saying of the author 'without a valid legal reason.' This is because, we have the right to abuse the dead disbelievers who used to harm the Muslims, fight them and strive to destroy their religion.

Alternatively, there may be benefit sanctioned by the *Sharee'ah* such as a dead innovator who used to spread it among the people. In this case, we can abuse and warn against him and his way in order that people will not be deluded by it.

As evidence, he (the author) quoted the hadeeth of Aa'ishah (may Allah be pleased with her) that the Prophet ﷺ said: 'Do not abuse the dead.' The basic understanding of any forbiddance is prohibition. So, we should not abuse the dead. Then he ﷺ gave the reason for that; he said: '...because they have attained what they had forwarded (i.e. their deeds, good or bad).'

Your reviling them does not benefit a naught because they have attained what they put forward as they journeyed to the abode of rewards from the abode of deeds. Everyone who passes away has attained what he put forward and his recompense has started. Besides, his deeds have ceased; no portion of his deeds would remain absolutely except what is indicated in the *Sunnah* in the like of the saying of

the Prophet ﷺ: ‘When the son of Adam dies, his action stops except from three (sources): flourishing (deeds of) charity, knowledge that people benefit from or a righteous child that supplicates for him.’⁽¹⁾

This hadeeth is evidence that a person is required to guard his tongue from that which does not hold any benefit. This is the way of the people of *Taqwâ* (piety) because the servants of Ar-Rahman (the Most Gracious Lord), when they walk by (spots of) vain talks, they do so in honour. As for falsehood, they do not witness it and they do not say except what is the truth.

Chapter 268: prohibition of maligning

﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا

وَإِنَّمَا تُمِينًا

Allah, the Exalted: “And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin”. (Ahzaab: 58)

Hadeeth 1565

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ» مُتَّفَقٌ عَلَيْهِ .

‘Abdullah bin ‘Amr bin Al-‘As رضي الله عنه reported: The Messenger of Allah ﷺ said, “A (true) Muslim is one from whose tongue and hand the Muslims are safe; and a Muhajir (Emigrant) is he who leaves the deeds which Allah has prohibited.” [Al-Bukhari and Muslim]

1 Muslim reported it in the Book of Wasiyyah, the Chapter of What Will benefit the Dead after Death, no: (3084).

Hadeeth1566

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ أَنْ يُزْحَرَ عَنِ النَّارِ، وَيُدْخَلَ الْجَنَّةَ، فَلَتَاتِهِ مَنِيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَلَيَأْتِ إِلَى النَّاسِ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ» رَوَاهُ مُسْلِمٌ .

‘Abdullah bin ‘Amr bin Al-‘As ؓ said: The Messenger of Allah ﷺ said, “He who desires to be rescued from the fire of Hell and to enter Jannah , should die in a state of complete belief in Allah and the Last Day, and should do unto others what he wishes to be done unto him.” [Muslim]

Commentary

The author, may Allah shower blessings on him, said: Chapter on prohibition of maligning.

Maligning entails harming others with speech, action and by boycotting them. You harm your brother with your speech when he hears a statement that hurts him from you even if it does not harm him; if it harms him, the sin is greater. You hurt him with action when you cause difficulty for him in his abode, sitting, and the likes. You hurt him with boycott when you abandon anything that can protect him from harm. All of these are prohibited and they have consequential warning which is the saying of Allah, the Exalted:

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا

وَإِنَّمَا تُمِينًا ﴿٥٨﴾

“And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin”.
(Ahzaab: 58)

“They bear”, means they earn for themselves the crime of slander, which is falsehood, and plain sin, which refers to punishment; we ask

Allah for well-being.

And in the saying of Allah – the Mighty and Sublime –: “Undeservedly” is evidence that there is no harm if a person is hurt for an action that deserves punishment. This is as stated in the word of Allah, the Exalted:

﴿وَالَّذَانِ يَأْتِيَنَّهَا مِنْكُمْ فَتَادُوهُمَا﴾

“And the persons among you who commit illegal sexual intercourse, hurt them both”. (4:16).

That was in the early times: a homosexual, refuge is with Allah, would be punished until he repented. Then, it became established that the Prophet ﷺ said: ‘Whoever you see do the deed of the People of Lut, kill the doer and the one it is being done with.’⁽¹⁾ Shaykhul Islam, Ibn Taymiyyah, - may Allah shower blessings on him- has stated that the companions (may Allah be pleased with them all) agreed that the punishment for homosexuality is killing all parties involved in the act although they differed on the manner of execution. Some said he should be stoned; some said he should be thrown from the highest point in the city then followed by stoning while others held the view that he should be burnt. We ask Allah for well-being.

The important point is that there is no harm in hurting a person for a just cause.

Another instance of such is one who hates the truth and dislikes righteousness. This is because some people, refuge is with Allah, are hurt when they see a man sticking to the Sunnah and they dislike that. Thus, we advise you to adhere to the Sunnah even if such people are hurt; you are hurting him justly.

Then, the author (may Allah shower blessings on him) mentioned two hadeeths. In one of them, the Prophet ﷺ said: “A (true) Muslim is one from whose tongue and hand the Muslims are safe; and a Muhâjir

1 Ahmad reported it (1/300), Aboo Dawood: The Book of Prescribed Punishments, the Chapter of He who Carries out the Deed of the People of Lut, no: (3869), and Trimidhi: the Book of Prescribed Punishments, the Chapter of the Punishment of Sodomy, no: (1386), and Ibn Maajah: the Book of Prescribed Punishments, the Chapter of He who Carries out the Deed of the People of Lut, no: (2551).

(Emigrant) is he who leaves deeds which Allah has prohibited”.

A true Muslim is the one whom the Muslims are safe from his tongue because he would not curse them, abuse them, insult them, backbite them or slander them. He has protected himself from every evil of the tongue that could affect the creatures, thus people are safe from him. Likewise, they are safe from his hand because he would not violate their rights by physically assaulting them, stealing and wasting their properties or other similar acts.

This is a Muslim. The intent is not that there is no other Muslim except him; rather, it means that these attributes are part of Islam. Indeed, a Muslim is anyone who surrenders to Allah, the Exalted, in open and in secret. However, this form of expression is sometimes employed to encourage a particular action although there are other relevant actions.

‘Al-Muhâjir is he who leaves deeds which Allah – the Mighty and Sublime – has prohibited.’ And it is well-known that the migrant is one who leaves the land of disbelief for the land of Islam in order to establish his Religion. Thus, the word Hijrah has another meaning, which is for a person to migrate from that which Allah – the Mighty and Sublime – has prohibited. He will not utter a prohibited statement, perform a prohibited action or abandon an obligatory act. Rather, he will establish what is obligatory and abstain from what is prohibited. This is the migrant because he has abandoned what Allah – the Mighty and Sublime – has prohibited.

As for the second hadeeth, it is the statement of the Prophet ﷺ: “He who desires to be rescued from the fire of Hell and to enter Paradise, should die in a state of complete belief in Allah and the Last Day, and should do to others what he wishes to be done to him.”

His saying: “He who desires” is an interrogative device aimed at motivation. Otherwise, everyone loves to be saved from the fire and admitted into Paradise. This is because whoever is saved from the Hell and admitted to the Paradise is successful. So, whoever desires that “should die in a state of complete belief in Allah – the Mighty and Sublime – and the Last Day”.

Based on this, a person is required to always remember and ruminate on the belief in Allah – the Mighty and Sublime – and the Last Day because he does not know when death will come calling. He should always focus on the belief in Allah – the Mighty and Sublime – and the Last Day. And when a person believes in Allah and in the implications of His Names and Attributes, and believes in the Day of Judgment and what it contains of reward and punishment, there is no doubt that he would be upright in the Religion of Allah – the Mighty and Sublime. This is the right of Allah; that is, his statement ﷺ: “And he believes in Allah and the Last Day.” As for the right of the creature: “And should do to others what he wishes to be done to him.” Thus, he should not hurt them because he would not love to be hurt, he should not violate their rights because he would not love that his rights be violated, he should not insult them because he would not love to be insulted. He should not deceive them in buying and selling, and in other ways. He should not lie against them because he would not like that this should be done to him.

This is the principle. A lot of good would be achieved if people were to adhere to this value in their dealings with one another. This is similar to the statement of the Messenger ﷺ: “None of you (truly) believes until he loves for his brother what he loves for himself”.⁽¹⁾

Allah alone grants success.

Chapter 269: prohibition of nursing rancour and enmity

Hadeeth 1567

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَبَاغُضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابَرُوا، وَلَا تَقَاطَعُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ

1 Al-Bukhaari reported it in the Book of faith, the Chapter of It is Part of Faith that One Should Love for his brother What He loves for Himself, no: (12), and Muslim in the Book of Faith, the Chapter of the Fact that It is Part of Faith That One Should Love for His brother What He loves for Himself, no: (64).

يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ مُتَّفَقٌ عَلَيْهِ .

Anas bin Malik ؓ said: The Prophet ﷺ said, “Do not harbour grudge against one another, nor jealousy, nor enmity; and do not show your backs to one another; and become as fellow brothers and slaves of Allah. It is not lawful for a Muslim to avoid speaking with his brother beyond three days.” [*Al-Bukhari and Muslim*]

The great scholar of hadeeth, An-Nawawi, may Allah shower blessings on him, said: Chapter on Prohibition of Nursing Rancour and Enmity (*At-Tabaaghud, At-Taqaatu' At-Tadaabur*).

At-Tabaaghud refers to nursing rancor and enmity with the heart; *At-Taqaatu'* refers to doing same with words and actions; while *At-Tadaabur* refers to doing same with actions only.

The act of nursing rancor and enmity with the heart means that one hates his Muslim brother, which is a prohibited act. Why will you hate him? You may hate him because he is disobedient to Allah – the Mighty and Sublime. We say: If he disobeys Allah, do not hate him in absolute terms. The one that should be hated absolutely, at all times, is a disbeliever because there is no good in him. But if a believer disobeys and persists on the disobedience, it is obligatory to love him in accordance with what he possesses of *Eemaan* and hate him in accordance with what he retains of sin and disobedience.

If someone asks: How can hatred and love be together? We reply by saying that they can come together because each of them is aimed at a specific perspective, so they are not aimed at the same point. Love him for the sake of his *Eemaan* and hate him because of his sin. This is comparable to a sick person who is given a bitter drug with disgusting smell. So, he will love the drug from one angle and hate it from another angle. He will love it for the cure it contains and dislike it for its taste or odour.

Similarly, you share one basis, which is *Eeman*, with your believing brother; so, why should you hate him completely? There is no problem with hating him for that which he possesses of sins. Thus, when you

love him for his *Eemaan* and hate him for his sins, that will lead you to advising him because he remains your brother. Hence, you should love him and wish for him that which you wish for yourself and advise him on what you dislike in him of sin. One of such duties is greeting him. You should greet him although he is a sinner except you know that if you abandon greeting him, he would be guided and his condition would be rectified. In this instance, boycotting (him) is the beneficial cure.

As for *At-Taqaatu'*, it is for you to sever relationship with your brother. Your believing brother has a right to continuous relationship with you, and this is a responsibility on you. It is not permissible for you to sever relationship with him because he is your brother even if he is a sinner. This is why you will see a person honouring his neighbour even if the latter were to be a sinner. This is because the Prophet ﷺ has said: "Whoever believes in Allah and the Last Day should honour his neighbour". You should honour him even if he is a sinner but you must advise him.

Similarly, some people sever relationship with their relatives because the latter too sever relationship with them, or because they are upon a sin. This is an error. You should maintain ties of kinship with your relatives even if they are sinners. You should maintain ties of kinship with them even if they sever relationship with you. A man came to the Prophet ﷺ and said: 'I have some relatives. I join relationship with them and they sever relationship with me. I do well to them and they do harm to me,' and some other words. So, the Prophet ﷺ said: 'If the issue is as you have said: It is as if you are giving them hot ashes.'⁽¹⁾ That is, it is comparable to you pouring ashes or hot sand in their hearts. This also shows that you should continue to uphold relationship with them even if they cut off from you, cause you harm or violate your rights. You should maintain ties of kinship with them because the one who only maintain ties when the other party does same is not joining relationship in the real sense; rather, he is merely reciprocating the act.

1 Muslim reported it in the Book of Goodness to Parents and Ties, and Manners, the Chapter of Keeping ties of relationship and Prohibition of severing it, no: (4640).

At-Tadaabur is also not allowed among the believers. But is *At-Tadaabar* a matter of the heart or the body, or both together? It involves the two. You should not commit *At-Tadaabur* with your heart even if you notice that one of your brothers is doing that to you. You should move closer to him and attend to his needs. (Allah – the Mighty and Sublime – says:)

﴿وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ

وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

“The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily he, between whom and you there was enmity, (will become) as though he was a close friend”. (41:34).

We will achieve a lot of good if we can implement these Divine and Prophetic guidelines. However, the Devil fiddles with our intellect and says: ‘How will you maintain relationship with him whereas he is cutting you off?’ ‘Why will you move closer to him whereas he is moving away from you?’ Allah – the Mighty and Sublime – and the Prophet ﷺ, the texts of the Book and the Sunnah, all forbid *At-Tadaabur*.

So also is *At-Tadaabur* with the body. Some people will not face people in anyway; this may be due to pride. He may be talking with you while he turns his face elsewhere, we ask Allah for well-being. This is not permissible.

Also, some people are comparable to animals. You will see them sitting in a gathering backing one another. This is not a proper Islamic etiquette, etiquette of the Arabs nor a good manner. Allah – the Mighty and Sublime – described the people of Paradise as sitting on cushions facing one another. The act of facing one another is a praiseworthy attitude while turning away from one another is a blameworthy and evil attribute. Thus, some foolish people who lack proper Islamic manners would sit in gatherings turning their backs at one another. This is not appropriate.

An act which is similar to this is what some people do after completing *Salat*. They would move forward and put people behind them, thereby turning their backs at others. And in my thinking, anybody who does that will imagine that he possesses a lofty position at that moment, hence others are behind him. I do not think that anyone would move forward without having a feeling of superiority even if it is not intentional. Indeed, you have seen me prohibit it; whenever I see a person move forward, I do ask such person to go back because it looks like turning one's back at others. If he says that the place is tight for him which will not allow him sit properly, we will say to him: O brother! The issue is broad, praise be to Allah. Stand up, move away from people, and do whatever you wish. Alternatively, you may move to the back. But for you to move ahead of the people within their reach, such that you sit with your back towards them and they sit behind you, is not good.

These three matters: hating, severing relationship, and turning back at one another, are all prohibited.

Allah knows best.

Allah, the Exalted, said:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾ (10)

“The believers are nothing else than brothers” (49:10).

﴿ يَتَأَيَّأُ الَّذِينَ ءَامَنُوا مَنْ رَتَدَ مِنْكُمْ عَنِ دِينِهِ ؕ فَسَوْفَ يَأْتِي اللّهُ بِقَوْمٍ مُّحِبِّمُمْ وَمُحِبُّوْنَهُمْ ؕ أَذَلُّ عَلَى الْمُؤْمِنِينَ

﴿ أَعَزُّ عَلَى الْكَافِرِينَ ﴾ (54)

“O you who believe! Whoever from among you turns back from his religion, Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers...” (5:54).

“Muhammad is the Messenger of Allah. And those who are with him are severe against the disbelievers, and merciful among themselves” (48:29).

The great scholar of hadeeth, An-Nawawi - may Allah shower blessings on him- said: Chapter on prohibition of nursing enmity and rancor. The keywords in the title have been explained earlier.

Then the author - may Allah shower blessings on him- buttressed this with the Word of Allah, the Exalted:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾

“The believers are nothing else than brothers” (49:10).

This verse is about two contending parties, and another party which is seeking reconciliation between them. Allah – the Mighty and Sublime – said:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ﴾

“The believers are nothing else than brothers. So make reconciliation between your brothers.” (49:10).

That is, if two groups or clans among the Muslims are fighting, “so make reconciliation between them.”

The address is to one who is in position of authority among the believers that are not party to the conflict.

“But if one of them rebels against the other,” and rejects settlement, you should fight the transgressor; that is, you should join forces with the just group which is not rejecting settlement to fight the belligerent party *“till it complies with the Command of Allah.”* That is, until it returns to you. *“Then if it complies, then make reconciliation between them justly, and be equitable,”* that is, regarding loss of lives, destruction of properties and similar matters in a just and equitable manner. *“Verily! Allah loves those who are equitable.”*

For instance, the number of persons killed and worth of properties destroyed by both parties should be enumerated and reconciled fairly. Then, reconciliation should be made between the two parties, and Allah – the Mighty and Sublime – said:

﴿ فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلِحُوا

﴿٩﴾ بَيْنَهُمَا بِالْعَدْلِ وَأَقْسَطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

“But if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable.” (Al-Hujurat: 9). That is, those that act justly as regard the authority which Allah has placed on them.

“The believers are nothing else than brothers. So make reconciliation between your brothers.” All believers, including the warring parties, are brothers to the reconciliation party.

There is a clear refutation to the statement of the *Khawarij* in this verse. They opine that a person becomes a disbeliever by committing a major sin. It is among the greatest of major sins for the Muslims to fight among themselves. However, Allah – the Mighty and Sublime – said regarding the two contending parties and the reconciliation party: “The believers are nothing else than brothers. So make reconciliation between your brothers”.

Thus, if Allah – the Mighty and Sublime – makes reconciliation obligatory between two opposing parties who engage in combat or any other form of conflict, then one who knows about enmity, hatred, rancour and separation between two persons must strive to reconcile them. And in this situation, it is permissible to tell a lie to bring about reconciliation. For instance, he says to one of them: ‘So-and-so will not do anything that would harm you,’ and other similar statements. He may also explain away what is apparent from the action or speech of the other party in order to achieve reconciliation between them. And reconciliation is good.

As regards the second verse, it is the saying of Allah, the Exalted:

﴿١٠﴾ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ رَّجَعْتُمْ عَنْ دِيْنِهِمْ فَاَسَوْفَ يٰۤاِنَّ اللّٰهَ يَقُوْبُ مُجِيْهِمُ وَيُجِيْبُوْنَهُ اِذْ لَوْ عَلٰى

الْمُؤْمِنِيْنَ اَعْرَضَ عَلٰى الْكٰفِرِيْنَ ﴿١٠﴾

“O you who believe! Whoever from among you turns back from

his religion, Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers...” (5:54).

That is, if you were to turn away from your religion, that would not harm Allah – the Mighty and Sublime – in the least. Allah – the Mighty and Sublime – will bring forth a people whom He will love and they will love Him, that is, by upholding His worship and following the Messenger ﷺ. This is because one of the major ways of attaining the Love of Allah is for a slave to follow the Messenger ﷺ as stated by Allah, the Exalted:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ﴾ (٣١)

Say: If you (really) love Allah then follow me, Allah will”

(love you and forgive you your sins. (3:31

So if you desire that Allah – the Mighty and Sublime – loves you, you should follow the Messenger ﷺ. The path is clear and bright. Allah – the Mighty and Sublime – says:

﴿ يَتَّيِبُنَا لِلَّهِ آمَنُوا مَنْ يُرَدِّدْ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى

﴿ الْمُؤْمِنِينَ أَعْرَضُوا عَلَى الْكٰفِرِينَ ﴾ (٥٤)

“O you who believe! Whoever from among you turns back from his religion, Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers...” (5:54).

This is the attribute of a true believer: he is submissive, humble, cooperating and tolerant to his Muslim brothers but stern with the disbelievers. That is, the believers are strict with the disbelievers; they would not love him, joke or enter into friendship with him. These are prohibited for the believers to do with the disbelievers. It is not permissible for the believers to love a disbeliever or belittle themselves before him. This is because Allah – the Mighty and Sublime – has

granted the believer a Religion which is superior to all other religions. Hence, it is obligatory for us to hate the disbelievers, consider them as our enemies and know that they will never do anything to our advantage. Rather, they will aggravate any harm we are experiencing. This is because they are enemies; and what does the enemy want from you? He will wish evil for you even if he pretends to be a friend or your protector. He is a liar who is striving for his own benefit. No one is more truthful than Allah and He knows what is in the hearts; He – the Mighty and Sublime – says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ ءَوْلِيَاءَ ۗ﴾ (1)

“O you who believe! Take not My enemies and your enemies as friends” (60:1).

Allah – the Mighty and Sublime – also says:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصْرٰى ءَوْلِيَاءَ بَعْضُهُمْ ءَوْلِيَاءُ بَعْضٍ ۗ﴾ (51)

“O you who believe! Take not the Jews and the and the Christians as Auliyâ, they are but Auliyâ of each other”. (5:51).

﴿وَلَنْ رَضٰى عَنْكَ الْيَهُودُ وَلَا النَّصْرٰى حَتّٰى تَتَّبِعَ مِلَّتَهُمْ ۗ﴾ (120)

Allah – the Mighty and Sublime – also says: *“Never will the Jews nor the Christians be pleased with you till you follow their religion” (2:120).*

They will not be pleased with the Muslims until they become Jews or Christians. Thus, at the moment, they do everything within their capacity to hinder the Muslims from their religion. This may be by filthy manners, magazines, evil propaganda or clear invitation to disbelief. Allah – the Mighty and Sublime- stated:

﴿وَجَعَلْنٰهُمْ اٰيَةً يَدْعُوْنَ اِلَى الْكَافِرِ وَيَوْمَ الْقِيٰمَةِ لَا يُنصُرُوْنَ ۗ﴾ (28)

“And we made them leaders inviting to the fire; and on the Day of Resurrection, they will not be helped” (28:41)

﴿ وَأَتَّعْنَهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٤٢﴾ ﴾

“And we made a curse to follow them in this world, and on the Day of Resurrection, they will be among Al-Maqbuhûn (those who are prevented to receive Allah’s Mercy or any good, despised or destroyed, etc.)” (28: 42).

Regarding the third verse cited by the author, may Allah shower blessings on him, Allah – the Mighty and Sublime – says:

﴿ مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ﴾

“Muhammad is the Messenger of Allah. And those who are with him are severe against the disbelievers, and merciful among themselves” (48:29).

This is the description of the Messenger ﷺ: “Muhammad is the Messenger of Allah and those with him,” that is, his companions. He described them as those who “are severe against the disbelievers,” they are harsh, with no form of leniency, towards them, and would not take them as friends or supporters. However, they “are merciful among themselves” to the believers with compassion, tolerance and kindness to one another.

This is the condition of the believers. Anything contrary to this is a defect in faith. The one who does not show mercy to his believing brothers is considered deficient in his faith; whoever does not show mercy to other beings will not receive mercy, refuge is with Allah.

Similarly, one must strive to remove every element of enmity and rancor among Muslims. A person would hate his brother because of a transient affair of this world such as wealth, countenance among other reasons. This is a mistake. You should hasten to do away with the hatred for your brothers to the best of your ability. You should strive to shun everything that may lead to hatred and enmity because you are brothers.

We ask Allah – the Mighty and Sublime – to make you and us firm

on that which is good and upright.

Hadeeth 1567

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَبَاغُضُوا، وَلَا تَحَاسَدُوا، وَلَا تَدَابِرُوا، وَلَا تَقَاطِعُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ مُتَّفَقٌ عَلَيْهِ .

Anas bin Malik ؓ said: The Prophet ﷺ said, “Do not harbour grudge against one another, nor jealousy, nor enmity; and do not show your backs to one another; and become as fellow brothers and slaves of Allah. It is not lawful for a Muslim to avoid speaking with his brother beyond three days.” [Al-Bukhari and Muslim]

Commentary

After the author - may Allah shower blessings on him- had mentioned the verses indicating the prohibition of enmity and rancor, he - may Allah shower blessings on him- proceeded to cite some relevant hadeeths. One of such is the hadeeth of Anas bin Maalik (may Allah be pleased with him); he reported that the Prophet ﷺ said: “Do not harbour grudge against one another, do not be jealous of one another, and do not show your backs to one another, and do not cut off relationship with one another.”

The Prophet ﷺ prohibited these four things. The first one is harbouring grudge against one another; the Prophet ﷺ forbade it. Thus, if you discover hatred of a person in your heart, you should make every effort to eliminate it from your heart. Then, you should consider his meritorious acts so that they may wipe out his misdeeds from your heart. The Prophet ﷺ also guided to this when he said: “No male believer should hate a female believer,’ that is, his wife, ‘if he dislikes an aspect in her let him be pleased with another.’(1)

1 Muslim reported it in the Book of Fosterage, the Chapter of Goodness to Women,

This is an aspect of counterbalancing good deeds and evil deeds. But some people would only consider and judge with the evil deeds, refuge is with Allah, while they forget the good deeds. However, some others would only consider the good deeds and disremember the evil deeds. Justice demands that both good deeds and evil deeds are considered with a sense of leniency, pardon and empathy. Indeed, Allah loves those who pardon people.

So, whenever you notice hatred for a person in your heart, you should attempt to eliminate it and remind yourself of his good deeds. Although there could have been a frosty relationship between you, he might be a noble, kind and benevolent man to the people who loves goodness and always strives for it. So, you should call this goodness of his to mind until the evil conducts he displayed towards you vanishes totally in the light of the good deeds.

He ﷺ also said: 'Do not outbid one another.'

Al-Munajashah refers to the practice of raising the price (of a commodity) without the intent to buy. For example, you saw an item that is being advertised in the market for bidding. Its price is a hundred Riyal, so you overbid it by offering one hundred and ten Riyal. However, you do not plan to buy it but only wish to increase the price on other bidders. This is forbidden and it constitutes an act of oppression.

But if you were to see a cheap item being sold for one hundred Riyal, for instance, and you raise the price to one hundred and ten Riyal although you have no intention of buying it; you find it cheap so you increase its price to a reasonable amount before you leave it. There is nothing wrong in this.

But if your intention is to oppress a possible buyer, cause trouble for him and increase the price against him, this is Najsh. So also is when you increase the price of the goods so as to benefit the seller although it was not planned with him since you do not have no affiliation between you, but simply wishes to benefit him. So, he adds to the price without an intention of buying the goods

and wishes to benefit the seller. (For instance, if) the cost of the goods is one hundred, he then says: 'One hundred and ten', to the advantage of the seller since he does not know him and there is no affiliation between them, he only does that to benefit the seller, this kind of act is also forbidden. It is not permissible; it constitutes Munaajashah that the Prophet ﷺ has forbidden.

Likewise, this is also forbidden if he intends to benefit the seller and harm the buyer. It is classified as an impermissible bidding which the Messenger ﷺ has prohibited.

The Third Prohibited Thing: 'And do not show your backs to one another.' This has been explained earlier.

The Fourth: 'And do not sever relationship from one another.' That is, a brother should not cut himself off from his brother. Rather, he should maintain relationship with him as custom and as the grounds of the relationship will permit. This is because you maintain relationship with a relative because of ties of kinship, a neighbour because of his proximity, and a companion because of his friendship. So, you should not abandon your brother; rather, maintain ties with him because Allah – the Mighty and Sublime – loves those who join ties with others and those who join ties with their kith and kin. It is not permissible for anyone to boycott his brother for more than three days.

Boycott is a form of abandonment. A person would meet another person and would not greet him; this act is forbidden. It is forbidden but the Prophet ﷺ permitted you to do that for three days. This is because a person may have something in his heart which he finds hard to overlook, so it is permissible for him to abandon the affected person for three days. Thereafter, it is not permissible for him to meet the other fellow without greeting him.

However, one may boycott a person for more than three days for act of religious disobedience. The Prophet ﷺ boycotted the three people that remained behind during the Battle of Tabuuk. Otherwise, the principle is that boycotting is unlawful. As for the opinion of some scholars that anyone who openly displays his sins should be boycotted, this is debatable. We opine that it is permissible to boycott

for three days and anything above three days is forbidden except for a religious benefit.

Allah alone grants success.

Hadeeth 1568

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْإِثْنَيْنِ وَيَوْمَ الْخَمِيسِ، فَيُغْفَرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، إِلَّا رَجُلًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءُ فَيُقَالُ: أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا! أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا!» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "The gates of Jannah are opened on Mondays and Thursdays, and then every slave (of Allah) is granted forgiveness if he does not associate anything with Allah in worship. But the person in whose heart there is rancour against his (Muslim) brother, they will not be pardoned and with regard to them it will be said twice: 'Hold both of them until they are reconciled with each other.'" [Muslim]

Commentary

The author - may Allah shower blessings on him- mentioned this hadeeth on the authority of Abu Hurairah (may Allah be pleased with him) under the Chapter on prohibition of enmity and rancour. He reported that the Prophet ﷺ said: "The gates of Paradise are opened on Mondays and Thursdays, and then every slave (of Allah) is granted forgiveness if he does not associate anything with Allah in worship. But the person in whose heart is rancor against his (Muslim) brother will not be pardoned and with regard to them, it would be said twice: 'Hold both of them until they are reconciled with each other.'"

In another version: "Deeds are conveyed to Allah, the Mighty and Sublime, on Thursdays and Mondays. Every Muslim is granted

forgiveness except two persons that have a grudge themselves, so it would be said: 'Hold both of them until they are reconciled with each other.'"

This shows that it is obligatory for a person to hasten to eliminate grudge, enmity and hatred between him and his brother. If he feels reluctant and averse to the idea, he should remain patient and hope for reward because the end of that will be praiseworthy. And when a person considers the goodness and reward in a deed, it becomes easier for him. Similarly, when he considers the punishment for abandoning it, it becomes easier for him.

If a person is unable to meet the other person for settlement, it becomes obligatory for us to reconcile between them and eliminate the mutual enmity and hatred. A trustworthy intermediary, acceptable to both parties, should meet them and say: 'I noticed that there is such-and-such between so-and-so and you. It would be nice if I can reconcile both of you and remove the mutual enmity and hatred.'

Allah alone grants success.

Chapter 270: prohibition of envy

Hadeeth 1569

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِيَّاكُمْ وَالْحَسَدَ؛ فَإِنَّ
الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ، أَوْ قَالَ: الْعُشْبَ»
رَوَاهُ أَبُو دَاوُدَ .

Abu Hurairah ؓ said: The Prophet ﷺ said, "Beware of envy because envy consumes (destroys) the virtues just as the fire consumes the firewood," or he said "grass." [Abu Dawud]

Commentary

The great scholar of hadeeth, An-Nawawi - may Allah shower

blessings on him- said: Chapter on Prohibition of Envy.

Al-Hasad, envy, is for a person to dislike what Allah – the Mighty and Sublime – has blessed someone else with of knowledge, wealth, family, status or other qualities. Envy is one of the major sins and a characteristic of the Jews, refuge is with Allah, as stated by Allah – the Mighty and Sublime – concerning them:

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كَفَّارًا حَسَدًا﴾

﴿مِن عِنْدِ أَنْفُسِهِمْ﴾ (١٠٩)

“Many of the people of the scripture wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves...” (2:109).

Allah – the Mighty and Sublime – has also said:

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ﴾

﴿وَالْحِكْمَةَ وَآتَيْنَاهُمْ مُلْكًا عَظِيمًا﴾ (٥١)

“O do they envy men for what Allah has given them of this Bounty?” That is, for what He – the Mighty and Sublime – gave them from His Bounty. *“Then We had already given the family of Ibrahim the Book and Al- Hikmah, and conferred upon them a great kingdom.” (4:54)*

The Prophet ﷺ cautioned against envy and he explained that it devours good deeds as fire devours wood. Moreover, envy entails remonstrating and objecting to the *Qadaa* (Decree) and *Qadar* (Pre-ordainment) of Allah. This is because the envier is not pleased with the Divine Decree of Allah – the Mighty and Sublime. That is, he is not pleased that Allah – the Mighty and Sublime – has given a particular man wealth, family or knowledge. So, the act involves opposing and moaning over the *Qadaa* and *Qadar* of Allah – the Mighty and Sublime.

In addition, envy is a rock in the heart, refuge is with Allah. Whenever Allah – the Mighty and Sublime – blesses His slave with

a bounty, this (envious) heart becomes enraged, refuge is with Allah, and anguished in the face of the bounty which Allah – the Mighty and Sublime – has bestowed on His servants. And envy often leads an envier to transgression and oppression against others who Allah – the Mighty and Sublime – has blessed out of His Bounty. He may defame him in front of the people by lying or perverting the truth because he envies the other for the bounty. Thus, his Muslim brother becomes a victim of his oppression as a result of envy.

But envy does not prevent the Bounty of Allah – the Mighty and Sublime – for His servant. Notwithstanding, you cannot prevent the favour of Allah – the Mighty and Sublime – from His servant with your envy and oppression. The Prophet ﷺ said: “You must know that if the entire nation were to come together to harm you with anything, they will not be able to harm you except with that which Allah has decreed for you”.⁽¹⁾ Thus they cannot harm you. Therefore, it is obligatory for a person who notices envy in his soul to fear Allah – the Mighty and Sublime – and censure his soul. He should say to it: “Why are envying people for what Allah has given them of His Bounty? Why do you hate the bounty of Allah on His servant?” He should ask: “What if it were you that possess this bounty, would you like that anyone should envy you for it?” He should reprimand his soul in this manner.

Similarly, he should say to it: “The fact that you envy and dislike what Allah has given of His Favour to His servant will never harm the object of your envy. Rather it is harmful to the envier,” and similar statements. He should reproach his soul until it frees itself of envy. At that point, his mind will be at peace and state of calmness, free of distress or commotion.

O Allah! Guide us to the best of character and actions; no one can guide to that except You. And distance us from evil conduct and actions; no one can distance from that except You.

Allah alone grants success.

1 Ahmad reported it (1/293), and Trimidhi in the Book of Description of Paradise; Simplicity and Taking Little From this World, no: (2440).

Chapter 271: prohibition of spying on muslims and to be inquisitive about others

Hadeeth1570

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا وَلَا تَنَافَسُوا، وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا كَمَا أَمَرَكُمْ. الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَحْذِلُهُ وَلَا يَحْقِرُهُ، التَّقْوَى هَهُنَا، التَّقْوَى هَهُنَا» وَيُشِيرُ إِلَى صَدْرِهِ «بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ، وَعَرَضُهُ، وَمَالُهُ، إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ، وَلَا إِلَى صُورِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ».

Abu Hurairah رضي الله عنه said: The Messenger of Allah ﷺ said, “Beware of suspicion, for suspicion is the worst of false tales. Do not look for other’s faults. Do not spy one another, and do not practise Najsh (means to offer a high price for something in order to allure another customer who is interested in the thing). Do not be jealous of one another and do not nurse enmity against one another. Do not sever ties with one another. Become the slaves of Allah, and be brothers to one another as He commanded. A Muslim is the brother of a Muslim. He should neither oppress him nor humiliate him. The piety is here! The piety is here!” While saying so he pointed towards his chest. “It is enough evil for a Muslim to look down upon his Muslim brother. All things of a Muslim are inviolable for his brother in Faith: his blood, his wealth and his honour. Verily, Allah does not look to your bodies nor to your

faces but He looks to your hearts and your deeds.”

Commentary

The author, may Allah shower blessings on him, said in his book: Chapter on prohibition of spying on Muslims and to be inquisitive about others.

This refers to a person who trails his brother in order to acquire knowledge of his privacy. He may go about this by snooping on him in person so as to unearth his fault or secret, or by employing a device such as voice recorder or phone. Everything that will lead a person to the privacy of his brother and defaming him is spying, and it is unlawful. This is because Allah, the Exalted, said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا ﴿١٢﴾﴾

“O you who believe! Avoid much suspicious, indeed some suspicious are sins. And spy not...” [49:12].

Allah – the Mighty and Sublime – forbade spying because it involves hurting your Muslim brother.

The author - may Allah shower blessings on him- followed up what he cited from this verse with the saying from Allah, the Exalted:

﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا كَتَبْنَا فَقَدْ أَحْتَمَلُوا بِهِنَا﴾

﴿وَإِنَّمَا مُبِينًا ﴿٥٨﴾﴾

“And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.” [33:58]

This is because spying is harmful. The victim of spying is harmed and it can lead to hatred and enmity. It may also lead to a person encumbering himself with that which is not required of him. So, you would see a spy moving here and there, refuge is with Allah, and observing this and that. He exhausts himself in hurting the servants

of Allah – the Mighty and Sublime, we ask Allah for well-being.

Another aspect of spying is snooping on a house. The spy lurks around the house to eavesdrop on the conversations. Thereafter, he would build a case on his false premise and imagine that which is absolutely baseless.

Then, the author - may Allah shower blessings on him- mentioned the hadeeth of Abu Hurairah (may Allah be pleased with him). A considerable portion of the report has been discussed earlier. However, one of the important things he ﷺ mentioned is: “Beware of suspicion, for suspicious is the worst of false of tales.” This is in tandem with the statement of Allah, the Exalted:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ ۖ﴾

“O you who believe! Avoid much suspicion”. [49:12]

However, in the verse, Allah, the Exalted, said: “Avoid much suspicion”; He did not say all suspicions. This is because there is no harm in a suspicion based on cogent facts. It is from human nature to harbour suspicion, good or evil, once there are strong and relevant evidences. There is no harm in that. However, mere act of suspicion is what the Prophet ﷺ prohibited.

He ﷺ said: ‘It is the worst of false tales.’ This is because once a person entertains suspicion, his soul would start talking to him. It would say to him: ‘So-and-so did such-and-such,’ ‘He does such-and-such,’ ‘He wishes this-and-that,’ and other similar statements. The Prophet ﷺ said concerning this: ‘It is the worst of false tales.’

The hadeeth contains a statement which is yet to be explained, which is the statement of the Prophet ﷺ: “Be servants of Allah and brothers as you are commanded.” That is, it is obligatory for one to be a brother to his brother as it is in line with the concept of religious brotherhood, and he should not be his enemy. At the slightest breach in interpersonal dealings, some people would turn their brothers to enemies. This is not permissible. Rather, a Muslim must maintain brotherhood, which is founded on love and affection, with his brother. He should not expose him to evil but defend his honour and uphold

other demands of brotherhood. A Muslim is a brother to another Muslim; he will not harm him or oppress him, he will not deride him or lie to him. This has also been explained earlier.

And he ﷺ said: “Piety is here,” pointing to his chest; that is, in the heart. And when the heart is conscious of Allah, the entire body would be conscious of Him because the Prophet ﷺ said: “When it is sound, all the body becomes sound.”⁽¹⁾ That is the heart. When you admonish some people regarding certain acts; for instance, you say to them: ‘Let your beards grow. It is unlawful for you to shave it,’ they would reply: ‘Piety is here.’ Where is the piety? If the heart is conscious of Allah, the body parts would do same.

When you admonish some people to avoid extending their garments below their ankles, they would reply by saying: ‘Piety is here.’ Where is the piety? Were you to have the fear of Allah in your heart, you would fear Allah in your speech and deeds. This is because when the heart is sound, the whole body will be sound. Nonetheless, some people would employ falsehood as disbelievers do, refuge is with Allah, to counter the truth. All the same, their ploy is not concealed from anyone who possesses insight; such person knows that their argument has no basis and utterly unfounded.

And the wordings of this hadeeth, as mentioned by the author - may Allah shower blessings on him, is good path and methodology to traverse by anyone. He should establish his life on this as it encompasses so many issues of character that will bring about numerous goodness for anyone who adopts them.

Allah alone grants success.

Hadeeth 1571

وَعَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّكَ إِذَا
اتَّبَعْتَ عَوْرَاتِ الْمُسْلِمِينَ أَفْسَدْتَهُمْ، أَوْ كِدْتَ أَنْ تُفْسِدَهُمْ» حَدِيثٌ

1 Al-Bukhaari reported it in the Book of Faith, the Chapter of He Who Safeguards His Deen, no: (50), and Muslim in the Book of MUSAQAAT, the Chapter of Taking Halal and Leaving What is Doubtful, no: (2996).

صَحِيحٌ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Muawiyah ؓ said: I heard the Messenger of Allah ﷺ saying, "If you find faults with Muslims, you will corrupt them." [Abu Dawud]

Hadeeth1572

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ أُتِيَ بِرَجُلٍ فَقِيلَ لَهُ: هَذَا فَلَانٌ تَقَطَّرُ لِحْيَتُهُ خَمْرًا، فَقَالَ: إِنَّا قَدْ نُهِنْنَا عَنِ التَّجَسُّسِ، وَلَكِنْ إِنْ يَظْهَرُ لَنَا شَيْءٌ، نَأْخُذُ بِهِ. حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ عَلَى شَرْطِ الْبُخَارِيِّ وَمُسْلِمٍ.

Ibn Mas'ud reported that a man was brought before because his beard was giving out smell of wine. Ibn Mas'ud said: "We have been prohibited from spying (on Muslims) and finding faults (with them). But we can take to task only and only if the sin is overt. [Abu Dawud]

Commentary

These hadeeths are among the hadeeths highlighting the prohibition of spying on one's Muslim brothers. He should not seek their secrets; rather, he should relate with them according to what is apparent from their lives. As for that which is not apparent, it is not permissible for a Muslim to spy or probe into other people's lives as contained in the hadeeth of Muawiyah (may Allah be pleased with him) that a person who finds faults with Muslims will corrupt them or bring them close to destruction. This is because most matters are between a slave and his Lord, with the knowledge of no one else. If none has found out some of those secrets, the veil of Allah – the Mighty and Sublime – will remain on them and the person may be able to repent to his Lord – the Mighty and Sublime, and improve his condition. Thus, no one

would have discovered his secrets.

However, when a person, refuge is with Allah, seeks the faults of others by snooping, he will begin to spy whenever a secret is mentioned to him. He may go about it in clear terms or employ cunning means by saying, for instance, ‘They said so-and-so said such-and-such,’ or ‘He did this-and-that.’ Thus, he will begin to spread the person’s defects in the presence of the people, refuge is with Allah.

It is reported in a hadeeth that the Prophet ﷺ said: “O assembly of those who believe with their tongue with no faith in their hearts! You should not harm the Muslims and do not seek for their secrets. Whoever looks for the secrets of his brother, Allah will look for his secrets. And whoever Allah looks for his secrets will be exposed by Him even if he is in his house”.⁽¹⁾

Allah will look for the faults of the one who looks for other people’s fault in order to expose them, we ask Allah for well-being. Walls and curtains will not be of any benefit for such person.

Similarly, in the hadeeth of Ibn Mas’uud (may Allah be pleased with him), a man was brought to him because wine was dripping from his beard. The man had drunk it in hiding but some people spied on him until they caught him in the act. He (Ibn Mas’uud) explained that anyone who exposed his secret to us, we will hold him accountable and whoever is covered by the Veil of Allah – the Mighty and Sublime – we will not hold him accountable. This also shows that it is not allowed to spy.

Chapter 272: prohibition of suspicion

Hadeeth 1573

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ»

1 Aboo Dawood reported it in the Book of Manners, the Chapter of Backbiting, no: (4236).

فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, “Beware of suspicion, for suspicion is the worst of false tales.” [Al-Bukhari and Muslim]

Commentary

The hadeeth of Abu Hurairah (may Allah be pleased with him) has earlier been discussed. The Prophet ﷺ said: “Beware of suspicion, for suspicion is the worst of false tales.”

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ ۖ﴾ (١٢)

Likewise, we have previously explained the verse: “O you who believe! Avoid much suspicions; indeed, some suspicions are sins” (49: 12).

Allah alone grants success.

Chapter 273: prohibition of despising muslims

The author - may Allah shower blessings on him- said: Chapter on prohibition of despising Muslims.

Despising a Muslim is to belittle, ridicule, mock or humiliate him. This is prohibited because it involves an act of oppression towards your Muslim brother whom you must honour and respect. He is your brother; the Prophet ﷺ said: ‘The believer is a brother to another believer.’⁽¹⁾

Then the author - may Allah shower blessings on him- evidenced this with the statement of Allah, the Exalted:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ ءَعَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ ءَعَسَىٰ أَن

1 Muslim reported it in the Book of Nikkah, the Chapter of Prohibition of Making Khitbah upon the Khitbah of One’s Brother, no: (2536).



“O you who believe! Let not a group scoff at another group; it may be that the later are better than the former. Nor let (some) women scoff at other women, it may be that the later are better than the former” (49:11).

So Allah – the Mighty and Sublime – directed His address to the believers: ***“O you who believe!”*** which indicates that the subsequent statement is one of the requirements of Faith. The absence or negation of this requirement shows deficiency in Faith. This is similar to a call to capture the attention of the audience because a call means a notice to the addressee about that which affects him. He – the Mighty and Sublime – says:

“Let not a group scoff at another group,” these are for men.

“Nor let (some) women scoff at alter women,” these are for women - the females.

You may scoff at the physical appearance of a man such as height, body mass and other bodily features. This may also be by speech such as imitating and mocking others, as some fools do. Those fools mimic some reciters and scholars; refuge is with Allah. It could also occur in interpersonal relationship such as making fun of the way a person relates with others or walks.

So, this verse applies in your every act of mocking your brother:

“Let not a group scoff at another group.” “Nor let (some) women scoff at other women.”

Allah – the Mighty and Sublime – explained that the ones being ridiculed may be better than those deriding them in the sight of Allah – the Mighty and Sublime – and in the sight of the slaves of Allah. This is why He – the Mighty and Sublime – later said:

“It may be that the latter are better than the former” this is about the men; and ***“It may be that the latter are better than the former”*** is about the women.

“Nor defame one another.” That is, do not denigrate yourselves. And the saying: **“yourselves”**, it is well-known that a person will never defame himself. However, since the believers are brothers, your brother is just like yourself. Therefore, His – the Mighty and Sublime – saying: **“No not defame yourselves”** means you should not defame your brothers. However, He – the Mighty and Sublime – expressed it with ‘self’ in order that it may become clear to you that your brother is of the same status as yourself. So, since you will dislike anyone to defame you, you must dislike that your brother should be defamed.

“Nor insult one another by nicknames”. That is, do not insult one another with ridiculous nicknames. For instance, a person may be ascribed to a tribe with a disgusting or funny nickname.

“How bad is it to insult one’s brother after having faith”. That is, if you do that you are among the sinners. **“How bad is it to insult one’s brother after having faith.”** So, when a person defames or ridicules his brother, that would make him a sinner. Hence, this shows that mocking, defaming and insulting the believers with nicknames are all among the major sins.

“And whosoever does not repent, then such are indeed wrong doers”. That is, whoever persists on this and fails to turn to Allah – the Mighty and Sublime- in repentance is a wrong doer.

Thereafter the author - may Allah shower blessings on him- mentioned another verse, which is:

“Woe to every slanderer and backbiter”. (94:1).

This word ‘woe’ denotes threat and has been stated in the Qur’an in a number of places, all of which alludes to peril for the offender.

“Woe to every slanderer and backbiter”. That is, he finds faults in others. Backbiting may be by the limbs, referred to as *Al-Hamzu*, or by the tongue, referred to as *Al-Lamzu*. Thus, both comes with severe warning, refuge is with Allah.

Allah alone grants success.

Hadeeth1574

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ» رَوَاهُ مُسْلِمٌ، وَقَدْ سَبَقَ قَرِيبًا بِطَوْلِهِ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "It is enough evil for a Muslim to look down upon his (Muslim) brother." [Muslim]

Hadeeth1575

وَعَنْ ابْنِ 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، فَقَالَ: «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ بَطْرُ الْحَقِّ، وَغَمَطُ النَّاسِ» رَوَاهُ مُسْلِمٌ .

Ibn Mas'ud ؓ said: The Prophet ﷺ said, "The haughty, even with pride equal to a mustard seed in his heart, will not enter Jannah ." A man enquired: "What about that a person likes fine dress and fine shoes?" He said: "Allah is Beautiful and likes beauty. Pride amounts to disclaiming truth out of self-esteem, and despising people." [Muslim]

Hadeeth1576

وَعَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ رَجُلٌ: وَاللَّهِ لَا يَغْفِرُ اللَّهُ لِفُلَانٍ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنْ لَا أَغْفِرَ لِفُلَانٍ! إِنِّي قَدْ غَفَرْتُ لَهُ، وَأَحْبَطْتُ عَمَلَكَ» رَوَاهُ مُسْلِمٌ .

Jundub bin 'Abdullah ؓ reported: The Messenger of Allah ﷺ said, "Once someone said: 'By Allah! Allah will not forgive such and such (a person).' Thereupon Allah, the Exalted and the Glorious, said: 'Who is he who takes an oath in My Name that I will not grant pardon to so-and-so? I have granted pardon to so-and-so and rendered your good deeds fruitless.'" [Muslim]

Commentary

These hadeeths discuss the prohibition of despising a Muslim.

The First is the hadeeth of Abu Hurairah (may Allah be pleased with him) that the Prophet ﷺ said: "It is enough evil for an individual to look down upon his Muslim brother." The word *Hasab* here means '[it is] sufficient.' That is, it is sufficient as evil for a believer to loathe his Muslim brother. This makes the issue of despising a Muslim a serious matter; it shows that it is a great evil. If a person does not commit another evil except this, it is enough. Hence, you should not belittle your Muslim brother, not in his physical appearance, clothing, speech, character, or other attributes. Your Muslim brother has great rights over you, thus it is obligatory for you to honour and respect him, and it is forbidden for you to look down upon him or disrespect him.

Similarly, the hadeeth of Ibn Mas'ud (may Allah be pleased with him) and the hadeeth of Jundub bin Abdullah (may Allah be pleased with him) show the prohibition of looking down upon a Muslim. It is so grievous that the Prophet ﷺ stated in the hadeeth of Ibn Mas'ud (may Allah be pleased with him) that anyone with pride equal to the weight of a mustard seed in his heart would not enter Paradise. This prompted them to ask: "O Messenger of Allah! What about that a person likes fine dress and fine shoes?" The companions (may Allah be pleased with them all) were thinking that a person wearing nice cloth and nice shoes would amount to pride. So, the Prophet ﷺ explained to them that the issue was not like that. He said ﷺ: "Verily, Allah is Beautiful and He loves beauty." Allah is Beautiful in His Essence, Attributes and Actions, and He loves beauty. That is, He loves

making things beautiful. When a person beautifies himself, that will be loved by Allah – the Mighty and Sublime – when this act is from his effort. That is, he is not a poor person that moves around to beg for beautiful clothes and shoes. But Allah – the Mighty and Sublime – has bestowed His Favour on him and he beautifies himself with what he has. Verily Allah – the Mighty and Sublime – loves to see the trace of His Bounty on His slave.⁽¹⁾

Likewise, in the hadeeth of Jundub bin Abdullah (may Allah be pleased with him), the Prophet ﷺ stated that a man once said: “Allah will not forgive so-and-so”. This man was a devout person who took great pride in his actions and despised his brother whom he considered lax. So, he swore by Allah that Allah would not forgive him. Thereupon, Allah – the Mighty and Sublime – said: “Who is he who takes an oath in My Name that I will not grant pardon to so-and-so.” That is, who swore that I will not forgive a particular person? The bounty is in the Hand of Allah – the Mighty and Sublime- and He grants it to whomever He wishes. “I have granted pardon to so-and-so and rendered your good deeds fruitless.” We seek refuge with Allah.

The person uttered a statement that ruined his world and his Hereafter; he was destroyed because he made the statement out of pride and contempt for his brother. He swore that Allah would not forgive him but He – the Mighty and Sublime – granted forgiveness to this man. This may be because his sin was less than *Shirk* or Allah, the Exalted, bestowed His Favour upon him to repent. As for the other, his action was nullified because he was self-conceited as a result of his deeds, refuge is with Allah, and thus took an oath that his Lord would not grant pardon to a particular person.

Allah, the Exalted, is Perfect in His Authority, hence no one should take an oath on His behalf – the Mighty and Sublime. However, this may hold if someone has a good thought about his Lord in a matter that does not constitute oppression to others. The Prophet ﷺ said: “How many are those with dusty faces who are pushed away from

1 Trimidhi reported it in the Book of Manners, the Chapter of What Has Come Under Allāh Loving To See the Signs of His Bounties on His Slave, no: (2819).

people's doors, but if they were to swear in the Name of Allah, Allah would fulfill it.”⁽¹⁾

Chapter 274: prohibition of rejoicing over another's trouble

Hadeeth 1577

وَعَنْ وَائِلَةَ بْنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُظْهِرِ الشَّمَاتَةَ لِأَخِيكَ، فَيَرْحَمَهُ اللَّهُ وَيَبْتَلِيكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Wathilah bin Al-Asqa' رضي الله عنه said: The Messenger of Allah ﷺ said, "Do not express pleasure at the misfortune of a (Muslim) brother lest Allah should bestow mercy upon him and make you suffer from a misfortune." [At-Tirmidhi]

Commentary

As-Shamaatah refers to exposing a sin, an action, an incident or similar matters that occurred to a person. Thus, he spreads, describes and broadcasts this issue. This is unlawful because it contravenes the saying of Allah, the Exalted:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾

“The believers are nothing else than brother” (49:10).

A brother will not like that such matter should be disseminated about his brother.

Similarly, it goes against the saying of Allah, the Exalted:

1 Muslim reported it in the Book of Goodness to Parents and Joining the Ties, and Manners, the Chapter of the Excellence of the Weak and the Despised, no: (4754).

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا

وَإِثْمًا مَّيِّنًا ﴿٥٨﴾

“And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin. (33:58).

Then the author - may Allah shower blessings on him- mentioned the hadeeth: ‘Do not express pleasure at the misfortune of a (Muslim) brother lest Allah should bestow mercy upon him and make you suffer from a misfortune.’ That is, when a person castigates his brother for something, Allah – the Mighty and Sublime – may have mercy on the latter, heal him and relieve him of the matter, and then afflict the former. This occurs a lot. Hence, it has been reported in another hadeeth whose authenticity is questionable though it agrees (in meaning) with this hadeeth: “Whoever blames his brother for a sin will not die until he does it.”⁽¹⁾ You should avoid condemning Muslims and rejoicing at their misfortune; they may be relieved of the matter while same may befall you.

Allah alone grants success.

Chapter 275: prohibition of deriding one's lineage

Hadeeth 1578

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اِئْتَنَانِ فِي النَّاسِ هُمَا بِهِمْ كُفْرٌ: الطَّعْنُ فِي النَّسَبِ، وَالنِّيَاحَةُ عَلَى الْمَيِّتِ»
رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه said: The Messenger of Allah ﷺ said, “Two

1 Trimidhi reported it in the Book of Description of Resurrection, Simplicity and Taking Little of This World, no: (2429).

matters are signs of disbelief on the part of those who indulge in them: Defaming and speaking evil of a person's lineage, and wailing over the dead." [Muslim]

Commentary

This refers to any act of condemning, disparaging or making fun of another person's lineage. For instance, a person may say: 'You are from so-and-so tribe that neither repel the enemy nor take care of the poor' or some other defects. He may say: 'You claim you are from so-and-so family while you are not from them; there is no goodness in you. If you belong to this tribe, you will be better than this' or similar statements.

Thereafter he - may Allah shower blessings on him- mentioned this hadeeth of Abu Hurairah (may Allah be pleased with him). He reported that the Prophet ﷺ said: "Two matters are signs of disbelief on the part of those who indulge in them: Defaming and speaking evil of a person's lineage, and wailing over the dead." That is, two practices of people, speaking evil of a person's lineage and wailing over the dead, are aspects of disbelief.

Wailing over the dead refers to women and men bemoaning and crying over the dead; women are more culpable of this. They will come crying in well-known tones. This is also forbidden. The Prophet ﷺ has cursed the one who wails and the one who listens to it.

Another form of this is what some people do today when they assemble in the house of the dead and food will be prepared or brought to them which they will gather over. This is forbidden because the Prophet ﷺ cursed the wailer and anyone who listens to wailings. This is based on the hadeeth of Jarir bin Abdullah Al-Bajalee (may Allah be pleased with him). He (may Allah be pleased with him) said: 'We used to consider gathering in the house of the dead and being given food as part of wailing.'¹ Jarir bin Abdullah was a famous and noble

1 Ibn Maajah reported it in the Book of What Has Come Under Janaazah, the Chapter of What Has Come Under Prohibition of Gathering in the House of a Deceased Person, no: (1601).

companion (of the Messenger of Allah). The companions considered this act as part of wailing. Thus, it is prohibited for the family of the deceased to throw their doors open for sympathizers; this is evil and an innovation. The Companions did not do that.

Then wailing over the dead is part of objecting to the Divine Decree and Predestination of Allah – the Mighty and Sublime. It is obligatory for a person to be pleased (with what might have happened) and accept the Decree. He should keep his door closed, and whoever wishes to condole with him should meet him in the market or in the mosque for the men. As for the women, there is no need to open the door for them neither can they gather. The important point is that the Prophet ﷺ said: Wailing is part of disbelief. “Two matters are signs of disbelief on the part of those who indulge in them: Defaming and speaking evil of a person’s lineage, and wailing over the dead.”

You should not be deceived by people (Allah – the Mighty and Sublime – says):

﴿وَأَنْ تَطْعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ﴾ (١١٦)

“And if you obey most of those on the earth, they will mislead you far away from Allah’s path” (6:116).

Allah – the Mighty and Sublime – also said:

﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ﴾ (١٠٣)

“And most of mankind will not believe even if you desire it eagerly” (12:103).

The yardstick should not be way of the people, which is the custom. Rather, the standard is the Book of Allah – the Mighty and Sublime – and the Sunnah of His Messenger ﷺ and the Sunnah of his rightly guided Caliphs and the actions of the Companions. There was none among them that ever opened the doors for those coming to gather for condolence visit. And as for gathering for eating, they used to consider it as part of wailing and would distance themselves from it because wailing, as you have heard, is an act of disbelief. That is, it is

part of the traits of disbelief. In addition, the Prophet ﷺ cursed the wailer and the one listening to wailing.

Allah alone grants success.

Chapter 276: prohibition of deceiving others

Hadeeth 1579

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا، وَمَنْ غَشَّنَا فَلَيْسَ مِنَّا» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "He who takes up arms against us is none of us; and he who cheats us is none of us." [Muslim]

Hadeeth 1580

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ، ﷺ قَالَ: «لَا تَنَاجَشُوا» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "Do not practise Najsh (to cheat)." [Muslim]

Hadeeth 1581

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ النَّجْشِ. مُتَّفَقٌ عَلَيْهِ .

Ibn 'Umar ؓ said: The Messenger of Allah ﷺ prohibited the practice of Najsh . [Al-Bukhari and Muslim]

Hadeeth 1582

وَعَنْهُ قَالَ: ذَكَرَ رَجُلٌ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ يُخَدَعُ فِي الْبُيُوعِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ بَايَعْتَ، فَقُلْ: لَا خِلَابَةَ» مَتَّفِقٌ عَلَيْهِ .

Ibn 'Umar ؓ said: A man mentioned to the Messenger of Allah ﷺ that he was often deceived in dealings. The Messenger of Allah ﷺ said to him, "When you enter into a transaction you should say: "There should be no deception." [Al-Bukhari and Muslim]

Hadeeth 1583

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَبَبَ زَوْجَةَ امْرِئٍ، أَوْ مَمْلُوكَهُ، فَلَيْسَ مِنَّا» رَوَاهُ أَبُو دَاوُدَ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "He who deceives another's wife or his slave is none of us." [Abu Dawud]

Chapter 277: prohibition of the treachery and breaking one's covenant

Commentary

The great scholar of hadeeth, An-Nawawi - may Allah shower blessings on him- said: Chapter on prohibition of the treachery and breaking one's covenant.

Treachery is the betrayal of trust. This means a person entrusts you with something, then you betray his trust regardless of whether you gave him a promise or not. This is because the one who has entrusted you with something has relied on you and trusted you. So when you betray him, you have deceived him.

Then the author - may Allah shower blessings on him- cited the evidences for the prohibition of treachery and the obligation of

fulfilling promise. This is because the reality of a concept may be understood by knowing its opposite. The author - may Allah shower blessings on him- cited two verses in relation to the obligation of faithfulness. The first verse is the statement of Allah, the Exalted:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ﴾

“O you who believe! Fulfill (your) obligations” (5:1).

That is, you should completely fulfill any agreement you entered into with your companion. This includes all forms of contracts, business or otherwise. So, when you sell something to your brother, it is obligatory for you to comply with the terms and conditions of agreement, be it exant or otherwise. For instance, if you sell a house to your brother with a condition that you will live in it for a period of one year, the buyer must accommodate you and should not challenge you later because the condition was part of the contract.

Perhaps, you sold an item to your brother with an agreement that he would tolerate its defect. That is, you have told him: ‘It has a particular defect, so be patient with it.’ The buyer would not have a right to reject the item after agreeing to the contract.

And here is an issue some people do which is forbidden, refuge is with Allah. If a person sells a defective item, he would tell the buyer: ‘Be patient with all the defects.’ This is common among those who deal in car auction. A broker would announce aloud: ‘I sold to you what is before you,’ although he knows that it has a particular defect which he would not disclose for deceptive reason, refuge is with Allah. This is because mentioning the defect would affect the financial worth of the item. Since he did not mention a defect, the buyer may become hesistant thinking that it has a defect or does not. This makes him pay a price higher than if he were to know that the item has the particular defect. If the purchaser buys the item with this state of mind, the seller will not be absolved of the blame on the Day of Resurrection if the item actually has a defect. He will be questioned about it, and this treacherous condition will not avail him.

Once you know that a commodity has a particular defect, it becomes obligatory for you to state it. In some cases, a person might have bought a car for a day or two without realizing that it has a defect and he was not informed of any defect. Then, he desires to turn it over and says, 'I sold what is before you to you, good or faulty.' There is nothing wrong in this.

The important point is that whoever knows of a defect in a commodity should make it known. On the other hand, the one who does not know of any defect in a commodity may give a nonreturnable clause and a nonrefundable clause to the buyer. There is nothing wrong in this.

Another instance of fulfillment of contract is what transpires during the marriage contract between a husband and wife. The wife or husband may stipulate some conditions which become binding on the other party to abide by. For example, if she gives a condition that she will not live with his family, it is obligatory for him to fulfill it. This is because some women do not like to live with their husband's family. Perhaps, she heard that they are troublesome, and given to confusion and slander. So, she says: 'I want an agreement that I will not stay with your family.' It is compulsory for the husband to honour that because Allah – the Mighty and Sublime – said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ ﴿١﴾﴾

"O you who believe! Fulfill your obligations." [5:1]

Likewise, she may stipulate a condition that he should not take her out of her house. For example, she had children from her previous husband and a new man got married to her, then she says: 'I want an agreement that you will not take me out of my house.' It is obligatory for him to fulfill the agreement without causing trouble for her. He should not promise not to relocate her from her house, but coerces her (in another way) until she inclines to (his position) out of frustration. This is impermissible because Allah – the Mighty and Sublime – said:

"O you who believe! Fulfill your obligations."

She wants a specific *Mahr* (marriage gift) from him as a condition, say ten thousand, it is obligatory for him to fulfill it. He should not delay paying it because it is a condition due on him.

However, if any of the parties stipulates a null condition, it should not be implemented or honoured. This is because the Prophet ﷺ has said: “A woman should not ask for divorce of her sister, so as to take advantage of her vessel.”⁽¹⁾ In another version, he ﷺ said: “... to take advantage of her bowl.”⁽²⁾ This condition is forbidden because it entails oppressing others, so it is baseless and must not be fulfilled. It is not binding to apply it because it is invalid from inception.

But if she were to give a condition that he would not marry another woman alongside her, some scholars say it is a valid condition. This is because it does not entail oppression of anyone (in fulfilling such a condition) but a prevention of the husband from a matter of choice. There is no harm in this because the husband has agreed to withdraw his right. It is not oppression against anyone. When she gives the condition that he should not marry anyone with her and he marries another person, she has the right to terminate the marriage. This is irrespective of whether he agrees to the separation or not because he has gone against the condition.

The important point is that Allah – the Mighty and Sublime – has commanded fulfillment of obligations in everything. It is compulsory to comply with terms of contract in everything and there should be no deception, perfidy, hiding of defect, or deceit. This is in Allah’s Statement – the Mighty and Sublime:

﴿ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَاتِبٌ مَسْئُولٌ ﴾

“And fulfill (every) covenant. Verily! the covenant, will be

- 1 Al-Bukhaari reported it in the Book of Transactions, the Chapter of Prohibition of Making a Sale over the Sale of One’s Brother, no: (1996), and Muslim: the Book of Nikkah, the Chapter of Prohibition of making Khitbah over the Khitbah of One’s Brother, no: (2532).
- 2 Al-Bukhaari reported it in the Book of Nikkah, the Chapter of Voidable Conditions in Nikkah, no: (4755), and Muslim in the Book of Nikkah, the Chapter of Prohibition of Merging a woman with her maternal or paternal aunt (as co-wives), no: (2019).

questioned about.” (17: 34).

Allah – the Mighty and Sublime – commanded that covenant should be fulfilled. You may make a covenant with someone by saying: ‘I enter into covenant with you in the Name of Allah that I will not do such-and-such,’ or ‘I will not reveal what you have told me,’ and other similar statements. Thus, it becomes obligatory for you to respect the pledge because covenants will be asked about on the Day of Resurrection. He – the Mighty and Sublime – said:

“Verily! the covenant, will be questioned about.”

Allah alone grants success.

Hadeeth 1584

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ، كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ، كَانَ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا: إِذَا أُؤْتِمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ» مَتَّفَقٌ عَلَيْهِ .

‘Abdullah bin ‘Amr bin Al-‘As رضي الله عنه said: The Messenger of Allah ﷺ said, “Whosoever possesses these four characteristics is a sheer hypocrite; and anyone who possesses one of them possesses a characteristic of hypocrisy till he gives it up. These are: when he is entrusted with something, he proves dishonest; when he speaks, he tells a lie; when he makes a covenant, he proves treacherous; and when he quarrels, he behaves in very imprudent, evil, insulting manner.” [Al-Bukhari and Muslim]

Hadeeth 1585

وَعَنِ ابْنِ مَسْعُودٍ، وَابْنِ عُمَرَ، وَأَنَسِ رَضِيَ اللَّهُ عَنْهُمْ قَالُوا: قَالَ النَّبِيُّ ﷺ: «لِكُلِّ عَادِرٍ لِيَوْمِ الْقِيَامَةِ، يُقَالُ: هَذِهِ عَدْرَةُ فُلَانٍ»

مُتَّفَقٌ عَلَيْهِ .

Ibn Mas'ud, Ibn 'Umar and Anas ؓ said: The Prophet ﷺ said, "For every one who breaks his covenant, there will be a (huge) flag on the Day of Resurrection and it will be said: 'This flag proclaims a breach of covenant by so-and-so.'" [Al-Bukhari and Muslim]

Hadeeth 1586

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لِكُلِّ غَادِرٍ لِيَوَاءٍ عِنْدَ اسْتِهِ يَوْمَ الْقِيَامَةِ يُرْفَعُ لَهُ بِقَدْرِ غَدْرِهِ، أَلَا وَلَا غَادِرٌ أَعْظَمُ غَدْرًا مِنْ أَمِيرٍ عَامَّةٍ» رَوَاهُ مُسْلِمٌ .

Abu Sa'id Al-Khudri ؓ said: The Prophet ﷺ said, "Every one who breaks a covenant will have a flag by his buttocks on the Day of Resurrection. It will be raised higher according to the nature of his breach. Behold, there will be no greater a sin with respect to breaking the covenant than that of a ruler who breaks his covenant with the Muslim masses." [Muslim]

Hadeeth 1587

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: قَالَ اللَّهُ تَعَالَى: ثَلَاثَةٌ أَنَا خَصْمُهُمْ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَعْطَى بِي ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا، فَاسْتَوْفَى مِنْهُ، وَلَمْ يُعْطِهِ أَجْرَهُ» رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ؓ reported: The Prophet ﷺ said, "Allah, the Exalted, says: 'I will contend on the Day of Resurrection against three (types of) people: One who makes a covenant in My Name and then breaks it; one who sells a free man as a slave and devours

his price; and one who hires a workman and having taken full work from him, does not pay him his wages.” [Al-Bukhari]

Commentary

The author - may Allah shower blessings on him- mentioned some previously discussed hadeeths. The most paramount of them is that every traitor will have a huge flag for him (or her) on the Day of Resurrection. *Al-Lawaa* refers to war banner, like a flag. **“Everyone who breaks a covenant will have a flag by his buttocks on the Day of Resurrection”** refuge is with Allah. That is, under his buttocks. And this flag would be raised high in proportion to his deception; the flag will be raised high if his deceit is high, and it will be low if his deceit is low. And it would be said: ‘This is the deception of so-and-so son of so-and-so,’ refuge is with Allah.

This hadeeth is evidence that treachery is one of the major sins because it carries a severe warning. It also shows that people will be called on the Day of Judgment with the name of their fathers and not their mothers. And what is reported that a person would be called with the name of his mother is not correct. Rather, a person will be called with the name of his father as he used to be called in the world.

In the second hadeeth, there is a warning concerning an issue which is prevalent among people today, which is to employ workers without giving them their wages. On the Day of Resurrection, Allah will contend with the one who hires a workman but failed to give him his wage. He – the Mighty and Sublime – stated in a Divine Hadeeth: **“I will contend on the Day of Resurrection against three (types of) people: One who makes covenant in My Name and then breaks it; one who sells a free man as a slave and devours his price; and one who hires a workman and having taken full work from him, does not pay him his wages.”** That is, he made a promise in His Name – the Mighty and Sublime – then breaks it.

Secondly: **“one who sells a free man as a slave and devours his price,”** even if he were to sell his own son or younger brother and consumes its proceeds, Allah – the Mighty and Sublime – will have a

dispute with him on the Day of Judgment.

Thirdly: “one who hires a workman and having taken full work from him, does not pay him his wages.”

A case in point are workers which people bring into this land from foreign countries. A person may hire such worker for an agreed wage, say six hundred Riyal, per month. Then when he brings him here, he delays (his dues) and hurts him, and fails to give him his right. He may even say to him: ‘Do you wish to stay here for four hundred riyals? Otherwise, you will return (to your country),’ refuge is with Allah. Allah will have a dispute with such employer on the Day of Judgment. He – the Mighty and Sublime – will take from his good deeds and give them to this worker. This person will be liable to this severe threat.

It is unlawful for these people to bring workers but fail to give them their wages. Some of them would bring workers without providing them with any work; rather, they would leave them in the markets and say: ‘Go, half of whatever you get belongs to me.’ Another may say: ‘Go, you have an obligation to bring three hundred or four hundred riyal every month.’ These are all prohibited and illegal. Whatever is consumed from this is unlawful, and everyone that feeds on unlawful earnings deserves the fire. These people devour the wealth of these poor workers.

The supplication of such people will not be accepted; they will call on Allah but He will not respond to them. This is because the Prophet ﷺ mentioned the case of a man on a long journey who was dishevelled and dusty, and later stretched forth his hands towards the sky saying: “O my Lord! O my Lord!” While his food was unlawful, his clothing was unlawful, and he was nourished unlawfully. How could he be answered?” We ask Allah for well-being.

Allah has assigned a swift retribution for these oppressors, refuge is with Allah; this is in their persistence and continuity on this action. This is because the sin will distance them from Allah – the Mighty and Sublime – and increase their evil deeds and reduce their *Eemaan*.

We ask Allah for guidance and success for them and us.

Chapter 278: prohibition of recounting of favours

Hadeeth1588

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ» قَالَ: فَقَرَأَهَا رَسُولُ اللَّهِ ﷺ ثَلَاثَ مَرَّاتٍ. قَالَ أَبُو ذَرٍّ: خَابُوا وَخَسِرُوا مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْمُسِيلُ، وَالْمَنَّانُ، وَالْمُنْفِقُ سَلَعْتَهُ بِالْحَلْفِ الْكَاذِبِ» رَوَاهُ مُسْلِمٌ .

Abu Dharr ؓ said: The Prophet ﷺ observed: "There are three (types of) people to whom Allah will neither speak on the Day of Resurrection nor look at them nor purify them, and they will have a painful chastisement." The Messenger of Allah ﷺ repeated it three times. Abu Dharr ؓ remarked: "They are ruined. Who are they, O Messenger of Allah?" Upon this, the Messenger of Allah ﷺ said, "One who lets down his lower garments (below his ankels) out of arrogance, one who boasts of his favours done to another; and who sells his goods by taking a false oath." [Muslim]

Commentary

The author, may Allah shower blessings on him, said: Chapter on prohibition of recounting of favours; a gift or otherwise.

That is because when a person gives anyone a gift as charity, he has given it for the sake of Allah. And if he gives it as an act of kindness, then kindness is desirable. So when this is the case, it is not permissible for a person to recount his favour by saying: 'I gave you such-and-such.' This is regardless of whether he said it in the presence of the beneficiary or in his absence. For example, when he says in the

presence of people: ‘I gave so-and-so this,’ or, ‘I gave so-and-so this,’ then he is recounting his favour.

Then the author - may Allah shower blessings on him- evinced this with the statement of Allah, the Exalted:

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يُبْطِلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى ﴾

“O you who believe! Do not render in vain your Sadaqah by reminders of your generosity or by injury.” {2:264}.

This indicates that when a person recounts his act of generosity, the act is rendered in vain with no reward for it. This act is among the major sins. Allah – the Mighty and Sublime – said:

﴿ الَّذِينَ يُنْفِقُونَ ءَمْوَالَهُمْ فِي سَبِيلِ اللّٰهِ ثُمَّ لَا يَتَذَكَّرُونَ مَا أَنفَقُوا مَنَّا وَلَا أَدَىٰ لَهُمْ ءَاجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴾

“Those who spend their wealth in the cause of Allah, and do not follow up their gift with reminders of their generosity or with injury, their rewards is with their Lord. On them shall be no fear nor shall they grieve.” {2:262}

Thereafter, he - may Allah shower blessings on him- mentioned the hadeeth of Abu Dharr (may Allah be pleased with him) that the Prophet ﷺ said: “There are three (types of) people to whom Allah will neither speak on the Day of Resurrection nor look at them nor purify them, and they will have a painful punishment. He ﷺ mentioned: “One who lets down his lower garments (below his ankle) out of arrogance; one who boasts of his favours done to others; and one who sells his goods by taking a false oath.”

Al-Musbil refers to a person who lets down his lower garments or gown (below his ankles) out of arrogance. This person has earned a severe retribution: Allah – the Mighty and Sublime – will not speak to him on the Day of Judgment nor purify him and he will have a painful punishment.

Al-Manaan refers to a person who reminds others of his generosity;

when he gives anything, he reminds of it.

The third (type of) people is a person who sells his goods by making a false oath in order to raise the price. This is also among the people to whom Allah – the Mighty and Sublime – will neither speak on the Day of Resurrection nor purify them, and they will have a painful punishment.

Allah alone grants success.

Chapter 279: prohibition of arrogance and oppression

Hadeeth 1589

وَعَنْ عِيَّاضِ بْنِ حِمَارٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَيَّ أَنْ تَوَاضَعُوا حَتَّى لَا يَبْغِيَ أَحَدٌ عَلَى أَحَدٍ، وَلَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ» رَوَاهُ مُسْلِمٌ .

'Iyad bin Himar ؓ said: The Messenger of Allah ﷺ said, “Verily, Allah has revealed to me that you should adopt humility. So that no one may wrong another and no one may be disdainful and haughty towards another.” [Muslim]

Commentary

The great scholar of hadeeth, An-Nawawi - may Allah shower blessings on him-, said: Chapter on prohibition of arrogance and oppression.

Al-Iftikhaar refers to self-aggrandizement for the bounty of Allah – the Mighty and Sublime – which He has granted him. This may be the blessing of a child, wealth, knowledge, status, strength or others. He draws attention to this with overbearing pride and a feeling of superiority over other people. However, there is nothing wrong in talking about the bounties of Allah with a sense of humility in order

to show His Favours. This is based on the saying of Allah – the Mighty and Sublime:

﴿ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾ ﴾

“And proclaim the grace of your Lord” (93:10).

So also is the saying of the Prophet ﷺ: “I am the leader of the progeny of Adam on the Day of Resurrection, and this is no pride”. He said: “...this is no pride” which means he is not saying it out of pride or arrogance.

Al-Baghy refers to an act of oppression against other people. This entails violating the rights of other people in their wealth, persons, family, honour and other matters.

There are various forms of oppression, and they all involve desecrating the sanctity of a Muslim brother. This is unlawful.

Then the author - may Allah shower blessings on him- evidenced this with the statement of Allah, the Exalted:

﴿ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٣٢﴾ ﴾

“So ascribe not purity to yourself. He knows best him who fears Allah and keep his duty to Him” (53:32)

So Allah – the Mighty and Sublime – forbade His slaves from ascribing purity to themselves; that is, to praise themselves arrogantly above other creatures. For instance, a person may say to his companion: “I am more knowledgeable than you are,” or “I am more obedient to Allah than you are” or “I am wealthier than you are,” and other similar statements. This is purification of one’s self, we ask Allah for well-being, and it is part of pride. But this does not contradict this saying of Allah:

“Indeed he succeeds who purifies his own self.”

This is because the prohibited purification entails taking pride in one’s actions and becoming arrogant and haughty for what Allah – the Mighty and Sublime – has granted him of acts of worship, goodness

and knowledge. This is why He – the Mighty and Sublime – said:

﴿وَقَدْ خَابَ مَنْ دَسَّهَا ﴿١٠﴾﴾

“And indeed he fails who corrupts his own self” (91: 10).

The people of falsehood seek to use these verses of the Qur’an which are not entirely clear as evidence to delude people. But they, as Allah has described, are the ones with corruption in their mind, refuge is with Allah. As Allah – the Mighty and Sublime – as said:

﴿هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾﴾

“He it is who shapes you in the wombs as He wills. *La ilaha illa* (none has the right to be worshipped but He), the all-Mighty, the All-Wise. It is He who Who has sent down to you (Muhammad) the Book (this Qur’an). In it are verses that are entirely clear, they are the foundations of the Book [and those are the verses of Al-Ahkaam (commandments), Al-Fara'id (obligatory duties and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings...” (Q3: 6-7).

Otherwise, it is not possible for the Qur’an to contain contradictory statements as stated by Allah – the Mighty and Sublime:

﴿أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾﴾

“Had it been from other than Allah, they would surely have found there in many a contradiction” (4:82).

Indeed, there is no contradiction in the Qur'an.

Naafi bin Al-Azraq al-Khaarijee al-Mashhoor - may Allah shower blessings on him- presented some seemingly contradictory verses to Ibn Abbaas (may Allah be pleased with him). Ibn Abbaas responded with several verses which has been documented by As-Suyootee - may Allah shower blessings on him- in *Al-Itqaan fee Uloom Al-Qur'an*.

Then, he - may Allah shower blessings on him- mentioned evidences from the saying of Allah prohibiting oppression:

﴿ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ﴿٤٢﴾ ﴾

“The way (of blame) is only against those who oppress men and rebel in the earth without justification” (42:42).

As-Sabeel is liability, fault and blame on those people who oppress people in their wealth, honour, persons and family. These are the people who are liable to blame.

“And rebel in the earth without justification.” That is, they transgress without justification. Allah – the Mighty and Sublime – describes it as transgression without justification because it is not justifiable in reality. Every transgression and oppression is unjustifiable. So, the restriction here is not to delineate the scope of the matter but for elucidation. Indeed, every form of transgression and oppression is unjustifiable.

It is common to find verses in the Qur'an elucidating on a matter and not setting a restriction. For example, the saying of Allah – the Mighty and Sublime:

﴿ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ ﴾

“O mankind! Worship your Lord who created you and those who were before you so that you may become pious” (2:21).

Here, it is not as if there is a Lord Who did not create us and another Lord Who created us. Rather, it is used to explain the issue that the Lord is the One who created us and the One who gives us sustenance.

In summary, Allah, the Exalted, has explained that the blame is due for those who oppress people and rebel in the earth without any justification.

Then he - may Allah shower blessings on him- mentioned the hadeeth of Iyad bin Himar (may Allah be pleased with him) that the Prophet ﷺ said: “Verily, Allah has revealed to me that you should adopt humility. So that no one may wrong another and no one may be disdainful and haughty towards another.” This is the relevant evidence in this hadeeth, and it shows that oppression is a grievous matter. It evokes a concern from Allah – the Mighty and Sublime – to have explained to His slaves that no one should transgress against another. Likewise, a person should be humble for the sake of Allah – the Mighty and Sublime – and be humble to the truth.

Allah alone grants success.

Hadeeth 1590

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الرَّجُلُ:
هَلَكَ النَّاسُ، فَهُوَ أَهْلَكَهُمْ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, “When a person says: ‘People have been ruined, he is the one to be ruined the most.’” [Muslim]

Commentary

This is a hadeeth reported on the authority of Abu Hurairah (may Allah be pleased with him). The Prophet ﷺ said: “When a person says: “People have been ruined, he is the one to be ruined the most”.

This statement can be considered from two perspectives. The first perspective is for the person to say: ‘The people are ruined,’ intending that they have fallen into sin and they are sinners. He says this so as to purify himself and to denigrate others. He is the most ruined

of the people because he has rendered his actions invalid without realizing it. This is demonstrated in the story of the man who passed by a sinner who used to disobey Allah – the Mighty and Sublime. He would admonish the sinner but the latter would persist on the sins he was engaging in. So, the man said: ‘By Allah, Allah will not forgive so-and-so.’ He said this out of self-aggrandizement, and he took an oath of behalf of Allah. Therefore, Allah said: “Who is that swears on Me that I will not forgive so and so? Indeed, I have forgiven him and rendered your deeds invalid”

This is because he said that out of pride and arrogance and to deride the other man. In addition to this, he distanced him from the Mercy of Allah – the Mighty and Sublime, and no one distances another from the Mercy of Allah except an ignorant person. Allah – the Mighty and Sublime – said:

﴿ قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴾

“He said: ‘And who despairs of the Mercy of his Lord except those who are astray.’ [15:56].

The one who says people are ruined, lost, are sinners and other similar statements, with the intent to purify himself and defame others, is the most ruined of the people. That is, he is more ruined than them, refuge is with Allah.

Chapter 280: prohibition of breaking ties and relationships

Hadeeth 1591

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقَاطَعُوا، وَلَا تَدَابَرُوا، وَلَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ مُتَّفَقٌ عَلَيْهِ .

Anas bin Malik ؓ said: The Messenger of Allah ﷺ said, “Do not desert (stop talking to) one another, do not nurse hatred towards one another, do not be jealous of one another, and become as fellow brothers and slaves of Allah. It is not lawful for a Muslim to stop talking to his brother (Muslim) for more than three days.” [Al-Bukhari and Muslim]

Hadeeth 1592

وَعَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ: يَلْتَقِيَانِ، فَيَعْرِضُ هَذَا وَيَعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ» مُتَّفَقٌ عَلَيْهِ .

Abu Ayyub Al-Ansari ؓ said: The Messenger of Allah ﷺ said, “It is not lawful for a Muslim to desert (stop talking to) his brother beyond three nights, the one turning one way and the other turning to the other way when they meet, the better of the two is one who is the first to greet the other.” [Al-Bukhari and Muslim]

Hadeeth 1593

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُعْرَضُ الْأَعْمَالُ فِي كُلِّ اثْنَيْنِ وَخَمِيسٍ، فَيَغْفِرُ اللَّهُ لِكُلِّ امْرِئٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، إِلَّا أَمْرًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءٌ، فَيَقُولُ: اتْرُكُوا هَذَيْنِ حَتَّى يَصْطَلِحَا» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, “People’s deeds are presented before Allah on Mondays and Thursdays, and then every slave (of Allah) is granted forgiveness (of minor sins) if he does not associate anything with Allah in worship. But the person in whose heart there is rancour against his brother, will not be pardoned. With regard to them, it is said twice: ‘Hold these

two until they are reconciled.” [Muslim]

Hadeeth1594

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ قَدْ أَيَسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ» رَوَاهُ مُسْلِمٌ .

Jabir ؓ said: I heard the Messenger of Allah ﷺ as saying, “The Satan has despaired of being worshipped by those who engage in prayer in the Arabian Peninsula but (has not lost hope) in creating dissension among them.” [Muslim]

Hadeeth1595

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ، فَمَنْ هَجَرَ فَوْقَ ثَلَاثِ، فَمَاتَ، دَخَلَ النَّارَ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ عَلَى شَرْطِ الْبُخَارِيِّ وَمُسْلِمٍ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, “It is not lawful for a Muslim to forsake his (Muslim) brother beyond three days; and whosoever does so for more than three days, and then dies, will certainly enter the Hell.” [Abu Dawud]

Hadeeth1596

وَعَنْ أَبِي خِرَاشٍ حَدَرْدِ بْنِ أَبِي حَدَرْدِ الْأَسْلَمِيِّ، - وَيُقَالُ: السُّلَمِيُّ - الصَّحَابِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «مَنْ هَجَرَ أَخَاهُ سَنَةً فَهُوَ كَسَفْكَ دَمِهِ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ .

Abu Khirash Hadrad bin Abu Hadrad Al-Aslami ؓ said: I heard the Prophet ﷺ saying, "Whosoever forsakes his brother for a year is like one who sheds his blood." [Abu Dawud]

Hadeeth 1597

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ لِمُؤْمِنٍ أَنْ يَهْجُرَ مُؤْمِنًا فَوْقَ ثَلَاثٍ، فَإِنْ مَرَّتْ بِهِ ثَلَاثٌ، فَلْيَلْقَهُ، فَلْيَسَلِّمْ عَلَيْهِ، فَإِنْ رَدَّ عَلَيْهِ السَّلَامَ، فَقَدْ اشْتَرَكَ فِي الْأَجْرِ، وَإِنْ لَمْ يَرُدَّ عَلَيْهِ، فَقَدْ بَاءَ بِالْإِثْمِ، وَخَرَجَ الْمُسْلِمُ مِنَ الْهَجْرَةِ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "It is not permissible for a believer to forsake his (Muslim) brother for more than three days. If three days have passed, he should meet him and greet him; and if other responds to it they will both share the reward; but if he does not respond, he will bear his sin and the one who (has taken the initiative to) greet (the other) will be absolved of the sin of forsaking (one's brother in Faith)." [Abu Dawud]

Commentary

The author - may Allah shower blessings on him- cited these hadeeths under the chapter on prohibition of breaking ties and relationships.

They have been earlier discussed in details and we explained that it is not permissible for a Muslim to a boycott his Muslim brother for more than three days. However, he may boycott him for less than three days although it is also not appropriate. A person may boycott his brother for this period because there may be a matter between them which requires boycott. The Prophet ﷺ permitted this for three days only, and it becomes obligatory to exchange greetings after that period.

However, a person may be boycotted for a religious benefit. For example, if it will be a means of steadfastness for the target and facilitate his leaving acts of disobedience. There is no harm in it. In fact, it could be compulsory. The Prophet ﷺ ordered the boycott of Ka'b bin Maalik and his companions, Hilaal bin Umayyah and Miraarah bin Rabe'e' (may Allah be pleased with them), who remained behind during the Battle of Tabuk. When the Prophet ﷺ returned from the battle, the hypocrites came to the Prophet ﷺ with various excuses and swore that they had valid reasons.

Allah – the Mighty and Sublime – said:

﴿ سَيَحْلِفُونَ بِاللَّهِ لَكُمْ إِذَا انْقَابْتُمْ إِلَيْهِمْ لِنُتْرِكُوهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّمَا رِجْسٌ
 وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءُ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِيَرْضَوْا عَنْهُمْ
 فَإِن تَرْضَوْا عَنْهُمْ فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾ ﴾

“They will swear you by Allah to you (Muslims) when you return to them, that you may turn away from them. Surely they are impure and hell is their dwelling place – a recompense for that which they used to earn. They swear to you that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Al-Fâsiqûn” (9:95-96).

Even if you are pleased with them, that will not benefit them. But Allah – the Mighty and Sublime – blessed these three with truthfulness and they confessed to the Prophet ﷺ that they remained behind without any excuse. The explanation of this hadeeth has preceded.

The event of Ka'b and his two companions (may Allah be pleased with them) contains a great benefit. They surrendered to Allah – the Mighty and Sublime, they were truthful to Allah and His Messenger ﷺ and remained firm on their faith. Thus, their boycott became a great source of benefit for them. When there is benefit in boycotting a person who commits acts of disobedience (to Allah) by abandoning an obligatory act or carrying out a prohibited act, he should be boycotted until the benefit is achieved.

But if boycotting a person would not lead to any good, rather it would make matter worse or distance him from righteous people, he should not be boycotted. This is because the *Shariah* has come with goodness and preventing harm. So when we know that if we boycott this sinner, it would only increase him in evil, dislike for us and the dislike for what we possess of goodness, we should not boycott him. We will greet him and respond to his greetings because he is a believer even if he disobeys Allah – the Mighty and Sublime, and a believer should not be boycotted for more than three days. This is the ruling on boycott.

In conclusion, it hurts me to find two Muslims today passing by one another without exchanging pleasantries. They will meet each other without greeting as if he is passing by a Jew, a Christian or a corpse though he is his brother. However, if he had greeted him with *Salam*, what will he benefit? Reward of ten good deeds, *Eemaan*, love, affection and admission into Paradise.

The Prophet ﷺ has said: “By Allah, you will not believe until you love one other. Shall I inform you of something, which if you do it you will love each other? Spread the greeting of Salam among yourselves.”⁽¹⁾ He ﷺ explained that spreading the greeting of Salam is among the means of entering Paradise; love is part of faith; and faith is a means of admission into Paradise. So it pains us so much to see Muslims meeting one other without exchanging the Islamic greeting.

In fact, both of them may be colleagues in the same class, be it religious study circle, college, institute or other schools, but they do not greet each other. Then what is the benefit of the knowledge? What is the benefit of seeking for knowledge if a student of knowledge is not adorned with good trait to which the Book and the Sunnah guide and which the Messenger of Allah ﷺ was upon? What is the benefit of learning while he and an ignorant person are equal? That is if the ignorant person is not better than he is. Consequently, I exhort you to spread the Islamic greeting due to its great benefits. In addition, it does not come with any disadvantage because it is the action of the tongue; if the tongue does an action from morning till sunset, it will

1 Muslim reported in the Book of Faith, the Chapter of the Fact That None Will Enter Jannah Except Believers, no: (81).

not become tired or weary.

The response to the Islamic greeting is by you saying: *Alaykum Salam* based on the statement of Allah, the Exalted:

﴿ وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ﴾ (٨٦)

“When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally” (4:86).

He – the Mighty and Sublime – began with the best, then He mentioned what is sufficient: “Or return it equally”.

Ahlan wa Sahlan is not a supplication but *As-Salaam Alaykum* is a supplication, so you should respond with: *Alaykum Salam*.

We ask Allah for guidance, success, protection, and pardon for you and us. Verily, He has power over all things.

Chapter 281: prohibition of two holding secret counsel with the exclusion of conversing together with a third

Hadeeth 1598

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانُوا ثَلَاثَةً، فَلَا يَتَنَاجَى اثْنَانِ دُونَ الثَّلَاثِ» مُتَّفَقٌ عَلَيْهِ .

Ibn ‘Umar ؓ said: the Messenger of Allah ﷺ said, “In the presence of three people, two should not hold secret counsel, to the exclusion of the third.” [*Al-Bukhari and Muslim*]

Hadeeth 1599

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كُنْتُمْ ثَلَاثَةً،

فَلَا يَتَنَاجَى اِثْنَانِ دُونَ الْآخَرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ؛ مِنْ أَجْلِ أَنْ ذَلِكَ يُحْزِنُهُ مُتَّفَقٌ عَلَيْهِ .

Ibn Mas'ud ؓ said: The Messenger of Allah ﷺ said, "When three of you are together, two of you must not converse privately ignoring the third till the number increases, lest the third should be grieved." [Al-Bukhari and Muslim]

Commentary

One of the etiquettes which Islam encourages and calls to is what the great scholar of hadeeth, Imam an- Nawawi - may Allah shower blessings on him- mentioned in this chapter: The prohibition of two holding secret counsel to the exclusion of the third. He- may Allah shower blessings on him- evidenced this with the statement of Allah, the Exalted:

﴿ إِنَّمَا السُّبُوَاتُ مِنَ الشَّيْطَانِ ﴾ (10)

"Secret counsel (conspiracies) are only from Satan (Shaitân)" (58:10) That is, secret counsel is from Satan.

Allah explains what Satan intends with secret counsel; He – the Mighty and Sublime – said:

﴿ لِيَحْزُنَ الَّذِينَ ءَامَنُوا ﴾ (10)

"In order that he may cause grief to the believers" (58:10).

When Muslims passed by them, the hypocrites would initiate secret consultations among themselves with the intent of harming the believers. They would say, 'These people intend evil for us,' and similar statements. This is because the enemies of the believers from the hypocrites and disbelievers are always striving to cause grief and harm to the people of faith. This is what Satan wants from the enemies of Allah – the Mighty and Sublime; that is, he intends to cause grief to the believers at all times. Allah – the Mighty and Sublime – said (as

regard him and his supporters):

﴿وَلَيْسَ بِضَارِهِمْ شَيْءٌ إِلَّا بِإِذْنِ اللَّهِ﴾

“But he cannot harm them in the least except as Allah wills”.

(58:11).

Whoever puts his trust in Allah – the Mighty and Sublime – and relies on Him, no one will ever harm him as stated by the Prophet ﷺ to Ibn Abbaas (*may Allah be pleased with him*): **“Know that if the entire nation were to gather together on benefiting you with something, they will not benefit you except with what Allah Has written for you”.**⁽¹⁾

They used to have secret counsel among themselves so as to cause grief to the believers.

Then he mentioned the hadeeths of Ibn Umar and Ibn Mas’uud (*may Allah be pleased with both*) about the Prophet’s ﷺ prohibition of two persons discussing to the exclusion of the third. That is, if they are three, it is not permissible for two to converse secretly excluding the third. This is because the third would be grieved and say: ‘Why do they not speak with me?’ This is when he has good thought about them. He may have evil thought about them. However, when he has good thought about them and said: ‘Why, am I not important? They are conversing secretly excluding me.’ Thus, the Prophet ﷺ forbade this. There is no doubt that it is part of good etiquette. If someone were to say: ‘What if there is an issue between my companion and me that I do not love anyone to know – a specific issue.’ We reply: follow the example of Ibn Umar (*may Allah be pleased with him*). He called one person to join them so that they would become how many? Four. So, the two would be able to converse secretly while the other two would be discussing with one another as Ibn Umar (*may Allah be pleased with him*) used to do. This is also indicated in the hadeeth of Ibn Mas’uud (*may Allah be pleased with him*): **“till the number increases.”**

The problem is resolved once they are joined by more people. One

¹ Trimidhi reported it in the Book of Description of Resurrection, Simplicity and Taking Little of This World, no: (2440).

of the forms of this – secret counsel between two excluding the third – is the conversation of two people in a foreign language to the exclusion of the third who does not understand it. Although the third hears their conversation, he does not understand it. This is the same thing. This is because it will cause him grief. ‘Why did they leave me and they are discussing together?’ Or perhaps, he may have evil thought about them.

Allah alone grants success.

Chapter 282: prohibition of cruelty

Hadeeth 1600

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَذَّبَتْ امْرَأَةٌ فِي هِرَّةٍ سَجَنَتَهَا حَتَّى مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ، لَا هِيَ أَطْعَمَتَهَا وَسَقَّتَهَا، إِذْ حَبَسَتْهَا، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ» مُتَّفَقٌ عَلَيْهِ .

Ibn ‘Umar ؓ said: The Messenger of Allah ﷺ said, “A woman was punished in Hell because of a cat which she had confined until it died. She did not give it to eat or to drink when it was confined, nor did she free it so that it might eat the vermin of the earth.” [Al-Bukhari and Muslim]

Hadeeth 1601

وَعَنْهُ أَنَّهُ مَرَّ بِفِتْيَانٍ مِنْ قُرَيْشٍ قَدْ نَصَبُوا طَيْرًا وَهُمْ يَرْمُونَهُ، وَقَدْ جَعَلُوا لِصَاحِبِ الطَّيْرِ كُلِّ خَاطِئَةٍ مِنْ تَبْلِهِمْ، فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّقُوا، فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ لَعَنَ اللَّهُ مَنْ فَعَلَ هَذَا، إِنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ اتَّخَذَ شَيْئًا فِيهِ الرُّوحَ عَرَضًا. مُتَّفَقٌ عَلَيْهِ .

Ibn 'Umar ؓ reported: I happened to pass by some lads of the Quraish who had tied a bird at which they have been shooting arrows. Every arrow that they missed came into the possession of the owner of the bird. No sooner had they seen Ibn 'Umar, they dispersed. Thereupon, Ibn 'Umar said: "Who has done this? May Allah curse him who has done so. Verily, the Messenger of Allah ﷺ has cursed anyone who makes a live thing the target (of one's marksmanship)." [Al-Bukhari and Muslim]

Hadeeth 1602

وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تُصَبَّرَ الْبَهَائِمُ.
مُتَّفَقٌ عَلَيْهِ .

Anas ؓ said: The Messenger of Allah ﷺ forbade animals being tied (as targets). [Al-Bukhari and Muslim]

Hadeeth 1603

وَعَنْ أَبِي عَلِيٍّ سُوَيْدِ بْنِ مُقَرَّرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مِنْ بَنِي مُقَرَّرٍ مَا لَنَا خَادِمٌ إِلَّا وَاحِدَةً لَطَمَهَا أَصْغَرُنَا فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُعْتِقَهَا. رَوَاهُ مُسْلِمٌ .

Abu Ali Suwaid bin Muqarrin said: I was the seventh child of Banu Muqarrin and we had only one slave-girl. When the youngest of us once happened to slap her (on the face) the Messenger of Allah ﷺ ordered us to set her free. [Muslim]

Commentary

The author – may Allah shower blessings on him- mentioned this chapter: The chapter on prohibition of cruelty to a slave,

animals, child, and wife, and whomever one may have control over. It is unlawful for you to punish or torture by beating or otherwise except for a legislated reason.

Then he – may Allah shower blessings on him- cited the saying of Allah, the Exalted, as evidence:

﴿ 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 ﴾

“And do good to your parents, kinfolk, 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.” (4:36).

These people have specific rights.

“And do good to your parents”. They are the greatest creatures with rights over you: the mother and father.

“And kinsfolk, the orphans and the poor” kinsfolk are people descended from same bloodline, both patrilineal and matrilineal. An orphan refers to a child who has lost his or her father.

“The poor, the neighbour who is near of kin”. The *Al-Masâkin* are the poor.

And *Al-Jaar Dhee al-Qurbaa* is a close neighbour and *Al-Jaar Al-Junub* is the neighbour who is far.

“The companion by your side” is said to be the wife and it is also said to be a companion of one on a journey.

“The wayfarer” is the traveler who has suspended his journey.

“And those who your right hands possess” This is the point of reference. That is, what your hands possess of slaves and animals; one is commanded to be kind to them. If they are from the sons

of Adam, that is slaves, he should feed them with what he eats and clothe them with what he wears. Likewise, he should provide proper accommodation to them and he should not overburden them beyond their capability.

Then he mentioned the hadeeth of Ibn Umar (may Allah be pleased with him and his father) about a woman who entered Hell-fire because she restrained a cat. She did not give it food to eat or water to drink when it was confined until it died. She was admitted into Hell-fire for the cat she punished, refuge is with Allah, though it was but a cat. She harmed it by imprisoning it until it died of hunger. It is understood from this hadeeth that there would be no harm in confining it if she had given it food and drink.

Similarly, birds are usually held in cages. There is no harm in this if one provides food and water for them, protects them from heat and cold and avoid negligence. However, one will be punished if they die as a result of one's carelessness, refuge is with Allah, just as the woman was punished for the confined cat.

This shows that it obligatory for a person to be devoted to his animal possessions. Human beings take precedence over animals, hence they deserve better care because they have more right to honour.

In the second hadeeth, Ibn Umar (may Allah be pleased with him) passed by two Quraysh lads who tied a bird at which they were shooting arrows. They did this in order to know who among them was more accurate at shooting. When they saw Ibn Umar (may Allah be pleased with him) they hurried away out of fear of him. Then he (may Allah be pleased with him) said: 'What is this?' They informed him (what it was). Then he (may Allah be pleased with him) said: 'May the curse of Allah be upon the one who did it! May the curse of Allah be upon the one who did this.' Then he (may Allah be pleased with him) mentioned that the Prophet ﷺ cursed anyone who makes a living thing the target of shooting. This is because such living thing would experience severe torture: a shot hits its feather, another hits the chest, and another hits its back and this on its head. It could be harmed. Consequently, the Prophet ﷺ cursed anyone who takes any

living thing as an object of target. However, a dead being could be used since it would not feel anything.

Likewise, in the next hadeeth of Anas bin Maalik (may Allah be pleased with him), the Prophet ﷺ forbade animal to be killed by being tied as a target. This is not permissible. This is because once it is trapped, it should be slaughtered. Therefore, it not allowed to shoot at it as this could cause injury.

Allah alone grants success.

Hadeeth 1604

وَعَنْ أَبِي مَسْعُودِ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَضْرِبُ غُلَامًا لِي
بِالسَّوِطِ، فَسَمِعْتُ صَوْتًا مِنْ خَلْفِي: «اعْلَمْ أَبَا مَسْعُودٍ» فَلَمْ أَفْهَمْ
الصَّوْتَ مِنَ الْغَضَبِ، فَلَمَّا دَنَا مِنِّي إِذَا هُوَ رَسُولُ اللَّهِ ﷺ فَإِذَا هُوَ يَقُولُ:
«اعْلَمْ أَبَا مَسْعُودٍ أَنَّ اللَّهَ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَى هَذَا الْغُلَامِ» فَقُلْتُ: لَا
أَضْرِبُ مَمْلُوكًا بَعْدَهُ أَبَدًا.

Abu Mas'ud Al-Badri ﷺ said: I was beating my slave with a whip when I heard a voice behind me which said: "Abu Mas'ud! Bear in mind..." I did not recognize the voice for the intense anger I was in. Abu Mas'ud added: As he came near me, I found that he was the Messenger of Allah ﷺ who was saying, "Abu Mas'ud! Bear in mind that Allah has more dominance upon you than you have upon your slave." Then I said: "I will never beat any slave in future."

Hadeeth 1605

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ ضَرَبَ غُلَامًا لَهُ
حَدًّا لَمْ يَأْتِهِ، أَوْ لَطَمَهُ، فَإِنَّ كَفَارَتَهُ أَنْ يُعْتِقَهُ» رَوَاهُ مُسْلِمٌ .

Ibn 'Umar ؓ reported: The Prophet ﷺ said, "The expiation for beating or slapping a slave on the face for something he has not done is to set him free." [Muslim]

Hadeeth1606

وَعَنْ هِشَامِ بْنِ حَكِيمِ بْنِ حِزَامٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ مَرَّ بِالشَّامِ عَلَى أَنَاسٍ مِنَ الْأَبْطَاطِ، وَقَدْ أُقِيمُوا فِي الشَّمْسِ، وَصُبَّ عَلَى رُؤْسِهِمُ الزَّيْتُ! فَقَالَ: مَا هَذَا؟ قِيلَ: يُعَذَّبُونَ فِي الْخَرَاجِ، وَفِي رِوَايَةٍ: حُبِسُوا فِي الْجِزْيَةِ. فَقَالَ هِشَامٌ: أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا» فَدَخَلَ عَلَى الْأَمِيرِ، فَحَدَّثَهُ، فَأَمَرَ بِهِمْ فَحُلُّوا. رَوَاهُ مُسْلِمٌ .

It has been narrated that Hisham bin Hakim bin Hizam ؓ happened to pass by some (non-Arab) farmers of Syria who had been made to stand in the sun, and olive oil was poured on their heads. He said: "What is the matter?" He was told that they had been detained for the non-payment of Jizyah . (Another narration says that they were being tortured for not having paid Al-Kharaj). Thereupon Hisham said: "I bear testimony to the fact that I heard the Messenger of Allah ﷺ saying, 'Allah will torment those who torment people in the world.'" Then he proceeded towards their Amir and reported this Hadith to him. The Amir then issued orders for their release. [Muslim]

Hadeeth1607

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَى رَسُولَ اللَّهِ ﷺ حِمَارًا مَوْسُومَ الْوَجْهِ، فَانْتَكَرَ ذَلِكَ؟ فَقَالَ: وَاللَّهِ لَا أَسْمُهُ إِلَّا أَفْصَى شَيْءٍ مِنَ الْوَجْهِ، وَأَمَرَ بِحِمَارِهِ، فَكُوِيَ فِي جَاعِرَتَيْهِ، فَهُوَ أَوَّلُ مَنْ كَوَى الْجَاعِرَتَيْنِ رَوَاهُ مُسْلِمٌ .

Ibn 'Abbas ؓ said: The Messenger of Allah ﷺ saw an ass which had been branded on the face. He disapproved of it. Upon this Ibn 'Abbas ؓ said, "By Allah, I shall not brand (the animal) but on a part at a distance from the face." Ibn 'Abbas ؓ then commanded branding on the hips; he was the first person to brand the animals on hips. [Muslim]

Hadeeth 1608

وَعَنْهُ أَنَّ النَّبِيَّ ﷺ: مَرَّ عَلَيْهِ حِمَارٌ قَدْ وُسِمَ فِي وَجْهِهِ، فَقَالَ: «لَعَنَ اللَّهُ الَّذِي وَسَمَهُ» رَوَاهُ مُسْلِمٌ .

Ibn 'Abbas ؓ said: An ass with a brand on the face happened to pass before the Prophet ﷺ. Thereupon he said, "May Allah curse the one who has branded it (on the face)." [Muslim]

Commentary

The author - may Allah shower blessings on him- mentioned this hadeeth under the chapter on prohibition of cruelty to animals, slaves, child and others among whom a person teaches moral. This is because the aim of discipline is to reform and not to torture and harm. Consequently, it is not permissible for a person to beat a child as long as it is possible for him to be educated or refined without beating. But if he cannot be educated or refined except through beating, then he should be beaten without excessiveness. You should remember the saying of Allah – the Mighty and Sublime – concerning women:

﴿وَالَّذِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ﴾

"As to those women on whose part you see ill-conduct, admonish them (first), (next) refused to share their beds" [4:34]

Allah – the Mighty and Sublime – made beating the third stage. The aim of beating is to discipline and refine, not to torture or cause harm.

The author - may Allah shower blessings on him- mentioned a

number of hadeeths, one of which is the hadeeth of Abu Mas'ud Al-Badaree (may Allah be pleased with him). He was beating his servant with a whip when he heard a voice behind him which said: 'Abu Mas'ud.' But he did not understand what the voice was saying said due to the intensity of his anger. And the one talking was the Messenger of Allah ﷺ. He ﷺ said: 'O Abu Mas'ud! Bear in mind that Allah has more dominance upon you than you have upon your slave.' That is, you should remember the power of Allah – the Mighty and Sublime – because He has more power over you than you have over this servant. Allah – the Mighty and Sublime – alluded to this in the previously mentioned verse:

﴿ فَإِنْ أَطَعْتُمْكُمْ فَلَا تَبْغُوا عَلَيْهِمْ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴾ (٣٤)

“But if they return to obedience, seek not against them means of (annoyance). Surely, Allah is Ever Most High, Most Great.”
[4:34].

So he saw that it was the Prophet ﷺ, and he admonished him in a tremendous manner; he ﷺ reminded him that Allah has more dominance upon him than he has upon his slave. The stick fell from his hand in reverence to the Messenger of Allah ﷺ. Then he freed the slave (may Allah be pleased with him). This demonstrates his good understanding because Allah – the Mighty and Sublime- said:

﴿ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ﴾ (١١٤)

“Verily, the good deeds wipe out the evil deeds” [11:114].

He supplanted his harm to the slave with a good deed, which is emancipating him. Consequently, the Prophet ﷺ ordered that the expiation for beating or slapping a slave on the face is to set him free. This is because good deeds wipe out evil deeds.

Then he - may Allah shower blessings on him- mentioned the hadeeth of Hisham bin Hakim bin Hizam about the story of some people who were detained for not paying tax. They were referred to as *Anbaat* because they used to bring out water – they used to bring

it forth. They were farmers in Syria who were liable to tax. Perhaps, they failed to pay it, so the ruler punished them in this severe manner. He made them stand in the scorching sun and olive oil was poured on their heads. This is because olive oil will become very hot under the sun. This punishment was severe, painful and agonizing. So, Hisham (may Allah be pleased with him) went to the ruler and informed him and the latter ordered their release.

This is evidence of the excellent manner of advising the leader among the pious predecessors. They would go to the ruler and advise him. If he followed the guidance, this was desirable. But if he did not follow it, the one who gave advice has discharged his obligation and the responsibility lies with the ruler.

However, whenever those rulers who fear Allah are reminded of the verses of their Lord, they would not turn deaf ears. This ruler benefitted from this advice and he instructed that the detainees be released. This shows that it is not permissible for punishment to reach this extent.

Similarly, another hadeeth mentioned by the author - may Allah shower blessings on him- is about branding animals on the face. It is not permissible to brand animals on the face, and it is one of the major sins. This is because the Prophet ﷺ cursed anyone who does it.

Branding is performed by cauterizing an animal in order to make a sign for identification purpose. And thus, *Wasm* (branding) is derived from *Simah*, which is sign. This a way cattle rearers recognize their animals. Every tribe has its own specific mark which could be two slashes, a slash, a circle or a crescent.

The important point is that every tribe has its own specific mark. Branding preserves the livestock when it is lost. People will know that it belongs to a particular tribe and they will mention it to them.

Similarly, branding was sufficient evidence in matters of claim. If a person finds a branded animal of his with another person, this mark will buttress his claim that it belongs to him. And it is among the issues that are established in the *Sunnah*. The Prophet ﷺ as well as

the caliphs after him (may Allah be pleased with them) used to brand camels donated to charity.

However, it is not permissible to brand an animal on the face. This is because the face should not be beaten, branded or cut. It is the (centre of the) beauty of an animal. So where should the mark be placed? It can be placed on the neck, upper arm, thigh or any other part of the body, but not on the face.

There is evidence in this hadeeth that when a person sees anything for which the doer has been cursed, there is no sin on him if he says: "O Allah curse whoever does this". If we see an animal which is branded on the face and say: "O Allah curse whoever branded it," there is no harm in it. We will not specify any particular person but say: "O Allah curse whoever branded it" just as the Prophet ﷺ said.

Similar to this is sighting human waste on the street, we may say: 'May Allah curse whoever defecated here.' This is because the Prophet ﷺ said: "Fear the three things that bring curses: Defecation on the street, shade and..."⁽¹⁾

We ask Allah to make you and me firm on what He loves and is pleased with, and may He make us guide who guided others among his righteous and upright servants.

Chapter 283: prohibition of chastisement with fire

Hadeeth 1609

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي بَعْثٍ فَقَالَ: «إِنْ وَجَدْتُمْ فَلَانًا وَفَلَانًا» لِرَجُلَيْنِ مِنْ قُرَيْشٍ سَمَاهُمَا «فَأَحْرَقُوهُمَا»

1 Abou Dawood reported it in the Book of Purification, the Chapter of Places which the Prophet ﷺ Has Made Prohibitions as Regard..., no: (24); and Ibn Maajah in the Book of Purification and Its Sunnah, the Chapter of Prohibition of Defecting on the Road, no: (323).

بِالنَّارِ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ حِينَ أَرَدْنَا الْخُرُوجَ: «إِنِّي كُنْتُ أَمَرْتُكُمْ أَنْ تُحْرِقُوا فُلَانًا وَفُلَانًا، وَإِنَّ النَّارَ لَا يُعَذِّبُ بِهَا إِلَّا اللَّهُ، فَإِنْ وَجَدْتُمُوهُمَا فَاقْتُلُوهُمَا» رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ sent us on an expedition and said to us, "If you find so-and-so (he named two persons belonging to the Quraish) commit them to the fire." When we were on the verge of departure, he said to us, "I ordered you to burn so-and-so, but it is Allah Alone Who punishes with the fire. So if you find them put them to death." [Al-Bukhari]

Hadeeth1610

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَاَنْطَلَقَ لِحَاجَتِهِ، فَرَأَيْنَا حُمْرَةً مَعَهَا فَرْخَانِ، فَأَخَذْنَا فَرْخَيْهَا، فَجَاءَتِ الْحُمْرَةُ فَجَعَلَتْ تَعْرِشُ فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: «مَنْ فَجَعَ هَذِهِ بِوَلَدِهَا؟ رُدُّوا وَلَدَهَا إِلَيْهَا» وَرَأَى قَرْيَةً نَمَلٍ قَدْ حَرَقَتْهَا، فَقَالَ: «مَنْ حَرَقَ هَذِهِ؟» قُلْنَا: نَحْنُ. قَالَ: «إِنَّهُ لَا يَنْبَغِي أَنْ يُعَذَّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Ibn Mas'ud ؓ reported: We were with the Messenger of Allah ﷺ in a journey when he drew apart (to relieve nature). In his absence, we saw a red bird which had two young ones with it. We caught them and the red mother bird came, beating the earth with its wings. In the meantime the Prophet ﷺ returned and said, "Who has put this bird to distress on account of its young? Return them to her." He ﷺ also noticed a mound of ants which we had burnt up. He asked, "Who has set fire to this?" We replied: "We have done so." He ﷺ said, "None can chastise with fire except the Rubb of the fire." [Abu Dawud]

Commentary

The author, may Allah shower blessings on him, said: The Chapter on prohibition of chastisement with fire. That is, it is not lawful for a person to punish anyone by burning because it is possible to punish without it. It is possible to establish the prescribed punishment without that. So burning would be an addition to the punishment, hence there is no need for it.

Then he mentioned the hadeeth of Abu Hurairah (may Allah be pleased with him) that the Prophet ﷺ sent some men on an expedition and said: 'When you see so-and-so,' – he named two men belonging to the Quraish– 'burn both of them.' So the companions acknowledged the order of the Prophet ﷺ. But when they were about to depart, he ﷺ said to them, 'I ordered you to burn so-and-so, but it is Allah alone who punishes with the fire. So if you find them, put them to death.' The Prophet ﷺ abrogated his first order with the second one.

The first order was to burn them while the second was to kill them. That shows that when a person deserves to be killed, he should not be burnt with fire. He should be killed in accordance with what the texts of the *Shariah* has stipulated.

Similarly, the second hadeeth which was recorded by Abu Dawud - may Allah shower blessings on him- that the Prophet ﷺ went to fulfill his need and the companions found a red bird with its two chicks. They caught the two young ones and the mother bird began to beat the earth around them with its wings. This is because Allah, the Exalted, has placed mercy in the hearts of animals towards their children. Indeed, an animal will raise its hoof away from its child for fear of harming it. And this is part of the wisdom of Allah – the Mighty and Sublime. So, the Prophet ﷺ ordered them to release the chicks.

Then he ﷺ passed by a mound of ants which had been burnt up. He asked, 'Who had set fire on this?' They replied: 'We have done so, O Messenger of Allah.' That is, they were the ones who set fire on the mound of ants. The Prophet ﷺ said: "None can chastise with fire except the Lord of the fire". The Prophet ﷺ forbade that.

Hence, when you have ants in your surroundings, you should not set fire on them; rather you should use other means to expel them so that they will flee and not return with the permission of Allah – the Mighty and Sublime. However, there is no harm in using insecticide which will kill them if that is the only way to prevent their evil. This is because it entails prevention from their harm. Otherwise, ant is among what the Prophet ﷺ forbade from being killed. However, when it harms you and it cannot be prevented except by killing, there is no harm in killing it.

Allah alone grants success.

Chapter 284: prohibition of procrastinating by a rich person to fulfill his obligation

Hadeeth1611

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَطْلُ الْغَنِيِّ ظُلْمٌ، وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيٍّ فَلْيَتَّبِعْ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "It is an act of oppression on the part of a person to procrastinate in fulfilling his obligation; if the repayment of a debt due to any of you is undertaken by a rich person, you should agree to the substitution."
[Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him- mentioned the chapter of prohibition of procrastinating by a rich person to fulfill his obligation. That is, concerning the right of others due on him.

The word 'Matlu' means delay and it is oppression. It is an act of oppression and hostility for a person with liabilities to delay payment

beyond the due date. This is forbidden. An instance of that is what some sponsors do with their recruits. They will not give them their right and they will continue to delay them thereby hurting them. The poor man has left his family and town in order to acquire a livelihood, but his payment would be deferred for four, five or more months. The patron would threaten to return him to his country if he talks. Are these people not aware that Allah – the Mighty and Sublime – is above them and is superior to them? And that Allah may empower someone to punish them severely before they die? We ask Allah for well-being. This is because these people are needy.

The Prophet ﷺ reported from Allah in a Divine Hadeeth: “I will contend on the Day of Resurrection against three (types of) people: One who makes covenant in My Name and then breaks it,” that is, he made a promise in the Name of Allah but betrayed it, refuge is with Allah; “one who sells a free man as a slave and devours his price; and one who hires a workman and having taken full work from him, does not pay him his wages.”⁽¹⁾ These are the opponents of Allah on the Day of Resurrection. We ask Allah for protection from this condition of theirs. Every hour, or rather every moment, that passes without they discharging their obligations will only increase their distance from Allah. This will only increase them in oppression, which will be excessive darkness on the Day of Resurrection.

The author –may Allah shower blessings on him- evidenced this with the saying of Allah, the Exalted:

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا ﴾

“Verily! Allah commands that you should render back the trusts to those whom they are due. [4:58]”

Trusts also include the payment for sold items. Therefore, if someone sells something to you and you are still owing him a balance, it is similar to trust which must be paid in earnest. You are not allowed to unnecessary delay it.

1 Al-Bukhaari reported it in the Book of Transactions, the Chapter of the Sin of He Who Sells a Free Person, no: (2075).

The author - may Allah shower blessings on him- also buttressed this with the hadeeth of Abu Hurairah (may Allah be pleased with him) that the Prophet ﷺ said: “It is an act of oppression on the part of a rich person to procrastinate in fulfilling his obligation; if the repayment of a debt due to any of you is undertaken by a rich person, you should agree to the substitution.”

In this hadeeth, the Prophet ﷺ combined the proper way of settling a debt and the proper way of demanding a repayment. As for the proper way of settling a debt, he said: “Procrastination on the part of a rich person is an act of oppression.” This expresses the order to hasten to discharge a financial obligation without delay. Anyone who delays it is an oppressor. Many people would continuously postpone liabilities from purchase and wages whereas they have money to pay them off. The devil is deceiving them. Does that mean that the money in his custody will increase or that the creditor will reduce his debt? Amazing indeed is the affair of these people who fool themselves and go astray in their religion. Do they think that procrastination will relieve them of the right or reduce it? The right remains forever (upon him) whether he gives it today, in the next ten days or ten years. This is only the Devil deceiving them.

And the saying of the Prophet ﷺ that the “delay on the part of a rich person” indicates that delay on the part of a poor person is not an act of oppression. A person would not be considered as a tyrant or oppressor if he delays repayment as a result of his insolvency. Rather, the one who seeks settlement of debt from the poor person is the oppressor. Thus, if your companion is poor, it becomes obligatory for you to give him respite and do not demand repayment from him due to the saying of Allah, the Most High:

﴿وَإِنْ كَانَتْ دُورَةٌ فَمِنْ ظَرْفٍ 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. [2:280]”

Here, Allah – the Mighty and Sublime – made postponement (of claiming one’s right) compulsory to a time of ease. There are many

people with rights on a poor person who would still demand their rights although they know his poor condition. They would put pressure on him, report him to the authority, get him arrested and detained for what he owed while he (the poor person) is incapable of repaying the debt. This is unlawful and it is an act of hostility. It is obligatory for the judge, if he knows that the creditor is demanding repayment from a poor person, to reprimand and scold him and send him away because he is an oppressor. This is because Allah – the Mighty and Sublime – instructed him to postpone:

﴿ 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. [2:280]”

Therefore, it is not lawful for him to ever ask for his right while he knows that he is poor.

And his saying ﷺ: “If the repayment of a debt due to any of you is undertaken by a rich person, you should agree to the substitution.” It means that, for instance, Zayd has an obligation to someone, and Zayd tells him: ‘I am also demanding such amount from Amr.’ That is, Zayd is owing 100 riyals and he is to collect same 100 riyals from Amr. Then a creditor comes to Zayd for his right, then Zayd says: ‘I am making Amr to stand for the 100 riyals I owe you.’ It is not permissible for the seeker to say, ‘I will not agree.’ This is because the Prophet ﷺ said: “If the repayment of a debt due to any of you is undertaken by a rich person, you should agree to the substitution.” There is an exception if the substitute is a poor person, a procrastinator or a relative whom he cannot sue.

The important point is that there is no harm if he rejects the substitution for a valid reason. But in the absence of any hurdle, the Prophet ﷺ ordered that the substitution be accepted. He ﷺ said: “you should agree to the substitution.”

The scholars differ on the ruling on such substitution; is it an obligation or a recommendation? The *Hanbali* school opines that

it is an obligation. Hence, it becomes mandatory for the creditor to accept as long as the substitute is a rich person. On the other hand, majority of the scholars hold that it is not an obligation to accept such substitution; rather, it is only recommended for the creditor to accept it. One party may consider it to be easy and straightforward but the other party may refuse due to genuine fears. Nevertheless, there is no doubt that the best is to accept the substitution except there is a valid reason recognized by the *Shariah*.

Allah alone grants success.

Chapter 285: undesirability of giving a gift and then ask back for it

Hadeeth1612

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِي يَعُودُ فِي هَبْتِهِ كَالْكَلْبِ يَرْجِعُ فِي قَيْئِهِ» مُتَّفَقٌ عَلَيْهِ .

Ibn 'Abbas رضي الله عنه said: The Messenger of Allah ﷺ said, "He who gives something (to someone) as a gift and then gets it back (from him or her) is like a dog which eats its own vomit."

Hadeeth1613

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ فَأَصَاعَهُ الَّذِي كَانَ عِنْدَهُ، فَأَرَدْتُ أَنْ أَشْتَرِيَهُ، وَظَنَنْتُ أَنَّهُ يَبِيعُهُ بِرُخْصٍ، فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: «لَا تَشْتَرِهِ وَلَا تَعُدْ فِي صَدَقَتِكَ وَإِنْ أَعْطَاكَهُ بِدَرَاهِمٍ، فَإِنَّ الْعَائِدَ فِي صَدَقَتِهِ كَالْعَائِدِ فِي قَيْئِهِ» مُتَّفَقٌ عَلَيْهِ .

'Umar bin Al-Khattab رضي الله عنه said: I donated a horse in the way of

Allah. Its new possessor did not treat it properly. I made my mind to buy it because I thought that he would sell it at a cheap price (now that it became weak and emaciated). I asked the Prophet ﷺ about it, whereupon he said, "Do not buy it and do not get back your charity, for one who gets back the charity is like a dog that eats its own vomit." [Al-Bukhari and Muslim]

Commentary

In this chapter, the author, may Allah shower blessings on him, mentioned what shows the illegality of taking back one's gift. That is, if you voluntarily give someone something as a gift, you are not allowed to take it back irrespective of the quantity. This is because the Prophet ﷺ likened one who takes back his gift to a dog which eats its own vomit. This is a reprehensible comparison. The Prophet ﷺ likened the one who takes back his gift to such an ignominy so as to discourage anyone from it. There is no difference in this regard between a stranger and a relative. If you give your brother something like a watch, a pen or a car, or a house, it is not permissible to seek for the return of the gift except if you are pleased to be a dog, and nobody would be pleased to be equated to a dog.

Also, if a son gives his father a gift, he should not revert what he gave him. For instance, a rich son who gave his poor father a house; it is not allowed for him to ask back for this gift though the beneficiary is his father. On the contrary, a man may withdraw his gift to his child due to the saying of the Prophet: "It is not permissible for a giver to take back what he gave, except a father in what he gave his son."⁽¹⁾ This is because the father has a right to take anything from the wealth of his son, even other than a gift from him, provided this will not harm the son.

The author- may Allah shower blessings on him- mentioned the

¹ Aboo Dawood reported it in the Book of Transactions, the Chapter of Asking Back a Gift, no: (3072), Trimidhi in the Book of Right from A Slave (Wala) and Gift, the Chapter of What Has Come Under not Asking back One's Gift, no: (2058) and Nasai in the Book of Gift, the Chapter of A father Asking back What He Has Given His Son As a Gift, no: (3630).

hadeeth of Umar bin Khattaab (may Allah be pleased with him). He made up his mind to buy a horse that he had given out in the way of Allah – the Mighty and Sublime. The horse was donated to a man for use in battles but the new owner did not treat it properly. Umar (may Allah be pleased with him) thought that he could buy it at a cheaper price and shoulder its upkeep. He mentioned that to the Prophet ﷺ who said: “Do not buy even if he sells it to you at a cost of a dirham.” Because you donated it for the sake of Allah, and it is not permissible for a person to buy back what he had given out as charity. For one not to take back what he has given for Allah’s sake, the Prophet ﷺ said: “He who gets back his charity is like a dog which vomits and then returns to that and eats it.” Thus, Umar left it.

This is if the beneficiary has taken custody of the gift. Otherwise, it is not prohibited for one to withdraw his offer before giving the beneficiary though it is better for him to fulfill his promise. For instance, if a person says to someone: “I will give you a watch.’ It is permissible for him to revert the gift because he is yet to hand it over to him. Nonetheless, it is highly recommended for him to fulfill his promise because failing to fulfill one’s promise is a characteristic of hypocrisy. So, it is not permissible for anyone to adorn himself with the attributes of the hypocrites.

Allah alone grants success.

Chapter 286: the prohibition of devouring the property of an orphan

Hadeeth 1614

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْتَنِبُوا السَّبْعَ
الْمُوبِقَاتِ» قَالُوا: يَا رَسُولَ اللَّهِ وَمَا هُنَّ؟ قَالَ: «الشُّرْكَ بِاللَّهِ،
وَالسَّحَرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ

مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ
الْغَافِلَاتِ» متفقٌ عَلَيْهِ .

Abu Hurairah ؓ said: The Prophet ﷺ said, “Keep away from the seven fatalities.” It was asked: “What are they, O Messenger of Allah?” He ؓ replied, “Associating anything with Allah in worship (i.e., committing an act of Shirk), sorcery, killing of one whom Allah has declared inviolable without a just cause, devouring the property of an orphan, the eating of usury (Riba), fleeing from the battlefield and accusing chaste believing women, who never even think of anything touching their chastity.” [Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him- stated: Chapter on prohibition of devouring the property of an orphan.

An orphan is a child, male or female, who has lost his father before the age of maturity. They are to be treated with kindness, care, mercy and compassion because the death of their father would have left them with a broken heart and they have no reliance except Allah, the Exalted. They are, therefore, to be treated with kindness and concern. That is why Allah – the Mighty and Sublime – ordered and urged in many of the verses of His Book that they should be treated with mercy. It is not permissible for anyone to consume the property of an orphan unjustly because of the saying of Allah the Exalted:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ

سَعِيرًا ﴿١٠﴾

“Verily those who unjustly eat up the property of orphans, they eat up only fire in their bellies and they will be burnt in the blazing fire!” (4: 10)

Some people would take custody of little children left by a dead

relative, say brother. They would take control of their (the orphans) properties but invest such for themselves. They would utilize it unjustly and not for the good or welfare of the orphans. These people deserve this threat of consuming the blazing fire into their bellies.

And the saying of the Exalted:

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾ (107)

“And come not near to the orphan’s property, except to improve it.” (6: 152), means do not engage in transaction with the orphan’s wealth except in what is good. If there are two businesses to consider investing the property of an orphan, you should choose the safer one which will bring benefit and profit. It is not permissible for you to embark on what is beneficial to your own interest or the interest of a relative or others; rather, look for a venture which will improve it (the wealth of orphan).

However, if you are uncertain about that which will benefit the orphan, you should stay execution and retain the property. This is because Allah said: *“And come not near to the orphan’s property, except to improve it.”* Therefore, you should not embark on any business due to uncertainty.

It is also not permissible for you to give someone loan from the property of the orphan. That is, if someone comes to you and says, for instance, ‘Give me a loan of ten thousand or hundred thousand.’ You are not allowed to give form the wealth of an orphan at your disposal. Many people fail to repay debts and this will not benefit the orphan. If you are not allowed to give loan to someone, then it is most appropriate for you not to give it to yourself. Some guardians of orphans would engage in business transactions and take loan from the wealth of the orphan. They will keep the earnings and benefit acquired for themselves without any consideration to improve the wealth of the orphan while Allah – the Mighty and Sublime – had said:

“And come not near to the orphan’s property, except to improve it.”

However, if you invest the wealth in a business which you consider

beneficial to the orphan, but Allah – the Mighty and Sublime – caused loss to accrue from it, there is no blame on you. This is because you are a *Mujtahid*; a *Mujtahid* gets two rewards for a right decision and gets one reward for a wrong decision. Nonetheless, it is forbidden to intentionally leave the best for inferior deals.

Allah, the Exalted, said:

﴿وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ
مِنَ الْمُصْلِحِ﴾

“And they ask concerning orphans. Say: “The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allah knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to safe their property).” (Q2:220).

This verse was a response to a question from the companions to the Prophet ﷺ. They asked (may Allah be pleased with them all): “O Messenger of Allah, the wealth of orphans is with us and we live in the same house and eat the same food, what should we do? It may be exhaustive to put their food in a separate pot; what should we do?”⁽¹⁾ Allah – the Mighty and Sublime – responded that:

﴿قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ﴾

“The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers.”

That is, you should do what you think is best and do mingle with them. You should combine their feeding with your family as long as you continue aiming at what is best. *“Allah knows the corrupters and the amenders and if Allah had willed, He would have put you in difficulty and make it unbearable for you.”* But Allah – the Mighty and Sublime – is Merciful towards the believers.

1 Abou Dawood reported it in the Book of Al-Wasaya, the Chapter of Joining the Orphans in Meals, no: (2487), Nassai in the Book of Al-Wasaya, the Chapter of What is for the Trustee in the Wealth of the Orphan, no: (3609).

Then the author - may Allah shower blessings on him- mentioned the hadeeth of Abu Hurairah (may Allah be pleased with him) that the Prophet ﷺ said: “Avoid the seven destructive things.” These are things that destroy the religion. They asked: “What are they, O Messenger of Allah?” He replied: “Associating anything with Allah in worship (i.e. committing an act of *Shirk*).” This is the most grievous of the destructive sins. To associate others with Allah – the Mighty and Sublime –who created you, and bestows His Blessings upon you in your mother’s womb and after she give birth to you as an infant, He – the Mighty and Sublime –bestowed upon you many blessings and you (in return) associate others with Him in worship! This is the greatest wrongdoing. To equate Allah – the Mighty and Sublime – with anything in worship, while He is the One Who created you, is the greatest destructive thing.

Associating partner with Allah (in worship) is of various forms, which include the following: To glorify a creature in the same manner in which the Creator is glorified. This is common with some servants, the freeborn and the slaves. You will see him exalting his leader, a king or a minister more than the way he exalts and glorifies Allah – the Mighty and Sublime. This is a great act of *Shirk*. Glorifying a creature like you more than Allah – the Mighty and Sublime – is a great act of *Shirk*. This demonstrates that if this master, leader or king commands him to do something at the time of prayer, he will obey his command even if the time of prayer will elapse without feeling any sense of concern. The meaning of this action is that he glorifies a creature more than the Creator.

Also included is love. That is, to love one of the creatures like the love of Allah – the Mighty and Sublime – or greater than the love of Allah. You will see a person honouring another person and seeking his love more than (the way he seeks) Allah’s Love – the Mighty and Sublime. This is common with those tested with passion: passion for women or young men. You will see his heart filled with the love of someone other than Allah – the Mighty and Sublime – more than the love he has for Allah while Allah, the Exalted, has said:

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ

حُبًّا لِلَّهِ ﴿١٦٥﴾

“And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe love Allah more (than anything else).” (2:165).

Another form of associating partners with Allah is the obscure one: *Riyaa* (show off). It is also associating partners with Allah – the Mighty and Sublime. A person would observe the *Salât* perfectly because someone is watching him; he fasts just to be called a devoted person; he gives charity just to be called a generous person. This is what is referred to as show off. Allah, the Exalted, said: “I am the One who is most free from the want of partners. He who does a thing for the sake of someone else besides Me, I will discard him and his polytheism.”⁽¹⁾

Another form of associating partners with Allah, which is also obscure, is that the core and psyche of a person is filled with the world. You will find such person’s mind, thinking, body, sleeping and waking are all for the world - thinking of what he gained and what he lost for the day. That is why you will find such person longing for this world with lawful and unlawful means, telling lies and beguiling the leaders without any sense of concern. This is because the world has enslaved him, refuge is with Allah.

The proof for this form of *Shirk* is in the saying of the Prophet ﷺ: “Unhappy is the servant of dirham.” Do you think that such person prostrates before dirham? No. However, the dirham (money) has taken possession of his heart. “Unhappy is the servant of dinar, unhappy is the servant of dirham, and unhappy is the servant of wardrobe.”⁽²⁾ That is, clothes. “Unhappy is the servant of wardrobe,” He has no purpose but to beautify his clothes. To beautify his furniture in his sight is greater than *Salât* and other acts of worship to Allah.

1 Muslim reported it in the Book of Ascetics and Simplicity, the Chapter of He Who Associates Partners with Allâh in His Deeds, no: (5300).

2 Al-Bukhaari reported it in the Book of Jihad and Journey, the Chapter of Mounting Guard in the Path of Allâh, no: (2673).

“If he is given, he becomes pleased, but if he is denied (any favour), he becomes discontent.” If Allah – the Mighty and Sublime – showers His Favours upon him, he will say, ‘This is a generous, great and magnificent Lord who deserves every devotion,’ but if he is denied any favour, he becomes angry:

﴿وَمِنَ النَّاسِ مَن يَبْغُ اللَّهُ عَلَى حَرْفٍ فَإِن أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِن أَصَابَهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ

وَجْهِهِ﴾

“He worships Allah as it were, upon the edge (i.e. 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.” (22: 11)

The Prophet ﷺ said: “If he is given (a favour), he becomes pleased but if he is not given, he becomes unhappy and displeased.” This person loses and suffers a setback in his affairs and Allah will destroy his affair for him “such that if he gets an attack from a thong, he will not be healed”

Then he ﷺ said concerning the opposite of this: “*Toobaa* for the servant that holds the rein of his horse in the path of Allah.” *Toobaa*, that is good life in this world and the Hereafter, “for the servant (of Allah) who holds the reins of his horse (or rides his horse) in the path of Allah (jihad), shaggy is his hair and dusty is his feet.”

Consider the first person, a servant of clothes and furniture, and the second person who pays no attention to himself. The most important thing to the latter is the worship of Allah and His Pleasure – the Mighty and Sublime. Shaggy is his hair and dusty is his feet. He does not care whatever place he finds himself. If there is the benefit of jihad in a place, he remains there. This is the person who gains in this world and in the Hereafter.

In summary, there are people who associate partners with Allah in worship without knowing. O my brother, when you see that this world has filled your heart and nothing is important to you but the world, you sleep and awake over it, then know that there is an element of

Shirk in your heart. This is because the Messenger ﷺ said: “Unhappy is the servant of dinar.” This shows that this person always craves for wealth irrespective of the source, be it lawful or unlawful. But it will be impossible for the one who worships Allah sincerely to acquire wealth through unlawful means. This is because unlawful matters hold the wrath of Allah and the lawful matters hold the pleasure of Allah. The one that worships Allah sincerely will say: “I cannot acquire wealth except through permissible means and I will not expend it except in a permissible manner.”

The second destructive sin is sorcery. This encompasses tying knots and reciting incantations containing the names of devils and evil spirits. The sorcerer releases these to afflict the target with illness, death, turn away his attention from that which he desires or make him do what he does not want. Allah – the Mighty and Sublime – said,

﴿فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ﴾ (102)

“And from these (angels) people learn that by which they cause separation between man and his wife.” (2: 102).

This is one of the major sins. It is obligatory to kill a magician as a punishment whether he repents or not. This is because of his grave harm to people and the great threat in his continuous existence among people. It is stated in a hadeeth that, “The penalty of a sorcerer is striking him with sword.”⁽¹⁾ In another version, “Strike him with a sword.”⁽²⁾

Sorcery may constitute outright disbelief if the sorcerer seeks the assistance of the devils and Jinn. This is disbelief based on the saying of Allah – the Mighty and Sublime – in *Soorah Baqarah*:

﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَنَ ۗ وَمَا كَفَرَ سُلَيْمَنُ وَلَٰكِنَّ

الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هُنُوتَ

1 Trimidhi reported it in the Book of Prescribed Punishments, the Chapter of What Has Come Under the Punishment of Magician, no: (1380).

2 Al-Mundhiri mentioned it in Al-Kabair (1/15).

﴿ وَمَرُوتٌ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ﴾ (١٠٢)

“They followed what the Shaitân (devil) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve but the Shayaateen (devils) disbelieved, teaching men magic and such things that came down at Babylon to the angels, Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said, “We are only for trail,” so disbelieve not (by learning this magic from us) [2:102].

This is an explicit text that magic is disbelief if it is taken from the devils. This is because it is impossible for the devil to work for human beings without demanding something in return in the form of associating partners with Allah.

A man called Labid bin Al-’Asam, a filthy Jew, bewitched the Prophet ﷺ. He placed the charm, which composed of hair from his combings ﷺ and the dried cinder pollen of a male date-palm, in a well.⁽¹⁾ The effect of the spell did not have any impact in matters relating to the Message. However, he began to assume that he had done things he had not done, like he had had sexual intercourse with his wife while in reality he had not ﷺ. This continued until Allah, the Exalted, revealed two chapters, *Soorah Falaq* and *Soorah Naas*. The angel Jibrael then exorcized him with both chapters and he was relieved of the spell by Allah’s Leave – the Mighty and Sublime. The charm was thereafter removed from the well and destroyed. This is a proof of the mischief of the Jews and that they are the most intense of people in enmity. In fact, Allah – the Mighty and Sublime – said:

﴿ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا ﴾ (٨٢)

“Verily, you will find the strongest men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn...” [5:82] Allah – the Mighty and Sublime – started with the mention of the Jews before those who associate others with Allah in worship (that is, the

1 Al-Bukhaari reported it in the Book of Medicine, the Chapter of Magic, no: (5763), and Muslim in the Book of Greeting, the Chapter of Magic, no: (2189)

Mushrikûn) for they (the Jews) are the strongest people in enmity towards the Muslims. Hence, they could cast spell on the Prophet ﷺ. But all praise belongs to Allah who destroyed their magic.

Magic can be classified into two: that which is disbelief, it involves seeking help from evil spirits and devils; and that which is not disbelief, it involves tying knots, medicine, pieces of wood and the likes. But the ruling of a magician is that he must be killed in every circumstance. If he practices the one that is disbelief, he will be killed for his apostasy; but if he practices the one that is not disbelief, he will be killed for the perpetration of evil on people. Allah the, Exalted, said:

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ﴾ (٣٣)

“The recompense of those who wage war against Allah and His Messenger and do mischief in the land is that they shall be killed or crucified or that their hands and feet be cut off from opposite sides or be exiled from the land.” [5:33]

The Third Destructive Sin:

“And killing of one whom Allah has declared inviolable without a just cause.”

The souls which Allah – the Mighty and Sublime – has prohibited their slaying are four: A Muslim, a *Dhimmi*, *Al-Mua’had* and the *Al-Musta’m*. These are four sacred souls which are unlawful to be taken.

The ruling on a Muslim is clear.

The *Dhimmi* is a person under our protection in our country from among the people of the Book and others. He will pay tribute to us and we will give him protection against any harm and respect him even though he is not a Muslim.

The *Mua’had* is a person who has a peace treaty with us even if they are living in our country. This happened between the Prophet ﷺ and the Quraysh in the Treaty of Hudaibiyyah. Therefore, anyone from

such state is a protected soul and is forbidden to be killed.

The *Musta'man* is the one that came into our country in peace; either because he is a trader bringing his merchandise or because he wants to enquire and learn about Islam. Allah – the Mighty and Sublime – said:

﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ اتَّبِعْهُ مَأْمَنَهُ ذَلِكَ

يَأْتِيهِمْ قَوْمٌ لَا يَعْلَمُونَ ﴿٦﴾

“And if anyone of the polytheists seeks your protection so that he may hear the word of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.” [9: 6]

As for the *Har'bee*, it is the one from a party at war with us and there is no covenant, no immunity and no peace treaty. The killing of such is allowed because we are not under any terms of agreement. Rather, he is at war with us and he will kill as many as he can among the Muslims if he has his way. There is no peace treaty and (so) there is no immunity for him.

His word ٥, “And killing of one whom Allah has declared inviolable without a just cause” shows that there can be a legal reason to kill an inviolable soul, may be a Muslim, *Mua'had*, *Dhimmi* and *Musta'man*.

A soul may be taken for the following reasons as stated in the saying of the Prophet ٥. “The blood of a Muslim may not be lawfully shed but for one of the three reasons: a married man who commits adultery, a life for a life; and one who turns away from his religion and abandons the community.”⁽¹⁾

1. ‘A married man who commits adultery’: if a person with a valid marriage and has copulated with his wife commits illegal sexual intercourse, he should be stoned to death. He will be brought before a gathering of people with stones, which are not big enough to instantly

1 Al-Bukhaari reported it in the Book of Diyyah, the Chapter of Allāh’s Statement that A soul for a soul, no: (6370), and Muslim in the Book of Qisaamah, Muaribin, Qisaas and Diyyah, the Chapter of What is permissible in the Blood of A Muslim, no: (3175).

kill him and not too small to make it difficult for him to die. Then he will be stoned to death. They will not aim at a deadly place; rather they will target the stones at his back, his belly, his shoulders and his thighs until he gives up the ghost. This is what the Prophet ﷺ did to the woman from the *Gaamid* clan, Maa'iz bin Malik and others.

2. **Life for life:** If someone deliberately kills a person and all conditions for punishment are present, he will be killed even if he is a Muslim. This is a life for a life.

3. **The one who turns away from his religion and abandons the community:** It is said that this is an apostate; that is, a Muslim who abandons the religion and the community. Such a person will be killed.

The fourth destructive sin is eating of usury (*Riba*). The definition of *Riba* and items which come under its rulings will be discussed in the next chapter. It will also be shown that it is one of the major sins which are inferior to associating others with Allah in worship.

The fifth is devouring the property of an orphan. This is also among the seven fatalities. An orphan is a child who lost his father before the age of maturity. Then someone will take charge of his affairs and consume his property by feeding his household or invest it for himself and the like. This is also among the seven fatalities; we ask Allah for well-being. There is no difference if the orphan is male or female in this regard.

The sixth is fleeing from the battlefield. This refers to running away from the battlefield during a war between the Muslims and the disbelievers. This is indeed among the major sins and the seven fatalities for it entails two evils: It will break the hearts of the Muslims and it will also strengthen the disbelievers against the Muslims. There is no doubt that if some of the Muslims flee, the other party will increase in strength and vigor against the Muslims. However, Allah the Exalted, made an exception:

﴿ وَمَنْ يُولِهِمْ يُؤْمِدْ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِتْنَةٍ فَكُلَّ بَاءٍ بِعَضْبٍ ﴾

مِنْ أَلَلِهٖ ۞

“And whoever turns his back on them on such a day, unless – it be a stratagem of war, or to retreat to a troop (of his own), - he indeed has drawn upon himself the wrath of Allah.” [8:16]

There is no harm in turning one’s back during war for any of these two reasons:

One: retreating to a troop. For instance, the enemies have encircled a particular troop and they are in danger of being decimated. There is no harm in retreating to give them support because he only retreated for a more beneficial reason.

Two: retreating as a stratagem of war, which was mentioned first in the verse. *“Unless it be a stratagem of war”*. For instance, one may retreat to repair his weapon, wear his armour or other beneficial moves of war. There is nothing wrong with this.

The seventh is accusing chaste believing women who never even think of anything touching their chastity. This means to accuse a chaste believing woman of adultery, for instance, is one of the major sins. The accuser will be flogged eighty lashes, his testimony will not be accepted and he will be considered a criminal, not from the people of fairness. Allah, the Exalted, said:

﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُنَّ مِائَتًا جَلْدَةً وَلَا تَقْبَلُوا لَهُنَّ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾﴾

“And those who accuse chaste women, and produce not four witnesses flog them with eighty lashes”. This is the first punishment. “And reject their testimony forever”. This is the second punishment. “They indeed are the Fâsiqûn (liars, rebellious, and disobedient to Allah). Except those who repent and thereafter do righteous deeds; (for such) verily, Allah is Oft-Forgiving, Most Merciful.” [24:4-5]

However, if they repent and do righteous deeds, the criminal label

would be lifted from them and they would be among the just ones.

And his saying ﷺ, “...Accusing chaste believing, who never even think of anything touching their chastity” also encompasses accusing a heedless but modest male believer. That is, if a person accuses a man, the accuser will also be flogged eighty lashes just as the one who accuses a woman.

These are the seven fatalities; we seek refuge with Allah for you and us from them, and we ask Him to protect us from trials and temptations.

Verily He has power over all things.

Chapter 287: prohibition of taking *ar-riba* (the usury)

The author - may Allah shower blessings on him- said: Chapter on prohibition of taking *Ar-Riba*.

Usury refers to increment or deferment, because it is either increment in something or delay in collection. Indeed, Allah, the Exalted, as well as the Prophet ﷺ, explained the legal status of interest and warned against it.

The Prophet ﷺ clarified when and how interest occurs. He ﷺ mentioned that interest comes about in six categories of things: gold, silver wheat, barley, date and salt. These are the six things in which usury arises. When you barter similar commodities, two things must be in place: equality and collection before separation.

If you trade gold for gold, the weight must be equal on the scale and collection must take place before the separation of both parties. If you trade silver for silver, the weight must be equal on the scale and collection must take place before the separation of both parties. If you trade wheat for wheat, the measure must be equal and collection must be effected before the separation of both parties. If you trade barley for barley, the measure must be equal and collection must be effected before the separation of both parties. If you trade date for date, the

measure must be equal and collection must be effected before the separation of both parties. If you trade salt for salt, the measure must be equal and collection must be effected before the separation of both parties. This is when you trade any of these six items for its kind.

However, if you trade any of them for an item of different kind, collection must be immediate but equality is not required. For instance, there is nothing wrong in trading one measure of wheat for two measures of barley provided the collection must be completed before departure. If you trade a measure of date for two measures of barley, there is nothing wrong with it, but the collection must be completed before departure. Similarly, there is nothing wrong in increase or decrease in quantity when you trade gold for silver but collection must be completed before separation.

The Prophet ﷺ stated that usury arises in these six items. So also, any item similar to the above falls under the same ruling. This is because the Islamic Law does not separate two similar things, just as it does not equate two distinct things.

As for the legal status of usury, it is among the seven fatalities and one of the major sins. Whoever deals in usury has an element of the Jews, the vilest of Allah's creatures because they consume illegal earnings and usury. Therefore, whosoever deals in usury among this *Ummah* indeed resembles the Jews. We ask Allah for wellbeing.

As for the warning against it, Allah the Exalted said:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾ (٢٧٥)

“Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Satan (Shaitân) leading him to insanity.” (2:275).

The devil may overpower the children of Adam; we ask Allah for safety. However, Allah has blessed the children of Adam with Islamic legislated invocations which protect them from the devils. This includes recitation of *Ayât Kursi* every night and other popular words of remembrance.

Satan may subdue and beat the son of Adam, and leaves the latter to throw and move his hands and legs violently. These consumers of usury will not stand except like the standing of a person beaten by Satan leading him to insanity.

The scholars, may Allah shower blessings on them, have different views on the nature of this standing. Does it mean that they will not stand from their graves on the Day of Resurrection except in this way? That is, they will stand from their graves like lunatics beaten by the Devil into insanity? Alternatively, does it mean that their intense and uncompromising greed, avidity and insatiability due to the usury which they consume turn them to lunatics? Hence, this would be a description of theirs in this world.

The correct view is that if a verse can take two meanings, both meanings would be attributed to it. That is, they will be stumbling and they will spend like a person beaten by Satan leading him to insanity in this world. And in the Hereafter, they will stand from their graves with this description also. We ask Allah for well-being.

Then Allah, the Exalted, indicated that these consumers of usury made a faulty analogy; they said: "*Trading is only like Riba (usury).*" That is, there is no difference between selling a sheep to a person for one hundred riyals, for instance, and selling one dirham to him for two dirhams. Hence, they said: "*Trading is only like Riba (usury).*" This comparison of theirs is similar to that of Satan when Allah – the Mighty and Sublime – commanded him to bow in reverence to Adam, he said: "*I am better than him (Adam), You created me from fire and him You created from clay.*" [7:12] He opposed the text with a faulty analogy. These people also made a flawed comparison.

Thus, Allah made it clear that there is no analogical deduction when there is a legislated ruling. He – the Mighty and Sublime – said: "*Whereas Allah has permitted trading and forbidden Riba (usury).*" Allah would not permit trading and forbid usury except for the great and incomparable difference between them. But one whom Allah – the Mighty and Sublime – has sealed his heart sees wrong as right and right as wrong as Allah said regarding one whom Allah has sealed his heart:

﴿إِذَا نُنزِلُ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٣﴾﴾

“When Our Verses (of the Qur’an) are recited to him he says: ‘Tales of the ancients!’” [83:13].” He referred to the Qur’an as the tales of the ancients. The most magnificent, eloquent and beneficial words, but they call it tales of the ancients! Why?

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾﴾

“Nay! But on their hearts is the Ran (covering of sins and evil deeds), which they used to earn.” [83:1.]

When the heart is sealed, wrong is seen as right and vice versa.

They said, “Trading is only like Riba (usury) and Allah said, “Whereas Allah has permitted trading and forbidden Riba (usury).”

Then, Allah, the Exalted, suggested repentance to these consumers of usury as it is the nature of Allah to suggest repentance to sinners so that they may repent. He loves those who seek to purify themselves; indeed, the Prophet ﷺ said: “Allah is more delighted with the repentance of His servant than the happiness of one of you regarding his riding camel.”⁽¹⁾

There was a man who has his riding camel in a waterless desert carrying his provision of food and drink. The camel got lost, thus he lost his food and drinks in the desert and there was no one with him. He searched for it (the camel) but he could not find it. He, having lost all hopes, lied down under a tree waiting for Allah to take his soul. While he was in that state of life and death, suddenly he found the bridle of the camel hung on the tree before him. He took of it and blurted out: “O my Lord, You are my slave and I am your Lord”. He wanted to say, ‘You are my Lord and I am your slave.’⁽²⁾ he committed this mistake out of extreme joy. The Prophet ﷺ said, “Verily, Allah is

1 Muslim reported it in the Book of Repentance, the Chapter of Inducement on Repentance and Joy in It, no: (4928).

2 Muslim reported it in the Book of Repentance, the Chapter of Inducement on Repentance and the Joy in It, no: (4932).

more pleased with the repentance of His slave than the happiness of this man when he saw his camel.”

Nonetheless, it is not possible for anyone to attain such level of intense joy today. A man facing death, having lost his wealth, food, drinks and camel, suddenly found his lost items right before him. One cannot imagine the magnitude of this happiness. But Allah – the Mighty and Sublime – is more delighted with the repentance of His servant than the happiness of this man when he suddenly saw his riding camel.

Look at what the Exalted said,

“So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past.”

Praise be to Allah. That is, if a consumer of usury desists after an admonition comes to him from his Lord, he will not be punished for the past. He will be forgiven all that has passed. He will not be punished for it and his affairs are with Allah. However, if the admonition reaches him while he has interest to collect from people, it becomes compulsory for him to give it up. This is because Allah – the Mighty and Sublime – said, “Shall not be punished for the past”; he has no right to what remains.

Thus, the Prophet ﷺ made an announcement during the farewell pilgrimage which will be valid till the Day of Resurrection. He said: “The interest (taking) during the pre-Islamic age of ignorance is invalid.”⁽¹⁾ That is, the usury that they used to obtain during the pre-Islamic age became outlawed.

There were relatives of the Prophet ﷺ who engaged in usury during the pre-Islamic age of ignorance. Did it become obligatory for them to cancel it or not? It was. Hence, the Prophet ﷺ said, “The first deal in interest I will nullify is that of Abbas bin Abdul Mutallib.” Abbas was his uncle; “The first deal in interest I will nullify is that of Abbas bin Abdul Mutallib.” Such is judgement. That is leadership. A

1 Aboo Dawood reported it in the Book of Transaction, the Chapter of Outlawing Riba, no: (2896), and Ibn Maajah reported it in the Book of Hajj Rites, the Chapter of Khutbah on the Day of Sacrifice, no: (3046).

leader should start by implementing the law on his relatives, which is contrary to what people practice today. The relatives of a leader are granted diplomatic immunity which gives them right to do as they wish. But in his life time, the Prophet ﷺ said, “The first interest (deal) I will nullify among our interest deal is that of Abbas bin Abdul Mutallib for all of it are invalid”.

During the reign of Umar bin Khattaab (may Allah be pleased with him), he would gather his household and kindred whenever he prohibits people from a particular thing. He would tell them, “I have forbidden people from such-and-such thing and people are watching you just like a bird looks at the meat. By Allah, it will not come to my notice that one of you do it except that I double the punishment for him.” *Sub’hanAllah!* He promised to double their punishment because they may be prone to flout the law due to their closeness to the judge. This is the way of the other nations. But in the Islamic Nation and the Islamic caliphate, who was the first person they execute these rulings on? On the relatives of the judge so that no one will say he (i.e. the judge) passed judgment in order to protect his relatives from the punishment of the wrongdoers.

In summary, Allah, in His infinite Kindness, Generosity, Mercy and Favour, proposed repentance to the sinners:

“So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past.”

We ask Allah – the Mighty and Sublime – to grant you and us repentance.

And He the Exalted said:

﴿إِنَّ الَّذِينَ فَتِنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾ (10)

“Verily, those who put into trial the believing men and believing women (by torturing them and burning them).” (85: 10).

This story was revealed concerning whom? The story was about the People of the Ditch, those who dug ditches on earth, set them on fire and threw anyone who believes into the ditches.

﴿ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ

﴿ الْحَمِيدِ ﴿٨﴾ ﴾

“And they witnessed what they were doing against the believers (i.e. burning them). And they had no fault except that they believe in Allah the All-Mighty, worthy of all praise!” (85: 7-8).

Allah – the Mighty and Sublime – says:

﴿ وَإِنَّ الَّذِينَ فُتِنُوا بِالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ لَمْ يَلْمِزُوا ﴿١٠﴾ ﴾

“Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance (to Allah).” [85:10]

He – the Mighty and Sublime – is giving them a chance of repentance although they burn His beloved ones. But He, the Exalted, loves those who turn to Him in repentance. “

﴿ ثُمَّ لَمْ يَلْمِزُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾ ﴾

And then do not turn in repentance (to Allah), then they will have the punishment of Hell, and they will have the punishment of the burning Fire.” [85:10]. We ask Allah to grant repentance to you and us.

Allah, the Exalted, said:

﴿ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَىٰ اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ

﴿ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾ ﴾

“So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Riba (usury)], after the ruling is made clear to him, “Such are the dwellers of the Fire - they will abide therein.” (2: 275).

This is their punishment in the Hereafter. As for their punishment in this world: “Allah will destroy Riba (usury)” and this may occur in two ways:

Literal destruction: This may be by way of affliction that will ruin his wealth. He or a member of his family may fall sick and require (huge amount of money for) treatment, his wealth may be stolen or destroyed by fire. This is the worldly punishment: “Allah will destroy Riba (usury).”

Figurative destruction: He may own bags of money but he remains like a poor person because he could not benefit from his wealth. Will it be right to say that he is wealthy? Never! This is worse than the condition of a poor person. This is because he is accumulating and storing wealth for his heirs without benefiting from it. Is this destruction literal or figurative? It is a figurative destruction. “Allah will destroy Riba (usury).” We ask Allah to enhance us with admonition that gives life to the heart and make good our situation.

Allah, the Most High, said: “...and will give increase for Sadaqah (deeds of charity. Alms, etc.) That is, He – the Mighty and Sublime – will develop and increase it.

It is authentically reported from the Prophet ﷺ the he said: “Whoever gives charity of good thing equitable to date (in value)- and Allah does not accept except what is pure; Allah the Exalted will accept it with His right hand and develop it as the way one of you develops his young female horse until it becomes like a mountain.”⁽¹⁾

The Exalted said,

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنبُلَةٍ

مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ ﴿٣١﴾

“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

1 Al-Bukhaari reported it in the Book of Zakat, the Chapter of Charity from A Lawful Source, no: (1321).

each ear has a hundred grains. Allah gives a manifold increase to whom he wills.” [2:261]

Charities are acts of kindness and worship to Allah – the Mighty and Sublime. If someone gives something out of his wealth as charity, Allah the Exalted will multiply the reward of this charity for him and shower blessings on what remains of his wealth. This has been authentically reported from the Prophet ﷺ that he said, “Charity never diminishes wealth.”⁽¹⁾ Allah – the Mighty and Sublime – mentioned charity with interest although interest is an act of oppression. It is oppression and taking wealth through illegal means while charity is an act of kindness and goodness. Allah – the Mighty and Sublime – made the comparison in order to explain the difference between the good doers and the oppressors, the consumers of usury.

Then He – the Mighty and Sublime – said:

﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ

عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٧٧﴾

“Truly, those who believe and do deeds of righteousness, and perform As-Salât (Iqâmat-as-Salât), and give Zakat, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve” [2:277].

Allah praises faith and good deed. Then He – the Mighty and Sublime – said:

“O you who believe! Be afraid of Allah and give up what remains (due to you) from Riba (usury) (from now onward)”.

You should fear Allah; hence, He – the Mighty and Sublime – commanded His fear.

“And give up what remains (due to you) from Riba (usury) (from now onward). That is, you should abandon collecting it. He – the Mighty and Sublime – made a categorical statement after a general

1 Muslim reported it in the Book of Goodness to Parents and Joining Ties and Manners, the Chapter of Desirability of Pardon and Humility, no: (4689).

statement. This is because the fear of Allah – the Mighty and Sublime – involves abstaining from all that is forbidden and doing all the obligations.

When He (Allah) said: *“And give up what remains (due to you) from Riba (usury) (from now onward)”* it became specific after a general statement. He – the Mighty and Sublime – continued: *“And if you do not do it.”* That is, give up what remains due to you from Riba (usury). *“Then take a notice of war from Allah and His Messenger”*. The meaning is that they have declared war against Allah and His Messenger. We ask Allah for well-being.

﴿فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ﴾ (١٧١)

“But if you repent, you shall have your capital sums. Deal not justly (by asking more than your capital sums) and you shall not be dealt with unjustly (by receiving more than your capital sums).”

If you repent from consuming usury, you shall have your capital sums. You gave one hundred riyals to collect one hundred and twenty riyals; if you are sincere in your repentance, you should only collect the one hundred riyals. This is because Allah – the Mighty and Sublime – said:

﴿وَإِنْ تَابْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ﴾ (١٧١)

“You shall have your capital sums. Deal not justly (by asking more than your capital sums) and you shall not be dealt with unjustly (by receiving more than your capital sums).”

Some people are afflicted with driving defective analogy in the face of clear-cut evidence. They said: “If you keep your money in a foreign bank – in United States of America, England, France or any such country- you can collect the interest and give it out in charity. *Sub’hanAllah!* A person willfully stained his hands with blood and impurity, then went to wash them off. Couldn’t he have abstained from the impurity in the first place? This is a baseless analogy in clear opposition to the text. Sound reasoning also proves its

misrepresentation.

If they give you the interest, you should reject it and inform them that our law forbids it. Some people say that if the money is not collected from the foreigners, they would spend it in building churches and fighting the Muslims. But we ask: "Who said so?" It is possible that the owner of the bank will spend it on himself, give it to his relatives or spend it on some other interests of his. Who said it would be utilized in the (development) of churches? Let us assume it was used in the church, does it include your property to warrant an assumption that you assisted them? Originally, it is not your property. They only gave you a predetermined interest on your capital sum, and not a dividend on your wealth, such that you could say that you gave them part of your wealth to support an unlawful cause. Never! Then, let us assume that it is the dividend on your wealth or your wealth has a great return which you refuse to collect because of its usury, and they utilized it in the church and in fighting the Muslims, did you order them to do so? You never did! Then fear Allah. You shall have the capital sum of your wealth, deal not justly (by asking for more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sum).

Moreover, we say, who will guarantee that when a million or two million comes to you from usury you will give it out as charity? You may be tempted by greed to resist giving two million in charity. Then, you decide to tarry a while but death strikes you as time passes, so you leave it to others. This action would make you a model to people who would state that you deposited your money in the bank and collected its interest, and they would conclude that nothing is wrong with it. You will become a model.

Then, if we continue collecting interest, it means we will not think of establishing an Islamic bank. This is because establishing Islamic bank is not easy with lots of obstacles in the process and the effort of others to prevent the Muslims from achieving it. So if people persist on this, it becomes easy for them to say that they collect interest in the mean time until when Allah would grant us Islamic banks. But if we stick to the idea that it is forbidden,

then Muslims will be compelled to establish Islamic bank that will liberate them from interest-based banks.

In a nutshell, whoever states that usury may be collected and given out as charity has indeed opposed the text with a flawed analogy. Allah, the Exalted, explained that: ***“You shall have your capital sums. Deal not justly (by asking more than your capital sums) and you shall not be dealt with unjustly (by receiving more than your capital sums).”***

Before the dawn of Islamic Law, during pre-Islamic time of ignorance, the people considered usury as permissible. However, at the coming of the Prophet ﷺ, he ﷺ outlawed it by saying: ***“The deal of interest of pre-Islamic age is nullified.”*** How then would a Muslim who knows that interest is forbidden advise you to collect it and give it out as charity?

Regrettably, the matter became confusing to some notable scholars who opined that there is no harm in collecting it and giving it out as charity. If they had examined and pondered over the matter, they would have realized their mistake. What will be our explanation before Allah on the Day of Resurrection regarding His statement, the Exalted: ***“But if you repent, you shall have your capital sums.”?*** He – the Mighty and Sublime – did not say, ‘unless you are dealing with the disbelievers.’ ***“But if you repent, you shall have your capital sums. Deal not justly (by asking more than your capital sums) and you shall not be dealt with unjustly (by receiving more than your capital sums).”*** In reality, we are saddened that some people give such rulings although they would have realized their error upon closer examination and proper scrutiny.

We have the statement of our Lord, ***“But if you repent, you shall have your capital sums. Deal not justly (by asking more than your capital sums) and you shall not be dealt with unjustly (by receiving more than your capital sums).”*** Our response is: At your service O my Lord, we will take the principal and we will have no need of the rest. The war against the Muslims has always been on whether with your money or otherwise. The matter is not built on your wealth.

Therefore, if we follow the commands of Allah, He will dispel our

anxieties and make a way for us out of any distress. However, you will be making a very big mistake if we continue to make analogy with our intellects and we utter statements similar to those who say: “Trade is (just) like interest” or Satan who said: “I am better than him, You created from fire and created him from clay.” The important point is that this issue is clear and requires no juristic deduction.

“But if you repent, you shall have your capital sums. Deal not justly (by asking more than your capital sums) and you shall not be dealt with unjustly (by receiving more than your capital sums).”

If the debtor is experiencing difficulty at the agreed time for repayment, you should not add anything for him but give him respite for some time.

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

When the repayment time is due upon the poor man and he has no money to settle the debt, you should reschedule his repayment: “Then grant him time till it is easy for him to repay.” Who gave this command? It is Allah, the Exalted. He is the One who granted you wealth, favours you with it and allowed you to dispense it as you wish; now, He commands you to defer the repayment of a debtor if he is destitute. Where is then the faith? Where is the act of worship (in such attitude?) A sincere servant is he who will respond to the command of Allah by saying: “I hear and I obey,”

﴿وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ (٧١)

“And whosoever obeys Allah and His Messenger he has indeed achieved a great achievement” (33: 71).

But the worshipper of dirham and dinar with no worry except for the dirham and dinar would care less about how it comes. This is the servant of dirham and dinar. The Prophet ﷺ has invoked misfortune, ruin and deterioration for him. (Allah – the Mighty and Sublime – said):

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

Then comes the best option, which is better than rescheduling the debt: He said: ***“But if you remit it by way of charity, that is better for you...”*** If you are aware of his state of hardship, you may give what he owes you as charity to him. You said to him: “O so-and-so, you are indeed in difficulty; I relieve you of your debt.” You came out of your mother’s belly with nothing and naked. Who provided for you, supported you and gave you wealth? It is Allah, the Exalted (who provided you with all that) and He – the Mighty and Sublime – said, ***“But if you remit it by way of charity, that is better for you if you did but know.*** You should say: ‘I hear and I obey.’

Then He – the Mighty and Sublime- concluded the verse by saying: ***“And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.”*** Therefore, you should fear this Day, a great Day when you will return to Allah the Exalted, barefooted, naked and uncircumcised.

﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٢٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٢٥﴾ وَصَخِيئِهِ وَبَنِيهِ ﴿٢٦﴾ لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُعْنِيهِ﴾



“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.” [80:34-37]

The fear of Allah can only be achieved on this Day through obedience to Him, the Exalted.

We ask Allah to favour us with piety, righteousness and kindness. Verily, He has power over all things.

Hadeeth1614

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْتَنِبُوا السَّبْعَ

المُؤَبَقَاتِ « قَالُوا: يَا رَسُولَ اللَّهِ وَمَا هُنَّ؟ قَالَ: «الشِّرْكَ بِاللَّهِ، وَالسَّحْرُ وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ» متفقٌ عليه .

Abu Hurairah ؓ said: The Prophet ﷺ said, “Keep away from the seven fatalities.” It was asked: “What are they, O Messenger of Allah?” He ؓ replied, “Associating anything with Allah in worship (i.e., committing an act of Shirk), sorcery, killing of one whom Allah has declared inviolable without a just cause, devouring the property of an orphan, the eating of usury (Riba), fleeing from the battlefield and accusing chaste believing women, who never even think of anything touching their chastity.” [Al-Bukhari and Muslim]

Hadeeth1615

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَعَنَ رَسُولُ اللَّهِ ﷺ أَكِلَ الرِّبَا وَمُوكِلَهُ» رَوَاهُ مُسْلِمٌ .

‘Abdullah bin Mas‘ud ؓ reported: The Messenger of Allah ﷺ cursed the one who accepts Ar-Riba (the usury) and the one who pays it. [Muslim]

Commentary

The author - may Allah shower blessings on him- cited this hadeeth under the Chapter of prohibition of Riba. Ibn Mas‘uud (may Allah be pleased with him) reported that the Prophet ﷺ cursed the one who accepts Riba (the usury) and the one who pays it.

The one who accepts usury is a person who receives it and uses

it. This may be for feeding, clothing, cars, furniture, housing or any other thing. The point here is that he collects usury as Allah – the Mighty and Sublime – said regarding the Jews:

﴿ وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ ﴾ (١١)

“And their taking of Riba (usury) though they were forbidden from taking it.” [4:161]

The one who accepts usury is cursed by the Prophet ﷺ.

The second person is the one who pays usury; this is independent of the fact that he is oppressed. The one who accepts usury is an oppressor and the one who pays it is the oppressed, yet the Prophet ﷺ cursed the latter for cooperating with the former to commit sin and transgression. The Prophet ﷺ said, “**Help your brother whether he is an oppressor or oppressed.**” The companions asked, ‘O Messenger of Allah, helping the oppressed (we know about it). But how can we help the oppressor? He ﷺ replied, “**Prevent him from his oppression and that is your help to him.**”⁽¹⁾ If a person in need of money goes to a bank to collect the sum of ten thousand to repay eleven thousand, the banker (being the creditor) and the collector (being the debtor) are cursed by the noblest of creatures, Muhammad. The curse with utmost right to acceptance is that of the Prophet ﷺ.

Al-La'n (Curse) refers to rejection and expulsion from the Mercy of Allah – the Mighty and Sublime. These individuals who are cursed will share with Iblis in his punishment because Allah – the Mighty and Sublime – said to Iblis,

﴿ وَإِنَّ عَلَيْكَ اللَّعْنَةَ ﴾ (٣٥)

“And verily the curse shall be upon you” (15: 35).

So also, there is a curse upon the one who accepts usury and the one who gives it; they will be distanced from the Mercy of Allah – the Mighty and Sublime.

1 Al-Bukhaari reported it in the Book of Duress, the Chapter of A Man's Oath to His Brother That He is Brother If the Former Harbours Fear against Him, no: (6438).

Then, the one who accepts usury profits from illicit earnings, and any flesh that is nourished from an unlawful provision is worthy of the Hell-Fire. In addition, Allah – the Mighty and Sublime – will remove blessing from such wealth and adversities will usually follow until it perishes. Allah the Exalted said:

﴿ وَمَا يَنْتَظِرُ مِنْ رَبٍّ لَيْرٍ ۗ فَاَلَمْ يَلْمِ يَاقُوْبُ الَّذِي اتَّخَذَ اٰمَالَ الْبَنِي اِسْرٰءٰلَئِيْلَ ذُرِّيَّةً نَّكَاحًا ۗ ﴿٣٩﴾ ﴾

“And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people’s property, has no increase with Allah (30: 39).

The reason for the curse of the one who gives usury is his cooperation in the deal. Then if someone asks, ‘Is there forgiveness for the person who has been dealing in usury if Allah bestows His favour on him and he becomes guided?’ We will say, ‘Yes, there is repentance for him because no one can come in between him and the repentance of Allah.’ However, the repentance must be sincere and honest coupled with a sense of regret for committing the sin and a resolve not to revert to it. Then he should remove what is *Riba* from the wealth not as a means of closeness to Allah – the Mighty and Sublime – but to be safe from the perdition of it. This is because Allah – the Mighty and Sublime – is Pure and He will not accept except that which is pure. That can be in the form of spending it in any righteous cause such as charity or donating it to the Muslim treasury.

At-Trimidhi and others mentioned in another version that the Prophet ﷺ cursed the two persons who stand to witness it and the one who records it. This is regardless of the fact that the two witnesses and the one who records it would not benefit from the deal. However, they assisted in the authentication of usury. The witness and clerk are included in the issue of usury because the former validates the deal and the former documents it. Consequently, these three: two witnesses and the one who records it have assisted in sin and transgression and got their own share of the consequence. The Prophet ﷺ curses all these five persons: **‘The one who accepts *Ar-Riba* (the usury), the one**

who pays it, the two persons who stand to witness it and the one who records it.’

From this hadeeth, it can be concluded that anyone who assisted in committing a sin is not different from its perpetrator. Indeed, that is how it is as the Qur’an has proved it. Allah the Exalted said,

﴿أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ﴾^٤



“And when you (Muhammad) see those who engage in false conversation about Our Verses (of the Qur’an) by mocking at them, stay away from them till they turn to another topic.”
[4:140]

“And if Satan (Shaitân) causes you to forget” and you sat forgetfully, “then after remembrance sit not you” (i.e. after you have realized) in the company of those people who are the Zâlimûn (polytheist and wrongdoers)

Allah, the Exalted, says:

﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا

مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مَثَلْتُمْ﴾^٥

“And it has already been revealed to you in the Book (this Qur’an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. (4: 140).

Any collaboration with a perpetrator of sin, even by mere sitting (with him), will lead to a punishment similar to that of the doer. Allah – the Mighty and Sublime- says:

﴿إِنَّكُمْ إِذَا مَثَلْتُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا﴾^٦

“Certainly in that case you would be like them. Surely Allah

will collect the hypocrites and disbelievers all together to Hell.”
 [4:140]

This is warning against usury and a command to keep away from it. The Muslims did not reach their present state of misery but for their involvement in usury. You will notice a poor person who finds it easy to take loans with interest because it does not cost him anything except the added amount. Allah – the Mighty and Sublime – knows his intention. He may intend to repay at the expiration of the term but this becomes difficult and he runs into debts. Thus, he accumulates debts upon himself for no matter of necessity. Indeed, some foolish poor people would take a loan to buy items of luxury for no valid or essential purpose. However, Satan deludes him and this poor soul would not know that the creditor would not be merciful on him at the expiration of the term. The creditor will request for repayment, arrest him or multiply the interest as it has happened to many of those people who failed to abide by the statement of Allah, the Exalted:

﴿ وَإِنْ كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ﴾

“And if the debtor is in hard time (has no money), then grant him time till it is easy for him to repay.” [2:280]

This poor person is heedless of the fact that if he dies, his soul will be hanged to his debt until it is settled. He is also heedless of the fact that when a funeral was brought to the Prophet ﷺ, he advanced in order to lead the Prayer for it, then he ﷺ asked: “Does he have any unsettled debt?” The companion replied: “Yes” He then asked: “Has he any means of payment?” They replied: “No.” He said, “Then pray for your companion.”⁽¹⁾ He ﷺ did not observe the Funeral Prayer for him, which shows the seriousness of debt. Furthermore, this poor person is heedless of the fact that if a person fights in the path of Allah and dies as a martyr, all his liabilities will be wiped out except debt.

Irrespective of these facts, many foolish people are still overwhelmed

¹ Al-Bukhaari reported it in the Book of Taking Responsibilities, the Chapter of If A Debt of the Dead Devolves on A Man It is Permissible, no: (2127), and Muslim in the Book of Succession, the Chapter of Whoever Leaves a Wealth Then it Is For His Heirs, no: (3040).

with debt. A person owns a comfortable car that is worth twenty thousand but this would not suffice him and insist on purchasing a car worth of eighty thousand. If he is advised that he does not have the means to afford such car, his reply will be, 'I will pay by installments or through a deal of usury as some people are doing.' He will come to a car seller and ask, 'How much is so-and-so car,' the seller will reply, 'It is for such-and-such amount.' Then, he will approach a businessman to buy the car and sell it to him with a mark-up, refuge is with Allah. This is all to deceive, ensnare and cheat the Lord of the universe.

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ﴾ (142)

"They seek to deceive Allah, but it is He who deceives them..."
(4: 142).

This businessman is not interested in selling the car or helping the buyer; rather, he is only interested in the added interest. Hence, if he is asked to sell it to the buyer at the cost price, his reply will be, 'What is the gain? I will not sell it except with an increment.' Then what is heard about these people is that whenever the debtor fails to buy (from them), he will be blacklisted and they will not do business with him again. This (attitude) is like forcing the debtor to buy. How could we deceive the Lord of the universe!

If this man had gone to the bank and said, 'Give me a loan of one hundred thousand riyals to buy a car with an addition,' it would have been better than this debt because this deception is more grievous than the plain one. The cheat committed a sin in addition to a fraud. One who plainly commits a sin knows that it is a sin and will try to repent from it because his soul is not pleased with it. But the problem of a cheat is that he sees what he is doing as lawful and will continue to do it. The Messenger of Allah ﷺ has said: "Sin is that which distresses your mind and which you do not want people to recognize; but righteousness is that which pleases the soul and eases the heart even though some people give you their legal opinion." You should not ask anyone. Ask yourself, did you simply buy this car or to meet the demand of the debt-seeker, so that you can sell it to him quickly with

an additional amount to the price? The One that will question you on the Day of Resurrection is the Lord of the universe. He knows what is in your heart.

Shaykhul Islam Ibn Taymiyyah (may Allah shower blessings on him) says that if you are in need of an item but you do not have money to buy it, then you approach the owner of the item wanting to buy it from him. The worth of the item is fifty, but you say: “Sell it to me at sixty on credit for a year.” Then you take possession of it and resell it. Shaykhul Islam stated that this is prohibited and it is a fraud. This is a case of *Eenah* which the Prophet ﷺ warned against: “When you trade in *Eenah* (to sell anything on credit to anyone on the condition that you will buy it back for a lower price),⁽¹⁾ you hold on to the tails of cows, you are pleased with the agriculture and abandon Jihad, Allah will send down humiliation down upon you. He will not remove it from you until you return to your Religion.”⁽²⁾ This contains clear deception.

As for the issue of installment in which the item is in the custody of the trader and the sales is open to any buyer- the trader would sell for fifty if a person brings cash but for sixty if the payment is deferred- there is nothing wrong in this.

In conclusion, it is obligatory to be very wary of usury and every deceptive path to it, and shun those paths. But if some people had not facilitated it for the masses, they would have refrained from some things and become free (from debt) and be at rest.

We ask Allah for success and guidance.

Chapter 288: prohibition of show-off

Commentary

- 1 (That is, when you carry out deceptive trade called *Eenah* which involves Riba but where the parties do cover up). Translator’s Note.
- 2 Aboo Dawood reported it in the Book of Transactions, the Chapter of Prohibition of *Eenah*, no: (3003).

The author said: The chapter on prohibition of show-off

Ar-Riyaa (show-off) is derived from *Raa'a* – to show off. The intended meaning of show-off here is for a person to beautify his worship of his Lord for people to see and praise him. They would say, 'What a devoted person! What a beautiful act of worship;' and similar statements. He wants people to praise him in his worship of Allah. He does not seek nearness to them with the worship, otherwise it would be considered a major act of associating partners with Allah. But he only wants people to praise him for his devotion to Allah so that they will, 'Say so-and-so is a worshipper, so-and-so fasts a lot, so-and-so gives alms a lot,' and the likes of these statements. He does not single out the worship solely for Allah but also wants people to praise him for that, showing himself to people. The lighter forms of show off are from minor *Shirk* while the heavier forms are from major *Shirk*.

Then the author - may Allah shower blessings on him- buttressed the prohibition of show-off with verses, one of which is the statement of Allah, the Exalted:

"And they were not commanded not, but that they should worship Allah, and worship none but Him alone..."

That is, people were commanded to worship Allah alone with sincerity in His Religion. They should observe *Salat*, give charity, observe fast, perform Hajj, help people and carry out other righteous deeds sincerely for the sake of Allah.

"And to establish prayer". That is, observing it properly in the perfect manner. *"And give Zakât;"* that is, giving it to those entitled to it; *"and that is the correct religion."* (93: 5) The act of show-off will not be in the heart of a sincerely devoted person because he only desires the Pleasure of Allah – the Mighty and Sublime, His Reward and the Home of the Hereafter.

The Second Verse: Allah, the Exalted, said:

﴿يَتَّيِبُهَا لِلَّذِينَ آمَنُوا لَا يُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى﴾

"O you who believe! Do not render in vain your Sadaqah

(charity) by reminders of your generosity or by injury.”

That is, you should not make a habit of reminding a poor person of your charity to him by enumerating your generosity. This is because this will invalidate the reward (of your alms giving) and the injury will hurt him. It will hurt a destitute if you want to dominate him and consider yourself as superior to him. This (attitude) also invalidates the reward.

﴿كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ (٢٦٤)

“...Like him who spends his wealth to be seen by people and he does not believe in Allah nor in the Last Day.” (2: 264)

The point of reference in this verse is this sentence: *‘Like him who spends his wealth only to be seen by people,’* so that they will praise him and say, ‘What a generous person’ and similar statements. *“...And he does not believe in Allah nor in the Last Day”.*

The Third Verse: Allah, the Exalted said:

﴿بِرَاءِ وَنَ النَّاسِ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾ (١٤٢)

“Showing themselves to the people and they do not remember Allah except a little.”

This is one of the attributes of the hypocrites. When they stand to observe Prayer, they would do that sluggishly without vigor, love and eagerness for the *Salat*. They would stand up with lethargy and would not observe the Prayer except to show off to people. That is why the most difficult prayer for the hypocrites are *Isha’* Prayer and the *Fajr* Prayer. This is because there is no light at that time and the presence or absence of a person will go unnoticed. Hence, they are the most difficult Prayer for them. These hypocrites show themselves to people and would not come to Prayer except if they would be seen. They spend only to be seen and go out for jihad only to be seen. Therefore, anyone among the Muslims who shows off resembles the hypocrites.

Allah, the Exalted, said:

﴿فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ ﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾﴾

“And woe unto those performers of Salât (prayers) (hypocrites).
Those who delay their Salât (prayer from their stated fixed times).
Those who do good deeds only to be seen (of men) (107: 4-6).

That is, they make a display of themselves while undertaking an act of worship in order for people to praise them for their devotions.

Show-off is a sin and it is one of the forms of associating partners with Allah – the Mighty and Sublime- in worship. It could be major *Shirk* as found among the attributes of hypocrites.

We ask Allah to protect you and us from hypocrisy.

Allah alone grants success.

Hadeeth1616

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ تَعَالَى: أَنَا أَعْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي، تَرَكْتُهُ وَشْرَكَهُ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, “Almighty Allah says, ‘I am the One Who is most free from want of partners. He who does a thing for the sake of someone else beside Me, I discard him and his polytheism.’ ” [Muslim]

Commentary

After quoting verses of the Qur’an to buttress the prohibition of *Shirk* which include show-off, the author - may Allah shower blessings on him- then mentioned some relevant hadeeths. One of such is the hadeeth of Abu Hurairah (may Allah be pleased with him) that he heard the Prophet ﷺ say that Almighty Allah said that: “I am the One Who is most free from want of partners. He who does a thing for the

sake of someone else beside Me, I discard him and his polytheism.”

The scholars refer to such hadeeth as *Hadeeth Qudsi*, a Divine hadeeth. The Prophet ﷺ narrated these hadeeths from his Lord using the expression: “Allah the Exalted said such-and-such.” This is because the hadeeths reported from the Prophet ﷺ are either attributed to Allah, which is referred to as *Hadeeth Qudsi*, or to the Prophet ﷺ, which is referred to as *Hadeeth Nabawi*. So this (particular) hadeeth is among those referred to as “*Hadeeth Qudsi*”, in which Allah – the Mighty and Sublime – says: “I am the One who is most free from want of partners.”

As-Shurakaa (Partners): Everyone needs other people, and each person needs his share and portion of the partnership. None should deny another of his share. For instance, a house is jointly owned by two people; they both need each other. If there is a crack or the house needs a repair, a partner will definitely ask his partner for his contribution to refurbish the house. Everyone becomes attached to his portion of this house.

But Allah – the Mighty and Sublime – is independent of everything, and free from need of His creatures. If someone does an action for Allah and for someone else, He – the Mighty and Sublime – will cast it aside. If someone prays (observes *Salât*) for the sake of Allah and also for people (to praise him), Allah – the Mighty and Sublime – will not accept his *Salât* (prayer). It will not be said that Allah will accept half of his Prayer and discard the other half, or that He will grant it half-acceptance. No, Allah will never accept it at all. If someone gives alms, aiming to make a display to people, it will not be accepted from him because Allah – the Mighty and Sublime – is the One Who is most free of want of partners.

So, if a person performs any deed in which he associates others with Allah, He will not accept it from him. This is evidence that when show-off is mixed with any act of worship, the act will not be accepted. If a person commences his *Salat* with a display to people so that they may say he performs voluntary Prayers regularly, he will have no reward for his Prayer. Allah will not accept it even if he prolongs

the bowing, the prostration, the standing and the sitting, and does not make any unnecessary movement and his eyes were locked at the point of prostration. Why? This is because he associated others with Allah, and Allah is free from the act of worship of this man.

Likewise, a man gives charity to the needy but he shows off to people so that they may say that he is generous and benevolent and usually gives charity. This also will not be accepted from him even if he spends all his wealth. For Allah – the Mighty and Sublime – says, “I am the One who is most free from want of partners. He who does a thing for the sake of someone else beside Me, I discard him and his polytheism.” Then you can bring further examples yourself.

However, when (the desire to) show off occurs to someone; that is, a man who started Prayer with sincere intention to perform it for the sake of Allah, then some element of show off crept into his heart, it will not harm him if he thwarts the thought. This is because Satan often comes to man in the process of worship which he started sincerely for the Sake of Allah in order to spoil it with the act of show-off. This will not harm him. He should not submit to what Satan throws in his heart of show-off. He must remain firm and continue with his worship. He should not say: “I am beginning to sense show off (in my worship). I am afraid my worship will spoil.’ No, he should continue with his worship. Satan will run away when pursued away; “*From the evil of retreating whispers.*” The one that retreats and runs away when he sees firm will and determination from you should not trouble you. Such will not harm you.

But if show-off crept into his heart after he had began the Prayer sincerely for the Sake of Allah – the Mighty and Sublime – and he proceeded to show off, refuge is with Allah, the entire Prayer will become null. This is because if the last part of the Prayer becomes invalid, the first part also becomes invalid.

You should be very careful about show-off and avoid leaving worship because of the fear of show-off. This is because the Devil comes to some people and say to him: “Do not pray, do not read (the Qur’an), all of it is show-off.” “You will not have peace of mind and

solemnity for this is show off.” The reason behind this inspiration of Satan is to prevent him from that righteous deed.

We must not give Satan the opportunity. One should go ahead and observe his Prayer with tranquility, and that evil thought will not affect us. This is if one struggles against the Satan and does not pay attention to him; at the end, he will retreat. In reality, a person is experiences two situations:

First: this is before he starts an act of worship. The devil would strive to discourage him by whispering to him not to perform this (righteous deed) because people will praise you for that.

Second: this is after commencing the act of worship. Satan will visit him again. It becomes incumbent on one to rebut Satan, seek refuge with Allah against him and continues in Allah’s path, and should not give up.

If someone asks: If a person heard some people praising him after completing an act of worship, would that affect him? The reply is no. This is because the worship was soundly performed. The fact that people praise him will not affect him negatively. It is immediate glad tidings for a believer to be in a position worthy of people’s praise. However, if people praise him after conclusion of the worship, he should say, “Thanks be to Allah who put me in a praiseworthy position”.

Likewise, if someone feels happy after completing an act of worship, would this happiness be regarded as self-conceit which will invalidate the deed? No, it will not affect him. Self-conceitedness is a situation in which one finishes worship and admires himself, considers himself worthy before Allah and reminds Him of his deed. This is what will spoil a person’s deeds. But this was not the case with the former; he thanked Allah and became happy as Allah has guided him to (doing) good things. This will not affect him as it was proven that the Prophet said, “Whosoever feels happy upon doing good and feels sad upon doing bad deeds is a believer.”⁽¹⁾

1 Trimidhi reported it in the Book of Trials, the Chapter of Remaining with the Jama’ah, no: (2091).

We ask Allah to count us among them.

Hadeeth 1618

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ نَاسًا قَالُوا لَهُ: إِنَّا نَدْخُلُ عَلَى سَلَاطِينِنَا فَنَقُولُ لَهُمْ بِخِلَافِ مَا نَتَكَلَّمُ إِذَا خَرَجْنَا مِنْ عِنْدِهِمْ؟ قَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: كُنَّا نَعُدُّ هَذَا نِفَاقًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. رَوَاهُ الْبُخَارِيُّ .

‘Abdullah bin ‘Umar ؓ said: Some people told me, “We visit our rulers and we tell them things contrary to those which we say when we depart from them.” ‘Abdullah bin ‘Umar ؓ replied: “In the era of the Messenger of Allah ﷺ we considered this to be an act of hypocrisy.” [Al-Bukhari]

Commentary

We have earlier discussed matters relating to show-off. We explained that Allah – the Mighty and Sublime – will not accept the deed of anybody guilty of show-off; rather, He will render it useless. Now, we want to talk about the hadeeth of Abu Hurairah (may Allah be pleased with him) regarding the first three classes of people to be judged on the Day of Resurrection, which are: the learned, the fighter and the charity giver.

The learned one acquired knowledge; he learnt the Qur’an and imparted it. He will be brought to the presence of Allah on the Day of Resurrection. Allah will remind him of His Favours and he would identify and confirm them. Then he will be asked, ‘What have you done (with them)?’ That is, to show your gratitude for this favours? He will say, “I acquired knowledge and read the Qur’an for Your Sake.” Allah will reply, “You have lied! You only acquired knowledge so that you will be called a learned (man) and you read the Qur’an so that

you will be called a reciter, but not for Allah's Sake but for the sake of showing off." Then a command will be issued; he will be dragged on his face and thrown in to Hell-fire.

This is evidence that a student of knowledge must be sincere to Allah in the process of seeking for knowledge, and should not bother whether people call him a learned man, Shaykh, Ustaaz, Mujtahid and the likes. This should not bother him. He should aim to seek Allah's pleasure, preserve and teach the *Shariah*, and remove ignorance from himself and from the servants of Allah. He should persevere on these until he is written among the martyrs whose level comes next to the truthful ones. (Allah – the Mighty and Sublime – said):

﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ

وَالشُّهَدَاءِ وَالصَّالِحِينَ﴾^٤

“And whoso obey Allah and the Messenger, then they will in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqin, the martyrs, and the righteous” (4: 69).

But whosoever acquires knowledge for some other reasons in order to be called a learned (man), a *Mujtahid*, a scholar or other similar tags, his effort will be in vain. He will be the first person to be judged on the Day of Resurrection and dragged on his face into Hell-fire. He will be called a liar and rebuked.

The second is a fighter. He fought in the path of Allah until he was killed. On the Day of Resurrection, he will be brought before his Lord Who will remind him of His Favours on him. This fighter will acknowledge these favours; Allah, the Exalted, provided for him, developed him and bestowed strength upon him such that he was fit to fight. Then he will be asked, ‘What have you done with them?’ His reply will be, “O my Lord, I fought for Your Sake.” Allah – the Mighty and Sublime – will say to him, “You have told a lie! You fought so that you will be called courageous and brave, and you have been called so.’ Command will be issued, and he will be dragged on his face and thrown into Hell-fire, we seek refuge with Allah.

Such is the case of the one who fights in the path of Allah. Those who are fighting in the path of Allah have various intentions. The one who fights so that the word of Allah will be supreme is the one who fights for the sake of Allah. The Prophet ﷺ has said, “Whoever fights so that the Word of Allah will reign supreme is on the Path of Allah”⁽¹⁾ and “Whosoever fights for the love of his country fights for the sake of idol; whosoever fights to protect his people, fights for the sake of idol; whosoever fights for worldly achievement, fights for the sake of idol,” because Allah said, “*Those who believe, fight in the Cause of Allah, and those who disbelieve fight in the cause of Taghut (Shaitân).*” (4: 76)

However, if a person fights for the cause of his people or to protect his Islamic country from the transgression of disbelievers, not for the sake of tribalism or nationalism, such a person fights in the Cause of Allah. This is because the consequence of defending the Muslim land is that the word of Allah would be supreme. So also is protecting the Muslims; its outcome is for the Word of Allah to be uppermost.

But if someone fights to get killed only in this fight, is this (also) considered for the sake of Allah? The answer is no. This is the intention of most of the youth; they go (to war) just to be killed as martyrs. They should be advised to go out and fight in order to elevate the Word of Allah even if you do not die. You should not go out just for martyrdom but for the elevation of the Word of Allah; then, if you get killed in that case, you are killed for the sake of Allah.

The third is a man whom Allah made affluent; he became generous (giving alms, gift and spending in good deeds). On the Day of Resurrection, he will be brought before Allah and reminded of His favours upon him, which he will acknowledge. He will then be asked, “What have you done with them?” ‘I gave alms, I did so-and-so,’ he will reply. It will be said to him, ‘You have told a lie! You only did (what you did) so that you will be called generous and you have been called so.’ The command will be issued and he will be dragged on his face and thrown into Hell-fire. This is also one of three people who

1 Al-Bukhaari reported it in the Book of Knowledge, the Chapter of whoever Asks Standing a Sitting Scholar, no: (120).

will be turned to fuel for the Hell-fire on the Day of Resurrection.

This demonstrates that one should be sincere to Allah with his intention in all that he offers such as wealth, knowledge, and others. In addition, he is a sinner if he does anything which should be for the seeking of Allah Pleasure – the Mighty and Sublime – for other purposes.

Allah alone grants success.

Hadeeth1618

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ نَاسًا قَالُوا لَهُ: إِنَّا نَدْخُلُ عَلَى سَلَاطِينِنَا فَنَقُولُ لَهُمْ بِخِلَافِ مَا تَتَكَلَّمُ إِذَا خَرَجْنَا مِنْ عِنْدِهِمْ؟ قَالَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: كُنَّا نَعُدُّ هَذَا نِفَاقًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ. رَوَاهُ الْبُخَارِيُّ .

'Abdullah bin 'Umar ؓ said: Some people told me, "We visit our rulers and we tell them things contrary to those which we say when we depart from them." 'Abdullah bin 'Umar ؓ replied: "In the era of the Messenger of Allah ﷺ we considered this to be an act of hypocrisy." [Al-Bukhari]

Commentary

The author - may Allah shower blessings on him- reported this hadeeth on the authority of Abdullah bin Umar (may Allah be pleased with both). Some people came to him and said: "We used to go to our leaders and say something, but when we come out from their place, we say the contrary." He (may Allah be pleased with him) replied: "We used to count this as hypocrisy during the lifetime of the Prophet".

This is because they lied in their conversation, acted treacherously and were not sincere. It is obligatory for anyone who enters upon the people in authority such as sovereigns, ministers, presidents and

kings to relate and explain the reality of the state of affairs to them. He should inform them if people are upon obedience or deviation, upon truth or falsehood. It is not proper for anyone to tell the authorities that people are in better condition, more upright, the mosques are full, people worship Allah, the economy of the common man is improving, their security is better and things like that while these are not true. This is forbidden.

It is an act of treachery to the leaders and to the community as well. Because a leader is not like the sun, hence he cannot reach all the places (under his authority). Even the sun cannot enter all the places. The sun cannot enter the closed rooms. The leaders have limitations; their hearing is limited, their sight is limited, their perception is limited, and their senses are limited like that of other beings. Therefore, it is not possible for them to know all about the populace. When such a charlatan comes to them and tells them (what is contrary to the reality) that people's condition is good, in comfort, secure and are devoted, he would have deceived them. They will think that his report reflects the reality on ground and will make no move to correct the anomaly because the report says otherwise.

It is obligatory to be forthright. It is not possible to treat an injury without cutting it to let out blood and dirt. Thereafter, you can treat the wound. This is because it is deception. Ibn Umar (*may Allah be pleased with him*) said: 'It is among hypocrisy,' and he spoke the truth. Indeed, it is part of hypocrisy. They talked and lied and betrayed their trust. The obligation (upon a person) is to explain the affair in clear terms. The act of hypocrisy and sycophancy is not proper.

It is obligatory for anyone who has access to a person who is responsible for even ten students – let alone those responsible for a whole community – to tell him the reality of the matter. He should not say, 'The students are all upon goodness, striving hard and united.' Rather, what is compulsory is to narrate the reality and give the account of every individual if the situation calls for that.

The act of mentioning a defect in order to eliminate it falls under safety concerns and counseling, not backbiting. A woman – Fatimah

Bint Qais (may Allah be pleased with her) - came to the Prophet ﷺ and said, "O Messenger of Allah, I have the following suitors: Usaamah bin Zayd, Muaawiyah bin Abee Sufyaan, and Abu Jahm." The Prophet ﷺ said to her, "Muaawiyah is poor, he has no money," That is, how could he feed you without money? "And Abu Jahm beats women," this is a criticism but does not fall under backbiting; rather, it is for counseling and guidance. "Marry Usaamah bin Zayd."

If you go to a person who has authority and guardianship over some people and tell him about them while you are truthful and pure hearted, without any enmity and grudges against them, then you are on the right track and will be rewarded for being an admonisher. It is not possible to set things right except the person in charge has a clear picture; hence, it is not allowed to conceal the reality of things.

So also in schools and colleges, when you notice deviation in the character of a student or the attitude of backbiting leaders in him, you should advise him first. But if this does not work, his case should be reported (to the authority) in order to correct his attitude. This is because such a bad student can corrupt other students or others within his scope of influence. He should not be left in that situation when he has no plan but to corrupt the religion, attitude or manners. This is an act of counselling.

Likewise, if we visit the head of a town and notice objectionable things such as deception, neglect from those responsible for others, it will be inappropriate to give the leader the impression that things are fine. It is obligatory to give detailed information. The correct thing to do is to strive to rectify the affairs before alerting the leader if this is achievable. This is good and appropriate. However, if we know that going to those officials under the leader will only lead to promises with no action, it is a must to inform the superior officer so that he would be made to do his obligation.

In summary, may Allah bless all of you, we must advise and give detailed information about things. However, it is forbidden to treat a person contrary to the way you treat him when you turn away from him. This is an act of hypocrisy.

Another form of this, which is even more specific, is for a person to be nice, courteous and kind to someone, eulogizing him with his tongue, but his heart is filled with spite. He only wants to get something from the other person who may give him due to his pure heart and belief that this person is a trusted associate. Then when he turns away from him, refuge is with Allah, he reverses his appraisal of him. He denigrates him and abuses him by saying: ‘This is a negligent person who lacks religious commitment.’ A Muslim must fear his Lord. He should refrain from sycophancy, falsehood and deception. He should be truthful that Allah may rectify matters through him.

Allah alone grants success.

Hadeeth 1619

وَعَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ بْنِ سُفْيَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ سَمِعَ سَمِعَ اللَّهَ بِهِ، وَمَنْ يُرَائِي يُرَائِي اللَّهَ بِهِ» مُتَّفَقٌ عَلَيْهِ .

Jundub رضي الله عنه said: The Prophet ﷺ said, “He who so acts to show off, Allah will disgrace him on the Day of Resurrection, and he who does good deeds so that people (may hold him in high esteem), Allah will expose his hidden evil intentions before the people on the Day of Resurrection.” [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him –reported the remaining hadeeths under the chapter of show-off. It has been previously narrated on the authority of Jundub bin Abdullah (may Allah be pleased with him) that the Prophet ﷺ said: “He who so acts to show off, Allah will disgrace him, and he who does good deeds so that people may hold him in high esteem Allah will expose his evil hidden intentions”.

It means that whoever says a word which is meant for the worship of Allah and raises his voice so that people will hear him and comment that he always remembers Allah, Allah will expose him. Perhaps, he recites the Qur'an often and he has indeed made himself to be heard and equally made a display to people, refuge is with Allah. That is, Allah will disgrace him, reveal his hidden evil intention, and make his flaws known to people that he is making a show of his deeds. The hadeeth does not specify whether the disgrace will be in this world or in the Hereafter.

It is possible for Allah to disgrace him in this world by exposing his flaws to people, and it may take place in the Hereafter, which is more severe and disgraceful, refuge is with Allah. He – the Mighty and Sublime – said:

﴿وَلَعَذَابُ الْآخِرَةِ أَخْرَىٰ وَهُمْ لَا يُصْرُونَ ﴿١٦﴾﴾

“But surely the torment of the Hereafter will be more disgracing, and they will never be helped.” (41: 16).

Likewise, Allah will make a display of the one who makes a display of his deeds. That is, whoever does any deed with the sole aim to earn people's praises, Allah the Exalted will make a display of him. This means Allah will expose his defect and disgrace him until it is known that he is showing off his deeds.

This hadeeth contains a stern warning against show-off and that its people, irrespective of where they are and how well they hide (their evil intention), will certainly be exposed. This is because Allah has guaranteed this: “He who so acts to show off, Allah will disgrace him, and he who does good deeds so that people (may hold him in high esteem) Allah will expose his evil hidden intentions”.

Allah alone grants success.

Hadeeth 1620

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ عَزَّ وَجَلَّ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ عَرَضًا مِنَ الدُّنْيَا، لَمْ يَجِدْ عَرْفَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ» يَعْنِي: رِيحَهَا. رَوَاهُ أَبُو دَاوُدَ .
بِإِسْنَادٍ صَحِيحٍ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "A person who acquires (religious) knowledge, which is (normally) acquired to gain the Pleasure of Allah, (for the sole reason) to secure worldly comforts will not even smell the fragrance of Jannah on the Day of Resurrection (i.e., will not enter Jannah)." [Abu Dawud]

Commentary

The hadeeth of Abu Hurairah (may Allah be pleased with him) refers to the one who acquires Islamic knowledge to attain the Pleasure of Allah. This is the knowledge of the Qur'an and the Sunnah. A person who acquires this knowledge with the sole aim of gaining comfort of this world will not smell the fragrance of Paradise, although its fragrance could be perceived from a very far distance. For instance, a person who studies the Islamic theology (*Aqeedah*) so that people might say he is good at *Aqeedah* or to secure employment or similar matters; or a person who studies Islamic jurisprudence, Qur'an interpretation or the knowledge of hadeeth for the sake of show-off. These people will not smell the fragrance of Paradise; that is, he will be forbidden from entering it. However, there is no harm if a person acquires knowledge that is not meant for gaining Allah's Pleasure for purely worldly gains. That is, the non-religious knowledge such as mathematics, engineering and construction; there is nothing wrong in that for it is meant solely for the worldly activities.

The warning in the hadeeth was specifically for the religious knowledge, which should be for gaining Allah's Pleasure.

Someone may say: 'Many students today are studying in colleges for the purpose of obtaining higher certificate.'

The reply will be: All actions are judged according to their intentions. If his intention is to obtain higher certificate, or to secure a job and position, he indeed aims at achieving worldly comfort. But if his intention is to become a teacher, a headmaster or a lecturer, then this is a good intention.

Today, people do not value a person who possesses knowledge; the measure of value has become certificate. If someone says, for instance; 'If I remain without certificate, no matter how knowledgeable I am, they will not make me a teacher. So, I will study to obtain the certificate in order to become a qualified teacher so as to benefit the Muslim Ummah.' This is a good intention and there is nothing wrong with it.

Allah alone grants success.

Chapter 289: things not to be considered as showing off

Hadeeth 1621

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَرَأَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ، وَيَحْمَدُهُ النَّاسُ عَلَيْهِ؟ قَالَ: «تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ» رَوَاهُ مُسْلِمٌ .

Abu Dharr ؓ said: The Messenger of Allah ﷺ was asked: "Tell us about a person who does some good deed and people praise him, will this be considered as showing off?" He replied, "This is the glad tidings which a believer receives (in this life)." [Muslim]

Commentary

The author, may Allah shower blessings on him, said: The chapter of things not to be considered as show-off. That is, what people might consider as show-off while in reality it is not.

Then the author - may Allah shower blessings on him- quoted this hadeeth of Abu Hurairah (may Allah be pleased with him). The Prophet ﷺ was asked about a person who does some good deeds and people praise him for it. He ﷺ replied, **“This is the glad tidings which a believer (receives in this life).”**

An illustration of the content of this hadeeth is that a man does a righteous deed for the sake of Allah and does not bother whether people are aware of it or not, whether they see him or not, whether they hear of him or not; rather he only does it sincerely for Allah. Then people envy him and began to praise him as a devoted person known for good deeds, kind to the creature and for other virtues. The Prophet ﷺ said: **“This is the glad tidings which a believer (receives in this life).”** This is a form of commendation for him. This is because when people praise a person, they serve as witnesses of Allah – the Mighty and Sublime – on the earth. Thus, when a funeral procession passed by the Prophet ﷺ and his companions praised the deceased, he ﷺ said: **“He will certainly enter it”**. Then, another funeral procession passed by and they spoke ill of the deceased, he ﷺ said: **“He will certainly enter it.”** They asked: **“O Messenger of Allah, what do you mean by ‘He will certainly enter it?’”** He replied, **“You praised the first person, so he will certainly enter Paradise; and you spoke ill of the second person, so he will enter Hell-fire. You are the witnesses of Allah on the earth.”**⁽¹⁾ This is the meaning of his saying: **“This is the glad tidings which a believer (receives in this life).”**

The difference between this case and show-off is that the one who engages in show off does an action for people to see him. Hence, there is an element of associating partners with Allah in his intention.

1 Al-Bukhaari reported it in the Book of Janaazah, the Chapter of People’s Praise for A Dead, no: (1278).

However, the other person does an action sincerely for the sake of Allah; it never crossed his mind that people will praise or defame him. Nevertheless, people will become aware as stated by a poet:

Whatever is the disposition of a person

People will know about it even if he thinks it would be concealed.⁽¹⁾

That is, whatever personality a person develops, people will come to recognize it even if he thinks that people will not. Therefore, if people know about his acts of obedience (to Allah) and praise him for that, it will not be considered as show off; rather, the fact that people praise a person is the glad tidings which a believer receives in this life. A person who is the subject of people's praise is worthy of being among the inhabitants of the Paradise.

But if a person who engages in show off, refuge is with Allah, performs *Salat* or makes good statements, he would want people to hear him and praise him. The difference between the one mentioned in the hadeeth of Abu Dharr (may Allah be pleased with him) and him is enormous.

We beseech Allah to protect us from the act of show-off and evil temptations. Verily, He has power over all things.

Chapter 290: prohibition of gazing at strange women and beardless handsome boys except in exigency

Commentary

The great scholar of hadeeth, An-Nawawi, may Allah shower blessings on him, said: The chapter on prohibition of 'gazing at strange women and beardless handsome boys except in necessity.

A strange woman refers to a woman who is eligible for you to marry; she may be a relative or not. A beardless boy refers to a good looking youth whose beard has not grown and has no dense mustache; that is,

1 Dhuair bn Abee Salamah's Deewan in his Muallaqah (1/6).

the point of his moustache is still bare.

Beautiful is the opposite of ugly.

Looking at a strange woman is prohibited as stated by the author - may Allah shower blessings on him. This is because Allah - the Mighty and Sublime - has ordered us to lower our gaze:

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَٰلِكَ أَرَبَّ لَهُمْ إِنَّ اللَّهَ حَبِيرٌ بِمَا

يَصْنَعُونَ ﴿٣٠﴾

“Say to the believing men to lower their vision and to guard their private parts. That is purer for them. Indeed, Allah is acquainted with what they do.” (24; 30).

He - the Mighty and Sublime - instructed that eyes should be lowered and private parts be guarded. This shows that lack of lowering the gaze would lead to lack of guarding the private part. When a person continues to stare at a woman, his heart becomes attached to her until he approaches her for discussion. Thereafter, several arrangements will follow and adultery will occur, refuge is with Allah. That is why it is said: ‘Gaze is the emissary of illegal sexual intercourse.’ That is, it invites to fornication and adultery. Allah - the Mighty and Sublime - ordered us to lower our gaze; He the Exalted, says:

﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣١﴾﴾

“Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allah).” (17: 36)

A person will be questioned about his sense of hearing; what did he listen to with his ears? Did he listen to forbidden words or take pleasure in the voice of a strange woman? Likewise, one will be questioned about his sight and heart. Therefore, it becomes an obligation for a person to guard himself.

However, there is nothing wrong in looking at a woman who is forbidden for you to marry. There is no harm in looking at her face,

head, palms, arms, legs or feet except one fears temptation. In such situation, he should not look at her even though she is forbidden for him to marry. If one has a pretty foster sister, she is forbidden for him in marriage because she is comparable to his blood sister. However, he must lower his gaze if he fears temptation and she is expected to cover herself in his presence because Hijab was initially legislated to prevent temptation. Therefore, if there is possibility of temptation, a woman must veil her face even from the one who is eligible to marry her.

But if there is no temptation, and one has a pure and virtuous heart, it is forbidden for him to look at a woman who is allowed for him to marry. For example, he should not gaze at his paternal cousin, maternal cousin or sister-in-law. The important point is that it is permissible to look at women that are forbidden to marry as long as one does not see any possibility of temptation. As for other women, it is prohibited to gaze at them in absolute terms.

He – the Mighty and Sublime – said:

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

“Allah knows the fraud of the eyes, and all that the breasts conceal.” (40: 19).

‘The fraud of the eyes’ refers to stolen gaze; that is, to stare in a way that people will not realize it but Allah – the Mighty and Sublime – is aware of it for He knows what the heart conceals of good and bad intentions. He knows what the heart whispers and the impending actions of man.

Allah alone grants success.

Hadeeth 1622

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: كُتِبَ عَلَى ابْنِ آدَمَ نَصِيْبُهُ مِنَ الرَّئِي مُدْرِكُ ذَلِكَ لَا مَحَالَةَ: الْعَيْنَانِ زَنَاهُمَا النَّظْرُ، وَالْأُذُنَانِ

زَنَاهُمَا الْاِسْتِمَاعُ، وَاللِّسَانُ زِنَاهُ الْكَلَامُ، وَالْيَدُ زِنَاهَا الْبَطْشُ، وَالرَّجُلُ
زِنَاهَا الْخُطَا، وَالْقَلْبُ يَهْوَى وَيَتَمَنَّى، وَيُصَدِّقُ ذَلِكَ الْفَرْجُ أَوْ يُكَذِّبُهُ
مُتَّفَقٌ عَلَيْهِ. وَهَذَا لَفْظُ مُسْلِمٍ، وَرَوَايَةُ الْبُخَارِيِّ مُخْتَصِرَةٌ.

Abu Hurairah ؓ said: The Prophet ﷺ said, "Allah has written the very portion of Zina which a man will indulge in. There will be no escape from it. The Zina of the eye is the (lustful) look, the Zina of the ears is the listening (to voluptuous songs or talk), the Zina of the tongue is (the licentious) speech, the Zina of the hand is the (lustful) grip, the Zina of the feet is the walking (to the place where he intends to commit Zina), the heart yearns and desires and the private parts approve all that or disapprove it." [Al-Bukhari and Muslim]

Commentary

After citing the verses, the author - may Allah shower blessings on him- mentioned the hadeeth of Abu Hurairah (may Allah be pleased with him) under the chapter of prohibition of gazing at strange women and beardless handsome boys except in exigency. The Prophet ﷺ said: "Allah has written the very portion of Zina which a man will indulge in. There will be no escape from it."

That is, a person will inevitably indulge in illegal sexual activity except he whom Allah protects. The Prophet ﷺ then mentioned a case in point. Zina of the eye is the lustful look; that is, it is a form of Zina for someone to look at a woman not legal for him to look at even if it is without lust. The Zina of the ear is listening; when a person listens to the words of a woman and derives pleasure from it, it is Zina of the ears. The Zina of the hand is touching; that is, the act of touching and carrying out similar acts with the hand. The Zina of the leg is the walking; that is, to the place where he intends to commit Zina. For instance, he hears the voice or notices a woman, so he walks to the place in order to see her. This is the Zina of the feet. The heart desires

and inclines to this affair; that is, love for women. This is the *Zina* of the heart and the private part approves of all that or disapproves it. That is, if one engages in illegal sexual intercourse, refuge is with Allah, he has indeed approved the *Zina* of these other organs. On the other hand, if he does not commit *Zina* with his private part but guards and saves himself, it is disapproval of the *Zina* of those organs.

This warns against attaching oneself to women by listening to their voices, looking at them, touching them, walking to their place or inclination of the heart. These are all forms of *Zina*, refuge is with Allah.

Therefore, a sane person with pure heart should be vigilant not to allow these organs become attached to anything relating to women. He must distance himself whenever he senses that because the Devil runs in the veins of human being as does the blood, and gazing is one of the poisonous arrows of the Devil. A person may look at a woman and his heart will not yearn for her at the first gaze, but his heart may long for her after repeated gazes. Thereafter, he becomes madly in love with her, thinking of nothing but her; he remembers her while standing and sitting, while asleep and awake. Hence, it leads to this evil and temptation, and we ask Allah for protection.

Allah alone grants success.

Hadeeth 1623

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِيَّاكُمْ وَالْجُلُوسَ فِي الطَّرِيقَاتِ» قَالُوا: يَا رَسُولَ اللَّهِ! مَا لَنَا مِنْ مَجَالِسِنَا بُدُّ، نَتَحَدَّثُ فِيهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ، فَأَعْطُوا الطَّرِيقَ حَقَّهُ» قَالُوا: وَمَا حَقُّ الطَّرِيقِ يَا رَسُولَ اللَّهِ؟ قَالَ: «عَضُّ الْبَصْرِ، وَكُفُّ الْأَدَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ». مُتَّفَقٌ عَلَيْهِ .

Abu Sa'id Al-Khudri ؓ said: The Prophet ﷺ said, "Avoid sitting on roadsides." His Companions said: "O Messenger of Allah ﷺ, there is no other alternative but to sit there to talk." Thereupon the Messenger of Allah ﷺ said, "If you have to sit at all, then fulfill the rights of the road." They asked: "What are their rights?" Thereupon he said, "Lowering the gaze (so that you may not stare at unlawful things); refraining from doing some harm to others, responding to greeting (i.e., saying 'Wa'alaikumus-salam' to one another) and commanding the good and forbidding the evil." [Al-Bukhari and Muslim]

Hadeeth 1624

وَعَنْ أَبِي طَلْحَةَ زَيْدِ بْنِ سَهْلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا قُعُودًا بِالْأَفْيَةِ نَتَحَدَّثُ فِيهَا فَجَاءَ رَسُولُ اللَّهِ ﷺ فَقَامَ عَلَيْنَا فَقَالَ: مَا لَكُمْ وَلِمَجَالِسِ الصُّعَدَاتِ؟ اجْتَنِبُوا مَجَالِسَ الصُّعَدَاتِ فَقُلْنَا: إِنَّمَا قَعَدْنَا لِغَيْرِ مَا بَأْسٍ، قَعَدْنَا نَتَذَكَّرُ، وَنَتَحَدَّثُ. قَالَ: «أَمَا لَا، فَادُّوا حَقَّهَا: غَضُّ الْبَصَرِ، وَرَدُّ السَّلَامِ، وَحُسْنُ الْكَلَامِ». رَوَاهُ مُسْلِمٌ .

Abu Talhah Zaid bin Sahl ؓ said: We were sitting and talking on a platform in front of our house when the Messenger of Allah ﷺ stopped by us and said, "Why do you sit on roads? Avoid sitting in them." We replied: "We sit there intending no harm. We only sit and discuss (religious) knowledge and talk." He said, "If you have to sit, you should fulfill the rights of the road: Lower your gaze, respond to greetings and talk in a good manner." [Muslim]

Commentary

After the author - may Allah shower blessings on him- had mentioned the verses showing the obligation of lowering the gaze, he then cited relevant hadeeths. From these are the hadeeths of Abu Sa'id Al-Khudri and Zayd bin Sahl, may Allah be pleased with both

of them.

As for the first hadeeth, the Prophet ﷺ said: “Avoid sitting on roadsides”. This is a warning; that is, beware of sitting on pathways. The companions of the Prophet ﷺ then explained that there is no other alternative but to sit on roadsides to talk. They would sit on the courtyard of their houses just as many people do today to discuss matters of this world and hereafter with their neighbours.

The Prophet ﷺ said, “If you have to sit at all, then fulfill the rights of the road.” They asked, “What are its rights, O Messenger of Allah?” Then he ﷺ mentioned the rights of the roadsides:

“Lowering the gaze”; that is, you should lower your gaze from passers-by. Some people would sit on roadsides and stare at all passers-by until they are out of sight. This contradicts the command of the Prophet ﷺ. They should lower their gaze especially when a woman passes. It is an obligation to lower the eyes for two reasons: because she is a woman and fixing the gaze on a passer-by makes the pedestrian uncomfortable and upset.

The second right: “Refraining from doing some harm to others.” You should not offend any of the passersby with your words or actions, restricting passageway by stretching your legs, for instance, or lying on the road.

The third right: “responding to greeting.” If someone greets you, you should respond to him. It is compulsory if someone says, ‘As-Salam Alaykum,’ to say in return ‘Wa Alaykum Salam’. It is not enough to say in return ‘Welcome,’ ‘Hello,’ or similar statements; rather, you must respond with what is obligatory. (Allah said):

﴿ وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ﴾ (٨١)

“When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.” (4:36).

The fourth: ‘commanding the good.’ If you see someone negligent of his obligations, you should command him to perform them. *Al-Ma’rûf* refers to everything which the Islamic Law commands, and

everything which people know and accept as good without being illegal. For instance, if you sit along the roadside and notice an unveiled woman, you should forbid her from that evil. You saw a negligent person who does not join *Salat* with the congregation at its commencement, you should command him to observe Prayer in congregation. Thus, you would have commanded good and forbidden evil.

These are the five rights on those who sit by the roadsides. The subsequent hadeeth also reiterated the theme of this hadeeth. The point of reference in this hadeeth is his saying: "Lower the gaze."

Allah alone grants success.

Hadeeth1625

وَعَنْ جَرِيرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنْ نَظَرِ الْفَجَاءَةِ فَقَالَ: «اصْرِفْ بَصْرَكَ». رَوَاهُ مُسْلِمٌ .

Jarir bin 'Abdullah ؓ said: I asked the Messenger of Allah ﷺ about (the Islamic ruling on) accidental glance (i.e., at a woman one is not Islamically allowed to look at) and he ordered me to turn my eyes away. [Muslim]

Hadeeth1626

وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ مَيْمُونَةُ، فَأَقْبَلَ ابْنُ أُمِّ مَكْتُومٍ، وَذَلِكَ بَعْدَ أَنْ أُمِرْنَا بِالْحِجَابِ فَقَالَ النَّبِيُّ ﷺ: «اِحْتَجِبَا مِنْهُ» فَقُلْنَا: يَا رَسُولَ اللَّهِ أَلَيْسَ هُوَ أَعْمَى: لَا يُبْصِرُنَا، وَلَا يَعْرِفُنَا؟ فَقَالَ النَّبِيُّ ﷺ: «أَفَعَمِيَا وَإِنْ أَنْتُمَا أَلْسْتُمَا تُبْصِرَانِهِ!؟». رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Umm Salamah ؓ said: I was with the Messenger of Allah ﷺ

along with Maimunah (رضي الله عنها) when Ibn Umm Maktum (رضي الله عنه) (who was blind) came to visit him. (This incident took place after the order of Hijab). The Prophet ﷺ told us to hide ourselves from him (i.e., observe Hijab). We said: "O Messenger of Allah ﷺ, he is blind and is unable to see us, nor does he know us." He replied; "Are you also blind and unable to see him?" [Abu Dawud and At-Tirmidhi]

Commentary

The author - may Allah shower blessings on him- reported this hadeeth of Jarir bin Abdullah (may Allah be pleased with him) under the chapter on prohibition of gazing at women and beardless handsome boys except in exigency. He (may Allah be pleased with him) asked the Prophet ﷺ about (the Islamic ruling on) accidental glance. He ﷺ replied: "Turn your eyes away." This is unintended look when you suddenly come across a woman who with exposed face. The Prophet ﷺ said: "Turn your eyes away"; that is, you should turn to the right or left in order not to look at her.

We learn from this hadeeth that it is prohibited for a man to look at a woman. However, this is forgiven if it is a sudden glance since it is not done intentionally. Indeed, Allah has forgiven whatever a person does by accident.

As for the second hadeeth of Umm Salamah (may Allah be pleased with her), she narrated that she and Maimunah (may Allah be pleased with her) were with the Prophet ﷺ when Ibn Ummu Makhtum - a blind man (may Allah be pleased with him) entered. The event occurred after they had been commanded (by Allah) to veil themselves, so the Prophet ﷺ ordered them to cover themselves from him. Thereupon, both of them said: "O Messenger of Allah, he is blind and he is unable to see us, nor does he know us." He (the Prophet) said: "Are you also blind and unable to see him?" Cover yourselves from him. He ﷺ commanded them to veil themselves before a man though he was blind.

However, this hadeeth is weak because all the authentic hadeeths

contradict it. The Prophet ﷺ said to Fatimah Bint Qais (may Allah be pleased with her): “Stay and observe your waiting period in the house of Ibn Ummu Makhtum for he is a blind man. You can take off your clothing in his presence.”⁽¹⁾

This hadeeth is recorded in Bukhari and Muslim. Regarding the hadeeth quoted by the author, Imam Ahmad - may Allah shower blessings on him- said: “It will be a mistake to attribute this hadeeth to the Prophet ﷺ.” That is, it has not been correctly narrated from the Prophet ﷺ. Based on this, it is not forbidden for a woman to look at even a strange man provided it is not a lustful gaze or meant to derive pleasure. This refers to usual looking. Hence, we find men walking in the markets without covering their faces and women are looking at them. Likewise, women used to come to the mosque during the time of the Prophet ﷺ and the men were not screened from them. If a man was not allowed to be seen by women, he would have been obliged to cover himself as women cover themselves from men.

The correct opinion is that a woman is allowed to look at a man without lust or to derive pleasure. But (in the case of a man), it is forbidden for him to gaze at a woman. Similarly, a maid-servant in a household is similar to other women in this regard; hence, she is expected to cover her face. Indeed, her case is more dangerous because if she were to uncover her face, and she is young or beautiful, she may become a source of temptation for the owner of the house and his sons, if he has sons.

Allah alone grants success.

Hadeeth 1627

وَعَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ، وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ، وَلَا يُفْضِي الرَّجُلُ إِلَى

1 Muslim reported it in the Book of Divorce, the Chapter of A Divorce of the Last Third Time Has No Maintenance, no: (2721).

الرَّجُلِ فِي ثَوْبٍ وَاحِدٍ، وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثَّوْبِ الْوَاحِدِ.
رَوَاهُ مُسْلِمٌ .

Abu Sa'id Al-Khudri ؓ said: The Messenger of Allah ﷺ said, "A man must not look at a man's private parts nor must a woman look at a woman's private parts; neither should two men lie naked under one cover, nor should two women lie naked under the same cover." [Muslim]

Commentary

The hadeeth of Abu Sa'id Al-Khudrii (may Allah be pleased with him) stated that the Prophet ﷺ said: "A woman must not look at a woman's private part nor must a man look at a man's private part: neither should two men lie naked under one cover, nor should two women lie naked under the same cover."

This statement of his ﷺ prohibits a woman from looking at the private part of another woman. If the private part of a woman, defined as the area between the navel and the knee, becomes exposed for any reason, perhaps she is urinating or the wind blows her garment, it is not permissible for another woman to look at it. Similarly, if the private part of man becomes exposed due to the blowing of wind or other reasons, it is not permissible for another man to look at it.

Some women hang to this hadeeth to think that a woman is not obliged to cover her body except the part between the navel and knees. This is an erroneous understanding. This is because the Prophet ﷺ never permitted women to wear clothes that only cover those parts between the navel and the knee. But he ﷺ forbade a woman from looking at another woman's private part. Hence, the difference between the two issues is clear. A woman must wear cloth that is enough to cover her entire body. The women companions (may

Allah be pleased with them all) of the Prophet ﷺ used to cover all the parts of their bodies; everything between the feet and the palms were covered.

If the private part of a woman opens for any reason such as wind, it is not permissible for another woman to look at those parts between the navel and the knees. The same thing holds for a man; he should not look at the private part of another man which are the parts between the navel and knees.

However, it is permissible for a man to expose his chest and shoulders to another man, based on the fact that a man is allowed to wear a wrapper. This is reported in the hadeeth of a man who requested that the Prophet ﷺ marry a woman, (referred to as) Waahibah, to him. That was the woman who came to the Prophet ﷺ and said, “O Messenger of Allah, I give myself to you.” He ﷺ looked at her but his soul was not enthralled by her, so he remained quiet and the woman sat. Then a man from the congregation said, ‘Marry her to me, O Messenger of Allah.’ The Prophet ﷺ enquired from him, “**What have you for her marriage gift?**” He replied, ‘I have my wrapper.’ Sahl (may Allah be pleased with him), the narrator of the hadeeth, said he had no garment or anything on him except just the wrapper. Then the Prophet ﷺ said: “**You will be without a wrapper if you give it to her but she will not have a bridal gift if you leave it to yourself. Search for anything even if it is a ring made of steel.**” The man left to search for anything but he was unable to get even a ring made of steel because he was poor. Then the Prophet ﷺ said, “**Have you anything which you have memorized) from the Qur’an?**” He replied: ‘Yes, I memorized this and that chapters.’ The Prophet ﷺ then said, “**I marry her to you for what you have of the Qur’an (as her dowry).**” That is, you should teach her the verses you have memorized from the Qur’an, and that is her dowry. The point of reference is that a man is allowed to wear only a wrapper, but a woman is not allowed to do same. This (the wearing of wrapper only) was not the habit of the women companions.

Chapter 291: prohibition of meeting a non-mahram woman in seclusion

Hadeeth1628

وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ
وَالدُّخُولَ عَلَى النِّسَاءِ»، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: أَفَرَأَيْتَ الْحَمُو؟ قَالَ:
«الْحَمُو الْمَوْتُ». مُتَّفَقٌ عَلَيْهِ .

'Uqbah bin 'Amir ؓ said: The Messenger of Allah ﷺ said, "Avoid (entering a place) in which are women (uncovered or simply to mix with them in seclusion)." A man from the Ansar said, "Tell me about the brother of a woman's husband." He replied, "The brother of a woman's husband is death." [Al-Bukhari and Muslim]

Hadeeth1629

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَخْلُونَ
أَحَدَكُمْ بِامْرَأَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ». مُتَّفَقٌ عَلَيْهِ .

Ibn Abbas ؓ said: The Messenger of Allah ﷺ said, "No one of you should meet a woman in privacy unless she is accompanied by a Mahram (i.e., a relative within the prohibited degrees)." [Al-Bukhari and Muslim]

Commentary

The author ؓ said: The chapter on prohibition of meeting a non-mahram woman in seclusion.

A non-mahram woman refers to a female with no restriction of marriage for you. This includes the daughter of your paternal uncle,

the daughter of your paternal aunt, the daughter of your maternal uncle the daughter of your maternal aunt among others, and those who are not your relatives.

The woman meant in this context refers to a woman who you are eligible to marry. It is forbidden to remain in seclusion with her. A man will not be in seclusion with a woman except the Devil will be their third. What do you think about a people whose third is Satan? We think that they will become open to temptation. Then, he (the author) quoted the saying of the Most High:

﴿وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَسَأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ﴾

“And when you ask (his wives) for anything you want, ask them from behind a screen.” (33: 53)

That is, you should not enter into their abode; rather, ask them from behind a screen in order to avoid seclusion.

Then he (the author) mentioned the hadeeth of Uqbah bin Amir (may Allah be pleased with him) that the Prophet ﷺ said, “Avoid entering a place in which are women (uncovered or simply to mix with them in seclusion).” This is a severe warning. A companion (may Allah be pleased with him) asked, ‘O Messenger of Allah! Tell me about the brother of a woman’s husband, referred to as *Hamwu*?’ He ﷺ replied, “The brother of a woman’s husband is death”.

The word *Hamwu* encompasses the close relatives of the husband such as his brother, his paternal uncle and maternal uncle. They are the ones refer to as the *Hamwu*. The husband’s father and the husband’s son are among those which marriage is prohibited but some of his other relatives such as his brother, his paternal uncle and his maternal uncle are not *Mahram* (to the wife).

The Prophet ﷺ said: “*Al-Hamwu* is death.” This denotes a serious warning. It means that one should prevent the entrance of his relatives into the apartment of his wife and his family in the absence of a *Mahram* as much as one would avoid death. This is a stern notice. The entrance of husband’s relatives into his wife’s place and his

house is more dangerous than the entrance of strange person. This is because the husband's relatives gain access (to the house) without any hindrance considering the fact that they are his relatives. When they stand at the door to seek permission, nobody will tend to deny them. That is why it is forbidden for someone to allow his brother to have privacy with his wife though some people take this issue lightly. He lives with his wife and his brother who has attained the age of puberty and will go to work leaving his wife and his brother alone in the house. This is forbidden and not permissible because Satan flows in the veins of human being as does the blood.⁽¹⁾

But what if they stay in the same house? He must endeavor to put up a barrier with a door between them and keep the key with him. He should show his brother his part of the house and show his wife her part, and insist that the door must not be left open. This is because the brother may enter into her place (while they are alone at home) and Satan incites him to rape her, refuge is with Allah.

We ask Allah for protection.

Another form of seclusion is being alone with a driver. That is, if someone has a driver and has a wife or a daughter, it is not permissible for him to allow his wife or his daughter to ride alone with the driver without a *Mahram*. This is because being alone with a driver in a car is more dangerous than seclusion in the house. This privacy with her may allow him to discuss and reach an agreement with her, then both of them can go anywhere to commit adultery, refuge is with Allah. Thus, it is forbidden for anyone to allow his wife, his sister or his daughter to ride alone with a driver even for a distance of five steps. It is absolutely not allowed.

If someone were to ask, "What if the woman is a student and her *Mahram* is sick or busy and unable to take her (to school) and she definitely has to learn?" We say: No. Who says she must study? The lesson that leads to prohibited thing is also prohibited. She should stay at home rather than ride alone (with a driver), which

1 Al-Bukhaari reported it in the Book of I'tkaaf, the Chapter of A Mu'takif Defending Himself, no: (1898), and Muslim in the Book of Salam, the Chapter of He Who is In Seclusion with A Woman, no: (4040).

is forbidden. She can revise her lesson at home and fit into the school work. We fear a great deal that the sense of decency has been torn off the heart of anyone who allows such arrangement for his family, refuge is with Allah.

Allah alone grants success.

Chapter 292: prohibition of men and women apeing one another

Hadeeth1631

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ.

وَفِي رِوَايَةٍ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ. رَوَاهُ الْبُخَارِيُّ .

Ibn 'Abbas رضي الله عنه said: The Messenger of Allah ﷺ cursed those men who ape women. He also cursed the hermaphrodite of men.

Another narration is: The Messenger of Allah ﷺ cursed men who copy women and cursed women who copy men. [Al-Bukhari]

Hadeeth1632

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الرَّجُلَ يَلْبَسُ لِبْسَةَ الْمَرْأَةِ، وَالْمَرْأَةَ تَلْبَسُ لِبْسَةَ الرَّجُلِ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Abu Hurairah رضي الله عنه said: The Messenger of Allah ﷺ cursed a man who puts on the dress of women, and a woman who puts on the dress of men. [Abu Dawud]

Hadeeth 1633

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِنْفَانِ مِنَ أَهْلِ النَّارِ لَمْ أَرَهُمَا: قَوْمٌ مَعَهُمْ سِيَاطٌ كَأَذْنَابِ الْبَقَرِ يَضْرِبُونَ بِهَا النَّاسَ، وَنِسَاءٌ كَاسِيَاتٌ عَارِبَاتٌ مُمِيَلَاتٌ مَائِلَاتٌ، رُءُوسُهُنَّ كَأَسْنِمَةِ الْبُخْتِ الْمَائِلَةِ لَا يَدْخُلْنَ الْجَنَّةَ، وَلَا يَجِدْنَ رِيحَهَا، وَإِنَّ رِيحَهَا لِيُوجَدُ مِنْ مَسِيرَةِ كَذَا وَكَذَا». رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "There are two types of people who will be punished in Hell and whom I have not seen: men having whips like the tails of cows and they will be beating people with them, and, women who will be dressed but appear to be naked, inviting to evil; and they themselves will be inclined to it. Their heads will appear like the humps of the Bactrian camel inclined to one side. They will not enter Jannah and they will not smell its fragrance which is perceptible from such and such a distance." [Muslim]

Commentary

The author and great scholar of hadeeth, An-Nawawi - may Allah shower blessings on him-, said: The chapter on prohibition of men and women apeing one another.

This is because Allah, the Exalted, created males and females and bestow unique characteristics on each of them. Men and women are different in terms of body structure, attitude, strength, religious obligations among other attributes. Therefore, whoever attempts to make men look like women or vice versa has indeed contradicted the Decree and Law of Allah. This is because the perfect wisdom of that which Allah, the Most High, has created and legislated belongs to Him. That is the reason for the serious threat of curse issued in the texts, which is expulsion and remoteness from the Mercy of Allah – the Mighty and Sublime.

The Prophet ﷺ cursed men who imitate women and women who imitate men. This is recorded in the hadeeth of Ibn Abbas (may Allah be pleased with him and his father) that the Prophet ﷺ has cursed men who imitate women. In another version, **‘those who imitate women among men.’** These are the ones referred to in the above hadeeth. Also cursed are those who imitate men among women.

Curse means to distance one from the Mercy of Allah. If a man dresses like a woman, especially if it is manufactured from materials forbidden for men such as silk or gold, imitates a woman in talking such that he alters his voice, emulates a woman in walking or other specifics, he is cursed by the tongue of the best of creatures ﷺ. Indeed, we should also curse anyone who has been cursed by the Messenger of Allah ﷺ.

Similarly, any woman who imitates men is cursed. This includes any woman who speaks like a man, puts on turban like men, wears the clothes of men such as trousers because they are specific for men. Women are meant to wear clothing which conceal their thighs and legs, and we all know that trousers show the shape of a woman, their thighs and their legs. That is why we say it is not permissible for a woman to put on trousers even for her husband. This is because the reason for the prohibition is not due to exposure of body parts which are meant to be concealed but for imitation. Therefore, a woman who imitates men is cursed by the tongue of Muhammad ﷺ. Indeed, imitation is one of the major sins.

Thereafter, the author - may Allah shower blessings on him - followed up the hadeeth of Ibn Abbas (may Allah be pleased with him and his father) with the hadeeth of Abu Hurairah (may Allah be pleased with him). The Prophet ﷺ said: **“There are two types of people who will be punished in hell and whom I have not seen: men having whips like the tails of cows and they will be beating people with them.”** The scholars commented that these are the policemen who beat people for no legitimate reason. **“They have whips like the**

tails of cows”; that is, whips with long ends which they use to beat people unjustly. If it were for a legitimate reason, then it will be similar to beating a transgressor (as Allah said):

﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ﴾

“The fornicatress and the fornicator, flog each them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah.” (24: 2)

You should not pity them; rather, flog them complete hundred strokes.

However, whoever beats people for no just cause will be among the categories of the inhabitants of Hell fire, refuge is with Allah.

The second category are “women who will be dressed but appear to be naked, inviting to evil; and they themselves will be inclined to it. Their heads will appear like the humps of the Bactrian camel inclined to one side. They will not enter Paradise and they will not smell its fragrance which is perceptible from such and such a distance.”

This refers to women who are clothed but remained naked. It is said that these are women who wear clothes but are devoid of piety because Allah – the Mighty and Sublime – said: *“...but the clothing of righteousness is the best.”* (7: 26).

Based on this, the hadeeth includes every sinful and evil woman even if she wears a loose flowing cloth. This is because what it meant by being dressed (in the above hadeeth) is wearing material clothes but devoid of piety. Indeed, there is no doubt that anyone who lacks piety is indeed naked as stated by Allah – the Mighty and Sublime: *“The clothing of righteousness is the best”*.

It is also said that (the meaning of the above statement) is that they put on cloth but it does not conceal their body. This may be due to it being tight, transparent or short. Any woman who wears any of these

types of clothes would be considered as clothed but naked.

Mumeelah Ma'ilah: *Mumeelah* means that she combs her hair to a side as explained by some of them that she packs her hair to one side. This is part of inclining the hair to one side. This is more worrisome because this style has come to us from disbelieving women, in Allah we seek refuge, and some women have become afflicted with it. They pack their hair to one side to give it a certain inclination; that is, she bent her hair at an angle. It is also said that they tempt and seduce others by the display of their adornment, perfume and the like of that.

Perhaps, the statement encompasses the two meanings. The jurisprudential principle states that if a text suggests two meanings, it should be applied to the two without preferring one above the other. In this case, none of the two interpretations outweigh or contradict the other. Hence, it encompasses both meanings because of their compatibility.

As for the saying *Maailat*, it means deviating from the truth regarding that which is obligatory for them such as modesty. You would see a woman walking like a man in the market with brute force and sturdiness, in a manner some men will find laborious. She is walking like a soldier due to the intensity in her stride, her force of striking the ground and her lack of concern. Likewise, she raises her voice when laughing with her colleagues in a manner that can lead to temptation. Similarly, she stands in front of a storekeeper for a long period, laughing and chatting with him. She may even stretch out her hand for him to fasten a wrist watch among other evils and temptations. There is no doubt that they have deviated from the truth, we ask Allah for well-being.

‘Their heads will appear like the humps of the Bactrian camel inclined to one side.’

The Bactrian camel is a type of camel with long hump that swings from left to right. This woman raises the hair of her head until it inclines to the right or left like the hump of the Bactrian camel which inclines to one side. Some scholars opined that a woman who puts

a turban like that of a man on her head such that the cape stands upright is comparable to the hump of a Bactrian camel. All the same, this woman beautifies her head in a way that may lead to temptation.

‘They will not enter *Jannah* and they will not smell its fragrance.’ That is, they will neither enter Paradise nor come close enough to smell it though the fragrance could be perceived from a distance of seventy years or more. However, she will not come close to Paradise, refuge is with Allah, because she has deviated from the right path. She is dressed but appeared to be naked, inviting to evil and inclined to it, and on her head is that which invites to temptation and illegal sexual relationship.

This is evidence that this type of clothing is prohibited because it will prevent entrance into Paradise. This shows that it is one of the major sins.

Here is an issue that is blurred to some women and so also some people: When a person does something that involves imitation, he says, ‘I did not intend imitation.’ It should be explained to them that imitation is an apparent matter; when it exists, it would be considered as imitation whether it is intended or not. When it is apparent that an act is an imitation of disbelieving women, sinful women, men imitating woman or vice versa, it becomes unlawful regardless of the underlying intention. However, if it is intentional, it is worse. But if it is unintended, we will say to him: It is obligatory for you to change your ways in order to distance yourself from imitation.

As for the last hadeeth of Abu Hurairah (may Allah be pleased with him), it is reported by Abu Dawud - may Allah shower blessings on him- with a good chain of narration. The Messenger of Allah ﷺ forbade that a woman should wear the clothing of a man and for a man to wear the clothing of a woman. This further supports what we said earlier that imitation may arise in clothing, walking, attitude, speech and other features.

We ask Allah for safety for you and us, and to safeguard our males

and females from all what entails temptation and deviation.

Chapter 293: prohibition of following the manners of satan and disbelievers

Hadeeth 1634

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَأْكُلُوا بِالشِّمَالِ، فَإِنَّ الشَّيْطَانَ يَأْكُلُ وَيَشْرَبُ بِشِمَالِهِ». رَوَاهُ مُسْلِمٌ .

Jabir رضي الله عنه said: I heard the Messenger of Allah ﷺ as saying: "Do not eat with your left hand, because Satan eats and drinks with his left hand." [Muslim]

Hadeeth 1635

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَأْكُلَنَّ أَحَدُكُمْ بِشِمَالِهِ، وَلَا يَشْرَبَنَّ بِهَا. فَإِنَّ الشَّيْطَانَ يَأْكُلُ بِشِمَالِهِ وَيَشْرَبُ بِهَا». رَوَاهُ مُسْلِمٌ .

Ibn 'Umar رضي الله عنهما said: The Messenger of Allah ﷺ said, "No person should eat and drink with his left hand for Satan eats with his left hand and drinks with his left hand." [Muslim]

Commentary

The author - may Allah shower blessings on him- said: The Chapter of Prohibition of Following the Manners of Satan and Disbelievers.

Satan is the arrowhead of disbelief as stated by Allah, the Exalted:

﴿ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴾

الكافرين ﴿٢٤﴾

“And (remember) when we said to the angels: ‘prostrate yourself before Adam’. And they prostrated except Iblis (Shaitân), he refused and was proud and was one of the disbelievers.”

The disbelievers among the children of Adam are the enemies of Allah and the intimate allies of Satan as stated by Allah, the Exalted:

﴿اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا أَوْلِيَآؤُهُمُ
الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا

خالدون ﴿٢٥٧﴾

“Allah is the Waliyy (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliyâ (supporters and helpers) are Taghut (false deities and false leaders), they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever” 2: 257.

The act of imitating Satan or the disbelievers involves performing their actions, wearing a cloth or attire that is specific for them. This is independent of whether the person intends imitation or not.

If it is said that this is the cloth of the disbelievers, it becomes unlawful for a Muslim to wear it. If it is said that this is the head cover of the disbelievers, it becomes unlawful for a Muslim to imitate them. Ditto for Satan; you should not imitate him in his actions. However, Satan is from the world of the Unseen, so we do not know his actions except that which has been conveyed to us from the Prophet ﷺ about him.

In the hadeeth of Ibn Umar (may Allah be pleased with him), the Prophet ﷺ said, “None of you should eat with his left hand or drink with his left hand because Satan eats and drinks with his left hand.” Therefore, the Prophet ﷺ forbade eating and drinking with the left hand because it is one of the actions of Satan. Satan eats and drinks

with his left hand and we have been forbidden from following him as stated by Allah – the Mighty and Sublime:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾ ﴾

“O you who believe! Follow not the footsteps of Satan (Shaitân). And whosoever follows the footsteps of Satan (Shaitân), then, verily, he commands Al-Fahshâ’ [i.e. to commit indecency (illegal sexual intercourse)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islam)]. And had it not been for the Grace of Allah and His Mercy on you, not one of you would ever have been pure from sins. But Allah purifies (guides to Islâm) whom He wills, and Allah is All-Hearer, All-Knower. 24: 21.

This hadeeth highlights the prohibition of eating and drinking with the left hand, and that whoever does this is imitating Satan who is our enemy and enemy of Allah. You will be surprised to find people who follow Satan in eating and drinking with the left hand today because of their mingling with disbelievers. You will be amazed at these people who eat and drink with their left hands and abandon the guidance of the Prophet ﷺ. They become emulators of Satan and the disbelievers, and not emulators of the Messenger of Allah ﷺ, thereby opposing his guidance and Sunnah.

Some people eat and drink with the right hand but switches to the left to drink water while eating. He would say, ‘I fear that the bowl would be stained’. Is it stained with impurity or food? Food is pure. A person is simply expected to wash the container after drinking. Today, we drink with disposable cups which can be used once and discarded. But Satan – we seek refuge with Allah from him – beautifies for a person the evil of his action so he sees it as good. In condemning these people, Allah, the Exalted, said:

“Is he then to whom the evil of his deeds is made fair seeming, so

that he considers it as good (equal to the one who is rightly guided)? Verily, Allah sends astray whom He wills, and guides whom He wills.”[35:8]

We ask Allah for well-being.

It is forbidden for a person to eat or drink with his left hand at all times except in case of necessity. (For example), when the right hand is paralyzed or broken or he does not have fingers on his right hand among other types of necessities. This is a necessity, and Allah has not placed hardship upon us in the religion.

The Prophet ﷺ once saw a man eating with his left hand and forbade him but the man said ‘I cannot eat with my right hand’. So, the Prophet ﷺ said to him, ‘You will never be able to eat with it.’(1) Afterwards, he was unable to raise his right hand to his mouth. It became paralyzed because he lied when he said, ‘I cannot eat with it’. The supplication of the Prophet ﷺ against him shows that eating with the left hand is unlawful. In reality, the insistence of this man was borne out of pride but the supplication of the Prophet ﷺ against him shows the prohibition of his action. And it was like that.

Another way of imitating Satan is giving and collecting things with the left hand. Unfortunately, most people including students of knowledge and people of goodness and worship give and take with left hand. *Sub’hanAllah!* The one giving or collecting with the left hand is imitating Satan and this contradicts every sense of honour and proper etiquette. If you want to give something to someone, you should give him with the right hand; and if you want to collect or receive something from him, you should do so with the right hand unless if the right hand is preoccupied. For example, when it is carrying something very heavy and it is impossible to transfer it to the left hand. Every situation has its own status. However, do not give or receive anything with the left hand without any reason if you desire the guidance of the Prophet ﷺ.

We ask Allah to grant us success and guidance.

1 Muslim reported it in the Book of Drinks, the Chapter of the Etiquette of Eating and Drinking and Rulings Regarding Both, no: (3766).

Chapter 294: forbiddance to dye hair black

Hadeeth 1636

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبِغُونَ، فَخَالَفُوهُمْ». مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ said: I heard the Messenger of Allah ﷺ as saying: "Jews and Christians do not dye their hair, so act differently from them." [Al-Bukhari and Muslim]

Hadeeth 1637

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أُتِيَ بِأَبِي قُحَافَةَ وَالِدِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُمَا يَوْمَ فَتْحِ مَكَّةَ وَرَأْسُهُ وَلِحْيَتُهُ كَالشَّعَامَةِ بَيَاضًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «غَيِّرُوا هَذَا وَاجْتَنِبُوا السَّوَادَ». رَوَاهُ مُسْلِمٌ .

Jabir ؓ said: Abu Quhafah, father of Abu Bakr ؓ was presented to the Messenger of Allah ﷺ on the day of the conquest of Makkah and his head and beard were snow white. The Messenger of Allah ﷺ said, "Change it (i.e., dye it and avoid black colour)." [Muslim]

Commentary

The author - may Allah shower blessings on him- said: The chapter on prohibition of following the manners of Satan and disbelievers. He reported on the authority of Abu Hurairah ؓ that the Prophet ﷺ said: "Jews and Christians do not dye their hair, so act differently from them." That is, you should dye your hair.

This refers to dyeing of grey hair as evident in a hadeeth in the next

chapter. Abu Quhafah, the father of Abu Bakr (may Allah be pleased with him) was presented to the Messenger of Allah and his hair and beard were snow white. Then the Prophet ﷺ said, “Change this (i.e. dye it) and avoid black.” This is evidence that the appropriate thing for one is to change the grey hair. He should dye it but not to black. It should be done either with yellow colour like “henna” or with yellow mixed with a black stuff. When yellow is mixed with black, it gives a brownish color. Then one can dye with brown color or yellow color as commanded by the Prophet ﷺ. Many people would have loved to do it if not for the associated difficulty and finance. However, the continuous maintenance and care entail hardship and means; thus, the root of the hair appears white while the upper part is dyed.

There is evidence in his saying: “Avoid black,” that using black colour is forbidden. This is because black colour would make one appear young and that is an act of opposing the creation of Allah and His Sunnah concerning His creature. Hence, there is no harm in dyeing the hair to other colours except black colour which has been forbidden by the Prophet ﷺ.

Today, we see women using various dyes to alter their hair; there is nothing wrong with it except using the black colour because the Prophet ﷺ had prohibited it. Likewise, it will be impermissible for believing women to use any type of dye which is specific to the disbelieving women. This will be tantamount to following the manners of disbelieving women, which is forbidden.

Allah alone grants success.

Chapter 295: prohibition of shaving part of the head

Hadeeth 1638

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْقَزَعِ.
مُتَّفَقٌ عَلَيْهِ .

Ibn 'Umar ؓ said: The Messenger of Allah ﷺ forbade shaving a part of the head. [Al-Bukhari and Muslim]

Hadeeth 1639

وَعَنْهُ قَالَ: رَأَى رَسُولُ اللَّهِ ﷺ صَبِيًّا قَدْ حُلِقَ بَعْضُ شَعْرِ رَأْسِهِ وَتُرِكَ بَعْضُهُ، فَنَهَاهُمْ عَنْ ذَلِكَ وَقَالَ: «احْلِقُوهُ كُلَّهُ، أَوْ اتْرُكُوهُ كُلَّهُ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ عَلَى شَرْطِ الْبُخَارِيِّ وَمُسْلِمٍ.

Ibn 'Umar ؓ said: The Messenger of Allah ﷺ saw a boy, some portion of whose head was shaved and some of it was left out. He prohibited them from that and said, "Shave the whole of it or leave the whole of it." [Muslim]

Hadeeth 1640

وَعَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ أَهْمَلَ آلَ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُ ثَلَاثًا، ثُمَّ أَتَاهُمْ فَقَالَ: «لَا تَبْكُوا عَلَيَّ أَخِي بَعْدَ الْيَوْمِ». ثُمَّ قَالَ: «ادْعُوا لِي بَنِي أَخِي» فَجِيءَ بِنَا كَأَنَّ أْفْرُخُ فَقَالَ: «ادْعُوا لِي الْحَلَّاقَ» فَأَمَرَهُ، فَحَلَقَ رُءُوسَنَا. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ عَلَى شَرْطِ الْبُخَارِيِّ وَمُسْلِمٍ.

'Abdullah bin Ja'far ؓ said: The Prophet ﷺ gave respite for three days to the family of Ja'far (after his martyrdom). Then he came and said, "Don't weep for my brother after this day." He said, "Bring all of my nephews to me." We were accordingly brought as if we were chickens. Then he said, "Call for me a barber." He directed him to shave our heads which he did. [Abu Dawud]

Hadeeth 1641

وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ تَحْلِقَ الْمَرْأَةُ رَأْسَهَا. رَوَاهُ النَّسَائِيُّ .

'Ali ؓ said: The Messenger of Allah ﷺ prohibited a woman from shaving her head. [An-Nasa'i]

Commentary

The author - may Allah shower blessings on him- mentioned this chapter in order to explain the legal status of shaving part of the head. He - may Allah shower blessings on him- cited several hadeeths, one of which is the hadeeth of Ibn Umar (may Allah be pleased with him) that the Prophet ﷺ forbade shaving a part of the head.

This refers to the act of shaving part of the head and leaving the other part. This is regardless of whether it is from one side of the head or from all the sides of the head, or from the top, right or left, back or front. The point is that if some portion of the head is shaved while other part is not, it is called *Qaza'*; and the Prophet ﷺ forbade it.

Then the author - may Allah shower blessings on him- mentioned the other hadeeth of Ibn Umar (may Allah be pleased with him) that a boy was brought to the Prophet ﷺ with partly shaved head. So, the Prophet ﷺ said, "Shave the whole of it or leave the whole of it."

Then he - may Allah shower blessings on him- mentioned the hadeeth of the children of Ja'far bin Abee Taalib (may Allah be pleased with him). After his martyrdom, the Prophet ﷺ gave respite of three days to the family. Afterwards, he ﷺ said: "Do not weep for my brother after this day." He gave them a period of three days in order to comfort them and to relieve them of what befell them of grief and

sorrow. Thereafter, he ﷺ forbade them from crying. The children of Ja'far were brought and he ﷺ directed the barber to shave their heads so they would not look untidy. Children are known to care less about taking care of their bodies and hairs, hence the Prophet ﷺ shaved their heads.

This affects males. In the case of females, the Prophet ﷺ forbade a woman from shaving her hair. Thus, the hair of a new born baby boy will be shaved on the seventh day together with slaughtering of the ram but the hair of a female child will not be shaved.

The hair of a female, old or young, is not to be shaved except there is a need for it. For instance, there is no harm in shaving her hair to treat a wound on her head. When the Prophet ﷺ needed to be cupped while he was in the state of *Ihram*, he shaved his hair and had himself cupped. It is forbidden for a person in the state of *Ihram* to shave his hair; however, the ruling is different if there is need for it.

Based on these hadeeths, it becomes apparent that keeping of hair is not a Sunnah but a custom. The meaning of keeping of hair is grooming one's hair to become plenty. If it had been Sunnah, the Prophet ﷺ would have directed the boy to leave it without shaving it. Similarly, he would not have ordered that the hair of the children of Ja'far be shaved. Therefore, it is custom to keep the hair. When people are used to it they keep it; and if people are not used to it, they do not keep it.

As for the people of knowledge who hold that it is Sunnah, this would be considered as their juristic opinion. The correct opinion is that it is not a Sunnah and we will not instruct people to keep their hair. We will only say, if people are wont to keep it, then you can practise it to avoid going against the custom, and if they do not keep it, as it is known in our society, then do not keep it. That is why our esteemed scholars such as Shaykh Abdur Rahman bin Sa'adee, Shaykh

Muhammad bin Ibrahim, Shaykh Abdul-Aziz bin Baz and others did not groom their hairs because it is not a Sunnah but part of the culture.

Allah alone grants success.

Chapter 296: prohibition of wearing false hair, tattooing and filling of teeth

Hadeeth1642

وَعَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ ابْنَتِي أَصَابَتْهَا الْحَصْبَةُ، فَتَمَرَّقَ شَعْرُهَا، وَإِنِّي زَوَّجْتُهَا، أَفَأَصِلُ فِيهَا؟ فَقَالَ: «لَعَنَ اللَّهُ الْوَاصِلَةَ وَالْمَوْصُولَةَ». مُتَّفَقٌ عَلَيْهِ .

Asma' رضي الله عنها said: A woman came to the Prophet ﷺ and said: "O Messenger of Allah! I have a daughter who had an attack of small pox and her hair fell off. Now I want to celebrate her marriage. Can I get her a wig?" Thereupon the Prophet ﷺ said, "Allah has cursed the maker and wearer of a wig." [Al-Bukhari and Muslim]

Hadeeth1643

وَعَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ - عَامَ حَجِّ - عَلَى الْمِنْبَرِ وَتَنَاوَلَ قُصَّةً مِنْ شَعْرِ كَانَتْ فِي يَدِ حَرَسِيِّ فَقَالَ: يَا أَهْلَ الْمَدِينَةِ أَيْنَ عُلَمَاؤُكُمْ؟! سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْ مِثْلِ هَذِهِ. وَيَقُولُ: «إِنَّمَا هَلَكْتَ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ هَذِهِ نِسَاؤُهُمْ». مُتَّفَقٌ عَلَيْهِ .

Humaid bin 'Abdur-Rahman (رضي الله عنه) said: I saw Mu'awiyah رضي الله عنه during the Hajj (pilgrimage) standing on the pulpit. He took from

the guard a bunch of hair, and said: "O people of Al-Madinah! Where are your scholars? (Why do they do not prohibit you) I heard the Prophet ﷺ prohibiting from using this (false hair) and saying, 'The people of Bani Israel were ruined when their women wore such hair.'" [Al-Bukhari and Muslim]

Hadeeth 1644

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ. مُتَّفَقٌ عَلَيْهِ .

Ibn 'Umar ؓ said: The Messenger of Allah ﷺ cursed the maker and wearer of a wig and the tattooer and the one who is tattooed. [Al-Bukhari and Muslim]

Hadeeth 1645

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَمَلِّجَاتِ لِلْحُسْنِ، الْمُغَيَّرَاتِ خَلَقَ اللَّهُ! فَقَالَتْ لَهُ امْرَأَةٌ فِي ذَلِكَ، فَقَالَ: وَمَا لِي لَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللَّهِ ﷺ وَهُوَ فِي كِتَابِ اللَّهِ؟! قَالَ اللَّهُ تَعَالَى: {وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا} [الحشر: 7]. مُتَّفَقٌ عَلَيْهِ .

Ibn Mas'ud ؓ said: Allah has cursed those women who practise tattooing and those women who have themselves tattooed, and those women who get their hair removed from their eyebrows and faces (except the beard and the mustache), and those who make artificial spaces between their teeth for beauty, whereby they change Allah's creation. A woman started to argue with him, saying: "What is all this?" He replied: "Why should I not curse those whom the Messenger of Allah ﷺ cursed and who are cursed

in Allah's Book? Allah, the Exalted, has said in His Book: And whatsoever the Messenger (Muhammad ﷺ) gives you take it; and whatsoever he forbids you, abstain (from it). [Al-Hashr: 7]

Chapter 297: prohibition of plucking grey hairs

Hadeeth1646

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَنْتَفِقُوا الشَّيْبَ؛ فَإِنَّهُ نُورُ الْمُسْلِمِ يَوْمَ الْقِيَامَةِ». حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَالنَّسَائِيُّ بِأَسَانِيدَ حَسَنَةٍ. قَالَ التِّرْمِذِيُّ: هُوَ حَدِيثٌ حَسَنٌ.

Reported 'Amr bin Shu'aib, on the authority of his father and grandfather that the Prophet ﷺ said, "Do not pluck out grey hair, for they are the Muslim's light on the Day of Resurrection." [Abu Dawud , At-Tirmidhi and An-Nasa'i]

Hadeeth1647

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ». رَوَاهُ مُسْلِمٌ .

'Aishah ؓ said: The Messenger of Allah ﷺ said, "He who does something contrary to our way (i.e., Islam) will have it rejected." [Muslim]

Chapter 298: prohibition of using the right hand for cleaning after toilet without a valid reason

Hadeeth1648

عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا بَالَ أَحَدُكُمْ، فَلَا يَأْخُذَنَّ ذَكَرَهُ بِيَمِينِهِ، وَلَا يَسْتَنْجِ بِيَمِينِهِ، وَلَا يَتَنَفَّسُ فِي الْإِنَاءِ». مُتَّفَقٌ عَلَيْهِ .

Abu Qatadah رضي الله عنه said: The Prophet ﷺ said, “Do not touch your private parts with your right hand while urinating, nor for washing or cleaning (your private parts); and do not breathe into the drinking vessel from which you drink.” [Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him- said: The chapter on prohibition of using the right hand for cleaning after toilet without a valid reason.

Al-Istinjaa' refers to the act of cleansing the private part or the anus from impurities such as urine or faeces. It can be done using stone, water or anything that can replace stone such as shred, wood, sand and other materials. But there are conditions for using stones which the scholars, may Allah shower mercy on them, have mentioned. The condition for using water is that it should remove the trace of impurity which is well-known. When the trace of the impurity disappears and the place becomes as it was initially, then purification has taken place.

Then the author - may Allah shower blessings on him- mentioned the hadeeth of Abu Qataadah (may Allah be pleased with him) that the Prophet ﷺ said: “None of you should clean his impurities with

his right hand.” That is, he should not hold his penis with the right hand and wash it because the right hand has a distinctive position. Hence, the scholars, may Allah shower mercy on them, have said that the right hand takes precedence except in matters of impurity. In this case, the left hand takes precedence when dealing with impurities.

Based on this, one should wash (the impurities) with his left hand and pour water with the right hand because the Prophet ﷺ forbade washing (of the impurities) with the right hand. Then he said, “He should not clean faeces with his right hand.”⁽¹⁾ That is, when using stones or other permissible items for cleaning, he should not hold the stone with his right hand but with the left hand.

“and do not breathe into the drinking vessel from which you drink”; that is, the Sunnah is to take a pause three times while drinking. He should take the first sip and pause, and then take the second and pause and then the third. This is in accordance with the Sunnah. In addition, it is beneficial to the body and the stomach. This is because thirst comes with inflammation and heat in the stomach, so pouring water onto it at once will have a negative effect on the stomach. But if he sips it and pauses three times, it is more pleasant and satisfying as the Prophet ﷺ stated.⁽²⁾

Nonetheless, he should not breathe inside the cup if he must breathe. He is to remove his mouth from the cup and then breathe. This is because breathing at the same time with sipping water is harmful to the drinker as the breath may be rising while the water is descending. This could lead to choking and can also affect others through transmission of harmful microbes if they use the cup after him. That is why the Prophet ﷺ forbade a person from breathing into the vessel (while drinking).

Allah alone grants success.

- 1 Muslim reported it in the Book of Purification, the Chapter of Prohibition of Using the Right Hand in the Toilet, no: (392).
- 2 Muslim reported it in the Book of Drinks, the Chapter of Dislike for Breathing into Vessels, and the Desirability of Pausing and Breathing off the Vessel Three Times, no: (20).

Chapter 299: undesirability of wearing one shoe or sock

Hadeeth1649

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَمْشِي أَحَدُكُمْ فِي نَعْلٍ وَاحِدَةٍ، لِيَنْعَلَهُمَا جَمِيعًا، أَوْ لِيَخْلَعَهُمَا جَمِيعًا».

Abu Hurairah رضي الله عنه said: The Messenger of Allah ﷺ said, "None of you should walk wearing one shoe; you should either wear them both or take them off both." [Al-Bukhari and Muslim]

Hadeeth1650

وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا انْقَطَعَ شِسْعُ نَعْلٍ أَحَدِكُمْ، فَلَا يَمْشِي فِي الْأُخْرَى حَتَّى يُصْلِحَهَا». رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه said: I heard the Messenger of Allah ﷺ saying, "When the lace of one of the shoes of any one of you is cut off, he should not walk with the other until he has got the lace repaired." [Muslim]

Hadeeth1651

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَنْتَعِلَ الرَّجُلُ قَائِمًا. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

Jabir رضي الله عنه said: The Messenger of Allah ﷺ forbade a person wearing (tying up) his shoe while standing. [Abu Dawud with a good Isnad]

Commentary

These hadeeths are concerning the undesirability of wearing shoe or sock on one leg. One should remove them all leaving both legs without wearing anything or one should wear both. You should note that wearing shoes and walking barefooted are both Sunnah. That is why the Prophet ﷺ forbade too much comfort⁽¹⁾ and instructed walking without wearing shoes sometimes. Therefore, one should wear shoes in line with the Sunnah, but one should also walk barefooted at times before people in order to manifest this Sunnah which people may criticize. When they see someone walking barefooted, they say, 'What is this? This is an act of ignorance. This is an error!' This is because the Prophet ﷺ used to forbid too much comfort and instructed walking barefooted sometimes.

You should start with the right leg when putting on the shoes and start with the left leg when removing them. Also, when you wear shoes and need to enter the mosque with your shoes, you should check them. If they are carrying any impurity or filthy substance, you should rub them on the ground until they are free of such impurities and the filthy substance. Thereafter, you may observe *Salat* with the shoes. This is part of the Sunnah. The Prophet ﷺ said, "Act differently from the Jews by praying in your shoes."⁽²⁾ This is because the Jews do not pray in their shoes. Therefore, it is Sunnah for one to pray while putting on one's shoes just as many people do observe *Salat* with their socks. There is no difference between the socks and shoes, but some people disapprove the latter because it is an abandoned Sunnah.

Praying in the mosque with your shoes should be done in the mosque whose floor is like that of the previous generation. Stones, gravels, sands and the like were used as surface in the mosque of the past generation. But now, the mosques are well decorated with carpets and if people should enter (with shoes), they will definitely stain the mosque with (filth). This is because many people have no concern for

1 Ahmad reported it (2/22).

2 Abou Dawood reported it in the Book of Salat, the Chapter of Praying in Shoes, no: (556).

the state of their shoes. Hence, scholars hold that one should not enter mosques with shoes considering that the mosques are decorated with expensive carpets which can easily be soiled if people were allowed to enter with shoes.

If someone wants to implement the Sunnah (of praying while putting on the shoes), he should pray in his shoes in his house. This may be *Tahajjud* Prayer, the stipulated voluntary prayers and the likes. With that, he would be complying with the command of the Prophet ﷺ in his saying, “The Jew do not observe prayer wearing their shoes.”

Then he - may Allah shower blessings on him- mentioned the hadeeth of Abu Hurairah (may Allah be pleased with him) that the Prophet ﷺ forbade that one should put on one leg of his shoes. That is, he should either wear both legs or take both of them off. It is forbidden to wear one and leave the other without a shoe. What that signifies - Allah knows best - is that the religion of Islam came with justice even in the aspect of clothing. You should not wear shoe only on a leg because that is an act of injustice to the other leg which is left bare.

That is why the Prophet ﷺ forbade walking in one shoe. The scholars said it is forbidden to wear a single shoe even if one is going to amend the other shoe. Rather, you should amend the other shoe before putting on the pair. That is why in the second hadeeth of Abu Hurairah (may Allah be pleased with him), the Prophet ﷺ said: “When the lace of one of the shoes of any one of you is cut off, he should not walk with the other until he had the lace repaired then he can wear them both.”

As for the hadeeth of Jabir (may Allah be pleased with him) reported by Abu Dawud - may Allah shower blessings on him, the Prophet ﷺ forbade a person from wearing (tying up) his shoes while standing. This is regarding a shoe that requires proper handling before putting it on. But the well-known shoes today are such that one can put them on while standing, hence they are not included (in this hadeeth). The shoes now available are easy to wear and (also) easy to remove.

Allah alone grants success.

Chapter 300: the prohibition of leaving fire burning

Hadeeth1652

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَتْرُكُوا النَّارَ فِي بُيُوتِكُمْ حِينَ تَنَامُونَ». مُتَّفَقٌ عَلَيْهِ .

Ibn 'Umar ؓ said: The Prophet ﷺ said, "Do not keep the fire burning in your homes when you go to bed." [Al-Bukhari and Muslim]

Hadeeth1653

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: احْتَرَقَ بَيْتٌ بِالْمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيْلِ، فَلَمَّا حَدَّثَ رَسُولُ اللَّهِ ﷺ بِشَأْنِهِمْ قَالَ: «إِنَّ هَذِهِ النَّارَ عَدُوٌّ لَكُمْ، فَإِذَا نِمْتُمْ، فَأَطْفِئُوهَا». مُتَّفَقٌ عَلَيْهِ .

Abu Musa Al-Ash'ari ؓ said: A house in Al-Madinah was burnt with its occupants inside it one night. When this was reported to the Messenger of Allah ﷺ he said, "Fire is your enemy. So, put it out before going to bed." [Al-Bukhari and Muslim]

Hadeeth1654

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «عَطِّطُوا الْإِنَاءَ، وَأَوْكِنُوا السَّقَاءَ، وَأَغْلِقُوا الْبَابَ، وَأَطْفِئُوا السَّرَاجَ، فَإِنَّ الشَّيْطَانَ لَا يَجِلُّ سِقَاءً، وَلَا يَفْتَحُ بَابًا، وَلَا يَكْشِفُ إِنَاءً، فَإِنْ لَمْ يَجِدْ أَحَدَكُمْ إِلَّا أَنْ يَعْرِضَ عَلَى إِبَائِهِ عُدًّا، وَيَذْكَرَ اسْمَ اللَّهِ، فَلْيَفْعَلْ، فَإِنَّ الْفُؤَيْسِقَةَ تُضْرِمُ عَلَى أَهْلِ

الْبَيْتِ بَيْتَهُمْ». رَوَاهُ مُسْلِمٌ .

Jabir ؓ said: The Messenger of Allah ﷺ said, "Cover up the (kitchen) containers (i.e., pots, pans, etc.), tie up the mouth of the water-skin, lock up the doors and extinguish the lamps, because Satan can neither untie the water-skin nor open the door nor uncover the containers. If one can cover the cooking pot even by placing a piece of wood across it, and pronounce the Name of Allah on it, let him do it. A mouse can sometimes cause a house to burn along its dwellers." [Muslim]

Commentary

The author - may Allah shower blessings on him- said: The chapter on prohibition of leaving fire burning in the house while going to bed. This is because fire is our enemy as the Prophet ﷺ described it in these hadeeths. If one leaves a burning fire to go to bed, a mouse may knock it down and the house catches fire as reported in the above hadeeth.

In earlier times, fats and oil were used as fuel for lamp, which were all liquid materials. When the mouse plays around it, the oil in the lamp could pour on the floor and lead to inferno. Consequently, the Prophet ﷺ instructed that fire should be extinguished before going to bed to avoid fire accident. But presently, fuel is not used as it was done in the previous generation. For example, the principles of electricity are used to light bulbs today. So, there is no harm in leaving the bulb on to go to bed because the reason for prohibition by the Prophet ﷺ is not present in present day electricity. Yes, it contains some elements which are similar to that such as heaters. There is no doubt that this is dangerous especially if a person brings it close to furniture as it may turn over and start a fire. Hence, it is prohibited to leave heaters on except in a safe place, far from the furniture, in order to avoid fire outbreak.

One should also lock his door while going to bed and cover the pots even if it is by placing a piece of wood on it because that serves as a protection from the devil.

Allah alone grants success.

Chapter 301: prohibition of putting oneself to undue hardship

Hadeeth 1655

وَعَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نُهَيْنَا عَنِ التَّكْلِيفِ. رَوَاهُ الْبُخَارِيُّ

'Umar رضي الله عنه said: We have been forbidden to go into excess. [Al-Bukhari]

Hadeeth 1656

وَعَنْ مَسْرُوقٍ قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: يَا أَيُّهَا النَّاسُ! مَنْ عَلِمَ شَيْئًا فَلْيَقُلْ بِهِ، وَمَنْ لَمْ يَعْلَمْ، فَلْيَقُلْ: اللَّهُ أَعْلَمُ، فَإِنَّ مِنَ الْعِلْمِ أَنْ تَقُولَ لِمَا لَا تَعْلَمُ: اللَّهُ أَعْلَمُ. قَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ ﷺ: قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﷺ. رَوَاهُ الْبُخَارِيُّ .

Masruq رضي الله عنه said: We visited 'Abdullah bin Mas'ud رضي الله عنه and he said to us: O people! He who has the knowledge of any matter may convey it to the others. And he who has no knowledge, thereof, should say: "Allahu a'lam (Allah knows better)." It is a part and parcel of knowledge that a man who has no knowledge of a matter should say: "Allah knows better." Allah said to His Prophet ﷺ:

"Say (O Muhammad ﷺ): 'No wage do I ask of you for this (the Qur'an), nor am I one of the Mutakallifun (those who pretend and fabricate things which do not exist).'" (38:86) [Al-Bukhari]

Commentary

The author - may Allah shower blessings on him- said: The chapter of putting oneself to undue hardship.

At-Takalluf refers to an attempt to portray knowledge of something, and a person pretending to be learned while he is not so. Then the author - may Allah shower blessings on him- mentioned Allah's Statement:

﴿قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ﴾

“Say, (O Muhammad), “No wage do I ask of you for this (the Qur’an), ...” [38:86].

That is, I do not request from you any payment concerning what I brought of revelation. I am only guiding you to what is good and calling you to (the worship of) Allah, the Exalted. This was what all the Messengers (*Alahym Salam*) said to their followers:

﴿وَمَا أَنَا مِنَ الْمُكَذِّبِينَ﴾

“... nor am I one of the *Mutakallifun* (those who pretend and fabricate things which do not exist)” [38:86]

That is, not among those who burden you or say what they do not know. The Prophet ﷺ would utter a word and Allah would then reinforce it by confirming his words ﷻ.

Then the hadeeth of Abdullah bin Umar (may Allah be pleased with him) in which he said: “We were forbidden from going into excess.” The one who forbade it was the Prophet ﷺ. When a companion says, “We were forbidden”, such expression is attributed to the Prophet ﷺ. It is like saying, ‘The Prophet ﷺ forbade us from...’ Based on this, the one who forbade was the Prophet ﷺ.

“We were forbidden from going into excess.” That is, for one to undertake what he has no knowledge of and attempt to portray

himself as a learned person while he is not so.

Then the author - may Allah shower blessings on him- mentioned the hadeeth of Abdullah bin Mas'uud (may Allah be pleased with him) that if a person is asked about what he has no knowledge, he should not rush to provide an answer which may be correct or wrong. He should not talk except about what he knows. If he is asked about a matter for which he has no knowledge, he should say: 'Allah knows best.' It is a part and parcel of knowledge that a man who has no knowledge of a matter should say: 'Allah knows best.' Ibn Mas'uud (may Allah be pleased with him) described this as knowledge because the person who says he does not know as a reply to the question while he does not know, is in reality a learned person. He is the one who knows his ability and recognizes his position that he is ignorant by saying 'Allah knows best' for that which he does not know.

Then when a person says 'Allah knows best' with regard to what he does not know without responding, he will be trusted by the people and they will know that whatever ruling he gives is based on knowledge and what he does not know he keeps quiet. Also, when some says 'Allah knows best' in reply to what he does not know, his soul would get accustomed to submitting to the truth and avoiding haste in passing verdicts.

This is contrary to the way of some people today. You will see him taking verdict as a profit (obtainable) from (selling) a commodity. So, he issues verdict without knowledge and with partial knowledge. That is why Shaykhul Islam (Ibn Taymiyyah) said in his book, Fatawa Hamawiyah: "They used to say that nothing destroys the world and the religion except four (people): a philosopher with partial knowledge, a jurist with partial knowledge, a linguist with partial knowledge and a doctor with partial knowledge.

A philosopher with partial knowledge destroys the Religion and the creed because the people who possess little knowledge of rhetoric, without reaching its peak, usually mislead (people) with it. However, those who reached its peak know its reality and have returned to the truth.

A jurist with partial knowledge corrupts the towns because he judges unjustly; he gives the right of one person to another person.

A linguist with partial knowledge corrupts the language because he assumes that he understands the principles of the Arabic Language. He speaks without knowledge and commits grammatical errors; thus, he corrupts the language.

And a doctor with partial knowledge destroys the body because he is ignorant. He may prescribe a medicine that may lead to sickness, and he may not be able to prescribe a (good) medicine and the patient dies.

In summary, it is not permissible for a person to give ruling except in a position in which it is permissible for him to give verdict. He should not be in haste. If Allah – the Mighty and Sublime – desires that he will be the leader of a people, giving them verdicts and guiding them to the straight path, it would be. And if Allah – the Mighty and Sublime – does not want that for him, his hastiness in giving verdict will not benefit him.

Then Ibn Mas'ud (may Allah be pleased with him) buttressed this with the statement of Allah – the Mighty and Sublime:

﴿ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾ ﴾

“Say, (O Muhammad), “No wage do I ask of you for this (the Qur’an), nor am I one of the Mutakallifun (those who pretend and fabricate things which do not exist)” [38:86].

Chapter 302: prohibition of bemoaning the deceased

Hadeeth 1657

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِمَا نَيْحَ عَلَيْهِ».

وَفِي رِوَايَةٍ: «مَا نَيْحَ عَلَيْهِ». مُتَّفَقٌ عَلَيْهِ .

'Umar bin Al-Khattab ؓ said: The Prophet ﷺ said, "The deceased is tortured in his grave for bewailing over him." [Al-Bukhari and Muslim]

Hadeeth 1658

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ». مُتَّفَقٌ عَلَيْهِ .

Ibn Mas'ud ؓ said: The Messenger of Allah ﷺ said, "He who (on befalling a calamity) slaps his cheeks, tears his clothes and follows the ways and traditions of the Days of Ignorance is none of us." [Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him- said: The chapter on prohibition of bewailing the deceased.

An-Niyaahah refers to crying over the dead by screaming and wailing for the dead as a dove does. Crying over the deceased is of two types:

The first type is natural; one will not be blamed for it. This befell the Prophet ﷺ when a boy was brought to him as his soul rattles. The Messenger of Allah ﷺ shed tears out of mercy for the child who was approaching death. Then Al-Aqra' bin Haabis (*may Allah be pleased with him*) asked, "What is this?" The Prophet ﷺ replied: "It is mercy. Allah bestows His Mercy on the merciful among His slaves."⁽¹⁾ The cry of the Prophet ﷺ over the situation of this child was not for grief but compassion and mercy for him because he (the child)

1 Al-Bukhaari reported it in the Book of Janaazah, the Chapter of the Statement of the Prophet ﷺ... no: (1204), and Muslim in the Book of Janaazah, the Chapter of Crying Over the Dead, no: (1531).

was approaching death as he said: “Allah bestows His Mercy on the merciful among His slaves.” We ask Allah to count us among them.

Also included in this type of crying is to grieve for the departure of a beloved. This happened to the Prophet ﷺ when his son, Ibrahim (may Allah be pleased with him) died. He was the son of Mar’yah the Copt who was a gift from the king of the Copts to him ﷺ. She gave birth to a baby boy for the Prophet ﷺ and the child reached the age of one year and four months before Allah – the Mighty and Sublime – took his soul.

He was presented to the Prophet ﷺ when he was breathing his last. He ﷺ said, “The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord. O Ibrahim! We are grieved by your departure.”⁽¹⁾ This was what the Prophet ﷺ said. The Prophet ﷺ stated that he would have a wet nurse in Paradise to breast-feed him. This type of cry does not harm (the deceased). This is because it is natural and does not depict that one is angry over the Decree and Pre-destination of Allah – the Mighty and Sublime.

The second type of crying involves serious weeping and lamenting, and the deceased is punished in his grave because of this; that is, your dead will be tormented for it in his grave. As long as you wail, the deceased is being punished; hence, you become the reason for the torment he will experience in his grave, refuge is with Allah. Based on this, it is a mistake for one to wail over the demise of a relative because the deceased will be punished in his grave as long as he continues to wail. This is proved by the Prophet ﷺ in the hadeeth of Umar bin Khattaab. It is obligatory for one to be patient and hope for reward from Allah – the Mighty and Sublime. He should know that the magnitude of the reward is determined by the gravity of the affliction. Thus, whenever affliction intensifies, the reward also increases.

As for the hadeeth of Ibn Mas’uud (may Allah be pleased with him) that the Prophet ﷺ said, “He who (on befalling of a calamity) slaps his cheeks, tears his clothes and follows the ways and traditions of

1 Al-Bukhaari reported it in the Book of Janaazah, the Chapter of the Statement of the Prophet ﷺ... no: (1220).

the Days of Ignorance is none of us.” Some people used to do these actions during the Days of Ignorance when a calamity befalls them. He tears his clothes, slaps his cheeks, depilates his hair and takes to slogans such as, ‘Woe unto me, I am doomed,’ and the like of that. The Prophet ﷺ has dissociated himself from these people because a believer, who believes in Allah – the Mighty and Sublime – and the Decree of Allah, knows that it is impossible to change the situation and that it is a decreed matter, written fifty thousand years prior to the creation of the heavens and the earth. The pens have dried up and the scrolls have been folded.

Whatever the situation might be, it cannot be changed. Therefore, what is the benefit of impatience and discontentment? It is nothing but a command or inspiration from Satan in order to deprive you of getting the reward of patience on one hand, and to cause punishment for the deceased on the other hand.

O brother, you must fear Allah, the Exalted, and be patient and hope for His reward. You should say as those praised by Allah say:

﴿وَبَشِّرِ الصَّابِرِينَ﴾⁽¹⁰⁰⁾

“But give glad tidings to As-Saabirun (the patient).” [2:155]

Who are they?

﴿الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ﴾⁽¹⁰¹⁾

“Who when afflicted with calamity say: “Truly! To Allah we belong and truly, to Him we shall return”. [2:156]

The Prophet ﷺ said, “Any Muslim who is afflicted with calamity and says, “O Allah recompense me for my affliction and replace it for me with something better. Allah will replace it for him with something better.”⁽¹⁾

This is how a Muslim ought to endure and seek the reward of Allah

1 Muslim reported it in the Book of Janaazah, the Chapter of What should Be said At the Time of Affliction, no: (1525).

– the Mighty and Sublime. He should know that grief and wailing would not help for everything has been decreed. For example, if someone travels and something (bad) happens to him, should he make statements such as, ‘Had I not embarked on this journey, I would have avoided this accident.’ ‘What is this that happened to me?’ He should not make such statement. Allah – the Mighty and Sublime – said regarding those people who make such comment:

﴿الَّذِينَ قَالُوا لِأَخْوَانِهِمْ وَعَعَدُوا لَوْ طَاعُونَا مَا قُتِلُوا﴾ (١٨٨)

“(They are) the ones who said about their killed brethren while they themselves sat (at home): ‘If only they had listened to us, they would not have been killed’.”

Allah – the Mighty and Sublime – said in response to their comment:

﴿قُلْ قَادِرُوا عَلَىٰ أَنْفُسِكُمْ أَلَمْ تَكُنْ مِّنْ صَادِقِينَ﴾ (١٨٨)

“Say: Avert death from your ownelves, if you speak the truth.”
(3: 168).

There is no escape from death. Therefore, you must be patient and seek Allah’s Recompense by saying, “*Inna lillahi wa inna ilaihi raji’un. Allahumma ujurni fi musibati, wa khulfi khairan minha* (We belong to Allah and to Him we shall return. O Allah! Compensate me in my affliction, recompense my loss and give me something better in exchange for it)”. Allah will replace it for him with something better.” Allah – the Mighty and Sublime – will recompense you for your affliction and replace it with something better for you.

Here is the story of Ummu Salamah (may Allah be pleased with her) when her husband, Abu Salamah (may Allah be pleased with him), the one she loved dearly, passed away. She grieved over his demise. She had heard the Messenger of Allah once say, “Any Muslim who is afflicted with calamity and says, ‘O Allah! Compensate me in my affliction, recompense my loss and give me something better in exchange for it’, Allah will surely compensate him with reward and better substitutes.” She said to herself who will be better than Abu Salamah, the one she loved and he also loved her? Who will then be

better than him? She did not doubt the word of the Prophet ﷺ as she was certain that the word of the Prophet ﷺ was true but she wondered whom that would be.

After the expiration of her waiting period, the Prophet ﷺ, who was better than Abu Salamah (may Allah be pleased with him), proposed marriage to her. Thus, Allah gave her a better substitute for her affliction. The Prophet of Allah ﷺ became her husband who took custody of her children and trained them.

This is also the outcome of another story. The Prophet ﷺ visited the house of Abu Salamah (may Allah be pleased with him) when his eyes were still open soon after he died. He closed his eyes and said: “When the soul is taken away, the sight follows it.” When your soul leaves your body, the eyes witness it with the permission of Allah. When the members of the family heard that, they realized that Abu Salamah had died and began to weep. The Prophet ﷺ then said, “Do not supplicate for yourself anything but good, for the angels say ‘Amin’ to what you say”. He ﷺ then said “O Allah! Forgive Abu Salamah, raise his rank among those who are rightly guided and grant him a successor from his descendant who remain behind. Grant him pardon and us, too. O Lord of the Worlds! make his grave spacious and grant him light in it.” Five supplications which dwarf the world and what it contains: “O Allah! Forgive Abu Salamah, raise his rank among those who are rightly guided and grant him a successor from his descendant who remain behind. Grant him pardon and us, too. O Lord of the Worlds! make his grave spacious and grant him light in it.”⁽¹⁾

We are certain that Allah has answered one of his ﷺ five supplications for him, and the remaining will be answered Allah willing.

The one which we know is that the Prophet ﷺ succeeded Abu Salamah (may Allah be pleased with him) in his descendant. He became the husband of his wife and the guardian of his children because they lived in the house of the Prophet ﷺ.

The important point is that one should remain patient at times of

1 Muslim reported it in the Book of Janaazah, the Chapter of Closing the Eyes' of the Dead, no: (1528).

afflictions. One should return the affairs to Allah by saying: “*Inna lillahi wa inna ilaihi raji’un. Allahumma ujurni fi musibati, wa khulf li khairan minha* (We belong to Allah and to Him we shall return. O Allah! Compensate me in my affliction, recompense my loss and give me something better in exchange for it).” He can also cry naturally, which is devoid of wailing, because such cry happened to the best of mankind, Muhammad ﷺ.

Allah alone grants success.

Hadeeth 1659

وَعَنْ أَبِي بُرْدَةَ قَالَ: وَجَعَ أَبُو مُوسَى، فَغَشِيَ عَلَيْهِ، وَرَأَسُهُ فِي حِجْرِ امْرَأَةٍ مِنْ أَهْلِهِ، فَأَقْبَلَتْ تَصِيحُ بَرْتَةٍ فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيْهَا شَيْئًا؛ فَلَمَّا أَفَاقَ، قَالَ: أَنَا بَرِيءٌ مِمَّنْ بَرِيَءٌ مِنْهُ رَسُولُ اللَّهِ ﷺ، إِنَّ رَسُولَ اللَّهِ ﷺ بَرِيءٌ مِنَ الصَّالِقَةِ، وَالْحَالِقَةِ، وَالشَّاقِقَةِ، مُتَّفَقٌ عَلَيْهِ.

Abu Burdah (رضي الله عنه) reported: (My father) Abu Musa got seriously ill and lost his consciousness. His head was in the lap of a woman of the family and she began to wail. When Abu Musa recovered his consciousness, he said: “I am innocent of those from whom Messenger of Allah ﷺ is innocent. Verily, the Messenger of Allah ﷺ declared himself free of (the responsibility) for a woman who wails, shaves her head and tears up her clothes.” [Al-Bukhari and Muslim]

Hadeeth 1660

وَعَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ نِيحَ عَلَيْهِ فَإِنَّهُ يُعَذَّبُ بِمَا نِيحَ عَلَيْهِ يَوْمَ الْقِيَامَةِ» مُتَّفَقٌ عَلَيْهِ.

Al-Mughirah bin Shu'bah ؓ said: I heard the Messenger of Allah ﷺ saying, "He who allows (others) to wail over his death, will be punished for it on the Day of Resurrection." [Al-Bukhari and Muslim]

Hadeeth 1661

وَعَنْ أُمِّ عَطِيَّةَ نَسِيْبَةَ - بِضَمِّ النُّونِ وَفَتْحِهَا - رَضِيَ اللهُ عَنْهَا قَالَتْ:
أَخَذَ عَلَيْنَا رَسُولُ اللهِ ﷺ عِنْدَ الْبَيْعَةِ أَنْ لَا نَنْوَحَ. مُتَّفَقٌ عَلَيْهِ.

Umm 'Atiyyah ؓ said: At the time of giving the pledge of allegiance, the Messenger of Allah ﷺ took from us an oath that we would not wail. [Al-Bukhari and Muslim]

Hadeeth 1662

وَعَنِ النَّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَعْمِيَ عَلَى عَبْدِ اللهِ
بْنِ رَوَاحَةَ رَضِيَ اللهُ عَنْهُ. فَجَعَلَتْ أُخْتُهُ تَبْكِي، وَتَقُولُ: وَاجْبَلَاهُ، وَكَذَا!
وَكَذَا! تُعَدِّدُ عَلَيْهِ. فَقَالَ حِينَ أَفَاقَ: مَا قُلْتِ شَيْئًا إِلَّا قِيلَ لِي: أَنْتِ
كَذَلِكَ؟! رَوَاهُ الْبُخَارِيُّ .

An-Nu'man bin Bashir ؓ said: When 'Abdullah bin Rawahah became unconscious, his sister began to weep and shout: "Alas! For the mountain among men. Alas! for such and such (mentioning his virtuous qualities)." When he recovered his consciousness, he said: "I was asked (disapprovingly, by the angels) about everything you said concerning me whether I am as you said." [Al-Bukhari]

Hadeeth 1663

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: اسْتَكْتَى سَعْدُ بْنُ عَبَادَةَ رَضِيَ

اللَّهِ عَنْهُ شَكْوَى، فَأَتَاهُ رَسُولُ اللَّهِ ﷺ يَعُودُهُ مَعَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَسَعْدِ بْنِ أَبِي وَقَّاصٍ، وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمْ، فَلَمَّا دَخَلَ عَلَيْهِ، وَجَدَهُ فِي غَشِيَّةٍ فَقَالَ: «أَقْضَى؟» قَالُوا: لَا يَا رَسُولَ اللَّهِ. فَبَكَى رَسُولُ اللَّهِ ﷺ. فَلَمَّا رَأَى الْقَوْمَ بُكَاءَ النَّبِيِّ ﷺ بَكَوْا، قَالَ: «أَلَا تَسْمَعُونَ؟ إِنَّ اللَّهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ، وَلَا بِحُزْنِ الْقَلْبِ، وَلَكِنْ يُعَذِّبُ بِهَذَا» وَأَشَارَ إِلَى لِسَانِهِ «أَوْ يَرْحَمُ». مُتَّفَقٌ عَلَيْهِ .

Ibn 'Umar ؓ said: The Messenger of Allah ﷺ visited Sa'd bin 'Ubadah during his illness. He was accompanied by 'Abdur-Rahman bin 'Auf, Sa'd bin Abu Waqqas and 'Abdullah bin Mas'ud. When they entered his house, they found him unconscious. The Messenger of Allah asked, "Has he died?" They replied: "No, O Messenger of Allah." Hearing this the Messenger of Allah ﷺ began to weep. When his Companions saw this, they also began to weep too. He said, "Listen attentively: Allah does not punish for the shedding of tears or the grief of the heart, but takes to task or show mercy because of the utterances of this (and he pointed to his tongue)." [Al-Bukhari and Muslim]

Hadeeth 1664

وَعَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «النَّائِحَةُ إِذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا تَقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطِرَانٍ، وَدِرْعٌ مِنْ جَرَبٍ» رَوَاهُ مُسْلِمٌ .

Abu Malik Al-Ash'ari ؓ said: The Messenger of Allah ﷺ said, "If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a garment of scabies (Allah knows the nature thereof)." [Muslim]

Hadeeth1665

وَعَنْ أُسَيْدِ بْنِ أَبِي أُسَيْدِ التَّابِعِيِّ عَنِ امْرَأَةٍ مِنَ الْمُبَايَعَاتِ قَالَتْ: كَانَتْ فِيمَا أَخَذَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، فِي الْمَعْرُوفِ الَّذِي أَخَذَ عَلَيْنَا أَنْ لَا نَعْصِيَهُ فِيهِ: أَنْ لَا نَخْمِشَ وَجْهَهَا، وَلَا نَدْعُو وَيْلًا، وَلَا نَشُقَّ جَبِيئًا، وَأَنْ لَا نَنْشُرَ شَعْرًا. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

Asid bin Abi Asid reported: A woman who had taken a pledge of allegiance at the hand of the Messenger of Allah ﷺ said: "Among the matters in respect of which we gave the Messenger of Allah the pledge not to disobey him in any Ma'ruf [i.e., all that Islam ordains (V:60:12)] was that we should not slap our faces, bewail, tear our clothes up and tear out our hair (in grief)." [Abu Dawud]

Hadeeth1666

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ مَيِّتٍ يَمُوتُ، فَيَقُومُ بِأَكْبَهُمْ، فَيَقُولُ: وَاجْبَلَاهُ! وَاسَيْدَاهُ! أَوْ نَحْوَ ذَلِكَ إِلَّا وَكَّلَ بِهِ مَلَكَانِ يَلْهَزَانِهِ: أَهَكَذَا كُنْتَ؟!». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Musa ؓ said: The Messenger of Allah ﷺ said, "If anyone dies and the mourner gets up and says: 'Alas! For the mountain among men. Alas! For the chief ...' and such like, Allah will put two angels in charge of him who will beat on the breast and ask him (disapproving): 'Were you like that?' " [At-Tirmidhi]

Hadeeth1667

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اِثْنَتَانِ فِي

النَّاسِ هُمَا بِهِمْ كُفْرًا: الطَّعْنُ فِي النَّسَبِ، وَالنِّيَاحَةُ عَلَى الْمَيِّتِ». رَوَاهُ
مُسْلِمٌ.

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "Two things are signs of disbelief on the part of those who indulge in them: Slandering one's lineage and wailing over the dead." [Muslim]

Commentary

All these hadeeths, mentioned by the author - may Allah shower blessings on him- in this chapter, show the prohibition of wailing and lamenting over the dead.

As for wailing (*Niyaahah*), it has earlier been discussed

While lamentation (*Nadb*) refers to the act of mentioning the good characteristics of the deceased, such that one becomes worried and anguished by the magnitude.

The author - may Allah shower blessings on him- mentioned many hadeeths, one of which is the hadeeth Abu Musa (may Allah be pleased with him). He was seriously ill and lost consciousness in the room of one of his wives who began to wail. When he regained consciousness, he said, "I am innocent of those from whom Messenger of Allah declared himself free of (the responsibility) for a woman who wails, shaves her head and tears up her clothes."

As-Saaliqah, the woman who wails, refers to the one who screams and raises her voice at times of affliction. The Prophet ﷺ has nothing to do with her. We call Allah to witness that we also dissociate ourselves from one whom the Messenger ﷺ dissociates himself from and every action from which he dissociates himself.

Al-Khaaliqah refers to a woman who shaves her hair. It was the custom of the women during the Pre-Islamic Days of Ignorance for a bereaved woman to shave her hair as if she was angry. Hair is an adornment for women; they desire its length and fullness. But these days when people are exposed to the disbelieving women or those

who imitate them, a woman tends to cut her hair short till her head would look like that of a man.

Ash-Shaaqah refers to the one who tears her cloth at times of afflictions. She is also one who splits her hair at times of affliction. Any action that indicates anger is included in this dissociation of the Prophet ﷺ.

In one of the hadeeths, it is stated that if a wailing woman does not repent before she dies, she will be raised from her grave on the Day of Resurrection wearing a garment of pitch and a scarf of scabies. This means that her skin will be covered with psoriasis, refuge is with Allah. It is the term used to describe a skin disease that causes rough red areas where the skin comes off in small pieces. If she has scar brows skin and she wears a cloth made of pitch, this would lead to more inflammation. But if she repents before she dies, Allah will forgive her. Allah will forgive anybody who repents from any sin before he dies.

It was also stated in one of the above hadeeths that the Prophet ﷺ cried when he found Sa'd bin Ubaadah (may Allah be pleased with him) unconscious. Those in his company also cried. Then he ﷺ said, 'Would you not listen? Would you not listen?' The interrogation here means a command; that is, 'Listen attentively'. "Allah does not punish the deceased for the shedding of tears or the grief of the heart, but takes to task or show mercy because of the utterances of this (and he pointed to his tongue)". That is, Allah does not punish the deceased in his grave for normal crying of his relatives or sadness they experience due to his death, for it is part of human nature. But Allah punishes or shows mercy for the words and sounds a mourner utters.

For example, when someone is afflicted with calamity and says: '*Inna lillahi wa inna ilaihi raji'un*. (We belong to Allah and to Him we shall return),' believing with his heart that to Allah belongs the possession, discretion, and administration, and that we shall return to meet Him on the Day of Resurrection. If he believes in this, and say what is in Ummu Salamah's hadeeth "*Allahumma ujurni fi musibati, wa khulf li khairan minha* (We belong to Allah and to Him we shall

return. O Allah! Compensate me in my affliction, recompense my loss and give me something better in exchange for it).”, he will be rewarded. But if he continues to say, ‘O mountain-like! Woe unto me! He is doomed!’ and similar statements, the deceased will be punished.

The word mountain means that ‘this dead person is like a mountain; a shelter to me and I have lost him.’ It is a word which entails lamentation and praise (of the deceased).

In summary, these hadeeths show that the usual cry, which is part of human nature, is not wrong. However, wailing, lamenting, slapping the cheeks, tearing the clothes and plucking or shaving the hair are all forbidden. Besides, the Prophet ﷺ dissociated himself from these acts.

Chapter 303: prohibition of consultation with soothsayers

Hadeeth 1668

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَأَلَ رَسُولَ اللَّهِ ﷺ أَنَسُ عَنِ الْكُهَّانِ، فَقَالَ: «لَيْسُوا بِشَيْءٍ» فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّهُمْ يُحَدِّثُونَ أَحْيَانًا بِشَيْءٍ، فَيَكُونُ حَقًّا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطِفُهَا الْجِنِّيُّ. فَيَقْرُهَا فِي أُذُنِ وَلِيِّهِ، فَيَخْلُطُونَ مَعَهَا مِائَةَ كَذْبَةٍ». مُتَّفَقٌ عَلَيْهِ .

‘Aishah ﷺ *said: Some people asked the Messenger of Allah* ﷺ *about soothsayers. He said, “They are of no account.” Upon this they said to him, “O Messenger of Allah! But they sometimes make true predictions.” Thereupon the Messenger of Allah* ﷺ *said, “That is a word pertaining to truth which a jinn snatches (from the angels) and whispers into the ears of his friend (the soothsayers) who will then mix more than a hundred lies with it.”*
[*Al-Bukhari and Muslim*]

Commentary

The author and great scholar of hadeeth, An-Nawawi (may Allah be pleased with him) said: The chapter on prohibition of consultation with soothsayers, astrologers and their likes.

Al-Kuhhaan, the plural of *Al-Kaahin*, refers to soothsayers who make predictions about the future. They say, for instance, ‘Such-and-such will happen on so-and-so day’; ‘You will have a good fortune on such-and-such day’; ‘You will suffer an accident on so-and-so day’ or similar statements. These are soothsayers.

The soothsayers are human beings with allies among the Jinn. Allah – the Mighty and Sublime – gave the Jinn extraordinary powers over things, pace and strength. They climb up to the sky and every one of them has a specific position where they listen to the angels. When Allah decrees an issue in the heavens, they will listen stealthily to part of it and convey them down to their friends among human beings who are the soothsayers. Then the soothsayer will add a hundred lies to that which the Jinn heard (from the angels) in the sky. This is stated by the Prophet ﷺ. That is, they will add to what they heard. So this word that was heard in the sky will happen just as they (i.e. the jinns) heard it.

Aishah (may Allah be pleased with her) mentioned that the Prophet ﷺ was asked about the soothsayers and he ﷺ said, ‘They are of nothing’. Soothsayers abound at the time of the Prophet ﷺ before the revelations began to descend upon him. The Jinn used to say, as Allah – the Mighty and Sublime – narrated from them, “Sit there in”; that is, a position of eavesdropping in the sky. When the Prophet ﷺ was raised, if a jinni sat in his place listening, a burning star will burn him.

﴿فَمَنْ يَسْتَمِعِ الْآنَ يَحْدِثْ لَكُمْ شَهَابًا مُّصَدَّقًا﴾

“But whoever listens now will find a burning throne waiting for him”. (Qur’an 72:9).

When the Prophet ﷺ was asked about the soothsayers, he replied

that they are of no accounts. That is, you should not pay attention to them, and their words and their activities should not be your concern. They asked, ‘O Messenger of Allah, they say a word that becomes true.’ Then the Prophet ﷺ said that the truth will then be mixed with a hundred lies. The reason is that the jinn who has a friend among human beings would eavesdrop on a conversation in the heaven and reveal it to his human partner. So, this human being would narrate this mix of truth and lies; then the true part would occur and people would forget the lies as if it was never mentioned. It is obligatory for us to reject these soothsayers and never believe in them. Whoever goes to them, asks them and believes what they tell him has indeed disbelieved in what has been revealed to Muhammad; that is, the Qur’an. Because Allah – the Mighty and Sublime – said:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾ (٦٥)

“Say: None in the heavens and the earth knows the Ghaib (Unseen) except Allah.” (27:65).

Therefore, if these people (i.e. the soothsayers) claim to have the Knowledge of the Unseen (*Ilm Al-Ghaib*) and a person believes in them, his belief in their claim has guaranteed his disbelief in the Words of Allah – the Mighty and Sublime.

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ﴾ (٦٥)

“Say: None in the heavens and the earth knows the Ghaib (Unseen) except Allah.” (27:65)

As for those who claim knowledge by the position of planetary bodies, they are in two categories.

The first is permissible and there is nothing wrong with it. It is referred to as astronomy, which is the study of movement of celestial bodies and seasons. There is a need for this and there is no harm in it. Indeed, people use it for their benefit. This includes the study of cardinal points such as the Northern Pole which is used to detect the *Qiblah* and other directions. Allah – the Mighty and Sublime – said:

﴿وَأَلْقَى فِي الْأَرْضِ رَواسِيَ أَن تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾﴾

“And He has affixed into the earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves.” (16: 15)

(And He said:)

“And landmarks (signposts during the day)” [16:16]. Meaning the mountains. “And by the stars (during the night), they (mankind) guide themselves.”[16:16.]

They are guided (by the stars) in the sea and in the desert at night. When there is no cloud to cover the stars, the people used them as guides. In Al-Qasim, when you want to face the *Qiblah*, put the Pole at the back of your right ear and by so doing you are facing the *Qiblah*. In every zone, the direction can be detected. So, astronomy became a way for people to recognize seasons, such as the commencement of winter and summer, and places.

The second form is prohibited. It is the study of the positions of the planets and other celestial bodies for divination. They attribute causes of events on earth to the stars like they do during the Days of Ignorance. They would say: ‘We have been granted rain because of such-and-such star’. This is forbidden. It is not permissible to depend on it because there is no correlation between what takes place on earth and the movement of celestial bodies. The sky is independent, so whatever effect occurs in the sky will not have any influence on the earth. Therefore, the stars have no influence over the events (that take place on the earth).

Some people, refuge is with Allah, say: ‘This boy was born during so and so star, so he will certainly be successful.’ ‘This boy was born during such and such star, so he will be a failure!’ Who said so? They will name him, ‘Lucky’; that is, the boy is lucky. This is forbidden; hence, the one who believes in an astrologer is similar to the one who believes in a soothsayer.

Allah alone grants success.

Hadeeth1669

وَعَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ وَرَضِيَ اللَّهُ عَنْهَا
عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَتَى عَرَّافًا فَسَأَلَهُ عَنْ شَيْءٍ، فَصَدَّقَهُ، لَمْ تُقْبَلْ
لَهُ صَلَاةٌ أَرْبَعِينَ يَوْمًا» رَوَاهُ مُسْلِمٌ .

Narrated Safiyyah, daughter of Abu 'Ubaid, on the authority of some of the wives of the Prophet ﷺ who said, "He who goes to one who claims to tell about matters of the Unseen and believes in him, his Salat (prayers) will not be accepted for forty days." [Muslim]

Hadeeth1670

وَعَنْ قَبِيصَةَ بِنِ الْمُخَارِقِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ
اللَّهِ ﷺ يَقُولُ: الْعِيَافَةُ، وَالطَّيْرَةُ، وَالطَّرْقُ، مِنَ الْجِبْتِ. رَوَاهُ أَبُو
دَاوُدَ بِإِسْنَادٍ حَسَنٍ

Qabisah bin Al-Mukhariq ؓ said: I heard the Messenger of Allah ﷺ saying, "The practice of 'Iyafah , the interpretation of omens from the flight of birds, the practice of divination by drawing lines on the ground and taking evil omens are all practices of Al-Jibt (the idol, the diviner, or sorcerer)." [Abu Dawud]

Hadeeth1671

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اقْتَبَسَ
عِلْمًا مِنَ النُّجُومِ، اقْتَبَسَ شُعْبَةً مِنَ السَّحْرِ زَادَ مَا زَادَ» رَوَاهُ أَبُو دَاوُدَ.

Ibn 'Abbas ؓ said: The Messenger of Allah ﷺ said, "He who acquires a branch of the knowledge of astrology, learns a branch

of magic (of which he acquires more as long as) he continues to do so." [Abu Dawud]

Hadeeth 1672

وَعَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! إِنِّي حَدِيثٌ عَاهِدٌ بِجَاهِلِيَّةٍ، وَقَدْ جَاءَ اللَّهُ تَعَالَى بِالْإِسْلَامِ، وَإِنَّ مِنَّا رِجَالًا يَأْتُونَ الْكُهَّانَ؟ قَالَ: «فَلَا تَأْتِهِمْ» قُلْتُ: وَمِنَّا رِجَالٌ يَتَطَيَّرُونَ؟ قَالَ: «ذَلِكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ، فَلَا يَصُدُّهُمْ» قُلْتُ: وَمِنَّا رِجَالٌ يَخْطُونَ؟ قَالَ: «كَانَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ يَخْطُ، فَمَنْ وَاْفَقَ خَطَّهُ، فَذَلِكَ» رَوَاهُ مُسْلِمٌ .

Mu'awiyah bin Al-Hakam ؓ reported: I said: "O Messenger of Allah, I have recently emerged from ignorance and Allah has favoured me with Islam. There are still some men among us who visit the soothsayers to consult them (on matters relating to the future)." He replied, "Do not visit them." I said: "There are some men who are guided by omens." He replied, "These are the ideas which come up in their minds but you should not be influenced by them (i.e., these things) should not prevent them from pursuing their works." I said: "There are some men who practise divination by drawing lines on the ground." The Messenger of Allah ؓ replied, "There was a Prophet who drew lines, the line which agrees with the line drawn by that Prophet would be correct." [Muslim]

Commentary

In these hadeeths and reports mentioned by the author - may Allah shower blessings on him- is evidence for the previous claim that it is forbidden for one to go to the soothsayers and believe in their words. As in the case of the one who goes to a fortuneteller to ask him for anything, the prayer of the one who visits a soothsayer will not be accepted for forty days. This is for simply asking the fortuneteller;

ditto for the soothsayer. But if he believes in him (i.e. the soothsayer), he has disbelieved in what has been revealed to Muhammad ﷺ.

However, if he goes to the soothsayer to expose his falsehood, there is nothing wrong with it. Rather, it could be a praiseworthy act as the Prophet ﷺ did with Ibn Sayyaad, who was a soothsayer or magician. The Prophet ﷺ said to him: “What did I conceal from you?” that is, what did I hide in my heart? He said, ‘Ad-Dukh’. He was unable to complete the word though the Prophet ﷺ concealed the word *Dukhan* (smoke) in his heart. He was unable to grasp it, so he said, ‘Ad-Dukh’. The Prophet ﷺ said to him, “May you be disgraced. You will never go beyond your limit.”⁽¹⁾ That is, you are a soothsayer and there is no good in you.

As for what is related to this, that is the act of fortune-telling and astrology, is divination by the movement of birds. During the Days of Ignorance, they used to use birds. They will let the bird to take off from the ground. If the bird flies forward, he will continue with his journey but he will abort it if the bird flies backward. If the bird flies towards the right, he becomes optimistic about his journey and believes that this will be a good and pleasant journey; but if it flies to the left he will proceed with his journey bearing in mind the journey will be difficult. Why? Because the birds flew to the left side and the left side is not desirable.

This is their custom and belief, refuge is with Allah. The birds will not help. The Prophet ﷺ has condemned all these so that a person will depend on Allah – the Mighty and Sublime – alone. He ﷺ ordered them to seek Allah’s counsel when they intend to do anything which is not clear to them. A person will observe two-unit voluntary prayer and recite the popular invocation of *Istikharah*:

“O Allah, I seek Your Guidance to what is good for me because of Your Infinite Knowledge, I seek Your Help because of Your Power, and I ask of Your Great favor by for surely You are able and I am not, and You Alone know the Unseen.

1 Al-Bukhaari reported it in the Book of Janaazah, the Chapter of If a Kid Dies, Will the Salat Be Observed on Him? No: (1267); and Muslim in the Book of Trials and the Signs of the Last Hour, the Chapter of Mentioning of Ibn Sayyaad, no: (5215).

“O Allah, If You know this affair (mention the affair by name) is good for my religion, my livelihood and the aftermath of my affairs (or the short term of my affairs or its long term) then decree it for me, make it easy for me, and bless me in it but if You know that this affair (mention the affairs by name) is bad for my religion, my livelihood and the aftermath of my affairs or the short term my affairs or its long term then turn it away from me and turn me away from it and decree for me what is better wherever it may be, and make content with it”.

Thereafter whatever Allah facilitates for him will be the best for him. He should go on to do it and trust in Allah. But if Allah discourages him from it, that means it is not good for him. But divination with arrows, birds and similar items contains no good.

Allah alone grants success.

Hadeeth 1673

وَعَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ تَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيِّ وَحُلْوَانِ الْكَاهِنِ. مُتَّفَقٌ عَلَيْهِ .

Abu Mas'ud Al-Badri ؓ said: The Messenger of Allah ﷺ prohibited the price of a dog, the earning of an prostitute, and the money given to a soothsayer. [Al-Bukhari and Muslim]

Commentary

This is the last hadeeth in this chapter: The chapter on prohibition of consultation with the soothsayers and the astrologers.

It states that the Prophet ﷺ prohibited the profit (derived from selling) a dog, the earning of a prostitute and the money given to a soothsayer.

Concerning dog, its position is well-known. The act of keeping a dog is prohibited. It is not permissible for one to keep a dog with him

in a house, irrespective of what the house is made of whether mud or concrete, except in three situations:

Farm dog; that is, that is used for guarding the farm.

Shepherd dog; that is, that is used for guarding animals such as sheep, camel and cattle,

Hunting dog; that is, that is used by a person to hunt.

When a dog is trained and used for hunting, whatever it catches is lawful. If a person has a trained dog and sends it to hunt a rabbit, for example, which it catches and kills, it is lawful to eat it. Allah the Exalted said:

﴿وَمَا عَلَّمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا

أَسْمَ اللَّهِ عَلَيْهِ وَأَقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٤﴾

“...what you have trained of hunting animals which you have trained as Allah taught you, so eat of what they catch for you and mention the name of Allah upon it and fear Allah. Indeed Allah is swift in account.” (5: 4).

These are the three dogs which one is allowed to keep, and it is forbidden to keep any other class of dogs.

Dog is the most repugnant animal in terms of impurity. This is because its impurity is harsh. If a dog drinks from a cup, the cup must be washed seven times, one of which must be with sand. It is better and preferred to start the first washing with sand.

It is forbidden for a dog owner to sell it even if the dog is meant for hunting or guarding the farm. Likewise, the proceed of such transaction is also forbidden. If he is done with it, he should give someone who is in need of it. It is not lawful for him to sell it because the Prophet ﷺ prohibited the price of a dog.

The second is the money given to a soothsayer. A soothsayer is a person who predicts hidden things about future occurrences. He would say such and such will happen or take place, regardless of

whether it is general or specific. For instance, he may say to a specific person, 'Such and such is going to happen to you on so and so day.'

During the Days of Ignorance, people would visit the soothsayer who charged a huge amount of money as the wages for his service. So, the Prophet ﷺ forbade the wages of the soothsayer because soothsaying is forbidden, and earnings from a forbidden act is forbidden.

The third is the earning of a prostitute. That is, the money she collected for the illegal sexual intercourse. She engages in sexual intercourse for a day, two, three or more in exchange for money. This has also been prohibited by the Prophet ﷺ because the money given to her is for an unlawful act. And if Allah – the Mighty and Sublime – prohibits something, its price and earning are also prohibited.

If someone were to ask about a soothsayer who repents after making money from people; should he refund their money? In reply to this question, we say: No, he should not refund it because they have received a service in exchange of the money. Thus, they would not end up with both money and service. Nevertheless, he should give the money out in charity or donate it to the public treasury in order to free himself from it.

Similarly, the same applies in the case of the person who sold a dog, be it a hunting dog or a farm dog, and collected its price, then Allah – the Mighty and Sublime – guided him and he repented. We say: You should not refund the money to the buyer of the dog so that he does not take ownership of both the money and the dog. However, you should give it out in charity to free yourself from it or put it in the treasury of the Muslim *Ummah*.

Likewise, the same applies to the earning of a prostitute. If the woman repents, is she going to refund what she collected from an adulterer or not? No, she should not refund it to him; rather, she should put it in the treasury, give it out in charity or spend it in any good way.

Allah alone grants success.

Chapter 304: forbiddance of believing in ill-omens

Hadeeth1674

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى وَلَا طَيْرَةَ وَيُعْجِبُنِي الْفَأَلُ» قَالُوا: وَمَا الْفَأَلُ؟ قَالَ: «كَلِمَةٌ طَيِّبَةٌ». مُتَّفَقٌ عَلَيْهِ .

Anas ؓ said: The Messenger of Allah ﷺ said, "Not the transmission of disease of one person to another and no evil omen, but I am pleased with good omens." He was asked: "What is good omen?" He replied, "A good word." [Al-Bukhari and Muslim]

Hadeeth1675

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى وَلَا طَيْرَةَ، وَإِنْ كَانَ الشُّؤْمُ فِي شَيْءٍ فَفِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ». مُتَّفَقٌ عَلَيْهِ .

Ibn 'Umar ؓ said: The Messenger of Allah ﷺ said, "There is no infection and no evil omen; but if there is anything (that may be a source of trouble) then it could be a house, a horse, and a woman." [Al-Bukhari and Muslim]

Hadeeth1676

وَعَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَتَطَيَّرُ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Buraidah ؓ said: The Prophet never took ill omens. [Abu Dawud]

Hadeeth1677

وَعَنْ عُرْوَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذُكِرَتِ الطَّيْرَةُ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَحْسَنُهَا الْفَأَلُ، وَلَا تَرُدُّ مُسْلِمًا إِذَا رَأَى أَحَدَكُمْ مَا يَكْرَهُ، فَلْيَقُلْ: اللَّهُمَّ لَا يَأْتِي بِالْحَسَنَاتِ إِلَّا أَنْتَ، وَلَا يَدْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ». حَدِيثٌ صَحِيحٌ رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

'Urwah bin 'Amir ؓ said: When talking of omens was mentioned in the presence of the Messenger of Allah ﷺ he said, "The best type of omen is the good omen." He added, "A Muslim should not refrain from anything because of an omen." He told them, "When any of you sees anything which he dislikes, he should say: 'Allahuma la ya'ti bil-hasanati illa Anta, wa la yadfa'us-sayyi'ati illa Anta, wa la hawla wa la quwwata illa Bika (O Allah ! You Alone bring good things; You Alone avert evil things, and there is no might or power but in You).'" [Abu Dawud with Sahih Isnad]

Commentary

The author - may Allah shower blessings on him- said: The chapter of forbiddance of believing in ill-omens.

At-Tatayur is to see an evil omen in a view, sound, period of time or place. It is called *At-Tatayur* because the Arabs used to see evil omens in birds during the Days of Ignorance. So, the appellation became a universal name for all forms of evil omens.

Some of the Arabs would read evil omens in bird. One of them would prod a bird to fly: he becomes pessimistic if it flies to the left, and he cancels his plans if it flies towards him or returns to him. However, he becomes convinced to go ahead with his plans if it flies forward. He will consider this is a fortunate and blessed activity. Thus, they see evil omens in birds. Ditto for the weather; they may also see evil omen in it. They see evil omen in crow, owl and other birds.

Some Arabs see evil omen in periods of time. It is widespread among them that if a woman gets married in the month of Shawwal, she will not succeed and her husband will not love her. This is baseless because the Prophet ﷺ married Aishah, (may Allah be pleased with her) the mother of the believers, in the month of Shawwal and also consummated the relationship in the month of Shawwal. She used to say: "Who among you is honoured by him like me?" This is because they used to think that when a woman gets married in the month of Shawwal, she will not succeed in her marriage. This is also pointless.

Among them are those who see evil omens in traveling on Wednesdays. They thought that such would lead to an accident, loss or disaster for the traveler. This is also wrong; Wednesday, Thursday, Tuesday and other days are the same.

Among them are those who see evil omens in the month of Safar, the month after Muharram; that is, the second month of the Islamic Calendar. They opined that anyone who consummates marriage, gives birth to a baby or travels in the month would not prosper. This is also unfounded. Month has no influence on the outcome of events, good or bad.

Thus, some people oppose innovation with innovation; they refer to Safar as *Safar Al-Khair*, the good. This is also not permissible. Safar is like Muharram, Rabee'ul Awwal and any other month. It contains no evil or good omens. It is not permissible to cure a heresy with a heresy. This is similar to the action of some people regarding the Day of *Aashuurah*. The *Raafidah* (the Shia) take the Day of *Aashuurah* as a day of sorrow, slapping their cheeks, tearing their clothes and plucking their hair. Sometimes they harm themselves with dagger and similar materials, and they consider whoever dies on this night of *Aashuurah* as a martyr, refuge is with Allah.

Some people decided to take this day, which the *Raafidah* consider a day of sorrow, as a day of joy, sharing foods, wearing new clothes for the children and making others happy. This is also a mistake and another innovation. An innovation cannot be refuted with another heresy. Nothing eradicates heresy except the Sunnah; hence, adhere

to the Sunnah and innovation will die.

The author - may Allah shower blessings on him- then mentioned some hadeeths from the Prophet ﷺ which forbade evil omens. It was established from him that he ﷺ said: “Not the transmission of disease of one person to another and no evil omen, but I am pleased with *Al-Fa'il*.” They asked, “What is *Al-Fa'il*?” He replied, “A good word”. A good word delights the soul and brightens the heart.

An instance of such is the event that took place during the Incident of Hudaybiyyah between the Quraysh and the Messenger of Allah ﷺ. The Quraysh sought to communicate with him. After a period, they finally sent Suhail bin Amr. When he arrived, the Prophet ﷺ said: “This is Suhail bin Amr. I do not see him except as someone who had made your affair easy,” or something similar to that. So, he was optimistic because of his name, Suhail, which means ease.

It is good to be optimistic because it comforts and brings joy to the heart, energizes a person and induces to good. As for pessimism, it is opposite of the former. But when something of that nature occurs to you, turn away from it and do not heed to the sorrow. You should say: “O Allah, there is no good except Your Good and there is no omen except Your Omen and there is no deity other than You.” That is, all affairs, good or bad, are in Your Hands and there is no deity besides You.

As for the saying of the Prophet ﷺ: “...If there is any bad omen, it could be in three things: a house, a woman and a horse”. The import is that one associates most with these three things. A woman – his wife, house – his home, the horse is the carriage. At times, bad omen may occur in these three things. One may marry a woman but will not find any good but annoyance, grudges and trouble in her. He may also occupy a house and be distressed and bored in it. Also, a horse, though horses are now not our carriage; our carriage are cars. Some cars have bad omen; frequent accidents and breaks down to the extent that one becomes tired of it.

If something like this happens to a person, he should seek refuge with Allah from Satan, the accursed. He should say: “O Allah, there is

no good except Your Good and there is no omen except Your Omen and there is no deity other than You.” This means that all affairs, good or bad, are in Your Hands and there is no deity besides You. Allah will eliminate the bad omen from his heart.

Allah alone grants success.

CHAPTER 305: PROHIBITION OF DRAWING PORTRAITS

Hadeeth1678

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّورَ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ». مُتَّفَقٌ عَلَيْهِ .

Ibn ‘Umar ؓ said: The Messenger of Allah ﷺ said, “Those who draw pictures will be punished on the Day of Resurrection; and it will be said to them: ‘Breathe soul into what you have created.’” [Al-Bukhari and Muslim]

Hadeeth1679

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَدِمَ رَسُولُ اللَّهِ ﷺ مِنْ سَفَرٍ وَقَدْ سَتَرْتُ سَهْوَةً لِي بِقِرَامٍ فِيهِ تَمَاثِيلٌ فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ، تَلَوْنَ وَجْهَهُ، وَقَالَ: «يَا عَائِشَةُ، أَشَدُّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهَوْنَ بِخَلْقِ اللَّهِ» قَالَتْ: فَقَطَعْنَاهُ، فَجَعَلْنَا مِنْهُ وِسَادَةً أَوْ وِسَادَتَيْنِ. مُتَّفَقٌ عَلَيْهِ .

‘Aishah ؓ said: The Messenger of Allah ﷺ visited me after returning from a journey, and I had a shelf with a thin cloth

curtain hanging over it and on which there were portraits. When he saw it, the colour of his face changed (because of anger) and he said, "O 'Aishah! the most grievous torment from Allah on the Day of Resurrection will be for those who imitate (Allah) in the act of His creation." 'Aishah said: We tore it into pieces and made a cushion or two cushions out of that. [Al-Bukhari and Muslim]

Hadeeth 1680

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«كُلُّ مُصَوِّرٍ فِي النَّارِ يُجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسٌ فَيُعَذَّبُهُ فِيهَا
جَهَنَّمَ» قَالَ ابْنُ عَبَّاسٍ: فَإِنْ كُنْتَ لَا بَدَّ فَاعِلًا، فاصْنَعِ الشَّجَرَ وَمَا لَا
رُوحَ فِيهِ. مُتَّفَقٌ عَلَيْهِ .

Ibn 'Abbas ؓ said: I heard the Messenger of Allah ﷺ saying, "Every painter will go to Hell, and for every portrait he has made, there will be appointed one who will chastise him in the Hell." Ibn 'Abbas said: If you have to do it, draw pictures of trees and other inanimate things. [Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him- said: The chapter on prohibition of drawing portraits.

That is, as regard the stern warning issued against image-makers, the author - may Allah shower blessings on him- mentioned the hadeeths of Ibn Umar, Aishah and Ibn Abbaas (may Allah be pleased with them).

There are two types of image making:

There exists a unanimous agreement on the prohibition of the first type. This is to draw or mould what is identical to a living object from wood, stones, gypsum or similar materials. It is forbidden to mould

these materials in the form of an animal, human being, lion, rabbit, monkey or any other animate object. The one who does that is cursed by the Prophet ﷺ and will be punished on the Day of Resurrection. It will be said to him: “Breathe soul into what you have created.”

In the hadeeth of Ibn Abbas (may Allah be pleased with him), he said: “Every image-maker will go to Hell fire... But if you have to do it, draw pictures of trees and other inanimate things”.

The second type of image-making is drawing inanimate things such as trees, sun, moon, stars, rivers and mountains and the likes. This type of drawing is permissible. However, some scholars do not allow the drawing of things which grow like plants. The advocates of this opinion include Mujaahid, one of the famous Taabieen. He - may Allah shower blessings on him- said: ‘It is not permissible to draw anything that grows even if it has no soul because in an authentic hadeeth, Allah said: ‘Let them create a grain, or maize or a barley’.⁽¹⁾

Nevertheless, the opinion of majority of the scholars is that there is no harm in drawing something that has no life regardless of whether it is from things that grow, such as trees, or from things that do not grow, such as sun, sea, moon, rivers and other similar objects.

The third type: Painting and designing images of living things. The scholars have different views regarding this. Some of them say it is based on the hadeeth reported by Al-Bukhari from Zayd Bn Khaalid; I think he ﷺ said: “Except a design on a garment”.⁽²⁾ He made an exception to the design on a cloth because it does not resemble what Allah created. This is because what Allah created has a tangible body (which can be felt). But this is a design made with colour and thus, permissible even if it is done with the hand. But the majority of scholars are of the opinion that it is not permissible and this is the more correct opinion. Drawing is not permissible, whether by

1 Al-Bukhaari reported it in the Book of Tawheed, the Chapter of Allāh's Statement, no: (7004), and Muslim in the Book of Clothing and Adornment, the Chapter of Prohibition of Drawing if Animals, no: (3947).

2 Al-Bukhaari reported it in the Book Clothing, the Chapter of Dislike for Sitting on A Picture, no: (5501); and Muslim in the Book of Clothing and Adornment, the Chapter of Prohibition of Drawing Animals, no: (3931).

semblance or painting as long as what is drawn is an animate object.

During the time of the Prophet ﷺ, inventions of our time such as photographic films were not available. The question is: is the photographic pictures also included in this prohibition or not? If you scrutinize the text, you will find out that it is not included (in the prohibitions). This is because the one who take pictures with cameras does not draw it in the real sense. What really happens is directing certain lights at the object before him which casts its image within a second. A painter must endure in the process of drawing the head, eyes, nose, ears and other parts. He must perform an action. As for this photographic picture, it is taken within a second. It is like transferring what Allah designed into cards. This is the preferred opinion.

Scholars of this age differ concerning this. Is this included in the curse and prohibition or not? The right position is that it is not included because one is not a painter (by using a camera). Had he intended to draw a picture, he would have spent some time in the process. But this (the photographic picture) is completed within a second. A perfect similarity of this can be seen in the case of a person who writes a letter to his brother who puts it in a photocopier to makes a copy. Could this copy of the letter be considered as a drawing of the words and characters of the letter? No, the picture is printed due to the emission of photoelectrons. In fact, no one will say that this photocopy produced by the photocopier is the same as the original letter. Never! That is why such pictures can be taken in darkness and can also be taken even by a blind person. Therefore, whoever examines the text of the hadeeth closely and considers the wisdom behind it will comprehend that what is intended is the one who tries to compete with Allah in His creation by imitating His design and drawing as if he is the Creator. This is the one that holds prohibition and curse. As for this (photographic pictures), it is only printing of a picture.

However, what remains is to examine the reason for taking the picture. That is, if we understand that the photographic picture is permissible and that it is not considered as image making, what remains for us is to examine the reason for taking it just as we would consider the reason for doing any permissible act. This is because the

legal status of permissible things changes according to the associated purpose. That is why if someone intends to embark on a journey in the month of Ramadan in order to escape from fasting, we will say: This action is forbidden for him although travelling is allowed and basically lawful. Likewise, if someone buys a gun with the intention of killing his fellow Muslim brothers and rob them of their properties, we will say, 'This specific transaction is unlawful although the transaction is basically lawful'. Therefore, the purpose of taking the pictures must be examined. Indeed, a person may have evil reason for taking the picture. He may take the picture of a woman in order to derive pleasure from looking at it though she is not his wife. This, without doubt, is forbidden. Similar to this is taking the picture of a young beardless, handsome man just to derive pleasure from looking at it; this is also forbidden.

The act of taking the pictures of leaders, rulers or scholars of Islam in order to honour them by hanging the portraits in the house is also forbidden. Taking the picture of devoted servants of Allah, those who humble themselves before Allah just to keep it in the house for blessing or for remembrance is also forbidden because it is a waste of time. What benefit do you derive from remembering the one in the picture time after time? And the worst of that is that some people used to keep the pictures of their dead ones. This is not allowed. The pictures of the deceased should be burnt so that you will not bring sorrow to yourself whenever you look at his picture and remember him. Burn the picture of the deceased except in the situation in which one fears that he may need it in future to provide some evidence for pension collection or the like. This is an exigency. But in the absence of any reason, it must be burnt.

As for when the purpose of taking a photographic picture is for identification of a person or providing proof of events with good intention, there is nothing wrong with it. Similarly, a person may want to prove a point and prefer that people have a good understanding of the situation in order to appeal for their financial and material support. This may involve people in need of food or cloth, those wounded by the enemies and similar individuals. There is nothing wrong in taking

their pictures to show the public in order to solicit for their support. This is a good intention.

In summary, image making with the hand, be it painting or drawing, is forbidden according to the soundest opinion. As for using cameras, it is not an act of image-making in the usual sense for us to even start thinking of its permissibility. We must first of all examine the content of the text, then the ruling that the text necessitates. If we examine this carefully, we will realise that (photographic picture) is not image-making and it is not included in the prohibition and curse. Hence, it remains permissible. Then we examine the purpose for taking the picture. If the purpose for which the image or picture was made is lawful, then taking the picture is lawful and if the purpose is unlawful, then the act is then unlawful.

Allah alone grants success.

Hadeeth 1681

وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا، كُفِّفَ أَنْ يَنْفَخَ فِيهَا الرُّوحَ يَوْمَ الْقِيَامَةِ وَلَيْسَ بِنَافِخٍ». مُتَّفَقٌ عَلَيْهِ .

Ibn 'Abbas ؓ said: I heard the Messenger of Allah ﷺ saying, "Whosoever makes a picture, will be punished on the Day of Resurrection, and will be asked to infuse soul therein, which he will not be able to do." [Al-Bukhari and Muslim]

Hadeeth 1682

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ». مُتَّفَقٌ عَلَيْهِ .

Ibn Mas'ud ؓ said: I heard the Messenger of Allah ﷺ saying, "Those who will receive the most severe punishment from Allah

on the Day of Resurrection will be painters (of living objects).” [Al-Bukhari and Muslim]

Hadeeth1683

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ تَعَالَى: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي! فَلْيَخْلُقُوا ذَرَّةً أَوْ لِيَخْلُقُوا حَبَّةً، أَوْ لِيَخْلُقُوا شَعِيرَةً» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, “The Almighty Allah said: ‘Who is more an oppressor than him who goes to create like My creation? Let him make an ant or a grain of corn or a grain of barley.’” [Al-Bukhari and Muslim]

Hadeeth1684

وَعَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ». مُتَّفَقٌ عَلَيْهِ .

Abu Talhah ؓ said: The Messenger of Allah ﷺ said, “The angels do not enter a house in which there is a dog or a portrait.” [Al-Bukhari and Muslim]

Hadeeth1685

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: وَعَدَّ رَسُولَ اللَّهِ ﷺ جِبْرِيلُ أَنْ يَأْتِيَهُ، فَرَأَتْ عَلَيْهِ حَتَّى اشْتَدَّ عَلَى رَسُولِ اللَّهِ ﷺ، فَخَرَجَ فَلَقِيَهُ جِبْرِيلُ فَشَكَا إِلَيْهِ، فَقَالَ: إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ. رَوَاهُ الْبُخَارِيُّ .

Ibn ‘Umar ؓ said: Jibril (Gabriel) promised to visit the Messenger of Allah ﷺ but delayed and this grieved him very much. When he

came out of his house, Jibril met him. The Messenger of Allah ﷺ asked him about the reason of delay, and he replied: “We do not enter a house in which there is a dog or a portrait.” [Al-Bukhari]

Hadeeth 1686

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: وَاعَدَ رَسُولُ اللَّهِ ﷺ جِبْرِيلَ عَلَيْهِ السَّلَامُ فِي سَاعَةٍ أَنْ يَأْتِيَهُ، فَجَاءَتْ تِلْكَ السَّاعَةُ وَلَمْ يَأْتِهِ! قَالَتْ: وَكَانَ بِيَدِهِ عَصَا، فَطَرَحَهَا مِنْ يَدِهِ وَهُوَ يَقُولُ: «مَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَا رُسُلَهُ» ثُمَّ التَفَّتْ، فَإِذَا جِرْوُ كَلْبٍ تَحْتَ سَرِيرِهِ. فَقَالَ: «مَتَى دَخَلَ هَذَا الْكَلْبُ؟» فَقُلْتُ: وَاللَّهِ مَا دَرَيْتُ بِهِ، فَأَمَرَ بِهِ فَأُخْرِجَ، فَجَاءَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَعَدْتَنِي، فَجَلَسْتُ لَكَ وَلَمْ تَأْتِنِي» فَقَالَ: مَنْعَنِي الْكَلْبُ الَّذِي كَانَ فِي بَيْتِكَ، إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ». رَوَاهُ مُسْلِمٌ .

'Aishah ﷺ said: Jibril (Gabriel) ﷺ made a promise with the Messenger of Allah ﷺ to come at a definite hour; that hour came but he did not visit him. There was a staff in the hand of the Messenger of Allah ﷺ. He threw it from his hand and said, “Never does Allah back out of His Promise, nor do His messengers.” Then he noticed a puppy under his bed and said, “O ‘Aishah, when did this dog enter?” She said: “By Allah, I don’t know.” He then commanded that it should be turned out. No sooner than had they expelled it, Jibril came and the Messenger of Allah ﷺ said to him, “You promised to visit me. I waited for you but you did not come.” Whereupon he said: “The dog kept me from coming. We do not enter a house in which there is a dog or a picture.” [Muslim]

Hadeeth 1687

وَعَنْ أَبِي الْهَيَّاجِ حَيَّانَ بْنِ حُصَيْنٍ قَالَ: قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: أَلَا أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ؟ أَنْ لَا تَدَعَ صُورَةً إِلَّا طَمَسْتَهَا، وَلَا قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ. رَوَاهُ مُسْلِمٌ .

Abul-Haiyaj Haiyan bin Husain said: 'Ali bin Abu Talib ﷺ said to me: "Shall I not send you to do a task that the Messenger of Allah ﷺ had assigned to me? Spare no portrait unwiped out, and leave not a high grave unlevelled." [Muslim]

Commentary

All these hadeeths mentioned by the author - may Allah shower blessings on him- indicate that image-making is one of the major sins. This is due to the accompanying stern warning and risk of curse: "May the curse of Allah be upon the image or picture makers;"⁽¹⁾ which is detachment and expulsion from the Mercy of Allah – the Mighty and Sublime. Likewise, he will be charged on the Day of Resurrection to breathe life into what he has created which he will never be able to do. It is well-known that it is impossible for him to breathe life into his portraits. Therefore, the punishment will not cease except if Allah – the Mighty and Sublime – wills.

One of these hadeeths shows that those who make statues or images are among the greatest wrongdoers. This is based on the Statement of Allah: "Who is more an oppressor than him who goes to create the like of My creation?" this means that no one is worse than him in wrongdoing, "Let him make an ant or a grain of corn or a grain of barley." That is, if they truly want to copy Allah's creation, let them try to create a grain of food. If the entire mankind should gather together with those in the heavens to create a grain of barley, they will

1 Al-Bukhaari reported it in the Book of Divorce, the Chapter of Mahr of a Prostitute and a Void Nikkah, no: (4928).

never be able to do it. Even if they were able to make something from flour in the like of a grain, they will never be able to create an original grain. It will not germinate if they plant it in the soil because it is not a grain. Therefore, if someone cannot create a grain of corn, a grain of barley or a single atom, which is considered one of the smallest unit of matter, then it becomes harder to create bigger structures.

This is a proof that keeping portraits or images is prohibited as well as taking them into the house. This is because angels do not enter a house in which there is a dog or a portrait. What then do you think of a house in which the angels do not enter? It is certainly an evil house.

However, essential pictures are exempted. For example, pictures of rulers and royals which are on our currencies today. The person who places the picture on it will be held responsible for it but it does not affect the masses. What will they do? Are they going to throw their currency and their livelihood away because of the picture on them? Allah burdens not a person beyond his scope.

However, the angels, if Allah wills, will not be prevented from entering the house in which there is currency even if it contains pictures. The currencies of old contained more concrete images than the ones in existence today. This is because pictures on our currencies today are nothing but coloration; and you understood from the previous discussion that scholars differ on the permissibility or otherwise of photographs.

Nevertheless, we also understood from the previous discussion that picture could be a concrete thing that can be felt. But the scholars, may Allah shower mercy on them, did not forbid that because it is a necessity which people cannot avoid. Indeed, they cannot throw away their money as it is a necessity.

Other necessities are identity cards, travelling passport and money holders. "*Allah burdens not a person beyond his scope*". [2:286], and Allah – the Mighty and Sublime – has not burden us with any form of hardship in the Religion. Hence, these also will not prevent the angels from entering a house.

Third: What is not respected or revered. That is, an object that is relegated and stepped on with legs like pictures on carpets. This also will not prevent the angels from entering the house because it is permissible according to (the opinion of) most of the people of knowledge. However, it is preferred to abstain from it due to the related difference of opinion. Although some of the scholars hold the view that a relegated object is included in the prohibition, the majority of scholars think otherwise.

Fourth: Images that are for children, which they use in playing, are included in what is permissible. Its presence in a house does not prevent angels from entering such house. This is because Aishah (may Allah be pleased with her) had an image which she used to play with in the house of the Prophet ﷺ and he did not forbid her from that. However, plastic images should not be used, because images made with plastics are complete statues so much so that they have eye lashes and eye sockets which allow the eyes to move about. Some of them (these plastic dolls) can walk while some make sounds or talk. It is feared that this type of image may be among the prohibited ones, those that can prevent the angels from entering a house.

As for the images that are been used currently, praise be to Allah they are like shadows with no face, no eyes, no nose and no mouth. The only things that can be found in it are hands and legs and extended head; it has no form. There is nothing wrong with these images, Allah willing, and they will not prevent angels from entering a house. These toys will suffice for a child to play with.

As regards newspapers with pictures of human beings, it is forbidden to buy them for the pictures. However, there is no harm if it is for the writings and articles.

It is compulsory for anyone who sees a prohibited picture to destroy it. This is based on the statement of Ali to Abu Taalib (may Allah be pleased with him): “Should I not send you on an assignment which the Prophet ﷺ had sent me? **‘Do not leave any statue undestroyed or a high grave unlevelled.’**”

A high grave refers to the grave which is different from others in

height due to the way it is raised or the stones fixed on it. Consequently, it is important to be cautious of cementing the grave and sometimes writing verses of the Qur'an on it or the like as some people do today. Such things should not be allowed. Whoever sees it, may Allah reward him, should pull them down and bury the verses written on them under the sand. This is because these elevated graves may lead to extremism in future. All the graves should be alike without anything to indicate glorification, for the greatest of all evils stems from glorifying the graves.

We ask Allah to protect you and us for He has power over all things.

Chapter 306: prohibition of keeping a dog except as a watchdog or a hunting dog

Hadeeth1688

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَقْتَنَى كَلْبًا إِلَّا كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ، فَإِنَّهُ يَنْقُصُ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ». مُتَّفَقٌ عَلَيْهِ .

Ibn 'Umar ؓ said: The Messenger of Allah ﷺ said, "He who keeps a dog other than one for guarding the fields or herds or hunting, will lose two Qirat every day out of his rewards." [Al-Bukhari and Muslim]

Hadeeth1689

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَمْسَكَ كَلْبًا، فَإِنَّهُ يَنْقُصُ كُلَّ يَوْمٍ مِنْ عَمَلِهِ قِيرَاطٌ إِلَّا كَلْبَ حَرْثٍ أَوْ مَاشِيَةٍ». مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "He who keeps a dog, will lose out of his good deeds equal to one Qirat every day, except one who keeps it for guarding the fields or the herd." [Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him- said: The chapter on prohibition of keeping a dog except as a watchdog or a hunting dog.

The dog is well-known and it has numerous colours. But a black dog is specified to be a devil as the Prophet ﷺ said when he was asked: "What is the difference between a red dog and a white dog from the black? He replied: "A black dog is a devil." If a black dog passes in front of a person observing *Salât*, his *Salat* becomes void and he must start all over again. Also, if it passes between the praying person and his *Sutrah*,⁽¹⁾ the prayer is spoilt and he should start all over again.

Eating the game caught by a black dog is not permissible according to many scholars even if the dog is trained and the owner mentions Allah's Name over it. The game caught by it is not lawful because it is a devil. If the game caught by the disbelievers among the children of Adam, other than the Jews and Christian, is not lawful, so also is the game of this devilish dog. As for dogs with other colours, they do not nullify the *Salat* and their game caught is lawful based on the well-known conditions according to the scholar.

As for keeping a dog, it is forbidden. In fact, it is among the major sins because the one who keeps a dog, except the exempted cases, will lose two *Qirats* from his reward every day. The Prophet ﷺ said: "Whoever follows a funeral until it is buried has two *Qirats*". He was asked what is this *Qirat*? He ﷺ replied, "They are like two big mountains, which the smaller of them is like Mount Uhud."⁽²⁾ So the

- 1 Translator's Note: What the praying person uses to screen himself from passers-by so that they will not walk in his immediate front.
- 2 Muslim reported it in the Book of Janaazah, the Chapter of Excellence of Prayer over the Dead and Following Him, no: (1571).

person who keeps a dog other than the exempted ones will lose the like of two Mount Uhud from his reward every day. This shows that keeping a dog is one of the major sins except what is exempted: the hunting dog, the farm dog and the shepherd dog.

Hunting dog is the dog that is trained and used for hunting; its game is lawful. The training should be that it will run when released to chase a game, it will stop when it is ordered to stop, it will not eat from an animal it catches and the name of Allah will be mentioned when releasing it. The game caught by such a dog is lawful and one can keep it for such a need and benefit.

So also is the dog kept for guarding fields or herds. A person can keep a dog to guard his farm so that it will not be destroyed by livestock.

Third: Dogs for guarding the cattle. A person can keep a dog for his herds like cattle, sheep or camel in order to protect them from thieves and wolves' attack. It will bark when it sees a suspicious person so as to alert its master. Also, one may use it to protect his property. Perhaps, he lives in a far off place with no trustworthy people around him, there is no harm if he keeps a dog. This is because protecting one's property can be likened to guarding farm produce. However, any other dog is forbidden.

It is among the Wisdom of Allah, the Exalted, that He made the evil things for the evil people and vice versa. It is said that the disbelievers, the Jews, Christians and Communists of the East and West, all possess a dog as a pet. If he buys meat, he gives the dog the good part and he (the owner of the dog) will eat the inferior part. He bathes the dog everyday with soap and other cleaning materials, yet it will never be purified even if he washes it using all the water in the rivers of the world and all the soaps of the world. This is because it is impure in itself and such impurity is never made pure except by destroying it and getting rid of it completely.

But it is from the Wisdom of Allah that He made this evil people to associate with what is (itself) evil. This is similar to their association with the inspiration of Satan; their disbelief emanates from the

commands of Satan and his inspiration. The Devil only directs them to atrocities and abomination and also commands disbelief and straying from the right path. They worship the devil and their self-desires; and also evil people relate with evil things. We ask Allah's Guidance for us and them.

The important point is that keeping a dog without legally accepted reasons is one of the major sins. The most impure animal in the animal kingdom is the dog because if it drinks from a container, the latter must be washed seven times before it is purified and one of the seven washing must be done with sand. Unlike the case of other impurities such that when the material becomes pure with the removal of the impurity, the impurity of the dog must be washed seven times, one of which must be with sand.

Allah alone grants success.

Chapter 307: undesirability of hanging bells round the necks of animals

Hadeeth 1690

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَصْحَبُ الْمَلَائِكَةَ رُفْقَةً فِيهَا كَلْبٌ أَوْ جَرَسٌ». رَوَاهُ مُسْلِمٌ .

*Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "Angels do not accompany the travellers who have with them a dog or a bell."
[Muslim]*

Hadeeth 1691

وَعَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْجَرَسُ مَزَامِيرُ الشَّيْطَانِ». رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ said: The Prophet ﷺ said, "The bell is one of the

musical instruments of Satan.” [Muslim]

Commentary

The author - may Allah shower blessings on him- said the chapter on undesirability of hanging bells round the necks of animals and the undesirability of embarking on a journey with dog and bell in their company.

Then the author - may Allah shower blessings on him- mentioned the hadeeth of Abu Hurairah (may Allah be pleased with him). The bell referred to here is the bell which is usually hung round the neck of animals. It has a specific sound that leads to ecstasy, delight and enjoyment; that is, through its sound. The Prophet ﷺ forbade it and warned against it. He ﷺ stated that the angels will not accompany travellers that have a bell with them because the bell makes sound that resembles music with the movement and shaking of the animal and it is well known that music is forbidden.

As regards the issue of accompanying the dog, it has been earlier explained that angels do not enter a house in which there is a dog other than a hunting dog and watch dog.

The sound of alarm of watches and the likes is not included in this prohibition because those things are not hung around the necks of animals; they are only timed to sound the alarm at specific times. So also is the doorbell which is used to seek permission (before entering a house); it is not wrong and not included in the prohibition. This is because it is not hung around the neck of an animal and it does not produce any sound which the Prophet ﷺ warned against.

It is observed that when you call some telephone lines, the auto-responder will tell you to wait and play some music in the absence of a recipient. This is forbidden because music is from musical instruments and it is prohibited. However, if one cannot connect to the receiving party without such means, the sin is upon the one who sets it. It is good for one who hears such to advise the owner of the phone to disconnect the sound or mute it until the recipient is on hand.

Another issue is using some verses of the Qur'an as call back tunes; when you make a connection, you first hear Qur'anic recitation then it tells you to hold on and the recitation continues. This is degrading to the Words of Allah; that is, making it a call back tune. The Qur'an was revealed for a nobler and a greater reason, which is to correct the hearts and deeds not to serve as call back tunes on phones and the likes. Indeed, it is possible that someone who has no regards for the Qur'an nor pay attention to it calls you and it becomes burdensome for him to listen to the Qur'an. A Jew, Christian or any disbeliever can take the recitation of the Qur'an in your phone as music when he hears it because he may not know it and may not be an Arab too. Indeed, this is despising the Qur'an and whoever makes the Qur'an a call back tune should be advised. He should be counselled to fear Allah for the Words of Allah are nobler than being made a ring tone.

However, there is nothing wrong if one makes the reported statement [of the Prophet ﷺ], a word of wisdom or other beneficial expressions and words of wisdom a call back tune. There are numerous words of wisdom. But it is wrong to install the Word of the Creator of the worlds, which was revealed for the correction of the hearts, deeds, individuals and nations, as a call back tune! Sub'han Allah! The Qur'an is greater than being used for such a purpose.

Allah is the Guide to the straight path.

Chapter 308: undesirability of riding a camel which eats animal's waste

Hadeeth 1692

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْجَلَالَةِ فِي الْإِبِلِ أَنْ يُرَكَبَ عَلَيْهَا. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Ibn 'Umar ؓ said: The Messenger of Allah ﷺ prohibited riding a

camel which eats dung, or animal or human waste. [Abu Dawud]

Commentary

The author - may Allah shower blessings on him- said: The chapter on undesirability of riding a camel which eats animal waste.

Al-Jalaalah refers to the animal that feeds on human faeces, animal waste and things of that nature. Usually if an animal feeds on human or animal waste, some part of its body or feet may become contaminated. Consequently, the Prophet ﷺ forbade riding on such animal and consuming its meat. Even a fowl that feeds on such waste would be regarded as a *Jalaalah*, and eating it is discouraged either as a partial prohibition or a total one. But if it feeds on both good food and waste, and the good food is more than the waste it consumes, it is not a *Jalaalah*. It is permissible for consumption and there is no harm in it.

An instance of this is what some poultry farmers do when they feed their birds with blood though it does not constitute the major feeds. Its major feeds are from good sources; they only feed them with blood so as to make them strong. Such poultry are not forbidden because of the blood feed, nor are they disliked since their major feeds is good.

The prohibition of riding an animal which feeds on animals' waste is to discourage the act.

As for eating it, it is either a partial or absolute prohibition going by various opinions of the scholars. Nonetheless, there is a condition that the animal feeds more on impurity to be considered impure. But if the impure feeds are less than the good ones, there is nothing wrong in eating (the animal).

Allah alone grants success.

Chapter 309: prohibition of spitting in the mosque

HADEETHS 1693

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْبُصَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا». مُتَّفَقٌ عَلَيْهِ .

Anas bin Malik ؓ said: The Messenger of Allah ﷺ said, “Spitting in the mosque is a sin, and its expiation is that the spittle should be buried in earth.” [Al-Bukhari and Muslim]

HADEETHS 1694

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى فِي جِدَارِ الْقِبْلَةِ مُحَاطًا، أَوْ بُرَاقًا، أَوْ نُخَامَةً، فَحَكَهُ. مُتَّفَقٌ عَلَيْهِ .

Aishah ؓ said: The Messenger of Allah ﷺ saw spittle or snot or sputum, sticking to the wall towards Qiblah and scratched it off. [Al-Bukhari and Muslim]

HADEETHS 1695

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِنْ هَذَا الْبَوْلِ وَلَا الْقَدْرِ، إِنَّمَا هِيَ لِذِكْرِ اللَّهِ تَعَالَى، وَقِرَاءَةِ الْقُرْآنِ» أَوْ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ. رَوَاهُ مُسْلِمٌ .

Anas ؓ said: The Messenger of Allah ﷺ said, “It is not proper to use the mosque for urinating or easing oneself. They are merely built for the remembrance of Allah and the recitation of the

Qur'an", or as he stated. [Muslim]

Commentary

The author - may Allah shower blessings on him- brought this chapter in order to explain that the mosque must be kept clean from all sorts of impurities, filths, phlegm, spittle, and their likes.

Then he mentioned the hadeeth of Anas and Aishah (may Allah be pleased with both).

The hadeeth of Anas (may Allah be pleased with him) stated that the Messenger of Allah ﷺ said: "Spitting in the mosque is a sin, and its expiation is that the spittle should be buried in earth." That is, if a person does that, he should bury it. In his statement ﷺ: 'Spitting in the mosque is a sin' is evidence for the prohibition of spitting in the mosque. The act of expelling one's snot, sputum or similar things in the mosque is a sin for two reasons:

The First Reason: It is harmful to those who are observing *Salât*. They may prostrate on it without knowing, and become irritated after seeing it. This would make anyone feel revolted.

The Second Reason: It is a degradation of the House of Allah – the Mighty and Sublime. He has ordered that His House be revered and that His name be glorified all day long. It is not permissible for anyone to spit in the mosque; but if he does, its expiation is to bury it if it is on the ground and to scrape it off if it is on the wall. This is based on the hadeeth of Aishah (may Allah be pleased with her) that the Prophet ﷺ saw a spittle or snot or sputum sticking to the wall of the mosque and he scratched it off. Based on this, the expiation for spitting if it is on the ground is to bury it, and if it is on the wall, is to scrape it until it disappears (from the surface).

However, as you can see, our mosques are floored today; hence, the expiation, in this case, is to wipe it with a piece of cloth until it vanishes. We have previously stated that it is not permissible for you to spit in the mosque but this is its expiation if it happens. This shows that when a person sees a filth or impurity in the mosque,

he should remove it.

As for the hadeeth of Anas (may Allah be pleased with him), it is about the incident of a Bedouin who came to the mosque and urinated in one of its corners. This is due to his ignorance for the majority of the nomads do not know anything. People began to scream at him but the Prophet ﷺ forbade them from that. When he finished urinating, the Prophet ﷺ said to the companions, "Pour a bucket of water on his urine". Then he ﷺ called the Bedouin and said to him, "It is not proper to use the mosque for urinating or easing oneself. They are merely built for *Salat*, the recitation of the Qur'an and for the remembrance of Allah." The Prophet ﷺ explained that the mosques are not for filth and impurity.

Therefore, a Muslim should respect the House of Allah and should not throw dirty and filthy things inside it. He should not raise his voice in it; he should behave well for the mosques are the Houses of Allah and the habitation of the angels.

Allah alone grants success.

Chapter 310: undesirability of quarrelling or raising voices in the mosques

Hadeeth 1696

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَمِعَ رَجُلًا يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ: لَا رَدَّهَا اللَّهُ عَلَيْكَ؛ فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا». رَوَاهُ مُسْلِمٌ.

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "If anyone hears a man inquiring in the mosque about something he has lost, he should say: 'La raddaha Allahu 'alaika (May Allah not restore it to you);' for mosques are not built for this purpose." [Muslim]

Hadeeth 1697

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ يَبْتَاعُ فِي الْمَسْجِدِ، فَقُولُوا: لَا أَرْحَ اللَّهُ تِجَارَتَكَ؛ وَإِذَا رَأَيْتُمْ مَنْ يَنْشُدُ ضَالَّةً فَقُولُوا: لَا رَدَّهَا اللَّهُ عَلَيْكَ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Hurairah رضي الله عنه said: The Messenger of Allah said, “When you see someone buying or selling in the mosque, say to him: ‘La arbaha-Allahu tijarataka (May Allah not make your bargain profitable)!’ When you see someone announcing something lost in it, say: ‘May Allah not restore it to you!’” [At-Tirmidhi]

Hadeeth 1698

وَعَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا نَشَدَ فِي الْمَسْجِدِ فَقَالَ: مَنْ دَعَا إِلَى الْجَمَلِ الْأَحْمَرِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا وَجَدْتَ؛ إِنَّمَا بُنِيَتْ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ». رَوَاهُ مُسْلِمٌ .

Buraidah رضي الله عنه said: A man announced (the loss of his camel) in the mosque, uttering these words: “Has any one seen my red camel?” Upon this the Messenger of Allah ﷺ said, “May it not be restored to you! The mosques are built for what they are meant to be (i.e., prayer, remembrance of Allah, acquiring knowledge, etc.)” [Muslim]

Hadeeth 1699

وَعَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الشَّرَاءِ وَالْبَيْعِ فِي الْمَسْجِدِ، وَأَنْ تُنْشَدَ فِيهِ ضَالَّةٌ، أَوْ يُنْشَدَ فِيهِ شِعْرٌ. رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

'Amr bin Shu'aib on the authority of his grandfather ﷺ said: The Messenger of Allah ﷺ prohibited (us) from buying and selling in the mosque; (he also prohibited us from) making announcement in it about something lost and from reciting poems in it. [Abu Dawud and At-Tirmidhi]

Hadeeth 1700

وَعَنِ السَّائِبِ بْنِ يَزِيدَ الصَّحَابِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ فِي الْمَسْجِدِ فَحَصَّبَنِي رَجُلٌ، فَتَنْظَرْتُ فَإِذَا عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: اذْهَبْ فَأَتِنِي بِهِدَيْنٍ، فَجِئْتُهُ بِهِمَا، فَقَالَ: مِنْ أَيْنَ أَنْتَمَا؟ فَقَالَا: مِنْ أَهْلِ الطَّائِفِ، فَقَالَ: لَوْ كُنْتُمَا مِنْ أَهْلِ الْبَلَدِ، لَأَوْجَعْتُكُمَا، تَرْفَعَانِ أَصْوَاتَكُمَا فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ! . رَوَاهُ الْبُخَارِيُّ .

As-Sa'ib bin Yazid ﷺ said: While I was in the mosque, someone threw a pebble at me, and when I looked up, I saw that it was 'Umar bin Al-Khattab, who said: "Go and call me these two men." I brought them and 'Umar ﷺ asked them: "Where are you from?" On their replying that they belonged to At-Taif, he said: "Had you been the inhabitants of Al-Madinah, I would have given you a beating for raising your voices in the mosque of the Messenger of Allah ﷺ." [Al-Bukhari]

Commentary

The author - may Allah shower blessings on him- said: The chapter on undesirability of quarrelling and raising of voices in the mosques, announcing lost items, buying and selling and the likes.

Allah, the Exalted, has reserved the mosque for Himself; He – the Mighty and Sublime – said:

﴿ وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ ﴾ (114)

“And who are more unjust than those who forbid that Allah’s Name be glorified and mentioned much (i.e. prayers and invocation, etc.) in Allah’s mosques.” [2:114]

In addition, the Prophet ﷺ also attributed it to his Lord – the Mighty and Sublime – in his saying ﷺ: “Do not prevent the (female) servants of Allah from the mosque of Allah”. Allah, the Exalted, made it clear that these mosques are houses in which His name is glorified; hence, He – the Mighty and Sublime – ordered that they should be revered:

﴿ فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيَذَكَرَ فِيهَا أَسْمُهُ، يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴾ (٣١) رِجَالٌ
لَا لَّهُمْ مِجْرَةٌ وَلَا يَبِيعُ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ﴾ (٣٧)

“Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings. Men whom neither trade nor sale (business) diverts from the Remembrance of Allah (with heart and tongue), nor from performing As-Salât nor from giving of Zakat...” (Q 24: 36-37).

Allah – the Mighty and Sublime – has taken the mosque to be His, the Prophet ﷺ has ascribed it to his Lord, and Allah has commanded that it should be respected. Hence, it has its own inviolability, legal rulings and honour.

Among these is that a man in the state of sexual impurity is not allowed to stay in the mosque without ablution. This is because the Prophet ﷺ stated about a sexually impure person: “The angels do not enter the house in which there is a person in a state of sexual impurity”.⁽¹⁾ As long as he remains in that state, the angels will not enter his house. So also is the mosque, he will hurt the angels if he stays in that condition by preventing them from entering the mosque or if they enter they will be hurt by it. Hence, we say, whosoever is in state of sexual impurity should not enter the mosque without ablution.

The exception of entering the mosque with ablution in the state of sexual impurity is deduced from the action of the companions, may Allah be pleased with them all. The companions would sleep in

1 Ahmad reported it (1/83).

the mosque and become impure, then they would leave to perform ablution and return to the mosque to sleep. This event happened during the lifetime of the Prophet ﷺ and he approved it.

Another ruling of the mosque is that when a person enters the mosque, he should not sit down until he observes two units of *Salat*. This is independent of the time he enters, be it in the morning or evening, at night or during the day, at sunrise or sunset, the ruling remains the same. This is because the Prophet ﷺ said: “When anyone of you enters the mosque he should not sit down until he performs two *Rak’ah*”.⁽¹⁾ Once, a man entered the mosque and sat down while he ﷺ was delivering sermon on a Friday. The Prophet ﷺ stopped the sermon and said to him: “Have you observed *Salat*?” He replied, ‘No’. He ﷺ said: “Then stand up to pray, and make it brief.”⁽²⁾ That is, he should make the *Salat* short in order to listen to the sermon.

Based on this hadeeth, some scholars opine that *Tahiyatul Masjid*, this two *Rak’ah Salat*, is compulsory because the Prophet ﷺ commanded that man to observe it. In addition, he ﷺ suspended the sermon so as to instruct the man to perform it. It is obligatory to listen to the sermon, and nothing should preoccupy one from an obligatory act except a stronger obligatory act. Thus, some scholars believe that whosoever enters the mosque in a state of ablution but failed to observe *Tahiyatul Masjid* is committing a sin. Indeed, he has disobeyed the Prophet ﷺ. There is no doubt that the one who enters and sits down while in a state of ablution is disobedient to the Messenger ﷺ. This is based on his saying: “He should not sit down until he prays two *Rak’ah*.”

Among the rulings pertaining to the mosque is the impermissibility of buying and selling in it, whether a small-scale transaction or a large scale. You should not sell anything in the mosque for you have been forbidden from that and the transaction is void. Money should not be exchanged in the mosque for transaction. Both the seller and the

1 Al-Bukhaari reported it in the Book of Jum’uah, the Chapter of What Has Come Under Observing the Two-two Supererogatory Prayers, no: (1097); and Muslim in the Book of Travellers and Qasr, the Chapter of Excellence of Two-Rak’ah of Greeting the Mosque, no: (1167).

2 Muslim reported it in the Book of Jumu’ah, the Chapter of Prayer of Greeting the Mosque while the Imam Is on the Mimbar, no: (1449).

buyer must return what they have collected from one another, whether little or much. Indeed, it is not permissible for someone to say (in the mosque): 'Do you have certain stuff?' And the other replies, 'Yes,' and he said send me such-and-such from it. (That is,) if someone says to another (in the mosque): 'Do you have rice?' And the other replies, 'Yes.' Then he said, 'Give us a certain measure of it.' This is prohibited because it is an act of buying and selling in the mosque. Buying and selling in the mosque in whatever form is not allowed. For example, if someone has one note of ten riyals and says to another: 'I have ten riyals give me two five riyals note,' this is not allowed.

However, some scholars hold the view that it is allowed when there is a need (for that). For instance, if a needy person asks for alms, and you only have ten riyals and you say: This is ten riyals, give me nine riyals in order to give him the alms of one riyal. Some scholars permit this because this is alms giving which cannot be done except through such a way and both of them (the giver of the alms and the collector) do not intend a business transaction.

It is forbidden for a buyer and seller to carry out business transaction in the mosque. But what is the responsibility of a person who hears such exchange? The Prophet ﷺ said: "Say to him, "May Allah not bring profit to your business." You should pray for the failure of this business, that Allah should not bless his business. The Prophet ﷺ said about it: "...for the mosque are not built for that." This implies that one can add this word to his invocation for the one engaging in business transaction in the mosque. It may also imply that it is an explanation of the ruling by the Prophet ﷺ and therefore, it need not be mentioned. However, if adding those words will pacify him, then it should be added. That is to say, 'May Allah not profit your transaction for the mosque is not built for the purpose of buying and selling.' Rather, it is built for observing *Salat*, remembrance of Allah, recitation of Qur'an, religious learning and similar affairs.

If the addition of the statement "the mosques are not built for that purpose" will pacify him, then say it so that he will not be angry with you. If I had prayed against you, it is in compliance with the order of the Prophet ﷺ, and the order of Prophet ﷺ must be obeyed the way the order of Allah – the Mighty and Sublime – should. Allah –

the Mighty and Sublime – has said: “*And obey Allah and obey the Messenger.*” (64:12) I am therefore saying, may Allah not bring profit to your transaction for the mosques are not built for that.

Likewise, it is forbidden for a person to announce lost property in the mosque. For instance, a person announces that he has lost his wallet; you should not do so even if you are sure it was stolen in the mosque. Then, how am I going to find it? Sit at the door outside the mosque and keep on saying: ‘May Allah reward you, I lost such-and-such thing.’ In this regard, the Prophet ﷺ said: “When you see someone making announcement of a lost item in the mosque, you should say: “*La raddaha Allahu alaika* (May Allah not restore it to you).” We are to pray against him that Allah should not restore it to him and may he not find it for the mosques are not built for that purpose. When the Prophet ﷺ heard a man announcing in the mosque: “Has anyone seen my red camel? The Messenger ﷺ said, “May it not be restored to you.” That is, may Allah not bring it back to you. The Prophet ﷺ prayed against him that he will not find the camel. Why? This is because the mosque is not built for that purpose.

But if someone wants to announce a lost property for its owner to reclaim; that is, it is not a lost item rather, a lost-and-found item – a bunch of keys (for example) was found in the mosque and he said, “Who owns this key?” Is this going to be considered as announcing a lost item or is he announcing on behalf of the owner? The latter seems valid: that he is making announcement on behalf of the owner of the property. Some scholars permit it. They say there is no problem with it because it is an act of goodness. However, some scholars dislike it and hold that even in such a situation, it is discouraged. Hence, if he wants to perfect this kindness, he should stay at the door of the mosque (i.e. outside) and state: ‘Who lost his keys?’ ‘Who lost his money,’ and so on.

The important point is that mosque must be respected and honoured. When Umar bin Khattaab (may Allah be pleased with him), the leader of the faithful, heard two men raising their voices in the mosque of the Prophet ﷺ in Madinah, he called them and said, “Where are you from?” As if he noticed they were strangers. They replied that they are from At-Ta’if. He said, “Had you been from the inhabitants of al-Madinah, I would

have given you a beating for raising your voices in the mosque of the Messenger of Allah ﷺ.” This is a disapproval of their action by Umar (may Allah be pleased with him).

However, does his saying: “in the mosque of the Messenger of Allah” limits this disapproval to only the mosque of the Prophet ﷺ or it includes all mosques? Obviously, all other mosques are similar to the mosque of the Prophet ﷺ in this regard. This is because this veneration is given to the mosque of the Prophet ﷺ because it is a mosque.

Regarding chanting poetry in the mosque, which some hadeeths have alluded to its prohibition, the affected poetries are those with no intrinsic value or contain vain talks. On the other hand, poems which contain good words are allowed. Hassan bin Thaabit (may Allah be pleased with him) used to chant poetry in the mosque of the Prophet ﷺ in the presence of the Prophet ﷺ. When Umar bin Khattaab (may Allah be pleased with him) heard him (that is, Hasan bn Thaabit) one day and opposed it, he said: “I used to sing (my poetry) in this mosque in the presence of the one that is better than you.” He meant the Prophet ﷺ.

Reciting poetry is allowed if the poetry contains good and moral teachings. This includes poetries which encourage doing good deeds, fighting in the cause of Allah and similar matters. A poetry that contains no goodness should not be recited in the mosque.

Allah is the Most High and He knows best.

Chapter 311: undesirability of entering the mosque after eating raw onion or garlic

Hadeeth1701

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ - يَعْنِي الثُّومَ - فَلَا يَقْرَبَنَّ مَسْجِدَنَا». مُتَّفَقٌ عَلَيْهِ .

Ibn 'Umar ؓ said: The Prophet ﷺ said, "He who has eaten garlic should not come to our mosque." [Al-Bukhari and Muslim]

Hadeeth1702

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ، فَلَا يَفْرَبْنَا، وَلَا يُصَلِّينَ مَعَنَا» مُتَّفَقٌ عَلَيْهِ .

Anas ؓ said: The Prophet ﷺ said, "He who has eaten from this plant (i.e., garlic) should not approach us and should not offer Salat (prayer) along with us." [Al-Bukhari and Muslim]

Hadeeth1703

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَكَلَ ثُومًا أَوْ بَصَلًا، فَلْيَعْتَزِلْنَا، أَوْ فَلْيَعْتَزِلْ مَسْجِدَنَا». مُتَّفَقٌ عَلَيْهِ .

Jabir ؓ said: The Prophet ﷺ said, "He who has eaten garlic or onion should keep away from us or our mosques." [Al-Bukhari and Muslim]

Hadeeth1704

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ خَطَبَ يَوْمَ الْجُمُعَةِ فَقَالَ فِي خُطْبَتِهِ: ثُمَّ إِنَّكُمْ أَيُّهَا النَّاسُ تَأْكُلُونَ شَجَرَتَيْنِ مَا أَرَاهُمَا إِلَّا خَبِيثَتَيْنِ: الْبَصَلُ، وَالثُّومُ. لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ فِي الْمَسْجِدِ أَمَرَ بِهِ، فَأَخْرَجَ إِلَى الْبَقِيعِ، فَمَنْ أَكَلَهُمَا، فَلْيُمِثَّهُمَا طَبْخًا. رَوَاهُ مُسْلِمٌ .

It has been narrated that 'Umar ؓ said in the sermon of Friday

prayer: "O you people! You eat garlic and onion. I think the odour of these to be very offensive. I saw that if the Messenger of Allah ﷺ happened to find a man with such offensive odour in the mosque, he would order him to be taken out of the mosque and sent to Al-Baqi'. He who wants to eat any of these, should cook them till their odour dies out. [Muslim]

Commentary

The author - may Allah shower blessings on him- cited this chapter regarding some rulings relating to the mosque. It is forbidden for one who eats onion, garlic, leek or other similar substance to come close to the mosque or enter it until the odour (of the onion or the garlic) goes away.

Then he- may Allah shower blessings on him- mentioned many hadeeths, one of which is the hadeeth of Umar bin Khattaab (may Allah be pleased with him). He said in the sermon of Friday Prayer: "O you people! You eat garlic and onion. I consider the odour of these two to be very offensive." And he (Umar) narrated that if a man enters the mosque after eating any of these substances, the Prophet ﷺ would order that that person should be taken to Al-Baqee'. This was a well-known place close to the mosque of the Prophet ﷺ. The act of taking the person to Al-Baqee' serves as a punishment; otherwise, it would have been sufficient to take him out of the mosque. However, he is taken to Al-Baqee to serve as a deterrent.

However, Umar (may Allah be pleased with him) said: 'He who wants to eat any of these (i.e. garlic and onion) should cook them till their odour dies out.

It is derived from this hadeeth that garlic and onion are not unlawful. One is allowed to eat them but when one eats them, one should not enter the mosque, pray with the congregation or attend

lectures because the angels would be harmed by their offensive odour.

Scholars also say that the one that has mouth odour or bad breath should not come to the mosque until such odour dies out. This is because the wisdom behind the prohibition of garlic exists in his case, which is offending the angels with offensive odour.

But if it is asked: What if someone uses what will take away the odour, can he enter the mosque? We will reply: Yes, if he eats something that completely neutralizes the offensive odour. This is because the application or deferral of a ruling conforms with the presence or absence of its cause.

If a person were to ask: Can someone (purposely) eat them in order to avoid going to the mosque? We will say, no, it is not permissible for a person to look for a way of avoiding an obligation. However, if he eats them because he desires to eat them, the eating is lawful but he should stay away from the mosque until the odour disappears.

Chapter 312: undesirability of sitting with erected legs during friday sermon

Hadeeth 1705

عَنْ مُعَاذِ بْنِ أَنَسِ الْجُهَنِيِّ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ، نَهَى عَنِ الْجِبْوَةِ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ. رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ. [وَقَالَ]:
حَدِيثٌ حَسَنٌ.

Mu'adh bin Anas Al-Juhani ؓ said: The Prophet ﷺ forbade (us) from sitting with our legs drawn up to our belly (Ihtiba') during the Friday Khutbah (religious talk before the prayer). [Abu Dawud and At-Tirmidhi]

Hadeeth 1706

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ لَهُ ذَبْحٌ يَذْبَحُهُ، فَإِذَا أَهَلَ هِلَالَ ذِي الْحِجَّةِ، فَلَا يَأْخُذَنَّ مِنْ شَعْرِهِ وَلَا مِنْ أَظْفَارِهِ شَيْئًا حَتَّى يُضَحِّيَ». رَوَاهُ مُسْلِمٌ .

Umm Salamah رضي الله عنها said: The Messenger of Allah ﷺ said, “When anyone of you intends to sacrifice the animal and enter in the month of Dhul-Hijjah, he should not get his hair cut or nails pared till he has offered his sacrifice.” [Muslim]

Commentary

The author - may Allah shower blessings on him- said: The chapter on undesirability of sitting with erected legs during Friday sermon.

Al-Habwah refers to folding the legs, raising the thighs up to the belly and tightening them to oneself with a belt, a turban or the likes. The Prophet ﷺ forbade this sitting position during the Friday sermon for two reasons:

First: It leads to sleep, which would prevent one from listening to the sermon.

Second: One may reveal one’s private part if one moves. This is because most of the cloths of the past generations were wrappers, which could easily reveal the private part if one changes position.

However, there is no harm in the position if there is no such fear. This is because if the perceived reason for a prohibition ceases to exist, the prohibition becomes obsolete.

Allah alone grants success.

Chapter 313: prohibition of having a hair cut or paring one's nail during the first ten days of dhul-hijjah for one who intends to sacrifice an animal

Hadeeth 1708

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحْلِفُوا بِالطَّوَاغِي، وَلَا بِأَبَائِكُمْ». رَوَاهُ مُسْلِمٌ .

'Abdur-Rahman bin Samurah ؓ said: The Messenger of Allah ﷺ said, "Swear neither by the name of Taghut (i.e., false deities, false leaders, etc.) nor by your fathers." [Muslim]

Commentary

The author - may Allah shower blessings on him- mentioned: The chapter of prohibition of having a hair cut or paring one's nail during the first ten days of *Dhul-Hijjah* for one who intends to sacrifice an animal; that he cannot take from any of those until he slaughters the animal.

He - may Allah shower blessings on him- mentioned here the hadeeth of Ummu Salamah (may Allah be pleased with her) in which the Messenger of Allah ﷺ said: "When anyone of you intends to sacrifice the animal and enter in the month of *Dhul-Hijjah*, he should not get his hair cut or nails pared till he has offered the slaughter." Once the month of *Dhul-Hijjah* commences, and you intend to make sacrifice for yourself or for someone else, do not cut anything from your hair, your armpit, pubic hair, mustache or your head until the sacrifice is completed. Likewise, you should not cut anything from the nails of the feet or the hands until you make the sacrifice.

In another narration, other than Muslim's, [he said ﷺ] “And from his body” meaning his skin; so, nothing should be removed until after the sacrifice. This is in reverence for the sacrifice and to feel what the pilgrims on Hajj are experiencing. Because when a person is performing the *Hajj* or *Umrah*, he will not shave his hair until the sacrificial animal reaches its place of slaughter. Allah, the Exalted, wants to give a portion of the symbols of (the rites of) sacrifice to those who are not performing *Hajj* or *Umrah*.

Allah knows best.

Chapter 314: prohibition of swearing in the name of anything besides Allah

Hadeeth 1707

عَنْ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ اللَّهَ تَعَالَى يَنْهَأَكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفًا، فَلْيَحْلِفْ بِاللَّهِ، أَوْ لِيَصْمُتْ». مُتَّفَقٌ عَلَيْهِ .

Ibn 'Umar ﷺ said: The Prophet ﷺ said, “Allah has prohibited you from taking an oath by your fathers. He who must take an oath, may do so by swearing in the Name of Allah or he should remain silent.” [*Al-Bukhari and Muslim*]

Hadeeth 1708

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحْلِفُوا بِالطَّوَغِي، وَلَا بِآبَائِكُمْ». رَوَاهُ مُسْلِمٌ .

'Abdur-Rahman bin Samurah ﷺ said: The Messenger of Allah ﷺ said, “Swear neither by the name of Taghut (i.e., false deities, false

leaders, etc.) nor by your fathers.” [Muslim]

Hadeeth 1709

وَعَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَلَفَ بِالْأَمَانَةِ، فَلَيْسَ مِنَّا». حَدِيثٌ صَحِيحٌ، رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Buraidah رضي الله عنه said: The Messenger of Allah ﷺ said, “He who swears by Amanah (trust) is not one of us.” [Abu Dawud with authentic Isnad].

Hadeeth 1710

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ حَلَفَ، فَقَالَ: إِنِّي بَرِيءٌ مِنَ الْإِسْلَامِ، فَإِنْ كَانَ كَاذِبًا، فَهُوَ كَمَا قَالَ، وَإِنْ كَانَ صَادِقًا، فَلَنْ يَرْجِعَ إِلَى الْإِسْلَامِ سَالِمًا». رَوَاهُ أَبُو دَاوُدَ .

Buraidah رضي الله عنه reported: The Messenger of Allah ﷺ said, “If anyone swears that in such and such case he will be free from Islam and afterwards he turns out to be a liar, he will be as he has sworn; but if he is speaking the truth, he will not revert safely to Islam.” [Abu Dawud]

Hadeeth 1711

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ رَجُلًا يَقُولُ: لَا وَالْكَعْبَةَ، قَالَ ابْنُ عُمَرَ: لَا تَحْلِفْ بِغَيْرِ اللَّهِ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ، ﷺ يَقُولُ: «مَنْ حَلَفَ بِغَيْرِ اللَّهِ، فَقَدْ كَفَرَ أَوْ أَشْرَكَ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Ibn ‘Umar ؓ said: I heard a man saying: “No, by the Ka‘bah.” I admonished him: “Do not swear by any thing besides Allah, for I heard the Messenger of Allah ﷺ saying, ‘He who swears by anyone or anything other than Allah, has indeed committed an act of Kufr or Shirk.’” [At-Tirmidhi]

Commentary

The author - may Allah shower blessings on him- said: The chapter on prohibition of swearing in the name of anything besides Allah.

Al-Half refers to strengthening a claim by mentioning something or someone considered great. A person will not swear by anything except that which he considers as great to him. He may say: ‘By the greatness of this, I am saying the truth.’ That is why oath should be by mentioning the Name of Allah – the Mighty and Sublime. So, you should swear by Allah, His Attributes or any of His Names. Allah, the Exalted, said:

﴿ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ﴾ (٥٣)

Allah, the Exalted said: “They swear by Allah their strongest oaths...” (24: 53).

﴿ يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ ﴾ (٦٢)

He – the Mighty and Sublime – said: “They swear by Allah to you (Muslims) in order to please you”. (9: 62).

﴿ قَالَ تَاللَّهِ إِنْ كِدَتْ لَتُرْدِينَ ﴾ (٥٦)

He – the Mighty and Sublime – said, “By Allah! You have nearly ruined me.”(37: 56)

﴿ طَلَعَهَا كَأَنَّه رُءُوسُ الشَّيَاطِينِ ﴾ (٦٥)

He – the Mighty and Sublime – said, “But no, by your lord, they can have no Faith” (4: 65).

The act of swearing in the name of anything besides Allah is

disbelief or associating partners with Allah. It could be a major or minor disbelief, or a major or minor *Shirk*.

If a person believes that what he swears with also possesses majesty similar to Allah, the Mighty and Sublime, this is a major *Shirk*. But if he believes that it possesses majesty but not like that of Allah – the Mighty and Sublime, it then becomes a minor *Shirk* because it is a means to a major *Shirk*. During the Days of Ignorance, they used to swear by their fathers. The Prophet ﷺ forbade them from it.

If a person swears with the signs of Allah and says that he intends by this the creatures of Allah, we say: ‘This is swearing with other than Allah’, then he is a polytheist or a disbeliever. But if he says, ‘My intent by the signs of Allah is the Qur’an because it is the sign of Allah.’ This person will not be considered a polytheist. The Qur’an is the Word of Allah and the Word of Allah is an Attribute of Allah. Therefore, if someone swears by the sign of Allah while he intends the Qur’an, that is an authentic oath and nothing is wrong with it. My assumption is that when people say, ‘We swear by the signs of Allah’ they intend the Qur’an, and if it is so, then it is not forbidden. But if the signs they intend are the sun and the moon, the night and the day, and the likes of those, then this is association of partners with Allah or disbelief.

Allah alone grants success.

Chapter 315: illegality of swearing falsely

Hadeeth 1712

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى مَالٍ أَمْرِيءٍ مُسْلِمٍ بِغَيْرِ حَقِّهِ، لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضَبَانُ» قَالَ: ثُمَّ قَرَأَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ مِصْدَاقَهُ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ: «إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا» [آل عمران: 77] إِلَى آخِرِ

الآية: مُتَّفَقٌ عَلَيْهِ .

Ibn Mas'ud ؓ said: The Prophet ﷺ said, "He who takes oath to acquire the property of a Muslim unjustly will meet Allah and He will be angry with him" then he recited:

«Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter. Neither will Allah speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment.» (3:77) [Al-Bukhari and Muslim]

Hadeeth1713

وَعَنْ أَبِي أَمَامَةَ إِيَّاسِ بْنِ ثَعْلَبَةَ الْحَارِثِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اقْتَطَعَ حَقَّ امْرِئٍ مُسْلِمٍ بِيَمِينِهِ، فَقَدْ أَوْجَبَ اللَّهُ لَهُ النَّارَ. وَحَرَّمَ عَلَيْهِ الْجَنَّةَ» فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللَّهِ؟ قَالَ: «وَإِنْ كَانَ قَضِيًّا مِنْ أَرَاكِ». رَوَاهُ مُسْلِمٌ .

Abu Umamah Iyas bin Tha'labah Al-Harithi ؓ said: The Messenger of Allah ﷺ said, "He who misappropriates the right of a Muslim by taking a false oath, Allah will condemn him to the fire of Hell and will forbid Jannah for him." A person asked: "O Messenger of Allah, even if it is something insignificant?" He replied, "Yes, even if it is the twig of the Arak tree." [Muslim]

Hadeeth1714

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَبَائِرُ: الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ الْغَمُوسُ». رَوَاهُ الْبُخَارِيُّ .

'Abdullah bin 'Amr bin Al-As ؓ said: The Prophet ﷺ said, "Of the major sins are: Associating anything in worship with Allah, disobedience to the parents, killing without justification and taking a false oath (intentionally)." [Al-Bukhari]

Commentary

The author and great scholar of hadeeth, Imam An-Nawawi (may Allah shower blessings on him), said in his book, *Riyaadus-Saaliheen*: The chapter on illegality of swearing falsely to obtain the property of a Muslim.

A person must be truthful whenever he swears, regardless of whether the issue relates to him or others. If he swears to an oath thereby usurping the wealth of a Muslim unjustly, even if it is insignificant, he will meet Allah – the Mighty and Sublime – on the Day of Resurrection who will be seriously angry with him.

For example, someone sues a person claiming: 'I gave you one thousand riyals.' The defendant says, 'I do not owe you anything.' And the claimant has no evidence. Then the judge requested that the defendant take an oath in the name of Allah that he does not owe the man any amount. He swears by saying, 'By Allah, I do not owe him anything.' The judge will rule that the plaintiff has no right to claim from the defendant. This is based on the principle that presentation of evidence is upon the plaintiff while an oath is upon he who denies.

This man that swore falsely will meet Allah who will be greatly angry with him, refuge is with Allah. Allah will forbid him from Paradise and condemn him to the Hell-fire. We ask Allah for well-being.

Indeed, the companions asked, 'O Messenger of Allah, even if it is something insignificant?' He ﷺ said, "Yes, even if it is the twig of the Arak tree." The word 'twig' (*Qadeeb*) represents a handful of something such as feed, stick and similar materials, or it means a chewing stick. So, if a person takes an oath to unjustly obtain the wealth of a Muslim that is equivalent to the twig of the *Araak* tree, he will still be liable to this severe punishment, we seek refuge with Allah.

As regards what relates to him alone, for example, if it is said to him, ‘You did such-and-such.’ And he said, ‘By Allah, I did not do it,’ whereas he is lying. Although he is lying, he doesn’t deserve the above punishment but he is a sinner – refuge is with Allah. He has combined lying with false oath in Allah’s Name, the punishment will become double for him.

Therefore, every Muslim is mandated to revere and respect Allah – the Mighty and Sublime – and he should not make oaths too much. Whenever he swears, he should be truthful until he becomes faithful with his oath.

Chapter 316: desirability of expiating the oath taken by a person who afterwards breaks it for a better alternative

Hadeeth 1715

عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «وَإِذَا حَلَفْتَ عَلَى يَمِينٍ، فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَأَتِ الَّذِي هُوَ خَيْرٌ، وَكْفَرُ عَنْ يَمِينِكَ». مُتَّفَقٌ عَلَيْهِ .

‘Abdur-Rahman bin Samurah ؓ said: The Messenger of Allah ﷺ said to me, “When you take an oath and consider something else to be better than it, make expiation for your oath and choose the better alternative.” [Al-Bukhari and Muslim]

Hadeeth 1716

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ، فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا، فَلْيُكْفِرْ عَنْ يَمِينِهِ، وَلْيَفْعَلِ الَّذِي هُوَ

خَيْرٌ. رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه said: The Messenger of Allah صلى الله عليه وسلم said, "When you swear an oath and consider something else to be better than it, make expiation for your oath and do the thing that is better."
[Muslim]

Hadeeth1717

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ: «إِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لَا أَحْلِفُ عَلَى يَمِينٍ، ثُمَّ أَرَى خَيْرًا مِنْهَا إِلَّا كَفَرْتُ عَنْ يَمِينِي، وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ مُتَّفَقٌ عَلَيْهِ .

Abu Musa رضي الله عنه said: The Messenger of Allah صلى الله عليه وسلم said, "Verily, I swear by Allah, if Allah wills, I shall not swear to do something but that if I consider something else to be better than it, then I shall make expiation for my oath and adopt the thing that is better." [Al-Bukhari and Muslim]

Hadeeth1718

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم: «لَأَنْ يَلْجَأَ أَحَدُكُمْ فِي يَمِينِهِ فِي أَهْلِهِ أَوْ لَهْ عِنْدَ اللَّهِ تَعَالَى مِنْ أَنْ يُعْطِيَ كَفَارَتَهُ الَّتِي فَرَضَ اللَّهُ عَلَيْهِ». مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه said: The Messenger of Allah صلى الله عليه وسلم said, "Persistence in respect of his oath about his family is more sinful with Allah than the payment of its expiation prescribed by Allah." [Al-Bukhari and Muslim]

Commentary

The author - may Allah shower blessings on him- brought this chapter: The chapter of the desirability of expiating the oath taken by a person who afterwards breaks it for a better alternative.

If a person swears about something, it is better not to break his oath. He should remain on his pledge. However, if he swears to leave off an obligatory act, it is compulsory for him to retract it and expiate for that. For example, if he says, 'By Allah, I will not pray today in congregation.' This is forbidden for him since congregational prayer is compulsory. This may happen. His father may say to him, 'Distance yourself from me.' And he replies, 'By Allah, I will not pray today in congregation to show disobedience to you.' Some fools do say this.

So, if he swears, we would tell him that this is not tenable. It is compulsory for you to pray with the congregation, so expiate for your oath. If he swears saying: 'I will not speak to my cousin,' as a result of a misunderstanding between them, for instance, this is also forbidden because it entails breaking ties of kinship. If he abandons his brother, he will be told to speak to him and expiate for the oath. If at the time his father orders him to observe the supererogatory Prayer accompanying *Dhur* Prayer, for example, he says, 'By Allah, I will not pray it to show disobedience to you.' We say, the best for him is to pray and expiate for his oath. However, it is not obligatory because the *Naafilah* of *Dhur* Prayer is not obligatory.

In summary, whenever a person swears an oath but he later realizes a better alternative, he should expiate for his oath and perform that which is better. He has a choice regarding this sequence of events; he may perform the act first then expiate for it, or expiates for it first then perform it.

The author - may Allah shower blessings on him- mentioned some relevant hadeeths. One of them is the hadeeth of AbdurRahman bin Samurah (may Allah be pleased with him) that the Prophet ﷺ said: "When you take an oath and consider something else to be better than it, make expiation for your oath and choose the better alternative." This is a statement of the Prophet ﷺ. With regard to his action ﷺ, he said, "Verily, I swear by Allah, if Allah wills, I shall not

swear to do something but that if I consider something else to be better than it, then I shall make expiation for my oath and adopt the thing that is better”.

Hence, it is established in the Sunnah, through both speech and deed of his ﷺ, that whenever a person swears to do something, and he sees what is better than it, he should expiate for his oath and do that which is better. But if this is not the situation, the best thing is to honour the oath and not break it. This is based on the statement of Allah – the Mighty and Sublime:

﴿وَاحْفَظُوا أَيْمَانَكُمْ﴾

“...And protect your oaths (i.e. do not swear much...)” (5: 89).

Allah alone grants success.

Hadeeth 1719

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَنْزَلَتْ هَذِهِ آيَةٌ: لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ فِي قَوْلِ الرَّجُلِ: لَا وَاللَّهِ، وَيَلَى وَاللَّهِ. رَوَاهُ الْبُخَارِيُّ .

‘Aishah رضي الله عنها reported: The Ayah : “Allah will not punish you for what is unintentional in your oaths ...” was revealed in respect of those persons who are in the habit of repeating: ‘No, by Allah’; and ‘Yes, by Allah.’ [Al-Bukhari]

Commentary

The author - may Allah shower blessings on him- said: The chapter of expiation of oath.

Lagwul-Yameen refers to a person making an oath with his tongue without intending it with his heart. Allah – the Mighty and Sublime – has pardoned such. This is because most times a person does say:

‘No, by Allah, I will never go’. ‘No, By Allah I will never do it’ and other similar expressions. Since people’s tongues usually utter this, Allah – the Mighty and Sublime – has forgiven it. He – the Mighty and Sublime – said:

﴿ لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ ﴾

“Allah will not punish you for what is unintentional in your oaths...” (5 : 89).

The mother of the believers, Aaishah (may Allah be pleased with her) interpreted it to mean the statement of a man, ‘No, by Allah’ and ‘Yes by Allah’ during discussion without the intention of an oath. One will not be punished in respect of this. This is not sinful, the one who utters it would not be regarded as breaking an oath (if he breaks it) and expiation is not binding on him.

However, if a Muslim is firm on his oath by swearing with the name of Allah that he would do something or not do a particular thing but ends up contradicting his oath, it becomes compulsory for him to expiate for it. This (the expiation) is feeding ten poor people or clothing them, or manumitting a slave. Allah – the Mighty and Sublime – started with feeding because it is the easiest of the three. He – the Mighty and Sublime –said:

﴿ فَكَفَّرْتَهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ

﴿ تَحْرِيرُ رَقَبَةٍ ﴾

“...For its expiation feed ten Masakin poor persons on a scale of the average of that with which you feed your own families or clothe them, or manumit a slave (5:89).

However, if he is unable to do this, he should fast for three consecutive days. This is from the expansive Mercy of Allah; the oaths which are common on people’s tongues without they intending them are not sins and do not require any expiation because of the rate of recurrence. In

spite of this, Allah – the Mighty and Sublime – says: “*Protect your oaths (i.e. do not swear much...*” (5: 89). That is, you should not make oaths frequently nor abandon expiation when you break it. Rather, you should preserve your oath because it is a serious matter.

This is why the Prophet ﷺ named breaking the oath as a violation because if not for the Mercy of Allah whenever a person swears an oath it would have been binding to fulfill it. However, it is from the Favours of Allah that He – the Mighty and Sublime – made it easy for one to act contrary to what one has sworn to do if there is no sin in it.

Chapter 318: abomination of swearing in transaction

Hadeeth 1720

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«الْحَلْفُ مَنْفَقَةٌ لِلسَّلْعَةِ، مَمْحَقَةٌ لِلْكَسْبِ». مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ said: I heard the Messenger of Allah ﷺ saying, “Swearing produces a ready sale for a commodity, but blots out the blessing.” [Al-Bukhari and Muslim]

Hadeeth 1721

عَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِيَّاكُمْ
وَكثْرَةَ الْحَلْفِ فِي الْبَيْعِ، فَإِنَّهُ يَنْقُتُ ثُمَّ يَمْحَقُ». رَوَاهُ مُسْلِمٌ .

Abu Qatadah ؓ said: I heard the Messenger of Allah ﷺ saying, “Beware of excessive swearing in sale, because it may promote trade but this practice will eliminate the blessing.” [Muslim]

Commentary

The author - may Allah shower blessings on him- said: The chapter on abomination of swearing in transaction even if one is truthful.

What this means is that it is disliked for a person to swear in buying and selling even if he is truthful. For example, it is disliked to say, 'By Allah, I bought it at the rate of one hundred riyals,' even if he is truthful. And if he is a liar, it is injustice upon injustice, refuge is with Allah. If he were to say, 'By Allah, I bought it at the rate of one hundred riyals' although he bought it for eighty riyals, this is extremely grievous because he is a liar who swears in transaction.

The Prophet ﷺ has forbidden this. In the cited hadeeth of Abu Hurairah (may Allah be pleased with him), he ﷺ said: "Swearing produces a ready sale for a commodity, but blots out the blessing." That is, even if the swearing increases the profit margin, Allah – the Mighty and Sublime – will remove the blessing and destroy its earning. This is because this earning is based on disobedience to the Prophet ﷺ. Indeed, disobedience to the Prophet ﷺ is disobedience to Allah – the Mighty and Sublime.

This matter affects many people. For instance, you will see someone saying to the customer: "By Allah, it is good, by Allah, I bought it for such-and-such amount". Regardless of whether he is truthful or not, it is prohibited. Therefore, you should engage in buying and selling without making oath if you want Allah to bless your earnings.

So also is the hadeeth of Abu Qataadah (may Allah be pleased with him) about swearing in transactions: "Beware of excessive swearing in sale, because it may promote trade but the practice will eliminate the blessing".

Both hadeeths have the same meaning. The two hadeeths indicate that it is forbidden for a person to swear in trade. The apparent meaning of the hadeeth is that the gravity of the oath is not different. However, if a person swears every time he buys and sells, some scholars consider it to be much swearing in trade. When Allah – the Mighty and Sublime – wants to make provisions for a person, He gives him without oath. May Allah provide us with halal sustenance.

Chapter 319: about begging in the name of Allah

Hadeeth 1722

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُسْأَلُ بِوَجْهِ اللَّهِ إِلَّا الْجَنَّةُ». رواه أبو داود .

Jabir ؓ said: The Messenger of Allah ﷺ said, "No one should ask in the Face of Allah for anything except Jannah ." [Abu Dawud]

Hadeeth 1723

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اسْتَعَاذَ بِاللَّهِ، فَأَعِيدُوهُ، وَمَنْ سَأَلَ بِاللَّهِ، فَأَعْطُوهُ، وَمَنْ دَعَاكُمْ، فَأَجِيبُوهُ، وَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ، فَإِنْ لَمْ تَجِدُوا مَا تَكْفِئُونَهُ، فَادْعُوا لَهُ حَتَّى تَرَوْا أَنَّكُمْ قَدْ كَفَّيْتُمُوهُ». حَدِيثٌ صَحِيحٌ رَوَاهُ أَبُو دَاوُدَ، وَالنَّسَائِيُّ بِأَسَانِيدِ الصَّحِيحِينَ.

Ibn 'Umar ؓ said: The Messenger of Allah ﷺ said, "Grant shelter to him who begs for it in the Name of Allah, give to him who begs in the Name of Allah, accept the invitation of him who invites you, and requite him who does a favour to you, but if you are unable to requite him, go on praying for him till you are sure that you have requited him adequately." [Abu Dawud and An-Nasa'i]

Commentary

The author, may Allah shower blessings on him, said: The chapter about begging and undesirability of asking with the Face of Allah

except Paradise.

The Face of Allah has been described by Allah, the Exalted, as full of Majesty and Honour. Allah – the Mighty and Sublime – said:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾﴾

“Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will remain forever.” (55:26-27).

Everything in the world will perish but the Face of Allah will remain. *“And the Face of your Lord full of Majesty and Honour will remain.”*

Thus, some scholars say that one should connect the saying: *‘And the Face of your Lord’*, with the preceding one in order that the Perfection of Allah would become complete, that it is impossible that He – the Mighty and Sublime –perishes. Rather, He is the Eternal One that will never cease to exist. The Face of Allah is Great; and the greatest thing a person should ask for is Paradise.

Allah – the Mighty and Sublime – said:

﴿فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ﴿١٨٥﴾﴾

“...And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful” (3:185).

We ask Allah to count us among them. This is a great success which is incomparable to any other success.

“And whoever is removed away from the Fire and admitted to Paradise, he is indeed successful.”

We ask Allah – the Mighty and Sublime – to count us among them. Since Paradise is the greatest thing a person could seek, he should not ask anything with the Face of Allah except Paradise. You should not ask for the matters of this world with the Face of Allah. Do not say, ‘O Allah I ask you with your Face to bestow upon me a house to stay in or a car to drive,’ or other similar statements. This is because the Face

of Allah is too great for one to seek anything of this world with it. The whole of this world is worthless and will perish. There is no good in it except what will bring one closer to Allah; otherwise, it is a loss. Allah – the Mighty and Sublime – said:

﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢﴾

“By Al-Asr (the time) Verily, man is in loss...” (103: 1-2).

Al-Asr is *ad-Dahr* which is the world. He – the Mighty and Sublime – swore by the time that every man is in loss. Man will not benefit from anything in this life except if he possesses these four qualities:

﴿إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالْحَقِّ وَتَوَّصُوا بِالصَّبْرِ ۝٣﴾

“Except those who believe, one;

Do deeds of righteousness, two;

“And recommend one another to truth,” three;

“And recommend one another to patience,” fourth.

That is, patience on the truth, invitation towards it and patience on the decree of Allah and other matters.

The important point is that you should not ask for anything with the Face of Allah except Paradise and what brings one closer to Paradise. You should salvation from Hell with the Face of Allah: “O Allah, I ask you with Your Face to save me from Hell-fire.” This is because if a person is saved from Hell-fire, he must enter Paradise. There are no three abodes but two: the abode of the disbelievers, which is the Hell-fire, may Allah protect us from it, and the abode of the believers, which is the Paradise. Therefore, if you say, ‘I ask You with Your Face to save me from Hell-fire,’ there is no harm. This is because when you are saved from the Hell-fire, you will be admitted into Paradise.

The chain of narrators of this hadeeth is weak but the meaning is correct. It is not proper to ask anything with the Mighty Face of Allah except that which is great.

As regards the hadeeth of Ibn Umar (may Allah be pleased with him) that the Prophet ﷺ said: “Grant shelter to him who begs for it in the Name of Allah.”⁽¹⁾ This means if someone says to you: ‘I seek refuge from you in the Name of Allah’, grant him protection and leave him as the woman that the Messenger of Allah ﷺ married did. When the Prophet ﷺ moved closer to her, she said, ‘I seek refuge with Allah from you’; she was an ignorant person. The Prophet ﷺ said: “Indeed, you have sought protection from the Great One, go to your family.”⁽²⁾ He left her because she had sought refuge with Allah from him. So, if anyone seeks for protection in the Name of Allah from you, grant him protection except if he is fleeing from an obligation for Allah will not grant him protection. If he owes you and you ask him for your right by saying, ‘Give me my right,’ and he says: ‘I seek refuge with Allah from you.’ In this instance, do not grant him refuge or protection because Allah – the Mighty and Sublime – does not protect a sinner. However, if the issue is not forbidden and he seeks for refuge from you in the Name of Allah, grant him refuge and protection out of reverence and honour for Allah.

“Give to him who begs in the Name of Allah.”⁽³⁾ If someone were to ask you by saying: ‘I ask you in the Name of Allah to give me this-and-that,’ give him except if his request is forbidden. In this case, you should not grant his request. For example, if he asks you by saying: ‘I ask you in the Name of Allah to inform me what you used to do with your family.’ It is not permissible for you to tell him. Rather, you should admonish him and explain to him that he is requesting for that which does not concern him. The Prophet ﷺ has said: “From the goodness of a person’s Islam is to abandon what does not concern him”.⁽⁴⁾ Likewise, if he were to ask you for something which is

1 Aboo Dawood reported it in the Book of Zakat, the Chapter of Giving Whomever Asks in Allāh’s Name, no: (1424); and Nasai in the Book of Zakat, the Chapter of He Who Asks in Allāh’s Name – the Mighty and Sublime, no: (2520).

2 Al-Bukhaari reported in the Book of Divorce, the Chapter of He Who Divorces; and Should a Man Face A woman While Pronouncing the Divorce, no: (4852).

3 Aboo Dawood reported it in the Book of Zakat, the Chapter of Giving Whomever Asks in Allāh’s Name, no: (1424); and Nasai in the Book of Zakat, the Chapter of Whoever Asks in the Name of Allāh, no: (2520).

4 At-Trimidhi reported it in the Book of Ascetics, the Chapter of He Who Makes a Speech to Make People Laugh, no: (2239).

forbidden in the Name of Allah, you should not give him. If he says: 'I ask you in the Name of Allah to give me such-and-such in order to buy a cigarette.' Do not give him because he has asked you to aid him in carrying out a forbidden act. The fact of the matter is that you should give anyone who asks you in the Name of Allah as long as it is not something forbidden and it does not harm you. If it causes you harm, you should not give him because the Prophet ﷺ said: "There should be no harm or reciprocation of harm."⁽¹⁾

"And requite him who does a favour to you." That is, if someone does something good to you by rendering an assistance to you or you engage him in something, you should compensate him. However, if you lack the material means to compensate him or he would not like you to reward him, like a king, a minister or a governor, you should pray for him until you are certain that you have compensated him adequately.

"Accept the invitation of him who invites you." You should honour the invitation of anyone who invites you to his house for a feast, small or big. However, this is provided that it does not cause harm to you. Otherwise, you should not respond. Likewise, you should not accept the invitation if the host is meant to be boycotted or his wealth is from illicit sources. You should not honour his invitation if you consider that there is benefit in such refusal; perhaps, he may stop earning through forbidden sources.

As for marriage feast, the Prophet ﷺ said: "Whosoever does not respond has indeed disobeyed Allah and His Messenger." When the bridegroom invites you to his wedding party, you should grace the occasion as long as it does not harm you and there is no evil there. If it causes you harm, it is not binding on you to attend. If there is an evil in the gathering which is within your circle of influence, respond to the call and rectify the evil. Otherwise, you should not respond.

Allah alone grants success.

1 Ibn Maajah reported it in the Book of Rulings, the Chapter of He who Builds (a House) to Harm His Neighbour, no: (2331).

Chapter 320: prohibition of addressing somebody as ‘the king of kings’

Hadeeth 1724

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَخْنَعَ اسْمٍ عِنْدَ اللَّهِ عَزَّ وَجَلَّ رَجُلٌ تَسَمَّى مَلِكَ الْأَمْلَاقِ». مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ said: The Prophet ﷺ said, “The most disgraceful man near Allah is a man who calls himself (or likes others to call him) Malikul-Amlak (i.e., king of kings).” [Al-Bukhari and Muslim]

Chapter 321: prohibition of conferring a title of honour upon a sinner, a hypocrite, and the like

Hadeeth 1725

عَنْ بُرَيْدَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُولُوا لِلْمُنَافِقِ سَيِّدًا، فَإِنَّهُ إِنْ يَكُ سَيِّدًا، فَقَدْ أَسْخَطْتُمْ رَبَّكُمْ عَزَّ وَجَلَّ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Buraidah ؓ said: The Messenger of Allah ﷺ said, “Do not address a hypocrite with the title of chief, (or similar titles of respect) for even if he deserves this title you will invite Allah’s Wrath by using it for him.” [Abu Dawud]

Chapter 322: undesirability of reviling fever

Hadeeth 1726

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى أُمِّ السَّائِبِ، أَوْ أُمِّ الْمُسَيْبِ فَقَالَ: «مَا لَكَ يَا أُمَّ السَّائِبِ - أَوْ يَا أُمَّ الْمُسَيْبِ - تُزْفِرِينَ؟» قَالَتْ: الْحُمَّى لَا بَارَكَ اللَّهُ فِيهَا، فَقَالَ: «لَا تَسْبِي الْحُمَّى، فَإِنَّهَا تُذْهِبُ خَطَايَا بَنِي آدَمَ، كَمَا يَذْهِبُ الْكَبِيرُ حَبَثَ الْحَدِيدِ». رَوَاهُ مُسْلِمٌ .

Jabir ؓ reported: The Messenger of Allah ﷺ visited Umm Sa'ib (or Umm Musaiyyab) and asked her, "What ails you O Umm Sa'ib (or Umm Musaiyyab)? You are shivering." She replied: "It is a fever, may Allah not bless it!" He said to her, "Do not revile fever, for it cleanses out the sins of the sons of Adam in the same way that a furnace removes the dirt of iron." [Muslim]

Commentary

The author, may Allah shower blessings on him, mentioned in his book, *Riyaadus-Saaliheen*: The chapter on undesirability of reviling fever.

Fever refers to a rise in the temperature of the body. It is a class of illness and comes in various forms. However, it occurs by the Decree Allah – the Mighty and Sublime. Allah is the one that brings about its existence and also lifts it. It is not permissible to abuse any of the doings of Allah because it entails a disrespect to its Creator. Consequently, the Prophet ﷺ said: “Do not abuse the time for verily, Allah is the time”.⁽¹⁾

Here, the author - may Allah shower blessings on him- mentioned

1 Muslim reported it in the Book of Manners of Making Statements and Others, the Chapter of Prohibition as Regards Abusing the Time, no: (4169).

the hadeeth of Jabir (may Allah be pleased with him) that the Prophet ﷺ visited Ummu Al-Musayyib or Umm As-Saaib when she was down with fever. The Prophet ﷺ asked: 'What ails you? You are shivering.' She replied: "It is fever, may Allah not bless it' Then the Prophet ﷺ forbade her from abusing it. So whenever a person is afflicted, he must be patient and hope for reward from Allah – the Mighty and Sublime. The Prophet ﷺ stated that it cleanses out one's sins as a furnace cleans out the dirt of iron. When iron ore is smelted in a furnace, its dirt will be removed and it will become pure. So also is what fever does for a person.

There are various cures for it, one of which is the use of cold water. The Prophet ﷺ stated that fever is from the shade of the Hell-Fire and he commanded us to quench it with cold water.

Today, contemporary doctors have acknowledged that one of the most effective means of treating fever is with cold water. Indeed, they would place a person suffering from fever around an air-conditioner which has been regulated not to cause harm or wipe his body with a piece of cloth dipped in water. This is because fever comes with increase in body temperature with the permission of Allah, as it is well-known. That water cools it and expels it is something the Prophet ﷺ has mentioned and what he has stated is the truth.

The important point is that a person should be patient over all kinds of ailment, hope for reward (from Allah – the Mighty and Sublime) and should not abuse them.

Allah alone grants success.

Chapter 323: prohibition of reviling the wind

Hadeeth 1727

عَنْ أَبِي الْمُنْذِرِ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«لَا تَسُبُّوا الرِّيحَ، فَإِذَا رَأَيْتُمْ مَا تَكْرَهُونَ، فَقُولُوا: «اللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ

خَيْرِ هَذِهِ الرِّيحِ وَخَيْرِ مَا فِيهَا وَخَيْرِ مَا أَمَرْتُ بِهِ، وَنَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الرِّيحِ وَشَرِّ مَا فِيهَا وَشَرِّ مَا أَمَرْتُ بِهِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abul-Mundhir Ubaiy bin Ka'b ؓ said: The Messenger of Allah ﷺ said, "Do not revile the wind. When you experience something abominable (about it), supplicate: 'Allahumma inna nas'aluka min khairi hadhihir-rihi, wa khairi ma fiha, wa khairi ma umirat bihi. Wa na'udhu bika min sharri hadhihir-rihi, wa sharri ma fiha, wa sharri ma umirat bihi . (O Allah, we beg of You the good of this wind and the good of that which it contains and the good of that which it has been commanded; and we seek refuge in you from the evil of this wind and the evil of that which it contains and the evil of that which it has been commanded)." [At-Tirmidhi]

Hadeeth 1728

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرِّيحُ مِنْ رَوْحِ اللَّهِ، تَأْتِي بِالرَّحْمَةِ، وَتَأْتِي بِالْعَذَابِ، فَإِذَا رَأَيْتُمُوهَا فَلَا تَسُبُّوهَا، وَسَلُّوا اللَّهَ خَيْرَهَا، وَاسْتَعِيدُوا بِاللَّهِ مِنْ شَرِّهَا». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

Abu Hurairah ؓ said: I heard the Messenger of Allah ﷺ saying, "The wind is the Blessing of Allah. Sometimes it brings His Mercy and sometimes it brings His Chastisement. When you experience it, do not revile it but beg of Allah its good; and seek Allah's Refuge against its evil." [Abu Dawud with good Isnad]

Hadeeth1729

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا عَصَفَتِ الرِّيحُ قَالَ: «اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا، وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرْسِلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا، وَشَرِّ مَا أُرْسِلَتْ بِهِ». رَوَاهُ مُسْلِمٌ .

'Aishah رضي الله عنها said: Whenever the wind blew strongly, The Prophet would say: "Allahumma inni as'aluka khairaha, wa khaira ma fiha, wa khaira ma ursilat bihi. Wa a'udhu bika min sharriha, wa sharri ma fiha, wa sharri ma ursilat bihi . (O Allah, I beg of You its good and the good of that which it contains and the good of the purpose for which it has been sent; and I seek Your Refuge from its evil and the evil of that which it contains and the evil of the purpose for which it has been sent)." [Muslim]

Commentary

The author, may Allah shower blessings on him, said: The chapter on prohibition of reviling the wind.

Wind is one of the signs of Allah; its movement, descent and forms are all signs of Allah. None has the ability to veer this wind except its Creator as stated by Allah – the Mighty and Sublime – in the Qur'an:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾﴾

“Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding” (3:190).

Allah – the Mighty and Sublime – said:

﴿وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ﴿١٨﴾﴾

“And it is He who sends the winds as heralds of glad tidings, going before His mercy (rain). (25:48).

Allah – the Mighty and Sublime – also said:

﴿ وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ ﴾ (٤٦)

“And among His signs is this that He sends the winds as glad tidings, giving you a test of His mercy” (30:46).

There are many verses regarding this.

The movement of this wind created by Allah are of two types.

The first is the usual wind which does not frighten. There is no specific thing to say about it.

The second is the violent wind which brings fear. This is because Allah punished the people of Aad with a violent wind, refuge is with Allah. Hence, when there is a windstorm, it is not permissible to abuse it because it is sent by Allah. So, the act of abusing the wind is equivalent to abusing Allah – the Mighty and Sublime. However, you should say as stated by the Prophet ﷺ: “*Allahumma inna nas-aluka min khairi hadhihi-rihi, wa khairi ma fiha, wa khairi ma umirat bihi, wa nana’udhu bika min sharri hadhihi-rihi, wa sharri ma fiha, wa sharri ma umirat bihi* (O Allah, we beg of You the good of this wind and the good of that which it contains and the good of that which it has been commanded; and we seek refuge in You from the evil of this wind and the evil of that which it contains and the evil of that which it has been commanded.)” With this supplication, its goodness will accrue to you and you will be relieved of its evil.

“We beg of You the good of this wind”. This is because it could be a violent wind that would cause destruction to trees and dwellings. “... and the good of that which it contains” that is, the matters it comes with, which could be beneficial or harmful. “...and the good of that which it has been commanded”. This is because it is instructed to bear good at times and evil at other times; hence, you should ask Allah – the Mighty and Sublime – for the good of that which it has been commanded.

“We seek refuge in You from the evil of this wind and the evil of that which it contains and the evil of that which it has been

commanded.” If a person seeks refuge from its evil, the evil of that which it contains and the evil of that which it has been commanded; then he asks Allah for its good, the good of that which it contains and the evil of that which it has been commanded, Allah will protect him from its evil.

It should be noted that it is not permissible for a person to link wind, cloud, sunshine or other elements to the coming of rainfall. This is because it is comparable to seeking rainfall with the aid of stars which the Prophet ﷺ has forbidden. Most people attach their expectation to the south wind. According to them, it will rain once the south wind blows and you notice that their hearts are connected to this idea. This is not permissible. This is because a lot of south wind may blow without rain, and it could be the reverse; that is, it may rain as a result of north wind.

Every situation is in the Hand of Allah – the Mighty and Sublime. So, you must attach your heart to your Lord and not abuse the winds which He has created. You should beg Allah for the good of the wind and the good of that which it contains and the good of that which it has been commanded. Likewise, you should seek refuge in Allah from the evil of this wind and the evil of that which it contains and the evil of that which it has been commanded.

Allah alone grants success.

Chapter 324: undesirability of reviling the rooster

Hadeeth1730

عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسُبُّوا الدِّيكَ، فَإِنَّهُ يُوقِظُ لِلصَّلَاةِ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Zaid bin Khalid Al-Juhani ؓ said: The Messenger of Allah ﷺ said, “Do not revile the rooster for it wakes you up for prayer.” [

Abu Dawud]

Commentary

The author, may Allah shower blessings on him, said: The chapter of undesirability of reviling the rooster.

Rooster refers to an adult male chicken. It has a loud voice that can wake a sleeping person. Some of them crow at the times of Salat (the Prayer). The Prophet ﷺ has instructed that anyone who hears the crow of a rooster should ask Allah for His Bounty. So, if you hear the crow of a rooster, you should say: 'I ask Allah for His Bounties' because it has seen an angel. Some roosters crow at the time or around the time of Prayer so as to wake people up for Prayer. The Prophet ﷺ forbade abusing it because of this distinctive good quality. This is similar to his ﷺ forbidding the killing of ant because it guides its sisters to safety from Sulaimân عليه السلام.

This is from the justice of Allah; He directed that some animals which are beneficial to the servants to have good qualities and excellence above others. Some people usually abuse rooster. Its crow scares them while asleep so they insult and abuse it. This is prohibited because the Prophet ﷺ said: "Do not revile the rooster".

There is evidence in this hadeeth that it is allowed for a person to utilize what will wake him up for *Salat*; for example, alarm clocks. A person could set an alarm so as to wake up early enough to meet the *Salat*. Most people take this issue very lightly. They deliberately sleep thinking that they will wake up any time they wish but sleep will overcome them. If you notice this in you, get an alarm clock that will wake you up for *Salat* (the Prayer). This is because whatever facilitates an obligation becomes an obligation and you will be rewarded for that.

Allah alone grants success.

Chapter 325: prohibition of attributing rain to the stars

Hadeeth1731

عَنْ زَيْدِ بْنِ خَالِدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَّةِ فِي إِثْرِ سَمَاءٍ كَانَتْ مِنَ اللَّيْلِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «هَلْ تَدْرُونَ مَاذَا قَالَ رَبُّكُمْ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: قَالَ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي، وَكَافِرٌ، فَأَمَّا مَنْ قَالَ: مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ، فَذَلِكَ مُؤْمِنٌ بِي كَافِرٌ بِالْكَوْكَبِ، وَأَمَّا مَنْ قَالَ: مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَذَلِكَ كَافِرٌ بِي مُؤْمِنٌ بِالْكَوْكَبِ. مُتَّفَقٌ عَلَيْهِ .

Zaid bin Khalid ؓ said: The Messenger of Allah ﷺ led the Fajr prayer at Al-Hudaibiyyah after a rainfall during the night. At the conclusion of prayer, he turned towards the people and said, "Do you know what your Rubb has said?" They replied: "Allah and His Messenger know better." Upon this he remarked, "He has said: 'Some of My slaves have entered the morning as My believers and some as unbelievers. He who said: We have had a rainfall due to the Grace and Mercy of Allah, believes in Me and disbelieves in the stars; and he who said: We have had a rainfall due to the rising of such and such star, disbelieves in Me and affirms his faith in the stars.'" [Al-Bukhari and Muslim]

Commenatry

The author - may Allah shower blessings on him- said: The chapter on prohibition of attributing rain to the stars.

The author - may Allah shower blessings on him- mentioned the

hadeeth of Zayd bin Khaalid Al-Juhanee (may Allah be pleased with him) in this chapter. He reported an incident that occurred when they were with the Prophet ﷺ at Hudaibiyyah.

Al-Hudaibiyyah was a well-known battle. The Prophet ﷺ set out for Makkah with a camel in order to perform *Umrah*. When he reached Hudaibiyyah, which is a land before the sacred perimeter, the Quraysh barred him from entering Makkah. Then, the well-known peace treaty took place between them and the Prophet ﷺ.

However, the Prophet ﷺ led them in the *Fajr* Prayer after a rainfall during one of the days. At the conclusion of the Prayer, he turned to them and said ﷺ: “Do you know what your Lord has said?” They said: “Allah and His Messenger know better”. He ﷺ asked them the question so that they would pay attention. This is because asking question stimulates attentiveness. They said: ‘Allah and His Messenger know better.’ In the same vein, it is compulsory for anyone who is asked about what he does not know to say: ‘Allah and His Messenger know better’ in matters or issues pertaining to the *Shariah*. As for natural processes, one should not add ‘and His Messenger ﷺ knows best’. This is because the Prophet ﷺ does not possess knowledge of the Unseen. For instance, if someone were to ask: ‘Do you think it will rain tomorrow?’ Say: Allah knows best. This is because the Prophet ﷺ does not have the knowledge of such matters. However, if you were asked: ‘Is this forbidden or allowed?’ you should say ‘Allah and His Messenger know best.’ This is because the Prophet ﷺ has the knowledge of the *Shariah*.

The point is that they said: ‘Allah and His Messenger know best.’ This is part of good manner. He ﷺ said, Allah – the Mighty and Sublime – said: “Some of My slaves have entered the morning as My believers and some as disbelievers.” Meaning that on that night, Allah revealed to His Prophet ﷺ: “This morning My servants have got up some believing in Me and others disbelieving in Me.” He who said: “We have had a rainfall due to the Grace and Mercy of Allah, believers in Me and disbelievers in the stars; and he who said: We have a rainfall due to the rising of such and such star, disbelieves in Me and affirms his faith in the stars.”

The Ba-letter (that is, whoever says, ‘We have been granted rain because...’) in the hadeeth is causative. That is, if you attribute rain to the star by saying: ‘This star is blessed and good; it will bring us rain. This is forbidden. You have disbelieved in Allah by attributing something to a cause while ignoring or forgetting the originator who is Allah – the Mighty and Sublime.

But if you say, ‘We have been given rain by the Bounty and Mercy of Allah through this star,’ there is no harm in this. This is because you have acknowledged that the rain is by the Bounty and Mercy of Allah – the Mighty and Sublime; though it came through this star. Most people would say: ‘We have been granted rain by the virtue of such-and-such.’ They do not intend by this saying to ascribe it to a cause; rather, they simply refer to the time or season. There is no problem with this. But whosoever makes the *Ba* (in the wording of the *hadeeth*) as causative has disbelieved in Allah and believed in the star. Then if you believe that the stars are what bring rain, this is a major disbelief that takes one out of Islam. If you believe that the star is the cause and the Creator is Allah, this is neither an act of disbelief in the Bounty of Allah nor a disbelief that takes one outside the fold of Islam.

In this hadeeth, we know that whenever it rains, one should say: ‘We have been given rain by the Bounty and Mercy of Allah (the Mighty and Sublime).

Allah alone grants success.

Chapter 326: prohibition of calling a muslim an infidel

Hadeeth 1732

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَالَ الرَّجُلُ لِأَخِيهِ: يَا كَافِرٌ، فَقَدْ بَاءَ بِهَا أَحَدَهُمَا، فَإِنْ كَانَ كَمَا قَالَ وَإِلَّا رَجَعَتْ عَلَيْهِ». مُتَّفَقٌ عَلَيْهِ .

Ibn 'Umar ؓ said: The Messenger of Allah ﷺ said, "When a person calls his brother (in Islam) a disbeliever, one of them will certainly deserve the title. If the addressee is so as he has asserted, the disbelief of the man is confirmed, but if it is untrue, then it will revert to him." [Al-Bukhari and Muslim]

Hadeeth 1733

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ دَعَا رَجُلًا بِالْكَفْرِ، أَوْ قَالَ: عَدُوَّ اللَّهِ، وَلَيْسَ كَذَلِكَ إِلَّا حَارَ عَلَيْهِ». مُتَّفَقٌ عَلَيْهِ .

Abu Dharr ؓ said: I heard the Messenger of Allah ﷺ saying, "If somebody accuses another of disbelief or calls him the enemy of Allah, such an accusation will revert to him (the accuser) if the accused is innocent." [Al-Bukhari and Muslim]

Commentary

The author, may Allah have on him, said: the chapter on prohibition of calling a muslim an infidel.

The ruling on judging a person to be a Muslim or an infidel belongs to Allah. He is the One to pass the ruling of disbelief or Islam, just as He is the One to permit and prohibit anything. We do not have the right to permit what Allah has prohibited or forbid what He has permitted. Neither do we have the right to declare someone who is not a disbeliever in the ruling of Allah to be a disbeliever. Equally, we cannot say a person is a Muslim if he is not a Muslim in the Sight of Allah.

The issue of *Takfeer*, the act of declaring someone to have become a disbeliever, is a very grave one. It has opened the doors of great evils to the Islamic *Ummah*. The first people to embrace this evil path, which is declaring Muslims as disbelievers, were the *Khawarij*.

Regarding the *Khawarij*, the Prophet ﷺ stated that they 'will go out of Islam as spear goes out of an arrow. They will recite the Qur'an, but it will not pass through their throat. They will pray, give out charity and recite the Qur'an.'⁽¹⁾ Indeed, the Prophet ﷺ stated that the companions will consider their *Salat* (the Prayer) to be inferior to those of the *Khawarij*.

However, refuge is with Allah, they declared the Muslims to be disbelievers and made their wealth, blood and women violable. We ask Allah for well-being. And this issue remains till our present time. There is a misguided and innovated group declaring the one Allah and His Messenger ﷺ have not declared as a disbeliever to be a disbeliever based on their desires. (They say), 'this is an infidel,' 'this is an innovator,' and 'this is a sinner,' and other similar statements.

And what happened to these *Khawarij* who had gone out of the fold of Islam? They met Alee bin Abee Taalib, who was the fourth of the rightly guided caliphs (may Allah be pleased with him), regarding the war against the people of Sham (Greater Syria). Great battles and lots of spilling of blood occurred between the parties. Then Alee (may Allah be pleased with him) agreed with the people of Sham to reconciliation so as to prevent further bloodshed of the Muslims. The *Khawarij* then said to Alee bin Abee Taalib (may Allah be pleased with him): 'You are a disbeliever. Why did you reconcile with them? You have disbelieved as they had disbelieved.' So, they revolted against him and fought him. However, the good end was for him. Praise be to Allah. Alee (may Allah be pleased with him) routed them in a manner comparable to the destruction of Aad and the Iram, and he was victorious over them.

However, this devilish school of thought still exists among the Muslims today. They permit shedding the blood of the Muslims, usurping the wealth of the Muslims and seizing their wives without regard to their sanctity and dignity. For instance, they said that

1 Al-Bukhaari reported it in the Book of Excellence of the Qur'aan, the Chapter of the Evil of he Who Does Show-off with the Qur'aan or Eats with It, no: (4670).

whosoever commits an illegal sexual intercourse is a disbeliever; whosoever steals is a disbeliever; whosoever drinks alcohol is a disbeliever. Every sin among the major sins is outright disbelief according to them that takes one outside the fold of Islam, refuge is with Allah.

There is no doubt that people who declare Muslims as disbelievers are the disbelievers. This is because the Prophet ﷺ stated that if a man calls his brother, 'O infidel!' one of them will certainly deserve the title. It is a must. If it is as he has stated, then he is a disbeliever, but if not then the one who said it is the disbeliever.

Thus, it is obligatory for a person to restrain his tongue and heart from declaring Muslims as disbelievers. He should not say: 'This is a disbeliever,' and should not believe in his heart that this is a disbeliever simply based on his desires. The ruling on *Takfeer* is not for Zayd or Umar (to speak freely about). Rather, it is for Allah – the Mighty and Sublime – and His Messenger ﷺ. Whosoever has been declared as a disbeliever (according to the text of the Qur'aan and the Sunnah) is a disbeliever even if we say he is a Muslim. In the same way, whosoever Allah and His Messenger ﷺ have not declared as a believer is a Muslim even if someone says he is a disbeliever.

Consequently, we say to the one who refers to a Muslim as a disbeliever or enemy of Allah: 'If the statement is as mentioned, therefore, he is a disbeliever and enemy of Allah. But if it is not true, then the one who said so is the disbeliever and enemy of Allah'. Based on this, such utterance is among the major sins if the one that is addressed as a disbeliever is not one.

Thus, the author - may Allah shower blessings on him- asserted authoritatively the prohibition of such. That is, regarding the prohibition of addressing a Muslim as a disbeliever or an enemy of Allah.

We ask Allah, the Exalted, to cleanse our hearts and tongues from what will hurt us and make Allah get angry with us. Verily He has power over all things.

Chapter 327: prohibition of obscenity

Hadeeth1734

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ، وَلَا اللَّعَّانِ، وَلَا الْفَاحِشِ، وَلَا الْبَدِيِّ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Ibn Mas'ud ؓ said: The Messenger of Allah ﷺ said, "A true believer does not taunt or curse or abuse or talk indecently." [At-Tirmidhi]

Hadeeth1735

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا كَانَ الْفُحْشُ فِي شَيْءٍ إِلَّا شَانَهُ، وَمَا كَانَ الْحَيَاءُ فِي شَيْءٍ إِلَّا زَانَهُ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Anas ؓ said: The Messenger of Allah ﷺ said, "Indecency does not leave anything untainted and decency does not leave anything ungraced and embellished." [At-Tirmidhi]

Chapter 328: undesirability of pretentiousness and exaggeration during conversation

Hadeeth1736

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «هَلَاكَ الْمُتَنَطِّعُونَ»

قَالَهَا ثَلَاثًا. رَوَاهُ مُسْلِمٌ .

Ibn Mas'ud ؓ said: The Prophet ﷺ said, "Ruined are Al-Mutanatti'un ." He repeated this thrice. [Muslim]

Hadeeth 1737

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ يُبْغِضُ الْبَلِيغَ مِنَ الرِّجَالِ الَّذِي يَتَخَلَّلُ بِلِسَانِهِ كَمَا تَتَخَلَّلُ الْبَقْرَةُ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ.

'Abdullah bin 'Amr bin Al-As ؓ said: The Messenger of Allah ﷺ said, "Verily, Allah dislikes an eloquent person who rolls his tongue as a cow rolls its tongue (while eating)." [Abu Dawud and At-Tirmidhi]

Hadeeth 1738

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ، وَأَقْرَبِكُمْ مِنِّي مَجْلِسًا يَوْمَ الْقِيَامَةِ، أَحْسَنُكُمْ أَخْلَاقًا، وَإِنَّ أَبْغَضَكُمْ إِلَيَّ، وَأَبْعَدَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ، الشَّرَّارُونَ، وَالْمُتَشَدِّقُونَ، وَالْمُتَفَيْهِقُونَ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Jabir bin 'Abdullah ؓ said: The Messenger of Allah ﷺ said, "The dearest and the closest of you to me on the Day of Resurrection will be those who are the best in behaviour; and the most hateful and the farthest from me on the Day of Resurrection will be the talkative and the most pretentious and the most rhetorical." [At-Tirmidhi]

Commentary

All these hadeeths are related to what a person says. Therefore, it is obligatory for one to speak that which is good based on the saying of the Prophet ﷺ: “Whosoever believes in Allah and the Last Day should say what is good or remain silent”⁽¹⁾

A good act may be considered good for intrinsic value or for extrinsic value. Examples of the former include a person’s recitation of the Qur’an, words of remembrance, enjoining good and forbidding evil, and similar matters.

An instance of a good word for an extrinsic reason is the statement of a person which is not basically rewarding but he utters it with the aim of delighting his brothers, relieving estrangement among them and uniting their hearts. This is part of goodness. It also includes general talk if a person intends with it what we have just mentioned. The opposite of this is one whose tongue is indecent, in Allah we seek refuge.

Ta’an means to hurt others with words while *La’n* means excessive cursing and acts of raining abuses on people, we ask Allah for well-being. The Prophet ﷺ has negated faith from such a person. He said, “A true believer does not taunt or curse or abuse or talk indecently”. A believer is a person who is gentle, easy-going, lenient and his speech is soft.

Also included among the irritations of the tongue is the act of grandiloquent and boastful manner of speech such that he speaks in all eloquence. He employs oddities of the Arabic language when speaking with common people. This may be intended to attract notice and impress others, so people would say, ‘No one has more knowledge of the Arabic language than him’ or for some other reasons. A person should make sure that his words are like the words of the people, expressions they will comprehend. He should use the general dialect

1 Al-Bukhaari reported it in the Book of Simplicity, the Chapter of Guarding the Tongue, no: (5994); and Muslim in the Book of Faith, the Chapter of Enjoyment on Honouring the Neighbour and the Guest, and Remaining Silent, no: (67).

when addressing the common people. But if he is addressing students of knowledge, in a gathering of learning, then his speech should be in standard Arabic language as much as possible.

In the second chapter mentioned by the author - may Allah shower blessings on him, the Prophet ﷺ said: “Ruined are *Al-Mutanatti’oon*, ruined are *Al-Mutanatti’oon*, ruined are *Al-Mutanatti’oon*.”

Al-Mutanati’ refers to the one who exaggerates in talking; in his words or his action or his opinion or in other things which people consider unusual.

These are good manners brought by Islam, and all praise and thanks be to Allah, the Lord of the worlds.

Chapter 329: abomination of self-condemnation

Hadeeth 1739

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ خَبِثَتْ نَفْسِي، وَلَكِنْ لِيَقُلْ: لَقِسْتُ نَفْسِي». مُتَّفَقٌ عَلَيْهِ .

Aishah رضي الله عنها said: The Prophet ﷺ said, “None of you should say: ‘My soul has become evil.’ He should say: ‘My soul is in bad shape.’” [*Al-Bukhari and Muslim*]

Chapter 330: undesirability of calling a grape ‘*karm*’

Hadeeth 1740

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُسَمُّوا الْعِنَبَ الْكَرْمَ، فَإِنَّ الْكَرْمَ الْمُسْلِمُ». مُتَّفَقٌ عَلَيْهِ . وَهَذَا لَفْظُ مُسْلِمٍ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "None of you should use the word Al-Karm for grapes, for Al-Karm is a Muslim (worthy of respect)." [Al-Bukhari and Muslim]

Hadeeth 1741

وَعَنْ وَاِئِلِ بْنِ حُجْرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُولُوا: الْكَرْمُ، وَلَكِنْ قُولُوا: الْعِنَبُ، وَالْحَبَلَةُ». رَوَاهُ مُسْلِمٌ .

Wa'il bin Hujr ؓ said: The Prophet ﷺ said, "Do not say Al-Karm when talking about grapes but say Al-'Inab or Al-Habalah ." [Muslim]

Commentary

The author, may Allah shower blessings on him, stated in his book, *Riyaadus-Saaliheen*: The chapter of abomination of self-condemnation such that a person would say: My soul has become evil; that is, it has become corrupted.

Sometimes, a person may be afflicted with depression and the world becomes confined around him without knowing its cause. So, he would say: 'My soul has become evil.' This statement is disliked. Hence, the Prophet ﷺ forbade a person to say 'Khabusat nafsee', 'My soul has become evil' though he may say 'Laqasat nafsee', 'My soul is in bad shape.' *Laqasat* and *Khabusat* are synonymous but the pronunciation is different and the latter seems lighter lesser than the former.

In this hadeeth, there is the evidence for avoiding undesirable expressions and replacing them with decent words even if the meaning is the same. This is because the utterance could be a reason for the actualization of the connotation of the word. One may say: 'My soul has become evil,' because he is repulsed, and thus becomes *Khubth*, evil, which is the opposite of pure. The hearts that are evil are the hearts of the disbelievers. This is based on the saying of Allah – the

Mighty and Sublime:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ

﴿عَامِهِمْ هَكَذَا﴾ (٢٨)

“O you who believe (in Allah’s Oneness and His Messenger Muhammad)! Verily, the Mushrikûn (polytheists, pagans, disbelievers in the Oneness of Allah, and in the Message of Muhammad) are Najasun (impure). So let them not come near Al-Masjidul-Haram (at Makkah) after this year.” (9:28)

Allah – the Mighty and Sublime – also said:

﴿الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ

﴿﴾ (٦)

“Bad statements are for bad people (or bad men for bad women) 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). (24:26).

Whenever the Prophet ﷺ wants to enter the toilet, he would say: ‘A’oodhubillah minal-khubth wal-khabaa’ith (I seek refuge in Allah from the devils – male and the female)⁽¹⁾; that is, the devils and evil. The important point is that it is disliked for a person to use utterances that are disliked for intents which are correct. Rather, he should change it with utterances that are pleasing to the hearts.

The second chapter discusses the prohibition of calling a grape ‘Karm.’ Al-Karm as stated by the Prophet ﷺ is the believer or the heart of a believer. This is because it is derived from Karm. Al-Karm is a beloved attribute that is used to describe a believer especially if he is generous and beneficial with his status, wealth and knowledge.

1 Al-Bukhaari reported it in the Book of Ablution, the Chapter of What is to be said When Entering the Toilet, no: (139); Muslim reported it in the Book of Hayd, the Chapter of What to be said When Entering the Toilet.

So, a Muslim is more entitled to be described as *Al-Karm* than a grape. It should be called *Al-Habalah* or *Al-'Inab*, but not *Al-Karm*. The reason may be, and Allah knows best, because forbidden drinks can be extracted from it. Grape can be used in the production of alcoholic drinks, we ask Allah for well-being. When its juice is pressed out and left to ferment, it becomes a vile intoxicant. Therefore, the Prophet ﷺ forbade referring to grape as *Al-Karm*.

Also included in this prohibition is the content of some agricultural books and other published works in which they refer to vineyards or grapevines as trees of '*Al-Karm*'. One should not refer to grape or vineyards as *Al-Karm*, *Al-Kuroom* or any of its derivatives; rather it should be called *Al-'Aanaab*, *Al-'Inab* and *Al-Habalah* and similar words.

Allah alone grants success.

Chapter 331: prohibition of describing the charm of a woman to another man without a valid reason approved by the *shariah*

Hadeeth 1742

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُبَاشِرِ الْمَرْأَةَ الْمَرْأَةَ، فَتَصِفَهَا لِزَوْجِهَا كَأَنَّهُ يَنْظُرُ إِلَيْهَا». مُتَّفَقٌ عَلَيْهِ.

Ibn Mas'ud رضي الله عنه said: The Messenger of Allah ﷺ said, "No woman should touch another woman's body and then describe the details of her figure to her husband in such a manner as if he was looking at her." [*Al-Bukhari*]

Commentary

The author, may Allah shower blessings on him, said: The chapter on prohibition of describing the charm of a woman to a man without

a valid reason approved by the *Shariah* such as marriage. That is, it is not permissible for a person to describe a woman to a man by saying that she is tall, beautiful, light in complexion and other similar matters except for a valid reason approved by the *Shariah*. For example, if a man desires to marry a woman, her brother may describe her to him so as to aid his decision making. There is no harm in this. This is similar to the permissibility of a suitor looking at the woman in order to continue or terminate a marriage process.

Hence, the Prophet ﷺ forbade a woman from describing another woman to her husband in graphic details. Other than its impermissibility, it may also harm the wife. This is because if she describes a woman to her husband, he may desire her and end up marrying her, which usually lead to numerous problems between them. This does not mean that a person should avoid marrying many wives because of fear of such problems. This is because polygamy is legislated when a person has the physical, financial and intellectual capabilities. For such a person, it is legislated for him to marry many wives in order to increase his offspring, and (thus increase) the Islamic *Ummah*. However, if he is afraid that he will not be just, Allah – the Mighty and Sublime – said:

﴿ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ آذَنُكَ أَلَّا تَعْدِلُوا ﴾

“And if you know that you shall not be able to deal justly (with them), then only one or (the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.” (4:3)

In summary, it is not permissible for a person to describe a woman to a man who is not related to her except for a valid reason approved by the *Shariah*. An aspect of this is the action of some fools who boast about the beauty of the wives in the presence of their friends and colleagues. He may describe her face, her eyes, her mouth and other body parts in order to justify her attractiveness. This is unlawful because the Prophet ﷺ has forbidden it.

Allah alone grants success.

Chapter 332: abomination of saying, ‘forgive me if you wish, o allah’

Hadeeth1743

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ، اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ، لِيَعْزِمَ الْمَسْأَلَةَ، فَإِنَّهُ لَا مَكْرَهَ لَهُ». مُتَّفَقٌ عَلَيْهِ.

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, “You must not supplicate: ‘O Allah! forgive me if You wish; O Allah bestow mercy on me if You wish.’ But beg from Allah with certitude for no one has the power to compel Allah.” [Al-Bukhari and Muslim]

Hadeeth1744

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَا أَحَدُكُمْ، فَلْيَعْزِمِ الْمَسْأَلَةَ، وَلَا يَقُولَنَّ: اللَّهُمَّ إِنْ شِئْتَ فَأَعْطِنِي، فَإِنَّهُ لَا مُسْتَكْرَهَ لَهُ». مُتَّفَقٌ عَلَيْهِ.

Anas ؓ said: The Messenger of Allah ﷺ said, “When one of you supplicates, let him be decisive and he should not say: ‘O Allah, bestow upon me such and such if You wish’, because no one has the power to compel Him.” [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, said: The chapter on abomination of saying, ‘Forgive me if you wish, O Allah.’

It is well-known that a person has nothing and no one to resort to

in his quest for good and prevention of evil but Allah. So, if Allah – the Mighty and Sublime – is the focus, and He is the One whom the servants desire, they should resort to Him and rely on Him. Therefore, a person should not say, ‘O Allah, forgive me if you wish,’ ‘O Allah, have mercy on me if you wish.’ This is forbidden. The addition of the expression, ‘If you wish,’ seems that he is saying, ‘If you wish forgive me and if you do not forgive me, it does not bother me.’ It is akin to saying, ‘I am free of any need of You.’ This is similar to a friend of yours saying, ‘If you wish visit me’; that is, ‘If you wish do not visit me; I am not in need of you.’

Thus, it is forbidden for a person to say, ‘O Allah, forgive me if You wish.’ The chapter heading, as stated by the author (may Allah shower blessings on him), which connotes the undesirability of this act indeed refers to a total prohibition.

Similarly, one should not say, ‘O Allah have mercy on me if you wish.’ Rather, one should be definite because he is asking the One who is Open-handed, Generous, Rich and Full of Praise. And he is need of Allah, so he should be emphatic in his supplication by saying: ‘O Allah forgive me. O Allah have mercy on me,’ without adding ‘if you wish.’ Similarly, he should not say, ‘O Allah forgive, if Allah wills,’ ‘May Allah forgive you if Allah wills, may Allah guide you if Allah wills.’ One should not say these words but be definite and positive.

The Prophet ﷺ explained the reason for the prohibition, and it involves two unlawful issues:

First: He ﷺ said: “A supplication should be made in full confidence for no one has the power to compel Allah.” That is, it is Allah’s Will if He forgives you or have mercy on you. No one can force Him to do that. He does whatever He wishes and chooses. No one coerces Him even if you say, ‘If You wish...’

Two: When a person says, ‘If you wish,’ it is as if a thing is too difficult for Him to do. When one says: ‘If you wish, bring it and if you do not wish, do not bring it.’ Allah is the Exalted; nothing is too great for Him to give. Irrespective of the gravity of the matter, Allah, the Exalted, is Rich and Generous, He – the Mighty and Sublime – gives

a lot and withholds little.

In summary, it is not permissible for you to say, 'O Allah forgive me if you wish,' 'O Allah have mercy on me if you wish,' 'O Allah admit me into Paradise if you wish,' 'O Allah bless me with children if you wish,' 'O Allah give me a righteous wife if you wish.' All these statements are not permissible. You should be definite in your request and do not add 'if Allah wishes.'

Also included in this prohibition is what some people say, which I think was adopted from the *Sufis*: 'O Allah, I do not ask You to change the Decree but to be mild regarding it.' This is forbidden. Why would you not ask Allah to change the Decree? Will anything change the Decree except supplication as reported in the hadeeth: "Nothing changes the Decree except supplication". If you say, 'O Allah, I do not ask You to change the Decree but to be mild regarding it,' it is as if you are saying, 'O Allah, punish me but be gentle with me' or something similar to that.

It is obligatory for one to replace all these supplications and other similar ones with that which came from the Qur'an and *Sunnah*.

Now we have considered two issues:

First: One should not say, 'O Allah forgive me if You wish,' 'O Allah have mercy on me if You wish,' 'O Allah enrich me if You wish,' 'O Allah guide me if You wish.' You should not add 'If You wish' to any supplication.

Second: You should not say, 'O Allah, I do not ask You to change the Decree but to be mild regarding it.' Rather, say: 'O Allah be kind to me. O Allah protect me from evil,' and similar statements.

As for the statement of the Messenger ﷺ to the person he found ill: 'Never mind, it will be purification, *Insha Allah*.'⁽¹⁾ This is a statement of optimism and information; that is, 'I am optimistic that this will serve as purification.' Also, the expression is not in second person; he ﷺ did not say: 'If you wish' but 'if Allah wishes.' Other forms are

1 Al-Bukhaari reported it in the Book of Excellence, the Chapter of the Signs of Prophethood, no: (3347).

lighter in effect in comparison to the second person expression.

Allah knows best.

Chapter 333: abomination of saying what allah wills and so-and-so wills

Hadeeth 1745

عَنْ حُدَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُولُوا: مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ، وَلَكِنْ قُولُوا: مَا شَاءَ اللَّهُ، ثُمَّ شَاءَ فُلَانٌ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Hudhaifah bin Yaman ؓ said: The Prophet ﷺ said, "Say not: 'What Allah wills and so-and-so wills', but say: 'What Allah wills, and then what so-and-so wills.'" [Abu Dawud with authentic Isnad]

Commentary

The author, may Allah shower blessings on him, said in his book, *Riyaadus-Saaliheen*: The chapter on abomination of saying what Allah wills and so-and-so wills.

The abomination here signifies prohibition. That is, if you say: 'What Allah wills and what so-and-so wills,' or 'what Allah wills and you will,' or other similar statements. This is because the word 'Wa (and)' indicates equality of the two parts. When you say, 'What Allah wills and so-and-so wills,' it is as if you have made so-and-so equal to Allah in His Will. The Absolute Will belongs to Allah, the Exalted, alone; He does whatever He wills.

However, as the Prophet ﷺ had prohibited this expression, he guided to a permissible statement. He ﷺ said: "...but say 'What Allah wills,

and then what so-and-so wills.” This is because the word ‘*Thumma* (then)’ signifies a sequential arrangement; that is, the will of Allah is above the will of so-and-so. Likewise, this applies in the saying: ‘What Allah wills and you will’. A man said to the Prophet ﷺ: ‘What Allah wills and you will’. The Prophet ﷺ said: ‘Are you making me a partner to Allah?’ as a way of rebuking him, ‘Rather say: ‘What Allah alone wills.’⁽¹⁾ This is the sequential arrangements.

The first level is for someone to say: What Allah alone wills. This statement entails surrendering all affairs to Allah – the Mighty and Sublime. The Muslims agree on it; hence, their saying: ‘What Allah wills will be and what He does not will, will not be.’

The second level is for someone to say: ‘What Allah wills, and then what so and so wills’. This is permissible. The Prophet ﷺ permitted it and guided to it.

The third level is to say: ‘What Allah wills and so and so wills.’ This is prohibited and not permissible. This statement means that one has made the creature equal to the Creator in His Will.

The fourth is to say: ‘What Allah wills and then what so and so wills’, but with the letter *Fa*. This is a matter of contention because *Fa* also denotes ordering but it is not like *Thumma* (then). This is because *Thumma* indicates the sequence of events but this (*Fa*) does not necessarily indicate a definite sequence. Hence, it is a complex issue, and the Prophet ﷺ did not guide to it for this reason.

This hadeeth contains evidence that when a person mentions what is not permissible to people, he should explain what is permissible to them. The Prophet ﷺ said: “Do not say, what Allah wills and so and so wills. But say, what Allah wills then what so-and-so wills”.⁽²⁾ This should be the manner of the one who teaches people. Whenever he shows them the doors of prohibition, he should also open doors of permissibility for them. In this way, people will move from the former to the latter. Some people would mention prohibited matters, stating

1 Ahmad reported it (1/214).

2 Abou Dawood reported it in the Book of Manners, the Chapter of Not Saying: ‘My Soul Has Become Evil’, no: (4328).

the forbidden without explaining the permissible options. This is shutting the doors on them without opening the alternative doors.

Consider Prophet Lut ؑ when he said to his people:

﴿أَتَأْتُونَ الذَّكَرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ ﴿١٦٦﴾﴾

“Go you in unto the males of the mankind (26:165). After it: “And leave those whom Allah has created for you to be your wives.” (26:166).

He prohibited them from a forbidden matter and directed them to a permissible alternative. The Prophet ﷺ also said: “Do not say what Allah wills and so and so wills. But say, what Allah wills then so and so wills”.

Likewise, look at the Statement of Allah – the Mighty and Sublime:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا أَنْظِرْنَا ﴿١٠٤﴾﴾

“O you who believe! Say not Raa’ina (look at us) but say Unzurna (make us understand)”. (2:104).

He – the Mighty and Sublime – forbade them from uttering the word *Raa’ina* and directed them to the one which is permissible: “Say *Unzurna*”.

Once, a good date was brought to the Prophet ﷺ who asked, ‘Are all the dates of Khaybar like these?’ They replied, ‘No, however we bought one *Saa*’ of this with two *Saa*’, and two *Saa*’ for three’. He (the Prophet) said, ‘No, you should sell the inferior date for a dirham then buy the quality date with the dirham.’⁽¹⁾ That is, buy the good dates with the money you make from selling the inferior dates.

Allah alone grants success.

1 Al-Bukhaari reported it in the Book of Transactions, the Chapter of When One Wants to Buy Better Dates Than What One Has, no: (2050); and Muslim in the Book of Musaaqaat, the Chapter of Buying with What is Similar to Each other, No: (2984).

Chapter 334: abomination of holding conversation after *ishaa* (night) prayer

Hadeeth1746

عَنْ أَبِي بَرزَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرَهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا. مُتَّفَقٌ عَلَيْهِ .

Abu Barzah رضي الله عنه said: The Messenger of Allah ﷺ disliked going to bed before the 'Isha' (night) prayer and indulging in conversation after it." [Al-Bukhari and Muslim]

Hadeeth1747

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعِشَاءَ فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ، قَالَ: «أَرَأَيْتَكُمْ لَيْلَتَكُمْ هَذِهِ؟ فَإِنَّ عَلَى رَأْسِ مِائَةِ سَنَةٍ لَا يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الْأَرْضِ الْيَوْمَ أَحَدٌ» مُتَّفَقٌ عَلَيْهِ .

Ibn 'Umar رضي الله عنه said: Once, towards the end of his life, the Messenger of Allah ﷺ concluded the 'Isha' (night) prayer and said, "After one hundred years from tonight none of the people on the surface of the earth will survive." [Al-Bukhari and Muslim]

Hadeeth1748

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُمْ انْتَبَرُوا النَّبِيَّ ﷺ، فَجَاءَهُمْ قَرِيبًا مِنْ شَطْرِ اللَّيْلِ فَصَلَّى بِهِمْ، يَعْنِي الْعِشَاءَ، قَالَ: ثُمَّ خَطَبَنَا فَقَالَ: «أَلَا إِنَّ النَّاسَ قَدْ صَلُّوا، ثُمَّ رَقَدُوا، وَإِنَّكُمْ لَنْ تَزَالُوا فِي صَلَاةٍ مَا انْتَبَرْتُمْ

الصَّلَاةُ رَوَاهُ الْبُخَارِيُّ .

Anas ؓ said: Once the Prophet ﷺ delayed the 'Isha' (night) prayer till midnight. He ﷺ turned to us after the prayer and said, "All the people slept after offering their prayers, but you who waited, will be accounted as if you were engaged in your prayer throughout the period." [Al-Bukhari]

Commentary

The author, may Allah shower blessings on him, said: The Chapter on abomination of holding conversation after *Ishaa'* (night) Prayer.

Then the author (may Allah shower blessings on him) stated that conversation can be divided into three: forbidden conversation, recommended conversation and permissible conversation.

As for forbidden conversation, its prohibition becomes severer if it takes place after *Ishaa'*. Permissible conversation is what the Prophet discouraged after *Ishaa'*. Recommended conversation remains recommended even if it takes place after *Ishaa'*; there is no harm in this.

Concerning the first division, that is prohibited conversation, this includes backbiting, slandering, false talks, listening to vain discussions, music as well as attending or watching that which is not allowed. All these are unlawful at all times but the sin is more grievous if it occurs after *Ishaa'*. This is because permissible talks are discouraged at this period, so what about unlawful and reprehensible ones?

The second category comprises of discourses which are neither careless, forbidden, reprehensible nor meritorious. Unfortunately, this is the preoccupation of most people. This is what the Prophet ﷺ forbade after *Ishaa'* Prayer. This is because if a person initiates a talk after *Ishaa'*, it will extend the sitting and delay his sleep. This will make him lethargic in waking up for the Night supererogatory prayer and *Fajr* Prayer; and whatever leads to negligence of a legislated matter is discouraged.

The third category, which is recommended conversation, includes being busy with knowledge, research, memorization and religious discussion. Also included is talking with one's guest in order to entertain and honour him, gisting with one's family in order to reconcile the hearts and similar matters. Also permitted are unhabitual conversations which are not regular fixtures. There is no harm in all these. Rather, it is recommended if the intention behind it is to bring about good.

Then the author (may Allah shower blessings on him) mentioned a number of hadeeths, one of which is the hadeeth of Abu Barzah (may Allah be pleased with him). He reported that the Prophet ﷺ disliked sleep before *Ishaa'* and talk after it. This is because sleeping before *Ishaa'* leads to weariness when one stands up to pray. Perhaps, the sleep may overwhelm him such that he delays the *Salat* beyond its appropriate time. Consequently, the Prophet ﷺ disliked sleep before *Ishaa'* so that one will remain active. As for drowsiness, it will not harm him because it is not his will or choice.

The point of reference in this hadeeth is his saying: "And talking after it". The Prophet ﷺ disliked talking after *Ishaa'* but there is no problem with it if it entails goodness. Accordingly, the Prophet ﷺ would discuss, admonish and explain issues to his companions after the *Ishaa'* Prayer. There is no problem in this.

Allah alone grants success.

Chapter 335: prohibition of refusal by a woman when her husband calls her to his bed

Hadeeth 1749

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَأَبَتْ، فَبَاتَ غَضْبَانَ عَلَيْهَا، لَعْنَتُهَا الْمَلَائِكَةُ حَتَّى

تُصْبِحُ مُتَمَقِّقًا عَلَيْهِ .

Abu Hurairah رضي الله عنه said: The Messenger of Allah صلى الله عليه وسلم said, "If a man calls his wife to his bed and she refuses, and thus he spends the night angry with her, the angels continue cursing her till the morning." [Al-Bukhari and Muslim]

Chapter 336: prohibition of observing an optional fast by a woman without the permission of her husband

Hadeeth 1750

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ لِلْمَرْأَةِ أَنْ تَصُومَ وَزَوْجُهَا شَاهِدٌ إِلَّا بِإِذْنِهِ، وَلَا تَأْذَنَ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ» مُتَمَقِّقًا عَلَيْهِ .

Abu Hurairah رضي الله عنه said: The Messenger of Allah صلى الله عليه وسلم said, "It is not lawful for a woman to observe an optional Saum (fast) without the permission of her husband when he is at home. Nor should she allow anyone to enter his house without his permission." [Al-Bukhari and Muslim]

Commentary

The great scholar of hadeeth, An-Nawawi, may Allah shower blessings on him, mentioned these two chapters (in his book).

The first mentioned hadeeth stated that the Prophet صلى الله عليه وسلم said: "When the husband calls his wife to his bed and she refuses and he spends the night angry with her, the angels keep cursing her through the night".

Thus, it is compulsory for a woman to concur when her husband

calls her to fulfill his needs except if there is a valid excuse. For instance, if she is sick and will not be able to attend to him or she has an excuse that prevents her from coming to his bed. There is no harm in this. Otherwise, it is obligatory for her to make herself available and respond to him. If this is the right of the husband on the wife, then the husband should also respond to the wife if he notices that she needs him in order to satisfy her as she used to satisfy him. Allah – the Mighty and Sublime – said: *“and live with them honourably”* (4:19)

The second hadeeth shows that it is not allowed for a woman to fast while her husband is in town without his permission. In addition, she should not allow anyone into his house without his permission.

The first issue is fasting. Fasting is of two types: obligatory and supererogatory. She should observe the obligatory fasts without the permission of her husband, but she should not observe a supererogatory fast if he is present without his permission. However, she is free to observe it in his absence. She should not fast if he is around because he may call her to fulfill his needs while she is fasting which both of them will find uneasy.

A case in point: if it is an obligatory fast, perhaps she owes some days from previous Ramadan and the remaining days to the next Ramadan is just enough for what she owes. In this case, it is compulsory for her to fast notwithstanding his permission or otherwise. For example, a woman owes ten days of Ramadan and it is ten days to the next Ramadan, she should fast regardless of whether he permits it or not. Indeed, she should observe the fast even if he prevents her. This is because the fast is obligatory.

However, if she owes ten days of Ramadan and what is left before the coming Ramadan is a month or two or more, he may prevent her from fasting. It is not lawful for her to fast except with his permission because the period is still abundant. Thus, she should not restrict or oppress her husband if there is enough time left. In addition, if he accepts and grants her permission to observe an obligatory fast, it becomes forbidden for him to invalidate it with copulation. This is because he had granted her permission

to observe it and she had started, so it is obligatory for her to complete it. But if it is a supererogatory fast, there is no harm if he cohabits with her because it is not compulsory to complete a supererogatory act. However, if she says: “You permitted me to fast and you promised not to invalidate my fast”, it becomes obligatory for him to fulfill his promise and it is forbidden for him to terminate her fast. This is based on the Statement of Allah:

﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَتْ مَشْهُلًا﴾

“And fulfill (every) covenant. Verily, the covenant will be questioned about.” [17:34].

As regards the saying of the Prophet ﷺ, “She should not permit any one to enter his house except with his permission”, that is, no one should enter his house without his permission. If he forbids her from allowing a specific person from entering his house, it is forbidden for her to allow such a person to enter his house because the house belongs to him. But if the man care less about who should enter his house, it is not required of her to seek permission from him for each person.

Allah alone grants success.

Chapter 337: prohibition of raising one's head before the imam

Hadeeth 1751

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَمَّا يَخْشَى أَحَدَكُمْ إِذَا رَفَعَ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يَجْعَلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ! أَوْ يَجْعَلَ اللَّهُ صُورَتَهُ صُورَةَ حِمَارٍ» مُتَّفَقٌ عَلَيْهِ.

Abu Hurairah رضي الله عنه said: The Prophet ﷺ said, “Does he who raises up his head before the Imam not fear that Allah will make his

head that of a donkey or make his appearance similar to that of donkey?" [Al-Bukhari and Muslim]

Commentary

The Prophet ﷺ has explained the rulings of the following actions as cited by the author (may Allah shower blessings on him) in some hadeeths.

First: The prohibition of the one praying behind the Imam raising his head in *Rukoo'* and *Sujood* before his Imam. This is because he has been commanded to follow the Imam. He should not precede him, tarry a long while before following him, nor act simultaneously with him; rather, he should follow him.

If he precedes the Imam in the opening *Takbeer*, then he has no *Salat*. That is, if he does the *Takbeer* before his Imam, his Prayer is not valid even if it is done out of forgetfulness. Hence, he must repeat the Prayer. If he deliberately precedes the Imam in *Rukoo'* or *Sujood*, knowing that it is forbidden, the *Salat* becomes invalid. It nullifies his *Salat* because he performed a forbidden action in the course of the *Salat*. It nullifies his *Salat* just like if he were to speak.

As for acting simultaneously with the Imam, perhaps he performed *Rukoo'*, *sujood* or stood up at the same time with the Imam, this is forbidden. Some scholars say it is disliked while others say it is forbidden.

As for preceding the Imam in action; if it is the opening *Takbeer*, then there is no *Salat* in the first place. But in *Rukoo'* and *Sujood*, the Prophet ﷺ has warned from such. He ﷺ said: "Do you not fear that if any of you raises his head (from his bowing or prostrating) before the Imam does so, Allah will make this head like that of a donkey or will make his shape like that of a donkey." This is a warning. A person should be afraid when he raises his head from *Rukoo'* or *Sujood* before his Imam that Allah may turn his shape or head to that of a donkey, refuge is with Allah.

The Prophet ﷺ chose donkey instead of other animals because it is

the least intelligent of animals. Consequently, the Jews were likened to it; those who were entrusted with the *Tawrah* and failed.

﴿ وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُحَدَّثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ﴾

“Is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them).” (62:5)

This hadeeth shows that it is forbidden to precede the Imam in rising from the *Rukoo’* and *Sujood*. Likewise, it is prohibited for the congregation to precede the Imam in going for *Rukoo’* and *Sujood*.

As for tarrying behind the Imam as some people do: when the Imam goes for *Sujood* and sits up, you will see them still in the *Sujood* position. They believe that they are supplicating to Allah and they are upon goodness and engaged in supplication. We say: Yes, you are upon goodness and engaged in supplication if you were praying alone. In this case, you are with the Imam and delay behind the Imam is contrary to the guidance of the Prophet ﷺ. This is based on his saying: *“When the Imam bows, then you should bow.”* The conjunction *Fa* (then) indicates a sequential arrangement of events in this case. It is legislated for the one observing *Salat* behind the Imam to be prompt and avoid needless delay.

Allah alone grants success.

Chapter 338: prohibition of placing the hands by the sides during *as-salat* (the prayer)

Hadeeth 1752

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نُهِيَ عَنِ الْخَصْرِ فِي الصَّلَاةِ.
مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ﷺ said: We are prohibited from placing the hand on the side during *As-Salat* (the prayer). [*Al-Bukhari and Muslim*]

Chapter 339: abomination of joining the *salat* (the prayer) when the food is ready or when one is in desperate need to answer the call of nature

Hadeeth 1753

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا صَدَاةَ بِحَضْرَةِ طَعَامٍ، وَلَا هُوَ يُدَافِعُهُ الْأَخْبَثَانِ» رَوَاهُ مُسْلِمٌ .

Aishah رضي الله عنها said: I heard the Messenger of Allah ﷺ saying, “No Salat (prayer) should be performed when the food has been served, nor should it be performed when a person is in need of relieving himself.” [Muslim]

Commentary

The author, may Allah shower blessings on him, said: The Chapter on prohibition of placing the hands by the sides during *As-Salat*.

Al-Khaasirah refers to the body part which is between the lower part of the ribs and the pelvic region. One has been commanded to place one's right hand on the left arm in the course of *Salat* (the Prayer) or on the wrist; that is, what is between the arm and the wrist. Then he should place them on his chest. This is the Sunnah. This should be done while standing, before and after the *Rukoo'*. As for placing it on the waist, the Prophet ﷺ has prohibited that.

There are two descriptions for this:

One: That he should place the left or the right hand on the waist.

Two: That he should place his right hand on the left and place both on the chest.

Some people place the two hands on the heart. This is an error. There is no room for the intellect in the matter of legislation. Legislation is taken from the Prophet ﷺ. It has not been reported that he ﷺ used to place his right hand on his left hand and place it on the heart. Rather, this act is included in the prohibition. This is a reprehensive and prohibited act as stated by the author, may Allah shower blessings on him.

Then the author (may Allah shower blessings on him) mentioned in the subsequent chapter: The Chapter on abomination of joining the *Salat* when the food is ready.

Aishah (may Allah be pleased with her) reported that the Prophet ﷺ said: “There is no *Salat* (the prayer) when food has been served and when a person is in need of relieving himself of one the filthy things (urine or faeces).” This means that if food is offered to a person and he desires it, he should not leave it to observe Prayer until he satisfies himself from it. Even if he hears people praying in the mosque, he should stay and eat to his satisfaction.

Ibn Umar (may Allah be pleased with him) would hear the recitation of the Imam in Prayer while eating, but he would not stand up till he finishes the meal. This is because if a person enters the *Salat* with a troubled heart, he will not be able to maintain tranquility and concentration in his *Salat* as his heart will be attached to the food. Rather, he should observe *Salat* after its completion; Allah says – the Mighty and Sublime:

﴿ فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ فَارْجِعْ ﴿٨﴾ ﴾

“So when you have finished (your occupation), devote yourself to Allah’s worship. And to your Lord (Alone) turn (all your intentions and hopes”. [94:7-8]

However, he shouldn’t make this a habit whereby his supper or breakfast will not be served except at the time of the *Iqâmat* for *Salat*.

Secondly, one should not pray while one needs to relieve oneself of any of the two filthy things: urine and faeces. This will also eliminate

concentration because a person will not know whether to relieve himself of the urine or faeces that has constrained him or to remain in *Salat*. This is because restraining urine or faeces is dangerous to the body. Allah – the Mighty and Sublime – has provided for urine and faeces places (in the body); whenever those places are filled, the urine or the faeces must come out. So, a person preventing it will cause harm to himself.

If someone were to ask: ‘What if I went to relieve myself and I missed the Prayer in congregation?’ We will reply that there is no harm in this. You should go and relieve yourself even if you miss the *Salat*.

If someone were to ask: What if the remaining time (for the Prayer) is short and I am faced with a need to urinate or defecate, should I relieve myself then observe the Prayer even if the time elapses or observe the Prayer at the right time even if the heart is restless? There is difference of opinions among the scholars on this. Shaykhul-Islam (Ibn Taymiyyah) holds the view that he should relieve himself even if the time elapses. This is because it is a necessity and it will cause harm to the body if he prevents it. And most scholars say that he should not allow the time to pass for that reason. Rather, he should observe *Salat* but make it brief; perhaps, this will not harm him. Allah knows best.

Chapter 340: prohibition of raising one’s eye to the sky during *as-salat* (the prayer)

Hadeeth 1754

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ» فَاسْتَدَّ قَوْلُهُ فِي ذَلِكَ حَتَّى قَالَ: «لَيْسَتْ هُنَّ عَنْ ذَلِكَ، أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ» رَوَاهُ الْبُخَارِيُّ .

Anas bin Malik رضي الله عنه said: The Messenger of Allah ﷺ said, “How is it

that some people raise their eyes towards the sky during As-Salat (the prayer)?” He stressed (this point) and added, “People must refrain from raising their eyes towards heaven in Salat (prayer), or else their sights will certainly be snatched away.” [Al-Bukhari]

Commentary

Anas (may Allah be pleased with him) narrated that the Prophet ﷺ forbade a man from raising his eye towards the sky while observing *Salat*. He ﷺ said: “How is it that some people raise their eyes towards the sky during Salat.” That is, what is the matter with them? Why are they raising their eyes towards the sky? Let them refrain from this or else they will lose their sight.

This threat indicates that it is prohibited for a person to raise his eye towards the sky while observing *Salat*. I have seen someone when he rises from the *Rukoo* and says: ‘Allah hears the one who praises Him’, he would then raise his eyes and face (upward). It is impermissible for anyone to do this. Indeed, some scholars, may Allah shower blessings on them, state that the *Salat* of the one who does this is invalid because he has committed a forbidden act: a prohibition that is specific to *Salat*. A *Shariah* principle states that: “Whosoever commits anything that is specifically forbidden in an act of worship, his worship is null and void.”

Then, these scholars also justify their view with a second reason. They say: This is a bad manner towards Allah – the Mighty and Sublime. What is required from an individual in the course of the *Salat* is concentration and humility; thus, he should lower his head.

They also bring another justification: A person is ordered to face the *Qiblah* with all his body. If he raises his face towards the sky, his face will be facing towards the sky and not the *Qiblah*, which nullifies his *Salat*. The issue is grievous. Accordingly, the statement of Prophet ﷺ was emphatic regarding this issue; he ﷺ said: “Let them refrain or else they will lose their sight.”

If someone were to ask: Now where do I place my head? We reply:

You should fix your gaze at your point of prostration except when you raise your index finger for *Tashahud*. At this instance, you should look at the index finger because the Prophet ﷺ would not move his eyes beyond its movement when he raises it.

Some scholars make an exception to looking at the Imam in order to follow him. This is more important if the person cannot hear the Imam and it is not possible for him to follow him as his Imam except he looks at him. This is because the companions used to do this. The Prophet ﷺ would ascend the *Minbar* and pray on it, and say: "I did that so that you will follow me and know your *Salat*." It was not possible for them to have learnt the *Salat* without looking at him.

Some scholars exempt a person who observes his *Salat* in front of *Ka'bah* in the *Masjid Al-Haram*; they opine that such person should look at the *Ka'bah*. However, this exemption is weak. The correct opinion is that he should not look at the *Ka'bah* during Prayer because this has not been reported from the Prophet ﷺ. This is because that could cause confusion whereby he will be looking at the people circumambulating the House.

Then, the statement of some of them that looking at the *Ka'bah* is an act of worship is a blunder. It is not correct. It has not been reported from the Prophet ﷺ as far as I know, through an authentic or weak hadeeth, that looking at the *Ka'bah* is an act of worship.

Allah alone grants success.

Chapter 341: undesirability of glancing in one direction or the other during salat (the prayer)

Hadeeth 1755

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْأَتِفَاتِ فِي الصَّلَاةِ فَقَالَ: «هُوَ اخْتِلَافٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ».

رَوَاهُ الْبُخَارِيُّ .

'Aishah رضي الله عنها said: I asked the Messenger of Allah صلى الله عليه وسلم about random looks in Salat (prayer), and he replied, "It is something which Satan snatches from the slave's Salat ." [Al-Bukhari]

Hadeeth 1756

وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِيَّاكَ وَالْأَلْتِفَاتَ فِي الصَّلَاةِ؛ فَإِنَّ الْأَلْتِفَاتَ فِي الصَّلَاةِ هَلَكَةٌ، فَإِنْ كَانَ لَا بُدَّ، فَفِي التَّطَوُّعِ لَا فِي الْفَرِيضَةِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Anas رضي الله عنه said: The Messenger of Allah صلى الله عليه وسلم said to me, "Beware of looking around in Salat (prayer), because random looks in Salat are a cause of destruction. If there should be no help from it, it is permissible in the voluntary and not in obligatory Salat ." [At-Tirmidhi]

Commentary

The author, may Allah shower blessings on him, said: The chapter of undesirability of glancing from one direction or the other during *Salat*.

The one who stands up to observe Prayer is in the presence of Allah – the Mighty and Sublime. Hence, one should not turn one's heart or face towards anything other than Allah, the Exalted. As regards turning away the heart, it involves engaging in thoughts not related to the *Salat*. Turning away the heart is worse than turning away the body in *Salat*. This is because it reduces (rewards) from the *Salat* so much so that a person will complete his *Salat* with nothing written for him except ten or less depending on his state of mind.

Turning away the face, on the other hand, means turning one's neck to the left or to the right side. One is ordered to face the *Qiblah* in his *Salat*; he should not turn in one direction or the other.

Aishah (may Allah be pleased with her) asked the Prophet صلى الله عليه وسلم about

turning away in *Salat*, and he ﷺ replied: “It is something which the devil snatches from a slave’s *Salat*.”

Pouncing or snatching refers to taking away something clandestinely and swiftly from someone. That is, Satan will ensnare a person in his *Salat* until he leads him to turning left and right so as to reduce his reward.

Allah, the Exalted, faces the servant with His Face, and if a person turns away from his Lord, His Lord will also turn away from him. Consequently, the Prophet ﷺ forbade turning sideways on *Salat*. This is stated in the hadeeth of Anas bin Maalik (may Allah be pleased with him) that the Prophet ﷺ said: “Verily, looking sideways is destruction.” However, there is no harm in this if there is a necessity. For instance, there is no problem with turning around if you hear the sound of an animal that may harm you. Likewise, if you send a person on a very important errand, there is no harm on the condition that the turning should be limited to the head alone. As for turning the entire body, this nullifies the *Salat* because it involves turning away from the Qiblah, and one of the conditions of *Salat* is facing the Qiblah.

There are some people who do not turn the necks but do the turning with their eyes. You will see his eyes glancing in one direction or the other. If anyone stands up, he will look at him; if he moves, he will look at him. There is no doubt that this reduces the reward of the *Salat*. It is mandatory for a person to fix his eyes to the front looking at the point of prostration without unnecessarily looking sideways.

Allah alone grants success.

Chapter 342: prohibition of facing the graves during *as-salat* (the prayer)

Hadeeth 1757

عَنْ أَبِي مَرْثَدٍ كَنَازِ بْنِ الْحُصَيْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ

الله ﷺ يَقُولُ: «لَا تُصَلُّوا إِلَى الْقُبُورِ، وَلَا تَجْلِسُوا عَلَيْهَا» رَوَاهُ مُسْلِمٌ.

Abu Marthad Kannaz bin Husain ؓ said: I heard the Messenger of Allah ﷺ saying: "Do not offer Salat (prayer) facing the graves and do not sit on them." [Muslim]

Chapter 343: prohibition of passing in front of a worshipper while he is offering *salat* (prayer)

Hadeeth1758

عَنْ أَبِي الْجُهَيْمِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ الصَّمَّةِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ» قَالَ الرَّأْوِيُّ: لَا أَدْرِي قَالَ أَرْبَعِينَ يَوْمًا، أَوْ أَرْبَعِينَ شَهْرًا، أَوْ أَرْبَعِينَ سَنَةً. مُتَّفَقٌ عَلَيْهِ .

Abul-Juhaim 'Abdullah bin Al-Harith ؓ said: The Messenger of Allah ﷺ said, "If the person who passes in front of a praying person, realizes the enormity of the sinfulness of this act, it will have been better for him to wait forty than to pass in front of him." [Al-Bukhari and Muslim]

Chapter 344: undesirability of offering optional *salat* after announcement of the *iqâmah*

Hadeeth1759

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ،

فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةَ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ said: The Prophet ﷺ said, "When the Iqamah is called, no prayer should be performed except the obligatory prayer." [Muslim]

Commentary

The author, may Allah shower blessings on him, said: The chapter of undesirability of offering optional *Salat* after announcement of the *Iqamah*.

That is, members of the congregation should not start optional Prayer after the pronouncement of the *Iqamah* for *Salat*. This is independent of the class of the optional Prayer: *Tahiyyatul-Masjid*, general supererogatory prayer or the *Sunnah* prayer of the *Salat*. For instance, if he is in the mosque when the *Iqamah* is pronounced for the *Fajr* Prayer, it is not permissible for him to perform the *Sunnah* of *Fajr* because of the pronouncement of the *Iqamah*. The evidence for this is the hadeeth of Abu Hurairah (may Allah be pleased with him) that the Prophet ﷺ said: "When the *Iqamah* is made, no prayer is permissible except the obligatory one."

His statement ﷺ: "No prayer" is general. Hence, it includes all forms of Prayer even if a person is repaying a missed obligatory Prayer. A person might have missed an obligatory Prayer due to forgetfulness and only remembered at the time of *Iqamah* for *Salat*. He should not pray it but join the Imam with the intention of observing the missed *Salat* and he should not detach himself from people.

For instance, you enter the mosque at the *Iqamah* for *Asr* Prayer while you have not prayed *Dhur*, you should not observe *Dhur* Prayer because of the announcement of *Iqamah* for *Asr* Prayer. Rather, you should join the congregation with the intention of *Dhur* Prayer, then you should observe *Asr* Prayer after its conclusion.

However, if you have commenced an optional Prayer before the announcement of *Iqamah*, should you complete it or stop it? There are

two opinions from the scholars regarding this:

The first view is that if the announcement of *Iqamah* comes after you have commenced the optional Prayer, you should suspend the Prayer immediately.

The second view is that you should complete it even if you will miss a *Rak'ah* or two or the entire *Salat* but enough time for the *Takbeerah Al-Ihram* (the Opening *Takbeer*) before the *Salat* is completed.

The correct position is that if the announcement of *Iqamah* comes while performing an optional Prayer, you should terminate it immediately if you are on the first *Rak'ah*. However, you should make it brief and complete it if you are on the second *Rak'ah*. This is the correct view which harmonizes all available evidences.

Allah alone grants success.

Chapter 345: abomination of selecting friday for fasting

Hadeeth 1760

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَخُصُّوا لَيْلَةَ الْجُمُعَةِ بِقِيَامٍ مِنْ بَيْنِ اللَّيَالِي، وَلَا تَخُصُّوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِنْ بَيْنِ الْأَيَّامِ إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, “Do not choose the Friday night among all other nights for standing in (*Tahajjud*) prayer, and do not choose Friday among all other days for Saum (fasting) except that one you have accustomed to.” [Muslim]

Hadeeth 1761

وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا يَصُومَنَّ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ

إِلَّا يَوْمًا قَبْلَهُ أَوْ بَعْدَهُ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ said: I heard the Messenger of Allah ﷺ as saying: "None of you should observe fast on Friday except that he should observe fast either one day before it or one day after it." [Al-Bukhari and Muslim]

Hadeeth1762

وَعَنْ مُحَمَّدِ بْنِ عَبَّادٍ قَالَ: سَأَلْتُ جَابِرًا رَضِيَ اللَّهُ عَنْهُ: أَنَهَى النَّبِيُّ ﷺ عَنْ صَوْمِ يَوْمِ الْجُمُعَةِ؟ قَالَ: نَعَمْ. مُتَّفَقٌ عَلَيْهِ .

Muhammad bin 'Abbad ؓ said: I asked Jabir ؓ, "Did the Prophet ﷺ prohibit fasting on Friday?" He said, "Yes." [Al-Bukhari and Muslim]

Hadeeth1763

وَعَنْ أُمِّ الْمُؤْمِنِينَ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا يَوْمَ الْجُمُعَةِ وَهِيَ صَائِمَةٌ، فَقَالَ: «أَصُمْتِ أَمْسِ؟» قَالَتْ: لَا، قَالَ: «تُرِيدِينَ أَنْ تَصُومِي غَدًا؟» قَالَتْ: لَا، قَالَ: «فَأَفْطِرِي» رَوَاهُ الْبُخَارِيُّ .

Juwairiyah bint Al-Harith ؓ, the Mother of the Believers, said that the Prophet ﷺ visited her on a Friday and she was observing fast. He asked, "Did you observe fast yesterday?" She said, "No." He asked, "Do you intend to observe fast tomorrow?" She said, "No." He said, "In that case, give up your fast today." [Al-Bukhari]

Commenatry

The author, may Allah shower blessings on him, said: The chapter on abomination of selecting Friday for fasting or one if its nights for *Salat*.

Jum'uah is the weekly *Eid* which occurs once in every seven days. Since it is *Eid*, the Prophet ﷺ prohibited fasting on such day. However, the prohibition is not absolute because it occurs more than fifty times annually.

On the other hand, fasting on the day of *Eid-ul-Fitr* and *Eid-ul-Adh'aa* is prohibited in absolute terms because they only occur once in a year. As for *Jumu'ah* which occurs often, its prohibition is more unique, which is abhorrence of the act.

And the abhorrence (for fasting on Friday) is lifted once a day before it or after it is added. Abu Hurairah (may Allah be pleased with him) quoted the Prophet ﷺ as saying: "Do not specify Friday for fasting or its night for Prayer." However, if this is not as a result of a person specifying Friday alone for *Salat*, perhaps he used to observe *Salat* every night, there is no harm in observing Prayer on the night of Friday.

Similarly, if he used to observe fast every other day, and his day of fasting falls on a Friday, there is no harm if he fasts. Likewise, if the day of Arafat or *Aashuurah'* falls on a Friday, there is no problem in fasting on such a day. This is because such fast would not be considered as specifying Friday for fast. This is fasting a day which falls on a Friday.

If the Day of Arafat falls on a Friday, one may observe it without fasting on the previous day. If *Aashuurah* falls on a Friday, one should also observe it; however, we must differ from the Jews with regard to *Aashuurah*. Thus, we should fast a day before it or a day after it.

Hence, the Prophet ﷺ said in another hadeeth: "...except if he observes fast a day before or a day after". Otherwise, it is because one of his usual fasts falls on a Friday.

In the hadeeth of Juwayriyah bint Al-Haarith, the mother of the believers (may Allah be pleased with her), the Prophet ﷺ visited her on a Friday and she was observing fast. He ﷺ asked, 'Did you observe

fast yesterday?’ She said, ‘No.’ He ﷺ asked, ‘Do you intend to observe fast tomorrow?’ She said, ‘No.’ He ﷺ said, ‘In that case, give up your fast today.’

There is evidence in this hadeeth that there is no harm in fasting on a Friday if one fasts a day before it or a day after it. In his statement ﷺ: ‘Do you intend to observe fast tomorrow’ is evidence that it is permissible to observe a supererogatory fast on a Saturday. There is no harm in it, and it is not detested once Friday is attached to it. It was reported from the Prophet ﷺ that he ﷺ said: “You should not observe fast on a Saturday except that which is obligatory for you, even if it would require you eating the bark of a grape tree (so as to avoid the fast)”⁽¹⁾ or a similar statement from the Prophet ﷺ.

However, scholars differ on the authenticity or otherwise of this hadeeth. Some opine that it is weak and should not be applied; this is the view of our Shaykh and scholar of hadeeth, Abdul-Azeez bin Baz (may Allah shower blessings on him). He said: ‘The hadeeth prohibiting the observance of fast on Saturday is weak since it contradicts more reliable reports; hence, it should not be acted upon.’ Some scholars believe that it is abrogated. Some others opine that the prohibition is limited to singling Saturday out for fasting; thus, it is not detested if the person observes fast on Friday or Sunday. This is the view of Imam Ahmad, may Allah shower blessings on him. Nevertheless, there is no sin on the one who observed fast on Saturday alone but it is preferred not to observe it without joining Friday or Sunday to it.

The hadeeths of Juwayriyah (may Allah be pleased with her) and Abu Hurairah (may Allah be pleased with him) are contained in Saheeh Al-Bukhaari. Both of them indicate that fasting on Saturday is not forbidden but permissible when one fasts on Friday. Hence with this we know that it is not appropriate for a person to be a flunkey who blindly follows others without considering and merging all available evidences. This is because some scholars only considered

1 Aboo Dawood reported it in the Book of Saum, the Chapter of Prohibition of Specifying Fast for Saturday, no: (2068); and Trimidhi in the Book of Saum, the Chapter of What Has come under Fasting on Saturday, no: (675); and Ibn Maajah, in the Book of Siyaam, the Chapter of What has Come under Fasting on Saturday, no: (1716).

what is obvious from the chain of narrators to rule that the hadeeth is authentic without considering the text of narration, and crosschecking the text is an important issue. This is because mistake of one of the reporters is lighter than a mistake which contradicts the principles of Shariah and contradicts hadeeths which are authentic, substantive and with stronger chains of narrators and texts.

Thus, students of knowledge, especially students of hadeeth who show concern for the study of *hadeeth*, should attach importance to this. They should not rush into authenticating hadeeth simply by considering what is apparent from the chain of narrators. Rather, they must study the text and examine if it contradicts a well-known principle of the *Shariah*. Likewise, it should be examined if it contradicts hadeeths from more reliable reporters; in this case, the hadeeth is declared *Shaadh*. The error of one person in transmission is more probable than the error of the established Imams or the principle of the *Shariah*.

Whatever the case, observing voluntary fast on Saturday is not forbidden but it is appropriate not to fast without observing fast a day before it or a day after it.

Allah alone grants success.

Chapter 346: prohibition of extending fast beyond one day

Hadeeth1764

عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْوِصَالِ.
مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah and 'Aishah ﷺ said: The Prophet ﷺ prohibited observing continuous voluntary fasts beyond one day. [*Al-Bukhari and Muslim*]

Hadeeth 1765

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْوِصَالِ.
قَالُوا: إِنَّكَ تُوَاصِلُ؟ قَالَ: «إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أُطْعَمُ وَأُسْقَى» مُتَّفَقٌ
عَلَيْهِ، وَهَذَا لَفْظُ الْبُخَارِيِّ .

Ibn 'Umar ؓ said: The Messenger of Allah ﷺ prohibited observing continuous fasts beyond one day. The Companions submitted: "But you do it." He replied, "I am not like you. I am given to eat and to drink (from Allah)." [Al-Bukhari and Muslim]

Hadeeth 1766

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَجْلِسَ
أَحَدُكُمْ عَلَى جَمْرَةٍ، فَتَحْرِقَ ثِيَابَهُ، فَتَخْلَصَ إِلَى جِلْدِهِ خَيْرٌ لَهُ مِنْ أَنْ
يَجْلِسَ عَلَى قَبْرِ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "It is much better for one of you to sit on a live coal, which will burn his clothes and get to his skin than to sit on a grave." [Muslim]

Hadeeth 1767

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُجَصَّصَ الْقَبْرُ،
وَأَنْ يُقْعَدَ عَلَيْهِ، وَأَنْ يُبْنَى عَلَيْهِ. رَوَاهُ مُسْلِمٌ .

Jabir ؓ said: The Messenger of Allah ﷺ forbade that the graves should be plastered (made into permanent structures), used as sitting places (for the people) or building over them. [Muslim]

Commentary

The author, may Allah shower blessings on him, said: The chapter on prohibition of extending fast beyond one day.

Al-Wisaal refers to a person observing fast continuously for two days without taking food. Allah, the Exalted, has defined the period of fast in His statement:

﴿فَإِذَا بَشَّرُوهُنَّ وَأَبْتَعُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ

الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى اللَّيْلِ﴾ (17)

“So now have sexual relations with them and seek that Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall...” (2:187).

He – the Mighty and Sublime – said: “Then complete the fasting till evening”.

Allah – the Mighty and Sublime – has stipulated the beginning of fast and its end. The Prophet ﷺ said: “People will continue to be in goodness as long as they hasten their break their fast.”⁽¹⁾

This is what is legislated. A person should hasten to break the fast (at sunset) without delay. It is not permissible for one to merge two days of fast because the Prophet ﷺ has prohibited that. He ﷺ said: “Whosoever among you wishes to do *Al-Wisaal* should do it till the time of pre-dawn meal.”⁽²⁾ He permitted *Al-Wisaal* till the time of pre-dawn meal, which is the last part of the night.

1 Al-Bukhaari reported it in the Book of Saum, the Chapter of Hastening the Break of Fast at sunset, no: (1821); and Muslim in the Book of Siyaam, the Chapter of Excellence of Suhur and Emphasis on Taking and Delaying It, no: (1838).

2 Al-Bukhaari reported it in the Book of Saum, in the Chapter of Wisaal, and the Statement of He Who Says There is No Fasting in the Night, no: (1827).

Based on this, it becomes apparent that the one who is observing a fast may be in any of the three situations:

First: He hastens to break the fast once the sun has set. This is the Sunnah and it is the best.

Second: He delays it till the later part of the night. This is permissible but not the best.

Third: He does not take any food between two days of fasting; rather, he does *Al-Wisaal*. This is forbidden according to the author, may Allah shower blessings on him, and this is the correct view.

This is because the Prophet ﷺ forbade observing fast for a stretch of days without taking any food. The companions did this thinking that he ﷺ only forbade them from observing continuous fasts out of his kindness and mercy for them ﷺ. They (the companions) said: “We can bear it” and they continued observing fasts without taking food. So, he left them until the appearance of the crescent of Shawwal, then he ﷺ said: “Were it to be delayed, I would have added more for you.”⁽¹⁾

Some scholars opine that *Al-Wisaal* is simply disliked and not prohibited because the reason for the prohibition is kindness to the person, and a man is the commander of his own soul. However, the weightier opinion is that *Al-Wisaal* is forbidden because of the Prophet’s prohibition of it. This is because the Prophet ﷺ did *Al-Wisaal* with them for three days until the crescent was seen and said: “Were it to be delayed, I would have added more for you.”

What some of the pious predecessors did, such as Abdullah bin Zubair (may Allah be pleased with him and his father) who was reported to have observed continuous fast for fifteen days without eating, would be considered their own *Ijtihad* and interpretation. However, the correct position is what the Sunnah indicates.

1 Al-Bukhaari reported it in the Book of Holding Unto the Qur’aan and Sunnah, the Chapter of Undesirability of Extremism in the Religion, no: (6755); and Muslim in the Book of Siyaam, the Chapter of Prohibition of Wisaal, no: (1846).

Chapter 347: prohibition of sitting on the graves

Hadeeth1766

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ، فَتُحْرِقَ ثِيَابَهُ، فَتَخْلُصَ إِلَى جِلْدِهِ خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرِ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه said: The Messenger of Allah ﷺ said, "It is much better for one of you to sit on a live coal, which will burn his clothes and get to his skin than to sit on a grave." [Muslim]

Chapter 348: prohibition of plastering or building over the graves

Hadeeth1767

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُجَصَّصَ الْقَبْرُ، وَأَنْ يُقْعَدَ عَلَيْهِ، وَأَنْ يُبْنَى عَلَيْهِ. رَوَاهُ مُسْلِمٌ .

Jabir رضي الله عنه said: The Messenger of Allah ﷺ forbade that the graves should be plastered (made into permanent structures), used as sitting places (for the people) or building over them. [Muslim]

Commenatry

Then the author (may Allah shower blessings on him) mentioned: The chapter on prohibition of sitting on the graves. This is because the grave houses a honourable Muslim; hence, your sitting on it is an act of disrespect to the occupant.

Thus, the Prophet ﷺ said, as reported by Abu Hurairah (may Allah be pleased with him): “It is much better for one of you to sit on a live coal, which will burn his cloth and gets to his skin, than to sit on a grave.” This shows that it is forbidden. It is not permissible for anyone to sit on the grave of a Muslim. If he wishes to sit, he may sit behind the grave or on either side of it. It is forbidden to sit on it.

This is considered immoderation in management of graves. Consequently, the Prophet ﷺ forbade the plastering of grave, erecting a structure on it and writing on it. This is because plating and building on it will imply venerating it which may lead to *Shirk*. Therefore, plastering a grave is forbidden, but erecting a structure on it is worse.

Writing on the grave requires further explanation. There is no harm in writing for the purpose of identification so as to guide to the grave. However, the act of writing which is similar to the acts of the Days of Ignorance, when the graves bear names with eulogy and praise of the occupant, is forbidden.

Also, included in the prohibition is what some ignorant people do when they write *Soorah-Faatihah* or other verses on the gravestone. This is forbidden. It is incumbent upon anyone who sees this on a grave to remove this stone because this is part of evil which must be removed.

Allah alone grants success.

Chapter 349: prohibition for a slave to run away from his master

Hadeeth 1768

عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا عَبْدٍ أَبَقَ، فَقَدْ بَرَّتْ مِنْهُ الدِّمَةُ. رَوَاهُ مُسْلِمٌ .»

Jarir bin Abdullah ؓ said: The Messenger of Allah ﷺ said, “If a slave runs away from his master, his responsibility to him is

absolved.” [Muslim]

Hadeeth 1769

Commentary

The author, may Allah have on him, said: The chapter on prohibition of a slave from running away from his master.

Al-'Abd means a slave; *Ibaaqa-hu* means running away from his master. This is because a slave belongs to the master in person and utility. Hence, the master will incur great loss if he runs away. A severe threat has been reported concerning this that he (the run-away slave) is guilty of disbelief, his master is absolved of his responsibility and his *Salat* (Prayer) will not be accepted. These are three punishments, refuge is with Allah:

First: His master is absolved of his responsibility as reported in the hadeeth of Jarir (may Allah be pleased with him).

Second: He is guilty of disbelief. However, this is not the form of disbelief which expels one from Islam.

Third: His *Salat* (the Prayer) will not be accepted. If a servant who ran away from his master observes *Salat* (the Prayer), it will be useless.

The scholars differ on whether this nullity covers his obligatory and voluntary Prayers or only his voluntary Prayers. Some scholars are of the view that his obligatory Prayers will be accepted. This is because its period of observance is earmarked by the *Shariah*, hence he will observe it regardless of whether he is with his master or on the run. Other scholars opine that the hadeeth is general, and there is no reason to prevent him from such punishment.

Thus, the intent by nullification of the voluntary Prayers is nullification of its soundness, and nullification of the obligatory Prayers is nullification of its reward. This is a good integration of the various statements.

Allah alone grants success.

Chapter 350: undesirability of intercession in *hudud*

Hadeeth 1770

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَرْأَةِ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ ﷺ؟ فَقَالُوا: وَمَنْ يَجْتَرِيءُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ، حُبُّ رَسُولِ اللَّهِ ﷺ، فَكَلَّمَهُ أُسَامَةُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ تَعَالَى؟» ثُمَّ قَامَ فَاخْتَطَبَ، ثُمَّ قَالَ: «إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ، أَقَامُوا عَلَيْهِ الْحَدَّ، وَإِنَّمَا اللَّهُ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا». مُتَّفَقٌ عَلَيْهِ .

'Aishah رضي الله عنها reported: The Quraish were anxious about a woman from Banu Makhzum who had committed theft and asked : "Who will speak to the Messenger of Allah ﷺ about her?" Then they said: "No one will be bold enough to do so except Usamah bin Zaid, the (Companion who was) dearly loved by the Messenger of Allah ﷺ." So Usamah رضي الله عنه spoke to him and the Messenger of Allah ﷺ (angrily) said, "Are you interceding regarding one of the punishments prescribed by Allah?" He then got up and delivered an address in which he said, "Indeed what destroyed the people before you was just that when a person of high rank among them committed a theft, they spared him; but if the same crime was done by a poor person they inflicted the prescribed punishment on him. I swear by Allah that if Fatimah daughter of Muhammad should steal, I would have her hand cut off." [Al-Bukhari and Muslim]

Commenatry

The author and great scholar of hadeeth, An-Nawawi (may Allah shower blessings on him), said in his book, *Riyaadus Saaliheen*: The chapter on prohibition of intercession in *hudud*.

Al-Hadd refers to a prescribed punishment in the *Shariah*. You must understand that punishments for sins are categorized into two: the punishment of this world and the punishment of the Hereafter. The affair of the latter lies with Allah – the Mighty and Sublime. Allah said:

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

“Verily, Allah forgives not that partners should be set up with Him (in worship) but He forgives except that (anything else) to whom He wills...” (4:48).

Out of His Grace and Mercy, Allah – the Mighty and Sublime – may forgive any sin other than associating partners with Him.

As for the punishment of this world, it falls into various sections. Some of them are definite, so it is not permissible to contravene them. For example, a thief’s hand is to be cut, so it is not allowed to cut any other part and it is not permissible to transgress the limit set by Allah – the Mighty and Sublime – and His Messenger ﷺ. It is the hand that should be cut.

Similar to that is the issue of illegal sexual intercourse. If the one who commits an illegal sexual intercourse is not married, the prescribed punishment is hundred lashes and expulsion to another town for one year. Hence, it is not permissible to increase or reduce this ruling because it is one of the prescribed punishments.

Another example is those who wage war against Allah and His Messenger ﷺ and those who cause mischief on the land. Their punishment is that they should be killed, crucified, their hands and legs be cut on opposite directions, or that they should be expelled from the land.

However, there are various matters without prescribed punishment. The matter is subjected to the view of the *Shariah* judge or the one who has legal authority to order punishment. This issue is broad. The punishment may be financial, so the person is asked to pay a fine. The punishment may be in the form of dismissal, imprisonment, publication of his name and crime, excommunication or beating. This is dependent on that which will benefit and refine him.

Once a matter which requires a definite punishment reaches the authority, it is not permissible for anyone to intercede in such matter. This is as stated by the Prophet ﷺ: “When the prescribed punishment reaches the Sultan, may the curse of Allah be upon the one that intercedes and the one that is being interceded for”.

Al-La'n means exclusion from the Mercy of Allah. The Prophet ﷺ also said: “Whosoever uses his intercession to influence a prescribed punishment among the ordained punishments of Allah has stood in opposition to Allah.” We seek refuge with Allah.

Intercession is allowed before the report reaches the judge. For instance, a man witnessed another man committing fornication, and there are four witnesses to it. However, he thinks it is better to ask this man to repent and conceal his crime. There is nothing wrong if the man repents and he conceals it for him. However, this is not permissible after it has reached the judge.

As for killing a person guilty of apostasy, it is not one of the prescribed punishments. This is because if an apostate repents even after he has been taken to the ruler or judge, his death sentence will be lifted.

The prescribed punishments are sacrosanct and they will not be lifted except if the accused repents before he falls into the judge's net. This is based on the statement of Allah – the Mighty and Sublime:

﴿ إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفِهِمْ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ

تَقْدِرُوا عَلَيْهِمْ فَأَعْلَمُوا أَنَّهُ اللَّهُ عَفُورٌ 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 from 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.” (5:33-34).

Then the author (may Allah shower blessings on him) mentioned the hadeeth of Aishah (may Allah be pleased with her) about a woman from Banu Makhzuum who had committed theft. She would borrow (people’s) properties and deny ever receiving them. That is, she would go to people and say: ‘Lend me your pot, lend me your bucket,’ and they would lend her. Then she would deny the loan by saying: ‘I did not borrow anything from you.’ So the Prophet ﷺ categorized her denial of the loan as theft. This is because a thief would enter the house secretly to steal people’s properties. She took it from the owners as a form of loan due to their generosity, and later denied ever receiving them.

The Prophet ﷺ therefore ordered that her hand be cut. She was from Banî Makhzuum, one of the noblest clans among the Quraysh. The fact that the hand of a woman from the Makhzum clan would be cut really worried them. So, they sought for a person who would intercede on her behalf before the Messenger of Allah ﷺ. They said: There is no person more suitable than Usaamah bin Zayd. They did not mention Abu Bakr, Umar, Uthman or any other person who is superior to Usaamah bin Zayd in status. Perhaps, they tried without success or they knew beforehand that it was not allowed to intercede in the prescribed punishments of Allah.

The important point is that they sought the help of Usaamah bin Zayd; that is, Usaamah bin Zayd bin Haarithah (may Allah be pleased with both). Zayd bin Haarithah was a slave that Khadeejah (may Allah be pleased with her) gave to the Prophet ﷺ and he freed him.

The Prophet ﷺ loved him and his son Usaamah (may Allah be pleased with both) dearly.

So, Usaamah spoke with the Prophet ﷺ regarding the condition of the woman to see if he would call off the punishment. Then the face of the Prophet ﷺ changed and he told Usaamah, as a censure: “Are you interceding regarding one of the punishments prescribed by Allah?” That is, it is not appropriate for you to intercede regarding one of the prescribed punishments of Allah. He then got up and delivered a powerful address.

He said ﷺ: “What destroyed your predecessors was just that when a person of high rank among them committed a theft, they left him alone, but when a weak one of them committed theft, they inflicted the prescribed punishment on him.”

They were destroyed, that is, because of their sins, with torments and punishments. This matter led to their destruction; they would say: ‘This a noble person, his hand should not be cut.’ When a noble one among them committed theft, they would leave him alone and when the weak one among them committed theft, they would inflict the prescribed punishment on him. Thus, they implemented the prescribed punishments of Allah in accordance to their whims.

This hadeeth shows that those that came before us used to steal. There were many cases of theft, among the rich and the poor, the noble and the weak.

Then the Prophet ﷺ swore, although he is pious and truthful even without swearing. He said: “I swear by Allah that if Fatimah daughter of Muhammad should steal, I would have her hand cut off”. We ask Allah to exalt his mention, and send His Peace and Benediction upon him. This is fairness and this is how to implement the Laws of Allah, not following desires. He ﷺ swore because Fatimah bint Muhammad was nobler than this Makhzumees woman in lineage and pedigree. She is also the leader of the women of Paradise. He swore that were she to steal, her hand would be cut off.

With regard to his saying ﷺ: “I would have her hand cut off”, there are two opinions among the scholars. The first opinion is that the Prophet ﷺ himself is the one that would execute the cutting and this

is far reaching. The second opinion is that he would instruct the one who would cut her hand.

Whatever the case, it is not possible for the Prophet ﷺ to avert the prescribed punishment for a person because of his nobility and status. He would never do it.

The prescribed punishment is the Right of Allah. “I swear by Allah that if Fatimah daughter of Muhammad should steal, I would have her hand cut off”. Then the Prophet ﷺ ordered that the hand of the woman from the Makhzum clan be cut off and the order was carried out. She was from one of the noblest tribes of Quraysh, but this did not exempt her from the punishment.

Therefore, it is compulsory for the people in authority to treat people as equal in implementing the prescribed punishments of Allah. They should not give preference to anyone because of his closeness, wealth or the nobility of his tribe among other reasons. The prescribed punishment belongs to Allah and it is obligatory to establish it for Allah. Consider the Statement of Allah, the Exalted:

﴿الرَّانِيَةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ﴾

“The fornicatress and fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case in a punishment prescribed by Allah”. (24:2)

Intercession on their behalf is a form of showing pity to them. You should not intercede for anyone regarding the prescribed punishments of Allah. Rather, you should implement it without kindness or mercy for the accused. You should not say: ‘This is a noble person,’ ‘This is a weak person,’ ‘This is a father of many children.’ This is not your concern.

For instance, a married person commits illegal sexual intercourse and the punishment is confirmed for him. However, he has little children who would become orphans and wives who would become widows after his death. This should not disturb you. Rather, you should proceed to implement the prescribed punishment on every one that is guilty of a sin that requires the implementation of the prescribed punishment.

When the Islamic *Ummah* was on this justice without concern for the blame of the blamers for Allah's Sake, it had dignity, power and a manifest victory. And when the Islamic *Ummah* abandoned the establishment of the prescribed punishment of Allah, and they became parties and intercessors in averting the prescribed punishments of Allah, the Islamic *Ummah* degenerated to what you see today.

We ask Allah to return the Islamic *Ummah* to its glory and adherence to the Religion. Verily, He has the power to do all things.

Chapter 351: prohibition of relieving nature on the paths

Hadeeth1771

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اتَّقُوا اللَّاعِنِينَ»
قَالُوا: وَمَا اللَّاعِنَانِ؟ قَالَ: «الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ»
رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه said: The Messenger of Allah ﷺ said, "Avoid two habits which provoke cursing." The Companions said: "What are those things which provoke cursing?" He said, "Relieving on the thoroughfares or under the shades where people take shelter and rest." [Muslim]

Chapter 352: prohibition of urinating into stagnant water

Hadeeth1772

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُبَالَ فِي الْمَاءِ
الرَّاكِدِ. رَوَاهُ مُسْلِمٌ .

Jabir ؓ said: The Messenger of Allah ﷺ forbade urinating into stagnant water. [Muslim]

Commentary

The author (may Allah shower blessings on him) said: The chapter on prohibition of relieving nature on the paths of people, their shades and their sources of water.

At-Taghawwut means discharging or releasing wastes from the body such as urinating. It is not permissible for a person to urinate or defecate where people pass or take as their place of rest and relaxation. So also are those places they visit to enjoy sunlight during winter and where they assemble. This is part of annoying the believers. Allah – the Mighty and Sublime – said:

﴿ وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِنَّمَا طَائِفَةٌ خَالِفَةٌ مِنْهُمْ ﴾

“And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.” (33:58).

“And those who annoy the believing men and women”; this may be by word or action.

Examples of annoying with words are condemnation, abuse and other similar acts. An example of annoying with action is urinating or defecating on people’s path and similar acts. Allah’s saying: “Undeservedly,” means that if they are the cause of the harm, then it will be regarded that they are the ones who have harmed themselves.

Then he (may Allah shower blessings on him) mentioned the hadeeth of Abu Hurairah (may Allah be pleased with him) who reported that the Prophet ﷺ said: “Avoid two habits which provoke cursing.” The companions said, “What are those things which provoke cursing? He said. “Relieving on the thoroughfares or under the shades where people take shelter and rest.”

Allaa'in is a proper noun derived from its nominal form, *La'n*. The Prophet ﷺ called it *Allaa'in* because it causes the curse. The one who relieves himself on the path of people or under their shade is cursed, refuge is with Allah. Similarly, whoever comes across urine or faeces on a path or under a shade should say: 'May the curse of Allah be upon the one who did this.' This is because he is the one who has brought this upon himself.

Likewise, it is not permissible to urinate into stagnant water because the Prophet ﷺ prohibited it. This is reported in the hadeeth of Jabir (*may Allah be pleased with him*) recorded by Muslim (in his *Saheeh*). So, it is not permissible for a person to urinate into stagnant water such as pond, creek or the likes. As for a body of flowing water, it will not be affected except if the water is meant for drinking or there are people who use it for purification. In this case, it is not permissible because this action will harm its consumers.

Allah alone grants success.

Chapter 353: prohibition of giving preference to children over one another in giving gifts, etc.

Hadeeth 1773

عَنِ النَّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ أَبَاهُ أَتَى بِهِ رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي نَحَلْتُ ابْنِي هَذَا غُلَامًا كَانَ لِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَكَلَّ وَلَدِكَ نَحَلْتَهُ مِثْلَ هَذَا؟» فَقَالَ: لَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَارْجِعْهُ».

An-Nu'man bin Bashir ؓ said: My father took me to the Messenger of Allah ﷺ and said to him: "I have gifted one of my slaves to this son of mine." The Messenger of Allah ﷺ said, "Have you given such gift to every son of yours?" He replied, "No." Thereupon he said, "Take this gift back."

Commentary

The author, may Allah shower blessings on him, said: The chapter on prohibition of giving preference to children over one another in giving gifts.

Al-Awlaad encompasses males and females. The intended meaning of *Al-Atiyah* is gift, not *Nafaqah* (maintenance). With regards to maintenance, one should give every person what he needs, whether small or big. If it is assumed that one of them needs books to study while others do not need it, there is no harm in giving him the books. Similarly, if one of them needs clothes while others do not have a need, he should be provided with the clothes. If one of them is ill and needs money for treatment, there is no harm in giving him. In the same vein, there is no harm to marry for anyone of them who reaches the age of marriage.

The important point is that as long as it is to fulfill a need, justice demands giving each person according to his needs. However, if it is an ordinary act of giving gifts, it is a must to be fair among them.

The scholars differ if it is fair to give a male and female child equal share; that is, if the male is given hundred, the female should also be given hundred. Alternatively, will justice demand giving them according to Allah's division of inheritance? That is, for a male is the lot of two females. So, if you give a male hundred, you give a female fifty. This is the correct opinion. This is because there is no form of sharing that is more just than the sharing of Allah. So, if everyone is given what he needs, then you give an ordinary gift, we say: If you give the female one dirham, give the male two dirhams. This is justice. If he gives preference to some of his children above others (in the matter of giving gifts and what is similar), it is obligatory for him to withdraw the additional share of preference. If he gives one of them hundred dirhams without giving the others, the beneficiary must return the hundred dirhams or the father gives same to others. Alternatively, he may seek their clemency on the condition that this is granted out of their pleasure or contentment not due to shyness and threat.

So, there are three ways of redressing preferential treatment of some children.

First: He should revoke the gift.

Second: He should give the like of what he gave him to others, and *'A male takes the share of two females.'*

Third: He should seek for their clemency on the conditions that they grant him pardon out of pleasure and contentment not out of shyness or duress.

Then the author ﷺ mentioned the hadeeth of Nu'man bin Bishr bin Sa'd Al-Ansaari (may Allah be pleased with him). He reported that the Prophet ﷺ gave him a male-servant, though another version mentioned a house. Perhaps, he was given a garden and a servant in order that the latter will work in the garden. His mother, Amrath bint Rawaahah (may Allah be pleased with her), and she was a knowledgeable woman, said: 'I will not be pleased if you give this son of mine without giving his brothers except the Prophet acts as witness to it.'

So, he approached the Prophet ﷺ to act as a witness to it. The Prophet ﷺ said to him: "Have you other children besides this one?" He said, 'Yes.' The Prophet said: "Have you awarded a gift like this to all of them?" He said 'No.' The Prophet ﷺ said: "Take this gift back". Then he ﷺ said: "Make someone else a witness to this". This is a measure of discontentment from him. It is not permissible for him to attest to that. Rather, he dissociated himself from the action.

Consequently, he ﷺ said: 'Make someone else a witness to it. I am not going to bear witness to this act of injustice.' Then he ﷺ said: 'Do you not expect goodness from all of them as you expect from him?' He (may Allah be pleased with him) said: 'Yes, O Messenger of Allah.' 'Then be just among them.' This is because if you prefer one above the other, the latter may conceal ill-feeling in his heart and may not show kindness to his father. Then the Prophet ﷺ said: "Fear Allah, and be just among your children."

The Prophet ﷺ instructed us to be just among our children when we give them gifts. If he gives one of them ten riyals, he should give

the others something similar. You should not consider anything as insignificant and thus overlook matters of equality. No! you should give them as you have given the initial beneficiary.

Likewise, whenever any of the pious predecessors kissed a child of his, he would kiss the other children to show fairness among them. Ditto for looking at them. You should not look at one with annoyance and the other with pleasure. Rather, you should be just among them even in meeting them with a cheerful face except if one of them does what demands anger. In this case, it is his business. But if there is no reason, you should treat them equally without giving preference to one over the other.

There is an issue of some people marrying for their older children and bequeathing the amount of the Mahr for their younger children. This is forbidden and not permissible. This is because these people (the older children) are given due to an existing need which the younger ones do not have at that point. It is not permissible for you to will anything to them specifically for this. If you do, the bequeath is null and void and rejected without regard. They will inherit according to their proportion of the inheritance.

Likewise, a person may give his child who assists him in his business or farm more than his siblings. This is also not permissible. Without giving this child a gift for assisting you, this is an act of kindness with greater reward in the Hereafter, which is greater than his reward in this world. If he does not desire that but only want to work for his father for payment, he should pay him. For example, (the father will say to him:) 'You will receive such-and-such every month,' as he pays the other employees or he says: 'You will have a share from the profit,' as he gives to other employees. However, it is not permissible for him to give preference of gift to him for his action, which he considers an act of kindness, over his other children.

If he bestows a gift on one of them for memorizing the Qur'an, and he says to the others: 'Whoever seeks for knowledge among you, I will give him the like of what I have given his brother' or 'Whoever memorizes the Qur'an, I will give him the like of what I have given

his brother.' If some seek for the knowledge and others do not, the latter group has no right to the gift. Nonetheless, it is not permissible to bestow the privilege on one of them without opening the door for his brothers.

It is understood from the saying of the Prophet ﷺ: "Fear Allah, and be just among your children," that equity may not be binding in other than the children; for example, among the relatives. You can give some of your brothers more than the others or give some and withhold from the others. This is because the text is specifically reported about children.

As for the statement of some scholars, may Allah have mercy on them, that one must be just among all possible heirs according to their share of inheritance, there is no evidence for this statement. Fairness is only required among children.

Chapter 354: prohibition of mourning beyond three days (for women)

Hadeeth 1774

عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: دَخَلْتُ عَلَى أُمَّ حَبِيبَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ حِينَ تُؤَفِّي أَبُوهَا أَبُو سُفْيَانَ بِنُ حَرْبٍ رَضِيَ اللَّهُ عَنْهُ، فَدَعَتْ بِطِيبٍ فِيهِ صُفْرَةٌ خُلِقَ أَوْ غَيْرُهُ، فَدَهَنْتُ مِنْهُ جَارِيَةً، ثُمَّ مَسَّتْ بِعَارِضِيهَا. ثُمَّ قَالَتْ: وَاللَّهِ مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى الْمَنْبَرِ: «لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحَدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ، إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا» قَالَتْ زَيْنَبُ: ثُمَّ دَخَلْتُ عَلَى زَيْنَبِ بِنْتِ جَحْشٍ رَضِيَ اللَّهُ عَنْهَا حِينَ تُؤَفِّي أَخُوَهَا، فَدَعَتْ بِطِيبٍ، فَمَسَّتْ

مِنْهُ، ثُمَّ قَالَتْ: أَمَا وَاللَّهِ مَا لِي بِالطَّيِّبِ مِنْ حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ: «لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحَدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا». مُتَّفَقٌ عَلَيْهِ .

Zainab bint Abu Salamah ؓ said: I went to Umm Habibah ؓ the wife of the Prophet ﷺ, when her father Abu Sufyan bin Harb ؓ died. Umm Habibah ؓ sent for a yellow coloured perfume or something else like it, and she applied it to a slave-girl and then rubbed it on her own cheeks and said: “By Allah, I have no need for perfume, I heard the Messenger of Allah ﷺ saying from the pulpit, ‘It is not permissible for a woman who believes in Allah and the Last Day to mourn for the dead beyond three days, except for the death of her husband; in which case the period of mourning is of four months and ten days.’” Zainab said: I then visited Zainab, daughter of Jahsh when her brother died; she sent for perfume and applied it and then said: “Beware! By Allah, I don’t feel any need of perfume but I heard the Messenger of Allah ﷺ saying from the pulpit, ‘It is not permissible for a woman who believes in Allah and the Last Day to mourn the dead beyond three days except in case of her husband (for whom the period is) four months and ten days.’”

Commentary

The author (may Allah shower blessings on him) said: The chapter on prohibition of a woman mourning anybody beyond three days except her husband for four months and ten days.

Al-Ihdaad refers to forsaking adornments, perfume and other items which are considered objects of delight, happiness or luxury. This is forbidden.

During the days of Ignorance, when they lose a person who was

dear to them, they would abstain from perfume, beautification and similar acts until the expiry of a period which they stipulated for themselves.

The Prophet ﷺ explained in this hadeeth, which was reported from him by two of his wives: Umm Habeebah and Zaynab bint Jahsh (may Allah be pleased with both), that it is permitted to mourn for only three days, except in the case of a wife mourning her husband.

For example, if a man loses his son and he is sorrowful as a result of that. It is compulsory for him to be patient, he should hope for reward, and things should go on the way they were. He should go to his shop if he has a shop, go to his farm if he has a farm; he should go to his office if he is an employee and go to school if he is a teacher or a student.

The important point is that it should not affect his work in any way. This is what the Sunnah, which is the best and fairest to mankind, legislated. He should not deny himself of some pleasure due to the death of his son, father, mother or brother. The affair is with Allah, the Mighty and Sublime; to Him belong the Dominion and Praise. He is the King and the One that is praised in all situations. There is a no need to deny yourself of pleasure; rather, you should remain patient and hope for reward. We are not saying you should not be sad because everyone with a living heart will be grieved. However, be patient and hope for reward as if nothing has taken place. You should not modify your way of life. This is the best, the most beneficial and the fairest.

Similarly, if a woman loses her son, father, brother or any other person close to her heart, there is no harm if she mourns the deceased for three days or less. It is not permissible to exceed it.

However, since the heart would not be able to bear it, especially due to the gravity of such calamities, the Prophet ﷺ only allowed three days for mourning. That is, there is no harm. For example, if a person loses his friend or relative and is greatly saddened and is unable to meet people, there is no problem if he remains indoor for three days or less. However, he must observe the congregational Prayer. There is no harm in that.

His statement ﷺ: “It is not permissible for a woman who believes in Allah and the Last Day to mourn for the dead beyond three days except for the death of her husband.”

The husband has a great right such that the Prophet ﷺ said: “If I were to order anyone to prostrate to the other, I would have ordered the wife to prostrate to her husband because of the greatness of his right on her.”⁽¹⁾ However, prostration is not allowed for anyone except the Lord of the worlds and the Creator – the Mighty and Sublime.

The important point is that the wife would mourn her husband for four months and ten days. This is if she is not pregnant; otherwise, she would extend her mourning period until delivery. This may be more than four months and ten days or less.

Thus, a widow would mourn the loss of her husband for four months and ten days based on the Statement of Allah – the Mighty and Sublime:

﴿وَالَّذِينَ يَتُوفَوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَرِيضَنَّ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾⁽¹⁾

“And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days...” (2:234).

She would also wait for four months and ten days even if he is yet to consummate the marriage with her. Perhaps, the marriage contract was conducted while she was in Madinah and he was in Makkah, and he died without consummating the marriage, she would still mourn him as long as the marriage contract is valid.

If she is pregnant, the mourning period ends with the delivery of the baby even if she puts to bed before the deceased husband is given the funeral bath. The waiting period and the mourning period have ended. For instance, a woman loses her husband while she was in labour. She put to bed at that moment he lost his life; That is, there were only few minutes between the two events. At that point, her waiting

1 Abou Dawood reported it in the Book of Nikkah, the Chapter of Husband's Rights Over His Wife, no: (1828); and Trimidhi in the Book of Fosterage, the Chapter of Husband's Rights Over His Wife, no: (1079).

period and her mourning period have ended. She can remarry. That is, it is allowed for her to remarry before the burial of her late husband because she has been delivered of the baby. **“And for those who are pregnant their Iddah is until they lay down their burden.”** (65:6) Her waiting period and her mourning period are all over.

However, what does a mourning period, *Al-Ihdaad*, entail? *Al-Ihdaad* means that a woman should shun the following things:

First: Flamboyant dressing. She should not wear a cloth that is considered showy. However, she may wear ordinary clothes irrespective of the colour: black, red, yellow or green. It is not permissible for a woman to wear anything that is considered an adornment such that people may say: ‘This woman has adorned and beautified herself’

Second: Fragrance of all types, be it oil, incense, spray among others. She must not use it for any reason except after her menstrual period; she may apply a little quantity of fragrance to the section where foul smell may stem so as to protect her from malodorous odour.

Third: All forms of jewelry. She should not wear jewelry on her ankles, hands, legs, ear or neck, and she is not allowed to wear a tooth made from gold. Hence, she should remove it if that would not harm her. But if it will cause her harm, she should endeavour to conceal it by laughing less so that the tooth will not be apparent and visible to the people.

Fourth: She should not go out of her house except for a dire necessity at night or a need during the day. Otherwise, it is not permissible for her to leave her house where her husband passed away while she was in it. It is obligatory for her to remain in the house and should not leave. If she says: ‘I want to visit my neighbor to spend the day and early part of the night before returning home.’ We say: ‘No, you should not go; rather, invite your neighbour to come over and you should remain in the house in which you were when your husband passed away.’

But if she had travelled with her husband to another city for treatment and her husband passed away in the foreign land, we say:

‘Return to your city. This is because that city is not your original place of residence.’

Fifth: Beautification with kohl and the likes. If she has an eye defect, she should only apply that which is colourless at night and clean it off by morning. This is if she has a need for it; otherwise, she should abandon it.

A woman came to the Prophet ﷺ and said: “O Messenger of Allah, my daughter’s husband has died. And she has a problem with her eyes, can she use kohl? He ﷺ replied: ‘No!’ Despite the fact that her eye was giving her problem, he ﷺ said ‘No.’ Ibn Hazm (may Allah shower blessings on him) opined that she is prohibited totally from applying kohl even that may lead to her loss of eyesight. This is because the Prophet ﷺ was asked concerning the woman that was having problem with her eyes and he refused to permit her to use kohl.

Likewise, she is not allowed to apply make-up and other forms of beautification. There is no harm in using a soap which lacks fragrance, and keeping the head and the skin clean.

As for the popular belief among the masses that a woman should only take a bath once a week, precisely a Friday, during the mourning period, this is baseless. Similar to that is the popular belief that she should not go to the backyard, and that she should always remain indoor. This is not correct. She can go to the front of the apartment, the backyard and wherever she wishes.

Likewise, the popular belief that the moon is a man with eyes, nose and mouth; hence, a woman should not go out on bright nights because the moon, being a man, will see her. This is erroneous and clearly not correct. She can go out at full moons, under bright sun or at any time. But she should not go out of the house.

It is also popular among the masses that she cannot speak to any man other than her *Mahram*. This is also wrong. She can speak to whomever she wishes. There is no harm. That is, with regard to

speech, she is like every other woman. Talking is not forbidden for her. However, she should do it as stated by Allah – the Mighty and Sublime:

﴿فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ﴾ (33)

“Then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should move with desire...” (33:32).

Allah alone grants success.

Chapter 355: prohibition of malpractices in commerce

Hadeeth 1775

عَنْ أَنَسِ بْنِ رَضِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَإِنْ كَانَ أَخَاهُ لِأَبِيهِ وَأُمِّهِ. مُتَّفَقٌ عَلَيْهِ .

Anas bin Malik ؓ said: The Messenger of Allah ﷺ forbade that a person in the city should make a deal on behalf of a villager on commission even if he is his real brother.” [Al-Bukhari and Muslim]

Hadeeth 1776

وَعَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَلَقُوا السَّلْعَ حَتَّى يُهْبَطَ بِهَا إِلَى الْأَسْوَاقِ» مُتَّفَقٌ عَلَيْهِ .

Ibn ‘Umar ؓ said: The Messenger of Allah ﷺ said, “Do not meet the merchandise till they arrive in the market.” [Al-Bukhari and Muslim]

Hadeeth1777

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَلَقُوا الرُّكْبَانَ، وَلَا يَبِيعُ حَاضِرٌ لِبَادٍ» فَقَالَ لَهُ طَاوُسٌ: مَا قَوْلُهُ: لَا يَبِيعُ حَاضِرٌ لِبَادٍ؟ قَالَ: لَا يَكُونُ لَهُ سَمْسَارًا. مُتَّفَقٌ عَلَيْهِ .

Ibn 'Abbas ؓ said: The Messenger of Allah said, "The caravans carrying merchandise should not be met on the way to purchase from them; a man in the city should not sell for a man of the desert."

Hadeeth1778

وَعَنِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، وَلَا تَنَاجَشُوا وَلَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ، وَلَا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ، وَلَا تَسْأَلُ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْفَأَ مَا فِي إِنْثَائِهَا.

Abu Hurairah ؓ said: The Messenger of Allah ﷺ forbade that a man in the city should be the commission agent of a man from the desert and prohibited the practice of Najsh (i.e., offering a high price for something in order to allure another customer who is interested in the thing); and that a man should make an offer while the offer of his brother is pending; or that he should make a proposal of marriage while that of his brother is pending; or that a woman should try that a sister of hers might be divorced so that she might take her place.

Hadeeth1779

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَبِيعُ بَعْضُكُمْ

عَلَى بَيْعِ بَعْضٍ، وَلَا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ إِلَّا أَنْ يَأْذَنَ لَهُ» مُتَّفَقٌ عَلَيْهِ وَهَذَا لَفْظُ مُسْلِمٍ.

Ibn 'Umar ؓ said: The Messenger of Allah ﷺ said, "A person should not enter into a transaction when his (Muslim) brother has already negotiated, nor should he make a proposal of marriage when that of his brother is pending, except with the permission of the latter." [Al-Bukhari and Muslim]

Hadeeth 1780

وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُ أَخُو الْمُؤْمِنِ، فَلَا يَحِلُّ لِمُؤْمِنٍ أَنْ يَبْتَاعَ عَلَى بَيْعِ أَخِيهِ وَلَا يَخْطُبَ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَذَرَ» رَوَاهُ مُسْلِمٌ.

'Uqbah bin 'Amir ؓ said: The Messenger of Allah ﷺ said, "A Mu'min is the brother of another Mu'min ; and thus it is not permissible for a Mu'min to make an offer while the offer of his brother is pending, nor should he make a proposal of marriage while that of his brother is pending till he withdraws his proposal."

Commentary

The author and great scholar of hadeeth, Al-Hafiz An-Nawaawee, may Allah shower blessings on him, designated a chapter for these three issues in his book, *Riyaadus-Saaliheen*.

One of them: That a city dweller acts as an agent for the villager or desert dweller.

Two: To meet caravans in transit.

And three: To enter into a transaction which his (Muslim) brother has already negotiated.

As regards the city dweller acting as a commission agent for the villager: The latter brings his sheep, camel, butter, milk and cheese to the market in order to sell. Then a city dweller approaches him and says: 'O so-and-so, let me sell (the goods) for you.' This is not permissible because the Prophet ﷺ said: "Leave people, Allah will provide for some of them from others."⁽¹⁾

You should leave the Bedouin or villager to sell his commodities. He may desire to sell his items at giveaway prices in order to return to his family early. Also, when the villager sells, it is customary for the city dweller to pay him in cash without delay. This is because he knows that the villager would want to commence his return trip. Therefore, the seller, who is a villager, will benefit when cash is given to him, and the buyer will also benefit since villagers often sell at cheaper rate. This is because they are usually in haste to return home, so he does not expect extra gains. Consequently, the Prophet ﷺ forbade that the city dweller should act as an agent for the villager or desert dweller.

The scholars deduce a salient point from this that there is no harm if a villager approaches a city dweller and asks him to act as his agent. This is because the villager would understand that the profit will be higher if a city dweller sells the items on his behalf. Hence, he would not mind staying back for a day or two so as to collect his money.

However, the apparent meaning of this hadeeth is general. The city dweller should not sell for the villager. If he comes to him and says: 'O so-and-so, take my goods and sell them for me,' he should say, 'No, sell them yourself'.

Similarly, the scholars also deduced from his statement: "Leave people, Allah will provide for some of them from others." If the price is the same, whether the townsman sells it or the nomad sells it, there is no harm if the townsman sells for the village dweller because the price will not change. For instance, the state has fixed a specific price which cannot increase or decrease for this class of items. There is no difference between a townsman selling it or the village dweller selling

1 Muslim reported it in the Book of Transactions, the Chapter of Prohibition of a Townsman selling for a villager, no: (2799).

it. So, there is no profit accruing to the townsman in that. They opine that if the price is uniform, there is no harm if the townsman acts as an agent for the village dweller.

Some scholars have deduced from this also that people must be in need of such merchandise; that is, it should be what relate to people's needs. As for things people do not need, except on rare occasions, there is no harm in a city dweller acting as an agent for a village dweller. However, this deduction is weak. What is correct is that there is no difference between the goods that people need and the goods that they rarely need.

The second issue is to meet the caravans in transit. This is based on their knowledge that the villagers will bring goods, for example, in the first part of the day on Friday. You will see some people going to the outskirts of the town to receive the caravans. They will buy from them before they reach the market. Thus, they will reduce supply to the people waiting for the arrival of the caravans in the market. These people will cheat those who are waiting in the market and the caravans.

In receiving the caravans, two harms would have happened:

First: It will affect the inhabitants of the town who are awaiting the arrival of the caravans in order to buy at cheaper rates.

Second: It will affect the owners of the caravans. This is because those who meet them on the way will cheat them by buying below market price. The owners of the caravans will not reach the market to know the price.

Consequently, the Prophet ﷺ said: 'Whosoever receives and buys from it, and he goes to the market, he has a choice'.⁽¹⁾ That is, if a person meets the caravans outside the city and buys from them, then the owner finds out that he has been cheated when he enters the town, he may revoke the sale because he was deceived and cheated.

The third issue is to enter into a transaction which his (Muslim)

1 Muslim reported it in the Book of Transactions, the Chapter of Prohibition of Meeting the Merchandise, no: (2796).

brother has already negotiated. For instance, a person is about to buy a commodity for ten (riyal), then you announce to him that you will sell the commodity to him for eight (riyal).⁽¹⁾ It is forbidden because the buyer will almost terminate the contract in order to buy the goods at the cheaper price.

Similar to that is a person making a proposal of marriage while that of his brother is pending. For instance, if you hear that so-and-so has proposed to the daughter of a person and you then approach the girl with a marriage proposal. This is forbidden except if the first man permits you to try your luck. That is, you meet the first man and say: 'O so-and-so, I heard that you have proposed to so-and-so. I am also interested in her, do you permit me to propose to her?' There is no problem if his reply is positive because the right belongs to him.

Alternatively, if the family of the woman rejects the suitor, and you are aware of the proposal and the consequent rejection, there is no harm if you propose to the woman since the family has rejected the first suitor. He has no relationship with the woman again. But if you hear that a particular person has proposed to a woman but you are not sure whether they have rejected him or not, it is not permissible for you to propose to her. This is because they may be about to accept him. So, if you make a marriage proposal, they may rescind their imminent decision which would deprive him of his right due to his earlier proposal.

Allah alone grants success.

Chapter 356: prohibition of squandering wealth

Hadeeth 1781

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى

1 So that he will feel like taking it back to the first seller and buy from this second seller who has a cheaper price – Translator.

يَرْضَى لَكُمْ ثَلَاثًا، وَيَكْرَهُ لَكُمْ ثَلَاثًا: فَيَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ، وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا، وَيَكْرَهُ لَكُمْ: قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ رَوَاهُ مُسْلِمٌ.

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "Verily, Allah likes three things for you and disapproves three things for you. He likes that you should worship Him Alone, not to associate anything with Him (in worship) and to hold fast to the Rope of Allah and not to be divided among yourselves; and He disapproves for you irrelevant talk, persistent questioning and the squandering of the wealth." [Muslim]

Hadeeth1782

وَعَنْ وَرَادٍ كَاتِبِ الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ: أَمَلَى عَلَيَّ الْمُغِيرَةُ فِي كِتَابٍ إِلَى مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي ذُبْرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ» وَكَتَبَ إِلَيْهِ أَنَّهُ «كَانَ يَنْهَى عَنْ قِيلٍ وَقَالَ، وَإِضَاعَةِ الْمَالِ، وَكَثْرَةِ السُّؤَالِ، وَكَانَ يَنْهَى عَنْ عُقُوقِ الْأُمَّهَاتِ، وَوَادِ الْبَنَاتِ، وَمَنْعِ وَهَاتِ مُتَّفَقٌ عَلَيْهِ.

Warrad, the scribe of Al-Mughirah bin Shu'bah ؓ said: Al-Mughirah bin Shu'bah dictated a letter to me addressed to Mu'awiyah ؓ that the Prophet ﷺ used to supplicate at the end of each obligatory Salat (prescribed prayer): "La ilaha illallahu, wahadahu la sharika lahu, lahul-mulku, wa lahul-hamdu, wa Huwa 'ala kulli shai'in Qadir. Allahumma la mani'a lima a'taita, wa la mu'tiya lima mana'ta, wa la yanfa'u dhal-jaddi mink-al-

jaddu . (There is no true god except Allah, the One, Who has no partner. His is the sovereignty and His is the praise, and He is Able to do everything. O Allah! Nobody can withhold what You give; and nobody can give what You withhold; and the high status of a person is of no avail against Your Will).” He also wrote to him that the Prophet ﷺ used to forbid irrelevant talk, wasteful expenditure, persistent questioning, disobedience of parents (especially mothers), infanticide of daughters by burying them alive, depriving others of their rights and acquisition of property wrongfully. [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, said: The chapter on prohibition of squandering wealth.

Allah – the Mighty and Sublime – has made money a means of support for people for their religious and worldly affairs as stated by Him:

﴿ وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا ﴾

“And give not unto the foolish your property, which Allah has made a means of support for you.” (4:5).

Hence, it is forbidden to violate its sanctity. The Prophet ﷺ said: “Verily, your blood, wealth and honour are forbidden for you.”⁽¹⁾ Allah – the Mighty and Sublime – has laid out the division of wealth by Himself in so many places. He – the Mighty and Sublime – said:

﴿ وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ ﴾

“And know that whatever of war booty that you may gain, verily, one fifty of it is assigned to Allah” (8-41).

He – the Mighty and Sublime – also said:

1 Muslim reporte it in the Book of Hajj, the Chapter of the Prophet’s Hajj, no: (2137).

﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا ﴾ (٦)

“As-Sadaqaat (here it means Zakât) are only for the Fuqara (poor) and Al-Masakin (the poor) and those employed to collect (the funds).” (9:60)

﴿ يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ﴾ (١١)

He – the Mighty and Sublime – also said: “Allah commands you as regards your children’s (inheritance). To the male, a portion equal to that of two females.” (4:11),

And others among the verses of inheritance.

All of these indicate the concern of the *Shariah* for wealth. It is an important issue. Consequently, most countries today have become strong through continuous increase in wealth and prosperity.

Wealth is an important issue. It is not permissible for a person to spend it on that which is not beneficial. There are various forms of squandering wealth, one of which is extravagance in spending. Extravagance is forbidden in the manners of feeding, drinking, clothing, riding, shelter and every other form. When a person goes beyond the limit, he is sinful according to the Statement of Allah – the Mighty and Sublime:

﴿ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴾ (٣١)

“And eat and drink but waste not by extravagance, certainly, he likes not those who waste by extravagance” (7:31).

The quality of exceeding the appropriate limit is extravagance. It is unlawful, and the person engaging in such is liable to the abhorrence of Allah – the Mighty and Sublime. When we say that extravagance is exceeding the appropriate limit, it becomes clear to us that this is relative. The rich, for example, may decorate his house, buy car or wear clothes that are not considered extravagant to him because he might not have overstepped the limit of his riches. However, if a poor

person were to do the same, we will say: 'This is extravagance and it is forbidden.' Thus, most low income and middle class make mistakes today by comparing themselves with the rich. This is a grievous error.

The poor should spend within his means. It is an act of foolishness for a poor man to strive to be like the rich in eating, drinking, clothing, marriage, riding, and housing. It is also forbidden and not permissible.

Most people have erred in this regard. Someone will get into debts and burden himself with liabilities just to furnish his house like his rich neighbour. This is also a mistake and part of what Allah – the Mighty and Sublime – has forbidden.

Extravagance is overstepping the limit and Allah – the Mighty and Sublime – does not like the extravagant. Indeed, Allah – the Mighty and Sublime –praised His servants who are neither excessive or miserly in spending, but take a middle course between the two extremes.

Another form of extravagance is buying so many clothes without a need for them. Most women today would always stock their wardrobes with the latest vogue until they fill their houses with that which they do not need. If there is a little variation on the previous item, she will hasten to possess the new one. Some women – we ask Allah for guidance – have hijacked the intellect of their husbands by compelling them to buy ostentatious goods and waste money. It is obligatory for a man to be a man by preventing his wife from extravagance.

One of the impermissible ways of spending money is purchasing unlawful items like those who pay out money to buy cigarette. This is an illegal spending, part of what Allah – the Mighty and Sublime – has prohibited. This is a clear act of squandering wealth; how will a person spend his money on something that he will burn. He cannot smoke a cigarette without burning it. It is comparable to a person burning a banknote and likewise causing harm to himself with it. How will he be safe from harming himself?

This is why doctors are in agreement today that cigarette smoking is dangerous to health, and that people must abstain from it. Indeed,

Non-Muslim nations which are regarded as developed countries prohibit smoking in public places. It is likewise prohibited in private places except members of such gathering consent to it. Otherwise, smoking is prohibited in such space because it is dangerous to the smoker and those around him. These countries even prohibit smoking in aeroplanes; some pilots related this to me. They stated that when they get to some Non-Muslim countries, all passengers on board are forbidden from smoking. This is not for religious reason but because of its attendant harm and respect for the atmosphere. This is from the disbelievers! Regrettably, people do not care about others in Muslim lands; a person would bring out cigarette and smoke in the midst of people without thinking of its effects on others. Firstly, this is forbidden for him, and it is likewise forbidden because it involves causing harm to the Muslims. This harms the people. Allah – the Mighty and Sublime – says:

﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا
وَإِثْمًا ظَنَيْنَا﴾

“And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin”
(33:58).

It hurts them. The smoke that comes from the cigarette also enters their body and harm them.

It is therefore forbidden for a person to buy cigarette. If he does so, he is sinful and will be seen as persisting in disobedience. He will not be regarded as a responsible person, and he will be relieved of his authority over others as stated by many scholars. This person has moved from a state of righteousness to a state of sinfulness, and a sinful person has no authority (even) in solemnizing a marriage, as an instance. So, the matter is grievous.

Another form of squandering wealth is for a person to spend on nonbeneficial activities such as amusements and similar acts, one of which are fireworks.

And his saying ﷺ, 'He disapproves for you irrelevant talk' refers to preoccupying oneself with gossips and tale mongering, that 'so-and-so said this-and-that'. This is common among most of the wretched today, those who fill their gatherings with hearsays: 'What is the latest gist?' 'So-and-so said.' 'What can you say about so-and-so?' and similar conversations of no value.

So, as the Wise *Shariah* prohibits squandering of wealth, which Allah has made a means of support for mankind, it also prohibits wasting of time. Rumor mongering and transmitting idle talks are sheer waste of time. Ditto for persistent questioning. There is no doubt that the harm in wasting time is more grievous for a person than the harm of wasting money. It is possible to replace squandered wealth but it is not possible to replace wasted time. Time passes without return. Hence, it is obligatory for one to abstain from engaging in idle talk.

So also is persistent questioning. This may refer to asking from the creatures; that is, one should not ask from people. If this entails asking for money, then it is forbidden. Indeed, a person will persist on begging until he will come on the Day of Judgment without flesh on his face, refuge is with Allah.

Persistent questioning may refer to asking too many unnecessary questions about the condition of people. 'What can you say about so and so?' 'Is he rich or poor?' 'Is he learned or ignorant?' And the likes.

It can also mean asking too many questions about knowledge; questions a person does not need especially during the era of Prophethood. This is because it was feared that a person may ask about something which was not formerly prohibited, but it becomes prohibited as a result of his question. He may also ask about something that was not obligatory and it becomes obligatory as a result of his question. However, this is restricted to if a person has no need of the question. But if he is in need of the question, like if he is a student of knowledge that asks to understand, there is no blame on him to ask in order to understand and to eliminate confusion from his soul.

The Prophet ﷺ used to prohibit disobedience to mothers; that is, depriving them of their rights. The mother has a great right over the

child whether male or female. Indeed, her right is greater than the right of the father. The Prophet ﷺ was asked: ‘Who among the people is more deserving of my companionship?’ He ﷺ said: ‘Your Mother.’ He said, then who? He said, ‘Your mother.’ He said, then who? He ﷺ said: ‘Your mother.’ He said, then who? He ﷺ said, ‘Then your father.’⁽¹⁾ The mother has a very great right. This is because she carried her child in pains, delivered him in pains and breastfed him in pains. She exhausted her night and day in this regard. She has a great right.

Similarly, disobedience to the fathers is also one of the major sins. However, the Prophet ﷺ mentioned disobedience to the mother because it is more grievous. He ﷺ used to prohibit disobedience to the mothers and burying the daughters alive.

Infanticide of daughters by burying them alive was one of the aspects of the custom of the Period of Ignorance. Whenever a person gave birth to a female child, he would bury her, refuge is with Allah. He would bury her alive. (Allah – the Mighty and Sublime – says:)

﴿ وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيَسْكَبُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ ﴾

“And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief. He hides himself from the people because of the evil of that whereof he has been informed.”

That is, he would stay away from people because of the sad news. *“Shall he keep her with dishonour?”* That is, to let her live with humiliation and lack of care. *“Or bury her in the earth.”* (16:58-59). That is, to bury her alive.

A daughter who was about to be buried alive would even beg her father saying: ‘O my father, O my father’; he would still grab her and

1 Al-Bukhaari reported it in the Book of Manners, the Chapter of Who is More Deserving of A Child’s Companionship? No: (5514); and Muslim in the Book Goodness, Joining Ties and Manners, the Chapter of Goodness to the Two parents, That They Have More Right to Their Child, no: (4621).

bury her, refuge is with Allah. You can imagine how hard their hearts were during the Period of Ignorance; their hearts were stronger than the stones. Indeed, animals will not do such to their children!

Praise be to Allah Who has favoured us with this great Religion through which He made acts of mercy and compassion obligatory.

It is established that taking care of the female children is one of the meritorious acts, that which the successful ones race to perform. The Prophet ﷺ said: “Whoever secures three daughters, shows kindness to them; they will be shield for him from the Hell-Fire.” They asked: “And two, O Messenger of Allah?” He ﷺ said: “And two.” They asked: “And one?” He ﷺ said: “And One”.⁽¹⁾

Whenever it was said to Imam Ahmad (may Allah shower blessings on him): ‘A female child has been delivered for you.’ He (may Allah shower blessings on him) would say: ‘Female children were given to the prophets.’ The prophets ﷺ were given female children. The best of the Prophets ﷺ had four daughters and three sons. The ones who reached puberty were the daughters as all the sons died in infancy.

The one who lived longest was Ibrahim, who died at the age of one year and four months. He was suckling and he will have a wet nurse in Paradise. As for the four daughters, three died during his lifetime (i.e. the Prophet). They were: Zaynab, Ruqayyah and Umm Kulthum (may Allah be pleased with them all). The fourth was Faatimah (may Allah be pleased with her); she died some months after the death of the Prophet ﷺ.

In summary, if Allah blesses a person with daughters and he nurtures them in a good way, they will serve as shield for him from the Hell-fire.

His statement ﷺ: “And depriving others of their rights and acquisition of property wrongfully.” He ﷺ forbade depriving others of their rights and acquisition of property wrongfully. This is a mild way of referring to stinginess and miserliness.

Man’u: He deprives and does not give others, and he is not generous

1 Ahmad reported it (6/29).

with his wealth and the person.

Haat: He requests from other people, refuge is with Allah. Thus, he is miserly and stingy, he withholds and is not satisfied.

Chapter 357: prohibition of pointing weapon to another brother in faith

Hadeeth1783

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَا يُشِيرُ أَحَدُكُمْ إِلَى أَخِيهِ بِالسَّلَاحِ، فَإِنَّهُ لَا يَدْرِي لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ، فَيَقَعَ فِي حُفْرَةٍ مِنَ النَّارِ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ said: *The Messenger of Allah* ﷺ said, “None of you should point at his brother with a weapon because he does not know that Satan may make it lose from his hand and, as a result, he may fall into a pit of Hell-fire (by accidentally killing him).” [*Al-Bukhari and Muslim*]

Hadeeth1784

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَتَعَاطَى السَّيْفُ مَسْلُولًا» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Jabir ؓ said: *The Messenger of Allah* ﷺ prohibited from presenting a drawn sword to another.” [*Abu Dawud and At-Tirmidhi*]

Commentary

The author, may Allah shower blessings on him, said: The chapter on prohibition of pointing weapon at another brother in faith regardless of whether it is deliberate or not, and handling an unsheathed sword.

These are two issues:

The first issue: This is pointing a sword, a piece of iron, a stone or similar items at anyone as if one wants to hit him with it. The Prophet ﷺ has forbidden that. This is because he may simply plan to point a stone or a piece of iron at him and feign to throw it, but the Devil will remove it from his hand and it flies off. Thus, he would fall into the pit of Hell, refuge is with Allah.

A similar act common with some fools is approaching a person who is standing, sitting or lying down with car at full speed as a form of play. Then, he would halt the car when he is close to the person in order not to hit him. This is also prohibited. It is comparable to pointing with a piece of iron at a person because the Devil may release it and he may not be able to control the car. Thus, he would fall into the pit of Hell-fire.

Also included in this prohibition is threatening a person with dog. A person who owns a dog may decide to frighten his visitor or someone else with the dog. The dog may escape from his grip and bite and injure the man, and it will not be possible to rescue him at that point.

The important point is that a person is prohibited from carrying out all means of destruction regardless of whether it is deliberate or a joke. This is indicated in the hadeeth of Abu Hurairah (*may Allah be pleased with him*).

The second issue: It is prohibited to present a drawn sword to a person. When the other person stretches his hand to collect an unsheathed sword, your hand may turn and the sword will cut the other person's hand. This is also applicable to knives and other similar objects. You should not present such object to your companion by its tip. If you want to give him, you should hold the sharp end to yourself and point the handle to your companion in order to avoid this prohibition. That is, whenever you want to give your friend a knife, let the blade be closer to you, and the handle should be to the

direction of your companion so that it will not slip and injure his hand. Likewise, if you are with a stick while walking among people, you should not carry it horizontally because you may obstruct the person who is behind you or in front of you.

However, you should hold it vertically; you may recline on it or hold it upright in order not to harm the person behind you or in front of you.

All these are praiseworthy etiquette that a person is required to adopt in his life so that he will not fall into a matter that will hurt or harm people.

Allah alone grants success.

Chapter 358: undesirability of leaving the mosque without offering *salat* (prayer) after the *adhaan* has been proclaimed

Hadeeth 1785

عَنْ أَبِي الشَّعْثَاءِ قَالَ: كُنَّا قُعُودًا مَعَ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِي الْمَسْجِدِ، فَأَذَّنَ الْمُؤَذِّنُ، فَقَامَ رَجُلٌ مِنَ الْمَسْجِدِ يَمْشِي، فَاتَّبَعَهُ أَبُو هُرَيْرَةَ بَصَرَهُ حَتَّى خَرَجَ مِنَ الْمَسْجِدِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ، ﷺ. رَوَاهُ مُسْلِمٌ .

Abu Sha'tha' said: We were sitting with Abu Hurairah ﷺ in the mosque when the Mu'adhhdhin proclaimed the Adhan . A man stood up in the mosque and started walking out. Abu Hurairah ﷺ stared at him till he went out of the mosque. Upon this Abu Hurairah ﷺ said: Indeed, this man has disobeyed Abul-Qasim ﷺ. [Muslim]

Commentary

The author, may Allah shower blessings on him, said: The chapter on undesirability of leaving the mosque without offering *salat* after the *Adhaan* has been proclaimed except for a reason.

This is because when the *Muadhin* calls to Prayer, he will say: *Hayya alaa Salaah*; that is, hasten to Prayer. It is an act of disobedience to leave the mosque after the *Adhaan* has been proclaimed. This is because one has been told to advance but he does the opposite.

Then he (may Allah shower blessings on him) mentioned the hadeeth of Abu Sha'thaa' (may Allah shower blessings on him). He reported that they were sitting with Abu Hurairah (may Allah be pleased with him) and a man stood up to leave the mosque. Abu Hurairah (may Allah be pleased with him) followed him with his gaze until he went out of the mosque. Abu Hurairah (may Allah be pleased with him) said: 'Indeed, this man has disobeyed the Abu Al-Qaasim [the Prophet ﷺ]'. He was staring at him to see if he was moving to another part of the mosque or he wanted to get something. But after his exit, it became clear to him that he was leaving the mosque. He (may Allah be pleased with him) then said: 'Indeed, this man has disobeyed Abu Al-Qaasim i.e. the Messenger of Allah ﷺ'.

When a companion says: 'He has disobeyed Abu Al-Qaasim', the ruling is *Marfoo*⁽¹⁾; that is, it is similar to the Prophet ﷺ stating that such act is prohibited.

From this hadeeth, some scholars deduced that it is forbidden for the one who has an obligation to observe *Salat* in the mosque to leave after the pronouncement of *Adhaan* except for a valid excuse. Some of the valid excuses are leaving to urinate, defecate, pass wind, perform ablution, an affliction which necessitates leaving hits him or he is the Imam or *Muadhin* for another mosque.

But if he leaves the mosque in order to observe Prayer in another mosque, there is a reason to hold back. Someone may opine that this

1 That is, it is traceable to the Prophet ﷺ – Translator.

hadeeth is general while another person may opine that it is regarding a person who left the mosque in order not to observe Prayer with the congregation. Thus, whosoever goes out of a mosque so as to observe Prayer in another mosque has not fled from the congregational Prayer. Rather, he wants to observe Prayer in another mosque. Nevertheless, one should not leave the mosque even if one wants to pray in another mosque except for a valid reason. For example, if there is Funeral Prayer which he would want to join in another mosque, he wishes to observe Prayer in another mosque with better recital or similar valid reasons. In this case, we say that there is no blame on him if he leaves.

Allah alone grants success.

Chapter 359: undesirability of rejecting the gift of perfume

Hadeeth1786

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَرِضَ عَلَيْهِ رِيحَانٌ، فَلَا يَرُدُّهُ، فَإِنَّهُ خَفِيفُ الْمَحْمِلِ، طَيِّبُ الرَّيْحِ» رَوَاهُ مُسْلِمٌ.

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "He who is presented with a flower of sweet basil should not reject it, because it is light in weight and pleasant in odour." [Muslim]

Hadeeth1787

وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَرُدُّ الطَّيِّبَ. رَوَاهُ الْبُخَارِيُّ .

Anas bin Malik ؓ reported: The Prophet ﷺ never refused a gift of perfume. [Al-Bukhari]

Commentary

The author, may Allah shower blessings on him, said: The chapter on undesirability of rejecting the gift of perfume without a reason.

Ar-Raihaan refers to a type of perfume which is as described by the Prophet ﷺ: light in weight and good in smell. The Prophet ﷺ directed that it should not be rejected.

The author (may Allah shower blessings on him) explained in the hadeeth recorded by Al-Bukhaari (may Allah shower blessings on him) from Anas bin Maalik (may Allah be pleased with him) that the Prophet ﷺ would never reject a gift of perfume. There is no doubt that perfume opens the soul, brings joy to the heart and pleases the members of the gathering. Thus, perfume was pleasing to the Prophet ﷺ so much so that he ﷺ said: **“In this world, perfume and women have been made beloved to me and the comfort of my eyes is in *Salat*.”**⁽¹⁾ Therefore, one should always use perfume because it is a sign of purity of the servant, for pure things are for the pure people and the pure people are for the pure things. And Allah, the Exalted, is Pure and does not accept except that which is pure. So, you should not reject a gift of perfume because the Prophet ﷺ would not reject such gift. Indeed, he ﷺ described it as light in weight and pleasant in fragrance. It will not harm you in anyway.

However, if you are afraid that the one that gave you the perfume will talk about it in gathering or remind you of his favour in the future by saying: ‘I gave you such-and-such and it is my reward. I want you to serve me based on what I gave you,’ you should not accept the gift. This is because such a person has nullified his reward by recalling his generosity and causing harm. It is better not to refuse it if there is no harm in collecting it.

Allah alone grants success.

1 Ahmad reported it: (3/128) ; and Nasai in the Book of Kindness to Women, the Chapter of What Has Come Under Women, no: (3878).

Chapter 360: undesirability of praising a person in his presence

Hadeeth 1788

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعَ النَّبِيَّ ﷺ رَجُلًا يُثْنِي عَلَى رَجُلٍ وَيُطْرِبُهُ فِي الْمِدْحَةِ، فَقَالَ: «أَهْلَكْتُمْ، أَوْ قَطَعْتُمْ ظَهْرَ الرَّجُلِ» مُتَّفَقٌ عَلَيْهِ .

Abu Musa Al-Ash'ari رضي الله عنه said: The Prophet ﷺ heard a person lauding another person or praising him too much. Thereupon he said, "You killed the man," or he said, "You ruined the man." [Al-Bukhari and Muslim]

Hadeeth 1789

وَعَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا ذُكِرَ عِنْدَ النَّبِيِّ ﷺ، فَأَثْنَى عَلَيْهِ رَجُلٌ خَيْرًا، فَقَالَ النَّبِيُّ ﷺ: «وَيْحَاكَ! قَطَعْتَ عُنُقَ صَاحِبِكَ» يَقُولُهُ مِرَارًا «إِنْ كَانَ أَحَدُكُمْ مَادِحًا لَا مَحَالَةَ، فَلْيَقُلْ: أَحْسِبُ كَذَا وَكَذَا إِنْ كَانَ يَرَى أَنَّهُ كَذَلِكَ وَحَسِيبُهُ اللَّهُ، وَلَا يُزَكِّي عَلَى اللَّهِ أَحَدٌ» مُتَّفَقٌ عَلَيْهِ .

Abu Bakrah رضي الله عنه reported: Mention of a man was made to the Prophet ﷺ and someone praised him whereupon he ﷺ said, "Woe be to you! You have broken the neck of your friend!" He repeated this several times and added, "If one of you has to praise his friend at all, he should say: 'I reckon him to be such and such and Allah knows him well', if you think him to be so-and-so, you will be accountable to Allah because no one can testify the purity of others against Allah." [Al-Bukhari and Muslim]

Hadeeth 1790

وَعَنْ هَمَّامِ بْنِ الْحَارِثِ، عَنِ الْمِقْدَادِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا جَعَلَ يَمْدَحُ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ، فَعَمِدَ الْمِقْدَادُ، فَجَثَا عَلَى رُكْبَتَيْهِ، فَجَعَلَ يَحْثُو فِي وَجْهِهِ الْحَصْبَاءَ، فَقَالَ لَهُ عُثْمَانُ: مَا شَأْنُكَ؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الْمَدَّاحِينَ، فَاحْثُوا فِي وُجُوهِهِمُ التُّرَابَ» رَوَاهُ مُسْلِمٌ .

Hamam bin Al- Harith ؓ reported: A person began to praise 'Uthman ؓ, and Al-Miqdad ؓ sat upon his knees and began to throw pebbles upon the flatterer's face. 'Uthman ؓ said: "What is the matter with you?" He said: "Verily, the Messenger of Allah ﷺ said, 'When you see those who shower undue praises upon others throw dust upon their faces.'" [Muslim]

Commentary

This set of hadeeths allude to prohibition of the matter, but there are several other hadeeths demonstrating the permissibility of praising a person.

Scholars explain that there are different ways of reconciling both sets of hadeeths. If the subject of praise possesses perfect faith, certainty, good heart, and complete knowledge which protects him from trials and the praise would not delude him as he would never play with his soul, then it is not prohibited or reprehensible. If it is feared that such praise would have adverse effect on him, then he should not be praised in his presence. This is severely discouraged. The various hadeeths on prohibition support this point of view.

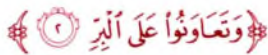
Among what has come about permissibility of praising a person in his presence is the statement of the Prophet ﷺ to Abu Bakr (may

Allah be pleased with him): ‘I hope you will also be one of them.’⁽¹⁾ That is, you will be among those to be invited from all gates leading to Paradise. In another hadeeth, ‘You are not one of them,’⁽²⁾ that is, you are not among those who keep their garments below their ankles out of sheer arrogance. He ﷺ said to Umar (may Allah be pleased with him): ‘When Satan sees you going on a path, he leaves it to take another path.’⁽³⁾

There are many hadeeths regarding the permissibility. The author, al-Hafiz An-Nawawi (may Allah shower blessings on him), mentioned some of them in the book: ‘*Al-Adhkaar*’.

The author (may Allah shower blessings on him) mentioned under the explanation of permissibility of praising a person; ‘Is it permissible for one to praise his brother for a quality present in him or not?’ This has some circumstances:

The first situation: The act entails goodness and encouragement on praiseworthy attributes and noble character. There is no harm in it. This is because it is an encouragement to the companion of these attributes. So, if you see a man who is generous, brave, selfless and kind to others, you may mention these attributes so as to encourage him to keep them up and remain steadfast. This is good and comes under the Statement of Allah, the Exalted:



“*Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety).*” (5:2).

The second situation: To praise him in order to publicize his virtues among the people so that they will respect him. The Prophet ﷺ did this

- 1 Al-Bukhaari reported it in the Book of Saum, the Chapter of Rayaan-Gate for those Who Fast, no: (1764); and Muslim in the Book of Zakat, the Chapter of He that Gathers Acts of Charity and Goodness, no: (1715).
- 2 Al-Bukhaari reported it in the Book of Manners, the Chapter of He Who Praises his Brother with What He Knows, no: (5602).
- 3 Al-Bukhaari reported it in the Book of Beginning of Revelation, the Chapter of Description of Iblees and his host, no: (3051); Muslim reported it in the Book of Excellence of the Sahabah, the Chapter of Excellence of Umar (may Allah be pleased with him), no: (4410).

in the case of Abu Bakr and Umar (may Allah be pleased with both).

With respect to Abu Bakr (may Allah be pleased with him), the Prophet ﷺ was talking one day and he asked: 'Who among you began the day fasting?' Abu Bakr said, 'I did.' He asked: 'Who among you has attended a funeral today?' Abu Bakr said, 'I have.' He asked, 'Who among you has given out charity today?' He said, 'I have.' He asked, 'Who among you has visited a sick person today?' Abu Bakr said, 'I have.' The Prophet ﷺ said: "No man does all of that but he will enter Paradise."⁽¹⁾

Similarly, when it became known that Allah will not look at the one who let down his loincloth out of pride, Abu Bakr (may Allah be pleased with him) said, 'O Messenger of Allah! A part of my loincloth is prone to going down unless I take care of it.' The Prophet ﷺ said: 'You are not one of those who let it down out of pride.'

And he ﷺ said to Umar (may Allah be pleased with him): 'When Satan sees you going on a path, he leaves it to take another path.' That is, Satan will be filled with fear of him, hence he will move to another path.

All these are meant to explain the excellence of Abu Bakr and Umar (may Allah be pleased with both). There is no harm in it.

The third situation: To praise someone else and to commit excess in praising or extolling him and describing him with what he does not deserve. This is unlawful and it is a lie and fraud. For example, a governor or minister is mentioned and praised with noble attributes which he does not possess. This is forbidden for you. It is also harmful to the subject of praise.

The fourth situation: To praise a person with what he possesses but it is feared that he may become self-conceited and arrogant to others. This is also unlawful and it is not permissible.

The author (may Allah shower blessings on him) then mentioned a number of hadeeths regarding this matter. A man mentioned another person in the presence of the Prophet ﷺ and praised him. The Prophet ﷺ said: "Woe be to you! You have broken the neck of your friend!"

1 Muslim reported it in the Book of Zakat, the Chapter of He Who Gathers between Sadaqah and acts of goodness, no: (1707).

This means that your act of praising him is comparable to murdering him because it may lead him to arrogance and self-conceit.

The Prophet ﷺ has instructed that dust should be poured on the face of the praise singers. That is, if the person is known for excessive praise of notable individuals whenever he is in their company. This is a praise singer, *Al-Maddaah*, who is actually not a person who is fair in his praise of others, *Maadih*.

Al-Maadih is the one whose praises are heard from once in a while. However, whenever *Al-Maddaah* sits with an elder, a leader, a judge, a learned person or another person of such calibre, he begins to praise him. The right of such a person is to pour dust on his face. This is because when a man praised Uthman (may Allah be pleased with him), Miqdaad (may Allah be pleased with him) stood up and took pebbles and threw them on the face of the praise singer. Uthman (may Allah be pleased with him) asked him why he did that and he replied: The Prophet ﷺ said: “When you see those who shower undue praises upon others, throw dust upon their faces.”

Nevertheless, a person is required not to say anything except that which is good because the Prophet ﷺ said: ‘Whosoever believes in Allah and the Last Day should say what is good or be silent.’⁽¹⁾

Allah alone grants success.

Chapter 361: undesirability of departing from or coming to a place stricken by an epidemic

Hadeeth 1791

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ
خَرَجَ إِلَى الشَّامِ حَتَّى إِذَا كَانَ بِسَرِغَ لَقِيَهُ أَمْرَاءُ الْأَجْنَادِ - أَبُو عُبَيْدَةَ بْنُ

1 Al-Bukhaari reported it in the Book of Simplicity, the Chapter of Guarding the Tongue, no: (5994); and Muslim in the Book of Faith, the Chapter of Honouring the Neighbour and the Guest and Remaining Silent, no: (67).

الْجَرَّاحِ وَأَصْحَابُهُ - فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، قَالَ ابْنُ عَبَّاسٍ: فَقَالَ لِي عُمَرُ: ادْعُ لِي الْمُهَاجِرِينَ الْأَوَّلِينَ، فَدَعَوْتُهُمْ، فَاسْتَشَارَهُمْ، وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَاخْتَلَفُوا، فَقَالَ بَعْضُهُمْ: خَرَجْتَ لِأَمْرٍ، وَلَا نَرَى أَنْ تَرْجِعَ عَنْهُ. وَقَالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ اللَّهِ ﷺ، وَلَا نَرَى أَنْ تُقَدِّمَهُمْ عَلَى هَذَا الْوَبَاءِ. فَقَالَ: ارْتَفِعُوا عَنِّي، ثُمَّ قَالَ: ادْعُ لِي الْأَنْصَارَ، فَدَعَوْتُهُمْ، فَاسْتَشَارَهُمْ، فَسَلَكُوا سَبِيلَ الْمُهَاجِرِينَ، وَاخْتَلَفُوا كَاخْتِلَافِهِمْ، فَقَالَ: ارْتَفِعُوا عَنِّي، ثُمَّ قَالَ: ادْعُ لِي مَنْ كَانَ هَاهُنَا مِنْ مَشِيخَةِ قُرَيْشٍ مِنْ مُهَاجِرَةِ الْفَتْحِ، فَدَعَوْتُهُمْ، فَلَمْ يَخْتَلِفْ عَلَيْهِ مِنْهُمْ رَجُلَانِ، فَقَالُوا: نَرَى أَنْ تَرْجِعَ بِالنَّاسِ، وَلَا تُقَدِّمَهُمْ عَلَى هَذَا الْوَبَاءِ، فَنَادَى عُمَرُ رَضِيَ اللَّهُ عَنْهُ فِي النَّاسِ: إِنِّي مُصْبِحٌ عَلَى ظَهْرٍ، فَأَصْبِحُوا عَلَيْهِ، فَقَالَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ رَضِيَ اللَّهُ عَنْهُ: أَفِرَارًا مِنْ قَدْرِ اللَّهِ؟ فَقَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: لَوْ غَيْرَكَ قَالَهَا يَا أَبَا عُبَيْدَةَ! - وَكَانَ عُمَرُ يَكْرَهُ خِلَافَهُ - نَعَمْ نَفَرُ مِنْ قَدْرِ اللَّهِ إِلَى قَدْرِ اللَّهِ، أَرَأَيْتَ لَوْ كَانَ لَكَ إِبِلٌ، فَهَبَطْتَ وَادِيًا لَهُ عُدْوَتَانِ، إِحْدَاهُمَا خَصْبَةٌ، وَالْأُخْرَى جَدْبَةٌ، أَلَيْسَ إِنْ رَعَيْتَ الْخَصْبَةَ رَعَيْتَهَا بِقَدْرِ اللَّهِ، وَإِنْ رَعَيْتَ الْجَدْبَةَ رَعَيْتَهَا بِقَدْرِ اللَّهِ؟ قَالَ: فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ، وَكَانَ مُتَعَبًّا فِي بَعْضِ حَاجَتِهِ، فَقَالَ: إِنَّ عِنْدِي مِنْ هَذَا عِلْمًا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلَا تَقْدِمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ» فَحَمِدَ اللَّهُ تَعَالَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ وَأَنْصَرَفَ. مُتَّفَقٌ عَلَيْهِ .

Ibn 'Abbas ؓ reported: 'Umar bin Al-Khattab ؓ set out for

Ash-Sham (the region comprising Syria, Palestine, Lebanon and Jordan). As he reached at Sargh (a town by the side of Hijaz) he came across the governor of Al-Ajnad, Abu 'Ubaidah bin Al-Jarrah ؓ and his companions. They informed him that an epidemic had broken out in Syria. Ibn 'Abbas relates: 'Umar ؓ said to me: "Call to me the earliest Muhajirun (Emigrants)." So I called them. He sought their advice and told them that an epidemic had broken out in Ash-Sham. There was a difference of opinion whether they should proceed further or retreat to their homes in such a situation. Some of them said: "You have set forth to fight the enemy, and therefore you should not go back;" whereas some of them said: "As you have along with you many eminent Companions of Messenger of Allah ﷺ, we would not advice you to set forth to the place of the plague (and thus expose them deliberately to a danger)." 'Umar ؓ said: "You can now go away." He said: "Call to me the Ansar (the Helpers)." So I called them to him, and he consulted them and they differed in their opinions as well. He said: "Now, you may go." He again said: "Call the old (wise people) of the Quraish who had emigrated before the conquest of Makkah." I called them. 'Umar ؓ consulted them in this issue and not even two persons among them differed in the opinions. They said: "We think that you should go back along with the people and do not take them to this scourge. 'Umar ؓ made an announcement to the people, saying: "In the morning I intend to go back, and I want you to do the same." Abu 'Ubaidah bin Al-Jarrah ؓ said: "Are you going to run away from the Divine Decree?" Thereupon 'Umar ؓ said: "O Abu 'Ubaidah ! Had it been someone else to say this." ('Umar ؓ did not like to differ with him). He said: "Yes, we are running from the Divine Decree to the Divine Decree. What do you think if you have camels and you happen to get down a valley having two sides, one of them covered with foliage and the other being barren, will you not act according to the Divine Decree if you graze them in vegetative land? In case you graze them in the barren land, even then you will be doing so according to the Divine Decree.

Hadeeth 1792

وَعَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا سَمِعْتُمُ الطَّاعُونَ بِأَرْضٍ، فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ، وَأَنْتُمْ فِيهَا، فَلَا تَخْرُجُوا مِنْهَا» مُتَّفَقٌ عَلَيْهِ .

Usamah bin Zaid رضي الله عنه said: The Prophet ﷺ said, “If you get wind of the outbreak of plague in a land, do not enter it; and if it breaks out in a land in which you are, do not leave it.” [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) has mentioned a great chapter: undesirability of departing from or coming to a place stricken by an epidemic.

This implies that if you hear about the occurrence of epidemic in a town, you should not visit it. However, if it occurs in a land where you are, you should not run away from it.

Then the author, may Allah shower blessings on him, cited as evidence the Words of Allah – the Mighty and Sublime:

﴿ أَيِنَّمَا تَكُونُوا يَدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّسَيَّدَةٍ ﴾

“Wheresoever you may be, death will overtake you even if you are in fortresses built up and strong.” (4:78).

In reference to this saying: “You should not depart from it”, Allah – the Mighty and Sublime – is saying: “Wheresoever you may be” any place or town, “even if you are in fortresses built up and strong.” That is fortified and strong, perfect and impregnable, death will come to you. “Wheresoever you may be death will overtake you even if you are in fortresses built up and strong”.

In another more emphatic and clearer verse: ﴿قُلْ إِنَّ الْمَوْتَ الَّذِي﴾
 ﴿٨﴾ *Say (to them): Verily, the death from which you flee will surely meet you*” (62:8) you are fleeing from it but it will not miss you; rather, it will meet you and overtake you. There is no escape from death. So why should you leave the land infected by epidemic because you are fleeing from death? If you flee, you cannot flee from the Divine Decree of Allah.

Read the Statement of Allah, the Exalted: ﴿الَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا﴾
 ﴿٢٤٣﴾ *“Did you (O Muhammad) not think of those who went forth from their homes in thousands, fearing death? Allah said to them, “Die.” And then He restored them to life. (2:243)*

These thousands of people fled from their town when an epidemic befell the earth in fear of death. Allah showed them a sign that He was acquainted with all things and that He would achieve whatever He wished irrespective of human effort. He – the Mighty and Sublime – said to them: ‘Die.’ He said this word as a universal declaration and decreed. And they died. This is because whenever Allah wishes anything, He says to it, ‘Be’ and it will be. They died and then Allah – the Mighty and Sublime – restored them to life. Allah has power over all things. But Allah showed them that there was no fleeing from His Divine Decree – the Mighty and Sublime.

Then, the author (may Allah shower blessings on him) buttressed the fact that one should not proceed to a city in the middle of an epidemic with the Statement of Allah: **“And do not throw yourselves into destruction.”** (2:195) That is, you should not do anything that will lead to your destruction.

Then, he (may Allah shower blessings on him) strengthened this with the hadeeths of the Prophet ﷺ. He mentioned the story of Umar bin Al-Khattaab (may Allah be pleased with him) when he left Madinah for Syria and he got wind of the spread of an epidemic. In the hadeeth, it was stated that the Prophet ﷺ said: **“If you get wind of the outbreak of plague in a land, you should not enter it.”** The Prophet ﷺ forbade going to a land suffering from the outbreak of

plague. Epidemic is deadly, and refuge is with Allah.

Some people of knowledge explained that it is a specific type of epidemic. It is a term for wounds and ulcers which afflicts the body of a person and moves violently until it covers the body. Some said that the epidemic penetrates the stomach and hurts the afflicted until it kills him. It is also said that it refers to any epidemic disease which spreads very fast such as cholera. This is the closest meaning. If this does not fall under the definition, it conforms with the meaning: it is not permissible for one to enter a city stricken by any fast spreading epidemic disease.

And if it occurs while you are in such city, you should not leave it. This is because you are running away from the Decree of Allah – the Mighty and Sublime. Were you to run away, you will be caught, no way! Consequently, he said: ‘Do not run away from it’.

As for a person exiting the place because he came to the city to fulfill a need and decided to return to his town after its completion, not to escape the epidemic, there is no harm.

Ibn Abbaas (may Allah be pleased with him) reported that he was with Umar (may Allah be pleased with him) when they set out for Ash-Sham (the region comprising Syria, Palestine, Lebanon and Jordan). The goal, Allah knows best, may be to conquer Baytul-Maqdis (Jerusalem). When they were on their way, he came across the commanders of the army because of the epidemic in Syria. The epidemic was deadly and spreading like wild fire, refuge is with Allah.

Umar (may Allah be pleased with him) halted and instructed Abdullah ibn Abbaas (may Allah be pleased with him and his father) to summon the *Muhâjirûn* to him. He called them for consultation but there was difference of opinion. Some of them advised him not to go back while others advised him not to proceed to the place of the plague. Then he (may Allah be pleased with him) said: ‘You can now go away.’ He asked Abdullah ibn Abbaas (may Allah be pleased with him and his father) to assemble the *Ansâr*. He called them to him and they differed in their opinions as did the *Muhâjirûn*. He (may Allah be pleased with him), ‘Now, you may go.’

Thereafter, he (may Allah be pleased with him) instructed him to call the old (wise people) of the Quraish who witnessed the conquest of Makkah. So, he called them and not even two persons among them differed in the opinions. They advised him to go back. Umar made an announcement to the people, saying: 'In the morning, I intend to go back.' Abu Ubaydah Aamir bin Jaraah (may Allah be pleased with him), whom the Prophet ﷺ nicknamed 'the trustworthy of this Ummah,' said: 'O leader of the believers! Are you going to run away from the Divine Decree of Allah?' That is, you are going back with the people running away from the Decree of Allah. He (may Allah be pleased with him) replied: 'Had it been someone else who said this, O Abu Ubaydah.'

Then Umar gave him a compelling similitude. He (may Allah be pleased with him) said: 'What do you think if you have camels and you happen to get down a valley having two sides, one of them covered with foliage and the other one being barren, will you not act according to the Divine Decree if you graze them in vegetative land? In case you graze them in the barren land, even then you will be doing so according to the Divine Decree.'

While they were at that, there happened to come AbdurRahman bin Auf (may Allah be pleased with him) who had been absent for some of his needs. He (may Allah be pleased with him) said: 'I have knowledge about that.' That is, from the Prophet ﷺ. Then he (may Allah be pleased with him) narrated the hadeeth to them: "If you get wind of the outbreak of plague in a land, you should not enter it; but if it spreads in the land where you are, you should not depart from it". Thus, it agreed with the ruling of the Prophet ﷺ and Umar (may Allah be pleased with him) praised Allah based on its agreement to the truth.

There are many benefits in this hadeeth. Among them are:

The caliph may take command of a battle if there is need for that.

The good managerial skills of the leader of the Believers [Umar (may Allah be pleased with him)]. Notwithstanding his religiousness, knowledge, intelligence, and precision in judgement

that he possessed, he did not decide on this issue except after consultation and careful study.

Also, it shows that one should start with the best. The best people to consult are the best in knowledge, judgement and guidance. He (may Allah be pleased with him) began with the best and others followed. Once a consensus was reached, the issue was decided and there was no need to invite others. Otherwise, those lesser than them would come.

Another benefit is that consultation is among the characteristics of the believers as stated by Allah, the Exalted: *“and who (consult) their affairs by mutual consultation”* (42: 38).

Whenever anyone whom Allah has granted authority is in doubt about a matter and the truth seems obscure to him, he should invite people of understanding, religion and experience for consultation. If the matter is a public concern, which involves everyone, he should hold consultative sessions to sample the opinions of everyone.

It is permissible for one of the subjects to criticize the leader, but this must be in his presence. This is because Abu Ubaydah criticized Umar bin Al-Khattaab (*may Allah be pleased with him*), though in his presence. The condition is that this critic should be one of those who possess knowledge, religion and intelligence, not a person filled with sheer enthusiasm, thoughtless sentiments and emotion. The learned individuals are the ones to talk with those in positions of authority. However, they should not talk behind him; rather, they should talk in his presence so that persuasion and conviction would take place.

Another lesson is the benefit of citing examples to help the listener with a better and clearer understanding. That was why Umar (*may Allah be pleased with him*) cited an example for Abu Ubaydah (*may Allah be pleased with him*): What do you think if you have camels and you happen to get down a valley having two sides, one of them covered with foliage and the other one being barren, will you not act according to the Divine Decree if you graze them in vegetative land? In case you graze them in the barren land, even then you will be doing so according to the Divine Decree.

This also contains a refutation of the Qadariyyah and Mu'tazilah who believe that a person has total control and free will regarding his action, with no link to Allah, refuge is with Allah. Hence, they were named the Magians of this Ummah because they resemble the latter in understanding. Rather, a person executes his actions according to the Decree of Allah – the Mighty and Sublime.

Another benefit is that aspect of the Islamic knowledge may be hidden from a scholar whereas an inferior person may possess the knowledge. There is no doubt that Umar bin Khattaab (may Allah be pleased with him) was more knowledgeable than AbdurRahman bin Awf (may Allah be pleased with him). Similarly, most of those with him possessed some knowledge which Abdur Rahman (may Allah be pleased with him) did not possess. However, a person may know that which a superior person may not know as occurred in this case.

This hadeeth shows the wisdom of the Prophet ﷺ in a person not going to where there is destruction and harm. This is because Allah – the Mighty and Sublime – said: ﴿ تَلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ﴾ (110) “And do not kill yourselves” (4: 29). And He – the Mighty and Sublime – said: ﴿ وَلَا تَقْتُلُوا ﴾ (11) “And do not throw yourselves into destruction” (2: 195). It is not permissible for a person to take risks in matters that can lead to destruction. Although everything depends on the Divine Decree, causes have their effects.

Another benefit is that when an epidemic occurs in the land, it is not permissible for a person to run away from it. But there is no harm if he leaves for a need.

Likewise, there is no harm if a person takes vaccine that will prevent the epidemic. This is because it is an aspect of protection before the occurrence of a calamity; there is no harm in it. This is similar to undergoing treatment when an epidemic strikes him; there is no harm in it. Likewise, there is no harm if he takes precaution against it.

This should not be considered as a defect in reliance on Allah; rather, it is from reliance on Allah. This is because taking protective means from destruction and punishment is desired. The one who claims to put his trust in Allah but fails to employ appropriate means is not

relying on Allah in the true sense. Rather, he is opposing the Wisdom of Allah – the Mighty and Sublime- which rejects that something would occur except with the means that Allah has decreed for it.

Allah alone grants success.

Chapter 362: prohibition of magic

Hadeeth 1793

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ» قَالُوا: يَا رَسُولَ اللَّهِ وَمَا هُنَّ؟ قَالَ: «الشِّرْكَ بِاللَّهِ، وَالسَّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الرَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ said: The Prophet ﷺ said, "Avoid the seven destructive things." It was asked: (by those present): "What are they, O Messenger of Allah?" He replied, "Associating anyone or anything with Allah in worship; practising sorcery, killing of someone without a just cause whom Allah has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good believers." [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, said: The chapter on severe prohibition of magic.

Forms of magic include knot-tying, incantations and blowing which the magician uses to harm his victim. This may lead to death, illness or insanity, unusual love and attachment to a person or change

in attitude; that is, a complete separation of two people.

It has various types, refuge is with Allah, and all of them are unlawful. The Prophet ﷺ absolved himself of the one who performs it and the one who seeks it. Some of it leads to disbelief. If a magician seeks power from evil spirits by seeking nearness to them and worshipping them to earn their obedience, there is no doubt that this is outright disbelief. But if this is not the case, it is evil, forbidden and one of the major sins.

It is obligatory for the leader to kill the magician even if he repents. If he repents in truth, then his affair lies with Allah. Nevertheless, we will kill him to prevent his harm and evil. But if he does not repent, he will be among the inmates of the Hell-fire provided his magic reaches the state of disbelief. This is because magic, refuge is with Allah, is one of the greatest causes of mischief and evils on earth as it befalls people without warning.

However, there is something that can protect you from it with the permission of Allah. It is the recitation of the legislated verses such as *Aayatul-Kursi*, Soorah Ikhlâas, Soorah Falaq, Soorah Naas and similar verses and the hadeeths reported from the Prophet ﷺ. This is the greatest fortification for a person against magic.

Then the author, may Allah shower blessings on him, quoted the Statement of Allah, the Exalted:

﴿ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ ﴾ (١٠٢)

“Sulaimân did not disbelieve but the Shayaateen (devils) disbelieved, teaching men magic.” (2: 102)

The beginning of the verse is His Saying – the Mighty and Sublime:

﴿ وَأَتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ﴾ (١٠٢)

“They followed what the Shayaateen (devils) gave out (falsely of the magic) in the lifetime of Sulaimân”.

That is, what the devils gave out in the lifetime of Sulaimân ﷺ, and

they were the ones who taught people magic.

﴿وَمَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ الشَّيْطٰنِ كَفَرُوْا يَعْلَمُوْنَ النَّاسَ السِّحْرَ وَمَا اَنْزَلَ عَلٰى الْمَلٰٓئِكِيْنَ بِبَابِلَ هٰرُوتَ وَمَرْوْتَ وَمَا يَعْلَمٰنِ مِنْ اٰحَدٍ حَتّٰى يَقُوْلَا اِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ﴿١٠٢﴾﴾

“Sulaimân did not disbelieve but the Shayaateen (devils) disbelieved, teaching men magic and such things that came down at Babylon to the angels, Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said, “We are only for trail,” so disbelieve not (by learning this magic from us).”

Sulaimân ﷺ did not disbelieve and did not bestow magic to mankind. He left prophetic knowledge because he was one of the noble Prophets (may peace and blessing be upon them). *“But the Shayaateen devils disbelieved, teaching men magic”*.

This is evidence that learning magic from the devils is disbelief. Hence, as stated earlier, a person who seeks aid from the devils for his magic is a disbeliever.

“And such thing that came down at Babylon to the angels, Harut and Marut.” Allah sent these two angels to the land of Babylon to teach people because of the prevalence of magic there. However, they would admonish the people: *“But neither of these two (angels) taught anyone (such things) till they said, “We are only for trial,” so disbelieve not.”* Allah sent them to teach people.

Here someone may ask, ‘Why should Allah, the Exalted, send two angels and the angels are noble in the Sight of Allah – the Mighty and Sublime?’ ‘Why should Allah send them to teach people magic?’ It would be said: This is a trial from Allah – the Mighty and Sublime. Hence, when they taught the people, they said: *“We are only for trial, so disbelieve not.”* They were admonishing the people. However, Allah – the Mighty and Sublime – tested people with this.

They were made to learn from the two angels; they learnt what

is referred to as knot-making, causing change in attitudes which is among the worst type of magic. ***“And from these (angels) people learn that by which they cause separation between man and his wife.”*** A magician will attack a man who has good and pleasant relationship with his wife, and cause separation between them, refuge is with Allah. She would scream and cry whenever he approaches her and would flee from him. But when he is far from her, she cries over the separation, refuge is with Allah. Thus, he hurts her in two ways: with the union and with the separation.

Likewise, you see a husband who yearns to meet his wife. However, he becomes distressed when he goes to her and his heart becomes constricted which makes him long for death, refuge is with Allah. This is from the most grievous form of magic.

Allah, the Exalted, said: ***“But they could not thus harm anyone except by Allah’s Leave.”*** Consider this sentence structure: it is a nominal sentence which denotes certainty and universality in Arabic language. Then the negation is emphasized with *Ba*. ***“But they could not thus harm anyone except by Allah’s Leave.”*** That is, it is absolutely impossible for them to harm anyone with their magic except with the Permission of Allah – the Mighty and Sublime. It will only occur if Allah permits it by His Decree, and He has power over all things. If He wishes, He prevents it as He can prevent anything. This is because He is the One in whose Hand is the dominion of the heavens and the earth; He is the Creator of the means and Preventer of the means. He has power over all things.

“But they could not thus harm anyone except by Allah’s Leave and they learn...” That is, these people to whom the two angels were sent ***“learn that which harms them and profits them not.”*** That is, that which is complete harm and contains no form of benefit. Hence, He – the Mighty and Sublime – said: ***“That which harms them and profits them not.”*** It is a form of complete harm in the religion, the world and the painful end.

Likewise, the object of magic will receive his right due to the attendant oppression on the Day of Resurrection. Allah – the Mighty

and Sublime – will never ignore it. *“And they knew that the buyer of it (magic) would have no share in the Hereafter.”* Allah – the Mighty and Sublime – emphasized this sentence with a statement of oath and its letters – *Lam* and *‘Qad’*. That is, indeed, this people who are learning magic certainly know that one who learns it has no share in the Hereafter. They knew that from the saying of the two angels: *“We are only for trials, so disbelieve not.”* They knew and the issue was apparent to them but they chose otherwise, refuge is with Allah.

Hence, He – the Mighty and Sublime – said: *“The buyers of it.”* The act of buying may result from love or desire for the object on sale. Hence, Allah referred to learning magic as buying it. *“[They] would have no share in the Hereafter”*. That is, no reward in the Hereafter. There is no one among mankind who will not have any reward in the Hereafter except a disbeliever. A believer has a reward in the Hereafter. He will either enter Paradise without reckoning or be punished according to the proportion of his sins before his admission into Paradise. However, the disbeliever has no share in the Hereafter; that is, no reward.

“And how bad was that for which they bought their own selves.” ‘Bought’ here means ‘sold’. That is, Allah – the Mighty and Sublime – has condemned the ones who chose it and sold themselves for its sake. *“If they but knew.”* That is, were they to possess knowledge they would have known that this is absolute evil.

In summary, magic is one of the major sins and can lead to disbelief. The punishment for a magician is that he should be killed regardless of whether he commits disbelief with his magic or not. This is based on the statement of the Prophet ﷺ: **“The prescribed punishment for the magician is to strike him with the sword.”**⁽¹⁾ In another version, **“strike him with the sword.”**⁽²⁾

We ask Allah, the Exalted, to protect the Muslims from their evils and ward off their plots. We beseech Him to assist you and us to learn

1 At-Trimidhi reported it in the Book of Hudud, the Chapter of What Has Come Under the Prescribed Punishment for a Magician, no: (1380).

2 Tabaraani reported it in Mu’jam Al-Kabeer, (4/273); and Al-Haytami in Maj’mau-Zawaid (6/80).

the legislated supplications, with which an individual may fortify himself from his enemies among the evil spirits and men.

Allah alone grants success.

Hadeeth 1793

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Abu Hurairah ؓ said: The Prophet ﷺ said, "Avoid the seven destructive things." It was asked: (by those present): "What are they, O Messenger of Allah?" He replied, "Associating anyone or anything with Allah in worship; practising sorcery, killing of someone without a just cause whom Allah has forbidden, devouring the property of an orphan, eating of usury, fleeing from the battlefield and slandering chaste women who never even think of anything touching chastity and are good believers." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) related the hadeeth of Abu Hurairah (may Allah be pleased with him) to illustrate the severe warning against magic. The first part of the hadeeth has earlier been explained.

Regarding his statement ﷺ: 'killing of someone without a just cause whom Allah has forbidden', we mentioned that there are four categories of inviolable souls: a Muslim, a *Dhimmi*, a *Mua'had* and a *Musta'man*. It is not permissible to kill any of them except for a just

cause.

We also discussed treaty between Muslims and disbelievers and we explained that it is permissible when there is a need for it or benefit in it. We also mentioned the difference of opinion among scholars on whether it is allowed for a treaty to be more than ten years or not. Is it permissible for the treaty to be absolute or not? We mentioned that treaty is divided into three:

One: An everlasting treaty, and this is not permissible.

Two: An absolute treaty, this is allowed according to the soundest opinion.

Three: A temporary treaty, this is also permissible. Then those who hold this view differ. Is it permissible to exceed more than ten years or not? The correct view is that it is permissible because it is for a need.

Then, he ﷺ said: ‘eating of usury’ which is also one of the destructive sins.

Shaykh Al-Islam Ibn Taymiyyah, may Allah shower blessings on him, said: Threat reported against the one who consumes interest has never been reported against any other sin except a person who associates partners with Allah. It is so grievous, refuge is with Allah, that Allah – the Mighty and Sublime – said in His Book:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٢٧٨﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۗ وَإِن تُبْتِغُوا فَلَئِمَّ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾﴾

“O you who believe! Be afraid of Allah and give up what remains (due to you) from usury (Riba) (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, and you shall not be dealt with unjustly” (2: 278-279).

Allah – the Mighty and Sublime – explained that the one who failed

to abandon usury has declared a war against Allah and His Messenger ﷺ. *“Then take a notice of war from Allah and His Messenger.”* And when he repents, it is unlawful for him to take more than his wealth: *‘But if you repent, you shall have your capital sums. Deal not unjustly and you shall not be dealt with unjustly.’*

The important point is that eating usury is among the destructive sins. Usury covers six categories as explained by the Prophet ﷺ in his statement: *“Gold for gold, silver for silver, wheat for wheat, barley for barley, date for date and salt for salt, same quantity for same quantity, equal for equal. When these categories differ, sell however you wish if payment is made on the spot.”*⁽¹⁾

The most apparent form of usury today which is popular among people affects two commodities: Gold and silver. This is because trade by barter involving food items is rare, and the usury in it is also rare. However, it is more profound in money.

When paper currency appeared to replace gold and silver, there were more than six different opinions among scholars, may Allah shower blessing on them, each of them sticking to his opinion. The closest opinion regarding it is that, once it involves different currencies, it is permissible if the quantity is different but not permissible if it is due to delayed payment. Based on this, it is permissible for you to exchange ten riyals of paper currency for nine riyals of coins. This is because the attributes differ. It is reported in the hadeeth: *‘When the characteristics differ sell it however you wish.’*

If the value of the riyals of papers and coins are the same according to the order and regulation of the government, consideration will be given to the value although we are aware that metal differs from paper even in value. That is, if we assume that you want to equate a piece of metal and a piece of paper found on the street, they cannot be considered as same because they differ in class and value. Had the government not make them equal, they would never have the same value. Based on this, it will fall under the saying of the Messenger of

1 Muslim reported it in the Book of Musaaqat, the Chapter the Book of Exchange and selling Gold for Silver, no: (2970).

Allah ﷻ: “When the classes differ sell however you wish if payment is made on the spot”.

Furthermore, there are various forms of usury, and some of them are worse than others. The gravest and severest is to consume usury in multiples. When it is time for the poor to repay a debt, the creditor says to him: ‘Should I give you respite for another year and increase the debt due on you?’ For instance, if his debt is ten thousand and he does not have anything, the creditor says to him: ‘Should I give you respite for another one year and make it eleven thousand?’ This is unlawful whether he makes the request in an evident manner or by trick. For instance, if he says: ‘Buy this goods from me at the cost of eleven thousand and sell it to me at ten thousand,’ so that eleven thousand will be on him; he does that to play around the prohibition of Allah, refuge is with Allah. Playing around the prohibition of Allah is worse than carrying out the prohibition in a manifest manner.

Thus, the following Statement of Allah applies to those who play around the prohibition of usury:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَخْبِطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾ (٢٧٥)

“Those who eat usury will not stand (on the day of Resurrection) except like the standing of a person beating by Shaitân leading him to insanity.” (2: 275).

The scholars have two opinions concerning this verse:

The first opinion is that they do stand up to consume and take usury as mad men do. That is, in the manner of their spending in the world. They spend it recklessly like a mad man who desires this unlawful earning with every yearning, passion and means. They engage in deception everyday.

The second understanding of the verse is that they will stand from their graves on the Day of Resurrection like the one suffering from the epileptic touch of Satan. We ask Allah for well-being. They will stand

in front of all the creatures, those who will witness and those that will be witnessed.

In summary, usury is forbidden whether gotten in plain terms or by trick and deception. But if it is through trick and deception, the sin is greater and quicker to bring about constriction of the heart, refuge is with Allah. ﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ﴾ *“Nay! But on their hearts is the Raan (covering of sins and evil deeds) which they used to earn’.* 83:14

This is why you will see them playing this trick thinking that will make it lawful with no harm. They will not be able to free themselves from it. But whoever commits a prohibited thing clearly will become shy of Allah and will know that he is upon disobedience. Perhaps Allah may make the issue easy for him thus making him to repent.

‘Devouring the property of an orphan,’ is also among the destructive sins. An orphan refers to a child who has lost his or her father before puberty. An orphan is a needy person. He cannot defend himself; hence, the person in charge of his property may embezzle it, refuge is with Allah. This is also one of the destructive sins.

‘Fleeing from the battlefield,’ that is, from a battle against the disbelievers. When the Muslims and the disbelievers meet, anyone who flees has committed one of the destructive sins, refuge is with Allah. The only exception is a move as a stratagem of war which Allah – the Mighty and Sublime – mentioned: *“Unless it is a stratagem of war, or to retreat to a troop.”* (8: 16).

‘slandering chaste believing women who never even think of anything touching their chastity.’ That is, to accuse a person who is a believing woman of illegal sexual intercourse. This is also one of the destructive sins. In the same vein, defaming a chaste man is also one of the major sins.

Allah alone grants success.

Chapter 363: prohibition of carrying the qur'ân into the land of enemy

Hadeeth 1794

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُسَافَرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ» مُتَّفَقٌ عَلَيْهِ .

Ibn 'Umar ؓ said: The Messenger of Allah ﷺ forbade travelling to the land of the enemy carrying the Qur'an. [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned: The chapter of prohibition of carrying the Qur'ân into the land of enemy.

That is, it is not permissible for a person to travel with a copy of the Qur'an to the land of the non-Muslims. This is because it is feared that they may slight and debase it if they lay their hands on it. The Qur'an is too noble and great to be in the hands of the enemy.

Thus, Abdullah Ibn Umar (may Allah be pleased with both) reported that the Prophet ﷺ forbade travelling to the land of the enemy carrying the Qur'an. It is as stated by the author, may Allah shower blessings on him: this applies when there is such fear. But if there is no fear about it, just like in our present time, there is no harm. Therefore, it is permissible for a person who travels for trade or study in the land of the disbelievers to take the copy of Qur'an along with him. However, it is obligatory to know that travelling to the land of the non-Muslims to reside there for a long period to study or similar reason is not permissible except three conditions are met:

The first condition is that the person must possess knowledge to defend himself from doubts. This is because the disbelievers are enemies who wish to hinder people from the religion of Allah. When a simple-minded youth who lacks knowledge is introduced

to them, they will expose him to misconceptions and doubts which can take him out of his religion without him perceiving it. It is not permissible for anyone who does not have the knowledge to counter the misconceptions to travel to the land of the disbelievers for any reason. The only exceptions are matters of dire necessity such as medical treatment, and there should be a companion with him to protect him from the evil of the people.

The second condition is that he should be religious enough to protect himself from base desires. This is because there is no restraint in the land of disbelievers. There is no one to restrain them as a matter of religious conviction or authority. People are free, as they say, to follow their desires; rather, they worship their desires. Therefore, if he does not have religion to protect himself from evil desires, he will be destroyed. This is because he will see women who are dressed but naked, alcohol among other evils. Hence, he will fall into Hell if he does not possess religion.

The third condition is that there should be a dire necessity. For instance, a person who travels to acquire a branch of knowledge which is not available in his land and people are in need of it. There is no harm in it.

When these conditions are met, it is permissible for a person to travel to the land of the enemy; otherwise, it is not permissible for him if he plans to spend a period of time there. But the matter is relaxed if the person only travels there for business transaction; he buys and returns home.

Allah alone grants success.

Chapter 364: prohibition of using utensils made of gold and silver

Hadeeth 1795

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِي يَشْرَبُ فِي

آيَةَ الْفِضَّةِ إِنَّمَا يُجْرَجُ فِي بَطْنِهِ نَارَ جَهَنَّمَ مُتَّفَقٌ عَلَيْهِ .

Umm Salamah رضي الله عنها said: The Messenger of Allah ﷺ said, “Whosoever drinks in utensils of silver, in fact, kindles in his belly the fire of Hell.” [Al-Bukhari and Muslim] The narration of Muslim is: “Verily, the person who eats or drinks in utensils made of gold and silver.”

Hadeeth 1796

وَعَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ النَّبِيَّ ﷺ نَهَانَا عَنِ الْحَرِيرِ، وَالذَّبْيَاجِ، وَالشُّرْبِ فِي آيَةِ الذَّهَبِ وَالْفِضَّةِ، وَقَالَ: «هِنَّ لَهُمْ فِي الدُّنْيَا وَهِيَ لَكُمْ فِي الآخِرَةِ» مُتَّفَقٌ عَلَيْهِ .

Hudhaifah رضي الله عنه reported: The Prophet ﷺ prohibited us from wearing silk or Dibaj and from drinking out of gold and silver vessels and said, “These are meant for them (non-Muslims) in this world and for you in the Hereafter.”

Hadeeth 1797

وَعَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: كُنْتُ مَعَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عِنْدَ نَفَرٍ مِنَ الْمَجُوسِ، فَجِيءَ بِفَالُودَجٍ عَلَى إِنَاءٍ مِنْ فِضَّةٍ، فَلَمْ يَأْكُلْهُ، فَقِيلَ لَهُ: حَوْلْهُ، فَحَوْلَهُ عَلَى إِنَاءٍ مِنْ خَلْنَجٍ، وَجِيءَ بِهِ فَأَكَلَهُ. رَوَاهُ الْبَيْهَقِيُّ بِإِسْنَادٍ حَسَنٍ.

Anas bin Sirin said: I was with Anas bin Malik رضي الله عنه in the company of some Magians when Faludhaj (a sweet made of flour and honey) was brought in a silver utensil, and Anas did not take it. The man was told to change the utensil. So he changed the utensil and when he brought it to Anas, he took it. [Al-Baihaqi]

Commentary

Gold and silver are both among the minerals created by Allah on earth. And He – the Mighty and Sublime – created them for us as He – the Mighty and Sublime – stated:

﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا﴾ (2: 29)

“It is He Who has created for you everything on the earth.” (2: 29).

Therefore, we should make use of gold and silver as we wish unless when there is a legislation prohibiting it. The Prophet ﷺ forbade eating from gold and silver vessels. He ﷺ stated that they are for the disbelievers in this world and for us in the Hereafter. He ﷺ also stated that anyone who eats or drinks from a silver vessel is filling his stomach with the fire of Hell, refuge is with Allah.

Al-Jar’jarah is the sound of water when it passes through the throat. This man – refuge is with Allah – is drinking from the fire of Hell, we ask Allah for wellbeing, and he will swallow it into his stomach as it is swallowed in the world.

This indicates that eating and drinking in gold and silver utensils is among the major sins. Hence, it is not permissible for a believer to do that.

As for using gold and silver in other things, there is difference of opinions among the scholars. The majority of scholars say that it is not permissible to make use of gold and silver utensils in other ways just as they are not permissible for eating and drinking. Therefore, it is not permissible to use them as containers for medicines, money or other similar use. This is because the Prophet ﷺ forbade eating and drinking in them and other matters are similar to it.

Some scholars permit it stating that the prohibition be restricted to what the text stipulates. Hence, other uses are not forbidden because the basis of every matter is permissibility. Moreover, Ummu Salamah (may Allah be pleased with her) who was one of those who reported

the *hadeeth* prohibiting eating and drinking in gold and silver utensils had a capsule made of silver in which she kept the hairs of the Prophet ﷺ which people use to cure themselves. People used to apply it for their treatment and they would be cured by the Leave of Allah. So, she was using silver for other reasons besides eating and drinking.

This is the most correct opinion. That is, using gold and silver for other than eating and drinking (purposes) is permissible. However, piety and caution demand leaving it in conformity with the majority of the scholars.

Allah alone grants success.

Chapter 365: prohibition of wearing saffron-coloured dresses

Hadeeth 1798

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَتَزَعْفَرَ الرَّجُلُ. مُتَّفَقٌ عَلَيْهِ .

Anas ؓ said: The Prophet ﷺ prohibited men from wearing saffron-dyed clothes. [Al-Bukhari and Muslim]

Hadeeth 1799

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: رَأَى النَّبِيُّ ﷺ عَلَيَّ ثَوْبَيْنِ مُعْصَفَرَيْنِ فَقَالَ: أُمُّكَ أَمَرَتْكَ بِهَذَا؟ قُلْتُ: أَعْسَلُهُمَا؟ قَالَ: «بَلْ أَحْرَقُهُمَا».

Abdullah bin 'Amr bin Al-'As ؓ said: The Prophet ﷺ saw me dressed in two saffron-coloured garments and asked, "Has your mother commanded you to wear these?" I asked him, "Shall I

wash them out?” He replied, “You had better set them to fire.”

Commentary

The author, may Allah shower blessings on him, mentioned: The chapter on prohibition of a man wearing a saffron-coloured cloth.

That is, a cloth dyed with safflower. It is a type of plant that looks like saffron. It is mentioned in the hadeeth of Abdullah bin Amr bin Al-Aas (may Allah be pleased with both) that the Prophet ﷺ saw him dressed in two saffron-coloured garments and asked: “Has your mother commanded you to wear these?” This means that he despised it.

This shows that it is disliked or prohibited for a man to wear the like of these yellow clothes that lean towards red a little.

In the same vein, the Prophet ﷺ forbade that red cloth should be worn. He ﷺ stated that it is among the clothes of the disbelievers. And if it is from their clothing, we have indeed been prohibited from imitating them based on the saying of the Prophet ﷺ: “Whoever imitates a people is among them.”⁽¹⁾

Chapter 366: prohibition of observing silence from dawn till night

Hadeeth 1800

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَفِظْتُ عَنْ رَسُولِ اللَّهِ ﷺ: «لَا يُتَمَّ بَعْدَ احْتِلَامٍ، وَلَا صُمَاتٍ يَوْمَ إِلَى اللَّيْلِ» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

‘Ali ؓ said: I have retained in my memory the saying of the Messenger of Allah ﷺ that: “No one is considered an orphan after he has attained the age of maturity; and it is unlawful to remain silent from dawn till night.” [Abu Dawud with Hasan (good) Isnad]

1 Abou Dawood reported it in the Book of Clothing, the Chapter of Wearing Famous Cloth, no: (3512).

Hadeeth 1801

وَعَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: دَخَلَ أَبُو بَكْرٍ الصِّدِّيقُ رَضِيَ اللَّهُ عَنْهُ عَلَى امْرَأَةٍ مِنْ أَحْمَسَ يُقَالُ لَهَا: زَيْنَبُ، فَرَأَاهَا لَا تَتَكَلَّمُ. فَقَالَ: مَا لَهَا لَا تَتَكَلَّمُ؟ فَقَالُوا: حَجَّتْ مُضْمِتَةً، فَقَالَ لَهَا: تَكَلِّمِي فَإِنَّ هَذَا لَا يَحِلُّ، هَذَا مِنْ عَمَلِ الْجَاهِلِيَّةِ! فَتَكَلَّمَتْ. رَوَاهُ الْبُخَارِيُّ .

Qais bin Abu Hazim (رضي الله عنه) said: Abu Bakr (رضي الله عنه) came upon a woman named Zainab from the Ahmas tribe and noticed that she was observing total silence. He said: "What has happened to her? Why does she not speak?" People informed him that she had sworn to remain silent. He then said to her: "You should speak, it is not permissible (to observe silence), for it is an act of the Days of Ignorance (Jahiliyyah)." (After hearing this) she started speaking. [Al-Bukhari]

COMMENTARY

The author mentioned these hadeeths in the chapter about the prohibition of observing silence from dawn till night.

During the Days of Ignorance, they used to move closer to Allah by keeping quiet from dawn till night. That is, a person would wake up from sleep in the morning and he would remain silent without talking till sunset.

The Muslims have been forbidden from this. This is because it will lead to abandonment of remembrance of Allah, His glorification and praise, enjoining good and forbidding evil, recitation of the Qur'an and other good actions.

Also, it is an act of the Days of Ignorance (*Jaahiliyyah*); hence, we are forbidden from it. Therefore, it is not permissible for a person to remain silent, that is avoid uttering a word, till evening.

If a person vows to do this, he should not fulfill his oath; rather, he should break the oath and expiate for it. When a person speaks, he should not say except that which is good. This is in accordance with the statement of the Prophet ﷺ: “Whoever believes in Allah and the Last Day should say what is good or keep silent”.⁽¹⁾

Allah alone grants success.

Chapter 367: prohibition of attributing wrong fatherhood

Hadeeth1802

عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ» مُتَّفَقٌ عَلَيْهِ .

Sa'd bin Abu Waqqas ؓ said: The Prophet ﷺ said, “He who (falsely) attributes his fatherhood to anyone besides his real father, knowing that he is not his father, will be forbidden to enter Jannah.” [Al-Bukhari and Muslim]

Hadeeth1803

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَرْغَبُوا عَنْ آبَائِكُمْ، فَمَنْ رَغِبَ عَنْ أَبِيهِ، فَهُوَ كُفْرٌ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ said: The Prophet ﷺ said, “Do not turn away from your fathers, for he who turns away from his father, will be guilty of committing an act of disbelief.” [Al-Bukhari and Muslim]

1 Al-Bukhaari reported it in the Book of Simplicity, the Chapter of Guarding the Tongue, no: (5994); and Muslim in the Book of Faith, the Chapter of Inducement on honouring the Neighbour and the guest, and Remaining Silent, no: (67).

Hadeeth 1804

وَعَنْ يَزِيدَ بْنِ شَرِيكَ بْنِ طَارِقٍ قَالَ: رَأَيْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ يَخُطُبُ، فَسَمِعْتُهُ يَقُولُ: «لَا وَاللَّهِ مَا عِنْدَنَا مِنْ كِتَابٍ نَقْرُوهُ إِلَّا كِتَابَ اللَّهِ، وَمَا فِي هَذِهِ الصَّحِيفَةِ، فَنَشَرَهَا فَإِذَا فِيهَا أَسْنَانُ الْإِيلِ، وَأَشْيَاءٌ مِنَ الْجَرَاحَاتِ، وَفِيهَا: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَدِينَةُ حَرَمٌ مَا بَيْنَ غَيْرِ إِلَى تَوْرٍ، فَمَنْ أَحْدَثَ فِيهَا حَدَثًا، أَوْ آوَى مُحْدِثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا، ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، يَسْعَى بِهَا أَذْنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا، وَمَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ، أَوْ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا». مُتَّفَقٌ عَلَيْهِ .

Yazid bin Sharik bin Tariq (رضي الله عنه) said: I saw 'Ali (رضي الله عنه) giving a Khutbah (sermon) from the pulpit and I heard him saying: "By Allah, we have no book to read except Allah's Book and what is written in this scroll. He unrolled the scroll which showed a list of what sort of camels to be given as blood-money, and other legal matters relating to killing game in the sanctuary of Makkah and the expiation thereof. In it was also written: The Messenger of Allah (ﷺ) said: 'Al-Madinah is a sanctuary from 'Air to Thaur (mountains). He who innovates in this territory new ideas in Islam, commits a sin therein, or shelters the innovators, will incur the Curse of Allah, the angels, and all the people, and Allah will accept from him neither repentance nor a ransom on the Day of Resurrection. The asylum (pledge of protection) granted by any Muslim (even of the) lowest status is to be honoured and respected by all other

Muslims, and whoever betrays a Muslim in this respect (by violating the pledge) will incur the Curse of Allah, the angels, and all the people; and Allah will accept from him neither repentance nor a ransom on the Day of Resurrection. Whoever attributes his fatherhood to someone other than his (real) father, and takes someone else as his master other than his (real) master without his permission, will incur the Curse of Allah, the angels and all the people, and Allah will accept from him neither repentance nor a ransom on the Day of Resurrection.” [Al-Bukhari and Muslim]

Hadeeth 1805

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ مِنْ رَجُلٍ ادَّعَى لِغَيْرِ أَبِيهِ وَهُوَ يَعْلَمُهُ إِلَّا كَفَرَ، وَمَنْ ادَّعَى مَا لَيْسَ لَهُ، فَلَيْسَ مِنَّا، وَلَيَتَبَوَّأُ مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ دَعَا رَجُلًا بِالْكَفْرِ، أَوْ قَالَ: عَدُوَّ اللَّهِ، وَلَيْسَ كَذَلِكَ إِلَّا حَارَ عَلَيْهِ» مُتَّفَقٌ عَلَيْهِ وَهَذَا لَفْظُ رِوَايَةِ مُسْلِمٍ .

Abu Dharr ؓ reported: I heard the Messenger of Allah ﷺ saying: “A person who attributes his fatherhood to anyone other than his real father, knowing that he is not his father, commits an act of disbelief. And he who makes a claim of anything which in fact does not belong to him, is none of us. He should make his abode in Hell, and he who labels anyone as disbeliever or calls him the enemy of Allah and he is in fact not so, his charge will revert to him.” [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, said: The chapter on prohibition of attributing wrong fatherhood or wrong mastership.

He, may Allah shower blessings on him, mentioned two forms of bonds which people attribute and link one other with. The first one is lineage and the other one is allegiance. The Prophet ﷺ said: “The right

to inheritance from a freed slave is as of kindred by lineage.”⁽¹⁾

As for lineage, it is obligatory for a person to attribute himself to his family: his father, grandfather, great grandfather and his lineage. It is not permissible for anyone to attribute his paternity to anyone besides his real father, knowing that he is not his real father. For instance, if his father is from a tribe which he considers inferior to others, then he affiliates himself to another tribe which he considers superior in order to distance himself from the defects of his tribe. This person is cursed, refuge is with Allah; he has incurred the Curse of Allah, the angels and all the people. Allah will neither accept repentance nor a ransom from him on the Day of Resurrection.

However, there is no harm in a person attributing himself to his famous grandfather or great grandfather without disowning his father. The Prophet ﷺ said: “I am a Prophet; that is no lie. I am the son of Abdul-Mutallib”⁽²⁾ although he is Muhammad bin Abdullah bin Abdul-Mutallib. Abdul-Mutallib was his grandfather but he said this during the Battle of Hunayn. This is because Abdul-Mutallib was famous than his father Abdullah and his status was high in the sight of the Quraysh. However, it is well-known that he is Muhammad bin Abdullah. Therefore, he did not disown his father; rather, he attributed himself to his grandfather simply because of his status.

In the same vein, people affiliate or attribute themselves to the name of their tribe. For example: Ahmad bin Taymiyyah and the like.

However, the one who is liable to the threat is the one who attributes himself to someone other than his father because he is not pleased with his status and lineage. He wishes to elevate himself and defend his despicable act by attributing himself to other than his father. Such is the person upon whom is curse, refuge is with Allah.

You will see some people, refuge is with Allah, who will do that for worldly benefits. They attribute themselves to their uncles rather than

1 Ad-Daarimee reported it in the Book of Inheritance, the Chapter of Al-Walaa, no: (3030).

2 Al-Bukhaari reported it in the Book of Jihâd and Journey, the Chapter of He Who Rides the Beast of Another Man in a War, no: (2652); and Muslim reported it in the Book of Jihâd and Journey, the Chapter of the Battle of Hunayn, no: (3325).

their fathers because of some worldly benefits. This is forbidden and not permissible.

It is obligatory for whoever is in this situation to correct his affiliation. Whosoever fears Allah, He will make his affair easy and He will provide for him from source he never imagined. Allah alone grants success.

As for the hadeeth of Alee bin Abee Taalib (may Allah be pleased with him) that he announced on the Mimbar while addressing the people that they have nothing that the Prophet ﷺ bequeathed to them other than the Book of Allah. This encompasses everyone. The intent by the Book of Allah is what the entire Muslims, young and old, are reciting today; nothing has been added to it or removed from it.

This is a refutation to the *Raafidah* (the Shia) who claim that one-third of the Qur'an has been lost; a *Suratul-Wilaayah*, and the like. So they go against the consensus of the Muslims.

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا نَبَّيْنَهُ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ

وَنُصَلِّهِمْ فِي جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾﴾

“And whoever contradicts and opposes the Messenger of Allah after the right path has been shown to him, and follows other than the believer’s way, We shall keep him in the path he has chosen, burn him in Hell-what an evil destination” (4: 115).

The oath of the leader of the Believers, who was the fourth caliph and he was pious and truthful even without swearing, that the Prophet ﷺ did not leave anything for them is evidence against the falsehood of the *Raafidah*. They claimed that the Prophet ﷺ bequeathed authority after him to Alee bin Abee Taalib (may Allah be pleased with him). They alleged that Abu Bakr and Umar (may Allah be pleased with both) were wrongdoers, transgressors, disbelievers and hypocrites. This is how they qualified the best of the Ummah with these attributes, refuge is with Allah and we ask Him for well-being. We ask Allah to give them what they deserve in accordance with His Justice. Verily, He has power over all things.

If they are truthful in their love and allegiance to Alee bin Abee Taalib (may Allah be pleased with him) with their claim to be his loyalists and party, they should believe in this oath that he swore on the *Mimbar* while addressing the people. He (may Allah be pleased with him) announced that the Prophet ﷺ did not leave anything for them at all other than the Book of Allah that the young and old Muslims are reciting till this day of ours. Praises be to Allah.

And what was written in this scroll? He unrolled it and read out what sort of camels to be given for Zakat, blood-money and compensation for injuries. He did not explain it in this hadeeth but he explained it in another place. He also mentioned that Madinah is a sanctuary from 'Air to Thaur.

Madinah is a sacred place just like Makkah. However, it is lesser than the sanctuary of Makkah in virtue. This is because the faith of a believer is not complete until he intends to perform Hajj and Umrah in the sanctuary of Makkah in contrast to Madinah. Then the prohibition in Madinah is lesser than the prohibition in Makkah. It is obligatory to pay compensation for killing a game in the sanctuary of Makkah whereas it is not obligatory in the sanctuary of Madinah. This is not the appropriate place to enumerate the differences between the two sanctuaries as there are about six or seven well-known differences.

The area between 'Air and Thaur is also well-known. This is also a sanctuary, and it covers an area of four parasang by four parasang. The Prophet ﷺ said concerning this sanctuary: "He who innovates in this territory new ideas in Islam, commits a sin therein, or shelters the innovators, will incur the Curse of Allah, the angels, and all the people."

Whoever introduces an innovation in anything: creed, methodology and attitude which contradict the way of the Muslims has incurred the Curse of Allah, the angels and the entire mankind.

Similarly, whoever gives shelter to an innovator, that is, allows him in Madinah, while knowing that he is an innovator and shelters him,

assists him, and brings him into his house and conceals him and the like, such a person will also share in the sin. He has incurred the Curse of Allah, the angels and the entire mankind.

The second sentence is: “The protection of the Muslims is one.” That is, their surety is one. When one of the Muslims in authority grants asylum to a person, anyone who disregards it has earned the Curse of Allah, the angels and the entire mankind. If a disbeliever enters the land under the pledge of protection from a believer, the person who kills such person has incurred the Curse of Allah, the angels and the entire mankind. How is it if he had entered with immunity and guarantee from the one in authority that he is reliable and under protection and immunity of the state, then someone comes and kills him, refuge is with Allah? On such a person is the Curse of Allah, angels and entire mankind.

This is evidence of the protection Islam grants to whoever seeks its immunity and protection. It is a sound religion which does not recognize betrayal, assassination and crimes. The religion of Islam only encompasses openness and respect of agreements. Hence, whomever Islam has granted protection must remain safe among the Muslims.

Thus, we recognize the error of those who deceive with protection to betray and assassinate people that have right to protection. These are people who deserve what Alee, the leader of Believers (*may Allah be pleased with him*) announced: the Curse of Allah, the angels and entire mankind is upon them, refuge is with Allah.

Yes, a person who is at war with the Muslims and enters without protection from none of the Muslims to spy for the enemy or cause mischief on earth should be killed. However, a person who enters under the pledge of protection of the state or any of the Muslims should not be killed. He is a sacred and inviolable soul. Whoever deceives with protection has incurred the Curse of Allah, the angels and the entire mankind.

Accordingly, we also realise the mistake in reports from some cities about people under the protection of the state. You see them under the protection of the state then a person comes in the name of Islam to harm them? No! Islam does not recognize betrayals. Allah – the Mighty and Sublime – says:

﴿ وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ

عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿١١﴾

“And fulfill the covenant of Allah (Bai’ah: pledge for Islām) when you have covenanted, and break not the oaths after you have confirmed them-and indeed you have appointed Allah your surety. Verily! Allah knows what you do.” (16: 91).

﴿ وَلَا تَكُونُوا كَالَّتِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا تَتَّخِذُونَ ائِمَّنَكُمْ دَخَلًا

بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَىٰ مِنْ أُمَّةٍ إِنَّمَا يَبُلُوكُمْ اللَّهُ بِهِ، وَلِيَبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا

كُنتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٢﴾

Allah also says: “And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. (16:92)

The significance of covenant is great and its betrayal is heinous, refuge is with Allah, and Islam is free from betrayal. The believer is limited to that which has come from the legislation, and Islam is not based on desires.

﴿ وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ﴿٧١﴾

“And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is there in would have corrupted!” (21: 71).

Allah alone grants success.

Chapter 368: prohibition of doing that which Allah and his messenger have prohibited

Hadeeth 1806

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ تَعَالَى يَغَارُ، وَغَيْرُهُ اللَّهُ أَنْ يَأْتِيَ الْمَرْءَ مَا حَرَّمَ اللَّهُ عَلَيْهِ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ said: The Prophet ﷺ said, "Allah, the Exalted, becomes angry, and His Anger is provoked when a person does what Allah has declared unlawful." [Al-Bukhari and Muslim]

Commentary

Imam An-Nawawi, may Allah shower blessings on him, said: The chapter on prohibition of doing that which Allah and His Messenger ﷺ have prohibited.

That is, one must be cautious of falling into the prohibitions. He should neither be negligent nor feel secure from the plot of Allah – the Mighty and Sublime. Satan deceives some people by telling them to indulge in disobedience and ask Allah for forgiveness, for the Mercy of Allah has preceded His Anger. He will tell them to indulge in disobedience because Allah said: ﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ﴾ *Verily, Allah forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills ...* (4: 48). These are among the false hopes Satan employs to deceive the son of Adam.

﴿يَعِدُّهُمْ وَيُغْوِيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا عُرْوًا﴾ (١٨)

"He (Shaitân) makes promises to them and arouses in them false

desires, and Shaitân's promises are nothing but deceptions." (4: 120).

Therefore, it is obligatory to be wary of the prohibitions of Allah – the Mighty and Sublime – and His Messenger ﷺ.

Then the author, may Allah shower blessings on him, buttressed this with verses from the Book of Allah.

One of the verses is the Statement of Allah – the Mighty and Sublime:

﴿فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾﴾

“...And let those who oppose the Messenger's (Muhammad) commandment (i.e. his Sunnah- legal ways, orders, acts of worship, statements beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them” (24: 63).

“And let those who oppose his commandment.” That is, the commandment of the Messenger of Allah ﷺ. The meaning of opposing him is to go out of him, with no concern for him and indulging in that thought. This person should be wary “Lest some Fitnah should befall them or painful torment be inflicted on them.”

Fitnah will be in their hearts, refuge is with Allah; the Fitnah of doubt will be thrown into their hearts regarding matters which require certainty. Alternatively, desires for prohibited matters may grow in their hearts.

Consequently, Imam Ahmad, may Allah shower blessings on him, ‘Do you know what the Fitnah is?’ The Fitnah is associating partners with Allah. Perhaps, deviation may occur in his heart for rejecting his commands ﷺ and he will be destroyed, refuge is with Allah.

Beware of Fitnah, be wary of opposing the commandment of Allah and His Messenger ﷺ.

“Or a painful torment be inflicted on them”. That is, agonizing

punishment either in this world or in the Hereafter. Allah, the Exalted said:

﴿وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ۗ﴾ (30)

“And Allah warns you against Himself (His punishment)” (3: 30). That is, be wary of Allah – the Mighty and Sublime, because He is severe in punishment. This is similar to the Statement of Allah, the Exalted:

﴿نَتَقِ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ۝ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ۝﴾ (11)

“Declare (O Muhammad) unto My slaves, that truly, I am the oft-Forgiving, the Most Merciful. And that My Torment is indeed the most painful torment.” (15: 49-50).

Allah – the Mighty and Sublime – said: “Know that Allah is Severe in punishment and that Allah is Oft-Forgiving, Most Merciful.” (5: 98).

He – the Mighty and Sublime – began with punishment and followed it with forgiveness so that no one will feel secure from the plan of Allah. If a person is secure from the plot of Allah, calamity and punishment will befall him. Consequently, Allah the exalted said:

﴿أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيْنَمَا وَهُمْ نَائِمُونَ ۝ أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ

بَأْسُنَا ضَحَىٰ وَهُمْ يَلْعَبُونَ ۝ أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ

الْخَاسِرُونَ ۝﴾ (11)

“Did the people of the towns then feel secure against the coming of our punishment by night while they were asleep? Or, the people of the towns then if secure against the coming of Our punishment in the forenoon while they were playing? Did they then feel secure against the plan of Allah? None feels secure from the plan of Allah except the people who are the losers.” (7:97-99).

The meaning of feeling secure from the plan of Allah is for a person

to think that he will commit whatever sin he wishes and he will not be punished. However, in reality, he is a loser because his end is punishment and torture. We ask Allah for well-being.

And Allah, the Sublime and Exalted said: **﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾** (11:102) *“Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe.” (11: 102).*

The Prophet ﷺ explained this in his statement: “Allah gives respite to a wrongdoer”, that is, He gives him respite by leaving him to wrong his own soul and disobey Allah “until when seizes him, He will not release him.”⁽¹⁾ Then he recited the saying of Allah the Exalted:

﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾ (11:102)

“Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe.” (11: 102).

Therefore, be very cautious of being negligent with regard to disobedience of Allah. In fact, some of the people of knowledge say: If a man does a small act of disobedience due to carelessness, it would become great (sin) refuge is with Allah. This is because of the negligence which occurred in his heart. We ask Allah to protect you and us from the causes of His Punishment and Anger.

So, it is not permissible for a person to be deceived by the respite of Allah for him, and to indulge in sin relying on the fact that Allah will not hasten His Punishment on him. This is one of the doors of feeling secure against the plan of Allah.

We mentioned that Allah the Exalted gives respite to the wrongdoer ‘until when He seizes him he will not release him’ as stated by the Prophet ﷺ and he recited the Word of Allah – the Mighty and Sublime:

﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾ (11:102)

1 Al-Bukhaari reported it in the Book of Tafseer, the Chapter of the Meaning of Allāh’s Word: Such is the Seizure of your Lord... no: (4318); and Muslim in the Book of Goodness and Joining of Ties and Manners, no: (4680).

“Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe.” (11: 102).

Many people do not attach importance to this issue. He performs acts of disobedience to Allah, which he has been forbidden to do, and abandons the acts of obedience which he has been commanded to do. Then, he says: *“Allah is Oft-Forgiven, Most Merciful.” (2:173). “Verily Allah forgives not that partner should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills.” (4:48);* and I do not associate partner with Him. It should be said to him that the One Who said that is also the One Who said: *“Know that Allah is severe in punishment.” (5: 98).*

﴿ تَبَيَّنَ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿١١﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾ ﴾

And He – the Mighty and Sublime – has said: “Declare (O Muhammad) unto My slaves, that truly, I am the oft-Forgiving, the Most Merciful. And that My Torment is indeed the most painful torment.” (15: 49-50).

It is not permissible for you to be deceived by the respite given to you by Allah. Perhaps, Allah may give a servant respite on a sin and then seizes him from where he does not know. In fact, when He seizes him, He seizes him with seizure characteristic of an All-Mighty, All-Capable. We seek refuge with Allah.

Therefore, you should abstain from being negligent of Allah’s Watch. You should note that every disease has a cure. If a thought from Satan touches you, remember Allah, run to Allah and turn to Allah and be as stated by Allah – the Mighty and Sublime – concerning them:

﴿ وَالَّذِينَ إِذَا فَعَلُوا فَجِيئَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ اللَّهُ ذُنُوبَهُمْ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٧٥﴾ ﴾

“And those who, when they have committed Faahishah (illegal sexual intercourse) or wronged themselves with evil, remember

Allah and ask forgiveness for their sins; -and none can forgive sins but Allah -and do not persist in what (wrong) they have done, while they know.” (3: 135).

There are five conditions for repentance:

First: Sincerity to Allah – the Mighty and Sublime. A person should not repent because of any creature or to seek status and position with it. Rather, his intention should be sincere to Allah, fearing His Punishment and hoping for His Reward.

Second: Regret over the sin committed. The performance of the sin and its abandonment should not be equal in his sight. Rather, he should feel remorseful and grieve for what he has done. He should say: ‘Woe unto me! Why did I do this?’ However, he should be pleased with the Decree of Allah and turn to Allah in repentance.

Third: Stop the sin by abstaining from the act of disobedience, if the sin is an act of disobedience or starting the obligation if the sin is abandoning an obligation: it is possible to rectify it. It will be a blunder to persist on the sin and hope for repentance. This is false hope. Some people say “I ask for forgiveness from Allah and I turn unto Him in repentance from backbiting,” but continues to backbite people. They also say: “I ask Allah for forgiveness and I turn unto Him in repentance from *Riba*,” but continues to consume usury. They say: “I ask Allah for forgiveness and I turn unto Him in repentance from the rights of people,” but he continues to usurp the rights of people. He delays settlement of the rights of others although he has the capacity to fulfill them.

There are other issues in which a person lies to himself that he is repentant whereas he has not repented.

If the sin involves the right of an individual, it is a must to return it to him. He took money from a person, stole money from him and when he is being asked, he says: “I have repented.” We say: Return the money to the owner. The repentance is incomplete without returning it back to him.

Similarly, if his repentance is from backbiting people; he backbit a

person and abused him in the gathering and said: "I have repented to Allah". We say to him, go and request from him to absolve you so that the repentance will be of benefit to you.

Some scholars have restricted this to when he knows that you have backbitten him. But if he does not know, there is no need for you to inform him. However, you should praise him in the gathering in which you have abused him, then seek for forgiveness from Allah.

Fourth: A resolve not to go back. That is, he should not return to Allah in repentance while he is firm to go back to the sin whenever there is an opportunity. This is not repentance. Rather, it is obligatory to be firm and resolute not to go back to the sin.

Fifth: The repentance should take place at the time of acceptance. Therefore, he should repent before death approaches him or the sun rises from the west. If he does not repent before death, the repentance is not complete.

Based on this, we know that repentance is obligatory immediately without delay. This is because a person does not know when death will strike. So it is obligatory to be prepared.

We ask Allah, the Exalted, to accept our repentance and make us die on *Eemaan*.

Chapter 369: expiation for the violation of commandments of Allah

Hadeeth 1807

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَلَفَ فَقَالَ فِي حَلْفِهِ: بِاللَّاتِ وَالْعُزَّى، فَلْيَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ، وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أَقَامِرُكَ فَلْيَتَّصِدَّقْ». مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ said: The Prophet ﷺ said, "He who takes an oath and involuntarily says: 'By Al-Lat and Al-'Uzza' should at once affirm: 'La ilaha illallah (there is no true god except Allah)', and he who says to his companion: 'Come let's gamble' should make expiation by giving something in charity." [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, said: The chapter of expiation for the violation of commandments of Allah.

This is because no one is infallible as everyone must fall into sin. This is supported by the hadeeth of the Prophet ﷺ: "All the sons of Adam err, and the best of those who err and those who repent."⁽¹⁾ He ﷺ also said: "If you do not commit sin, Allah will wipe you out then bring the people that will sin, ask Allah for forgiveness and He will forgive them."⁽²⁾

Therefore, man will always fall into sin. However, what should he do? It is obligatory for him to return to Allah whenever he commits a sin and turn to Him in repentance. He should feel remorse and seek for forgiveness so as to free himself from such sin.

﴿وَمَا يَزَعَنَّكَ مِنَ الشَّيْطَانِ نَزَعٌ فَاسْتَعِذْ بِاللَّهِ﴾ (31)

Allah, the Exalted, said: "And if an evil whisper from Shaitân tries to turn you away, then seek refuge in Allah. (41: 36).

That is, if Satan whispers to you and throws deviation and sins into your heart, you should seek refuge with Allah.

Therefore, when you are having a sinful thought, regardless of whether it is connected to the Right of Allah or right of the creature,

1 At-Trimidhi reported it in the Book of Description of Resurrection, Simplicity and Taking little in this Word, no: (2423); and Ibn Maajah in the Book of Ascetics, the Chapter of Mentioning of Repentance, no: (4241).

2 Muslim reported it in the Book of Repentance, the Chapter of Asking for Forgiveness Wash off Sins, no: (4936).

say: "I seek refuge with Allah from the accursed Satan." When you say this sincerely, Allah will aid you, protect you and grant you refuge from Satan. Allah, the Exalted, said:

﴿إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَئِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾﴾

"Verily, those who are pious, when an evil thought comes to them from Shaitân, they remember (Allah) and (indeed) they then see (aright). (7: 201).

That is, when deviation enters their heart and act accordingly, then remember and ponder, "they then see (aright)." They know that it is deviation. Then they seek for forgiveness from Allah, the Exalted. Just as stated in another verse quoted by the author, may Allah shower blessings on him, regarding the attributes of the pious.

﴿وَالَّذِينَ إِذَا فَعَلُوا فَجِيئَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ ﴿١٣٥﴾﴾

"And those who, when they have committed Faahishah (illegal sexual intercourse), or wronged themselves with evil remember Allah." (3:135)

"And those who, when they have committed Faahishah, meaning, a great evil.

"Or wronged themselves" in what is lesser than that, remember Allah with their hearts and tongues. "And ask forgiveness for their sins." They ask Allah, the Exalted, to forgive them. "And none forgives sins except Allah".

If the entire inhabitants of the earth and heavens gather together to erase a sin from you, they will never be able to do that. If the entire creatures wish to erase one sin from you, they will never be able to do that. None forgives sins except Allah – the Mighty and Sublime.

"And do not persist in what (wrong) they have done, while they know." That is, they do not persist in their sins and disobedience while they know that they are committing sin.

But if they commit sin and persist on it without knowing that it is

a sin, Allah will not call them to account based on the Statement of Allah, the Exalted:

﴿ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ﴿٣٦﴾ ﴾

“Our Lord! Punish us not if we forget or fall into error” (2: 286).

﴿ أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتٌ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ﴿٣٦﴾ ﴾

﴿ وَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٣٦﴾ ﴾

“For such, the reward is forgiveness from their Lord, and gardens with river flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers” (3: 136).

That is, these people that are described with these attributes; their reward is with their Lord. Allah, the Exalted said:

﴿ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا ﴿٣٦﴾ ﴾

“And all of you beg Allah to forgive you all, O believers, that you may be successful” (24: 31).

“And turn to Allah in repentance that you may be successful.” Allah the Exalted mentioned this after the command to lower the gaze and for women to conceal their adornment. Thereafter, He said:

﴿ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٦﴾ ﴾

“And all of you beg Allah to forgive you all, O believers, that you may be successful” (24: 31).

The act of turning to Allah – the Mighty and Sublime – in repentance is returning to Him, from His disobedience to obedience, from associating partners with Him to His Oneness, from innovation to following the Messenger ﷺ. It also involves a person turning to his Lord, remorseful for what he has done, making a firm resolve not to go back and beseeching Allah for forgiveness.

His – the Mighty and Sublime – saying: “*That you may be successful*” means, so that you will be successful.

Al-Falaah refers to achieving the desired success and salvation from the dreaded consequence.

Repentance is obligatory from every sin. You should not be negligent about sins and do not think a particular sin is light, so Allah will forgive it. This is because the sins may pile up on the heart, refuge is with Allah, and oppress him and block the door of good to him as stated by Allah, the Exalted:

﴿ كَلَّا بَلْ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾ ﴾

“*Nay! But on their hearts is the Raan (coverings of sins and evils deeds) which they used to earn*” (83: 14).

Repent to Allah from every sin.

In the second hadeeth quoted by the author (may Allah shower blessings on him), Abu Hurairah (may Allah be pleased with him) reported that the Prophet ﷺ said: “He who takes an oath and involuntarily says: ‘By Al-Lat and Al-Uzzaa’ should at once affirm: *La ilaha illallah* (There is no true god except Allah).”

Al-Lat and *Al-Uzzaa* were two of the idols worshipped by the polytheists during the Days of Ignorance. Allah, the Exalted, says:

﴿ أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴿٢٠﴾ ﴾

“*Have you then considered Al-Laat and Al-Uzzaa (the two idols of the pagan Arabs). And Manaat (another idol of the pagan Arab), the other third?*” (53: 19-20).

They used to swear by them as they swear by Allah. They would say: ‘By *Al-Lat*’, or ‘By *al-Lat* and *al-Uzzaa*.’ When a person says that, he has associated partners with Allah that should be remedied with statement of Islamic monotheism. Hence, he ﷺ said: “He should at once affirm: *La ilaha illallah* (There is no true god except Allah)” in order to remedy the matter with its opposite.

“And he who says to his companion: ‘Come let us gamble’ should make expiation by giving something in charity.’ This is also the remedy of something with its opposite.

Al-Maqaamarah refers to betting on anything. Hence, whoever says this has uttered a forbidden statement and must repent, and part of his repentance is to give out charity.

Similarly, whoever is negligent concerning obligatory duties, the remedy is to turn to Allah in repentance and do a lot of righteous deeds so much so that the laxity in this obligation would be remedied with the righteous deeds.

We ask Allah, the Exalted, to turn unto you and us and May he make us firm in that which He loves and pleases Him.

18. The book of miscellaneous *hadeeths* of significant values

Chapter 370: *hadeeths* about *dajjal* and portents of the hour

عَنِ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: ذَكَرَ رَسُولُ اللَّهِ الدَّجَالَ ذَاتَ غَدَاةٍ، فَخَفَّضَ فِيهِ، وَرَفَعَ حَتَّى ظَنَّاهُ فِي طَائِفَةِ النَّخْلِ. فَلَمَّا رُحْنَا إِلَيْهِ، عَرَفَ ذَلِكَ فِينَا، فَقَالَ: «مَا سَأَلْتُمْ؟» قُلْنَا: يَا رَسُولَ اللَّهِ ذَكَرْتَ الدَّجَالَ الْغَدَاةَ، فَخَفَّضْتَ فِيهِ وَرَفَعْتَ، حَتَّى ظَنَّاهُ فِي طَائِفَةِ النَّخْلِ فَقَالَ: «غَيْرِ الدَّجَالِ أَخَوْفَنِي عَلَيْكُمْ؛ إِنْ يَخْرُجُ وَأَنَا فِيكُمْ، فَأَنَا حَاجِبُهُ دُونَكُمْ؛ وَإِنْ يَخْرُجُ وَلَسْتُ فِيكُمْ، فَاْمُرُوا حَاجِبَ نَفْسِهِ، وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ. إِنَّهُ شَابٌّ قَطَطٌ، عَيْنُهُ طَافِيَةٌ، كَأَنِّي أَشَبَّهُهُ بِعَبْدِ الْعَزْزِيِّ بْنِ قَطَنِ، فَمَنْ أَدْرَكَهُ مِنْكُمْ، فَلْيَقْرَأْ عَلَيْهِ فَوَاتِحَ سُورَةِ الْكَهْفِ؛ إِنَّهُ خَارِجٌ خَلَّةً بَيْنَ الشَّامِ وَالْعِرَاقِ، فَعَاتِ يَمِينًا وَعَاتِ

شِمَالًا، يَا عِبَادَ اللَّهِ فَاتَّبُوا» قُلْنَا: يَا رَسُولَ اللَّهِ وَمَا لُبُّهُ فِي الْأَرْضِ؟ قَالَ: «أَرْبَعُونَ يَوْمًا: يَوْمَ كَسَنَةِ، وَيَوْمَ كَسْهَرٍ، وَيَوْمَ كَجُمُعَةٍ، وَسَائِرُ أَيَامِهِ كَأَيَّامِكُمْ» قُلْنَا: يَا رَسُولَ اللَّهِ، فَذَلِكَ الْيَوْمَ الَّذِي كَسَنَةَ أَتَكْفِينَا فِيهِ صَلَاةُ يَوْمٍ؟ قَالَ: «لَا، اقْدُرُوا لَهُ قَدْرَهُ» قُلْنَا: يَا رَسُولَ اللَّهِ وَمَا إِسْرَاعُهُ فِي الْأَرْضِ؟ قَالَ: «كَالْعَيْثِ اسْتَدْبَرْتُهُ الرِّيحُ، فَيَأْتِي عَلَى الْقَوْمِ، فَيَدْعُوهُمْ، فَيُؤْمِنُونَ بِهِ، وَيَسْتَجِيبُونَ لَهُ فَيَأْمُرُ السَّمَاءَ فْتُمْطِرُ، وَالْأَرْضَ فْتَنْبِتُ، فَتَرْوِحُ عَلَيْهِمْ سَارِحَتَهُمْ أَطْوَلَ مَا كَانَتْ ذُرَى، وَأَسْبَغَهُ ضُرُوعًا، وَأَمَدَهُ خَوَاصِرَ، ثُمَّ يَأْتِي الْقَوْمَ فَيَدْعُوهُمْ، فَيَرُدُّونَ عَلَيْهِ قَوْلَهُ، فَيَنْصَرِفُ عَنْهُمْ، فَيُصْبِحُونَ مُمَجَلِينَ لَيْسَ بِأَيْدِيهِمْ شَيْءٌ مِنْ أَمْوَالِهِمْ، وَيَمُرُّ بِالْخَبْرَةِ فَيَقُولُ لَهَا: أَخْرِجِي كُنُوزَكَ، فَتَتَّبِعُهُ كُنُوزُهَا كَيْعَاسِيبِ النَّحْلِ، ثُمَّ يَدْعُو رَجُلًا مُمْتَلِنًا شَبَابًا فَيَضْرِبُهُ بِالسَّيْفِ، فَيَقْطَعُهُ جِزْلَتَيْنِ رَمِيَةَ الْغَرَضِ، ثُمَّ يَدْعُوهُ، فَيُقْبِلُ، وَيَتَهَلَّلُ وَجْهَهُ يَضْحَكُ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ بَعَثَ اللَّهُ تَعَالَى الْمَسِيحَ ابْنَ مَرْيَمَ، فَيَنْزِلُ عِنْدَ الْمَنَارَةِ الْبَيْضَاءِ شَرْقِيَّ دِمَشْقَ بَيْنَ مَهْرُودَتَيْنِ، وَأَضْعًا كَفِيهِ عَلَى أَجْنِحَةِ مَلَكَينِ، إِذَا طَاطَأَ رَأْسَهُ، قَطْرًا، وَإِذَا رَفَعَهُ تَحَدَّرَ مِنْهُ جُمَانٌ كَاللُّؤْلُؤِ. فَلَا يَحِلُّ لِكَافِرٍ يَجِدُ رِيحَ نَفْسِهِ إِلَّا مَاتَ، وَنَفْسُهُ يَنْتَهِي إِلَى حَيْثُ يَنْتَهِي طَرْفُهُ، فَيَطْلُبُهُ حَتَّى يَدْرِكَهُ بِبَابٍ لُدٍّ فَيَقْتُلُهُ، ثُمَّ يَأْتِي عِيسَى الطَّلِيلُ قَوْمًا قَدْ عَصَمَهُمُ اللَّهُ مِنْهُ، فَيَمْسَحُ عَنْ وُجُوهِهِمْ، وَيُحَدِّثُهُمْ بِدَرَجَاتِهِمْ فِي الْجَنَّةِ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَوْحَى اللَّهُ تَعَالَى إِلَى عِيسَى الطَّلِيلُ إِنَّي قَدْ أَخْرَجْتُ عِبَادًا لِي لَا يَدَانِ لِاحِدٍ بِقَتَالِهِمْ، فَحَرَّرْ عِبَادِي إِلَى الطُّورِ. وَبَعَثْتُ اللَّهُ يَأْجُوجَ وَمَأْجُوجَ وَهُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ، فَيَمُرُّ أَوَائِلُهُمْ عَلَى بَحِيرَةٍ طَبْرِيَّةَ فَيَشْرَبُونَ

مَا فِيهَا، وَيَمُرُّ آخِرُهُمْ فَيَقُولُونَ: لَقَدْ كَانَ بِهِذِهِ مَرَّةً مَاءً، وَيُحْصِرُ نَبِيُّ
 اللَّهُ عِيسَى، عليه السلام، وَأَصْحَابُهُ حَتَّى يَكُونَ رَأْسُ الثَّوْرِ لِأَحَدِهِمْ خَيْرًا مِنْ
 مِائَةِ دِينَارٍ لِأَحَدِكُمْ الْيَوْمَ، فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى، عليه السلام، وَأَصْحَابُهُ،
 رَضِيَ اللَّهُ عَنْهُمْ، إِلَى اللَّهِ تَعَالَى، فَيُرْسِلُ اللَّهُ تَعَالَى عَلَيْهِمُ النَّعْفَ
 فِي رِقَابِهِمْ، فَيُضْبِحُونَ فَرَسِي كَمَوْتِ نَفْسٍ وَاحِدَةٍ ثُمَّ يَهْبِطُ نَبِيُّ اللَّهِ
 عِيسَى، عليه السلام، وَأَصْحَابُهُ رَضِيَ اللَّهُ عَنْهُمْ، إِلَى الْأَرْضِ، فَلَا يَجِدُونَ فِي
 الْأَرْضِ مَوْضِعَ شِبْرٍ إِلَّا مَلَأَهُ زَهْمُهُمْ وَنَتْنُهُمْ، فَيَرْغَبُ نَبِيُّ اللَّهِ عِيسَى،
عليه السلام، وَأَصْحَابُهُ رَضِيَ اللَّهُ عَنْهُمْ إِلَى اللَّهِ تَعَالَى، فَيُرْسِلُ اللَّهُ تَعَالَى
 طَيْرًا كَأَعْنَاقِ الْبُخْتِ، فَتَحْمِلُهُمْ، فَتَطْرَحُهُمْ حَيْثُ شَاءَ اللَّهُ، ثُمَّ يُرْسِلُ
 اللَّهُ عَزَّ وَجَلَّ مَطْرًا لَا يَكِينُ مِنْهُ بَيْتٌ مَدْرٍ وَلَا وِيرٍ، فَيَغْسِلُ الْأَرْضَ
 حَتَّى يَتْرُكَهَا كَالزَّلَقَةِ، ثُمَّ يُقَالُ لِلأَرْضِ: أَنْبِئِي ثَمْرَتِكَ، وَرُدِّي بَرَكَتِكَ،
 فَيَوْمئِذٍ تَأْكُلُ الْعِصَابَةُ مِنَ الرُّمَانَةِ، وَيَسْتَظِلُّونَ بِقَحْفِهَا، وَيُبَارِكُ فِي
 الرَّسْلِ حَتَّى إِنَّ اللَّقْحَةَ مِنَ الْإِبِلِ لَتَكْفِي الْفِئَامَ مِنَ النَّاسِ، وَاللَّقْحَةَ
 مِنَ الْبَقَرِ لَتَكْفِي الْقَبِيلَةَ مِنَ النَّاسِ، وَاللَّقْحَةَ مِنَ الْغَنَمِ لَتَكْفِي الْفَخْدَ
 مِنَ النَّاسِ، فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ بَعَثَ اللَّهُ تَعَالَى رِيحًا طَيِّبَةً، فَتَأْخُذُهُمْ
 تَحْتَ آبَاتِهِمْ، فَتَقْبِضُ رُوحَ كُلِّ مُؤْمِنٍ وَكُلِّ مُسْلِمٍ؛ وَيَبْقَى شِرَارُ النَّاسِ
 يَتَهَارِجُونَ فِيهَا تَهَارِجَ الْحُمْرِ فَعَلَيْهِمْ تَقُومُ السَّاعَةُ» رَوَاهُ مُسْلِمٌ .

An-Nawwas bin Sam'an رضي الله عنه reported: One morning the Messenger of Allah ﷺ made a mention of Dajjal, and he described him to be insignificant and at the same time described him so significant that we thought he was on the date-palm trees (i.e., nearby). When we went to him (the Prophet ﷺ) in the evening, he perceived the sign of fear on our faces. He said, "What is the matter with

you?” We said: “O Messenger of Allah, you talked about Dajjal this morning raising your voice and lowering it until we thought he was hiding in the palm-trees grove: He said: “Something other than Dajjal make worry about you. If he appears while I am with you, I will defend you against him. But if he appears after I die, then everyone of you is his own defender. Allah is the One Who remains after me to guide every Muslim. Dajjal will be a young man with very curly hair with one eye protruding (with which he cannot see). I compare (his appearance) to that of Al-‘Uzza bin Qatan. He who amongst you survives to see him, should recite over him the opening Ayat of Surat Al-Kahf (i.e., Surat 18: Verses 1-8). He will appear on the way between Syria and Iraq and will spread mischief right and left. O slaves of Allah! Remain adhered to the truth.” We asked: “O Messenger of Allah! How long will he stay on the earth?” He said, “For forty days. One day will be like a year, one day like a month, one day like a week and the rest of the days will be like your days.” We said: “O Messenger of Allah! Will one day’s Salat (prayer) suffice for the Salat of that day which will be equal to one year?” Thereupon he said, “No, but you must make an estimate of time and then offer Salat .” We said: “O Messenger of Allah! How quickly will he walk upon the earth?” Thereupon he said, “Like cloud driven by the wind (i.e., very quickly). He will come to the people and call them to his obedience and they will affirm their faith in him and respond to him. He will then give command to the sky and it will send its rain upon the earth and he will then send his command to the earth and it will grow vegetation. Then in the evening their pasturing animals will come to them with their humps very high and their udders full of milk and their flanks stretched. He will then come to another people and invite them, but they will reject him and he will leave them, in barren lands and without any goods and chattels! He would then walk through the waste land and say to it: ‘Bring forth your treasures’, and the treasures will come out and follow him like swarms of bees. He will then call a person brimming with youth and strike him with the sword and cut him into two pieces and make these pieces lie at a distance,

which is generally between the archer and his target. He will then call that young man and he will come forward, laughing, with his face gleaming out of joy; and it will be at this very time that Allah will send 'Isa (Jesus), son of Maryam (Mary) who will descend at the white minaret in the eastern side of Damascus, wearing two garments lightly dyed and placing his hands on the wings of two angels. When he will lower his head, there would fall drops of water from his head, and when he will raise it up, drops like pearls would scatter from it. Every disbeliever who will find his (i.e., 'Isa's) smell will die and his smell will reach as far as he will be able to see. He will then search for Dajjal until he will catch hold of him at the gate of Ludd (village near Jerusalem), and will kill him. Then the people, whom Allah will have protected, will come to 'Isa son of Maryam, and he will wipe their faces and will inform them of their ranks in Jannah, and it will be under such conditions that Allah will reveal to 'Isa these words: 'I have brought forth from amongst my slaves such people against whom none will be able to fight, so take these people safely to the mountain.' And then Allah will send Ya'juj and Ma'juj (Gog and Magog people) and they will sworn down from every slope. The first of them will pass the Lake Tabariyah (near the Dead Sea in Palestine) and drink all its water. And when the last of them will pass, he will say: 'There was once water there.' Prophet 'Isa and his companions will then be so much hard-pressed that the head of an ox will be dearer to them than one hundred dinar, and 'Isa along with his companions, will make supplication to Allah, Who will send insects which will attack their (Ya'juj and Ma'juj people) neck until they all will perish like a single person. Prophet, 'Isa and his companions will then come down and they will not find in the earth as much space as a single span which would not be filled with their corpses and their stench. Prophet 'Isa and his companions will then again beseech Allah, Who will send birds whose necks will be like those of Bactrian camels, and they will carry them and throw them where Allah will desire. Then Allah will send down rain which will spare no house in the city or in the countryside. It would wash away the earth until it appears like

a mirror. Then the earth will be told to bring forth its fruit and restore its blessings; and as a result of this, there will grow such a big pomegranate that a group of people will eat from it and seek shelter under its skin. Milk will be so blessed that the milk of one she-camel will suffice for a large company and the cow will give so much milk, that it will suffice for a whole tribe. The sheep will give so much milk that the whole family will be able to drink out of that, and at that time Allah will send a pleasant wind which will soothe people even under their armpits, and will take the life of every Muslim and true believer, and only the wicked will survive. They will commit adultery in public like asses and the Resurrection Day will be held.” [Muslim]

Commentary

The author, Imam An-Nawawi (may Allah shower blessings on him), said at the end of his book, *Riyaadus-Saaliheen: The Book of Miscellaneous Hadeeths of Significant Values*.

Al-Manthuraat means it involves miscellaneous topics, not a single issue.

Al-Mulh is the plural of *Mulhatun* meaning an anecdote.

Then the author (may Allah shower blessing on him) mentioned the first section: The chapter of *Ad-Dajjal* and the portents of the Hour.

The word *Ad-Dajjal* is a hyperbole for the word ‘*Dajjal*’, which means deceit. Hence, *Ad-Dajjal* means one who lies or cheats a lot.

As for *Ashraat As-Saa’ah*, it means signs of the imminence of the Last Hour, just as Allah – the Mighty and Sublime – said:

﴿فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا﴾

“Do they then await (anything) other the Hour that it should come to them suddenly? But some of its portents (indications and signs) have already come.” (47:18).

That is, its signs are close.

Then he mentioned a lengthy hadeeth on the authority of An-Nawaas bin Sam'aan (may Allah be pleased with him). The Prophet ﷺ mentioned Dajjal one morning in a very lengthy talk. He described him so significant that they thought he might be present on some nearby date-palm trees. That is, they thought that he was present and at the border of Madinah. But it was not so.

The Prophet ﷺ perceived the sign of fear, so he asked them about the cause of concern? They replied thus: “You talked about Dajjal this morning raising your voice and lowering it until we thought he was hiding in the date palm groove.” The Prophet ﷺ said: ‘**Something other than Dajjal makes me worry about you.**’ That is, my cause of concern for you is greater than Dajjal, and one of that is show-off.

With regards to this, he said, “What I fear for you most is **Inconspicuous Shirk**”. When asked about Inconspicuous *Shirk*, he ﷺ said, ‘**Show-off**’. That is, a person should show off with his acts of worship. When he prays, he does so for the sake of people; when he gives out charity, he does so for the sake of people; and he beautifies his character for the sake of people. This is show-off.

The action of one who is showing off is in vain. Show-off is one of the attributes of the hypocrites as stated by Allah – the Mighty and Sublime:

﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاءُونَ﴾

﴿النَّاسِ ١٤٢﴾

“Verily the hypocrites seek to deceive Allah, but it is He who deceives them. And when they stand up for Salat (the prayer), they stand with laziness and to be seen of men” (4:142).

So, O you insincere person! Know that Allah will soon expose you. This is because the Prophet ﷺ said: “Whoever show-off Allah will expose him.” That is, Allah will expose his defects and intent to people. And “whoever does something so that people will hear it,

Allah will expose him.”

Then, the Prophet ﷺ said: “If he appears while I am with you, I will defend you against him.” That is, if Dajjal should appear while I am present, I would suffice you against him. “But if he appears after I die, then everyone of you is his own defender. Allah is the One Who remains after me to guide every believer.”

He ﷺ placed his Lord as substitute in order to strengthen the believer and to protect them from the trial of the Dajjal. There will be no trial greater than this trial between the creation of Adam and the Day of Resurrection.

We beseech Allah to protect us from this trial.

Allah alone grants success.

The author (may Allah shower blessing on him) reported the description of Dajjal in the hadeeth of An-Nawaas bin Sam’aan (may Allah shower blessings on him): “He is a young man with a very curly hair with one eye protruding (with which he cannot see)”.

He is a young man among the children of Adam with a very curly hair and an eye with which he cannot see. He is as stated by the Prophet ﷺ: one eyed. Allah will send him as a trial to mankind. He will invite people to follow him claiming that he is the lord and Allah will make him firmly established.

He will come to a people and invite them to his obedience and they will respond to his call and affirm their faith in him. He will then give command to the sky and it will send down its rain upon the earth and the plants will grow from the earth. People will witness all these events. He will command the sky to send down rain and rain will fall; he will command the earth to produce vegetation and vegetation will grow. Although this is not by his might and power; rather, it is the will of Allah Who will establish him as a form of test and trial.

‘Then in the evening their pasturing animals will come to them with their humps very high and their udders full of milk and their flanks stretched.’

Then he will come to another group of people and invite them, but they will not respond. They will reject him and flee and he will leave them without any goods and chattels. The lands will become barren as there will be no rainfall and water will dry up. These people will be rewarded and their end will be praiseworthy. But the first people that will believe in him will be the losers even if they consider themselves to be successful.

Then he will walk through a waste land that contains no building or human being and say to it, "O you earth! Bring forth your treasures," and its treasures will come out including gold and silver and others. The treasures will come forth like swarms of bees.

He will stay on the earth for forty days. The duration of the first day will be the duration of a year (360 days), the second day will be like a month (30 days), the third day like a week and the remaining thirty-seven days will be like normal days.

But Allah aroused the companions to ask: "O Messenger, will one day's *Salat* (prayer) suffice for the *Salat* of that day which will be equal to one year?" He ﷺ said to them: "No, but you must make an estimate of time and then offer *Salat*." This is one of the riddles usually thrown at the beginners. It will be said that it will be obligatory for a man to observe the *Salat* of a complete year in one day and also pay the *Zakat* of his wealth on this day. In addition, he will observe a fast for a part of the day, that is, for a twelfth of the day.

We say that is this day of the Dajjal. Indeed, praise be to Allah the Wise Who has perfected our religion for us before the death of the best of the Messengers ﷺ. In addition, praise be to Allah Who made the companions ask if the *Salat* (the prayer) of a day will be sufficient for this day or not. There is a great benefit for us in this.

Now you find some people whose day is an estimation of six months and their night is an estimation of six months. They witness continuous sunlight for six months while the remaining six months are spent without sun. How should these people pray? Should they pray a day and a night's prayer or make an estimation of its time? We say: They should make an estimate of its time just like a complete day

of Dajjal.

How would they offer *Salat* on the second day among the days of Dajjal which is like a month? They should estimate and offer the *Salat* of one month. Likewise, they should estimate and offer the *Salat* of one week for the third day. The fourth day should be like the usual day.

Then the companions asked the Prophet ﷺ about his movement upon the earth. Will it be the usual movement of camel or men? The Prophet ﷺ said: “He will move like a cloud driven by the wind.” Allah alone knows how the speed would be. Will Allah make things like aeroplanes available for him, as an example, or other things? We do not know. However, what the Prophet ﷺ stated was that it would be like a cloud; that is, rain.

Then he mentioned some of his tribulations.

A fat youth among the Muslims will meet him and say to him: I testify that you are the Dajjal about whom the Messenger of Allah ﷺ has informed us. Then he will cut him into two equal parts with a sword and make these two pieces lie at a distance. Then he will call him after cutting him: ‘O so-and-so,’ so the two halves will join together and he will get up. He will come forward to Dajjal, laughing, with a cheerful face as if he has done nothing. Then he will say to him: ‘By Allah, I testify that you are the false messiah. By Allah, I have better understanding of you now.’

So, he will kill him a second time by cutting him into two parts, he will call him and he will meet him with a cheerful face. Then he will want to repeat this a third time but he will not be able to kill him.

These are some of the trials and tribulations of Dajjal; there is no doubt that anyone who witness these will be deceived.

Then Allah, the Exalted, will send Isa (Jesus) son of Maryam (Mary), the Messenger of Allah ﷺ. He will descend from the sky placing his hands on the wings of two angels. The angels have wings. Isa ﷺ is alive in the heaven now, but he will descend before the Day of Resurrection to kill Dajjal. He will descend as if, and

Allah knows best, he had just taken a bath with pure water. When he will lower his head, drops of water will fall from it, and drops like pearls will scatter from it when he raises it up. This may be water or sweat, Allah knows best.

Then he will search for the filthy, deceiving and one-eyed Dajjal. Every disbeliever who will find his (Isa's) breath will die – *Sub'hanAllah* – the breath of Isa will kill the disbelievers and his breath will reach as far as he is able to see. This is also one of the signs of Allah – the Mighty and Sublime. Our own breaths do not exceed an arm's length, but the breath of Isa ﷺ will reach as far as his eyesight. This implies that he will kill a lot of people among the disbelievers. As this breath travels in the wind, any disbeliever who perceives it will die.

He will descend at the minaret in the eastern side of Damascus. This was how the Prophet ﷺ described him. This white minaret in the eastern side of Damascus must exist at the time of the descent of Isa bin Maryam ﷺ. He will then search for Dajjal until he will encounter him at the gate of the Ludd (a village near Jerusalem), which is in Palestine today, which the Jews have occupied. May the curse of Allah be upon the Jews till the Day of Resurrection. Isa will catch the false messiah there and kill him. This will be the end of the false messiah and Isa, the messiah, ﷺ will remain.

Then Eesaa ﷺ will come to a people whom Allah has protected from the trials of Dajjal and wipe their faces and give them glad tidings of their ranks in Paradise. While they are in this condition, Allah will reveal to Isa: "I have brought forth from amongst my slaves such people against whom none will be able to fight." The servitude of these slaves is not for a religious purpose; rather, they are servants for a predestined cause.

﴿إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا﴾

"There is none in the heavens and the earth but comes unto the Most Gracious (Allah) as a slave" (19:93).

These servants are Ya'jooj and Ma'jooj (Gog and Magog people) who will sworn down from every slope. This is because the mountain

pass and valleys will not contain them because of their great numbers, so they will climb the mountains to get to the earth. These people are among the children of Adam, not Jinns or some aliens; rather, they are among the children of Adam. The evidence for this is that the Prophet ﷺ said: “Verily Allah will say on the Day of Resurrection, ‘O Adam! He will reply: I respond to Your call; I am obedient to Your orders.’” Then Allah – the Mighty and Sublime – will say: “Separate the share of the Fire from your offspring.” And he will ask: ‘O my Lord! How many for the hell? He will reply: ‘Nine hundred and ninety-nine from every one thousand among the children of Adam’. All of these people will be in Hell-Fire except one out of one thousand from the children of Adam who will be among the people of Paradise. This was heavy and disturbing to the companions, so they asked: ‘O Messenger of Allah! Who is that one? He said to them: “Should I give you glad tidings? One person will be from you and one thousand will be from Gog and Magog.” The companions were elated, then he ﷺ said: “I hope that you people will be a quarter of the people of Paradise”. The companions said ‘Allahu-Akbar’ rejoicing at the Bounties of Allah. Then he ﷺ said, ‘I hope you people will be half of the people of Paradise.’ They all said ‘Allahu-Akbar’ and were delighted. Then he ﷺ said: ‘I hope that you people will be a third of the people of Paradise.’ I am in doubt about this third one. However, it has been reported from the Prophet ﷺ that the people of Paradise are one hundred and twenty categories and eighty out of them will be from this Ummah.⁽¹⁾

The important point is that Gog and Magog are from the children of Adam; their physical form is like that of the children of Adam with no difference. As for what has been reported in some narrations that some of them are excessively short and others excessively tall, and that some of them will sleep on one of their ears and cover themselves up with the other, these are not accurate and lack any basis. They are among the children of Adam and they are like them. However, they are great nations as stated by Allah – the Mighty and Sublime: “*And they swoop down from every mound*” (21:96). That is, from every hill

1 Al-Bukhaari reported it in the Book of Stories of the Prophet, the Chapter of the Story of Ya’jooj and Ma’jooj, no: (3099); Muslim reported it in the Book of Faith, the Chapter of What Allâh will say to Adam, no: (327).

because the earth will be too small to contain them due to their huge number. **“And they swoop down”** that is, they will rush down as if they are up in arms against the children of Adam.

Allah – the Mighty and Sublime – will say to Isa: ‘I have brought forth from amongst my slaves such people against whom none will be able to fight’. That is, no one can fight them due to their power. So, take these my servants to Tur mountain to seek refuge. Tur is a well-known mountain. Isa ﷺ and those with him will climb the Tur and they will be so much hard-pressed with hunger and difficulty of provision. The head of an ox will be dearer to them than so-and-so amount of dinar.

Then Isa ﷺ and his companions will make supplication to Allah, invoking Him, the Exalted, to turn this *Ummah* away from them, which has constrained them in this mountain. So, Allah will send *An-Nagaf*, like worms, which will attack the Gog and Magog necks until they all perish. All these multitude, whose population cannot be enumerated by anyone except Allah, will die in one night. This is because the affairs are in the Hand of Allah. Once this worm enters their necks, they will all die immediately.

Then Allah will bring Isa ibn Maryam عَلَيْهِ السَّلَام and his companions down and the earth will be filled with stinking carcass and filthy odour. Isa ﷺ and his companions will beseech Allah to save them from this situation. Then Allah will send birds whose necks will be like those of Bactrian camels; big and strong birds that will carry the corpses and drop them in the sea. The meaning of this is that they are big birds, no one knows their number except Allah – the Mighty and Sublime.

All this is with the power of Allah, the Exalted, because whenever He wishes to dispose any affair, He says ‘Be’ and it will be. You should not be amazed to think where will these birds come from and how will they proliferate. Allah has power over all things. These birds, with necks like that of a camel, will carry all of these corpses and throw them in the sea with none remaining. However, as you know that it is expected that a certain level of foul smell, litter, irritation will

remain on earth after the evacuation of the carcasses, Allah will send down a heavy rain which will spare no house in the city or in the countryside. It will wash the earth until it appears like a mirror. It will be completely cleaned with the Permission of Allah – the Mighty and Sublime – Who will order the earth to bring forth its blessings and fruits. As a result, there will be great fruits, goodness and blessing in it such that the milk of one she-camel will suffice for a large company of people. Indeed, a cow will give so much milk that it will suffice for a whole tribe and a goat will suffice for a family and it is one. However, Allah will send down blessing into it so that it would suffice so much people and there will be a lot of goodness and blessing. All of these indicate the Greatness and Power of Allah – the Mighty and Sublime:

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾﴾

“Verily, along with every hardship is relief. “Verily along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs) (94: 5-6).

After they were hard-pressed on the *Tur* mountain and could not find anything, the earth brought forth its fruits and restore its blessings all of a sudden. These affairs will happen by the command of Allah – the Mighty and Sublime.

Allah alone grants success.

Hadeeth 1809

وَعَنْ رَبِيعِ بْنِ حِرَاشٍ قَالَ: انْطَلَقْتُ مَعَ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ إِلَى حُدَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُمْ فَقَالَ لَهُ أَبُو مَسْعُودٍ، حَدَّثَنِي مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ، فِي الدَّجَالِ قَالَ: «إِنَّ الدَّجَالَ يَخْرُجُ، وَإِنَّ مَعَهُ مَاءٌ وَنَارًا؛ فَأَمَّا الَّذِي يَرَاهُ النَّاسُ مَاءً فَنَارٌ تُحْرِقُ، وَأَمَّا الَّذِي يَرَاهُ النَّاسُ نَارًا، فَمَاءٌ بَارِدٌ عَذْبٌ، فَمَنْ أَدْرَكَهُ مِنْكُمْ، فَلْيَقَعْ فِي الَّذِي يَرَاهُ نَارًا، فَإِنَّهُ مَاءٌ عَذْبٌ طَيِّبٌ» فَقَالَ أَبُو

مَسْعُودٍ: وَأَنَا قَدْ سَمِعْتُهُ. مُتَّفَقٌ عَلَيْهِ .

Rib'i bin Hirash (رضي الله عنه) said: I accompanied Abu Mas'ud Al-Ansari to Hudaifah bin Al-Yaman. Abu Mas'ud said to him: "Tell us what you heard from the Messenger of Allah ﷺ about Dajjal (the Antichrist)." Hudaifah said: He said, "Dajjal will appear, and with him will be water and fire. That which people consider to be water will in fact be a burning fire, and that which people will consider to be fire will in fact be cool and sweet water. He who from amongst you happens to face him, should jump into that which he sees as fire for that will be nice and sweet water." Abu Mas'ud said: "I have also heard this from the Messenger of Allah ﷺ" [Al-Bukhari and Muslim] HADEETH 1810

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ الدَّجَالُ فِي أُمَّتِي فَيَمَكُّتُ أَرْبَعِينَ، لَا أَذْرِي أَرْبَعِينَ يَوْمًا، أَوْ أَرْبَعِينَ شَهْرًا، أَوْ أَرْبَعِينَ عَامًا، فَيَبْعَثُ اللَّهُ تَعَالَى عِيسَى ابْنَ مَرْيَمَ، ﷺ، فَيَطْلُبُهُ فَيَهْلِكُهُ، ثُمَّ يَمَكُّتُ النَّاسُ سَبْعَ سِنِينَ لَيْسَ بَيْنَ اثْنَيْنِ عَدَاوَةٌ، ثُمَّ يُرْسِلُ اللَّهُ، عَزَّ وَجَلَّ، رِيحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبِضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَيْدِ جَبَلٍ، لَدَخَلَتْهُ عَلَيْهِ حَتَّى تَقْبِضَهُ، فَيَبْقَى شِرَارُ النَّاسِ فِي خِيفَةِ الطَّيْرِ، وَأَحْلَامُ السَّبَاعِ لَا يَعْرِفُونَ مَعْرُوفًا، وَلَا يُنْكِرُونَ مُنْكَرًا، فَيَتَمَثَّلُ لَهُمُ الشَّيْطَانُ، فَيَقُولُ: أَلَا تَسْتَجِيبُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ، وَهُمْ فِي ذَلِكَ دَارٌ رِزْقُهُمْ، حَسَنٌ عَيْشُهُمْ، ثُمَّ يُنْفَخُ فِي الصُّورِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لَيْتًا وَرَفَعَ لَيْتًا، وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضَ إِبْنِهِ

فَيُصْعَقُ وَيُصْعَقُ النَّاسُ، ثُمَّ يُرْسِلُ اللَّهُ - أَوْ قَالَ: يُنْزِلُ اللَّهُ - مَطَرًا
 كَأَنَّهُ الطَّلُّ أَوْ الظِّلُّ، فَتَنْبُتُ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يُنْفَخُ فِيهِ أُخْرَى فَإِذَا
 هُمْ قِيَامٌ يَنْظُرُونَ، ثُمَّ يُقَالُ: يَا أَيُّهَا النَّاسُ هَلُمَّ إِلَى رَبِّكُمْ، وَفَقُّوهُمْ إِنَّهُمْ
 مَسْؤُولُونَ، ثُمَّ يُقَالُ: أَخْرِجُوا بَعَثَ النَّارِ فَيُقَالُ: مَنْ كَمْ؟ فَيُقَالُ: مِنْ كُلِّ
 أَلْفٍ تِسْعِمِائَةٍ وَتِسْعَةَ وَتِسْعِينَ؛ فَذَلِكَ يَوْمٌ يَجْعَلُ الْوِلْدَانَ شِيبًا، وَذَلِكَ
 يَوْمٌ يَكْشَفُ عَنْ سَاقٍ رَوَاهُ مُسْلِمٌ .

Abdullah bin 'Amr bin Al-'As ؓ said: The Messenger of Allah ﷺ said, "Dajjal (the Antichrist) will appear in my Ummah and he will stay in the world for forty. I do not know whether this will be forty days or forty months or forty years. Allah will then send (Prophet) 'Isa (Jesus), son of Maryam (Mary). 'Isa will pursue him and slaughter him. Then people will survive for seven years (i.e., after the demise of 'Isa) in the state that there will be no rancour between two persons. Then Allah will send a cool breeze from the side of Ash-Sham. None will remain upon the face of the earth having the smallest particle of good or Faith in him but he will die, so much so that even if someone amongst you will enter the innermost part of a mountain, this breeze will reach that place also and will cause him to die. Only the wicked people will survive and they will be as fast as birds (i.e., to commit evil) and as ferocious towards one another as wild beasts. They will never appreciate the good, nor condemn evil. Then Shaitan (Satan) will come to them in the garb of a man and will say: 'Will you not obey me?' They will say: 'What do you order us to do?' He will command them to worship idols. They will have abundance of sustenance and will lead comfortable lives. Then the Trumpet will be blown. Every one hearing it, will turn his neck towards it and will raise it. The first one to hear that Trumpet will be a man who will be busy repairing the basin for his camels. He will become unconscious. Allah will send, or will cause to send, rain which will be like dew and there will grow out of it (like wild growth)

the bodies of the people. Then the second Trumpet will be blown and they will stand up and begin to look around. Then it will be said: 'O people! Go to your Rubb.' Then there will be a command: 'Make them stand there.' After it they will be called to account. Then it will be said: 'Separate from them the share of the Fire.' It will be asked: 'How much?' It will be said: 'Nine hundred and ninety-nine out of every thousand.' That will be the Day which will make children hoary-headed men because of its terror and that will be the Day when the Shin will be uncovered." [Muslim]

Hadeeth1811

وَعَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَيْسَ مِنْ بَلَدٍ إِلَّا سَيَطُوهُ الدَّجَالُ، إِلَّا مَكَّةَ وَالْمَدِينَةَ؛ وَلَيْسَ نَقْبٌ مِنْ أَنْقَابِهَا إِلَّا عَلَيْهِ الْمَلَائِكَةُ صَافِّينَ تَحْرُسُهُمَا، فَيَنْزِلُ بِالسَّبْحَةِ، فَتَرْجُفُ الْمَدِينَةُ ثَلَاثَ رَجَفَاتٍ، يُخْرِجُ اللَّهُ مِنْهَا كُلَّ كَافِرٍ وَمُنَافِقٍ» رَوَاهُ مُسْلِمٌ .

Anas bin Malik ؓ said: The Messenger of Allah ﷺ said, "There will be no land which will not be trampled by Dajjal (the Antichrist) but Makkah and Al-Madinah; and there will be no passage leading to them which will not be guarded by the angels, arranged in rows. Dajjal will appear in a barren place adjacent to Al-Madinah and the city will be shaken three times. Allah will expel from it every disbeliever and hypocrite." [Muslim]

Hadeeth1812

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَّبِعُ الدَّجَالُ مِنْ يَهُودٍ أَصْبَهَانَ سَبْعُونَ أَلْفًا عَلَيْهِمُ الطَّيَالِسَةُ» رَوَاهُ مُسْلِمٌ .

Anas ؓ said: The Messenger of Allah ﷺ said, " Dajjal (the Antichrist) will be followed by seventy thousand Jews of Isfahan

and will be dressed in robes of green coloured satin.” [Muslim]

Hadeeth1813

وَعَنْ أُمِّ شَرِيكٍ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: «لَيَنْفِرَنَّ النَّاسُ مِنَ الدَّجَالِ فِي الْجِبَالِ» رَوَاهُ مُسْلِمٌ .

Umm Sharik ؓ reported: I heard the Prophet ﷺ saying, “People will run away from Dajjal (the Antichrist) seeking shelter in the mountains.” [Muslim]

Hadeeth1814

وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا بَيْنَ خَلْقِ آدَمَ إِلَى قِيَامِ السَّاعَةِ أَمْرٌ أَكْبَرُ مِنَ الدَّجَالِ» رَوَاهُ مُسْلِمٌ .

Imran bin Hussain ؓ reported: I heard the Messenger of Allah ﷺ saying, “Between time of the creation of Adam and the Resurrection Day, there is nothing greater than the mischief of Dajjal (the Antichrist).” [Muslim]

Hadeeth1815

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَخْرُجُ الدَّجَالُ فَيَتَوَجَّهُ قِبَلَهُ رَجُلٌ مِنَ الْمُؤْمِنِينَ فَيَتَلَقَّاهُ الْمَسَالِحُ: مَسَالِحُ الدَّجَالِ، فَيَقُولُونَ لَهُ: إِلَى أَيْنَ تَعْمِدُ؟ فَيَقُولُ: أَعْمِدُ إِلَى هَذَا الَّذِي خَرَجَ، فَيَقُولُونَ لَهُ: أَوْ مَا تُؤْمِنُ بِرَبِّنَا؟ فَيَقُولُ: مَا بِرَبِّنَا خِفَاءُ! فَيَقُولُونَ: اقْتُلُوهُ، فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: أَلَيْسَ قَدْ نَهَاكُم رَبُّكُمْ أَنْ تَقْتُلُوا أَحَدًا

دُونَهُ، فَيَنْطَلِقُونَ بِهِ إِلَى الدَّجَالِ، فَإِذَا رَأَهُ الْمُؤْمِنُ قَالَ: يَا أَيُّهَا النَّاسُ إِنَّ هَذَا الدَّجَالَ الَّذِي ذَكَرَ رَسُولُ اللَّهِ ﷺ؛ فَيَأْمُرُ الدَّجَالُ بِهِ فَيَسْبَحُ؛ فَيَقُولُ: خُذُوهُ وَسُجُّوهُ، فَيُوسِعُ ظَهْرَهُ وَيَطْنُهُ صَرْبًا، فَيَقُولُ: أَوْ مَا تُؤْمِنُ بِي؟ فَيَقُولُ: أَنْتَ الْمَسِيحُ الْكَذَّابُ! فَيُؤْمَرُ بِهِ، فَيُؤَسَّرُ بِالْمَنْشَارِ مِنْ مَفْرِقِهِ حَتَّى يُفْرَقَ بَيْنَ رِجْلَيْهِ، ثُمَّ يَمْشِي الدَّجَالُ بَيْنَ الْقِطْعَتَيْنِ، ثُمَّ يَقُولُ لَهُ: قُمْ: فَيَسْتَوِي قَائِمًا، ثُمَّ يَقُولُ لَهُ: أَتُؤْمِنُ بِي؟ فَيَقُولُ: مَا أزدَدْتُ فَيْكَ إِلَّا بَصِيرَةً. ثُمَّ يَقُولُ: يَا أَيُّهَا النَّاسُ إِنَّهُ لَا يَفْعَلُ بَعْدِي بِأَحَدٍ مِنَ النَّاسِ، فَيَأْخُذُهُ الدَّجَالُ لِيَذْبَحَهُ، فَيَجْعَلُ اللَّهُ مَا بَيْنَ رَقَبَتِهِ إِلَى تَرْقُوتِهِ نُحَاسًا، فَلَا يَسْتَطِيعُ إِلَيْهِ سَبِيلًا، فَيَأْخُذُ بِيَدَيْهِ وَرِجْلَيْهِ فَيَقْدِفُ بِهِ، فَيَحْسَبُ النَّاسُ أَنَّهَا قَذْفُهُ إِلَى النَّارِ، وَإِنَّمَا أُلْقِيَ فِي الْجَنَّةِ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا أَعْظَمُ النَّاسِ شَهَادَةً عِنْدَ رَبِّ الْعَالَمِينَ» رَوَاهُ مُسْلِمٌ. وَرَوَى البُخَارِيُّ بَعْضَهُ بِمَعْنَاهُ.

Abu Sa'id Al-Khudri رضي الله عنه reported: I heard the Prophet ﷺ saying, “Dajjal (the Antichrist) will come forth and a person from amongst the believers will go towards him and the armed watchmen of Dajjal will meet him and they will say to him: ‘Where do you intend to go?’ He will say: ‘I intend to go to this one who has appeared.’ They will say to him: ‘Don’t you believe in our lord (meaning Dajjal)?’ He will say: ‘There (i.e., we know Him to be Allah, Alone, without any partners) is nothing hidden about our Rubb.’ Some of them will say: ‘Let us kill him’, but some others will say: ‘Has your lord (Dajjal) not forbidden you to kill anyone without his consent?’ So they will take him to Dajjal. When the believer will see him, he will say: ‘O people! This is Dajjal about whom the Messenger of Allah ﷺ has informed us.’ Dajjal will have him laid on his stomach and have his head. He will be struck

on his back and on his stomach. Dajjal will ask him: 'Don't you believe in me?' He will say: 'You are the false Messiah.' He will then give his order to have him sawn with a saw into two from the parting of his hair up to his legs. After that Dajjal will walk between the two halves and will say to him: 'Stand up', and he will stand on his feet. He will then say to him: 'Don't you believe in me?' The person will say: 'It has added to my insight that you are Dajjal'. He will add: 'O people! He will not be able to behave with anyone amongst people in such a manner after me.' Dajjal will try to kill him. The space between his neck and collarbone will turn into copper and he will find no way to kill him. So he will catch hold of him by his hand and feet and throw him into (what appears to be the fire). The people will think that he has been thrown into the fire whereas he will be thrown into Jannah." The Messenger of Allah ﷺ added, "He will be the most eminent amongst the people with regard to martyrdom near the Rubb of the worlds." [Muslim]

Hadeeth 1816

وَعَنِ الْمُغِيرَةَ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا سَأَلَ أَحَدٌ رَسُولَ اللَّهِ ﷺ عَنِ الدَّجَالِ أَكْثَرَ مِمَّا سَأَلْتُهُ؛ وَإِنَّهُ قَالَ لِي: «مَا يَضُرُّكَ؟» قُلْتُ: إِنَّهُمْ يَقُولُونَ: إِنَّ مَعَهُ جَبَلَ خُبْزٍ وَنَهْرَ مَاءٍ! قَالَ: «هُوَ أَهْوَنُ عَلَى اللَّهِ مِنْ ذَلِكَ» مُتَّفَقٌ عَلَيْهِ .

Al-Mughirah bin Shu'bah ؓ said: No one asked the Messenger of Allah ﷺ more about Dajjal than I asked him. He said to me, "He will not harm you." I said: "O Messenger of Allah, it is reported that he will have with him a mountain of bread and a river full of water." Thereupon he said, "He (Dajjal) is far too worthless and insignificant near Allah (to let him deceive the believers)." [Al-Bukhari and Muslim]

Hadeeth1817

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَ أُمَّتَهُ الْأَعْوَرَ الْكَذَّابَ، إِلَّا إِنَّهُ أَعْوَرٌ، وَإِنَّ رَبَّكُمْ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ ك ف ر» مُتَّفَقٌ عَلَيْهِ .

Anas رضي الله عنه said: The Messenger of Allah ﷺ said, “There has not been a Prophet who has not warned his Ummah of that one-eyed liar (Dajjal). Behold, he is blind in one eye and your Rubb (Allah) is not blind. On his forehead are the letters: i (K.F.R.) (meaning Kafir - disbeliever).” [Al-Bukhari and Muslim]

Hadeeth1819

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ الدَّجَالَ بَيْنَ ظَهْرَانِي النَّاسِ فَقَالَ: «إِنَّ اللَّهَ لَيْسَ بِأَعْوَرَ، إِلَّا إِنَّ الْمَسِيحَ الدَّجَالَ أَعْوَرَ الْعَيْنِ الْيُمْنَى، كَانَ عَيْنُهُ عِنَبَةً طَافِيَةً» مُتَّفَقٌ عَلَيْهِ .

'Abdullah bin 'Umar رضي الله عنه said: One day the Messenger of Allah ﷺ mentioned Al-Masih Dajjal (the Antichrist) in the presence of the people and said, “Verily, Allah is not one-eyed but Al-Masih Ad-Dajjal is blind in the right eye which looks like a swollen grape.” [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessing on him, related numerous hadeeths about the affairs of Dajjal. They are worth quoting and discussing because the Prophet ﷺ has said: “Between time of the creation of Adam and the Judgement Day, there is nothing greater than the mischief of Dajjal.” Therefore, there has not been a Prophet who has not warned his Ummah about him although he will not come

until the end of time. Allah knows that Muhammad ﷺ is the seal of the Prophets but the earlier Prophets warned about him. The wisdom behind this is to allude to the gravity of his trials although he will only come at the end of time. Indeed, his trial is great.

The Prophet ﷺ explained that Dajjal will enter every city to invite them to his worship and terrorize them except Makkah and Madinah. This is because there will be angels guarding every passage leading to these two cities.

The Prophet ﷺ stated that seventy thousand Jews of Isfahan will follow Dajjal (Antichrist). They will be dressed in thin robes of green coloured satin. This means seventy thousand people will follow him from Isfahan, which is popular city in Iran.

The Prophet ﷺ also stated that he is one-eyed, and the *Rabb* (Allah) – the Mighty and Sublime – is not one-eyed. This is because loss of one eye is a defect and Allah is free from all defects. *Ahlu-Sunnah Wal-Jama'ah* deduce from this hadeeth that our Lord has Two Eyes. However, they do not resemble the eyes of the creatures based on the Statement of Allah – the Mighty and Sublime:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like him, and He is all-Hearing and All-Seeing.” (42:11).

He (*may Allah shower blessings on him*) also mentioned in the hadeeths that a young Muslim man will come out when he hears about him and explains his falsehood to the people. So, the armed guards of Dajjal will meet him and say to him: Where do you intend to go? He will say: I intend to go to this one who has appeared.’ They will wish to kill him but some will say to the others, ‘Has your lord (Dajjal) not forbidden you to kill anyone without his consent? So, they will leave him and take him to Dajjal. When he sees him, this Muslim man will testify that he is Dajjal whom the Prophet ﷺ had talked about. This will make him get angry at him. He will give his order to have him sawn with a saw into two from the parting of his hair up to his legs;

that is, he will cut him lengthwise. He will place each half at a distance as reported in the previous hadeeth and walked between them. Then he will call him and he will stand up smiling. And he will say: By Allah, it has only increased my insight about you. He will repeat this two or three times, then he will attempt to kill him again but he will find no way to kill him. Allah will turn this man into copper, so Dajjal will not be able to kill him. This may be real copper, and Allah has power over all things, or he may become stiff such that sword cannot penetrate him. All these are the attributes of Ad-Dajjal.

The Prophet ﷺ also mentioned that he will have with him fire and paradise. However, that which people considered to be fire will in fact be paradise and that which people considered his paradise will in fact be fire. When Abu Hurairah (*may Allah be pleased with him*) asked that it was said that he will have a mountain of bread, he ﷺ said: 'It is easier for Allah than that.' That is, even if he has this, it is easier for Allah to give him more than that. Alternatively, it may mean that he does not have anything of such but he disguised having it.

Nevertheless, we believe that a man named Ad-Dajjal (Antichrist) will emerge towards the end of time. Some of his attributes have been mentioned in this chapter and other places.

Hadeeth 1820

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ الْيَهُودَ، حَتَّى يَخْتَبِئَ الْيَهُودِيُّ مِنْ وَرَاءِ الْحَجَرِ وَالشَّجَرِ، فَيَقُولُ الْحَجَرُ وَالشَّجَرُ: يَا مُسْلِمُ هَذَا يَهُودِيٌّ خَلْفِي تَعَالَ فَاقْتُلْهُ، إِلَّا الْعَرَقَدَ فَإِنَّهُ مِنْ شَجَرِ الْيَهُودِ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ﷺ said: *The Messenger of Allah* ﷺ said, "The Last Hour will not come until the Muslims fight against the Jews, until a Jew will hide himself behind a stone or a tree, and the stone or the tree will say: 'O Muslim, there is a Jew behind me. Come and

kill him,' but Al-Gharqad tree will not say so, for it is the tree of the Jews." [Al-Bukhari and Muslim]

Hadeeth1821

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمُرَّ الرَّجُلُ بِالْقَبْرِ، فَيَتَمَرَّعَ عَلَيْهِ، وَيَقُولَ: يَا لَيْتَنِي مَكَانَ صَاحِبِ هَذَا الْقَبْرِ، وَلَيْسَ بِهِ الدِّينُ، مَا بِهِ إِلَّا الْبَلَاءُ». مُتَّفَقٌ عَلَيْهِ.

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "By Him in Whose Hand my soul is, the world will not come to an end until a man passes by a grave and will lie over it saying, 'Would that I were in this grave (i.e., dead)!' Not he will say so because of religious reasons but because of widespread mischief and severe trials of this world." [Al-Bukhari and Muslim]

Hadeeth1822

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَحْسِرَ الْفِرَاتُ عَنْ جَبَلٍ مِنْ ذَهَبٍ يُقْتَتَلُ عَلَيْهِ، فَيُقْتَلُ مِنْ كُلِّ مِائَةٍ تِسْعَةٌ وَتِسْعُونَ؛ فَيَقُولُ كُلُّ رَجُلٍ مِنْهُمْ: لَعَلِّي أَنْ أَكُونَ أَنَا أَنْجُو».

Abu Hurairah رضي الله عنه said: The Messenger of Allah ﷺ said, "The Hour will not come to pass before the River Euphrates dries up to unveil the mountain of gold, for which people will fight. Ninety-nine out of one hundred will die (in the fighting) and every man amongst them will say: 'Perhaps I may be the only one to remain alive.'"

Commentary

The author, may Allah shower blessings on him, mentioned some signs of the Hour in his book, *Riyaadus-Saaliheen*. He reported on the

authority of Abu Hurairah (may Allah be pleased with him) that: “The Last Hour will not come until the Muslims fight against the Jews.”

The Muslims after the mission of the Messenger of Allah ﷺ are those that follow the Messenger, Muhammad ﷺ. Before his coming, a Muslim refers to anyone who follows the *Shariah* of his epoch. The people of Moosa ﷺ during the era of Moosa were Muslims; those who believe in Isa during his time were Muslims; and those who believed among the people of Nooh [Noah ﷺ] were Muslims. Similarly, whoever believes in a Messenger at the time of his Message is a Muslim.

However, after the mission of the Messenger Muhammad ﷺ, no one is a Muslim unless he believes in him. It will not be hidden from you that the *Hawaariyeen*, the disciples of Isa, said: “*We are the helpers of Allah.*” (*Saff: 14*). And the queen of Saba’ (may Allah be pleased with her) said: “*I have indeed wronged myself, and I submit with Sulaimân to the Lord of the worlds.*”

The *Yahood* (Jews) are the followers of Moosa ﷺ. They were named so as a form of ascription to their forefather, *Yahoodhaa*. They ascribed themselves to this ancestor. However, with arabization (of the term) they became *Yahood*, with “*Dal*”. It is a nation that is greatly cursed, perfidious, treacherous and evil. It qualified its Lord with blemish and defect. They (i.e. the Jews) said: “*The Hand of Allah is Magloolah (tight-fisted, that is, He is miserly).*” They said: “*Allah is poor.*” They said: “*Allah was tired when He created the heavens and the earth, so He rested on Saturday,*” amongst other types of defects and blemishes with which they qualified Allah – the Mighty and Sublime.

As for the Messengers, they spoke without harm: they disbelieved in the Messengers and they killed them for no just cause. Indeed, they assumed that they killed Isa son of Maryam ﷺ in their own thinking. However, they did not kill him or crucify him. They are the most mischievous of nations known for betrayal, perfidy and they do not fulfill their covenant or obligation. They are not trustworthy in anything.

Thus, they will fight the Muslims before the Day of Resurrection.

You should ponder over the word *Muslim*. The Jews and the Muslims will fight and the Muslims will be victorious over them. It will be a mighty victory until a Jew will hide himself behind a rock and tree and the tree and rock will reveal it in words; Allah, the One that makes everything talk will make it talk. It will say: "O Muslim! This is a Jew under me. Come and kill him." The stones and trees will speak. Why? This is because the fight will be between the Muslims and the Jews.

However, Allah alone knows who will be victorious between the Arabs and the Jews. This is because one who fights the Jews for Arab nationalism fights because of tribal sentiment and fervor, not for the Sake of Allah. It is not possible to be victorious because the fight is for Arab nationalism and not the religion of Islam except Allah wills. However, if we fight them, (i.e. Jews) for the sake of Islam, and we are upon Islam in reality, we are going to be victorious with the Permission of Allah until stones and trees will speak in the favour of Islam and in opposition to the Jews.

As long as the issue is defined by tribalism and Arabism and similar orientations, there will never be a guarantee of victory. Thus, it is not possible for the Arabs to remain on this foundation of Arabism. The evidence for this is based on experience. They have grinded on the matter for so long with no benefit to show; rather, it is the other way. The calamities which befell the Arabs from the Jews are great; they took possession of their homes, besieged them and harmed them. However, if the fight were to be for the sake of Islam and in the name of Muslims, the Jews would not have succeeded this far. This is due to the ignorance of the Arabs who are fighting the Jews in the name of nationalism. Consequently, they have not been victorious over them till this moment.

The triumph over the Jews is a real fact in Islam and not a secret. The Day of Resurrection will not come until what *As-Saadiq Al-Masdoq*, the Messenger of Allah ﷺ, said happens: "The Last Hour will not come until the Muslims fight against the Jews, until a Jew will hide himself behind a stone or a tree, and the stone or the tree will say: 'O Muslim, there is a Jew behind me. Come and kill him.

Similarly, one of the inevitable signs of the Day of Resurrection is that the Euphrates, a well-known river in the far east of the Arabian Peninsula, will dry up to reveal mountain of gold or treasures of gold. That is, gold will appear like mountains. Gold is well-known:

I saw that people had gone

To he who has gold with him

The gold will delude the senses until everyone will want it. This flowing river will bring out gold from the mountain. Everyone will be fighting each other in order to acquire the petroleum, which has become known as black gold. Allah knows best what the Prophet ﷺ intended.

However, we only know gold as a well-known yellow mineral today, so we shall remain on that knowledge. We still have many days ahead of us and the world has not come to an end to require applying the hadeeth to present day reality. If the world has come to an end, we would have said: 'Yes, the Messenger of Allah ﷺ has spoken the truth, and that what is intended by gold is petroleum.' This is because it is purchased with gold but we shall wait as long as the world has not come to an end. What *As-Sadiq Al-Masdoq* ﷺ has stated will definitely occur. People will fight over it. This is among the signs of the Day of Resurrection. However, it is yet to happen and the world is yet to end.

Allah alone grants success.

Hadeeth 1823

وَعَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَتْرُكُونَ الْمَدِينَةَ عَلَى خَيْرِ مَا كَانَتْ، لَا يَغْشَاهَا إِلَّا الْعَوَافِي - يُرِيدُ: عَوَافِي السَّبَاعِ وَالطَّيْرِ - وَآخِرُ مَنْ يُحْشَرُ رَاعِيَانِ مِنْ مَزِينَةَ يُرِيدَانِ الْمَدِينَةَ يَنْعِقَانِ بِنُحْمِهِمَا فَيَجِدَانِهَا وَحُوشًا، حَتَّى إِذَا بَلَغَا ثَنِيَّةَ الْوَدَاعِ خَرَا عَلَى وَجُوهِهِمَا» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "People will desert Al-Madinah in spite of it being in better condition except for wild beasts and birds. The Last Hour will happen upon two shepherds of the tribe of Muzainah. They will enter Al-Madinah driving their sheep but will find it full of wild beasts and would turn away. When they will arrive at the hill named Thaniyyatul-Wada' they will fall on their faces." [Al-Bukhari and Muslim]

Hadeeth1824

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَكُونُ خَلِيفَةً مِنْ خُلَفَائِكُمْ فِي آخِرِ الزَّمَانِ يَحْتُوا الْمَالَ وَلَا يَعُدُّهُ» رواه مسلم.

Abu Sa'id Al-Khudri ؓ said: The Prophet ﷺ said, "From your caliphs there will be one in the Last Days who will distribute wealth without counting it." [Muslim]

Hadeeth1825

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطُوفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ، فَلَا يَجِدُ أَحَدًا يَأْخُذُهَا مِنْهُ، وَيُرَى الرَّجُلَ الْوَاحِدَ يُتَّبَعُهُ أَرْبَعُونَ امْرَأَةً يَلْذَنُ بِهِ مِنْ قَلَّةِ الرِّجَالِ وَكَثْرَةِ النِّسَاءِ» رَوَاهُ مُسْلِمٌ .

Abu Musa Al-Ash'ari ؓ said: The Prophet ﷺ said, "A time will come when a man will go about with alms from his gold and will not find anyone to receive it. One man will be seen being followed by forty women dependant upon him on account of the scarcity of men and excess of women." [Muslim]

Hadeeth 1826

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «اشْتَرَى رَجُلٌ مِنْ رَجُلٍ عَقَارًا، فَوَجَدَ الَّذِي اشْتَرَى الْعَقَارَ فِي عَقَارِهِ جَرَّةً فِيهَا ذَهَبٌ، فَقَالَ لَهُ الَّذِي اشْتَرَى الْعَقَارَ: خُذْ ذَهَبَكَ، إِنَّمَا اشْتَرَيْتُ مِنْكَ الْأَرْضَ، وَلَمْ أَشْتَرِ الذَّهَبَ، وَقَالَ الَّذِي لَهُ الْأَرْضُ: إِنَّمَا بَعْتُكَ الْأَرْضَ وَمَا فِيهَا، فَتَحَاكَمَا إِلَى رَجُلٍ، فَقَالَ الَّذِي تَحَاكَمَا إِلَيْهِ: أَلَكُمَا وَلَدٌ؟ قَالَ أَحَدُهُمَا: لِي غُلَامٌ، وَقَالَ الْآخَرُ: لِي جَارِيَةٌ، قَالَ: أَنْكِحَا الْغُلَامَ الْجَارِيَةَ وَأَنْفِقُوا عَلَى أَنْفُسِهِمَا مِنْهُ وَتَصَدَّقَا» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, "A man bought a piece of land from another man, and the buyer found a jar filled with gold in the land. The buyer said to the seller: 'Take your gold, as I bought only the land from you and not the gold.' The owner of the land said: 'I sold you the land with everything in it.' So both of them took their case before a third man who asked: 'Have you any children?' One of them said: 'I have a boy.' The other said, 'I have a girl.' The man said: 'Marry the girl to the boy and spend the money on them; and whatever remains give it in charity.'" [Al-Bukhari and Muslim]

Hadeeth 1827

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كَانَتِ امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا، جَاءَ الذُّبُّ فَذَهَبَ بِأَبْنِ إِحْدَاهُمَا، فَقَالَتْ لِصَاحِبَتَيْهَا: إِنَّمَا ذَهَبَ بِابْنِكَ، وَقَالَتِ الْآخَرَى: إِنَّمَا ذَهَبَ بِابْنِكَ، فَتَحَاكَمَا إِلَى دَاوُدَ، عليه السلام فَقَضَى بِهِ لِلْكُبْرَى، فَخَرَجَتَا عَلَى سُلَيْمَانَ بْنِ دَاوُدَ، عليه السلام،

فَأَخْبَرَتْهُ. فَقَالَ: اتُّونِي بِالسَّكِينِ أَشَقُّهُ بَيْنَكُمَا. فَقَالَتِ الصُّغْرَى: لَا
تَفْعَلْ، رَحِمَكَ اللَّهُ، هُوَ ابْنُهَا. فَقَضَىٰ بِهِ لِلصُّغْرَىٰ مُتَّقٍ عَلَيْهِ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "There were two women, each had her child with her. A wolf came and took away the child of one of them. One woman said to her companion: 'The wolf has taken your son.' The other said: 'It has taken your son.' So both of them took the dispute to Prophet Dawud (David) ؑ who judged that the boy should be given to the older lady. Then they went to Prophet Sulaiman (Solomon) ؑ son of Dawud and put the case before him. Prophet Sulaiman said: 'Give me a knife so that I may cut the child into two and give one half to each of you.' The younger woman said: 'Do not do so; may Allah bless you! He is her child.' On that Prophet Sulaiman decided the case in favour of the younger woman." [Al-Bukhari and Muslim]

Commentary

As mentioned by An-Nawawi (may Allah shower blessings on him), this chapter covers miscellaneous matters and significant events. The events of Dajjal (Antichrist), Ya'jooj and Ma'jooj (Gog and Magog) have been earlier mentioned. A number of hadeeths have been mentioned in this sitting which indicate that Al-Madinah, the City of the Prophet ﷺ, may Allah increase it in honour and greatness, will become deserted. Its inhabitants will abandon it except for wild beasts and birds.

However, this is yet to occur but this prediction of the Prophet ﷺ will happen. The Prophet ﷺ does not speak out of his desires with regard to issues of the Unseen; rather, it was revealed to him.

Another sign of the Last Hour will be the abundance of wealth. Regarding this, the Prophet ﷺ related that one of the caliphs will distribute wealth without counting towards the end of time. This means that he will spend without care due to its abundance.

Also included is this hadeeth of Abu Hurairah (may Allah be pleased with him). It is not among the signs of the Day of Resurrection but one of its anecdote. It is about a man who bought a piece of land from another man and found a vessel filled with gold in it. The purchaser went to the seller and said: "Take your gold, as I bought only the land from you and not the gold." The previous owner of the land said: "I sold you the land with everything in it." This shows the piety of both parties; each of them demonstrated piety by saying: "I do not have the right to this wealth." They took their dispute to a man for decision. He said to one of them: "Do you have a daughter?" He replied: "Yes" and he said to the second person: "Do you have a son? He replied: "Yes". The third man told them to marry the girl to the boy, and devote the gold to the *Mahr* and to their maintenance. And they did so.

This hadeeth shows the level of piety of some people.

As for the ruling on this issue, the scholars, may Allah shower blessing on them, say: If a person sells a land to another person, and the buyer finds gold or similar valuable buried in it, he does not have authority over it in the same way he has authority over the land. Rather it belongs to the seller. And if the seller bought it from another person, then it belongs to the first. This is because what is buried is not part of the land as opposed to minerals or natural resources. If a land is bought and minerals such as gold, silver or iron and the like are found in it, they follow the land.

Also included is the hadeeth of Abu Hurairah (may Allah be pleased with him) about two women who went out with their babies. A wolf came and devoured one of the babies and left the baby of the other. Each of them laid claim to the surviving baby. So, both of them took their dispute to (Prophet) Dawood عليه السلام who judged in favour of the older woman based on his own reasoning. Perhaps, the older woman may have stopped giving birth whereas the younger woman is still young and she may give birth to another child in future. Hence, he gave it to the older.

Then they left him and went to Sulaimân bin Dawood (may the peace be upon both of them). They presented the case to him and

he called for a knife; he said: “Give me a knife so that I may cut the child into two and give one half to each of you.” The older woman agreed to this ruling but the younger woman rejected it. She said: ‘Do not do so; may Allah bless you. He is her child.’ She was overtaken by compassion because the baby belongs to her in reality. However, the older woman did not care and it did not disturb her because the baby was not hers. In contrast, the younger woman was overtaken by mercy until she said: ‘He is her child, O Prophet of Allah.’ So, he judged in favour of the younger woman. This is because of her compassion for this child by saying it belongs to the older woman and so that he will remain alive even if he will be with someone else. It is easier on her for the baby to remain alive even in possession of another person than cutting him into two parts. Hence, he decided the case in favour of the younger woman.

The scholars have deduced from this hadeeth that it is permissible for a judge to decide a case based on strong presumption.

A similar case is the event of the wife of Azeez and Yoosuf bin Ya’qoob (may the peace and blessings of Allah be upon him and his father). It is well-known that Yoosuf عليه السلام was imprisoned. He was handsome, and his beauty compares to half of the combined beauty (of all creatures). The wife of Azeez was a noble woman with status and honour. However, she could not control herself until this led her to scheme and plot against him. She locked the doors of the house while he was inside and invited him to herself, refuge is with Allah. However, Allah protected him. She chased him and grabbed the back of his cloth which tore from the back. And they found her husband at the door.

﴿وَأَلْفِيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ

عَذَابٌ أَلِيمٌ ﴿٢٥﴾

“They both found her lord (i.e. husband) at the door. She said: ‘What is the recompense (punishment) for him who intended an evil design against your wife, except that he will be put in the

prison or a painful torment.” (12:25)

This took place before the imprisonment.

﴿ قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي ﴾ (٢٥)

“He (Yoosuf) said: It was she that sought to seduce me.” (12: 26).

This was before he was imprisoned. He did not have any evidence and the woman got hold of him when he was about to escape. Who was telling the truth? Will he be the truthful person in this situation? Who? The wife of Azeez because she was a woman of dignity and her husband was a king. She could not have belittled herself by approaching a servant. However, “he (Yoosuf) said:

“It was she that sought to seduce me.”

A judge from the household decided; he asked them to check his shirt:

﴿ إِنْ كَانَتْ فَمِيسُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴾ (٢٦) وَإِنْ كَانَ فَمِيسُهُ قُدَّ مِنْ دُبُرٍ

﴿ فَكَذَبَتْ وَهُوَ مِنَ الصَّادِقِينَ ﴾ (٢٧)

“If it is torn from the front, then, she is truthful and he is among the liars. And if it is torn from the back, then she has told a lie and he is among the truthful.”

This is because if it was in the front, it was he that was seeking the illicit affair and she wanted to get rid of him so she tore his shirt. And if it was from the back, he ran away from her and she chased him.

﴿ فَلَمَّا رَأَى فَمِيسَهُ قُدَّ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ ﴾ (٢٨)

“So when he (her husband) saw his shirt torn at the back, he said: ‘Surely! It is a plot of you women. Certainly, mighty is your plot. (12:28).

Yoosuf (عليه السلام) became the truthful one although he had no evidence to

present. However, there was inference that testified to his truthfulness.

There is no doubt that this is an important principle for a judge and other people who are in a position to judge among people; it is permissible to act based on apparent presumption.

Allah alone grants success.

Hadeeth1828

وَعَنْ مِرْدَاسِ الْأَسْلَمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَذْهَبُ الصَّالِحُونَ الْأَوَّلُ فَالأَوَّلُ، وَتَبَقِيَ حُثَالَةٌ كَحُثَالَةِ الشَّعِيرِ أَوْ التَّمْرِ، لَا يُبَالِيَهُمُ اللَّهُ بِأَلَّةٍ» رَوَاهُ الْبُخَارِيُّ .

Mirdas Al-Aslami ؓ said: The Prophet ﷺ said, "The pious men will depart one after another, the dregs of people, like the sediment of barley or dates will remain; Allah will not raise them in value and esteem." [Al-Bukhari]

Hadeeth1829

وَعَنْ رِفَاعَةَ بْنِ رَافِعِ الزُّرْقِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ ﷺ قَالَ: «مَا تَعُدُّونَ أَهْلَ بَدْرٍ فِيكُمْ؟» قَالَ: «مِنْ أَفْضَلِ الْمُسْلِمِينَ». أَوْ كَلِمَةً نَحْوَهَا. قَالَ: «وَكَذَلِكَ مَنْ شَهِدَ بَدْرًا مِنَ الْمَلَائِكَةِ» رَوَاهُ الْبُخَارِيُّ .

Rifa'ah bin Rafi' Az-Zuraqi ؓ said: Jibril (Gabriel) came to the Prophet ﷺ and asked him: "How do you estimate among you those who participated in the battle of Badr?" He replied, "They were the best of Muslims" (or he may have said something similar to that). Jibril said: "The same is the case with the angels who were at Badr." [Al-Bukhari]

Hadeeth 1830

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنْزَلَ اللَّهُ تَعَالَى بِقَوْمٍ عَذَابًا أَصَابَ الْعَذَابُ مَنْ كَانَ فِيهِمْ، ثُمَّ بُعِثُوا عَلَى أَعْمَالِهِمْ» مُتَّفَقٌ عَلَيْهِ .

Ibn 'Umar ؓ said: The Messenger of Allah ﷺ said, "If Allah afflicts punishment upon a nation, it befalls the whole population indiscriminately and then they will be resurrected and judged according to their deeds." [Al-Bukhari and Muslim]

Commentary

These hadeeths which An-Nawawi (may Allah shower blessings on him) mentioned at the end of his book, *Riyaadus-Saaliheen*, are also about the anecdotes.

Among these hadeeths is the report from the Prophet ﷺ that the pious men will depart one after the other leaving the scum among men, like the sediment of barley or dates, to remain. Allah – the Mighty and Sublime – will not care for their lot; that is, He will not care for them nor shower them with His Mercy. The righteous will pass away one by one.

This hadeeth is similar to the hadeeth of Anas bin Malik (may Allah shower blessings on him) when people came to him to complain about what they are experiencing at the hand Al-Hajjaaj bin Yoosuf Ath-Thaaqafee. He, may Allah be pleased with him, informed them that the Prophet ﷺ had said: "A time will not come upon people except that what comes after it will be worse than it until you meet your Lord."⁽¹⁾

This hadeeth is similar to the hadeeth in focus. Hence, you will see

1 Al-Bukhaari reported it in the Book of Trials, the Chapter of A Time Will Not Come Upon the People Except That What Will come After It Will Be Worse, no: (6541).

people going about praising previous years every time.

“The pious men will depart one after the other.” In the past, you will see people offering *Tahajjud* at night, observing fast during the day, giving charity from their time and giving preference to others over themselves. But today, you witness people depreciating as years roll by staying up awake at night on things contrary to the obedience to Allah. Likewise, they sleep during the day, engage in vain pastime or engage in business transaction filled with deception, lying and cheating, refuge is with Allah.

Notwithstanding, there remains goodness among people, praise be to Allah. You will see some people, praise be to Allah, who are steadfast upon the Religion of Allah as required. However, the index remains the generality.

Hence, the Prophet ﷺ stated in another hadeeth reported by Al-Bukhaari (*may Allah shower blessings on him*), that when a punishment afflicts a people, it befalls the whole population. Allah, the Exalted, stated:

﴿ وَأَنْفُواثِنَّةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾



“And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allah is Severe in punishment.” (8:25).

However, on the Day of Resurrection, they will be resurrected and judged according to their intention; each man for his actions.

Thus, one must protect oneself from becoming like the sediment of barley or dates. He should strive to remain steadfast on the Command of Allah – the Mighty and Sublime – in the face of destruction and cycle of punishments. Everyone will be resurrected according to his intention of the Day of Resurrection.

Similarly, one of the anecdotes is that Jibreel came to the Prophet

ﷺ and asked him: “How do you estimate among you those who participated in the battle of Badr? He ﷺ replied: “They were the best of Muslims”, or a similar statement. He said: “The same is the case with the angels at Badr.”

Badr, the location where the Muslims encountered the polytheists in battle, is a popular place between Makkah and Madinah. The cause was that Abu Sufyaan Sakhr bin Harb, who was a leader among the people of Makkah, was returning from Sham (Greater Syria) with a caravan of provisions for the inhabitants of Makkah. When the Prophet ﷺ got wind of his movement towards Makkah, he informed his companions about it. The people of Makkah had expelled the Muslims from their homes and properties which they confiscated. So, it is basic for the Muslims to also confiscate the properties of the polytheists as a recompense. The Prophet ﷺ instructed his companions to go out for this caravan only. He took along with him three hundred and some more men; that is, three hundred and twenty or three hundred and ten without any sword with them. They only had seventy camels that they would rotate among themselves and two horses only because they did not set out to fight. They went out in order to collect the provisions and return.

Abu Sufyaan was a wise and intelligent man. He sent a message to the people of Makkah: ‘Protect your caravan. Muhammad and his people are coming after us to collect it.’ Thereafter, he detoured to the coastal route rather than pass through Madinah. When the Quraysh received this message, they were filled with excessive enthusiasm of Jaahiliyyah fury. They mobilized the whole army with their leaders and chiefs for the wisdom that Allah intended. When they came out of Makkah, news got to them that Abu Sufyaan had escaped and was safe because he passed through the coastal route far from Madinah and the Messenger of Allah ﷺ and his companions did not catch up with him.

So, they had a consultation among themselves and stated that they should return to Makkah since the caravan is now safe. They did not want war. However, some chiefs like Abu Jahl and others swore by Allah that they will not return to Makkah until they reach Badr. Badr

is a fountain spot between Makkah and Madinah, and Sham (Greater Syria). ‘We will slaughter camel, drink alcohol,’ refuge is with Allah, ‘and young songstresses will sing for us with happiness and joy. The Arabs will hear about us. They will continue to be afraid of us forever.’

They came out as stated by Allah – the Mighty and Sublime:

﴿ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِثَاءَ ۝١٧ ﴾

“Those who came out of their homes boastfully and to be seen of men” (8: 47).

They planned to encounter the Messenger of Allah ﷺ and they met at Badr. The Prophet ﷺ and his companions were three hundred and a little above ten men while the Quraysh were an army of nine hundred men. The Quraysh prepared for the war with weapons and strength but the Messenger of Allah ﷺ had no such preparation. However, Allah – the Mighty and Sublime – brought them together without an appointment in order to execute what He intended and had decided. Thus, they met. Concerning this, Allah – the Mighty and Sublime – said:

﴿ إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۝١٣ ﴾

“When Allah showed them to you as few in your (i.e. Muhammad) dream.” (8:43).

The Prophet ﷺ had seen them in a dream as few so as to encourage him to meet them.

﴿ إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۝١٣ وَلَوْ أَرَأَيْتُمْ كَثِيرًا لَفِشَلْتُمْ وَلَتَنْزَعْتُمْ فِي

الْأَمْرِ وَلَئِنَّ اللَّهَ سَلَّمَ ۝١٤ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝١٥ ﴾ وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَيْتُمْ فِي

أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ ۝١١ ﴾

“(And remember) When Allah showed them to you as few in your (i.e. Muhammad) dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allah saved

(you). Certainly, He is All-Knower of what is in the breasts. And (remember) when you meet (the army of the disbeliever on the Day of the battle of Badr) he showed them to you as few in your eyes.” (8: 43-44)

Sub’hanAllah! They saw the companions as few and the companions saw them as few such that each of them was eager to meet the other. They met and the fight took place. Seventy men were killed among the people of Makkah and another seventy were taken as prisoners.

The important point is that the battle took place. It was a very serious fight in which the Quraysh lost many of their nobles, among whom were the seven or eight persons who placed the intestines of a camel on the Prophet ﷺ while he was in a state of prostration in the *Ka’bah* in a popular story. He ﷺ supplicated to his Lord against them saying: *Allahuma alayka bi Quraysh, Allahuma alayka bi Quraysh, Allahuma alayka bi fulaan wa fulaan* (O Lord! Suffice for me against the Quraysh, O Lord! Suffice for me against the Quraysh; O Lord! Suffice for me against so-and-so, and he ﷺ mentioned them. And they were killed in the Battle of Badr.

Then the Prophet ﷺ instructed that these chieftains be thrown inside a dirty and stinking well as a humiliation for them. The Messenger ﷺ remained in this place for three days, victorious and triumphant. One of his habits is that if he fought a people and defeated them; he would remain in the battle front for three days... till the end of what is well-known about this great battle.

The important point is that those that fought in Badr, the more than three hundred and ten men, are among the best of Muslims. Do you know what their Lord said to them? He – the Mighty and Sublime – said: ‘Do you what you wish. I have forgiven you of your sins.’ He – the Mighty and Sublime – will overlook every sin committed by the people who witnessed Badr irrespective of the enormity.

And this has been applied in reality: When the Prophet ﷺ intended to attack the Quraysh in the Battle of Conquest (of Makkah), Hatib (may Allah be pleased with him) sent a woman with a letter to the Quraysh; he was one of those who witnessed Badr with him. He said:

‘The Messenger will attack you, so watch out.’ Allah informed His Prophet ﷺ about that. So, he sent two men one of whom was Alee bin Abee Taalib (may Allah be pleased with him) to track down this woman. They caught up with her at a meadow and grabbed her for interrogation. They asked for her destination, she replied that she was on her way to Makkah. They said: “What is with you? She said: “Nothing.” They said to her: “It is either you give us what is with you or we search you.” At that point, she brought out a letter from Haatib bin Balta’ah (may Allah be pleased with him) for them. He was one of those that witnessed Badr.

He was brought to the Prophet ﷺ and he was presented to him. Someone called out: What is this, O Haatib? Why did you betray us? Why did you decide to convey information about us to the Quraysh? This is what is referred to as espionage among people. He came forth with an excuse (may Allah be pleased with him). Then Umar (may Allah be pleased with him) or another companion said: “O Messenger of Allah! Should I cut his neck because he has betrayed Allah and His Messenger?” He (the Prophet) said: “Are you not aware that Allah said to the People of Badr: “Do whatever you wish, I have forgiven you.””

This shameful action occurred, and so was the forgiveness. This was because the man was one of the People of Badr. Those were People of Badr, may Allah join you and us with them in the Gardens of eternal bliss.

Based on this, if we uncover a spy among the Muslims informing the disbelievers about our affairs, we must kill him. If he says: ‘I bear witness that none has the right to be worshipped except Allah and Muhammad is His Messenger’, it is still obligatory to kill him without any exemption. This is because the Messenger of Allah ﷺ did not object to the idea of killing of Haatib (may Allah be pleased with him). However, he was saved because he was one of the people who witnessed Badr. It was a merit that will never occur again till the Day of Resurrection.

Therefore, the scholars have deduced from this hadeeth that

a spy should be killed regardless of whether he is a Muslim or a disbeliever in all situations. This is because he is exposing our information to our enemies.

Allah alone grants success.

Hadeeth 1831

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ جِدْعٌ يَقُومُ إِلَيْهِ النَّبِيُّ ﷺ، يَعْنِي فِي
الْخُطْبَةِ. فَلَمَّا وُضِعَ الْمِنْبَرُ، سَمِعْنَا لِلْجِدْعِ مِثْلَ صَوْتِ الْعِشَارِ حَتَّى
نَزَلَ النَّبِيُّ ﷺ، فَوَضَعَ يَدَهُ عَلَيْهِ فَسَكَنَ.

Jabir ؓ said: There was a trunk of a date-palm tree upon which the Prophet ﷺ used to recline while delivering Khutbah (sermon). When a pulpit was placed in the mosque, we heard the trunk crying out like a pregnant she-camel. The Prophet ﷺ came down from the pulpit and put his hand on the trunk and it became quiet.

COMMENTARY

The author, may Allah shower blessings on him, mentioned miscellaneous hadeeths in this chapter. One of such is the hadeeth of Jabir (may Allah be pleased with him) about one of the signs of Allah and a miracle of the Messenger of Allah ﷺ.

You should know that Allah, the Exalted, will not raise a Prophet except that He gives him some signs so that mankind will believe in him. If He – the Mighty and Sublime – were to send a Messenger without a sign to show that he is a Messenger of Allah, no one will believe him. Hence, mankind would have an excuse to reject his words. However, whenever Allah sends a Messenger, out of His Wisdom and Mercy, He will give him some signs which for people to believe in him. *Al-Ayât* means signs that indicate his truthfulness.

The *Ayât* of the Prophet ﷺ are numerous, and whoever wishes to explore this theme should consult two books:

One: *Al-Jawaab as-Saheeh liman baddal Deen al-Maseeh*. Shaykhul Islam (Ibn Taymiyyah), may Allah shower blessings on him, mentioned at the end of this book some natural and circumstantial wonders of the Prophet ﷺ that have not occurred to any other person.

Two: *Al-Bidaayah wan-Nihaayah* of Ibn Katheer, may Allah shower blessings on him.

The *Ayât* of the Messenger ﷺ are numerous. What Jabir (*may Allah be pleased with him*) mentioned is one of them: The Prophet ﷺ used to deliver his Friday sermon upon the trunk of a date-palm tree in the mosque. When a woman among the *Ansâr* made a pulpit for him, he began to deliver his sermon on it. So, the trunk began to cry like a ten-year old camel, and sometimes like a child because it missed the sermon of the Prophet ﷺ. *Allahu-Akbar!* An inanimate object! A trunk cried! Today, several traditions about the guidance of the Prophet ﷺ have been lost and no one cries over them. May Allah assist you and us in remembering Him, thanking Him and perfecting His Worship.

The Prophet came down and consoled it as a mother would console her child. And the trunk, which is an inanimate object, kept quiet.

This contains two signs:

First: The cry of the trunk when it missed the Prophet ﷺ.

Second: The silence of the trunk when the Prophet ﷺ came down to console it.

This is similar to the miracle that occurred to Musa, may the peace and blessings be on him. The children of Israel greatly annoyed Musa as stated by Allah:

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ ءَادَوْا مُوسَىٰ فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ

اللَّهِ وَجِيهًا ﴿٦١﴾

“O you who believed! Be not like those who annoyed Musa (Moses), but Allah cleared him of that which they alleged, and

he was honorable before Allah.” (33: 69).

One of the things they mentioned was that he had a defect. Musa عليه السلام would cover his body when taking bath which was alien to them. They said: Musa only covers his body because he has a defect. Allah – the Mighty and Sublime – wanted to show them that he did not have a defect, without the free will of Musa عليه السلام.

Once, Musa عليه السلام placed his cloth on a rock when he wanted to take his bath, but the rock fled with his cloth. Musa عليه السلام ran after the rock shouting: “My clothes, rock, my clothes, rock.” Meaning: “O stone give me my clothes!” And the rock ran till he reached a group of Banî Israel who saw Musa عليه السلام without any defect. And praise be to Allah. Then the rock stopped. So Musa عليه السلام started beating it because it did what a sensible person would do, and deserved to be taught manners by beating.

An example of this is what mothers do; when their small children stumble or something hits him, they will beat or hit what made the child stumble so that the child will stop crying and be pleased. When beating will be beneficial to a child and will better him, then there is no blame.

Allah knows best.

Hadeeth 1832

وَعَنْ أَبِي ثَعْلَبَةَ الْخُسَنِيِّ جُرْثُومِ بْنِ نَاشِرِ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرَ نَسْيَانٍ فَلَا تَبْحَثُوا عَنْهَا» حَدِيثٌ حَسَنٌ، رَوَاهُ الدَّارِقُطَنِيُّ وَغَيْرُهُ.

Abu Tha'labah Al-Khushani ؓ said: The Messenger of Allah ﷺ said, "Allah, the Exalted, has laid down certain duties which you should not neglect, and has put certain limits which you

should not transgress, and has kept silent about other matters out of mercy for you and not out of forgetfulness, so do not seek to investigate them.” [*Ad-Daraqutni and others*]

Commentary

The author, An-Nawawi (may Allah shower blessings on him) mentioned this hadeeth in the Book of Miscellaneous Hadeeths. On the authority of Abu Tha’labah Al-Khashanee, the Prophet ﷺ said: “Allah, the Exalted, has laid down certain duties which you should not neglect, and he has put certain limits which you should not transgress. He has kept silent about other matters out of mercy for you and not out of forgetfulness, so do not seek to investigate them.”

The Prophet ﷺ explained the rulings of these three sentences.

Firstly, ‘Allah, the Exalted, has laid down certain duties’, the greatest of which is *At-Tawheed*, Islamic monotheism. This is to testify that none has the right to be worshipped except Allah and that Muhammad is the Messenger of Allah.

The *Tawheed* of Allah in worship demands that no one is worshipped save Allah. Likewise, the testimony that Muhammad is the Messenger of Allah demands singling him out for following; hence, no one should be followed except him. This is the greatest obligation.

Other duties include the *Salawat* (Prayers), Zakat, Fasting, Hajj, kindness to the parents, upholding the ties of kinship, kindness to neighbours, truthfulness and giving sincere advice.

Allah – the Mighty and Sublime – has prescribed a lot of obligations on His servants. Some of them are individual obligations (*Far’d Ayn*) while others are collective obligations (*Far’d Kifaayah*); if some people do it, others are absolved of the obligation.

Every Muslim must perform the five daily obligatory prayers whereas the funeral prayer is a collective obligation; others are absolved of the obligation once some people perform it.

“And He has put certain limits which you should not transgress.” *That is, He has set specific limits for things. The five daily prayers for example have a specific limit, which is their timing. The time of Dhur begins when the sun passes its meridian till the shadow of everything is approximately the same length as the object itself after the shadow of the Zawaal (the Meridian). Asr is from this time till sunset. Maghrib is from sunset till the red twilight disappears. Isha’ is from the disappearance of the red twilight till half of the night. Fajr Prayer is from the appearance of the dawn until sunrise. Those are the limits.*

Fasting also has limits. It is from the appearance of the true dawn till the sunset. Hajj has limit; the months of Hajj are well-known and its rituals are performed in specific places.

“And He has put certain limits which you should not transgress.” *That is, you should not exceed them.*

Allah the Exalted said:

﴿ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۗ ﴾ (١)

“And whosoever transgresses the set limits of Allah, then indeed he has wronged himself.” (65: 1).

﴿ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴾ (٢٢٩)

“And whoever transgresses the limits ordained by Allah, then such are wrongdoers” (2: 229).

“He has kept silent about other matters out of mercy for you and not out of forgetfulness, so do not seek to investigate them.”

“He has kept silent about other matters”; that is, He – the Mighty and Sublime – did not make them obligatory nor prohibited for us. If He wishes, He will make whatever He wishes compulsory for us and prohibit us from whatever He wishes. However, He kept silent about other things. Were it not for His mercy, they would have been obligatory for us.

Let me illustrate this with the five daily Prayers. Allah initially

made fifty Prayers obligatory for the servant every day. Then Allah, the Exalted, overlooked this and it became five in action but remained fifty in rewards. Allah has overlooked many things which He could have made obligatory for us if He so wishes.

In his ﷺ saying, ““He has kept silent about other matters” is evidence for the view of Ahlus-Sunnah Wal-Jama’ah that Allah speaks with a voice that is audible. This is because silence is the opposite of speaking. And He says whatever He wishes, whenever He wishes and however He wishes. We do not know how He speaks and what He speaks with. However, we believe that if He intends anything, He says to it: ‘Be’ and it will be. Consequently, the words of Allah are innumerable. Allah – the Mighty and Sublime – said:

“If all the trees on the earth were pens,” that is, if all the trees on the earth were pens to write with.

﴿وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ (٢٧)﴾

“And the sea (were ink wherewith to write), with the seven seas behind it to add to its (supply), yet the words of Allah would not be exhausted.” (31: 27).

Allah – the Mighty and Sublime – said:

﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا

بِمِثْلِهِ مَدَدًا (١٠٩)﴾

“Say (O Muhammad to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid” (18: 109)

Hadeeth 1833

وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ غَزَوَاتٍ نَأْكُلُ الْجِرَادَ.

'Abdullah bin Abu 'Aufa ؓ said: We accompanied the Messenger of Allah ﷺ in seven expeditions, and we ate locusts. [Al-Bukhari and Muslim]

Hadeeth 1834

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ» متفقٌ عليه .

Abu Hurairah ؓ said: The Prophet ﷺ said, "A believer should not be stung twice from the same hole." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned the hadeeth of Abdullah bin Abee Aufaa (may Allah be pleased with him) in which he said: "We accompanied the Messenger of Allah ﷺ in seven expeditions, and ate locusts with him."

Locust is a well-known insect which is lawful for consumption. It is lawful for a person to eat it dead or alive. The Prophet ﷺ said: "Two types of dead animals and two types of blood have been made lawful for us. As for the two dead animals, they are locusts and fish (sea food)".⁽¹⁾ Consequently, it does not require slaughtering. It is considered a game, so one is forbidden from hunting it and displacing it if found in Makkah. It is obligatory for whoever sees anyone hunting it in the *Haram* (the Sacred Precinct) to forbid him and prevent him. This is because it is not permissible for a person who is in a state of *ihram* in Makkah to hunt for it, or other animals like birds, or cause it to fly.

And this contains evidence that the companions considered the silent approval of the Messenger of Allah ﷺ as proof. That is, if they do something and he tacitly agrees to it, then it shows that it is lawful.

1 Ibn Maajah reported it in the Book of Types of Food, the Chapter of Liver and Spleen, no: (3305).

This is so because the Messenger of Allah ﷺ has the ability to say: Do not do that. However, as long as he kept silent, it shows that that act is permissible.

As for the hadeeth of Abu Hurairah (may Allah be pleased with him), the Prophet ﷺ said: “A believer should not be stung twice from the same hole.”

Al-Ladugh refers to the sting of a snake. A believer is tactful, sharp and vigilant; hence, he is not stung from the same hole twice. That is, if something happens to a believer in the course of any action, he will not return to it as a precautionary step. And if he is stung in a hole, he leaves it and realizes that there is no benefit in it. A believer should not be stung from the same hole twice because he is expected to be careful, sharp and tactful. This shows that a person is required to be sharp and he should not return to something that has caused him harm. Rather he should be a believer because this is from the perfection of *Eemaan*.

Allah alone grants success.

Hadeeth 1835

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَى فِضْلِ مَاءٍ بِالْفَلَاحَةِ يَمْنَعُهُ مِنَ ابْنِ السَّبِيلِ، وَرَجُلٌ بَايَعَ رَجُلًا، سِلْعَةً، بَعْدَ الْعَصْرِ، فَحَلَفَ بِاللَّهِ لِأَخَذِهَا بِكَذَا وَكَذَا، فَصَدَّقَهُ وَهُوَ عَلَى غَيْرِ ذَلِكَ، وَرَجُلٌ بَايَعَ إِمَامًا لَا يَبَايِعُهُ إِلَّا لِدُنْيَا، فَإِنْ أَعْطَاهُ مِنْهَا وَفَى، وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَمْ يَفِ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, “There are three (types of) people with whom Allah will neither speak on the Day of Resurrection nor purify them (from sins) and there will be

a painful chastisement for them: A person who has spare water in a desert and he refuses to give it to the traveller; a person who sells a commodity to another person after the afternoon prayer and swears by Allah that he has bought it at such and such price, and the buyer pays him accordingly though in reality it was not true; and a person who pledges allegiance to an Imam (leader) just for some worldly benefit, and then if the Imam bestows on him (something out of that) he fulfills his allegiance, and if does not give him, he does not fulfill it.” [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, mentioned this hadeeth in his book is on the authority of Abu Hurairah (may Allah be pleased with him). According to him, the Prophet ﷺ mentioned that: **“There are three (types of) persons whom Allah will neither speak to on the Day of Resurrection nor look at nor purify them (from sins) and there will be a painful chastisement for them.”**

The term three contextually denotes three categories of persons and not just three persons; a great multitude of people may possess these qualities.

First among them is a man who is in control of a portion of land with surplus water therein, in a barren deserted area but he denies a wayfarer access to the water. In other words, this is a man who has a source of water, well or other sources, on his farmland in an area uninhabited by people. Whenever passersby seek to drink water from the source, he prevents them, refuge is with Allah. Allah will not speak to such person on the Day of Resurrection nor look at him, nor purify him and he shall be subjected to a painful chastisement. So, what do you think about the state of a man whom Allah will not speak to such person on the Day of Resurrection nor look at him, nor purify him and he shall be subjected to a painful chastisement?

The second category is a person who sold his commodity after *Asr* (that is, the time before sunset) and had sworn to the buyer that he bought it at a certain price whereas he was lying. The buyer then

purchased the goods on his strength of belief that the seller had told him the truth though in reality the reverse was the case. Allah will also not speak to such person on the Day of Resurrection nor look at him to cleanse him and there will be a painful chastisement for him.

The Prophet ﷺ made mention of *Asr* because the best part of the daytime is the period after the *Asr* Prayer. Otherwise, even if a person swears on his commodity other than the aforementioned period, it will equally attract similar consequence. Indeed, Allah will neither speak to him, look at him nor purify him and he shall be subjected to a painful torment.

In the hadeeth of Abu Dharr (may Allah be pleased with him) reported by Imam Muslim (may Allah shower blessings on him), the Prophet ﷺ said: “There are three (types of) persons whom Allah will neither speak to on the Day of Resurrection nor look at nor purify them (from sins) and there will be a painful chastisement for them.”

The Prophet ﷺ repeated this three times. Abu Dharr (may Allah be pleased with him) then said: ‘Who are those, O Messenger of Allah, for indeed they are destroyed and lost? He (the Prophet) said:

“*Al-Musbil*,” meaning the person who lets down his garment below his ankle.

And ‘*Al-Mannan*’, the one who reminds others of his generosity to them. If he gives them wealth, money or property or imparts knowledge to them or he extends any form of kindness to them, he keeps reminding them about it, refuge is with Allah.

The third category: ‘a person who sells his commodity by making false oath.’ That is, a person who swears while he is lying in order to raise the the price of a commodity.

So, this shows that the mention of the time of *Asr* in the hadeeth of Abu Hurairah (may Allah be pleased with him) was intended to show the magnitude of the punishment and warning. Otherwise, anyone who swears on his goods while lying in order to raise the price of the goods, Allah will neither speak to him on the Day of Resurrection nor look at him, nor purify him and there will be painful chastisement

for him.

And the third in the hadeeth narrated by Abu Hurairah (*may Allah be pleased with him*) is a person who swears oath of allegiance to an Imam purposely for worldly gain (i.e. not for the Sake of Allah). Accordingly, he honours the pledge of allegiance when the Imam bestows something on him but he will not fulfill it if he withholds something from him. This kind of person is also among those whom Allah will neither speak to on the Day of Resurrection, nor look at them nor purify them, and there will be painful punishment for them.

That is because (in Islam) giving pledge to an Imam is required. It is mandatory upon every Muslim to have an Imam to whom he is loyal. This could be an Imam from its broadest sense of it as was practiced during the reign of the four rightly guided caliphs and those caliphs who succeeded them. On the other hand, it could be an ordinary Imam (leader) for only a particular region as it is commonly practiced nowadays.

And for quite a long time since the time of the Four Imams and after them, Muslims have become divided. Every region has an Imam. And every Imam is to be listened to and obeyed according to the consensus of the Muslims. And no one among the Muslims ever held the opinion that obedience is not obligatory to any other Imam other than a single caliph whose dominion covers all Muslim countries, and none will ever say such. This is because if that is said the entire Muslim world today will not have an Imam or an Ameer. Consequently, all people will die a death of *Jaahiliyyah*. This is because if a person dies without any allegiance to an Imam, his death will be likened to the death of someone who died during the death of *Jaahiliyyah*, and he will be raised and gathered together with the *Ahlu-Jahl* - that is, the people that existed prior to the Message of Islam.

Therefore, the Imam in a place and in every region must be obeyed accordingly. For example, we in the Saudi Arabia our leaders are the members of the Household of Saud, our allegiance is due to them. We must obey them except in disobedience to Allah – the Mighty and Sublime. They are our leaders, and we worship Allah through our

obedience to them. We believe that our allegiance is due to them. If someone were to have other than this belief in this country (and dies), he will be regarded as having died in *Jaahiliyyah*, because he would have died without Faith. So also in Egypt and other places, each of them has a leader whom Allah has granted authority. If we were to say there can be no leader except the one who will have authority over all the lands of the Muslims, then Muslims will have no leaders. And when they die, their death will be regarded as a death in *Jaahiliyyah*, refuge is with Allah.

This man however gave his pledge to an Imam but he gave his pledge of obedience to him for the sake of worldly gains and not for the sake of the religion, and not in obedience to the Lord of the worlds. As such if he the Imam presents or gives him from the wealth, he honours the pledge and if he denies him, he dishonours it, refuge is with Allah. Hence this man becomes a follower of his desires, not guidance, and not in obedience to his Master – the Mighty and Sublime. Rather, he has established his allegiance on his desire.

A person may say for instance: we have not given our pledge to the Imam and it is not everyone who gave his pledge to the Imam. In reply, this is worthless and false Satanic doubt. When the companions of the Prophet, may Allah be pleased with them, gave their pledge to Abu Bakr (*may Allah be pleased with him*) was it everyone among them including the old woman in the house and the one in the market that gave their pledge of allegiance? Not all. Giving pledge of allegiance is the responsibility of those who have legal rights and members of consultation. And whenever they give their pledge, it becomes binding on each and every member of the society whether he likes it or not. And I do not think that anyone among the Muslims – nay the thoughtful ones- will say that it is indeed obligatory for everyone to give his or her pledge of allegiance to the leader even if he is inside his house, including old women and men, the elderly and a little child.

None has ever uttered this, not even the purported advocate of democracy in the western countries and other than it. They will do no such thing even though they are liars. In fact, their electoral processes

are all established on falsification and malpractices, and they care only about their selfish desires.

In the religion of Islam, whenever those on whom the rights and power of selecting a leader unanimously reached an agreement on the choice of Imam, he becomes the leader whether the people want it or dislike it. The entire affairs are rested on the people of the consultation and selection.

If the matter is made to include even the children, the elders and the old men and women in addition to one who cannot make independent opinion, then the people will not have an Imam. The reason being that they must disagree with one another. But when the people of understanding are allowed to choose a person, then such a person becomes the Imam who must be obeyed; such that it is obligatory that none should die except that he has an allegiance to him. If he does not do that, his death will be regarded as the death in *Jaahiliyyah* – refuge is with Allah.

In a nutshell, whenever any of these three features or characteristics is evident in a person, then Allah will not talk to him on the Day of Resurrection neither will He look at him nor purify him, and for him is a painful torment.

In the hadeeth is a proof of affirming the attribute of speech for Allah. The view of Ahlus-Sunnah Wal-Jama'ah is that Allah speaks as He wishes, with whatever He wishes and whenever He wishes. None can escape or hold anything away from Him.

﴿ وَمَا كَانَتْ أَلَّهُ لِيُعْجِزَهُ، مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا ﴾



“And Allah is not such that anything in the Heavens and earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.”
(35:44)

﴿ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ، كُنْ فَيَكُونُ ﴾

And “Verily, His Command when He intends a thing is only that He says to it “Be!” and it is!” (36: 82).

Hence his ﷻ saying: “Allah will neither speak to them” proves that He will speak to other than them, and it is like that. It also indicates that Allah – the Mighty and Sublime – has two looks:

First: In general terms, verily, nothing is hidden from His Sight. He sees everything.

Second: From a limited perspective, which is the Look of Mercy. It is the appropriate understanding of the hadeeth: Allah will certainly not look at them with the Look of Mercy.

There is also a proof therein that Allah – the Mighty and Sublime – is the Ultimate Purifier of His (obedient) servants as contained in the saying of Allah – the Mighty and Sublime:

﴿وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ﴾

“But Allah purifies (guide to Islam) whom He wills” (24: 21).

Hence the ultimate purifier of matters, persons and deeds is the Lord of world.

I ask Allah to make you and us among those whom his Lord had purified. Verily, He has powerful over all things.

Hadeeth1836

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «بَيْنَ النَّفَّخَتَيْنِ أَرْبَعُونَ» قَالُوا: يَا أَبَا هُرَيْرَةَ، أَرْبَعُونَ يَوْمًا؟ قَالَ: أَبَيْتُ، قَالُوا: أَرْبَعُونَ سَنَةً؟ قَالَ: أَبَيْتُ. قَالُوا: أَرْبَعُونَ شَهْرًا؟ قَالَ: أَبَيْتُ «وَيَبْلَى كُلُّ شَيْءٍ مِنَ الْإِنْسَانِ إِلَّا عَجَبَ الذَّنْبِ، فِيهِ يُرَكَّبُ الْخَلْقُ، ثُمَّ يُنَزَّلُ اللَّهُ مِنَ السَّمَاءِ مَاءً، فَيَنْبُتُونَ كَمَا يَنْبُتُ الْبَقْلُ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah said: The Prophet ﷺ said, "Between the two Blowing of the Trumpet there will be an interval of forty." The people said, "O Abu Hurairah! Do you mean forty days?" He said, "I cannot say anything." They said, "Do you mean forty years?" He said, "I cannot say anything." They said, "Do you mean forty months?" He said, "I cannot say anything. The Prophet added: 'Everything of the human body will perish except the last coccyx bone (end part of the spinal cord), and from that bone Allah will reconstruct the whole body. Then Allah will send down water from the sky and people will grow like green vegetables.'" [Al-Bukhari and Muslim]

Hadeeth 1837

وَعَنْهُ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ، جَاءَهُ أَعْرَابِيٌّ فَقَالَ: مَتَى السَّاعَةُ؟ فَمَضَى رَسُولُ اللَّهِ ﷺ، يُحَدِّثُ، فَقَالَ بَعْضُ الْقَوْمِ: سَمِعَ مَا قَالَ، فَكَّرَهُ مَا قَالَ، وَقَالَ بَعْضُهُمْ: بَلْ لَمْ يَسْمَعْ، حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ: «أَيْنَ السَّائِلُ عَنِ السَّاعَةِ؟» قَالَ: هَا أَنَا يَا رَسُولَ اللَّهِ. قَالَ: «إِذَا ضُيِّعَتِ الْأَمَانَةُ، فَانْتَظِرِ السَّاعَةَ» قَالَ: كَيْفَ إِضَاعَتُهَا؟ قَالَ: «إِذَا وَسَدَ الْأَمْرَ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ» رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah reported: Once the Prophet ﷺ was speaking to us when, a bedouin came and asked him: "When will the Last Day be?" The Messenger of Allah ﷺ continued his talk. Some of those present thought that he had heard him but disliked the interruption and the other said that he had not hear him. When the Messenger of Allah ﷺ concluded his speech he asked, "Where is the one who inquired about the Last Day?" The man replied: "Here I am." The Messenger of Allah ﷺ replied, "When the practice of honouring a trust is lost, expect the Last Day." He asked: "How could it be lost?" He replied, "When the government is entrusted to the undeserving people, then wait for the Last

Day.” [Al-Bukhari]

Hadeeth 1838

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُصَلُّونَ لَكُمْ، فَإِنْ أَصَابُوا فَلَكُمْ، وَإِنْ أَخْطَوْا فَلَكُمْ وَعَلَيْهِمْ» رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “Your leaders will lead you in Salat (prayer). If they conduct it properly, you and they will be rewarded; but if they make mistakes you will earn the reward and they will be held responsible (for the mistakes).” [Al-Bukhari]

Hadeeth 1839

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ: كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ { قَالَ: خَيْرَ النَّاسِ لِلنَّاسِ يَأْتُونَ بِهِمْ فِي السَّلَاسِلِ فِي أَعْنَاقِهِمْ حَتَّى يَدْخُلُوا فِي الْإِسْلَامِ.

Abu Hurairah ؓ said in the interpretation of the Ayah reported: “You are the best of peoples ever raised up for (the benefit of) mankind...” (3:110): The best for mankind are those who bring them with chains round their necks till they embrace Islam (and thereby save them from the eternal punishment in the Hell-fire, and make them enter Jannah in the Hereafter).” [Al-Bukhari]

Hadeeth 1840

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «عَجِبَ اللَّهُ عَزَّ وَجَلَّ مِنْ قَوْمٍ يَدْخُلُونَ الْجَنَّةَ فِي السَّلَاسِلِ» رَوَاهُمَا الْبُخَارِيُّ .

Abu Hurairah ؓ said: the Prophet ﷺ said, “Allah marvels at those people who enter Jannah in chains.” [Al-Bukhari]

Commentary

These hadeeths are from the miscellaneous ones and significant events and most of them have been discussed previously.

However, these four hadeeths are on the authority of Abu Hurairah (may Allah be pleased with him) in which he heard the Messenger of Allah ﷺ saying: “Between the two Blowing of the Trumpet there will be an interval of forty.”

This means the blowing of the Trumpet, and one of the angels named Israfil is responsible for it. The first time this Trumpet shall be blown, all mankind shall be frightened by its horror and enormity, and they will die. This is as Allah – the Mighty and Sublime – said:

﴿وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ

دَاخِرِينَ ﴿٨٧﴾

“And (remember) the day on which the Trumpet will be blown and all who are in the heavens and all who are in the earth, will be terrified except him who Allah wills. And all shall come to Him humbled.” (Naml: 87).

And Allah – the Mighty and Sublime – said:

﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ

أُخْرَىٰ فَإِذَا هُمْ يَنْظُرُونَ ﴿٦٨﴾

“And the Trumpet will be blown and all who are in the heavens and all who are in the earth will be swoon away except him whom Allah wills. Then it will be blown a second time and behold they will be standing looking on (waiting). (39: 68).

The first blowing of the trumpet will be characterized by terror and falling dead. This implies death and destruction.

With the second blowing of the trumpet, all mankind will rise from their graves.

“And they will be standing looking on” they will rise from their graves and look on as events unfold. That is because Allah will send down rain upon them and prior to the rain a heavy storm whose thickness is like the sperm of men.

Subsequently, they will rise up from their graves as planted seeds germinate on the earth and then sprout. In addition, at the second blowing of the trumpet, every earthly soul would emerge from the trumpet with the permission of Allah and each soul will proceed to its body which it occupied in the world devoid of any error. Glory be to Allah!

The time frame between the two Blowings of the Trumpet is forty. It was said to Abu Hurairah (*may Allah be pleased with him*): ‘Forty days?’ He said: ‘I cannot say anything,’ meaning I do not know. They said: “Forty years? He said: “I cannot say anything.” They said forty months? He said, ‘I cannot say anything.’ He (then) said: The Prophet ﷺ said: “Between the two Blowing of the Trumpet there will be an interval of forty” and we are expected to say exactly what the Messenger of Allah ﷺ said. And Allah knows best.

The important point is that this what is referred to as the blowing of the Trumpet. Thereafter, mankind shall rise for the Day of Account to be judged by the Lord of the worlds. Every man shall be judged for his misdeeds and His judgement, the All-Mighty and Exalted, is based on favour and absolute justice without any kind of injustice. This is because a judgement may be characterized by injustice, justice or favour. Allah, the Mighty and Exalted, said:

﴿فَالْيَوْمَ لَا تظَلِمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ﴾

“This day (the Day of Resurrection) none will be wronged in anything nor will you be requited anything except that which you used to do”. (36: 54)

The second hadeeth is that of the Bedouin who approached the Prophet ﷺ and said: “When will the Last Day be?” The Prophet ﷺ was talking to his companions, so he continued his talk not wanting

to be interrupted. Perhaps, Allah is All-Knowing, it was a continuous discussion. Some people said that the Prophet ﷺ heard the man clearly but he disliked the question. Indeed, whenever a person detests the question of the questioner, there is no harm if he chooses not answer it even if he heard the question. A questioner could be lacking in wisdom and maturity and thus asks an inappropriate question. Therefore, the respondent should avoid answering the question.

Others however said the Prophet ﷺ might not have heard what the man said. When the Prophet ﷺ concluded his speech, he said: “Where is the one who inquired about the Last Day?” The man replied, ‘Here I am O Messenger of Allah.’ He ﷺ said: “When the practice of honouring a trust is lost, expect the Last Day.” That is, when people become corrupt and matters are entrusted to the wrong people, verdict is entrusted to the ignorant, the foolish are made leaders and administration is entrusted to one who has no knowledge of administration.

In summary, you should expect the Last Day when people become corrupt. This is because the Hour will be established while only the corrupt people remain. Therefore, this contains a clear warning against betrayal of trusts. In addition, it shows that it is mandatory to appoint qualified people since this is a precondition to upholding trust.

It is mentioned in the third hadeeth that the Prophet ﷺ said: “Your leaders will lead you in *Salat* (prayer). If they conduct it properly, you and they will be rewarded; but if they make mistakes, you will earn the reward and they will be held responsible (for the mistakes).”

If the intent is leaders in general terms, then the imams in the mosques are also inclusive because they lead you in Prayers. Thus, if they perfect their Prayers and they observe it correctly, that will be for your own good and likewise their own good. But if they fall short of performing it as expected, then it will still be for you and against them. By implication, therefore you will not be held responsible for any of their wrongdoings.

This points to the fact that it is obligatory to be patient with the leaders even if they do not perform their Prayers well and if they fail to observe it at the earliest specified time. Our obligation is not to

contradict them or bear down hard on them. If they delay Prayers beyond their earliest stipulated times, our delay will be excusable so as to achieve conformity with the group and avoid isolation.

This shows that turning away and distancing oneself from the people in authority, inciting people against them and spreading their misdeeds are alien to the religion of Islam. The religion enjoins what is good and establishment of justice and forbids evil and corruption. Indeed, Allah said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلّٰهِ شُهَدَاءَ بِالْقِسْطِ ﴿٨﴾﴾

“O you who believe! Stand out firmly for Allah as just witnesses.”

More so, if you would mention or spread information about their misdeeds, then you should also mention their good deeds as well. But for you to exploit their misdeeds while denying the good deeds amounts to injustice and wrongdoing. Allah does not like injustice.

﴿وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ اَقْرَبُ لِلتَّقْوٰى ﴿٨﴾﴾

“And let the enmity and hatred of others make you avoid justice. Be just that is nearer to piety. (5: 8).”

The fourth hadeeth is from Abu Hurairah (may Allah be pleased with him) who reported that he ﷺ said: “Allah marvels at those people who enter Paradise in chains.” The author (may Allah shower blessings on him) explained that this refers to a group of disbelievers who are captives. They will be put in chains and they will later accept Islam. This will be the cause of their acceptance of Islamic religion and thereafter their entry into Paradise.

Allah alone grants success.

Hadeeth 1841

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا، وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه said: the Prophet صلى الله عليه وسلم said, “The dearest parts on the face of the earth near Allah are its mosques, and the most hated parts near Allah are its markets.” [Muslim]

Hadeeth1842

وَعَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ مِنْ قَوْلِهِ قَالَ: لَا تَكُونَنَّ إِنْ اسْتَطَعْتَ أَوَّلَ مَنْ يَدْخُلُ السُّوقَ، وَلَا آخِرَ مَنْ يَخْرُجُ مِنْهَا، فَإِنَّهَا مَعْرَكَةٌ الشَّيْطَانِ، وَبِهَا يَنْصَبُ رَأْيَتَهُ. رَوَاهُ مُسْلِمٌ هَكَذَا .

Salman Al-Farisi رضي الله عنه said: The Prophet صلى الله عليه وسلم said, “Do not, if you can help, be the first to enter the market and the last to leave it because it is an arena of Satan and the standard of Satan is set there.” [Muslim]

Hadeeth1843

وَعَنْ عَاصِمِ الْأَحْوَلِ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ لِرَسُولِ اللَّهِ صلى الله عليه وسلم: يَا رَسُولَ اللَّهِ غَفَرَ اللَّهُ لَكَ، قَالَ: «وَلَكَ» قَالَ عَاصِمٌ: فَقُلْتُ لَهُ: أَسْتَغْفِرُ لَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم? قَالَ: نَعَمْ وَلَكَ، ثُمَّ تَلَا هَذِهِ الْآيَةَ: {وَأَسْتَغْفِرُ لِدُنْيَاكَ وَاللِّمُؤْمِنِينَ وَالْمُؤْمِنَاتِ} [محمَّد: ٩١]، رَوَاهُ مُسْلِمٌ .

Asim Al-Ahwal said: ‘Abdullah bin Sarjis رضي الله عنه said to the Messenger of Allah صلى الله عليه وسلم: “O Messenger of Allah! May Allah forgive all your sins!” The Messenger of Allah صلى الله عليه وسلم said, “And yours also.” Asim reported: I asked ‘Abdullah: “Did the Messenger of Allah صلى الله عليه وسلم seek forgiveness for you?” He replied: “Yes, and for you also.” Then he recited the Verse: “Seek forgiveness for your sins and for the believing men and the believing women.” (47:19) [Muslim]

Hadeeth 1844

وَعَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى: إِذَا لَمْ تَسْتَحِ فَاصْنَعِ مَا شِئْتَ» رَوَاهُ الْبُخَارِيُّ .

Abu Mas'ud Al-Ansari ؓ said: The Prophet ﷺ said, "One of the admonitions of the previous Prophets which has been conveyed to people is that if you have no modesty, you can do whatever you like." [Al-Bukhari]

COMMENTARY

These are some of the hadeeths mentioned by Imam An-Nawawi, may Allah shower blessings on him, under the Book of miscellaneous hadeeths.

It is mentioned on the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet ﷺ said: "The dearest parts on the face of the earth to Allah are the mosques, and the most hated parts to Allah are its markets," or he said: "towns."

The mosques belong to Allah; hence, He ascribed them to Himself in His saying:

﴿ وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَنْ يُذَكَرَ فِيهَا اسْمُهُ، وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾ ﴾

"Who are more unjust than those who forbid that Allah's Name be glorified and mentioned much (prayers and invocations, etc.) in Allah's mosques." (2: 114).

And Allah – the Mighty and Sublime – said:

﴿ فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذَكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿١٢٩﴾ ﴾

“In houses (mosques) which Allah has ordered to be raised (to be cleaned and honoured) in them His Name is remembered [i.e. Adhaan, Iqâmah, Salat (prayers), invocations, recitation of the Qur’an etc]. Therein glorify Him (Allah) in the mornings and in the afternoons or evenings.” (24:36).

The mosques are the dearest places to Allah. This is because He is remembered, worshiped and His laws are studied among other praiseworthy religious and worldly acts in these places. Thus, expending one’s wealth in the building and maintenance of mosques is the most praiseworthy of all expenditures. This is a continuous charity and far better than slaughtering animals or giving food as charity. Therefore, if he invests his wealth in the building and maintenance of mosques, that obviously is the most rewarding act because it definitely amounts to continuous charity. Every Muslim will derive benefit from its usage such as those observing Prayer, studying, learning, teaching and taking shelter in it from cold and heat among other uses.

On the other hand, the markets belong to the devils. This is where Satan lays and hatches his eggs, refuge is with Allah, mounts his banner and pitches his tent. This is because the most notable and pronounced feature of a market place is business transaction. This is filled with lying, swindling, cheating, betrayal of trusts, false oath, swearing and other blameworthy acts except the one whom Allah protects. Hence, it is the most hated place to Allah, the Mighty and the Exalted.

The attributes of Love and Hate are affirmed for Allah in this hadeeth; that is, Allah loves as well as hates. One of the fundamentals of *Ahlu-Sunnah Wal Jama’ah* is that we believe this. We say that Allah loves and hates, and He, Glory be to Him, is described with Perfect Attributes. He loves only what contains good and wellbeing and hates what contains evil.

It is also advisable as contained in the hadeeth of Salmaan (may Allah be pleased with him) for one not to be the first to enter a market or the last person to leave it. The reason is that it is the most hated place to Allah due to its inherent evils such as the free-mixing of opposite genders, casting prohibited glances, (indulging in) forbidden

speeches and other evils.

As for the hadeeth of Abdullah bin Surjis (may Allah be pleased with him), he asked the Prophet ﷺ to ask forgiveness for him and he ﷺ did. He said: “Ask for Allah’s forgiveness for me, O Messenger of Allah” and the Prophet ﷺ answered him. This proves that the Messenger of Allah ﷺ is quite unlike others because you can request for his supplications. Someone can say to him; “O Messenger of Allah, ask for Allah’s forgiveness for me.” However, this was only allowed during his lifetime as it becomes impermissible after his demise. Whoever asks him for supplication after his death is a polytheist and a disbeliever. But there was no harm doing this during his lifetime. Allah has commanded his Prophet ﷺ to ask for forgiveness for his misdeeds and for the believing men and women. He – the Mighty and Sublime – said:

﴿وَأَسْتَغْفِرُ لَذُنُوبِكِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ﴾ (١٩)

“And ask for forgiveness for your sin and also for (the sin of) believing men and women.”

And *Al-Maghfirah* is that Allah will conceal the misdeeds of this slave and screen it from the prying eyes of the people, pardon him and overlook it. This is because the word, *Al-Maghfirah*, is derived from a root word which is synonymous with *As-Sitr* (concealment) and *Al-Wiqayah* (protection).

Hadeeth 1845

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَوَّلُ مَا يُقْضَى
بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدَّمَاءِ» مُتَّفَقٌ عَلَيْهِ .

Ibn Mas‘ud ؓ reported: The Prophet ﷺ said, “The first matter concerning which people will be judged on the Day of Resurrection will be the matter of blood.” [*Al-Bukhari and Muslim*]

Commentary

These are some of the hadeeths mentioned by Imam An-Nawawi, may Allah shower blessings on him, under the Book of miscellaneous hadeeths.

One of these is the hadeeth of Abdullah bin Mas'ud (may Allah be pleased with him) that the Prophet ﷺ said: "The first matter concerning which people will be judged on the Day of Resurrection will be the matter of blood."

And that is because Allah will sort out wrongs that transpired between the servants and then judge among them. As for what is between Allah and the servants, its ruling will revolve around justice or favour. But what transpired between humans will revolve around establishment of justice. Every person will be given his right devoid of any addition or deduction.

The first right of Allah that man will account for will be the Prayer. Thus, if he had preformed it satisfactorily, then he has certainly succeeded and prospered. On the other hand, he has wasted it (i.e. failed to perform it accordingly and satisfactory) then all other deeds of his will be a waste. This is because whosoever wasted his Prayers did not act according to Allah's Call for enjoiment of that which is good and forbiddance of that which is evil.

﴿ أَنْتَ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ لِئِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ

الْفَحْشَاءِ ﴾ ﴿١٥﴾

"Recite (O Muhammad) what has been revealed to you of the Book (the Qur'an) and perform As-Salat (Iqâmat as-Salat). Verily, As-Salat (the Prayer) prevents from Al-Fahshâ..." (Al-Ankabuut: 45).

As for the wrongdoings that transpired between humans, the first matter to be judged among them shall be matter of blood, which refers to murder, then followed by wealth and honour.

The act of killing a person may be legal or illegal; however, the point of interest here is the illegal killings. Thus, it will be the first matter to be decided between men on the Day of Resurrection.

The hadeeth affirms the inevitability of judgement on the Day of Resurrection and that it is indeed true. Likewise, anyone who has been wronged must be given back his rights.

However, there is a salient issue here: A man approaches a person whom he had wronged through backbiting, libel or other ways to plead for his pardon after he (the wrongdoer) had repented to Allah and regretted his actions. He tells the victim of his wrongdoing, 'Pardon me for I am a sinner. I have sought forgiveness from Allah and turned to Him in repentance, so please pardon me and excuse my misdeeds.' But the owner of the right does not accept his plea. Rather, he says: 'I want my right on the Day of Resurrection.' We say: 'If Allah acknowledges the correctness and sincerity of a slave's repentance, He will relieve him of the right of this individual who has refused to pardon him.'

This also applies to wealth. For instance, there is a disagreement between someone and you regarding an amount of money. You denied and refused to acknowledge its possession whereas you are in custody of it. Thereafter, you repented to Allah and approached the other party to confess to him: 'O So-and-so, I earlier denied you of your right but I have repented to Allah and regretted my action. So, take your money.' However, the victim of oppression said, 'I will not accept it. The matter will be judged between you and me on the Day of Resurrection. Here we say: If Allah acknowledges from your intention that you are truthful in your repentance, He will relieve you of your sin. That is, He will delight the victim of your oppression. However, you should give out this money in charity on his behalf so as to absolve yourself of the responsibility.'

For instance, he has a right to one hundred Riyal. After repentance, you approached him to express genuine regret and ask him to collect a Dirham, which is equivalent to one hundred Riyal. However, he said: "I want to be paid from your good deeds on the Day of Resurrection",

so he declined. In this case, we say: If Allah acknowledges your good intention and sincerity, He will relieve you of your sin. As for the one hundred Riyal, you should spend it on behalf of the victim of your oppression so as to free yourself of it.

Hadeeth1846

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «خُلِقَتْ الْمَلَائِكَةُ مِنْ نُورٍ، وَخُلِقَ الْجَانُّ مِنْ مَارِجٍ مِنْ نَارٍ، وَخُلِقَ آدَمُ مِنْ مِمَّا وُصِفَ لَكُمْ» رَوَاهُ مُسْلِمٌ .

'Aishah رضي الله عنها reported: The Messenger of Allah ﷺ said, "Angels were created from light, jinns were created from a smokeless flame of fire, and 'Adam was created from that which you have been told (i.e., sounding clay like the clay of pottery)." [Muslim]

Hadeeth1847

وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «كَانَ خُلِقَ نَبِيُّ اللَّهِ ﷺ الْقُرْآنَ» رَوَاهُ مُسْلِمٌ فِي جُمْلَةِ حَدِيثِ طَوِيلٍ .

'Aishah رضي الله عنها said: The conduct of the Prophet ﷺ was entirely according to the Qur'an. [Muslim in a long Hadith]

Hadeeth1848

وَعَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ» فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَكْرَاهِيهِ الْمَوْتِ؟ فَكُلْنَا نَكْرَهُ الْمَوْتِ! قَالَ: «لَيْسَ كَذَلِكَ، وَلَكِنَّ الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَرِضْوَانِهِ وَجَنَّتِهِ أَحَبَّ لِقَاءَ اللَّهِ، فَأَحَبَّ اللَّهُ لِقَاءَهُ. وَإِنَّ الْكَافِرَ إِذَا

بُشِّرَ بَعْدَابِ اللَّهِ وَسَخَطِهِ، كَرِهَ لِقَاءَ اللَّهِ، وَكَرِهَ اللَّهُ لِقَاءَهُ» رَوَاهُ مُسْلِمٌ .

Aishah رضي الله عنها reported: The Messenger of Allah ﷺ said, “He who loves to meet Allah, Allah loves to meet him; and he who dislikes to meet Allah, Allah abhors to meet him.” I (Aishah) said: “O Messenger of Allah! So far as the feelings of aversion against death is concerned, we all have this feeling.” Thereupon he said, “I do not mean that. What I meant is that when a (true) believer is given the glad tidings of the Mercy of Allah, His Pleasures and His Jannah (at the time of death), he loves to meet Allah, and Allah also loves to meet him. When a disbeliever is given the news of the Torment of Allah and His Wrath (at the time of death), he dislikes to meet Allah and Allah also abhors to meet him.” [Muslim]

Commentary

These are some hadeeths on miscellaneous matters. In the hadeeth of Aishah (may Allah be pleased with her), she narrated that the Prophet ﷺ spoke about the beginning of creation. He ﷺ mentioned that the angels were created from light, and that explains why they are all righteous. They do not disobey Allah and are never arrogant to worship Him, they do not sleep or get tired; rather they Glorify Him continuously without a break. The angels were created from light. As for the devils, who are the Jinns, he stated that they were created from fire. This is evidence that Jinns are the offspring of Satan, the lead devil, who arrogantly refused to prostrate to Adam. Satan said:

﴿ قَالَ مَا مَنَّكَ إِلَّا تَسْجُدُ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِمَّنْ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴾ (١٢)

“I am better than him (Adam). You created me from fire and created him from clay”. (7: 12).

Thus, all the Jinns were created from fire and that is the more reason why most of them are always inclined to fiddle with, delude and create enmity for whomsoever they can reach. But recite *Aayatu-Kursi* at night and it will continue to be a protection for

you from Allah against the devils who would not be able to come near you until day break.

“And Adam was created from that which you have been told (i.e., sounding clay like the clay of pottery).” This means he was created from clay, from the earth, which is similar to the clay of pottery. This is because the earth became clay and then became like that of pottery and then Adam ﷺ was created from it. And for this reason, Allah the Most High said:

﴿مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى﴾

“Thereof (the earth) We created you, and into it We shall return you, and from it We shall extract you out once again.” (20: 55)

As for her second hadeeth, she (may Allah be pleased with her) said: “The conduct of the Prophet ﷺ was entirely according to the Qur’an.” That is, he ﷺ acquired his ways and manners from the Qur’an. He practices whatever the Qur’an commands and abstains from whatever the Qur’an forbids. This may be in acts of worship or interactions with the slaves of Allah. The conduct of the Prophet ﷺ is entirely according to the Qur’an.

This is an indicator from the Mother of the Believers Aishah (may Allah be pleased with her): if we wish to emulate the good manners of the Prophet ﷺ, then we should acquire the manner of the Qur’an. This is because it is the character of the Prophet ﷺ.

In her third hadeeth, she (may Allah be pleased with her) narrated that the Prophet ﷺ said: “He who loves to meet Allah, Allah loves to meet him; and he who dislikes to meet Allah, Allah abhors to meet him.”

Then Aishah (may Allah be pleased with her) queried: “So far as the feeling of aversion for death is concerned, we all have this feeling.” Thereupon, he ﷺ replied: “I do not mean that.” And then the Prophet ﷺ went further to say: “When a (true) believer is given the glad-tidings of the Mercy of Allah, His Pleasures and His Paradise (at the time of death), he loves to meet Allah and Allah loves to meet

him.” This is because a true believer firmly believes in what Allah has arranged and prepared for the believing men in Paradise which include abundant reward and plentiful assorted gifts. Hence, he loves this and he is not impressed by this world nor attach any importance to it because he will soon move to that which is better. There and then, he will love and aspire to meet Allah especially at the time of death. If he is given the glad tidings of Pleasure and Mercy of Allah, he will love to meet Allah. He will be filled with strong desire to meet Allah and Allah also will love to meet him.

As for the disbeliever, refuge is with Allah, he will dislike to meet Allah when he is given disheartening news of the Punishment of Allah and His Terrible Wrath, and Allah will detest to meet him. For this reason, it was reported in the previous hadeeth that when it is given the displeasing news of the Anger and Resentment of Allah, the soul of a disbeliever flees to the extreme part of his body and refuses to come out. This explains why it has to be forcefully extracted from his body just as fur is extracted from a dampened wool. He will dislike his soul leaving because he has been informed of a disheartening news. Hence, Allah said:

﴿وَلَوْ تَرَىٰ إِذِ الْقُلُوبُ أَلْفَلُومُونَ فِي عَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ أَخْرِجُوا﴾ (١٣)

“And if you could but see when the Zâlimûn (polytheist and wrongdoers) are in agonies of death, while the angels are stretching forth their hands (saying: Deliver your souls!” (Al-An’am: 93).

They will be reluctant to give up their soul, refuge is with Allah, because they do not want it to come out. But the angel will be saying: “*deliver your souls*”. And when it is informed, the soul will remain in the body and then the angel will pluck it as fur is plucked from dampened wool, refuge is with Allah, until it finally comes out.

The important point is that a believer loves to meet Allah because he loves Allah. He loves Allah’s Reward, His Paradise and the bliss contained therein, hence he will love and aspire to meet Allah most especially at the point of death and consequently, Allah will love to

meet him.

O Allah! Count us among those who will love to meet You. O Lord of the Worlds! Grant us a good end. Verily, You have power over all things.

Hadeeth1849

وَعَنْ أُمِّ الْمُؤْمِنِينَ صَفِيَّةَ بِنْتِ حُيَيِّ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ مُعْتَكِفًا، فَأَتَيْتُهُ أَرْوَرَهُ لَيْلًا، فَحَدَّثْتُهُ ثُمَّ قُمْتُ لِأَنْقَلِبَ، فَقَامَ مَعِيَ لِيَقْلِبَنِي، فَمَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ رَضِيَ اللَّهُ عَنْهُمَا، فَلَمَّا رَأَى النَّبِيُّ ﷺ أَسْرَعَا. فَقَالَ ﷺ: «عَلَى رِسْلِكُمَا إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ» فَقَالَا: سُبْحَانَ اللَّهِ يَا رَسُولَ اللَّهِ! فَقَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنْ ابْنِ آدَمَ مَجْرَى الدَّمِ. وَإِنِّي خَشِيتُ أَنْ يَقْدِفَ فِي قُلُوبِكُمَا سَرًّا - أَوْ قَالَ: شَيْئًا -» مُتَّفَقٌ عَلَيْهِ .

Safiyyah bint Huyai ؓ, the Mother of the Believers, said: I came to visit the Prophet ﷺ while he was in the state of I'tikaf [(seclusion) in the mosque during the last ten days of Ramadan]. After having talked to him, I got up to return. The Prophet ﷺ also got up with me and accompanied me a part of the way. At that moment two Ansari man passed by. When they saw him they quickened their pace. The Prophet ﷺ said to them, "Do not hurry. She is Safiyyah, daughter of Huyayy, my wife." They said: "Subhan Allah (Allah is free from imperfection)! O Messenger of Allah! (You are far away from any suspicion)." The Messenger of Allah ﷺ said, "Satan circulates in a person like blood (in the blood streams). I apprehended lest Satan should drop some evil thoughts in your minds." [Al-Bukhari and Muslim]

COMMENTARY

The author, may Allah shower blessings on him, mentioned this hadeeth on the authority of Safiyyah bint Huyayy, the Mother of the Believers (may Allah be pleased with her). She said that the Prophet ﷺ used to observe *I'tikaf* in the mosque in the month of Ramadan. There is no *I'tikaf* except in Ramadan because the Prophet ﷺ never observed it in any other month except in a certain year when he missed it in the last ten days (of Ramadan). Therefore, he repaid it during the month of Shawwal. Other than that, he did not authorize his Ummah to observe *I'tikaf* outside the month of Ramadan. The reason is that *I'tikaf* is purposely designed to search for the Laylatul-Qadr (i.e. the Night of Decree).

Hence, the Prophet ﷺ used to observe the *I'tikaf* in the first ten days of Ramadan in anticipation of the Night of Decree. He then observed it in the middle of Ramadan and then he was told that it is within the last days and he continued it in the last ten days.

As for the hadeeth of Umar (may Allah be pleased with him), when he asked the Prophet ﷺ about his vow to observe *I'tikaf* for a night or two in the *Masjidul-Haraam* and the Prophet ﷺ said: "Fulfill your vow." This however does not prove that *I'tikaf* is legalized (in other than the month of Ramadan); rather, it affirms the necessity of fulfilling the vow of observing *I'tikaf*. Moreover, it is not an act of disobedience if he fulfills his vow by observing *I'tikaf* though the Sunnah is to observe the *I'tikaf* during the last ten days of the month of Ramadan only. The Prophet ﷺ observed it during that period.

I'tikaf is the act of staying in the mosque in obedience to Allah, for the purpose of devoting oneself to acts of worship and not for any other reason.

Safiyyah (may Allah be pleased with her) had visited the Prophet ﷺ while he was in the state of *I'tikaf* (seclusion) in order to discuss some matters with him in her capacity as his wife. There is absolutely nothing wrong for someone to engage in discussion with his family while in a state of *I'tikaf* because this is an epitome of intimacy, love

and affection (towards them). After having talked to him, he ﷺ got up to see her off because the Prophet ﷺ was the best of people in dealing honorably with his family. Indeed, he ﷺ rightly said: “The best amongst you is that person who is the best in dealing with his family and I am the best of you all in dealing fairly with my family.”⁽¹⁾

When he ﷺ got up to accompany her a part of the way, two *Ansari* men passed by at that moment. When they saw the Prophet ﷺ, they both felt uncomfortable and shy, so they quickened their pace. The Prophet ﷺ said to them: “Do not hurry. She is Safiyyah, the daughter of Huyayy.” This is to remove any doubt about the identity of the woman who came to visit the Prophet ﷺ at night in the living quarters.

They said: “*Subhana Allah* (Allah is free from imperfection)! (You are far from any suspicion)” as a mark of surprise at the statement of the Prophet ﷺ. Then the Prophet ﷺ said: “Satan circulates in a person like blood (in the blood streams). I apprehended lest Satan should drop some evil thoughts in your minds.” It will move to his heart and blood vessels as blood flows to all parts of the body. That is how Satan moves within the bloodstream of the son of Adam. The word “*Majradam*” is a name of a place; that is, a place where blood flows through.

“I apprehended lest Satan should drop some evil thoughts in your minds” or he ﷺ said: “something in your minds.”

The following lessons are contained in this hadeeth:

One: The excellent character of the Prophet ﷺ in dealing with his family.

Two: The permissibility of a woman visiting her husband who is in the state of *I'tikaf*. This does not invalidate his *I'tikaf* even if it is assumed that he may derive pleasure by merely looking at her and similar acts. It would not nullify his *I'tikaf* because Allah has only prohibited having sexual intercourse with a woman while in the state of *I'tikaf*.

1 At-Trimidhi reported it in the Book of Excellence, the Chapter of the Excellence of the Wives of the Prophet ﷺ, no: (4383); and Ibn Maajah in the Book of Nikkah, the Chapter of Good Treatment Towards Women, no: (1967).

Also, it is good for someone to see off his family when they are returning home from their visit to him particularly at night or at a period he fears that any harm might befall them.

Likewise, it is necessary to eliminate grounds for evil thoughts from hearts of men. For instance, if he fears that a person might conceive an evil thought about him, then he should dispel the thought from his mind. He should inform him about the actual occurrence so that negative thoughts will not develop in his mind.

In addition, when an odd incident happens to a person, he should say: “*Subhana Allah* (Allah is free from imperfection). This was what the two *Ansari* men uttered and the Prophet ﷺ approved it.

This also demonstrates the Prophet’s compassion towards his Ummah and his keen interest in preventing evil from them.

Hadeeth 1850

وَعَنْ أَبِي الْفَضْلِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ فَلَزِمْتُ أَنَا وَأَبُو سُفْيَانَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ رَسُولَ اللَّهِ ﷺ، فَلَمْ نَفَارِقْهُ وَرَسُولُ اللَّهِ ﷺ عَلَى بَغْلَةٍ لَهُ بَيْضَاءَ، فَلَمَّا التَقَى الْمُسْلِمُونَ وَالْمُشْرِكُونَ وَلَّى الْمُسْلِمُونَ مُدْبِرِينَ، فَطَفِقَ رَسُولُ اللَّهِ ﷺ، يَرْكُضُ بَغْلَتَهُ قِبَلَ الْكُفَّارِ، وَأَنَا آخِذٌ بِلِجَامِ بَغْلَةِ رَسُولِ اللَّهِ ﷺ، أَكْفُهَا إِزَادَةً أَنْ لَا تُسْرِعَ، وَأَبُو سُفْيَانَ آخِذٌ بِرِكَابِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّ عَبَّاسٍ نَادِ أَصْحَابِ السَّمْرَةِ» قَالَ الْعَبَّاسُ، وَكَانَ رَجُلًا صَيِّتًا: فَقُلْتُ بِأَعْلَى صَوْتِي: أَيْنَ أَصْحَابُ السَّمْرَةِ، فَوَاللَّهِ لَكَأَنَّ عَطْفَتَهُمْ حِينَ سَمِعُوا صَوْتِي عَطَفَتِ الْبَقَرِ عَلَى أَوْلَادِهَا، فَقَالُوا: يَا لَبَيْكَ يَا لَبَيْكَ، فَاقْتَتَلُوا هُمْ وَالْكُفَّارَ، وَالِدَعْوَةَ فِي الْأَنْصَارِ يَقُولُونَ: يَا مَعْشَرَ الْأَنْصَارِ، يَا مَعْشَرَ الْأَنْصَارِ، ثُمَّ قُصِرَتْ

الدَّعْوَةُ عَلَى بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، فَنَظَرَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى بَعْلَتِهِ كَالْمُتَطَاوِلِ عَلَيْهَا إِلَى قِتَالِهِمْ فَقَالَ: «هَذَا حِينِ حَمِيِ الْوَطِيسِ» ثُمَّ أَخَذَ رَسُولُ اللَّهِ ﷺ حَصِيَّاتٍ، فَرَمَى بِهِنَّ وُجُوهُ الْكُفَّارِ، ثُمَّ قَالَ: «انْهَزْمُوا وَرَبِّ مُحَمَّدٍ»، فَذَهَبَتْ أَنْظُرٌ فَإِذَا الْقِتَالُ عَلَى هَيْئَتِهِ فِيمَا أَرَى، فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَمَاهُمْ بِحَصِيَّاتِهِ، فَمَا زِلْتُ أَرَى حَدَّهُمْ كَلِيلًا، وَأَمْرَهُمْ مُدْبِرًا. رَوَاهُ مُسْلِمٌ .

Al-'Abbas bin 'Abdul-Muttalib ؓ said: I was in the company of the Messenger of Allah ﷺ on the day of (the battle of) Hunain. Abu Sufyan bin Al-Harith and I did not leave the Messenger of Allah ﷺ throughout the battle. The Messenger of Allah ﷺ was riding on his white mule. When the Muslims had an encounter with the pagans, Muslims took to their heels. The Messenger of Allah ﷺ began to urge his mule towards the disbelievers, holding the bridle of his mule. I was trying to restrain it from going very fast, and Abu Sufyan was holding the stirrup of the mule of the Messenger of Allah ﷺ. The Messenger of Allah ﷺ said, "O Abbas! Call out the People of As-Samurah [i.e., those people who had made the covenant under the tree (i.e., Bai'ah Ridwan)]." 'Abbas called out at the top of his voice: "Where are the People of As-Samurah." 'Abbas said: As soon as they heard my voice, they rushed towards the Prophet ﷺ like a cow turning towards her calf. They were shouting: "Here we are." Soon they began to fight the infidels. Then there was a call for Ansar. Those who called out to them shouted: "O you the people of Ansar! O you the people of Ansar!" They ended their call at Banu Al-Harith bin Al-Khazraj. The Messenger of Allah ﷺ who was riding on his mule looked at their fight with his neck stretched forward and he said, "This is the time when the fight is raging hot." Then the Messenger of Allah ﷺ took pebbles and threw them in the face of the disbelievers. He said, "By the Rubb of Muhammad, the disbelievers will be defeated." I continued to watch until I found that their force was subdued and

they began to retreat. [Muslim]

Commentary

This is the hadeeth of Al-Abbas about (the Battle of) Hunayn.

Hunayn is the name of the place where the Prophet ﷺ met *Banu Thaqeef* in battle. The companions had already conquered Makkah in Ramadan of the eighth year of the Hijrah, so there were ten thousand fighters from other places and two thousand fighters from the people of Makkah. This made an army of twelve thousand fighters. This led some of them to say to the others: “We cannot be defeated today due to small number.” They were proud of their numbers. But Allah showed them that victory comes exclusively from Allah, and that number and power will not prevail over the Decree and Destiny of Allah.

The companions of the Prophet ﷺ confronted the people of Thaqeef who were only three thousand and five hundred persons. The Muslims were twelve thousand and the Messenger of Allah ﷺ was in their midst.

The people of Thaqeef ambushed them in the valley of Hunayn. It is well-known that if an ambush leads to disarray in ranks, this will lead to defeat.

Despite their great numbers, the companions were overran in that instance and they turned back in flight. The Prophet ﷺ was left with about only one hundred men out of twelve thousand men. Allah described this in the Qur’an:

﴿ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ﴾

“Then you turned back in flight” (9: 25).

Nevertheless, the Prophet ﷺ whom Allah has endowed with great courage and valor wherever it is called for, kept riding his mule towards the enemy. He was saying: “I am the Prophet of Allah without falsehood, I am the son of Abdul-Mutallib.” He ﷺ was informing them about whom he really was.

He ﷺ then ordered Al-Abbaas (may Allah be pleased with him), who was a man gifted with loud voice, to call out to the companions to come back. Al-Abbas (may Allah be pleased with him) kept saying: “O! Companions of the *As-Samarah*! O Companions of *As-Samarah*, O companions of *As-Samarah*, approach and come on.”

The word *As-Samarah* was the name of the tree situated at *Al-Hudaybiyyah* under which the companions gave the pledge to the Prophet ﷺ not to flee from the battleground though they had fled now. He ﷺ said: “Oh! Companions of the *As-Samarah*,” reminding them of their oath (never to turn back fleeing in battle).

Regarding this, Allah – the Mighty and Sublime – said:

﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾ (18)

“Indeed, Allah was pleased with the believers when the Bai’ah (pledged) to you (O Muhammad) under the tree.” (48: 18).

Allah – the Mighty and Sublime – stated that He – the Mighty and Sublime – was pleased with them. In addition, the Prophet ﷺ has said that: “No one who gave allegiance under that tree will enter Hell fire.” A great and good news; none of them will enter Hell fire irrespective of their count.

The important point is that Al-Abbaas (may Allah be pleased with him) called them with this - O companions of the *As-Samarah* - and they said: “Here we are”. They came forward like a cow trying to protect its young calves, in great haste, and began to fight the enemy. Then, the Prophet ﷺ took some pebbles and threw them in the faces of the enemies. He ﷺ then said: “By the Lord of Muhammad, the disbelievers will be defeated.” And that was the case. They were defeated and the Prophet ﷺ acquired large amount of war spoils consisting of camels, sheep and wealth.

In summary, this hadeeth is one of the signs of Allah – the Mighty and Sublime: He gave victory to the believers after showing them His Might and Dominion over all matters. He demonstrated that victory is not attained merely by numbers, physical power nor by

determination; rather, victory is from Allah.

Allah – the Mighty and Sublime – said:

﴿ لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾ ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾ ﴾

“Truly Allah has given you victory on many battlefields, and on the Day of Hunayn (battle), when you rejoiced at your great number, but it availed you naught and the earth vast as it is, was straitened for you, then you turned back in flight. Then Allah did send down His Sakinah (calmness, tranquility and reassurance) on the Messenger (Muhammad) and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of the disbelievers. Then after that Allah will accept repentance of whom He wills...” (Taubah: 25-27).

The lessons from the hadeeth

One: (It shows) the courage, bravery and boldness of the Prophet ﷺ. He advanced towards the enemy with his words and actions. As for his actions, it was demonstrated by riding his mule towards the enemy; as for his words, he used his soft melodious voice to announce to them that: “I am the Prophet without no falsehood, I am the son of Abdul-Mutalib.”

Two: A person must not be self-conceited by his power, number, knowledge, wealth, wisdom, or intellect. This is because when a person takes pride in his abilities, he usually suffers defeat or a major set-back by the Permission of Allah. If he is proud of his number, he suffers defeat; if he is proud of his knowledge, he goes astray; if he is proud of his thinking ability, he gets destroyed. Therefore, you

should not take pride in your personal qualities or any of your areas of strength; rather, beseech Allah- the Mighty and Exalted- for Help and entrust all your affairs to Him, and He – the Mighty and Sublime – will accomplish for you that which you desire.

Three: The permissibility of riding a mule, which is a hybrid offspring of a donkey and a horse. When a male donkey mates with a female horse, she gives birth to a mule. It is filthy and unlawful but its exterior is considered pure. This is comparable to the purity of the cat, which can be touched but its urine and faeces are impure. Similarly, the mule's sweat is clean, and touching it while riding on it is pure because the Prophet ﷺ rode on it while it sweated or it could have been rainwater. Since it was never reported that the Prophet ﷺ abstained from it, then it shows that it is pure. This is the correct opinion.

Four: It is allowed and highly encouraged for someone to call people by using that which will motivate them. Al-Abbaas (may Allah be pleased with him) did not say: “O you Believers!” Or “O you Companions!” Rather, he said: “O you the companions of *As-Samarah*” because this will cause a stir in them and remind them of their pledge to the Messenger Allah ﷺ.

Five: Allah – the Mighty and Sublime – can decide to give victory to the smaller or weaker party even if they are upon falsehood – over the larger party, even if they are upon the truth. Who are the smaller party here? They are the disbelievers who were only three thousand and five hundred men. The greater party were the companions of the Prophet (may Allah be pleased with them) and the Prophet ﷺ was with them.

Thus, another lesson from this hadeeth is that surely the good end is for the pious ones. This is even if they suffer defeat for taking pride in their numbers; even if the Muslims were defeated because of their pride in their great numbers, the end result will be in favour of them. This is because Allah – the Mighty and Sublime – said in the Qur'an:

﴿فَاصْبِرْ إِنَّ الْعَقِيبَةَ لِلْمُتَّقِينَ﴾

“So be patient. Surely, the (good) end is for Al-Muttaqûn (the

pious) (11: 49)

Allah alone grants success.

Hadeeth 1851

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّهَا النَّاسُ إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ تَعَالَى: {يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا} وَقَالَ تَعَالَى: {يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ} ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ يَا رَبِّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابَ لِذَلِكَ؟!» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "O people! Allah is Pure and, therefore, accepts only that which is pure. Allah has commanded the believers as He has commanded His Messengers by saying: 'O Messengers! Eat of the good things, and do good deeds.' (23:51) And He said: 'O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you...' (2:172). Then he ﷺ made a mention of the person who travels for a long period of time, his hair are dishevelled and covered with dust. He lifts his hand towards the sky and thus makes the supplication: 'My Rubb ! My Rubb !' But his food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful, how can, then his supplication be accepted?" [Muslim]

Hadeeth 1852

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ

يَوْمَ الْقِيَامَةِ، وَلَا يُزَكِّيهِمْ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخُ زَانَ،
وَمَلِكٌ كَذَّابٌ، وَعَائِلٌ مُسْتَكْبِرٌ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "There are three (types of) people whom Allah will neither speak to on the Day of Resurrection nor will He purify them (i.e., from their sins), nor will look upon them; and they will have a painful chastisement. These are: An old man who commits fornication; a king who is a great liar and a poor man who is proud." [Muslim]

Commentary

The author, may Allah shower blessings on him, mentioned these hadeeths under the Book of miscellaneous hadeeth. He reported on the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet ﷺ said: "There are three (types of) people whom Allah will neither speak to on the Day of Resurrection nor will He purify them (i.e. from their sins), nor will look upon them; and they will have a painful chastisement."

It is from the usual practice of the Prophet ﷺ, and the quality of his fluency and elucidation that he does mention things in details and specifics so as to facilitate and ease its memorization and comprehension. Hence, he ﷺ would say: "Three (types of) persons Allah will not speak to them on the Day of Resurrection" and sometimes he ﷺ would say: "Two traits from among my Ummah constitute Shirk", and sometimes he ﷺ would say: "Allah will provide shade for seven (categories of persons) on the Day in which there will be no shade except the shade of Allah."

Therefore, there are various statements in which some things are categorized and defined in terms of numbers. This is for clarity, precision, better understanding and to prevent forgetfulness.

"Three" in this context refers to three categories, not just three individuals only.

“nor will look upon them; and they will have a painful chastisement.”

“Allah will neither speak to them on the Day of Resurrection”; that is, an affable speech. This is because on the contrary, Allah – the Mighty and Sublime – also makes speech which illustrates His Wrath as evident in His Speech to the inhabitants of Hell-fire when they said:

﴿ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴾ (١٠٧)

“Our Lord! Bring us out of this. If we return (to evil), then indeed we shall be Zâlimûn (polytheists, oppressors, unjust and wrongdoers). (23: 107).

He – the Mighty and Sublime – said to them:

﴿ قَالَ اخْسَرُوا فِيهَا وَلَا تُكَلِّمُونِ ﴾ (١٠٨)

“He (Allah) will say: Remain you in it with ignominy! And speak you not to Me” (23: 108).

Thus, the intent is a speech that depicts the Mercy and Pleasure of Allah – the Mighty and Sublime.

However, these three categories of persons, Allah – the Mighty and Sublime – will neither speak to them nor look at them; that is the look, which portrays His Mercy, Sympathy, Honour and Glory. Rather, He – the Mighty and Sublime – will put them to disgrace and ignominy.

“nor will He purify them (i.e. from their sins)”; that is, He – the Mighty and Sublime – will not provide them with any form of purification (from their sins); they will rather abide in everlasting misery and wretchedness, refuge is with Allah.

The first: an old man who commits fornication. This is a person who is advanced in age but still engages in adultery, refuge is with Allah. This action of his is worse than fornication of a young person because his sexual urge is weaker when compared with a youth. The strength of sexual urge in the latter may overwhelm his natural disposition to detest and hate illegal sexual intercourse. The desire

is dead in an old man. Hence, if an old man – refuge is with Allah – commits adultery in his old age, this acts shows the depravity in his conscience. This demonstrates his love for committing adultery because there is no urge to necessitate his adulterous act.

The Second: A king who is a great liar. A king is a leader with authority, so his words are carried out. Consequently, Ibn Al-Mawardi said in his famous *Laamiyah*:

Steer clear of the king and be cautious of his tyranny

Do not argue with someone whose words are effected.

A ruler has the authority to give orders and implement them; hence, he does not need to lie. Instead, it is one of the masses who might need to lie in order to save his neck. The king has no need of lying. If he indulges in the act of lying, then he will be among those sets of persons whom Allah will neither speak to on the Day of Resurrection, look at them nor purify them and they will earn a painful chastisement, refuge is with Allah.

The Third: A poor man who is proud. The term *Aa'il* refers to a poor man who is arrogant to the people. A rich person may be bigheaded due to his riches as Allah – the Mighty and Sublime – said:

﴿كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّاظِرٌ ﴿٦﴾ أَلَمْ يَرَأْهُ اسْتَجْعَبَ ﴿٧﴾﴾

“Nay! Verily, man does transgress (in disbelief and evil deed). Because he considers himself self-sufficient.” (96: 6-7).

As for the poor and destitute person, he has no reason whatsoever to be arrogant towards people. If he indulges in such, then that is an evidence of how filthy his conscience is. It shows that he is a person with an inborn sense of pride, refuge is with Allah.

Hadeeth 1853

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «سَيْحَانٌ وَجَيْحَانٌ وَالْفَرَاتُ وَالنَّيْلُ كُلُّ مَنْ أَنْهَارِ الْجَنَّةِ» رَوَاهُ مُسْلِمٌ.

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, “Saihan (Oxus), Jaihan (Jaxartes), Al-Furat (Euphrates) and An-Nil (Nile) are all from the rivers of Jannah.” [Muslim]

Hadeeth 1854

وَعَنْهُ قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِي فَقَالَ: «خَلَقَ اللَّهُ التُّرْبَةَ يَوْمَ السَّبْتِ، وَخَلَقَ فِيهَا الْجِبَالَ يَوْمَ الْأَحَدِ، وَخَلَقَ الشَّجَرَ يَوْمَ الْاِثْنَيْنِ، وَخَلَقَ الْمَكْرُوهَ يَوْمَ الثَّلَاثَاءِ، وَخَلَقَ النُّورَ يَوْمَ الْأَرْبَعَاءِ، وَبَثَّ فِيهَا الدَّوَابَّ يَوْمَ الْخَمِيسِ، وَخَلَقَ آدَمَ ﷺ بَعْدَ الْعَصْرِ مِنْ يَوْمِ الْجُمُعَةِ فِي آخِرِ الْخَلْقِ فِي آخِرِ سَاعَةٍ مِنَ النَّهَارِ فِيمَا بَيْنَ الْعَصْرِ إِلَى اللَّيْلِ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ took hold of my hand and said, “Allah, the Exalted and Glorious, created the earth on Saturday, the mountains on Sunday, the trees on Monday, the things entailing labour on Tuesday, light on Wednesday, He spread out animals of all kinds on Thursday, and created Adam in the afternoon on Friday, and it was the last hour of Friday between the afternoon and the night.” [Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned this hadeeth at the end of his book under miscellaneous hadeeths.

He reported on the authority of Abu Hurairah (may Allah be pleased with him) that the Prophet ﷺ said: “Saihan (Oxus), Jaihan (Jaxartes), Al-Furat (Euphrates) and An-Nil (Nile) are all from the rivers of Paradise.”

The Prophet ﷺ described these four earthly rivers as from the rivers of Paradise. Some scholars opine that they are from the rivers of Paradise in reality. However, when they were sent down to the world, the characteristics of the earthly rivers overwhelmed them and they

subsequently became among the rivers of the world. This is because the rivers of Paradise are four:

﴿فِيهَا أَنْهَارٌ مِنْ مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ

عَسَلٍ مُصَفًّى

“Therein are rivers of water, the taste and smell of which are not changed, rivers of milk of which the taste never changes and rivers of wine delicious to those who drink it and rivers of clarified honey (clear and pure).” (47: 15).

And these four rivers in Paradise, we do not know about their nature and taste. This is because the Prophet ﷺ related from his Lord in the Divine hadeeth: “I have prepared for My righteous servants what no eyes have ever seen, and no ear has ever heard of and has never occurred to the heart of a man.”⁽¹⁾

However, Oxus, Jaxartes, Euphrates and Nile are well-known in their original state but became denatured with the passing of time. Hence, on this issue, the scholars have the following explanations:

One: They are from the rivers of Paradise in reality but when they were sent down to the earth, they became subject to the law which govern the earthly rivers.

Two: They were not from the rivers of Paradise in the real sense. However, the Prophet ﷺ described them in this manner because they are the best and most preferred of all earthly rivers to raise their status and their extolment. Allah knows best what the Prophet ﷺ actually intended.

As for the third hadeeth: “Allah created the soil on Saturday...” up to the end of the hadeeth. Imam Muslim (may Allah shower blessings on him) reported this hadeeth, may Allah have mercy on him. However, scholars dispute this hadeeth and claim it is not authentic. Hence, it cannot be correctly attributed to the Prophet ﷺ because it

1 Al-Bukhaari reported it in the Book of Beginning of Creation, the Chapter of The Description of Jannah and That It Has Been Created, no: (3005); and Muslim in the Book of Jannah and Its Description, no: (5050).

contradicts the Noble Qur'an, and whatever disagrees with the Qur'an is falsehood. This is because those who transmitted the hadeeth are humans who (by nature) can be incorrect and correct. However, the Qur'an is perfect and error-free, all of it is correct and reported by *Mutawaatir* (numerous narrators). Therefore, whatever disagrees with it from whatever hadeeth will be treated (within the provisions of the law) as unsound and unauthentic no matter who reported it. This is because these reporters did not take it directly from the Prophet but through chain of narrators – so-and-so reported from so-and-so ... till it gets to the Prophet ﷺ directly whereas the Qur'an is devoid of any error whatsoever.

This hadeeth is however among those that are repudiated by the scholars, may Allah have mercy upon them all, from the transmissions of Imam Muslim (may Allah shower blessings on him). This is not strange because mankind is human: Muslim or non-Muslim. They are all humans and as such can be correct or incorrect. Due to this reason, there is no need to discuss it. Since it is a weak, we are not in need of it.

Allah alone grants success.

Hadeeth 1855

وَعَنْ أَبِي سُلَيْمَانَ خَالِدِ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: «لَقَدْ انْقَطَعَتْ فِي يَدِي يَوْمَ مُؤْتَةَ تِسْعَةُ أَسْيَافٍ، فَمَا بَقِيَ فِي يَدِي إِلَّا صَفِيحَةٌ يَمَانِيَّةٌ»،
رَوَاهُ الْبُخَارِيُّ .

Abu Sulaiman Khalid bin Al-Walid ﷺ said: *In the battle of Mu'tah, seven swords were broken in my hand, and all that remained with me was a Yemeni sword. [Al-Bukhari]*

Hadeeth 1856

وَعَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ:

«إِذَا حَكَمَ الْحَاكِمُ، فَاجْتَهَدَ، ثُمَّ أَصَابَ، فَلَهُ أَجْرَانِ، وَإِنْ حَكَمَ وَاجْتَهَدَ، فَأَخْطَأَ، فَلَهُ أَجْرٌ». مُتَّفَقٌ عَلَيْهِ .

'Amr bin 'Al-'As ؓ said: I heard the Messenger of Allah ﷺ saying, "When a judge utilizes his skill of judgement and comes to a right decision, he will have a double reward, but when he uses his judgement and commits a mistake, he will have a single reward." [Al-Bukhari and Muslim]

Hadeeth 1857

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ ﷺ قَالَ: «الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ فَأَبْرِدُوهَا بِالْمَاءِ» مُتَّفَقٌ عَلَيْهِ .

'Aishah ؓ said: The Prophet ﷺ said, "Fever comes from the vehement raging of Hell, so cool it with water." [Al-Bukhari and Muslim]

Hadeeth 1858

وَعَنْهَا رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صَوْمٌ، صَامَ عَنْهُ وَلِيُّهُ» مُتَّفَقٌ عَلَيْهِ .

'Aishah ؓ said: The Prophet ﷺ said, "If a person dies without observing Saum (fasts), his Wali should make it up on his behalf." [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, mentioned these various hadeeths.

One of them is the hadeeth of Khalid bin Waleed (may Allah be pleased with him) that nine swords got broken in his hand during the Battle of Mu'utah, and what remained with him was a Yemeni sword.

Khalid bin Waleed (may Allah be pleased with him) was one of the bravest men. But during the Battle of Uhud, he fought as part of the polytheist Qurayshi army. He was among those who launched a counterattack against the companions of the Prophet ﷺ from behind the mountain of Uhud. He fought the companions and the Prophet ﷺ. He and Ikrimah bin Abee Jahl fought aggressively against the companions and the Prophet ﷺ. Thereafter, Allah was kind to them by their acceptance of Islam and they subsequently became among the military leaders of the Muslims.

Their story demonstrates the Perfect Ability of Allah (to do all things), that all seemingly impossible matters lies with Him, He leads astray whomsoever He wills and guides aright whomsoever He wills. How often has Allah guided the unguided and how often has Allah led astray the guided, refuge is with Allah.

You should ruminare on the hadeeth of Ibn Mas'ud (may Allah be pleased with him) that the Prophet ﷺ said: "One of you may do the deeds of those who deserve Paradise until he is only one cubit from it, then what has been decreed upon him overcomes him, so that he may do the deeds of those who deserve hell and enter it. And one of you may do the deeds of those who deserve hell until he is only one cubit from it. Then what has been decreed for him overcomes him so that he may do the deeds of those who deserve Paradise and enter it."⁽¹⁾ A man will work on a particular path until he has only one cubit, which is a little period, left alive, then the decree will overcome him and he will pass away.

As for the second hadeeth reported by Amr bin Al-'Aas (may Allah be pleased with him), the Prophet ﷺ said: "When a judge utilizes his skill of judgement and comes to a right decision, he will have

1 Al-Bukhaari reported it in the Book of the Stories of the Prophets, the Chapter of Creation of Adam and his Descendants, no: (3085); and Muslim in the Book of Qadar, the Chapter of How A Human Is Created in His Mother's Womb, no: (4781).

a double reward, but when he uses his judgement and commits a mistake, he will have a single reward.”

What is intended by a judge is an official authorized to decide questions brought before a court of justice, and a Mufti is obviously similar to him. That is, whenever a person tries his best in the quest for truth and a seemingly correct decision becomes clear to him, he is upon goodness if he judges or gives a legal opinion based on it. If his decision is right, he will earn two rewards and one reward if he is wrong. Allah, the Mighty and Exalted, does not waste the reward of one who commits his best to a deed. This indicates that when a person exerts his best in his search for the truth, Allah – the Mighty and Sublime – will reward him for this. If he is right, he will have double reward: the first reward for his attainment of that which is correct and the second for his effort. But if he is wrong, he will have a single reward for expending effort in seeking the truth.

The fourth hadeeth is reported on the authority of Aishah (may Allah be pleased with her) that the Prophet ﷺ said: “If a person dies without observing *Saum* (fasts), his heir should make it up on his behalf.” That is, when a person dies while having fasts to repay, his heir should repay it on his behalf. This fast might have become an obligation due to a vow or basically obligatory in the *Shariah*.

Perhaps, a person breaks his fast in the month of Ramadan in the course of a journey but he failed to repay it immediately after Ramadan since it is allowed to defer repayment till Sha’ban. However, he died before he could repay the fast, then his heirs, who are his inheritors, should fast on his behalf. This includes his mother, father, son, daughter or his wife. This is not considered an obligation but only desired. But if the inheritors fail to fast on his behalf, they should feed a needy for each day on his behalf.

In the same vein, if he owed expiation fast but he died before he could accomplish or observe it even when he has the ability to do it, then his heir should fast for him.

Similarly, if he vowed to fast for three days and he died before he could fulfill his pledge, then his heir should fast on his behalf;

otherwise, they have to feed a needy person for each day of fast.

As for the hadeeth of Aishah (may Allah be pleased with her), which is the third hadeeth, it relates that the Prophet ﷺ said: “Fever comes from the vehement raging of Hell, so cool it with water”.

Fever a medical condition in which the body temperature is higher than usual. This is from the violent raging of Hell-fire as the Prophet ﷺ said. But how the raging of Hell got its way into the human body is an exclusive knowledge of Allah – the Mighty and Sublime – and we do not know it. We do not know but we are obliged to say as the Prophet ﷺ said: “Fever comes from the vehement raging of Hell fire, so cool it with water.” (That is) pour water on the sick to cool him down. This is one of the means of fast relief for whosoever is attacked by fever. Indeed, the doctors of orthodox medicine have affirmed the efficacy of such medication; hence, it is a general medical practice among doctors to ask the patient to take a bath with water. The cooler the state of the water is, in such a way that it will not be harmful, the better it is, and with such, fever is cured with the Permission of Allah – the Mighty and Sublime.

Allah alone grants success.

Hadeeth 1859

وَعَنْ عَوْفِ بْنِ مَالِكِ بْنِ الطَّفَيْلِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا حَدَّثَتْ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ فِي بَيْعٍ أَوْ عَطَاءٍ أَعْطَتْهُ عَائِشَةُ رَضِيَ اللَّهُ تَعَالَى عَنْهَا: وَاللَّهِ لَتَنْتَهَيْنَ عَائِشَةُ، أَوْ لِأَحْجُرَنَّ عَلَيْهَا؛ قَالَتْ: أَهْوَوُ قَالَ هَذَا؟ قَالُوا: نَعَمْ، قَالَتْ: هُوَ لِلَّهِ عَلَيَّ نَذْرٌ أَنْ لَا أَكَلِّمَ ابْنَ الزُّبَيْرِ أَبَدًا، فَاسْتَشْفَعَ ابْنُ الزُّبَيْرِ إِلَيْهَا حِينَ طَالَتِ الْهَجْرَةَ. فَقَالَتْ: لَا وَاللَّهِ لَا أَشْفَعُ فِيهِ أَبَدًا، وَلَا أَتَحَنُّ إِلَيَّ نَذْرِي فَلَمَّا طَالَ ذَلِكَ عَلَيَّ ابْنُ الزُّبَيْرِ كَلَّمْتُ الْمِسْوَرَ بْنَ مَخْرَمَةَ، وَعَبْدَ الرَّحْمَنِ بْنَ الْأَسْوَدِ بْنَ عَبْدِ يَغُوثَ وَقَالَ

لَهُمَا: أَنْشَدُكُمْ اللَّهَ لَمَّا أَدْخَلْتُمَانِي عَلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَإِنَّهَا لَا يَحِلُّ لَهَا أَنْ تَنْذِرَ قَطِيعَتِي، فَأَقْبَلَ بِهِ الْمِسُورُ، وَعَبَدُ الرَّحْمَنِ حَتَّى اسْتَأْذَنَّا عَلَى عَائِشَةَ، فَقَالَا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، أَدْخُلْ؟ قَالَتْ عَائِشَةُ: ادْخُلُوا. قَالُوا: كُنَّا؟ قَالَتْ: نَعَمْ ادْخُلُوا كُلُّكُمْ، وَلَا تَعْلَمُ أَنَّ مَعَهُمَا ابْنَ الزُّبَيْرِ، فَلَمَّا دَخَلُوا، دَخَلَ ابْنُ الزُّبَيْرِ الْحِجَابَ، فَأَعْتَنَقَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، وَطَفِقَ يُنَاشِدُهَا وَبَبْكَي، وَطَفِقَ الْمِسُورُ، وَعَبَدُ الرَّحْمَنِ يُنَاشِدَانِهَا إِلَّا كَلِمَتَهُ وَقَبِلَتْ مِنْهُ، وَيَقُولَانِ: إِنَّ النَّبِيَّ ﷺ نَهَى عَمَّا قَدْ عَلِمْتَ مِنَ الْهَجْرَةِ، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجَرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، فَلَمَّا أَكْثَرُوا عَلَى عَائِشَةَ مِنَ التَّنْذِيرِ وَالتَّحْرِيجِ، طَفِقَتْ تُذَكِّرُهُمَا وَبَبْكَي، وَتَقُولُ: إِنِّي نَذَرْتُ وَالنَّذْرُ شَدِيدٌ، فَلَمْ يَزَالَا بِهَا حَتَّى كَلَّمَتِ ابْنَ الزُّبَيْرِ، وَأَعْتَقَتْ فِي نَذْرِهَا ذَلِكَ أَرْبَعِينَ رَقَبَةً، وَكَانَتْ تُذَكِّرُ نَذْرَهَا بَعْدَ ذَلِكَ فَتَبْكَي حَتَّى تَبَلَّ دُمُوعَهَا خِمَارَهَا. رَوَاهُ الْبُخَارِيُّ .

'Auf bin Malik (رضي الله عنه) said: 'Aishah (رضي الله عنها) was told that 'Abdullah bin Az-Zubair (رضي الله عنه) had said in respect of selling of a gift which was presented to her: "By Allah! If 'Aishah does not stop this kind of thing, I will declare her incompetent to administer her property." 'Aishah (رضي الله عنها) asked: "Did He ('Abdullah bin Az-Zubair) say so?" The people said: "Yes." 'Aishah (رضي الله عنها) said: "I vow it before Allah that I will never speak to Ibn Az-Zubair." When this desertion lasted long, 'Abdullah bin Az-Zubair sought intercession with her, but she said: "By Allah I will not accept the intercession of anyone for him, and I will not commit a sin of breaking my vow." When this state of affairs was prolonged, Ibn Az-Zubair felt it hard on him. He said to Al-Miswar bin Makhramah and 'Abdur-Rahman bin Al-Aswad bin Yaghut: "I beseech you in the Name of Allah that you should take me to 'Aishah because it is unlawful for her

to vow to sever relations with me.” So Al-Miswar and ‘Abdur-Rahman took him with them. They sought her permission, saying: “As-salamu ‘alaiki wa rahmatullahi wa barakatuhu ! Shall we come in?” ‘Aishah رضي الله عنها said: “Come in,” They asked: “All of us?” She said: “All of you,” not knowing that Ibn Az-Zubair was also with them. So, when they entered, Ibn Az-Zubair entered the screened place and got hold of ‘Aishah رضي الله عنها, his aunt. He was requesting her to forgive him and wept. Al-Miswar and ‘Abdur-Rahman also pleaded on his behalf and requested her to speak to him and to accept his repentance. They said to her: “The Prophet صلى الله عليه وسلم forbade to cut off relationship because it is unlawful for any Muslim not to talk to his (Muslim) brother (or sister, for that matter) for more than three (days).” So when they persisted in urging and reminding her of the superiority of having good relation with kith and kin, she began to weep, saying: “I have made a vow which is a matter of very serious nature.” They persisted in their appeal till she spoke with ‘Abdullah bin Az-Zubair, and she freed forty slaves as an expiation for breaking her vow. Later on, whenever she remembered her vow, she would weep so much that her veil would become wet with tears. [Al-Bukhari]

Commentary

The author, may Allah shower blessings on him, mentioned this hadeeth of Aishah among the miscellaneous hadeeths. Aishah was one of the Mothers of the Believers and the best among the wives of the Prophet after his death (may Allah be pleased with her). She was a distinguished personality in terms of knowledge, worship, opinion and decision-making.

Meanwhile, Abdullah bin Zubair (may Allah be please with both) who was the son of her sister – Asmaa’ bint Abu Bakr (may Allah be pleased with her) heard about her lavish spending in charity. He (may Allah be pleased with him) considered it as an act of excessiveness on the part of Aishah, so he said: “If Aishah does not stop this kind of thing, I will declare her incompetent to administer her property.”

This statement was too hard on the Mother of the Believers, Aishah (may Allah be pleased with her), considering her position as his aunt. In addition, she possessed abundant good judgement, knowledge, restraint and wisdom which would make it unfair of him to utter that statement about her. The act of declaring her incompetent to administer her property will prevent her from disposing off her possession or donating generously from her wealth.

She heard about that (i.e. Abdullah's statement) from mischievous talebearers who used to indulge in the spreading of malicious information among people and spreading mischief among them through calumnies, refuge is with Allah. The practice of calumny is one of the major sins and Allah has forewarned us against a calumniator even if he swears. Hence Allah – the Mighty and Sublime – said:

﴿وَلَا تَطْعَمْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾ هَمَّازٌ مَشَّاءٌ بِنَعِيمٍ ﴿١١﴾﴾

“And (O Muhammad) obey you not everyone Hallaf Mahin (the one who swears much and is a liar or is worthless). A slanderer, going about with calumnies.” (68: 10-11).

The Prophet ﷺ once passed by two graves of Muslims in Madinah and he said: “Surely, both of them are being punished in their (respective) graves, and they are not being punished for something great.”⁽¹⁾ That is, they were not being punished because of something difficult or hard to avoid; rather, it is something very easy to implement, not in its magnitude before Allah – the Mighty and Sublime.

As for one of them: He did not screen himself from urine. In other words, he did not clean himself properly, and he did not attach importance if urine spills on his garment or body. This is the reason for his punishment in his grave.

As regards the other (person): He was going about with calumnies; he will approach people with malicious gossip, reporting the statements of others regarding them in order to sow division and

1 Al-Bukhaari reported it in the Book of Wudu, the Chapter of Washing off the Urine, no: (211); and Muslim in the Book of Taharah, the Chapter of Evidence of Impurity of Urine and the Obligation of Saving Oneself from it, no: (439).

dissent among them, refuge is with Allah.

Thus, slandering is one of the major sins for which a person shall be punished in his grave. Indeed, a slanderer will never enter Paradise, we ask Allah for well-being.

The important point is that this statement (of Abdullah bin Zubair) got to the hearing of Aishah (may Allah be pleased with her) and she vowed never to talk to him again. That was because the agitations of her nephew deeply troubled her. Hence, she (may Allah be pleased with her) decided to dissociate herself from him forever. It is well-known that Aishah's decision to shun her nephew would weigh hard on him and as such he tried to win back her pleasure. However, she rebuffed him and maintained her position because she deemed the vow to be very great. He then sought the intercession of two persons from among the companions of the Messenger of Allah to plead with her and they cleverly played a worthy trick on the Mother of the Believers (may Allah be pleased with her). However, it was a good trick because it led to the attainment of the much desired good result which was to make settlement between people. It is allowed to lie with one's tongue for the sake of achieving reconciliation among people; what about by actions?

The two companions sought permission from Aishah (may Allah be pleased with her) after greeting her. This is the Sunnah of seeking permission to enter someone's house. When you knock on someone's door, you should say: "*Assalam Alaykum.*" Hence, they both requested her permission to enter saying: "Should we enter?" She (may Allah be pleased with her) said: "Yes." They said: "All of us?" She said: "All of you." She did not know that Abdullah bin Zubair was with them. She did not say: 'Is Abdullah bin Zubair with you.' She did not specify but rather she used an all-inclusive word: "Enter all of you," and they all entered into the house and there was a screen between them and her. The *Hijab* of the Mother of the Believers is a term used to describe a screen that conceals them from the preying eyes of people. It is different from the *Hijab* which is meant for the generality of women. The *Hijab* of other women is a covering for the face and body, whereas the *Hijab* of the Mothers of the Believers is a curtain which screens

them from people.

When they entered the house, Abdullah bin Zubair (may Allah be pleased with him) entered the screened place and got hold Aishah (may Allah be pleased with her). This is because he was the son of her sister and as such marriage is forbidden between them. He then knelt down before her shedding tears and pleading for her pardon for the Sake of Allah. He also reminded her of the warning and the consequences of severing relations and telling her that (insisting on her vow) is not allowed. But she said: "The vow is of very serious nature." Also, the two men persuaded her to renounce her boycott of Ibn Zubair. They further reminded her of the hadeeth of the Prophet ﷺ when he said: "It is not permissible for a believer to leave his brother for more than three (nights)." They persisted in their appeal till she renounced her vow. She cried profusely and spoke to Abdullah bin Zubair. Later on, she was so troubled by this matter that whenever she recalled it, she would weep profusely because of its enormity.

This is a guiding principle for every person who fears Allah. The most knowledgeable about Allah is the most pious to Him. Whenever she remembered this violated vow, she would weep. In spite of this, she freed forty slaves as an expiation for this vow that Allah may save her neck from the (punishment of) hell.

This is a substantial evidence affirming the great Faith of the Mothers of the Believers (may Allah be pleased with them all) and their avowed commitment towards salvation from hell and fleeing from its punishment.

Lessons from the hadeeth:

One: It is prohibited for a person to avoid his brother for more than three days, and this becomes more serious if he is a relative. The person is under obligation to renounce his decision and offer expiation for it. This is buttressed by the saying of the Prophet ﷺ: "Whoever swears on an oath and then considers something else to be better, he should expiate for his oath and do that which is better."⁽¹⁾ If you swear not

1 Muslim reported it in the Book of Vows, the Chapter of Expiating a Bad Vow, no: (4115).

to enter the house of a particular person, who is a relative, because he wronged you, it is prohibited for you to boycott him. It becomes obligatory for you to offer expiation for your oath and maintain ties of kinship with your relative. Allah, the All Mighty the Exalted, is indeed forgiving and merciful regarding an oath once you offer expiation for it and come up with that which is better as the Prophet ﷺ has commanded.

Two: The virtue of making peace and reconciliation among people. It is well-known that making peace among people is among the best of deeds. Allah – the Mighty and Sublime – said:

﴿ لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ
الْتَّائِبِينَ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴾ (١١٤)

“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”. (An-Nisaa: 114).

Three: The permissibility of deceitful action when it does not lead to committing that which is unlawful. Those two men tricked Aishah (may Allah be pleased with her) when they sought permission to enter her house together with Abdullah bin Zubair (may Allah be pleased with him).

Four: The tenderheartedness of the companions of the Prophet and their swiftness to cry due to the fear of Allah. The harder the heart of a person becomes, the farther it becomes from shedding tears, refuge is with Allah. Hence, when people become inclined to the Hereafter than this world, we observe submission to Allah, weeping, standing in Prayer at night, turning unto Allah wholeheartedly, charity and performing good deeds in them. On the contrary, when the hearts become hardened, admonitions keep flowing across it as water flows across Safa without it deriving any benefit from the run.

We ask Allah for wellbeing for you and us.

Hadeeth 1860

وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى قَتْلَى
أَحَدٍ، فَصَلَّى عَلَيْهِمْ بَعْدَ ثَمَانِ سِنِينَ كَالْمَوَدِّعِ لِلْأَحْيَاءِ وَالْأَمْوَاتِ، ثُمَّ
طَلَعَ إِلَى الْمَنْبَرِ، فَقَالَ: إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنَّ
مَوْعِدَكُمْ الْحَوْضَ، وَإِنِّي لَأَنْظُرُ إِلَيْهِ مِنْ مَقَامِي هَذَا، أَلَا وَإِنِّي لَسْتُ
أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا، وَلَكِنْ أَخْشَى عَلَيْكُمْ الدُّنْيَا أَنْ تَنَافَسُوهَا
قَالَ: فَكَانَتْ آخِرَ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ ﷺ. مُتَّفَقٌ عَلَيْهِ .

'Uqbah bin 'Amir ؓ said: One day the Messenger of Allah ﷺ went out and asked Allah's forgiveness for the martyrs of the battle of Uhud after eight years. It seemed that by so doing, he bid farewell to the living and the dead. He then came back, rose to the pulpit and said, "I shall be your precursor; I am a witness for you (before Allah), and I will be present before you at the River (Haud Al-Kauthar). By Allah I can see with my own eyes the Haud from this place. I am not afraid that you will associate anything with Allah in worship after (my demise), but I apprehend that you will vie with one another for the life of the world." The narrator said: It was the last time that I saw the Messenger of Allah ﷺ. [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, mentioned this hadeeth in the Book of miscellaneous hadeeths. Uqbah bin Amir (may Allah be pleased with him) narrated that the Prophet ﷺ went to Uhud and offered prayers for the martyrs there. That is, he supplicated for them as stated by the author, may Allah shower blessings on

him, and the intent by the word ‘prayer’ is not the well-known *Salat*. This is because the well-known Funeral Prayer, *Salatul ul-Janazah*, is performed before burial, and not after it. The exception is for someone who missed the Prayer before the burial; he may perform it after the burial. However, the Prayer, as referenced in this chapter, means supplication as employed in the saying of Most High:

﴿حٰذِرِيْنَ اٰمٰوٰلِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ﴾

*“Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them.” (9 :103).
That is, you should supplicate to Allah for Blessings for them.*

Thereafter, he ﷺ climbed the pulpit and he delivered a sermon as though he was bidding them a farewell. He mentioned that he could see his *Haud*; its water is whiter than milk, sweeter than honey and more pleasant than the musk in smell and its cups are like the stars in numbers and sparkle. People will arrive at this *Haud* in a state of severe thirst necessitated by the long standing on the Day of Resurrection. The Believers shall drink from it – may Allah with His infinite grace and honour count you and us among those who will drink from that *Haud* – while the disbelievers shall be chased away from it. So, whoever drinks from his *Shariah* in this world and takes guidance from his Sunnah and also follows his footsteps, give him the glad tidings of drinking from the *Haud* on the Day of Resurrection. On the contrary, anyone whose case is the reverse of that (while on earth) shall be forbidden from it, refuge is with Allah.

The Messenger of Allah ﷺ said: “I can see with my own eyes the *Haud* from this place.” It was unveiled for him while in this world as the seeing of Paradise and Hell was unveiled to him while he was observing the Eclipse Prayer. They are matters of the Unseen and we possess no knowledge of them, but Allah and his Messenger ﷺ know best. The important point is for us to believe and accept it as the truth.

This *Haud* will be approached by the people on the Day of Resurrection and they shall all drink from it except those who transgressed all bounds and were arrogant, refuge is with Allah.

Then, he ﷺ said that he is not afraid that his *Ummah* will associate anything with Allah in worship after his demise. This is because towns had been conquered – praise be to Allah- and its inhabitants have embraced the concept of Islamic Monotheism. So, it did not occur in the mind of the Prophet ﷺ that partners will ever been associated with Allah. However, it should not be understood from this that the fact that he expressed no fear about *Shirk* upon his *Ummah* means that it will never occur. Indeed, *Shirk* has occurred and it is still quite pronounced and evident this day and age. There are people who claim to be Muslims yet circumambulate graves, ask for help from the occupants, sacrifice animals to them and also make vow to them. Hence, the act of associating partners with Allah is still in existence.

The Prophet ﷺ did not say that: ‘You people will never commit *Shirk*’ such that we could say that what is transpiring is not an act of *Shirk* because the Prophet ﷺ had ruled out the possibility of reappearance of *Shirk* since he ﷺ does not speak from his own desires. However, he ﷺ said: “I am not afraid that you will associate anything with Allah in worship.” This is due to the establishment of the call during his era ﷺ; he ﷺ explained Tawheed and people held on to it. However, it is not binding from this that this condition will continue till the Day of Resurrection, hence the return of *Shirk*. Indeed, this is made known in an authentic statement of the Messenger: “The hour (i.e. Day of Resurrection) will not hold until a great party from among my *Ummah* takes to idol worship.” That is, a large number.

At that moment, the Messenger ﷺ was not afraid that his nation will revert to associating anything with Allah in worship. Rather, he was afraid of something else – to which people are more prone. This is for the world to be thrown open for his *Ummah* and they will fiercely compete for it and kill one another over it, then they will be destroyed as the people who preceded them were destroyed. This is happening now. The world has been thrown widely open and it has approached us from all angles and it is now characterized by that which never occurred to the hearts of men. If a person had predicted this state of affair, it would have been rejected outright and bluntly but it has become a reality. People compete for it fiercely today and they fight

one another for it, and it has destroyed them just as it destroyed those before them. As for those who are not fighting over it, their hearts yearn for the world – refuge is with Allah. The world has become their major concern while asleep and awake, while sitting and standing, during the day and night. Indeed, the most popular byword among people has become “The lawful is that which has been legalized by the hand, be it the unlawful or the lawful.” And the statement of the Prophet ﷺ has come true regarding them: “A period of time shall come upon people when man will care not whether he has taken wealth from either lawful or unlawful (sources).”⁽¹⁾ Refuge is with Allah. People are now waging war against one another for matters of the world. The most astonishing is that man now runs after the world which was created for him as though he was created for it, refuge is with Allah. He goes to extreme to enslave himself in the service of the world such that he stresses his body, brain, thought, peace of mind and the need to be together with his family suffer immensely. Then what happened? He loses it in a moment! He will leave his house and never return to it. He will sleep on his bed and never wake up again and all these are being experienced.

Surprisingly, we are witnessing all these things but the hearts are dead. We have seen a person who got married to a woman but never had conjugal relation with her. He died before penetrating her in spite of his strong and burning desire for her and after his long anticipation; instead calamity has chosen to separate them. We have also seen people who have printed invitation cards to their marriages die, and the card were only discovered in their cars.

In that case, what is the benefit of this world to warrant this level of delusion? Hence, the Prophet ﷺ, who is merciful and compassionate to the believers, said: “**but I apprehend that you will vie with one another for the life of this world,**” and this is happening. Beware, O my brother! Let not this present world deceive you, and let not the chief deceiver (Satan) deceive you about Allah. If Allah favours you with abundant wealth and you show your gratitude to Him, that is

1 Al-Bukhaari reported it in the Book of Transactions, the Chapter of He That Does Not Care About where He Gets His Wealth from, no: (1918).

better for you. Likewise, if He constrains your sustenance and you remain patient, that is better for you. But it will be a big loss for you in this world and hereafter if you make this world your chief concern and primary objective and the scope of your knowledge.

We ask Allah to grant us protection from temptations and trials, both the apparent and the hidden.

Hadeeth 1861

وَعَنْ أَبِي زَيْدٍ عَمْرِو بْنِ أَخْطَبِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ الْفَجْرَ، وَصَعِدَ الْمِنْبَرَ، فَخَطَبَنَا حَتَّى حَضَرَتِ الظُّهُرُ، فَنَزَلَ فَصَلَّى، ثُمَّ صَعِدَ الْمِنْبَرَ حَتَّى حَضَرَتِ الْعَصْرُ، ثُمَّ نَزَلَ فَصَلَّى، ثُمَّ صَعِدَ الْمِنْبَرَ حَتَّى غَرَبَتِ الشَّمْسُ، فَأَخْبَرَنَا مَا كَانَ وَمَا هُوَ كَائِنٌ، فَأَعْلَمْنَا أَحْفَظْنَا. رَوَاهُ مُسْلِمٌ .

Abu Zaid 'Amr bin Akhtab Al-Ansari ؓ said: The Messenger of Allah ﷺ led us in the morning (Fajr) prayer and he ascended the pulpit and addressed us until it was the time for the Zuhr prayer. He then came down the pulpit and led us in Salat (prayer). Again he ascended the pulpit and addressed until it was the time for the 'Asr prayer. He then again came down, led us in Salat and again ascended the pulpit and addressed us until sunset. He informed us of everything that lay hidden in the past and what will happen in the future; and the most learned amongst us is the one who has preserved it in his memory. [Muslim]

Hadeeth 1862

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ: «مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعْهُ وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ، فَلَا يَعْصِهِ» رَوَاهُ الْبُخَارِيُّ .

'Aishah رضي الله عنها said: The Prophet صلى الله عليه وسلم said, "He who vows to obey Allah, should obey Him. But he who vows to disobey Allah, should not disobey Him." [Al-Bukhari]

Commentary

These two hadeeths are among those mentioned by the great scholar of hadeeth, al-Hafiz An-Nawawee (may Allah shower Blessings on him), at the end of his book, *Riyaadus-Saaliheen*. They are part of the miscellaneous hadeeths which are not limited to a specific subject topic.

One of the hadeeths shows that the Prophet صلى الله عليه وسلم is the best of mankind in speech and that Allah granted him a level of eloquence which He did not grant anyone else. One day, the Prophet صلى الله عليه وسلم ascended the pulpit after completing the *Fajr* Prayer. He addressed the people until the pronouncement of the *Adhaan* for *Dhur* Prayer. He صلى الله عليه وسلم then came down from the pulpit and led them in *Dhur* Prayer. Again, he ascended the pulpit and he continued to address the people until the pronouncement of the *Adhaan* of *Asr* Prayer. He صلى الله عليه وسلم then came down from the pulpit and led them in *Asr* Prayer. Again, he ascended the pulpit and he continued to address the people until sunset. That is a complete day, from the *Fajr* Prayer to sunset.

The Prophet صلى الله عليه وسلم admonished the people without a mention of him leaving to eat or the like. Similarly, it was not mentioned that he offered the optional Prayers of *Dhur* because he was busy with what was more important. Perhaps, he was in a state of fasting or he was too engrossed in a more important task. The act of admonishing and teaching people is superior to offering optional Prayer. If the matter involves choosing between the optional Prayer and imparting knowledge, then the latter takes precedence.

He (may Allah be pleased with him) said: "He informed us of everything that lay hidden in the past and what will happen in the future," that is, which Allah had revealed to him. This is because he صلى الله عليه وسلم did not possess the knowledge of the unseen except that which

Allah revealed to him. Thus, Allah -the Mighty and Exalted – had revealed and acquainted him that day with some of the Knowledge of the Unseen in connection with the past and the future. Hence, the Prophet ﷺ spoke about them.

“The most learned amongst us are the ones who has preserved it in their memory.” This shows that some of them learnt it and also committed it permanently to their memory, whereas some of them failed to memorize it.

This is evidence demonstrating the enormous strength of the Prophet ﷺ, his energetic personality and his (avowed) commitment to the propagation of the Message. This encouraged him to stand for a whole day.

As for the second hadeeth, it is the hadeeth of Aishah (may Allah be pleased with her) in which the Prophet ﷺ said: **“He who vows to obey Allah should obey Him. But he who vows to disobey Allah should not disobey Him.”**

Vow is to make a determined promise to do something for the Sake of Allah. For instance, when someone says: ‘I have vowed to stand in Prayer, fast, offer prayer, recite the Qur’an, give out charity or similar acts for the sake of Allah.’

Vow may be prohibited or detested. However, some scholars opine that vow is prohibited, hence it is not allowed for one to make a vow because he will be imposing what is not required on himself. How often do people make vows but failed to fulfill them? And how often do people make vows but become exhausted when fulfilling it? And how often do people make vows but go to the doors of scholars to request legal opinion to discharge it?

The important point is that the Prophet ﷺ forbade making vow. Muslim scholars however hold diverse view on this prohibition: some of them opine that the prohibition is absolute while others opine that it is merely detested but becomes obligatory if one vows to obey Allah. Therefore, if a person vows to observe fast on every Monday for the Sake of Allah, he must accomplish it. It is not permissible for him

to go against it except for a genuine reason such as sickness and the like. Thus, if he vows to observe two *Rak'ah* of *Duha* Prayer daily, it becomes compulsory for him to perform it. If he vows to spend one hundred Riyal in charity, it becomes obligatory for him to spend it.

Meanwhile, he was at liberty to observe the fast or not, to observe non-obligatory *Salat* or not; he had the liberty and ease but he decided to overburden himself.

The astonishing part is that when some people are sick, we ask Allah for guidance for them and us, they say: "I vow to Allah that if He relieves me of my sickness, I shall do this-and-that." Glory be to Allah! Does that mean Allah will relieve you of your afflictions until you give Him a promise? Hence, the Prophet ﷺ alluded to this when he said: "Definitely, vow does not alter Divine Decree."⁽¹⁾ If Allah wills something, whether you make a vow or not, it will be accomplished and perfected. He also said: "It does not bring any good." Thus, the Prophet ﷺ attested that there is no good in making vow.

It is also noteworthy that when you make a vow on certain condition and you eventually fail to fulfill it, you have exposed yourself to a great danger. This great danger is hypocrisy which Allah may plant in your heart till you leave this world. Allah – the Mighty and Sublime – said:

﴿ وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِن آتَيْنَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴾

“And of them are some who made a covenant with Allah, (saying), “If He bestowed on us of His bounty, we will verily give Sadaqah (Zakât and voluntary charity in Allah’s cause) and we will be certainly among those who are righteous.” (9: 75).

They made a covenant with Allah – the Mighty and Sublime – that: ‘If He gives us wealth, we will surely spend it in charity and be firm in His obedience.’

1 Al-Bukhaari reported it in the Book of Qadar, the Chapter of Servant’s Vow with Qadar, no: (6118); and Muslim in the Book of Vow, the Chapter of Prohibition of Vow, no: (3093).

﴿فَلَمَّا آتَاهُم مِّن فَضْلِهِ﴾ (٧٦)

“Then when He gave them of His bounty” (9: 76)

so when their requests were granted and achieved: “They became niggardly [refused to pay the Sadaqah (Zakat and voluntary charity)], and turned away, averse”. They disregarded their covenant with Allah, “So Allah penalized them with hypocrisy in their hearts until the Day they will meet Him”.

Their hearts were sealed permanently with hypocrisy which makes it impossible for them to turn to Allah – the Mighty and Sublime – in repentance. They cannot remove it from their hearts, so they shall remain upon hypocrisy until they die, refuge is with Allah.

It is necessary, O my Muslim brother, to be wary of making vows and caution your brethren. You should tell the sick that if Allah wills to cure him, He will do that independent of any vow. You should tell the student that if Allah wants you to be successful in your examinations, He will grant you success without any vow. You should tell whoever misplaced an item that if Allah wills, He will return it to you independent of any vow. You should put your trust in Allah when such things happen to you. In that instance, you should express your gratitude to Allah and give out in charity with that which you wish, and you may observe fast or Prayer.

However, the act of making a vow depicts that Allah – the Mighty and Sublime – will not grant your request until you lay down a condition for Him. – we ask Allah for wellbeing. Thus, it becomes apparent that the scholastic opinion which holds that the prohibition is absolute is very strong. Shaykh Al-Islam Ibn Taymiyyah – may Allah shower blessings on him- favoured this view.

As for the one who vows to disobey Allah, he should not disobey Him. If he had vowed to drink alcohol, for instance, it is prohibited for him to drink it as fulfillment of the vow. He should not say: I had vowed and I must fulfill my vow: there is no call for fulfillment of vow in the disobedience of Allah. If he vows to physically attack

a person, it will not be permissible for him even if he had vowed. If he had vowed to backbite someone, it will still be prohibited for him to backbite him. If he had vowed to sever relations with a close relation, it will not be permissible for him to sever relationship with the close relation. If he had vowed to disobey his parents, it will be unlawful for him to disobey his parents. This is because these are acts of disobedience and whosoever vows to disobey Allah should not disobey Him. But what shall he do? The scholars are of the opinion that he should not disobey Allah, instead he will make expiation same as the expiation for an oath: he will feed ten needy persons or clothe them or free a slave. But if he lacks these, then he should fast for three days consecutively in accordance with the provision of the hadeeth attributed to the Prophet ﷺ.

Allah alone grants success.

Hadeeth 1863

وَعَنْ أُمِّ شَرِيكٍ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ أَمَرَهَا بِقَتْلِ الْأَوْزَاعِ، وَقَالَ: «كَانَ يَنْفُخُ عَلَى إِبْرَاهِيمَ» مُتَّفَقٌ عَلَيْهِ .

Umm Sharik ؓ said: The Messenger of Allah ﷺ ordered me to kill chameleon. He also said, "It blew (fire) on Prophet Ibrahim. [Al-Bukhari and Muslim]

Hadeeth 1864

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ وَرَعَةً فِي أَوَّلِ ضَرْبَةٍ، فَلَهُ كَذَا وَكَذَا حَسَنَةً، وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ، فَلَهُ كَذَا وَكَذَا حَسَنَةً دُونَ الْأُولَى، وَإِنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّلَاثَةِ، فَلَهُ كَذَا وَكَذَا حَسَنَةً».

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "He who

kills a chameleon at the first blow, such and such number of good deeds will be awarded to him; whoever kills it at the second blow, such and such number of merits will be recorded for him. And if he kills it at the third blow, he will get such and such merits."

Commentary

The hadeeth is about killing a gecko. This is the one which enters the house to harm people. The Prophet ﷺ ordered that it should be killed and Aishah (may Allah be pleased with her) would keep a spear to chase and kill it. The Prophet ﷺ also stated that whoever kills a gecko with the first strike will have such and such number of good deeds; less than that will be recorded for him if he kills it with the second strike; and still less rewards will be recorded for him if he kills it with the third strike. This is to encourage a Muslim to hasten to kill it; the blow should be severe enough to kill it immediately.

The Prophet ﷺ referred to it as it *Faasiq* (i.e. rebellious and disobedient) and he further stated that it was blowing the fire against Ibrahim ؑ when his enemies cast him into the fire. This filthy gecko kept blowing the fire on Ibrahim ؑ so as to intensify its spark. This proves his avowed animosity for the people of *Tawheed* (i.e. Islamic Monotheism) and sincerity. Hence, it becomes obligatory for one to chase and kill gecko in the house, market, mosque and other places in order to carry out the instruction of the Prophet ﷺ. In the hadeeth of Abu Hurairah (may Allah be pleased with him) mentioned by the author (may Allah shower blessings on him), a hundred good deeds will be recorded for whoever kills it with the first blow, the second blow is seventy rewards while the third is lesser than that. We all strive to earn rewards, we ask Allah to guide us to it. So, you must be keen on killing the gecko with your hand, your shoes, stones, sticks or other means.

It has been mentioned earlier that the Mother of the Believers, Aishah (may Allah be pleased with her) had a spear-like object which she uses to kill geckos.

Allah alone grants success.

Hadeeth 1865

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ رَجُلٌ لِأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ عَلَيَّ سَارِقٍ! فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ لِأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ اللَّيْلَةَ عَلَيَّ زَانِيَةٍ! فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَيَّ زَانِيَةٍ لِأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ، فَوَضَعَهَا فِي يَدِ غَنِيِّ، فَأَصْبَحُوا يَتَحَدَّثُونَ: تُصَدِّقُ عَلَيَّ غَنِيًّا! فَقَالَ: اللَّهُمَّ لَكَ الْحَمْدُ عَلَيَّ سَارِقٍ، وَعَلَيَّ زَانِيَةٍ، وَعَلَيَّ غَنِيًّا! فَأَتَيْتِي فَقِيلَ لِي: أَمَا صَدَقْتِكَ عَلَيَّ سَارِقٍ، فَلَعَلَّهُ أَنْ يَسْتَعِفَّ عَنْ سَرِقَتِهِ، وَأَمَا الزَّانِيَةَ فَلَعَلَّهَا تَسْتَعِفُّ عَنْ زِنَاهَا، وَأَمَا الْغَنِيَّ فَلَعَلَّهُ أَنْ يَعْتَبِرَ، فَيَنْفِقَ مِمَّا آتَاهُ اللَّهُ»: رَوَاهُ الْبُخَارِيُّ بِلَفْظِهِ، وَمُسَلِّمٌ بِمَعْنَاهُ .

Abu Hurairah رضي الله عنه said: The Messenger of Allah ﷺ said: "A man (from amongst the people before you) said: 'Indeed! I will give in charity.' So he took his Sadaqah out and placed it in a thief's hand. In the morning the people were talking (about this incident) and saying: 'Sadaqah was given to a thief last night.' The man said: 'O Allah! Praise be to You. I have given Sadaqah to a thief. Indeed, I will give in charity!' So he took his Sadaqah out and he placed it in a prostitute's hand. In the morning the people were talking (about this incident) and saying: 'Sadaqah was given to a prostitute last night.' On hearing this, the man said: 'Praise be to You, O Allah! I gave Sadaqah to a prostitute. Indeed, I will give in charity!' So he took his Sadaqah out and placed it in a rich man's hand. In the morning the people were talking (about this incident) and saying: 'Sadaqah was given to a rich man last night.' The man said: 'O Allah! Praise be to You (for helping me)

give charity to a thief, a prostitute and a rich man.' Then he had a dream in which he was told that his Sadaqah to the thief might result in his refraining from his theft, his Sadaqah to the prostitute might help her abstain from her immorality, and his Sadaqah to the rich man might help him pay heed and spend from what Allah had bestowed upon him." [Al-Bukhari]

Commentary

This is the hadeeth of Abu Hurairah (may Allah be pleased with him) about a man who set out to give in charity (i.e. Zakat). It is common knowledge that charity should be given to the poor and the needy, but his charity ended up with a thief. In the morning, people were talking about the incident and saying that he has given charity to a thief last night although the thief ought to be punished and not given alms to increase his wealth.

The one who gave the charity then said: "Praise be to Allah". He thanked Allah because Allah is praiseworthy in all conditions. It is from the guidance of the Prophet ﷺ that when a pleasant event happens to him, he would say: "Praise be to Allah by whose favour all righteousness and goodness are perfected."⁽¹⁾ However, when an unpleasant event happens, he would say: "Praise be to Allah in all situations." This is the guidance of the Prophet ﷺ.

As for what some people do say: "Praise be to Allah whom none is praiseworthy on what is disliked except He;" this is an improper statement which is not supposed to be uttered. This is because the phrase 'on what is disliked' expresses your dislike of this matter. This represents a sort of impatience and discontentment; rather, you should say as the Prophet ﷺ said: "Praise be to Allah in all conditions."

Undoubtedly a person in his lifetime must encounter matters that will please him someday while he must someday encounter what will also displease him. The reason is that the worldly conditions are not permanent or are they serene in all ramifications. Rather its serenity

1 Ibn Maajah reported it in the Book of Manners, the Excellence of Those Who Praise Allāh, no: (3793).

is impaired by troubles, we ask Allah to grant you and us a portion in the Hereafter.

However, if a pleasant event happens to you, you should say: "Praise be to Allah by whose favour all things are perfected." On the other hand, when an unpleasant event befalls you, you should say: "Praise be to Allah in all conditions."

Notwithstanding, this man went out again and said: "I must give out charity (this) night." This time, he placed it in the hand of an adulteress – a prostitute. In the morning, people were talking about the incident and saying: 'Charity was given to a prostitute last night.' This is unacceptable to any rational mind. He then said: "Praise be to Allah" and further pledged to give out *Sadaqah* that night. Perhaps, he felt that his previous attempts were not accepted.

So, when he gave out the charity this time around, it ended up in the hand of a rich man. A rich man is not among those who are eligible for Zakat although he may be given gifts and presents. In the morning, the people were talking about the incident and saying that charity was given to a rich man. He then said: "Praise be to Allah (for helping me) give charity to a thief, a prostitute, and a rich man." He had wanted his *Sadaqah* to fall into the hands of a poor, contented and pure hearted person, but the Command of Allah is a decree determined. It was then said to him: "Your *Sadaqah* has been accepted", because he was sincere in his intention.

He had intended good but it was not possible for him and the Prophet ﷺ had said regarding this matter: "When a judge gives a ruling having tried his best to judge correctly and he is wrong he will have a single reward." And this man had tried his best to give his *Sadaqah* to the correct person but what he wanted did not work out for him, therefore he was told that: "As for your charity it has been accepted'.

"As for the thief, perhaps he might result in his refraining from his theft." He may say that this wealth is sufficient for him. "As for the prostitute, perhaps, it might help her abstain from her immorality." This is because she may be engaging in prostitution, refuge is with

Allah, simply to earn a living. So, this charity may suffice her from prostitution. “As for the rich man, perhaps he might help him pay heed and spend from what Allah had bestowed upon him.”

Thus, this is how good fruits develop from good intention; all these that were mentioned are expected and may occur. The thief might become contented and decide to stop stealing; the prostitute might become contented and decide to stop prostitution; and the rich man might take lesson from it.

This hadeeth is evidence that when a person intends good and strives for it but gets it wrong, a reward will be written for him and it will not constitute any problem for him. For this reason, the scholars said: if someone gives his Zakat to a person he thinks is eligible to it and it becomes apparent to him that he is not among them, he shall be rewarded. For instance, you saw a shabbily dressed man you whom took him for a poor person, hence you gave him your Zakat. Then the people said that he is a rich man with enormous wealth. You will be rewarded for the Zakat because it was said to this man: ‘As for your *Sadaqah*, indeed it has been accepted.’ Thus, if you give it to someone else you deemed deserving of it but your decision is wrong, you will surely be rewarded for it.

Allah alone grants success.

Hadeeth 1866

وَعَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي دَعْوَةٍ، فَرَفَعَ إِلَيْهِ الذَّرَاعُ، وَكَانَتْ تُعَجِبُهُ، فَنَهَسَ مِنْهَا نَهْسَةً وَقَالَ: أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، هَلْ تَدْرُونَ مِمَّ ذَلِكَ؟ يَجْمَعُ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، فَيُبْصِرُهُمُ النَّاطِرُ، وَيُسْمِعُهُمُ الدَّاعِي، وَتَدْنُو مِنْهُمْ الشَّمْسُ، فَيَبْلُغُ النَّاسَ مِنَ الْغَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَلَا يَحْتَمِلُونَ، فَيَقُولُ النَّاسُ: أَلَا تَرَوْنَ إِلَى مَا أَنْتُمْ فِيهِ إِلَى مَا بَلَّغَكُمْ، أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟

فَيَقُولُ بَعْضُ النَّاسِ لِبَعْضٍ: أَبُوكُمْ آدَمُ، وَبِأْتُونَهُ فَيَقُولُونَ: يَا آدَمُ أَنْتَ
أَبُو الْبَشَرِ، خَلَقَكَ اللَّهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ،
فَسَجَدُوا لَكَ وَأَسْكَنَكَ الْجَنَّةَ، أَلَا تَشْفَعُ لَنَا إِلَى رَبِّكَ؟ أَلَا تَرَى مَا نَحْنُ
فِيهِ، وَمَا بَلَّغْنَا؟ فَقَالَ: إِنَّ رَبِّي غَضِبَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَا
يَغْضَبُ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ نَهَانِي عَنِ الشَّجَرَةِ، فَعَصَيْتُ، نَفْسِي نَفْسِي
نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى نُوحٍ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا
نُوحُ، أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا،
أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ، أَلَا تَرَى إِلَى مَا بَلَّغْنَا أَلَا تَشْفَعُ لَنَا إِلَى رَبِّكَ؟
فَيَقُولُ: إِنَّ رَبِّي غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ
بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُ بِهَا عَلَى قَوْمِي، نَفْسِي
نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى إِبْرَاهِيمَ. فَيَأْتُونَ إِبْرَاهِيمَ
فَيَقُولُونَ: يَا إِبْرَاهِيمُ أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ، اشفَعْ لَنَا
إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ لَهُمْ: إِنَّ رَبِّي قَدْ غَضِبَ
الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي كُنْتُ
كَذَبْتُ ثَلَاثَ كَذَبَاتٍ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا
إِلَى مُوسَى، فَيَأْتُونَ مُوسَى، فَيَقُولُونَ: يَا مُوسَى أَنْتَ رَسُولُ اللَّهِ فَضَلَّكَ
اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ عَلَى النَّاسِ، اشفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى
مَا نَحْنُ فِيهِ؟ فَيَقُولُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ
مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُوْمَرْ بِقَتْلِهَا،
نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى عِيسَى. فَيَأْتُونَ
عِيسَى، فَيَقُولُونَ: يَا عِيسَى أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرِيَمَ

وَرُوحٍ مِنْهُ، وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ عِيسَى: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَلَمْ يَذْكَرْ ذَنْبًا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُحَمَّدٍ ﷺ».

Abu Hurairah رضي الله عنه reported: We accompanied the Messenger of Allah ﷺ to a banquet. The meat of the forearm was presented to him as he was very fond of it. The Messenger of Allah ﷺ ate a morsel of it and said, "I will be the master of all the people on the Day of Resurrection. Do you know why? Allah will gather all human beings, past and present generations on the same ground so that the announcer may be able to make them all hear his voice and the onlookers may be able to see all of them. The sun will come very close to the people, they will suffer such distress and trouble as they will not be able to bear. Then the people will say: 'Do you see our (miserable) condition? You should look for someone who can intercede for you with your Rubb .' Some people will say to the others: 'Go to your father, Adam.' So they will go to Adam and say to him: 'You are the father of mankind; Allah created you with His Own Hand, and breathed into you of His spirit, ordered the angels to prostrate before you and He made you dwell in Jannah . So (please) intercede for us with your Rubb . Do you not see our (miserable) condition?' Adam will say: 'Today my Rubb has become so angry as He has never been before, nor will He ever become angry after this. He forbade me to approach the tree, but I disobeyed Him. I am worried about myself. Go to someone else. Go to (Prophet) Nuh (Noah).' They will come to Nuh and will say to him: 'O Nuh! You are the first of Messenger of Allah to the people on the earth, and Allah has named you a grateful slave. Please intercede for us with your Rubb . Do you not see our (miserable) condition?' He will say: 'Today my Rubb has become so angry as He has never been before, nor will He become angry hereafter. I was granted the right to make one definitely

accepted invocation. I availed of this opportunity and made it against my nation. I am worried about myself. Go to someone else. Go to (Prophet) Ibrahim (Abraham).’ They will go to Ibrahim and say to him: ‘O Ibrahim, you are Messenger of Allah and His Khalil (the intimate friend of Allah) from among the people of the earth; so please intercede for us with your Rubb . Don’t you see our (miserable) condition?’ He will say to them: ‘Today my Rubb has become so angry as He has never been before; nor will he ever be so hereafter. I had told three lies. I am worried about myself. Go to someone else. Go to (Prophet) Musa (Moses).’ The people will then go to Musa and say to him: ‘O Musa! You are Messenger of Allah and Allah gave you superiority above the others with His Message and with His direct Talk to you, so intercede for us with your Rubb . Do you not see our (miserable) condition?’ Musa will say: ‘Today my Rubb has become so angry as he has never been before, nor will He ever be hereafter. I killed a man whom I had not been ordered to kill. I am worried about myself. Go to someone else. Go to (Prophet) ‘Isa (Jesus).’ So they will go to ‘Isa and say to him: ‘O ‘Isa! You are Messenger of Allah and His Word (i.e., “Be”-and he was) which he bestowed on Maryam (Mary) and a spirit created by Him; and you talked to the people while you were in the cradle. Please intercede for us with your Rubb . Do you not see our (miserable) condition?’ ‘Isa will say: ‘Today my Rubb has become so angry as He has never been before, nor will He ever be like this hereafter.’ ‘Isa will not mention any sin, but will say: ‘I am worried about myself. Go to someone else. Go to Muhammad (ﷺ).’”

Commentary

The author, may Allah shower blessings on him, mentioned this lengthy hadeeth on the authority of Abu Hurairah (may Allah be pleased with him). They accompanied the Prophet ﷺ to a particular banquet and the meat of the forearm was presented to him. He ﷺ ate a morsel of it and he was fond of it.

Adh-Dhira refers to the forearm of a sheep because its meat is the best part of the sheep; it is soft, supple and easy to digest and very nutritious. Hence it used to please the Prophet ﷺ to eat from it. So the Prophet ﷺ ate a morsel of it and then narrated this astonishing lengthy hadeeth to them: “I will be the master of all the people on the Day of Resurrection.” There is no doubt that he is the leader of the children of Adam, the most distinct and the noblest son of man before Allah, the Exalted.

‘Do you know why?’ They said: “No O Messenger of Allah.” He ﷺ then related the details of his distinction and superiority over all children of Adam to them. He ﷺ mentioned that mankind, past and present generations, will be gathered on the same ground. The Almighty and the Exalted said:

﴿قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿١٩﴾ لَمَجْمُوعُونَ إِلَىٰ مِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٢٠﴾﴾

“Say, (O Muhammad): “(Yes) verily, those of old, and those of later times. All will surely be gathered together for appointed meeting of a known Day” (56: 49-50).

They will be gathered on the same ground on earth on that Day. The earth will be spread out quite unlike its spherical nature today which prevents you from seeing more than what is before you whenever you look ahead. But on the Day of Resurrection, the earth will be spread out like the animal skin and there will be no mountain, valley, river and sea. It will be spread out as a single plain and people would be able to hear the announcer and the sight would capture them. That is, if a person were to talk, everyone would hear him and his sight would grasp everyone because there is no obstruction to conceal some people from others. rather they are all (gathered) together on the same arena.

On that Day, the sun will be brought very close to the people to a distance of a mile. They will suffer such distress and trouble as they will not be able to bear. Then the earth will be constricted for them and they will request for someone to intercede for them before Allah – the Almighty and the Exalted – to save them from this severe state

at least.

Allah – the Mighty and Sublime – will inspire them to go to Adam, the progenitor of mankind. They will approach him and they will extol his virtue that he may intercede for them before Allah; they will say to him: “You, Adam, are the father of mankind.” All human beings, male or female, until the Day of Resurrection are descendants of Adam. “Allah created you with His Own Hand,” as He has said when reproaching Iblees (Satan): “*What prevents you from prostrating yourself to one whom I have created with Both My Hands?*” (Saad: 75). Allah created him with His Own Hands and He created the rest of mankind with the word ‘Be’ and it is. Allah said: “*And (remember) when We said to the angels: “Prostrate yourself before Adam and they prostrated.”* (2 :34). They will say, ‘And He taught you the names of all things.’ Allah – the Mighty and Sublime – said: “*And He taught Adam all the names (of everything).”* (2:31). ‘And He breathed into you of His spirit.’ Allah – the Mighty and Sublime – said: “*So when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourself unto him.*” (15: 29).

All these are known to the creatures particularly the nation of Muhammad ﷺ; Allah bestowed upon this nation such knowledge which He has given to none among the earlier nations.

But he – Adam ؑ – will excuse himself and say: ‘Today, my Lord has become so angry as He has never been before, nor will He ever become angry after this.’ Then he will mention his sin of eating from a tree from which Allah, the Glorified and Most High, had forbade him. Allah said: “*But come not near this tree or you both will be of the Zâlimûn (wrongdoers).*” (2: 35). It was a tree in Paradise but we do not know its type or size. Allah – the Mighty and Sublime – has kept secret the identity of this tree, so it is upon us to believe in it in the same sense.

He forbade Adam ؑ from eating of it and He forewarned him that he and his wife will be among the wrongdoers if they do so. But their archenemy –Satan- made them fall through deception. He whispered

and swore to them: “I am indeed to you (both) from among the sincere advisors”. He deceived them, and Adam forgot his covenant to Allah – the All Mighty and the Exalted: *“Thus did Adam disobey his Lord, so he went astray.”* (20: 121). He forgot, so he ate of the tree and he was expelled from Paradise to the earth as punishment in accordance with a particular Wisdom of Allah. Therefore he – Adam (عليه السلام) – will mention (to them) his disobedience to Allah and then say: ‘My soul, my soul, my soul,’ meaning, I hope I can save my soul. He will repeat that three times: Go to someone else. Go to (Prophet) Nuh [Noah (عليه السلام)].

Noah (عليه السلام) was the second father of mankind because Allah – the Mighty and Sublime – drowned the entire inhabitants of the earth who disbelieved in Noah: *“and none believed in him except a few”*. Noah thus, was the second father of man.

“Go to (Prophet) Nuh [Noah (عليه السلام)].” So, they will approach Noah because they are in a state of serious suffering and trouble. They will approach him and mention the favours of Allah – the Mighty and Sublime – upon him. They will remind him that he was indeed the first Messenger of Allah to the people of the earth, and that Allah has named him a grateful slave. But he will say as Adam said (earlier) regarding the Anger of Allah: ‘Today, my Lord has become so angry as He has never been before, nor will He ever become angry hereafter.’ He will mention his invocation against his people:

﴿ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٦١﴾ ﴾

“And Nûh (Noah) said: ‘My Lord! Leave not one of the disbelievers on earth.” (Nûh: 26). In another narration, he will mention his invocation for his son:

﴿ وَنَادَى نُوحٌ رَبَّهُ. فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٦٢﴾ قَالَ يَسُوءُكَ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَتَّبِعْهُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴾

﴿ الْجَاهِلِينَ ﴾ ﴿٦١﴾

“And Nûh (Noah) called upon His Lord and said “O my Lord!

Verily, my son is of my family! And certainly, Your Promise is true and You are the Most Just of all judges. He said: O Nûh (Noah)! Surely, he is not of you family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you lest you should be among the ignorant”. (11: 45-46).

Thus, he will mention his misdeed. An intercessor cannot intercede except if there exists no acrimony between the recipient of the intercession and him. An act of disobedience between the slave and his Lord necessitates acrimony between them and deprives him of favour from Him. So, he ﷺ will mention his disobedience and say: My soul, my soul, my soul, and he will excuse himself and direct them to Ibrahim ﷺ.

The people will approach him and say: “You are the intimate friend of Allah on the earth.” They will extol his virtues and ask him to intercede for them before his Lord. However, he ﷺ also will excuse himself and he will inform them that he told three lies for which he is worried about his soul. The lies are his statement ﷺ: “I am sick” whereas he was not sick, instead, he said it in opposition to his people who were worshipping the heavenly bodies. Secondly: his statement ﷺ to the disbelieving king: “This is my sister,” referring to his wife (Sarah) although she was not. This was to avoid the evils of this king. And thirdly: his saying that: “Rather this – the largest of them – did it” meaning the idols. Ibrahim ﷺ went to break their idols, so they returned to find them broken. They said: “Who has done this to our gods?” Then they said: “We heard a young man mention them who is called Abraham.” Then, the ensuing events transpired between them and Ibrahim. In the course of this, he ﷺ said to them: “Rather, this – the largest of them – did it, so ask them if they should (be able to) speak”. (21: 63). It (i.e. the largest of the idols) never did it. Instead, Abraham did it though he mentioned the idols as a challenge to those people who were worshipping them.

These could be lies on the surface but in reality and within the contextual interpretation of his – Ibrahim – they are not lies. However, considering the enormity of his piety and shyness and modesty before Allah – the Blessed and the Most High – he decided to excuse himself

for these sins and he says: 'My soul, my soul, my soul.' Go to someone else; go to Musa (Moses)'.

Then they will approach Moses ﷺ and extol his virtues. Allah – the Most High – spoke to him directly and chose him over the people of the earth with His Message and speech. He will then mention his sins and then excuse himself (from them). He will mention that he (unintentionally) killed a man before he ﷺ was granted permission to do that. That was the Coptic man who was engaged in a dispute with a man from the children of Israel; the Copts were the people of Pharaoh.

﴿ فَاسْتَعْتَبَهُ الَّذِي مِنْ شَيْعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ ﴾ (15)

“The man of his own party asked him for help against his foe, so Musa (Moses) struck him with his feet and kill him. (28: 15), without an order to kill him. He ﷺ saw that this is among that which will constitute a barrier for his intercession for the creatures since he had terminated a soul without a directive to do so. He will say: ‘My soul my soul, my soul. Go to someone else. Go to Isa (Jesus Christ).’

They will approach Jesus ﷺ and will mention the favour of Allah upon him. Indeed, Allah breathed into him of His spirit and he is the Word of Allah which He bestowed on Maryam (Mary) and a spirit created by Him (Allah). This is because Allah created Jesus Christ without a biological father. But Jesus will not mention any sin; rather, he will direct them to Muhammad ﷺ. This is a great honour for the Messenger of Allah ﷺ considering the fact that four Prophets had earlier excused themselves by mentioning their sins. Although one of them did not mention any sin, he will consider that Muhammad ﷺ is worthier for the intercession than him.

Then they will approach the Messenger of Allah ﷺ and he will accept to intercede for them. He will proceed to the Throne of Allah and fall down in prostration under it. Allah will bestow upon him knowledge of such praises and glorification of Him as He has never bestowed upon anyone before him. Then it would be said to him: 'Raise your

head. Ask, and your request will be granted. Intercede, and your intercession will be accepted.’ Thereafter, he ﷺ will intercede saying: “O my Lord! My followers, O my Lord! My followers, O my Lord! My followers, my nation.” Allah will accept his intercession and say to him: ‘Admit into Paradise such people as are not subjected to reckoning through the right gate of Paradise.’ The rest of them will be admitted along with the rest of mankind through the various gates of Paradise. This is a clear evidence that the Prophet ﷺ is the noblest of the Messengers, whereas the Messengers are the most superior of all creatures. Allah said:

﴿ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ
وَالشُّهَدَاءِ وَالصَّالِحِينَ ﴾ ﴿٦١﴾

“Whoso obey Allah and the Messenger (Muhammad), then they will be in the company of those on whom Allah has bestowed His Grace of the Prophets, the Siddiqun, the martyrs and the righteous.” (3: 69).

Those people are the four categories of person whom are the best of creatures and the Prophet ﷺ is the best of them all.

Allah alone grants success.

Hadeeth 1867

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ إِبْرَاهِيمَ ﷺ بِأُمَّ إِسْمَاعِيلَ وَبَابِنَهَا إِسْمَاعِيلَ وَهِيَ تُرْضِعُهُ حَتَّى وَضَعَهَا عِنْدَ الْبَيْتِ عِنْدَ دَوْحَةٍ فَوْقَ زَمْرَمَ فِي أَعْلَى الْمَسْجِدِ وَلَيْسَ بِمَكَّةَ يَوْمَئِذٍ أَحَدٌ وَلَيْسَ بِهَا مَاءٌ، فَوَضَعَهُمَا هُنَاكَ، وَوَضَعَ عِنْدَهُمَا جِرَابًا فِيهِ تَمْرٌ، وَسِقَاءَ فِيهِ مَاءٌ، ثُمَّ قَفَى إِبْرَاهِيمُ مُنْطَلِقًا، فَتَبِعَتْهُ أُمُّ إِسْمَاعِيلَ فَقَالَتْ: يَا إِبْرَاهِيمُ أَيْنَ تَذْهَبُ وَتَتْرُكُنَا بِهَذَا الْوَادِي الَّذِي لَيْسَ فِيهِ أُنَيْسٌ وَلَا شَيْءٌ؟ فَقَالَتْ

لَهُ ذَلِكَ مِرَارًا، وَجَعَلَ لَا يَلْتَفِتُ إِلَيْهَا، قَالَتْ لَهُ: اللَّهُ أَمَرَكَ بِهَذَا؟ قَالَ: نَعَمْ. قَالَتْ: إِذَا لَا يُضَيِّعُنَا، ثُمَّ رَجَعَتْ، فَاَنْطَلَقَ إِبْرَاهِيمُ عليه السلام، حَتَّى إِذَا كَانَ عِنْدَ الثَّنِيَّةِ حَيْثُ لَا يَرُونَهُ، اسْتَقْبَلَ بِوَجْهِهِ الْبَيْتَ، ثُمَّ دَعَا بِهِؤُلَاءِ الدَّعَوَاتِ، فَرَفَعَ يَدَيْهِ فَقَالَ: (رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ) حَتَّى بَلَغَ (يَشْكُرُونَ) وَجَعَلْتَ أُمَّ إِسْمَاعِيلَ تُرَضِعُ إِسْمَاعِيلَ، وَتَشْرَبُ مِنْ ذَلِكَ الْمَاءِ، حَتَّى إِذَا نَفِدَ مَا فِي السَّقَاءِ، عَطِشْتَ، وَعَطِشَ ابْنُهَا، وَجَعَلْتَ تَنْظُرُ إِلَيْهِ يَتَلَوَّى - أَوْ قَالَ: يَتَلَبَّطُ - فَاَنْطَلَقَتْ كَرَاهِيَةً أَنْ تَنْظُرَ إِلَيْهِ، فَوَجَدَتْ الصِّفَا أَقْرَبَ جَبَلٍ فِي الْأَرْضِ يَلِيهَا، فَقَامَتْ عَلَيْهِ، ثُمَّ اسْتَقْبَلَتْ الْوَادِيَّ تَنْظُرُ هَلْ تَرَى أَحَدًا؟ فَلَمْ تَرَ أَحَدًا. فَهَبَطَتْ مِنَ الصِّفَا حَتَّى إِذَا بَلَغَتْ الْوَادِيَّ، رَفَعَتْ طَرْفَ دِرْعِهَا، ثُمَّ سَعَتْ سَعِيَّ الْإِنْسَانِ الْمَجْهُودِ حَتَّى جَاوَزَتْ الْوَادِيَّ، ثُمَّ أَتَتْ الْمَرْوَةَ، فَقَامَتْ عَلَيْهَا، فَنَظَرَتْ هَلْ تَرَى أَحَدًا؟ فَلَمْ تَرَ أَحَدًا، فَفَعَلْتَ ذَلِكَ سَبْعَ مَرَّاتٍ. قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ النَّبِيُّ صلى الله عليه وسلم: «فَذَلِكَ سَعِيَّ النَّاسِ بَيْنَهُمَا» فَلَمَّا أَشْرَفَتْ عَلَى الْمَرْوَةِ سَمِعَتْ صَوْتًا، فَقَالَتْ: صَه - تُرِيدُ نَفْسَهَا - ثُمَّ تَسَمَّعَتْ، فَسَمِعَتْ أَيضًا فَقَالَتْ: قَدْ أَسْمَعْتُ إِنْ كَانَ عِنْدَكَ غَوَاثُ، فَإِذَا هِيَ بِالْمَلِكِ عِنْدَ مَوْضِعِ زَمْزَمَ، فَبَحَثَ بِعَقْبِهِ - أَوْ قَالَ بِجَنَاحِهِ - حَتَّى ظَهَرَ الْمَاءُ، فَجَعَلَتْ تُحَوِّضُهُ وَتَقُولُ بِيَدَيْهَا هَكَذَا، وَجَعَلَتْ تَعْرِفُ الْمَاءَ فِي سِقَائِهَا وَهُوَ يَقُورُ بَعْدَ مَا تَعْرِفُ، وَفِي رِوَايَةٍ: بِقَدْرِ مَا تَعْرِفُ. قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: قَالَ النَّبِيُّ صلى الله عليه وسلم: «رَحِمَ اللَّهُ أُمَّ إِسْمَاعِيلَ لَوْ تَرَكَتْ زَمْزَمَ - أَوْ قَالَ: لَوْ لَمْ تَعْرِفْ مِنَ الْمَاءِ، لَكَانَتْ زَمْزَمَ عَيْنًا مَعِينًا» قَالَ: فَشَرِبْتُ، وَأَرَضَعْتُ وَلَدَهَا، فَقَالَ

لَهَا الْمَلَكُ: لَا تَخَافُوا الضَّيْعَةَ فَإِنَّ هَهُنَا بَيْتًا يَبْنِيهِ هَذَا الْغُلَامُ وَأَبُوهُ، وَإِنَّ اللَّهَ لَا يُضَيِّعُ أَهْلَهُ، وَكَانَ الْبَيْتُ مُرْتَفِعًا مِنَ الْأَرْضِ كَالرَّايَةِ تَأْتِيهِ السُّيُولُ، فَتَأْخُذُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، فَكَانَتْ كَذَلِكَ حَتَّى مَرَّتْ بِهِمْ رُفْقَةٌ مِنْ جُرْهُمٍ، أَوْ أَهْلُ بَيْتٍ مِنْ جُرْهُمٍ مُقْبِلِينَ مِنْ طَرِيقِ كَدَاءٍ، فَنَزَلُوا فِي أَسْفَلِ مَكَّةَ، فَرَأَوْا طَائِرًا عَائِفًا فَقَالُوا: إِنَّ هَذَا الطَّائِرَ لَيَدُورُ عَلَى مَاءٍ لَعَهْدُنَا بِهَذَا الْوَادِي وَمَا فِيهِ مَاءٌ، فَأَرْسَلُوا جَرِيًّا أَوْ جَرِيَيْنِ، فَإِذَا هُم بِالْمَاءِ. فَرَجَعُوا، فَأَخْبَرُوهُمْ، فَأَقْبَلُوا وَأُمُّ إِسْمَاعِيلَ عِنْدَ الْمَاءِ، فَقَالُوا: أَتَأْذِنِينَ لَنَا أَنْ نَنْزَلَ عِنْدَكَ؟ قَالَتْ: نَعَمْ، وَلَكِنْ لَا حَقَّ لَكُمْ فِي الْمَاءِ، قَالُوا: نَعَمْ. قَالَ ابْنُ عَبَّاسٍ: قَالَ النَّبِيُّ ﷺ: «فَأَلْفَى ذَلِكَ أُمَّ إِسْمَاعِيلَ، وَهِيَ تُحِبُّ الْأَنْسَ، فَنَزَلُوا، فَأَرْسَلُوا إِلَى أَهْلِهِمْ فَنَزَلُوا مَعَهُمْ، حَتَّى إِذَا كَانُوا بِهَا أَهْلُ أَبْيَاتٍ، وَشَبَّ الْغُلَامُ وَتَعَلَّمَ الْعَرَبِيَّةَ مِنْهُمْ وَأَنْفَسَهُمْ وَأَعْجَبَهُمْ حِينَ شَبَّ، فَلَمَّا أَدْرَكَ، زَوَّجُوهُ امْرَأَةً مِنْهُمْ، وَمَاتَتْ أُمُّ إِسْمَاعِيلَ، فَجَاءَ إِبْرَاهِيمُ بَعْدَ مَا تَرَوَّجَ إِسْمَاعِيلُ يُطَالِعُ تَرِكَّتَهُ فَلَمْ يَجِدْ إِسْمَاعِيلَ فَسَأَلَ امْرَأَتَهُ عَنْهُ فَقَالَتْ: خَرَجَ يَبْتَغِي لَنَا - وَفِي رِوَايَةٍ: يَصِيدُ لَنَا - ثُمَّ سَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِمْ فَقَالَتْ: نَحْنُ بِشَرٍّ، نَحْنُ فِي ضَيْقٍ وَشِدَّةٍ، وَشَكَتَ إِلَيْهِ، قَالَ: فَإِذَا جَاءَ زَوْجُكَ، أَقْرَبِي عَلَيْهِ السَّلَامَ، وَقُولِي لَهُ يُغَيِّرُ عَتَبَةَ بَابِهِ، فَلَمَّا جَاءَ إِسْمَاعِيلُ كَأَنَّهُ أَنْسٌ شَيْئًا فَقَالَ: هَلْ جَاءَكُمْ مِنْ أَحَدٍ؟ قَالَتْ: نَعَمْ، جَاءَنَا شَيْخٌ كَذَا وَكَذَا، فَسَأَلْنَا عَنْكَ، فَأَخْبَرْتُهُ، فَسَأَلَنِي: كَيْفَ عَيْشُنَا، فَأَخْبَرْتُهُ أَنَا فِي جَهْدٍ وَشِدَّةٍ. قَالَ: فَهَلْ أَوْصَاكَ بِشَيْءٍ؟ قَالَتْ: نَعَمْ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ السَّلَامَ وَيَقُولُ: غَيْرَ عَتَبَةَ بَابِكَ. قَالَ: ذَلِكَ أَبِي وَقَدْ أَمَرَنِي أَنْ أَفَارِقَكَ، الْحَقِيقِي

بَأَهْلِكَ. فَطَلَّقَهَا، وَتَزَوَّجَ مِنْهُمْ أُخْرَى، فَلَبِثَ عَنْهُمْ إِبْرَاهِيمُ مَا شَاءَ اللَّهُ ثُمَّ أَتَاهُمْ بَعْدُ، فَلَمْ يَجِدْهُ، فَدَخَلَ عَلَى امْرَأَتِهِ، فَسَأَلَ عَنْهُ. قَالَتْ: خَرَجَ يَبْتَغِي لَنَا. قَالَ: كَيْفَ أَنْتُمْ؟ وَسَأَلَهَا عَنْ عَيْشِهِمْ وَهَيْئَتِهِمْ. فَقَالَتْ: نَحْنُ بِخَيْرٍ وَسَعَةٍ وَأَنْتَ عَلَى اللَّهِ تَعَالَى، فَقَالَ: مَا طَعَامُكُمْ؟ قَالَتْ: اللَّحْمُ. قَالَ: فَمَا شَرَابُكُمْ؟ قَالَتْ: الْمَاءُ. قَالَ: اللَّهُمَّ بَارِكْ لَهُمْ فِي اللَّحْمِ وَالْمَاءِ، قَالَ النَّبِيُّ ﷺ: «وَلَمْ يَكُنْ لَهُمْ يَوْمَئِذٍ حُبٌّ وَلَوْ كَانَ لَهُمْ دَعَا لَهُمْ فِيهِ» قَالَ: فَهَمَا لَا يَخْلُو عَلَيْهِمَا أَحَدٌ بَغَيْرِ مَكَّةَ إِلَّا لَمْ يُوَافِقَا.

Ibn 'Abbas ؓ reported: Ibrahim ؑ brought his wife and her son Isma'il (ؑ) , while she was suckling him, to a place near the Ka'bah under a tree on the spot of Zamzam , at the highest place in the mosque. In those days, there was no human being in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Isma'il's mother followed him saying: "O Ibrahim! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him: "Has Allah commanded you to do so?" He said: "Yes." She said: "Then He will not neglect us." She returned while Ibrahim proceeded onwards. Having reached the Thaniya , where they could not see him, he faced Ka'bah, raised his both hands and supplicated: "O our Rubb ! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Rubb , that they may perform As-Salat (Iqamat-as-Salat). So fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks." (14:37).

Isma'il's mother went on suckling Isma'il and drinking from the water which she had. When the water in the water-skin had all

been used up, she became thirsty and her child also became thirsty. She started looking at Isma'il, tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of As-Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safa, and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safa and Al-Marwah) seven times." Ibn 'Abbas further related: The Prophet ﷺ said, "This is the source of the tradition of the Sa'y - i.e., the going of people between the two mountains. When she reached Al-Marwah (for the last time), she heard a voice and she exclaimed: 'Shshs!' (Silencing herself) and listened attentively. She heard the voice again and said: 'O (whoever you may be) You have made me hear your voice; have you any succour for me?' And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or with his wing), till water flowed out from that place. She started to make something like of a basin around it, using her hands in this way and began to fill her water-skin with water with her hands, and the water was flowing out until she had scooped some of it." The Prophet ﷺ further said, "May Allah bestow mercy on Isma'il's mother! Had she let the Zamzam flow without trying to control it (or had she not scooped in that water) while filling her water-skin, Zamzam would have been a stream flowing on the surface of the earth." The Prophet ﷺ further added, "Then she drank (water) and suckled her child. The angel said to her: 'Do not be afraid of being neglected, for this is the site on which the House of Allah will be built by this boy and his father, and Allah will never let neglected His people.' The House of Allah (the Ka'bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She continued living in that way till some people from the tribe of Jurhum passed by her and her child. As they were coming

from through the way of Kada', in the lower part of Makkah where they saw a bird that had a habit of flying around water and not leaving it. They said: 'This bird must be flying over water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came towards the water." The Prophet ﷺ added, "Isma'il's mother was sitting near the water. They asked her: 'Do you allow us to stay with you?' She replied: 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet ﷺ further said, "Isma'il's mother was pleased with the whole situation as she used to love the company of the people. So, they settled there, and later on they sent for their families who came and settled with them. The child (i.e., Isma'il) grew up and learnt Arabic from them (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty, they gave him one of their daughters in marriage. After Isma'il's mother had died, Ibrahim came after Isma'il's marriage in order to see his family that he had left before, but he did not find Isma'il there. When he asked Isma'il's wife about him, she replied: 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied complaining to him: 'We are living in hardship, misery and destitution.' He said: 'When your husband returns, convey my salutations to him and tell him to change the threshold of the door of his house.' When Isma'il came, he seemed to have perceived something unusual. He asked his wife: 'Did anyone visit you?' She replied: 'Yes, an old man of such and such description came and asked me about you and I informed him, and he asked about our state of living, and, I told him that we were living in hardship and poverty.' Thereupon Isma'il said: 'Did he advise you anything?' She replied: 'Yes, he told me to convey his salutations to you and to change the threshold of your door.' Isma'il said: 'That was my father, and he has ordered me to divorce you. Go back to your family.' So Isma'il divorced her and married another woman from amongst them (Jurhum). Then Ibrahim stayed away from them for a period as long as Allah wished, and called on

them again but did not find Isma'il. So he came to Isma'il's wife and asked her about him. She said: 'He has gone in search of our livelihood.' Ibrahim asked her about their sustenance and living: 'How are you getting on?' She replied: 'We are prosperous and well off.' Then she praised Allah, the Exalted. Ibrahim asked: 'What kind of food do you eat?' She said: 'Meat.' He said: 'What do you drink?' She said: 'Water.' He said, 'O Allah! Bless their meat and water!'" The Prophet ﷺ added, "At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it." The Prophet ﷺ further said, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected because these things do not suit him unless he lives in Makkah." The Prophet ﷺ added, "Then Ibrahim said to Isma'il's wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his door.' When Isma'il came back, he asked his wife: 'Did anyone call on you?' She replied: 'Yes, a good looking old man came to me.' She praised him and added: 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in good condition.' Isma'il asked her: 'Did he give you a piece of advice?' She said: 'Yes, he told me to convey his regards to you and ordered that you should keep firm the threshold of your door.' On that Isma'il said: 'He was my father and you are the threshold of the door. He has ordered me to keep you with me.' Then Ibrahim stayed away from them for a period as long as Allah wished and called on them afterwards. He saw Isma'il under a tree near Zamzam, sharpening his arrows. When he saw Ibrahim, he rose up to welcome him, and they greeted each other as a father does with his son or a son does with his father. Ibrahim said: 'O Isma'il! Allah has given me an order.' Isma'il said: 'Do what your Rubb has commanded you to do.' Ibrahim asked: 'Will you help me?' Isma'il said: 'I will help you.' Ibrahim said: 'Allah has ordered me to build a house here, pointing to a hillock higher than the land surrounding it.'" The Messenger of Allah ﷺ added, "Then they raised the foundations of the House (i.e., Ka'bah). Isma'il brought the stones and Ibrahim was building (the house).

When the walls became high, Isma'il brought stone and placed it for Ibrahim who stood over it and carried on building the House, while Isma'il was handing over the stones to him, both of them prayed: 'O our Rubb ! Accept this service from us! Verily, You are the All-Hearer and the All-Knower.'" [Al-Bukhari]

Hadeeth 1868

وَعَنْ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«الْكَمَاةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ» مُتَّفَقٌ عَلَيْهِ.

Sa'id bin Zaid ؓ reported: I heard the Messenger of Allah ﷺ saying, "Truffle (edible fungus) is a species of Al-Manna and their water cures eye diseases." [Al-Bukhari and Muslim]

Commentary

The author, may Allah shower blessings on him, reported on the authority of Sa'eed bin Zayd (may Allah be pleased with him) that the Prophet ﷺ said: "Truffle (edible fungus) is a species of *Al-Manna* and its water cures eyes diseases."

Truffle is a common and delicious edible fungus which usually grows during rainy season. It grows on land and people pluck it without stress when it becomes big. Thus, the Prophet ﷺ said it is a species of *Al-Manna*, that is, among the Favours of Allah on His servants which comes with ease and comfort.

"and its water cures eyes diseases." That is, the liquid extracted from it will cure the sick eyes suffering from cataract with the Permission of Allah – the Mighty and Sublime. This is because its liquid is a desiccant, so it dries the cloudiness from the lens of the eyes. Consequently, he ﷺ said: "and its water cures eyes diseases." That is, it does not cure every illness, but that which is caused by cloudiness. It will cure it with the

Permission of Allah.

Nevertheless, how should the liquid be extracted? It is said that it should be extracted by heating it on the fire, and then it should be squeezed. The heating will turn it soft and it can be easily pressed. It is also said that it should be cut into smaller pieces, and then squeezed very well. The liquid will come out from it, though the quantity will be small.

Allah alone grants success.

19. THE BOOK OF FORGIVENESS

CHAPTER 371: SEEKING FORGIVENESS

The author (may Allah shower blessings on him) concluded his book with seeking forgiveness and repentance. This is because Allah, the Exalted, commanded His Prophet ﷺ towards the end of his life to seek forgiveness for sins. He – the Mighty and Sublime – said:

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۖ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۚ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا﴾

“When there comes the help of Allah and the conquest (of Makkah). And you see that the people enter Allah’s religion in crowds. So glorify the praises of your Lord and ask His forgiveness. Verily, He is the One who accept repentance and who forgives. (110:1-3).

The author, may Allah shower blessings on him, concluded this highly beneficial book, which most Muslims – the learned and the masses- in different parts of the world have benefited from, with seeking forgiveness. This book, *Riyaadus-Saaliheen*, is one of the blessed books I have ever seen in terms of its benefit to the people.

It shows the good intention of the author in compiling it, may Allah shower His Blessings on him.

Al-Istighfaar means seeking for forgiveness. No one is free from sins as stated by the Prophet ﷺ: “All the children of Adam commit sin and the best of them are those who repent.”⁽¹⁾ The sin committed by the children of Adam may be falling short of an obligation or carrying out a prohibition. No one is free from sins, but the cure is seeking forgiveness, praise be to Allah. It is reported that Satan said: “I ruin the son of Adam with sins and they also destroy me with *Lâ-ilâha-illa-Allah* and *Istighfaar*. *Istighfaar* is the means of attaining forgiveness; hence, Allah – the Mighty and Sublime – commanded seeking forgiveness in numerous verses of the Qur’an. The author (may Allah shower blessings on him) cited many relevant and beneficial verses in this regard.

One of them is the Word of Allah to His Prophet ﷺ: “*So know that none has the right to be worshipped but Allah, and seek forgiveness for your sin.*” Allah instructed His Prophet ﷺ to recognize that none deserves to be worshipped except Allah and commanded him to seek forgiveness. He said: “*Ask forgiveness for your sin.*” This is the Prophet ﷺ that Allah has forgiven his future sins and past sins being asked to seek for forgiveness.

Allah – the Mighty and Sublime – said: “*And ask forgiveness for your sin and ask also for believing men and believing women.*”

In the same vein, Allah – the Mighty and Sublime – also praised those who seek forgiveness in several verses. Allah – the Mighty and Sublime – says: “*And those who pray and beg Allah’s pardon in the last hour of the night.*” (3:17). They are those who ask Allah for forgiveness in the last part of the night. The scholars said that they are those who worship Allah by performing the night supererogatory Prayer but consider themselves to be falling short in their duties, hence they ask Allah for forgiveness. Despite the fact that they spend the night performing optional *Salat*, they still seek forgiveness for fear

1 Trimidhi reported it in the Book of Description of Resurrection, no: (2423); and Ibn Maajah in the Book of Ascetics, the Chapter of Repentance, no: (4241).

of falling short in their obligations. Therefore, it is good for one to seek forgiveness from Allah – the Mighty and Sublime- a lot.

Hadeeth 1869

وَعَنِ الْأَعْرَجِ الْمُزَنِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهُ لَيَعَانُ عَلَيَّ قَلْبِي، وَإِنِّي لَأَسْتَغْفِرُ اللَّهَ فِي الْيَوْمِ مِئَةَ مَرَّةٍ» رَوَاهُ مُسْلِمٌ .

Al-Agharr Al-Muzani ﷺ said: *The Messenger of Allah* ﷺ said, “Sometimes I perceive a veil over my heart, and I supplicate Allah for forgiveness a hundred times in a day.” [Muslim]

Hadeeth 1870

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَاللَّهِ إِنِّي لَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ فِي الْيَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً» رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ﷺ said: *I heard the Messenger of Allah* ﷺ saying, “I swear by Allah that I seek Allah’s Pardon and turn to Him in repentance more than seventy times a day.” [Al-Bukhari]

Hadeeth 1871

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَمْ تُذْنِبُوا، لَذَهَبَ اللَّهُ تَعَالَى بِكُمْ، وَلَجَاءَ بِقَوْمٍ يُذْنِبُونَ فَيَسْتَغْفِرُونَ اللَّهَ تَعَالَى فَيَغْفِرُ لَهُمْ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ﷺ said: *The Messenger of Allah* ﷺ said, “By the One in Whose Hand my soul is! If you do not commit sins, Allah

would replace you with a people who would commit sins and seek forgiveness from Allah; and Allah will certainly forgive them.” [Muslim]

Hadeeth1872

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا نَعُدُّ لِرَسُولِ اللَّهِ ﷺ فِي الْمَجْلِسِ الْوَاحِدِ مِائَةَ مَرَّةٍ: «رَبِّ اغْفِرْ لِي، وَتُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ» رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ صَحِيحٌ.

Ibn ‘Umar ؓ said: We counted Messenger’s saying a hundred times during one single sitting: Rabb-ighfir li, wa tubb ‘alayya, innaka Antat-Tawwabur-Rahim . (My Rubb ! Forgive me and pardon me. Indeed, You are the Oft-Returning with compassion and Ever Merciful.” [Abu Dawud and At-Tirmidhi]

Hadeeth1873

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَزِمَ الْاسْتِغْفَارَ، جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ ضَيْقٍ مَخْرَجًا، وَمِنْ كُلِّ هَمٍّ فَرَجًا، وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ» رَوَاهُ أَبُو دَاوُدَ .

Ibn ‘Abbas ؓ said: The Messenger of Allah ﷺ said, “If anyone constantly seeks pardon (from Allah), Allah will appoint for him a way out of every distress and a relief from every anxiety, and will provide sustenance for him from where he expects not.” [Abu Dawud]

Hadeeth1874

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ:

«أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ، غُفِرَتْ ذُنُوبُهُ
وَإِنْ كَانَ قَدْ فَرَّ مِنَ الرَّحْفِ» رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَالْحَاكِمُ وَقَالَ:
حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الْبُخَارِيِّ وَمُسْلِمٍ.

Ibn Mas'ud ؓ said: The Messenger of Allah ﷺ said, "He who says: 'Astaghfirullah-alladhi la ilaha illa Huwal-Haiyul-Qayyumu, wa atubu ilaihi (I seek the forgiveness of Allah, there is no true god except Allah, the Ever-Living, the Self-Subsisting, and I turn to Him in repentance), his sins will be forgiven even if he should have run away from the battlefield (while he was engaged in fighting for the Cause of Allah)." [Abu Dawud , At-Tirmidhi and Al-Hakim (on conditions of Al-Bukhari and Muslim for accepting Hadith)]

Commentary

The author, may Allah shower blessings on him, has earlier mentioned verses enjoining one to seek forgiveness and praising those who do such. Thereafter, he (may Allah shower blessings on him) mentioned various relevant hadeeths.

One of them is what Al-Aghar Al-Muzannee (may Allah be pleased with him) reported from the Prophet ﷺ, whose future and past sins have been forgiven. He ﷺ said: "Sometimes I perceive a veil over my heart," that is, a cover, fog or similar thing "and I supplicate Allah for forgiveness a hundred times in a day." He would say: *Astaghfirullah* hundred times in a day. If the Prophet ﷺ, whose past and future sins have been forgiven, would do this, what about us? But our hearts are dead. There is no veil over our hearts but we fail to pay attention to our actions because of the numerous sins. Hence, you will see a person who is heedless of this matter seeks forgiveness a little.

One should emulate the Prophet ﷺ by doing a lot of *Istighfaar* as stated by Ibn Umar (may Allah be pleased with him): "We counted the Messenger of Allah ﷺ saying a hundred times during one single

sitting: *'Rabbigh fr'lee wa tubb alayyah, innaka anta tawwabur rahim'* (O my Lord! Forgive me and pardon me. Indeed, You are the Oft-Returning with compassion and Ever Merciful.)

In addition, the Prophet ﷺ stated that among the blessings of Allah on His servants is that whenever they are afflicted with sins and ask Allah for forgiveness, He will forgive them. The Prophet ﷺ reported that: **"If you do not commit sins, Allah would replace you with a people who would commit sins and seek forgiveness from Allah, and Allah will certainly forgive them"**. This is an exhortation that one should ask forgiveness from His Lord a lot in order to attain the level of those who constantly seek forgiveness from Allah.

Similarly, he stated that as reported by Abu Dawud (may Allah shower blessings on him): **"If anyone constantly seeks pardon (from Allah), Allah will appoint for him a way out of every distress and a relief from every anxiety, and will provide sustenance for him from where he expects not."**

"If anyone constantly seeks pardon (from Allah)," that is, stick to it and ask a lot of it, Allah will provide deliverance for him from every constraint; relief from every suffering and provide for him from sources he never expected.

The hadeeths regarding the virtues of seeking forgiveness, commendation of those who do it and exhortation towards it are many. Therefore, O my brother, you should seek forgiveness a lot. Let your most frequently spoken word be: "O Allah forgive me", "O Allah have mercy on me", "I ask Allah for forgiveness and I turn to Him in repentance" and other similar words. Perchance, it may coincide with the time Allah accepts supplications and you will be forgiven of your sins.

Hadeeth 1875

وَعَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «سَيِّدُ الْأَسْتِغْفَارِ أَنْ يَقُولَ الْعَبْدُ: اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا

عَلَىٰ عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. مَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا فَمَاتَ قَبْلَ أَنْ يُصْبِحَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ» رَوَاهُ الْبُخَارِيُّ .

Shaddad bin Aus ؓ said: The Prophet ﷺ said, "The best supplication for seeking forgiveness (Syed-ul-Istighfar) is to say: 'Allahumma Anta Rabbi, la ilaha illa Anta, khalaqtani wa ana 'abduka, wa ana 'ala 'ahdika wa wa'dika mastata'tu, a'udhu bika min sharri ma sana'tu, abu'u laka bini'matika 'alayya, wa abu'u bidhanbi faghfir li, fa innahu la yaghfirudh-dhunuba illa Anta . (O Allah! You are my Rubb . There is no true god except You. You have created me, and I am Your slave, and I hold to Your Covenant as far as I can. I seek refuge in You from the evil of what I have done. I acknowledge the favours that You have bestowed upon me, and I confess my sins. Pardon me, for none but You has the power to pardon).' He who supplicates in these terms during the day with firm belief in it and dies on the same day (before the evening), he will be one of the dwellers of Jannah ; and if anyone supplicates in these terms during the night with firm belief in it and dies before the morning, he will be one of the dwellers of Jannah ." [Al-Bukhari]

Hadeeth 1876

وَعَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ، اسْتَغْفَرَ اللَّهُ ثَلَاثًا وَقَالَ: «اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ؛ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ» قِيلَ لِلأَوْرَاعِيِّ - وَهُوَ أَحَدُ رَوَاتِهِ - : كَيْفَ اسْتَغْفَرَا؟ قَالَ: يَقُولُ: اسْتَغْفِرُ اللَّهَ، اسْتَغْفِرُ اللَّهَ. رَوَاهُ مُسْلِمٌ .

Thauban ؓ reported: Whenever the Messenger of Allah ﷺ finished his Salat (prayer), he would beg forgiveness three times [by saying, ‘Astaghfirullah’ (3 times)] and then he would say: “Allahumma Antas-Salamu, wa minkas-Salamu, tabarakta ya Dhal-Jalali wal-Ikram . (O Allah! You are the Bestower of security and security comes from You; Blessed are You. O Possessor of glory and honour).” Imam Al-Auza’i (one of the subnarrators) of this Hadith was asked: “How forgiveness should be sought?” He replied: “I say: Astaghfirullah, Astaghfirullah (I seek forgiveness from Allah. I seek forgiveness from Allah).” [Muslim]

Commentary

An-Nawawi (may Allah shower blessings on him) reported these hadeeths under the Chapter of Seeking Forgiveness.

One of them is the hadeeth of Shaddad bin Aus (may Allah be pleased with him) that the Prophet ﷺ said: “The best supplication for seeking forgiveness (Syed-ul-Istighfaar) is to say: “Allahumma Anta Rabbi, la ilhaha illa Anta, khalaqtani wa ana ‘abduka, wa ana ‘ala ‘ahdika wa wa’dika mastata’tu, a’udhu bika min sharri ma sa’natu, abu’u bidhanbi faghfir li, fa innahu la yaghfirudhu-dhunuba illa Anta. (O Allah, you are my Lord. There is no god besides You. You created me and I am Your slave, following Your covenant and Your promise as much as I can. I seek refuge in You from the evil I have done. I acknowledge before You Your blessings bestowed on me and I confess to You my sins. So forgive me, for surely, no one can forgive sins except You).”

Whoever supplicates with these expressions during the day with firm belief in the supplication and dies on the same day (before the evening) will be among the dwellers of Paradise. Similarly, the one who supplicates with these expressions in the evening with firm belief in it and dies before the morning will be among the dwellers of Paradise.

The Prophet ﷺ said the best supplication for seeking forgiveness is to say: ‘O Allah, You are my Lord; there is none worthy of worship

except You. You created me and I am your servant.' You acknowledge to Allah with your tongue and heart that He is your Lord, your King, the Controller of your affairs and the Knower of your situation. You are His servant in His Universal and Legislative acts.

As for your servitude to His Universal acts, He does whatever He wishes with you. If He wills, He causes you to fall sick or grants you good health. If He wills, He grants you wealth or makes you poor. If He wills, He guides you or leads you astray based on His Wisdom.

Similarly, you are the servant of His by Legislative acts. You have to worship Him the way He has commanded you. You should carry out His obligations and stay away from His prohibitions. Confess to Him that: "O Allah, You are my Lord. There is no god beside You. You created me and I am Your slave, following Your covenant and Your promise as much as I can.' You should acknowledge that Allah is the One who created you when He brought you out of nothing. You should follow His covenant and promise to the best of your ability. This is because everyone took covenant from Allah to do what he has been taught:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾

"When Allah took covenant from those who were given the scriptures to make it known and clear to mankind and not to hide it." (3:187)

Whenever Allah blesses you with knowledge, it is indeed a covenant you have taken from Him that you will apply it.

"I follow your promise" means I believe in your promise. That is, the good you have promised the good-doers and the evil you have promised the evildoers. But I follow Your promise, that is in goodness. Indeed, you are seeking nearness to Allah – the Mighty and Sublime – with these words.

"I seek refuge in you from the evil I have done." That is, you are seeking refuge with Allah from the evil you have committed because a person is rewarded for his good deeds and punished for his evil deeds.

The evil he did may be a cause of going astray as stated by Allah – the Mighty and Sublime:

﴿ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّمَا يُرِيدُ اللَّهُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ﴾

“And if they turn away, then know that Allah is will to punish them for some sins of theirs.”(5:49).

Therefore, you should seek refuge with Allah from the evil of what you have done.

Then, “I acknowledge before You Your blessings bestowed on me.” That is, I admit and acknowledge your great favours which are innumerable!

“I confess my sins to You,” that is, I admit them. “So forgive me this sin for surely no one can forgive sin except you.”

You should endeavour to memorize this supplication, and adhere to it in the morning and in the evening. If you die during the day you will be among the dwellers of Paradise; and if you die during the night you will be among the dwellers of Paradise.

Thereafter, he mentioned the hadeeth of Thauban (may Allah be pleased with him) that whenever the Messenger of Allah ﷺ finished his *Salat* (Prayer), he would beg forgiveness three times [by saying, ‘*Astaghfirullah*’ three times]. Then, he would say: ‘*Allahumma Anta Salamu wa minka As-Salamu, tabarakta ya DhalJalali waL-Ikram* (O Allah! You are the Bestower of security and security comes from You. Blessed are You, O Possessor of Glory and Honour).’ That is after he has said the *Tasleem*.

The first thing to say after *Salam* in an obligatory prayer is *Astaghfirullah* three times. Why should you say *Astaghfirullah* when you have just observed a Prayer and performed a good deed? This is because your good deed is not devoid of decrease and disorder. Therefore, you should seek forgiveness from Allah for whatever shortcomings that might have occurred in the course of the Prayer.

This is similar to those who still seek forgiveness from Allah after observing the optional night Prayer. Allah – the Mighty and Sublime-

said about them:

﴿وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ﴾ (١٧)

“And those who pray and ask Allah’s pardon in the last hours of the night.”(3:17).

Then you should say: “O Allah! You are the Bestower of security and security comes from You.” This means, You are free from every imperfection and defects. “...and safety is from You alone” that is, You are the source of safety. Had it not been for Allah, the Mighty and Sublime, we would not be in a state of safety and we would not be able to work, stand or sit.

“O Possessor of Glory and Honour.” The text does not contain the expression ‘wata ‘alayta (You are High)’ but some other hadeeths contain: *Yaa dhal-Jalaali wal-Ikraam*. That is, Mighty and Great is Your Goodness, Blessings and Bounties on Your servants. One should endeavour to always say *Astaghfirullah* three times after obligatory prayers and also add: “*Allahumma antas-Salam wa minkas-Salam Tabarakta Yaa dhal-Jalaali wal-Ikraam.*”

Hadeeth1878

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، لَأَتَيْتَكَ بِقُرَابِهَا مَغْفِرَةً» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Anas ؓ said: I heard the Messenger of Allah ﷺ saying, “Allah, the Exalted, has said: ‘O son of Adam! I shall go on forgiving you so

long as you pray to Me and aspire for My forgiveness whatever may be your sins. O son of Adam! I do not care even if your sins should pile up to the sky and should you beg pardon of Me, I would forgive you. O son of Adam! If you come to Me with an earthful of sins and meet Me, not associating anything with Me in worship, I will certainly grant you as much pardon as will fill the earth.” [At-Tirmidhi]

Hadeeth1879

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «يَا مَعْشَرَ النِّسَاءِ تَصَدَّقْنَ، وَأَكْثِرْنَ مِنَ الاسْتِغْفَارِ؛ فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ» قَالَتْ امْرَأَةٌ مِنْهُنَّ: مَا لَنَا أَكْثَرَ أَهْلِ النَّارِ؟ قَالَ: «تُكْثِرْنَ اللَّعْنَ، وَتَكْفُرْنَ الْعَشِيرَ مَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلِ وَدِينٍ أَغْلَبَ لِيذِي لُبٍّ مِنْكُنَّ» قَالَتْ: مَا نَقْصَانُ الْعَقْلِ وَالدِّينِ؟ قَالَ: «شَهَادَةُ امْرَأَتَيْنِ بِشَهَادَةِ رَجُلٍ، وَتَمَكُّثُ الْيَوْمِ لَا تُصَلِّيَ» رَوَاهُ مُسْلِمٌ .

Ibn ‘Umar ؓ said: The Prophet ﷺ said, “O women folk! You should give charity and be diligent in seeking Allah’s forgiveness because I have seen (i.e., on the Night of the Ascension to the highest heavens) that dwellers of the Hell are women.” A woman amongst them said: “Why is it that the majority of the dwellers of Hell are women?” The Prophet ﷺ replied, “You curse frequently and are ungrateful to your husbands. In spite of your lacking in wisdom and failing in religion, you are depriving the wisest of men of their intelligence.” Upon this the woman asked: “What is the deficiency in our wisdom and in our religion?” He ﷺ replied, “Your lack of wisdom can be well judged from the fact that the evidence of two women is equal to that one man. You do not offer Salat (prayer) for some days and you do not fast (the whole of) Ramadan sometimes, it is a deficiency in religion.” [Muslim]

Commentary

The author quoted several hadeeths about seeking forgiveness and its encouragement. One of them is that Allah – the Mighty and Sublime – said: “O son of Adam! I shall go on forgiving you so long as you pray to Me and aspire for My forgiveness whatever may be your sins.” That is, irrespective of your sins, I will forgive you as long as you invoke Me and have hope in Me. This is because Allah – the Mighty and Sublime – is to His servant as the servant imagines Him to be. This has been authentically reported in the Divine hadeeth: “I am to a servant of Mine as he imagines Me to be. I am with him when he remembers Me. If he remembers me in his mind I remember him in My Mind; and if he remembers Me in a company I remember he in a better company.”⁽¹⁾

The hadeeth also states that Allah said: “O son of Adam! I do not care even if your sins should pile up to the sky and should you beg pardon of Me, I would forgive you.” This indicates that notwithstanding the sin a person has committed, Allah will forgive him if he returns to Allah and asks for forgiveness.

The excellence of *Istighfaar* is reflected in the statement of Allah: “If your sins should pile up to the sky and should you beg pardon of Me, I would forgive you.” Thus, if a person’s sins were to reach the upper part of the sky then he asks for Allah’s Forgiveness – the Mighty and Sublime – Allah will forgive him. Allah has said whoever does evil or cheats his soul then seeks forgiveness from Allah, he will meet Allah as the Most-Forgiving Most-Merciful. That is, no matter what the sin you might commit O man, then if you seek Allah’s Forgiveness, He – the Mighty and Sublime – will forgive you.

Also, the Prophet ﷺ instructed the women to give lots of charity and be diligent in seeking forgiveness from Allah. This is because he ﷺ saw that the majority of the dwellers of Hell are women.

1 Al-Bukhaari reported it in the Book of Tawheed, no: (6856); and Muslim in the Book of Remembrance ... Istighfaar, the Chapter of Excellence of Remembrance... no: (4851).

This shows that seeking forgiveness is one of the barriers to entering Hell. Therefore, my brother, you should seek forgiveness frequently by saying: *Astaghfirullah* (I seek forgiveness from Allah), *Allahummaghfirlee war-hamnee* (O Allah! Forgive me and have mercy on me). These words will not harm you and are not difficult for you, but easy words.

Allah alone grants success.

Chapter 372: some of the bounties which Allah has prepared in paradise for the believers

The author (may Allah shower blessings on him) concluded his book by quoting relevant texts which illustrate the permanent bounties Allah – the Mighty and Sublime – promised the believers in the Paradise. May Allah count you and me among the dwellers of Paradise. We hope that this is an optimistic feeling of a good end and that Allah should close out our deeds with the actions of the people of Paradise. In addition, we hope that He has forgiven the author and closed out his deeds with the actions of the people of Paradise.

Allah – the Mighty and Sublime – mentioned several verses in His Glorious Book describing what Allah – the Mighty and Sublime – has promised the dwellers of Paradise. One of these verses is the Word of Allah, the Exalted:

﴿وَلَكُمْ فِيهَا مَا تَشْتَهُ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣٢﴾﴾

“There in you shall have (all) that your inner self desire, and there in you shall have all for which you ask.” (41:31).

All the bounties a person may desire and seek are in Paradise; and superior to that is what Allah – the Mighty and Sublime – stated:

﴿هُم مَّا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾﴾

“There they will have all they desire, and We have more.” (50:35). Commenting on it, Allah – the Mighty and Sublime – said:

﴿ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ ﴾

“No person knows what is kept hidden for them of joy as a reward for what they used to do.” (32:17).

That is, it is not possible for a person to grasp the reality of what Allah has promised the people of Paradise because it is beyond what anyone can comprehend. The comfort of this world is just a sample which cannot be compared to the blessing of the Hereafter. Allah has only shown His servants some of the blessings and punishment by way of illustration. Otherwise, the difference between the blessings of this world and the Hereafter cannot be comprehended.

Paradise is the abode which Allah – the Mighty and Sublime – promised His pious friends. The author (may Allah shower blessings on him) began this section by quoting the Word of Allah, the Exalted:

﴿ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾ أَدْخُلُوهَا سَلَامٍ ءَامِينَ ﴿١٦﴾ ﴾

“The pious and righteous person will be amidst gardens and water springs (Paradise). Enter there in peace and security.” (15:45-46).

That is, it will be said to them, enter there in peace and safety from lesion, illness, old age, death and every other thing.

﴿ أَدْخُلُوهَا سَلَامٍ ءَامِينَ ﴿١٦﴾ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ ﴿١٧﴾ ﴾

“Enter there in peace and security and We shall remove from their breasts any deep feeling of bitterness.” (15:47).

That is, when they enter Paradise, Allah – the Mighty and Sublime – will remove any deep feeling of bitterness from their hearts. When they gather on a platform between Paradise and Hell, they will settle any score among themselves until they become sublime and pure, and their hearts become calm and free from any form of bitterness. They will enter Paradise after Allah – the Mighty and Sublime – would have removed any feeling of acrimony from their hearts.

His – the Mighty and Sublime – saying:

﴿إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ﴾ (١٧)

“Brothers facing each other on thrones” (15:47).

As-Surur is the plural of Sareer, which refers to a place reserved for sitting. His – the Mighty and Sublime – saying: “Facing each other,” that is, they will be seated next to one another, demonstrating high etiquette in their sitting, without anyone backing the other person. Some scholars say: “This is because they will be sitting next to one another in a wide circle. When people sit in circles, no one will be backing the others as they will be facing one another. “No sense of fatigue shall touch them nor shall they be asked to leave it.” That is, no tiredness or fatigue will touch them and they will reside therein forever.

The second verse:

﴿يَعْبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ﴾ (١٨) ﴿الَّذِينَ ءَامَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ﴾ (١٩) ﴿أَدْخَلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ﴾ (٢٠) ﴿يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ﴾ (٢١) ﴿وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ﴾ (٢٢) ﴿لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ﴾ (٢٣)

“(It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve, (You) who believed in Our Ayât (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allah’s Will, and believe in the Oneness of Allah - Islâmic Monotheism). Enter Paradise, you and your wives, in happiness. Trays of gold and cups will be passed round them, (there will be) therein all that the one’s inner-selves could desire, all that the eyes could delight in, and you will abide therein forever. This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of

the world). Therein for you will be fruits in plenty, of which you will eat (as you desire). (43:68 - 73).

Allah – the Mighty and Sublime – will announce to His believing servants after they have entered Paradise: **“No fear shall be on you this Day nor shall you grieve”**. Fear for the future and grief over the past. They will not fear what the future holds nor grief over what has passed because Allah has perfected His blessings on them. **“Those who believe in our verses and were Muslims.”** They believed with their hearts and submitted their limbs by complying with the orders of Allah. They do not disobey Allah either by doing what is forbidden or abandoning what is compulsory. **“Enter Paradise, you and your wives in happiness.”** That is, be happy, your wives are *Houris* (fair females) with large and lovely eyes. In addition, they will also have their earthly wives.

﴿ وَالَّذِينَ آمَنُوا وَأَنْبَعَثْتُمْ ذُرِّيَّتَهُمْ فِي آيَاتِنَا بِإِيمَانٍ الْحَقِّنَا رَبِّمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَنَّهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلِّ
 ﴿١١﴾ أَمْرٍ بِمَا كَسَبَ رَهِيْنٌ ﴾

“And those who believe and whose off spring follow them in faith: to them shall We join their off spring, and We shall not decrease the reward of their deed in anything. Every person is a pledge for that which he has earned (52:21).

They as well as their wives will be happy in the abode of delight. They will have all that which their hearts desire and that which pleases the eyes. **“Trays of gold and cups will be pass round them; therein all that inner selves could desire, and all that eyes could delight in.”** Allah – the Mighty and Sublime – did not explain who will pass trays of gold and cups round them in this verse, but He – the Mighty and Sublime – explained it in another verse.

﴿ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِيْنٍ ﴿١٨﴾ لَا يَصَدَّعُونَ عَنْهَا وَلَا
 يَنْزِفُونَ ﴿١٩﴾ ﴾

“Immortal boys will go around them. With cups, and jugs, and

a glass of flowing wine. Where from they will get neither any aching of the head, nor any intoxication” (56:17-19).

The third verse is the Statement of Allah – the Mighty and Sublime: *“Verily the pious will be in a place of security.” (44:51)* That is, a place secured from everything as stated earlier *“Dressed in fine silk and thick silk facing each other.”* This dress of theirs is the highest quality silk.

And Allah – the Mighty and Sublime – said: *“Verily, the pious will be in the delight on thrones looking. You will recognise in their faces the brightness of delight. They will be given to drink pure sealed wine. The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah). It (that wine) will be mixed with Tasnim. A spring whereof drink those nearest to Allah.”*

The *Abraar* are those who do good deeds and abstain from evil deeds. It is derived from the word, *Al-Birr*, which means obedience to Allah. *“Verily the pious will be in delight”* that is, their hearts and bodies will be filled with delight and bliss, may Allah count us among them. *“On thrones looking.”*

Al-Araa’ik, which is the plural of *Areekah*, refers to thrones decorated with ornaments. They will be looking at the blessings which Allah has promised them, including looking at the Face of Allah, the Exalted. *“You will recognize in their faces the brightness of the delight.”* That is, when you look at them you will know that they are in bliss because the brightness of their faces is splendid and beautiful. *“They will be given to drink of pure sealed wine.”* That is, they will be drinking the best of drinks.

Makhtoom, which implies that it will have the smell of musk, and it is a pleasant scent. And for these rewards, earnings and bounties, let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah).

Allah alone grants success.

Hadeeth1880

وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْكُلُ أَهْلُ الْجَنَّةِ فِيهَا، وَيَشْرَبُونَ، وَلَا يَتَغَوَّطُونَ، وَلَا يَمْتَخِطُونَ، وَلَا يَبُولُونَ؛ وَلَكِنْ طَعَامُهُمْ ذَلِكَ جُشَاءَ كَرَشِحِ الْمِسْكِ، يُلْهَمُونَ التَّسْبِيحَ وَالتَّكْبِيرَ، كَمَا يُلْهَمُونَ النَّفْسَ». رَوَاهُ مُسْلِمٌ .

Jabir ؓ reported: The Messenger of Allah ﷺ said, "The inhabitants of Jannah will eat and drink therein, but they will not have to pass excrement, to blow their noses or to urinate. Their food will be digested producing belch which will give out a smell like that of musk. They will be inspired to declare the freedom of Allah from imperfection and proclaim His Greatness as easily as you breathe." [Muslim]

Hadeeth1881

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ تَعَالَى: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، وَاقْرَأُوا إِنِ شِئْتُمْ: {فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ} [السَّجْدَةَ: ٧١] مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, "Allah, the Exalted, has said: 'I have prepared for my righteous slaves what no eye has seen, no ear has heard, and the mind of no man has conceived.' If you wish, recite:

'No person knows what is kept hidden for them of joy as a reward

for what they used to do.” (32:17) [Al-Bukhari and Muslim]

Hadeeth1882

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى أَشَدِّ كَوَكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ وَلَا يَتَغَوَّطُونَ، وَلَا يَتَنَفَّلُونَ، وَلَا يَمْتَخِطُونَ. أَمْشَاطُهُمُ الذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الْأَلُوَّةُ - عُودُ الطَّيِّبِ - أَزْوَاجُهُمُ الْحُورُ الْعَيْنُ، عَلَى خَلْقِ رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ سِتُونَ ذِرَاعًا فِي السَّمَاءِ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ said: The Messenger of Allah ﷺ said, “The first group (of people) to enter Jannah will be shining like the moon on a full-moon night. Then will come those who follow them who will be like the most shining planet in the sky. They will not stand in need of urinating or relieving of nature or of spitting or blowing their noses. Their combs will be of gold and their sweat will smell like musk; in their censers the aloes-wood will be used. Their wives will be large eyed maidens. All men will be alike in the form of their father ‘Adam, sixty cubits tall.”

Hadeeth1883

وَعَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ ﷺ قَالَ: «سَأَلَ مُوسَى، ﷺ رَبَّهُ، مَا أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً؟ قَالَ: هُوَ رَجُلٌ يَجِيءُ بَعْدَ مَا أُدْخِلَ أَهْلَ الْجَنَّةِ الْجَنَّةَ، فَيَقَالُ لَهُ: ادْخُلِ الْجَنَّةَ. فَيَقُولُ: أَيُّ رَبِّ كَيْفَ وَقَدْ نَزَلَ النَّاسُ مَنْزِلَهُمْ، وَأَخَذُوا أَخَذَاتِهِمْ؟ فَيَقَالُ لَهُ: أَنْ تَرْضَى أَنْ يَكُونَ لَكَ مِثْلُ مَلِكٍ مَلِكٍ مِنْ مَلُوكِ الدُّنْيَا؟ فَيَقُولُ: رَضِيتُ رَبًّا، فَيَقُولُ:

لَكَ ذَلِكَ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ وَمِثْلُهُ، فَيَقُولُ فِي الْخَامِسَةِ: رَضِيتُ رَبَّ،
 فَيَقُولُ: هَذَا لَكَ وَعَشْرَةٌ أَمْثَالِهِ، وَلَكَ مَا اشْتَهَتْ نَفْسُكَ، وَلَدَّتْ عَيْنُكَ.
 فَيَقُولُ: رَضِيتُ رَبَّ، قَالَ: رَبِّ فَأَعْلَاهُمْ مَنْزِلَةً؟ قَالَ: أَوْلِيكَ الَّذِينَ أَرَدْتُ؛
 عَرَسْتُ كَرَامَتَهُمْ بِيَدِي، وَخَتَمْتُ عَلَيْهَا، فَلَمْ تَرَ عَيْنٌ، وَلَمْ تَسْمَعْ أُذُنٌ،
 وَلَمْ يَخْطُرْ عَلَى قَلْبِ بَشَرٍ رَوَاهُ مُسْلِمٌ .

Al-Mughirah bin Shu'bah ؓ said: The Messenger of Allah ﷺ said, "Musa (Moses) ؑ asked his Rubb : 'Who amongst the inhabitants of Jannah will be the lowest in rank?' He said: 'It will be a person who will be admitted into Jannah last of all when all the dwellers of Jannah have entered Jannah . It will be said to him: Enter Jannah . But he will say: O my Rubb ! How should I enter while the people have settled in their apartments and taken their shares? It will be said to him: Will you be satisfied and pleased if you have a kingdom like that of a monarch of the world? He will say: I will be content, my Rubb . Allah will say: For you is that, and like that and like that and like that and like that. He will say at the fifth time: I am well-pleased, my Rubb . Allah will say: It is for you and ten times more like it. You will have whatever your soul desires and whatever your eyes could delight in. He will say: I am well-pleased, my Rubb .' Musa ؑ said: 'Who will be of the highest rank in Jannah .' Allah said: 'They are those whom I chose and I established their honour with My Own Hand. I attest with My Seal that they will be blessed with such bounties as no eye has seen, no ear has heard and no human mind has perceived.'" [Muslim]

Hadeeth 1884

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْلَمُ
 آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةِ. رَجُلٌ

يَخْرُجُ مِنَ النَّارِ حَبْوًا؛ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَيَأْتِيهَا، فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلَأَى، فَيَرْجِعُ، فَيَقُولُ: يَا رَبِّ وَجَدْتُهَا مَلَأَى فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ، فَيَأْتِيهَا، فَيُخَيَّلُ إِلَيْهِ أَنَّهَا مَلَأَى، فَيَرْجِعُ. فَيَقُولُ: يَا رَبِّ وَجَدْتُهَا مَلَأَى! فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشْرَةَ أَمْثَالِهَا أَوْ إِنَّ لَكَ مِثْلَ عَشْرَةِ أَمْثَالِ الدُّنْيَا، فَيَقُولُ: أَتَسَخَّرُ بِي، أَوْ تَضْحَكُ بِي وَأَنْتَ الْمَلِكُ» قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ فَكَانَ يَقُولُ: «ذَلِكَ أَذْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً» مُتَّفَقٌ عَلَيْهِ .

'Abdullah bin Mas'ud ؓ reported: The Messenger of Allah ﷺ said, "I know of the last of the inhabitants of the Hell to be taken out from there and the last one to enter Jannah . He is a man who will come out of the Fire, crawling on all fours. Allah, the Rubb of glory and honour will say to him: 'Go and enter Jannah .' He will go to it and think that it is full up. He will then come back and say: 'O my Rubb , it is full up.' Allah will say to him: 'Go and enter Jannah .' He will again go to it and think that it is full up. So he will turn back. Allah will again say: 'Go and enter Jannah . For you have what is equal to ten times the world.' He will say: 'Are You making fun of me while You are the King?' At this I (i.e., the narrator) saw the Messenger of Allah ﷺ laugh till his premolars were visible and he said, "Such man will be the last dweller of Jannah in its lowest rank." [Al-Bukhari and Muslim]

Commentary

The author (may Allah shower blessings on him) mentioned these various hadeeths regarding the blessings of the inmates of Paradise. The first group of people to enter Paradise will be shining like the moon on a full-moon night. This is the best of groups. It is also

established from the Prophet ﷺ that the first people to enter Paradise are members of his Ummah. Then the ones who follow them will be like the most shining planet in the sky. Then the next group will be in accordance to their level.

Part of the bliss of the people of Paradise is that they will eat and drink, but they will not have to urinate, pass excrement or blow their noses; all of their wastes are not those of the people of this world. Their waste comes out like sweat whose smell is better than musk and the smell of their belch is better than the smell of musk because they are in everlasting bliss.

Thereafter, the author (may Allah shower blessings on him) mentioned the lowest and the highest of rank in Paradise. All of these show the distinction of this bliss, may Allah make us one of its inhabitants.

But the situation of the inhabitant of Hell will be opposite, refuge is with Allah. The eye that really hopes for Paradise and fears Hell should not sleep. This is because the enjoyment of this life is small compared to that of the Hereafter; the Hereafter is better for one who fears Allah. Unfortunately, most people live in this world as if there is no other life except the life of this earthly existence. They live as if they were created for the world whereas the world was created for them. Man is created for the Hereafter, which is the eternal abode. It is either in the blazing fire, refuge is with Allah, or in the everlasting bliss.

We ask Allah to count us among the righteous people that He has promised what no eyes have ever seen nor heard by an ear or ever conceived by the mind of any man.

Hadeeth 1885

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِنْ لَوْلُؤَةٍ وَاحِدَةٍ مُجَوَّفَةٍ طُولُهَا فِي السَّمَاءِ سِتُونَ مِثْلًا لِلْمُؤْمِنِ فِيهَا أَهْلُونَ، يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ فَلَا يَرَى بَعْضُهُمْ بَعْضًا»

مُتَّفَقٌ عَلَيْهِ .

Abu Musa ؓ said: The Prophet ﷺ said, “In Jannah the believer will have a tent made of a single hollowed pearl of which the length will be sixty miles in the sky. The believer will have his wives with him and he will visit them and they will not be able to see one another.” [Al-Bukhari and Muslim]

Hadeeth1886

وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجْرَةً يَسِيرُ الرَّكَّابُ الْجَوَادَ الْمُضَمَّرَ السَّرِيعَ مِائَةَ سَنَةٍ مَا يَقْطَعُهَا» مُتَّفَقٌ عَلَيْهِ .

Abu Sa'id Al-Khudri ؓ said: The Prophet ﷺ said, “There is a tree in Jannah that is so huge that if a rider of a swift horse has to cover its distance from one end to another in one hundred years, he will not be able to do so.”

Another narration from Abu Hurairah ؓ is: The Messenger of Allah ﷺ said, “A rider will not be able to cross its (the tree’s) shade even after travelling for one hundred years.” [Al-Bukhari and Muslim]

Hadeeth1887

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ أَهْلَ الْعُرْفِ مِنْ فَوْقِهِمْ كَمَا تَتَرَاءَوْنَ الْكَوْكَبَ الدُّرِّيَّ الْغَابِرَ فِي الْأَفْقِ مِنَ الْمَشْرِقِ أَوْ الْمَغْرِبِ لِتَفَاضُلِ مَا بَيْنَهُمْ» قَالُوا: يَا رَسُولَ اللَّهِ؛ تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ لَا يَبْلُغُهَا غَيْرُهُمْ؟ قَالَ: «بَلَى وَالَّذِي نَفْسِي بِيَدِهِ رِجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمُرْسَلِينَ». مُتَّفَقٌ عَلَيْهِ .

Abu Sa'id Al-Khudri ؓ said: The Prophet ﷺ said, "The dwellers of Jannah will look at those in the upper abodes above them as you look at a shining star which remains in the eastern or western horizon; such will be the difference in superiority which some of them have over others." The Messenger of Allah ﷺ was asked: "Will those be the dwellings of the Prophets which no one else will be able to reach?" He ﷺ replied, "Yes, but by Him in Whose Hand my soul is! men who believed in Allah and acknowledged the truthfulness of the Messengers will reach them." [Al-Bukhari and Muslim]

Hadeeth 1889

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ سُوقًا يَأْتُونَهَا كُلَّ جُمُعَةٍ. فَتَهُبُّ رِيحُ الشَّمَالِ، فَتَحْتُو فِي وُجُوهِهِمْ وَثِيَابِهِمْ، فَيَزْدَادُونَ حُسْنًا وَجَمَالًا، فَيَرْجِعُونَ إِلَى أَهْلِيهِمْ، وَقَدْ أزدَادُوا حُسْنًا وَجَمَالًا، فَيَقُولُ لَهُمْ أَهْلُوهُمْ: وَاللَّهِ لَقَدْ أزدَدْتُمْ حُسْنًا وَجَمَالًا! فَيَقُولُونَ: وَأَنْتُمْ وَاللَّهِ لَقَدْ أزدَدْتُمْ بَعْدَنَا حُسْنًا وَجَمَالًا!» رَوَاهُ مُسْلِمٌ .

Anas ؓ said: The Messenger of Allah ﷺ said, "In Jannah there is a market to which the people will come every Friday. The northern wind will blow and shower fragrance on their faces and clothes and, consequently, it will enhance their beauty and loveliness. They will then return to their wives who will also have increased in their beauty and loveliness, and their families will say to them: 'We swear by Allah that you have been increased in beauty and loveliness since leaving us.' Thereupon they will reply: 'We swear by Allah that you have also been increased in beauty and loveliness since we left you.'" [Muslim]

Hadeeth1890

وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ الْعُرْفَ فِي الْجَنَّةِ كَمَا تَتَرَاءَوْنَ الْكُوكَبَ فِي السَّمَاءِ مُتَّفَقٌ عَلَيْهِ .

Sahl bin Sa'd ؓ said: The Messenger of Allah ﷺ said, "The dwellers of Jannah will see the upper abodes of Jannah as you see the stars in the sky." [Al-Bukhari and Muslim]

Hadeeth1891

وَعَنْهُ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهِدْتُ مِنَ النَّبِيِّ ﷺ مَجْلِسًا وَصَفَ فِيهِ الْجَنَّةَ حَتَّى انْتَهَى، ثُمَّ قَالَ فِي آخِرِ حَدِيثِهِ: «فِيهَا مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ» ثُمَّ قَرَأَ {تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ} إِلَى قَوْلِهِ تَعَالَى: فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ. رَوَاهُ الْبُخَارِيُّ .

Sahl bin Sa'd ؓ said: I was in the company of the Prophet ﷺ. He gave a description of Jannah and concluded with these words, "There will be bounties which no eye has seen, no ear has heard and no human heart has ever perceived." He ﷺ then recited this Verse:

Hadeeth1892

وَعَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ يُنَادِي مُنَادٍ: إِنَّ لَكُمْ أَنْ تَحْيَوْا، فَلَا تَمُوتُوا أَبَدًا،

وَأَنَّ لَكُمْ أَنْ تَصِحُّوا، فَلَا تَسْقُمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشِبُّوا فَلَا تَهْرَمُوا
أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَنْعَمُوا، فَلَا تَبْأَسُوا أَبَدًا» رَوَاهُ مُسْلِمٌ.

Abu Sa'id and Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "When the dwellers of Jannah enter Jannah, an announcer will call: (You have a promise from Allah that) you will live therein and you will never die; you will stay healthy therein and you will never fall ill; you will stay young and you will never become old; you will be under a constant bliss and you will never feel miserable." [Muslim]

Commentary

These hadeeths are explaining in details the bliss of the people of Paradise. One of the matters which the Prophet ﷺ mentioned is that the believer will have a tent in Paradise made of a single hollowed pearl of which the length will be sixty miles in the sky. He will have two wives therein and the wives will not be able to see one another. This, Allah know of best, may be as a result of the expansiveness of the house, the glamour of its rooms and their concealment.

The Prophet ﷺ also mentioned that an announcer would call to the people of Paradise: "(You have a promise from Allah that) you will live therein and you will never die; you will stay healthy therein and you will never fall ill."

He also mentioned the hadeeth that shows that they will always be in bliss, without fear of death, sickness or termination of their bliss as stated by Allah – the Mighty and Sublime: ﴿وَفِيهَا كَثِيرٌ مِمَّا لَا مَقْطُوعٍ وَلَا مَمْنُوعٍ ۗ﴾ (33) "And fruit in plenty. Whose supply is not cut off by change of season), nor are they out of reach" (56:32-33).

There is also a market to which they will come every Friday; that is, in the estimate of that, because there is no *Jumu'ah* Prayer or any other Prayer in Paradise. The northern breeze will blow which will enhance their good looks and beauty; that is, it resembles the northern breeze

in its coolness and freshness.

All that which has been mentioned in these hadeeths should compel one to crave for the righteous actions that will make him reach the abode, may Allah count us among its inhabitants. The best of what is in Paradise is that they will be looking at Allah – the Mighty and Sublime – in the real sense as stated by Allah: “Some faces that that shall be Naadirah (shining and radiant). Looking at their Lord (Allah).” (75:22-23). He – the Mighty and Sublime – also said: “On thrones, looking (at all things).” (83:23). Elsewhere He – the Mighty and Sublime – said: “For those who have done good is the best and even more.” (10:26)

“...and even more” refers to looking at the Face of Allah, the Exalted.

I ask Allah, the Mighty and Lord of the Mighty Throne, to count you and me among the dwellers of Paradise.

Hadeeth 1893

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ أَدْنَى مَقْعَدٍ أَحَدِكُمْ مِنَ الْجَنَّةِ أَنْ يَقُولَ لَهُ: تَمَنَّ فَيَتَمَنَّى وَيَتَمَنَّى، فَيَقُولَ لَهُ: هَلْ تَمَنَيْتَ؟ فَيَقُولَ: نَعَمْ، فَيَقُولَ لَهُ: فَإِنَّ لَكَ مَا تَمَنَيْتَ وَمِثْلَهُ مَعَهُ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه said: The Messenger of Allah ﷺ said, “The lowest place of any of you in Jannah will be that Allah will tell him to express his wish. He will wish and wish again. Allah will then ask him: ‘Have you expressed your wish?’ He will answer: ‘Yes, I have.’ Allah will say: ‘You will have what you have wished for and the like thereof along with it.’” [Muslim]

Hadeeth 1894

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ

اللَّهُ عَزَّ وَجَلَّ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ؛ فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ، فَيَقُولُ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا نَرْضَى يَا رَبَّنَا وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ! فَيَقُولُ: أَلَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ فَيَقُولُونَ: وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أَحِلُّ عَلَيْكُمْ رِضْوَانِي، فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبَدًا». مُتَّفَقٌ عَلَيْهِ .

Abu Sa'īd Al-Khudri ؓ said: The Messenger of Allah ﷺ said, "Allah, the Rubb of honour and glory, will say to the inhabitants of Jannah : 'O inhabitants of Jannah !' They will respond: 'Here we are! At Your service, O our Rubb . All good is in Your Hand!' He will ask them: 'Are you pleased?' They will reply: 'Why should we not be pleased, O Rubb , when You have given us what You have not given to any of Your creatures?' Allah will say: 'Shall I not give you something better than that?' They will ask: 'O Rubb ! What can be better than that?' Allah will say: 'I shall bestow My Pleasure upon you and I shall never be displeased with you.'" [Al-Bukhari and Muslim]

Hadeeth 1895

وَعَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَقَالَ: «إِنَّكُمْ سَتَرُونَ رَبَّكُمْ عَيْنًا كَمَا تَرُونَ هَذَا الْقَمَرَ، لَا تَضَامُونَ فِي رُؤْيَيْهِ» مُتَّفَقٌ عَلَيْهِ .

Jarir bin 'Abdullah ؓ reported: We were sitting with the Messenger of Allah ﷺ when he looked at the full moon and observed, "You shall see your Rubb in the Hereafter as you are seeing this moon; and you will not feel the slightest inconvenience in seeing Him." [Al-Bukhari and Muslim]

Hadeeth 1896

وَعَنْ صُهَيْبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنَجِّنَا مِنَ النَّارِ؟ فَيَكْشِفُ الْحِجَابَ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ» رَوَاهُ مُسْلِمٌ .

Suhaib ؓ reported: The Messenger of Allah ﷺ said, "When the inhabitants of Jannah enter Jannah, Allah, the Glorious and Exalted, will say to them: 'Do you wish me to give you anything more?' They will reply: 'Have You not made our faces bright? Have You not brought us into Jannah and delivered us from the Hell?' And Allah will remove the Veil. The (dwellers of Jannah) will feel that they have not been awarded anything dearer to them than looking at their Rubb." [Muslim]

Commentary

The author (may Allah shower blessings on him) wrapped up this book, *Riyaadus-Saaliheen*, by citing some hadeeths about the bliss of the people of Paradise. We ask Allah to make this a good omen for which he and we would be admitted into Paradise.

He (may Allah shower blessings on him) mentioned two hadeeths about the believers seeing their Lord on the Day Resurrection in Paradise. He stated that Allah – the Mighty and Sublime – will bestow His Pleasure upon them and will never be angry with them again thereafter.

The believers seeing their Lord in Paradise is an established fact based on the Qur'an, *Sunnah*, and consensus of the companions and scholars of the *Ummah*. None rejects it except one whose heart has

been blinded by Allah, and refuge is with Allah. The hadeeths that report this matter are *Mutawaatir* (very many).

﴿ وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ ﴾

Allah – the Mighty and Sublime – says: “Some faces that that shall be Naadirah (shining and radiant). Looking at their Lord (Allah).” (75:22-23).

﴿ لِلَّذِينَ أَحْسَنُوا لِحُسْنَىٰ وَزِيَادَةٌ ﴿٢٦﴾ ﴾

He – the Mighty and Sublime – also said: “For those who have done good is the best and even more (*Ziyaadah*)” (10:26).

The most learned creature about the Book of Allah, Muhammad ﷺ, interpreted this *Ziyaadah* to mean: Looking at the Face of Allah, the Exalted.

﴿ عَلَى الْأَرْوَاقِ يُنظَرُونَ ﴿٢٣﴾ ﴾

Allah – the Mighty and Sublime – said: “On thrones looking (at all things)” (83:23). That is, looking at the bliss that Allah has promised them, and the highest of this bliss is looking at the Face of Allah. Allah – the Mighty and Sublime – said: “They will have all they desire and We have more. (50:35).

“...more” is the *Ziyaadah*, about which Allah said: “For those who have done good is the best and the more.” (10:26), which was interpreted by the Prophet ﷺ as looking at the Face of Allah, the Exalted.

Allah – the Mighty and Sublime – said:

﴿ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾ ﴾

“No vision can grasp Him. But He grasps all vision. He is Al-Latif (the Most Subtle the Courteous), Well Acquainted with all things.” (6:103). Allah’s Word, “No vision can grasp Him” means that eyes can see Him but they cannot grasp Him because He is more immense above the ability of the eyes to grasp Him.

These five verses indicate that the believers will see their Lord on the Day of Resurrection; no one rejects this except the one on the path of misguidance and we ask Allah to guide him to the truth. This is because none denies this except a deviant. The verses are very clear and the hadeeths are *Mutawaatir* as a poet has written:

Among the Mutawaatir narrations are: 'he who lies (against me knowingly...), and 'whoever builds (a mosque for Allah...), and the narrations about seeing (Ru'yah) Allah and the Hawd (the Prophet), so also is wiping over the Khufu, these are just some.

The *Ru'yah* mentioned is the believers' seeing Allah on the Day of Resurrection.

And among these hadeeths are: "You shall see your Lord in the Hereafter as you are seeing a full moon on a full-moon night; and you will not feel the slightest inconvenience in seeing Him." He ﷺ also said: "You shall see your Lord as you see the sun without cloud clearly."

The hadeeths are numerous. Whoever wishes to know them should refer to *Haadi al-Arwaah ilaa bilaad al-Afraah* of Ibn Qayyim (may Allah shower blessings on him).

We ask Allah, the Exalted, to bless you and us with glance at His Sublime Face in Paradise for He has power to do all things.

Allah alone guarantees success.

This is the end of the Commentary on the *Garden of the Righteous from the Speech of the Leader of the Messengers (Riyaadus-Saaliheen min Kalaami Sayyid al-Mur'saleen)*. And praise to Allah with Whose Bounty all good deeds are completed. We ask Allah to make it a source of benefit and grant exceeding rewards and recompense to its author, Al-Haafidh Muhyd-Deen Abu Zakariyyah An-Nawawi who died in 676 A.H, and its commentator, Al-Allaamah As-Shaykh Muhammad Sâlih Al-Uthaymeen who died in 1421 A.H. May Allah shower His Mercy on them both, and bestow His Forgiveness and Pleasure on them with those whom He has bestowed such among the Prophets, the Truthful, the Martyrs and the Righteous.

And may Allah exalt the mentioning of His slave and Messenger, the Seal of the Prophets, the Leader of the Pious, the Leader of the First and the Last; our Prophet Muhammad; and may He shower His Blessings on him, his household, his companions and those who follow them in goodness till the Day of Recompense.