

He went on serving the Prophet (ﷺ); he served for ten years, from the time he arrived to the time he died. As such by that, he attained great virtues and was brought up by the Messenger (ﷺ); and that was from the respectable conduct of his mother – may Allah be pleased with her.

His saying: **"None of you truly believes..."** that is, his *Īmān* will not be perfect, and it does not imply utter negation of *Īmān*.¹³⁰ **"...unless he loves for his brother what he loves for himself"**: meaning, whosoever does not love for his brother what he loves for himself, his *Īmān* is deficient. What is intended here is not his brother by relation; rather, **"his brother"** means every Muslim since the believers are brothers as He – the Mighty and Sublime – says:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾ الحجرات: ١٠

"The believers are nothing else than brothers." (Al-Hujurāt: 10)

So, he should love for his Muslim brother of good, what he loves for himself as the Muslims are a single soul and body; each of them is pained by the afflictions of the other and each of them is happy at the happiness of the other, and they exchange benefits amongst themselves and ward-off harm from one another. This is the case with the Muslims.

From the implications of his saying: **"...unless he loves for his brother what he loves for himself"** is that the Muslim detests for his brother what he detests for himself. Thus, as you hate evil and harm for yourself, you should also hate it for your brother. It then follows that you do not bring evil to him or harm him or deceive him or betray him since you detest these things for yourself. The Ḥadīth is from the simple statements of the Messenger (ﷺ) with comprehensive entailments.

This is evidence also for the perfect *Īmān* of the one who bears this attribute. As for the one who is bereft of it, his *Īmān* is

¹³⁰ See:: *Kitāb ul-Īmān* within *Majmū' Fatāwah* (7/257-258)

deficient. It also contains encouragement towards brotherhood amongst the Muslims and mutual exchange of moral and material benefits (amongst them). The Moral benefits: by giving sincere advice and teaching, ordering good and prohibiting evil; the Material benefits: by helping him if he needs some money.

The *Hadīth* is not restricted to giving your brother money; while this is also encouraged, it is not the only goal. Even, there is something greater than that which is that if you find him upon any act of sin, you forbid him that and advice him confidentially because you detest that sin for yourself. So, you detest it for him too. Similarly, you teach him if you find that he is ignorant of a matter in his religion and you explain to him and guide him. This is greater than giving money. As such, it is important such is spread amongst the Muslims.



الحديث الرابع عشر

عن ابن مسعود رضي الله عنه قال: قال رسول الله ﷺ: "لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ إِلَّا يَأْخُذَی ثَلَاثَ: النَّفْسُ بِالنَّفْسِ وَالْثَّيْبُ الزَّانِي وَالْمُفَارِقُ لِدِينِهِ التَّارِكُ لِلْجَمَاعَةِ". رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ وَغَيْرُهُمَا ، وَهَذَا لَفْظُ الْبُخَارِيِّ .

HADĪTH FOURTEEN

Ibn Mas'ūd – may Allah be pleased with him – said: Allah's Messenger ﷺ said: "It is unlawful to take the life of a Muslim except for one of three reasons: the *Thayyib* that commits illicit sexual intercourse, a life for a life, the one who leaves his religion abandoning the *Jamā'ah*". Collected by Al-Bukhārī and Muslim.

COMMENTARY

Islam has brought five basic Necessities; that is:

- Preservation of the Religion: by killing the renegade who plays around with the religion.
- Preservation of the Intellect: by protecting it from whatever harms it of intoxicants and hard drugs.
- Preservation of Life: by killing the one who kills in retribution.
- Preservation of Wealth: by amputating the hand of a thief and the highway robber.
- Preservation of Honor: by flogging the false accuser who accuses a Muslim of fornicating or a shameful act. He will be given eighty strokes except if he brings four witnesses

who will affirm what he says; otherwise, he will be flogged. This is to preserve the honor of the Muslims. It also contains preservation of progeny as illegal sexual intercourse confuses genealogies and causes illnesses, takes away bashfulness. So its consequence is really grievous!

Islam has brought the preservation of these Necessities; as such, he (ﷺ) said in this *Hadīth*: "It is unlawful to take the life of a Muslim..." So, whosoever testifies that: there is no deity worthy of worship except Allah and that Muḥammad is Allah's Messenger, has entered into Islam and so, his blood and wealth become prohibited (to be taken) as he (ﷺ) said:

أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَيُقِيمُوا
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ
وَحِسَابُهُمْ عَلَى اللَّهِ

"I have been ordered to combat the people until they testify that: there is none worthy of worship beside Allah, and that Muḥammad is Allah's Messenger; and they establish the Prayer and give the *Zakāh*. When they do that; they have preserved from me, their blood and wealth except for the rights of Islam and their reckoning is with Allah".¹³¹

It follows that whoever openly shows Islam, we shall accept it from him; respect his blood, honor and wealth. He becomes a brother to us, and it is not permissible to trespass on him except when he does one of three things; then it will be legitimate to take his blood even when he is a Muslim in order to protect the Necessities. Those things are:

The first: "a life for a life". As regards Retribution, Allah – the Exalted – said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ﴾ البقرة: ١٧٨

¹³¹ Its reference had preceded.

*"O you who believe! The Law of Retribution is prescribed for you."
(Al-Baqarah: 178)*

"Prescribed for you..." that is, obligated; retribution is obligatory if it is demanded by the victim or his relatives and it is obligatory for the Authorities to implement the retribution in order to preserve life. He – the Exalted – said:

﴿ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴾

البقرة: ١٧٩

"And there is (a saving of) life for you in the Law of Retribution, O men of understanding, that you may become from the pious." (Al-Baqarah: 179)

Therefore, if the Law of Retribution is abandoned, blood will be spilled indiscriminately, and fear and fright will spread in the society. But if a single unjust soul is killed, everyone is protected, the society will be safe and bloodshed prevented. This is only found in Islam. As for the systems of the disbelievers or other human systems, they prevent killing (the one who kills, for example) and shelter the unjust transgressor and aid him. They do not show mercy to the oppressed, and so the society. Rather, it shows mercy to the criminal and protects him, and the best of the ruling they will give over him is that he should be imprisoned for five hundred years or four hundred years or for life. Later they will grant him pardon and release him.

So, they will only announce that they have given such-and-such judgment on him, but the implementation will not be there; even if it were implemented, it does not suffice; there should be severance and taking retribution from him by killing him. This is mercy from Allah – the Mighty and Sublime.

The second: **"...the *Thayyib* that commits illicit sexual intercourse..."** the *Thayyib* is the one who has had sexual intercourse with his wife; whether Muslim or a free non-Muslim under Muslim rule inside a legally sound marriage. Thus, he becomes a *Muhsan* (a married person) by that marriage. If he

commits illicit sexual intercourse after that marriage, he becomes from those who spread evil on the earth for he has infringed on the sanctity of honor after he had tasted marriage. So he has no excuse for his transgression for he has what should suffice him of legally sound and beneficial marriage. Thus, if he commits illicit sexual intercourse, it is evidence for his viciousness and that he desires evil and immorality. For such, his blood is legitimate (to be spilled). He will be killed in the manner specifically described which is that he is stoned to death.

This is reported by large number of people in every generation from the Qur'an, the *Sunnah* and from the actions of the Muslims. It is one of the legal punishments prescribed by Allah – the Mighty and Sublime. It will not suffice that he is killed with the sword; rather, he should be stoned, and openly in the public to deter the rest of the people. This is from the merits of Islam and its preservation of honor and chastity. He – the Most High – said:

﴿وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ﴾ المومنون: ٥

"And those who guard their chastity." (Al-Mu'minūn: 5)

Thus, it contains the preservation of lineage and bailing out the society from lethal sicknesses which result from illicit sexual relations.

In recent times, the issue of these diseases has spread and statistics have shown how the HIV AIDS has affected societies wherein the shameful deeds of illicit sexual intercourse and homosexuality abound. Millions of people are now dying due to this horrible crime. Allah – the Mighty and Sublime – says:

﴿وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا﴾ الإسراء: ٣٢

"And come not near to the unlawful sexual intercourse. Verily, it is a great sin and an evil way." (Al-Isrā': 32)

He said: "**And come not near to the unlawful sexual intercourse...**" and He has not said: "Do not commit unlawful sexual intercourse" alone. What He said means: abandon all what leads to illicit sexual intercourse including casting glances, the woman's traveling without a male relative prohibited in marriage to her, the women's show of beauty and ornament, their exposing their faces and free-mixing with men. These are means to illicit sexual intercourse which have been prohibited by the Law-Giver to prevent the occurrence of the evil of falling into the shameful deed.

The third: "**...the one who leaves his religion...**", that is, the renegade. He (ﷺ) said: "Whoever goes out of his religion, kill him"¹³² because he affirmed and testified that this religion is truth, entered into Islam and then after understanding it and being satisfied with it, he renegades. This is evidence of his viciousness. The legal punishment for such a person is that he is killed to preserve the religion from been toyed with and to shut off the path of evildoers who want to turn the people away from the religion. This is because some of them would enter into Islam openly and then renegade so that the people will say: "he did not renegade except that he had seen that the religion lacks aptness. For this one who renegaded is amongst the thinkers and those who understand affairs; if he had seen any good in this religion, he would not have renegaded." That is how the hypocrites and those with weak *Īmān* will speak. So, if he is killed, the people will honor the religion and stop taking the religion for a thing of play.

And his saying: "**...the one who abandons the Jamā'ah**"; it is said that: he is the one who rebels against the ruler and abandons the generality of the Muslims intending the *Khawārij* and the aggressors by that and whosoever breaks loose from obedience and rebels against the generality of the Muslims. He is to be combated to ward off his evil. If he is fought and killed then his killing is permitted juristically because it is in preservation of the religion from been toyed with and towards the preservation of the

¹³² Its reference had preceded.

oneness of the Muslims. This is the (explanation regarding the) one who abandons the generality of the Muslims.

Therefore, that points to the fact that the Muslim should stick to the generality of the Muslims and their leader and not abandon them. If he abandons them he should be killed to ensure safety and the togetherness of the Muslims and to preserve the word from been toyed with and the evil which they refer to as freedom of opinion.

Islam has rightly guaranteed freedom of opinion by the Muslim's working on raising the truth and not been afraid - for the sake of Allah - of the reproach of the reproacher. As for freedom of opinion to aid evil and abandon the religion, abusing it and cursing the pious, this is rather an evil freedom and rebellion against the generality of the Muslims.



الحديث الخامس عشر

عن أبي هريرة (رضي الله عنه): أن رسول الله (ﷺ) قال: "مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ فَلَا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ". رواه البخاري ومسلم.

HADITH FIFTEEN

Abū Hurayrah – may Allah be pleased with him – said: Allah's Messenger (ﷺ) said: **"Whoever believes in Allah and the Last Day should say that which is good or remain silent. And whoever believes in Allah and the Last Day should honor his guest"**. Collected by Al-Bukhārī and Muslim.

COMMENTARY

This *Hadīth* sheds light on some of the traits of *Īmān*; for *Īmān* has many traits and branches. Every good deed and every act of obedience and seeking nearness to Allah are from *Īmān* owing to the fact that *Īmān* is utterance with the tongue, affirmation with the heart and action with the limbs. It then follows that all actions – whether from those of the heart such as fear, reverence, inclination towards a thing and to be frightened, or from those of the limbs such as the prayer, fasting, the pilgrimage, charity and so on – are from the essence of *Īmān*; they are included in it. And this *Hadīth* elucidates some of them.

His saying: **"Whoever believes in Allah and the Last Day"**: the first thing is belief in Allah – the Mighty and Sublime – **"and the Last Day"** which is the resurrection on the Day of Resurrection. Because whosoever believes in Resurrection will necessarily preparing towards it; merely believing in it without getting ready for it will not really benefit. The servant must prepare for Resurrection as a matter of necessity. So, he increases in good deeds and repents from sins before he dies and is resurrected.

This is the essence of mentioning belief in the Last Day with belief in Allah – the Mighty and Sublime – otherwise, the pillars of *Īmān* are six – as is known – the last of which is the belief in the Resurrection. However, he mentioned it with belief in Allah for emphasis and because if one truly believes that he will certainly be raised and made to account and be rewarded, he will pay attention and get ready and establish the other pillars of Islam along with other obligations and will abstain from the prohibitions.

He said: "...he should say that which is good or remain silent", since part of belief in Allah and the Last Day and preparation for it is that the servant says what is good or remains silent. Allah – Glorious is He – has created this tongue in this person and taught him speech and clarity as a mercy from Him – Glorious is He and Exalted. He has not made him from the stiff things that do not speak or from the beasts or the deaf and dumb who have impaired speech. Allah – the most High – rather favored him with this speech and tongue.

The tongue is a sword with two sharp ends: if you employ it for good it brings about good for you, but if you employ it for evil, it brings evil and sin upon you based on what you utter with it. Because of the significance of speech, Allah – the Mighty and Sublime – has assigned two angels on the right and left sides of men, they are regularly with him, writing what he says. He – the most High – says:

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾ ق: ١٨

"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)." (Qāf: 18)

They are both taking records of whatever he says¹³³ whether in obedience or disobedience and even the permissible. The verse is general, entailing everything the servant says. So the utterances that you make will be written and counted against you. If they

¹³³ See: *Tafsīr at-Tabarī* (26/159)

are good, it brings about good and benefit for you but if it is evil, it brings about evil and punishment. It follows that the most dangerous of what is in man is his tongue; so he (ﷺ) said:

وَهَلْ يُكَبُّ النَّاسُ عَلَى وُجُوهِهِمْ - أَوْ قَالَ عَلَى مَنَاخِرِهِمْ - فِي النَّارِ إِلَّا
حَصَائِدُ أَلْسِنَتِهِمْ

"Will people be turned upside down on their faces – or he said – on their nostrils in the Fire more than by the yields of their tongues?"¹³⁴

He said: "...he should say that which is good" and Allah – the Mighty and Sublime – said:

﴿ وَقُولُوا قَوْلًا سَدِيدًا ﴾ (٧٠) الأحزاب: ٧٠

"...And utter (always), that which is good." (Al-Ahzāb:70)

Good utterance is such as: the *Tasbīḥ* (saying: *Subḥān Allāh*), the *Tahlīl* (saying: *Lā ilaha illAllāh*), the *Takbīr* (saying: *Allahu Akbar*), the recitation of the Qur'an, remembrance of Allah, ordering good and forbidding evil, acquiring beneficial knowledge and reconciling between people: every utterance with which Allah – the Mighty and Sublime – is pleased is good. He – the Exalted – said:

¹³⁴ Collected by at-Tirmidhī (2616), an-Nasā'ī in *al-Kubrah* (6/428), Ibn Mājah (3973), Aḥmad in the *Musnad* (5/231), 'AbdurRazāq in his *Muṣannaf* (11/194), Ibn Abī Shaybah in his *Muṣannaf* (5/320), aṭ-Ṭabarānī in *al-Kabīr* (116), al-Ḥākim in *al-Mustadrak* (2/447), al-Bayhaqī in *Shu'ab al-Īmān* (3/39) from the *Ḥadīth* of Mu'adh bin Jabal (ﷺ)

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

"There is no good in most of their secret talks save (in) him who orders charity (in Allah's Cause), or all 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-Nisā: 114)

Speech does not require so much; it is not as the prayer or fasting or like *Jihād*. You could say what is good while seated or reclining or riding or while walking. But the body gets tired from acts of obedience; as for the tongue, it does not get tired from speech, so you should get it busy with what benefits you.

His saying: **"or remain silent"**: if he does not speak that which is good, he should remain silent to be safe, and when he remains silent he is actually safe. When he speaks that which is good, he gains but if it is evil, he gets destroyed. And most of what man utters – especially due to nonchalance and weak *Īmān* – is evil speech or from the aspects of excess utterances bereft of any benefit. Consequently, the Prophet (ﷺ) said:

إِنَّ اللَّهَ كَرِهَ لَكُمْ ثَلَاثًا: قِيلَ وَقَالَ وَإِضَاعَةَ الْمَالِ وَكَثْرَةَ السُّؤَالِ

"Allah has prohibited you three things: hearsays, wasting wealth and much questioning."¹³⁵

Allah has prohibited the Muslim getting busy with hearsays. Such a person would gather the statements of people and get so busy with them and other evil speeches like: backbiting, slandering, cursing, falsehood and perjury, and the worst of them

¹³⁵ Collected by al-Bukhārī (1477) and Muslim (593) from the *Ḥadīth* of Muḡīrah bin Shu'bah (رضي الله عنه)

all, joining partners with Allah – the Mighty and Sublime – such as supplicating to other than Allah or seeking help from other than Allah and other prohibited utterances.

All of that will be counted by Allah – the Exalted – against the servant; it will be written in his record and he will be asked about them on the Day of Resurrection. So, the Muslim should preserve his tongue from that which is bereft of any benefit or something unnecessary so that he rests and leaves the people to rest.

His saying: "...or remain silent" is because there is tranquility and safety in remaining silent. If you utter an evil word you would not be able to rectify and disprove it, but before you speak you are in control of your tongue. As such, remaining silent is better than making blameworthy statements. Always make this rule a part of you; if you want to say anything, consider the speech; if it contains good you should say it, but if it contains evil, then withhold your tongue from it so that you are saved.

Then he (ﷺ) said: **"And whoever believes in Allah and the Last Day should not harm his neighbor"**: the *Jār*, neighbor, is somebody who is nearby you in residence, farmland, industry or store, and he has rights contained in the Qur'an, the *Sunnah* and consensus. Allah – the most High – said:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ
وَالصَّاحِبِ بِالْجَنبِ﴾ النساء: ٣٦

"Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, the poor, the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side." (An-Nisā': 36)

So the neighbor has rights from the ten rights mentioned in this verse.

Your neighbor trusted you and lived near you, so no harm should reach him from you whether through speech or action, and that from speech is worse and more hurting. If you give your neighbor or any other person some large amount of money but you speak evil of him, this evil speech will hurt him even when you had given him the money. But as for good words, they create good impacts in him and make him love you even if you do not give him any money. So good words have great impacts and benefit more than even money.

So his saying: **"he should honor his neighbor"** includes honoring him in speech; this is the easiest and the most beneficial: that you say good words to him, greet him with the *Salām*, respond to his greetings of *Salām* when he greets you, and so on. It also includes honoring him in action by extending gifts to him, giving him charity when he is in need and fulfilling his needs when he is unable, keeping your gaze off the private regions of his body and his secrets, and keeping your ears off eavesdropping him, not putting a harmful thing at his doorstep or his way, and making sure your children do not harm his and so on.

The Prophet ﷺ had said:

مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيَرُّهُ

"Jibrīl continued to advice me regarding the neighbor until I thought he will entitle him for inheritance."¹³⁶

That is due to the greatness of the rights of the neighbor. Neighborhood has rulings and significance amongst the people; so if honoring the neighbor is from the completeness of *Īmān*, then harming the neighbor brings blemish to a person's *Īmān*.

Then he ﷺ said: **"And whoever believes in Allah and the Last Day should honor his guests"**: the *Dayf* (guest) is the one who lodges with you. Honoring such guests is obligatory both in the city or village wherein there are no restaurants and cafeterias.

¹³⁶ Collected by al-Bukhārī (6014) (6015), Muslim (2624), (2625) from the *Hadīth* of ‘Ā’isha and Ibn ‘Umar (رضي الله عنه).

They do not have hotels where the stranger, traveler and the wayfarer could lodge; there is nothing of such in the villages. Likewise in the desert, these facilities are lacking there; so if a person is traveling through a town, even if he is rich, and he neither has any sale commodity with him or service he could render, it is from the rights of the one with whom he lodges to entertain him. But in the cities, there is no need since there are restaurants and hotels. If he is rich, then he does not need such; but if he is poor, then you should spend on him due to his condition and need and not because he is a guest.

It is reported in the *Ḥadīth* that the Prophet ﷺ said:

جَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ وَالضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ فَمَا بَعْدَ ذَلِكَ فَهُوَ صَدَقَةٌ، وَتَمَامُ
الضِّيَافَةِ ثَلَاثَةُ أَيَّامٍ بَلِيَالِهَا

"His treat is for a day and a night; and entertaining the guest is for three days. Whatever comes after that is charity; but full entertainment of the guest is for three days and nights."¹³⁷

The people of knowledge say: that which is obligatory is a day and night and to complete three days and nights is supererogatory.¹³⁸

Honoring the neighbor and the guest was from the traits widely known amongst the Arabs before Islam; they used to pride amongst themselves with that. They have many poetic verses regarding that. Then Islam came and affirmed and encouraged it due the tremendous good contained in it.



¹³⁷ Collected by al-‘Bukhārī (6019) and Muslim (48) from the *Ḥadīth* of Abū Shurayh al-Adawī (رحمته الله).

¹³⁸ See: *Jami'u al-'Ulūm wal-Hikam* (p. 142), *Sharḥ an-Nawawī 'alā Ṣaḥīḥ Muslim* (12/30,31), *Fath ul-Bārī* (10/533), *‘Umdat ul-Qārī* (22/111) and *Tuḥfat ul-Ahwadhī* (6/87).

الحديث السادس عشر

عن أبي هريرة (رضي الله عنه) أن رجلاً قال للنبي (ﷺ): أوصني، قال: "لا تغضب"، فردّد مراراً، قال: "لا تغضب". رواه البخاري .

ḤADĪTH SIXTEEN

Abū Hurayrah – may Allah be pleased with him – said that: A man said to the Prophet (ﷺ): “Give me some advice”; he (ﷺ) said: "Do not become angry". He repeated it severally; he said: "Do not become angry". Collected by Al-Bukhārī.

COMMENTARY

Anger and delight are two traits or qualities upon which man is created for particular benefit and good. The one who does not get angry will be deficient; however, anger should only be employed in its right place; when it gets beyond its place, it harms.¹³⁹

Anger is the opposite of pleasure¹⁴⁰ and is a trait and quality upon which man is created. It brings about high blood pressure and an expansion of the jugulars, leading such a person to desire retribution against the one with whom he is angry. There is none

¹³⁹ Ibn Athīr in *An-Nihāyah fī Garīb al-Ḥadīth* (4/370) said: "Anger from the creatures could be praiseworthy or blameworthy. The praiseworthy is that in the aspects of the religion and the truth; and the blameworthy is that in contrast to that."

¹⁴⁰ See: *Lisān al-'Arab* (1/648)

amongst us except that he gets angry; but the intelligent believer comports himself well during anger and does not vent it. As for the unwise and ignorant, anger could lead him to many blameworthy things like killing, wounding and obscene speech or breaking the ties of kinship. Anger could lead a person to dangers except if he employs it in a good manner in its right place, then he becomes free of its evil.

This person requested the Prophet (ﷺ) to give him an advice that will benefit him; so the Prophet (ﷺ) said to him: **"Do not become angry"**. As if the man underrated this advice and so, he repeated the request to the Prophet (ﷺ) and each time, he would say to him: **"Do not become angry"** and did not say more than that. What was the wisdom behind that?

One of the scholars said: May be this man is known for anger and the Prophet (ﷺ) would answer each person according to his need. Therefore, the Messenger (ﷺ) gave him that advice because of his knowledge of his condition¹⁴¹ although it is an advice for him and others than him. Every person is encouraged not to be angry because of the harms that result from anger. There is none amongst us who does not get angry but the intelligent believer takes to forbearance because Allah – the Mighty and Sublime -, regarding the attributes of the believers, said:

﴿وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ﴾ الشورى: ٣٧

"And when they are angry, they forgive." (Ash-Shūrā: 37)

He did not say: they do not get angry; rather, He said:

﴿وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ﴾ الشورى: ٣٧

"And when they are angry, they forgive." (Ash- Shūrā: 37)

So one should forgive and forbear; this is what is encouraged.

¹⁴¹ See: *Faṭḥ ul-Bārī* (10/520, 521), *'Umdat ul-Qārī* (22/164) and *Tuḥfat ul-Aḥwadhī* (6/138).

Consequently, he (ﷺ) said:

لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ

"The one who throws the people is not (necessarily) the strong."

That is, the powerful who throws the people is not (necessarily) the strong,

الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ

"But the strong is he who controls himself during anger".¹⁴²

This is the one who is really strong: he who restrains himself during anger.

The Messenger (ﷺ) used to get angry but he would not vent it except if the anger is for the sake of Allah – the Mighty and Sublime. He was lenient and never retaliated for himself despite the difficulties he faced from the people. But if the sanctity of Allah, the Mighty and Sublime - is broken, he gets angry for the sake of Allah and not for himself. He would forbear, forgive and be nice to the one who has angered him because of His saying:

﴿فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ﴾ الشورى: ٤٠

"But whoever forgives and makes reconciliation, his reward is due from Allah." (Ash- Shūrā: 40)

So, this is the medication for anger;

Firstly: As much as possible, do not get angry.

Secondly: When you get angry, do not express it; rather you should exercise patience, endurance and forbearance.



¹⁴² Collected by Al-Bukhārī (6114) and Muslim (2609).

الحديث السابع عشر

عن أبي يعلى شَدَّادِ بْنِ أَوْسٍ (رضي الله عنه) عن رسول الله ﷺ قال: "إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ وَلْيُجِدْ أَحَدُكُمْ شَفْرَتَهُ فَلْيُرِحْ ذَبِيحَتَهُ". رواه مسلم.

HADĪTH SEVENTEEN

Abū Ya'ālā, Shaddād bin Aws – may Allah be pleased with him – reported that Allah's Messenger ﷺ said: "Allah has pre-ordained kindness over all things. So, when you kill, kill properly, and when you slaughter, slaughter properly. You should sharpen your razor and give a sense of ease to what you slaughter". Collected by Muslim.

COMMENTARY

Allah's Messenger ﷺ said: "Allah has prescribed kindness..." *Kataba*; that is, obligated. Allah – the Exalted – has obligated kindness towards all things, and from that are these issues: "So, when you kill, kill properly and when you slaughter, slaughter properly".

Ihsān could be between a servant and his Lord, and between the servant and people, and between the servant and the beasts.

As for *Ihsān* between the servant and his Lord, it is the highest level of the religion and that is by his worshipping his Lord as though he sees Him and not join partners in worship with Him, to fear Him and hope in Him. It had preceded in the *Hadīth* of Jibreel that he asked the Prophet ﷺ about *al-Ihsān* and he answered that: "*Al-Ihsān* is that you worship Allah as though

you see Him for even though you cannot see Him, He still sees you."¹⁴³

This is *Ihsān* between the servant and His Lord; and it means perfection of worship. It is said: *Ahsana ash-Shay* when he perfects it; and *Ahsana as-San'ah* when he is good at it. So you perfect worship regarding that between you and Allah – the Mighty and Sublime – by giving sincerity to Allah, Glorious is He, and following the Messenger ﷺ.

As for *Ihsān* between the servant and people, that is through reciprocating good with them and overlooking their faults and giving charity to the needy among them. Thus, he extends benefit to them through speech and action and relates with them in a nice manner, perfecting relations with them as ordered by Allah and His messenger.

Likewise *Ihsān* between a person and the beasts by feeding the hungry among them and providing water for the thirsty, easing their pains; if it is hurt, he cares for it. This is with regards to the non-rapacious beasts. Even the dogs he – peace and blessings be upon him – said (regarding them):

يَتِمَّا كَلْبٌ يُطِيفُ بَرَكِيَّةَ كَادَ يَقْتُلُهُ الْعَطَشُ إِذْ رَأَتْهُ بَغِيٌّ مِنْ بَعَايَا بَنِي
إِسْرَائِيلَ فَتَزَعَتْ مُوقَهَا فَسَقَتْهُ فُغْفِرَ لَهَا بِهِ

“While a dog wandered around a well almost put to death by thirst, one of the prostitutes among the children of Isreal saw it. So she removed her footwear and provided it water and for that she was forgiven.”

The prostitute is the one who engages in illicit sexual intercourse; and illicit sexual intercourse is the worst and most abominable sin apart from joining partners with Allah.

In another version, (it says):

¹⁴³ Its reference had preceded.

بَيْنَمَا رَجُلٌ يَمْشِي فَلَشْتَدَّ عَلَيْهِ الْعَطَشُ، فَنَزَلَ بِئْرًا فَشَرِبَ مِنْهَا، ثُمَّ خَرَجَ،
فَإِذَا هُوَ بِكَلْبٍ يَلْهَثُ يَأْكُلُ التُّرَى مِنَ الْعَطَشِ، فَقَالَ: لَقَدْ بَلَغَ هَذَا مِثْلَ
الَّذِي بَلَغَ بِي، فَمَلَأَ خُفَّهُ ثُمَّ أَمْسَكَهُ بِفِيهِ، ثُمَّ رَقِيَ فَسَقَى الْكَلْبَ، فَشَكَرَ
اللَّهُ لَهُ فَغَفَرَ لَهُ

“While a man was walking he became severely thirsty. So he descended a well, drank from it and came out. Suddenly, he saw a dog breathing laboriously, licking the sand out of extreme thirst and he said (to himself): ‘The like of what touched me has certainly affected this.’ He soaked his footwear, held it with his mouth and climbed out and provided the dog with water. So, Allah showed grace on him and forgave him.” They (i.e. the companions – may Allah be pleased with them) asked, “O Messenger of Allah! Do we have rewards regarding (the treatment of) beasts?” He answered,

فِي كُلِّ كَبِدٍ رَطْبَةٌ أَجْرٌ

“Regarding every fresh liver bearing (creature), there is reward.”¹⁴⁴

Hence, it is obligatory that you show kindness to the beasts as you do to humans.

His saying: “...when you kill...”: following the Laws of Retribution or prescribed punishments, “**kill properly**”. When any person among the people deserves been killed according to the rulings on retribution or legal punishment, such should be treated kindly in the killing; he should not be punished before the killing, neither should he be killed using a blunt instrument or a device that will punish him. The person carrying out the killing should rather be quick with it and complete the killing

¹⁴⁴ Collected by al-Bukhārī (2363) and Muslim (2244) from the Ḥadīth of Abū Hurayrah (رضي الله عنه).

without putting him to difficulty or infringing punishments during the killing.

This is because infringing punishment on him is injustice which is not allowed. As for his killing, that is allowed and so, it should be carried out in the easiest manner possible even if such is a disbeliever who deserved the killing owing to his disbelief. Hence, he should not be punished during his execution; he should rather be executed with dispatch and quickness. So, his saying: “...when you kill, kill properly” is generally regarding the disbeliever and other than him.

He said: “...when you slaughter...” the animals which are approved or allowed to be slaughtered; when you slaughter them in worship or for food or you slaughter them to ward off harm from them like the predators or the rapacious dog, “...slaughter properly”. Do not make the animal suffer by strangulating it to death or dragging the animal with its ears or slaughter it with a blunt device or hurl it on the ground and delay the slaughtering being busy with something else while you still tie the animal. None of these is allowed because it translates to punishing the animal.

You should slaughter it in the easiest way possible; and when you slaughter do not hastily cut it to pieces before it actually dies. Be patient until it dies and gets cold; as long as it still moves and life is still in it, do not add to its pains – the pangs of death and the pains of cutting. You should rather leave it until it dies.

Similarly, from the aspects of slaughtering properly is that you have the know-how of slaughtering. So, one who is ignorant who wants to learn slaughtering should not come and then inflict punishment on the animals. None should slaughter except those who are competent in slaughtering.

Then he said: “You should sharpen your razor...”: the *Shafrah* (razor) whether it is used for killing such as the sword or for slaughtering like the knife should be sharp so that it cuts sharply.

He said: “...and give a sense of ease to what you slaughter”: meaning; he should slaughter them in an easy way, he should not strangle it or beat the animal before slaughtering. He should not also tie it over a long time; he should rather quickly slaughter it so that it rests. This is among the things Allah the Exalted obligated and is from the beauties of this religion: it is a religion of propriety; not a religion of malevolence and revenge without right.



الحديث الثامن عشر

عن أبي ذرٍّ جُنْدُبِ بْنِ جُنَادَةَ، وأبي عبد الرحمن مُعَاذِ بْنِ جَبَلٍ رضي الله عنهما،
عن رسول الله ﷺ قال: "اتقِ الله حيثما كنت، وأتبعِ السيئةَ الحسنةَ تَمْحُهَا،
وخالقِ الناسَ بَخْلُقِي حَسَنٍ". رواه الترمذي وقال: هذا حديث حسن صحيح .

ḤADĪTH EIGHTEEN

Abū Dharr, Jundub bin Junādah and Abū ‘Abdir-Raḥmān Mu‘ādh bin Jabal – may Allah be pleased with them both – reported that Allah’s Messenger ﷺ said: “Fear Allah wherever you are, and follow up a bad deed with a righteous one it will cancel it; and relate with the people with noble character.” Collected by At-Tirmidhee and he said, “A *Ḥasan Ṣaḥīḥ Ḥadīth*.

COMMENTARY

The difference between a *Ṣaḥīḥ Ḥadīth* and a *Ḥasan Ḥadīth* is that the *Ṣaḥīḥ* is stronger than the *Ḥasan*; the *Ṣaḥīḥ* is (the *Ḥadīth*) reported by just and precise narrators from the beginning of the chain till its end, in addition to being free from contradiction and hidden defect;¹⁴⁵ while the *Ḥasan Ḥadīth* is that reported by just and (relatively) less precise narrators¹⁴⁶.

So it differs only from the angle of precision (of the reporter); otherwise, the *Ḥasan Ḥadīth* is a type of *Ṣaḥīḥ Ḥadīth* as well, except that it is of a lesser degree than a *Ṣaḥīḥ Ḥadīth* due to its having narrators who are less precise.

¹⁴⁵ See: *al-Manḥal ar-Rāwī* of Ibn Jamā‘ah (33)

¹⁴⁶ Refer to p. 144

His saying: “*Ḥasan Ṣaḥīḥ*” means that he reported it from two routes: a *Ṣaḥīḥ* route and one which is *Hasan*. This is the most correct view regarding the explanation of this expression¹⁴⁷.

This *Ḥadīth* contains three sentences, and each sentence is an independent advice. It is a line of conduct the Muslim should follow in his life and dealings with Allah, his conduct with himself and relation with the people.

The firstly regarding his conduct with Allah: It is obligatory upon the Muslim to fear Allah by obeying Him and refraining from disobeying Him. *Taqwā* (piety) is to carry out what Allah ordered and abstain from what Allah has forbidden since that will protect him from the punishment of Allah and His anger. Having *Taqwā* of Allah is a comprehensive statement that entails all good traits, and is Allah’s counsel to His entire creation. Allah the Exalted said:

﴿...وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا

اللَّهَ...﴾ النساء: ١٣١

“*And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allah, and keep your duty to Him...*” [An-Nisā’: 131]

He (ﷺ) said: “**Fear Allah wherever you are**”: It is obligatory upon the Muslim to fear Allah in any place; when he comes out with the people and when he is alone; His conduct with Allah should not change. But if he shows piety and religiosity when he is with the people but confronts Allah with sins and violations whenever he is away from the people; then that is hypocrisy.

¹⁴⁷ Ibn Jamā’ah stated in *al-Manhal ar-Rāwī* (p. 37): “The statement of at-Tirmidhī and others: ‘*Ḥasan Ṣaḥīḥ*’ means that it was reported through two chains of narrators. One on them is *Ṣaḥīḥ* while the other is *Ḥasan*. Or that it means *Ḥasan* in the linguistic sense, and that is what the soul inclines to and admires.” See: *Nukhbatul-Fikr* of Ibn Ḥajar (p. 229)

His saying: “**Wherever you are**” indicates that it is obligatory that a person should not look at the people nor fear the people; rather he should only fear Allah – Glorious is He and Exalted – regardless of whether he is with the people or alone because Allah knows his condition. Even if he conceals himself from the people, nothing is hidden from Allah. He the Exalted said:

﴿إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ﴾ ال عمران: ٥

“Truly, nothing is hidden from Allah, in the earth or in the heavens.” [Āl-Imrān: 5]

He also said:

﴿يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ ...﴾ النساء: ١٠٨

“They may hide (their crimes) from men, but they cannot hide (them) from Allah...” [An-Nisā': 108]

As for the people, they do not know about your inner-self even if you sit amongst them. Thus, it is with a greater reason that they should not know anything about you when you conceal yourself from them. But Allah the Exalted Knows. Consequently, he (ﷻ) said: “*Al-Iḥsān* is that you worship Allah as if you are seeing Him, even if you cannot see Him, He certainly sees you.”¹⁴⁸

Furthermore, when some people are in Muslim countries, they display Islam; but when they go to disbelieving countries, they disguise themselves and conform with the disbelievers in what they are upon. They change colours like the chameleons. This is something not permissible. Therefore, the Muslim must fear Allah and be conscious of Him – Glorious is He and Exalted – in everywhere and in any country.

Secondly: with regard to himself: He (ﷻ) said: “**And follow up a bad deed with a righteous one it will cancel it**”: When an individual does an evil deed, it is obligatory upon him to turn to

¹⁴⁸ Its reference had preceded.

Allah the Mighty and Sublime in repentance and follow it up with righteous deeds since righteous deeds cancel evil deeds as He the Exalted said:

﴿وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ

السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّكِرِينَ﴾ ﴿١١٤﴾ هو: ١١٤

“And perform *Aṣ-Ṣalāh* (*Iqāmah aṣ-Ṣalāh*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Ṣalāh* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins)” [Hūd: 114].

The Prophet ﷺ said:

وَالْجُمُعَةُ إِلَى الْجُمُعَةِ وَرَمَضَانُ إِلَى رَمَضَانَ مَكَفَرَاتٍ لِّمَا بَيْنَهُمَا مَا اجْتَنَبْتَ
الْكَبَائِرُ

“...the Friday prayer to another Friday prayer, a *Ramaḍān* till another *Ramaḍān* expiates what is between them as long as the major sins are avoided.”¹⁴⁹

His saying: “...it cancels it” means, it wipes it away and expiates it. This is among the favours of Allah – Glorious is he and Exalted. And this is among the numerous things with which Allah cancels sins. Similarly, whoever regularly observes the five daily prayers; Allah will cancel his minor sins off him. So do not despair of Allah’s mercy. You should rather quickly turn to Allah the Mighty and Sublime in repentance.

Allah the Exalted said:

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ

اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ ﴿٥٣﴾ الزمر: ٥٣

¹⁴⁹ Recorded by Muslim (233) from the Ḥadīth of Abū Hurayrah (رضي الله عنه).

“Say: ‘O ‘Ibādī (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins...’ [Az-Zumar: 53]

Therefore repentance wipes away previous sins. In fact even if the polytheist or disbeliever repents, Allah will accept his repentance. Allah the Most High said:

﴿قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ﴾ الأنفال:

٣٨

“Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven.” [al-Anfāl: 38]

What about the sin that is less than disbelief and polytheism? So do not magnify the sins and despair of Allah’s mercy and repentance. Turn to Allah the Mighty and Sublime in repentance. Repentance with the tongue is not sufficient; follow up your repentance with righteous deeds.

Allah the Exalted said:

﴿إِلَّا مَنْ تَابَ وَءَامَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يَبْدِلُ اللَّهُ

سَيِّئَاتِهِمْ حَسَنَاتٍ ۚ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾ الفرقان: ٧٠

“Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful” [Al-Furqān: 70].

So deal with yourself with this standard, increase your righteous deeds and repent from sins; Allah the Mighty and Sublime will pardon and forgive you if you observe the means of forgiveness.

Thirdly: between you and the people: He ﷺ said: **“And relate with the people with noble character.”** Meaning, be mannerly with them; good character, good speech and cheerfulness for that is part of what generates love in the hearts and unites the people.

Good character is a praiseworthy attribute the Muslim should have; Allah bestows it on whomsoever He wishes among His slaves. One could also endeavor to acquire good character. Allah the Mighty and Sublime said regarding His Prophet (ﷺ), Muḥammad:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾ (القلم: ٤)

“And verily, you (O Muḥammad) are on an exalted standard of character.” [Al-Qalam: 4]

Allah bore witness to the high standard of his character and so, his enemies became his friends, becoming from among his closest and noblest companions because of his character. They began to defend and support him and fighting along with him, whereas in the past, they used to be among the worst of enemies. However, through his dealings and character with the people, it attracted them to Islam.

This is how the person inviting people to Allah in particular should be. He should possess good character; relate with the people with a good manner, gentleness and kindness so that it would attract them towards performing good deeds, turning to Allah in repentance and accepting his call.

Therefore, these important sentences are the methodology the Muslim should follow; and they are among the concise expressions with comprehensive entailments given to the Prophet (ﷺ); and this one, he combines between the good of this world and the Hereafter.



الحديث التاسع عشر

عن أبي العباس عبد الله بن عباس رضي الله عنهما قال: كُنْتُ خَلْفَ النَّبِيِّ ﷺ يَوْمًا، فَقَالَ: " يَا غُلَامُ، إِنِّي أَعَلَمْتُكَ كَلِمَاتٍ: احْفَظْ اللَّهَ يَحْفَظْكَ، احْفَظْ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلْ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتْ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ ". رواه الترمذي وقال: هذا حديث حسن صحيح .

وفي رواية غير الترمذي: " احْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ، تَعْرِفِ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبِكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا

HADITH NINETEEN

Abū l-‘Abbās ‘Abdullāh bin ‘Abbās – my Allah be pleased with them both – said: “I was behind the Prophet ﷺ one day and he said, ‘O young boy! I shall teach you some words: Be mindful of Allah and He will protect you; be mindful of Allah and you will find Him in front of you. When you seek (a need), beseech Allah, and when you seek help, ask help from Allah. You should know that if the entire mankind were to come together to grant you any benefit; they will not be able to benefit you except what Allah has written for you. And if they were to come together to cause you any harm; they will not be able to harm you, except what Allah has written for you. The pens have been raised; and the pages are dried.” Collected by At-Tirmidhī, who said: “A *Hasan Ṣaḥīḥ Hadīth*.”

In a version different from that of At-Tirmidhī, (it reads): “Be mindful of Allah, you will find Him in front of you. Seek nearness to Allah during prosperity, He will know in adversity. You should know that whatever misses you was not to reach you; and whatever reaches you was not to miss you. You should know also, that help comes with perseverance and that relief comes after distress and that certainly, with difficulty comes ease.”¹⁵⁰

COMMENTARY

This *Hadīth* is from Ibn ‘Abbās - رَضِيَ اللَّهُ عَنْهُمَا - the Prophet’s nephew. The Prophet (ﷺ) used to supplicate for him that:

اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ وَعَلِّمَهُ التَّأْوِيلَ

“O Allah, give him a deep understanding of the religion and teach him the Interpretation.”¹⁵¹

That is, explanation of the Qur’an.

He was among the signs of Allah in knowledge, *Fiqh* and exegesis of the Qur’an, so much so that he was nicknamed “Interpreter of the Qur’an” and “the learned man of the *Ummah* (ﷺ)”. He was a young boy during the time of the Prophet (ﷺ). The Prophet (ﷺ)

¹⁵⁰ Collected by Aḥmad in *al-Musnad* (1/307), Hanād in *Az-Zuhd* (1/304), ‘Abd bin Ḥamīd in his *Musnad* (p 214), aṭ-Ṭabarānī in *al-Kabīr* (11243), al-Ḥākim in *al-Mustadrak* (3/623), Al-Lālikā’ī in *I’tiqād Ahl as-Sunnah* (4/614) and al-Bayhaqī in *Shu’b al-Īmān* (2/27)

¹⁵¹ Collected by Aḥmad in *al-Musnad* (1/266), Ibn Ḥibbān in his *Ṣaḥīḥ* (15/531), Ibn Abī Shaybah in his *Muṣanaḥ* (6/383), al-Ḥākim in *al-Mustadrak* (3/615), which he authenticated it, and Aṭ-Ṭabarānī in *al-Kabīr* (10587) from Ibn ‘Abbās (رَضِيَ اللَّهُ عَنْهُمَا). The first part was collected by al-Bukhārī (143) and Muslim (2477). According to the version of al-Bukhārī (75), the Messenger of Allāh supplicated for him and said: “O Allah, enrich him with the knowledge of the Book.” In another version (3756): “O Allah, enrich him with wisdom.”

passed away while he had not attained puberty. In spite of that, Allah gave him this abundant knowledge and great understanding due to the blessing of the supplication of the Messenger (ﷺ).

He (ﷺ) said: **“O young boy!”** The *Gulām* (as it occurs in the Arabic text) means a small boy. This contains evidence of paying attention to kids and guiding them.

“I shall teach you some words”: That is, few words but with comprehensive entailments, and the words of the Messenger (ﷺ) are not like the statements of others beside him. This shows that knowledge should be taken little by little. The easy words should be taken first; thereafter it will grow and increase. Knowledge should not be taken all at once.

He said: **“Be mindful of Allah...”**: Be mindful of Allah: meaning, be mindful of His religion. Be mindful of Allah by performing His obligations and abandoning His prohibitions. Be conscious of Allah’s prohibitions by avoiding them. This is the meaning of being mindful of Allah. Allah the Mighty and Sublime does not need any protection.¹⁵² He is the One who protects the people, the creation and the entire universe. So it only refers to preserving Allah’s religion.

His saying: **“Be mindful of Allah...”** this is from the angle of the slave, **“...He will protect you”** this is from the angle of Allah. It is a reward, and rewards are from the kinds of action. If you are mindful of Allah, He will protect you from what you dislike in your religion and worldly life. This is among the benefits of being mindful of Allah and preserving His obligations and prohibitions.

Then he (ﷺ) said: **“Be mindful of Allah...”**: This is an emphasis, **“You will find Him in front of you.”** The first was: **“He will protect you,”** while this one is: **“You will find Him in front of you”** that is to say, ahead of you. In another version, (it says): **“You will find Him in front of you.”** Meaning that Allah the Exalted is

¹⁵² Since *Ihfaḍh* as it occurs in the Arabic text literally means, “protect”. (TN)

close to His slaves – Glorious is He and Exalted -, and He also hastens to reward His slaves as contained in the Ḥadīth:

مَنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرَوَلًا

“Whoever moves closer to me by a span, I will move closer to Him by arm’s length; and whoever moves closer to me walking, I will hasten to Him.”¹⁵³

This means that Allah will hasten to reward whoever obeys Him. So being mindful of Allah - the Mighty and Sublime - has two benefits:

First: Allah will protect you.

Second: You will certainly find Allah close to you.

Then He (ﷺ) said: “*When you seek (a need), beseech Allah*”, if you need anything, seek it from the Generous and the Giver of Plenty – Glorious is He, Who possesses the treasures of the heavens and the earth. Do not ask the people. Asking other than Allah is of two types:

The First: Asking someone for what no one is capable of giving except Allah. This is a major *Shirk* like those who invoke the dead ones, seek aid from the dead, seek deliverance through them and ask their needs from them. One of them would come to the grave and say, “O so-and-so assist me. O so-and-so, O friend of Allah, give me such-and-such.” This is major *Shirk*.

The Second: Asking people what they are able to do; and this is permissible. It is allowed for you to ask someone if you are in need. However, what is preferable for a slave is that he should avoid asking the people because there is degrading in asking and deficiency in *Tawhīd*. So ask Allah, the One free of wants and the Most Generous for He – Glorious is He – descends to the lowest

¹⁵³ Collected by al-Bukhārī (7405) and Muslim (2675)

heaven during the last third of every night saying, “Who will beseech Me so that I give him?”¹⁵⁴

Allah the Exalted said:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا
دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾ البقرة:

١٨٦

“And when My slaves ask you (O Muḥammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright” [al-Baqarah: 186].

He ﷺ said: “And when you seek help, ask help from Allah”: *Al-Isti’aanah* means seeking for assistance; Allah the Exalted said:

﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِثُ﴾ الفاتحة: ٥

“You (Alone) we worship, and You (Alone) we ask for help (for each and everything)” [Al-Fātiḥah: 5].

So, it is a form of worship, and joining it with worship [in the above verse] is from the aspects of joining the specific with the general in order that attention is given to it. Otherwise, it is a form of worship.

Al-Isti’aanah is similar to asking: If seeking for assistance from the creature is with regard to what no one has power over except Allah, it is major *Shirk*. But if seeking for assistance from creatures has to do with something they are capable of then such is allowed. However, avoiding it is better because it entails degradation and being in need of the people. It is better for you to be contented with Allah the Mighty and Sublime.

¹⁵⁴ Collected by al-Bukhārī (1145, 6321, 7494) and Muslim (758) from Abū Hurayrah

He (ﷺ) said: **“And know that if the entire mankind were to come together...”** If the entire creation should come together, **“...to grant you any benefit; they will not be able to do so except what Allah has written for you.”** That is to say, what He has predetermined and written for you in the Preserved Tablet. **“...and if they were to come together to cause you any harm; they will not be able to harm you except what Allah has written for you.”**

This entails having faith in divine decree and preordainment, and that mankind does not have the ability to benefit you or harm you except what Allah has written for you through them of benefit or harm. So, they are only a means; but the One who brings benefit and harm is Allah the Mighty and Sublime.

If Allah orders them (to benefit you) they will benefit you, and if He does not order them, they will not benefit you. And if He orders them as well to harm you, they will harm you. So it is obligatory upon you to believe in divine decree and preordainment.

Then he (ﷺ) said: **“The pens have been raised; and the pages are dried”**. The meaning is that Allah’s decree has been predetermined and concluded and can never be altered. The preordainments of Allah can never be changed.

His saying (ﷺ), **“The pens have been raised”** i.e. the pens that wrote the decrees and preordainments.¹⁵⁵ **“...and the pages are dried”**: the pages on which the divine decrees are written. So this entails the matters of belief in divine decree and preordainment, and it was the advice given to Ibn Abbās - and others -, that he should believe in divine decree and preordainment. If a slave believes in the divine decree and preordainment, he will be contented with Allah from begging the people and seeking help from the people most times.

In the second version, the Prophet (ﷺ) said: **“Seek nearness to Allah during prosperity, He will know you in adversity.”** i.e., be

¹⁵⁵ See types of pens in *Sharḥ at-Taḥāwīyah* of Ibn Abil-‘Izz (p. 265)

close to Allah in all your situations; when you are prosperous, not in need of anything; do not turn away from Allah the Mighty and Sublime. Be close to Allah by obeying Him and refraining from disobeying Him. Allah the Exalted said:

﴿كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَفٍ ۖ أَن رَّأَاهُ مُسْتَغْفِرًا ۖ﴾ العلق: ٦ - ٧

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

Therefore, if a man considers himself self-sufficient, he will forget about Allah the Mighty and Sublime and thinks that he is not in need of Allah. But if he falls sick, he turns to Allah; however, if he is cured, he forgets about Allah the Mighty and Sublime. This evil condition indicates weakness of faith.

His saying: **“He will know you in adversity”** means that: when you fall into any danger or adversity while you were obedient to Allah at times of prosperity, Allah will certainly save you through your righteous deeds like (what happened in) the Ḥadīth of the companions of the rock¹⁵⁶ who were shut in the cave by the rock and were unable to come out. Because they had previous righteous deeds, Allah granted them relief.

One made *Tawassul* to Allah with his kindness to his parents, the other made *Tawassul* to Allah the Mighty and Sublime with his avoiding illicit sexual intercourse out of fear of Allah while the third did *Tawassul* to Allah the Mighty and Sublime with his trust and preservation of the wage of the worker who abandoned his wage with him and left. He preserved it and invested it and when he came back to him, he gave it to him. So, Allah granted them way out.

Allah the Mighty and Sublime says regarding the dwellers of the Paradise:

¹⁵⁶ Collected by al-Bukhārī (2215) and Muslim (2743)

﴿ءَاخِذِينَ مَا آَنَاهُمْ رَبُّهُمْ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿١٦﴾ كَانُوا قَلِيلًا مِّنَ
الَّذِينَ مَا يَهْتَفِعُونَ ﴿١٧﴾ وَإِلَّا لَأَسْحَارُ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ
وَالْمَخْرُومِ ﴿١٩﴾﴾ الذاريات: ١٦ - ١٩

“Verily, they were before this (i.e. in the world) Muḥsinūn (good-doers). They used to sleep but little by night [invoking their Lord (Allah) and praying, with fear and hope]. And in the hours before dawn, they were (found) asking (Allah) for forgiveness. And in their properties there was the right of the beggar, and the Maḥrūm (the poor who does not ask the others)” [Adh-Dhāriyāt: 16-19].

Before that, they were (good-doers) in the world.

Allah the Mighty and Sublime also stated about Yūnus (peace be upon him) – the companion of the whale:

﴿فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾﴾ الصافات: ١٤٣

“Had he not been of them who glorify Allah...” [Aṣ-Ṣāfāt: 143]

That is, he used to offer prayers at times of prosperity.

﴿لَلْبَيْتِ فِي بَطْنِهِ ۖ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾﴾ الصافات: ١٤٤

“He would have indeed remained inside its belly (the fish) till the Day of Resurrection.” [Aṣ-Ṣāfāt: 144].

Allah saved him by means of his righteous deeds he did previously. So a Muslim knows Allah in adversity and prosperity. As for a disbeliever, he does not know Allah except in times of adversity. Allah the Exalted said:

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَٰهَهُ فَلَمَّا نَجَّكُمُ إِلَى الْبَرِّ
أَعْرَضْتُمْ ۚ وَكَانَ الْإِنسَانُ كَفُورًا ﴿٦٧﴾﴾ الإسراء: ٦٧

“And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allah Alone). But when He brings you safely to land, you turn away (from Him)” [al-Isrā: 67].

When the disbelievers are in danger, they sincerely invoke Allah the Mighty and Sublime. As for the believer, he knows Allah in all situations: in time of prosperity and adversity.

He (ﷺ) said: **“You should know also, that help comes with perseverance.”** A person will be tested in this worldly life and so, he will be exposed to pains, difficulties and undesirable things. However, he should be patient because the adversities will disappear and will not remain forever. So, he should deal with the adversities by being patient over it till Allah will remove it from him. He should neither worry nor become angry. But if a person becomes worried and angry, Allah will leave him.

He (ﷺ) said: **“And that relief comes after distress”**: Each time the distress intensifies, look forward to relief because the relief of Allah is near. Allah the Mighty and Sublime said:

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا﴾ الشرح: ٥ - ٦

“So verily, with the hardship, there is relief. Verily, with the hardship, there is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).” [Ash-Sharḥ: 5-6]

He also said:

﴿...حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ۚ أَلَا إِنَّ نَصْرَ اللَّهِ

قَرِيبٌ﴾ البقرة: ٢١٤

“...Until [even their] messenger and those who believed with him said, “When is the help of Allah?” Unquestionably, the help of Allah is near.” [al-Baqarah: 214]

So if the matter becomes severe, you should know that Allah’s relief is near. Do not lose hope or despair of Allah’s mercy. One

day the Prophet (ﷺ) came out happy, delighted and smiling while saying:

لَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ، لَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ

“One hardship can never overpower two reliefs; one hardship can never overpower two reliefs.

﴿فَإِنَّ مَعَ الْعُسْرِ يُسْرًا﴾ (٥) إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ الشرح: ٥ - ٦

“So verily, with the hardship, there is relief. Verily, with the hardship, there is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).”¹⁵⁷ [Ash-Sharḥ: 5-6]

Hardship (*al-‘Usru*) was mentioned once because it was introduced with *Alif* and *Lām* (i.e., the definite article), and it is one hardship. But the relief (*al-Yusr*) is indefinite and reiterated twice implying repetition. So with every hardship, there are two reliefs. This is part of Allah’s favour.

That shows that it is necessary that a person should never allow an issue to constrict him nor despair of Allah’s mercy; rather he should always ever expect good from Allah. There is no one in this world that is completely alright. It is completely inevitable that some calamity befalls him because

أَشَدُّ النَّاسِ بَلَاءَ الْأَنْبِيَاءِ ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ

“The most afflicted of people are the Prophets then the more eminent and the eminent.”¹⁵⁸

¹⁵⁷ Recorded by ‘Abdur-Razzāq in his *Tafsīr* (3/3800, al-Ḥākim in *al-Mustadrak* (2/575), and al-Bayhaqī in *Shu‘b al-‘Imān* (7/206) from Ḥasan (رضي الله عنه). It was reported in *Mawqūf* form from Ibn Mas‘ūd, Ibn ‘Abbās and Ibn ‘Umar (رضي الله عنهم). See: *Takhrīj al-Aḥādīth wal-Āthār of Zayla‘ī*

¹⁵⁸ Collected by At-Tirmidhī (2398), an-Nasā‘ī in *al-Kubrā* (4/352), Ibn Mājah (4023), Ad-Dārimī in his *Sunan* (2783), Aḥmad in *al-Musnad* (1/172), Ibn Ḥibbān in his *Ṣaḥīḥ* (7/170), al-Bazzār in his *Musnad* (3/249), al-Ḥākim in *al-Mustadrak* (1/99), and al-Bayhaqī in *Shu‘b al-*

So it is incumbent on him to handle these issues with patience; for help comes with perseverance, and relief comes after distress.

Patience over hardship is by waiting for relief from Allah – Glorious is He and Exalted -; He will never abandon His slave. However, He will test him in order for him to show his patience, forbearance and faith in Allah the Mighty and Sublime. This is a tremendous *Ḥadīth* and an important advice Allah’s Messenger (ﷺ) gave the *Ummah* through this blessed young boy.



Īmān (7/142) from Sa’d bin Abī Waqqāṣ (رضي الله عنه). Al-Bukhari gave a chapter heading for it in his *Sahih* (10/111 with *Fath*); he said: “Chapter on: The Most Afflicted of People Are The Prophets, Then The More Eminent and The Eminent.”

الحديث العشرون

عن أبي مسعودٍ عُقْبَةَ بن عمرو الأنصاريّ البذريّ (رضي الله عنه) قال : قال رسولُ الله (ﷺ) : "إِنَّ مَا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأَوَّلَى: إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ". رواه البخاري.

ḤADĪTH TWENTY

Abū Mas‘ūd, ‘Uqbah bin ‘Amr Al-Anṣārī, from amongst those who fought in the Badr campaign – may Allah be pleased with him – said: “Allah's Messenger (ﷺ) said: **“From what the people have comprehended of the sayings of the past Prophets is that: If you do not feel any sense of shyness; then do what you like.”** Collected by al-Bukhārī¹⁵⁹

COMMENTARY

This is also a magnificent *Ḥadīth*; the Prophet (ﷺ) stated in it that: **“If you do not feel any sense of shyness...”** Shyness is an important trait that restrains a person from many things that do not befit him such as vile, despicable and evil characters. The one who has shyness desists from what is not befitting because the sense of shame would restrain him.

That is why shyness is part of faith. The Prophet (ﷺ) said: **“Shyness is branch of faith.”** As for the individual who has no sense of shame, that is proof of his weak faith. And for the one with sense of shame, that is evidence as well of completeness of his faith.

¹⁵⁹ Collected by al-Bukhārī (6120)

His saying: “If you do not feel any sense of shame; then do what you like”: This is from the aspects of threat just like His saying – the Exalted -:

﴿...فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ ...﴾ الكهف: ٢٩

“Then whosoever wills, let him believe, and whosoever wills, let him disbelieve.” [al-Kahf: 29]

It was not meant to give him a choice to do whatever he wishes; it was rather a warning. So, shyness is an important trait that prevents a person from every vice, and protects him from every dispraised thing. But if shyness is lacking, then that is a great calamity. The person who is not bashful will neither avoid falsehood nor evil, despicable and vile issues. He will not desist from drinking alcohol, indulging in illicit sex, stealing and the like of that.

This *Hadith* contains encouragement towards good manners and the need to acquire the character of shyness. It also contains the proof of the merit of shyness, and that it brings nothing but goodness. And that the one who is not lacks shyness is deprived of this important attribute. He will not bother about what would harm him and malign his religion, sense of honour and manhood.

There is the possibility that the meaning [of the *Hadith*] is that: if a matter is one that does not bring about shame; then you could do it if you so desire. As such, it would be from the aspects of permission and not threat.



الحديث الحادي والعشرون

عن أبي عمرو، وقيل: أبي عمرة، سُفْيَانُ بْنُ عَبْدِ اللَّهِ الثَّقَفِيُّ (رضي الله عنه) قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، قُلْ لِي فِي الْإِسْلَامِ قَوْلًا، لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ. قَالَ: "قُلْ: آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمَّ". رواه مسلم.

HADĪTH TWENTY ONE

Abū ‘Amr (and it was said: Abū ‘Amrah), Sufyān bin ‘Abdillāh – رضي الله عنه – said: “I said, ‘O Messenger of Allah, tell me a word in the religion about which I will not ask anyone but you’. He ﷺ said: “Say: ‘I believe in Allah’, and then, be steadfast.” Collected by Muslim¹⁶⁰

COMMENTARY

This *Hadīth* states that Sufyān bin ‘Abdillāh asked the Prophet ﷺ to tell him a comprehensive word full of goodness and clear in its phrase regarding which he will not be in need of explanation and a person to explain or clarify it; it will be clear in itself. Undoubtedly, the Prophet ﷺ has been given concise words with comprehensive entailments and clarity of speech; Allah bestowed that ability on him.

So he replied this man with two expressions that entail all goodness for him; and that is by his saying: “**I believe in Allah**” and then, he should be steadfast on it. This is just as stated in the Qur’an; Allah the Exalted said:

¹⁶⁰ Collected by Muslim (38)

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ
الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ

تُوعَدُونَ ﴿٣٠﴾ فصلت: ٣٠

“Verily, those who say: “Our Lord is Allah (Alone),” and then they
Istaqâmû , on them the angels will descend (at the time of their
death) (saying): “Fear not, nor grieve! But receive the glad tidings of
Paradise which you have been promised!” [Fuṣṣilat: 30]

In another verse, Allah said:

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

﴿١٤﴾ الأحقاف: ١٣ - ١٤

“Verily, those who say: ‘Our Lord is (only) Allah,’ and thereafter
Istaqâmû (i.e. stood firm and straight on the Islamic Faith of
Monotheism by abstaining from all kinds of sins and evil deeds
which Allah has forbidden and by performing all kinds of good deeds
which He has ordained), on them shall be no fear, nor shall they
grieve. Such shall be the dwellers of Paradise, abiding therein
(forever)...” [Al-Ahqāf: 13-14]

Allah the Mighty and Sublime enjoined it on His Prophet (ﷺ)
and the believers. He – Glorious is He and and Exalted – said:

﴿فَاسْتَقِمَّ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ

بَصِيرٌ ﴿١١٢﴾ هود: ١١٢

“So stand (ask Allah to make) you (Muḥammad) firm and straight
(on the religion of Islamic Monotheism) as you are commanded and

those (your companions) who turn in repentance (unto Allah) with you, and transgress not (Allah's legal limits).” [Hūd: 112]

Allah says to His believing slaves:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُمُ إِلَهٌُ وَاحِدٌ
فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۚ وَوَيْلٌ لِلْمُصْرِكِينَ﴾
﴿فصلت: ٦﴾

“...Therefore take Straight Path to Him (with true Faith Islamic Monotheism) and obedience to Him, and seek forgiveness of Him.”
[Fuṣṣilat: 6]

His saying: “Say: ‘I believe in Allah’”: *Al-Īmān* - as it is well known and its explanation repeated – is statement of the tongue, belief in the heart and action of the limbs. This *Hadīth* explains that: “Say: ‘I believe in Allah’”, this is statement. So an individual says, “I believe in Allah; and he would be steadfast on that in his heart with certainty, steadfast on it in his actions because steadfastness implies steadfastness of the heart and steadfastness of the limbs.

So the Prophet ﷺ combined all goodness for him in these two expressions: “Say, ‘I believe in Allah, and then be steadfast.” It is not sufficient that a person believes in his heart without saying it with his tongue. Likewise, it is not sufficient for him to say it with his tongue without its being steadfast in his heart and actions. Rather, the following three issues are mandatory:

- Statement of the tongue
- Belief in the heart
- And actions of the limbs

The meaning of steadfastness is that a person should be balanced and upright between extremism and laxity. He should neither be an extremist, immoderate and thoughtless nor negligent and slack. He should be balanced. Thus, Allah the Mighty and Sublime said to His Messenger:

﴿ فَاسْتَقِمَّ كَمَا أُمِرْتَ ... ﴾ ١١٢

“So stand (ask Allah to make) you (Muḥammad) firm and straight (on the religion of Islamic Monotheism) as you are commanded...”

[Hūd: 112]

So steadfastness should be in accordance with the obligations; and one should not add to it: ***“So stand (ask Allah to make) you (Muḥammad) firm and straight (on the religion of Islamic Monotheism) as you are commanded...”*** that is to say, as we have ordained for you. Then He emphasized that by saying: ***“and transgress not (Allah’s legal limits).”***

That is, do not add and become excessive in the steadfastness because deviation from the steadfastness occurs through one of two ways: either through making addition to it or by reducing from it. It is obligatory that a person should abandon additions. As for reduction, mankind is susceptible to deficiency; no one among us is free from deficiency. However, Allah the Exalted has stipulated seeking forgiveness for it; He said:

﴿ ... فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ... ﴾ فصلت: ٦

“...Therefore take Straight Path to Him (with true Faith Islamic Monotheism) and obedience to Him, and seek forgiveness of Him.”

[Fuṣṣilat: 6]

The Messenger of Allah ﷺ said:

اسْتَقِيمُوا وَلَنْ تُحْصُوا وَأَعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمُ الصَّلَاةَ وَلَا يُحَافِظُ عَلَى
الْوُضُوءِ إِلَّا مُؤْمِنٌ

*“Be steadfast; and you can never fulfill all obligations. You should know that the best of your deeds is the Ṣalāh, and no one preserves ablution except a believer.”*¹⁶¹

¹⁶¹ Collected by Ibn Mājah (277, 278), ad-Dārimī in his *Sunan* (655), Aḥmad in his *Musnad* (5/276), Mālik in his *al-Muwattaʿa* (1/34) and al-

His saying: **“Be steadfast; and you can never fulfill all the obligations,”** means that, no matter what you do, you can never carry out the entire religion. The religion is broad; the obligations are numerous. You will undoubtedly have deficiencies because you are a weak slave. So stick to seeking forgiveness because asking for forgiveness will wipe away whatever emanates from you and remedy your shortcomings.

So steadfastness is an important issue; one should not be excessive or lax. So, the Prophet’s statement in this Ḥadīth: **“Say: ‘I believe in Allah’, and then be steadfast”** is from the concise phrases that were given to Allah’s Messenger ﷺ.



الحديث الثاني والعشرون

عَنْ أَبِي عَبْدِ اللَّهِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الصَّلَوَاتِ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلَالَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا، أَأَدْخُلُ الْجَنَّةَ؟ قَالَ: "نَعَمْ"، قَالَ وَاللَّهِ لَا أَزِيدُ عَلَى ذَلِكَ شَيْئًا. رَوَاهُ مُسْلِمٌ وَمَعْنَى حَرَّمْتُ الْحَرَامَ: اجْتَنَبْتُهُ، وَمَعْنَى أَحْلَلْتُ الْحَلَالَ: فَعَلْتُهُ مُعْتَقِدًا حِلَّهُ.

HADĪTH TWENTY TWO

Abū ‘Abdillāh, Jābir bin ‘Abdillāh Al-Anṣārī – may Allah be pleased with them both – said: “A man asked Allah’s Messenger ﷺ saying: “Tell me, O Messenger of Allah; if I observe the obligatory prayers, fast in the month of *Ramaḍān*, and I considered the lawful as lawful and the unlawful as unlawful, but do not add any other thing to that. Will I enter the paradise?” He ﷺ said: “Yes”. Then he said: “By Allah, I will not add anything to that.” Collected by Muslim¹⁶²

The meaning of: “I considered the unlawful as unlawful” is: I abstain from it; and the meaning of: “I considered the lawful as lawful” is: I act on it believing its lawfulness.

COMMENTARY

This man said to the Prophet ﷺ, asking him: “Tell me...” i.e., inform me O Messenger of Allah, “if I observe the obligatory prayers...” That is, if I limit myself to the five obligatory prayers without observing the supererogatory ones. “Fast in the month of

¹⁶² Collected by Muslim (15)

Ramaḍān” that is, I only restrict myself to the obligatory fast without fasting by way of recommendation. “**And I consider the lawful as lawful**”; that is, I believe in its lawfulness and act on it; and I get the lawful and enjoy it. “**And I consider the unlawful to be unlawful**”: that is to say, I believe in its prohibition and avoid it. “**Will I enter Paradise?**” The Messenger (ﷺ) said: “**Yes**”; meaning, you will enter the Paradise.

This *Hadīth* indicates that whoever performs the obligatory and prescribed duties, and avoids the prohibited things and suffices with the lawful things while avoiding prohibited things such as forbidden foods and drinks will certainly enter Paradise.

Allah the Mighty and Sublime has divided the believers into three categories:

The First: The one who wrongs himself: He is the one who indulges in sins less than *Shirk*. Such a person is under Allah’s will; if He wills He forgives him, and if He wills He punishes him. However, he will be among the dwellers of Paradise. Even if he is punished, his destination is certainly Paradise.

The second – and he is the one intended in this *Hadīth* -: *Al-Muqtaṣid* (one who follows a middle-course). He limits himself to the obligatory duties without observing the supererogatory ones. In addition, he avoids the prohibited things and suffices with the permissible things.

The Third is the one who is foremost in good deeds: He is the one who performs the obligatory, prescribed and supererogatory duties and avoids the prohibited and disliked matters as well as some permissible things out of precaution. Such a person is in the highest degrees of the believers.

Allah the Most High said:

﴿...فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ، وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ

يَاذَنُ اللّٰهُ ... ﴿فاطر: ٣٢﴾

“Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allah’s Leave, foremost in good deeds.” [Fāṭir: 32]

The believers cannot be out these three categories; and all of them will go to Paradise. Allah the Exalted said:

﴿ جَنَّتٌ عَدْنٍ يَدْخُلُونَهَا يُحَلَّتُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا ۖ

وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ۚ ﴾ ﴿٣٣﴾ فاطر: ٣٣

“‘Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk (i.e. in Paradise).” [Fāṭir: 33]

Even the one who wrongs himself will enter the Paradise so long as he is not guilty of *Shirk* or disbelief. The highest thing is that he is guilty of minor and major sins less than *Shirk*. Such a person is among the dwellers of Paradise. He will either enter it due to Allah’s pardon and forgiveness or he will be punished in the Fire in proportion to what will purify him of his sins; then he will enter Paradise.



الحديث الثالث والعشرون

عن أبي مالك الحارث بن عاصم الأشعريّ (رضي الله عنه) قال : قال رسول الله (ﷺ) :
 "الطُّهُورُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأُنِ
 - أو تَمْلَأُ - مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ، وَالصَّلَاةُ نَوْرٌ، وَالصَّدَقَةُ بُرْهَانٌ،
 وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ،
 فَمُعْتِقُهَا أَوْ مُوبِقُهَا". رواه مسلم.

HADĪTH TWENTY THREE

Abū Mālik, Al-Ḥārith bin ‘Āsim Al-Ash‘arī – may Allah be pleased with him – said: Allah's Messenger (ﷺ) said: "Cleanliness is half of Īmān; and the saying: Alḥamdulillāh (meaning: All praise is for Allah) fills up the Scale; the saying: SubḥāanAllāh wal-Ḥamdulillāh (meaning: Glorious is Allah and all praise is for Him) both fill - or fills - that which is between the heavens and the earth. The Prayer is light and charity is an evidence (of true Īmān), perseverance is light and the Qur'an is a plea for you or against you. Each of the people sets forth in the morning entrusting himself; he either ransoms it or puts it into destruction". Collected by Muslim¹⁶³

COMMENTARY

This is an important *Hadīth* showing the numerosity of good traits and righteous deeds.

¹⁶³ Collected by Muslim (223)

His saying: “**Cleanliness is half of *Īmān***”, the word *Aṭ-Ṭuhūr*, when the letter *ta* has a *Dommah* sign means *at-Tatahḥur* (cleaning up), a verbal noun from (the verb), *tahura* (he cleaned up), *yataṭahharu* (he will clean up). Meaning; cleaning up from minor and major impurity. As for *Aṭ-Ṭahūr*, when the letter, *ta* carries a *Fatha* sign, it refers to what is used for the purification such as water or sand in the absence of water. This is called *Aṭ-Ṭahūr*.

Cleanliness is of two types:

- Physical cleanliness from minor and major impurities using water
- Abstract cleanliness from sins and evil deeds.

His saying: “**half of *Īmān*...**” *Shatrul-Īmān* means one-half of faith. It is said that *Tuhur* (cleanliness) here refers to physical cleanliness; purification from minor and major impurities. So if someone performs the physical purification, he has attained one-half of faith because physical purification is a condition for the validity of the Prayer. It is opined as well that: *Tuhur* (cleanliness) means the abstract purification.

What is apparent – and Allah knows best – is that it includes the two types of cleanliness; and as such, the physical purification alone is not sufficient and the abstract purification is, likewise, not sufficient alone. Therefore, the one who performs the physical purification enjoined by the *Sharī‘ah* and the abstract purification from sins and evil deeds has attained one-half of faith. What is left for him is the second half which is action; because faith – as explained earlier – is statement, action and belief.

His saying: “***Alḥamdulillāh* fills up the Scale**”: The word *al-Hamd* is praise for the provider of favour. It is a statement that if a person utters it, it would fill the Scales of deeds on the Day of Resurrection because good deeds and bad deeds will be weighed on the Day of Resurrection on the Scales. It is a word a slave is required to utter with sincerity and praise Allah with sincerity,

and attach gratitude to the favours and direct it towards Allah's obedience. *Alḥamdulillāh* is not to be uttered with the tongue alone; it should rather be with the tongue and in action as well.

His (ﷺ) said: “*SubḥānAllāh wal-Ḥamdulillāh* both fill – or fills - that which is between the heavens and the earth.” *SubḥānAllāh* consists of two words, meaning freeing Allah the Mighty and Sublime from what does not befit Him: freeing Him from partners and freeing Him from deficiencies and blemishes. Just as preceded, *Alḥamdulillāh* means praise on Allah the Mighty and Sublime. “...both fill – or fills -...” *Tamlaān or Tamla'u*”: The single expression, fills what is between the heavens and the earth, and the expanse open space between the heavens and the earth is known.

It is recorded in the *Ḥadīth* reported by Ibn Abbās (رضي الله عنهما) that the Prophet (ﷺ) asked them:

هَلْ تَدْرُونَ كَمْ بَيْنَ السَّمَاءِ وَالْأَرْضِ

“Do you know the distance between the heaven and the earth?”

He said, “We said: ‘Allah and His Messenger know best.’” He said:

بَيْنَهُمَا مَسِيرَةُ خَمْسِ مِائَةِ سَنَةٍ وَبَيْنَ كُلِّ سَّمَاءٍ إِلَى سَّمَاءٍ مَسِيرَةُ خَمْسِ مِائَةِ سَنَةٍ، وَكَثْفُ كُلِّ سَّمَاءٍ مَسِيرَةُ خَمْسِ مِائَةِ سَنَةٍ

‘Between them is a journey of five hundred years and between every heaven to the next heaven is a journey of five hundred years; and the thickness of each heaven is a distance of five hundred years journey.’”¹⁶⁴

So if a person utters these two words in truth and with sincere intention, they will fill what is between the heaven and the earth in spite of the space between the heaven and the earth due to the

¹⁶⁴ Collected by Aḥmad in his *Musnad* (1/206, 207), al-Hākim in his *Mustadrak* (2/316, 410) and he said the *Isnād* of the *Ḥadīth* is *Ṣaḥīḥ*

greatness of these two words; not due to their utterance but owing to their meaning and acting on them. The aim is not to utter them with the tongue alone; rather one must act upon them.

He said: **“The Prayer is light”**: The obligatory and supererogatory prayers are light in the face. Hence you will find darkness and dullness on the faces of those who are negligent of the prayer – and the refuge is with Allah -, and you find brightness, light and cheerfulness on the faces of those who preserve the obligatory prayers and observe the night prayers. This is something clear to the people if you ponder over it. So the prayer is light for you in your face, light for you on the *Ṣirāt* Bridge and light for you in your conduct and life.

Allah the Exalted said:

﴿...إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ...﴾ العنكبوت: ٤٥

“Verily, *Aṣ-Ṣalāh* (the prayer) prevents from *Al-Faḥshā'* (i.e. great sins of every kind, unlawful sexual intercourse, etc.) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc.) [*Al-Ankabūt*: 45]

He also said:

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾ البقرة: ٤٥

“And seek help in patience and *Aṣ-Ṣalāt* (the prayer) and truly it is extremely heavy and hard except for *Al-Khāshī'ūn* [i.e. the true believers in Allah - those who obey Allah with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)]. [*al-Baqarah*: 45]

So the issue of the prayer is important.

He said: **“And charity is evidence.”** *Ṣadaqah* refers to giving ones wealth in obedience to Allah. His saying: “...evidence...”; *Burhān*

i.e., a proof of the soundness of faith because no one can be generous with wealth despite his love for it except one who has faith in his heart. Otherwise, wealth is something endeared to the soul; and the soul is stingy. So if a person offers it in obedience to Allah, it is a proof of his faith in the sense that wealth is cheaper in his sight in obedience to Allah the Mighty and Sublime.

As for a hypocrite, he does not give charity; he rather closes his hands from giving charity. Allah the Exalted said:

﴿...وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ﴾ التوبة: ٥٤

“And that they offer not contributions but unwillingly.” [at-Tawbah: 54]

He also said:

﴿...وَيَقْضُونَ أَيْدِيَهُمْ...﴾ التوبة: ٦٧

“And they close their hands [from giving (spending in Allah’s Cause) alms, etc.]. [at-Tawbah: 67]

Therefore, charity is a proof of faith, and paucity of charity or lack of it is a proof of hypocrisy just as Allah described the hypocrites with that.

He said: **“Patience is light”**: Patience is restraining the self upon obedience of Allah. It is of three types¹⁶⁵:

The first is patience in giving obedience to Allah: It is obligatory on the slave to adhere to obedience even if it is difficult on his soul because obedience is not easy. The person who prays five times a day and observes the late-night prayer needs patience.

¹⁶⁵ See explanations on the categories of patience and its levels in: ‘Uddat as-Saabirin wa Dhakhirat ash-Shakirin (p. 13 and above), Madaarij as-Salikin (2/152-170) and Tayseer al-‘Aziz al-Hamid Sharh Kitab at-Tawhid (p. 451), Chapter on: Iman includes being patient with Allah’s Preordainments.

The one who spends wealth, strives in the way of Allah, enjoins what is good, forbids what is evil and invites to the way of Allah needs patience regarding the obedience of Allah.

The one who does not have patience cannot continue upon obedience. He may be energetic on the first and second day; thereafter he would become tired and abandon the act of obedience. If he had patience, he would have remained upon it.

The second is patience regarding Allah's prohibitions: Undoubtedly, the soul incites evil - except one whom Allah has shown mercy. It desires lusts and unlawful things; it likes to be like the people and control them. A believer shows patience and restrains himself from the unlawful, and he is never deceived by the abundance of those who commit the unlawful.

The third is: patience over Allah's displeasing decrees: It is essential for a Muslim to be patient whenever a calamity befalls him concerning his property, or himself or his family or his relatives. He should neither be sorrowful nor angry. He should be pleased with Allah's decree and preordainment and submit his affair to Allah because he recognizes that nothing will happen to him - whether good or bad - without by the decree of Allah the Mighty and Sublime. He is not confused; if he is patient, he will have a reward; but if he is not patient, the calamity has already occurred, and he will be deprived of the reward. Just as he will be grateful to Allah for His favours, he should also have patience when calamities strike.

Concerning the Prophet's saying: **"The prayer is light... and patience is light."** The words *An-Nūr* and *Ad-Diyā* are similar but *ad-Diyā* is greater. Allah the Exalted said:

﴿هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا...﴾ يونس: ٥

"Who made the sun a shining thing and the moon as a light..."

[Yūnus: 5].

There is no doubt that the sun with its severe heat is greater than the moon. So patience enables someone to be persistent upon

obedience in the sense that it will illuminate the path for him; and if difficulties or misfortunes befall him, the path will be bright in front of him and it will not be confusing to him.

He said: **“And the Qur'an is a plea for you or against you.”** The Qur'an revealed by Allah to his Messenger (ﷺ) is in order to guide mankind and explain the truth from falsehood; if you act on it, it will become a plea for you in the sight of Allah on the Day of Resurrection. But if you abandon it, it will become a plea against you. You do not have any excuse for not carrying out what has been revealed in the Qur'an because the Qur'an has come to you, and it is being recited in the mosques, gatherings and radio stations.

Also, the Qur'an has been made easy for whoever intends to learn it, and this is part of establishing proof against mankind. So you will always see the copy of the Qur'an; you will always hear the recitation of the Qur'an; and you will always recite the Qur'an. The Qur'an has indeed reached you. There will be no excuse for anyone to say on the Day of Resurrection: “I did not know and nothing reached me.” Allah the Exalted said:

﴿ قَدْ كَانَتْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنْكِبُونَ ﴾
المؤمنون: ٦٦

“Indeed My Verses used to be recited to you, but you used to turn back on your heels (denying them, and with hatred to listen to them).” [al-Mu'minūn: 66]

Hence the Qur'an is a plea for you if you implement it or plea against you if you abandon it and avoid implementing it.

Then he (ﷺ) said: **“Each of the people sets forth in the morning.”** The word, *al-Ghuduwwu* means going out in the morning from the houses. People leave the houses in the first part of the day; where are they going? They go to their places of work; either to sell or buy or offices. No one sits in the house except the sick or the women. As for a man, he goes out without staying in the house except when he becomes sick or old.

However, a person's going out from his house will either land him into evil or get him into good. If he goes out to seek for knowledge and do righteous deeds, he will attain good; but if he goes out to commit sins, evil deeds and tribulations, he will earn evil. So through his going out of his house in the morning, he either proceeds towards good or evil.

He said: **"...entrusting himself; he either ransoms it or puts it into destruction."** Among people is one whom Allah would aid; so he will ransom himself by seeking for forgiveness, repenting and turning to Allah and regretting. And among them is he who will commit sins, evils and tribulations thereby destroying his self. So, in a person's leaving to his workplace in the morning, he is not free from either of two things: he either ransoms himself or destroys himself!

Therefore, it is necessary for a Muslim keep this in mind and be cautious in his going out by preserving his hearing, sight and limbs so as to be among those who ransom themselves. But if he does not protect these limbs, he will certainly be among those who destroy themselves - And there is no might or power except with Allah.

This *Hadith* comprises of good attributes and cautions against evil traits. It is an important methodology for the Muslim to follow in his life and reflect on his salvation. All praise is due to Allah who has provided for us plenty of opportunity to perform righteous deeds. When a slave commits a sin, Allah provides him ample opportunity for repentance and does not hasten to punish him. He only grants him respite and chance so that the slave will examine himself to see whether he will destroy it or save it with his deeds and conducts.



الحديث الرابع والعشرون

عن أبي ذرٍّ الغفاريّ (رضي الله عنه)، عن النبيّ (ﷺ) فيما يرويه عن ربّه عزّ وجلّ أنّه قال: " يا عبادي إنّني حرّمتُ الظلمَ على نفسيّ وجعلتُهُ بينكمُ مُحَرَّمًا فلا تظالموا. يا عبادي كلّكمُ ضالٌّ إلا مَنْ هَدَيْتُهُ، فَاسْتَهِدُونِي أَهْدِكُمْ. يا عبادي كلّكمُ جائعٌ إلا مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُونِي أَطْعِمَكُمْ. يا عبادي كلّكمُ عارٍ إلا مَنْ كَسَوْتُهُ، فَاسْتَكَسُونِي أَكْسُكُمْ. يا عبادي إنّكم تُخْطِئُونَ بالليلِ والنَّهارِ، وأنا أَغْفِرُ الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ. يا عبادي إنّكم لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي. يا عبادي لو أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِسْكُمْ وَجَنْكُمْ كَانُوا عَلَى أَتَقَى قَلْبَ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا. يا عبادي لو أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِسْكُمْ وَجَنْكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ مِنْ مُلْكِي شَيْئًا. يا عبادي لو أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِسْكُمْ وَجَنْكُمْ قَامُوا فِي صَعِيدٍ، فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ. يا عبادي إنّما هي أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ ثُمَّ أَوْفَيْكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ" رواه مسلم.

HADĪTH TWENTY FOUR

Abū Dharr Al-Ghifārī – may Allah be pleased with him – said; the Prophet (ﷺ) mentioned from what he narrates from his Lord – the Mighty and Sublime – that He said: "O my servants, I have restrained Myself from oppression, and have made it prohibited amongst you; so, do not oppress one another. O my servants, all of you lack guidance except whom I guide; so, seek guidance of me and I shall guide you. O my servants, you are all hungry except whom I feed; so, seek food of me and I shall feed you. O my

servants, you are all naked except whom I clothe; seek clothing of me and I shall clothe you. O my servants, you err in the night and day, and I forgive all sins; so, seek forgiveness of me and I shall forgive you.

O my servants, you all are incapable of bringing harm to Me such that you may harm Me and you are incapable of benefitting Me such that you may provide Me benefit. O my servants were the first of you and the last of you; the men of you and the jinn of you to be as the heart of the most pious one amongst you; that will not increase anything of my kingdom. O my servants, were the first of you and the last of you, the men of you and the jinn of you to be as the heart of the worst one amongst you; that will not reduce anything from my kingdom.

O my servants were the first of you and the last of you; the men of you and the jinn of you to stand on a plain and you all supplicate to me and I grant everyone what he has asked; that will not reduce anything from what I have except what reduces from the sea if a needle is dipped in it. O my servants, it is but your actions; I keep record of them for you, and then, I will recompense you with it as is due. So, whoever finds good should give thanks and praise to Allah; and whoever finds other than that, let him blame no one but himself.” Collected by Muslim¹⁶⁶

COMMENTARY

This is a crucial *Hadīth* reported by the Prophet ﷺ from his Lord, referred to as *Hadīth Qudsī*, in ascription to *al-Quds* meaning “pure”. This is because there are two types of *Hadīth*:

The First is *Hadīth Qudsī*: This is part of Allah’s Speech in its wording and meaning.

¹⁶⁶ Collected by Muslim (2577)

The Second is *Ḥadīth Nabawī*: This is made up of the speech of the Messenger (ﷺ).

Hence, the wording and meaning of *Ḥadīth Qudsī* is from Allah, but it was reported by the Prophet (ﷺ) from his Lord with His wording and meaning. As for *Ḥadīth Nabawī*, it is from Allah. That is to say, it is revelation from Allah while its wording is from Allah's Messenger (ﷺ). There are crucial issues in this *Ḥadīth*:

His saying – Glorious is He - : “**O My servants**” and its repetition in every paragraph of the hadeeth indicates Allah's kindness and compassion towards His slaves. He is free of any want from them and in spite of that, He invites them and stresses it upon them for their own benefits.

The word, *al-'Ibād* is the plural of *'Abd* while *al-'Ubūdiyyah* means subservience and humbleness for Allah – Glorious and Exalted. So the entire mankind - the believers and disbelievers among them, the jinns and human beings, the angels and the entire creation - are all servants of Allah in the general sense. All of them are slaves to Allah and subservient to Him. He disposes of their affairs; they are Allah's creatures and no one is excluded from this.

Allah the Exalted said:

﴿إِنَّ كُلَّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا عَائِيَ الرَّحْمَنِ عَبْدًا﴾

مريم: ٩٣

“*There is none in the heavens and the earth but comes unto the Most Merciful (Allah) as a slave.*” [Maryam: 93].

This is a forced and compulsory subservience; no one is excluded from it. Allah's preordainments and decree holds over them.

The second type is a specific subservience: that is the submission by will. That occurs through obedience to Allah the Exalted and submission to Him. The slave exercises his choice; if he wills he does it and if he wills he abandons it. This is the specific form of *'Ubūdiyyah*. Allah the Exalted said:

﴿ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ ... ﴾ الحجر: ٤٢

“Certainly, you shall have no authority over My slaves...” [al-Hijr: 42].

The meaning of “**My slaves**” in the above verse are (those engaged in) specific ‘*Ubūdiyyah*, and those are the believers. The devil has no authority over them because Allah has protected them from him because they turned to Allah and worshipped Him – Glorious is He. This is what is meant by specific “‘*Ubūdiyyah*.”

So Allah is addressing the entire slaves – general ‘*Ubūdiyyah* and specific ‘*Ubūdiyyah* – saying, “**O My servants...**” with this divine call.

His saying: “**I have restrained Myself from oppression, and have made it prohibited amongst you; so, do not oppress one another.**” Linguistically, the word *Zulm* (oppression) means putting something in an improper place; and it is of three types:

The First Type: The first is oppression between the servant and his Lord; and that is by committing *Shirk*. Allah will not forgive such; He the Exalted:

﴿...إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ لقمان: ١٣

“Verily! Joining others in worship with Allah is a great *Zulm* (wrong) indeed.” [Luqmān: 13]

Allah also said:

﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ ...﴾ الأنعام: ٨٢

“It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e. by worshipping others besides Allah)...” [al-An‘ām: 82].

That is, with *Shirk*. Allah will not forgive this except with sincere repentance. Allah the Exalted:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ...﴾ النساء: ٤٨

“Verily, Allah forgives not that partners should be set up with him in worship...” [An-Nisā’: 48]

The Second Type: oppression between the slave and himself, and that occurs through committing sins and evil deeds. So, he oppresses himself; that is to say, he placed it in a place not befitting to it. He oppressed himself regarding a thing less than *Shirk*. However, Allah – Glorious is He – forgives whomsoever He wishes. Allah said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ...﴾ النساء:

٤٨

“Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases...” [An-Nisā’: 48]

The Third Type: oppression between a person and the people by transgressing against them concerning their property, honour and blood. Allah will not forgive such a person except if the oppressed pardon him. Otherwise, retaliation should be taken for the oppressed against the oppressor. This is because it is the right of a creature; it cannot be lifted except with his pardon or collecting it.

Allah the Exalted has restrained Himself from oppression; that is to say, He held back Himself from oppression because it does not befit Him – Glorious is He and Exalted. So, He will not hold anyone responsible for other than his own actions and He will never punish anybody except according to what he did. This is justice. But were He to punish him for something he did not do, such is oppression; and Allah is free from based on His saying: **“I have restrained oppression from Myself...”**

His saying: **“...and have made it prohibited amongst you.”** That is, among the slaves, **“...prohibited”**; Allah has forbidden

oppression and informed that He will seize the oppressors and destroy them. Allah the Exalted said:

﴿وَلَا تَحْسَبَنَّ اللَّهَ غَفْلًا عَمَّا يَعْمَلُ الظَّالِمُونَ...﴾ إبراهيم: ٤٢

“Consider not that Allah is unaware of that which the Zālimūn (polytheists, wrong-doers, etc.) do...” [Ibrāhīm: 42].

No matter how a person oppresses and persists, he will surely face and meet his oppression sooner or later. The Prophet ﷺ said to Mu‘ādh:

وَ اتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ

“Beware of the supplication of the oppressed because there is no barrier between it and Allah.”¹⁶⁷

Regardless of whether the oppressed is a Muslim or a disbeliever; it is not permissible to oppress anyone. Even the disbelievers, it is not allowed to oppress them. Allah the Exalted said:

﴿...وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ

أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ...﴾ المائدة: ٨

“And let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah...” [al-Mā'idah: 8].

The supplication of the oppressed will be answered even if he is a disbeliever because Allah – Glorious is He and Exalted – is never pleased with oppression and transgression.

His saying: “...so, do not oppress one another” i.e., a party among you should not oppress one the other. This is a warning from Allah – Glorious is He and Exalted – against oppression among the people. Allah has indeed cautioned us against oppression in

¹⁶⁷ Collected by al-Bukhārī (1395) and Muslim (19)

many verses in His Book and threatened the oppressors. He also cited the examples of the oppressions of those Allah the Mighty and Sublime - punished by way of deterring us from oppression.

From among the habit of mankind is that they are unjust except those whom Allah shows mercy. Allah the Exalted stated:

﴿...إِنَّكَ كَانْتَ ظَلُومًا جَهُولًا﴾ (الأحزاب: ٧٢)

“Verily, he was unjust (to himself) and ignorant (of its results)”
[al-Ahzāb: 72]

Except the one Allah favors with the religion and faith; such a person will be purified from this trait. Al-Mutanabī said:

Injustice is of the nature of people

If you find anyone with modesty for whatever reason he will not cheat.¹⁶⁸

He – Glorious is He - said: **“O My servants, all of you lack guidance except one whom I guide; so seek guidance of me and I shall guide you.”** The entire servants are astray except whomever Allah guides. That is, the one He guides and directs to the truth and makes steadfast. If not for the guidance of Allah by sending the messengers, revealing the books and raising proofs for the people, they would have remained in their misguidance. However, out of Allah’s mercy on them, He guided them, directed them, aided them and made them steadfast.

Guidance of two types:

The First: Guidance that means explanation and steering. This is available to everyone. Allah has indeed guided the entire mankind - the believers and the disbelievers - in the sense that He explained to them, guided them and directed them to the truth by sending the messengers and revealing of the Books. Allah the Exalted said:

¹⁶⁸ See: *Dīwān al-Mutanabī* (1/166)

﴿...فَإِنَّمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَن تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ ﴿٣٨﴾ البقرة: ٣٨

“Then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.” [al-Baqarah: 38].

He also said:

﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ ...﴾ فصلت: ١٧

“And as for Thamūd, We showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance...”
[Fussilat: 17]

“...made clear to them the Path of Truth”: Meaning, He guided them to faith and the right path but they did not accept the guidance. Rather, they preferred blindness to guidance! This is general guidance.

The second: Specific guidance; and that is guidance of concordance and acceptance. No one can attain it except the people of faith. So, His saying: **“All of you lack guidance except one whom I guide...”** means, ‘I granted him congruence with the truth’; and that the specific guidance. As for the general guidance, it is available to everyone.

His saying: **“...so ask of My guidance”** i.e., seek guidance of Me by saying, “O Allah guide me, O Allah direct me to what is good and grant me congruence with it, O Allah make me steadfast on it.” Make a lot of supplication that Allah should guide you.

“I will guide you”: Whoever seeks guidance from Allah - the Mighty and Sublime - with sincerity, acceptance and desire, He will guide him. This is because He is near and he answers – Glorious is He. Allah has promised that whoever asks of His guidance, He will certainly guide him; and He does not break His

promise. This stresses the fact that the servant should give lots of beseeching Allah for guidance.

He said: **“O My servants, you are all hungry except whom I feed...”**: Livelihood is from Allah the Mighty and Sublime, He is the Sustainer. If not for His provisions, mankind would have been hungry; the creatures would have suffered hunger. However, Allah provides for them and gets the provisions to them out of favour from Him – Glorious is He and Exalted. So provision is not by our own power or might; it is only a blessing from Allah. But we only employ the means of seeking provision while the results are in the Hands of Allah – Glorious is He and Exalted.

He said: **“O My servants, you are all naked...”**: Lacking cloths to cover the private areas with, warm and beautify. All these come from Allah the Mighty and Sublime. Allah the Exalted said:

﴿يَبْنَىءَ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكَ لِبَاسًا يُؤْوِي سَوْءَ تِكُمْ وَرِدِشًا ...﴾ الأعراف:

٢٦

“O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment...”
[al-A‘rāf: 26].

“...to cover yourselves...”, that is, it will screen your private areas, **“...and as an adornment...”** meaning, decoration and beautification.

So cloths are of two types:

This first: cloth for covering the private part

The second: cloth for beautification.

His saying – Glorious is He -: **“So seek clothing of Me.”** That is, seek clothing from Me. **“I will clothe you”** because Allah is near and he answers. This shows the weakness of man and his need of Allah. If he has no power over his food and his clothing except by requesting from Allah the Might and Sublime to bless him, that is proof of his weakness and evidence of Allah’s favour. He is the

One who feeds us and provides us drink. He clothes us out of His favour and kindness – Glorious is He and Exalted.

His saying: **“O My servants, you err in the night and day.”** Meaning, you commit evil deeds and sins because this is the nature of man. He errs a lot. The Prophet (ﷺ) said:

كُلُّ ابْنِ آدَمَ خَطَّاءٌ وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ

“All of Ādam’s descendants regularly err; but the best of those who err are those who regularly repent.”¹⁶⁹

So the servants commit a lot sins and they are in need of asking for forgiveness for these sins from Allah the Exalted.

No one is infallible except one whom Allah – Glorious is He and Exalted - has protected. And the cure is that you should seek for forgiveness and do a lot of asking for forgiveness. If you seek for forgiveness from Allah, He will forgive you. **“So, seek forgiveness of Me”** that is to say, seek for the forgiveness of your sins from Me. **“I shall forgive you”**: Allah is the Most Forgiving and the Most Merciful. He - the Exalted said:

﴿وَلِيَّ لِلْغَفَّارِينَ تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى﴾ طه: ٨٢

“And verily, I am indeed Forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).” [Tā Hā: 82]

Among His Names are *al-Ghafūr* and *al-Ghaffār*; so He forgives a great deal, vast in forgiveness for whoever repents.¹⁷⁰ So, no one

¹⁶⁹ Collected by at-Tirmidhī (2499), Ibn Mājah (4251), ad-Dārimī (2727), *Musnad Ahmad* (2/384) and others from Anas (رضي الله عنه)

¹⁷⁰ Ibnul-Qayyim (رحمته الله) said: “And He (Allah) is the Most Forgiving. Were he to come with the world full of sins excluding *Shirk*, He will come to him with similar amount of forgiveness. Glorious is He, He is vast in forgiveness.” See: *An-Nūniyah bi Sharḥ Ibn ‘Isā* (2/231)

should consider himself pure by saying, “I am righteous”, “I am pious,” “I perform a lot of righteous deeds.” Rather, it is inevitable for him err and therefore, he is in need of seeking for forgiveness no matter the level he has attained in righteousness and righteous deeds.

Allah the Mighty and Sublime forgives the sins of disbelief and polytheism to whoever repents and asks for forgiveness; and He forgives all sins that are less than that. Allah the Exalted said:

﴿قُلْ يَعْبادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ

اللَّهُ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ الزمر: ٥٣

“Say: “O ‘Ibādī (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.” [Az-Zumar: 53]

There is not a sin that is excluded from Allah’s forgiveness. So, do not despair of Allah’s mercy and forgiveness and then abandon seeking for forgiveness and repentance. Do not say, “This sin cannot be forgiven.” You should rather hasten to seek forgiveness sincerely; Allah is the Most Forgiving and the Most Merciful

Then He – Glorious is He - said: “O my servants, you all are incapable of bringing harm to Me such that you may harm Me and you are incapable of benefitting Me such that you may provide Me benefit...” Allah is free of need from His servants – Glorious is He and Exalted. So, whoever disbelieves, commits *Shirk* and disobeys Allah can never harm Allah the Mighty and Sublime in any way. He will only harm himself. Allah the Exalted said:

﴿...إِن تَكْفُرُوا أَنْتُمْ وَمَن فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ﴾ إبراهيم: ٨

إبراهيم: ٨

“...If you should disbelieve, you and whoever is on the earth entirely - indeed, Allah is Free of need and Praiseworthy” [Ibrāhīm: 8].

So He – Glorious is He - is not in need of our worship and obedience; rather He enjoined them on us for our own benefit out of favour from Him. **“...and you are incapable of benefitting Me...”** No matter how much you give worship and good deeds you can never benefit Allah with them. You are the one in need of them. **“...you are incapable of benefitting Me such that you may provide Me benefit...”**

Allah can never be harmed with sins or be benefitted with righteous deeds because He is not in need of that; that only returns to the servant. His righteous deed is for him while his sin is against him. Allah is the Provider of benefit and Bringer of harm – Glorious is he and Exalted.

He said: **“O My servants, were the first of you and the last of you...”**: the first creature and the creature till the Hour is established. **“Were the first of you and the last of you; the mankind of you...”** those are the descendants of Adam. **“...and the jinn of you...”** that is the second world. The jinns are creation and no one knows them except Allah. We do not see them. Consequently, they were named jinn from the word *al-ijtinān*, meaning *al-Ikhtifā* (concealment). Allah the Exalted said:

﴿... إِنَّهُ يَرْبِكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ...﴾ الأعراف: ٢٧

“Verily, he and Qabīluhu (his soldiers from the jinns or his tribe) see you from where you cannot see them.” [al-A‘rāf: 27]

They are in existence and live in our midst. Amongst them are believers and disbelievers; obedient and disobedient; pious and unrighteous. They are just like the descendants of Adam. They are from the world of the Unseen; we do not see them.

He – Glorious is He – said: **“...to be as the heart of the most pious one amongst you...”** If all of them were to be righteous, pious without committing any sin, **“...that will not increase anything of My kingdom”** because Allah the Mighty and Sublime is not benefitted by the servitude of the obedient since He is not in need of that. Allah’s Kingdom is perfect and the subservience of the obedient cannot increase it.

He said: **“O My servants, were the first of you and the last of you, the men of you and the jinn of you to be as the heart of worst one amongst you...”** If the entire mankind were to reject faith, the kingdom of Allah is perfect, it will not diminish as a result creatures’ rejection of faith. They can never harm Allah in any way. As such, He the Mighty and Sublime said:

﴿ وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴾

﴿ ٨ ﴾ إبراهيم: ٨

“And Mūsā (Moses) said: ‘If you disbelieve, you and all on earth together, then verily! Allah is Rich (Free of all wants), Owner of all Praise.’” [Ibrāhīm: 8]

Therefore, a person should not be deluded by his good deed and subservience thereby regarding them as a favour upon Allah the Exalted. Allah said:

﴿ ...قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنَّ

كُنْتُمْ صَادِقِينَ ﴿ ١٧ ﴾ الحجرات: ١٧

“Say: ‘Count not your Islam as a favour upon me. Nay, but Allah has conferred a favour upon you, that He has guided you to the Faith, if you indeed are true.’” [al-Hujurāt: 17]

So favour belongs to Allah – Glorious is He and Exalted.

He said: **“O My servants were the first of you and the last of you; the men of you and the jinn of you to stand on a plain...”** The word, *As-Sa‘īd* refers to what rises on the surface of the earth. **“...on a plain...”** means, a single place. So if the entire creation; the men among them and the jinn among them as well as those of old and those of later times among them assemble together and each one of them asks Allah of his need, Allah said: **“and I grant everyone what he has asked; and that will not reduce anything from what I have.”** This is because

يَمِينِ اللَّهِ مَلَأَى لَا يَغِيضُهَا نَفَقَةً سَحَاءُ اللَّيْلِ وَالنَّهَارِ

“The right (Hand) of Allah is full, and (its fullness) is not affected by the continuous spending of the night and day.”¹⁷¹

Allah the Exalted stated:

﴿...وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ...﴾ المنافقون: ٧

“And to Allah belong the treasures of the heavens and the earth...”
[al-Munafiqūn: 7].

The treasures of Allah can never diminish owing to spending. As for the creature that spends, his wealth and what he possesses diminish. As for Allah the Mighty and Sublime, He spends on the entire creation, and that will not reduce anything from His treasures because He – Glorious is He and Exalted – is the One full of absolute richness.

“...and I grant everyone what he has asked” in spite of the abundance of those asking: mankind, the jinn, those of old and those of later times. Each one of them has his own specific request; and Allah grants him the request, this can not reduce anything from the treasures of Allah – Glorious is He and Exalted. This shows His riches, generosity, and benevolence – Glorious is He and Exalted. The entire creatures survive from the Allah’s provisions, and what is with Him can never diminish – Glorious is He and Exalted.

He said: “...**stand on a plain**” i.e., on a single location. “...**and you all supplicate to Me...**” asking Allah for their various needs, and He grants every person his request; such will not affect what is with Allah by reducing it. This shows the perfection of His riches.

¹⁷¹ Collected by al-Bukhārī (7419) and Muslim (9930 from Abū Hurayrah

Then He stated at the end of these great words: **“O My servants, it is but your actions; I keep record of them for you, and then, I will recompense you with it as is due...”** i.e., you have nothing except your deeds; **“...it is but your actions”** that you carried out whether good or bad. Allah the Mighty and Sublime will not punish anyone for other than his own actions. So, Allah will not bless a disbeliever and punish a believer. This does not befit Him – free is He from imperfections.

He places affairs in their rightful places; He would punish the disbeliever and bless the believer out of favour, kindness, justice and generosity from Him – Glorious is He and Exalted. **“...it is but your actions.”**

This is proof that recompense will only be based on action and not lineage nor standing nor pedigree. Allah the Exalted said:

﴿...إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَىٰكُمْ...﴾ الحجرات: ١٣

“Verily, the most honourable of you with Allah is that (believer) who has At-Taḥwa [i.e. one of the Muttaqūn (pious)].” [al-Hujurāt: 13].

So, there will be no chance to attain the mercy of Allah except the action that you did, and you will not be punished except for your deeds. Allah said:

﴿...وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ﴾ يس: ٥٤

“...Nor will you be requited anything except that which you used to do.” [Yāsīn: 54]

Therefore, it is obligatory upon you to pay attention to your action because it is the key to your happiness or wretchedness.

He said: **“I keep record of them for you...”** This is part of His favour; that He keeps record of actions, He the Mighty and Sublime knows them and writes them through the angels who write down the deeds of the children of Ādam. This concern from Him with the actions of the children of Ādam is a proof of His

favour and mercy on them. Otherwise, He is not in need of their actions. They are the ones in need; in spite of that, Allah records them and does not waste them.

Allah the Exalted said:

﴿...إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا﴾ (الكهف: ٣٠)

“Certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner.” [al-Kahf: 30]

He also said:

﴿...وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ (يوسف: ٥٦)

“And We make not to be lost the reward of Al-Muhsinūn (the good doers).” [Yūsuf: 56].

He said:

﴿...وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾ (البقره: ١٤٣)

“And Allah would never make your faith (prayers) to be lost.” [Al-Baqarah: 143].

So, Allah – Glorious is He – knows the actions of the children of Ādam; they are not hidden from Him. Yet, He records them; He has assigned angels to write the good and bad actions of the children of Ādam. Then on the Day of Resurrection, they will be given their records containing their actions, and they will be called to account according to it.

This indicates that man has not been neglected. He goes out, rejoices and commits sin, disbelief, transgression and becomes haughty thinking that he is neglected. Nay, all of his actions are recorded for him. Allah the Exalted said:

﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يَّضْعِفْهَا وَيُؤْتِ مِنْ

لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾ النساء: ٤٠

“Surely! Allah wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward.” [An-Nisā': 40]

He said: “Then, I will recompense you with it...” When? It is on the Day of Resurrection. The *thumma* (*then*) is with regard to the future. “Then, I will recompense you with it as is due.” Every person will be recompensed for his action whether good or evil. He will be rewarded for his action and nothing will be lost from it.

Allah the Most High said:

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُوزِنُنَا

مَالِ هَذَا الْكِتَابِ لَا يَغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا وَوَجَدُوا

مَا عَمِلُوا حَاضِرًا وَلَا يَظْلِمُ رَبُّكَ أَحَدًا ﴿٤٩﴾ الكهف: ٤٩

“And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allah, and in the left hand for a disbeliever in the Oneness of Allah), and you will see the Mujrimūn (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein. They will say: ‘Woe to us! What sort of Book is this (i.e. the book of the recording angels) that leaves neither a small thing nor a big thing, but has recorded it with numbers!’ And they will find all that they did, placed before them, and your Lord treats no one with injustice.” [al-Kahf: 49]

Allah said:

﴿... أَحْصَاهُ اللَّهُ وَنُسُوهُ ...﴾ المجادلة: ٦

“Allah has kept account of it, while they have forgotten it” [al-Mujādalah: 6].

You will forget it as if you never did anything; but, it was recorded for you, and you shall meet it on the Day of Resurrection. So pay attention to your soul. Do not suffer it nor endanger it nor think that you are not being watched or that no one can overcome you. You are rather under the watch Allah – Glorious is He and Exalted -; nothing is hidden from Him. You are being watched from your right and left.

Allah said:

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾ ١٨ ق: ١٨

“Not a word does he (or she) utter, but there is a watcher by him ready (to record it).” [Qāf: 18]

He stated earlier:

﴿ إِذْ يَنْفَلِقُ الْمَتْلِقَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴾ ١٧ ق: ١٧

“(Remember!) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions).” [Qāf: 17].

They sit with you during the night and day but you do not see the angels as stated by the Prophet ﷺ:

يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ

“A group of angels stay with you at night and another group of angels stay with you by day time...”¹⁷²

The record your actions; **“...then I will recompense you with it”** on the Day of Recompense.

¹⁷² Collected by al-Bukhārī (555) and Muslim (632)

He said: **“So, whoever finds good.”** That is, good reward; **“He should give thanks and praise to Allah”**. He should not say: “this is from my earning or I have acquired this.” Rather he should praise Allah because the blessing is from Allah because your action cannot amount to anything. Even if you exert yourself night and day, your action cannot match the blessings of Allah upon you.

However, Allah bestows favour upon you and multiplies your good deeds for you out of favour from Him – Glorious is He and Exalted. So do not say: “this is my action or I deserve this.” Rather, you are required to praise Allah because the favour is from Allah – Glorious is He and Exalted.

“And whoever finds other than that...” That is, other than good, **“...let him blame no one but himself...”** because he and his action was the cause. Therefore, you should blame yourself because this was what you put forward; so blame not anyone or say, “this is unfair” or “I did not do this” or “I do not deserve this.” This is nothing but the recompense for your action. You shall meet your accurate and precise action face to face and read it completely without objecting to anything from it. Allah the Exalted said:

﴿ أَقْرَأَ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ۝ ١٤ ﴾ (الإسراء: ١٤)

“(It will be said to him): “Read your book. You yourself are sufficient as a reckoner against you this Day.” [Al-Isrā’: 14].

Therefore, it is obligatory for you to know this and prepare for it.

This is a great and very important Ḥadīth. The pious predecessors used to respect it and be gripped by fear when they read it because it is lucid in meaning, clear and easily understood. Everyone comprehends it; the layman and the student. It is a proof from Allah on His servants. Whenever Abū Idrīs al-Khawlānī read this Ḥadīth, he fell down on his kness.¹⁷³

¹⁷³ Collected by Muslim (2577)

الحديث الخامس والعشرون

عن أبي ذرٍّ (رضي الله عنه): أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَالُوا لِلنَّبِيِّ ﷺ: يَا رَسُولَ اللَّهِ، ذَهَبَ أَهْلُ الدُّثُورِ بِالْأُجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ. قَالَ: "أَوْ لَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ؟ إِنَّ لَكُمْ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٍ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٍ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ. قَالُوا: يَا رَسُولَ اللَّهِ، أَيَّانِي أَحَدُنَا شَهَوْتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟ قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ، أَكَانَ عَلَيْهِ وَزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ." رواه مسلم.

HADĪTH TWENTY FIVE

Again, Abū Dharr – may Allah be pleased with him – said: Some among the Companions of Allah's Messenger ﷺ said to the Prophet ﷺ: "O Messenger of Allah, the wealthy have gotten tremendous rewards; they perform the prayers as we do, observe the fast as we do and they give charity from their excess wealth."

He said: "Hasn't Allah granted you what to give in charity? Certainly, every *Tasbīḥ* (saying: *SubḥānAllāh* – meaning – Glorious is Allah) is charity, every *Takbīr* (saying: *Allahu Akbar* – meaning – Allah is the Greatest) is charity, every *Taḥmīd* (saying: *Alḥamdulillāh* – meaning – All praise is for Allah) is charity, every *Tahleel* (saying: *Lā ilāha illAllāh* – meaning – there is no god worthy of worship except Allah) is charity, commanding good is charity, and forbidding evil is charity, and your cohabiting with your wives is charity".

They said: "O Messenger of Allah, will anyone fulfill his (sexual) desire and get rewarded from that?" He ﷺ said: "If he were to fulfill it through illicit means, would he have sinned? Likewise, if

he fulfilled it through legitimate means, he would have the reward.”¹⁷⁴

COMMENTARY

This *Hadīth* contains the explanation of the numerous ways of doing good deeds, and that Allah – Glorious is He and Exalted – has made easy the ways of performing good deeds for anyone who intends to do the good deeds - whether rich or poor.

He said: “Some people amongst the companions of Allah's Messenger (ﷺ) said: 'O Messenger of Allah, the wealthy have gotten tremendous rewards.' *Ahl Ad-Duthūr* (the wealthy) are the affluent who have large amount of riches much more than their needs. “They perform the prayers as we do, observe the fast as we do...” That is, they carry out the physical actions; and the physical deeds like the Prayer and fasting can be performed by everyone including the rich and the poor.

He said: “...and they give charity from their excess wealth” i.e., from their surplus; and this is an excellence about which the rich surpass the poor. This contains proof that it is recommended for the rich to spend from their wealth and be generous to the people with what Allah has bestowed upon them as Allah said with regard to Qārūn:

﴿...وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ ...﴾ القصص: ٧٧

“And do good as Allah has been good to you...” [al-Qaṣaṣ: 77]

That is, be kind to the people by giving in charity as Allah has favored you with the wealth. Allah the Mighty and Sublime said:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفَقُوا مِمَّا رَزَقْتَكُمْ ...﴾ البقرة: ٢٥٤

¹⁷⁴ Collected by Muslim (1006)

“O you who believe! Spend of that with which We have provided for you...” [al-Baqarah: 254].

He also said:

﴿...وَأَنْفَقُوا مِمَّا جَعَلَكُمْ مُسْتَخْلِفِينَ فِيهِ...﴾ الحديد: ٧

“And spend of that whereof He has made you trustees.” [Al-Hadīd: 7]

The goal is not that a person should amass wealth without giving out anything from it. Such a person would be like the warehouse wherein valuables are gathered but it does not benefit from it. He would be a caretaker over it but will not put forward anything from it for his own soul. Unfortunately he actually owns nothing from this wealth except what sends forth whether small or big; that is actually his own wealth. But what he does not spend belongs to others. However, the poor has no wealth; so, from where will he spend?

Consequently, the poor among the companions of Allah’s Messenger ﷺ made this complain. This contains proof that it is necessary that a Muslim should be eager towards doing good deeds, and he should feel remorse if he is unable to perform good deeds, and he will be rewarded for his remorse. It is similar to the one who sees a rich person giving charity and wishes to have wealth that he would spend in charity like the rich man.

It is reported in the *Hadīth* that the Prophet ﷺ said:

مَثَلُ هَذِهِ الْأُمَّةِ مَثَلُ أَرْبَعَةِ نَفَرٍ : رَجُلٌ آتَاهُ اللَّهُ مَالًا وَعِلْمًا فَهُوَ يَعْمَلُ بِهِ فِي مَالِهِ فَيَنْفِقُهُ فِي حَقِّهِ وَرَجُلٌ آتَاهُ اللَّهُ عِلْمًا وَلَمْ يُؤْتِهِ مَالًا فَهُوَ يَقُولُ لَوْ كَانَ لِي مِثْلُ مَا لِهَذَا عَمِلْتُ فِيهِ مِثْلَ الَّذِي يَعْمَلُ . قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : فَهُمَا فِي الْأَجْرِ سَوَاءٌ

“The example of this *Ummah* is like four classes of people: A man Allah gave wealth and knowledge, and he acts on it regarding his wealth and spends from it. [The second] is a

man Allah gave knowledge without giving him wealth. But he says, ‘If I have the like of what this man has, I will do the like of what he did.’ Allah’s Messenger (ﷺ) said: “Both of them are equal in reward.”¹⁷⁵

The first will be rewarded for his spending while the second will be rewarded for his good intention.

These companions were bothered about this issue. So, they came complaining to the Prophet (ﷺ). Then the Prophet (ﷺ) said to them: “Hasn’t Allah granted you what to give in charity?” then he open the threshold for them: “Certainly, every *Tasbīḥ* (saying: *SubḥānAllāh*) is charity, every *Takbīr* (saying: *Allāhu Akbar*) is charity, every *Taḥmīd* (saying: *Alḥamdulillāh*) is charity, every *Taḥlīl* (saying: *Lā ilāha illAllāh*) is charity...”

This is abundant good; little words are considered charities. You will not lose any wealth. “*Tasbīḥah*” is for you to say: “*SubḥānAllāh*”, *Takbīr* is that you say: “*Allāhu akbar*”, *Taḥmīdah* is for you to say: “*Alḥamdulillāh*”, while *Taḥlīl* is that you say, ‘*Lā ilāha illAllāh*’. Each word is considered charity.

In addition, “...enjoining good is charity and forbidding evil is charity.” The word, *al-Ma’rūf* means obedience and good deed. It was named *Ma’rūf* because the sound natural instinct *ya’rifuhu* (recognizes it). *Al-Munkar* refers to every act of disobedience to Allah. It was named *Munkar* because the minds or the upright natural instinct abhors it. So, enjoining good and forbidding evil is very important in Islam.

Allah the Most High said:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ

الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ...﴾ آل عمران: ١١٠

¹⁷⁵ Collected by Ibn Mājah (4228), Aḥmad (4/230), Aṭ-Ṭabarānī in *al-Kabīr* (862) and al-Bayhaqī in *al-Kubrā* (4/189) from Abū Kabshah al-Anmārī (may Allāh be pleased with him)

“You [true believers in Islamic Monotheism, and real followers of Prophet Muḥammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma’rūf (i.e. Islaamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islaam has forbidden), and you believe in Allah...” [Āl-Imrān: 110]

This involves a person extending goodness to others. It does not suffice that you make yourself righteous; you should strive to better others as well. If you guide someone towards goodness and caution him against evil, you have given him tremendous charity because Allah could make it beneficial to him much more than the way wealth would benefit him.

So, the merit and benefit of enjoining good and forbidding evil is great. However, it should be according to a person’s ability. So no one should say, “I cannot enjoin good and forbid evil”. The Prophet (ﷺ) said:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ
فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

“Whoever sees evil amongst you should change it with his hand; but if he cannot, let him change it with his tongue; and if he cannot, then with his heart; and that is the weakest level of faith.”¹⁷⁶

This shows that no one is excused from enjoining good and forbidding evil. However, this depends on the ability of each individual.

The one who has authority should forbid, change and remove the evil with his hand. But the one without state authority should forbid, explain, advise, admonish and guide towards goodness with his tongue. This will not trouble him in any way. But the one who is incapable of using his tongue should forbid with his heart. There is no one who is incapable of rejecting evil with his

¹⁷⁶ Its reference had preceded.

heart. One may be incapable of using the tongue and hand; however, there is no one incapable of rejecting evil with the heart.

When you forbid evil with your heart, you should stay away from the people of evil and places of evil; distance yourself from that. Do not sit there and cooperate with them in their evil and then say: "I am rejecting the evil with my heart." This is not sufficient. Rather, it is a must for you to distance yourself from the evil and people of evil without mingling with them except if you are capable of actually making rectification. But if you cannot make rectification, stay away and protect yourself.

Then he (ﷺ) said: "...and your cohabiting with your wives is charity." "...cohabiting..." *al-Buḍ'ū* (as it occurs in the Arabic text), means private parts. However, here, it implies fulfilling sexual desire. Mankind has natural sexual desire that Allah has put in males and females among the children of Ādam and others beside them as a form of test for the children of Ādam and a benefit: continuity of genealogy and the human race.

This sexual desire is crucial to man; where does he satisfy it? Where does he place it? Allah has made a noble and fertile outlet for him to satisfy his sexual desire by creating the opposite sex.

Allah the Exalted said:

﴿وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا ...﴾ الروم: ٢١

"And of His signs is that He created for you from yourselves mates"
[Ar-Rūm: 21].

That is, wives from among the women with whom the husband fulfills his sexual desire and be safe from its catastrophe. Also she is the plant and seed in the soil that would produce righteous offspring. So if he restricts his sexual desire to what Allah has allowed, he has charity in that. This is because he has preserved himself and his wife. He has also contributed to the building of the *Ummah* by producing righteous offspring. As such, there is

great good and benefit in this sexual fulfillment; and it would be considered charity for him.

The companions were surprised, so they asked: “Will anyone fulfill his (sexual) desire and get rewarded from that?” He (ﷺ) replied: “If he were to fulfill it through illicit means...” That is, with other than his wife like the one who commits illegal sexual intercourse or homosexuality; “...would he have sinned?” He asked them about something well-known so that this also becomes established with them.

Consequently, they said: “Yes.” “Likewise, if he fulfilled it through legitimate means, he would have the reward.”

He (ﷺ) explained to them how a person will be rewarded for fulfilling his sexual desire with his wife by making analogy with the one who fulfills it through illicit means and thereby commits sin. Allah the Exalted said:

﴿وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ ۖ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۚ فَمَنْ أَتَبَعَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ

الْعَادُونَ ﴿٧﴾ المؤمنون: ٥ - ٧

“And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame. But whoever seeks beyond that, then those are the transgressors.” [Al-Mu'minūn: 5-7]

Allah has stipulated immediate and delayed punishment for illegal sexual intercourse. There is prescribed punishment in this world and a severe punishment in the Hereafter – and the refuge is with Allah. The fornicators and adulterers will be punished in the fire peculiarly, more than the punishment of others as reported in the *Hadīths*.

Some of the people of knowledge stated that: this contains proof that *Qiyās* (sound analogy) is authentic evidence since the

Prophet (ﷺ) employed it. This is one of the proofs allowing the application of *Qiyās* (sound analogy) in the *Sharī'ah*. *Qiyās* is the fourth foundation among the foundations of evidencing in the *Sharī'ah*. These foundations are: the Qur'an, the *Sunnah*, *Ijma'* (consensus) and *Qiyās* (sound analogy).

Qiyās is defined as: connecting a subsidiary matter with a basic one in their ruling due to a common cause.¹⁷⁷ So, it is a sound proof which was employed by the Prophet (ﷺ).

This *Hadīth* shows the vastness of Allah's favour and His facilitation of goodness for His servants. And that if you are unable to spend wealth, do not slack regarding these deeds that do not require wealth or stress. It also demonstrates the excellence of the wealthy that spends in charity. The companions' eagerness towards good deeds is also highlighted, and that one should feel remorse if he is unable to do good deeds. If he feels remorse and wishes it, he will be joined with the people of goodness through his intension.

It also contains evidence that customary acts translate into acts of worship with good intention like a man's fulfilling his sexual desire. This is basically a customary act; but if he intends to preserve himself and his wife therewith and to avoid the unlawful, it becomes an act of worship. So it is necessary that a person perfects his intention in all of his affairs so that he will be rewarded for it.



¹⁷⁷ Al-Juwayni said in *al-Waraqat* (pg. 26) that: "*Qiyas* is to relate a subsidiary matter to a basic one through a cause that connects them both in their ruling. It is divided into three categories: *Qiyas 'Illah*, *Qiyas Dilalah* and *Qiyas Shubh*. *Qiyas al-'Illah* is that whose cause necessitates a ruling, *Qiyas ad-Dilalah* is to give evidence with one of two similar things for the other. And that is that, the cause should point to the ruling and not necessitate the ruling. As for *Qiyas as-Shubh* it is a subsidiary matter that is similar to two basic matters; it will not be resorted to as long the first ones are possibly employed." See *Qawami'u al-Adillah fil-Usul* (2/134) and *al-Ibhaj* (3/3).

الحديث السادس والعشرون

عن أَبِي هُرَيْرَةَ (رضي الله عنه) قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "كُلُّ سَلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ" رواه البخاري ومسلم.

HADĪTH TWENTY SIX

Abū Hurayrah – may Allah be pleased with him – said: Allah's Messenger ﷺ said: "Every joint in man has upon it charity every day the sun rises: Administering justice between any two is charity, assisting a man to mount his ride or helping him raise his effects upon it is charity. A nice word is charity, and every step you take going to (perform) the Prayer is charity, and removing harmful things from the way is charity." Collected by al-Bukhārī and Muslim.¹⁷⁸

COMMENTARY

His saying: "**Every joint in man**" *Joint* (as-Sulāmā as it occurs in the Arabic text) means *al-Mafṣal*, joint; and mankind has so many joints. It is reported in the *Ḥadīth* that the Prophet ﷺ said:

فِي الْإِنْسَانِ ثَلَاثُ مِائَةٍ وَسِتُّونَ مَفْصِلًا

¹⁷⁸ Collected by al-Bukhārī (2989) and Muslim (1009)

“There are three hundred and sixty joints in a human being.”¹⁷⁹

Some of them are big while some are small, scattered in the body. So everyday three hundred and sixty charities are due on you proportionate to these joints; and who [among us] is capable of giving three hundred and sixty charities every day? Allah – Glorious is He and Exalted – has made this easy, not restricting charity to wealth alone. He made it include other than wealth such that every individual will be able to do it. Among them are:

He said: “...every day the sun rises: Administering of justice between any two is charity.” You wake up everyday and reconcile between two parties. When disagreement and conflicts occur between two parties and you reconcile between them, resolving the conflict and satisfying them both such that both parties become pleased with each other. You unite both of them together; this is a great charity. Allah the Exalted:

﴿لَا خَيْرَ فِي كَثِيرٍ مِّنْ نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ

أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ

فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾ النساء: ١١٤

“There is no good in most of their secret talks save (in) him who orders *Ṣadaqah* (charity in Allah’s Cause), or *Ma’rūf* (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-Nisā’: 114]

¹⁷⁹ Collected by Abū Dāwūd (5242), Aḥmad (5/359), Ibn Ḥibbān in his *Ṣaḥīḥ* 96/281), Ibn Khuzaymah in his *Ṣaḥīḥ* (2/229) and al-Bayhaqī (7/512) from Abū Buraydah, and it occurs in the hadith of ‘A’ishah – may Allah be pleased with her.

This shows that it is necessary that a person should strive towards reconciling between contending parties especially near relatives and not leave the people in contention. Some of the people do the opposite – and the refuge is with Allah -, they interfere in a conflict in such a way that it worsens and agitates one party against the other. Such a person is a devil. As for a Muslim, he is not pleased that the Muslims should quarrel and dispute with one another; he would rather try to reconcile and resolve the dispute even if it means sacrificing from his wealth in order to reconcile between them. This is an important trait, and Allah the Mighty and Sublime will not waste the reward of those who make reconciliation.

His saying: “**Administering justice between any two is charity**”: It is obligatory on the one who intends to reconcile to be just, not being unfair and unjust to anyone of them. He should not judge between them based on his desires. The two parties should be equal in his sight; they are both his brothers. Allah –Glorious is He and Exalted – said:

﴿...فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾ (٩)

الحجرات: ٩

*“Then make reconciliation between them justly, and be equitable.
Verily! Allah loves those who are equitable.” [Al-Hujurāt: 9]*

Reconciliation should only be done out of mutual agreement; none of them should be compelled to it, unlike adjudication where the judge is required to compel the person involved to implement the rule. As for reconciliation, it is only allowed, not by way of compulsion.

He said: “...and assisting a man to mount on his ride”: That is, with regards to his mount, whether it is a riding animal or a car; assist him if he is unable or weak, by carrying him or lifting him on it or by lifting his luggage he has on the riding animal or car. Assist him in carrying it and placing it in its place. Likewise if he is in need of bringing down his luggage, assist him. Each of this is

charity from you to him. You did not give him money, but you have rendered assistance to him.

Allah said:

﴿...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا نَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ...﴾

المائدة: ٢

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

The Prophet ﷺ said:

وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

“Allah helps His slave as long as the slave helps his brother.”

If you see a weak person or someone in need of something, you should assist him towards it according to the benefit and good in it for him.

He said: “...a nice word” like spreading the greetings of *salam*, making supplication for your brother, praising him without what will soothe his heart without flattery. Each of this is a good word.

A good word occurs between the servant and His Lord through remembrance of Allah, doing *Tasbīh* and *Tahlīl*. It also occurs between the servant and the people. The opposite of good word is evil word. Allah stated:

﴿الَمْ تَرَ كَيْفَ صَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ

أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٥﴾ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ

رَبِّهَا ...﴾ إبراهيم: ٢٤ - ٢٥

“See you not how Allah sets forth a parable? - A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the

sky (i.e. very high). Giving its fruit at all times, by the Leave of its Lord...” [Ibrāhīm: 24-25].

Then He said:

﴿وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ۚ يَثْبُتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۖ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾

﴿٢٧﴾ إبراهيم: ٢٦ - ٢٧

“And the parable of an evil word is that of an evil tree uprooted from the surface of earth having no stability. Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter. And Allāh will cause to go astray those who are Zālimûn (polytheists and wrong-doers, etc.), and Allah does what He wills.” [Ibrāhīm: 26-27].

Allah also said:

﴿...إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۚ فَاطِرُ ۙ﴾

“To Him ascend (all) the goodly words and the righteous deeds exalt it (the goodly words i.e. the goodly words are not accepted by Allah unless and until they are followed by good deeds)...” [Fāṭir: 10]

Therefore, good word occurs between the slave and his Lord through remembrance of Allah; and it occurs between the slave and the people by soothing their hearts because words have effects on the heart and unites heart. As for evil word, it causes division between the people and breeds enmity. Many wars have been fought and blood spilled as a result of evil word. So, speech is very dangerous unless it is a good word.

He said: “...and every step you take going to (perform) the Prayer is charity.” Every step taken on the way to the mosque is charity. Whenever you are farther from the mosque and the more your footsteps become, the more your rewards. This entails encouragement toward congregational prayers and attending the mosque [to perform it]. It also includes prohibition of staying away from congregational prayer in the mosques because you will incur great loss therewith. Your charity will be according to the number of steps you take to the mosque. In a day and night, how much charity do you think you would get through your footsteps to the mosque? Certainly, Allah’s favor is great!

He said: “...and removing harmful thing from the way is charity.” That is, removing what will harm the passer-by from the path of the Muslims or from the people generally; as well as from the path of animals. Do not place something therein that would harm the passer-by and do not leave something dropped by some other person or something that fell on the road without anyone dropping it which may impede the passer-by and harm them like thorns, pebbles and injurious things. Remove it from the road and it would be considered charity for you because you have shown kindness to them.

It is recorded in the *Hadīth* that the Prophet (ﷺ) said:

بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُصْنَ شَوْكٍ عَلَى الطَّرِيقِ فَأَخْرَعَهُ فَشَكَرَ اللَّهُ لَهُ فَغُفِرَ لَهُ

“While a man was walking on the road, he found a branch of thorn on the road and removed it; then Allah showed thanks to him and forgave him.”¹⁸⁰

One branch or thorn he removed from the road, and he entered Paradise based on this humble deed. This is because, through that, he showed kindness to all the passers-by. What about the one who puts harmful things on the roads? He places stones, pieces of wood, iron, and throws water; and he places garbage on

¹⁸⁰ Collected by al-Bukhārī (652, 2472) and Muslim (1914)

the roads. Such a person is committing a great sin. Each passer-by that is harmed with it curses him. This is oppression and the invocation of the oppressed is acceptable.

Therefore, it is necessary that every Muslim should endeavour not to put things on the roads. He should also strive to remove any harmful thing that falls therein so as to earn a great reward for the act. So, these are abundant charities, proportionate to these joints that are in you. Charity is due on each of the joints: three hundred and sixty charities. How do you pay it? Allah has provided abundant opportunity for you. So pay attention to yourself. The Prophet ﷺ said:

وَيُجْزَى مِنْ ذَلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الضُّحَى

“The two units of prayer he observes in the forenoon would suffice for that.”¹⁸¹

Two units of prayer would suffice for three hundred and sixty charities! So if a person combines between these qualities and also prays, what will he get of rewards? This is abundant good, but those who pay attention to it are few!



¹⁸¹ Collected by Muslim (720) from Abū Dharr رضي الله عنه

الحديث السابع والعشرون

عن التَّوَّاسِ بْنِ سَمْعَانَ (رضي الله عنه) عن النَّبِيِّ (ﷺ) قَالَ: "الْبِرُّ حُسْنُ الْخُلُقِ ، وَالْإِنَّمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يُطْلَعَ عَلَيْهِ النَّاسُ" . رواه مسلم .
وعن وَابِصَةَ بْنِ مَعْبُدٍ (رضي الله عنه) قَالَ: أَتَيْتُ رَسُولَ اللَّهِ (ﷺ) فَقَالَ: "جِئْتَ تَسْأَلُ عَنِ الْبِرِّ وَالْإِنَّمِ ؟" . قَالَ : قُلْتُ: نَعَمْ. قَالَ : فَجَمَعَ أَصَابِعَهُ فَضَرَبَ بِهَا صَدْرَهُ وَقَالَ: "اسْتَفْتِ قَلْبَكَ الْبِرُّ مَا أَطْمَأَنَّتْ إِلَيْهِ النَّفْسُ وَأَطْمَأَنَّ إِلَيْهِ الْقَلْبُ ، وَالْإِنَّمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ وَإِنْ أَفْتَاكَ النَّاسُ وَأَقْفَوْكَ" . حَدِيثٌ حَسَنٌ رَوَيْنَاهُ فِي مُسْنَدِي الْإِمَامَيْنِ: أَحْمَدَ ابْنَ حَنْبَلٍ ، وَالدَّارِمِيَّ بِإِسْنَادٍ حَسَنٍ.

HADITH TWENTY SEVEN

An-Nawwās bin Sam‘ān – may Allah be pleased with him – said: the Prophet (ﷺ) said: "Piety is noble character; but sin is what comes to your mind and you dislike that the people become aware of it." Collected by Muslim

Wābiṣah bin Ma‘bad – may Allah be pleased with him – said: I came to Allah's Messenger (ﷺ) and he said: "You came to enquire about Piety?" I said; Yes. He (ﷺ) said: "Search your mind; piety is what the soul is at ease with and the heart finds tranquility in. But sin is what occurs to the mind and brings hesitation in the heart even when the people give you rulings, telling you what to do."

A *Ḥasan Ḥadīth*; we were given the report from the *Musnad* of the two great Scholars: Aḥmad bin Ḥanbal and Ad-Dārimī, with a *Ḥasan* chain of transmission.

COMMENTARY

These two *Hadīths* are in regard to the explanation of (the concept of) piety and how it can be attained. *Al-Birr* (**piety**) is a comprehensive word for every good quality just as *Taqwa* is a comprehensive word for all good qualities. The opposite of piety is sin as contained in the word of Allah the Exalted:

﴿...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ...﴾

المائدة: ٢

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

In these two *Hadīth*, the Prophet ﷺ explained piety and sin.

His saying: **“Piety is a noble character”** that is to say, good conduct is one of the important aspects of piety. This does not mean that piety is entirely restricted to good conduct. However, good conduct is the most important form of piety. This is similar to the statement of the Prophet ﷺ:

الْحَجُّ عَرَفَةٌ

“Pilgrimage is stying at Arafah.”

Staying at Arafah is not all the pilgrimage entails but it is the most important pillar of pilgrimage. It is also similar to the Prophet’s word:

الرُّعَاءُ هُوَ الْعِبَادَةُ

“Supplication is worship”

in spite of the fact that supplication is only one of the forms of worship. Therefore, good conduct is an important aspect of piety.

The meaning of “...noble character” is having big heart, cheerfulness in meeting (people), and dealing with the people in a nice manner as the Prophet ﷺ said:

وَ خَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ

“And relate with the people with good character.”

This is the attribute of the Prophet ﷺ. Allah the Mighty and Sublime said:

﴿وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ﴾ القلم: ٤

“Verily, you (O Muḥammad) are on an exalted standard of character.” [Al-Qalam: 4].

Good character embodies a lot of good and it earns people’s love for the one with good character. Likewise, if someone inviting people to the path of Allah has good character; such will lead to guidance of the people by their accepting his call, and this is the most crucial aspect of piety.

He said: “...but sin”: Sin is the opposite of piety; transgression that comes from conducts, deeds and and statements. “...what revolves in your heart...” Meaning, it occurs to the heart, and the heart says it, but the person dislikes it. In another version (it says): “...and brings hesitation in the heart.” If the individual doubts whether to express it or not, this shows that it is a sin.

The meaning of heart here, is the heart of a pious believer. As for a sinful person, he is not a scale to judge piety and sin. It rather, refers to the pious Muslim whose approval and rejection of something is considerable. So, the one who hates expressing a thing and dislikes that people should find him upon it; such is proof that it is a sin. So leave it and avoid it.

Thus, the believer’s heart is the yard stick. This is an important principle, and this *Hadīth* is among the concise phrases given to the Prophet ﷺ. The *Jawāmi‘ al-Kalim* is all-encompassing; it refers to what entails comprehensive meanings; and this is the quality of the Prophet ﷺ’s speech.

In the Ḥadīth of Wābiṣah bin Ma'bad that he came to the Prophet (ﷺ) intending to ask him a question but the Prophet (ﷺ) preceded him and said to him: ***"You came to enquire about piety?"*** In another version, he said: ***"Shall I inform you or will you ask me?"*** Wābiṣah said, "No, you should rather tell me." Then he (ﷺ) said, ***"You came to enquire about piety and sin?"***

This is one of the signs of Prophethood; that Allah the Mighty and Sublime informed him of what Wābiṣah came for before he asked him. Then the Prophet (ﷺ) explained to him that: ***"Piety is what the soul is at ease with and the heart finds tranquility in."*** Tranquility is the opposite of unrest and confusion. It means stability and lack of haste and unrest. The tranquil is stable, and the opposite are the confused and uneasy. ***"...what the soul is at ease with and the heart finds tranquility in":*** That is, the heart and mind of a believer.

He said: ***"But sin is what comes to your mind and you dislike that the people become aware of it."*** In another version, it reads, ***"...and brings hesitation in the heart."*** So it may occur to you to commit sin, but you will not be bold enough to show it. If it were righteousness, you would not have hesitated to make it known. Your hesitation is a proof that it is a sin because Allah has put light in the heart of a believer and knowledge of good and evil.

Allah the Exalted said:

﴿...إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا ...﴾ الأنفال: ٢٩

"If you obey and fear Allah, He will grant you Furqān a criterion [(to judge between right and wrong)] [Al-Anfāl: 29].

The word *al-Furqān* (***criterion***) means distinction between good and evil; the harmful and beneficial. This is what is meant by *al-Furqān*. So Allah puts *al-Furqān* in the heart of a believer so as to distinguish between good and evil.

Then he said: ***"...even when the people give you rulings, telling you what to do."*** The meaning of *Aftāka* (give you rulings) and

Aftawka (tell you what to do) imply the same thing. However, this is a form emphasis because the consideration is not merely of a ruling from a scholar; thought is given here to your own soul in addition. So, if you find your soul at ease with the verdict, such is piety. But if you find your soul disliking the thing, such is a sin. The scholar is not infallible; he could err or respond based on what is apparent, without knowing about what is hidden regarding the matter. Also, the scholar may be a misguided scholar; scholars are not all the same.

So the important thing is that, do not rely on the verdict until your soul feels relaxed with it. But if the soul is at ease with the verdict, such is a proof that is the truth and piety. However, if your soul detests the verdict, being tensed up with it, then leave it because some people with inclination and desire for something would say: "As long as so-and-so has issued this verdict, there is nothing upon me, and this is upon him." We say to him: So-and-so cannot avail you in any way from Allah.

He neither knows the unseen nor is he infallible. You do not know the level of his righteousness and religion, so do not rely merely on the verdict until you present it to your soul. If you find your soul at ease with it, and there is no hesitation in you or dislike, hold onto it. But if you notice the contrary, abandon it. This is an import yardstick a believer uses regarding verdict.

Today peoples' complains are much due to the abundance of verdicts and those issuing them. However, this is the standard that would help you distinguish these verdicts. Whatever your soul is at ease with from among them is the truth, but whatever your soul detests among it; that is evidence that it is an error; and you are required to avoid it. Do not say: "So-and-so issued this verdict, he will be held accountable." He will bear his own sin and you will bear yours too. He cannot avail you from Allah in any way.

You could have embellished the matter to him or said something contrary to reality and he rules based on what he hears. Just as the Prophet (ﷺ) used to pass judgement based on what he heard

since he is human¹⁸². Therefore, it is obligatory upon the Muslim to take this a *Hadīth* as a standard he would employ regarding what he hears or what is said or written of verdicts particularly in this era in which the fear of Allah is little; and people are bold to issue verdict and speak about Allah without knowledge except one whom Allah wills.

This *Hadīth* would be of great benefit in a time like this; and it is equally beneficial at all times. However, whenever one is seriously in need of it, its benefit would be greater. So whatever a Muslim hears of sayings and rulings, he should distinguish between them using this measure of his soul to see what it would be at ease with or detest.

However, if someone has evil desires, he would follow views and verdicts even if his soul does not approve it. He would only accept it out of obedience to his desires; and undoubtedly this is itself sin.



¹⁸² As contained in the *Hadīth* collected by al-Bukhārī (2458) and Muslim (1713) from *Umm Salamah* (رضي الله عنها) who reported: ‘the Prophet (ﷺ) heard some people disputing at the door of his apartment, so he went out to meet them and said: ‘I am only a human being, and litigants with cases of dispute come to me, and some of you may be more eloquent (in presenting his case) than the other whereby I may consider that he is truthful and rule in his favor. If I judge in favor of somebody and he takes a Muslim's right unjustly, then whatever he takes is nothing but a piece of Fire, and it is up to him to take it or leave it.’”

الحديث الثامن والعشرون

عَنْ أَبِي نَجِيحٍ الْعَرَبَاضِيِّ بْنِ سَارِيَةَ (رضي الله عنه) قَالَ: "وَعَظَنَا رَسُولُ اللَّهِ ﷺ مَوْعِظَةً وَجَلَّتْ مِنْهَا الْقُلُوبُ وَ ذَرَفَتْ مِنْهَا الْعُيُونُ فَقُلْنَا: يَا رَسُولَ اللَّهِ كَأَنَّهَُا مَوْعِظَةُ مُودَعٍ فَأَوْصِنَا، قَالَ: أَوْصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ، وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ، فَإِنَّهُ مَنْ يَعْشُ مِنْكُمْ فَسِرِّي اخْتِلَافًا كَثِيرًا، فَعَلِيكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهَدِّدِينَ، عَصُوا عَلَيْهَا بِالتَّوَاجِدِ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ". رَوَاهُ التِّرْمِذِيُّ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ

HADITH TWENTY EIGHT

Abū Najīḥ, Al-'Irbād bin Sāriyah – may Allah be pleased with him – narrated: "Allah's Messenger (ﷺ) once gave a sermon on account of which the hearts had feelings of fear and the eyes shed tears. So, we said: "O Messenger of Allah, this is like a farewell sermon; so, give us some advice". He said: "I enjoin you to fear Allah, to listen and obey even if an Abyssinian slave is made your leader; for whoever lives some longer amongst you will see a great deal of dispute

So, adhere to my Sunnah and the lines of conduct of the Rightly-Guided Caliphs after me. Hold on to it firmly with your molars. Beware of newly-invented matters for every innovation is a misguidance". Collected by Abū Dāwūd and At-Tirmidhī, and he said: A *Hasan Ṣaḥīḥ Ḥadīth*.

COMMENTARY

In this important *Hadīth*, the Prophet (ﷺ) delivered a well-spoken admonition to his companions. Admonition is desired; reminding about Allah, the Paradise, Hell-fire and Resurrection. Allah the Exalted said:

“...and speak to them, an effective word...” [An-Nisa: 63]

So, admonition is really encouraged; unlike those who belittle giving admonitions nowadays, scorning words of advice about the Paradise, the Fire, Resurrection and Gathering. They dispraise these issues as is widespread in the newspapers, and mock the *Imāms* and preachers who admonish the people. This is a proof of their hypocrisy, dislike for the truth and hardness in their heart - and the refuge is with Allah. Allah Exalted said:

﴿فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ﴾ ﴿٤٩﴾ كَانَتْهُمْ حُمْرٌ مُسْتَنْفِرَةٌ ﴿٥٠﴾ فَزَتْ مِنْ

قَسْوَرَةٍ ﴿٥١﴾ المذثر: ٤٩ - ٥١

“Then what is wrong with them (i.e. the disbelievers) that they turn away from (receiving) admonition? As if they were frightened (wild) donkeys fleeing from a hunter, or a lion, or a beast of prey. [Al-Mudaththir: 49-51]”

He said: “...a sermon on account of which the hearts had feelings of fear”: That is, it panicked “...and the eyes shed tears.” That is to say, it produced tears. This is from the soundness of his admonition and its effect on the people. It shows what the companions were upon regarding acceptance of admonition and its effect on them; unlike those who listen to admonition without being influenced by it. Being influenced by admonition is proof of the heart’s being safe from hardness.

He said: “So, we said: ‘O Messenger of Allah, this is like a farewell sermon’” i.e., as if this is showing that your death is near. This is

because the custom is that a person would counsel those he leaves behind whether during journey or death.

He said: “So, give us some advice”. He said: “I enjoin you to fear Allah, to listen and obey even if an Abyssinian slave is made your leader; for whoever lives some longer amongst you will see a great deal of dispute. So, adhere to my *Sunnah* and the lines of conduct of the Rightly-Guided Caliphs.”

So he enjoined the following issues:

Firstly: The fear of Allah by carrying out His obligations and avoiding His prohibitions, hoping for His reward and fearing His punishment.

Secondly: Listening and obeying the leaders. This is because there is unity therein and [the attainment of] worldly and religious benefit. If the world is united upon one of the *Imāms* and leaders of the Muslims, this would bring about goodness and unity and lack of division. It will also ensure implementation of the prescribed punishments on the sinners, enjoining what is good and forbidden what is evil, judging between the people in differences and halting dissensions that may occur.

Safety of lives, property and honour will also be guaranteed; so there will be abundant good. As such, he enjoined listening and obeying the Muslim leaders. But in what is good; if he commands disobedience, he should not be obeyed in the sin. The Prophet ﷺ had said:

لَا طَاعَةَ لِمَخْلُوقٍ فِي مَعْصِيَةِ اللَّهِ

“There is no obedience to the creature in disobedience to Allah.”¹⁸³

However his orders should not be completely rejected; he should not only be obeyed in this sin while he should be obeyed in other good things.

¹⁸³ Collected by al-Bukhārī (4340) and Muslim (720) from Ali رضي الله عنه

He said: "...even if an Abyssinian slave is made your leader", this is by way of giving example. That is, the ruler should not be belittled no matter what, even if he is a slave. Another version reads: "...an Abyssinian slave with discepered limbs."¹⁸⁴ As long as he is the ruler of the Muslims, his personality should not be despised.

His position and authority should rather be considered; as long as the matter is conclusively for him and allegiance is given to him, obeying him is obligatory even if some violations that have not reached the level of *Shirk* emanate from him. He should still be obeyed because of the benefit in obeying him and the great harm and evil involved in revolting against him. He should be advised and counseled. That is, one should not be silent about him; he should rather be advised. It is reported in the *Hadīth*:

الدِّينُ النَّصِيحَةُ. قُلْنَا: لِمَنْ؟ قَالَ: "لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِلْأَئِمَّةِ
الْمُسْلِمِينَ، وَعَامَّتِهِمْ"

"The religion is sincere advice." We said, "To whom, O Messenger of Allah?" He said, "To Allah, His Book, His Messenger, the Muslim leaders and their common folk."

Thirdly: Following the *Sunnah* when there is disagreement due to his saying: "...for whoever lives some longer amongst you will see a great deal of dispute. So, adhere to my *Sunnah*..." This information from him is one of the signs of his Prophethood for he informed about the future and about something that was yet to happen and it occurred as he informed.

"...will see a great deal of dispute...": Meaning, differences in opinions, saying and actions will emerge in the *Ummah*. What is the cure if it occurs? The cure is adhering to the *Sunnah* of the Messenger (ﷺ). The *Hadīth* is similar to the word of Allah:

¹⁸⁴ Collected by Muslim (1837) from Abu Dharr (رضي الله عنه)

﴿... فَإِنْ نَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ ...﴾ النساء: ٥٩

“(And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger.” [An-Nisā’: 59].

The solution to these problems is not in adopting the views of so-and-so. What is established by evidences from the Qur’an and *Sunnah* should be taken. They are the standards for resolving problems. Allah has not left anything that would benefit the *Ummah* in the religion and worldly life except that He mentioned it in them. Thus, the Messenger (ﷺ) would say:

تَرَكْتُكُمْ عَلَى الْبَيِّضَاءِ لَيْلُهَا كَنَهَارُهَا لَا يَزِغُ عَنْهَا بَعْدِي إِلَّا هَالِكٌ

“I have left you upon the clear path; its night is like its day; none deviates from it except that he is destroyed.”¹⁸⁵

He also said:

إِنِّي تَارِكٌ فِيكُمْ مَا إِنْ تَمَسَّكْتُمْ بِهِ لَنْ تَضِلُّوا، كِتَابُ اللَّهِ وَ سُنَّتِي

“I am leaving with you something; if you stick to it, you will never go astray: the Book of Allah and my *Sunnah*.”¹⁸⁶

Therefore, they are both the reference point when there is difference. This contains refutation against those who are calling for freedom of opinion, saying: “Everyone is entitled to his view,

¹⁸⁵ Collected by Ibn Majah (43), Ahmad in *al-Musnad* (4/126), Ibn Abi Asim in *as-Sunnah* (1/27), Ajurri in *ash-Sharee’ah* (p. 55), al-Lalkai in *I’tiqad Ahl as-Sunnah* (1/74), at-Tabarani in *al-Kabir* (642) and al-Hakim in *al-Mustadrak* (1/175) from the hadith of ‘Irbad bin Sariyah (رضي الله عنه)

¹⁸⁶ Al-Hakim reported it with this wording in *al-Mustadrak* (1/93) from the hadith of Abu Hurayrah (رضي الله عنه), Ibn Abdil-Barr collected it Jami’ Bayan al-‘Ilm wa Fadlihi (pg. 269) from the hadith of ‘Amr bin ‘Awf (رضي الله عنه) with the wording: “...and the *Sunnah* of His Prophet (ﷺ)”. And al-Hakim collected it likewise (1/93) from Ibn Abbass – may Allah be pleased with them both – with the wording: “Allah’s Book and the *Sunnah* of his Prophet (ﷺ)”. It occurred in other than this version with Muslim (2408), at-Tirmidhee (3788) and Ahmad (3/14).

and we should not hold back the people.” Those, we say to them: We are not holding back the people, but we are rather saying that our reference point, your own reference point as well as the reference point of everyone should be the Book of Allah and the *Sunnah* of his Messenger (ﷺ). Allah did not abandon us to differences nor did He abandon us to views and sayings. Instead, He ordered us to follow the Book of Allah and the *Sunnah* of his Messenger (ﷺ). This is what Allah enjoined on us.

His saying: “**Adhere to my *Sunnah***”: This is an expression implying order, similar to Allah’s saying:

﴿... عَلَيْكُمْ أَنْفُسُكُمْ ...﴾ المائدة: ١٠٥

“Take care of your own selves, [do righteous deeds, fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)].” [Al-Mā’idah: 105].

That is to say, stick to taking care of yourself. So, “...adhere to my *Sunnah*...” means, stick to my *Sunnah*. And the *Sunnah* of the Messenger (ﷺ) here implies his way which he followed in creed, action, guidance and character. As for one who considers the *Sunnah* to be the Prophetic *Ḥadīth*; we say to him: the *Ḥadīth* are aspects of the *Sunnah* of the Messenger (ﷺ) but the *Sunnah* is more encompassing. So his saying: “**Adhere to my *Sunnah***” means, “adhere to my way upon which I am.” And that is because he (ﷺ) is the model according Allah’s statement

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ ...﴾ الأحزاب: ٢١

“Indeed in the Messenger of Allah (Muḥammad) you have a good example to follow...” [al-Ahzāb: 21]

He said: “...and the lines of conduct of the Rightly-Guided Caliphs after me.” They are the four caliphs: Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī. Those are the four rightly-guided caliphs. What were upon, what they carried out forms part of the *Sunnah* of the Messenger (ﷺ). So they are the reference point after the Book of

Allah and the *Sunnah* of the Messenger (ﷺ). So, one should look at what the rightly-guided caliphs were upon and stick to it.

He said: **“...and the lines of conduct of the Rightly-Guided Caliphs.”** These are their attributes (ﷺ):

Firstly: they were the successors to the Messenger (ﷺ); Allah choose them to succeed His Prophet (ﷺ) and guide the *Ummah* after the Messenger (ﷺ).

Secondly: they are **“...rightly...”** *Ar-Rāshidīn* (as it occurs in the Arabic text), derived from *Ar-Rushd* (right guidance), the opposite of *Gayyi* (misguidance). So they are rightly-guided, unlike the people of misguidance.

Thirdly: **“...guided...”**, *Al-Mahdiyyīn*: It is the plural of *Mahdiyy* and it refers to one whom Allah has guided to the truth and rightness. This is because Allah has guided them; and this is a testimony for them that they are upon right guidance.

Thereafter, he emphasized that and said: **“...hold unto it.”** This is an emphasis for his saying: **“Adhere to my *Sunnah*.”** When there is dispute the *Ummah* falls into great danger and nothing can save it except adherence to the *Sunnah* of the Messenger (ﷺ). If a person is in danger or drowning, he clings to a rope that would save him from the trouble.

The rope that would save you from these dangers is the *Sunnah* of the Messenger (ﷺ). If the rope falls off from you while you are in the sea or water, you will drown. If you fear that it may drop off your hands, then you grip it with your molars.

He said: **“...hold on to it firmly with your molars.”** This emphasis after emphasizing on holding unto the *Sunnah* of the Messenger (ﷺ) during tribulations and dispute because there is protection and salvation for he who clings to it and abandons what the opponent of the *Sunnah* is upon, no matter who the person or opponent is.

Then he said: **“And beware...”** This is a warning against **“newly invented matters...”**: *Al-Muḥdathāt*, in the accusative indicated by the *Kasrah* sign (which gives the letter, *ta* a *ti* sound in the

Arabic text) standing-in for the *Fatha* owing to its (i.e. the word, *Al-Muḥdathāt*) being a sound feminine plural. *Al-Muḥdathāt* is the plural *Muḥdathah*, and *al-Muḥdath* (newly invented matter) in the religion refers to whatever lacks basis from the Book of Allah or the *Sunnah* of Allah's Messenger among the invented matters. The Prophet ﷺ said:

مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

‘Whoever introduces anything in this affair of ours what is not part of it will be rejected.’¹⁸⁷

He stated in another version:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

“Whoever does a deed that we have not approved will have it rejected.”¹⁸⁸

So whatever contradicts the *Sunnah* is a newly-invented thing, and every newly-invented thing in the religion is Innovation and misguidance. **“For every newly-invented matter is an Innovation.”**¹⁸⁹ That is, every newly invented matter in the religion.

As regards what is invented in worldly matters such as cars, clothing and dwellings; those are not *Bid'ah* (Innovation). These are from the aspects of benefits Allah has permitted for His slaves. The discussion here is only with regard to the religion; it is not allowed for anyone to invent anything in the religion that is not in the Book of Allah and the *Sunnah* of His Messenger even if his intention is good and he desires good. If he actually desires good, then he should follow the *Sunnah*. However, if he desires other than it, such is not good even if he considers it good or thinks that it is good.

¹⁸⁷ Its reference had preceded.

¹⁸⁸ Its reference had preceded.

¹⁸⁹ Its reference had preceded.

The *Sunnah* did not leave any good except that it explained it. So, it is comprehensive and is in no need of any newly introduced matter. Allah the Exalted said:

﴿...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ ...﴾ المائدة: ٣

“This day, I have perfected your religion for you...” [al-Mā'idah:2]

Therefore, Allah's religion is perfect – and all praise is due to Allah – and it is not in need that you come with any addition to it.

He said: “...and every innovation is misguidance.” Nothing of the Innovations has been exempted; because today, there are those who say: “there are some Innovations that are good and those that are misguidance”.¹⁹⁰ This contradicts the statement of the Messenger of Allah (ﷺ). The Messenger (ﷺ) said: “Every newly-invented matter is an Innovation, and every Innovation is misguidance.” But they are saying: No, there is such as good innovation! We say: there is no such as good Innovation; that contradicts the statement of the Messenger (ﷺ). There is not any good in Innovations; all of it is odious. We ask Allah for well being.

This is an important *Hadith* entailing excellent advices. Whoever adheres to it will be saved from tribulations, dangers, misguidance and widespread views and thoughts. This is part of Allah's blessings upon the Muslims, that He explained the path to them and left in their midst the Book of Allah and the *Sunnah* of His Messenger (ﷺ). He left Qur'an and *Sunnah* in the hands of the Muslims out of favor from Himself – Glorious is He and Exalted. He did not leave them to wander in their views, understandings and thoughts as it was the condition of the previous nations.



¹⁹⁰ Check the comments of ash-Shatibi – may Allah shower blessings on him – in his refutation of the classification of Innovations into *Hasanah* (good) and others.

الحديث التاسع والعشرون

عن مُعَاذِ بْنِ جَبَلٍ (رضي الله عنه) قال : قلت : يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ ؛ قال : لقد سألتني عن عَظِيمٍ وَإِنَّهُ لَيْسَ عَلَى مَنْ يَسْرُهُ اللَّهُ عَلَيْهِ تَعَبٌ اللَّهُ وَلَا تُشْرِكُ بِهِ شَيْئاً وَتَقِمْ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ ، ثُمَّ قَالَ : أَلَا أَذُوكَ عَلَى أَبْوَابِ الْخَيْرِ الصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ قَالَ ثُمَّ تَلَا { تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ } حَتَّى بَلَغَ { يَعْمَلُونَ } ثُمَّ قَالَ : أَلَا أَخْبِرُكَ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ ؟ قلت : بَلَى يَا رَسُولَ اللَّهِ قَالَ : رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ ، ثُمَّ قَالَ : أَلَا أَخْبِرُكَ بِمَلَكَ ذَلِكَ كُلِّهِ ؟ قلت : بَلَى يَا نَبِيَّ اللَّهِ ، فَأَخَذَ بِلِسَانِهِ ؛ قَالَ : كَفَّ عَنْكَ هَذَا ، فَقُلْتُ : يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِدُونَ بِمَا نَتَكَلَّمُ بِهِ ؟ فَقَالَ : نِكَلْتُكَ أُمُّكَ يَا مُعَاذُ وَهَلْ يَكْبُ النَّاسُ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاحِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ " رواه الترمذي وقال : هذا حَدِيثٌ حَسَنٌ صَحِيحٌ .

HADĪTH TWENTY NINE

Mu'ādh bin Jabal – may Allah be pleased with him – said: I said; "O Messenger of Allah, tell about a deed by which I will gain entrance to Paradise and distant me from the Fire." He (ﷺ) said: "You have enquired about an important matter but which is easy for the one for whom Allah makes it easy: worship Allah and do not join anything in partnership with Him, establish the Prayer, give the Zakāh, fast in the month of Ramaḍān and perform the Pilgrimage to the House". Afterwards, he said: "Should I guide you to the paths of goodness? Fasting is a fortress, charity puts out sins as the water extinguishes the fire; so does a man's prayer in the middle of the night". Then, he (ﷺ) recited (the verse):

"Their sides forsake their beds..." till he reached "They used to do."

Afterward, he said: "Should I not inform you about the most important of all matters, its pillar and its peak?" I said; Yes, O Allah's Messenger." He said, "The most important of matters is Islam, and its pillar is the Prayer and its peak is Jihād". And then, he said: "Should I not tell you what by which you can attain all of that?" I said; Yes, O Allah's Prophet (ﷺ); so he held his tongue and said: "You should control this".

So, I said; O Allah's Prophet (ﷺ), will we be held responsible for what we say? Then he said: "May your mother be bereaved of you, O Mu'aadh! Are the people turned upside down on their faces – or he said: on their noses - in the fire except by the consequences of their tongues?" Collected by At-Tirmidhī, who said: A *Ḥasan Ṣaḥīḥ Ḥadīth*.

COMMENTARY

In this very essential *Ḥadīth* the Prophet (ﷺ) described the path that will lead an individual to Paradise and distance him from the Fire something which every Muslim needs. Every Muslim desires entrance to the Paradise and salvation from the Fire. However, what is the path to that? So, Mu'ādh (رضي الله عنه) asked the Prophet (ﷺ) about it. This is because man does not have the ability to distinguish the path to Paradise from the path of Fire except through the revelation sent down to the Messenger (ﷺ).

Allah – Glorious is He - did not leave us to our intellects, thoughts and imaginations; He sent this Messenger and sent down this Book in order to explain the path of Paradise and the path of Hell fire to us.

The hadith contains evidence of the obligation of asking the scholars about issues of the religion; none should be asked about them except the scholars. Neither should the doctors nor the engineers be asked about them. The matters of the religion are

not from intellectual discretions; they are rather from the revelation sent down.

His saying: **“Tell about a deed by which I will gain entrance to Paradise and distant me from the Fire.”** This is what every Muslim desires. It indicates that Paradise cannot be entered except through deeds. Likewise the Fire; it will be entered according to deeds. Good deeds lead to Paradise while evil deeds lead to the Fire; so no one will enter Paradise or Hellfire without deeds.

His saying: **“You have enquired about an important matter.”** The Prophet ﷺ showed the importance of the matter been asked about from him to turn the attention of the listeners and readers to the significance of this matter so that they pay attention to it.

His saying: **“But which is easy for the one for whom Allah makes it easy.”** In spite of its importance, it is easy for the one for whom Allah makes it easy because the religion – and all praise is due to Allah – is a bountiful religion. There is no difficulty or hardship in it. It is a religion that goes along with a person’s abilities without burden, laxity and waste. It is an easy path. But for the one for whom Allah makes it easy. As for the individual for whom Allah does not make it easy, it is difficult.

Consequently, righteous deeds are very difficult for lazy people. Allah stated:

﴿... وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ۚ﴾ البقرة: ٤٥

“...And truly it is extremely heavy and hard (i.e. the Prayer) except for Al-Khâshi‘ûn [i.e. the true believers in Allah - those who obey Allah with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)].” [Al-Baqarah: 45]

So, the prayer would be comfort to their eyes and easy for them. As for the lazy people, it will be difficult and heavy upon them despite the fact that it is just few units that will not take a long time, yet it would be difficult for them.

Likewise other righteous deeds; for instance, spending wealth will be difficult for one who does not have faith. As for the people of goodness and faith, such would be easy for them. So they would spend it in charity out of obedience to Allah the Exalted. This is their condition in all their deeds.

His saying: **“Worship Allah and do not join anything in partnership with Him.”** This is the foundation: worship Allah and do not associate anything with Him; this is *Tawhīd*. He did not suffice with his saying: **“...worship Allah.”** Rather, he said, **“And do not associate anything in partnership with Him”** similar to His saying the Exalted:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ...﴾ النساء: ٣٦

“Worship Allah and join none with Him in worship...” [*An-Nisā': 36*].

This is because worship will not be valid or accepted except with sincerity. So, if *Shirk* enters into it, it becomes null and void and it cannot benefit its doer nor be accepted by Allah – Glorious is He and Exalted. Therefore no righteous deed will be accepted from a polytheist; Allah will never accept any action mixed with *Shirk*.

His saying: **“Establish the Prayer.”** This is the second pillar; that you establish the prayer which is the mainstay of Islam. The meaning of prayer is the five daily prayers. He said: “establish” it and he did not say, “pray”. This is because what is desired is establishing the prayer and not something like the prayer. It refers to the prayer that is established, comprising of its pillars, conditions, obligations and *Sunnah*. This is the established prayer. As for the prayer wherein the pillars or conditions or obligations are left out, it would not be a beneficial prayer in the sight of Allah – Glorious is He and Exalted.

His saying: **“give the Zakāh.”** This is the third pillar. It is to give the charity Allah has enjoined regarding property and it is the match of the prayer. It is an estimated amount given to the poor and needy, and the eight categories Allah – Glorious is He and

Exalted - has explained. So, it is a wealth-based act of worship while the prayer is a limb-based worship.

His saying: **“Fast in the month of Ramaḍān.”** This is the fourth pillar; that you observe fast in the month of *Ramaḍān*. It is a month in the year. The fast in the month of *Ramaḍān* is an obligation and one of the pillars of Islam.

His saying: **“...and perform the Pilgrimage to the House.”** This is the fifth among the pillars of Islam. The Prophet ﷺ mentioned all the pillars of Islam, and the last of them is the Pilgrimage. Other *Aḥādīth* have explained that the pilgrimage is obligatory once in a lifetime for the individual who has the ability. As for the one who does not have the financial ability, the pilgrimage is not obligatory upon him. Allah said:

﴿...وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ...﴾ آل عمران:

٩٧

“And Hajj (pilgrimage to Makkah) to the House (Ka‘bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one’s conveyance, provision and residence)...” [Āl-Imrān: 97]

The word *as-Sabīl* [in the above verse] means “provision and means of conveyance.”¹⁹¹ The provision that will be enough for him and maintenance, and the means of conveyance which will

¹⁹¹ Collected by at-Tirmidhi (813), Ibn Majah (2896), al-Bayhaqi (4/327) from the route of Ibrahim bin Yazid from Muhammad bin ‘Abbad bin Ja’far on the authority of ‘Umar who said: “A man came to the Prophet ﷺ and said, ‘O Messenger of Allah, what makes the hajj obligatory.’ He answered, ‘Provision and means of conveyance.’” Abu ‘Eesa said, “This hadith is *Hasan* and the scholars act upon it that: If a man has provision and means of journeying, the Hajj becomes obligatory on him. And Ibrahim (mentioned in the chain) is Ibn Yazid al-Khawzi al-Makki; some of the people of knowledge have criticized him from the aspects of his memory.” This hadith has been reported through other routes from the hadith of: Anas, Ibn Abbass, Ibn Mas’ud and ‘Aa’isha all connected to the Prophet ﷺ but with questionable chains. See: *Nasb ar-Rayah* (3/7,8) and *Tafsir Ibn Kathir* (1/387).

take him there and bring him back in everytime; according to the generation. The means of conveyance could be a car or plane or it could even be a boat. Every era has its own peculiarity. But if he cannot find provision and ride, the Pilgrimage is not obligatory upon him.

If he has the financial ability and not the physical ability, then that requires elaboration: if he hopes that the ailment and excuse will go, he should wait till it goes, then he should perform the pilgrimage himself. If the excuse preventing him from going cannot go, like old age, senility or a chronic illness with which he cannot perform the Pilgrimage; he should appoint someone that will perform the pilgrimage on his behalf. Whatever exceeds once is voluntary.

Then he said: **“Should I guide you to the paths of goodness?”** In addition to the five pillars of Islam since the entire religion is not restricted to the five pillars of Islam. However, those are the foundations. There are a lot of deeds that follow these mainstays and perfect them: all righteous deeds whether obligatory or supererogatory or compulsory and recommended deeds.

His said: **“Fasting is a fortress.”** That is, a screen between the servant and the Fire. Fasting could be obligatory such as the *Ramaḍān* fast, and supererogatory such as the fasts on the days evidences show that fasting could be observed. For instance, the six days from *Shawwal*, Mondays and Thursdays, three days every month, tenth of *Dhul-Hijjah*, the day of ‘*Arafah*, and the day of Aashooraa – a day before or after it; all of these are supererogatory fasts.

His saying: **“...charity puts out sins as the water extinguishes the fire.”** Charity is also divided of two categories:

- the obligatory one, which is the *Zakāh*;
- And the supererogatory one, which are the donations towards good.

Charity extinguishes sin just as water extinguishes fire. So if you want to extinguish your sins; you should give charity to the needy.

His saying: “So does a man's prayer in the middle of the night. Then, he ﷺ recited (the verse): “*Their sides forsake their beds...*” till he reached “*They used to do.*” Some Prayers are obligatory while some are supererogatory. The best supererogatory prayer is the prayer of a man in the middle of the night. This is because this is the time people sleep and the time of serenity.

It would be after sleep and rest such that one is heedful; having taken some sufficient sleep. So, he stands up energetic. Allah the Exalted said:

﴿إِنْ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا﴾ المزمّل: ٦

“Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the Word (of Allah).” [Muzzammil: 6]

The Prophet ﷺ said:

أَحَبُّ الصَّلَاةِ إِلَى اللَّهِ صَلَاةُ دَاوُدَ عَلَيْهِ السَّلَامُ وَأَحَبُّ الصَّيَامِ إِلَى اللَّهِ
صِيَامُ دَاوُدَ وَكَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ وَيَصُومُ يَوْمًا
وَيُفْطِرُ يَوْمًا

“The dearest prayer in the sight of Allah is the prayer of Dāwūd; and the dearest fasting in the sight of Allah is the fast of Dāwūd. He would sleep for half of the night; then he would pray during the third and sleep in the sixth. He used to fast for a day and break for a day.”¹⁹²

¹⁹² Collected by al-Bukhārī (1131) and Muslim (1159) from ‘Abdullāh bin ‘Amr (رضي الله عنهما)

He would stand in prayer during the third after midnight. This is the *Jawf al-Layl* (midway through the night) and it coincides with Allah's descending in the last part of the night. He combines between midway in the night and the last part of the night, the time of Allah's Descending. So he combines between the merits. Whoever desires to attain this reward should rise up for prayer at this time.

He said: "Then, he (ﷺ) recited (the verse): ***"Their sides forsake their beds..."*** till he reached ***"They used to do."*** Meaning, they perform the late-night prayer and abandon the warm beds during the winter, comfortable beds. They abandon what they love and stand in prayer out of obedience to Allah the Mighty and Sublime. The fact that they leave their beds and rise up to pray is proof of the truthfulness of their faith and love for good. In addition, praying in the middle of the night shows a lot of sincerity because people are sleeping and do not see him.

Then he said: **"Should I not inform you about the most important of all matters, its pillar and its peak?"** That is to say, what combines all of these issues for you.

He said: **"The most important of matters is Islam."** Islam means submission to Allah through *Tawhīd*, surrendering to Him with obedience and disassociation from *Shirk* and its people. This is its definition with its five pillars that have been explained.

He said: **"its pillar is the prayer."** The mainstay of Islam is the Prayer just like the pillar of a tent and house. A house and roof cannot stand without pillars. In the same way, Islam cannot stand except with the prayer. If you were to perform all the deeds of Islaam with the exception of the prayer, your Islam cannot stand just as if you get a tent, pegs and tendons, without providing a pillar the tent should stand upon; you will not benefit from it. Therefore, it is essential to combine these things, and the most important thing is the pillar; and the prayer is the pillar of Islam.

He said: **"...and its peak is Jihād."** Making jihad in the way of Allah the Mighty and Sublime and that is: fighting the

disbelievers in order to raise Allah's word and wipe away polytheism and disbelief from the earth. This is because Allah has created mankind for His worship. He the Exalted:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ (٥٦) الذاريات: ٥٦

"And I (Allah) created not the jinns and humans except they should worship Me (Alone)." [Adh-Dhāriyāt: 56]

So if they worship other than Allah, they should be fought till they return to Islam and the worship of Allah if the Muslims are capable of fighting them. But if they are incapable, they should be patient till they have the ability and opportunity. So, they will fight them for their own benefit; the Muslims will fight the disbelievers for the sake of the advantage of the disbelievers; to bring them out of disbelief to faith, from darkness to light and from the Fire to the Paradise.

It should not be because of crave for them or the desire to shed their blood or take their wealth. Allah said:

﴿وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْتَهُوا فَلَا عُدْوَانَ إِلَّا

عَلَى الظَّالِمِينَ﴾ (١٩٣) البقرة: ١٩٣

"And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone)." [al-Baqarah: 193.]

So *Jihād* is the peak of Islam because it indicates the might of Islam. The hump, *Sinam* (as it occurs in the Arabic text) can only be found in a healthy and strong animal. So that there is *Jihād* in Islam is proof of the power of Islam; and abandoning the *Jihād* shows the weakness of Islam.

Then he said: "Should I not tell you what by which you can attain all of that?" I said; Yes, O Allah's Prophet (ﷺ); so he held his tongue and said: "You should control this". If you carry out all these deeds, beware of what nullifies them. And the most

dangerous of what destroys righteous deeds is the tongue through indecent speech, backbiting, slandering, false witnessing and the like.

Such things nullify good deeds; the righteous deeds would go with the oppressed whom you have spoken ill about or against in the sense that they will take revenge on the Day of Recompense from your good deeds making you become bankrupt. This is because they will take them in exchange for their being treated unfairly. So if you want your good deeds to remain for you, restrain your tongue from evil speech; it is very dangerous!

His saying: “**So, I said; O Allah's Prophet (ﷺ), will we be held responsible for what we say?**” Mu‘adh ؓ was surprised because talking is easy for people; their tongues are regularly busy, talking. So does this have effect on the deeds of a person, and will he be held responsible for it? Then the Prophet (ﷺ) said: “**May your mother be bereaved of you.**” It does not mean: “may your mother lose you.” Although this is originally a supplication for destruction; it is from those words that are uttered whose apparent meanings are not intended.

Therefore, the Prophet's saying: “**May your mother be bereaved of you,**” does not mean that he was cursing Mu‘adh to be destroyed. It is just an expression that is uttered whose implications are not intended. “**Are the people turned upside down on their faces – or he said: on their noses - in the fire except by the consequences of their tongues?**”

This shows the danger of the tongue and speech. A person may utter *Shirk* and disbelief and go out of the fold of Islam. He may abuse the religion, abuse the Messenger (ﷺ) and make jest of the religion and renegade from the religion of Islam. He may utter a statement of disbelief, light upon the tongue but it will render his good deeds useless and he may become a disbeliever. He may backbite and slander, both of which are among the major sins! He may even give false witness which is grave and severe.

Likewise, he may swear and regularly make oaths, some of which are false oaths that throw the individual into the Fire. All these

are aspects of speech. But if you use this tongue for good speech, it would bear you fruits; for instance, the *Tasbīḥ*, *Tahlīl*, *Takbīr*, recitation of the Qur'an and remembrance of Allah. But if you use it in evil speech, it will destroy you and throw you into the Fire without you knowing.

A person may observe the late-night prayer, fast and do righteous deeds, but would sit and backbite the people, speaking evil of them and his righteous deeds waste away thereby. He either obliterates them by uttering a statement of disbelief, *Shirk*, mockery and jest about the religion, or nullifies them when those he treated unjustly would take them from him on the Day of Resurrection consequent upon the harvests of his tongue. The tongue is very dangerous!

Therefore, the Prophet (ﷺ) warned about it. So, the Muslim should be cautious of making utterings. He should only say the truth; he should only make speeches that are needed, beneficial to his religion and worldly life. He should avoid excessive talk from which he does not gain anything not to mention the forbidden and indecent speech which is certainly worse and more dangerous to the tongue!

His saying: “**Collected by At-Tirmidhī**” in his *Jāmi‘ At-Tirmidhī*: He is one of the four compilers of the four books of *Sunan*: *Sunan At-Tirmidhī*, *Sunan Abī Dāwūd*, *Sunan an-Nasā’ī* and *Sunan Ibn Mājah*. These books are called the four books of *Sunan*. At-Tirmidhī is the famous *Imām* from among the students of *Imām Aḥmad*, and from those who acquired knowledge from *Imām Ahmad* and *Imām al-Bukhārī*. He is a noble *Imām* and a well-known scholar of *Ḥadīth*. He was blind – may Allah have mercy on him.

His saying: “**He said: ‘A Ḥasan Ṣaḥīḥ Ḥadīth.**” How could it be *Ḥasan* and *Ṣaḥīḥ*? A *Ḥasan Ḥadīth* is less in grade than a *Ṣaḥīḥ Ḥadīth* because *Aḥādīth* have grades: *Ṣaḥīḥ* then *Ḥasan* then weak. These are the grades of *Aḥādīth*. So, his saying: “**A Ḥasan Ṣaḥīḥ Ḥadīth**” is a terminology specific to at-Tirmidhī. They (i.e., Scholars) say, (it means): *Ḥasan* from one route and *Ṣaḥīḥ* from another path. So, he recorded it from two paths: a *Ṣaḥīḥ* path

that fulfills the conditions of authenticity and a *Hasan* path, which refers to a *Hadīth* whereby the precision of the reporter is light (compared to that of reporter of a *Ṣaḥīḥ Hadīth*). So it would be considered *Hasan*.

But in the case of a *Ṣaḥīḥ Hadīth*, the reporter has a perfect precision. This is one of the conditions of a *Ṣaḥīḥ Hadīth*. But if his precision is light (compared to that of reporter of a *Ṣaḥīḥ Hadīth*) while the remaining conditions are fulfilled, it is then a *Hasan Hadīth*. It cannot be considered a weak *Hadīth*; it is rather a *Hasan Hadīth*; between *Ṣaḥīḥ* and weak. This terminology is peculiar to at-Tirmidhī. But the scholars of *Hadīth* before him classify it into two: either *Ṣaḥīḥ* or *Hasan*.¹⁹³



¹⁹³ Refer to the discussion on *Ṣaḥīḥ* and *Hasan Hadīth* on p. 209.

الحديث الثلاثون

عن أبي ثعلبة الخشني جُرثُوم بن نَاشِرٍ (رضي الله عنه)، عن رسول الله ﷺ قال : " إِنْ أَلَّهِ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا ، وَحَدَّ حُدُوداً فَلَا تَعْتَدُوهَا ، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا ، وَسَكَتَ عَنْ أَشْيَاءَ - رَحْمَةً لَكُمْ غَيْرِ نَسْيَانٍ - فَلَا تَبْحَثُوا عَنْهَا " .
حديث حسن رواه الدارقطني وغيره .

HADĪTH THIRTY

Abū Tha‘labah Al-Khushanī, Jurthūm bin Nāshir – may Allah be pleased with him – narrated that Allah's Messenger ﷺ said: "Certainly, Allah – Exalted – has laid down obligations; so do not neglect them; and has given limits, do not exceed them. He has also prohibited some things; do not violate them. He was silent over some things out of mercy for you, not due to forgetfulness; do not delve into them." Collected by Ad-Dāruqutnī and others.

COMMENTARY

Allah the Exalted has legislated for His servants what will bring benefit to their religious and worldly life.

His saying: “**Laid down obligations.**” Meaning, He has enjoined obligations. The word *Farḍ*, is the same as *Wājib*¹⁹⁴. It is said that *Farḍ* is more stressed than *Wājib*. *Wājib* is what for which the doer is rewarded and whoever abandons it may be punished. That is, He enjoined obligations and obliged them of righteous deeds and acts of worship such as the the five daily prayers, *Zakāh*, the *Ramaḍān* fasts, pilgrimage to the sacred House of Allah, kindness

¹⁹⁴ Refer to the views of the people of knowledge regarding the difference between *Fard* and *Wajib* in *al-Muswaddah* by the household of Taymiyyah (pg. 45-46), *al-Ahkam* by al-Amidi (1/139-141), *at-Tamheed* by al-Asnawi (pg. 58-59), *al-Qawaid wal-Fawaid al-Usulīyyah* by al-Ba‘li (pg. 63, 64), *Jamī‘u al-‘Uloom wal-Hikam* (pg. 277), *Fath al-Bari* (2/489) and *at-Tabsirah* by fayruz-Abadi (pg. 94-95).

to the parents and other forms of obligations; those that are between the servant and Allah, and those between the servants, among themselves such as kindness to parents, joining the ties of kinship and kindness to those in need. It is not allowed to abandon these obligations, it is compulsory to carry them out.

Then he said: **“So do not neglect them.”** Meaning, do not abandon them or be lax in regard to them because they are for your own benefit and are among the mainstays of your religion. The religion is established upon prescribed duties and obligations, and then the recommended deeds among the righteous deeds. The supererogatory duties remedy the obligatory ones if there are deficiencies in them and perfect them. The *Mustahabb* (recommended deeds) are actions for which the doer is rewarded while the one who leaves it is not punished; this is the meaning of a *Mustahabb* act.

His saying: **“...and has given limits”**: **“limits”**, *al-Hadd*¹⁹⁵ (as occurs in the Arabic text) means: “a preventive”. Allah has set limits for the servants among the allowed things which they must not transgress. They are sufficient for them such that they are not in need of the forbidden things. So, Allah permitted good things for His servants and forbade them evil things. There are *Halal*, lawful things and there are *Haram*, unlawful things. These are the limits of Allah – Glorious is He and Exalted. So, the permissible things should not be exceeded. Allah the Exalted said:

﴿...تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا...﴾ البقرة: ٢٢٩

¹⁹⁵ Refer to al-Kassani in *Badai' as-Sanai'* (7/33): “*al-Hadd* linguistically is an expression for a preventive, and from that, the doorman is referred to as *Haddad* (sing. *Hadd*) because he controls the people’s entry. But in the *Shari’ah*, it refers to an obligatory specified punishment which is from Allah’s rights the Exalted.” See: *al-Insaf* by al-Mardawi (10/150), *al-Mabda’* by Ibn Muflih (9/43), *ar-Rawd al-Murabba’* by Bahuti (3/304) and *Matalib uli an-Nuha* (6/158).

“These are the limits ordained by Allah, so do not transgress them.”
[al-Baqarah: 229].

Likewise, the prohibited should not be neared; Allah the Exalted said:

﴿...تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا...﴾ البقرة: ١٨٧

“These are the limits (set) by Allah, so approach them not.” [al-Baqarah: 187]

This is position of a Muslim with regard to the lawful and unlawful; he should take the lawful and good and suffice with it, and avoid the unlawful and whatever means that leads to it. **“And approach them not”** (in the above verse) means, do not follow the means to them out of precaution. So a Muslim should stop by the limits of Allah – the Mighty and Sublime. He must not transgress them. He should only stick to the lawful and permissible and abstain from the prohibited.

Then he said: **“...and he has also prohibited some things.”** The prohibited things are numerous. Allah the Exalted:

﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ...﴾ المائدة: ٣

“Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered)...” [al-Mā'idah: 3].

He also said:

﴿...وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا...﴾ البقرة: ٢٧٥

“Whereas Allah has permitted trading and forbidden Ribâ (usury).”
[al-Baqarah: 275]

Some have been mentioned in clear-cut texts while Allah has prohibited some others. The basic rule about the prohibited thing is that it is unlawful. It could be “disliked” out of precaution when there is a proof that commutes it from prohibition.

His saying: **“...and silent over some things.”** He neither allowed nor forbade it; do not ask about them because Allah was silent about them. Searching for them would bring hardship to the people. As long as they were silent upon, leave them; the one who does them is not blamed because, the allowed things are silent upon.

*Al-Mubāh*¹⁹⁶ (the permissible) are things for which the doer is not (basically) rewarded and the one who leaves it is not punished. Allah was silent over them due to some wisdom. He was not silent out of forgetfulness; He was rather silent about them out of mercy for you, not to cause you hardship.

His saying: **“...not due to forgetfulness.”** Certainly, Allah the Mighty and Sublime never forgets because forgetfulness is deficiency and absent mindedness. Allah the Mighty and Sublime was not silent over them because He forgot them, He only kept silent out of mercy for you, in order not to bring you difficulty.

His saying: **“...do not delve into them.”** Whatever has a proof showing it to be lawful, take it; and whatever is proven to be unlawful, abstain from it. And whatever was not mentioned, do not search for its ruling because were it to have a ruling, Allah – Glorious is He and Exalted - would have explained it. The Muslim should follow these guidelines in his religion, life, dealings and conduct.

He should carry out the obligations and avoid the prohibitions, and observe the limits of Allah. He should not transgress them nor ask about what he and the people are not in need of. Allah the Exalted said:

¹⁹⁶ Ibn Badran said in *al-Madkhal* (pg. 156): “*al-Mubah* lexically that which is made known and announced; and juristically, it means, what the texts of the *Shari’ah* show to be equal whether carried out or avoided not having any praise attached to doing it or dispraise connected to its abandonment. That which is *Mubah* is not ordered in the view of the majority.” See: *al-Waraqat* by al-Juwaynī (pg. 8), *al-Ihkam* by al-Amidī (1/167) and *al-Maswaddah* by the household of Taimiyyah (pg. 516).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن بُدَّ لَكُمْ تَسْؤُكُمْ وَإِن
تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْءَانُ بُدَّ لَكُمْ عَفَا ٱللَّهُ عَنْهَا وَٱللَّهُ غَفُورٌ ءَلِيمٌ
(١٠١) قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُم ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ (١٠٢)

المائدة: ١٠١ - ١٠٢

“O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur’an is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing. Before you, a community asked such questions, then on that account they became disbelievers.” [al-Mā’idah: 101-102]

Obligations and questions that one does not need are prohibited; ask in accordance to your need only. Do not overburden yourself with something you are not in need of or what the people are not in need of.



الحديث الحادي والثلاثون

عن سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ (رضي الله عنه) قال: أتى النبي (ﷺ) رجل فقال: يا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ إِذَا أَنَا عَمَلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ ، فقال رسول الله (ﷺ): " ازْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ وَازْهَدْ فِيمَا فِي أَيْدِي النَّاسِ يُحِبُّوكَ ". حديث حسن رواه ابن ماجه وغيره بأسانيد حسنة .

HADĪTH THIRTY-ONE

Abū l-‘Abbass, Sahl bin Sa‘d As-Sā‘dī – may Allāh be pleased with him – said: A man came to the Prophet (ﷺ) and said: “O Allāh’s Messenger, guide me to a deed which if I act upon, Allāh will love me and the people will love me.” So, Allāh’s Messenger (ﷺ) said: "Don't be engrossed with the pleasures of this world, Allāh will love you; and don't look forward to that in the hands of the people; the people will love you". A *Ḥasan Ḥadīth* collected by Ibn Mājah and others with *Ḥasan* chains of narrations.

COMMENTARY

This is a marvelous *Ḥadīth*; the scholars have mentioned that it is one of the mainstays of Islam which the Muslim should adopt. This man came to ask the Prophet (ﷺ) about an action which if he does, Allāh will love him and the people will love him as well. This is, no doubt, a lofty deed; if Allāh loves you and the people love you too, that is bliss and abundant goodness: that no one should hate you. What is the action by which you would attain Allāh’s pleasure and the people’s pleasure? This contains evidence that the pleasure of the people is desirable as long as it does not contain sin and disobedience.

The Prophet (ﷺ) said: "Don't be engrossed with the pleasures of this world, Allāh will love you; and don't look forward to that in

the hands of the people; the people will love you". *Az-Zuhd* means "forgoing"; that is to say, forgoing the worldly things. It does not mean you should abandon what you need and sufficient earning for you and lawful acquisition. This is prohibited. However, it means is that you should abandon what you are not in need of.

Zuhd does not mean abandoning permissible things that you require; you and your children. *Zuhd* rather means giving up the excess you don't require of the worldly things. A Muslim should be moderate in his earning; he should not shoot tirelessly for worldly things while he has what would suffice him. This is the principle: **"Don't be engrossed with the pleasures of this world, Allah will love you."** If you are moderate regarding the worldly things, Allah will love you. This contains praise for *Zuhd* in regard to what a person does not require.

This is evidence also that Allah loves His believing servants; it contains an ascription of the attribute of love, to love as He hates and dislikes. The love of Allah the Exalted is not like the love of the creatures, and His hatred and dislike is not like the hatred and dislike of the creatures. His are as they befit Him – Glorious and Exalted is He –, like the rest of His Attributes.

It shows that the scholars should be asked about matters of the religion. This man asked the Prophet (ﷺ) about it, he did not invent anything from himself because whoever innovates anything in the religion from himself becomes an Innovator. The fact that you seek nearness to Allah with something the Messenger (ﷺ) has not come with, thinking that it is good, is an Innovation, evil and rejected. Issues of the religion are enquired about from the Messenger (ﷺ) and then the scholars after him who are the inheritors of the Prophets. Do not embark on something, seeking nearness to Allah therewith without knowing whether it is from the religion or not?

His saying: **"...and don't look forward to that in the hands of the people; the people will love you."** Do not crave for what is in the hands of the people because if you yearn for what is in their hands and ask them, they will hate. This is because they dislike and do not desire to giving what they have. So, do not embarrass

them. If you want them to love you, do not beg them. Seek assistance from Allah - the Mighty and Sublime – as much as possible.

But if you are pressed to ask; it is allowed during need or dire necessity. Yet, as much as possible, be free of want from the people because when you overburden them they will hate you like the saying of the one who said:

“Do not ask the children of Ādam of any need.

Ask the One Whose doors are never closed.

Allah gets angry if you abandon asking Him,

But the children of Ādam get angry when they are asked.”¹⁹⁷

When you ask the people, they will hate you. But if you ask Allah the Mighty and Sublime, He will love you because He is the Richest and most Generous. This is the principle: if you desire the deed for which Allah will love you and the people will love you: **"Don't be engrossed with the pleasures of this world, Allah will love you; and don't look long for what is in the hands of the people; the people will love you"**.



¹⁹⁷ These two couplets were mentioned by Abu Sulaymān Al-Khaṭṭābī in his book, *‘al-Uzlah* (p.67) and he attributed them to al-Khuzaymī. See: *Sharḥ aṭ-Taḥāwīyah* of Ibn Abil-‘Izz (p.519), *Faṭḥul-Qadīr* (1/556) and *Tuḥfah al-Ahwadhī* (9/221)

الحديث الثاني والثلاثون

عن أبي سعيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانِ الْخُدْرِيِّ (رضي الله عنه): أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ :
 " لَا ضَرَرَ وَلَا ضِرَارَ ". حديث حسن، رواه ابن ماجه والدارقطني وغيرهما مسنداً
 . ورواه مالك في الموطأ مرسلأ عن عمرو بن يحيى عن أبيه عن النبي ﷺ فأسقط
 أبا سعيد ، وله طرق يقوي بعضها بعضاً .

ḤADĪTH THIRTY-TWO

Abū Sa'īd, Sa'd bin Mālik bin Sinān Al-Khudrī – may Allah be pleased with him – said that: Allah's Messenger ﷺ said: "There should be no harming or reciprocation of harm".

A *Ḥasan Ḥadīth*, collected by Ibn Mājah, Ad-Dāraqutnī and others in a *Musnad* form; and Mālik in *Muwatta'a* in *Mursal* form from 'Amr bin Yaḥyā from his father from the Prophet ﷺ and he did not mention Abū Sa'īd; and it has chains which strengthen one another.

COMMENTARY

This *Ḥadīth* was reported from two paths from the angle of its chain:

The first: a *Musnad* (linked) path; i.e., linked to the Prophet ﷺ. The second: a *Mursal* (disconnected) path in which the companion was not mentioned, and that was, Abu Sa'īd.

So a *Mursal* is that which is reported by a *Tābi'ī* (i.e., student of the companions) from the Messenger ﷺ while a *Musnad* is what a companion reports from the Messenger ﷺ. However, the *Ḥadīth* is strong considering its various chains together as stated by the author. He mentioned that it has various paths which strengthen one another.

His saying: "There should be no harming or reciprocation of harm". It is said: there is no difference between the both of them,

and that the word *ad-Dirār* is the same thing as *ad-Darar* and that they were repeated by way of emphasis. *Ad-Darar* is what harms a person from among what contains harm or deficiency. What is desired is that a person should bring benefit and not to cause harm. He should benefit himself and the people. He should not harm himself or any other. The opposite of harm is benefit.

It also said that: there is a difference between the both of them. So *ad-Darar* is from the angle of one person; *lā Darar* (as it occurs in the Arabic text) would mean: harm should not come from you to the people. As for *ad-Dirār*, it expresses mutual participation; “you should not harm the one who harms you.” You should rather show kindness, forgiveness and pardon. This is from the characters of the believers.

Allah the Exalted:

﴿...فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ...﴾ الشورى: ٤٠

“But whoever pardons and makes reconciliation - his reward is [due] from Allah...” [Ash-Shūra: 40].

It is similar to the saying of the Prophet (ﷺ): **“Do not betray whoever betrays you”** and the basic rule: Retaliation is allowed and it is justice. But forgiveness is the best because it is a merit. Allah the Exalted said:

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا...﴾ الشورى: ٤٠

“And the retribution for an evil act is an evil one like it...”

This is retaliation.

﴿...فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ...﴾ الشورى: ٤٠

“But whoever pardons and makes reconciliation - his reward is [due] from Allah...” [Ash-Shūra: 40].

So retaliation is allowed but pardon is the better thing. Therefore, if anyone happens to cause you harm, do not retaliate

with the like of it. This is the best and more desirous because the one whom you forgave would become a friend. Allah the Exalted said:

﴿وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾ (٣٤) وَمَا يُلْقِنَهَا إِلَّا الَّذِينَ صَبَرُوا

... ﴿فصلت: ٣٤ - ٣٥﴾

“The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! He, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are patient...” [Fuṣṣilat: 34-35]

This quality cannot be attained by everyone. It can only be attained by the patient ones. The one who is not patient cannot pardon. As for the one who is patient, he can forgive because forgiveness of the evil doer is difficult on the souls. It requires patience since an individual would instinctively seek revenge. So refraining from retaliation deserves patience. Allah the Exalt:

﴿وَمَا يُلْقِنَهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِنَهَا إِلَّا ذُو حَظٍّ عَظِيمٍ﴾

﴿فصلت: ٣٤ - ٣٥﴾

“But none is granted it (the above quality) except those who are patient and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character).”

So if you desire the merit of forgiveness, be patient over it. Do not obey your instinct that urges you to revenge the one who harmed you. So this would be - and Allah knows best - the meaning of his saying: **“There should be no harm”** from one angle. Do not harm the people just as you will not be pleased to be

harmed yourself. So do not like it for your brothers just as you would not want that they should harm you. So do not cause them harm. The Prophet (ﷺ) said: “None of you is a believer until he loves for his brother what he loves for himself.”¹⁹⁸

As for *Dirār*, it occurs from the two parties. If someone causes you harm, the best thing is to receive it by avoiding revenge and harm; you should rather employ forgiveness. This would spread love among the people, and the one who was forgiven would become your prisoner and would always be shy of his action.

This is an important principle among the principles of character in regard to dealing with people. It is necessary one should avoid causing harm regardless of whether it emanates from him firstly or from him out of retaliation against whomever harms him. A Muslim should adopt this way of life and become beloved in the sight of Allah and His creatures.



¹⁹⁸ Its reference has preceded.

الحديث الثالث والثلاثون

عن ابن عباس رضي الله عنهما : أن رسول الله ﷺ قال: " لو يُعطى الناسُ بدَعْوَاهُم لادَّعى رجالُ أموالَ قومٍ ودماءَهُم ، ولكنَّ البينةُ على المدعى واليمينُ على من أنكرَ ". حديث حسنٌ ، رواه البيهقي وغيره هكذا ، وبعضه في الصحيحين .

ḤADĪTH THIRTY-THREE

Ibn ‘Abbās – may Allah, be pleased with them both – reported that: Allah's Messenger ﷺ said: **"If the people were to be granted their claims, people would claim the wealth of other people and their blood; but the onus of proof lies on the claimant, and oath must be taken by the one who rejects the claim"**. A *Ḥasan Ḥadīth*, collected by Al-Bayhaqī and others; and a part of it is in the Two Authentic collections.¹⁹⁹

COMMENTARY

This *Ḥadīth* is a very important one. It is a crucial rule among the principles of adjudication. The Prophet ﷺ said: **"If the people were to be granted their claims..."** That is, whatever they claim. The claimant is the one seeking for something in the hand of others. When two disputants approach the judge, he should ask the both of them: **"Which of you is claiming?"** Then he should start with him because the two disputants comprise of the claimant and the defendant. He should begin with the claimant because he is claiming what is contrary to a basic thing.

¹⁹⁹ Collected by al-Bayhaqī (10/252) and al-Bukhārī collected path of it (2514) and Muslim

As for the defendant, he remains upon the basic rule and freedom from liability. So he should say: "Which of you is the claimant?" Or he could remain silent till the claimant starts; he should not say, "O so-and-so, what do you have to say?" This could be feared to be partiality. Then after the claimant talks, he should turn to the defendant and ask him to respond to the claims of his opponent. These are the foundations of adjudication.

If the defendant confesses, the issue is over, and judgement should be passed upon him. But if he rejects, then evidence is requested from the claimant. *Al-Bayyinah* (proof) is what explains the truth and clarifies it. It is the testimony of evidence in regard to the authenticity of what he is claiming. If he provides honest proof, verdict is pronounced against the defendant according to the testimony.

But if he does not provide proof, the defendant should be asked to swear to negate what his opponent is claiming against him. If he abstains and refuses to swear, judgement is passed on him. But if he swears, he is free. This is the procedure of judgement in Islam: perfect, impartial and easy method.

In this *Hadīth*, the Prophet (ﷺ) said: **"If the people were to be granted their claims, men would claim the wealth of a people and their blood..."** The plaintiff may claim something big; like claiming that his opponent committed murder, and so he is requesting for (implementation of the Laws of) Retaliation. Or he is requesting for wealth which may be large or small. He should not be given his claim because, if this door is opened and everyone is given what he claims, corruption and transgression against the people will spread.

Everyone who is biased against another may lay claim against him. So it should not be accepted from him due to mere claim even if he is the most truthful of mankind. It will not be accepted from him unless he provides proof. As such, the Prophet (ﷺ) said: **"...but the onus of proof lies on the claimant."** *Al-Bayyinah* is that he should provide witnesses because he is claiming what is contrary to the basic thing: freedom of responsibility. So he will be requested to establish the proof. If he provides the proof,

judgement should be passed in his favour against the defendant according to the proof because it establishes the truth.

However, if he cannot produce proof, or says, “I don’t have a proof” or he presents an invalid proof; its presentation is just like its absence. So the judge should turn to the defendant; if he confesses, he is judged according to his confession. But if he rejects and says, “This is nothing with me”, he should be asked to swear by Allah in negation of what his opponent is claiming against him, that he is innocent of that.

If he swears in the name of Allah, he will be left because the side of the defendant is stronger; the basis and freedom of responsibility supports him. So the oath from him would suffice; if he swears, he will then be freed and the matter comes to an end.



الحديث الرابع والثلاثون

عن أبي سعيد الخُدْرِيِّ (رضي الله عنه) قال: سمعتُ رسولَ الله ﷺ يقول: "مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ". رواه مسلم

HADĪTH THIRTY-FOUR

Abū Sa‘īd Al-Khudrī – may Allah, the most High, be pleased with him – said: I heard Allah's Messenger ﷺ saying: "Whoever amongst you that sees an evil should correct it with his hand; if he is unable, then with his tongue and if he is unable, then with his heart and that is the weakest level of faith." Collected by Muslim

COMMENTARY

Enjoining good and forbidding evil is one of the fundamentals of Islam. It is one of the aspects of Islam because rectifies the society.

Al-Munkar is what Allah and His Messenger have prohibited of sayings, actions and conducts. It was named *Munkar* because the natural instinct and sound intellects abhor it.

As for *al-Ma‘rūf*, it is what Allah and His Messenger have commanded. It was named *Ma‘rūf* because the human natural instinct and sound intellect recognize it. This is an important aspect of Islam.

Allah the Exalted stated:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿١٠٤﴾ ﷻ قال عمران: ١٠٤

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islaam orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful." [Āl-Imrān: 104].

Allah also said:

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ...﴾ آل عمران: ١١٠

"You [true believers in Islamic Monotheism, and real followers of Prophet (ﷺ) Muḥammad and his Sunnah (legal ways, etc.)] are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah..." [Āl-Imrān: 110]

So, Allah made this *Ummah* special because it enjoins good and forbids evil unlike the people of the Book; Allah enjoined commanding good and forbidding evil upon them but they failed to discharge it. Consequently, Allah cursed them. Allah the Exalted said:

﴿لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ

وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾ (٧٨)

﴿كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ...﴾ المائدة: ٧٨ - ٧٩

"Those among the Children of Israel who disbelieved were cursed by the tongue of Dāwūd (David) and 'Īsā (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds. They used not to forbid one another from the Munkar (wrong, evil-doing, sins,

polytheism, disbelief, etc.) which they committed...” [al-Mā’idah: 78-79]

So, Allah cursed them as a result of that; i.e., He evicted and expelled them from His Mercy. And He praised those who enjoin good and forbid evil from among them. He – the Mighty and Sublime - said:

﴿لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ ءَانَهُ

الْأَيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ...﴾ آل عمران: ١١٣ - ١١٤

“Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allah during the hours of the night, prostrating themselves in prayer. They believe in Allah and the Last Day; they enjoin Al-Ma’rūf (Islamic Monotheism, and following Prophet ﷺ Muḥammad) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet ﷺ Muḥammad)...” [Āl-‘Imrān: 113-114]

Not all the people of the Book abandoned enjoining good and forbidding evil; some of them carried it out, and Allah never wrongs anyone. Likewise, Allah enjoined this *Ummah* to enjoin good and forbid evil since that implies rectification of the society. Sins and acts of disobedience are causes of destruction and ruin and the cure for that is by enjoining good and forbidding evil.

It is encouragement towards the commanded and prohibited; it is not a way interfering in people’s affairs as some people of hypocrisy allege: “enjoining the good and forbidding evil implies keeping watch over others and intruding into people’s affairs”! It will be said to them, “This is not a matter of keeping watch or intrusion; it is rather from the aspects of rectification and sincere advice.

The fact that you enjoin your brother to do good and forbid him evil is part of love and compassion towards him. But if you leave

him, (without advising him,) you have deceived him and failed to discharge his right upon you. So this is part of mutual cooperation upon piety and righteousness, and mutual advice, and loving good for the people. It is not a matter of poking in the affairs of others or keeping watch over them. Allah described the Muslims as advising one another upon truth. So it is advice and not watching. Allah the Exalted said:

﴿...وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾ العنكبوت: ٣

“And advised each other to truth and advised each other to patience”
[Al-‘Aṣr: 3].

This is an important aspect, very crucial.

The Prophet ﷺ gave example of those who enjoin good and forbid evil and those who commit sins thus:

مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ فَأَصَابَ بَعْضُهُمْ أَعْلاَهَا وَبَعْضُهُمْ أَسْفَلَهَا فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَقَالُوا لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا فَإِنْ يَتْرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَوْا جَمِيعًا

“The example of the person abiding by Allah's orders and restrictions compared to those who violate them is like the instance of those who drew lots for their seats in a boat. Some of them got seats in the upper part and the others, in the lower part of it.

When those at its lower part needed water, they would go up passing by those above them. So they thought that, 'What if we make a hole in our part, not to bother those above us?' If they allow them to do what they want, they'll

all be destroyed but if they prevent them, they'll all be saved."²⁰⁰

They drew lots to choose which of them would be on the upper part and which of them will be on the lower part because the upper part is the more desired. So the lot resulted in some of them occupying the upper part while some occupied the lower part. Those at the upper part are like the notables in the *Ummah*, those whose opinion count and people of the religion. And those in its lower part are like the dollards and the sinful.

Those who commit evil deeds are like the people in the lower part of the boat while those who forbid them are like those in the upper part of the boat. The people in the lower part would climb to the upper part to collect water. Later on, they said, "We are troubling those above us; perhaps we can bore a hole near us so that we get water directly without having to climb and hurt those above us." It is well known that if a hole is made in the boat, water will enter it and all those inside would drown and die.

This is an illustration about the sinners who wish to perforate the boat of Islam because Islam is the boat that saves one from destruction and drown. If the people at the top leave those at the lower part upon what they wanted, they will be destroyed together. But if they prevent them they will be saved and they'll be saved too. This is a clear example regarding enjoining good and forbidding evil, and that it is protection from destruction. As such, when the punishment came down on the children of Isrā'īl, none was saved except those who used to enjoin good and forbid evil.

Allah the Exalted said:

﴿فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا

الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ﴾ (١٦٥) ﴿الأعراف: ١٦٥﴾

²⁰⁰ Collected by al-Bukhārī (2493) from Nu'mān bin Bashīr (رضي الله عنهما)

“So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel (disobey Allah).”
[al-A‘rāf: 165].

When the torment descended, those who used to enjoin good and forbid evil were delivered and those who would not enjoin good and forbid evil were ruined with the destroyed ones among the sinners.

In this *Hadīth*, the Prophet (ﷺ) was explaining the manner of enjoining good and forbidding evil, and that it should never be abandoned. However, it should be in accordance with one’s ability. He said: **“Whoever sees evil amongst you.”** As for the one that is not seen or is hidden, the responsibility for such is upon the doer. But correction is with regard to something apparent, that is seen.

Then he said: **“...he should change it with his hand.”** Meaning, he should remove it with his hand, his authority. This is referring to those in authority among the leaders and the security who have the authority to correct evil with their hands. Likewise, the head of the house has authority in his house. He is responsible and will be questioned about those in his care; he has authority over his house. So he should remove the evil with his hand from his house and should not accept it. No one can object to him, even the ruler cannot object to him regarding his house.

His saying: **“If he is unable, then with his tongue”** i.e. whoever may not have authority, but has knowledge and insight, he should make corrections with his tongue. He should explain to the people, admonish them, give reminders, sermon and inform the leaders and the security about what happens so that they correct it. He should inform whoever can effect the change with his hand, raise the matter to him; this is making correction with the tongue.

His saying: **“...and if he is unable, then with his heart.”** That is to say, he does not have knowledge and insight; and he does not know how to forbid evil, or he may have knowledge and

understanding but is banned from giving talks. Such a person should forbid with his heart, hate the evil and the people of evil and distance himself from them. This indicates that it is not permissible to abandon forbidding evil, and the least is (to dislike it) with the heart. If the Muslims abandon forbidding evil, they would be copying the children of Israel:

﴿كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ...﴾ المائدة: ٧٩

“They used not to forbid one another from the Munkar (wrong, evil-doing, sins, polytheism, disbelief, etc.) which they committed...” [al-Mā'idah: 79]

Therefore, evil must be forbidden either with the hand or with the tongue or with the heart which is the weakest level of faith as contained in the Ḥadīth: **“...and that is the weakest level of faith.”** In another version, it states: **“There is no mustard seed worth of faith after that.”**²⁰¹

This shows that action is part of faith; forbidding evil is action; and the Prophet (ﷺ) considered it part of faith. In his saying: **“...the weakest level of faith”** is proof that faith decreases so low that it may reach the weight of mustard seed; and it increases to as high as Allah wills. So, faith increases and decreases; it is not at the same level in the hearts of the people:

- Among them are those whose faith is strong.
- And among them are those whose faith is weak.
- And among them are those in-between.

So this is a very crucial Ḥadīth containing the procedure for enjoining good and forbidding evil. It also demonstrates that evil should not be left uncorrected even if it is with the heart. If a servant forbids evil with his heart, he should distance himself from its people; he should not mix them or sit with them. But for him to mix with them, sit with them, eat with them and drink

²⁰¹ Collected by Muslim (50) from ‘Abdullāh bin Mas‘ūd

with them, saying: “I am forbidding evil with my heart.” This is not correct.

If he actually forbids it with his heart, he would have distanced himself from them so that what afflicted them does not afflict him. And in order to let them know that he opposes what they are upon. But if he sits, eats, drinks and laughs with them, they would think that he agrees with them in what they are upon.



الحديث الخامس والثلاثون

عن أبي هريرة (رضي الله عنه) قال: قال رسول الله (ﷺ): "لا تَحَاسَدُوا، ولا تَنَاجَشُوا، ولا تَبَاغَضُوا، ولا تَدَابَرُوا، ولا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ: لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَكْذِبُهُ، وَلَا يَحْقِرُهُ، التَّقْوَى هُنَا - وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ - بِحَسَبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ وَمَالُهُ وَعِرْضُهُ" رواه مسلم

HADĪTH THIRTY-FIVE

Abū Hurayrah – may Allah be pleased with him – said: Allah's Messenger (ﷺ) said: "Do not be envious of one another; do not outbid one another; do not hate one another, do not keep away from one another and no one should interfere in the transaction of another. You should be slaves of Allah; brothers to one another. A Muslim is a brother of another Muslim; he should not be unjust to him, nor desert him, nor lie to him, nor despise him. Piety is here – and he pointed to his chest three times. It is sufficient for a person as a sin that he holds his brother Muslim in contempt. All the things of the Muslim are sacrosanct for another Muslim: his blood, wealth and honor." Collected by Muslim.²⁰²

COMMENTARY

This *Hadīth* comprises the conducts that should exist between the Muslims; Islam encourages brotherhood for the sake of Allah the Mighty and Sublime, and that the Muslims should be like one body and like a building, one part strengthening the other.

²⁰² Collected by Muslim (2564)

Consequently, it forbade every evil conduct that spoils and removes this goal or reduces it.

In the *Hadīth*, the Messenger (ﷺ) said: “**Do not be envious of one another...**” This is because envy is the greatest of what divides the Muslims. So, it is the most dangerous societal ill. *Hasad* (envy) means²⁰³ wishing that the envied loses his blessings whether the envious wants it for himself or that it should disappear and not belong to anyone.

And envy as is stated in the *Hadīth*:

إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ أَوْ
قَالَ الْغُثْبَ

“Beware of envy for envy consumes good deeds just as the fire consumes firewood or pasture.”²⁰⁴

Envy may incite one to disbelief just as it prompted Iblīs to disbelief when he envied Ādam (peace be upon him) and as it caused the Jews to disbelief in Muḥammad (peace and blessings be upon him) as stated by Allah the Exalted:

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ
إِيمَانِكُمْ كَفَّارًا حَسَدًا مِّنْ عِندِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمْ
الْحَقُّ...﴾ البقرة: ١٠٩

“Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have

²⁰³ See: *Lisānul-Arab* (3/149) and *Mukhtār Aṣ-Ṣiḥāh* (p. 57)

²⁰⁴ Collected by Abū Dāwūd (4903) ‘Abd bin Ḥamīd in his *Musnad* (1/418), al-Bayhaqī in *Shu‘bah al-Īmān* (5/266) and Ibn ‘Abdul-Barr in *At-Tamhīd* (6/124) from Abū Hurayrah (رضي الله عنه)

believed, out of envy from their own selves, even, after the truth (that Muḥammad Peace be upon him is Allah's Messenger) has become manifest unto them..." [Al-Baqarah: 109]

Envy stirred them to disbelieve in him while they knew that he is the Messenger of Allah (ﷺ). "...The truth (that Muḥammad Peace be upon him is Allah's Messenger) has become manifest unto them..." So they did not disbelieve in him out of ignorance; they disbelieved in spite of knowing that he is the Messenger of Allah (ﷺ); they envied him.

Envy could lead to taking of a soul that Allah has forbidden as one of the children of Adam killed his brother. He envied him because Allah accepted from him but did not accept from the murderer. So envy made him kill his brother and disconnect the ties of kinship.

Envy may also lead to disharmony among the Muslims and hatred of one another. Therefore, envy is a dangerous ill. If you see a blessing upon your brother supplicate for more blessings for him and ask Allah to give you the like of it or better than that. As such, it occurs in the Ḥadīth:

لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَلَّطَهُ عَلَىٰ هَلَكَةٍ فِي الْحَقِّ
وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا

"There is no envy except in two cases: a person whom Allah has given wealth who spends it in the right way, and a person whom Allah has given wisdom (i.e. religious knowledge) and he gives his decisions accordingly and teaches it to the others."²⁰⁵

That is to say, a man whom Allah has given knowledge and he teaches the people; and a man whom Allah has given wealth and he spends it in charity. His believing brother sees him and wishes

²⁰⁵ Collected by al-Bukhārī (73), Muslim (816) from Ibn Mas'ūd; it was also reported by Abū Hurayrah and Ibn 'Umar (رضي الله عنه).

to be like him in order to do the like of his deed. The Prophet (ﷺ) said:

فَهُمَا فِي الْأَجْرِ سَوَاءٌ

“Both of them are equal in reward.”²⁰⁶

This is called *al-Ghibtah*, and it is to wish that Allah should give you the like of what He has given your brother so that you could do the like of his good deed. This is not envy; it is called *al-Ghibtah*. This is praiseworthy because it indicates one’s love for goodness.

Then he said: “**Do not outbid one another.**” *An-Najsh* means increasing something.²⁰⁷ *An-Najsh* in business implies increase in the price of the commodity. Thus *Tanājashū* (outbidding one another) is (based on the word measure), *Tafaa’ul* regarding price. That is: that a man should increase the price of the commodity without intending to buy; but just for another person to hear it and increase [his own price] because of his increment. This is unlawful based on this Ḥadīth.

But if he increases the price of the commodity because he wants to buy it, there is no prohibition; the Prophet (ﷺ) did it.²⁰⁸ As for

²⁰⁶ Its reference had preceded.

²⁰⁷ See: *Lisānul-Arab* (6/351)

²⁰⁸ As contained in the Ḥadīth of Anas (may Allāh be pleased with him) wherein a man from among the *Anṣār* came to the Prophet (ﷺ) begging him. So the Prophet (ﷺ) said, “Don’t you have something in your house?” He said: ‘Yes, a piece of cloth that we wear some and spread some; and a cup we use in drinking water.’ The Prophet (ﷺ) said: “Bring them to me.” So he brought them to the Prophet (ﷺ) and Allāh’s Messenger held them in his hand and said: ‘Who will buy these two?’ A man said, ‘I will buy them for one *Dirham*.’ He said: ‘Who will add to the one *Dirham*?’ – twice or thrice -. Another man said: ‘I will buy them with two *Dirham*. So he gave them to him, collected the two *Dirhams* and gave them to the *Anṣār*.” Collected Abū Dāwūd (1641), at-Tirmidhī (1218), Ibn Mājah (2198), Aḥmad in his *Musnad* (3/114) and al-Bayhaqī in *al-Kubrā* (7/256)

him increasing the price without intending to buy it; he rather only intends to raise its price because he is a partner to the seller or a friend to him or the like of that. This is unlawful bidding; that is the meaning of the Prophet's saying: **"Do not outbid one another"**. So if you want the commodity, make increment in it; but if you do not want it, then leave it.

His saying: **"Do not hate one another..."** *Al-Bughd* (hatred) occurs in the heart; and that is dislike. The desirable thing is its opposite, and that is love between the Muslims; that they should love one another. The Prophet ﷺ said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

"None of you is a true believer until he loves for his brother what he loves for himself."²⁰⁹

What is desirable is love between the Muslims. But to hate one another; this is forbidden. However, is it possible for a person to remove the hatred in his heart?

This is inborn in some people. However, if you hate, do not act in line with the hatred and harm your brother. If you discover hatred in your heart, repel it by remembering the love and goodness that should be between the Muslims. Do not act on the hatred nor execute it or display it.

Then he said: **"Do not keep away from one another."** *Al-Mudābarah* is turning away: a group turning away from another. The required of you is for you to meet your brother cheerfully and happily. But for you to keep away from him and turn away from him, showing him your back, such indicates evil unless when that itself entails good. So do not keep away from him; you should rather be close to him and cheerful with him.

His saying: **"and no one should interfere in the transaction of another..."** This is similar to what has preceded regarding *An-Najsh* that it is injustice in transaction. If your brother sells a commodity do not go to the buyer and say, "You are stupid. I

²⁰⁹ Its reference had preceded.

have a cheaper one than it or something better than it” thereby causing him sadness. It may even spoil the relationship between them and cause conflict between them and then he begins to request for revocation especially if it is a choice-based transaction. The Prophet (ﷺ) stated in a *Hadīth* that,

دَعُوا النَّاسَ يَرْزُقُ اللَّهُ بَعْضُهُمْ مِنْ بَعْضٍ

“Leave the people, Allah will provide for some of them from others.”²¹⁰

Likewise is buying upon someone else’s purchase: whereby someone buys a commodity, and you consider it to be good and cheap, then you go to the seller and say to him: “You are stupid in your transaction – and there was option of choice in the transaction – I will buy it from you more than so-and-so bought it from you; revoke the transaction.” Such is not permissible because it is transgression on the right of a Muslim. Unless the seller seeks for your advice; then give him the advice sincerely as you deem right. But as long as he did not seek for your advice, do not intrude. This is because it would cause harm to your Muslim brother - whether the seller or buyer.

Afterwards he (ﷺ) said: **“You should be slaves of Allah; brothers to one another.”** This shows that these issues affect brotherhood. If we eschew them, we would become brothers. Allah the Mighty and Sublime says:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ... ﴾ [الحجرات: ١٠]

“The believers are nothing else than brothers (in Islamic religion).”
[*al-Hujurāt*: 10].

That is, brothers in the religion and not in lineage. Brotherhood of faith is stronger than that of lineage. So a disbeliever is your enemy even if he is your brother in lineage.

²¹⁰ Collected by Muslim (1522) from Jābir bin ‘Abdullāh (رضي الله عنهما)

However, a Muslim is your brother in the religion even if he is not your brother in lineage. He is your real brother because brotherhood only occurs through the religion. As for brotherhood of lineage, such could result to ethnic loyalty among the people; it should not lead to religious loyalty and hatred. Love and hate exist in accordance with faith. So your brother in lineage could be your enemy in the religion; and an individual may not be your brother in lineage but he is your brother in the religion.

Then he said: **"A Muslim is a brother of another Muslim."** This is similar to the word of Allah:

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ... ﴾ الحجرات: ١٠

"The believers are nothing else than brothers (in Islamic religion)."

"He should not be unjust to him." *Zulm* means placing a thing in other than its place - in whatever form - injustice regarding the self or wealth or honour.

His saying: **"...nor forsake him..."**: If he sees him being humiliated, he assists him and supports him without abandoning him to the enemies. And if he sees anyone speaking against him in gatherings, he defends him because if he leaves it and remains silent, such is part of forsaking him. So if you see your brother being oppressed, you should aid him and prevent the oppression from him through any means. The Prophet (ﷺ) said:

اَنْصُرْ اَخَاكَ ظَالِمًا اَوْ مَظْلُومًا

"Assist your brother whether he is an oppressor or the oppressed."

Then a man said: "O Messenger of Allah, I will help him if he is oppressed; but how do I help him if he is an oppressor? He replied:

تَحْجُزُهُ اَوْ تَمْنَعُهُ مِنَ الظُّلْمِ فَإِنَّ ذَلِكَ نَصْرُهُ

“Restrain him or prevent him from oppression for that constitutes helping him.”²¹¹

So, do not oppress your brother such injustice comes from you regarding his right nor abandon him while being oppressed when you have the ability to prevent the oppression from him regardless of whether it is wealth or integrity related or the like of that because the honour of your brother is like your honour.

His saying: “...nor lie to him...”: Do not lie to him in dealings nor lie to him in discussions. Be truthful to your brother just as you would love that he should be truthful to you.

His saying: “...nor despise him...”: That is, do not belittle him because a Muslim is important in the sight of Allah even if he does not have good appearance or wealth or status. As long as he is a believer, he is important in the sight of Allah Glorious is He and Exalted. The Prophet ﷺ said: “Many are the unkempt, driven from the doors who will not expiate if he makes an oath that Allah will do a thing.”²¹²

So, it is not the appearance that outrightly matters or status or wealth or power. What really matters is faith; the believer is closer to Allah the Mighty and Sublime, honourable in the sight of Allah, and he is Allah’s friend.

Therefore, do not despise your believing brother by belittling him or saying, “He does not deserve such-and-such” or “He is not entitled to this” or scorning him. Rather, you are duty bound to respect your brother in whichever condition he is even if he is despicable in appearance or in the consideration of the people. You should respect him because he is honourable to Allah Glorious is He and Exalted.

²¹¹ Collected by al-Bukhārī (6952, 2443) from Anas (رضي الله عنه)

²¹² Collected by Muslim (2622) from Abū Hurayrah (رضي الله عنه)

Through these important characters, the society will be rectified, and when they are lacking or part of them is lacking, the society will be become disorderly. Islam came with everything that builds a society, and forbade everything that breaks it. The Messenger (ﷺ) forbade these prohibitions because they are part of what breaks the building of a Muslim society.

He says: “**Piety is here**” - and he pointed to his chest three times. That is to say: to his heart. So what matters is the heart, and not necessarily the appearance. As long as he believes in his heart, he has worth in the sight of Allah the Exalted. The Prophet (ﷺ) said:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَإِنَّمَا يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ

“Verily, Allah does not look at your appearances and your wealth; but He only looks at your hearts and actions.”²¹³

So what really matters is the faith in the heart or its opposite even if the contrary appears, it should not be considered.

The meaning is not what some people think; that one should commit whatever crime and sin he wishes and then claim that, “Piety is in the heart.” No; this is the opposite of what the *Hadith* indicates because if the heart is upright, actions and the limbs will be upright as stated by the Prophet (ﷺ):

وَأَنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

“Verily, there is a piece of flesh in the body; if it is upright, the whole body will be upright. And it becomes corrupt; the whole body will become corrupt. Certainly, it is the heart.”²¹⁴

²¹³ Collected by Muslim (34), (2564) from Abū Hurayrah (رضي الله عنه)

²¹⁴ Its reference had preceded.

The one who manifests his sins and violations; such is a poof of the corruption of his heart. Contrariwise, the one who does righteous and good deeds; that is evidence of the soundness of his heart. So the meaning of the Prophet's statement: **"Piety is here"** is that one should not be deceived with appearance that people see as good while the heart of the person is corrupt; that will not benefit. The hypocrites showed faith and righteousness but their hearts were corrupt, and they will be in the lowest dept of the Fire.

His saying: **"It is sufficient for a person as a sin..."**: i.e., it is enough evil for a man **"that he should despise his brother."** His despising his brother is an absolute evil.

His saying: **"All the things of the Muslim are sacrosanct for another Muslim."** Allah - Glorious is He and Exalted - has prohibited it. The meaning of **"All the things of the Muslim"** implies **"his blood, his wealth and honour."** The last part of the sentence explains the first.

His saying: **"...his blood"**: Allah has forbidden the killing of a believer; He the Exalted said:

﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾^(٩٣) النساء:

٩٣

"And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him." [an-Nisā': 93].

The Prophet ﷺ said:

لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ: النَّفْسُ بِالنَّفْسِ، وَالنِّيبُ الرَّانِي،
وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ

“The blood of a Muslim is not lawful to be shed except in three cases: life for life, adultery and one who abandons his religion and separates the *Jamā‘ah*.”²¹⁵

However, his blood is lawful to be shed in these three issues; the law of retaliation should be implemented upon him, the prescribed punishment for illegal sexual intercourse should be carried out on him; and if he commits apostasy, he should be killed. But if he is not guilty of any of these three crimes, his blood is inviolable.

His saying: “**his wealth...**”: Likewise the wealth of the Muslim; it is inviolable; He the Exalted said:

يَتَايَهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ
إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ... النساء: ٢٩

“O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent...” [an-Nisā': 29].

Therefore, the wealth of a Muslim is like his blood; it is sacred, it is not permissible to take it except out of good will from him as contained in the *Hadīth*:

لَا يَحِلُّ مَالُ امْرِئٍ إِلَّا بِطَيْبٍ مِنْ نَفْسِهِ

“The wealth of a Muslim is inviolable except (if he gives it) out of good will from him.”

That is to say, with his pleasure. His possessions should not be seized nor stolen; do not cheat him during transactions or deceive him and take his wealth unjustly.

So, his wealth is inviolable except for what is based on sound dealings such as when there occurs business transactions based on mutual consent. Similarly, he should not be forced into buying or selling except for just cause. For example, if he is indebted, and

²¹⁵ It reference had preceded.

he refuses to settle it, the leader will take it from his wealth or sell his possession to settle it because this is out of fairness. But if it is other than that, it is not permissible to compel him to buy or sell except with his consent and pleasure.

﴿...عَنْ تَرَاضٍ مِّنْكُمْ...﴾ النساء: ٢٩

“...By mutual consent.” [an-Nisā': 29]

His saying: “**and his honour...**”: The word *al-‘Ird* (honor) is that which is affected by praise and condemnation. So, he should not malign his brother through backbiting and slandering nor insult him nor abuse him nor disparage him because he is respected. Rather, he should defend him and repel the backbiting from him; this is what is obligatory.

But for him to defame him in the gatherings and slander him, even if he errs and commits a sin, this is prohibited. So, do not slander him in gatherings; you should rather advise him secretly; this is his right upon you. But for you to discuss about him in gatherings mentioning what he did, such is not permissible; this is backbiting. Allah the Mighty and Sublime says:

﴿...وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا...﴾ الحجرات: ١٢

“...Or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it...” [al-Hujurāt: 12]

The Prophet ﷺ said:

الْغِيْبَةُ ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ.

“Backbiting implies talking about your brother in a manner he dislikes.”

Someone asked: “What do you advice if I actually find (that failing) in my brother which I made a mention of? He said:

إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَابَهُ

“If what you say is actually in him, you have in fact backbitten him, and if that is not in him, you have slandered him.”²¹⁶

This is because it is not permissible for you to mention the failing in him in the presence of the people. “...and if that is not in him, you have slandered him.” That is, you have lied against him. So when you talk about your brother in a gathering, you are not exempted from:

- Either being a liar, lying against him.
- Or you are a backbiter since you have mentioned his defect.

This is not permissible; the Muslim must be respected. What is obligatory is to advise him secretly without defamation, condemnation and spreading his fault. Allah the Exalted said:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾
النور: ١٩

“Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.” [An-Nūr: 19]

The cure for evil is not defamation, condemnation and discussions in gatherings. Its cure is through giving sincere advice, enjoining good and forbidding evil as required by the *Sharī'ah* as stated by *Shaykh al-Islām* Ibn Taymiyah – may Allah have mercy on him – in *al-Aqīdah al-Wāsiṭiyyah*.²¹⁷

²¹⁶ Collected by Muslim (2589) from Abū Hurayrah (رضي الله عنه)

²¹⁷ See: *al-Aqīdatul-Wāsiṭiyyah* along with its commentary by the author – may Allah preserve him

الحديث السادس والثلاثون

عن أبي هريرة (رضي الله عنه)، عن النبي (ﷺ) قال: «مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسِّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ. وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ. وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَادَرَسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ. وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ».. رواه مسلم بهذا اللفظ

HADITH THIRTY SIX

Abū Hurayrah – may Allah be pleased with him – said: Allah's Messenger (ﷺ) said: "Whoever relieves a believer of a distress from the worldly distresses, Allah will relieve him of a distress from the distresses of the Day of Resurrection. He who brings ease to one in difficulty, Allah will bring ease to him in this world and the Hereafter. He who conceals (the shortcomings of) the Muslim, Allah will conceal (his shortcomings) in this world and the Hereafter. Allah helps His slave as long as he helps his brother.

Whoever follows a path in search of knowledge, Allah will make the path of Paradise easy for him; no group of people come together in one of Allah's Houses, reciting Allah's Book, learning and teaching it amongst themselves except that tranquility descends upon them, and mercy covers them, the angels surround them, and Allah mentions them in the presence of those near Him.

He who slackens in doing good deeds, his descent will not make him go ahead". This version was collected by Muslim.²¹⁸

COMMENTARY

This *Ḥadīth* is just like the opposite of the previous one. The previous *Ḥadīth* prohibited blameworthy qualities while this *Ḥadīth* enjoins praiseworthy qualities. As such, the author cited it after it; and that is from his sound understanding (may Allah have mercy on him). That is to say, instead of taking to the attributes mentioned in the previous *Ḥadīth*, it is rather obligatory upon you to develop these praiseworthy attributes.

Firstly: His saying: **"Whoever relieves a believer of a distress from the worldly distresses; Allah will relieve him of a distress from the distresses of the Day of Resurrection."** Relieving distress from your brother: if your brother falls into a distress regarding wealth or other than that, relieve him of it. The word, *tanfees* means *at-Tawsi'ah*; that is, easing his financial difficulty by loaning him or giving him charity. And in regard to non-finance related difficulty, such as when he is in worry and sorrow, you should relieve him of it and put joy into his heart.

If you do that, Allah will relieve you of a distress from the distresses of the Day of Resurrection because reward is from the kind of an action. You will fall into distress on the Day of Resurrection; so if you relieve your brother of a distress in this world, Allah will relieve you on the Day of Resurrection and bless you.

His saying: **"He who brings ease to one in difficulty, Allah will bring ease to him in this world and the Hereafter."** Likewise *al-Mu'sir* is one who is indebted and is incapable of settling it. If you are the creditor, you should either give him respite till another time or remit the debt from him. Allah the Exalted said:

²¹⁸ Collected by Muslim (2699)

وَإِنْ كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ نَصَدَّقُوا خَيْرٌ لَّكُمْ

... البقرة: ٢٨٠

“And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you ...” [al-Baqarah: 280]

It is either you give him respite till another time without increasing it or you remit it from him, and this is the best as it is part of bringing ease to the debtor. This is when you are the creditor. But if the creditor is someone else, part of bringing ease to him is to assist him in repaying it or alleviating it.

His saying: **“He who conceals (the shortcomings of) the Muslim, Allah will conceal (his shortcomings) in this world and the Hereafter.”** This is the opposite of backbiting and slandering which were prohibited in the previous *Hadith*. So if you see a deficiency in your brother in his religion, hurry to give him advice secretly. He may be one who knows not or may have been overpowered by his soul or the devil. So, advice him and make things clearer to him secretly, and conceal him. Do not expose him in the gatherings and in the presence of the people.

His saying: **“Allah helps His slave as long as he helps his brother.”** This is general; if you render any form of assistance to your brother in regard to what he needs, Allah will always help you; i.e., He will assist you. This is because recompense is from the kind of an action. So, if you want Allah to assist you, then you should assist your brother as you can with wealth, status and so on.

His saying: **“Whoever follows a path in search of knowledge.”** That is, legislated and religious knowledge. As for following a path in search of worldly knowledge, such is permissible. However, following a path in search of religious knowledge is what is legislated; it could be obligatory or recommended.

Following the path includes the physical path by traveling and set out in search of knowledge, and the abstract path, by reading, memorizing and understanding the texts from the Qur'an and *Sunnah*. This refers to following a path in search of knowledge. Buying beneficial books, reading them pondering on them and studying them from the scholars are part of following the path in search of knowledge; and it is an abstract path.

His saying: "Allah will make the path to Paradise easy for him." This is because the *Shari'ah* knowledge is that which explains the path to Paradise. Righteous deed and abandoning evil deeds are paths to Paradise. You can never follow a path to Paradise except through the *Shari'ah* knowledge by which you can recognize the legislated from what is not legislated.

You may exert yourself in worship or in something while it is your path to the Fire because it is not an approved path; and that will not lead you to Paradise, it will rather lead you to the Fire like Innovations, newly-invented matters and superstitions. Even if you strive hard in the night and day, you are moving towards the Fire. As for the path that will lead to Paradise, it is that which the Messenger came with.

Allah the Exalted said:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ

بِكُمْ عَنْ سَبِيلِي...﴾ الأنعام: ١٥٣

"And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path." [al-An'am: 153].

Allah did not leave us to ourselves nor to blind-following any person or to self approvals. Rather, He ordained the straight path for us which is that which the Messenger came with. So, you are duty-bound to adhere to this path because it will definitely lead you to the Paradise. As for what contradicts what the Messenger came with, it will certainly lead you to the Fire; so abandon it.

His saying: **“No group of people come together in one of Allah's Houses, reciting Allah's Book, learning and teaching it amongst themselves except that tranquility descends upon them, and mercy covers them, the angels surround them, and Allah mentions them in the presence of those near Him.”** This shows that it is necessary that learning should be in the mosques because they are the Houses of Allah, the abode of the angels, and they have in them tranquility and mercy.

So, it is necessary that seeking for knowledge should be in the mosques and not in camps nor in rest houses. There is no blame that there should be a gathering of learning or school where knowledge is taught. However, the mosque is better. As long as it is possible to have studies in the mosques, that is the best. But if there is a special gathering of learning, there is no harm. However, it is of lesser merit compared to the mosque.

And **“...no group of people gather in one of Allah's Houses...”** that is, the mosques, **“...reciting Allah's Book...”** They read it, learn the correct way to recite it and memorize it because it is the foundation of knowledge. **“...and teaching it amongst themselves....”** They understand its meanings; the goal is not to memorize the Qur'an alone, whereby you memorize the Qur'an and perfect the ten modes of recitation. No, this is the means and not the goal. What is required is that you should understand it and comprehend its meanings and act on it.

Firstly: You should recite it. **Secondly:** understand it. **Thirdly:** act on it.

Acting on the Qur'an is what is desired. However, memorizing it, reciting it properly and understanding its meanings and explanation in the correct manner are the means of acting on the noble Qur'an.

His saying: **“Except that tranquility descends upon them”:** That is, peace, tranquility and rest.

His saying: **“and the angels surround them”:** The angels support the believers; they descend on the students of knowledge and support them, repelling the devils from them. They also descend

upon the fighters in the path of Allah, strengthening them and encouraging them towards the fight; they drive the enemy away from them as well. So, they descend on the believers during jihad and while carrying out righteous deeds, assisting the Muslims and aiding them.

“The angels surround them”: Meaning, they encircle them; neither evil nor anyone can touch them. **“And Allah mentions them in the presence of those near Him.”** That is, in the highest assembly; Allah will mention them nobly. He will tell the angels about them and boast of them before the angels. This shows the merit of seeking knowledge and the obligation of giving a lot of time and attention to it. So whoever desires this status should devote his time and energy to seeking for knowledge from the people of knowledge, in the houses of Allah the Mighty and Sublime; the houses of Allah should be maintained by holding learning sessions in them.

His saying: **“He who is drawn back by his deeds, his lineage will not make him go ahead.”** What matters is good deeds and not lineage. If you are from the noblest of mankind – from Quraysh from Banū Hāshim, the noblest of the children of Adam – but you are not granted the success of performing good deeds, your lineage will not benefit you. Abū Lahab is in the Hell and he was the uncle of the Messenger. Bilal was an Ethiopian slave and he was from among the foremost to embrace Islam.

So what really matters is action and not lineage; whoever relies on his lineage will certainly be drawn back with the disobedient ones. But whoever performs righteous deeds will be in the company of the foremost. Hence, what actually counts is good deed and not lineage.

His saying: **“He who is drawn back”** that is; his deeds receded him from good **“his lineage will not make him go ahead...”** You will never enter Paradise just because of lineage even if you are from the noblest of mankind. You will only enter Paradise through action even if you are the lowest of mankind in lineage, even if you are from among the non-Arabs because righteous deeds will admit you into Paradise. So it is not allowed to boast with

lineages and pedigrees, and to think that they are beneficial in the sight of Allah the Mighty and Sublime.



الحديث السابع والثلاثون

عن ابن عباس رضي الله عنهما، عن رسول الله ﷺ فيما يرويه عن ربه تبارك وتعالى قال: "إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ يَبَيِّنُ ذَلِكَ لِمَنْ يَحْسَنُ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هُوَ مِنْهَا وَعَمَلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ وَمَنْ هُمْ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً فَإِنْ هُوَ مِنْهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَاحِدَةً". رواه البخاري ومسلم

HADITH THIRTY SEVEN

Ibn Abbās – may Allah be pleased with them both – narrated from Allah's Messenger ﷺ among what he narrates from his Lord – Blessed is He and the most High – that: "Allah has written the good deeds and the evil ones - then he gave an explanation of that: "Whoever decides to do a good deed but fails to do it, Allah records it with Himself as a perfect good deed; and if he decides it and acts upon it, Allah – the Mighty and Sublime - records it with Himself as ten good deeds up to seven hundred manifolds and up to numerous folds. But if he decides to do an evil deed but does not do it, Allah records it as a perfect good deed. However, if he decides to do and actually does it, Allah records it as a single evil deed." Collected by al-Bukhārī and Muslim.²¹⁹

COMMENTARY

His saying: "From Allah's Messenger ﷺ among what he narrates from his Lord." This is what is called *Hadith Qudsī*; and it is that which the Prophet ﷺ narrates from his Lord. He said:

²¹⁹ Collected by al-Bukhārī (6491) and Muslim (131)

“Verily, Allah the Exalted has written the good deeds and the evil ones - then he gave an explanation of that.”

That is, He wrote the good and bad deeds in the Preserved Tablet. He also wrote it for the baby in his mother’s womb as contained in the Ḥadīth reported by Ibn Mas‘ūd.²²⁰ Then He – Glorious is He and Exalted - explained that in what His Prophet (ﷺ) reports from Him. So actions are divided into two:

- Actions of the heart, which are intentions and aims
- And actions of the limbs, which are physical deeds.

His saying: **“Whoever decides...”** That is, resolves and intends. **“to do a good deed, but fails to do it...”** He was unable to do it or he got busy away from it; he did not leave it, outrightly refraining. He only abandoned it due to a distraction but the intention remained righteous.

“Allah records it with Himself as a perfect good deed.” Allah will write it for him as a complete good deed because this is a heart-related deed which is continuous and he did not retract from it.

His saying: **“And if he decides it and acts upon it, Allah – the Mighty and Sublime - records it with Himself as ten good deeds up to seven hundred manifolds and up to numerous folds.”** Allah – Glorious is He - multiplies the good deeds out of favour and kindness from Him as He the Exalted said:

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا

مِثْلُهَا ...﴾ الأنعام: ١٦٠

“Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allah and His Messenger) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allah and His

²²⁰ Its reference had preceded

Messenger) shall have only the recompense of the like thereof...” [al-An’ām: 160]

He said in another verse:

﴿مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً

... البقرة: ٢٤٥﴾

“Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times?” [al-Baqarah: 245].

He did not specify these multiples, and none knows them except Him. In another verse, He the Exalted said:

﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ

سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ ... البقرة: ٢٦١﴾

“The likeness of those who spend their wealth in the Way of Allah, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains...” [al-Baqarah: 261]

He multiplies it up to seven hundred folds. This – and Allah knows best – is according to the intention of the doer and the strength of his faith or in accordance with the place and time or condition in which he performed the good deed. So, Allah will multiply it for him to specific or unlimited manifolds out of favour and kindness from Him. This is in regard to good deeds in the heart or in action.

Then he said: “But if he decides to do an evil deed but does not do it, Allah records it as a perfect good deed...” Meaning, he intended to commit a sin but he left it and did not do it out of fear of Allah the Mighty and Sublime. Allah will write it for him as one good deed for his intention because intention is an action of the heart, and his refraining from it out of the fear of Allah is another action of the heart.

So Allah will write it for him as a good deed because he abandoned it out of fear of Allah. But if he refrains from it because he was unable to do it while the intention to do it still remains, it will be written against him as a bad deed because his evil intention still remains.

Then he said: **“But if he decides to do and actually does it, Allah records it as a single evil deed.”** Evil deeds are not multiplied because recompense for them are from the aspects of justice and Allah will not be unjust to anyone nor write against him, something he did not do. So, He writes an evil deed against him. As for the multiplicity of good deed, it is a bounty from Allah Glorious is He and Exalted.

This is a great *Ḥadīth* and glad tidings to the Muslim and an encouragement for him to intend good, act on it and refrain from evil. It also contains warning against evil intention for it will destroy its companion as recorded in the *Ḥadīth* that the Prophet (ﷺ) said:

“If two Muslims meet each other with their swords then (both) the killer and the killed will be in the (Hell) Fire.”

They said, “O Messenger of Allah! It is alright with regards to the killer, but what about the killed?” He answered,

إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ

“He was eager to kill his opponent.”²²¹

Meaning he died without turning away from killing his opponent. He intended to kill him but was only unable to do so; his evil intention remained. As such, he deserves to enter the Hellfire in spite of the fact that he was killed – a recompense for his evil intention.

Therefore, a Muslim is duty-bound to correct his intention and make it sincere to Allah the Mighty and Sublime; and he should

²²¹ Collected by al-Bukhārī (31) and Muslim (2888) from Abū Bakrah (رضي الله عنه)

abstain from evil deeds and avoid intending them. He should neither obey his soul that enjoins evil nor obey the devil. He should abandon doing evil deeds out of fear of Allah the Mighty and Sublime.



الحديث الثامن والثلاثون

عن أبي هُرَيْرَةَ (رضي الله عنه) قال: قال رَسُولُ اللَّهِ (ﷺ): " من عَادَى لي وَلِيًّا فَقَدْ آذَنَنِي بِالْحَرْبِ وما تَقَرَّبَ إلي عَبْدِي بِشَيْءٍ أَحَبَّ إلي مِنَّا افْتَرَضْتُ عليه وما يَزَالُ عَبْدِي يَتَقَرَّبُ إلي بِالتَّوَافُلِ حَتَّى أَجِبَهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا وَإِنْ سَأَلَنِي لِأَعْظِيَّتِهِ وَلَكِنْ اسْتَعَاذَنِي لِأَعِيدَتِهِ وما تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي عَنْ نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ". رَوَاهُ الْبُخَارِيُّ.

ḤADĪTH THIRTY EIGHT

Abū Hurayrah – may Allah be pleased with him – said: Allah's Messenger (ﷺ) said: "Allah, the Exalted – said: 'Whoever takes any of my beloved for an enemy, I have extended notice of war to such. My servant does not get near me by anything dearer to me like implementing what I have made obligatory on him. And my servant continues to seek nearness to me through his supererogatory deeds until I love Him and when I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he grabs and his foot with which he walks. If he were to supplicate to Me I would grant him and if he were to seek protection of Me, I will certainly protect him.'" Collected by al-Bukhārī.²²²

COMMENTARY

The *Waliyy* of Allah is the pious believer as stated by Allah the Exalted:

²²² Collected by al-Bukhārī (6502)

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (٦٢)

يونس: ٦٢

“No doubt! Verily, the *Awliyā*’ of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.” [Yūnus: 62]

Then He explained who they are by saying:

﴿الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾ (٦٣) يونس: ٦٣

“Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds).” [Yūnus: 63]

So, the *Awliyā* of Allah are the pious believers. Every pious believer is a *Waliyy* of Allah - the Mighty and Sublime²²³. Allah’s *Walaayah* is His love and support for His slave, and to be with him; supporting him, aiding him, guiding him and loving him. So, *Al-Walāyah* means love, aid and support²²⁴. Allah the Mighty and Sublime says:

﴿اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ...﴾

البقرة: ٢٥٧

“Allah is the *Walī* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who

²²³ See: *Mihāju-Sunnah An-Nabawī* (7/28), *Majmū‘ al-Fatāwā* (2/224), *Jāmi‘ al-‘Ulūm wal-Ḥikam* (p. 361), *Fathul-Bārī* (11/342) and *Sharḥ al-Arba‘īn* of Ibn Uthaymīn (may Allah have mercy on him) p. 377

²²⁴ See: *Lisānul-‘Arab* (10/409) *al-Misbāhul-Munīr* (2/672) and *Mukhtār Aṣ-Ṣiḥāh* (p. 306)

disbelieve, their *Awliyā* (supporters and helpers) are *Tāghûl* [false deities and false leaders, etc.], they bring them out from light into darkness.” [Al-Baqarah: 257]

He also said:

﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا...﴾ المائدة: ٥٥

“Verily, your *Walī* (Protector or Helper) is Allah, His Messenger, and the believers...” [al-Mā'idah: 55]

So *Walāyah* is not by mere claim; it is not everyone who says he is a *Waliyy* that is a *Waliyy* of Allah. He may be a *Waliyy* to the devil. Some claim to be *Awliyā* while they are not pious believers. Some of them are magicians, fortunetellers and disbelievers. Likewise those who say they have miracles and supernatural things while they do not pray nor fear Allah - the Mighty and Sublime - claiming not to be under legal responsibility because they are *Awliyā* of Allah and because they have connected with Allah and are not in need of actions; some of the people unfortunately regard them as *Awliyaa* of Allah while they are actually *Awliyā* of the devil. And we seek Allah's refuge. It is sheer fallacy and affront to Allah that His enemies be made His *Awliyā*!

This is the governing rule regarding being Allah's *Waliyy*: that he believes in Allah and fears Him; and he is not pleased that others beside Him should be worshipped. He would rather invite Allah's Oneness and His worship. As for one who commands people to worship him, venerate and exalt him, such a person is the *Waliyy* of the devil as stated by Allah:

﴿...وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى

الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ (٢٥٧)

النقرة: ٢٥٧

“But as for those who disbelieve, their *Awliyā* (supporters and helpers) are *Tāghûl* [false deities and false leaders, etc.], they bring

them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.” [al-Baqarah: 257]

There is *Waliyy* of Allah and *Waliyy* of *Shayṭān*; it is not everyone that is called a *Waliyy* and on whose grave a tomb and dome is built and designed that is Allah's *Waliyy*; he may be among the enemies of Allah! Even the one who is rightly a *Waliyy* of Allah, he must neither be worshipped nor invoked nor should help be sought from him; even if it is confirmed that he is a *Waliyy* of Allah - the Mighty and Sublime -. Although we do not testify for anyone that he is a *Waliyy* of Allah, neither do we testify that anyone is among the dwellers of the Fire. We only hope [of mercy] for the good doer and fear [the consequence of sin] for the evil doer. Except those Allah has confirmed or the Messenger ﷺ affirmed to be Allah's *Waliyy* or enemy of Allah; such is considered like that according to evidence.

His saying: **“Whoever takes any of my beloved for an enemy...”** That is, whoever harms My *Waliyy*; antagonizes him and hurts him and makes him susceptible to evil; Allah will avenge for His *Waliyy*.

His said: **“I have extended notice...”**: Meaning; I have informed him, **“...of war”** i.e., he is at war with Allah. Is there anyone capable of waging war against Allah – Glorious is He and Exalted? Allah – the Mighty and Sublime - is the Most Powerful who cannot be overpowered, and no one is capable of fighting Him. Allah the Exalted said:

﴿وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ ...﴾ الفتح: ٧

“And to Allah belong the hosts of the heavens and the earth.” [al-Fath: 7].

He will set some of His hidden and apparent hosts against him; He will set His hosts such as sicknesses and diseases and the disbelievers and the devils against him, including the mosquitoes and flies. He will make from His hosts what will cause him harm and make him restless.

So, whoever opposes and wages war against Allah, Allah the Mighty and Sublime is certainly capable of destroying him with anything He wishes. Therefore, Allah avenges for His *Awliyā*; do not harm the believing slaves of Allah whether with speech or action. Beware, because Allah will avenge for them. Allah the Exalted said:

﴿...وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ﴾  آل عمران: ٤

“And Allah is All-Mighty, All-Able of Retribution.” [Āl-Imrān: 4]

Do not hurt them with speech through backbiting nor slandering nor abuse. Do not hurt them with action by overburdening them; it is rather obligatory upon you to love them and assist them because Allah loves them. Allah the Exalted said:

﴿وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا﴾

فَقَدْ أَحْتَمَلُوا بُهْتَانًا وَإِنَّمَا مُبِينًا  الأحزاب: ٥٨

“And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin.” [al-Ahzāb: 58]

Then He – Glorious is He and Exalted - said: **“My servant does not get near me by anything dearer to me like [implementing] what I have made obligatory on him. And my servant continues to seek nearness to me through his supererogatory deeds...”** Drawing closer to Allah is desired and even ordered. And that is by your carrying out good deeds, obedient acts and things that draw you nearer to Allah. Moving closer to Allah is not by claim; it is by actions. You should draw nearer to Him with righteous deeds; you cannot draw nearer to Him except through what He has approved. Do not seek nearness to Him with innovations and superstitions.

The Prophet ﷺ said:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

“Whoever does a deed which we have not approved will have it rejected.”²²⁵

Meaning: it will be returned to him. So, do not seek nearness to Him except by what He has approved. As such, he said: **“...dearer to me like what I have made obligatory on him.”** This shows that moving closer to Allah should only be with what Allah has obligated or recommended.

Obligations such as the five daily prayers, the *Zakāh*, fast of *Ramaḍān*, pilgrimage to the House of Allah and joining the ties of kinship; these are obligations. Or recommendations such as supererogatory righteous deed such as the late-night prayers, the forenoon prayer and the regular *Sunnah* prayers connected to obligatory prayers; these supererogatory acts are not obligatory.

They are only recommended and perfection for the obligatory duties and additional good deeds. So it is not proper for a Muslim to limit himself to the obligatory duties. He should rather make provision from optional duties as well.

Such is the *Waliyy* of Allah the Mighty and Sublime; he would move closer to Him with obligatory duties and optional duties. He said: **“My servant does not get near me by anything dearer to Me.”** This shows that Allah loves righteous deeds just as He dislikes evil deeds. Allah loves, dislikes and gets angry as it befits it Majesty – Glorious is He and Exalted.

His saying: **“And My servant continues to seek nearness to Me through his supererogatory deeds...”**: this encourages towards optional duties, and that one should not hold back regarding them because doing so contains abundant good. The word *Nawaafil* is the plural of *Naafilah*, and it lexically means “addition”. That is, addition to the obligatory duties.

Then He – Glorious is He and Exalted - said: **“...until I love him.”** This contains the affirmation of love for Allah - the Mighty

²²⁵ Its reference had preceded.

and Sublime -, and that He loves His righteous servants and righteous deeds. It also shows that righteous deeds bring about the love of Allah for the servant. So if you want Allah to love you, perform a lot of righteous deeds. And if you want Allah to love you, follow the Messenger (ﷺ). Allah the Exalted said:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ...﴾

ال عمران: ٣١

“Say (O Muḥammad to mankind): ‘If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur’aan and the Sunnah), Allah will love you and forgive you of your sins.’” [*Āl-Imrān: 31*]

He said: “...and when I love him, I become his hearing with which he hears, his sight with which he sees, his hand with which he grabs and his foot with which he walks.” This means that Allah will aid him in these affairs. He will only look at what pleases Allah, he will only listen to what pleases Allah, he will lower his gaze from what angers Allah and will not listen to what Allah has forbidden. He will only use these senses in the obedience of Allah - the Mighty and Sublime.

Similarly: “...his hand with which he touches”: He will not take or give except for the sake of Allah the Mighty and Sublime. He will not use his hand except in obedience to Allah, “...his foot with which he walks.” He will not walk except towards what pleases Allah. So he walks to the mosques, to connect the ties of kinship and to the obedience of Allah. He will not walk to the theaters, stadiums and places of corruption because his footsteps will be written against him. If he walks towards goodness, good deeds will be written for his footsteps. Thus, Allah will aid him in his hearing, his sight, his hand, and his foot and so, he will not accept nor take nor look nor hear except what contains benefit to him in the sight of Allah.

The reason for this is that he moved closer to Allah with obligatory duties and then followed it with optional duties. So whosoever desires this status should preserve the obligatory

duties and seek nearness to Allah with the supererogatory deeds as much as he is able to. This is undoubtedly a great thing but easy for whomsoever Allah the Mighty and Sublime aids, and difficult for one whom Allah does not give.

Therefore, the Muslim should ask Allah for righteousness, guidance and success. He should seek assistance with Allah and he should not be the opposite, opposing Allah – the Mighty and Sublime - by following his desires, his lusts and the accursed *Shayṭān*. So he should beware of this.

His saying: “If he supplicates to Me I will grant him and if he were to seek protection of Me, I will certainly protect him.” The conclusion of this Ḥadīth explains the first part of it. His saying: “I become his hearing with which he hears, his sight with which he sees, his hand with which he grabs and his foot with which he walks. If he were to supplicate to Me I would grant him and if he were to seek protection of Me, I will certainly protect him.”

The last part of the Ḥadīth explains its first part. This does not mean that Allah will permeate and enter into the slave as stated by the *Hulūliyyah* and *al-Bahā’iyyah* - May Allah disfigure them! The meaning is that Allah will guide him, aid him, assist him, protect him and support him: this is the meaning.



الحديث التاسع والثلاثون

عَنْ أَبِي ذَرٍّ الْغَفَارِيِّ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي: الْخَطَأَ، وَالنَّسْيَانَ، وَمَا اسْتَكْرَهُوا عَلَيْهِ" حَدِيثٌ حَسَنٌ، رَوَاهُ ابْنُ مَاجَةَ وَابِيهَقِي وَغَيْرُهُمَا.

ḤADĪTH THIRTY NINE

Ibn ‘Abbās – may Allah be pleased with them both – said that: Allah's Messenger ﷺ said: "Allah has pardoned my Community mistake, forgetfulness and what they were compelled to do". A Ḥasan Ḥadīth collected by Ibn Mājah and Al-Bayhaqī and other than them both.

COMMENTARY

This is glad tidings for the believers. His saying, "Allah has pardoned my Ummah". That is, He – Glorious is He and Exalted - has pardoned the Ummah of Muḥammad ﷺ. If a Muslim makes a mistake and does something unbefitting; such as an unintended mistake, there is nothing upon him. Allah – Glorious is He and Exalted - will pardon him.

His saying: "...and forgetfulness": If he forgets and abandons righteous deeds or leaves something out of forgetfulness, not deliberately; or he does something out of forgetfulness and not deliberately, Allah the Mighty and Sublime will not punish him for that out of favour and kindness from Him. However, an obligation cannot be lifted by forgetfulness; He should observe it by way of paying back.

Then he said: "...and what they were compelled to do." The one compelled to perform an evil deed will not be punished because such is deprived of will. He the Exalted:

﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ﴾

﴿بِالْإِيمَانِ ...﴾ النحل: ١٠٦

“Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith...” [An-Nahl: 106]

Therefore, if a person is compelled to do evil deed without intending it, he will not be punished for it because he had no intention [to do it]. He was rather only compelled against his own will. This is a bounty from Allah; if Allah willed He could have punished him. However, He rather bestowed favour upon him.

When Allah revealed the verse:

﴿لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ

تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ...﴾ البقرة: ٢٨٤

“To Allah belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it.” [Al-Baqarah: 284],

it was difficult for the companions to deal with; that Allah will call them to account for the thoughts of the souls and hearts. Only very few people will be guiltless of that. So, it was a difficult thing for them. Then they went to the Prophet ﷺ complaining and said: “We have been charged with an action we cannot perform.” Thereupon, the Messenger of Allah ﷺ said:

أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَتْ بَنُو إِسْرَائِيلَ: سَمِعْنَا وَعَصَيْنَا، بَلْ قُولُوا سَمِعْنَا وَأَطَعْنَا

“Do you want to say just as the children of Israel said, ‘We hear and disobey?’ Say, we hear and obey.”²²⁶

So they said: “We hear and obey.” They surrendered and believed in Allah, so Allah revealed His saying:

﴿ءَاَمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَاَمَنَ بِاللّٰهِ

وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ...﴾ البقرة: ٢٨٥

“The Messenger (Muḥammad) believes in what has been sent down to him from his Lord and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers.” [Al-Baqarah: 285]

After they believed in this and submitted without objecting, then Allah revealed His saying:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

...﴾ البقرة: ٢٨٦

“Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned.” [Al-Baqarah: 286].

So, Allah relieved them and abrogated the verse before it:

﴿وَأِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ...﴾

البقرة: ٢٨٤

“And whether you disclose what is in your own selves or conceal it, Allah will call you to account for it.” [Al-Baqarah: 284]

Allah abrogated that with this verse:

²²⁶ Collected by Muslim (125) from Abū Hurayrah(رضي الله عنه).

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ
رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا
كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ
وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ

الْكَافِرِينَ ﴿٢٨٦﴾ البقرة: ٢٨٦

"Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Mawlâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." [Al-Baqarah: 286]

Allah said: "I have done that."

So Allah answered these supplications out of favour and honour from Him - and all praise and bounty are due to Him. He - Glorious is He - would test His slaves. He tested them with the first verse, and when they submitted and believed in it, He lightened it for them and accepted their supplication. This is a favour from Allah - Glorious is He and Exalted.

The summary is that: this corroborates the *Hadith* that: "Allah has pardoned my Ummah: mistake, forgetfulness."

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

"Our Lord! Punish us not if we forget or fall into error."

And Allah said: "I have done that." Allah the Exalted said:

﴿...وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ، وَلَٰكِن مَّا تَعَمَّدَتْ

قُلُوبُكُمْ...﴾ الأحزاب: ٥

“And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend.” [Al-Ahzāb: 5].

This is a favour from Allah – Glorious is He and Exalted - that He will not punish because of mistake and forgetfulness; and He will not punish because of compulsion. This was part of what the previous nations were charged by way of punishing them.

However, Allah showered mercy on this nation and eased its affairs because it is the *Ummah* of Muḥammad (ﷺ), and they are the people of faith and submission to Allah the Mighty and Sublime and they do not disobey Allah. When the Jews said: “We hear and disobey,” Allah made things difficult for them. But when this *Ummah* said: “We hear and obey,” Allah relieved them – and this is a favour from Allah.



الحديث الأربعون

عن ابنِ عُمَرَ رضي اللهُ عنهما قال: أَخَذَ رَسُولُ اللَّهِ ﷺ بِمَنْكِبِي فَقَالَ: "كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ". وَكَانَ ابْنُ عُمَرَ رضي اللهُ عنهما يقول: إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ. رَوَاهُ الْبُخَارِيُّ.

HADĪTH FORTY

Ibn ‘Umar – may Allah be pleased with them both – said: Allah's Messenger ﷺ held me on my shoulder and said: "Be in this world as if you are a stranger or a passer-by." So, Ibn ‘Umar – may Allah be pleased with them both – would say: "When it is evening, do not await the next morning; and when you wake up in the morning, do not await the evening. Take from your health for your illness and from your life for your death." Collected by al-Bukhārī.²²⁷

COMMENTARY

In this *Hadīth*, the Prophet ﷺ held the shoulder of Ibn ‘Umar (may Allah be pleased with them both) in order for him to pay attention to what he would say to him. This shows his humility and eagerness to give admonition. He ﷺ said: "Be in this world as if you are a stranger or a passer-by." This advice is concise, and one of the comprehensive speeches [of the Prophet ﷺ] entailing much meanings.

²²⁷ Collected by al-Bukhārī (6416)

"Be in this world as if you are a stranger": That is, do not be delighted in the world and engage in it while forgetting your Hereafter. A stranger is the person who is in a land other than his. If a stranger is in a foreign land, he is not happy therein; he does not crave for accommodation and continuous stay therein. He would rather be ready and prepared to return to his land at any time.

The world is not an abode for the Muslim; the abode of the Muslim is the Paradise. He was brought to this world in order to work for Paradise. So, he takes his need from this world to assist him work for the Paradise. As for his seeking for this world as a goal in itself; he is only preoccupying himself with something that does not belong to him and is neither lasting. This is because the world does not belong to him. **"Be in this world as if you are a stranger..."**

The condition of a stranger in a foreign place is wellknown; he will always remember his country and home. He would long for that and would hasten to return to his land whenever he could.

His saying: **"...as if you are a stranger"**: That is, like a stranger; that is to say, you should not be delighted in it and get preoccupied with it giving it all of your thought and heart because it is not your abode. You should rather live in it temporarily waiting to return to your land. That is how the Muslim is a stranger in this world, because it is not his abode. The abode Allah has created for the believer is the Paradise.

Ādam and his wife were both in the Paradise. Allah made them live in the Paradise; then they both violated of Allah's order and both repented and regretted and Allah accepted their repentance. But He ejected them from the Paradise and sent them down to the earth – to an abode that is not really theirs. Likewise the son of Adam; he longs for his first home from which he was ejected in order to return to it.

Then he said: **"...or a passerby"** that is the traveler. The traveler only relaxes during his journey and thereafter, he continues the journey without settling down. Thus, the Muslim should be in

this world like a traveler. And in reality, he is a traveler and not a resident because his duration in the world is short; he is actually proceeding to the Hereafter. Days and nights pass by him to the Hereafter.

This is how the condition of the Muslim should be in this world; like that of a stranger or traveler; his concern should be the return to his land, and the land of a Muslim is the Paradise. So he should prepare for it; that should be his concern and what motivates him to it.

When Ibn ‘Umar (may Allah be pleased with them both) heard the advice from the Messenger (ﷺ), he said to the people and to everyone: **“When it is evening, do not await the next morning; and when you wake up in the morning, do not await the evening.”** If you wake up in the morning, do not postpone the good deeds till the night by saying, “I will perform this action in the night.”

You should rather hasten to it and do it, perhaps you may not reach the night. And when it is evening, do not postpone righteous deed and repentance till the morning; you may not reach the morning. You have nothing except the time in which you are; so hurry up and do not postpone righteous deed and repentance as well as seeking for forgiveness to another time.

Then he said: **“...take from your health for your illness...”**: This is part of the advice of Ibn ‘Umar. When a person is in sound health and wellbeing, he is strong; he will be able to fast, observe the optional prayers in the night, go for jihad in the way of Allah, invite people to Allah and do good deeds. But if he falls ill, he will not be able to fast nor observe the late-night prayers, he will not be able to do what he used to do while he was in sound health because of the sickness.

Good health does not persist; so, if Allah has given you good health, hasten to do righteous deeds because a time will come when you will not be able to do it, either because of illness or old age and senility.

His saying: **“...and from your life for your death”**: Take from your life in this world for your death; prepare for death and what

will come after death. Allah has given you this life for the sake of using it for what will benefit you in the Hereafter. So do not use it for fun, amusement and pilling up debris. Use it only for what you will find in the sight of Allah – Glorious is He and Exalted.

Ibn ‘Umar inferred this advice from the advice of the Messenger (ﷺ) to him. So the Muslim is required to regularly bear this in mind and so, he will live in this world as if he is a stranger or traveler. He should not postpone good deeds to another time because he may not reach the time, and he should not spend his good health and energy for fun and past time. Similarly, he should not spend his life in fun and past time because he will lose soon, except if he utilizes these chances and opportunities for what will benefit him in the sight of Allah – Glorious is He and Exalted.



الحديث الحادي والأربعون

عن أبي محمد عبد الله بن عمرو بن العاص رضي الله عنهما قال : قال رسول الله ﷺ : " لا يؤمن أحدكم حتى يكون هواه تبعا لما جئت به " . حديث حسن صحيح ، رويناه في " كتاب الحجّة " بإسناد صحيح .

HADITH FORTY-ONE

Abū Muḥammad, ‘Abdullāh bin ‘Amr bin Al-‘Āṣ – may Allah be pleased with them both – said: Allah's Messenger ﷺ said: "None of you truly believes until his desires follow that which I have brought". A *Hasan Ṣaḥīḥ Hadīth*; we have reported it in *Kitāb al-Hujjah* with an authentic chain transmission.

COMMENTARY

His saying: "None of you truly believes...": This negates faith of him.

Then he said: "...until his desires follow that which I have brought." That is, what he desires should follow what the Messenger ﷺ came with.

Even though this *Hadīth* is disputable [from the angle of its chain of transmission], an-Nawawī (may Allah have mercy on him) authenticated it and others apart from him authenticated it as well. The Qur'an also attests to it; Allah the Exalted said:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ ... ﴾

النساء: ٦٥

“But no, by your Lord, they can have no Faith, until they make you (O Muḥammad) judge in all disputes between them, and find in themselves no resistance against your decisions...” [an-Nisā': 65]

So, their desire should follow what the Prophet (ﷺ) rules and they should not dislike what the Prophet (ﷺ) instructed; whoever dislikes it is a disbeliever; Allah the Exalted said:

﴿ذَٰلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَاحْطَبُوا أَعْمَالَهُمْ﴾ محمد: ٩

“That is because they hate that which Allah has sent down (this Qur'an and Islamic laws, etc.), so He has made their deeds fruitless.” [Muḥammad: 9].

Therefore, this *Hadīth* is corroborated by the Qur'an.

The meaning of this *Hadīth* is that a person should submit to Allah and His Messenger and not dissent; he should not dislike what has come from Allah and His Messenger even if it contains some difficulty to his soul. He should be patient and realize that this is truly wellbeing and goodness for him. Even if it contains difficulty to him or hardship, he should understand that Paradise is surrounded by disliked matters. Allah the Exalted said:

﴿...وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ...﴾ البقرة: ٢١٦

“And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you...” [al-Baqarah: 216]

This necessitates that a Muslim should surrender to Allah and His Messenger, and recognize that there is wellbeing and goodness in what has come from Allah and His Messenger even if there is weakness and slackening in his soul regarding it:

﴿...وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ البقرة: ٢١٦

“Allah knows but you do not know.” [al-Baqarah: 216]

الحديث الثاني والأربعون

عن أنسٍ (رضي الله عنه) قال : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يقول : " قال الله تبارك وتعالى : يا بن آدم إِيَّاكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ فِيكَ وَلَا أُبَالِي يا ابن آدم لو بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلَا أُبَالِي يا بن آدم إِيَّاكَ لو أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقَيْتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأُتِيكَ بِقُرَابِهَا مَغْفِرَةً ". رواه الترمذي، وقال : هذا حَدِيثٌ حَسَنٌ صَحِيحٌ

ḤADĪTH FORTY TWO

Anas bin Mālik – may Allah be pleased with him – said: I heard Allah's messenger (ﷺ) saying: "Allah – Blessed is He and Exalted – said: 'O son of Ādam, certainly, you do not supplicate to Me and hope in Me except that I forgive you for what comes of you (of sins) and I do not attach importance to that. O son of Ādam, if your sins were to reach the heavens and then, you seek forgiveness of me, I will forgive you. O son of Ādam, if you were to come to Me with the like of the earth as sins (in number or size) and you meet Me, not joining any partner with Me; I will grant you the like of it in of forgiveness'". Collected by At-Tirmidhī and he said: "A Ḥasan Ṣaḥīḥ Ḥadīth."²²⁸

COMMENTARY

This is one of the *Ḥadīth Qudsī* that the Prophet (ﷺ) reported from his Lord, and it contains three expressions:

The First Expression: Allah the Mighty and Sublime addresses the entire children of Adam saying: "O son of Ādam, certainly, you do not supplicate to Me and hope in Me except that I forgive you for what comes of you (of sins) and I do not attach importance to

²²⁸ Collected by at-Tirmidhī (3540)

that.” Meaning: whoever has good thought about Allah - the Mighty and Sublime, and draws nearer to Him with good deeds, Allah will certainly forgive him of his sins and evil deeds because Allah is the Most Forgiveness and Most Merciful.

Man has violations and sins; but if he has good thought about Allah and turns to Allah in repentance without despairing of Allah’s mercy and seeking for forgiveness, Allah will forgive him all the sins. Allah the Exalted said:

﴿ قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ... ﴾ الزمر: ٥٣

“Say: ‘O ‘Ibādī (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins.’ [Az-Zumar: 53]

This contains encouragement for man to turn to Allah in repentance even if his sins were great. He should not say, “Allah will not forgive this sin.” Allah the Exalted rather forgives all sins. So he should hasten and turn to Allah in repentance for Allah is free of want and the Most Generous. Nothing will harm Him nor would His sovereignty or possession diminish.

It also contains having good thought about Allah, relying on Him and not despairing of Allah’s mercy; and that one should not consider any sin too great to be repented from for Allah forgives all sins.

The Second Expressions: He the Mighty and Sublime – said: “O son of Ādam, if your sins were to reach the clouds of the sky.” It rose due to its abundance till it reached the sky. “...then you ask forgiveness of Me, I will forgive you, and I shall not mind.” This shows that repentance wipes away previous sins no matter how abundant and great the sins are; even if they accumulate and get to the clouds, sincere repentance will destroy them.

Sincere repentance must fulfill these conditions:

- One must stop the sin
- One must make a resolve not to return to it
- One should regret over what has occurred from him
- If the right of the slaves is with him, he should restore it to them and seek for pardon from them.

This is sincere repentance, and it is that which destroys sins even if it reaches the clouds as contained in the *Hadith*. It encourages towards repentance, having good thought about Allah and hastening to repentance,

The Third Expression: It is the most important and greatest, Allah said: “O son of Ādam, if you were to come to Me with the like of the earth as sins (in number or size) and you meet Me, not joining any partner with Me, I will grant you the like of the earth of forgiveness”: That is, a fill of the spacious earth. Were it to be entirely filled up with sins, but you are free from associating partners in worship with Allah; do not despair of Allah’s forgiveness for you. This is just as stated by Allah:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ...﴾ النساء:

٤٨

“Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases...” [An-Nisā': 48]

Sins that are less than *Shirk* are under Allah’s will: if He wills, He punishes the one guilty of it, thereafter he would be brought out from the Fire and admitted into Paradise; and if He wills, He will pardon him from the beginning of the terror and he will not enter the Fire. This shows the danger of *Shirk* – we seek refuge with Allah. It also indicates that no action is acceptable along with *Shirk*, and the one guilty of it will not be entitled to Allah’s forgiveness as long as he does not repent from it.

So whoever dies upon *Shirk*, Allah will not forgive him; but whoever dies upon *Tawhīd*, even if he was a sinner and evil doer committing major sins less than *Shirk*, Allah will forgive him. This shows the vastness of Allah's forgiveness and pardon, and that such is only for faith and *Tawhīd*. **"I will grant you the like of it in of forgiveness."** A kind of forgiveness that fills the earth similar to what the sins fill; even though Allah's forgiveness is vaster.

Allah the Exalted:

﴿...إِنَّ رَبَّكَ وَسِعَ الْمَغْفِرَةَ...﴾ النجم: ٣٢

"Verily, your Lord is of vast forgiveness..." [An-Najm: 32].

Nothing of sins can overpower it.

This important *Hadīth* contains three expressions that contain glad tiding for the people of faith and *Tawhīd*. It also contains warning to the people of *Shirk* and disbelief in Allah the Mighty and Sublime; and it encourages them to hasten to repentance from disbelief and *Shirk* before death.

Therefore, whoever dies while a polytheist, there is no hope of Allah's forgiveness for Him. But whoever dies upon *Tawhīd* while he has sins and a lot of violations filling the earth, Allah will forgive him due to his believe in the oneness Allah the Mighty and Sublime and free from *Shirk*. This is the merit of *Tawhīd* and what it expiates of sins.

This shows the danger of *Shirk* and encouragement towards hastening to repentance. It also shows the vastness of Allah's forgiveness, and that repentance wipes all sins as stated by Allah the Exalted:

﴿...إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ الزمر: ٥٣

"Verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful." [Az-Zumar: 53]

**May Allah's peace and blessing be upon our Prophet ﴿ﷺ﴾
Muḥammad, his family and companions.**

**This blessed commentary was completed at dawn on Monday
21/11/1427**

