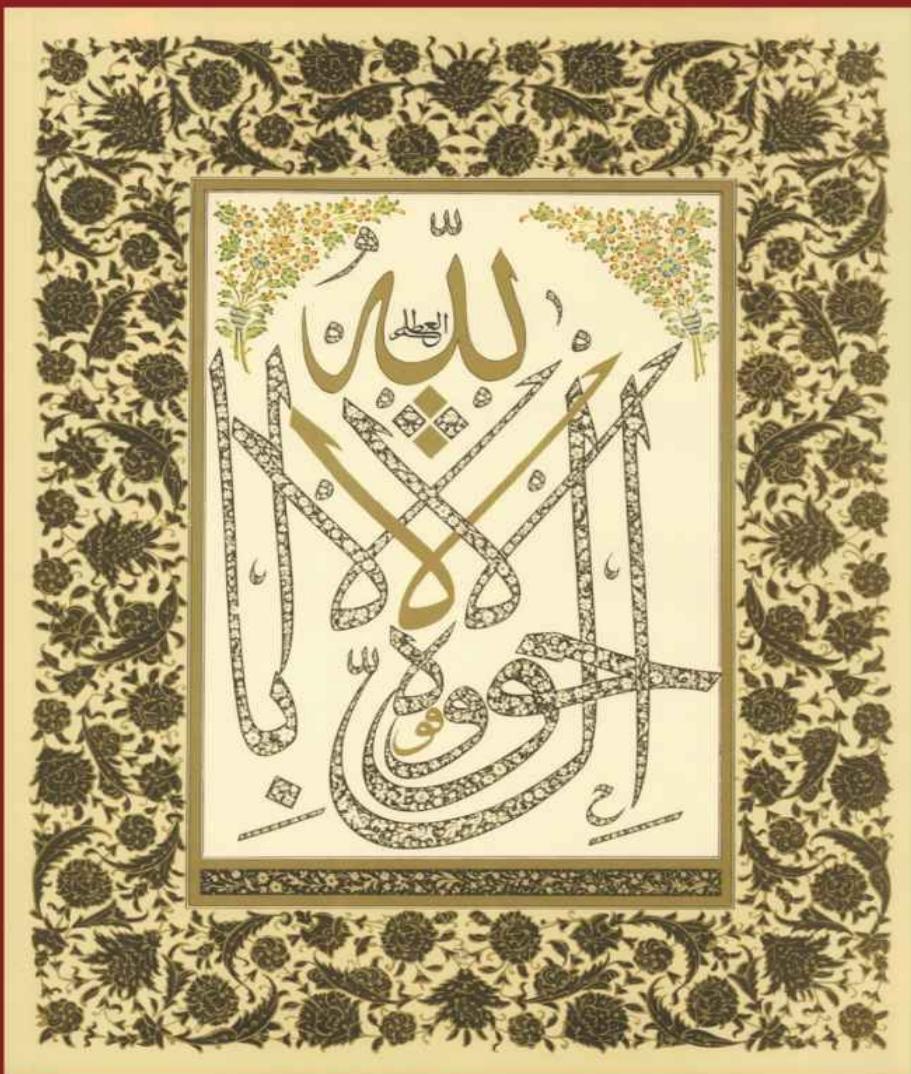


Riyād as-Ṣāliḥīn

THE MEADOWS OF THE RIGHTEOUS

Abridged and Annotated



Imām Yahyā ibn Sharaf an-Nawawī

*based on Shaykh Yūsuf an-Nabhānī's
Abridged Riyād as-Ṣāliḥīn & the Nuzhat al-Muttaqīn*

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THE MEADOWS OF THE RIGHTEOUS

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Imām Muḥyī ad-Dīn
Yahyā ibn Sharaf an-Nawawī

based on
The Abridged Riyād as-Ṣāliḥīn
by Shaykh Yūsuf ibn Ismā‘il an-Nabḥānī
&

Nuzhat al-Muttaqīn, the Commentary of *Riyād as-Ṣāliḥīn*
by Dr. Muṣṭafā Sa‘īd al-Khin, Muṣṭafā al-Bughā,
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and Muḥammad Amīn Luṭfī

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Publisher's Foreword



N THE NAME OF ALLĀH the Beneficent the Most Merciful. I bear witness that there is no god but Allāh, the Absolute, the One, to whom belongs all praise; and that Muḥammad ﷺ is the Seal of His messengers. May Allāh’s peace and blessings descend forever on his family and companions.

This abridgement of Imām Nawawī’s *Riyād as-Ṣāliḥīn* (*The Meadows of the Righteous*) is based on the format of *Mukhtaṣar Riyād as-Ṣāliḥīn*, by Shaykh Yūsuf ibn Ismā‘il an-Nabhānī. In addition, it incorporates the commentary on its ḥadīths found in *Nuzhat al-Muttaqīn: Sharḥ Riyād as-Ṣāliḥīn*, by Dr. Muṣṭafā Sa‘id al-Khin, Dr. Muṣṭafā al-Bughā, Muḥyī ad-Dīn Mistū, ‘Alī ash-Shirbajī and Muḥammad Amīn Luṭfī.

The intended result is to provide an edition of this essential compilation which is at once self-explanatory in terms of the meaning of each ḥadīth for the lives of Muslims, comprehensive in the breadth of topics it includes and concise and accessible enough to constitute a regular source of reference to both students of the *Dīn* and lay believers.

There follows an extract from the Introduction to *Nuzhat al-Muttaqīn*, emphasising the importance of *Riyād as-Ṣāliḥīn* for the Muslim Ummah and the great need for a commentary on it which is practical and relevant to the lives of Muslims today. After this, an extract from the Introduction to *Mukhtaṣar Riyād as-Ṣāliḥīn* expands on Shaykh Nabhānī’s methods of selection and compilation.

The role of the translator in the process of combining these two works was to reproduce the sacred knowledge and profound learning they contain in a format that lends itself to readability and ease of navigation for the reader. For this reason, the explanatory bullet points preferred in the original commentary have been incorporated into short passages following each hadith. Additional comments by both Imām Nawawī and Shaykh Nabḥānī have also been included as and where they occur.

May Allāh Most High make this book a successful synthesis of these two invaluable works, and grant that their benefits reach and influence an even wider readership as a result of this endeavour.

In conclusion, we would like to thank Sīdī Ṣāliḥ from High Wycombe for introducing us to Shaykh Nabḥānī's abridgement of *Riyāḍ as-Ṣāliḥīn*. We would also like to thank our translator Mariam Madge Conlan for her diligent translation and work on the format of the book, as well as sister Kolsuma Begum for her preliminary work on the translation. Finally, thanks to Shaykh Bilal Patel for taking on the tremendous task of editing this beneficial work of Imām Nawawī.

It gives us great pleasure to present this work, along with Imām Nawawī's *Book of Remembrances* (*Kitāb al-Adhkār*) and *The Compendium of Knowledge and Wisdom* (*Jāmi‘ Ulūm al-Hikam*), and we are immensely grateful to Allah Most High for granting us *tawfiq* in this endeavour and enabling their publication. We beseech Him to accept it from us and all those who have contributed to making it possible, to raise us with Imām Nawawī and unite us in the Hereafter with the Prophet Muḥammad ﷺ.

YAHYA BATHA
London, July 2017

Introduction

OF IMĀM NAWAWĪ



In the Name of Allāh the Beneficent the Most Merciful

raise be to Allāh, the One, the Subduer (*al-Qahhār*), the Mighty (*al-‘Azīz*), the Oft-Forgiving (*al-Ghaffār*), who makes the night follow the day as a reminder to those who possess hearts and discernment, and an insight to those who possess reason and consideration. [Praise be to Him] Who awakens those of his creation whom He chooses, causing them to forsake this abode and engrossing them in fearful mindfulness and thoughts of Him, and constant cautiousness and remembrance after forgetfulness. He grants them success in diligently obeying Him, preparing themselves for the eternal abode, avoiding that which angers Him and earns perdition in Hell and constancy in all that, despite changing circumstances and trends. I praise Him with the greatest, purest, most perfect, most intense praise. I testify that there is no god but Allāh, the Kind (*al-Barr*), the Generous (*al-Karīm*), the Gracious (*ar-Ra’ūf*); and I testify that our master, Muḥammad, is His slave and His Messenger, His beloved and His friend. He is the one who guides to the Straight Path and calls to the True Religion (*Dīn*). May the Blessings and Peace of Allāh be upon him, upon all the prophets and their families and all the righteous.

Thereafter:

Allāh Most High says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ، مَا أَرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أَرِيدُ أَنْ يُطْعَمُونَ﴾

I did not create the Jinn and mankind except to worship Me. I do not want from them any provision, nor do I want them to feed Me.
(51:56–57)

This clearly indicates that they have been created for worship. Hence, it is right that they should be concerned with that for which they have been created, rejecting the lot of this world in asceticism. It is but a passing abode, not the place of eternal existence; a transitory vehicle, not a happy home; a site of partition, not a permanent residence. Hence, those of its people who are awake [to this reality] are the worshippers; and its most rational people are the ascetics. Allāh Most High says:

﴿إِنَّمَا مَثُلَ الْحَيَاةُ الدُّنْيَا كَمَا إِنَّ لَنَا مِنَ السَّمَاءِ فَأَخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذْتِ الْأَرْضَ رُزْرُقَهَا وَأَرْتَيْتُ وَظَلَّ أَهْلُهَا أَنُوْهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَانَ لَمْ تَعْنِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ﴾

Indeed, the parable of the life of the world is as the water which We send down from the sky, with which the plants of the earth mix, of which men and cattle eat; until when the earth is clad in its adornments and is beautified, and its people think that they have power over it, Our command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Signs in detail for a people who reflect. (10:24)

. . . If the state of [this world], and our own state, and that for which we have been created are as I have described, it is then the duty of every capable [i.e. mature and sane] Muslim to take the position of the righteous and tread the path of those of reason and insight, preparing himself for what I have indicated and concerning himself with what I have alerted him to. The straightest path for him to take and the most correct way to follow is adherence to all that has been rigorously

authenticated from our Prophet, master of the first and the last, and noblest of those who precede and those who follow, may the Blessings and Peace of Allāh be upon him and upon all the prophets. Allāh Most High says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾

And cooperate in righteousness and fear of Allāh (taqwā). (5:2)

It has been rigorously authenticated from the Messenger of Allāh ﷺ that he said:

“Allāh supports His slave, as long as the slave supports his brother.”¹

He ﷺ also said:

“Whoever guides to a good deed will have the same reward as the one who performs it.”²

He ﷺ also said:

“Whoever calls to guidance will have the same reward as whoever follows it, without that diminishing their rewards in any way.”³

He ﷺ also said to ‘Alī :

“By Allāh, if Allāh guides a single man through you, it will be better for you than red camels.”⁴

I have therefore decided to compile a short collection of rigorously authenticated (*sahīh*) ḥadīths, which will comprise for its reader a way to the Hereafter, and enable him to educate himself inwardly and outwardly. It will assemble ḥadīths of encouragement and warning, and all manner of etiquettes for travellers on the path: ḥadīths of asceticism,

self-control, moral refinement, purification and treatment of the heart, safeguarding the body and removing its crookedness and other objectives of the knowing.

In it, I will adhere to citing only authentic ḥadīths,⁵ which are unambiguous and which have been included in the well known and authenticated books.⁶ I will introduce each chapter with reference to the Venerable Qur’ān, citing noble verses. I will also highlight anything which requires vocalisation or explanation of hidden meaning, providing valuable insights. . . .

I hope that, on completion, this book will drive the one who concerns himself with it to perform good deeds, and prevent him from all manner of base and destructive acts. I ask every brother who benefits from it at all to supplicate on my behalf and on that of my parents, my teachers, all whom I love and all Muslims. I rely on Allāh, the Generous; to Him do I entrust my affairs and from Him I seek support. Allāh is Sufficient for me and the Best Disposer of affairs. There is no power, nor might, except with Allāh, the Mighty, the Wise (*al-Hakīm*).

¹ [Muslim]

² [Muslim; Abū Dāwūd]

³ [Ahmad; Muslim; and the Four Canonical Collections]

⁴ [Agreed upon]

⁵ This refers to ḥadīths which the scholars consider acceptable to cite, which includes both ‘sound’ (*ḥasan*) and rigorously authenticated (*sahīḥ*) ḥadīths.

⁶ This refers to the Six Books, which are: *Sahīḥ al-Bukhārī*, *Sahīḥ Muslim* and the four *Sunan* of *Abū Dāwūd*, *Tirmidhī*, *Nasā’ī*, *Ibn Mājah*, and others.

Introduction

THE ABRIDGED *RIYĀD AŞ-ŞĀLIHĪN*



In the Name of Allāh I begin, seeking His Aid, for He is the Granter of Hopes and the Giver of Aid. I pray for blessing and peace to be sent upon our master, beloved and teacher, Muḥammad, who was sent as a mercy to the worlds; and upon his noble and righteous family and his virtuous and righteous Companions. May it be a blessing which is constant as the years, and which illuminates for us the religious path.

Thereafter:

This is an abridgement of Imām Nawawī's *Riyād as-Şālihīn*. It has been abridged by the learned 'Allāmah Yūsuf an-Nabhānī because of the great benefit which it contains. [In doing so] he has omitted its chains of transmission (*asānīd*), so that it comprises of the main body [of the ḥadīths], which are concise and easy for every reader.

The importance of this book lies in the fact that it contains the principal ḥadīths which are the pillar of every believer's life and the key to the door of his happiness. A rational person only drinks from the source; and every community has a teacher and guide who is an example to them. The example for our Ummah is the virtuous Prophet, our master, Muḥammad ﷺ. What, then, could be more proper for us, than to read his inspired words, to ponder them, contemplate their meanings, and penetrate their world? The Most High says:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَى، إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى﴾

Nor does he speak of desire. It is only a revelation revealed.
(53:3–4)

The wisdom of the Prophet Muḥammad ﷺ is sufficient for us. His words are a sufficient companion for every believer, and his expressions are sufficiently comprehensive statements which time records in the annals of greatness. The Prophet Muḥammad ﷺ is sufficient for us as educator and guide, and he is sufficiently knowledgeable; he is—as he described himself—the City of Knowledge (*Madīnat al-Ilm*). He is sufficiently merciful, bearing love and affection for us; his soul overflows with gentleness and sweetness. His conduct is a programme of instruction and anything besides it is mere prattle. His character is the Qur’ān and his Teacher and Educator is the Most Beneficent (*ar-Rahmān*). It is therefore most fitting for every believer to preserve what he can of the pearls of the chosen one (*Muṣṭafā*), so that his heart and mind will be illuminated. Whoever obeys the Messenger ﷺ has obeyed Allāh; guidance is Allāh’s Guidance. Whoever walks the path of the chosen one is safe; but whoever is heedless of it and departs from it has sinned. Whoever understands his ḥadīth has knowledge, for The ḥadīth of the chosen one are the best of speech.

The importance of ḥadīth springs from the fact that ḥadīth interpret and explain the Noble Qur’ān. The people of ḥadīth (*ahl al-ḥadīth*) are the most long-lived of people, due to the blessing which they obtain from preserving the noble Prophetic ḥadīth. This involves acting upon the ḥadīth; and obedience to the Prophet ﷺ is a means of entering Paradise (*Jannah*). He said, peace and blessings

be upon him: “All my Ummah will enter Paradise, except those who disdain.” It was said, “And who disdains, O Messenger of Allāh?” “Whoever obeys me will enter Paradise, but whoever disobeys me has disdained.”

Our role in this book is to explain any difficult expressions and clarify any obscure meanings, so that it is easy for the reader to understand the noble ḥadīth. We have not cited references for any of the ḥadīths, since it is well known that they are all in the two *Ṣahīḥ* compilations of Bukhārī and Muslim—or one of them. This was to ensure that the book did not grow in size, making it easier to use, so that all Muslims could drink from its spring. Every house and every believing family needs it; for transmitting ḥadīth is an obligation (*wājib*), understanding it cleanses the soul and contemplating it delights the heart, strengthens faith (*īmān*) and exercises the mind.

The noble Prophetic ḥadīth ranks second only to the Noble Qur’ān. Allāh Most High says:

﴿مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

Whoever obeys the Messenger has obeyed Allāh. (4:80)

Praise be to Allāh, first and last. The state of anyone who has believed in the Prophet ﷺ is to give praise until the Last Day; and whoever loves Allāh and obeys His Prophet ﷺ is thankful and remains in remembrance of Allāh.

I ask Allāh to benefit the Muslims by the guidance of the Prophet to the worlds and by his precious ḥadīth. I ask Him to make my

work sincerely for His sake, and to make this book a clear benefit to the Muslim Ummah. Truly, He is All-Hearing (*as-Samī'*), Most Responsive (*al-Mujīb*), Omniscient (*al-‘Alīm*).

Introduction

NUZHAT AL-MUTTAQĪN: SHARH RIYĀD AS-ṢĀLIHĪN



ALL PRAISE IS INDEED FOR ALLĀH. We praise Him, we ask for His Aid, we seek His Forgiveness and we turn to Him in repentance. We seek refuge in Allāh from the evil of our own selves, and from our evil deeds. Whomever Allāh guides, there is nothing which can misguide him; and whomever He misguides, there is nothing which can guide him. We testify that there is no god but Allāh alone, without partner, and that Muhammad is His servant and Messenger. He was sent with the eternal Message and the merciful Law, which has lit for people the path of guidance, and warned them against the path of ruin. The true Revelation was sent down upon him with the Clear Book. Allāh made him speak with wisdom, supported him with Revelation and preserved him from vain desires. The Most High says:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَى، إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى﴾

Nor does he speak from [his] desire. It is only a revelation revealed. (53:3–4)

Thus, the Book of Allāh Almighty came: as a guiding light, the path of righteousness, the way to happiness in this life and the key to success in the Hereafter. The Sunnah [i.e. customary practice] of the Prophet  came as a guide to the Book of Allāh Most High, an advisor as to its intended meanings and dimensions; just as Allāh

Almighty, praise be to Him, made the Prophet ﷺ an example to be followed and an exemplary model to aspire to. The Most High says:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾

Indeed, in the Messenger of Allāh you have a good example [to follow]. (33:21)

He praised his moral character in His Words:

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

And truly, you are of great moral character. (68:4)

Hence, He chose him from the best of people to be:

﴿مُبَشِّرًا وَنَذِيرًا، وَدَاعِيًّا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا﴾

. . . a bearer of glad tidings; a warner; one who invites to Allāh by His leave; and a lamp spreading light (33:45–46);

and He made his Message a light, guidance and mercy to all the worlds. The Most High says:

﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ﴾

And We have but sent you as a mercy to the worlds. (21:107)

Thus, his Sunnah, may the best of peace and blessings be upon him, came scattering pearls of wisdom, lessons, etiquettes, morals and virtues; and guiding to the purest acts of worship, the most up-right conduct and wisest legislation in manifold spheres of life. It gushed from the spring of heavenly Revelation to the people of the Earth,

which had grown devoid of example and virtue and become barren of nobility and morals. It irrigated the Earth and revitalised hearts with faith, planting in people the seeds of good and righteousness. These seeds produced as their fruit an Ummah which matured and was the best community ever brought forth for people: believing in Allāh, enjoining what is right and forbidding what is wrong. The people of this Ummah were amongst those who are successful (*muflihūn*). Its goodness reached all people of the Earth who lived between its eastern and western frontiers. They enjoyed guidance and goodness, living a noble and happy life. History has never seen such a golden age as those Islamic eras which realised the dignity of humanity: quenching their thirst with the draught of faith, nourishing them with morals, bringing happiness to their lives and leading them to the abode of success and salvation.

The revered Imām, Muhyī ad-Dīn Abū Zakariyyā Yahyā ibn Sharaf an-Nawawī , selected a collection of ḥadīths on numerous subjects in a book which he called: *Riyāḍ as-Ṣāliḥīn*, including almost a thousand ḥadīths selected from the books of rigorously authenticated (*sahīh*) ḥadīths and those books which form the buttress of the immaculate Sunnah. Thus emerged a blessed book which people received with approval and interest; and how not, when it was composed of the treasures of the noble Sunnah and the Prophetic guidance? It's far-reaching effect on people in terms of reform, instruction and character contributed to its further acceptance and study, to the extent that there are few Muslim houses which do not contain a copy of this blessed book. Likewise, the students in their institutes devoted themselves to discussing and studying it.

Imām Muḥammad ibn ‘Allān commentated upon it in eight volumes in his book which he called: *Dalil al-Fālihīn*. His

commentary  amply met the needs of his age, may Allāh reward him well on behalf of the Muslims. Indeed, we are in great need of his Commentary as a scholastic commentary which is appropriate to the current social circumstances and to modern educational methods. It is especially required by those responsible for education, teaching and instruction at all levels.

We therefore determined to undertake this task [of adapting Imām Muḥammad Ibn ‘Allān’s Commentary] as a service to all Muslims and to facilitate the work of students, so that this book could be of universal benefit and people could become acquainted with the treasures of the immaculate Prophetic Sunnah. Drinking from its meanings a delightful draught, it would quench their thirst and remove any bad character which they had developed, deviant behaviour, violation of what is right, or rebellion against virtue.

. . . We assembled the benefits contained in each ḥadīth and connected them to the realities of life, explaining the legal rulings (*ahkām*) which are derived from them in a simple way. This enables the reader to benefit from the wisdom of the ḥadīth, follow the example of the virtues, guidance and instruction it contains and observe its warnings against that which the Messenger of Allāh  forbade.

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BIOGRAPHY OF IMĀM NAWAWĪ

Lineage: He is the Ḥāfiẓ Imām, Shaykh of Islām, Muḥyī ad-Dīn Abū Zakariyyā Yahyā ibn Sharaf ibn Murrī ibn Ḥasan ibn Ḥusayn ibn Muḥammad ibn Ḥazām al-Khuzāmī an-Nawawī. His last name (*nisbah*) derives from Nawā, one of the small towns of Hawrān in Syria. This is followed by the titles: ad-Dimashqī, ash-Shāfi‘ī, Shaykh of the school of law (*madhhab*) and the greatest jurist (*faqīh*) of his time.¹

Birth and early life: Nawawī  was born in the month of Muḥarram, 631/1233, in the town of Nawā, to righteous parents. At the age of ten he began memorising the Qur’ān and studying fiqh under the tutelage of local scholars. When Shaykh Yāsīn ibn Yūsuf al-Marākashī happened to pass through the village, he saw the other boys forcing Nawawī to play, while he would run from them, crying, and recite the Qur’ān. He therefore went to the boy’s father and advised him to allow him to devote himself to the study of religious knowledge, to which the boy’s father asented. Thus, in 649/1251, Nawawī went with his father to Damascus to complete his studies at Madrasat Dār al-Ḥadīth, residing in Madrasat ar-Rawwāḥīyyah, which is attached to the eastern side of the Umayyad Mosque. In 651/1253 he performed the Ḥajj with his father and then returned to Damascus.

Scholarly Life: In 665/1266 he assumed the position of Shaykh of the College of Ḥadīth and Teaching. He was thirty four years old and he held the position until he died.

Nawawī's scholarly life after he came to Damascus was distinguished by three matters:

1. His diligence in seeking knowledge when at the start of his education and still in his youth: He took knowledge from every possible source and found unequalled enjoyment in it. He was earnest in his reading and memorisation, committing *At-Tanbih* [i.e. *Kitāb at-Tanbih wa'l-Ishrāf*, by Mas'ūdī] to memory in four and a half months and a quarter of the section on worship in [Shirāzī's] *Al-Muhadhdhab* in the remainder of the year. Furthermore, he managed in a very short time to earn the admiration and love of his teacher, Ibrāhīm Ishāq ibn Aḥmad al-Maghribī, who made him lecturer to his students.

2. The breadth of his knowledge and erudition: In addition to his diligence, he amassed a wealth of knowledge and diverse erudition. His pupil, 'Alā' ad-Dīn ibn al-'Aṭṭār, talked about his period of study, saying that he would study twelve lessons with the shaykhs, including explanation and correction: two lessons on *Al-Wasiṭ*; a third on *Al-Muhadhdhab*; a lesson on combining the two *Sahīhs*; a fifth on *Sahīh Muslim*; a lesson on *Al-Lam*^c, by Ibn Jinnī, on grammar (*nāḥw*); a lesson on *Iṣlāḥ al-Manṭiq*, by Ibn as-Sukayt, on language; a lesson on conjugation (*ṣarf*); a lesson on juristic principles (*uṣūl al-fiqh*); sometimes a lesson on *Al-Lam*^c of Abū Ishāq; sometimes on *Al-Muntakhab* of Fakhr ar-Rāzī; a lesson on the names of narrators; and a lesson on theology (*uṣūl ad-Dīn*). He would write down everything associated with these lessons: explanations of problems, clarifications of expressions and vocalisation of language.

3. The abundance of his output: He devoted himself to composition, starting in the year 660/1261, at the age of thirty. His time was blessed and he was aided, so that all his mental energies were spent in composing great and marvellous books and writings,

characterised by a discernible simplicity of expression, positive proofs, clarity of thought and fairness in presenting the opinions of the jurists (*fuqahā'*). His works still enjoy the interest of all Muslims today and are benefited from in many countries. His most important books include: *Sharḥ Ṣaḥīḥ Muslim*, *Al-Majmū' Sharḥ al-Muhadhdhab*, *Riyāḍ as-Ṣāliḥīn*, *Al-Adhkār*, *Tahdhīb-al-Asmā' wa'l-Lughāt*, *Al-Arba'īn an-Nawawīyyah* and *Al-Minhāj fi'l-Fiqh*.

4. His character and attributes: The authors of biographical books agree that Nawawī was a pinnacle of asceticism, an exemplar of piety and without equal in advising rulers, enjoining good and forbidding evil. It is good for us to pause in this hasty summary of the life of Nawawī to consider these attributes which played an important role in his life.

Asceticism: Imām Nawawī was devoid of all appetite for food, clothes or marriage. Rather, he found a pleasure in knowledge which was a sufficient substitute for all of that. Remarkably, he moved from simple surroundings to the wealth and comfort of Damascus in his youth—the most impulsive age—but he nevertheless avoided all forms of pleasure and desires, preferring an exceedingly ascetic and harsh life.

Piety: There are many examples from his life which indicate his extreme piety. For instance. . .the College of Ḥadīth provided a large salary, yet he did not take any of it. Rather, he would accumulate it with the school principal; then, when he had accumulated a year's salary, he would purchase some property and make an endowment (*waqf*) of it to the College of Ḥadīth. Alternatively, he would purchase books and make an endowment of them to the school library. Other than that, he accepted no payment. Neither would he accept from anyone presents or gifts, unless he was in need of something, even though there came to him those who were truly

indebted to him. He would not accept from anyone other than his parents and relatives. His mother would send him a shirt or the like to wear, while his father would send him provisions to eat. He slept in his room in Madrasat ar-Rawwāhiyyah, in which he had lived since coming to Damascus; and he sought no more than that.

His advice to rulers: Nawawī possessed in abundance the characteristics of the scholarly advisor, who strives in the way of Allāh with his tongue, observing the obligation to enjoin what is right and forbid what is wrong. He was always sincere in his counsel, having no private objective or personal interest. He was also brave and did not fear criticism. Furthermore, he was able to demonstrate and prove his case.

People would resort to him in misfortunes and calamities and seek his advice. He would give them his attention and endeavour to solve their problems, as in the case of the encirclement of the fields of Syria (*Shām*):

When the victorious ruler, Sultan Baybars, arrived in Damascus from Egypt, having fought and driven out the Tatars, an agent of the exchequer (*bayt al-māl*) claimed to him that many of the fields of Syria were the property of the state. The ruler therefore ordered that they be encircled—that is, fenced off—and that anyone who laid hands on them was obliged to prove his ownership and produce documents establishing it. The people turned to the Shaykh of the College of Hadīth, who wrote to the ruler, saying: ‘As a result of this encirclement of their property, Muslims have suffered inexpressible harm and have been ordered to produce evidence which they are not required to have. This encirclement is not considered lawful by any Muslim scholars. Indeed, anyone who possesses something, it is his property; as such, it is unlawful to interfere with it, and he is not responsible for proving that he owns it.’ The Sultan was angered by

this audacity, and ordered that his salary be stopped and he be removed from his post. He was told: ‘The Shaykh has no salary and no post.’ When the Shaykh saw that his letter had been of no benefit, he went himself to the ruler, met him, and spoke to him severely. The Sultan had intended to deal with him ruthlessly, but Allāh made him have a change of heart so that the Shaykh was protected from him. The Sultan revoked the order to encircle the fields and the people were rid of that evil.

Death: In the year 676/1277 he returned to Nawā, having returned the books he had borrowed to their libraries, visited the graveyard of his Shaykhs, supplicating for them and crying, and visited his living companions and bid them farewell. After visiting his father, he visited Bayt al-Maqdis (Jerusalem) and Hebron, and then returned to Nawā. There he became ill and passed away on 24 Rajab. When news of his death reached Damascus, the whole city and its environs were shaken with grief, and a great sorrow was felt by all Muslims. His funeral in Nawā was attended by the Chief Justice and his companions. Thus came to an end the life of a luminary amongst Muslims. Having struggled in the quest for knowledge, he left a treasure trove of it for Muslims. The Muslim World still remembers him well, and asks Allāh Most High that he attain His Mercy and Pleasure.

May Allāh have abundant Mercy on Imām Nawawī, and assemble him with those whom He has blessed from amongst the prophets, the upright, the martyrs and the righteous, for whom he will be a fitting companion.

BIOGRAPHY OF SHAYKH YŪSUF AN-NABHĀNĪ

He is: Yūsuf ibn Ismā‘il ibn Yūsuf ibn Ismā‘il ibn Muḥammad an-Nabhānī.

He was born in a small village in Palestine in 1266/1849. He moved between al-Azhar, Shām, and al-Madīnah al-Munawwarah, before finally returning to Palestine. He died in 1350/1931.

In addition to his abundant knowledge, he also wrote beautiful stratified poetry and is the author of a large number of writings and abridged works, including:

- ◊ *Ittiḥād al-Muslim bi-mā fī at-targhib wa’t-tarhib min ahādīth al-Bukhārī wa Muslim* (*The consensus of Muslims regarding the hadīths of encouragement and discouragement narrated by Bukhārī and Muslim*)
- ◊ *Al-Ahādīth al-Arba‘īn fī Wujūb Ṭā‘at Amīr al-Mu’mīnīn* (*Forty hadīths on the obligation of obedience to the Commander of the Faithful*)
- ◊ *Al-Ahādīth al-Arba‘īn min amthāl afsāh al-‘ālamīn* (*Forty hadīths from the adages of the most eloquent in all the world*)

¹ Biography adapted from *Nuzhat al-Muttaqīn*.

Chapter One

فِي الإِيمَانِ بِاللَّهِ تَعَالَى

BELIEF IN ALLĀH MOST HIGH



LESSON 1

درس في الإسلام والإيمان

ON ISLĀM AND FAITH (IMĀN)

١ - وعن ابن عمر , قال: قال رَسُولُ اللَّهِ  : بُنَيَّ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَحَجَّ الْبَيْتِ، وَصَوْمُ رَمَضَانَ.

It is narrated from Ibn ‘Umar  that he said:

‘The Messenger of Allāh  said, “Islām is built on five [pillars]: Testifying that there is no god but Allāh (*lā ilāha illa’llāh*) and that Muhammad is His slave and Messenger, establishing the prayer (*salāh*), paying the alms (*zakāh*), pilgrimage (*hajj*) to the House [of Allāh] and fasting (*ṣawm*) during the month of Ramadān.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth compares Islām to a great structure (*binā’*) supported by its five Pillars (*Arkān*), which have been fixed and prescribed. True Islām cannot be achieved by anyone without belief in these five Pillars. Whoever denies any one of these Pillars leaves the fold of Islam (*kufr*), and whoever neglects any one of them has indeed transgressed.

٢ - عن عمر بن الخطاب ﷺ، قال: يَبْيَنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الشَّيْبِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثْرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَ الْأَحَدِ، حَتَّى جَلَسَ إِلَى النَّبِيِّ ﷺ، فَأَسْنَدَ رُكْبَتِيهِ إِلَى رُكْبَتِيهِ، وَوَضَعَ كَفَيْهِ عَلَى فَخِذَيْهِ، وَقَالَ: يَا مُحَمَّدُ، أَخْبِرْنِي عَنِ الإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: الإِسْلَامُ أَنْ تَشْهُدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقْيِيمُ الصَّلَاةِ، وَتَؤْتِي الرِّزْكَ، وَتَصُومُ رَمَضَانَ، وَتَحْجُجَ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ. فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُؤْصِدُهُ! قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلَائِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَائِنَكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْؤُلُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنْ أَمْارَاتِهَا. قَالَ: أَنْ تَلِدَ إِلَامَةً رَبِّتَهَا، وَأَنْ تَرِي الْحُفَّاةَ الْعُرَاءَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطاوَلُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ فَلَبِثَ مَلِيلًا، ثُمَّ قَالَ: يَا عُمَرُ، أَتَدْرِي مَنِ السَّائِلُ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّهُ جَبْرِيلٌ أَتَأْكُمْ يَعْلَمُكُمْ دِينَكُمْ.

It is narrated from ‘Umar ibn al-Khaṭṭāb ﷺ that he said:

‘Once we were sitting in the company of the Messenger of Allāh ﷺ when there appeared a man who was dressed in extremely white clothes and had extremely black hair. No trace of travel could be seen upon him, and he was not known to any of us. He sat down facing the Prophet ﷺ, leaning his knees against the knees of the Prophet ﷺ and placing both his palms upon his two thighs, and said, “O Muḥammad! Tell me about Islām.” The Messenger of Allāh ﷺ replied, “Islām is to testify that there is no god but Allāh and that Muḥammad is the Messenger of Allāh, establish the prayer (*ṣalāh*), pay the alms (*zakāh*), fast (*ṣawm*) during Ramaḍān and perform pilgrimage (*hajj*) to the House [of Allāh], if you have the resources to do so.” He

replied: “You have spoken the truth.” We were surprised at how he asked him ﷺ, and then confirmed that he had answered correctly. He then enquired: “Tell me about faith (*īmān*).” He ﷺ said. “It is to believe in Allāh, His Angels, His Books, His Messengers and the Last Day; and to believe in foreordainment (*qadr*), its bad and good consequences.” He said, “You have spoken the truth.” He then enquired: “Tell me about excellence (*ihsān*).” He ﷺ said, “It is to worship Allāh as if you are seeing Him; for although you may not see Him, He sees you.” He enquired: “Inform me about the Hour [i.e. the Day of Resurrection].” He ﷺ replied, “I have no more knowledge thereof than the one asking.” He said, “Inform me about its signs”. He ﷺ said, “They are that a bondswoman gives birth to her own mistress and that you will find the barefooted, naked, poor shepherds competing with one another in the construction of tall buildings.” Then he departed. The Messenger of Allāh kept silent for a while; then he said to me, “O ‘Umar! Do you know who the questioner was?” I replied, “Allāh and His Messenger know better.” The Prophet ﷺ said, “He was Jibrīl; he came to teach you your religion.”” [Muslim]

Wisdom of the ḥadīth

The discourse between Jibrīl and the Prophet ﷺ provides a lesson in the correct etiquette of holding a discussion and inquiry for the purpose of learning. The manner in which Jibrīl sits before the Prophet ﷺ demonstrates good manners (*adab*) and respect for gatherings in which religious knowledge is discussed (*majālis al-‘ilm*).

While Jibrīl calls the Prophet ﷺ by his name, despite the verse prohibiting it:

﴿لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَذُعَاءٍ بَعْضُكُمْ بَعْضًا﴾

Do not regard the calling of the Messenger among you as your calling of one another. (24:63)

he does so only to hide his mission, or because the concept expressed in this Qur'ānic verse (*āyah*) does not extend to the angels.

The ḥadīth differentiates between faith (*īmān*), which is firm belief in the fundamentals of the Religion (*Dīn*); and Islām, which is obeying the Sharī'ah in external acts. These are two distinct concepts, which are nevertheless inseparable. *Īmān* is not accepted without Islām, neither is Islām accepted without *īmān*. In fact, they are sometimes interchangeable.

It is a prerequisite for applying the Laws of Islām to a person in this world, that (if he is capable of speech) he must verbally articulate the two Testimonies of Faith (*ash-Shahādatān*) [i.e. that there is no god but Allāh, and that Muhammad  is His Messenger].

The ḥadīth also establishes that Allāh Most High will not inform any of His creation of the appointed time for the Hour [i.e. the Day of Judgement]. However, it will be preceded by many signs announcing it. These include the signs mentioned here and in other ḥadīths, such as the appearance of 'Isā  and the Dajjāl, the rising of the sun from the West and others.

The ḥadīth indicates that authority may be assumed by those who are unworthy or unqualified for it and that children will increasingly disobey their parents. These are also from the signs which announce the Hour.

A person is required to be mindful of Allāh Most High and to be conscious at all times that Allāh is observing him. Furthermore, a Muslim is required to preserve the foundations and Pillars of the *Dīn*, and to be conscious of his responsibility before Allāh Most High. Thus, he should perfect his actions (*iḥsān*), motivated by *īmān* and mindfulness of Allāh Most High.

In sum, Islām and *īmān* are inextricable: Islām is not accepted without *īmān*, and there is no authentic *īmān* without Islām. As for *iḥsān*, it is the

crème de la crème of these two, and ranks above both.

LESSON 2

درس في فضل الإخلاص وتحريم الرياء

ON THE VIRTUE OF SINCERITY (*IKHLĀS*) AND PROHIBITION OF OSTENTATION (*RIYĀ'*)

Allāh Most High says:

﴿وَمَا أَمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ حُنَفَاءٌ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيمَةِ﴾

They were commanded only to worship Allāh, making the Religion (Dīn) sincerely His, as people of pure, natural faith; and to establish the prayer (ṣalāh) and pay the alms (zakāh). That is the correct Religion. (98:5)

٣ - وعن أمير المؤمنين عمر بن الخطاب ﷺ، قال: سمعت رسول الله ﷺ يقول: إنما إلأاعمال بالنيات، وإنما لِكُلِّ امرئٍ مَا نوى، فمن كانت هجرته إلى الله ورسوله، فهو هجرة إلى الله ورسوله، ومن كانت هجرته لدنيا يُصيّبها، أو امرأة ينكحها، فهو هجرة إلى ما هاجر إليه.

It is narrated from the Leader of the Believers (*Amīr al-Mu'minīn*), 'Umar ibn al-Khaṭṭāb ﷺ, that he said:

'I heard the Messenger of Allāh ﷺ say, "Actions are only by intentions and every person receives that which he intends. So whoever emigrates for Allāh and His Messenger: his emigration is for Allāh and His Messenger; and whoever emigrates seeking some worldly gain, or to marry a woman: his emigration is for that which he emigrated for."’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The scholars (*ulamā’*) are in agreement that intention (*niyyah*) is essential in order to gain the reward for an action. However, their opinions differ on whether it is regarded as a condition for the validity of an action. The Shāfi‘īs said: Intention is a condition for both actions which are ‘the means’ (*wasā’il*), such as ablution (*wuḍū’*), and for actions which are ‘the end’ (*maqāṣid*), such as prayer (*ṣalāh*). The Ḥanafīs said: Intention is a condition only for actions which are ‘the end’, not for actions which are ‘the means’.

The abode of intention is the heart. Thus, it is not a prerequisite that the intention be pronounced [aloud]. However, sincerity towards Allāh Most High is one of the conditions for an action to be accepted. Indeed, Allāh Most High will not accept any action, except that which is performed sincerely seeking His Noble Countenance (*Wajh*).

٤ - وَعَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ لَا يُنْظُرُ إِلَى أَجْسَامِكُمْ،
وَلَا إِلَى صُورِكُمْ، وَلَكُنْ يُنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.

It is narrated from Abū Hurayrah  that he said:

‘The Messenger of Allāh  said: “Allāh does not look at your bodies or your forms, but rather He looks at your hearts and your actions.”’ [Muslim]

Wisdom of the ḥadīth

The meaning of the words: ‘Allāh does not look at your bodies’, is that He does not reward you on account of them. The evidence for this is His words:

﴿وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنَا زُلْقَنِي إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا﴾

And it is not your wealth, nor your children, that bring you nearer to Us, but only he who believes and does righteous deeds. (34:37)

Reward for actions is according to the sincerity (*ikhlāṣ*) and true intention (*ṣidq anniyyah*) which come together within the heart. It is therefore essential to attend to the state of one's heart, correcting its intentions, and purifying it from every reprehensible attribute which Allāh hates. Attending to the betterment of the heart is a priority over the actions of the limbs [i.e. outward actions], because the action of the heart serves as a corrective to the [outward] actions governed by the Shari'ah. A person's [outward] actions may be correct, while his intention is corrupt. Nevertheless, he must be treated in accordance with his outward actions and that which is in his heart must be left for Allāh Most High.

٥ - وعن ابن عباس ﷺ، عن رَسُولِ اللَّهِ ﷺ، فيما يروي عن ربِّهِ، تباركَ وتعالى،
 قال: إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ، فَمَنْ هُمْ بِحَسَنَةٍ فَلَمْ يَعْمَلُهَا كَتَبَهَا
 اللَّهُ تَبَارَكَ وَتَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هُمْ بِهَا فَعَمَلُهَا كَتَبَهَا اللَّهُ عَشْرَ حَسَنَاتٍ إِلَى
 سَبْعِمِئَةٍ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هُمْ بِسَيِّئَةٍ فَلَمْ يَعْمَلُهَا كَتَبَهَا اللَّهُ تَعَالَى عِنْدَهُ
 حَسَنَةً كَامِلَةً، وَإِنْ هُمْ بِهَا فَعَمَلُهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً.

It is narrated from Ibn ‘Abbās ﷺ that the Messenger of Allāh ﷺ said in what he reported from his Lord, the Blessed and Most High:

“Truly, Allāh wrote good deeds and bad deeds and then explained: Whoever intends to do a good deed and then does not do it, Allāh the Blessed and Most High will write it as a full good deed for him. If he intends to do it and then does it, Allāh will write it as ten to seven hundred good deeds multiplied many times over. If he intends an evil deed and then does not do it, Allāh will write it as a full good deed for him. If he intends it and then does it, Allāh will write it as one bad deed for him.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

This is a sacred ḥadīth (*ḥadīth qudsī*). That is: what Allāh informed His Prophet ﷺ through inspiration, in a dream or by some other form of revelation, and which the Prophet ﷺ expressed thereafter in his own words.

The meaning of the word ‘wrote’ (*kataba*), here, is that Allāh ordered the guardian-angels (*hafazah*) to write down good deeds and bad deeds.

The ḥadīth informs us that whoever intends a good deed (*hasanah*), it is written for him, regardless of whether he actually performs it. This is because the intention to do a good deed is the cause of doing it, and the cause of good is also good (*khayr*). On the other hand, whoever intends a bad deed (*sayyi'ah*), and then refrains from committing it for the sake of Allāh Most High and not for any other reason, a good deed is written for him. This is because his refraining from it after he was firmly resolved upon it is good. He is therefore rewarded in recompense with a good deed. If it is said: Why is a bad deed not written in accordance with his intention? The answer is: that the intention to refrain from the bad deed follows [the initial intention to commit the bad deed] and therefore abrogates (*naskh*) the earlier intention, as Allāh Most High says:

﴿إِنَّ الْخَيْرَاتِ يُذْهِبُ الْمُسَيْئَاتِ﴾

Verily, good deeds remove evil deeds. (11:114)

٦ - وَعَنْ جُنْدَبَ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: مَنْ سَمَّعَ سَمْعَ اللَّهِ بِهِ، وَمَنْ
يُرَأَى يُرَأَى اللَّهُ بِهِ.

It is narrated from Jundab ibn 'Abd Allāh ﷺ that the Messenger of Allāh ﷺ said:

“Whoever seeks to be known, Allāh will make him known [on the Day of Resurrection]; and whoever seeks to be seen, Allāh will cause him to be seen.” [Bukhārī and Muslim]

Wisdom of hadīth

The words: ‘seeks to be known’ (*samma'a*) refer to people who boast. Allāh will expose such people [in their true condition] on the Day of Resurrection. The words: ‘seeks to be seen’ (*ra'ā*) refer to people who behave ostentatiously, seeking the high regard of others. These, Allāh will reveal the secrets of their hearts to all of creation.

This ḥadīth is a warning against [all forms of] ostentation and boasting, and that whoever adopts this course, Allāh will expose and disgrace him.

٧ - وَعَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: قَالَ اللَّهُ تَعَالَى: أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشُّرُكِ، مَنْ عَمِلَ عَمَلاً أَشْرَكَ فِيهِ مَعِيَ غَيْرِي تَرَكْتُهُ وَشَرَكْهُ.

It is narrated from Abū Hurayrah  that he said:

‘I heard the Messenger of Allah  say: “The Most High said, ‘Of all those to whom association is attributed, I am the furthest removed from that which is associated with Me. Anyone who performs an action in which he associates with Me anything other than Myself, I abandon him and that which he associates.’”’ [Muslim]

Wisdom of the hadīth

The meaning of the words: ‘performs an action in which he associates with Me anything other than Myself’ is that a person appeals to anyone other than Allāh by showing off or boasting, seeking to benefit from him in terms of wealth, status or praise. The words: ‘I abandon him and that which he associates’ allude to the consequence that he will receive no reward [for the good deeds which he shows off or boasts about] and that he will be dispossessed of his recompense [for these].

Ibn ‘Allān [commentator on *Riyād as-Salihin*] said: ‘[The ḥadīth indicates] the designation of showing off as association [of partners with Allāh] (*shirk*), albeit a form of hidden association (*shirk khafi*) [i.e. which

takes place without a person realising he is committing *shirk* and which is distinct from the greater association (*ash-shirk al-akbar*), for which there is no forgiveness]. While [this form of *shirk*] does not pierce the foundations of faith (*īmān*), it nevertheless nullifies the reward for the actions through which it was committed.

٨ - وَعَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ أَوَّلَ النَّاسِ يُقْضىٰ يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتُشْهِدَ، فَأُتَيَ بِهِ، فَعَرَفَهُ نِعْمَةُ، فَعَرَفَهَا، قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: فَاتَّلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ. قَالَ: كَذَبْتَ، وَلَكِنَّكَ قَاتَلْتَ لَانْ يُقَالَ: جَرِيٌّ! فَقَدْ قِيلَ، ثُمَّ أَمْرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى الْقِيَامَةِ فِي النَّارِ. وَرَجُلٌ تَعْلَمَ الْعِلْمَ وَعَلَمَهُ، وَقَرَأَ الْقُرْآنَ، فَأُتَيَ بِهِ فَعَرَفَهُ نِعْمَةُ فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعْلَمْتُ الْعِلْمَ وَعَلَمْتُهُ، وَقَرَأْتُ فِيكَ الْقُرْآنَ، قَالَ: كَذَبْتَ، وَلَكِنَّكَ تَعْلَمْتَ لِيُقَالَ: عَالِمٌ! وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ: هُوَ قَارِئٌ؛ فَقَدْ قِيلَ، ثُمَّ أَمْرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى الْقِيَامَةِ فِي النَّارِ. وَرَجُلٌ وَسَعَ اللَّهُ عَلَيْهِ، وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ، فَأُتَيَ بِهِ فَعَرَفَهُ نِعْمَةُ، فَعَرَفَهَا. قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ. قَالَ: كَذَبْتَ، وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ: جَوَادٌ! فَقَدْ قِيلَ، ثُمَّ أَمْرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى الْقِيَامَةِ فِي النَّارِ.

It is narrated from Abū Hurayrah  that he said:

'I heard the Messenger of Allāh  say: "Truly, the first of people to be judged on the Day of Resurrection (*Yawm al-Qiyāmah*) will be: a man who died as a martyr (*shahīd*). He will be brought and will be informed of the blessings he had and will acknowledge them. [Allāh] will say: 'What did you do with them?' He will say: 'I fought for You until I was martyred.' [Allāh] will say: 'You lie. Rather you fought so it would be said: "so-and-so is brave!" and so it was said.' Then the command will be given and he will be dragged on his face until he is

thrown into the Fire (*Nār*). [Another of the first to be judged will be:] a man who learnt and taught [sacred] knowledge (*‘ilm*) and recited the Qur’ān. He will be brought and informed of his blessings which he will acknowledge. [Allāh] will say: ‘What did you do with them?’ He will say: ‘I learnt and taught [sacred] knowledge and I recited the Qur’ān for You.’ [Allāh] will say: ‘You lie. Rather you learnt so that it would be said: “a scholar (*‘ālim*)!” and you recited so that it would be said: “a reciter (*qāri’*)!” and so it was said.’ Then the command will be given and he will be dragged on his face until he is thrown into the Fire. [Another of the first to be judged will be:] a man to whom Allāh gave a lot of wealth and all sorts of assets. He will be brought and informed of his blessings which he will acknowledge. Allāh will say: ‘What did you do with them?’ He will say: ‘There was no path in which You love for [wealth] to be spent but that I spent in it for You.’ He will say: ‘You lie. Rather you did it so that it would be said: “he is generous,” and so it was said.’ Then the command will be given and he will be dragged on his face until he is thrown into the Fire.”” [Muslim]

Wisdom of the ḥadīth

The ḥadīth warns against ostentation (*riyā*) [i.e. showing off not only one’s wealth, but all manner of blessings which Allāh has bestowed]. The first matters to be judged on the Day of Resurrection will be acts of *riyā*. These will be revealed [in their true light] and those who committed them will be censured and disgraced.

Outward acts are not sufficient for salvation in the Hereafter (*Ākhirah*). Rather, what is required is sincerity (*ikhlāṣ*) and [genuinely] seeking the Countenance (*Wajh*) of Allāh Most High [alone].

٩ - وَعَنْ أَبِي ذِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرَأَيْتَ الرَّجُلَ الَّذِي يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ، وَيَحْمَدُهُ النَّاسُ عَلَيْهِ؟ قَالَ: تِلْكَ عَاجِلٌ بُشْرَى الْمُؤْمِنِينَ.

It is narrated from Abū Dharr  that he said:

‘The Messenger of Allāh  was asked: “Tell us about a person who does some good deed and people praise him for it.” He replied: “That is the good news which a believer receives immediately [i.e. in this life].”’ [Muslim]

Wisdom of the ḥadīth

This ḥadīth indicates that sincerity (*ikhlāṣ*) towards Allāh Most High and seeking closeness to Him are not tainted by other people’s approval or praise. Rather, when Allāh Most High allows people to praise the believer, this is proof that He accepts [the believer’s striving towards Him]. It is a true testimony and immediate good news of success, as indicated by the words of the Most High:

﴿لَهُمْ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ﴾

For them is good news, in the life of this world, and in the Hereafter.

(10:64)

LESSON 3

درس في الخوف من الله تعالى ومراقبته

ON FEAR (*KHAWF*) OF ALLĀH MOST HIGH AND MINDFULNESS (*MURĀQABAH*) OF HIM, THE ALMIGHTY

Allāh Most High says:

﴿يَوْمَ تَرَوُنَهَا إِذْ هُلُكُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُّ كُلُّ ذَاتٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ
إِسْكَارَىٰ وَلَا هُكْنَ عَذَابَ اللَّهِ شَدِيدٌ﴾

The Day you shall see it [i.e. the Hour] every nursing mother will forget her nursing and every pregnant female will drop her load, and you will see mankind as in a drunken state, yet they will not be drunk, but Allah's torment is severe. (22:2)

١٠ - وعن أنس رض قال: خطب رسول الله ﷺ خطبةً ما سمعت مثلها قط، فقال:
لَوْ تَعْلَمُونَ مَا أَعْلَمُ، لَضَحِحْكُتُمْ قَلِيلًا وَلَبَكِيْتُمْ كَثِيرًا قال: فَغَطَّى أَصْحَابُ رسول الله
رض وُجُوهَهُمْ، وَلَهُمْ خَنِينُ.

It is narrated from Anas رض that he said:

‘The Messenger of Allāh ﷺ delivered to us a sermon the like of which I had never heard before. He said, “If you but knew what I know then you would have laughed little and wept much.” On hearing that, the Companions of the Messenger of Allāh ﷺ covered their faces and wept such that the sound of their

weeping could be heard [coming through their noses].’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

In his sermon the Messenger of Allāh ﷺ alludes to what he knows of the horrors of the Hereafter (Ākhirah), the bliss which has been prepared in Paradise (Jannah) and the painful torment which has been prepared in the Fire (Nār). Paradise and Hellfire are shown to have been created and now in existence.

The ḥadīth indicates that it is desirable to shed tears from fear of Allāh’s punishment and not to laugh excessively, since this leads to heedlessness and hardens the heart.

We should note the effect of the reprimand upon the Companions (Sahābah) رضي الله عنهم and the strength of their fear of Allāh’s punishment. Their example also teaches us that it is desirable to cover the face when crying.

١١ - عن ابن مسعود رضي الله عنه قال: حدثنا رسول الله ﷺ وَهُوَ الصادق المصدق: إنَّ أَحَدَكُمْ يُجْمِعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الرُّوحُ، وَيُؤْمِرُ بِأَرْبَعِ كَلِمَاتٍ: يُكْتَبُ رِزْقُهُ وَأَجْلِهِ وَعَمَلِهِ وَشَقِّيٌّ أَوْ سَعِيدٌ. فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيُدْخَلُهَا، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيُدْخَلُهَا.

It is narrated from Ibn Mas'ūd رضي الله عنه that he said:

‘The Messenger of Allāh ﷺ, who is the Truthful and the Trustworthy, informed us, saying, “The creation of each one of you is gathered in your mother’s womb for forty days in the form of a sperm-drop, then as a blood clot [lit. a clinging thing]

for a similar period, then as a lump of flesh for a similar period. Then an angel is sent and he breathes the spirit (*rūh*) into it and he is commanded [to write] four things: its provision, its life-span, its actions and whether it will be wretched or happy. By the One besides Whom there is no god: truly, one of you may perform the actions of the people of Paradise until there is only an armspan between him and it. Then what is written will overtake him and he will perform the actions of the people of Hell and will enter it. And one of you may perform the actions of the people of Hell, until there is only one armspan between him and it. Then what is written will overtake him and he will perform the actions of the people of Paradise and enter it.””

[Bukhārī and Muslim]

Wisdom of the ḥadīth

This ḥadīth demonstrates the obligation to believe in Devine Decree and Foreordainment (*Qadā’ wa Qadar*), the good and the bad of it, all of which is from Allāh Most High. It spurs the believer to hasten to perform righteous actions and to do so continuously and constantly.

Since a person’s condition at the end of his life is decisive [in determining his fate in the Hereafter] it is essential that he does not delude himself with the arrogant presumption that his previous righteous actions are sufficient, and then depend on these without actively undertaking to perform others. Likewise, a person who performs a righteous action must preserve its purity and not invalidate it by subsequently performing an evil action.

He is assisted in this by seeking the aid of Allāh Most High and asking Him for a good end to life (*husn al-khātimah*) and, similarly, by fearing an evil end to life (*sū’ al-khātimah*) and by seeking refuge in Allāh.

The ḥadīth does not imply that one should refrain from seeking the means to gaining the Pleasure of Allāh Almighty [i.e. out of the fallacy that a person has no Free Will] through acts of obedience, earning a

living and going out to struggle (*jihād*) in the Way of Allāh; for every person has an obligation [to Allāh] which he must discharge with all his capacity. Whatever is beyond this in the World of the Unseen ('Ālam al-Ghayb) we entrust to Allāh, the Blessed and Most High, and every individual is destined for that for which he was created and which has been preordained.

١٢ - وعن عدي بن حاتم ﷺ قال: قَالَ رَسُولُ اللَّهِ: ﷺ مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيْكَلْمُهُ رَبُّهُ لَيْسَ بِهِ وَبِيْنَهُ وَبِيْنَهُ تِرْجُمَانٌ، فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تِلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ بِشَقِّ ثَمَرَةٍ.

It is narrated from 'Adī ibn Ḥātim ﷺ that he said:

'The Messenger of Allāh ﷺ said: "There is no one among you except that his Lord will speak to him without an interpreter between Himself and him. He will look to his right and see nothing except that which he sent before him; and he will look to his left and see nothing except that which he sent before him. Then he will look in front of him and see nothing except the Fire (*Nār*) facing him. So guard yourselves from the Fire, if only by [giving] half a date-fruit [in charity]."' [Bukhārī and Muslim]

Wisdom of the ḥadīth

The believer is induced to perform charitable acts (*ṣadaqāt*) as much as possible, to perfume oneself with praiseworthy qualities, to treat others kindly and to speak gently. He should adorn himself with acts of obedience and abandon all that is blameworthy, in order to avoid feeling ashamed when he stands before Allāh Almighty.

The ḥadīth illustrates the closeness of Allāh Most High to His slave on the Day of Resurrection (*Yawm al-Qiyāmah*), when there will be no barrier between them, nor intermediary, nor interpreter. Consequently,

the believer must beware of disobeying the Command of his Lord, for indeed the Witness (*Shāhid*) is the Judge (*Hākim*).

Each person is responsible for his actions and must therefore strive to ensure that they are righteous, for nothing will avail him on the Day of Resurrection except his righteous actions.

١٣ - عن أنسٍ ﷺ قال: إِنَّكُمْ لَتَعْمَلُونَ أَعْمَالًا هِيَ أَدْقُّ فِي أَعْيُنِكُمْ مِنَ الشَّعْرِ، كُنَّا نَعْدُهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ مِنَ الْمُوْبِقَاتِ.

It is narrated from Anas  that he said:

“You perform actions which you deem to be more insignificant than a hair, while we considered them at the time of the Messenger of Allāh  to be mortal sins.” [Bukhārī]

Wisdom of the ḥadīth

Regarding sins as insignificant leads to a person’s fear of Allāh being diminished. This is in contrast to regarding sins with gravity, which leads to the development of complete fearfulness (*khashyah*) and enhanced mindfulness (*murāqabah*) of Allāh Most High.

Those who were most knowledgeable regarding Allāh Most High and who attained the most complete piety (*wara'*) and strongest fear of Him, after the prophets (*anbiyā'*), were the Companions (*Sahābah*) of the Messenger of Allāh . This is because they regarded as grave sins matters which others considered trivial, due to the strength of their testimony to Allāh’s Greatness (*Jalāl*) and their complete knowledge of Him.

١٤ - عن أبي هريرة ﷺ عن النبي ﷺ قال: إِنَّ اللَّهَ تَعَالَى يَعْلَمُ، وَغَيْرَهُ اللَّهُ تَعَالَى، أَنْ يَأْتِيَ الْمَرءُ مَا حَرَمَ اللَّهُ عَلَيْهِ.

It is narrated from Abū Hurayrah , from the Prophet  that he said:

“Truly, Allāh Most High becomes Jealous, and the Jealousy of Allāh Most High is provoked when a person approaches that which Allāh has declared unlawful to him.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

Regarding the word: ‘jealousy’ (*ghirah*), it is a condition which people suffer from; however, this is impossible with respect to Allāh. As for the meaning of: ‘the Jealousy of Allāh Most High’, Allāh knows best what it means. It has been said that the meaning is: prohibiting people from committing indecent acts (*fawāḥish*) and everything else that is unlawful, and that Allāh is displeased by the perpetration of such acts.

Thus, The ḥadīth conveys the aversion which we should feel towards committing unlawful actions, since these provoke the Anger (*Ghadab*) of Allāh Most High.

LESSON 4

درس في الرجاء

ON HOPE (*RAJĀ'*)

Allāh Most High says:

﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ﴾

Say: ‘O My slaves who have transgressed against themselves, despair not of the Mercy of Allāh! Truly, Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.’ (39:53)

The Most High also says:

﴿وَرَحْمَتِي وَسَعَتْ كُلَّ شَيْءٍ﴾

And My Mercy embraces all things. (7:156)

١٥ - وعن عبادة بن الصامت ﷺ قال: قال رَسُولُ اللَّهِ: ﴿مَنْ شَهَدَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِّمَتُهُ الْقَاتِلُوا إِلَيَّ مَرْيَمَ وَرُوحُ مِنْهُ، وَأَنَّ الْجَنَّةَ حَقٌّ، وَالنَّارَ حَقٌّ، أَدْخِلُهُ اللَّهُ الْجَنَّةَ عَلَىٰ مَا كَانَ مِنَ الْعَمَلِ﴾.

It is narrated from ‘Ubādah ibn aş-Şāmit ﷺ that he said:

‘The Messenger of Allāh ﷺ said, “Whoever testifies that there is no god but Allāh alone without any partner, that Muḥammad is His slave and Messenger, that ‘Isā is the slave and messenger

of Allāh and His Word which He conveyed to Maryam and a spirit from Him, and that Paradise (*Jannah*) is a reality and the Fire (*Nār*) is a reality: Allāh will enter him into *Jannah*, whatever his actions.”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

‘Īsā is specifically mentioned here as the slave of Allāh (*‘abd Allāh*) in answer to the denial of this by Christians. He is described as the ‘Word’ (*Kalimah*) of Allāh, since he came into the world without a father. He is also called ‘a spirit’ (*rūh*) from Him, because he is from the spirit which Jibril blew [into Maryam], or he was created directly by Allāh.

The ḥadīth informs us that whoever dies in a state of faith (*īmān*), his major sins will not dispossess him of his faith [i.e. invalidate it]. He will enter Paradise (*Jannah*), either directly or after a period in the Fire (*Nār*). This is determined by the Will of Allāh. However, he will not remain in the fire of Hell (*Jahannam*) indefinitely.

١٦ - وفي رواية لمسلم: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، حَرَامٌ
اللَّهُ عَلَيْهِ النَّارَ.

Muslim also narrated from 'Ubādah ibn as-Ṣāmit  that he said:

"The Messenger of Allāh ﷺ said, "Whoever testifies that there is no god but Allāh and that Muhammad is the Messenger of Allāh, Allāh will prohibit the Fire from [afflicting] him."

١٧ - وعن أبي ذر رض قال: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا أَوْ أَزْيَدَ، وَمَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاءُ سَيِّئَةٍ مِثْلُهَا أَوْ أَغْفِرُ. وَمَنْ تَقَرَّبَ مِنِّي شَبِيرًا تَقَرَّبَتْ مِنْهُ دِرَاعًا، وَمَنْ تَقَرَّبَ مِنِّي دِرَاعًا تَقَرَّبَتْ مِنْهُ بَاعًا، وَمَنْ أَتَانِي يَمْشِي أَتَيْتَهُ هَرْوَلَةً، وَمَنْ لَقِينِي بِقُرَابِ الْأَرْضِ خَطِيئَةً لَا يُشْرِكُ بِي شَيْئًا، لَقِيَتْهُ بِمِثْلِهَا مَغْفِرَةً.

It is narrated from Abū Dharr that he said:

‘The Prophet ﷺ said, “Allāh ﷺ says: ‘Whoever performs a good deed (*hasanah*), will have ten times its like [in reward] or I will add to that; and whoever performs a bad deed (*sayyi’ah*), will be punished with a similar evil or I will forgive [him]. Whoever approaches Me by a hand-span, I approach him by an arm-span; and whoever approaches Me by an arm-span, I approach him by two arm-spans. Whoever comes to Me walking, I go to him running; and whoever meets Me with sins enough to almost fill the Earth, without associating anything with Me, I meet him with the same amount of forgiveness.’”’
 [Muslim]

Wisdom of the ḥadīth

The meaning of the ḥadīth, according to Imām Nawawī, is that whoever seeks closeness to Allāh through obedience (*tā’ah*) to Him, Allāh draws close to him through His Mercy (*Rahmah*). The more acts of obedience he performs, the more Allāh increases in Mercy towards him. Thus, if he walks towards Allāh, hastening to obey Him, Allāh pours His Mercy upon him, outstripping him in drawing closer to him and not compelling him to walk far in order to reach his objective. And Allāh knows best.

The believer is thereby filled with hope in the Forgiveness (*Afw*) and Mercy of Allāh and should not despair of [receiving] His Pardon (*Maghfirah*). He likewise derives hope from the knowledge that his good deeds (*hasanāt*) will be multiplied at least tenfold; it has also been promised that they will be multiplied seven hundred and seventy fold.

١٨ - وعن عمر بن الخطاب ﷺ قال: قدم رسول الله ﷺ فلماً إذا امرأة من السبّي تسعى، إذ وجدت صبياً في السبّي أخذته فأ LZ قته بيطنها فارضعته، فقال رسول الله: أترؤن هذه المرأة طارحة ولدتها في النار؟ قلنا: لا والله. فقال: لله أرحم بعباده من هذه بوالدها.

It is narrated from ‘Umar ibn al-Khaṭṭāb رضي الله عنه that he said:

‘Some captives were brought to the Messenger of Allāh ﷺ amongst whom there was a woman who was running about. When she found a child among the captives, she took hold of it, pressed it close to her and suckled it. The Messenger of Allāh ﷺ said, “Can you imagine this woman ever throwing her child in the fire?” We said, “No, by Allāh.” Then the Messenger of Allāh ﷺ said, “Allāh is kinder to his slaves than this woman is to her child.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates the extent of the Mercy (*Rahmah*) of Allāh Most High for his slaves, and that he desires what is best for them and to save them from the Fire (*Nār*). He has therefore opened for them the door of repentance (*tawbah*), hope (*rajā'*) and turning to Him in contrition.

We also learn to derive lessons from events around us and to incorporate them in guiding and teaching.

١٩ - وَعَنْ أَبِي هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ: لَمَّا خَلَقَ اللَّهُ الْخَلْقَ كَتَبَ فِي كِتَابٍ, فَهُوَ عِنْدُهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي.

It is narrated from Abū Hurayrah ﷺ that he said:

‘The Messenger of Allāh ﷺ said, “When Allāh created the creation, He wrote in a book which is with Him over the Throne: ‘Truly, My Mercy (*Rahmah*) predominates over My Anger (*Ghaḍab*).’” In another narration: ‘My Mercy surpasses My Anger.’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The book which Allāh is reported to have written in is a journal (*sahīfah*) of the angels, since the Decrees of Allāh are ancient, eternal.

The Anger (*Ghaḍab*) and Mercy (*Rahmah*) of Allāh Most High stem from His Will (*Irādah*). It is His Will that the obedient slave is rewarded;

as such, His benefitting the slave is designated as the Approval (*Ridā*) and Mercy of the Most High. Likewise, the Will of the Exalted is that the disobedient slave is punished; in this case, His abandonment of the slave is designated as His Anger.

The intended meaning of ‘surpassing’ (*sabaq*) and ‘predominating over’ (*ghalab*) is the abundance and completion of Allāh’s Mercy. This is manifested in His granting of provision (*rizq*) to both the obedient and the disobedient, His Clemency (*Hilm*) towards the disbeliever (*kāfir*) and the disobedient slave and His acceptance of repentance (*tawbah*) from all who repent.

٢٠ - وَعِنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ تَعَالَى مِنْهُ رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ وَالإِنْسَ وَالْبَهَائِمِ وَالْهَوَامِ، فِيهَا يَتَعَاطَفُونَ، وَبِهَا يَتَرَاحَمُونَ، وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى وَلَدِهَا، وَأَخْرَ اللَّهُ تَعَالَى تِسْعًا وَتِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادُهُ يَوْمَ الْقِيَامَةِ.

It is narrated from Abū Hurayrah  that he also said:

‘I heard the Messenger of Allāh  saying, “Truly, Allāh Most High has one hundred Mercies, out of which He has sent down a single mercy for jinn, mankind, animals and insects. It is through this that they show affection and have compassion for one another; and through it, wild animals care for their young. Allāh Most High has retained ninety-nine Mercies with which to show Mercy to His slaves on the Day of Resurrection (*Yawm al-Qiyāmah*).”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The meaning of mercy (*rahmah*), as found in the creation, is a gentleness of the heart and a natural affection; however, it is impossible to describe Allāh Most High in this way. The scholars (*‘ulamā’*) have therefore said

that the Mercy of Allāh Most High consists of doing good (*khayr*) or willing that good be done.

The ḥadīth informs us that the mercy which Allāh has placed in the hearts of His slaves is from His creation, that the good which He has sent down upon them is from His Bounty (*Fadl*), and that all this is but a part of what Allāh Most High has saved for his believing slaves [to bestow on them] on the Day of Resurrection (*Yawm al-Qiyāmah*). Therein lies the greatest hope and good news for the believers: for if the single mercy which Allāh has created for them in this world results in all this affection which exists between them, and all this goodness which they experience, how will it be with one hundred mercies on the Day of Judgement?

The Mercy which the Most High has in store for His slaves on the Day of Judgement acts as an incitement for them to increase in obedience, repentance and refraining from acts of disobedience; it does not encourage a person to commit sins and neglect one's obligations to Allāh (*wājibāt*), as some claim.

٢١ - وعن معاذ بن جبل ﷺ قال: كُنْتُ رَدْفَ النَّبِيِّ ﷺ عَلَى حِمَارٍ، فَقَالَ: يَا مُعَاذُ، هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى عِبَادِهِ؟ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ، وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذَّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَفَلَا أُبَشِّرُ النَّاسَ؟ قَالَ: لَا تُبَشِّرْهُمْ فَيَكْلُوا.

It is narrated from Mu‘ādh ibn Jabal ﷺ that he said:

‘I was riding behind the Prophet ﷺ on a donkey. He ﷺ said, “O Mu‘ādh, do you know the Right (*Haqq*) of Allāh upon His slaves and the right of His slaves upon Allāh?” I said, “Allāh and His Messenger know better.” Then the Messenger of Allah ﷺ said, “Allāh’s Right upon His slaves is that they should worship Him alone and associate nothing with Him. His slaves’ right

upon Him is that He will not punish anyone of them who associates nothing with Him.” [Mu‘ādh] added: I said to the Messenger of Allāh, “Shall I give people the good news?” He  said, “Do not tell them this good news, for they will depend on it alone.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The meaning of ‘right’ (*haqq*) is something fixed. The fixed Right of Allāh upon His slaves is that they worship none but Him. The fixed right which Allāh has promised to His slaves, and which He has made obligatory upon Himself out of His Bounty (*Fadl*) and Generosity (*Karam*), is that He will not punish the believer who believes in Him alone. This negation of punishment refers to eternal punishment and is not intended to mean an absolute negation of punishment [for the sinful]. And Allāh knows best.

The ḥadīth illustrates the bounty which Allāh bestows upon His slaves in terms of forgiveness (*maghfirah*) and mercy (*rahmah*). It also informs us of the permissibility of not informing people of something good when this could lead to them forbidding or abandoning that which is better.

LESSON 5

درس في التوكل على الله

ON RELIANCE (TAWAKKUL) UPON ALLĀH

Allāh Most High says:

﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قُدْ جَمَعُوا لَكُمْ فَاخْشُوهُمْ فَرَأَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَلَا يَعْلَمُ
الْوَكِيلُ - فَانْقَلَبُوا بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ لَمْ يَمْسِسُهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ﴾

Those to whom the people said, ‘Truly, the people have gathered against you, so fear them.’ But it [only] increased them in faith, and they said: ‘Allāh is Sufficient for us and He is the Best Disposer of affairs.’ So they returned with blessings and bounty from Allāh, without any harm touching them; and they sought the Pleasure of Allāh. And Allāh is in possession of great bounty. (3:173–174)

The Most High also says:

﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ﴾

And put your trust in the Ever Living One Who dies not. (25:58)

﴿وَعَلَى اللَّهِ فَلِيَتَوَكَّلِ الْمُؤْمِنُونَ﴾

And in Allāh let the believers put their trust. (14:11)

﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ﴾

Then when you have taken a decision, put your trust in Allāh.
 (3:159)

﴿وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ﴾

And whoever puts his trust in Allāh, He will suffice him. (65:3)

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

The believers are only those who, when Allāh is mentioned, feel a fear in their hearts; and when His Verses are recited unto them, they increase them in Faith; and they put their trust in their Lord. (8:2)

٢٢ - عن ابن عباس ﷺ قال: قَالَ رَسُولُ اللَّهِ ﷺ: عُرِضَتْ عَلَيَّ الْأَمْمَةُ، فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرُّهَيْطُ، وَالنَّبِيِّ وَمَعَهُ الرَّجُلُ وَالرَّجُلُانِ، وَالنَّبِيِّ لَيْسَ مَعَهُ أَحَدٌ، إِذْ رُفِعَ لِي سَوَادُ عَظِيمٍ فَظَنَّتُ أَنَّهُ أَمْتَيَ فَقِيلَ لِي: هَذَا مُوسَى وَقَوْمُهُ، وَلَكِنْ انْظُرْ إِلَى الْأَفْقِ الْآخِرِ، فَإِذَا سَوَادُ عَظِيمٍ، فَقِيلَ لِي: هَذِهِ أُمَّتُكَ وَمَعَهُمْ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ، ثُمَّ نَهَضَ فَدَخَلَ مَنْزِلَهُ فَخَاصَ النَّاسُ فِي أُولَئِكَ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ، فَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ صَاحَبُوا رَسُولَ اللَّهِ ﷺ وَقَالَ بَعْضُهُمْ: فَلَعَلَّهُمُ الَّذِينَ وُلِّيُّوا فِي الْإِسْلَامِ فَلَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا - وَذَكَرُوا أَشْيَاءً - فَخَرَجَ عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ فَقَالَ: مَا الَّذِي تَخُوضُونَ فِيهِ؟ فَأَخْبَرُوهُ فَقَالَ: هُمُ الَّذِينَ لَا يَرْقُونَ، وَلَا يَسْتَرُّونَ، وَلَا يَتَطَيِّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ؛ فَقَامَ عُكَاشَةُ بْنُ مَحْصَنٍ، فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: أَنْتَ مِنْهُمْ، ثُمَّ قَامَ رَجُلٌ آخَرُ، فَقَالَ: ادْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ: سَبَقَكَ بِهَا عُكَاشَةُ.

It is narrated from Ibn ‘Abbās ﷺ that he said:

‘The Messenger of Allāh ﷺ said, “I was shown all the nations. I saw a prophet with whom there was a small group, a prophet

with whom there were only one or two men and a prophet with whom there was no one. Then I was shown a great assemblage and I thought that they were my Ummah (Community), but I was told: ‘This is Mūsā and his people, but look at the horizon.’ There I saw another great assemblage. I was told: ‘This is your Ummah. Among them are seventy thousand who will enter Paradise (*Jannah*) without reckoning (*hisāb*) or punishment (*‘adhāb*).’” Then he ﷺ stood up and went into his apartment, and the people began discussing those people who would enter Paradise without reckoning or torment. Some said: “Perhaps they are those who kept company with the Messenger of Allah ﷺ.” Others said: “Perhaps they are those who were born as Muslims and never associated anyone with Allāh in worship.” They mentioned various things. Then the Messenger of Allah ﷺ came out and asked, “What are you discussing?” So they told him. Then he said, “They are those who do not perform or seek incantations (*ruqyah*), nor perceive evil omens (*taṭayyur*), but place their trust (*tawakkul*) in their Lord.” At this, ‘Ukkāshah bin Miḥṣan stood up and asked: “Pray to Allāh to make me one of them.” He ﷺ said, “You are one of them.” Then another man stood up and asked: “Pray to Allāh to make me one of them.” He ﷺ answered, “‘Ukkāshah has beaten you to it.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates the superior position of the Prophet ﷺ, whereby he was shown all the nations. This was either by way of a dream—and the visions of the prophets are a reality—or while awake, during the Prophet’s Night Journey (*Isrā’*), or otherwise. Allāh distinguishes His Prophet ﷺ according to His Will. We are shown the Bounty (*Fadl*) of

Allāh Most High which He has bestowed upon His Prophet ﷺ by making his Ummah the largest.

The ḥadīth also informs us of the virtue of placing one's trust (*tawakkul*) in Allāh Most High and reliance (*i'timād*) upon Him in repelling harm and attaining benefits; and of the recompense and reward which Allāh Most High has prepared for those who place their trust in Him.

The Shari'ah ruling on incantations (*ruqyah*) is that some are permitted: this refers to the supplications (*ad'iyyah*) which have been transmitted and established from the Prophet ﷺ; likewise, performing *ruqyah* with the verses of the Noble Qur'ān is also permissible. However, some forms of *ruqyah* are not permitted: this refers to the practices of the Time of Ignorance (*Jāhiliyyah*), and the erroneous practices and magic which are incompatible with sound faith (*īmān*) and complete trust in Allāh. Pessimism (*tashā'um*) and perceiving omens (*taṭayyur*) are also prohibited.

٢٣ - عن ابن عباس رضي الله عنهما أيضاً: أَنَّ رَسُولَ اللَّهِ كَانَ يَقُولُ: اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَبْتُ، وَبِكَ خَاصَّمْتُ. اللَّهُمَّ أَعُوذُ بِعَزَّتِكَ؛ لَا إِلَهَ إِلَّا أَنْتَ أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ، وَالْجِنُّ وَالإِنْسُ يَمُوتُونَ.

It is also narrated from Ibn 'Abbās رضي الله عنهما that the Messenger of Allāh ﷺ used to say:

"O Allāh! I have submitted to You; I have faith in You; I place my trust in You; I turn to You; and I have argued for You. O Allāh, I seek refuge in Your Might, [for] there is no god but You, that You do not misguide me. You are the Ever Living, Who never dies, whereas mankind and *jinn* will all die."

[Muslim]

Wisdom of the ḥadīth

It is an obligation upon believers that they place their trust (*tawakkul*) in Allāh Most High alone, and seek His Protection. This is because He is described with the characteristics of Perfection (*Kamāl*). Thus, He alone can be relied upon, whereas every created being is powerless and destined for death and therefore not fit to be relied upon.

We are to adopt this supplication of the Prophet ﷺ as a model incorporating various expressions of good, which illustrate true faith and the utmost certainty.

٤ - عن ابن عَبَّاسٍ ﷺ قَالَ: كَانَ آخِرُ قَوْلِ إِبْرَاهِيمَ ﷺ حِينَ أُلْقِيَ فِي النَّارِ: حَسْبِيُّ اللَّهُ وَنِعْمَ الْوَكِيلُ.

It is also narrated from Ibn ‘Abbās ﷺ that he said:

‘The last words of Ibrāhīm ﷺ when he was thrown into the fire were: “Allāh [alone] is Sufficient for me and He is the Best Disposer of affairs.”’ [Bukhārī]

Wisdom of the hadīth

This indicates the virtue of placing one’s trust (*tawakkul*) in Allāh Almighty and the necessity of doing so in times of tribulation. The believer should adopt as his example the prophets and those who are close to Allāh Most High in supplication (*du‘ā’*) of Allāh Most High and placing all trust in Him.

LESSON 6

درس في علامات حب الله تعالى للعبد

ON THE SIGNS OF ALLĀH MOST HIGH'S LOVE FOR A SERVANT

Allāh Most High says:

﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبِّكُمُ اللَّهُ وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ﴾

Say [O Muhammad]: ‘If you love Allāh, then follow me; Allāh will love you and forgive you your sins. Allāh is Oft-Forgiving, Most Merciful.’ (3:31)

٢٥ - عن أبي هريرة ﷺ قال: قال رسول الله: ﴿إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَ لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالحَرْبِ، وَمَا تَقْرَبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَرَأُ عَبْدِي يَتَقْرَبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أَحِبَّهُ، فَإِذَا أَحِبَّتُهُ كُنْتُ سَمِعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبَصِّرُ بِهِ، وَيَدُهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلُهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلْنِي أَعْطِيَتُهُ، وَلَئِنْ اسْتَعَاذَنِي لَا أُعِذَنَهُ﴾.

It is narrated from Abū Hurayrah ﷺ that he said:

‘The Messenger of Allāh ﷺ said, “Allāh Most High has said: ‘I have declared war upon anyone who treats a friend (*walī*) of Mine with enmity. The most beloved thing with which My slave draws near to Me is that which I have enjoined upon him; and My slave continues to draw near to Me by performing supererogatory acts of worship (*nawāfil*) until I love him. When I love him, I become his hearing with which he hears, his sight

with which he sees, his hand with which he strikes and his leg with which he walks. If he asks Me for something, I will surely give it to him; and if he seeks My Protection, I will surely protect him.”” [Bukhārī]

Wisdom of the ḥadīth

The ḥadīth informs us that Allāh will exact revenge (*intiqām*) upon anyone who shows enmity to a friend of His. The meaning of ‘friend’ (*wali*) of Allāh is the pious believer who has gained closeness to Him by obeying His Orders and avoiding that which He has prohibited. The Most High says:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

Unquestionably, those who are close to Allāh, no fear need they have and neither shall they grieve (10:62)

Allāh’s Love (*Mahabbah*) is attained by performing obligatory acts (*farā’id*) and it increases when supererogatory acts (*nawāfil*) are performed. Performing obligatory acts takes priority over performing supererogatory acts, since these have been definitively commanded, and because it is due to these that a person is rewarded, just as he is punished if he neglects to perform them. In contrast, supererogatory acts have not been definitively commanded and while a person is rewarded as a result of performing them, he is not punished for neglecting to do so.

The words: ‘I become his hearing’ and so on, mean that Allāh will guard the believer’s hearing and other parts of his body from his using them other than in obedience to Allāh. Or it is an expression of Allāh’s Help (*Nasr*) and Support (*Ta’yid*) for His slave who loves Him. Thus, it is as if the Most High Himself descends to the position of the body parts, becoming equivalent to them and acting through them. It is not possible for the intended meaning of this to be that which is asserted by adherents of the doctrine of Dissolution and Unity (*Hulūl wa Ittihād*)—

may Allāh disgrace them—that Allāh unites and becomes synonymous with those who love Him, or that He [literally] enters their limbs. Allāh is Far Above that.

The supplication (*du‘ā*) of those who are close to Allāh is answered, even if time elapses; or else Allāh will exchange it for that which is better, whether in this world or in the Hereafter.

٢٦ - وعن عائشة ﷺ: أنَّ رَسُولَ اللَّهِ ﷺ بَعثَ رَجُلًا عَلَى سَرِيَّةٍ فَكَانَ يَقْرَأُ لِأَصْحَاحِهِ فِي صَلَاتِهِمْ فَيَخْتِمُ بِـ﴿فَلْ هُوَ اللَّهُ أَحَدٌ﴾، فَلَمَّا رَجَعُوا ذَكَرُوا ذَلِكَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: سَلُوهُ لَا يَسِيرُ يَصْنَعُ ذَلِكَ؟ فَسَأَلُوهُ فَقَالَ: لَا نَهَا صِفَةُ الرَّحْمَانِ فَإِنَّا أَحِبُّ أَنْ أَقْرَأَ بِهَا. فَقَالَ رَسُولُ اللَّهِ: أَخْبِرُوهُ أَنَّ اللَّهَ تَعَالَى يُحِبُّهُ.

It is narrated from ‘Ā’ishah ﷺ:

that the Messenger of Allāh ﷺ sent a man to lead a military detachment. He used to recite to his Companions in the prayer (*ṣalāh*), concluding his recitation with [*Sūrat al-Ikhlas*]: *Say: ‘He is Allāh, One. . .’* (112:1–4). When they returned, they mentioned this to the Messenger of Allāh ﷺ, who said, “Ask him why he does so.” He was asked and he said, “Because it is the description of the Merciful (*ar-Rahmān*), so I love to recite it. Then the Messenger of Allāh ﷺ told them, “Tell him that Allāh Most High loves him.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The man in question here is Kulthūm ibn Hidm.

The ḥadīth reveals the permissibility of reciting two Qur’ānic sūrahs, in addition to *Sūrat al-Fātiḥah*, in a single unit of the prayer (*rak‘ah*), and the permissibility of repeating the same sūrah during the prayer.

The ḥadīth also shows how the Companions (*Sahābah*) would rush to the Messenger of Allāh ﷺ, seeking advice from him about every new development for which they did not know the ruling.

Sūrat al-Ikhlas contains that which is due to Allāh, Glory be to Him, in terms of acknowledging His Unity (*tawhid*). It describes that which is correct in terms of His creation turning towards Him with their needs, and seeking Him alone in all their affairs; and, on the other hand, that which is impossible in terms of Him begetting anyone, or Himself being begotten.

We also learn that actions are [judged] according to their underlying objectives (*maqāṣid*), and that anyone who seeks closeness to Allāh by doing that which Allāh loves, Allāh Most High will love him.

٢٧ - وعن أبي هريرة رض عن النبي ﷺ قال: إِذَا أَحَبَ اللَّهُ تَعَالَى الْعَبْدَ، نَادَى جِبْرِيلَ: إِنَّ اللَّهَ تَعَالَى يُحِبُّ فُلَانًا، فَأَحَبَّهُ، فَيُحِبُّهُ جِبْرِيلُ، فَيُنَادِي فِي أَهْلِ السَّمَاوَاتِ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا، فَأَحَبَّهُ، فَيُحِبُّهُ أَهْلُ السَّمَاوَاتِ، ثُمَّ يُوَضِّعُ لَهُ الْقَبُولُ فِي الْأَرْضِ.

It is narrated from Abū Hurayrah رض that he said:

'The Prophet صلی الله علیه و آله و سلم said, "When Allāh loves a slave, he calls to Jibrīl: 'Truly, Allāh Most High loves so-and-so, so love him!' and Jibrīl loves him. Then [Jibrīl] calls out to the people of heaven [i.e. the angels]: 'Truly, Allāh loves so-and-so, so love him!' and the people of heaven love him. Then he is granted acceptance on Earth.'" [Bukhārī and Muslim]

وفي رواية لمسلم: قال رسول الله: ﷺ إِنَّ اللَّهَ تَعَالَى إِذَا أَحَبَ عَبْدًا دعا جِبْرِيلَ، فَقَالَ: إِنِّي أَحَبُّ فُلَانًا فَأَحِبُّهُ، فَيُحِبُّهُ جِبْرِيلُ، ثُمَّ يُنَادِي فِي السَّمَاوَاتِ، فَيَقُولُ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحَبَّهُ، فَيُحِبُّهُ أَهْلُ السَّمَاوَاتِ، ثُمَّ يُوَضِّعُ لَهُ الْقَبُولُ فِي الْأَرْضِ، وَإِذَا أُبْغَضَ عَبْدًا دَعَا جِبْرِيلَ، فَيَقُولُ: إِنِّي أُبْغَضُ فُلَانًا فَأَبْغِضُهُ، فَيُبْغِضُهُ جِبْرِيلُ ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاوَاتِ: إِنَّ اللَّهَ يُبْغِضُ فُلَانًا فَأَبْغِضُوهُ، ثُمَّ يُوَضِّعُ لَهُ الْبَغْضَاءُ فِي الْأَرْضِ.

Another narration of Muslim states: The Messenger of صلی الله علیه و آله و سلم said:

“Whenever Allāh loves a slave, He calls Jibrīl and says: “I love so-and-so, so love him.” So Jibrīl loves him. Then [Jibril] calls out in the heavens saying: ‘Allah loves so-and-so, so love him!’ and the people of heaven [i.e. the angels] love him. Then he is granted acceptance on Earth. And when Allāh hates a slave, He calls Jibrīl and says: “I hate so-and-so, so hate him.” So Jibrīl hates him. Then [Jibril] calls out to the people of heaven: ‘Truly, Allāh hates so-and-so, so hate him!’ [and they hate him]. Then he becomes the object of hatred on Earth.”

[Shaykh Nabḥānī notes:] The believer shows love (*ulfah*) [to people] and is likewise regarded with love. In contrast, the hypocrite (*munāfiq*) does not show love, nor is he regarded with love, and there is no good (*kahyr*) within him. This kind of affectionate love is a mercy (*rahmah*) from Allāh which He places in the heart of the person whom He loves. This ḥadīth indicates that acceptance on Earth is not gained by money, fame or position; rather, it is gained by love for Allāh and His Messenger ﷺ and by righteous actions.

Wisdom of the ḥadīth

According to the ḥadīth, acceptance on Earth comes as a result of loving and being loved by Allāh. Such acceptance manifests in love in the hearts of good and religious people (*ahl ad-din wa'l-khayr*) towards the believer, and their kind words about him. This is just as Allāh has caused the righteous predecessors (*Salaf*) of this Ummah, such as Abū Bakr and ‘Umar [to be regarded and remembered].

However, it is important to be aware that the love or hate with which people regard a believer refers only to the love or hate of good and worthy people (*ahl al-fadl wa'l-khayr*). This does not detract from a righteous man regarding sinners with hatred; nor does it apply to the love which sinners show for their own kind. The believer sees with the Light (*Nūr*) of Allāh, and loves those who love Allāh.

Chapter Two

في فضل طلب العلم والدلالة على الخير

ON THE VIRTUE OF SEEKING KNOWLEDGE
AND ON CALLING TO GUIDANCE



LESSON 7

درس في فضل طلب العلم

ON THE VIRTUE OF SEEKING KNOWLEDGE (*ILM*)

Allāh Most High says:

﴿فَلْمَنِيَ الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ﴾

Say: ‘Are those who know equal to those who know not?’ (39:9)

﴿يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أَوْتُوا الْعِلْمَ دَرَجَاتٍ﴾

Allāh will exalt by degrees those of you who have attained to faith and those who have been granted knowledge (58:11)

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ﴾

It is only those of His slaves who have knowledge that fear Allāh (35:28)

٢٨ - وعن معاوية رض قال: قال رسول الله ﷺ: مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُفَقِّهُ فِي الدِّينِ.

It is reported from Mu‘āwiyah رض that he said:

‘The Messenger of Allāh ﷺ said, “Whomsoever Allāh desires good for, He grants him understanding (*fiqh*) in religion (*dīn*).”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

Understanding (*fiqh*) in religion (*dīn*) denotes knowledge of its rulings and instructions.

The ḥadīth indicates the excellence of sacred knowledge; for it comprises all that is good (*khayr*), and is a sign of success (*tawfiq*) from Allāh and His Pleasure (*Ridā*).

٢٩ - وعن أبي موسى عليه السلام قال: قال النبي صلوات الله عليه وآله وسلامه: مَثُلَّ مَا بَعَثْنَيَ اللَّهُ بِهِ مِنَ الْهُدَىٰ وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا؛ فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ قَبْلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَأَ، وَالْعُشْبَ الْكَثِيرَ، وَكَانَ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللَّهُ بِهَا النَّاسَ، فَشَرَبُوا مِنْهَا وَسَقُوا وَرَعُوا، وَأَصَابَ طَائِفَةٌ مِنْهَا أُخْرَى إِنَّمَا هِيَ قِيعَانٌ؛ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلَأً، فَذَلِكَ مَثُلٌ مَنْ فَقُهَ فِي دِينِ اللَّهِ، وَنَفَعَهُ مَا بَعَثْنَيَ اللَّهُ بِهِ، فَعَلِمَ وَعَلِمَ، وَمَثُلٌ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبِلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ.

It is narrated from Abū Mūsā [al-Ash‘arī] رض that he said:

‘The Prophet صلوات الله عليه وآله وسلامه said, “The guidance (*hudā*) and knowledge (*ilm*) with which Allāh has sent me are like abundant rain which falls on earth. A fertile part of it absorbs the water and brings forth a profusion of plants and grass. Another part of it is solid ground which retains the water, whereby Allāh makes it a benefit for people: they drink from it, irrigate their crops and sow their seeds. Another part of it is a sandy plane which neither retains the water nor produces plants. [The former] is the similitude of the person who attains deep understanding of the Religion (*Dīn*) of Allāh, and benefits from that with which Allāh has sent me. Thus, he learns it and teaches it to others. [The latter] is the similitude of the person who ignorantly and stubbornly pays no heed and accepts not Allāh’s Guidance with which I have been sent.”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The Muslim is encouraged to strive in both seeking and imparting knowledge (*ilm*), in order that its benefits are broader and reach more people.

There are three types of people with regards to knowledge: The best of these are those who learn knowledge, act upon it and teach it, thereby benefitting themselves and others. There are also those who learn knowledge and then transmit it to others who benefit from it; however, they do not strive to act in accordance with what they learn. These rank below the first group. Thirdly, there are those who turn away from knowledge. They do not listen to it in order to benefit from it themselves, neither do they learn it in order to transmit it to others. This group are among the worst of people.

٣٠ - وعن سهل بن سعد رض أنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعَلَيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَوَاللَّهِ لَأَنْ يَهْدِي اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعْمٍ.

It is narrated from Sahl ibn Sa‘d رض that he said:

‘The Prophet صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said to ‘Alī رض, “By Allāh, for Allāh to guide a single person through you is better for you than having red camels.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

Red camels (*humr an-na‘am*) are a metaphor for anything of great worth, since they were valued most highly by the Arabs at this time.

Thus, The ḥadīth indicates the virtue of calling people (*da‘wah*) to Allāh Almighty, and guiding mankind to the Truth (*Haqq*). This is an undertaking which is impossible without knowledge (*ilm*).

٣١ - وعن عبد الله بن عمرو بن العاص رض أنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: بَلَّغُوا عَنِي وَلَوْ آتَيْهُمْ وَحَدُّثُوا عَنْ بَنِي إِسْرَائِيلَ وَلَا حَرَّاجٌ، وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلَيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ.

It is narrated from ‘Abd Allāh ibn ‘Amr رض that he said:

‘The Prophet ﷺ said, “Transmit from me, even if it is only a single verse (*āyah*) [of the Qur’ān], and relate from the Children of Israel (Banū Isrā’īl) without restriction; but anyone who deliberately lies about me, let him take his place in the Fire (*Nār*).”’ [Bukhārī]

Wisdom of the ḥadīth

Muslims are obligated to seek knowledge in order to enable the dissemination of the Shari‘ah of Allāh Almighty. This obligation applies to the Muslim Ummah as a whole (*fard kifāyah*); so if it is performed by some of the Muslims, the obligation will be lifted from those remaining. Likewise, if none of the Muslims perform this obligation, the whole Community will have sinned.

The ḥadīth also informs us of the permissibility of narrating about events from the history of the Jews (Banū Isrā’īl) in order to draw lessons and warnings from it, provided that the narration has not been established as untrue. That which has been established and is closer to the Revealed Law (*Shar‘*) of Islām is more appropriate.

Lying about the Religion (*Dīn*) of Allāh Almighty and attributing false statements to the Messenger of Allāh ﷺ is one of the gravest sins (*kabā’ir*) and it will lead whoever commits it to the Fire (*Nār*). The ḥadīth encourages the believer to strive for truthfulness in speech and caution in narration, so as not to fall into lies, especially regarding the Revealed Law of Allāh Almighty. This requires knowledge (*ilm*) which is rigorously authenticated and precise.

٣٢ - وعن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَمَنْ سَلَكَ طَرِيقًا يَأْتِمُسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ.

It is narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh ﷺ said, “Whoever follows a path seeking knowledge

(‘ilm), Allāh makes easy for him a path to Paradise (*Jannah*).”
[Muslim]

Wisdom of the ḥadīth

This ḥadīth indicates the virtue of seeking knowledge (*ṭalab al-‘ilm*). It is a path of entrance into Paradise (*Jannah*) because it makes a Muslim fully aware of his affair, guides him to perform pious acts and places in his heart a light with which to distinguish between truth (*haqq*) and falsehood (*bāṭil*), and to differentiate between correct actions and corrupt actions.

٣٣ - وَعَنْ أَبِي هُرَيْرَةَ أَيْضًا أَنَّ رَسُولَ اللَّهِ قَالَ: مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أَجْوَرِ مَنْ تَبَعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أَجْوَرِهِمْ شَيْئًا.

It is also narrated from Abū Hurayrah  that the Messenger of Allāh  said, “Whoever calls others to guidance (*hudā*) will have a reward equal to the reward of those who follow him, without that decreasing their reward in any way.” [Muslim]

Wisdom of the ḥadīth

The reward of those who learn, teach and call to knowledge (*‘ilm*) is multiplied, due to the universality of its virtue and its manifold benefits.

٣٤ - وَعَنْ أَبِي هُرَيْرَةَ أَيْضًا قَالَ: قَالَ رَسُولُ اللَّهِ: إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٌ جَارِيَةٌ، أَوْ عِلْمٌ يُتَعَفَّعُ بِهِ، أَوْ وَلَدٌ صَالِحٌ يَدْعُو لَهُ.

It is also narrated from Abū Hurayrah  that he said:

‘The Messenger of Allāh  said, “When a man dies, his actions are cut off except three things: ongoing charity (*sadaqah jāriyah*), knowledge (*‘ilm*) which is beneficial, or a virtuous son [i.e. descendant] who supplicates for him.”’ [Muslim]

Wisdom of the ḥadīth

Actions come to an end with death and so does the reward for them. However, there are three types of action for which a believer will continue to reap reward after death, for as long as the effect of these actions continues.

The ḥadīth indicates the virtue of seeking and imparting knowledge (*ilm*), as well as encouraging others to do so, in order to be rewarded and recompensed after death. This includes teaching and writing books of knowledge.

Likewise, the virtue of works of charity (*sadaqāt jāriyah*) which continue to be beneficial, such as an endowment (*waqf*) for a mosque or hospital, means that the reward for them will be ongoing.

The ḥadīth also encourages believers to give their children a virtuous Islamic upbringing, in order to benefit from their children's righteous actions, such as seeking forgiveness (*istighfār*) and making supplication (*du'a'*) on their parents' behalf.

٣٥ - وعن عبد الله بن عمرو بن العاص ﷺ قال: سمعت رسول الله ﷺ يقول: إِنَّ اللَّهَ لَا يُقْبِضُ الْعِلْمَ اِنْتَرَاعًا يَتَنَزَّهُ مِنَ النَّاسِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّىٰ إِذَا لَمْ يُبْقِيْ عَالِمًا، اتَّخَذَ النَّاسُ رُؤُوسًا جُهَّالًا، فَسُئِلُوا فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلَّوْا وَأَضَلُّوا.

It is narrated from 'Abd Allāh ibn 'Amr ﷺ that he said:

'I heard the Messenger of Allāh ﷺ say: "Truly, Allāh does not take away knowledge (*ilm*) by snatching it from the people. Rather, He takes away knowledge by taking away the scholars ('ulamā'), until not a single scholar remains. Then the people will take ignorant people as their leaders, who [when they are asked,] will deliver fatwas without knowledge. Thus, they will go astray and lead others astray." [Bukhārī and Muslim]

Wisdom of the ḥadīth

The scholars (*'ulamā'*) embody safety (*amānah*) for the people on Earth [i.e. by elucidating the *Dīn* for them] and are a source of virtue and good.

The ḥadīth informs the '*ulamā'* of the good news: that Allāh Almighty has bestowed His Grace (*Fadl*) upon them, without taking away the knowledge (*'ilm*) which He has granted them.

It encourages us to seek knowledge, so that there may be more '*ulamā'* and people may benefit from them in terms of knowledge and insight in matters of religion.

Anyone who claims to have knowledge and gives people legal opinions (*fatāwā*) based on ignorance, harms himself by fabricating lies about Allāh Most High and harms the people by deceiving them with regards to the Truth (*Haqq*). Thus, the believer is warned against seeking legal opinions from the ignorant, or delivering any fatwa without knowledge.

Scarcity of religious knowledge is one of the signs (*'allāmāt*) of the approach of the Day of Resurrection (*Qiyāmah*).

LESSON 8

درس في الدلالة على الخير والدعاة إلى الهدى والتعاون على البر والتقوى
وفضل من سن سنة حسنة وذم من سن سنة سيئة أو دعا إلى ضلاله

ON LEADING TO GOOD (*KHA YR*), CALLING
TO GUIDANCE (*HUDĀ*), CO-OPERATING IN
RIGHTEOUSNESS AND FEAR OF ALLĀH
(*BIRR WA TAQWĀ*), THE VIRTUE OF
SOMEONE WHO ESTABLISHES A GOOD
PRACTICE (*SUNNAH HASANAH*) AND
CENSURE FOR SOMEONE WHO
ESTABLISHES A BAD PRACTICE (*SUNNAH
SAYYI'AH*)

Allāh Most High says:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ﴾

Invite to the way of your Lord with wisdom and good instruction
(16:125)

﴿وَلْتَكُن مِّنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ﴾

*Let there arise out of you a group of people inviting to [all that is]
good* (3:104)

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۝ وَلَا تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدُوانِ﴾

*Co-operate in righteousness (*birr*) and fear of Allāh (*taqwā*), but do
not co-operate in sin and aggression* (5:2)

﴿وَالْعَصْرِ، إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ، إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾

By Time ('Asr), truly, man is in loss; except those who believe and perform righteous actions, and advise one another to the truth, and advise one another to patience. (103:1-3)

Imām Nawawī comments in *Riyād as-Šalihīn*: Imām Shāfi'ī mentions in the commentary of *Sūrat al-'Asr* that people—or the majority of them—are heedless with regard to contemplating this sūrah.

٣٦ - وعن أبي مسعود البدرى ﷺ قال: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ دَلَّ عَلَىٰ خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ.

It is narrated from Abū Mas'ūd al-Badrī ﷺ that he said:

"The Messenger of Allāh ﷺ said, "Whoever guides someone to [perform] good will have a reward equal to the reward of the person who performed that good." " [Muslim]

Wisdom of the ḥadīth

The occasion of this ḥadīth, as related by Muslim, was that a man asked the Prophet ﷺ: "Provide me with a mount." He ﷺ replied: "I have none." Then another man said: "O Messenger of Allāh, I will direct him to someone who will provide him with a mount." So the Messenger of Allāh ﷺ said: "Whoever guides someone to [perform] good . . ."

The ḥadīth encourages us to strive to perform good (*khayr*) and to guide others to do so. This is because the person who causes a righteous action obtains the equivalent of that which the person who performs the action obtains in terms of recompense and reward.

٣٧ - وعن أبي هريرة ﷺ أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ دَعَا إِلَىٰ هُدًىٍ، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أَجْرِهِ مَنْ تَبَعَهُ، لَا يَنْقُصُ ذلِكَ مِنْ أَجْرِهِمْ شَيْئًا، وَمَنْ دَعَا إِلَىٰ ضَلَالٍ، كَانَ عَلَيْهِ مِنَ الْأَثْمِ مِثْلُ آثَامِ مَنْ تَبَعَهُ، لَا يَنْقُصُ ذلِكَ مِنْ آثَارِهِمْ شَيْئًا.

It is narrated from Abū Hurayrah  that the Messenger of Allāh  said:

“Whoever calls others to guidance (*hudā*) will have a reward equal to the reward of those who follow him, without that decreasing their reward in any way. And whoever calls others to error (*dalālah*), has committed sin equal to the sins of those who follow him, without that decreasing their sins in any way.”
[Muslim]

Wisdom of the ḥadīth

This ḥadīth elucidates the principle that the person who causes an action and the one who is directly responsible for it are equal in terms of the resulting punishment or reward which they receive. The one who causes good has his reward multiplied; similarly, the one who causes evil has his punishment multiplied.

A Muslim should therefore consider the consequences of matters and the results of his actions. He should strive for what is best in order to be a good example. It is also incumbent upon him to beware of false calls (*da‘wāt zā’ifah*), and to avoid anything (or person) associated with evil, because he is responsible for his actions.

٣٨ - وعن سهل بن سعد الساعدي  أنَّ رَسُولَ اللَّهِ  قَالَ لِعَلِيٍّ  يَوْمَ خَيْرٍ: انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَحْبُّ عَلَيْهِمْ مِنْ حَقٍّ اللَّهُ تَعَالَى فِيهِ، فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعْمَ.

It is narrated from Sahl ibn Sa‘d as-Sā‘idi :

that the Messenger of Allāh  said to ‘Alī  on the day of the Battle of Khaybar [when he gave him the banner], “Advance cautiously until you reach their open places; then invite them to

Islām and inform them of the Rights of Allāh which are obligatory for them. By Allāh, for Allāh to guide a single person through you is better for you than having red camels.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The Battle of Khaybar was in the year 7/628. Khaybar was a village inhabited by Jews lying approximately eight *burud* (95 miles) from al-Madīnah al-Munawwarah in the direction of Syria (*Shām*).

Red camels (*humr an-na‘am*) are a metaphor for anything of great worth, since they were valued most highly by the Arabs at this time. Thus, The ḥadīth indicates the virtue of calling people to Allāh Almighty, and guiding mankind to that which is good (*khayr*) and the Truth (*Haqq*), in keeping with the great recompense and abundant reward which result from doing so.

The ḥadīth also shows the loftiness of Islām in terms of the manner in which people are called to it (*da‘wah*), the etiquettes of fighting for it (*jihād*) and the extent to which it goes to save humanity from error (*dalālah*) and ruin (*diyāq*).

٣٩ - عن جرير بن عبد الله ﷺ عن رسول الله ﷺ أَنَّهُ قَالَ: مَنْ سَنَّ فِي الْإِسْلَامِ سَنَّةً حَسَنَةً فَلَهُ أَجْرٌ هَا وَأَجْرٌ مَنْ عَوَلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرُهُمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سَنَّةً سَيِّئَةً كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ، مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ.

It is narrated from Jarīr ibn ‘Abd Allāh ﷺ:

from the Messenger of Allāh ﷺ, that he said, “Whoever establishes a good practice (*sunnah*) in Islām, he will have the reward for it and the reward of anyone who practises it after him, without that decreasing their reward in any way. And whoever establishes a bad practice in Islām, he will bear the sin

(*wizr*) for it and the sin of anyone who practises it after him, without that decreasing the sin which they bear for it.” [Muslim]

This is part of the ḥadīth.

Wisdom of the ḥadīth

This ḥadīth provides an inducement for Muslims to be virtuous examples through acts of good (*khayr*), righteousness (*birr*) and excellence (*iḥsān*), and cautions against them being bad examples through that which is false (*bāṭil*) or reprehensible (*munkar*).

Whoever strives for what is good will have the same reward as the person who performs that good; and whoever strives in doing what is evil will bear the same sin (*ithm*) as the person who commits that sin.

Any new matter which is advantageous and beneficial is considered to be a good innovation (*bid‘ah hasanah*). However, any new matter which contains evil and error is a bad and erroneous innovation (*bid‘ah sayyi’ah*). This ḥadīth is therefore considered a source of differentiation between good and bad innovations.

٤٠ - وَعَنْ أَبْنَى مُسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ مِنْ نَفْسٍ تُقْتَلُ ظُلْمًا إِلَّا كَانَ عَلَى أَبْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا، لِأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَ القَتْلَ.

It is narrated from Ibn Mas‘ūd :

that the Prophet  said, “No soul is unjustly killed without responsibility for it falling on the elder son of Ādam because he was the first to establish the practice (*sunnah*) of murder.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The elder son of Ādam is referred to in the Words of the Most High:

﴿وَأَتْلُ عَلَيْهِمْ نَبَأً أَبْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَبَا فُرْبَانًا فَتُقْبَلُ مِنْ أَحَدِهِمَا وَلَمْ يُتَقْبَلْ مِنَ الْأَخْرِ قَالَ لَآتَنَاكُمْ ﴾
 ﴿قَالَ إِنَّمَا يَتَقْبَلُ اللَّهُ مِنَ الْمُتَقْبِلِينَ﴾

And recite to them the story of the two sons of Ādam in truth; when each offered a sacrifice, it was accepted from the one but not from the other. He [i.e. the latter] said: ‘I will surely, kill you.’ He [i.e the former] said: ‘Truly, Allāh accepts only from those who fear Him (muttaqūn).’ (5:27)

until the Words of the Most High:

﴿فَطَوَعَتْ لَهُ نَفْسُهُ قَتَلَ أَخِيهِ فَقَتَلَهُ فَاصْبَحَ مِنَ الْخَاسِرِينَ﴾

Then his soul made fair-seeming to him the murder of his brother; so he murdered him and became one of the losers. (5:30)

The ḥadīth informs us that the person who is the cause of the action, and who encourages others to perform it and draws their attention to it, will receive, as a result of the action, the same reward or punishment as the person who is directly responsible for performing it. The responsibility which he bears may even be greater. This is a severe caution and strong threat to anyone whose self (*nafs*) tempts him to innovate something amongst Muslims which they would thereafter imitate. Whether the innovation is theoretical or behavioural, related to conduct with others, a belief or an act of worship, the sin associated with this innovation will catch up with him, as well as the sins of all who have followed him in it.

٤١ - وعن أبي موسى الأشعري رض عن النبي صل أنَّهُ قَالَ: الْخَازِنُ الْمُسْلِمُ الْأَمِينُ
 الَّذِي يُنْعَدُ مَا أُمِرَ بِهِ فَيُعْطِيهِ كَامِلًا مُؤْفَرًا طَيِّبَةً بِهِ نَفْسُهُ فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ، أَحَدُ
 الْمُتَصَدِّقِينَ.

It is narrated from Abū Mūsā al-Ash‘arī رض:

from the Prophet ﷺ, that he said, “The honest Muslim trustee (*khāzin*) who carries out what he is ordered to do fully, generously, and cheerfully, and pays it to the person whom he was ordered to pay it, is one of the givers of charity (*mutaṣaddiqūn*).” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The word: ‘trustee’ (*khāzin*) refers to someone who accumulates and secures another’s wealth with their permission. The ḥadīth informs us that anyone who is entrusted to implement good works, and undertakes to do so cheerfully and willingly, will receive the same reward as the person who actually does the good work, i.e. the one who entrusted him with implementing it.

Likewise, anyone who participates in or contributes to the implementation of a work which is beneficial or removes a harm, even if he does not spend from his wealth in doing so, [will also receive the same reward as the person actually responsible for the work.]

The ḥadīth shows the concern which Islām assigns to fulfilling obligations and responsibilities completely and fully, without any change to what has been ordered or any loss of rights. Furthermore, the sincere and trustworthy employee, who spends from the wealth of the Ummah for the general benefit, will be rewarded as if he has spent from his own personal wealth.

1 [This is a summary of a longer ḥadīth.]

Chapter Three

في التوبة

ON REPENTANCE



LESSON 9

درس في التوبة

ON REPENTANCE (*TAWBAH*)

Allāh Most High says:

﴿وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾

And all of you turn to Allāh in repentance, O believers, that you may be successful. (24:31)

﴿وَاسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ﴾

And seek forgiveness from your Lord; then turn to Him in repentance. (11:90)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ثُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا﴾

O you who believe, turn to Allāh in sincere repentance! (66:8)

٤٢ - وعن أنس بن مالك ﷺ قال: قال رَسُولُ اللَّهِ ﷺ: لَلَّهُ أَفْرَحُ بِتَوْبَةِ عَبْدٍ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرٍ وَقَدْ أَخْلَقَهُ فِي أَرْضٍ فَلَاءٍ.

It is narrated from Anas ibn Mālik ﷺ that he said:

‘The Messenger of Allāh ﷺ said, “Truly, Allāh is more delighted by the repentance (*tawbah*) of one of His slaves than one of you would be on unexpectedly finding his camel which he had lost in a vast desert.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The meaning of: ‘delight’ (*farah*), for a person, is happiness and the heart’s pleasure at obtaining what it desires. With respect to Allāh Most High, however, Delight is one of the Attributes (*Šiffāt*) of the Most High which befit His Exaltedness (*Jalāl*) and Perfection (*Kamāl*); it is not as the delight of created creatures.

The ḥadīth indicates the extent of Allāh Most High’s Mercy (*Rahmah*) for His slaves, in accepting their repentance (*tawbah*), and His Love (*Hubb*) towards them.

Allāh Most High says:

﴿إِنَّ اللَّهَ يُحِبُّ التَّوَابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ﴾

Truly, Allāh loves those who turn unto Him in repentance and loves those who purify themselves (2:222)

This creates a desire in the heart of the believer to repent, and spurs him to do so.

In addition, we are invited to emulate the example of the Prophet ﷺ in teaching through parables in order to exemplify and clarify the intended meaning. It is also permissible to employ oaths for emphasising that which is useful and beneficial.

٤٣ - وعن أبي موسى عبد الله بن قيس الأشعري رض عن النبي ﷺ، قال: إِنَّ اللَّهَ تَعَالَى يَسْطُطُ يَدَهُ بِاللَّيلِ لِيَتُوبَ مُسِيءُ النَّهَارِ، وَيَسْطُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيلِ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا.

It is narrated from Abū Mūsā al-Ash‘arī رض from the Prophet ﷺ that he said,

“Allāh Most High stretches out His Hand at night, so that the sinner of the day may repent; and He stretches out His Hand in

the daytime, so that the sinner of the night may repent, until the sun rises from the West.” [Muslim]

Wisdom of Hadith

Regarding the phrase: ‘stretches out His Hand’ (*yabsuṭu yadahu*), Allāh knows best as to the reality of His Hand and the manner in which He outstretches it. Some of the people of knowledge (*ahl al-‘ilm*) view this as an expression of the unfolding and extent of Allāh’s Mercy (*Rahmah*) and His opening the door of repentance (*tawbah*) for His slaves. However, the first position is sounder.

The ḥadīth informs us that Allāh’s Mercy towards His slaves and Pardoning (*‘afw*) of them encompasses all times. He does not single out one time for this at the expense of another, even if some times are distinct from others [i.e. in the way that night time is distinct from daytime]. Hence, the believer should hasten to repent whenever he commits sin: whether in the night or the daytime.

Allāh will continue to accept the believer’s [sincere] repentance as long as the door of repentance remains open. This door will close when the sun rises from the West, which is one of the Major Signs (*‘Alāmāt Kubrā*) indicating the approach of the Hour [of Judgement] (*Sā‘ah*).

٤٤ - وَعَنْ أَبِي هُرَيْرَةَ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَابَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ
مِنْ مَغْرِبِهَا تَابَ اللَّهُ عَلَيْهِ.

It is narrated from Abū Hurayrah  who said:

‘The Messenger of Allah  said, “Whoever repents before the sun rises from the West, Allah will forgive him.”” [Muslim]

Wisdom of hadīth

The ḥadīth indicates that Allāh Most High accepts the repentance (*tawbah*) of His slaves, out of His Grace (*Fadl*), if it fulfils the necessary conditions. These include: that the person must repent before the sun

rises from the West. This appears in the exegesis (*tafsir*) of the Words of the Most High:

﴿يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا﴾

The day when some of the signs of your Lord come, it will do a person no good to believe then, if he believed not before, nor earned good with his faith (6:158)

According to the *tafsir*, this refers to the sun rising from the West.

٤٥ - وعن أبي سعيد الخدري رض أنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ قُتِلَ تِسْعَةً وَتِسْعِينَ نَفْسًا، فَسَأَلَ عَنْ أَعْلَمِ أَهْلِ الْأَرْضِ، فَدُلِّلَ عَلَى رَاهِبٍ، فَأَتَاهُ فَقَالَ: إِنَّهُ قُتِلَ تِسْعَةً وَتِسْعِينَ نَفْسًا فَهُلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: لَا، فَقَتَلَهُ فَكَمَلَ بِهِ مِئَةً، ثُمَّ سَأَلَ عَنْ أَعْلَمِ أَهْلِ إِلَارْضٍ، فَدُلِّلَ عَلَى رَجُلٍ عَالِمٍ. فَقَالَ: إِنَّهُ قُتِلَ مِئَةً نَفْسٍ فَهُلْ لَهُ مِنْ تَوْبَةٍ؟ فَقَالَ: نَعَمْ، وَمَنْ يَحُولُ بَيْنَهُ وَبَيْنَ التَّوْبَةِ؟ انْطَلَقَ إِلَى أَرْضٍ كَذَا وَكَذَا فَإِنَّ بِهَا أَنْاسًا يَعْبُدُونَ اللَّهَ تَعَالَى فَاعْبُدُ اللَّهَ مَعَهُمْ، وَلَا تَرْجِعْ إِلَى أَرْضِكَ فَإِنَّهَا أَرْضُ سُوءٍ، فَانْطَلَقَ حَتَّى إِذَا نَصَفَ الطَّرِيقَ أَتَاهُ الْمَوْتُ، فَاخْتَصَمَتْ فِيهِ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ العَذَابِ. فَقَالَتْ مَلَائِكَةُ الرَّحْمَةِ: جَاءَ تَائِبًا، مُغَيْلًا بِقَلْبِهِ إِلَى اللَّهِ تَعَالَى، وَقَالَتْ مَلَائِكَةُ العَذَابِ: إِنَّهُ لَمْ يَعْمَلْ خَيْرًا قَطُّ، فَأَتَاهُمْ مَلَكٌ فِي صُورَةِ آدَمِيٍّ فَجَعَلُوهُ بَيْنَهُمْ -أَيْ حَكْمًا- فَقَالَ: قِيسُوا مَا بَيْنَ الْأَرْضَيْنِ فَالَّتِي أَدَى فَهُوَ لَهُ، فَقَاسُوا فَوَجَدُوهُ أَدْنَى إِلَى الْأَرْضِ التِي أَرَادَ، فَقَبَضَتْهُ مَلَائِكَةُ الرَّحْمَةِ.

It is narrated from Abū Sa‘id al-Khudrī رض that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said,

“From amongst those who came before you there was a man who killed ninety-nine people. Then he asked about the most learned person on Earth and was directed to a monk. He came to him and told him that he had killed ninety-nine people and [asked] whether it were [still] possible for him to repent. [The

monk] replied: ‘No.’ So [the man] killed him, thereby completing one hundred [people whom he had killed]. Then he asked about the most learned person on Earth and was directed to a scholar. He told him that he had killed one hundred people and [asked] whether it were [still] possible for him to repent. [The scholar] replied: ‘Yes, for who would prevent him from repenting (*tawbah*)? Go to such-and-such land, where there are people who worship Allāh Most High. Worship Allāh with them and do not return to your land, for it is a land of evil.’ [The man] set off and journeyed until, when he was half way there, death came to him. Then the Angels of Mercy (*Malā’ikat ar-Rahmah*) and the Angels of Torment (*Malā’ikat al-‘Adhāb*) argued over him. The Angels of Mercy said: ‘He came in repentance, turning wholeheartedly towards Allāh Most High.’ The Angels of Torment said: ‘He did no good whatsoever.’ Then there came an angel in human form, whom they appointed amongst them—i.e. as arbitrator. He said: ‘Measure the distance between the two lands. Whichever one of them he is closer to, this is the one he belongs to.’ So they measured and found that he was closer to the land to which he was headed. So the Angels of Mercy seized him.” [Bukhārī and Muslim]

Imām Nawawī says: ‘The scholars (*‘ulamā’*) have said that repentance (*tawbah*) from every sin is obligatory. If the act of disobedience is between the slave and Allāh Most High alone, without infringing upon the right of another person, then three conditions must be fulfilled [for the repentance to be accepted]:

First: that he desists from this sin. Second: that he regrets what he did. Third: that he determines never to revert to it. If any of these three conditions are missing, his repentance will not be valid.

If the sin affects another person, then there are four conditions [which must be fulfilled for the repentance to be accepted]: the three

aforementioned conditions, in addition to which he must discharge the right of the person whom he has sinned against. Thus, if it is an issue of money or similar, he must return it. If it is due to a defamation or similar, he must inform him about it, or seek his pardon. If he has committed back-biting (*ghibah*), he must ask him for absolution.

He must repent from all sins. If he only repents from some of them, his repentance for these sins will be valid, according to those who hold the correct view. However, his other sins will remain upon him. The obligation to repent has been demonstrated by the proofs of the Book of Allāh, the Sunnah and the consensus (*ijmā'*) of the scholars.'

Wisdom of the ḥadīth

This is an example of the excellence of the Prophet's  style in instructing and warning by means of citing real-life examples. It also indicates the permissibility of relating reports about past nations which do not include anything contradicted by the message of Islām.

The ḥadīth teaches us that people who are willing to do what is good and right will always return to uprightness, even if their desires (*ahwā'*) take them away from the path of guidance (*hudā*) for a time.

We also learn that knowledge (*'ilm*) with a lack of worship (*'ibādah*) is preferable to much worship with ignorance. This is because an ignorant worshiper may commit evil while trying to do good. Thus, he destroys and is destroyed. A knowledgeable person, on the other hand, is guided by the light of knowledge and is thereby enabled to attain what is right and true. Hence, he benefits himself and benefits others.

The door of repentance (*tawbah*) is open and repentance is accepted, no matter how great a person's sin or how many his transgressions. This includes the repentance of someone who has deliberately killed. The scholars (*'ulamā'*) are in agreement on this, since it is clear from The ḥadīth that the protagonist killed people deliberately and aggressively [i.e. not in self-defence]. However, this did not prevent his repentance from being accepted. Moreover, even though this was in accordance with

previous Revealed Law (*Shar'*), it is nevertheless supported by our Revealed Law, such as the Words of the Most High in *Sūrat al-Furqān*:

﴿إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلاً صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ﴾

Except those who repent and believe and do righteous deeds; for those, Allāh will change their sins into good deeds. (25:70)

This follows the words of the Most High:

﴿وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ﴾

...nor kill the soul which Allāh has forbidden, except for just cause.
(25:68)

. . . Furthermore, whoever calls to good and is appointed to treat people [i.e. to treat moral sickness] must possess profound wisdom (*hikmah*) in order to discern that which will benefit people. He must use this wisdom to tread the path of hope (*amal*) and open with it the door of expectation (*rajā*).

Believers should also avoid those who transgress (*ahl al-ma'āṣī*) and dissociate from them completely as long as they persist in this. Instead, they should associate with people who fear Allāh (*ahl at-taqwā*), have knowledge and are upright.

The ḥadīth illustrates Allāh Most High's Love (*Hubb*) of his slaves' repentance. Thus, He informs the angels of this with pride and leads His repentant slaves to salvation.

It is necessary to exert effort and bear hardship in order to join the ranks of the righteous (*ṣalihūn*). Performing the actions of those who are close to Allāh (*muqarrabūn*) is proof of genuine desire to turn in repentance to Allāh Almighty.

The report also demonstrates that it is good etiquette, when describing a condition or relating a conversation about someone else

which one dislikes to describe, to do so in the third person. Similarly, if one addresses that which is disliked to someone else, one should not include them in it, in order to observe the appropriate etiquette (*adab*). This is indicated by the words: “. . he had killed. . and whether it were [still] possible for him [to repent]. . for who would prevent him from repenting (*tawbah*)?”

The ḥadīth also contains an indication of the angels’ ability to materialise in visible form. It also alludes to the superiority of man, whereby Allāh caused the arbitrating angel to take human form.

Chapter Four

في الصلاة

ON PRAYER (*SALĀH*)



LESSON 10

درس في فضل الوضوء

ON THE MERITS OF ABLUTION (*WUDŪ'*)

Allāh Most High says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ﴾

*O you who believe! When you stand to perform the prayer (*salāh*), wash your faces. . . until the end of the verse:*

﴿مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَكُنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلَيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ شَكُورُونَ﴾

Allāh does not wish to place you in difficulty; rather, He wishes to purify you and to complete His Favour upon you, that you may be thankful. (5:6)

٤٦ - وعن أبي هريرة ﷺ قال: سمعت رسول الله ﷺ يقول: إن أمتي يدعون يوم القيمة غرراً محجلين من آثار الوضوء، فمن استطاع منكم أن يطيل غرتته فليفعل.

It is narrated from Abū Hurayrah ﷺ that he said:

'I heard the Messenger of Allāh ﷺ say, "On the Day of Resurrection (*Yawm al-Qiyāmah*), my Ummah will be summoned with blazing white foreheads and radiant limbs¹ from the traces of ablution (*wudū'*). Whoever is capable of extending his radiance should do so.'" [Bukhāri and Muslim]

Wisdom of the ḥadīth

It is from the Sunnah to extend the radiance of the forehead (*ghurrah*) and of the limbs (*tahjil*). This is achieved by extended washing of the face, hands and feet, beyond what is obligatory.

The *ghurrah* and *tahjil* are among the distinguishing features of the Muslim Ummah. In another narration in Muslim, from the Prophet ﷺ, they are described as: “a characteristic (*sīmā*)—i.e. sign (*‘alāmah*)—for none but you [i.e. the Ummah].”

Thus, The ḥadīth indicates the desirability of observing *wudū’* and its prescribed *sunan* (pl. of sunnah).

٤٧ - وعن أبي هريرة ﷺ قال: سَوْعَتْ خَلِيلِي ﷺ يَقُولُ: تَبْلُغُ الْجَلِيلَةَ مِنَ الْمُؤْمِنِينَ حَيْثُ يَبْلُغُ الْوُضُوءُ.

It is narrated from from Abū Hurayrah ﷺ that he said:

‘I heard my Friend (*Khalil*) [i.e. the Messenger of Allāh] ﷺ say, “The adornment² of the believer will reach wherever the water of ablution (*wudū’*) reaches.”’ [Muslim]

Wisdom of the ḥadīth

This ḥadīth encourages the believer to extend the radiance of the forehead (*ghurrah*) and of the limbs (*tahjil*) on the day of Resurrection [by extended washing of the face, hands and feet, beyond what is obligatory], since the adornment of the believer in Paradise (*Jannah*) will be in accordance with the extent of his *wudū’*.

٤٨ - وعن عثمان بن عفان ﷺ قال: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَأَ فَأَحْسَنَ الْوُضُوءَ، خَرَجَتْ خَطَايَاهُ مِنْ جَسَدِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِهِ.

It is narrated from ‘Uthmān ﷺ that he said:

‘The Messenger of Allāh ﷺ said, “Whoever performs ablution (*wudū’*) and does it perfectly, his sins will depart from his body, even from under his nails.”’ [Muslim]

Wisdom of the ḥadīth

The meaning of: ‘does it perfectly’ is that one performs ablution (*wudū’*) completely, including all its *sunan* and etiquettes (*ādāb*).

The phrase: ‘his sins will depart’ refers to minor sins relating to the Rights (*Haqq*) of Allāh. Their departing is an expression of their being forgiven.

Thus, The ḥadīth urges the believer to be mindful of learning the etiquettes and conditions of *wudū’* and to act upon them. He should take care to observe them in a manner which is correct according to all the scholars (*‘ulamā’*) and not to seek concessions (*rukhaṣ*) in their differences of opinion. Thus, he will endeavour to observe saying ‘*bismillāh*’, making the intention (*niyyah*), rinsing the mouth (*maḍmaḍah*), rinsing the nose (*istinshāq*) [i.e. snuffing of the water] and blowing water out of the nose (*istinthār*), and all the rulings and etiquettes associated with performing *wudū’*.

There is no disagreement among the ‘*ulamā’ about its conditions. One should therefore guard the rules and protocols of ablution like saying the *basmallah*, making intention, gurgling, inhaling the water, blowing it out and so on.*

٤٩ - وعن عثمان رضي الله عنه أياضاً، قال: رأيتُ رسول الله ﷺ تَوَضَّأَ مِثْلَ وُضُوئي هَذَا، ثُمَّ قال: مَنْ تَوَضَّأَ هكذا، غُفرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنبِهِ، وَكَانَتْ صَلَاتُهُ وَمَسْيِهُ إِلَى الْمَسْجِدِ تَافِلَةً

It is also narrated from ‘Uthmān رضي الله عنه that he said:

‘I saw the Messenger of Allāh ﷺ perform ablution (*wudū’*) in the manner which I have just performed it and then say, “Whoever performs *wudū’* like this, his previous sins will be forgiven and his prayer (*salāh*) and walking to the mosque (*masjid*) will be considered supererogatory acts of worship.”’”
[Muslim]

Wisdom of the ḥadīth

The ḥadīth informs us that ablution (*wudū'*) results in forgiveness of minor sins relating to the Rights (*Haqq*) of Allāh. It also indicates that many good deeds are earned by walking to the mosque (*masjid*) and offering prayer (*ṣalāh*) in it.

٥٠ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا تَوَضَّأَ الْعَبْدُ الْمُسْلِمُ -أَوْ
الْمُؤْمِنُ- فَغَسَّلَ وَجْهَهُ، خَرَجَ مِنْ وَجْهِهِ كُلُّ حَطَبِيَّةٍ نَظَرٌ إِلَيْهَا بِعَيْنِيهِ مَعَ الْمَاءِ، أَوْ مَعَ
آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَّلَ يَدَيْهِ، خَرَجَ مِنْ يَدَيْهِ كُلُّ حَطَبِيَّةٍ كَانَ بَطَشَتْهَا يَدَاهُ مَعَ الْمَاءِ،
أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، فَإِذَا غَسَّلَ رِجْلَيْهِ، خَرَجَتْ كُلُّ حَطَبِيَّةٍ مَسْتَهَا رِجْلَاهُ مَعَ الْمَاءِ،
أَوْ مَعَ آخِرِ قَطْرِ الْمَاءِ، حَتَّى يَخْرُجَ بَعِيْنًا مِنَ الذُّنُوبِ.

It is narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh صلوات الله عليه وسلم said,

“When a Muslim”—or: “a believer”—“performs *wudū'* and washes his face, every sinful thing which his eyes have looked upon will be washed away from his face with the water, or with the last drops of water. When he washes his hands, every sinful thing which his hands have touched will be washed away from his hands with the water, or with the last drops of water. When he washes his feet, every sinful thing to which his feet have walked will be washed away with the water, or with the last drops of water, until he emerges cleansed of all his sins.”

[Muslim]

Wisdom of the ḥadīth

The benefits of ablution (*wudū'*) include purification from minor sins, as well as cleansing from actual outward impurities.

٥١ - وعن أبي هريرة رض أَيْضًا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَلَا أَدْلُكُمْ عَلَى مَا يَمْحُوا اللَّهُ
بِهِ الْخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: إِسْبَاغُ الْوُضُوءِ عَلَى
الْمَكَارِهِ، وَكَثْرَةُ الْخُطُبِ إِلَى الْمَسَاجِدِ، وَإِنْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ؛ فَذَلِكُمُ الرِّبَاطُ؛
فَذَلِكُمُ الرِّبَاطُ.

It is also narrated from Abū Hurayrah رض that the Messenger of Allāh ﷺ said,

“Shall I not tell you of something by which Allāh effaces sins and elevates ranks?” They said, “Certainly, O Messenger of Allāh.” He ﷺ said, “Performing ablution (*wudū’*) properly despite adversity,³ walking many paces to the mosque (*masjid*) and waiting after the prayer (*salāh*) for the [next] prayer. That is continuous struggle (*ribāṭ*);⁴ that is continuous struggle.” [Muslim]

Wisdom of the ḥadīth

The origin of ‘continuous struggle’ (*ribāṭ*) is devotion to something, so it is as if the believer has devoted himself to this obedience (*tā‘ah*) to Allāh. The repetition of this expression is for emphasis and to ensure understanding.

٥٢ - وعن أبي مالك الأشعري رض قَالَ: أَنَّ رَسُولَ اللَّهِ ﷺ: الظُّهُورُ شَطْرُ الإِيمَانِ.

It is narrated from Abū Mālik al-Ash‘arī رض that he said:

‘The Messenger of Allāh ﷺ said, “Purification (*tuhūr*) is half of faith (*īmān*).”’⁵ [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that purification (*tuhūr*) is a precondition for the validity of prayer (*salāh*). The expression ‘half of faith’ (*shatr al-īmān*) is used to convey the honour and importance attached to purification.

٥٣ - وعن عمر رض عن النبي ص قال: مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُسْبِغُ الْوُضُوءَ، ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ؛ إِلَّا فُتُحِّتُ لَهُ أَبْوَابُ الْجَنَّةِ الشَّمَائِلُ يَدْخُلُ مِنْ أَيْمَانِهَا شَاءَ.

It is narrated from ‘Umar رض from the Messenger of Allāh ص that he said,

“If any of you performs ablution (*wudū’*) properly, and then says: ‘I testify that there is no god but Allāh alone and without partner and that Muḥammad is His slave and Messenger,’ the eight gates of Paradise (*Jannah*) are opened for him and he may enter through whichever gate he desires.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth highlights the virtue of completing both the compulsory aspects (*wājibāt*) and recommended aspects (*mandūbāt*) of ablution (*wudū’*), as well as making the specified supplication (*du‘ā’*) afterwards.

1 The Ummah of Sayyidunā Muḥammad ص will come on the Day of Resurrection with their foreheads, hands and feet all ablaze with light, as a consequence of the *wudū’* which they have performed.

2 That is, the light which will emanate from the believers on the Day of Resurrection. This is one of the greatest honours which Allāh has bestowed upon the Ummah of Muḥammad ص.

3 This refers to the believer performing ablution (*wudū’*) in severe cold, or when ill, such that it is painful.

4 That is, constancy in obedience to Allāh Most High.

5 That is because a person who is pure is close to Allāh and far from Satan (*Shayṭān*), and ablution (*wudū’*) is the shield for the believer. As for a person who is not pure, he is far from Allāh and close to Satan.

LESSON 11

درس في فضل الصلاة والمحافظة عليها والوعيد الشديد على تركها

ON THE VIRTUE OF PRAYER (ṢALĀH) AND UPHOLDING IT AND THE STERN WARNING AGAINST NEGLECTING IT

Allāh Most High says:

﴿إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ﴾

Truly, prayer (ṣalāh) prevents from immoral sins (faḥshā') and wrongdoing (munkar) (29:45)

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ﴾

And establish the prayer (ṣalāh) and pay the alms (zakāh) and bow with those who bow [in worship] (2:43)

The Most High also says:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لِهِ الَّذِينَ حُنَفَاءٌ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَةَ وَذَلِكَ دِينُ الْقِيمَةِ﴾

They were commanded only to worship Allāh, making the Religion (Dīn) sincerely His, as people of pure, natural faith; and to establish the prayer (ṣalāh) and pay the alms (zakāh). That is the correct Religion. (98:5)

٥٤ - وعن ابن عمر ﷺ قال: قال رَسُولُ اللَّهِ ﷺ: أَمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّىٰ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّداً رَسُولَ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَةَ، فَإِذَا فَعَلُوا ذَلِكَ، عَصَمُوا مِنِّي دِمَاءُهُمْ وَأَمْوَالُهُمْ، إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ.

It is narrated from Ibn ‘Umar  that he said:

‘The Messenger of Allāh  said, “I have been commanded to fight people until they testify that there is no god but Allāh and that Muḥammad is the Messenger of Allāh, establish the prayer (*ṣalāh*) and pay the alms (*zakāh*). If they do that, their lives and property are protected from me except for the right of Islām and their reckoning is up to Allāh.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that a person’s blood and wealth are safeguarded by observing the Pillars (*Arkān*) of Islām. . . As for their reckoning according to what is in their hearts, this is up to Allāh Most High.

[Shaykh Nabhānī notes:] Also previously cited was The ḥadīth narrated by the two Shaykhs [Bukhārī and Muslim] from Ibn ‘Umar: “Islām is based on five things. . .” Prayer (*ṣalāh*) is included in these.

٥٥ - وعن معاذ  قال: بعثني رَسُولُ اللَّهِ  إِلَى الْيَمَنِ، فَقَالَ: إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لِذِلِّكَ، فَأَعْلَمُهُمْ أَنَّ اللَّهَ تَعَالَى افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ. . .

It is narrated from Mu‘ādh  that he said:

‘The Messenger of Allāh  sent me to Yemen and said, “You will come to a people from amongst the People of the Book (*Ahl al-Kitāb*). Call on them to testify that there is no god but Allāh and that I am the Messenger of Allāh. If they obey that, teach them that Allāh Most High has made obligatory upon them five prayers every day and night. . .”¹ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the obligation to invite the unbelievers (*kuffār*) to Islām before fighting them.

٥٦ - وعن أبي هريرة رضي الله عنه قال: سمعتُ رسولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يقول: أَرَيْتُمْ لَوْ أَنَّ نَهَرًا يَبَأِ
أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَاتٍ، هَلْ يَبْقَى مِنْ دَرْنِهِ شَيْءٌ؟ قَالُوا: لَا يَبْقَى مِنْ
دَرْنِهِ شَيْءٌ، قَالَ: فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا.

It is narrated from Abū Hurayrah رضي الله عنه who said:

'I heard the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ say, "Imagine one of you had a river by his door in which he washed five times every day. Would any dirt remain on him?" They replied, "No dirt would remain on him." He صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ said, "That is a metaphor for the five [obligatory] prayers (*salawāt*), by which Allāh erases all sinful actions.'" [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates the virtue of performing and upholding the five [obligatory] prayers (*salawāt*). Allāh will forgive the minor sins of those who perform the five prayers completely; that is: observing their conditions (*shurūt*), pillars (*arkān*) and etiquettes (*ādāb*). As for major sins, these require repentance (*tawbah*) in order to be forgiven.

The ḥadīth also demonstrates the Prophet's صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ method of encouraging and instructing through dialogue and use of metaphors, to clarify meaning and spur the student to obedience and worship of Allāh Most High.

٥٧ - وعن ابن مسعود رضي الله عنه أنَّ رجُلًا أَصَابَ مِنْ امْرَأَةٍ قُبْلَهُ، فَأَخْبَرَهُ
فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِنَ الظَّلَلِ، إِنَّ الْحَسَنَاتِ يُذْهِبُنَّ
السَّيِّئَاتِ﴾ فَقَالَ الرَّجُلُ: أَلِي هَذَا؟ قَالَ: لِجَمِيعِ أُمَّتِي كُلَّهُمْ.

It is narrated from Ibn Mas'ūd رضي الله عنه that:

'A man was kissed by a woman, so he came to the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ and informed him about it. Then Allāh Most High

revealed: “And perform the prayer (*salāh*) at the two ends of the day and in some hours of the night. Truly, good deeds remove evil deeds.” (11:114) Then the man asked: “Is this for me, O Messenger of Allāh?” He ﷺ said, “It is for all of my Ummah.”²
[Bukhārī and Muslim]

Wisdom of the ḥadīth

The Qur’ānic verse (*āyah*) from *Sūrat Hūd* is the basis for the ruling that prayer (*salāh*) expiates sins. The man’s question: ‘Is this for me?’ helps to clarify that this ruling applies to the whole Muslim Ummah.

The ‘two ends of the day’ (*tarafay an-nahār*) refers to the Morning Prayer (*Ṣalāt aṣ-Subḥ*) and Sunset Prayer (*Ṣalāt al-Maghrib*); ‘some hours of the night’ (*zulfan min al-layl*) refers to the Evening Prayer (*Ṣalāt al-Ishā’*).

The ḥadīth illustrates the virtue of performing the [obligatory (*fard*)] prayers, since they expiate the minor sins of the person who performs them.

The ḥadīth also indicates that kissing a woman who is not an unmarriageable relative [i.e. non-*mahram*] is unlawful, as is shaking hands with her.

٥٨ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ قَالَ: الصَّلَوَاتُ الْخَمْسُ، وَالجُمُعَةُ إِلَيْهِ
الجُمُعَةِ، كَفَّارَةً لِمَا بَيْنَهُنَّ، مَا لَمْ تُغْشَ الْكَبَائِرُ.

It is narrated from Abū Hurayrah ﷺ:

that the Messenger of Allah ﷺ said, “The five [daily] prayers (*Salawāt*), and the Friday [Prayer] (*Jumu‘ah*) to the Friday [Prayer] are expiation for whatever is between them, as long as no major sins are committed.” [Muslim]

Wisdom of the ḥadīth

Like the previous ḥadīth, this ḥadīth illustrates the virtue of performing the [five daily] prayers (*ṣalawāt*). By performing the Friday prayer (*Ṣalāt al-Jumu‘ah*), the believer is pardoned for whatever minor sins he may have committed [since the previous Friday prayer].

However, expiation for major sins requires sincere repentance. This includes: association of others with Allāh (*shirk*), disobeying parents, making false oaths, giving false evidence, encroachment on an orphan’s property, calumny against chaste women and so on.

٥٩ - وَعَنْ عُثْمَانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: مَا مِنْ أَمْرٍ مُسْلِمٍ تَحْضُرُهُ صَلَاةٌ مَكْتُوبَةٌ فِي حِسْنٍ وَضُوءٍ هَا، وَخُشُوعَهَا، وَرُكُوعَهَا، إِلَّا كَانَتْ كَفَارَةً لِمَا قَبْلَهَا مِنَ الدُّنُوبِ مَا لَمْ تُؤْتَ كَبِيرَةً، وَذَلِكَ الدَّهْرُ كُلُّهُ.

It is narrated from ‘Uthmān  who said:

‘I heard the Messenger of Allāh  say, “Any Muslim who, when one of the prescribed prayers (*ṣalāh*) is due, performs ablution (*wudū’*) thoroughly, prays with humility (*khushū’*) and executes each act of bowing and prostration (*rukū’*) properly, it will be expiation for his previous sins, as long as they are not major sins. This applies for all time.”” [Muslim]

Wisdom of the ḥadīth

When performing the obligatory prayers (*salāh mafrūdah*) care is required to ensure that one performs ablution (*wudū’*) thoroughly, prays with humility (*khushū’*) and executes each essential action, bowing and prostration with composure. When this is the case, the *ṣalāh* will be accepted by Allāh Most High. It then expiates any previous minor sins.

٦٠ - وَعَنْ ابْنِ مَسْعُودٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ تَعَالَى؟ قَالَ: الصَّلَاةُ عَلَى وَقْتِهَا. قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: بِرُّ الْوَالِدِينِ. قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللَّهِ.

It is narrated from Ibn Mas'ūd  who said:

'I asked the Messenger of Allāh , "Which action is most loved by Allāh Most High?" He  said, "The prayer at its [appointed] time." I said, "Then what?" He  said, "Dutifulness (*birr*) towards one's parents." I said, "Then what?" He  said, "Struggle (*jihād*) in the way of Allāh."' [Bukhārī and Muslim]

Wisdom of the ḥadīth

The best of Rights (*Huqūq*) pertaining to Allāh alone, after the two testimonies (*shahādatān*) [that there is no god besides Allāh, and that Muḥammad  is the Messenger of Allāh], is the prayer (*ṣalāh*). The best of rights pertaining to people is dutifulness (*birr*) towards one's parents. The best kind of sacrifice is struggle (*jihād*) in the way of Allāh. This is because it is the means of preserving the Rights of Allāh and the rights of people.

The Prophet  mentioned these three things specifically because they are a model for all other acts of obedience to Allāh. Whoever neglects the obligatory prayers (*ṣalāh mafrūdah*), such that he allows the appointed time to elapse without a valid excuse—despite the fact that they require little time to complete, and their great virtue—he will be even more neglectful of other matters. Similarly, whoever is not dutiful towards his parents—despite their numerous rights upon him—will be even less dutiful towards others . . .

٦١ - وعن جابر  قال: سمعتَ رَسُولَ اللَّهِ  يقول: إِنَّمَا الْجُلُلُ وَبَيْنَ الشَّرِكَةِ
وَالْكُفْرِ، تَرْكُ الصَّلَاةِ.

It is narrated from Jābir  who said:

'I heard the Messenger of Allāh  say, "All that lies between a man and association of others with Allāh (*shirk*) and unbelief

(*kufr*) is abandoning the prayer (*salāh*).”” [Muslim]

Wisdom of the ḥadīth

The distinction between Islām and bearing the characteristics of unbelief (*kufr*) is abandoning the prayer (*salāh*). Whoever abandons it falls into unbelief. This ruling applies to the one that believes the abandonment of the prayer to be lawful, according to most of the scholars (*‘ulamā’*) . . .

Prayer is the outward sign of a person’s Islām. Thus, abandoning the prayer constitutes evidence of his unbelief.

٦٢ - عن ثوبان ﷺ مولى رَسُولِ اللَّهِ ﷺ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: عَلَيْكَ بِكَثْرَةِ السُّجُودِ؛ فَإِنَّكَ لَنْ تَسْجُدَ لِلَّهِ سَجْدَةً إِلَّا رَفَعَ اللَّهُ بِهَا دَرَجَةً، وَحَطَّ عَنْكَ بِهَا خَطِيئَةً.

It is narrated from Thawbān ﷺ, the freed slave (*mawlā*) of the Messenger of Allāh ﷺ, who said:

‘I heard the Messenger of Allāh ﷺ say, “You should perform many prostrations (*sujūd*);¹ for you will never prostrate to Allāh without Him raising you a degree by it, and taking away one of your sins.”” [Muslim]

Wisdom of the ḥadīth

Supererogatory acts of worship (*nawāfił*) and acts of obedience to Allāh diminish the bad deeds (*sayyi’āt*) committed by a Muslim. It is therefore incumbent upon a Muslim to strive to perform both obligatory and supererogatory prayers.

By singling out the act of prostration (*sujūd*) as raising a person’s rank by degrees and diminishing his bad deeds, The ḥadīth establishes the importance of prayer (*salāh*) in Islām, whether obligatory or supererogatory.

٦٣ - عن أبي فراسٍ ربيعة بن كعبِ الأسلميِّ خادِمِ رَسُولِ اللَّهِ، وَمِنْ أهْلِ الصُّفَّةِ، قَالَ: كُنْتُ أَبِيتُ مَعَ رَسُولِ اللَّهِ فَاتِيهِ بِوَضُوئِهِ وَحَاجِتِهِ، فَقَالَ: سَلِّنِي فَقُلْتُ: أَسْأَلُكَ مُرَاقَّتَكَ فِي الْجَنَّةِ. فَقَالَ: أَوْ غَيْرَ ذَلِكَ؟ قُلْتُ: هُوَ ذَاكَ، قَالَ: فَأَعِنِّي عَلَى نَفْسِكَ بِكُثْرَةِ السُّجُودِ.

It is narrated from Rabī‘ ibn Ka‘b al-Aslāmī , the servant of the Messenger of Allāh , who was from the people of the porch (*suffah*),² that he said:

‘I used to stay overnight with the Messenger of Allāh  and I would bring him his water for ablution (*wuḍū’*) and whatever he needed. He said, “Ask of me.” So I said, “I ask for your companionship in Paradise (*Jannah*).” He said, “And besides that?” So I said, “That is all I want.” He said, “Then help me against yourself by performing lots of prostration.”³ [Muslim]

Wisdom of the ḥadīth

The ḥadīth provides evidence that Paradise (*Jannah*) is only attained by struggling against the self (*nafs*) in acts of obedience to Allāh and struggling to distance oneself from vain desires (*hawā*). Those who struggle against their selves in this way will be granted the pleasure of closeness to the Messenger of Allāh in *Jannah*.

The ḥadīth also illustrates the eagerness of the Companions (*Sahābah*) to attain the companionship (*murāfaqah*) of the Messenger of Allāh in the hereafter. True companionship is not achieved by physical proximity to the Prophet when this is accompanied by behaviour which contradicts his guidance and Sunnah. Rather, it is only achieved by following and adhering to it; for whenever a Muslim follows his guidance , he will be his companion in *Jannah*, Allāh Most High Willing.

The ḥadīth also indicates the permissibility of seeking help to obtain water for ablution (*wuḍū’*).

1 “. . . If they obey you in that, teach them that Allāh Most High has made obligatory upon them alms [i.e. *zakāh*], to be taken from those of them who are wealthy and redistributed amongst those of them who are poor. If they obey you in that, beware of their prized possessions; and beware of the supplication (*du‘ā’*) of the wronged, for there is no veil (*hijāb*) between him and Allāh.””

2 This ḥadīth spurs believers to follow a bad deed (*sayyi’ah*) with a good deed (*hasanah*). The Prophet ﷺ said: “Follow a bad deed with a good deed; it will erase it.” A Muslim must therefore never despair in the Mercy (*Rahmah*) of Allāh.

3 [Shaykh Nabhānī:] This is because the slave (*‘abd*) is the closest he can be to his Lord when in prostration. In prostration, he feels the delight of true servitude (*‘ubūdiyyah*) and closeness to Allāh Almighty.

4 A covered space at the back of the Messenger of Allāh’s Mosque (*Masjid*), in which the poor took refuge.

5 [Shaykh Nabhānī:] This ḥadīth implies a rejection of indifference (*tawākul*). Similarly, the Prophet ﷺ said: “Determine it, and trust in Allāh” (*I‘qalhā watawakkal ‘alā Allāh*). Thus, placing one’s trust in Allāh is combined with action. There is a price for entering *Jannah*.

LESSON 12

درس في الأذان

THE CALL TO PRAYER (ADHĀN)

٦٤ - عن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللَّهِ قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّافِ
الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَا سْتَهِمُوا عَلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ
لَا سْتَبُقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَا تُؤْهِمُهُمَا وَلَوْ حَبُّوا.

It is narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh صلوات الله عليه وسلم said:

“If people knew what is in the call to prayer (*nidā’*) and the first row, and they could find no other way of attaining it other than drawing lots for it, they would certainly draw lots for it. And if they knew what is in going to the prayer early (*tahjīr*), they would race to it. And if they knew what is in [congregational prayer during] the darkness and the morning,^١ they would attend them even if they had to crawl.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth aims to cultivate a longing to perform the call to prayer (*adhān* or *nidā’*), since it is one of the emblems and *sunan* (pl. of *sunnah*) of Islām. Allāh Most High will reward the muezzin (*mu’adhdhin*) greatly.

The ḥadīth also nurtures a longing to be amongst the first rows (*as-ṣufūf al-ūlā*) for prayer, because these people hasten to the prayer (*ṣalāh*) at the beginning of its appointed time. Furthermore, the Angels of Mercy (*Malā’ikat ar-Rahmah*) supplicate for the Imām, then for those in the first row, then for those in the second row and so on.

The ḥadīth indicates the virtue of congregational prayer (*ṣalāt al-jamā'ah*), and of arriving to it early. It also encourages attending the Evening Prayer (*Ṣalāt al-‘Ishā’*) and the Dawn Prayer (*Ṣalāt al-Fajr*) in congregation in the mosque (*masjid*). This is because these two prayers are the best indicators of sincerity (*ṣidq*) towards Allāh, and it is these two prayers which the hypocrites (*munāfiqūn*) and those who have gone astray (*ahl ad-dalālah*) find it most strenuous to perform.

٦٥ - وعن أبي هريرة رضي الله عنه أيضاً، قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا نُودِيَ بِالصَّلَاةِ، أَدْبَرَ الشَّيْطَانُ، وَلَهُ صُرَاطٌ حَتَّى لَا يَسْمَعَ التَّأْذِينَ، فَإِذَا قُضِيَ النِّدَاءُ أَقْبَلَ، حَتَّى إِذَا ثُوِّبَ بِالصَّلَاةِ أَدْبَرَ، حَتَّى إِذَا قُضِيَ التَّشْوِيبُ أَقْبَلَ، حَتَّى يَخْطُرَ بَيْنَ الْمَرْءَ وَنَفْسِهِ، يَقُولُ: اذْكُرْ كَذَا وَاذْكُرْ كَذَا - لِمَا لَمْ يَذْكُرْ مِنْ قَبْلٍ - حَتَّى يَظَّلَ الرَّجُلُ مَا يَدْرِي كُمْ صَلَّى.

It is also narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh صلی اللہ علیہ وسلم said, “When the call to prayer is given, Satan (*Shayṭān*) flees, whizzing off¹ so as not to hear the call. When the call (*nidā’*) is finished, he returns until the second call to prayer [i.e. the *iqāmah*] is given; then he flees again. When the second call is finished, he returns, and insinuates himself between a person and his self, saying: ‘Think of such-and-such,’ regarding something he was not thinking about before. Thus the person forgets how much he has prayed.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates the virtue of the call to prayer (*adhān* or *nidā’*) and the consequent fear and flight of Satan (*Shayṭān*). He then returns in despair to find what he recognises as agreement upon the proclamation of the emblems (*sha‘ā’ir*) of Islām and manifest belief in its tenet of monotheism (*tawḥīd*).

The believer is urged to cultivate humility (*khushū'*) and deep concentration in prayer (*ṣalāh*), and to beware of the evil promptings of *Shayṭān*.

٦٦ - وعن عبد الله بن عبد الرحمن بن أبي صعصعة: أن أبا سعيد الخدري قال له: إني أراك تحب الغنم والبادية فإذا كنت في غنمك - أو باديتها - فاذن للصلوة، فارفع صوتك بالنداء، فإنه لا يسمع مدى صوت المؤذن جن، ولا إنس، ولا شيء، إلا شهد له يوم القيمة. قال أبو سعيد: سمعته من رسول الله ﷺ.

It is narrated from ‘Abd Allāh ibn ‘Abd ar-Rahmān ibn Abī Ṣa‘ṣah that Abū Sa‘īd al-Khudrī ﷺ said to him:

‘I see that you love sheep and the desert. When you are among your sheep or in the desert, give the call to prayer and raise your voice when calling. For indeed, no jinn, man, or anything within range of the voice of the muezzin (*mu’adhdhin*) hears it without bearing witness for him on the Day of Resurrection (*Yawm al-Qiyāmah*).’ Abu Sa‘īd ﷺ said, ‘I heard this from the Messenger of Allāh ﷺ.’ [Bukhārī]

Wisdom of the ḥadīth

The ḥadīth extols the virtue of the muezzin (*mu’adhdhin*), who exalts Allāh [by proclaiming: ‘*Allāhu Akbar!*’] and proclaims His Unity (*tawḥid*). Everything which hears him will then testify on his behalf on the Day of Resurrection (*Yawm al-Qiyāmah*). As a result of this, his virtue will be made known and his rank will be raised on that Day.

Hence, it is recommended (*mandūb*) that an individual praying alone should give the call to prayer (*adhān*) and raise his voice in doing so.

٦٧ - وعن معاوية ﷺ قال: سمعت رسول الله ﷺ يقول: المؤذنون أطول الناس أعناقاً يوم القيمة.

It is narrated from Mu‘āwiyah  that he said:

‘I heard the Messenger of Allāh  say, “The muezzins (*mu’adhdhinūn*) will have the longest necks on the Day of Resurrection (*Yawm al-Qiyāmah*).”’ [Muslim]

Wisdom of the ḥadīth

The phrase: ‘the longest necks’ (*aṭwal an-nās a‘nāqan*) signifies that the muezzins (*mu’adhdhinūn*) strive more than anyone else towards the Mercy (*Rahmah*) of Allāh. It has also been said that their necks will grow longer on the Day of Resurrection (*Yawm al-Qiyāmah*) so that the sweat [which will afflict everyone else on that Day] will not reach them. A further interpretation is that the length of their necks is an indication of the honour and high standing which will be afforded to them on that Day.

Thus, The ḥadīth indicates the honour and high standing of the *mu’adhdhin* on the Day of Resurrection. This is because he calls to prayer (*ṣalāh*) and guides to that which is good (*khayr*). Whoever guides someone to a good action will receive the same reward as the person who performs it.

٦٨ - وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ  قَالَ: إِذَا سَمِعْتُمُ النِّدَاءَ، فَقُولُوا كَمَا يَقُولُ الْمُؤْذِنُ.

It is narrated from Abū Sa‘id al-Khudrī  that the Messenger of Allāh  said:

“When you hear the call to prayer (*nidā’*), repeat what the muezzin (*mu’adhdhin*) says.”¹ [Bukhārī and Muslim]

٦٩ - وعن عبد الله بن عمرو بن العاص ﷺ أنه سمع رسول الله ﷺ يقول: إذا سمعتم النداء فقولوا مثل ما يقول، ثم صلوا علىي؛ فإنَّه من صلَّى علىي صلاةً صلَّى اللهُ عَلَيْهِ بَهَا عَشْرًا، ثم سلُّوا اللهُ لِي الْوَسِيلَةَ؛ فَإِنَّهَا مَنْزَلَةٌ فِي الْجَنَّةِ لَا تَبْغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللهِ وَأَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِي الْوَسِيلَةَ حَلَّتْ لَهُ الشَّفَاعةُ.

It is narrated from ‘Abd Allāh ibn‘Amr ﷺ that he heard the Messenger of Allāh ﷺ say:

“When you hear the call to prayer (*nidā*), repeat what he says. Then send salutations upon me; for whoever sends one salutation upon me, Allāh will bless him tenfold. Then ask Allāh to grant me *al-wasīlah* (lit: ‘the means’). It is a high rank in Paradise (*Jannah*) which befits only one of Allāh’s slaves, and I hope to be that person. If anyone asks for *al-wasīlah* for me, it will be incumbent upon me to intercede (*shifā‘ah*) for him.”

[Muslim]

Wisdom of the ḥadīth

Linguistically, ‘*al-wasīlah*’ is the means by which a person reaches his goal. The intended meaning here is, as the Prophet ﷺ explained: a high rank in Paradise (*Jannah*). The meaning of his intercession (*shifā‘ah*) is that he will ask for forgiveness (*maghfirah*) from Allāh Most High for those on whose behalf he is permitted to intercede on the Day of Resurrection (*Yawm al-Qiyāmah*).

It is recommended (*mustahabb*) to echo the muezzin (*mu’adhdhin*) after each word of the call to prayer (*adhān*). However, after the two ‘*hayya ‘alā*’s (i.e. ‘*hayya ‘alā*š-*salāh*’: ‘hasten to prayer’ and ‘*hayya ‘alā*l-*falāh*’: ‘hasten to success’), one should say: ‘*Lā hawla wa lā quwwata illā bi’llāh*’ (There is no power nor strength except with Allāh). It is also recommended to supplicate after the *adhān* in the manner transmitted from the Prophet ﷺ. Furthermore, The ḥadīth emphasises the

importance and honour of sending salutations upon the Prophet ﷺ, which is a sunnah for both the *mu'adhdhin* and the person who hears the *ādhān*.

The ḥadīth also indicates that both the person who supplicates and the person who is supplicated for will benefit from the supplication (*du'ā'*) and be rewarded.

٧٠ - وعن جابر ﷺ أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبَّ هَذِهِ الدُّعْوَةِ التَّامَّةِ، وَالصَّلَاةِ الْقَائِمَةِ، آتِيْ مُحَمَّدًا الْوَسِيلَةَ، وَالْفَضْيَلَةَ، وَابْعَثْنِي مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ.

It is narrated from Jābir ﷺ that the Messenger of Allāh ﷺ said:

“Whoever says upon hearing the call to prayer (*nidā'*): ‘O Allāh, Lord of this perfect call, and of the established prayer, grant Muḥammad *al-wasīlah* (lit: the means)¹ and superiority, and raise him up to a praiseworthy position which You have promised him,’ it becomes incumbent upon me to intercede for him on the Day of Resurrection (*Yawm al-Qiyāmah*).” [Bukhārī]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of supplicating (*du'ā'*) following the call to prayer (*ādhān*). The wisdom in this lies in the excellence of this time. Abū Dāwūd and Nasā'i narrated from the Prophet ﷺ that he said: “Supplication made between the *ādhān* and the *iqāmah* [i.e. the second call to prayer] is never rejected.”

Diligence in supplicating after the *ādhān* brings about good (*khayr*) and earns a believer the right of intercession by the Prophet ﷺ. This intercession is the unique privilege of our Messenger, Muḥammad ﷺ, on the Day of Resurrection (*Yawm al-Qiyāmah*), as is the praiseworthy

position (*maqām mahmūd*) and high rank (*wasīlah*) [which he has been promised by Allāh].

[Say: *Allahumma Rabba hādhihi'd-da'wati't-tāmmati wa's-salāti'l-qā'imati, āti Muhammadañ il-wasīlata wa'l-fadilata, wa'b'athhu maqāman mahmūdañ illadhi wa'adtahu.*]

٧١ - وعن سعيد بن أبي وقاصٍ رضي الله عنه عن النبي ﷺ أَنَّهُ قَالَ: مَنْ قَالَ حِينَ يَسْمَعُ
الْمَؤْذِنَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ،
رَضِيَتْ بِاللَّهِ رَبِّيَا، وَبِمُحَمَّدٍ رَسُولًا، وَبِالإِسْلَامِ دِينًا، غُفرَ لَهُ ذَنْبَهُ.

It is narrated from Sa‘d ibn Abī Waqqās  from the Prophet  that he said:

“Whoever says upon hearing the muezzin (*mu'adhdhin*): ‘I testify that there is no god except Allāh alone and without partner and I testify that Muhammad is His slave and Messenger. I am content with Allāh as my Lord, with Muhammad as my Messenger and with Islām as my religion,’ his sins will be forgiven.” [Muslim]

Wisdom of the ḥadīth

[As in the previous ḥadīth, the excellence of the time following the call to prayer (*adhān*) is illustrated here. In addition, this ḥadīth indicates the virtue of testifying that there is no god besides Allāh, and that Muhammad  is His Messenger, at this particular time. The believer should then profess his sincere contentment with his Lord, his Messenger, and his Religion (*Dīn*), as a result of which his minor sins will be forgiven.]

[Say: *Ashhadu an lā illāha illa'llāh wa'hadahu lā sharika lahu; wa ashhadu anna Muhammadañ 'abduhu wa Rasūluhu. Rađītu bi'llāhi Rabban, wa bi-Muhammadin Rasūlan, wa-bi'l-Islāmi dīnan.*]

٧٢ - عن أبي الشعثاء، قال: كُنَّا قُعُودًا مَعَ أَبِي هُرَيْرَةَ ﷺ فِي الْمَسْجِدِ، فَأَذَنَ الْمُؤْذِنُ، فَقَامَ رَجُلٌ مِنَ الْمَسْجِدِ يَمْشِي، فَاتَّبَعَهُ أَبُو هُرَيْرَةَ بَصَرَهُ حَتَّى خَرَجَ مِنَ الْمَسْجِدِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَّا هَذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ .

It is narrated from Abū ash-Shā‘thā', who said:

"We were sitting with Abū Hurayrah ﷺ in the mosque (*masjid*), when the muezzin (*mu'adhdhin*) gave the call to prayer. A man who was in the mosque got up and began to walk out. Abū Hurayrah followed him with his gaze until he left the mosque. Abū Hurayrah then said, 'This man has disobeyed Abū'l-Qāsim ﷺ.'" [Muslim]

Wisdom of the ḥadīth

It is disliked (*makrūh*) to leave the mosque (*masjid*) without excuse after the call to prayer (*adhān*) has been given, once the time for the prescribed prayer (*ṣalāh*) has begun and that prayer has not yet been performed. This constitutes disobeying the Prophet's ﷺ prohibition.

¹ That is, the Evening Prayer (*Ṣalāt al-'Ishā'*) and the Dawn Prayer (*Ṣalāt al-Fajr*).

² The phrase: '*wa lahu durāt*' is an expression of the fast acceleration with which Satan dashes off in order to escape the sound of the muezzin (*mu'adhdhin*). This is supported by the narration of Muslim: '*wa lahu huṣāṣ*'; that is: 'at a dash'. It is also possible that his flight is expressed as 'whizzing off' (*wa lahu durāt*) in order to convey a sense of repulsion.

³ [It is recommended to echo the muezzin after each word of the *ādhān*. However, on hearing: '*Hayya 'alā's-ṣalāh*' (hasten to prayer), or: '*Hayya 'alā'l-falāh*' (hasten to success), one should say: '*Lā hawla walā quwwata illā bi'llāh*' (There is no power nor strength, except with Allāh).]

4 [Linguistically, ‘*al-wasiyah*’ is the means by which a person reaches his goal. The intended meaning here is, as the Prophet ﷺ explained: a high rank in Paradise (*Jannah*).]

LESSON 13

درس في فضل صلاة الجماعة ولا سيما بالمسجد

ON THE VIRTUE OF CONGREGATIONAL PRAYER (*ṢALĀT AL-JAMĀ'AH*), ESPECIALLY AT THE MOSQUE (*MASJID*)

٧٣ - عن ابن عمر  أنَّ رَسُولَ اللَّهِ قَالَ: صَلَاةُ الْجَمَائِعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَدْرٍ سَبْعٌ وَعِشْرِينَ دَرَجَةً.

It is narrated from Ibn ‘Umar  that the Messenger of Allāh  said:

“Prayer in congregation (*ṣalāt al-jamā’ah*) is twenty-seven times better than prayer performed alone.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of congregational prayer (*ṣalāt al-jamā’ah*), the reward for which is twenty-seven times greater than the reward for individual prayer.

There are a number of views on reconciling this narration with another narration which says that the reward for congregational prayer is twenty-five times greater than that for individual prayer. Some scholars have said: ‘The lesser does not negate the greater.’ Thus, twenty-five is included within twenty-seven. Others have said: The Prophet  was initially made aware that congregational prayer is twenty-five times better, so he related this. Then he was informed of its additional virtue, so he reported it. Other scholars have said: The reward differs depending

on the degree to which the *ṣalāh* is performed with humility (*khushū'*) and its external form and etiquettes (*ādāb*) are upheld.

٧٤ - وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: صَلَاةُ الرَّجُلِ فِي جَمَاعَةٍ تُضَعَّفُ عَلَى صَلَاتِهِ فِي بَيْتِهِ وَفِي سُوقِهِ خَمْسًا وَعِشْرِينَ ضِعْفًا، وَذَلِكَ أَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ، لَا يُخْرِجُهُ إِلَّا الصَّلَاةُ، لَمْ يَخْطُ خُطْرَةً إِلَّا رُفِعَتْ لَهُ بِهَا دَرَجَةٌ، وَحُكِّتْ عَنْهُ بِهَا خَطِيئَةٌ، فَإِذَا صَلَّى لَمْ تَرِلِ الْمَلَائِكَةُ تُصَلِّي عَلَيْهِ مَا دَامَ فِي مُصَلَّاهُ، مَا لَمْ يُحْدِثْ، تَقُولُ: اللَّهُمَّ صَلِّ عَلَيْهِ، اللَّهُمَّ ارْحَمْهُ، وَلَا يَزَالُ فِي صَلَاةٍ مَا انْتَظَرَ الصَّلَاةَ.

It is narrated from Abū Hurayrah  who said:

'The Messenger of Allāh  said, "A man's prayer (*ṣalāh*) in congregation is twenty-five times more rewarding than his prayer at home or in his workplace. That is because when he performs his ablution (*wudū'*) properly, then proceeds towards the mosque (*masjid*) for the sole purpose of performing the prayer, he does not take a single step without being raised a degree [in rank] for it and having a sin pardoned for it. When he prays, the angels (*malā'ikah*) continue to invoke Allāh's Blessing upon him, for as long as he is in his place of prayer and remains free from ritual impurity (*hadath*). They say: 'O Allāh! Bless him! O Allāh! Forgive him.' He is [deemed to be] in a state of prayer while he waits for the prayer.'" [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of congregational prayer (*ṣalāt al-jamā'ah*), as in the previous ḥadīth. [Here, the reward for praying in congregation is stated to be twenty-five times greater than the reward for individual prayer. See the previous ḥadīth for further explanation.]

The scholars disagree as to whether this added virtue is obtained by performing prayer in congregation anywhere, or whether it is specific to congregational prayer in the mosque (*masjid*). Some hold the former opinion, while others hold the latter.

It is clear, however, that the reward for congregational prayer is conditional upon the believer's sincerity (*ikhlāṣ*) of intention towards Allāh. Thus, his motivation to perform *salāh* must be purely for Allāh Most High.

The ḥadīth also indicates the virtue of performing ablution (*wudū'*) thoroughly.

٧٥ - وَعَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى النَّبِيَّ رَجُلٌ أَعْمَى، فَقَالَ: يَا رَسُولَ اللَّهِ، لَيْسَ لِي قَائِدٌ يَقُودُنِي إِلَى الْمَسْجِدِ، فَسَأَلَ رَسُولَ اللَّهِ أَنْ يُرْخَصَ لَهُ فَيُصَلِّي فِي بَيْتِهِ، فَرَخَصَ لَهُ، فَلَمَّا وَلَى دَعَاهُ، فَقَالَ لَهُ: هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ؟ قَالَ: نَعَمْ. قَالَ: فَأَلِحْبِبْ.

It is also narrated from Abū Hurayrah  that he said:

'A blind man came to the Prophet  and said: "O Messenger of Allāh! I have no one to guide me to the mosque (*masjid*).'" He therefore asked the Messenger of Allāh  to grant him a dispensation for him to pray in his house. He  granted him the dispensation. Then, when the man turned away, he called him back, and said, "Do you hear the call to prayer (*nidā'*)?" "Yes," he replied. He  said, "Then respond to it." [Muslim]

Wisdom of the ḥadīth

The blind man in this ḥadīth is Ibn Umm Maktūm. His name is 'Abd Allāh, or it has also been said: 'Amr.

The ḥadīth demands that anyone who hears the call to prayer (*nidā'* or *adhān*) must uphold the congregational prayer (*salāt al-jamā'ah*). This includes bearing any slight hardship involved in attending it.

٧٦ - وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ هَمَمْتُ أَنْ أَمْرَ بِحَطَبٍ فَيُحَطَّبَ، ثُمَّ أَمْرَ بِالصَّلَاةِ فَيُؤْذَنَ لَهَا، ثُمَّ أَمْرَ رَجُلًا فَيُؤْمَنُ النَّاسُ، ثُمَّ أَخَالَفَ إِلَى رِجَالٍ فَأُحَرِّقُ عَلَيْهِمْ بُوْتَهُمْ.

It is also narrated from Abū Hurayrah that the Messenger of Allāh said:

“By Him in Whose Hand is my soul, I have determined to order for firewood to be cut, then order for the prayer to be called, then appoint a man to lead the people in prayer, and then slip away to certain men and burn their houses down about them!”

[Bukhārī and Muslim]

Wisdom of the ḥadīth

This is a stark warning to those who abandon congregational prayer (*salāt al-jamā‘ah*) without a valid excuse. Nevertheless, the scholars (*‘ulamā’*) hold differing opinions regarding the ruling (*ḥukm*) for congregational prayer other than the Friday Prayer (*Salāt al-Jumu‘ah*). Some have said that it is an individual obligation (*fard ‘ayn*) upon all free men who are resident and have no valid excuse for not attending the prayer. They cite as evidence this ḥadīth and The ḥadīth which relates how Ibn Umm Maktūm was not granted a dispensation to abandon the congregational prayer.¹ Others have said that it is a collective obligation (*fard kifāyah*) and that The ḥadīth relates to the hypocrites (*munāfiqūn*) who did not attend the congregational prayer. This is because it is one of the emblems (*sha‘ā‘ir*) of Islām which are manifested even when upheld by only some of the community. Other scholars have said that it is a sunnah. They regard the ḥadīths as an encouragement, saying: If it were an obligation, the Messenger would have punished those who abandoned it. Therefore, the fact that he did not punish anyone proves that it is an emphasised sunnah (*sunnah mu’akkadah*).

The ḥadīth also illustrates the permissibility of threatening, or declaring intent to punish, before taking punitive measures. It also indicates that it is permissible to bring someone out of their home if they have been rightfully ordered to leave it, and they are hiding there, refusing to come out. Likewise, it is permissible to take criminals and rebels by surprise.

77 - وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: مَنْ سَرَهُ أَنْ يَلْقَى اللَّهَ تَعَالَى غَدًا مُسْلِمًا ، فَلِيُحَافِظْ عَلَى هُؤُلَاءِ الصَّلَوَاتِ حَيْثُ يُنَادَى بِهِنَّ ، فَإِنَّ اللَّهَ شَرَعَ لِنَبِيِّكُمْ سُنَنَ الْهُدَى وَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى ، وَلَوْ أَنَّكُمْ صَلَيْتُمْ فِي بُيُوتِكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلَّفُ فِي بَيْتِهِ لَتَرَكْتُمْ سُنَنَ نَبِيِّكُمْ ، وَلَوْ تَرَكْتُمْ سُنَنَ نَبِيِّكُمْ لَضَلَّلْتُمْ . وَلَقَدْ رَأَيْنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومُ النُّفَاقِ ، وَلَقَدْ كَانَ الرَّجُلُ يُؤْتَى بِهِ ، يُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفَّ .

وَفِي رِوَايَةٍ لِهُ قَالَ: إِنَّ رَسُولَ اللَّهِ عَلَّمَنَا سُنَنَ الْهُدَى ، وَإِنَّ مِنْ سُنَنِ الْهُدَى الصَّلَاةَ فِي الْمَسْجِدِ الَّذِي يُؤَذَّنُ فِيهِ .

It is reported from Ibn Mas'ūd  who said:

'Whoever is happy to meet Allāh Most High tomorrow as a Muslim, let him observe these prayers (*ṣalawāt*) where they are called to. For truly, Allāh has prescribed for your Prophet  the Ways of Guidance (*Sunan al-Hudā*), and they are from the Ways of Guidance. If you were to pray in your houses, as this person who stays behind in his house prays, you would be abandoning the Sunnah of your Prophet. And if you were to abandon the Sunnah of your Prophet, you would go astray. I have seen that only a well-known hypocrite stays away from these prayers. A certain man used to be brought, supported between two men,² until he was stood in the prayer row (*saff*).'

In another narration he said:

‘Indeed, the Messenger of Allāh ﷺ taught us the Ways of Guidance. Among the Ways of Guidance is performing the prayer in the mosque (*masjid*) where the call to prayer (*adhān*) is given.’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth strongly emphasises and encourages upholding the congregational prayer (*salāt al-jamā‘ah*), and bearing any hardship involved in attending it as far as possible. Habitually or permanently abandoning the congregational prayer is one of the characteristics of the hypocrites (*munāfiqūn*). Furthermore, if people were unanimously to abandon the congregational prayer, this would be a means of their going astray, a cause of sin, and a departure from the Sunnah practised by the Messenger of Allāh ﷺ.

¹ [See ḥadīth (75.)]

² That is, he requires support due to extreme weakness, but bears the hardship involved in going to the *masjid* out of love for obtaining the recompense and reward.

LESSON 14

درس في فضل الصف الأول وإتمام الصفوف وتسويتها والتراس فيها

ON THE VIRTUE OF STANDING IN THE FIRST ROW AND COMPLETING, STRAIGHTENING AND TIGHTENING THE ROWS

٧٨ - عن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللَّهِ قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّافِ الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَا سْتَهِمُوا.

It is narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh صلوات الله عليه وسلم said:

“If people knew what is in the call to prayer (*nidā’*) and the first row (*as-ṣaff al-awwal*), and they could find no other way of attaining it other than drawing lots for it, they would certainly draw lots for it.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

[See the full text of this ḥadīth and commentary in Lesson 12: On the Call to Prayer (*Adhān*). It is reiterated here to emphasise the virtue of standing in the first row (*as-ṣaff al-awwal*) for congregational prayer.

٧٩ - وَعَنْ أَنَسِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ: سَوْوَا صُفُوفَكُمْ؛ فَإِنَّ تَسْوِيَةَ الصَّافِ مِنْ تَمَامِ الصَّلَاةِ.

It is narrated from Anas رضي الله عنه who said:

‘The Messenger of Allāh ﷺ said, “Straighten your rows (*sufūf*); for straightening the rows is part of perfecting the prayer (*ṣalāh*).” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth encourages anyone praying in congregation to straighten the rows (*sufūf*), since this demonstrates the excellence of their prayer and perfection of their following, adds splendour to their appearance and signifies the mutual affection of their hearts.

٨٠ - عن جابر بن سمرة ﷺ قال: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: أَلَا تَصْفُونَ كَمَا تَصْفُ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ فَقُلْنَا: يَا رَسُولَ اللَّهِ، وَكَيْفَ تَصْفُ الْمَلَائِكَةُ عِنْدَ رَبِّهَا؟ قَالَ: يُتَمُّمُونَ الصُّفُوفَ الْأُولَى، وَيَتَرَاصُونَ فِي الصَّفَّ.

It is narrated from Jābir bin Samurah ﷺ who said:

‘The Messenger of Allāh ﷺ came out to us and said, “Why do you not line up as the angels (*malā’ikah*) line up in the presence of their Lord?” We asked: “O Messenger of Allāh, how do the angels line up in the presence of their Lord?” He ﷺ replied, “They complete the first rows and tighten each row.”’ [Muslim]

Wisdom of the ḥadīth

In congregational prayer It is recommended (*mustahabb*) to straighten the rows, and to complete the rows starting from the first row. This means leaving no gaps large enough for someone to pray in. Neglecting to do so is disliked (*makrūh*) and leads to missing out on the congregational reward.

٨١ - وعن أبي هريرة ﷺ قال: قَالَ رَسُولُ اللَّهِ ﷺ: خَيْرُ صُفُوفِ الرِّجَالِ أَوْلُهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أَوْلُهَا.

It is narrated from Abū Hurayrah ﷺ who said:

‘The Messenger of Allāh ﷺ said, “The best of the men’s rows [in congregational prayer] is the first row, and the worst of them is the last; but the best of the women’s rows is the last row, and the worst of them is the first.”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that the first rows of the men in congregational prayer are better than the last rows, due to their nearness to the imām and their distance from the women. This ensures that the men do not look at the women’s intimate areas (*‘awrah*) [i.e. areas which they would cover in front of a man who is eligible for them to marry] and are not tempted by them. These benefits are usually missed by those in the final row. However, the last rows of the women are better than the first rows, due to their distance from the men, while standing in the front rows could lead to temptation (*fitnah*).

The intended meaning of ‘best’ (*khayr*) and ‘worst’ (*sharr*) here refers to the abundant or lesser reward which those performing the prayer are promised. It does not mean that they are sinful.

٨٢ - وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَأَى فِي أَصْحَابِهِ تَأْخُرًا، فَقَالَ لَهُمْ: تَقْدَمُوا فَاتَّمُوا إِبْرِيْ، وَلْيَأْتِمَّ بِكُمْ مَنْ بَعْدُكُمْ، لَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّىٰ يُؤَخِّرَهُمُ اللَّهُ.

It is narrated from Abū Sa‘id al-Khudri ﷺ that the Messenger of Allāh ﷺ saw in his Companions a tendency to hang back, so he said to them: “Come forward and complete the row behind me, and let those who come after you¹ complete your row. If people persist in hanging back, Allāh will hold them back.” [Muslim]

Wisdom of the ḥadīth

In general terms, The ḥadīth emphasises that It is recommended (*mustahabb*) to vie with each other in matters of virtue and good

character. It forbids turning away from gentleness and abandoning noble deeds.

In the context of congregational prayer, it indicates that there should be between the imām and the first row no more than three arm-spans, and likewise between each subsequent row. This is to ensure that the first row sees the imām, and that they are seen by those who follow the imām by following their movements.

٨٣ - وعن أبي مسعود رض قال: كَانَ رَسُولُ اللَّهِ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلَاةِ وَيَقُولُ: اسْتَوِوا وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ، لِيَلَيْسَنِي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنَّهَىِ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ.

It is narrated from Abū Mas'ūd رض who said:

'The Messenger of Allāh صلی الله علیه و آله و سلّم used to touch our shoulders in the prayer (*salāh*) and say, "Straighten [the rows]. Do not differ from each other lest your hearts should differ. Let those of you who possess intelligence and reason stand closest to me, then those who stand closest to them and then those who stand closest to them." [Muslim]

Wisdom of the ḥadīth

The meaning of the phrase: 'touch our shoulders' (*yamsahu manākibinā*) is that the Prophet صلی الله علیه و آله و سلّم, with his noble hand, would bring their shoulders into line, so that the row (*saff*) would be straight. The meaning of: 'do not differ from each other' (*lā takhtalifū*) is that one person's shoulders should not precede another person's.

Thus, The ḥadīth indicates that It is recommended (*mustahabb*) for the imām to order the worshippers (*muṣallūn*) to straighten the rows, and to physically straighten them himself if they do not straighten themselves.

It is also recommended for the first row (*aṣ-saff al-awwal*), who stand closest to the imām, to be composed of the most knowledgeable,

reasonable and intelligent members of the congregation. Then, behind them, should stand the general public; then young boys; then women.

٨٤ - وَعَنْ أَنَسِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: أَقِيمَتِ الصَّلَاةُ فَأَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ بِوْجِهِ، فَقَالَ: أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُوْا؛ فَإِنِّي أَرَأْكُمْ مِنْ وَرَاءِ ظَهْرِي.

It is narrated from Anas  who said:

'When the *Iqāmah* [i.e. the second call to prayer] had been given, the Messenger of Allāh  turned his face towards us and said: "Straighten your rows (*ṣufūf*) and stand close together, for I can see you from behind my back." [Bukhārī]

Wisdom of the ḥadīth

The meaning of: 'stand close together' (*tarāṣṣū*) is to touch shoulders so that there is no gap between them.

The ḥadīth indicates that It is recommended (*mustahabb*) for the imām to turn around and instruct the rows of worshippers (*muṣallūn*) to straighten and tighten the rows (*ṣufūf*), and for him to intervene directly if required.

The ḥadīth also illustrates the honour bestowed upon the Messenger of Allāh  in that he was granted knowledge of what the people were doing. An alternative understanding is that he could see them [behind his back] through one of the miracles (*mu'jizāt*) with which Allāh honoured him.

٨٥ - وَعَنْ النَّعْمَانَ بْنِ بَشِيرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ يَقُولُ: لَتُسْوِّنَنَّ صُفُوفَكُمْ، أَوْ لَيُخَالِفَنَّ اللَّهَ بَيْنَ وُجُوهِكُمْ.

It is narrated from Nu'mān ibn Bashīr  who said:

‘I heard the Messenger of Allāh ﷺ say, “Straighten your rows, or Allāh will create dissension amongst you.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The meaning of: ‘or Allāh will create dissension amongst you’ (*aw layukhālifanna Allāhu bayna wujūhikum*) is that disagreements will occur between them as a punishment for their neglecting to straighten their rows (*ṣufūf*) and perfecting their prayer (*salāh*).

Thus, The ḥadīth spurs believers to straighten the rows in prayer, and forbids them from neglecting to do so, due to the aforementioned punishment which this incurs.

٨٦ - وَعَنْ الْبَرَاءِ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللَّهِ أَحْبَبَنَا أَنْ نَكُونَ عَنْ يَمِينِهِ، يُقْبِلُ عَلَيْنَا بِوَجْهِهِ، فَسَوْعَتُهُ يَقُولُ: رَبِّنِي عَذَابَكَ يَوْمَ تَبْعَثُ -أَوْ تَجْمَعُ -عِبَادَكَ.

It is narrated from Barā’ ﷺ who said:

‘Whenever we prayed behind the Messenger of Allāh ﷺ, we liked to be on his right side so that his face might turn towards us [at the end of the prayer]. Once, I heard him ﷺ say, “O my Lord, protect me from Your Torment (*‘adhāb*) on the Day You resurrect”—or: “gather”—“Your slaves.”’ [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) for the imām to turn towards the worshippers (*muṣallūn*) on his right before rising from the prayer (*salāh*). Neither should he hasten to leave, nor remain with his back turned to the worshippers. There is no harm in him raising his voice in supplication (*du‘ā’*) such that those near him hear him, if he intends thereby to teach them.

1 That is: Because the Companions (*Sahābah*) are the closest of the believers in following the Prophet ﷺ. It is therefore obligatory for the Followers (*Tābi‘ūn*) [i.e. the generation after the Ṣahābah] to follow the Ṣahābah in order to gain knowledge of the way of the Prophet ﷺ. The Prophet ﷺ said: “The best of generations is my generation; then those who follow them; then those who follow them.”

LESSON 15

درس في فضل صلاة الصبح والعصر والحمد على حضور الجمعة في الصبح والعشاء وكراهة النوم قبلها والحديث بعدها

ON THE VIRTUE OF THE MORNING
PRAYER (*SALĀT AS-SUBH*) AND THE
AFTERNOON PRAYER (*SALĀT AL-‘AŚR*),
ENCOURAGEMENT TO PRAY THE
MORNING PRAYER AND THE EVENING
PRAYER (*SALĀT AL-‘ISHĀ’*) IN
CONGREGATION (*JAMĀ‘AH*) AND THE
REPREHENSIBILITY OF SLEEP (*NAWM*)
BEFORE THEM AND TALK (*HADĪTH*) AFTER
THEM

٨٧ - عن أبي موسى رض أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ.

It is narrated from Abū Mūsā رض that the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

“Whoever prays the two cool prayers¹ will enter Paradise (*Jannah*).” [Bukhārī and Muslim]

Wisdom of the ḥadīth

Whoever upholds the prayer (*ṣalāh*) will have a virtuous end to life (*husn al-khātimah*). The ḥadīth specifies that the believer should be particularly dedicated to performing the Morning Prayer (*Ṣalāt as-Subh*) and the Afternoon Prayer (*Ṣalāt al-‘Aśr*), since the former is a time when people like to sleep and the latter is a time when they like to work and make greater commercial profits.

Although the believer is encouraged to be especially mindful of these two obligatory prayers, performing them alone will not guarantee a person's entrance into Paradise (*Jannah*). Rather, one must be mindful to perform all the obligatory acts of worship (*farā'id*).

٨٨ - وَعَنْ أَبِي زَهِيرٍ عُمَارَةَ بْنَ رُؤَبْيَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: لَنْ يَأْلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا.

It is narrated from Abū Zuhayr ibn ‘Umārah ibn Ruwaybah ﷺ who said:

'I heard the Messenger of Allāh ﷺ say: "No one will enter the Fire (*Nār*) who prays before the sun rises and before it sets."'
[Muslim]

Imām Nawawī: This means the Morning Prayer (*Salāt al-Fajr*) and the Afternoon Prayer (*Salāt al-‘Aṣr*).

Wisdom of the ḥadīth

[As in the previous ḥadīth,] the believer is encouraged to be mindful of upholding the Morning prayer (*Salāt aṣ-Subḥ*) and the Afternoon prayer (*Salāt al-‘Aṣr*), since whoever does so will be protected from entering the Fire (*Nār*). This does not mean that these two prayers are sufficient to guarantee someone entrance to Paradise (*Jannah*) without performing the remainder of the five obligatory prayers. Rather, it is essential to uphold all the prayers (*ṣalawāt*), and to put them into action by distancing oneself from despicable behaviour (*fahshā’*) and forbidden actions (*munkar*), and avoiding wrongdoing. These two prayers were only singled out for especial care [since they are performed at times in which a Muslim is easily distracted by worldly matters, such as sleep and work.]

٨٩ - وعن جُنْدِبِ بْنِ سَفِيَّانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ صَلَّى الصُّبْحَ فَهُوَ فِي ذَمَّةِ اللَّهِ، فَانْظُرْ يَا ابْنَ آدَمَ، لَا يَطْلُبُنَاكَ اللَّهُ مِنْ ذَمَّتِهِ شَيْءٌ.

It is narrated from Jundub ibn Sufyān  who said:

‘The Messenger of Allāh  said: “Whoever prays the Morning prayer (*Salāt as-Subh*) is under Allāh’s Protection (*Dhimmah*); so be watchful, o Son of Ādam, lest Allāh should demand from you something which is under His Protection.”’ [Muslim]

Wisdom of the ḥadīth

The meaning of: ‘lest Allāh should demand from you. . .’ is to beware that Allāh will punish you for your neglect of the Morning Prayer (*Salāt as-Subh*), or: that Allāh will hold you accountable for any harm you have done to someone who is under His Protection (*dhimmah*).

Thus, The ḥadīth indicates the virtue of those who always perform *Salāt as-Subh* in congregation (*jamā‘ah*) and warns against inflicting harm on such a person.

٩٠ - وعن أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَتَعَاقَّبُونَ فِيْكُمْ مَلَائِكَةٌ بِاللَّيْلِ، وَمَلَائِكَةٌ بِالنَّهَارِ، وَيُجْتَمِعُونَ فِي صَلَاةِ الصُّبْحِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيْكُمْ، فَيَسْأَلُهُمُ اللَّهُ - وَهُوَ أَعْلَمُ بِهِمْ - كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلِّوْنَ، وَأَتَيْنَاهُمْ وَهُمْ يُصَلِّوْنَ.

It is narrated from Abū Hurayrah  who said:

‘The Messenger of Allāh  said, “Angels (*malā’ikah*) take turns amongst you by night and by day; and they all assemble at the Morning Prayer (*Salāt as-Subh*) and the Afternoon Prayer (*Salāt al-‘Aṣr*). Then, those who spent the night amongst you ascend, and Allāh asks them—although He knows better than they do: ‘How did you leave My slaves?’ They say: ‘We left them while

they were praying and we came to them while they were praying.”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates Allāh’s Benevolence (*Lutf*) towards the believers, and His honouring them by making the angels (*malā’ikah*) assemble amongst them and depart from them at times when they are worshipping. Thus, Allāh’s questioning of the angels is for the sole purpose of revealing the honour accorded to the worshippers (*muṣallūn*) and the excellence of their worship.

٩١ - وعن جرير بن عبد الله البجلي قال: كنّا عند النبي ﷺ فنظر إلى القمر ليلاً البدْر، فقال: إنكم سترون ربّكم كما ترون هذا القمر، لا تضامون في رؤيته، فإنْ استطعتم أن لا تغلبوا على صلاة قبل طلوع الشمس وقبل غروبها، فافعلوا.

It is narrated from Jarīr ibn ‘Abd Allāh al-Bajalī رض who said:

‘We were sitting with the Prophet ﷺ and he looked at the moon on the night of the full-moon and said, “Indeed you will see your Lord as you see this moon; and you will have no difficulty in seeing Him. So if you can avoid missing a prayer before sunrise [i.e. the Morning Prayer (*Salāt as-Subḥ*)] and before sunset [i.e. the Afternoon Prayer (*Salāt al-‘Aṣr*)], do so.”’

[Bukhārī and Muslim]

Wisdom of the ḥadīth

This ḥadīth establishes the fact that the believers will ‘see’ Allāh, albeit in a manner which we cannot explain or restrict to our limited comprehension of ‘seeing’. Rather, it will be in a manner befitting of His Perfection (*Kamāl*), all praise be to Him, the Most High. As for the unbelievers (*kuffār*), they will be screened from their Lord on that Day.

By upholding these two prayers—the Morning Prayer (*Salāt as-Subḥ*) and the Afternoon Prayer (*Salāt al-‘Aṣr*)—the believer may hope to attain

sight of Allāh, which is the greatest delight of Paradise (*Jannah*).

٩٢ - وَعَنْ بُرِيْدَةَ قَالَ: قَالَ رَسُولُ اللَّهِ : مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبَطَ عَمَلُهُ.

It is narrated from Buraydah  who said:

‘The Messenger of Allāh  said, “Whoever abandons the Afternoon Prayer (*Salāt al-‘Aṣr*), his [good] actions will come to nothing.”’² [Bukhārī]

Wisdom of the ḥadīth

The ḥadīth indicates the inviolability of upholding the prayer, particularly the Afternoon Prayer (*Salāt al-‘Aṣr*), which is specifically mentioned as a reminder to believers to be especially careful not to neglect it. Abandoning it is a major sin which will result in the reward (*thawāb*) for a person’s deeds being invalidated and his actions coming to nothing.

The scholars have also applied this to anyone who declares abandoning the prayer (*ṣalāh*) to be permissible, since this is an act of unbelief (*kufr*) which renders his actions void. Imām Aḥmad said: ‘Whoever abandons the prayer deliberately commits an act of unbelief.’

It has also been said that the intended meaning is that a person’s [good] actions on that day [when he neglects to pray *Salāt al-‘Aṣr*] will be subtracted [from his total good deeds]. Thus, the aim is to emphasise the enormity of abandoning the prayer, such that it is as if a person’s actions are rendered void as a result. And Allāh knows best.

٩٣ - وَعَنْ أَبِي هَرِيرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ : لَيْسَ صَلَاةً أَنْقَلَ عَلَى الْمَنَافِقِينَ مِنْ صَلَاةِ الْفَجْرِ وَالْعِشَاءِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتُوْهُمَا وَلَوْ حَبُّوا.

It is narrated from Abū Hurayrah  who said:

‘The Messenger of Allāh  said, “No prayer (*ṣalāh*) is more burdensome to the hypocrites (*munāfiqūn*) than the Morning

Prayer (*Salāt al-Fajr*) and the Evening prayer (*Salāt al-‘Ishā’*). If they knew what is in them, they would attend them even if they had to crawl.”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

Believers are reminded of the virtue of performing the Morning Prayer (*Salāt al-Fajr*) and the Evening prayer (*Salāt al-‘Ishā’*) in congregation (*jamā‘ah*). These two prayers are specifically mentioned because the morning time is when people find it pleasant to sleep, and the evening time is when sleepiness overcomes people.

In addition, *Salāt al-‘Ishā’* and *Salāt al-Fajr* are the prayers which the hypocrites (*munāfiqūn*) find it most difficult to perform, because their prayers are merely ostentation (*riyā’*) and their objective is not to seek the Pleasure (*Mardāh*) of Allāh Most High.

Believers are therefore warned against shortening or making light of these two prayers, so as not to resemble the hypocrites.

٩٤ - وَعَنْ أَبِي بَرْزَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرُهُ النَّوْمَ قَبْلَ الْعِشَاءِ وَالْحَدِيثَ بَعْدَهَا.

It is narrated from Abū Barzah  that the Messenger of Allāh  disliked sleep (*nawm*) before the Evening Prayer (*Salāt al-‘Ishā’*) and talk (*hadīth*) after it. [Bukhārī and Muslim]

Imām Nawawī:³ This refers to talk (*hadīth*) which is permitted (*mubāh*) at other times, meaning that it is equally permissible to engage in it or to abandon it. As for talk which is prohibited (*muḥarram*) or disliked (*makrūh*) at other times, it is even more strongly prohibited or disliked at this time [i.e. after *Salāt al-‘Ishā’*]. As for talking about good things, such as revision of knowledge (*ilm*), stories of the righteous, noble characteristics, talking to a guest or to someone in need and the like, there is no reprehensibility in this. Rather, It is recommended (*mustahabb*).

Similarly, talking due to a valid excuse or factor beyond one's control is not reprehensible. Everything mentioned here is demonstrated in rigorously authenticated (*sahīh*) ḥadīths.

Wisdom of the ḥadīth

The ḥadīth informs believers that it is disliked (*makrūh*) to sleep before performing the Evening Prayer (*Ṣalāt al-‘Ishā’*), since a person may not wake before dawn breaks and therefore miss praying *Ṣalāt al-‘Ishā’* during its appointed time.

Rather, It is recommended (*mustahabb*) to sleep directly after performing *Ṣalāt al-‘Ishā’*, and not to become engaged in speech which is otherwise permitted (*mubāh*) at this time. This is because it may lead to a person not waking up to perform the Night prayer (*Qiyām al-Layl*), or missing out on the virtue of performing the Morning prayer (*Ṣalāt aṣ-Subḥ*) at the start of its appointed time, or performing it outside its appointed time altogether. In addition, the conclusion of his day's work should be his best action, which is prayer (*salāh*). He should therefore pray *Ṣalāt al-‘Ishā’* and go to sleep.

In the same category as speech are other permitted (*mubāh*) activities which have no religious objective, in that they are disliked at this time. The prohibition against amusements and distractions which lead to a person missing the prayer falls under the ruling (*hukm*) of those who deliberately delay performing it after its appointed time.

¹ i.e. the Morning Prayer (*Ṣalāt aṣ-Subḥ*) and the Afternoon Prayer (*Ṣalāt al-‘Asr*). They are known as such because they are performed at the two ‘ends’ of the day, when the air is pleasant and the extreme heat ends.

² That is: the reward (*thawāb*) for them will be invalidated.

³ See the commentary in the *Sahīh of Muslim* (5:146).

LESSON 16

درس في فضل يوم الجمعة وصلاتها والاغتسال والتطيب لها

ON THE VIRTUE OF FRIDAY (*YAWM AL-JUMU'AH*) AND THE CONGREGATIONAL PRAYER, AND RITUAL WASHING (*IGHTISĀL*) AND SCENTING ONESELF (*TATAYYAB*) IN PREPARATION FOR IT

٩٥ - وعن أبي هريرة رضي الله عنه أيضاً، قال: قال رسول الله ﷺ: خَيْرُ يَوْمٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ: فِيهِ خُلُقُ آدَمَ، وَفِيهِ أُدْخَلَ الْجَنَّةَ، وَفِيهِ أُخْرَجَ مِنْهَا.

It is also narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وسلم said, “The best day upon which the sun rises is Friday (*Yawm al-Jumu'ah*): On it, Ādam was created; on it, he was admitted to Paradise (*Jannah*); and on it, he was removed from it.”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth informs believers of the virtue of Friday (*Yawm al-Jumu'ah*) and its excellence above other days, due to the great matters which occurred on this day. It is the day upon which Ādam, who is the first of Allāh’s most favoured creatures [i.e. human beings], was created. He was also honoured by being admitted to Paradise (*Jannah*) on this day. Likewise, it was on *Yawm al-Jumu'ah* that he was made to descend to Earth in order to act as Deputy (*Khalifah*) for Allāh Almighty. This descent to Earth was, in turn, the reason for his progeny (*dhuriyyah*), from which came the prophets (*anbiyā'*) and the righteous (*sālihūn*).

Believers are therefore encouraged to endeavour to perform good actions on *Yawm al-Jumu'ah*. They should strive to do that which will earn them the Mercy (*Rahmah*) of Allāh Most High and repel His Retribution (*Naqmah*), in preparation for the coming of the Hour (*as-Sā'ah*), which will also fall on *Yawm al-Jumu'ah*.

٩٦ - وعن أبي هريرة رضي الله عنه أيضاً، قال: قال رسول الله صلوات الله عليه وآله وسلامه: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْجُمُعَةَ، فَاسْتَمَعَ وَأَنْصَتَ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ وَزِيادةً ثَلَاثَةً أَيَّامٍ، وَمَنْ مَسَّ الْحَحَّاصِي، فَقَدْ لَغَّا.

It is also narrated from Abū Hurayrah رضي الله عنه who said:

'The Messenger of Allāh صلوات الله عليه وآله وسلامه said, "Whoever performs ablution (*wudū'*) properly, then comes to the Friday Congregational Prayer (*Jumu'ah*), then listens attentively [to the sermon (*khutbah*)], his [minor] sins will be forgiven between it and the [following] Friday, plus an additional three days. But whoever plays with pebbles, [it is as if] he has spoken nonsense."¹
[Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of the Friday Congregational Prayer (*Ṣalāt al-Jumu'ah*), which expiates minor sins. It is recommended (*mustahabb*) to perform ablution (*wudū'*) at home and then proceed to the prayer [in the mosque (*masjid*)]. Believers are encouraged to listen attentively to the sermon (*khutbah*) in order to understand the lesson and to devote themselves to the act of worship entirely, in body and heart. Playing, chatting, or anything which distracts the mind and heart during the sermon are prohibited.

٩٧ - وعن ابن عمر وأبي هريرة ﷺ: أنهم سمعا رسول الله ﷺ يقول على أعيادِ مِنْبَرِهِ: لَيَتَّهِينَ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَوْ لَيَخْتَمَنَ اللَّهُ عَلَى قُلُوبِهِمْ ثُمَّ لَيَكُونَنَّ مِنَ الْغَافِلِينَ.

It is narrated from Ibn ‘Umar and Abū Hurayrah ﷺ that they heard the Messenger of Allāh ﷺ say, standing on the steps of the pulpit (*minbar*):

“If certain people do not desist from neglecting the Friday Congregational Prayers (*Jumu‘at*), Allāh will place a seal on their hearts. Then they will be amongst the heedless (*ghāfilūn*).”
[Muslim]

Wisdom of the ḥadīth

The words: ‘standing on the steps of the pulpit (*minbar*)’ suggest that the Prophet ﷺ was giving the Friday sermon (*khutbah*). The people he ﷺ was referring to are the hypocrites (*munāfiqūn*). That Allāh will ‘place a seal on their hearts’ (*layakhtimanna*) means that He will sentence them to eternal unbelief (*kufr*).

This is a severe warning to those who abandon the Friday Congregational Prayer (*Salāt al-Jumu‘ah*). Doing so is a sign of hypocrisy and leads to destruction.

٩٨ - وعن ابن عمر ﷺ أنَّ رسول الله ﷺ قال: إِذَا جَاءَ أَحَدُكُمُ الْجُمُعَةَ فَلْيُغْتَسِلْ.

It is narrated from Ibn ‘Umar ﷺ that the Messenger of Allāh ﷺ said:

“Any of you attending the Friday Congregational Prayer (*Jumu‘ah*) should take a bath (*yaghtasil*).” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The meaning of ‘take a bath’ (*yaghtasil*) is to perform the major ritual ablution (*ghusl*) which is prescribed by the Shari‘ah for removal of major ritual impurity (*janābah*).

[This commentary also applies to ḥadīth (99).]

٩٩ - وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: غُسْلٌ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ.

It is narrated from Abū Sa‘id al-Khudrī  that the Messenger of Allāh  said:

“Taking a bath (*ghusl*) before attending Friday Congregational Prayer (*Jum‘ah*) is obligatory (*wājib*) for every adult.” [Bukhārī and Muslim]

Imām Nawawī: The intended meaning of ‘adult’ (*muhtalim*) is a person who has reached maturity (*bāligh*). The intended meaning of ‘obligatory’ (*wājib*) is a chosen obligation, such as when someone says to a friend: ‘Your right is my obligation.’

Wisdom of the ḥadīth

[The commentary on ḥadīth (98) also applies here.]

١٠٠ - وَعَنْ سَلَمَانَ قَالَ: لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ، وَيَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طُهْرٍ، وَيَدَهُنُ مِنْ دُهْنِهِ، أَوْ يَمْسُّ مِنْ طِيبِ بَيْتِهِ، ثُمَّ يَخْرُجُ فَلَا يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ، ثُمَّ يُنْصِتُ إِذَا تَكَلَّمَ الْإِمَامُ، إِلَّا غُفرَ لَهُ مَا بَيْنَ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى.

It is narrated from Salmān  who said:

‘The Messenger of Allāh  said, “Any man who takes a bath (*yaghtasilu*) on Friday (*Yawm al-Jumu‘ah*), purifies himself as much as he can, then applies his [hair] oil (*duhn*) and perfumes

himself with the scent (*tīb*) of his house, then sets out [for the prayer] and does not separate two people [i.e. who have arrived before him], then prays what has been prescribed for him and then listens attentively while the imām speaks, he will be forgiven for whatever [minor sins] he commits between it and the next Friday.”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that It is recommended (*mustahabb*) to place emphasis on cleanliness (*nazāfah*) and purity (*tahārah*) in preparation for attending the Friday Congregational Prayer (*Ṣalāt al-Jumu‘ah*). It is similarly recommended [for men] to apply fragrant and pleasant scents against the unpleasant smells which result from a large gathering of people. This is one of the etiquettes and beautiful practices of Islām.

The believer is encouraged to set out for the prayer early, and to avoid annoying others on the way or on arrival in the mosque (*masjid*). This is expressed by the phrase: ‘and does not separate two people’ (*fa-lā yufarriqu bayna’thnayn*). This warning includes all manner of annoying behaviour, such as raising one’s voice, pushing in front of people, crowding other worshippers, breaking up the prayer rows (*sufūf*) and any other behaviour which would annoy one’s fellow Muslims.

We are also informed of the permissibility of performing supererogatory prayers (*tanafful*) before *Ṣalāt al-Jumu‘ah* and encouraged to listen attentively to the sermon (*khutbah*).

١٠١ - وعن أبي هريرة رضي الله عنه أنَّ رسول الله صلى الله عليه وسلم قال: مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ، ثُمَّ رَاحَ فِي السَّاعَةِ الْأُولَى فَكَانَمَا قَرَبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ، فَكَانَمَا قَرَبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ، فَكَانَمَا قَرَبَ كَبِشاً أَفْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ، فَكَانَمَا قَرَبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ، فَكَانَمَا قَرَبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ، حَضَرَتِ الْمَلائِكَةُ يَسْتَوْعُونَ الذِّكْرَ.

It is narrated from Abū Hurayrah  that the Messenger of Allāh  said:

“Whoever takes a bath (*ghusl*) from major ritual impurity (*janābah*) on Friday (*Yawm al-Jumu‘ah*), then goes [to the mosque (*masjid*)] in the first hour [i.e. immediately], it is as if he has sacrificed a camel. Whoever goes in the second hour, it is as if he has sacrificed a cow. Whoever goes in the third hour, it is as if he has sacrificed a ram. Whoever goes in the fourth hour, it is as if he has sacrificed a chicken. Whoever goes in the fifth hour, it is as if he has sacrificed an egg. Then when the imām comes out, the angels (*malā’ikah*) attend to listen to the remembrance [i.e. the sermon (*khutbah*)].” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates and encourages arriving early to the Friday Congregational Prayer (*Ṣalāt al-Jumu‘ah*). The earlier one arrives, the greater the reward. This reward is in addition to the reward for performing the prayer, and is no longer available once the imām ascends the pulpit (*minbar*) to give the sermon (*khutbah*).

The hidden virtues of *Ṣalāt al-Jumu‘ah* are great and include the fact that it is attended by the angels (*malā’ikah*) who are accompanied by a sense of tranquillity (*sakīnah*) and mercy (*rahmah*). These angels are responsible for recording the names of those worshippers who arrive early.

The reward for taking a bath on Friday (*Yawm al-Jumu‘ah*) can only be attained if it is performed in the manner of ablution from major ritual impurity (*janābah*). It must therefore include the whole body, and must be performed with the intention of seeking closeness to Allāh Most High. If someone takes a bath in order to perform ablution from *janābah* with

the additional intention of taking a bath before the Friday Prayer, he will have performed the Sunnah and will gain the reward for this.

١٠٢ - عن أبي هريرة  عن النبي , قال: لا تُخْصُوا لَيْلَةَ الْجُمُعَةِ بِصِيَامٍ مِّنْ بَيْنِ الْلَّيَالِي، وَلَا تُخْصُوا يَوْمَ الْجُمُعَةِ بِصِيَامٍ مِّنْ بَيْنِ الْأَيَّامِ، إِلَّا أَنْ يَكُونَ فِي صَوْمٍ يَصُومُهُ أَحَدُكُمْ.

It is also narrated from Abū Hurayrah  from the Prophet  who said:

“Do not single out Friday night from amongst all other nights for standing [in prayer] and do not choose Friday from amongst all other days for fasting (*siyām*), unless it forms part of a fast which one of you is fasting.” [Muslim]

Wisdom of the hadīth

The phrase: ‘unless it forms part of a fast which one of you is fasting’ refers to the possibility of Friday (*Yawm al-Jumu‘ah*) coinciding with a fast which someone is keeping out of habit—such as fasting every other day—or due to a pledge, or a recommended fast—such as ‘Āshūrā’—falling on a Friday.

Thus, it is disliked (*makrūh*) to single out Friday for fasting or Friday night for standing in prayer. The scholars (*‘ulamā’*) mention a number of explanations for this prohibition, the clearest of which is: to be distinct from the Jews (*Yahūd*) and the Christians (*Naṣārā*), who would single out Saturday (*as-Sabt*) and Sunday (*al-Aḥad*). Muslims should be distinct from them in terms of the manner in which they worship, and by attaching importance to Friday, which is the greatest of the days created by Allāh Most High. This interdiction is understood to imply dislike (*karāhah*) rather than prohibition (*tahrīm*), since there is no reason for its inviolability, as in the case of turning away from the Hospitality (*Diyāfah*) of Allāh Almighty by fasting on the day of ‘Īd.

١٠٣ - وعن أبي هريرة رضي الله عنه أيضًا، قال: سمعتُ رسولَ اللَّهِ صلواتُهُ وَسَلَامُهُ عَلَيْهِ يقولُ: لَا يَصُومَنَّ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ إِلَّا يَوْمًا قَبْلَهُ أَوْ بَعْدَهُ.

It is also narrated from Abū Hurayrah رضي الله عنه who said:

‘I heard the Messenger of Allāh صلواتُهُ وَسَلَامُهُ عَلَيْهِ say, “None of you should fast on Friday (*Yawm al-Jumu‘ah*) unless [he fasts] a day before it or after it.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is disliked (*makrūh*) to single out Friday (*Yawm al-Jumu‘ah*) for fasting. See the previous ḥadīth for the scholars’ clarification of this.

There are two scenarios in which this dislike is negated: The first is that Friday coincides with a valid legal pretext for fasting, such as due to a pledge or because a recommended fast falls on that day—one of the first ten days of the month of *Dhū'l-Hijjah*, for example. The second is that one fasts the Thursday (*Yawm al-Khamīs*) before it or the Saturday (*Yawm as-Sabt*) after it, in addition.

¹ ‘Speaking’ (*laghw*), in this context, implies that he has erred and, thus, forfeited his reward.

LESSON 17

درس في بعض مكروهات الصلاة وتحريم المرور بين يدي المصلي والدخول
في نافلة بعد شروع الإمام ورفع الرأس قبله في الركوع والسجود

ON SOME PRACTICES WHICH ARE
DISLIKED IN PRAYER (*MAKRŪHĀT AS-SALĀH*), THE PROHIBITION AGAINST
WALKING IN FRONT OF SOMEONE WHO IS
PRAYING, BEGINNING SUPEREROGATORY
(*NĀFILAH*) PRAYERS AFTER THE IMĀM
COMMENCES AND RAISING ONE'S HEAD
BEFORE THE IMĀM WHEN BOWING
(*RUKŪ'*) AND PROSTRATING (*SUJŪD*)

١٠٤ - عن أبي هريرة رض أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَىٰ عَنِ الْخَصْرِ فِي الصَّلَاةِ.

It is narrated from Abū Hurayrah رض that the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ:

'forbade placing one's hands on one's hips (*khaṣr*) during prayer (*ṣalāh*).'
[Bukhārī and Muslim]

Wisdom of the ḥadīth

It is disliked (*makrūh*) to place one's hands on one's hips (*khaṣr*) during prayer (*ṣalāh*), because it is a sign of arrogance (*kibr*). Thus, there is The ḥadīth narrated by Ṭabarānī and Bayhaqī: "Placing one's hands on one's hips in prayer is an action of the people of the Fire (*ahl an-Nār*)."
It is, however, not considered disliked if there is a valid excuse (*'udhr*) for doing so, such as in the case of someone who puts his hand to his side due to pain.

١٠٥ - عن عائشة ﷺ قالت: سمعت رسول الله ﷺ يقول: لا صلاة بحضرة طعام،
ولَا وَهُوَ يُدَافِعُهُ الْأَخْبَانِ.

It is narrated from 'Ā'ishah ﷺ who said:

'I heard the Messenger of Allāh ﷺ say, "No prayer (ṣalāh) should be performed when food has been served, nor when a person is in need of relieving himself." [Muslim]

Wisdom of the ḥadīth

It is disliked (*makrūh*) for a person to pray whilst hungry or thirsty when there is food and drink available to him, until after he eats and drinks. Doing so will result in a lack of humility (*khushū'*) and distract the heart from prayer.

It is similarly disliked (*makrūh*) to pray whilst in need of relieving oneself. A person should attend to this first, in order to feel relaxed and to avoid disturbance of the mind and soul which also hinders humility.

These actions are considered *makrūh* when there remains ample time in which to perform the prayer. However, they are not considered as such when time is limited.

١٠٦ - عن أنس ﷺ قال: قال رسول الله ﷺ: مَا بَالْ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى
السَّمَاءِ فِي صَلَاتِهِمْ! فَأَشَدَّ قَوْلُهُ فِي ذَلِكَ حَتَّى قَالَ: لَيَتَهُنَّ عَنْ ذَلِكَ، أَوْ لَتُخْطَفَنَّ
أَبْصَارُهُمْ.

It is narrated from Anas ﷺ who said:

'The Messenger of Allāh ﷺ said: "What is the matter with people who lift their gaze to the sky when praying?" He spoke sternly about it until he said: "They must stop that or they will certainly lose their sight." [Bukhāri]

Wisdom of the ḥadīth

It is disliked (*makrūh*) to raise one's gaze towards the sky during prayer (*salāh*). Imām Nawawī cited consensus amongst the scholars regarding this, due to the lack of etiquette and manifest absence of humility (*khushū'*) which it displays. Conversely, raising one's gaze outside of *salāh*, such as in supplication (*du'ā'*) or contemplation, is recommended (*mandūb*).

١٠٧ - عن عائشة ﷺ قالت: سألت رَسُولَ اللَّهِ ﷺ عَنِ الالتفاتِ فِي الصَّلَاةِ، فَقَالَ:
هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ.

It is narrated from 'Ā'ishah  who said:

'I asked the Messenger of Allāh  about turning around in prayer (*salāh*). He replied, "It is a way of stealing by which Satan (*Shayṭān*) steals from the prayer of a slave ('abd).'"
[Bukhārī]

Wisdom of the ḥadīth

It is disliked (*makrūh*) to turn around during prayer (*salāh*), since this is a sign of inattention and a lack of humility (*khushū'*). It is therefore a kind of theft by Satan (*Shayṭān*), who takes advantage of the inattention of the worshipper.

Turning one's face in prayer is not prohibited (*ḥarām*), because it does not involve omitting one of the pillars (*rukn*) or conditions (*shart*) of the prayer, nor does it contain any invalidating or prohibited action. Turning one's chest, on the other hand, is prohibited and invalidates the prayer. This is because it infringes against one of the conditions of prayer, which is facing in the correct direction for prayer (*qiblah*), i.e. towards the Ka'bah.

If a person turns around in prayer due to a valid excuse (*'udhr*), this is not disliked. Thus, it is narrated that, at the Battle of Ḥunayn, the Prophet  sent a scout to the enemy at night. When praying the

Morning Prayer (*Salāt as-Subh*), he turned around on account of this scout.

It is also less disliked to turn around during supererogatory (*nafal*) prayers than in obligatory (*fard*) prayers, because the Revealed Law (*Shar‘*) is more concerned that obligatory acts should be upheld.

١٠٨ - عن عبد الله بن الحارث الأنصاري قال: قال رسول الله ﷺ: لو علِمَ الماءُ بَيْنَ يَدَيِّيَ المصَلِّي مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقْفَ أَرْبَعِينَ حَيْرًا لَهُ مِنْ أَنْ يَمْرُّ بَيْنَ يَدَيْهِ.
قال الراوي: لا أَدْرِي قَالَ: أَرْبَعِينَ يَوْمًا، أَوْ أَرْبَعِينَ شَهْرًا، أَوْ أَرْبَعِينَ سَنَةً.

It is narrated from ‘Abd Allāh ibn al-Ḥārith al-Anṣārī رض who said:

‘The Messenger of Allāh صلی اللہ علیہ وسَلَّمَ said, “If the person passing in front of someone praying (*muṣallī*) knew what he brought upon himself, he would prefer to stand for forty, rather than pass in front of him.”’

The narrator said: ‘I do not know whether he رض said: “forty days,” “forty months” or “forty years.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth prohibits passing in front of someone praying (*muṣallī*). If it is in the mosque (*masjid*), it is prohibited to pass between him and the place of his prostration (*sujūd*), which is also the case outside the *masjid*. If he is praying in front of a screen (*sutrah*), it is prohibited to pass between him and his *sutrah*. However, if he is praying without a *sutrah*, it is not prohibited to pass in front of him. The *sutrah* could be an upright stick or something similar, or it could be someone else praying in front of him, or a line drawn on the ground. There must be no more than three arm spans between him and the *sutrah*; that is, the equivalent of one and a half metres. If the distance is less, it is not prohibited to pass between

them. All of the above applies to both obligatory (*fard*) and supererogatory (*nafl*) prayers.

١٠٩ - عن أبي هريرة رض عن النبي ص قال: إِذَا أَقِيمَتِ الصَّلَاةُ فَلَا صَلَاةً إِلَّا الْمُكْتُوبَةَ.

It is narrated from Abū Hurayrah رض from the Prophet ص that he said:

“If the *iqāmah* [i.e the second call to prayer] is called, there should be no prayer (*salāh*) other than that which is written [i.e. the obligatory (*fard*) prayer].” [Muslim]

Wisdom of the ḥadīth

It is disliked (*makrūh*) to commence supererogatory (*nafl*) prayers after the *iqāmah* [i.e the second call to prayer] has started for the obligatory (*fard*) prayer, or it is about to be called. This applies to all the prayers without exception, according to the general body of scholars. Abū Ḥanīfah and Mālik, may Allāh Most High be pleased with them both, said: For the Morning Prayer (*Salāt as-Subḥ*), it is permissible for a person to pray the sunnah for *Salāt as-Subḥ* after the *iqāmah* has been called for the *fard* prayer if there is no fear of him missing the first unit (*rak‘ah*) of the *fard*. The wisdom behind forbidding this is to safeguard the perfection of the *fard* prayer and to ensure that the worshipper commences praying as soon as the imām commences, such that he does not miss performing the initial *takbīr* (*takbīrat al-iḥrām*) with him. It also ensures that there is no difference between what the imāms are doing and what others are doing.

١١٠ - عن أبي هريرة رض أنَّ النَّبِيَّ ص قَالَ: أَمَّا يَخْشَى أَهْدُوكُمْ إِذَا رَفَعَ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يَجْعَلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ! أَوْ يَجْعَلَ اللَّهُ صُورَتَهُ صُورَةَ حِمَارٍ.

It is also narrated from Abū Hurayrah رض that the Prophet ص said:

“Does one of you who raises his head before the imām not fear that Allāh may turn his head into the head of a donkey or turn his form into the form of a donkey?” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is prohibited to act ahead of the imām in performing any of the physical pillars (*arkān*) of the prayer, such as bowing (*rukū'*) or prostration (*sujūd*), or rising from them. The proof of this prohibition is that anyone who does so is threatened with transmutation [into a donkey], which is the severest of punishments. Some scholars have said that this threat is an expression of such a person being made dim-witted and uncomprehending like a donkey. It has also been said that he would be actually and outwardly transformed. This is possible and is not contradicted by reason, nor refuted by transmission. Some scholars regarded it as more likely, such as Ibn Ḥajar al-Haytamī, who communicated in his lexicon that this occurred to some people. Refuge is with Allāh Most High.

The prayer performed in this manner is considered [by some scholars] to be correct although the worshipper incurs sin. Imām Aḥmad ibn Ḥanbal considers it to be incorrect. It is unlawful for someone to perform the prayer in this manner deliberately and with knowledge of the ruling.

In short, taking care to follow the imām during prayer is part of perfecting the prayer and brings it closer to acceptance with Allāh Most High.

LESSON 18

درس في السنة الراتبة والوتر والضحى

ON THE REGULAR SUNNAH PRAYERS, THE ODD-NUMBERED (WITR) PRAYER, AND THE FORENOON (DUHĀ) PRAYER

١١١ - وعن ابن عمر ﷺ قال: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ رَكْعَتَيْنِ قَبْلَ الظَّهَرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْجُمُعَةِ، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ.

It is narrated from Ibn ‘Umar ﷺ who said:

‘I performed with the Messenger of Allāh ﷺ two *rak’ahs* [i.e. units of prayer] before the Noon Prayer (*Zuhr*) and two *rak’ahs* after it, two *rak’ahs* after the Friday Congregational Prayer (*Jumu’ah*), two *rak’ahs* after the Sunset Prayer (*Maghrib*) and two *rak’ahs* after the Evening Prayer (*Ishā’*).’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth emphasises that It is recommended (*mustahabb*) to perform the supererogatory (*nafl*) prayers which are mentioned. We thus learn that the appointed *nafl* prayers, which are an emphasised sunnah (*sunnah mu’akkadah*) of the Prophet ﷺ, comprise ten *rak’ahs* [i.e. units of prayer]. These are: two *rak’ahs* before the Noon Prayer (*Ṣalāt az-Zuhr*) and two *rak’ahs* after it, two *rak’ahs* after the Sunset Prayer (*Ṣalāt al-Maghrib*), two *rak’ahs* after the Evening prayer (*Ṣalāt al-Ishā’*) and two *rak’ahs* before the Morning Prayer (*Ṣalāt al-Fajr*). The Friday Congregational Prayer (*Ṣalāt al-Jumu’ah*) is considered by the general

body of jurists (*jumhūr al-fuqahā*) to be the same as the *Salāt az-Zuhr* [i.e. it is preceded by two *rak'ahs* and followed by two *rak'ahs*].

It is preferable to perform these regular sunnah prayers at home.

١١٢ - عن عائشة ﷺ قالت: لَمْ يَكُنِ النَّبِيُّ ﷺ عَلَى شَيْءٍ مِّنَ النَّوَافِلِ أَشَدَّ تَعَاهُداً مِّنْهُ عَلَى رَكْعَتِي الْفَجْرِ.

It is narrated from 'Ā'ishah ﷺ who said:

'The Prophet ﷺ was more constant in observing the two *rak'ahs* [i.e. units of prayer] [before] the Morning Prayer (*Fajr*) than any other supererogatory action (*nāfilah*).'
[Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth emphasises that it is a sunnah of the Prophet ﷺ to perform two *rak'ahs* [i.e. units of prayer] before the Morning Prayer (*Salāt al-Fajr*), in accordance with his actions and words.

The believer is informed of the significance of these two *rak'ahs* and the importance of upholding them.

[This commentary also applies to ḥadīth (113).]

١١٣ - وعن عائشة ﷺ أيضاً، عن النبي ﷺ، قَالَ: رَكْعَتَا الْفَجْرِ خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيهَا.

It is also narrated from 'Ā'ishah ﷺ from the Prophet ﷺ that he said:

"The two *rak'ahs* [i.e. units of prayer] [before] the Morning Prayer (*Fajr*) are better than this world (*dunyā*) and all it contains."
[Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (112) also applies here.]

The importance of upholding the two *rak'ahs* before the Morning Prayer (*Salāt al-Fajr*) is emphasised, since doing so sincerely is better

than this world (*dunyā*) and all the pleasures it contains.

١١٤ - وعن أبي هريرة ﷺ أنَّ رَسُولَ اللَّهِ ﷺ قَرَا فِي رَكْعَتِي الْفَجْرِ: ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾.

It is narrated from Abū Hurayrah ﷺ that the Messenger of Allāh ﷺ recited in the two *rak'ahs* [i.e. units of prayer] [before] the Morning Prayer (*Fajr*): [*Sūrat al-Kāfirūn*] and [*Sūrat al-Ikhlas*]. [Muslim]

Wisdom of the ḥadīth

[It is a Prophetic sunnah to recite *Sūrat al-Kāfirūn* and *Sūrat al-Ikhlas* in the two *rak'ahs* [i.e. units of prayer] [before] the Morning Prayer (*Fajr*).]

١١٥ - عن عائشة ﷺ قالت: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى رَكْعَتِي الْفَجْرِ، اضْطَبَعَ عَلَى شِقْهِ الْأَيْمَنِ.

It is narrated from ‘Ā’ishah ﷺ who said:

‘When the Prophet ﷺ had performed the two *rak'ahs* [i.e. units of prayer] [before] the Morning Prayer (*Fajr*), he would lie down on his right side.’ [Bukhārī]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to lie down—as mentioned—between performing the sunnah of two *rak'ahs* [i.e. units of prayer] [before] the Morning Prayer (*Fajr*) and praying the obligatory (*fard*) prayer to separate the two.

Lying on one’s right side (*yamīn*) is favoured, due to the nobility of this side.

١١٦ - وعن ابن عمر ﷺ قال: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ رَكْعَتَيْنِ قَبْلَ الظَّهَرِ، وَرَكْعَتَيْنِ بَعْدَهَا.

It is narrated from Ibn ‘Umar ﷺ who said:

‘I performed with the Messenger of Allāh ﷺ two *rak‘ahs* [i.e. units of prayer] before the Noon Prayer (*Zuhra*) and two *rak‘ahs* after it.’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

See ḥadīth (111) for the full ḥadīth and commentary.

١١٧ - عن عائشة ﷺ أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَدْعُ أَرْبَعًا قَبْلَ الظَّهَرِ.

It is narrated from ‘Ā’ishah ﷺ that the Prophet ﷺ never omitted four [units of prayer (*raka‘at*)] before the Noon Prayer (*Zuhra*). [Bukhārī]

Wisdom of the ḥadīth

The ḥadīth informs us that the Prophet ﷺ would always perform four *rak‘ahs* [i.e. units of prayer] before the Noon Prayer (*Salāt az-Zuhra*), which are therefore considered an emphasised sunnah (*sunnah mu’akkadah*). However, what is well known in books of *fiqh* is that only two of these *rak‘ahs* are emphasised, due to what has been transmitted concerning the Prophet ﷺ occasionally omitting two *rak‘ahs*. Perhaps ‘Ā’ishah is narrating here according to what she saw him ﷺ do during her time with him in her home.

١١٨ - وَعَنْ عَائِشَةَ ﷺ أَيْضًا، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فِي بَيْتِي قَبْلَ الظَّهَرِ أَرْبَعًا، ثُمَّ يَخْرُجُ، فَيُصَلِّي بِالنَّاسِ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ. وَكَانَ يُصَلِّي بِالنَّاسِ الْمَغْرِبَ، ثُمَّ يَدْخُلُ فَيُصَلِّي رَكْعَتَيْنِ، وَيُصَلِّي بِالنَّاسِ الْعِشَاءَ، وَيَدْخُلُ بَيْتِي فَيُصَلِّي رَكْعَتَيْنِ.

It is also narrated from ‘Ā’ishah ﷺ that she said:

‘In my house, the Prophet ﷺ would perform four [units of prayer (*raka‘at*)] before the Noon Prayer (*Zuhra*). Then he would

go out and lead the people in prayer. He would then return and perform two *raka'āt*. He would lead the people in performing the Sunset Prayer (*Maghrib*); then he would enter my house and pray two *raka'āt*. He would lead the people in performing the Evening Prayer ('*Ishā'*); then he would enter my house and pray two *raka'āt*.' [Muslim]

Shaykh Nabḥānī comments: As for the sunnah of the Afternoon Prayer (*Ṣalāt al-'Aṣr*), it is four *raka'āt* before the obligatory prayer. The ḥadīth which supports this is narrated by Abū Dāwūd and Tirmidhī, who classified it as sound (*hasan*). It is included within the [following] ḥadīth:

وَعَنْ عَبْدِ اللَّهِ بْنِ مُعَقْلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: بَيْنَ كُلَّ أَذَانٍ صَلَاةٌ، بَيْنَ كُلَّ أَذَانٍ صَلَاةٌ، بَيْنَ كُلَّ أَذَانٍ صَلَاةٌ. قَالَ فِي الْكَالِثَةِ: لِمَنْ شَاءَ.

It is narrated from 'Abd Allāh ibn al-Mughaffal :

'The Messenger of Allāh  said, "Between each two calls to prayer (*adhānān*) there is a prayer (*ṣalāh*); between each two calls to prayer there is a prayer; between each two calls to prayer there is a prayer." The third time he said: "For whoever wishes." ' [Bukhārī and Muslim]

Nawawī: The intended meaning of 'two calls to prayer' (*adhānān*) is: the *adhān* and the *iqāmah* [i.e. the second call to prayer].

LESSON 19

درس في سنة الوضوء وتحية المسجد وصلاة الصبح

ON THE SUNNAH OF ABLUTION (*WUDŪ'*), THE PRAYER OF GREETING THE MOSQUE (*TAHĪYAT AL-MASJID*) AND THE FORENOON PRAYER (*SALĀT AD-DUHĀ*)

119 - عن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللَّهِ قَالَ لِبِلَالٍ: يَا بِلَالُ، حَدَّثْتِنِي بِأَرْجَحِي عَمَلْتُهُ فِي الإِسْلَامِ، فَإِنِّي سَمِعْتُ دَفَّ نَعْلِيكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ. قَالَ: مَا عَمَلْتُ عَمَلاً أَرْجَحَهُ عِنْدِي مِنْ أَنِّي لَمْ أَنْظَهُ طُهُورًا فِي سَاعَةٍ مِنْ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِذَلِكَ الطُّهُورِ مَا كُتِبَ لِي أَنْ أُصَلِّي.

It is narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh صلوات الله عليه وسلم said to Bilāl:

“O Bilāl, tell me about the most hopeful action you have performed since entering Islām; for I heard the sound of your sandals ahead of me in Paradise (*Jannah*).” He said, “I have not performed any action which is more hopeful to me than that I never purified myself at any hour of the day or night without praying with that purification what it was ordained upon me to pray.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates the virtue of performing two or more *rak'ahs* [i.e. units of prayer] after ablution (*wudū'*), major ablution (*ghusl*) or dry ablution (*tayammum*). Whoever diligently perseveres in this will attain abundant reward in Paradise (*Jannah*).

The ḥadīth also indicates the permissibility of performing supererogatory acts of worship (*'ibādah*) during times in which worship is permitted [not, for example, performing supererogatory prayer after the Afternoon Prayer (*Salāt al-'Aṣr*)]. The believer is not restricted to performing what has been stipulated by the Law (*Shar'*).

However, he will miss out on the reward for the sunnah of performing two *rak'ahs* after *wuḍū'* if a long time elapses between the two actions. This is testified to by Imām Nawawī in what he added to *Ar-Rawḍah* [based on ar-Rāfi'i's *Al-'Azīz*], including the section on: *Two Rak'ahs Immediately after Ablution (Rak'atān 'aqiba'l-Wuḍū')*. The jurists Ramlī and Ibn Hajar al-Haytamī also hold this opinion.

١٢٠ - عن أبي قتادة  قال: إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ، فَلَا يَجْلِسُ حَتَّىٰ يُصَلِّي رَكْعَتَيْنِ.

It is narrated from Abū Qatādah  that he said:

‘The Messenger of Allāh  said, “If any of you enters the mosque (*masjid*) he should not sit down until he prays two *rak'ahs* [i.e. units of prayer].”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The Prophet  commanded that anyone entering the mosque (*masjid*) should pray two *rak'ahs* [i.e. units of prayer] of greeting the *masjid* (*tahiyyat al-masjid*). This command indicates that we should attach importance to this prayer (*salāh*), which is recommended (*mandūb*), not obligatory. Thus, it is disliked (*makrūh*) for anyone who enters the *masjid* to omit it, even if he is only passing and meets there someone who was sleeping inside and has just woken. However, there is greater reward for performing the obligatory (*fard*) prayer in the case of someone joining the congregational prayer (*masbūq*) or someone who is required to make up a prayer which he has missed (*qadā'*).

The reward for greeting the *masjid* is invalidated if someone first sits down deliberately, even if this is to perform ablution (*wuḍū'*) from minor ritual impurity (*hadath*).

١٢١ - وَعَنْ أَبْنَى عُمَرَ عَنِ النَّبِيِّ قَالَ: اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيلِ وِثْرًا.

It is narrated from Ibn ‘Umar  from the Prophet , who said:

“Make the last of your prayers at night an odd-numbered prayer (*witr*).” [Bukhārī and Muslim]

Wisdom of the hadīth

It is a Prophetic sunnah to perform an odd-numbered prayer (*witr*)—which consists of at least one *rak‘ah* [i.e. unit of prayer] and no more than eleven *rak‘ahs*—after the night prayers which one intends to perform on a given night. This could consist of regular sunnah (*rātibah*), supererogatory prayers performed at night during Ramadān (*tarāwīh*), the Night Prayer (*tahajjud*) or unspecified voluntary prayers (*nafl mutlaq*). The wisdom behind this is that the *Witr* Prayer is superior to any of these night prayers. It is therefore recommended that one performs it last in order to conclude the day’s actions with what is best.

What has been transmitted regarding the Prophet  performing the *Witr* Prayer at the beginning of the night is understood to indicate that this is permissible.

١٢٢ - عَنْ أَبِي هُرَيْرَةَ قَالَ: أَوْصَانِي خَلِيلِي بِصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكْعَتِي الصُّبْحَى، وَأَنْ أُوتَرَ قَبْلَ أَنْ أُرْقَدَ.

It is narrated from Abū Hurayrah , who said:

‘My friend  commanded me to fast three days every month, to perform the two *rak‘ahs* [i.e. units of prayer] of the Forenoon

Prayer (*Duḥā*) and to perform the Odd-Numbered Prayer (*Witr*) before going to bed.’ [Bukhārī and Muslim]

Imām Nawawī comments: It is recommended (*mustahabb*) to perform the Odd-Numbered Prayer (*Salāt al-Witr*) before sleeping, only if one is not confident of waking up in the last third of the night. However, for someone who is confident of waking up, it is better to perform it then.

Wisdom of the ḥadīth

The ḥadīth illustrates the virtue of fasting three days in every month, performing the two *rak‘ahs* of the Forenoon Prayer (*Duḥā*) and striving to perform the Odd-Numbered Prayer (*Witr*).

It also indicates that it is recommendable to urge people to perform acts of obedience to Allāh Most High and to do good deeds.

١٢٣ - وعن عائشة ﷺ قالت: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الصُّبْحَ أَرْبَعًا، وَيَزِيدُ مَا شَاءَ اللَّهُ .

It is narrated from ‘Ā’ishah ﷺ who said:

‘The Messenger of Allāh ﷺ used to pray the Forenoon Prayer (*Duḥā*) as four [units of prayer (*raka‘āt*)] and he would add to that what Allāh willed.’ [Muslim]

Wisdom of the ḥadīth

There is no restriction on increasing the number of *rak‘ahs* [i.e. units of prayer] one performs in the Forenoon Prayer (*Salāt ad-Duḥā*). However, examination of the ḥadīths transmitted from the Messenger of Allāh ﷺ indicates that he did not perform more than eight *rak‘ahs* in *Salāt ad-Duḥā*, and that he did not like anyone to perform more than twelve *rak‘ahs*.

LESSON 20

درس في أذكار وأدعية نبوية تقال في الصلاة

ON PROPHETIC REMEMBRANCES (*ADHKĀR*) AND SUPPLICATIONS (*AD'IYYAH*) SAID IN PRAYER

١٢٤ - وعن أبي بكر الصديق رضي الله عنه أنه قال لرسول الله صلوات الله عليه وآله وسلامه: علّمني دعاءً أدعوه به في صلاتي، قال: قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي طَلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

It is narrated from Abū Bakr aş-Şiddīq رضي الله عنه that he said to the Messenger of Allāh صلوات الله عليه وآله وسلامه:

‘Teach me a supplication (*du‘ā*) with which to supplicate in my prayers (*salāh*).’ He رضي الله عنه said, “Say: ‘O Allāh, I have done myself much wrong, and You alone forgive sins; so grant me forgiveness and have mercy on me. Indeed, You are the Oft-Forgiving (*al-Ghafūr*), the Most Merciful (*ar-Raḥīm*).’” [Bukhārī and Muslim]

Imām Nawawī comments: It was narrated: ‘much wrong’ (*zulman kathīran*) and it was also narrated: ‘great wrong’ (*zulman kabīran*)—with the letter *thā'* and with the letter *bā'*. It is therefore necessary to combine these two narrations by saying: ‘much and great’ (*kathīran kabīran*).

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to supplicate using these words which the Prophet صلوات الله عليه وآله وسلامه taught Abū Bakr aş-Şiddīq رضي الله عنه, and to say them regularly in

prayer (*salāh*) and [according to another narration] at home.

[Say: *Allāhumma, innī ẓalamtu nafṣī ẓulman kathīran, wa lā yaghfiru'dh-dhunūba illā Anta, fa'ghfir lī maghfiratan min 'indika wa'rhamnī; innaka Anta'l-Ghafiru'r-Rahīm.*]

١٢٥ - وعن عائشة ﷺ قالت: كَانَ النَّبِيُّ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ:
سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي، يَتَوَلَّ الْقُرْآنَ.

It is narrated from 'Ā'ishah ﷺ who said:

'The Prophet ﷺ would often say in his bowing (*rukū'*) and prostration (*sujūd*): "Glory be to You, O Allāh, our Lord; and praise to You, O Allāh; forgive me!" applying the Qur'ān.' [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) that the person praying says this during his bowing (*rukū'*) and prostration (*sujūd*), following the example of the Messenger of Allāh ﷺ.

[Say: *Subhānaka'llāhumma Rabbanā wa bi-hamdk; Allāhumma'ghfirlī!*]

١٢٦ - وعن عائشة ﷺ أيضاً: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ:
سُبُّوحٌ قَدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ.

It is also narrated from 'Ā'ishah ﷺ that the Messenger of Allāh ﷺ used to say in his bowing (*rukū'*) and prostration (*sujūd*):

"Most Glorified (*Subbūhun*), Most Holy (*Quddūsun*), Lord of the Angels (*Malā'ikah*) and the Spirit (*Rūh*)."
[Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) [in addition to what is mentioned in the previous ḥadīth] that the person praying says this during his bowing

(rukū') and prostration (sujūd), following the example of the Messenger of Allāh ﷺ.

[Say: *Subbūhun, Quddūsun, Rabbu'l-Malā'ikati wa'r-Rūh.*]

١٢٧ - وعن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ قَالَ: إِذَا شَهَدَ أَحَدُكُمْ فَلْيَسْتَعِدْ بِاللَّهِ مِنْ أَرْبَعٍ، يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمُحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ.

It is narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh ﷺ said:

“When any of you recites the Profession of Faith (*Tashahhud*), let him seek refuge in Allāh from four things, by saying: ‘O Allāh, I seek refuge in You from the torment of Hell (*Jahannam*), from the torment of the grave, from the trial of life and death and from the evil of the trial of the False Messiah (*al-Masīh ad-Dajjāl*).’” [Muslim]

Wisdom of the ḥadīth

The ‘trial of life’ (*fitnat al-mahyā*) refers to all the tribulations and ordeals which occur during life which are potentially harmful to one’s person or religion (*dīn*). The ‘trial of death’ (*fitnat al-mamāt*) is the affliction which a person undergoes on approaching death.

It is recommended (*mustahabb*) to seek refuge in Allāh from the matters which are mentioned in the ḥadīth. These include the False Messiah (*al-Masīh ad-Dajjāl*), a one-eyed liar who will appear when the Day of Resurrection (*Yawm al-Qiyāmah*) is near, and who is one of the signs of its approach. He will claim divinity and many people will be tested by him.

١٢٨ - وعن ابن عباس رضي الله عنهما أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ قَالَ: فَإِمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ، وَإِمَّا السُّجُودُ فَاجْتَهِدوْ فِي الدُّعَاءِ، فَقَمُّوا أَنْ يُسْتَجَابَ لَكُمْ.

It is narrated from Ibn ‘Abbās  that the Messenger of Allāh  said:

“As for bowing in prayer (*rukū’*), magnify the Lord therein; and as for prostration (*sujūd*), exert yourselves in supplicating (*du‘ā’*) therein; then it is proper that [your supplication] be answered.”
[Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to glorify Allāh Most High (*tasbih*) when bowing in prayer (*rukū’*). The preferred formulation for this is: ‘Glory be to my Lord, the Great, and praise!’ (*Subḥāna Rabbīl-‘Azīm wa bi-ḥamdihi*). It is a sunnah to say this at least once; to be considered complete, it must be said at least three times; and it is most complete to say it eleven times.

It is recommended in prostration (*sujūd*) to do a lot of supplication (*du‘ā’*) in addition to glorifying Allāh. This is due to the complete humility of the person in this state, when placing his head on the ground in submission to the Command of Allāh. At this time, he is therefore at his closest to his Lord. This is a spiritual closeness, resulting from Allāh’s satisfaction with his slave, and His answering his request.

١٢٩ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ قَالَ: أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ.

It is narrated from Abū Hurayrah  that the Messenger of Allāh  said:

“The closest the slave (*‘abd*) comes to his Lord is while he is prostrating; so do a lot of supplication (*du‘ā’*).” [Muslim]

Wisdom of the ḥadīth

[As conveyed by the previous ḥadīth: it is recommended in prostration (*sujūd*) to do a lot of supplication (*du‘ā’*), in addition to glorifying Allāh.]

See ḥadīth (128) for further commentary.]

١٣٠ - وعن أبي هريرة ﷺ أيضاً: أنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ فِي سُجْدَتِهِ: اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ: دِقَّهُ وَجَلَّهُ، وَأَوَّلُهُ وَآخِرُهُ، وَعَلَانِيَتُهُ وَسَرَّهُ.

It is also narrated from Abū Hurayrah ﷺ that the Messenger of Allāh ﷺ used to say in his prostration (*sujūd*):

“O Allāh, forgive me all my sins, small and great, first and last, open and secret.” [Muslim]

Wisdom of the ḥadīth

This is one of the remembrances (*adhkār*) with which It is recommended (*mustahabb*) to remember Allāh Most High when prostrating in prayer. These *adhkār* are at once free from anthropomorphic elements and glorify Allāh Most High in a fitting manner.

However much a person were to glorify and praise Allāh, he would never convey the extent of Allāh Most High’s Greatness (*‘Azamah*); neither would he match the terms in which Allāh Most High describes Himself in many verses (*āyāt*) of His Venerable Book.

[Say: *Allāhumma’ghfirlī dhanbī kullahu: diqqahu wa jillahu, wa awwalahu wa ākhirahu, wa ‘alāniyatahu wa sirrahu.*]

١٣١ - وعن عائشة ﷺ قالت: افتقَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ، فَتَحَسَّسْتُ، فَإِذَا هُوَ راكعٌ-أَوْ سَاجِدٌ-يَقُولُ: سُبْحَانَكَ وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ.

وفي رواية: فَوَقَعَتْ يَدِي عَلَى بَطْنِ قَدَمِيَّهِ، وَهُوَ فِي الْمَسْجِدِ وَهُمَا مَنْصُوبَتَانِ، وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِرَضَاكَ مِنْ سَخَطِكَ، وَبِمَعَافَايِكَ مِنْ عُقوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي شَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

It is narrated from ‘Ā’ishah ﷺ who said:

‘One night, I could not find the Prophet ﷺ; so I felt around and there he was, bowing (*rāki*)—or prostrating (*sājid*)—and saying: “Glory to You and Praise. There is no god but You.”’

In one narration:

‘My hand touched the soles of his feet while he was in prostration. They were upright and he was saying: “O Allāh, I seek refuge in Your Pleasure (*Ridā*) from Your Wrath (*Sakhaṭ*), in Your Pardon (*Mu‘āfāh*) from Your Punishment (*‘Uqūbah*) and I seek refuge in You from You. I cannot reckon praise befitting of You. You are as You praised Yourself.”’ [Muslim]

Wisdom of the ḥadīth

[As in the previous ḥadīth, this is one of the remembrances (*adhkār*) with which It is recommended (*mustahabb*) to remember Allāh Most High when prostrating in prayer.

See ḥadīth (130) for further commentary.]

[Say in bowing (*rukū*): *Subḥānaka wa bi-ḥamdik, lā ilāha illā Ant*.

And in prostration (*sujūd*): *Allāhumma innī a‘ūdhu bi-Ridāka min Sakhaṭik, wa bi-Mu‘āfātika min ‘Uqūbatik, wa a‘ūdhu bika mink. Lā uḥṣī thanā’an ‘alayk. Anta kamā athnayta ‘alā Nafsik.*]

LESSON 21

درس في أذكار وأدعية نبوية تقال عقب الصلاة

ON PROPHETIC REMEMBRANCES (ADHKĀR) AND SUPPLICATIONS (AD'YYAH) SAID AFTER PRAYER

١٣٢ - وعن سعد بن أبي وقاص ﷺ أنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَعَوَّذُ دُبُرَ الصَّلَاةِ بِهُؤُلَاءِ الْكَلِمَاتِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُنُونِ وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْدَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ.

It is narrated from Sa'd ibn Abi Waqqās ﷺ that the Messenger of Allāh ﷺ used to seek refuge after each prayer with these words:

“O Allāh, I seek refuge in You from cowardice (*jubn*) and miserliness (*bukhl*); and I seek refuge in You from being returned to the weakest state of life [i.e. senility]. I seek refuge in You from the trials (*fitnah*) of this world (*dunyā*); and I seek refuge in You from the trials of the grave (*qabr*).” [Bukhārī]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to persevere in uttering this remembrance (*dhikr*) after each prayer (*ṣalāh*); and it is better to combine it with other *adhkār* (pl. of *dhikr*) which have been transmitted authentically from the Prophet ﷺ.

Some scholars have said that the Prophet ﷺ used to say this particular *dhikr* at the end of each prayer, before performing *taslīm* [i.e concluding the prayer by saying: ‘*As-salām alaykum wa Rahmat Allāh*’ to

the right and left]. However, he would say other *adhkār* glorifying Allāh (*tasbīhāt*) at the end of the prayer, after performing *taslīm*.

[Say: *Allāhumma innī a'ūdhu bika min al-jubni wa'l-bukhl, wa a'ūdhu bika min an uradda ilā ardhalil-'umur, wa a'ūdhu bika min fitnati'd-dunyā, wa a'ūdhu bika min fitnati'l-qabr.*]

١٣٣ - وعن أبي هريرة  عن رسول الله ﷺ، قال: مَنْ سَبَّحَ اللَّهَ فِي دُبْرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَكَبَرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَقَالَ تَمَامَ الْمِئَةِ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلُ زَبَدِ الْبَحْرِ.

It is narrated from Abū Hurayrah  from the Messenger of Allāh  who said:

“Whoever glorifies Allāh [by saying: ‘*subḥāna'llāh*’] after every prayer (*ṣalāh*) thirty three times, praises Allāh [by saying: ‘*al-hamdu li'llāh*’] thirty three times, magnifies Allāh [by saying: ‘*Allāhu Akbar*’] thirty three times and says one hundred times: ‘There is no god but Allāh alone, without partner. Dominion (*Mulk*) is His; praise (*hamd*) is His; and He is Supremely Powerful (*Qadīr*) over all things,’ his sins will be forgiven, even if they are like the foam of the sea.” [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to persevere in uttering this remembrance (*dhikr*) after each prayer (*ṣalāh*); and it is better to combine it with other *adhkār* (pl. of *dhikr*) which have been transmitted authentically from the Prophet .

The Prophet  used to say this and other *adhkār* glorifying Allāh (*tasbīhāt*) at the end of the prayer, after performing *taslīm* [i.e concluding the prayer by saying: ‘*As-salām alaykum wa Rahmat Allāh*’ to the right and left].

[Say: *Subḥāna'llāh* (thirty three times), *al-ḥamdu lillāh* (thirty three times), *Allāhu Akbar* (thirty three times).

Lā illāha illa'llāh, Wahdahu, lā sharīka lah. Lahu'l-Mulk wa lahu'l-ḥamd wa Huwa 'alā kulli shay'in Qadir (one hundred times).]

١٣٤ - وعن عبد الله بن الزبير ﷺ أنه كان يقول ذكر كل صلاة، حين يسلم: لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير. لا حوصل ولا قوة إلا بالله، لا إله إلا الله، ولا تعبد إلا إياه، له النعمة وله الفضل والله الشفاء الحسن، لا إله إلا الله مخلصين له الدين ولو كره الكافرون. قال ابن الزبير: وكان رسول الله ﷺ يهمل بغير ذكر كل صلاة.

It is narrated from 'Abd Allāh ibn az-Zubayr ﷺ that he used to say after every prayer (*ṣalāh*) when he performed *taslīm* [i.e. concluding the prayer by saying: '*As-salām alaykum wa Rahmat Allāh*' to the right and left]:

'There is no god but Allāh alone, without partner; Dominion (*Mulk*) is His, praise (*ḥamد*) is His and He is Supremely Powerful (*Qadīr*) over all things. There is no power (*hawl*) and no strength (*quwwah*) except with Allāh. There is no god but Allāh, and we worship none but Him. Blessing (*Ni'mah*) is His; Supreme Excellence (*Fadl*) is His; and Beautiful Praise (*ath-Thanā' al-Hasan*) is His. There is no god but Allāh; we devote the Religion (*Dīn*) sincerely to Him, even if the unbelievers (*kāfirūn*) dislike it.'

Ibn az-Zubayr said: 'The Messenger of Allāh ﷺ used to perform *tahlīl* [i.e. say: 'There is no god but Allāh'] in this way after every prayer.' [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to observe this remembrance (*dhikr*), which invokes some of the Perfect Qualities of Allāh, by reciting it after each obligatory prayer.

By acting upon this ḥadīth, the believer is guided towards cultivating dependence (*i‘timād*) upon Allāh and submission (*taslīm*) to His Decree (*Hukm*).

[The above also applies to ḥadīths (135) and (136).]

[Say: *Lā illāha illa’llāh, Wahdahu, lā sharika lah. Lahu'l-Mulk wa lahu'l-ḥamd wa Huwa ‘alā kulli shay'in Qadīr. Lā ḥawla wa lā quwwata illā bi'llāh. Lā illāha illa’llāh, wa lā na'budu illā iyyāh. Lahu'n-Ni'matu wa lahu'l-Fadlu wa lahu'th-Thanā'u'l-Hasan. Lā illāha illa’llāh, mukhlisiṇa lahu'd-Dīna wa law kariha'l-kāfirūn.*]

١٣٥ - وعن ثوبانَ ﷺ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَنْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفِرُ
ثَلَاثًا، وَقَالَ: اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. قِيلَ
لِلأَوْزَاعِيِّ - وَهُوَ أَحَدُ روَاةِ الْحَدِيثِ - كَيْفَ الْاسْتِغْفَارُ؟ قَالَ: يَقُولُ: أَسْتَغْفِرُ اللَّهَ،
أَسْتَغْفِرُ اللَّهَ.

It is narrated from Thawbān  who said:

'Whenever the Messenger of Allāh  finished praying, he would seek forgiveness three times, and say, "O Allāh, You are Peace (*Salām*) and from You comes Peace; Blessed are You, O Lord of Majesty (*Jalāl*) and Honour (*Ikrām*)."'

Awzā'ī, one of the narrator's of the ḥadīth, was asked:

'How was forgiveness sought?' He replied: 'He  used to say, "I seek forgiveness from Allāh (*Astaghfiru'llāh*); I seek forgiveness from Allāh.'" [Muslim]

Wisdom of the ḥadīth

[See the commentary for ḥadīth (134) which also applies here.]

[Say: *Astaghfiru'llāh; astaghfiru'llāh; astaghfiru'llāh.*

Allāhumma Anta's-Salām wa minka's-Salām; tabārakta yā Dhā'l-Jalāli wa'l-Ikrām.]

١٣٦ - وعن المغيرة بن شعبة ﷺ أنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَرَعَ مِنَ الصَّلَاةِ وَسَلَّمَ، قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدْدِ مِنْكَ الْجَدُّ.

It is narrated from Mughīrah ibn Shūbah ﷺ that when the Messenger of Allāh ﷺ finished praying and performed *taslīm* [i.e concluding the prayer by saying: ‘*As-salām alaykum wa Rahmat Allāh*’ to the right and left] he used to say:

“There is no god but Allāh alone, without partner. Dominion (*Mulk*) is His, praise (*ḥamad*) is His and He is Supremely Powerful (*Qadir*) over all things. O Allāh, none can withhold what You give and none can give what You withhold. Fortune (*jadd*) is of no avail against You.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The word ‘fortune’ (*jadd*) denotes luck and wealth. This means that a wealthy person will not benefit from his wealth or good fortune; rather, only his righteous actions will benefit him.

[See also the commentary for ḥadīth (134) which also applies here.]

[Say: *Lā illāha illa'llāh, Wahdahu, lā sharīka lah. Lahu'l-Mulk, wa lahu'l-ḥamad wa Huwa 'alā kulli shay'in Qadir. Allāhumma, lā māni'a limā a'tayt, wa lā mu'tiya limā mana't, wa lā yanfa'u dhā'l-jaddi minka'l-jadd.*]

١٣٧ - وعن جُوَيْرِيَةَ بِنْتِ الْحَارِثِ ، زَوْجِ النَّبِيِّ ﷺ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً حِينَ صَلَّى الصُّبْحَ وَهِيَ فِي مَسْجِدِهَا، ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَى وَهِيَ جَالِسَةٌ، فَقَالَ: مَا زِلْتِ عَلَى الْحَالِ الَّتِي فَارَقْتُكَ عَلَيْهَا؟ قَالَتْ: نَعَمْ، فَقَالَ النَّبِيُّ: لَقَدْ قُلْتُ بَعْدَكِ أَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَّاتٍ، لَوْ وُزِنَتْ بِمَا قُلْتِ مِنْذُ الْيَوْمِ لَوَزَّتْهُنَّ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ عَدَدُ خَلْقِهِ، وَرِضاَنَفْسِهِ، وَزِنَةَ عَرْشِهِ، وَمِدَادُ كَلِمَاتِهِ.

It is narrated from Juwayriyah bint al-Hārith , wife of the Prophet , that the Prophet  left her one morning to perform the Morning prayer (*Subh*) while she was in her place of prayer. Then he returned after the forenoon (*duhā*) and she was sitting. He said: “Are you still the way I left you?” ‘Yes,’ she replied. The Prophet  said, “I said after [leaving] you four words three times. If they were weighed against what you have said today, they would outweigh it: ‘Glory be to Allāh, and praise to Him, in number as great as His creation (*khalq*) and His own Pleasure (*Ridā*), the weight of His Throne (*‘Arsh*) and the ink (*midād*) of His Words (*Kalimātihī*).’” [Muslim]

Wisdom of the ḥadīth

The Throne (*‘Arsh*) of Allāh is created and Allāh knows best what it is. With regards to the Words (*Kalimāt*) of Allāh, scholars have said: This refers to His Eternal Speech, which is far above description in terms of finite speech. It has also been said that it refers to both His Knowledge (*Ilm*) and His Speech (*Kalām*), and that His Knowledge cannot be limited, nor can it be quantified.

The ḥadīth indicates the eminence of this remembrance (*dhikr*) in any of the forms transmitted authentically from the Prophet . It also highlights the abundant reward which Allāh Most High may bestow due to a small action.

[Say: *Subḥān Allāh wa bi-ḥamdihi, ‘adada khalqihi, wa ridā Nafsihi, wa zinata ‘Arshihi wa midāda Kalimātih.*]

LESSON 22

درس في فضل المشي إلى المساجد وانتظار الصلاة

ON THE VIRTUE OF WALKING TO A MOSQUE (*MASJID*) AND WAITING FOR THE PRAYER (*SALĀH*)

١٣٨ - عن أبي هريرة رضي الله عنه أنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ غَدَّا إِلَى الْمَسْجِدِ أَوْ رَاحَ، أَعَدَ اللَّهُ لَهُ فِي الْجَنَّةِ نُزُلًا كُلَّمَا غَدَّا أَوْ رَاحَ.

It is narrated from Abū Hurayrah رضي الله عنه that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

“Whoever goes to the mosque (*masjid*) in the morning or the evening, Allāh will prepare for him an honourable reception in Paradise (*Jannah*) for every time he goes in the morning or in the evening.” [Bukhārī]

Wisdom of the ḥadīth

Allāh receives honourably in Paradise (*Jannah*) anyone who goes to the mosque (*masjid*) for prayer in the morning or the evening. This is because He, the Most High, is the Most Generous and He does not overlook the reward (*ajr*) of those who perform good deeds (*muhsinūn*).

١٣٩ - وعن أبي هريرة رضي الله عنه أيضًا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ تَطَهَّرَ فِي بَيْتِهِ، ثُمَّ مَضَى إِلَى بَيْتِ مِنْ بُيُوتِ اللَّهِ، لِيَقْضِي فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ، كَانَتْ خُطُواتُهُ، إِحْدَاهَا تَحُطُّ خَطِيئَةً، وَالْأُخْرَى تَرْفَعُ دَرَجَةً.

It is also narrated from Abū Hurayrah رضي الله عنه that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

“Whoever purifies himself in his house, then proceeds to one of the Houses (*Buyūt*) of Allāh in order to perform one of the obligations (*farā’id*) of Allāh, one of his steps removes one of his sins and the other raises him a degree.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that going to the mosque (*masjid*) in order to perform the prayer (*ṣalāh*) expiates with every step a minor sin against the Right (*Haqq*) of Allāh Most High, and raises the believer with every step a degree in Paradise (*Jannah*) with Allāh. Allāh’s Grace (*Fadl*) is abundant and He bestows generously. As for major sins, and those which infringe upon the rights of other people, their expiation requires repentance (*tawbah*) which fulfils the established conditions for this.

٤٠ - وعن أبى بن كعب رض قال: كَانَ رَجُلٌ مِّنَ الْأَنْصَارِ لَا أَعْلَمُ أَحَدًا بَعْدَ مِنَ
الْمَسْجِدِ مِنْهُ، وَكَانَتْ لَا تُخْطِئُهُ صَلَاةً، فَقَيلَ لَهُ: لَوْ اشْتَرَيْتَ حِمَارًا لِتَرْكَهُ فِي الظُّلْمَاءِ
وَفِي الرَّمْضَاءِ، قَالَ: مَا يَسْرُنِي أَنْ مَنْزِلِي إِلَى جَنْبِ الْمَسْجِدِ، إِنِّي أُرِيدُ أَنْ يُكْتَبَ لِي
مَمْشَايَ إِلَى الْمَسْجِدِ، وَرُجُوعِي إِذَا رَجَعْتُ إِلَى أَهْلِي. فَقَالَ رَسُولُ اللَّهِ صل: قَدْ
جَمَعَ اللَّهُ لَكَ ذَلِكَ كُلَّهُ.

It is narrated from Ubayy ibn Ka'b رض who said:

‘There was a man from amongst the Helpers (*Anṣār*) who lived further away from the mosque (*masjid*) than anyone else I know, and he never missed a prayer (*ṣalāh*). It was said to him, “Why not buy a donkey which you can ride when it is very dark and when it is extremely hot?” He said, “It would not make me happy if my house was next to the mosque. I want my path to the mosque to be written down from me, and my return journey, when I return to my family.” So the Messenger of Allāh صل said: “Allāh has assembled all that for you.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of walking to the mosque (*masjid*) and that the further a person is from the mosque, the greater his reward will be for walking to it. Thus, true intention and sincerity (*ikhlāṣ*) of action earn a person great reward.

٤١ - وعن جابر  قال: خَلَتِ الْبَقَاعُ حَوْلَ الْمَسْجِدِ، فَأَرَادَ بَنُو سَلَمَةَ أَنْ يَتَّقَلَّوْا قُرْبَ الْمَسْجِدِ، فَبَلَغَ ذَلِكَ النَّبِيُّ ، فَقَالَ لَهُمْ: بَلَغَنِي أَنَّكُمْ تُرِيدُونَ أَنْ تَتَّقَلَّوْا قُرْبَ الْمَسْجِدِ؟ قَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ، قَدْ أَرَدْنَا ذَلِكَ. فَقَالَ : بَنِي سَلِيمَةَ دِيَارُكُمْ تُكْتَبُ آثَارُكُمْ، دِيَارُكُمْ تُكْتَبُ آثَارُكُمْ فَقَالُوا: مَا يُسْرُنَا أَنَّا كُنَّا تَحْوَلُنَا.

It is narrated from Jābir  who said:

'The area around the mosque (*masjid*) was empty and Banū Salimah wanted to move closer to the mosque. This reached the Prophet  and he said to them, "It has reached me that you want to move closer to the mosque?" They said, "Yes, Messenger of Allāh, we do want to." So he  said, "O Banū Salimah, keep your houses; your footsteps are written. Keep your houses; your footsteps are written." They said, "We would not have been happy had we moved.'" [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the additional virtue of walking to the mosque (*masjid*) from a distance. It is not recommended (*mustahabb*) to move one's home closer to the mosque, since this would result in the edges of a town becoming empty. Likewise, it is not recommended to do so seeking to lessen the hardship of walking to the prayer (*salāh*), since reward for this is according to effort.

We also learn that the earth records what happens and writes it down.

١٤٢ - وعن أبي موسى رض قال: قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَعْظَمَ النَّاسِ أَجْرًا فِي الصَّلَاةِ أُبَعْدُهُمْ إِلَيْهَا مَمْشِيًّا، فَابْعَدُهُمْ، وَالَّذِي يَتَنْتَهِرُ الصَّلَاةَ حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّيَهَا ثُمَّ يَنَمُّ.

It is narrated from Abū Mūsā رض who said:

'The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ said, "The people who have the greatest reward (*ajr*) for the prayer (*salāh*) are those who walk the furthest to it, and then the next furthest. Someone who waits for the prayer in order to perform it with the *imām* has a greater reward than someone who prays and then sleeps."'

[Bukhārī and Muslim]

Wisdom of the hadīth

The further a person walks to the prayer (*salāh*), the more steps and the greater pains he takes. It will therefore result in greater reward (*ajr*).

In addition, it is better to wait in order to perform the prayer with the *imām* than to pray alone at the start of the appointed time, and then to sleep. This is because congregational prayer (*salāt al-jamā'ah*) is better, and because a person receives the reward for the prayer as long as he is waiting for it.

١٤٣ - وعن أبي هريرة رض أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَلَا أَدْلُكُمْ عَلَى مَا يَمْحُوا اللَّهُ بِهِ
الخَطَايَا، وَيَرْفَعُ بِهِ الدَّرَجَاتِ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ؟ قَالَ: إِسْبَاغُ الْوُضُوءِ عَلَى
الْمَكَارِهِ، وَكَثْرَهُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذَلِكُمُ الرِّبَاطُ،
فَذَلِكُمُ الرِّبَاطُ.

It is narrated from Abū Hurayrah رض that the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ said:

"Shall I not tell you something by which Allāh effaces sins and elevates ranks?" They said, "Certainly, O Messenger of Allāh."

He ﷺ said, “Performing ablution (*wudū’*) properly despite adversity,¹ walking many paces to the mosque (*masjid*) and waiting after the prayer (*ṣalāh*) for the [next] prayer. That is continuous struggle (*ribāt*),² that is continuous struggle.”
[Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of living in a house which is far from any mosque (*masjid*), since this necessitates taking many steps in order to reach the prayer (*ṣalāh*). Whoever tolerates something unpleasant, such as performing ablution (*wudū’*) in the cold will also be rewarded.

The phrase ‘continuous struggle’ (*ribāt*) refers to remaining on the borders of Muslim lands in order to repel enemies. It is used here in the allegorical sense. Waiting for the prayer is the real *ribāt*, because it is a struggle against the self (*nafs*), which is the greater struggle (*al-jihād al-akbar*), and prayer is the best form of worship.

١٤٤ - وعن أبي هريرة رضي الله عنه أياضاً: أنَّ رَسُولَ اللَّهِ قَالَ: لَا يَرَأُلُ أَحَدُكُمْ فِي صَلَاةٍ مَا دَامَتِ الصَّلَاةُ تَحْسِنُهُ، لَا يَمْنَعُهُ أَنْ يَنْقُلِبَ إِلَى أَهْلِهِ إِلَّا الصَّلَاةُ.

It is also narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh ﷺ said:

“Each of you is in prayer (*ṣalāh*) for as long as the prayer holds him. Nothing keeps him from his family except the prayer.”
[Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of waiting for the prayer (*ṣalāh*). Thus, as long as a person waits for the prayer without any other worldly objective, he is considered to be in prayer in terms of the virtue of this state and its reward.

١٤٥ - وعن أبي هريرة ﷺ أَيْضًا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْمَلَائِكَةُ تُصَلِّيُ عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلَّاهُ الَّذِي صَلَى فِيهِ، مَا لَمْ يُحْدِثْ، تَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ.

It is also narrated from Abū Hurayrah ﷺ that the Messenger of Allāh ﷺ said:

“The angels (*malā’ikah*) invoke blessings upon each of you for as long as he remains in his place of worship in which he has performed the prayer, without entering a state of ritual impurity (*hadath*), saying: ‘O Allāh, forgive him (*Allāhumma’ ghfirlahu*). O Allāh, have mercy on him (*Allāhumma’ rhamhu*).’” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The meaning of ‘without entering a state of ritual impurity (*mā lam yuhdith*)’ is that the worshipper does not invalidate his ablution (*wuḍū’*), by breaking wind for example. Some scholars have also said that it means: not discussing worldly matters which it is prohibited to discuss in the mosque (*masjid*), or: not back-biting (*ghibah*).

The ḥadīth indicates that It is recommended (*mustahabb*) to prolong sitting in one’s place of prayer, in order to obtain the virtue of the angels’ supplication (*du‘ā’*).

١٤٦ - وعن أنس ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَرَ لَيْلَةً صَلَاةَ الِعِشَاءِ إِلَى شَطْرِ الْلَّيْلِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ بَعْدَمَا صَلَى، فَقَالَ: صَلَى النَّاسُ وَرَقَدُوا، وَلَمْ تَزَالُوا فِي صَلَاةٍ مُنْذُ انتَظَرْتُمُوهَا.

It is narrated from Anas ﷺ that: one night the Messenger of Allāh ﷺ delayed the Evening Prayer (*Ishā’*) until halfway through the night [and led them in prayer]. [Anas said:]

‘Then he turned to us after the prayer, and said, “Indeed, the people have prayed and then gone to sleep, whereas you were in prayer all the time you were waiting for the prayer.”’
[Bukhārī]

Wisdom of the ḥadīth

The ḥadīth indicates the permissibility of delaying the Evening prayer (*Salāt al-‘Ishā’*) until halfway through the night, and that the reward for someone who waits to perform the prayer in congregation (*ṣalāt al-jamā‘ah*) is greater than that of someone who prays early but alone. Nevertheless, it is better to pray in congregation at the start of the appointed time for the prayer than to delay it. This is what the Messenger ﷺ did diligently throughout his life, whereas he only delayed the prayer on a few occasions. This does not contradict the fact that those who waited for the prayer were rewarded for it, since waiting for the prayer is an act of worship and the reward for it is the same as that for the prayer itself.

١٤٧ - وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ قَالَ: أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا، وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا.

It is narrated from Abū Hurayrah رضي الله عنه from the Prophet ﷺ that he said:

“The part of a land most beloved by Allāh is its mosques (*masājid*); and the part of a land most hated by Allāh is its markets (*aswāq*).” [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the sanctity and status of mosques (*masājid*). This is because they are houses in which the Name of Allāh is often mentioned, prayer (*salāh*) is performed and the Qur’ān is read. As for Allāh’s Hatred (*Bughd*) of markets, this is because they are places of heedlessness

(*ghaflah*) towards Allāh in which there is trickery, cheating, and dishonest oaths. Rarely are they free of these evils. Thus, markets are not disliked in themselves, but as a warning against the evils which are found there.

1 This refers to the believer performing ablution (*wudū'*) in severe cold, or when ill, such that it is painful.

2 That is, constancy in obedience to Allāh Most High.

LESSON 23

درس في تنزيه المساجد عن الأقدار والخصومة ونشد الضالة ونحوها وأكل الثوم والبصل والكراث ونحوها

ON KEEPING MOSQUES (*MASĀJID*) FREE
FROM IMPURITIES, DISPUTES, RAISING
VOICES AND SO ON, AND FROM EATING
GARLIC, ONIONS, LEEKS AND THEIR LIKE

١٤٨ - عن أنس رضي الله عنه أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْبُصَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا.

It is narrated from Anas رضي الله عنه that the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

“Spitting (*buṣāq*) in the mosque (*masjid*) is a sin and the expiation for it is burying it.” [Bukhārī and Muslim]

Imām Nawawī: The intended meaning of ‘burying it’ (*dafnuhā*) is that, if the [floor of the] mosque is of earth, sand or similar, the person must conceal it beneath the earth. Abū'l-Mahāsin ar-Rūyānī¹ said in his book, *Al-Bahr*: “It has also been said that the intended meaning of ‘burying it’ is to take it out of the *masjid*. If, on the other hand, the *masjid* is tiled or plastered, and he rubs it with his footwear or something else—as many ignorant people do—this does not constitute burying it; rather, it increases the sin and creates more dirt in the *masjid*. Someone who does this must either wipe it with his clothes, hand, or something else, or wash it.”

Wisdom of the ḥadīth

The ḥadīth indicates that it is prohibited to discard anything dirty or impure, such as spittle or another dirty substance, in the mosque (*masjid*). Furthermore, if it is an impurity (*najāsah*), the prohibition is stronger. Whoever discards something dirty in the *masjid* has sinned, and his sin continues for as long as the dirty or impure substance remains there. He must therefore ask Allāh Most High for forgiveness for what he has done and hasten to remove the impurity.

١٤٩ - وعن عائشة ﷺ أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى فِي جِدَارِ الْقِبْلَةِ مُخَاطًّا، أَوْ بُزَّاقًا، أَوْ نُخَامَةً، فَحَكَّهُ.

It is narrated from ‘Ā’ishah ﷺ that the Messenger of Allāh ﷺ saw on the *qiblah* wall some mucus, spittle or phlegm; so he scraped it off. [Bukhārī and Muslim]

Wisdom of the ḥadīth

A Muslim must remove any dirt or impurity which he sees in the mosque (*masjid*). If the substance is an impurity (*najāsah*), it is obligatory (*wājib*) for him to remove it; otherwise, it is recommended (*mandūb*).

١٥٠ - وعن أنس ﷺ أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ هَذِهِ الْمَسَاجِدَ لَا تَصْلُحُ لِشَيْءٍ مِّنْ هَذَا الْبَوْلِ وَلَا الْقَدَرِ، إِنَّمَا هِيَ لِذِكْرِ اللَّهِ تَعَالَى، وَقِرَاءَةِ الْقُرْآنِ.

It is narrated from Anas ﷺ that the Messenger of Allāh ﷺ said:

“These mosques (*masājid*) are not suitable for any of this urine or filth. They are only for remembrance (*dhikr*) of Allāh Most High and for reading the Qur’ān.” [Muslim]

Wisdom of the ḥadīth

Muslims must take care to ensure that mosques (*masājid*) are clean. They should worship in them by means of remembrance (*dhikr*) of Allāh Most

High, reading the Noble Qur'ān, performing the prayers (*salawāt*), seeking deep understanding of the rules of the Religion (*Dīn*) and learning beneficial knowledge.

١٥١ - وعن أبي هريرة رضي الله عنه أنه سمعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ يقولُ: مَنْ سَمِعَ رَجُلًا يَنْشُدُ
ضَالَّةً فِي الْمَسْجِدِ فَلْيَقُلْ: لَا رَدَّهَا اللَّهُ عَلَيْكَ، فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنِ لِهَا.

It is narrated from Abū Hurayrah رضي الله عنه that he heard the Messenger of Allāh صلوات الله عليه وسلم say:

“Whoever hears someone asking about a lost possession in the mosque (*masjid*), let him say: ‘May Allāh not restore it to you. Mosques were not built for this.’” [Muslim]

Wisdom of the ḥadīth

The meaning of ‘a lost possession’ (*dāllah*) is any possession—such as money, an animal, or anything else—which a person has lost.

The ḥadīth indicates the prohibition (*nahi*) against buying and selling, asking about a lost possession, reciting poetry and discussion of any other worldly matters in the mosque (*masjid*).

The prohibition is one of dislike (*karāhah*) if there is no disturbance caused to anyone praying, reading Qur'ān, studying to acquire knowledge, or similar. If disturbance does occur, it is prohibitive (*tahrīm*).

The ḥadīth also establishes the precedent of supplicating (*du'ā*) against anyone who does any of the above, contrary to what is required of him. This is recommended (*mandūb*) for anyone who hears, sees or learns of his doing so.

١٥٢ - وعن بُرِيَّةَ رضي الله عنه أَنَّ رَجُلًا نَشَدَ فِي الْمَسْجِدِ فَقَالَ: مَنْ دَعَا إِلَى الْجَمَلِ الْأَحْمَرِ؟
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ: لَا وَجَدْتَ؛ إِنَّمَا بُنِيَتِ الْمَسَاجِدُ لِمَا بُنِيَتْ لَهُ.

It is narrated from Buraydah  that a man implored in the mosque (*masjid*), saying:

“Who will [help me look for] the red camel?” The Messenger of Allāh  said: “May you not find it. The mosques were only built for what they were built for.” [Muslim]

Wisdom of the ḥadīth

Mosques (*masājid*) are the markets of the Hereafter (*Ākhirah*). It is part of the etiquette of the mosque to keep it free from everything which has no bearing on the Hereafter.

There is no harm in discussing in the mosque matters which are in the interest of Muslims, such as their religious and social circumstances, and any matter which is of general benefit to Muslims.

١٥٣ - وعن السائب بن يزيد  قال: كُنْتُ في الْمَسْجِدِ فَحَصَبَنِي رَجُلٌ، فَنَظَرَتْ
إِذَا عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: اذْهَبْ فَأَتَنِي بِهَذِينِ، فَجِئْتُهُ بِهِمَا، فَقَالَ: مِنْ أَيْنَ أَتَتُمَا؟
فَقَالَا: مِنْ أَهْلِ الطَّائِفِ، فَقَالَ: لَوْ كُنْتُمَا مِنْ أَهْلِ الْبَلَدِ، لَا وَجَعْتُكُمَا، تَرْفَعَانِ أَصْوَاتُكُمَا
فِي مَسْجِدِ رَسُولِ اللَّهِ .

It is narrated from Sā'ib ibn Yazid  who said:

‘I was in the mosque (*masjid*) when a man threw some pebbles at me. I looked, and it was ‘Umar ibn al-Khaṭṭāb. He said, “Go and bring those two [men] to me.” So I brought them. He said, “Where are you from?” They said, “From the people of Tā’if.” So he said, “If you were from the people of this city, I would have punished [lit. ‘hurt’] you for raising your voices in the mosque of the Messenger of Allāh 

Wisdom of the ḥadīth

The ḥadīth indicates that it is disliked (*makrūh*) to raise one’s voice in the mosque (*masjid*), even in remembrance of Allāh (*dhikr*) or recitation of

the Qur'ān; and it is prohibited (*harām*) to do so if this causes a disturbance. The dislike or prohibition is stronger if voices are raised in a dispute or similar.

It is recommended (*mustahabb*) for someone who wishes to attract a person's attention to signal to him or throw something at him, in order to avoid raising his voice.

The Houses of Allāh Most High [i.e. *masājid*] were made for obedience (*tā'ah*) and worship (*'ibādah*) and Muslims must therefore take care to ensure that this is the case. Allāh Most High said:

﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرُ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالآصَالِ - رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةً وَلَا يَعْيُونْ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ - لِيَجْزِيهِمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ﴾

In houses which Allāh has ordered to be raised, in which His Name is remembered: Therein glorify Him in the mornings and in the evenings men whom neither trade nor business diverts from the remembrance (dhikr) of Allāh, nor from performing the prayer (ṣalāh), nor from giving the zakat (zakāh). They fear a Day when hearts and eyes will be overturned—that Allāh may reward them [according to] the best of their deeds, and add even more for them out of His grace. And Allāh provides to whom He wills. (24:36–38)

The ḥadīth encourages believers to enjoin what is good (*amr bi'l-ma'rūf*) and forbid what is wrong (*nahī 'an al-munkar*) in the *masjid* and elsewhere. This is one of the greatest objectives of Islām and from it derives the principle of enjoining and forbidding anyone who transgresses the etiquettes of the *masjid*.

We also learn that it is permissible to physically punish (by beating or otherwise) anyone who transgresses the Law (*Shar'*) of Allāh Almighty.

١٥٤ - عن ابن عمر  أنَّ النَّبِيَّ  قَالَ: مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ -يُعْنِي: الثُّومَ -فَلَا يَقْرَبَنَّ مَسْجِدَنَا.

It is narrated from Ibn ‘Umar  that the Prophet  said:

“Anyone who eats from this plant—meaning garlic—should not come near our mosque (*masjid*).” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is forbidden for anyone intending to go to the mosque (*masjid*) to eat onions (*baṣl*) or garlic (*thūm*), or any other food with an unpleasant smell. This is prohibitively disliked (*karāhah tahrīmiyyah*); however, the prohibition does not apply if these foods are eaten after being cooked so that their smell is removed.

It is a Muslim’s duty to ensure that he has a pleasant smell, especially when attending gatherings and places of worship, so that people do not dislike sitting with him or being near him. In the case of someone who is a heavy smoker, the smell of smoke on his breath is considered analogous to that of onions or garlic if it annoys others.

It is also obligatory to take care to ensure that mosques are kept clean. This includes selecting sweet-smelling clothes when visiting them and changing unpleasant-smelling work clothes. It is the responsibility of those in authority to supervise the mosques, attend to their cleanliness and instruct the people to do likewise.

Islām encourages harmony between people and seeks to eliminate anything which is likely to estrange them from one another or disperse their gatherings.

[This commentary also applies to ḥadīths (155), (156), (157) and (158).]

١٥٥ - وَعَنْ أَنْسٍ  قَالَ: قَالَ النَّبِيُّ : مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ فَلَا يَقْرَبَنَا، وَلَا يُصَلِّيَنَا مَعَنَا.

It is narrated from Anas  who said:

‘The Prophet  said, “Anyone who eats from this plant should not come near us, nor pray with us.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

[See the commentary on ḥadīth (154), which also applies here.]

١٥٦ - وعن جابر  قال: قال النبي : مَنْ أَكَلَ ثُومًا أَوْ بَصَالًا فَلَيَعْتَزِّلْنَا، أَوْ فَلَيَعْتَرِلْ مَسْجِدَنَا.

It is narrated from Jâbir  who said:

‘The Prophet  said, “Anyone who eats garlic (*thūm*) or onions (*baṣal*) should stay away from us, or stay away from our mosque (*masjid*).” [Bukhārī and Muslim]

Wisdom of the ḥadīth

[See the commentary on ḥadīth (154), which also applies here.]

The conjunction ‘or’ (*aw*) shows that The ḥadīth covers a variety of foods, since it applies to any food with an unpleasant smell. This includes the radish (*fujl*), which causes foul burping.

١٥٧ - وعن جابر  أيضاً قال: قال النبي : مَنْ أَكَلَ البَصَلَ، وَالثُّومَ، وَالكُرَاثَ، فَلَا يَقْرَبَنَّ مَسْجِدَنَا، فَإِنَّ الْمَلَائِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ بَنُو آدَمَ.

It also narrated from Jâbir  who said:

‘The Prophet  said, “Anyone who eats onions (*baṣal*), garlic (*thūm*) and leek (*kurrāth*) should not come near our mosque (*masjid*); for the angels (*malā’ikah*) are annoyed by that which people are annoyed by.”’ [Muslim]

Wisdom of the ḥadīth

[See the commentary on ḥadīth (154), which also applies here.]

١٥٨ - وعن عمر بن الخطاب ﷺ أنه خطب يوم الجمعة فقال في خطبته: ثم إنكم أيها الناس تأكلون شجرتين ما أراهما إلا خبيثتين: البصل، والثوم. لقد رأيت رسول الله ﷺ، إذا وجد ريحهما من الرجل في المسجد أمر به، فاخرج إلى البقى، فمن أكلهما، فليمتهما طبخاً.

It is narrated from ‘Umar ﷺ that he gave a Friday sermon in which he said:

‘Then you, O people, eat two plants which I only see as foul-smelling: onions (*baṣal*) and garlic (*thūm*). I saw that when the Messenger of Allāh ﷺ smelt them from a man in the mosque (*masjid*) he commanded him to leave and he was taken out to the Baqī‘. So whoever eats them should kill them [i.e. remove their smell] by cooking them.’ [Muslim]

Wisdom of the ḥadīth

[See the commentary on ḥadīth (154), which also applies here.]

¹ Abū'l-Mahāsin ar-Rūyānī is 'Abd al-Wāhid ibn Ismā'īl ibn Aḥmad, one of the eminent Imāms, whose jurisprudence (*fiqh*) is from the Shāfi‘ī School of Law (*Madhab*). He was born in Dhū'l Ḥijjah, 415/1025 and died a martyr in Tabaristan, in Muḥarram 502/1108. The name ‘Rūyānī’ refers to Rūyān, which is a city in the provinces of Tabaristan.

LESSON 24

درس في استحباب قيام الليل وقيام ليلة القدر وقيام رمضان
وهو التراويح واستحباب جعل النوافل في البيت

ON THE RECOMMENDATION TO PERFORM
THE NIGHT PRAYER (QIYĀM AL-LAYL) AND
STANDING AT NIGHT DURING RAMADĀN,
THAT IS: PERFORMING TARĀWIH, AND
THE RECOMMENDATION TO PERFORM
SUPEREROGATORY PRAYERS (NAWĀFIL)
AT HOME

Allāh Most High says:

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدُ بِهِ نَافِلَةً لَكَ عَسَى أَن يَعْنَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾

And for part of the night stay awake [in prayer] as a supererogatory act for you; it may be that your Lord will raise you to a praised station (maqām mahmūd). (17:79)

﴿تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾

Their sides forsake their beds. (32:16)

﴿كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ﴾

They used to sleep but little of the night. (51:17)

١٥٩ - وعن عائشة ﷺ قالت: كَانَ النَّبِيُّ ﷺ يَقُولُ مِنَ اللَّيْلِ حَتَّى تَنْفَطِرَ قَدَمَاهُ، فَقُلْتُ لَهُ: لَمْ تَصْنَعْ هَذَا، يَا رَسُولَ اللَّهِ، وَقَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأْخَرَ؟ قَالَ: أَفَلَا أَكُونُ عَبْدًا شَكُورًا؟

It is narrated from 'Ā'ishah ﷺ who said:

'The Prophet ﷺ used to stand [in prayer] at night until his feet split. So I said to him: "Why do you do this, O Messenger of Allāh, when your past and future sins have been forgiven?" He said, "Should I not be a grateful slave?"' [Bukhārī and Muslim]
They transmitted a similar narration from Mughīrah ﷺ.

Wisdom of the ḥadīth

Believers are encouraged to always stand in prayer at night and to devote themselves tirelessly to worship, following the example of the Prophet ﷺ. A Muslim should offer supererogatory acts of worship as much as he possibly can.

Blessing should be a cause for additional gratitude, and performing the Night Prayer (*Qiyām al-Layl*) is the best evidence of a slave's gratitude towards his Lord the Most High. This is because it involves striving against one's self (*nafs*), forcing it to endure what it dislikes and to abandon what it enjoys.

Regarding the 'sins' (*dhunūb*) of the Prophet ﷺ, Ibn Abī Jamrah said: 'We should not dream of considering the sins which Allāh Most High informs us He has forgiven the Prophet ﷺ out of His Grace (*Fadl*) in the same category as the sin which we fall into. Allāh forbid! This is because it is agreed upon that the prophets are sinless (*ma'ṣūmūn*) in terms of the major sins and in terms of those minor sins which are the result of vice. As for minor sins which do not involve vice, there is difference of opinion amongst the scholars regarding these. The majority consider them to be sinless in this regard and that it is a case of: the good deeds of the pious are the bad deeds of those who are close to Allāh

(*muqarrabūn*). Due to the exalted nature of his affair, some actions of the Prophet ﷺ—even despite [his being considered sinless]—are considered a sin with respect to him, although they are nevertheless forgiven and there is no blame upon him.’

١٦٠ - وَعَنْ عَلِيٍّ أَنَّ النَّبِيَّ طَرَقَهُ وَفَاطِمَةَ لَيْلًا، فَقَالَ: أَلَا تُصْلِيَانِ؟

It is narrated from ‘Alī ﷺ that the Prophet ﷺ came to him and Fātimah one night and knocked on their door. He said, “Are you not praying?” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that it is permissible for a Muslim to wake someone in order to perform the Night Prayer (*Qiyām al-Layl*) and to draw his attention to the superlative virtue of doing so.

١٦١ - وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ قَالَ: أَفْضَلُ الصَّيَامِ بَعْدَ رَمَضَانَ: شَهْرُ اللَّهِ الْمُحَرَّمُ، وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ: صَلَاةُ اللَّيْلِ.

It is narrated from Abū Hurayrah ﷺ who said:

‘The Messenger of Allāh ﷺ said, “The best fast (*siyām*) after Ramadān is the month of Allāh, Muḥarram; and the best prayer (*salāh*) after the obligatory prayer (*farīdah*) is the Night Prayer.”’ [Muslim]

Wisdom of the ḥadīth

The best supererogatory (*nafal*) prayer is the Night Prayer (*Ṣalāt al-Layl*), because it is a time of quiet and humility (*khushū'*), in which actions are further from ostentation (*riyā'*) than at any other time.

The ḥadīth also encourages voluntary fasting in the month of Muḥarram.

١٦٢ - وعن عائشة ﷺ أنَّ رَسُولَ اللَّهِ كَانَ يُصَلِّي إِحْدَى عَشْرَةَ رَكْعَةً - تَعْنِي فِي الْلَّيْلِ - يَسْجُدُ السَّجْدَةَ مِنْ ذَلِكَ قَدْرًا مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ، وَيَرْكَعُ رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ، ثُمَّ يَضْطَجِعُ عَلَى شَقِّهِ الْأَيْمَنِ حَتَّى يَأْتِيَهُ الْمَنَادِي لِلصَّلَاةِ.

It is narrated from ‘Ā’ishah ﷺ that the Messenger of Allāh ﷺ used to pray eleven units of prayer (*raka‘āt*)—meaning at night. From that he would prostrate for the time it takes one of you to read fifty Qur’ānic verses (*āyāt*) before raising his head. He would perform two *raka‘āt* before the Morning Prayer (*Salāt al-Fajr*), then lie on his right side until the caller to prayer came to him. [Bukhārī]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to lengthen the prostration (*sujūd*) during the Night Prayer (*Salāt al-Layl*). This is when the slave is at his closest to Allāh Most High, because he is expressing the utmost submission and humility. It is therefore only for Allāh Most High [i.e. it is free from any intention of ostentation (*riyā’*)].

It is also recommended to lie down, as mentioned, after the supererogatory morning prayer (*nāfilat al-fajr*) and before the obligatory (*fard*) Morning Prayer. This is a reminder to one’s self (*nafs*) of lying down in the grave (*qabr*), which will induce humility (*khushū’*) in prayer. However, doing so is conditional upon there being no annoyance caused to worshippers, as is the case when some people lie down in the mosques (*masājid*) in an inappropriate manner. It is better to do so in one’s home.

١٦٣ - وعن ابن عمر ﷺ قال: كَانَ النَّبِيُّ ﷺ يُصَلِّي مِنَ اللَّيْلِ مُثْنَى، وَيُوَتِّرُ بِرَكْعَةٍ.

It is narrated from Ibn ‘Umar ﷺ who said:

‘The Prophet ﷺ used to pray at night two by two [i.e. units of prayer (*raka’at*), then perform a single unit of prayer (*rak’ah*) [i.e. *Ṣalāt al-Witr*.]’ [Bukhārī and Muslim]

وَعَنْهُ أَيْضًا أَنَّ النَّبِيَّ ﷺ قَالَ: صَلَاةُ اللَّيْلِ مَشْتَقَةٌ، فَإِذَا حِفْتَ الصُّبْحَ فَأُوتُرْ بِوَاحِدَةٍ.

It is also narrated from him that the Prophet ﷺ said:

“The Night Prayer (*Ṣalāt al-Layl*) is two by two; and when you fear the dawn, then perform one single [unit of prayer (*rak’ah*)].” [Bukhārī and Muslim]

Wisdom of the ḥadīths

These ḥadīths indicate that it is best to perform the Night Prayer (*Qiyām al-Layl*) by praying two units of prayer (*raka’at*) followed by another two. The Odd-numbered Prayer (*Ṣalāt al-Witr*) is performed by praying two *raka’at* followed by another two *raka’at*, then finished with a single unit of prayer. This is the best way, since it is what the Prophet ﷺ did.

١٦٤ - عن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبٍ.

It is narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh ﷺ said:

“Whoever stands [in prayer at night] during Ramaḍān, in faith and anticipation of reward, Allāh will forgive him his past sins.” [Bukhārī and Muslim]

Wisdom of the ḥadīths

It is recommended (*mandūb*) to perform the Night Prayer (*Qiyām al-Layl*) during Ramaḍān and believers are encouraged to increase their worship at this time. The ḥadīth confirms that this will serve as expiation for the

minor sins which a person has committed against the Right (*Haqq*) of Allāh Most High.

The Night Prayer during Ramaḍān consists of performing *Ṣalāt at-Tarāwīḥ*, which is twenty units of prayer (*raka‘āt*), performing *taslīm* [i.e. concluding the prayer by saying: *As-salām alaykum wa Rahmat Allāh*] ten times, besides the three *raka‘āt* of the Odd-numbered prayer (*Ṣalāt al-Witr*). The Prophet ﷺ performed it as eight *raka‘āt*, besides the *raka‘āt* of *Ṣalāt al-Witr*. It is therefore permissible to perform either twenty or eight *raka‘āt*.

Ṣalāt at-Tarāwīḥ is so called because the believers would rest (*yastariḥūna*) after every second *taslīm*. The first to gather the people to perform the Night Prayer during Ramaḍān after the Messenger of Allāh ﷺ was ‘Umar رضي الله عنه. This became widespread and was not contested, so it assumed the position of tacit consensus (*ijmā‘ sukūti*). ‘Umar only did so because the Prophet ﷺ had performed it for three nights in congregation (*jamā‘ah*). When the number of people increased on the third night and the mosque (*masjid*) was overcrowded he abandoned it, fearing to make it incumbent upon them.

١٦٥ - وعن أبي هريرة رضي الله عنه أيضاً عن النبي صلى الله عليه وسلم قال: مَنْ قَامَ لِلَّيْلَةِ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفرَ لَهُ مَا تَقدَّمَ مِنْ ذَنْبٍ.

It is also narrated from Abū Hurayrah رضي الله عنه from the Prophet ﷺ who said:

“Whoever stands [in prayer] on the Night of Destiny (*Laylat al-Qadr*), in faith and anticipation of reward, Allāh will forgive him his past sins.” [Bukhārī and Muslim]

Wisdom of the ḥadīths

The ḥadīth illustrates the virtue of the Night of Destiny (*Laylat al-Qadr*) and encourages believers to stand in prayer on this night. This will serve as expiation for a person’s minor sins, as indicated.

The virtue of *Laylat al-Qadr* is attained by performing the Evening Prayer (*Šalāt al-‘Ishā’*) in congregation (*jamā‘ah*) and firmly intending to perform the Morning prayer (*Šalāt al-Fajr*) likewise.

١٦٦ - وعن عائشة ﷺ قال: تَحَرَّوْا لَيْلَةَ الْقَدْرِ فِي الْوَتْرِ مِنَ الْعَشْرِ
الْأُوَالِيِّ مِنْ رَمَضَانَ.

It is narrated from ‘Ā’ishah ﷺ that the Messenger of Allāh ﷺ said:

“Seek for the Night of Destiny (*Laylat al-Qadr*) on the odd [days] (*witr*) of the last ten days of Ramaḍān.” [Bukhārī]

Wisdom of the ḥadīth

The ḥadīth indicates that the Night of Destiny (*Laylat al-Qadr*) is in the last ten days of Ramaḍān, and it is most probable that it falls on one of the odd days. By combining the relevant ḥadīths, some scholars have reached the opinion that it alternates between these days. Ibn Ḥajar, on the other hand, mentioned in *Fatḥ al-Bārī*, that it always falls on a particular day, although it is impossible to determine which day.

Believers are encouraged to perform seclusion (*i’tikāf*) in the mosque (*masjid*) [during which one is devoted to worshipping Allāh], and to remain awake during the last ten nights of every Ramaḍān, in the hope of finding it. This is the wisdom behind its obscurity.

١٦٧ - وعن عائشة ﷺ قالت: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْعَشْرُ الْأُوَالِيِّ مِنْ
رَمَضَانَ، أَحْيَا اللَّيْلَ، وَأَيْقَظَ أَهْلَهُ، وَجَدَ وَشَدَّ الْمِئَرَزَ.

It is also narrated from ‘Ā’ishah ﷺ who said:

‘When the last ten days of Ramaḍān came, the Messenger of Allāh ﷺ would stay awake all night, wake up his family, intensify his efforts and tighten his waist-wrapper.’¹ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of Ramaḍān over other months and the virtue of the last ten days of Ramaḍān over other days.

Believers are encouraged to increase their performance of good deeds and diverse acts of obedience during the month of Ramaḍān in general, and in the last ten days of Ramaḍān in particular. They should stay awake during the last ten days, performing acts of worship (*ibādah*) and supplication (*du‘ā’*), in hope of encountering the Night of Destiny (*Laylat al-Qadr*). They are also encouraged to perform seclusion (*i’tikāf*) in the mosque (*masjid*) [during which they devote themselves to worshipping Allāh] during the last ten days of Ramaḍān. This is an emphasised sunnah of the Prophet ﷺ.

It is recommended (*mustahabb*) for a man to encourage his family—his wife or children—to perform good deeds, and to expose themselves to the gifts of Allāh Almighty during times of acceptance, such as the last ten days of Ramaḍān.

[The above also applies to ḥadīth (168).]

١٦٨ - وعن عائشة ﷺ قالت: كَانَ رَسُولُ اللَّهِ ﷺ يَجْتَهِدُ فِي رَمَضَانَ مَا لَا يَجْتَهِدُ فِي عَيْرِهِ، وَفِي الْعَشْرِ الْأُخِرِ مِنْهُ مَا لَا يَجْتَهِدُ فِي عَيْرِهِ.

It is also narrated from ‘Āishah ﷺ who said:

‘The Messenger of Allāh ﷺ used to exert effort during Ramaḍān which he did not exert at other times, and [exert effort] during the last ten days of Ramaḍān which he did not exert at other times.’ [Muslim]

Wisdom of the ḥadīth

[See the commentary on ḥadīth (167), which also applies here.]

١٦٩ - عن ابن عمر ﷺ قال: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ الْعَشْرَ الْأُخِرِ مِنْ رَمَضَانَ.

It is narrated from Ibn ‘Umar  who said:

‘The Messenger of Allāh  used to practise isolation (*i’tikāf*) during the last ten days of Ramaḍān.’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mandūb*) to practise isolation (*i’tikāf*) in the mosque (*masjid*) [dedicating oneself to worshipping Allāh] during the last ten days of the month of Ramaḍān, following the example of the Prophet . The wisdom behind this is that it enables the believer to collect his thoughts, purify his heart and free himself for obedience to Allāh, imitation of the angels (*malā’ikah*) and experiencing the emotional force of the Night of Destiny (*Laylat al-Qadr*).

١٧٠ - عن زيد بن ثابت  أنَّ النَّبِيَّ قَالَ: صَلُّوا إِلَيْهَا النَّاسُ فِي بُيُوتِكُمْ، فَإِنَّ أَفْضَلَ الصَّلَاةُ صَلَاةُ الْمَرْءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةُ.

It is narrated from Zayd ibn Thābit  that the Prophet  said:

“Pray, O people, in your houses; for the best prayer (*salāh*) is the prayer of a person in his house, apart from the written [i.e. obligatory (*fard*) prayer].” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to perform supererogatory (*nafl*) prayers in one’s home. This is because it is less likely to involve ostentation (*riyā’*) [than praying in the mosque (*masjid*)], and so that some of the blessing (*barakah*) obtained will accrue to the home and those in it.

١٧١ - وعن ابن عمر  عن النَّبِيِّ ، قَالَ: اجْعَلُوا مِنْ صَلَاتِكُمْ فِي بُيُوتِكُمْ، وَلَا تَتَّخِذُوهَا قُبُورًا.

It is narrated from Ibn ‘Umar  from the Prophet  who said:

“Perform some of your prayers (*ṣalāh*) in your houses, and do not make them as graves.”¹ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The phrase ‘some of your prayers’ (*min ṣalātikum*) refers to supererogatory (*nafal*) prayers.

The ḥadīth spurs believers to fill their houses with prayer and to prevent them from resembling graves by being empty of good and righteous action.

١٧٢ - وعن جابر  قال: قَالَ رَسُولُ اللَّهِ : إِذَا قَضَى أَحَدُكُمْ صَلَاةً فِي مَسْجِدِهِ فَلْيَجْعَلْ لَبَيْتِهِ نَصِيبًا مِنْ صَلَاةِهِ؛ فَإِنَّ اللَّهَ جَاعِلٌ فِي بَيْتِهِ مِنْ صَلَاةِهِ خَيْرًا.

It is narrated from Jâbir  who said:

‘The Messenger of Allāh  said, “If one of you finishes his prayer (*ṣalāh*) in the mosque (*masjid*), he should leave a portion of his prayer for his house; for indeed, Allāh will allocate to his house good (*khayr*) from his prayer.”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that always filling one’s house with supererogatory prayer (*ṣalāt an-nawāfiḥ*) will cause it to be filled with good (*khayr*) and blessing (*barakah*).

١٧٣ - وعن ابن عمر  أنَّ النَّبِيَّ  كَانَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّي رَكْعَتَيْنِ فِي بَيْتِهِ.

It is narrated from Ibn ‘Umar  that the Prophet  used not to pray after the Friday Congregational Prayer (*Jumu‘ah*) until

he left. Then he would perform two units of prayer (*rak'atān*) in his home. [Muslim]

Wisdom of the ḥadīth

The ḥadīth informs us that the Prophet ﷺ would pray the sunnah following the Friday Congregational Prayer (*Salāt al-Jumu'ah*), of two or four units of prayer (*raka'āt*), at home. This is the sunnah.

1 This is an expression implying that he ﷺ would isolate himself from women.

2 Shaykh Nabḥānī: This means that whoever abandons prayer in his house veils it from light; for prayer is light. Thus, he makes his house as a grave, which is not a place of worship. The house in which there is no prayer is therefore empty of the Mercy (*Rahmah*) of Allāh, like a graveyard.

Chapter Five

في صلاة الجنازة

ON THE FUNERAL PRAYER (*SALĀT AL-JANĀZAH*)



LESSON 25

درس في الجنازة وتشييعها

ON THE FUNERAL AND ACCOMPANYING IT

Allāh Most High says:

﴿ حَتَّىٰ إِذَا جَاءَ أَحَدُهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ - لَعَلَّيْ أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمَنْ وَرَأَهُمْ بَرْزَخٌ إِلَى يَوْمِ يُبَعَثُونَ ﴾

Until, when death comes to one of them, he says: “My Lord! Send me back; I may act righteously in that which I have left behind!” No! It is but a word that he speaks; and behind them is a barrier (barzakh) until the Day when they will be resurrected. (23:99–100)

﴿ أَفَحَسِبُتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَّادًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴾

Did you think that We had created you in play and that you would not be returned back to Us? (23:115)

١٧٤ - عن عوف بن مالك رض قال: صَلَّى رَسُولُ اللَّهِ صلی الله علیه و آله و سلم عَلَى جَنَازَةٍ، فَحَفِظَتْ مِنْ دُعَائِهِ، وَهُوَ يَقُولُ: اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَاعْفِهِ وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ، وَوَسِعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَيْتَ التَّوْبَ الْأَيْضَ مِنَ الدَّنَسِ، وَأَبْدَلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ، وَأَعِدْهُ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ حَتَّىٰ تَمَنَّيْتُ أَنْ أَكُونَ أَنَا ذَلِكَ الْمَيِّتُ.

It is narrated from 'Awf ibn Mālik رض who said:

‘The Messenger of Allāh ﷺ offered a funeral prayer (*janāzah*) and I memorised some of his supplication (*du‘ā’*). He said, “O Allāh, forgive him and have mercy on him; protect him and pardon him; make his reception noble and make his grave spacious; wash him with water, snow and cold; cleanse him of errors, as You have cleansed the white garment of dirt; give him a better home in exchange for his home, a better family than his family and a better wife than his wife; admit him to Paradise (*Jannah*) and give him refuge from the punishment of the grave (*‘adhāb al-qabr*) and from the punishment of the Fire (*‘adhāb an-Nār*),” such that I wished I had been that dead person.’
[Muslim]

Imām Nawawī says regarding the method of performing the Funeral Prayer (*Salāt al-Janāzah*): ‘One magnifies Allāh, saying ‘Allāhu Akbar’ four times. After the first time, one seeks refuge in Allāh, and then recites *Fatihat al-Kitāb*. Then one magnifies Allāh the second time, and then invokes blessings upon the Prophet ﷺ, saying: ‘O Allāh, bestow blessings upon Muḥammad, and upon the family of Muḥammad’ (*Allāhumma ṣallī ‘alā Muḥammad wa ‘alā āli Muḥammad*). It is best to complete this by saying: ‘as you bestowed blessings upon Ibrāhīm and upon the family of Ibrāhīm. . .’ (*kamā ṣallayta ‘alā Ibrāhīm wa ‘alā āli Ibrāhīm*) up to: ‘All Praiseworthy, Majestic’ (*Hamidun Majīd*). Then one magnifies Allāh the third time, and supplicates for the deceased and for all Muslims. Then one magnifies Allāh the fourth time, and supplicates. Amongst the best supplications is: ‘O Allāh, do not deprive us of the reward for our praying for him, and do not test us after him.’ (*Allāhumma lā tahrīmnā ajrah; wa lā taftinnā ba‘dah; wa’ghfirlanā wa lah*).’

Wisdom of the ḥadīth

It is obligatory (*wājib*) that the Funeral Prayer (*Salāt al-Janāzah*) is offered for a deceased person, and It is recommended (*mustaḥabb*) to

supplicate for him with the supplication (*du‘ā*) mentioned, which combines every prerequisite for good.

The ḥadīth also establishes that supplication benefits the dead, and that both the comfort (*na‘im*) and torment (*‘adhāb*) of the grave are a reality.

[Say: *Allāhumma’ghfir lahu wa’rhamhu; wa ‘āfihi wa’fu ‘anhu; wa akrim nuzalahu wa wassi‘ mudkhalahu; wa’ghsilhu bi'l-mā'i wa'th-thalji wa'l-barad; wa naqqihi min al-khaṭāyā kamā naqqayta'th-thawb al-abyaḍa min ad-danis; wa abdilhu dāran khayran min dārihi, wa ahlan khayran min ahlihi, wa zawjan khayran min zawjihī; wa adkhilhu'l-jannah; wa a'idhhu min ‘adhābi'l-qabri wa min ‘adhābi'n-nār.*]

١٧٥ - وعن ابن عباس  قال: سمعتُ رسول الله  يقول: مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ، فَيَقُولُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا، إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ.

It is narrated from Ibn ‘Abbās  who said:

‘I heard the Messenger of Allāh  say, “No Muslim man dies, at whose funeral stand forty men who do not associate anything with Allāh, without Allāh granting them intercession for him.”’
[Muslim]

Wisdom of the ḥadīth

The ḥadīth implies that intercession (*shafā‘ah*) is exclusively for the believers (*mu'minūn*), and not for the unbelievers (*kāfirūn*). [Acceptance of the intercession] is conditional upon those who invoke it being from amongst the people of intercession (*ahl ash-shafā‘ah*) [i.e. ‘who do not associate anything with Allāh’], and likewise the person on whose behalf they are interceding. Their intercession may be accepted, thus saving him from the torment of the grave (*‘adhāb al-qabr*) or from the torment of the Hereafter (*‘adhāb al-Ākhirah*), or reducing them. And Allāh knows best.

١٧٦ - عن أبي هريرة ﷺ قال: قال رسول الله ﷺ: مَنْ شَهَدَ الجَنَازَةَ حَتَّى يُصَلِّي عَلَيْهَا، فَلَهُ قِيرَاطٌ، وَمَنْ شَهَدَهَا حَتَّى تُدْفَنَ، فَلَهُ قِيرَاطًا نِسْعًا. قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ.

It is narrated from Abū Hurayrah ﷺ who said:

‘The Messenger of Allāh ﷺ said, “Anyone who attends a funeral (*janāzah*) until the funeral prayer has been offered will receive a kerat (*qīrāt*); and whoever attends it until [the deceased] is buried will receive two kerats.” It was said: “What are two kerats?” He ﷺ said, “Like the two great mountains.”

[Bukhārī and Muslim]

Wisdom of the ḥadīth

A ‘kerat’ (*qīrāt*) is half a *dāniq*, which is a sixth of a dirham. This is an approximation which was used to facilitate understanding at a time when people knew the kerat and worked in return for it. It was considered well known and therefore used as an example. Otherwise, the kerat is to be understood according to the explanation given in the ḥadīth: something great.

The ḥadīth encourages attending funerals (*janā’iz*) and burying the dead. This is a communal obligation (*fard kifāyah*) and one of the rights (*ḥuquq*) which Muslims have upon each other.

١٧٧ - وعن أم عطية ﷺ قالت: نهيناً عن اتباع الجنائز، ولم يُعَزِّمْ عليناً.

It is narrated from Umm ‘Atīyyah ﷺ who said:

‘We [i.e. women] were forbidden from following funerals (*janā’iz*), but not rigidly.’ [Bukhārī and Muslim]

Imām Nawawī comments: This means that it was not a strict prohibition, as in the case of unlawful actions (*muḥarramāt*).

Wisdom of the ḥadīth

It is disliked (*makrūh*) for women to follow funerals (*janā'iz*), which is the opinion of the body of scholars. This is because the basis of all matters pertaining to women is veiling (*satr*) and the absence of free-mixing (*ikhtilāt*), whereas following a funeral procession could expose them to revealing themselves and to participating in free-mixing.

Following a funeral is disliked for women when it does not lead to perpetration of an unlawful act, in which case It is unlawful (*harām*).

١٧٨ - عن أبي هريرة رض عن النبي ﷺ، قال: أسرّعوا بالجنازة، فإن تك صالحة، فخير تقدمونها إلينه، وإن تك سوء ذلك، فشرّ تضعونه عن رقابكم.

It is narrated from Abū Hurayrah رض from the Prophet ﷺ who said:

“Conduct the bier (*janāzah*) quickly; for if [the deceased] was righteous, it is good which you are advancing him to; and if he was otherwise, it is an evil which you are removing from your necks.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to conduct the bier (*janāzah*) quickly, without causing hardship for those following it, or causing the deceased to move.

The ḥadīth also throws light upon the potential good or bad consequences arising from the state of the deceased [during his earthly life]. This falls into the category of matters of the unseen (*umūr ghaybiyyah*).

LESSON 26

درس فيما يستحب فعله عند المحتضر والميت حين يموت

WHAT IS RECOMMENDED WITH SOMEONE WHO IS ON THE BRINK OF DEATH AND WHEN SOMEONE DIES

١٧٩ - وعن أبي سعيد الخدري  قال: قال رسول الله : لَقُنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ.

It is narrated from Abū Sa‘īd al-Khudrī  who said:

‘The Messenger of Allāh  said, “Instruct your dying [to say]:
“There is no god but Allāh.”” [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to instruct the dying person, in order to ensure that he articulates [‘There is no god but Allāh (*Lā illāha illa’llāh*)’] before dying.

The ḥadīth is understood in its literal sense by all the scholars. They also recommend instructing the dying person to profess the two testimonies (*shahādatān*) [i.e. that there is no god but Allāh and that Muḥammad  is the Messenger of Allāh] after death and after burial, on being questioned by the two angels.

[Say: *Lā illāha illa’llāh*]

١٨٠ - عن أم سلمة ﷺ قالت: دخلَ رسولُ الله ﷺ عَلَى أبي سَلْمَةَ وَقَدْ شَقَّ بَصَرُهُ، فَأَغْمَضَهُ، ثُمَّ قَالَ: إِنَّ الرُّوحَ إِذَا قُبِضَ، تَبْعَهُ الْبَصَرُ فَضَّجَّ نَاسٌ مِّنْ أَهْلِهِ، فَقَالَ: لَا تَدْعُوا عَلَى أَنْفُسْكُمْ إِلَّا بِخَيْرٍ، فَإِنَّ الْمَلَائِكَةَ يَؤْمِنُونَ عَلَى مَا تَقُولُونَ ثُمَّ قَالَ: اللَّهُمَّ اغْفِرْ لِأَبِي سَلْمَةَ، وَارْفَعْ دَرَجَتَهُ فِي الْمُهْدَيْيَنَ، وَاحْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِيَنَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ، وَافْسَحْ لَهُ فِي قَبْرِهِ.

وَعَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ، فَيَقُولُ: إِنَّ اللَّهَ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي وَاحْلُفْ لِي خَيْرًا مِّنْهَا، إِلَّا أَجْرَهُ اللَّهُ تَعَالَى فِي مُصِيبَتِهِ وَاحْلَفَ لَهُ خَيْرًا مِّنْهَا. قَالَتْ: فَلَمَّا تُوفِيَ أَبُو سَلْمَةَ قَلَتْ كَمَا أَمَرَنِي رَسُولُ اللَّهِ، فَاحْلَفَ اللَّهُ لِي خَيْرًا مِّنْهُ رَسُولَ اللَّهِ.

It is narrated from Umm Salamah ﷺ who said:

'The Messenger of Allāh ﷺ came to see Abū Salamah when his gaze had become fixed. He ﷺ closed [Abū Salamah's] eyes and then said, "When the soul (*rūh*) is taken, sight follows it." Some of the people of his family began to shout. He ﷺ said, "Only supplicate good (*khayr*) for yourselves,¹ for the angels (*malā'ikah*) say, 'Āmīn' to what you say." Then he said: "O Allāh, forgive Abū Salamah, raise his rank amongst the guided (*mahdīyūn*) and grant him a successor from his progeny amongst those who remain. Forgive him and us, O Lord of the Worlds (*Rabb al-Ālamīn*), and make his grave spacious for him."

She [i.e. Umm Salamah] also said: 'I heard the Messenger of Allāh ﷺ say, "There is no slave who is afflicted by a calamity and who says: 'We belong to Allāh and to Him we return. O Allāh, reward me for my calamity and replace it for me with something better,' without Allāh Most High rewarding him for his calamity and replacing it for him with something better."

She said: ‘So when Abū Salamah passed away, I said as the Messenger of Allāh ﷺ had commanded me; and Allāh gave me something better in his place: the Messenger of Allāh ﷺ.’
[Muslim]

Say: *Innā li'llāhi wa innā ilayhi rāji'ūn. Allāhumma 'jurnī fi muṣībatī, wa'khluflī khayran minhā.*

Wisdom of the ḥadīth

The ḥadīth indicates that people of virtue should visit their brothers in Islām and perform supplication (*du'ā'*) for them on their death.

One should close the eyes of the deceased in order to prevent them becoming fixed. A person’s sight leaves when his soul (*rūh*) leaves.

It is recommended (*mustahabb*) to speak of good (*khayr*) when visiting a sick person by supplicating for him and others, instructing him to profess the two testimonies (*shahādatān*) [i.e. that there is no god but Allāh, and that Muhammad ﷺ is the Messenger of Allāh] and reciting *Sūrat Yā-Sin*. Specifically, it is recommended to say: ‘O Allāh, reward me for my calamity and replace it for me with something better.’

It is unlawful (*harām*), at the time of someone’s death, to speak of evil (*sharr*). Specifically, it is prohibited for the deceased person’s relatives to supplicate against anyone, since the angels (*malā'ikah*) say, ‘Āmīn’ to whatever the deceased person’s relatives say.

The ḥadīth also alludes to ease in the grave (*qabr*) and the deceased’s benefitting from supplication which is performed for him. It also includes the promise that calamity will be replaced with that which is better, whether in this world (*dunyā*) or in the Hereafter (*Ākhirah*).

١٨١ - وعن أبي هريرة رضي الله تعالى عنه أنَّ رَسُولَ اللَّهِ قَالَ: يَقُولُ اللَّهُ تَعَالَى: مَا لَعَبِدَيْ
الْمُؤْمِنِ عِنْدِي جَزَاءٌ إِذَا قَبَضْتُ صَفِيفَةً مِّنْ أَهْلِ الدُّنْيَا ثُمَّ احْتَسَبْتَهُ إِلَّا الْجَنَّةَ.

It is narrated from Abū Hurayrah  that the Messenger of Allāh  said:

“Allāh Most High says: ‘The reward I have for my believing slave when I take his close friend from the people of this world, and he bears it in anticipation of reward, is Paradise (*Jannah*).’”
[Bukhārī]

Wisdom of the ḥadīth

One of the calamities which can afflict a person is losing a loved one. One of the signs of complete faith (*īmān*) is that a person displays forbearance (*ṣabr*) in the face of such a calamity, in expectation of reward in the Hereafter (*ihtisāb*). Anxiety and discontent, on the other hand, are an indication of weakness of faith.

As for the unbeliever (*kāfir*), no matter how many his righteous actions, Allāh will not reward him for them, because of his lack of faith.

١٨٢ - وعن أَسَامِةَ بْنِ زَيْدٍ  قَالَ: أَرْسَلْتُ إِحْدَى بَنَاتِ النَّبِيِّ  إِلَيْهِ تَدْعُوهُ وَتُخْبِرُهُ أَنَّ صَبِيًّا لَهَا -أَوْ ابْنًا- فِي الْمَوْتِ فَقَالَ لِلرَّسُولِ: ارْجِعْ إِلَيْهَا، فَأَخْبِرْهَا أَنَّ لِلَّهِ تَعَالَى مَا أَخَذَ وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجْلٍ مُسَمٍّ، فَمَرِّهَا، فَلَتَصِيرْ وَلَتَحْتَسِبْ.

It is narrated from Usāmah ibn Zayd  who said:

‘One of the daughters of the Prophet  sent a message to him, asking him to come and informing him that one of her children—or sons—was dying. He  said to the messenger, “Return to her and inform her that to Allāh Most High belongs what He takes, and to Him belongs what He gives. Everything has a fixed term with Him. So tell her she should be forbearing and expect a reward.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The daughter of the Prophet ﷺ mentioned in this ḥadīth is Zaynab 

It is recommended (*mustahabb*) to advise forbearance (*ṣabr*) in time of calamity.

١٨٣ - وعن أُسَامَةَ بْنَ زَيْدٍ  أَنَّ رَسُولَ اللَّهِ  رُفِعَ إِلَيْهِ ابْنُ ابْنِتِهِ وَهُوَ فِي الْمَوْتِ، فَقَاتَضَتْ عَيْنَا رَسُولِ اللَّهِ ، فَقَالَ لَهُ سَعْدٌ: مَا هَذَا يَا رَسُولَ اللَّهِ؟ قَالَ: هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ تَعَالَى فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرُّحْمَاءَ.

It is also narrated from Usāmah ibn Zayd  that the grandson of the Messenger of Allāh  was brought to him near to death.

The eyes of the Messenger of Allāh  overflowed with tears, and Sa‘d said to him:

“What is this, O Messenger of Allāh?” He said, “This is a [form of] mercy (*rahmah*) which Allāh Most High has placed in the hearts of his slaves. Allāh only shows Mercy to His merciful slaves.” [Bukhārī]

Wisdom of the ḥadīth

The grandson of the Prophet ﷺ mentioned in this ḥadīth is the son of his daughter Zaynab .

The ḥadīth indicates the permissibility of crying (*bukā’*) for a deceased person, without wailing and screaming. This is because crying is one of the manifestations of the softness (*riqqah*) and mercy (*rahmah*) of the heart.

١٨٤ - وَعَنْ أَنْسٍ  أَنَّ رَسُولَ اللَّهِ  دَخَلَ عَلَى ابْنِهِ إِبْرَاهِيمَ ، وَهُوَ يَجُودُ بِنَفْسِهِ، فَجَعَلَتْ عَيْنَا رَسُولِ اللَّهِ  تَدْرِفَانِهِ. فَقَالَ لَهُ عَبْدُ الرَّحْمَانِ بْنُ عَوْفٍ: وَأَنْتَ يَا رَسُولَ اللَّهِ؟ فَقَالَ: يَا ابْنَ عَوْفٍ إِنَّهَا رَحْمَةٌ ثُمَّ أَتَبْعَهَا بِأُخْرَى، فَقَالَ: إِنَّ الْعَيْنَ تَدْمَعُ وَالْقَلْبُ يَحْزُنُ، وَلَا نَقُولُ إِلَّا مَا يُرْضِي رَبَّنَا، وَإِنَا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ.

It is narrated from Anas  that the Messenger of Allāh  visited his son Ibrāhīm  as he yielded up his soul. The eyes of the Messenger of Allāh  began to flow with tears. ‘Abd ar-Rahmān ibn ‘Awf said to him:

“You too, O Messenger of Allāh?” He  said, “O Ibn ‘Awf, it is mercy (*rahmah*).” He shed more tears, and then said, “The eyes shed tears and the heart is sad, but we say nothing except that which pleases our Lord. Indeed, we are saddened by our separation from you, O Ibrāhīm.” [Bukhārī]

Wisdom of the ḥadīth

The son of the Prophet , Ibrāhīm , died in the year 10/632, at the age of eighteen months. He was the son of Mariyyah al-Qibtiyyah.

The ḥadīth indicates that it is obligatory (*wājib*) to submit to and accept Allāh’s Foreordainment (*Qadā’*) and Decree (*Qadar*). However, it is not a sin when the eye cries or the heart feels sad, as long as this is not accompanied by anxiety (*jaza’*) and discontent (*sukht*).

1 The Most High says:

﴿وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءً بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا﴾

And man supplicates for evil as he supplicates for good; and man is ever hasty. (17:11)

Man’s hastiness includes supplicating for evil against himself, his family and his dependents. This is unlawful (*harām*).

LESSON 27

درس في تحريم النياحة على الميت ولطم الخد وشق الجيب وحلق الشعر والدعاء بالويل والثبور

ON THE PROHIBITION AGAINST LAMENTATION FOR THE DEAD, SLAPPING ONE'S FACE, TEARING ONE'S GARMET, CUTTING ONE'S HAIR [IN GRIEF] AND SUPPLICATING (*DUĀ'*) WITH WAILING AND LAMENTATION

١٨٥ - عن عمر بن الخطاب ﷺ قال: قال النبي ﷺ: الميت يعذب في قبره بما نیح عليه.

It is narrated from 'Umar ﷺ who said:

'The Prophet ﷺ said, "The dead person is tormented in his grave due to the lamentation¹ done for him." [Bukhārī and Muslim]

Wisdom of the ḥadīth

Lamentation (*niyāḥah*) for the dead is prohibited. The dead person is afflicted by a form of torment (*'adhāb*) in the grave as a consequence of the lamentation of his family.

The scholars (*'ulamā'*) differ as to what kind of person is afflicted by such torment. The body of scholars (*jumhūr*) say: It is the person who instructs [his family] to lament for him. Therefore his instruction is fulfilled because it is attributed to him. Other scholars say: It is the person who does not instruct [his family] not to lament for him. This is because these scholars consider the instruction not to lament as

obligatory (*wājib*). Some also say: The intended meaning of ‘his torment’ is that he is pained out of compassion and sympathy for those who lament for him when he hears their weeping and lamentation.

١٨٦ - وعن ابن مسعود ﷺ قال: قال رسول الله ﷺ: لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ،
وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ.

It is narrated from Ibn Mas'ūd  who said:

‘The Messenger of Allāh  said, “He is not from amongst us whoever strikes the cheeks, tears the garments and cries out the cry of the Time of Ignorance (*Jāhiliyyah*).”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ‘cry of the Time of Ignorance’ (*da'wā al-Jāhiliyyah*) refers to their saying, for example: ‘O, what a support he was! How the children are orphaned! How the women are widowed! O, what a pillar of the house!’ [i.e. in mourning].

The ḥadīth indicates that the actions mentioned are prohibited. Moreover, they are major sins (*kabā'ir*), which may result in a person who commits them leaving Islām. This is because they constitute a manifestation of discontent (*sukht*) with and opposition (*i'tirād*) to Allāh Most High, and dissatisfaction with the Devine Decree (*Qadā*).

١٨٧ - وَعَنْ أَبِي بُرْدَةَ، قَالَ: وَجَعَ أَبُو مُوسَى، فَغَشِيَ عَلَيْهِ، وَرَأْسُهُ فِي حِجْرٍ امْرَأَةٍ مِنْ أَهْلِهِ، فَأَقْبَلَتْ تَصْبِحُ بِرَنَّةً فَلَمْ يَسْتَطِعْ أَنْ يَرُدَّ عَلَيْهَا شَيْئًا، فَلَمَّا أَفَاقَ قَالَ: أَنَا بَرِيءٌ مِمَّنْ بَرِيءٌ مِنْهُ رَسُولُ اللَّهِ ﷺ إِنَّ رَسُولَ اللَّهِ ﷺ بَرِيءٌ مِنَ الصَّالِقَةِ، وَالْحَالِقَةِ، وَالشَّاقِقَةِ.

It is narrated from Abū Burdah who said:

‘Abū Mūsā fell ill and fainted. His head was in the lap of one of the women of his family. She started to cry out in lamentation and he was unable to prevent her from doing so. When he

awoke he said, “I am free of those whom the Messenger of Allāh ﷺ was free of. Indeed, the Messenger of Allāh ﷺ is free of the wailing woman (*sāliqah*), the woman who cuts her hair [in grief] (*hāliqah*) and the woman who tears her garments (*shāqqah*).” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth aims to instil in the believers a strong aversion to the actions mentioned. That is: wailing loudly in lamentation for the dead, cutting or shaving one’s hair, tearing one’s clothes, allowing the hair to grow long—as some ignorant people do—or any other practice for which the pretext is grief for the dead.

The expression that the Messenger of Allāh ﷺ is ‘free’ (*bārī*) of these matters indicates the severity of the prohibition against them, and shows that they are incompatible with perfect faith (*īmān*) and acceptance of the Foreordainment (*Qadā’*) and Decree (*Qadar*) of Allāh Most High.

١٨٨ - وعن المغيرة بن شعبة ﷺ قال: سمعتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ نَيَحَ عَلَيْهِ، فَإِنَّهُ يُعَذَّبُ بِمَا نَيَحَ عَلَيْهِ يَوْمَ الْقِيَامَةِ.

It is narrated from Mughirah ibn Shu‘bah ﷺ who said:

‘I heard the Messenger of Allāh ﷺ say, “Anyone for whom there is wailing will be punished because there was wailing for him on the Day of Resurrection (*Yawm al-Qiyāmah*).”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth informs us that a dead person will be punished on the Day of Resurrection (*Yawm al-Qiyāmah*) due to the wailing (*niyāḥah*) of his family. This is understood to refer to someone who instructs his family to wail for him after his death.

١٨٩ - وعن أم عطية  قالت: أخذ علينا رسول الله  عند البيعة أن لا ننوح.

It is narrated from Umm 'Atiyyah  who said:

'The Messenger of Allāh  imposed upon us, at the time of the oath of allegiance (*bay'ah*), that we should not wail.' [Bukhārī and Muslim]

Wisdom of the ḥadīth

The 'oath of allegiance' (*bay'ah*) refers either to when the women pledged allegiance to the Prophet , or to his Migration (*Hijrah*) to Madīnah.

The ḥadīth indicates that wailing (*niyāḥah*) is from the morality of the Time of Ignorance (*Jāhiliyyah*), which a Muslim must abandon. The Messenger of Allāh  made the female Companions (*Sahābiyyāt*) vow to do so.

١٩٠ - وعن النعمان بن بشير  قال: أغمي على عبد الله بن رواحة ، فجعلتُ أخته تبكي وَتَقُولُ: واجبلاه، وأكذا، وأكذا: تعدد عليه. فقال حين أفاق: مَا قلْتِ شيئاً إلّا قيل لي أنت كذلك؟!

It is narrated from Nu'mān ibn Bashīr  who said:

"Abd Allāh ibn Rawāḥah  fainted, and his sister started to cry and say, "What a paragon he was," and so on, and so forth, enumerating his merits. When he recovered consciousness he said, "You did not say anything without it being said to me: 'Are you like that?'"' [Bukhārī and Muslim]

Wisdom of the ḥadīth

The sister of 'Abd Allāh ibn Rawāḥah is 'Umrah bint Rawāḥah, who is the mother of Nu'mān ibn Bashīr, may Allāh be pleased with them.

‘Abd Allāh ibn Rawāḥah appears to be questioned by angels (*malā’ikah*). The inquiry is a form of refutation, implying blame.

The ḥadīth illustrates that it is forbidden to lament for the dead, or otherwise, especially in terms which are not lamentation. This is harmful to the dead person, because he is rebuked and blamed for this.

١٩١ - وعن أبي مالك الأشعري رض قال: قال رسول الله ص: النَّائِحَةُ إِذَا لَمْ تُتْبَعْ
قَبْلَ مَوْتِهَا تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطْرَانٍ، وَدُرْغٌ مِنْ جَرَبٍ.

It is narrated from Abū Mālik al-Ash‘arī رض who said:

‘The Messenger of Allāh ص said: “The wailing woman, if she does not repent before her death, will be resurrected on the Day of Resurrection (*Yawm al-Qiyāmah*) wearing a garment of tar and a mangy coat.”’ [Muslim]

Wisdom of the ḥadīth

The aim of this ḥadīth is to prevent believing women from wailing (*niyāḥah*) [in lamentation for the dead], and to encourage repentance (*tawbah*) if one has done so. Thus, it explains the severe punishment in store for women who wail [and do not repent]. The tears which they shed in lamentation will ignite the fire on the Day of Resurrection (*Yawm al-Qiyāmah*), and the clothes which they tore will be a disease and a trial for them.

١٩٢ - وعن ابن عمر رض قال: اشتكى سعدُ بْنُ عُبَادَةَ رض شَكُورِي، فَأَتَاهُ رَسُولُ اللهِ ص، يَعُوذُ مَعَ عَبْدِ الرَّحْمَانِ بْنِ عَوْفٍ، وَسَعْدِ بْنِ أَبِي وَقَاصٍ، وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ رض. فَلَمَّا دَخَلَ عَلَيْهِ، وَجَدَهُ فِي غَشْيَةٍ فَقَالَ: أَفَضَى؟ قَالُوا: لَا يَا رَسُولَ اللهِ، فَبَكَى رَسُولُ اللهِ ص، فَلَمَّا رَأَى الْقَوْمَ بُكَاءَ النَّبِيِّ ص بَكَوْا، قَالَ: أَلَا تَسْمَعُونَ؟ إِنَّ اللَّهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ، وَلَا بِحُزْنِ الْقَلْبِ، وَلَكِنْ يُعَذِّبُ بِهَذَا - وَأَشَارَ إِلَى لِسَانِهِ - أَوْ يَرْحَمُ.

It is narrated from Ibn ‘Umar رض who said:

‘Sa‘d ibn ‘Ubādah ﷺ complained of an ailment, so the Messenger of Allāh ﷺ came to visit him with ‘Abd ar-Rahmān ibn ‘Awf, Sa‘d ibn Abī Waqqāṣ and ‘Abd Allāh ibn Mas‘ūd ﷺ. When he arrived, he found him unconscious, and said, “Has he passed away?” They said, “No, Messenger of Allāh.” The Messenger of Allāh ﷺ wept. When the people saw the Prophet ﷺ weeping, they wept. He said, “Will you not listen? Allāh does not punish for the tears of the eyes, nor for the grief of the heart. Rather he punishes for this—and he pointed to the tongue —or is merciful.” [Bukhārī and Muslim]

Imām Nawawī says: ‘Wailing (*niyāḥah*) is unlawful (*harām*). As for weeping (*bukā’*), there are some ḥadīths which forbid it, saying that the dead person is tormented as a result of his family’s weeping. These are interpreted and understood to refer to someone who instructed [his family] to weep for him, and that the prohibition applies only to weeping which involves lamentation or wailing. There are many ḥadīths which prove the permissibility of weeping without lamentation or wailing.’

Wisdom of the ḥadīth

Shedding tears and feeling grief in one’s heart when a calamity strikes is permissible and does not incur punishment (*iqāb*). Likewise, there is no reward (*thawāb*) for doing so, since these are instinctive matters which a person is naturally disposed to. Rather, punishment and reward are linked to actions which indicate discontentment (*sukht*) and dissatisfaction (*dajar*), or contentment (*ridā*) and entrusting one’s affairs to Allāh (*tafwid*).

We also learn that It is recommended (*mustahabb*) to visit the sick and ask after them. This is the right (*haqq*) of a Muslim upon his brother Muslim.

In addition, The ḥadīth illustrates the perfect virtue (*fadl*) and humility (*tawādu'*) of the Prophet ﷺ, the extent of his compassion for his Companions and his excellent manner of visiting them. It shows how he would instruct the people in the rulings of the Shari'ah whenever the occasion arose, clarifying matters for them, especially when they voiced a grievance or were confused about something. Thus, we can appreciate his ﷺ excellent teaching style and ability to engage the attention of listeners in whatever instruction or guidance he was giving.

¹ ‘Lamentation’ (*niyāḥ*) refers to weeping which is accompanied by crying out, wailing and anxiety.

LESSON 28

درس في تحريم إحداد المرأة فوق ثلاث إلا على زوجها أربعة أشهر وعشرة أيام وفي فضل من مات له أولاد صغار

ON THE PROHIBITION AGAINST A WOMAN MOURNING (*IHDĀD*) FOR MORE THAN THREE DAYS, APART FROM MOURNING HER HUSBAND FOR FOUR MONTHS AND TEN DAYS; AND ON THE VIRTUE OF SOMEONE WHOSE SMALL CHILDREN DIE

١٩٣ - عن زينب بنت أبي سلمة ﷺ قالت: دخلت على أم حبيبة ﷺ، زوج النبي ﷺ، حين توفي أبوها أبو سفيان بن حرب ﷺ، فدعوت بطيب فيه صفرة خلوق أو غيره، فدهنت منه حارثة، ثم مسست بعارضيها، ثم قالت: والله ما لي بالطيب من حاجة، غير أنني سمعت رسول الله ﷺ يقول على الميت: لا يحل لامرأة تؤمن بالله واليوم الآخر أن تتحد على ميت فوق ثلاث ليالٍ، إلا على زوج أربعة أشهر وعشراً.

It is narrated from Zaynab bint Abī Salamah ﷺ who said:

'I visited Umm Ḥabībah ﷺ, the wife of the Prophet ﷺ, when her father, Abū Sufyān ibn Ḥarb ﷺ, passed away. She called for a yellowish perfume, *khalūq*,¹ or something else. She wiped some of it on a slave girl, and then wiped her cheeks, and said, 'By Allāh, I have no need of perfume, except that I heard the Messenger of Allāh ﷺ say from the pulpit (*minbar*), "It is not lawful for a woman who believes in Allāh and the Last Day (*al-Yawm al-Ākhir*) to mourn a dead person for more than three

[days], except four months and ten days for a husband.””
[Bukhārī and Muslim]

Wisdom of the ḥadīth

Umm Ḥabībah  is the Mother of the Believers (*Umm al-Mu'minīn*), Ramlah bint Abī Sufyān.

The ḥadīth indicates the permissibility of a woman mourning (*iḥdād*) someone other than her husband for three days only; any longer than this is forbidden. It is obligatory (*wājib*) for a woman to mourn her husband for the prescribed period (*'iddah*) of four months and ten days with their nights.

The wisdom behind a woman mourning her husband is to ascertain that she is not carrying anything in her womb, and to preclude any accusation or poor opinion of the wife. In addition, the legislation recognises the great right (*haqq*) which a husband holds over his wife, even after his death. It also shows the importance of the marital bond in Islām.

١٩٤ - وعن أنسٍ ، قال: قال رسول الله ﷺ: مَا مِنْ مُسْلِمٍ يَمُوتُ لَهُ ثَلَاثَةٌ لَمْ يَلْعُغُوا الْحِنْثَ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ.

It is narrated from Anas  who said:

‘The Messenger of Allāh  said, “No Muslim has three [children] die who are not yet old enough to sin [i.e. who have not reached puberty] without Allāh admitting him to Paradise (*Jannah*) by virtue of His Mercy (*Rahmah*) upon them.”’
[Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates the virtue of a person whose small children die, and who is forbearing and anticipates reward in the Hereafter. Indeed, this is due to his great affection for them, and his mercy (*rahmah*) upon

them. Therefore Allāh has Mercy upon him, and admits him to Paradise (*Jannah*) by virtue of His Mercy for those young children.

١٩٥ - وعن أبي سعيد الخدري رضي الله عنه قال: جاءت امرأة إلى رسول الله صلوات الله عليه وآله وسلامه، فقالت: يا رسول الله، ذهب الرجال بحديشك، فاجعل لنا من نفسك يوماً نأتيك فيه تعلمونا مما علمناك الله، قال: اجتمعن يوم كذا وكذا فاجتمعن، فاتاهن النبي صلوات الله عليه وآله وسلامه فعلمهن مما علمه الله، ثم قال: ما من肯 من امرأة تقدم ثلاثة من ولد إلا كانوا لها حجاباً من النار، فقالت امرأة: وأثنين؟ فقال رسول الله صلوات الله عليه وآله وسلامه: وأثنين.

It is narrated from Abū Sa‘īd al-Khudrī رضي الله عنه who said:

‘A woman came to the Messenger of Allāh صلوات الله عليه وآله وسلامه and said, “O Messenger of Allāh, the men hear all your utterances (*hadīth*). Allocate a day for us to come to you, when you can teach us from what Allāh has taught you.” He said, “Meet on such and such day.” So they met and the Prophet صلوات الله عليه وآله وسلامه came to them and taught them from what Allāh had taught him. Then he said, “There is no woman amongst you who sends three of her children ahead of her [i.e. who has three children die] without them being a screen for her from the fire (*Nār*).” A woman said, “And two?” The Messenger of Allāh صلوات الله عليه وآله وسلامه said, “And two.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

Any woman who has three or two of children die—boys or girls—is given glad tidings of Paradise (*Jannah*).

The ḥadīth also indicates the right (*haqq*) of a woman to knowledge (*ilm*); indeed, she is legally bound, and obtaining knowledge is an obligation (*wājib*) for her. This is because she requires it in order to benefit both her religion (*dīn*) and her worldly affairs, and to be an upright and useful member of society. Thus, educating women in that which is beneficial to them is legislated, on condition that it is conducted

in company [i.e. with other women or someone she is not eligible to marry (*mahram*)], and far from any cause for temptation (*fitnah*).

We also see the humility (*tawādu'*) of the Prophet ﷺ and his granting the request of the woman mentioned. This illustrates his desire for women to be educated in matters which are relevant to them.

¹ [A perfume made from saffron.]

LESSON 29

درس في استحباب ذكر الموت وكراهة تمنيه لضر نزل به وطلب قصر الأمل

ON IT BEING RECOMMENDED TO REMEMBER DEATH (*MAWT*) AND DISLIKED FOR SOMEONE TO WISH FOR IT DUE TO A HARM WHICH HAS BEFALLEN HIM; AND THE REQUIREMENT TO LESSEN ONE'S EXPECTATION

Allāh Most High says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أُولَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ - وَأَنفِقُوا مِن مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخْرَجْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَدَّقَ رَاغِبِنِي مِنَ الصَّالِحِينَ - وَلَن يُؤْخِرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ﴾

*O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. And whosoever does that, they are the losers. And spend of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while, then I should give charity (*ṣadaqah*) from my wealth, and be among the righteous." And Allāh grants respite to none when his appointed time comes. And Allāh is All-Aware of what you do. (63:9–11)*

١٩٦ - وعن ابن عمر ﷺ قال: أخذ رسول الله ﷺ يمنكبيًّا، فقال: كُنْ فِي الدُّنْيَا كَائِنًا غَرِيبًّا، أَوْ عَابِرُ سَبِيلٍ.

وَكَانَ ابْنُ عُمَرَ ﷺ يَقُولُ: إِذَا أَمْسَيْتَ فَلَا تَتَسْتَهِنُ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَتَسْتَهِنُ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ، وَمِنْ حَيَاةِكَ لِمَوْتِكَ.

It is narrated from Ibn ‘Umar ﷺ who said:

‘The Messenger of Allāh ﷺ took hold of my shoulders and said, “Be in this world (*dunyā*) as if you were a stranger or a traveller on the road.”’

Ibn ‘Umar ﷺ used to say:

‘In the evening, do not anticipate the morning; and in the morning, do not anticipate the evening. Take from your health for your illness, and from your life for your death.’ [Bukhārī]

Wisdom of the ḥadīth

The Prophet ﷺ took hold of ‘Abd Allāh ibn ‘Umar as a sign of his affection for him, and to indicate to him the importance of what he was about to say to him.

The ḥadīth encourages hastening to complete everything in the appointed time, and lessening one’s expectations. This prompts the believer to do things properly, and saves him from slackness and laziness. He should also seize opportunities to perform additional acts of obedience (*tā‘ah*), without delaying them.

Health (*ṣihhah*) and life (*hayāh*) are to the believer a bounty of which he must take advantage by performing good deeds. Hence, he must not squander them in actions which will be of no benefit to him in the Hereafter (*Ākhirah*).

١٩٧ - وعن ابن عمر رض أياضاً: أنَّ رَسُولَ اللَّهِ قَالَ: مَا حَقٌّ امْرِئٍ مُسْلِمٍ، لَهُ شَيْءٌ يُوصِي فِيهِ، يَبْيَثُ لِيَلَتَيْنِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ.

وفي رواية لمسلم: يَبْيَثُ ثَلَاثَ لَيَالٍ. قَالَ ابْنُ عُمَرَ: مَا مَرَّتْ عَلَيَّ لَيْلَةٌ مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ قَالَ ذَلِكَ إِلَّا وَعِنْدِي وَصِيَّتِي.

It is also narrated from Ibn ‘Umar رض that the Messenger of Allāh صلی اللہ علیہ وسَلَّمَ said:

“It is not right for a Muslim man who has something to bequeath that he should spend two nights without having his written will (*waṣiyyah*) in his possession.” [Bukhārī and Muslim]

In the narration of Muslim: “spend three nights.”

Ibn ‘Umar said: ‘Not a single night passed since I heard the Messenger of Allāh صلی اللہ علیہ وسَلَّمَ say that, but that I had my will in my possession.’

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to hasten to write one’s will (*waṣiyyah*), because nobody knows when death will come to him. This applies to a will of bequests; as for a will regarding payment of debt (*dayn*) and return of trusts (*amānāt*), it is obligatory (*wājib*) [that one hastens to write one.]

Writing a will is not confined to the sick. Rather, a believer must be engaged in remembrance of death (*mawt*) and prepared for it.

The ḥadīth’s mention of two or three nights [as the maximum time which may pass before a believer should write his will] is to alleviate any difficulty in writing a will due to other preoccupations. Nevertheless, Ibn ‘Umar would not spend a night without having his written will in his possession.

١٩٨ - عن أبي هريرة ﷺ أنَّ رَسُولَ اللَّهِ قَالَ: لَا يَتَمَنَّ أَحَدُكُمُ الْمَوْتَ، إِمَّا مُحْسِنًا فَلَعْلَهُ يَزْدَادُ، وَإِمَّا مُسِيئًا فَلَعْلَهُ يَسْتَعْتَبُ.

It is narrated from Abū Hurayrah ﷺ that the Messenger of Allāh ﷺ said:

“None of you should wish for death. If he does good, he may increase in it; and if he does evil, he may rebuke himself (*yasta‘tibu*).”¹ [Bukhārī and Muslim]

This is the wording in the narration of Bukhārī. In the narration of Muslim:

لَا يَتَمَنَّ أَحَدُكُمُ الْمَوْتَ، وَلَا يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأْتِيهِ؛ إِنَّهُ إِذَا مَاتَ انْقَطَعَ عَمَلُهُ، وَإِنَّهُ لَا يَزِيدُ الْمُؤْمِنُ عُمُرَهُ إِلَّا خَيْرًا.

“None of you should wish for death, nor call for it before it comes to him. Indeed, when he dies, his actions come to an end. Indeed, a believer’s life only increases him in good.”

Wisdom of the ḥadīth

It is forbidden to wish for death (*mawt*) and to ask Allāh Most High for it before he sends it. This is because an increased lifespan in which one fears Allāh Most High means an increase in good deeds (*hasanāt*). Tirmidhī narrated from the the Messenger of Allāh ﷺ his saying: “The best of people is someone whose life is long and whose actions are good.”

It is a Muslim’s obligation to take advantage of his life in this world (*dunyā*) in order to equip himself with righteous actions. If at one time he fails to do so, he must supplement them at another time—even if it is the last moment of his life. He should not wish for death, since this will cause him to miss out on seeking good; for example, through repentance (*tawbah*) and seeking forgiveness (*istighfār*).

١٩٩ - وعن قيس بن أبي حازم، قال: دخلنا على خباب بن الأرت عليه السلام معدوده وقد اكتوى سبع كيّات، فقال: إن أصحابنا الذين سلّفوا مصراً، ولم تقصهم الدنيا، وإنما أصحابنا ما لا يجد له موضعًا إلا التراب ولو لا أن النبي ﷺ نهانا أن ندعوا بالموت لدعوت به. ثم أتينا مرة أخرى وهو يبني حائطاً له، فقال: إن المسلم ليؤجر في كل شيء ينفقه إلا في شيء يجعله في هذا التراب.

It is narrated from Qays ibn Abī Hāzim, who said:

'We visited Khabbāb ibn al-Aratt رض when he was ill and he had undergone branding (*kay*) seven times. He said, "Our companions who preceded us have gone, and this world (*dunyā*) did not diminish them. Conversely, we have obtained so much that we find no place for it except for the earth (*turāb*). If the Prophet صلی الله علیه وسَلَّمَ had not forbidden us to pray for death (*mawt*), I would have prayed for it." Then we came to him on another occasion, when he was repairing one of his walls, and he said, "Indeed, a Muslim is rewarded for everything which he spends, except for what he places in this earth." [Bukhārī and Muslim]

Wisdom of the ḥadīth

Branding (*kay*) was of proven benefit against some illnesses. The prohibition against it in the ḥadīth: "They do not steal, nor do they brand," is understood to refer to someone who attributes healing to this practice, as in the Time of Ignorance (*Jāhiliyyah*), as opposed to someone who sees it as a means and that Allāh is the Healer (*Shāfi*).

The ḥadīth forbids wishing for death (*mawt*). It also illustrates the virtue of Khabbāb ibn al-Aratt, and the extent of his knowledge of his master [i.e. the Prophet صلی الله علیه وسَلَّمَ]. It shows his severe accusation of his soul (*nafs*) and his holding it to account, even in what is permitted (*mubāh*).

Regarding the words of the Prophet صلی الله علیه وسَلَّمَ: "Indeed, a Muslim is rewarded for everything which he spends, except for what he places in

this earth”, Ibn Ḥajar—in *The Book of the Sick* (*Kitāb al-Mardā*)—says: ‘That is: those who invest in building (*bunyān*).’ This is understood to refer to building which exceeds necessity. He also said—at the end of *The Book of Seeking Permission* (*Kitāb al-Isti’dhān*)—‘All of this is understood to refer to that which is not a necessity in order to set up residence, or to protect from cold and heat.’

٢٠٠ - وعن أنسٍ ﷺ قال: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَتَمَنَّنَ أَحَدُكُمُ الْمَوْتَ لِضَرٌّ أَصَابَهُ، فَإِنْ كَانَ لَا بُدًّا فَأَعْلَمُ، فَلَيَقُولُ: اللَّهُمَّ أَحِينِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاءُ خَيْرًا لِي.

It is narrated from Anas  who said:

‘The Messenger of Allāh  said, “None of you should wish for death due to some harm (*durr*) which has befallen him. If he must do something, then he should say: ‘O Allāh, make me live for as long as life is best for me; and make me die when death is best for me.’”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

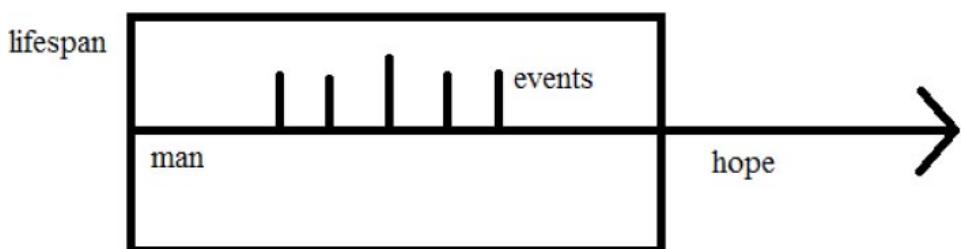
It is disliked (*makrūh*) for a Muslim to wish for death (*mawt*) when some harm (*darar*) befalls his worldly life or his body, because such a wish involves a sense of discontentment towards the Devine Decree (*Qadā’*). It is therefore prescribed for someone who wishes for death that he perform supplication (*du‘ā’*) using the words taught by the Prophet  in the ḥadīth. This involves complete submission to Allāh Most High, Who knows the reality of things and their consequences.

[Say: *Allāhumma aḥyinī mā kānatil-hayātu khayran lī; wa tawaffanī idhā kānatil-wafātu khayran lī.*]

٢٠١ - وعن ابن مسعود ﷺ قال: خَطَ النَّبِيُّ ﷺ خَطًا مُرَبَّعًا، وَخَطَ خَطًا في الوَسْطِ خَارِجًا مِنْهُ، وَخَطَ خُطَطًا صِغَارًا إِلَى هَذَا الَّذِي فِي الوَسْطِ مِنْ جَانِبِهِ الَّذِي فِي الوَسْطِ، فَقَالَ: هَذَا الْإِنْسَانُ، وَهَذَا أَجَلُهُ مُحِيطًا بِهِ—أَوْ قَدْ أَحَاطَ بِهِ—وَهَذَا الَّذِي هُوَ خَارِجٌ أَمْلُهُ، وَهَذِهِ الْخُطَطُ الصِّغَارُ الْأَعْرَاضُ، فَإِنْ أَخْطَأَهُ هَذَا، نَهَشَهُ هَذَا، وَإِنْ أَخْطَأَهُ هَذَا، نَهَشَهُ هَذَا.

It is narrated from Ibn Mas'ūd ﷺ who said:

'The Messenger of Allāh ﷺ drew lines forming a square, and drew a line in the middle coming out from it. He drew some small lines up to the one in the middle from the inside edge of the square. Then he said, "This is man, and this is the end of his lifespan (*ajal*), which encircles him—or which he is encircled by—and [the line] which is coming out from it is his hope (*amal*). These small lines are events. If this one misses him, this one gets (lit. 'bites') him." [Bukhārī and Muslim]



Wisdom of the ḥadīth

The ḥadīth illustrates how the Prophet ﷺ was an effective teacher who demonstrated abstract ideas in a tangible way, in order to make them easier for his Companions to comprehend.

It teaches us that a believer must hasten to repent (*tawbah*) and perform righteous actions, and not be misled by over-expectation. This kind of reprehensible hope is what leads a person to avoid performing righteous actions out of vanity (*baṭar*) and laziness (*futūr*). A person usually assumes that his hopes will be fulfilled before his lifespan is over;

however, the end of his lifespan—which encircles him whether he likes it or not—may be closer than the fulfilment of all or some of his hopes.

1 This means that when he repents for his sin, Allāh will remove blame from him and forgive his sin.

LESSON 30

درس في الدعاء للميت والصدقة عنه والثناء عليه

ON SUPPLICATION (*DU'Ā'*) FOR THE DECEASED, GIVING CHARITY (*ṢADAQAH*) ON HIS BEHALF AND PRAISING (*THANĀ'*) HIM

Allāh Most High says:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا أَغْفِرْ لَنَا وَلِإِخْرَانَا الَّذِينَ سَبَقُونَا إِلَيْهِمَا وَلَا تَحْجَعْ فِي قُلُوبِنَا غِلَّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ﴾

And those who came after them say: ‘Our Lord! Forgive us and our brethren who have preceded us in faith; and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed Most Kind, Most Merciful.’ (59:10)

٢٠٢ - وعن عائشة ﷺ أنَّ رجلاً قال للنبي ﷺ: إنَّ أمِّي افتَتَتْ نَفْسُهَا وأَرَاهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقَتْ عَنْهَا؟ قَالَ: نَعَمْ.

It is narrated from 'Ā'ishah ﷺ that a man said to the Prophet ﷺ:

‘My mother has passed away; and I think that if she had spoken, she would have given charity (*ṣadaqah*). Will she receive a reward if I give charity on her behalf?’ He ﷺ said, “Yes.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the lawfulness of giving charity (*sadaqah*) on behalf of the deceased, and that he benefits from this. This does not contradict what Allāh Most High says:

﴿وَأَن لَّيْسَ لِلإِنْسَانِ إِلَّا مَا سَعَى﴾

And that man has nothing except what he strives for. (53:39)

This Qur’ānic verse (*āyah*) is in reference to the unbelievers (*kuffār*). It is intended to be specific, not applicable to mankind in general. Some scholars have also said that ‘man has nothing except what he strives for’ from the perspective of Justice (*‘Adl*); whereas, from the perspective of Grace (*Fadl*), Allāh is the Most Magnificent (*Ażam*), the Most Generous (*Akram*). He forgives bad deeds (*sayyi’at*) and multiplies good deeds (*hasanāt*); He rewards the believer with what other believers supplicate for him, and what relatives give as charity on his behalf. Since a father is a cause of the existence of his child, it is as if he is one of his actions, and he is therefore rewarded for his deeds. This concept is supported by The ḥadīth transmitted from the Prophet ﷺ: “If a person dies his actions are cut off, except for three: an ongoing charity (*sadaqah jāriyah*), beneficial knowledge (*ilm*), or a righteous child who supplicates for him.” [See the next ḥadīth.]

٢٠٣ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا مَاتَ إِنْسَانٌ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٌ جَارِيَةٌ، أَوْ عِلْمٌ يُتَفَقَّعُ بِهِ، أَوْ وَلَدٌ صَالِحٌ يَدْعُو لَهُ.

It is narrated from Abū Hurayrah ﷺ that the Messenger of Allāh ﷺ said:

“If a person dies his actions are cut off, except for three: an ongoing charity (*sadaqah jāriyah*), beneficial knowledge (*ilm*), or a righteous child who supplicates for him.” [Muslim]

Wisdom of the ḥadīth

This establishes that reward (*thawāb*) reaches the deceased as a result of the three matters mentioned. Since he brought them about, it is as if he continues to engage in them. Believers are therefore encouraged to perform good (*khayr*) which will endure after their death.

The ḥadīth also shows the virtue of knowledge (*ilm*), propagating it and teaching it.

٢٠٤ - عن أنسٍ ﷺ قال: مَرُوا بِجَنَازَةٍ، فَأَثْنَوْا عَلَيْهَا خَيْرًا، فَقَالَ النَّبِيُّ ﷺ: وَجَبَتْ ثُمَّ مَرُوا بِأُخْرَى، فَأَثْنَوْا عَلَيْهَا شَرًّا، فَقَالَ النَّبِيُّ ﷺ: وَجَبَتْ، فَقَالَ عُمَرُ بْنُ الْخَطَّابَ ﷺ: مَا وَجَبَتْ؟ فَقَالَ: هَذَا أَثْنَيْتُمْ عَلَيْهِ خَيْرًا، فَوَجَبَتْ لَهُ الْجَنَّةَ، وَهَذَا أَثْنَيْتُمْ عَلَيْهِ شَرًّا، فَوَجَبَتْ لَهُ النَّارَ، أَتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ.

It is narrated from Anas  who said:

‘A funeral (*janāzah*) passed by and they were praising the deceased. The Prophet  said, “It is obligatory.” Then another passed by and they were speaking ill of the deceased. The Prophet  said, “It is obligatory.” ‘Umar ibn al-Khaṭṭāb  said, “What is obligatory?” He  said, “This one you praised, so Paradise (*Jannah*) is obligatory for him; and this one you spoke ill of, so the Fire (*Nār*) is obligatory for him. You are the witnesses of Allāh on Earth.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The praise of true believers for another believer is a testimony to his inner purity and outward goodness. If it is true, then the person for whom they have testified is from amongst the people of Paradise (*Jannah*). Likewise, if believers testify to the inner corruption and outward evil of someone else, this is proof that he is from amongst the people of the Fire (*Nār*). This is because true believers, who do not follow their own desires, are the witnesses (*shuhadā’*) of Allāh. He causes

them to speak the truth (*haqq*), and inspires them to know what is right. This is the reason for the extent of the Prophet's ﷺ attestation to their integrity as witnesses.

As for the testimony of the sinful regarding good (*khayr*) or evil (*sharr*), it is not acknowledged.

Regarding the words of the Prophet ﷺ: "Mention the good qualities of the deceased, and refrain from mentioning their bad qualities." This is understood to apply to believers (*mu'minūn*). As for someone who was an unbeliever (*kāfir*), or openly sinful, it is not unlawful to mention his evil actions as a warning against them.

[The commentary on this ḥadīth also applies to ḥadīth (205).]

٢٠٥ - وعن أبي الأسود، قال: قدِمْتُ المدينةَ، فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ ﷺ فَمَرَأَتْ بِهِمْ جَنَازَةً، فَأَثْنَيَ عَلَى صَاحِبِهَا حَيْرًا، فَقَالَ عُمَرُ: وَجَبَتْ، ثُمَّ مُرَأَ بِآخَرِي فَأَثْنَيَ عَلَى صَاحِبِهَا حَيْرًا، فَقَالَ عُمَرُ: وَجَبَتْ، ثُمَّ مُرَأَ بِالثَّالِثَةِ، فَأَثْنَيَ عَلَى صَاحِبِهَا شَرًّا، فَقَالَ عُمَرُ: وَجَبَتْ، قَالَ أَبُو الْأَسْوَدِ: فَقُلْتُ: وَمَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْتُ كَمَا قَالَ النَّبِيُّ ﷺ: أَيْمَانًا مُسْلِمًا شَهَدَ لَهُ أَرْبَعَةٌ بِحَيْرٍ، أَدْخِلَ اللَّهُ الْجَنَّةَ، فَقُلْنَا: وَثَلَاثَةٌ؟ قَالَ: وَثَلَاثَةٌ فَقُلْنَا: وَاثْنَانِ؟ قَالَ: وَاثْنَانِ، ثُمَّ لَمْ نَسْأَلُهُ عَنِ الْوَاحِدِ.

It is narrated from Abū'l-Aswad who said:

'I came to Madīnah and was sitting with 'Umar ibn al-Khaṭṭāb ﷺ. A funeral (*janāzah*) passed by and the deceased was praised. 'Umar said, "It is obligatory." Then another passed by and the deceased was praised. 'Umar said, "It is obligatory." Then a third passed by and the deceased was spoken ill of. 'Umar said, "It is obligatory." Abū'l-Aswad said: 'I said, "What is obligatory, O Commander of the Faithful (*Amīr al-Mu'minīn*)?" He replied, "I said as the Prophet ﷺ said: "Any Muslim to whose goodness four people testify, Allāh will admit him to Paradise (*Jannah*)."' We said, "And three?" He said, "And three."

We said, “And two?” He said, “And two.” Then we did not ask him about one.”” [Bukhārī]

Wisdom of the ḥadīth

[The commentary on ḥadīth (204) also applies to this ḥadīth.]

The scholars (*‘ulamā’*) have also said that if a funeral (*janāzah*) passes by, it is recommended to perform supplication (*du‘ā’*) for the deceased and to praise him if he deserves it, but not lavishly.

Regarding recitation (*qirā’ah*) of the Qur’ān in the presence of the dead, Imām Nawawī says in *Riyād as-Ṣalihīn*: ‘It is recommended to recite something from the Qur’ān in the presence of the deceased; and if the entire Qur’ān is recited (*khatmah*), that is excellent.’ He mentions this in the chapter on *Supplication (du‘ā’) for the deceased after his burial; and sitting by his grave for a while to supplicate for him, seek forgiveness and recite.*

LESSON 31

درس في استحباب زيارة القبور للرجال والنهي عن تجسيصها والبناء عليها والصلاحة إليها والجلوس عليها

ON THE RECOMMENDATION FOR MEN TO VISIT GRAVES (QUBŪR) AND THE PROHIBITION AGAINST PLASTERING THEM, BUILDING UPON THEM, PRAYING TO THEM AND SITTING ON THEM

Allāh Most High says:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُؤْفَى نُجُورُكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ رُحِزَ عَنِ النَّارِ وَأَدْخَلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ الْغُرُورُ﴾

Every soul shall taste death. And only on the Day of Resurrection (Yawm al-Qiyāmah) shall you be paid your recompense in full. And whoever is moved away from the Fire (Nār) and admitted to Paradise (Jannah) has indeed triumphed. The life of this world is nothing but the enjoyment of delusion. (3:185)

٢٠٦ - عن بُرِيْدَة ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كُنْتُ نَهِيَّتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا.
وَفِي رَوْاْيَةِ: فَمَنْ أَرَادَ أَنْ يَزُورَ الْقُبُورَ فَلْيَزُورُ؛ فَإِنَّهَا تُذَكَّرُنَا الْآخِرَةَ.

It is narrated from Buraydah ﷺ who said:

‘The Messenger of Allāh ﷺ said, “I used to forbid you from visiting graves (qubūr), but now visit them.”’ [Muslim]

In another narration: “Whoever wishes to visit graves, let him visit them; for they are a reminder of the Hereafter (*Ākhirah*).”

Wisdom of the ḥadīth

It is lawful to visit graves (*qubūr*). The scholars (*‘ulamā’*) are in agreement that it is recommended for men—especially to fulfil the right of a parent or friend—because it serves as a reminder of the Hereafter (*Ākhirah*), and softens the heart with remembrance of death (*mawt*) and its states, as mentioned in the ḥadīths.

As for women, it is disliked (*makrūh*) for them to visit graves, on account of what has been transmitted forbidding this. It may be considered unlawful (*harām*) if the visit is accompanied by any action which the Shari‘ah prohibits. For example, if there is reason to fear that it will result in temptation (*fitnah*), or if they raise their voices in weeping. It may also be considered permissible (*mubāh*) if the deceased is a relative, and the visit does not involve anything prohibited.

Visiting the grave of the Prophet ﷺ, after visiting and praying in his mosque (*masjid*), is recommended. One should then pray for the salvation (*salām*) of the Prophet ﷺ and of his two Companions, Abū Bakr and ‘Umar رضي الله عنهما, perform supplication (*du‘ā’*) in the manner transmitted from the Prophet ﷺ and pray abundantly for blessings (*salāh*) upon the Prophet ﷺ.

In addition, The ḥadīth indicates the permissibility of abrogation (*naskh*) in the Islamic Shari‘ah. Thus, the Prophet ﷺ initially prohibited visiting graves, due to the people having only recently left the Time of Ignorance (*Jāhiliyyah*) and its paganism, and the lamentation (*niyāḥah*) and other graveside practices which Islām made unlawful. Then the prohibition against visiting graves was abrogated, once the creed of monotheism (*tawḥid*) had become manifest, the laws of Islām were firmly established and its rulings were clear.

It is the believer's duty to remind himself of death and that he will be numbered amongst the dead sooner or later. It is transmitted from 'Umar ibn al-Khaṭṭāb ﷺ that he said: 'Death is a sufficient warner, O 'Umar!'

٢٠٧ - وعن عائشة ﷺ قالت: كَانَ رَسُولُ اللَّهِ ﷺ - كَلَمًا كَانَ لَيْلَتُهَا مِنْ رَسُولِ اللَّهِ - يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ، فَيَقُولُ: السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٌ مُؤْمِنِينَ، وَأَتَاهُمْ مَا تُوعَدُونَ، غَدًا مُؤْجَلُونَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، اللَّهُمَّ اغْفِرْ لِأَهْلِ بَقِيعِ الْعَرْقَدِ.

It is narrated from 'Ā'ishah ﷺ who said:

'Whenever it was her night with the Messenger of Allāh ﷺ, he would go out at the end of the night to the Baqī' ¹ and say, "Peace be upon you (*as-salām 'alaykum*), abode of a believing people. What you were promised will come to you, tomorrow at the appointed time. Allāh willing, we will join you. O Allāh, forgive the people of Baqī' al-Gharqad.' ² [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to greet the people of the graves (*qubūr*) with 'peace' (*salām*) and to seek forgiveness for them in the manner of the Prophet ﷺ. The ḥadīth also indicates the permissibility of visiting graves at night.

٢٠٨ - وعن بريدة ﷺ قال: كَانَ النَّبِيُّ ﷺ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى الْمَقَابِرِ أَنْ يَقُولُ قَائِلُهُمْ: السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاحِقُونَ، أَسْأَلُ اللَّهَ لَنَا وَلَكُمُ الْعَافِيَةَ.

It is narrated from Buraydah ﷺ who said:

'The Prophet ﷺ used to instruct them that if they went out to the graves (*maqābir*) one of them should say: "Peace be upon

you (*as-salām ‘alaykum*), people of the households of the believers and the Muslims. Allāh willing, we will join you. I ask Allāh for well-being (*āfiyah*) for us and for you.”” [Muslim]

Wisdom of the ḥadīth

The intended meaning of ‘well-being’ (*āfiyah*) is the removal of sins, and protection from actions which are disliked (*makrūh*).

It is recommended (*mustahabb*) to perform supplication (*du‘ā*) for the dead, to include oneself in the supplication and to start with oneself. One should give greetings of peace (*salām*) and supplicate specifically for the deceased who are believers.

The ḥadīth is clear proof that the dead benefit from the supplication of the living on their behalf.

[Say: *As-salāmu ‘alaykum ahla’d-diyāri min al-mu’mīnīna wa'l-muslimīna; wa innā in shā' Allāhu bikum lāhiqūn. As'alu'llāha lanā wa lakumu'l-‘āfiyah.*]

٢٠٩ - عن جابر رضي الله عنه قال: نَهَا رَسُولُ اللَّهِ أَنْ يُجَصَّصَ الْقَبْرُ، وَأَنْ يُقْعَدَ عَلَيْهِ، وَأَنْ يُبَنَّ عَلَيْهِ.

It is narrated from Jābir رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وسلم forbid plastering (*tajṣīs*) over graves, sitting on them or building over them.’ [Muslim]

Wisdom of the ḥadīth

It is disliked (*makrūh*) to plaster over graves, since this is a waste of money. It may be considered unlawful (*ḥarām*) if it involves excessive wastefulness, such as decoration or beautification of the grave. Similarly, it is disliked to build over graves, since enhancing their grandeur is a dubious matter (*shubhah*) and also a waste of money. Likewise, it is disliked to sit on graves, due to the lack of respect which this displays for the dead.

٢١٠ - عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: لأن يجلس أحدكم على جمرةٍ فتُحرق ثيابه فتخلص إلى حلده خير له من أن يجلس على قبرٍ.

It is narrated from Abū Hurayrah رضي الله عنه who said:

'I heard the Messenger of Allāh صلوات الله عليه وآله وسالم say, "For one of you to sit on a hot coal which burned his clothes and reached his skin would be better than for him to sit on a grave (*qabr*)."'
[Muslim]

Wisdom of the ḥadīth

It is unlawful (*harām*) to sit on graves, because it shows contempt for people, whom Allāh Most High has honoured. The same is true of anything which resembles sitting on a grave. Imām Nawawī رحمه الله says: 'The scholars say that plastering over graves is disliked (*makrūh*), sitting on them is unlawful, and so is leaning or reclining on them.' However, some scholars give preference to the opinion that it is disliked, including Ibn Ḥajar al-Haytami. They understand the stern warning [in the above ḥadīth] to apply to someone who sits on a grave in order to relieve himself, which is unlawful by consensus.

Believers should respect the graves of the dead, by refraining from degradation of them or sitting on them. Likewise, it is not permissible to aggrandise them by building upon them or plastering over them, as indicated in ḥadīth (209).

¹ The Baqī^c is the graveyard of the people of Madīnah.

² Gharqad is a kind of thorny shrub, after which the graveyard in Madīnah was named, owing to its presence there.

LESSON 32

درس في كراهة الخروج من بلد وقع فيه الوباء
فراراً منه وكراهة القدوم عليه

ON IT BEING DISLIKED TO LEAVE A PLACE
AFFLICTED BY AN EPIDEMIC IN ORDER TO
FLEE FROM IT, AND DISLIKED TO GO
THERE

Allāh Most High says:

﴿أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشَيَّدَةٍ﴾

Wherever you may be, death will overtake you, even if you are in lofty towers. (4:78)

The Most High also says:

﴿وَلَا تُلْقُوا أَيْدِيكمْ إِلَى التَّهْلُكَةِ﴾

And throw not yourselves into destruction. (2:195)

٢١١ - وعن ابن عباس ﷺ: أنَّ عمرَ بن الخطاب ﷺ خرجَ إِلَى الشَّامَ حَتَّى إِذَا
 كَانَ بِسْرَغَ لِقِيَةُ أَمْرَاءِ الْأَجْنَادِ - أَبُو عَبِيدَةَ بْنِ الْجَرَاحِ وَأَصْحَابِهِ - فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ
 وَقَعَ بِالشَّامِ . قَالَ ابْنُ عَبَّاسٍ: فَقَالَ لِي عُمَرٌ: ادْعُ لِي الْمَهَاجِرِينَ الْأَوَّلِينَ، فَدَعَاهُمْ
 فَاسْتَشَارُوهُمْ وَأَخْبَرُوهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَاخْتَلَفُوا، فَقَالَ بَعْضُهُمْ: خَرَجْتَ
 لِأَمْرٍ، وَلَا تَرَى أَنْ تَرْجِعَ عَنْهُ . وَقَالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ وَأَصْحَابُ رَسُولِ
 اللَّهِ ﷺ، وَلَا تَرَى أَنْ تُقْدِمُهُمْ عَلَى هَذَا الْوَبَاءِ . فَقَالَ: ارْتَفِعُوا عَنِّي . ثُمَّ قَالَ: ادْعُ لِي
 الْأَنْصَارَ، فَدَعَاهُمْ، فَاسْتَشَارُوهُمْ، فَسَلَكُوكُمْ سَبِيلَ الْمَهَاجِرِينَ، وَاخْتَلَفُوكُمْ كَاخْتِلَافِهِمْ،
 فَقَالَ: ارْتَفِعُوا عَنِّي . ثُمَّ قَالَ: ادْعُ لِي مَنْ كَانَ هَاهُنَا مِنْ مَشِيقَةِ قُرِيشٍ مِّنْ مُهَاجِرَةِ
 الْفَتْحِ، فَدَعَاهُمْ، فَلَمْ يَخْتَلِفْ عَلَيْهِ مِنْهُمْ رَجُلٌ، فَقَالُوا: نَرَى أَنْ تَرْجِعَ بِالنَّاسِ، وَلَا
 تُقْدِمُهُمْ عَلَى هَذَا الْوَبَاءِ، فَنَادَى عُمَرُ ﷺ فِي النَّاسِ: إِنِّي مُصَبِّحٌ عَلَى ظَهَرٍ، فَأَصْبِحُوا
 عَلَيْهِ، فَقَالَ أَبُو عَبِيدَةُ بْنُ الْجَرَاحِ: أَفِرَارًا مِّنْ قَدَرِ اللَّهِ؟ فَقَالَ عُمَرُ ﷺ: لَوْ غَيْرُكَ
 قَالَهَا يَا أَبَا عَبِيدَةَ! وَكَانَ عُمَرُ يَكْرُهُ خَلَافَةَ - نَعَمْ، نَفِرَ مِنْ قَدَرِ اللَّهِ إِلَى قَدَرِ اللَّهِ،
 أَرَأَيْتَ لَوْ كَانَ لَكَ إِبْلٌ، فَهَبَطَتْ وَادِيَّا لَهُ عُدُوتَانِ، إِحْدَاهُمَا خَصْبَةُ، وَالْآخَرِي جَدْبَةُ،
 أَلَيْسَ إِنْ رَعَيْتَ الْخَصْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ، وَإِنْ رَعَيْتَ الْجَدْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ؟ قَالَ:
 فَجَاءَ عَبْدُ الرَّحْمَانِ بْنُ عَوْفٍ، وَكَانَ مُتَعَبِّيًّا فِي بَعْضِ حَاجَتِهِ، فَقَالَ: إِنَّ عِنْدِي مِنْ هَذَا
 عِلْمًا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا سَمِعْتُمْ بِهِ بَأْرَضٍ فَلَا تَقْدِمُوا عَلَيْهِ، وَإِذَا وَقَعَ
 بِأَرْضٍ وَأَنْتُمْ بِهَا فَلَا تَخْرُجُوا فِرَارًا مِّنْهُ فَحَمَدَ اللَّهُ تَعَالَى عُمَرُ ﷺ وَانْصَرَفَ.

It is narrated from Ibn ‘Abbās ﷺ that ‘Umar ibn al-Khaṭṭāb ﷺ set out for Syria (*Shām*). When he reached as far as Sargh,¹ he was met by the commanders of the cities, Abū ‘Ubaydah ibn al-Jarrāḥ and his companions, who informed him that the plague (*wabā’*) had broken out in Syria. Ibn ‘Abbās said:

“Umar said to me, “Call the early Emigrants (*Muhājirūn*) for me,” so I called them. He consulted them and informed them that the plague had broken out in Syria. They disagreed. Some

of them said, “You have set out for a purpose, and we do not think you should retreat from it.” Others said, “With you are the rest of the people and the Companions of the Messenger of Allāh ﷺ, and we do not think you should expose them to this plague.” He said, “Leave me.” Then he said, “Call the Helpers (*Anṣār*) for me,” so I called them and he consulted them. They behaved in the same way the *Muhājirūn* had, and disagreed as they had disagreed. He said, “Leave me.” Then he said, “Call for me those who are here of the elders of Quraysh who were emigrants of the Conquest (*Fath*) of Makkah,”² so I called them. There were not two of them who disagreed about it. They said, “We think you should return with the people and not expose them to this plague.” Therefore ‘Umar ﷺ announced amongst the people, “I am travelling back in the morning, so travel back then as well.” Abū ‘Ubaydah ibn al-Jarrāḥ ﷺ said, “Are you fleeing from the Decree (*Qadar*) of Allāh?” ‘Umar ﷺ said, “If only someone other than you had said that, Abū ‘Ubaydah!” ‘Umar did not like his opposition. “Yes, we are fleeing from the Decree of Allāh to the Decree of Allāh. Suppose you had camels and they went down into a valley which had two sides, one of which was fertile and the other barren. Would it not be that if you grazed them on the fertile side, you would graze them by the Decree of Allāh; and if you grazed them on the barren side, you would graze them by the Decree of Allāh?” He [i.e. Ibn ‘Abbās k] said, “Then ‘Abd ar-Rahmān ibn ‘Awf ﷺ, who had been absent on some errand, arrived and said, ‘I have some knowledge of this. I heard the Messenger of Allāh ﷺ say, “When you hear of it in a land, do not go to it; and if it comes to a land where you are, do not flee from it.”’ ‘Umar ﷺ praised Allāh Most High, and left.’ [Bukhārī and Muslim]

It is disliked to go to a place where there is an epidemic or plague (*wabā'*) and disliked to flee from it. This is what is known as quarantine. It does not contradict reliance (*tawakkul*) upon Allāh, because taking measures and avoiding sources of danger are products of reliance upon Allāh Most High. The contagion and spread of a disease are with the Permission (*Idhn*) of Allāh Most High, not of its own accord. What a person does or does not do is also known in full to Allāh Most High, and a person is commanded to protect himself from sources of danger.

The ḥadīth also illustrates that It is recommended (*mustahabb*) for the leader of the believers to engage in consultation (*shūrā*) with his subjects, although the opinions expressed therein are not binding upon him. It is the duty of the leader of the Ummah, and others in positions of responsibility, to adopt a course which ensures the well-being of the Ummah and which does not involve neglecting the safety of its members, or exposing them to potential danger.

[The commentary on this ḥadīth also applies to ḥadīth (212).]

٢١٢ - وعن أَسَمَّةَ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ، قَالَ: إِذَا سَوَعْتُمُ الظَّاعُونَ بِأَرْضٍ، فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ فِيهَا، فَلَا تَخْرُجُوا مِنْهَا.

It is narrated from Usāmah ibn Zayd  from the Prophet  who said:

“If you hear of the plague (*tā‘ūn*) in a land, do not enter it; and if it comes to a land while you are there, do not leave it.”
[Bukhārī and Muslim]

Wisdom of the ḥadīth

The commentary on ḥadīth (211) also applies to this ḥadīth.

¹ Sargh is a city conquered by Abū ‘Ubaydah ibn al-Jarrāḥ.

2 According to some scholars, this refers to those who entered Islām before the Conquest of Makkh, while others say they are those who entered Islām at the time of the Conquest of Makkah and emigrated afterwards.

LESSON 33

درس في عيادة المريض وما يدعى به له وكراهة سب الحمى

ON VISITING THE SICK, WHAT SUPPLICATION (*DU'Ā'*) TO OFFER FOR A SICK PERSON AND IT BEING DISLIKED TO CURSE FEVER

٢١٣ - وعن البراء بن عازب  قال: أمرنا رسول الله  بعيادة المريض، واتباع الجنائز، وتشميم العاطس، وإبرار القسم، ونصر المظلوم، وإجابة الداعي، وإفشاء السلام.

It is narrated from Barā' ibn 'Āzib  who said:

'The Messenger of Allāh  commanded us to visit the sick (*marīd*), follow funerals, supplicate for someone who sneezes, fulfil our oaths, help the oppressed, answer invitations and spread the greeting of 'peace' (*salām*).'
[Bukhārī and Muslim]

Wisdom of the ḥadīth

Believers are encouraged to uphold these Islamic etiquettes (*ādāb*) because they strengthen the bonds of brotherhood between Muslims, bring about affection and love and spread peace (*salām*) and tranquillity.

٢١٤ - وعن أبي هريرة  أنَّ رَسُولَ اللَّهِ  قَالَ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: ردُّ السَّلَامِ، وَعِيادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيمُ الْعَاطِسِ.

It is narrated from Abū Hurayrah  that the Messenger of Allāh  said:

“The rights of a Muslim upon a Muslim are five: returning the greeting of ‘peace’ (*salām*), visiting the sick, following funerals, accepting invitations and supplicating for someone who sneezes.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth emphasises the five matters mentioned as the rights (*ḥuqūq*) of a Muslim upon a Muslim. Through the observance of these rights by Muslims amongst themselves, they develop love and affection for one another and the ties of brotherhood between them are strengthened. According to Mālik  they are obligatory.

٢١٥ - وَعَنْ أَبِي هُرَيْرَةَ أَيْضًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ، مَرِضْتُ فَلَمْ تَعْدُنِي! قَالَ: يَا رَبَّ، كَيْفَ أُعُوذُكَ وَأَنْتَ رَبُّ الْعَالَمَيْنَ؟! قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرِضَ فَلَمْ تَعْدُهُ! أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتُهُ لَوْ جَدَّتِي عِنْدُهُ!

It is also narrated from Abū Hurayrah  who said:

‘The Messenger of Allāh  said, “Allāh Most High will say on the Day of Resurrection (*Yawm al-Qiyāmah*): ‘O Son of Ādām, I was ill and you did not visit Me.’ The man will say, ‘O Lord, how could I visit You when You are the Lord of the Worlds (*Rabb al-Ālamīn*)?’ He will say, ‘Did you not know that My slave so-and-so was ill, and you did not visit him? Did you not know that if you had visited him, you would have found Me with him?’” [Muslim]

[This is an abridgement of the ḥadīth.]

Wisdom of the ḥadīth

This is a sacred ḥadīth (*ḥadīth qudsī*) in which the Words of Allāh Most High are transmitted. It urges Muslims to visit the sick (*mariḍ*) [and the full version of The ḥadīth likewise encourages feeding those in need and

providing them with water]. Allāh Most High guarantees their recompense and reward for this on the Day of Resurrection (*Yawm al-Qiyāmah*).

All created beings are the dependents of Allāh Almighty, so whoever treats them well and cares for them, He recompenses and gives to him in abundance.

٢١٦ - وعن أبي موسى رض قال: قَالَ رَسُولُ اللَّهِ ص: عُودُوا الْمَرِيضَ، وَأطْعِمُوا الْجَائِعَ، وَفُكُّوا الْعَانِي .

It is narrated from Abū Mūsā رض who said:

‘The Messenger of Allāh ص said, “Visit the sick, feed the poor and set captives free.”’ [Bukhārī]

Wisdom of the ḥadīth

In addition to what is mentioned in the commentary on ḥadīth (215), this ḥadīth encourages the freeing of captives (*asrā*,¹ settling the debts (*duyūn*) of those in debt and rescuing those who have fallen into misfortune.

Islām is a religion (*dīn*) of mutual help (*ta‘āwun*), and the matters mentioned in The ḥadīth are aspects of mutual help amongst Muslims. Allāh Most High says:

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى﴾

*Help one another in righteousness (*birr*) and fear of Allāh (*taqwā*).*

(5:2)

٢١٧ - وعن ثوبان رض عن النبي ص، قال: إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ، لَمْ يَرْجِلْ فِي خُرُقَةِ الْجَنَّةِ حَتَّى يَرْجِعَ . قيل: يا رسول الله، وما خُرُقَةُ الْجَنَّةِ؟ قال: جَنَاهَا.

It is narrated from Thawbān رض from the Prophet ص who said:

“When a Muslim visits his brother Muslim [when he is sick], he remains amongst the ‘*khurqah*’ of Paradise (*Jannah*) until he returns.” It was said: ‘O Messenger of Allāh, what are the ‘*khurqah*’ of Paradise?’ He ﷺ said, “Its fruits.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of visiting the sick, and encourages believers to do so in order to obtain abundant reward.

٢١٨ - وعن أنسٍ ﷺ قال: كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ، فَمَرِضَ، فَأَتَاهُ النَّبِيُّ يَعْوُدُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ: أَسْلِمْ، فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ؟ فَقَالَ: أَطْعِنْ أَبَا الْقَاسِمِ، فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ ﷺ، وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَدَهُ مِنَ النَّارِ.

It is narrated from Anas ﷺ who said:

‘A Jewish boy who used to serve the Prophet ﷺ became ill, and the Prophet ﷺ came to visit him. He sat at his head and said, “Embrace Islām.” He looked at his father who was with him. He [i.e. the boy’s father] said, “Obey Abū'l-Qāsim.” Then he [i.e. the boy] embraced Islām. The Prophet ﷺ went out, saying, “Praise be to Allāh (*al-hamd lillāh*) Who saved him from the Fire (*Nār*).”’ [Bukhārī]

Wisdom of the ḥadīth

It is permissible to visit an unbeliever (*kāfir*) who is sick, and recommended (*mustahabb*) to propose to him that he embrace Islām. The believer should strive to guide the sinful and unbelievers, and not despair of them entering Islām.

The ḥadīth also illustrates the virtue of the Prophet ﷺ and the extent of his influence upon people’s hearts and souls, due to his sincerity and compassion for them. Likewise, it shows the virtue of keeping companionship with the righteous (*ṣāliḥūn*), and the fruits such

companionship bears in both this world (*dunyā*) and the Hereafter (*Ākhirah*).

In addition, we see that parents want goodness and guidance for their children, even if they themselves do not act upon it.

٢١٩ - وعن عائشة ﷺ أنَّ النَّبِيَّ ﷺ كَانَ يَعُودُ بَعْضَ أَهْلِهِ يَمْسَحُ بِيَدِهِ الْيَمْنَى،
وَيَقُولُ: اللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبْ الْبَأْسَ، اشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ،
شِفَاءً لَا يُغَادِرُ سَقْمًا.

It is narrated from ‘Ā’ishah ﷺ that when the Prophet ﷺ used to visit any of his family [when they were ill], he would wipe them with his right hand, saying:

“O Allāh, Lord of People, remove the suffering and heal, for You are the Healer (*ash-Shāfi*). There is no healing, except Your Healing, Healing which leaves behind no illness.” [Bukhārī]

Wisdom of the ḥadīth

The ḥadīth indicates the permissibility of using an incantation (*ruqyah*) against suffering. The scholars (*‘ulamā’*) are in agreement upon this, provided the following three conditions are fulfilled:

The incantation must use the Words of Allāh Most High, His Names (*Asmā’*) or Attributes (*Ṣifāt*).

It must be in the Arabic language, or in some comprehensible form.

Those involved must believe that the incantation is not effective in and of itself; but rather, it is effective and beneficial through the Decree of Allāh Most High.

It is recommended (*mustahabb*) that the wording of the incantation has been transmitted in the ḥadīths.

There is no healing (*shifā’*), except from Allāh Most High.

[Say: *Allāhumma, Rabb an-Nās, adhibi'l-ba's; ishfi, Anta'sh-Shāfi; lā shifā'a illā Shifā'uk, shifā'an lā yughādiru saqamā.*]

٢٢٠ - وعن ابن عباسٍ ﷺ أنَّ النَّبِيَّ ﷺ دَخَلَ عَلَى أَعْرَابِيٍّ يَعُودُهُ، وَكَانَ إِذَا دَخَلَ عَلَى مَنْ يَعُودُهُ، قَالَ: لَا بَأْسَ؛ طَهُورٌ إِنْ شَاءَ اللَّهُ.

It is narrated from Ibn ‘Abbās ﷺ that the Prophet ﷺ went to visit a Bedouin. When he entered upon the person he was visiting, he said:

“No harm. It is a purification, Allāh Willing.” [Bukhārī]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to supplicate for the sick person in words which remind him of his potential reward (*ajar*), and to speak to him in such a way as to reassure and cheer him.

[Say: *Lā ba’s; tāhūrun, in shā’ Allāh.*]

٢٢١ - وعن أبي سعيدٍ رضي الله عنه أن جبريلَ أتى النَّبِيَّ ﷺ، فَقَالَ: يَا مُحَمَّدُ، اشْتَكَيْتَ؟ قَالَ: نَعَمْ، قَالَ: بِسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيَكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ، اللَّهُ يَسْفِيْكَ، بِسْمِ اللَّهِ أَرْقِيكَ.

It is narrated from Abū Sa‘īd رضي الله عنه:

‘that Jibril came to the Prophet ﷺ and said, “O Muḥammad, do you suffer?” He رضي الله عنه said, “Yes.” He said, “In the Name of Allāh, I exorcise you of everything which harms you, from the evil of every envious soul or eye. May Allāh heal you. In the Name of Allāh, I exorcise you of it.” [Muslim]

Wisdom of the ḥadīth

It is permissible to speak of one’s illness, without discontent. In addition, it is recommended to perform the incantation mentioned in the ḥadīth.

The ḥadīth also illustrates the humanity of the Messenger of Allāh رضي الله عنه, who was subject to illness (*marad*) like any other person, just as he

was affected by people's harmfulness and envy (*hasad*). Thus, he was in need of the Restoration ('Āfiyah) and Healing (*Shifā'*) of Allāh Most High.

[Say: *Bism'illāhi arqīka min kulli shay'in yu'dhik: min sharri kulli nafsin aw 'ayni hāsid! Allāhu yashfik; bism'illāhi arqīk.*]

٢٢٢ - عن جابر رض أنَّ رَسُولَ اللَّهِ ص دَخَلَ عَلَى أُمِّ السَّائِبِ، أَوْ أُمِّ الْمَسَيِّبِ فَقَالَ: مَا لَكِ يَا أُمَّ السَّائِبِ -أَوْ يَا أُمَّ الْمَسَيِّبِ- تُرْفِفِينَ؟ قَالَتْ: الْحُمَّى لَا بَارَكَ اللَّهُ فِيهَا! فَقَالَ: لَا تَسْبِي الْحُمَّى إِنَّهَا تُدْهِبُ خَطَايَا بَنِي آدَمَ كَمَا يُدْهِبُ الْكِبِيرَ خَبَثَ الْحَدِيدِ.

It is narrated from Jābir رض that the Messenger of Allāh ص came to visit Umm as-Sā'ib—or Umm al-Musayyab—and said:

“What is wrong with you, Umm as-Sā'ib”—or: “Umm al-Musayyab”—“that you are shaking?” She said, “The fever, may Allāh not bless it.” He رض said, “Do not curse the fever, for it removes the sins of man as bellows remove the dross of iron.”

[Muslim]

Wisdom of the ḥadīth

Pain and illness result in expiation of sins and increase in good deeds. Hence, it is disliked (*makrūh*) to curse the illnesses which afflict people, since this involves discontentment and dissatisfaction towards the Foreordainment (*Qadar*) of Allāh Most High, despite the good and benefit which it contains for people. However, this does not entail succumbing to illness, or refraining from treatment, which is required by the Shari'ah.

¹ Imām Nawawī says in *An-Nihāyah*: ‘Anyone who is conquered, submits or surrenders has been made subservient and is therefore a captive ('ān).’

LESSON 34

درس في الصبر

ON FORBEARANCE (SABR)

Allāh Most High says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا﴾

O you who believe! Be forbearing and steadfast (3:200)

The Most High also says:

﴿وَلَتَبْلُوَنَّكُم بِشَيْءٍ مِّنَ الْخُوفِ وَالجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالأنْفُسِ وَالثَّمَرَاتِ وَبَيْرِ الصَّابِرِينَ﴾

And certainly, We shall test you with something of fear, hunger and loss of wealth, lives and fruits; but give glad tidings to the forbearing (ṣābirūn). (2:155)

﴿إِنَّمَا يُؤْفَى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ﴾

Only those who are forbearing shall receive their reward in full, without reckoning. (39:10)

There are many Qur'ānic veres (āyāt) on this subject.

٢١٨ - وعن أبي سعيد الخدري رضي الله عنه أنَّ ناساً من الأنصار سأله رسول الله ﷺ فاعطاهم، ثم سأله فاعطاهم، حتى نفدا ما عنده، فقال لهم حين أفق كل شيء بيده ما يكُن عندي من خير فلن أدركه عنكم، ومن يستعنف يعفه الله، ومن يستعن يعفيه الله، ومن يتصرّف يصبره الله. وما أعطي أحد عطاء خيراً وأوسع من الصبر.

It is narrated from Abū Sa‘īd al-Khudrī ﷺ that some people from the Helpers (*Anṣār*) asked the Messenger of Allāh ﷺ and he gave them; then they asked him and he gave them, until he had given all that he had. He said to them, when he had used up everything which he had in his possession:

“Whatever good I have, I will not keep it from you. Whoever seeks to refrain [from asking], Allāh will enable him to refrain. Whoever wants to have no need, Allāh will make him free from want. Whoever is forbearing, Allāh will make him endure. No one can be given a better nor a greater gift than forbearance (*ṣabr*).” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates the nobility of the Prophet ﷺ and his magnanimous and generous nature; and that wealth is not in great display of riches, but in spiritual wealth. Thus, believers are encouraged to be content with moderation and restraint. Noble character and excellent qualities are to be achieved through forbearance (*ṣabr*). Whoever refrains from asking people, Allāh will provide for him and preserve him from the ignominy of having to ask. Furthermore, He will facilitate provision (*rizq*) for him, from sources beyond his reckoning. The characteristics of a Muslim include restraint, self-sufficiency from what other people possess and forbearance in the face of adversities, such as poverty.

٢٢٤ - وعن صهيب ﴿ قَالَ رَسُولُ اللَّهِ ﷺ : عَجَبًا لِأَمْرِ الْمُؤْمِنِ ، إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ وَلَيْسَ ذَلِكَ لَا حَدِّ إِلَّا لِلْمُؤْمِنِ : إِنَّ أَصَابَتْهُ سَرَّاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ .

It is narrated from Ṣuhayb ﷺ who said:

‘The Messenger of Allāh ﷺ said, “How amazing is the affair of the believer (*mu’mīn*)! His whole affair is good for him; and this is not so for anyone but the believer: If he is prosperous, he is thankful, and this is good for him. If he is afflicted by adversity, he is forbearing, and this is good for him.”’ [Muslim]

Wisdom of the ḥadīth

The life of a believer (*mu’mīn*), with all its happiness and adversity, is entirely good for him, and he will be rewarded for all of it with Allāh. A person whose faith (*īmān*) is perfect gives thanks (*shukr*) to Allāh Most High in times of prosperity, and shows forbearance (*ṣabr*) in times of adversity. He thereby obtains the best of both abodes [i.e. this world and the Hereafter]. As for someone whose *īmān* is lacking, he is troubled and displeased by calamities, and as a result he earns both his preordained share of the calamity and the burden of his own discontentment. Furthermore, he does not recognise the value of blessings, and therefore does not appreciate them, nor is he thankful for them. As a result, blessings become a trial for him.

٢٢٥ - وعن أنس رض قال: مرَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ بامرأةٍ تبكي عِنْدَ قَبْرٍ، فَقَالَ: اتَّقِ اللَّهَ واصْبِرْي فَقَالَتْ: إِلَيْكَ عَنِّي؛ فَإِنَّكَ لَمْ تُصْبِبْ بِمُصْبِبِي وَلَمْ تَعْرِفْهُ، فَقَيْلَ لَهَا: إِنَّهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ فَأَكَثَّتْ بَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ، فَلَمْ تَجِدْ عِنْدَهُ بَوَابَيْنَ، فَقَالَتْ: لَمْ أُعْرِفْكَ، فَقَالَ: إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى.

It is narrated from Anas رض who said:

‘The Prophet ﷺ passed a woman who was weeping by a grave (*qabr*). He said, “Fear Allāh and be forbearing.” She said, “Leave me alone. You have not been afflicted by my calamity and you do not know what it is like.” She was told, “That is the Prophet ﷺ.” So she went to the door of the Prophet ﷺ, and she found no one guarding the door. She said, “I did not recognise you.”

He said, “Forbearance (*sabr*) comes only at the first stroke [of calamity].” [Bukhārī and Muslim]

In a narration from Muslim: “. . . who was weeping for a child of hers. . .”

Wisdom of the ḥadīth

A lack of forbearance (*sabr*) is incompatible with fear of Allāh (*taqwā*). Moreover, praiseworthy forbearance is that which a person shows during the shock of an unexpected calamity. This is in contrast to that which may come later; for the passing of time enables one to forget.

The ḥadīth also touches upon a number of other matters. It illustrates the humility (*tawāḍu'*) of the Prophet ﷺ, and his gentleness in dealing with an ignorant person. His example nevertheless reminds us of the importance of adhering to the principle of commanding good and forbidding wrong (*al-amru bi'l-ma'rūf wa'n-nahī 'an il-munkar*). Consequently, we also learn that it is permissible for women to visit graves; since if it were otherwise, the Prophet ﷺ would have forbidden the woman in The ḥadīth from doing so.

In addition, since weeping in a raised voice at a grave is prohibited, it is with greater reason that the practices which some people perform with regard to graves—such as placing pictures upon them, decorating them with flowers and tying black ribbon to them—are even more strongly prohibited; neither are they an expression of sorrow or sadness for the dead.

٢٢٦ - وعن أبي هريرة رضي الله تعالى عنه أنَّ رَسُولَ اللَّهِ قَالَ: يَقُولُ اللَّهُ تَعَالَى: مَا لَعَبِي
الْمُؤْمِنُ عِنْدِي جَزَاءً إِذَا قَبَضْتُ صَفِيهِ مِنْ أَهْلِ الدُّنْيَا ثُمَّ احْتَسَبْتُهُ إِلَّا الْجَنَّةَ.

It is narrated from Abū Hurayrah رضي الله تعالى عنه that the Messenger of Allāh ﷺ said:

“Allāh Most High says: ‘The reward I have for my believing slave when I take his close friend from the people of this world,

and he bears it in anticipation of reward, is Paradise (*Jannah*).””
[Bukhārī]

Wisdom of the ḥadīth

One of the calamities which can afflict a person is losing a loved one. One of the signs of complete faith (*īmān*) is that a person displays forbearance (*ṣabr*) in the face of such a calamity, in expectation of reward in the Hereafter (*ihtisāb*). Anxiety and discontent, on the other hand, are an indication of weakness of faith.

As for the unbeliever (*kāfir*), no matter how many his righteous actions, Allāh will not reward him for them, because of his lack of faith.

٢٢٧ - وعن عائشة ﷺ أنها سألت رسول الله ﷺ عن الطاعون، فأخبرها أنه كان عذاباً يبعثه الله تعالى على من يشاء، فجعله الله تعالى رحمة للمؤمنين، فليس من عبد يقع في الطاعون فيمكث في بلده صابراً محتسباً يعلم أنه لا يصيغ إلا ما كتب الله له إلا كان له مثل أجير الشهيد.

It is narrated from ‘Ā’ishah  that she asked the Messenger of Allāh  about the plague (*tā’ūn*), and he told her:

“It was a punishment which Allāh Most High sent upon whomever He willed; and Allāh Most High made it a mercy (*rahmah*) for the believers. There is no slave who comes into contact with the plague, and who stays in his city with forbearance (*ṣabr*) and in expectation of reward, knowing that nothing will befall him except what Allāh has written for him, who will receive any other reward than that of a martyr (*shāhid*).” [Bukhārī]

Wisdom of the ḥadīth

Forbearance (*ṣabr*) in illness is one of the signs of perfect faith (*īmān*). Anyone who displays forbearance in the face of plague, or any other

comparable illness, will be protected from the trial (*fitnah*) of the grave.

If a person is in a place which is affected by plague, he should not leave it, in order not to spread the infection to any other place. Thus, The ḥadīth provides evidence of the principle of quarantine for people suffering from transmittable diseases. This is not in conflict with the principle of taking protective and curative measures, since it has been transmitted from the Prophet ﷺ: “Administer treatment to the slaves of Allāh.”

The ḥadīth also indicates that the reward of a martyr (*shahīd*) is not restricted to someone who is killed in jihād. Rather, it encompasses many people, including: victims of plague and drowning, women who die in childbirth and others.

Ibn ‘Allān said: ‘If the believer’s objective is Allāh’s Reward (*Thawāb*)—and he hopes for what has been promised him, knowing that if he comes into contact with the plague, it is by the Decree (*Qadr*) of Allāh, and if he avoids it this is likewise—and if he is not aggrieved by coming into contact with it, but depends upon his Lord whether in a state of good health or illness, he will receive the reward of a martyr.’

٢٢٨ - وعن أنس رضي الله عنه قال: سمعت رسول الله ص يقول: إِنَّ اللَّهَ ص قَالَ: إِذَا ابْتَأَيْتُ عَبْدِي بِحَبِيبَتِهِ فَصَبَرَ عَوَّضْتُهُ مِنْهُمَا الْجَنَّةَ .

It is narrated from Anas رضي الله عنه who said:

‘I heard the Messenger of Allāh ص say, “Allāh ص says: ‘If I test my slave by means of the two things which he loves,¹ and he is forbearing, I repay him for them with Paradise (*Jannah*).’”
[Bukhārī]

Wisdom of the ḥadīth

In this ḥadīth, the Prophet ص singles out the eyes with the reward mentioned, because they are the part of a person’s body which is dearest to him. Paradise (*Jannah*) is the greatest possible reward in recompense

for being unable to enjoy the use of one's eyes, since sight is extinguished with the cessation of life in this world (*dunyā*), whereas the pleasure of Paradise is enduring and eternal.

Allāh's testing of His slaves is not due to any deficiency in the Most High's Knowledge (*'Ilm*). Rather, it is to demonstrate to the slave his own forbearance (*ṣabr*) in the face of that by which he is tested. Then, his reward will be according to the hardship of the trial.

٢٢٩ - وعن أبي سعيدٍ وأبي هريرة عن النبي ﷺ، قال: مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ، وَلَا وَصَبٍ، وَلَا حَزَنٍ، وَلَا أَذَى، وَلَا غَمٌّ، حَتَّى الشَّوْكَةُ يُشَاكُهَا إِلَّا كَفَرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ.

It is narrated from Abū Sa'īd and Abū Hurayrah  from the Prophet  who said:

“A Muslim is not afflicted by fatigue, illness, anxiety, sorrow, harm or sadness, even being pricked by a thorn, without Allāh pardoning some of his sins thereby.” [Muslim]

Wisdom of the ḥadīth

Illnesses and other kinds of harm which afflict the believer, and which he endures with forbearance (*ṣabr*), are a means by which he is purified from some of his sins. Some sins are not expiated in this way, such as major sins and sins which violate the rights of other people.

In contrast, a calamity which is accompanied by anxiety and irritation is equal to two calamities: a calamity of the body [such as illness] and the calamity of loss of reward (*ajar*). A person who behaves in this way may even be sinful.

٢٣٠ - وعن أبي هريرة  قال: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُصِيبُ مِنْهُ.

It is narrated from Abū Hurayrah  who said:

‘The Messenger of Allāh ﷺ said, “When Allāh desires good for someone, He afflicts him.”’ [Bukhārī]

There are many ḥadīths on this subject.

Wisdom of the ḥadīth

A believer is tested, whether with illness, want or humiliation. Whatever afflicts him is good (*khayr*) for him because it causes him to seek refuge in Allāh Most High; and also because it is expiation for some his sins.

¹ That is, his eyes.

Chapter Six

فِي فَضْلِ الْقُرْآنِ وَتَلَاوَتِهِ وَذِكْرِ اللَّهِ وَأَدْعِيَتِهِ

ON THE VIRTUE OF THE QUR'ĀN AND
RECITING IT AND THE REMEMBRANCE
(*DHIKR*) OF ALLĀH AND SUPPLICATING
HIM



LESSON 35

درس في فضل القرآن وتلاوته

ON THE VIRTUE OF THE QUR'ĀN AND RECITING IT

Allāh Most High says:

﴿قُلْ لَّيْسَ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِيَعْضِ ظَهِيرًا﴾

Say: 'If mankind and the Jinn gathered to produce the like of this Qur'ān, they could not produce the like thereof, even if they helped one another.' (17:88)

٢٣١ - وعن عثمان بن عفان ﷺ قال: قال رسول الله ﷺ: خيركم من تعلم القرآن وعلمه.

It is narrated from 'Uthmān رض who said:

'The Messenger of Allāh ﷺ said, "The best of you are those who learn the Qur'ān and teach it." [Bukhārī]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of learning all or some of the Noble Qur'ān and reciting it beautifully (*tajwīd*). Teaching the Noble Qur'ān is similarly virtuous, provided one sincerely seeks the Pleasure (*Ridā*) of Allāh Most High and acts in accordance with the relevant rulings and etiquettes and proper conduct.

٢٣٢ - عن أبي أمامة قال: سمعت رسول الله ﷺ يقول: اقرؤوا القرآن؛ فإنّه يأتي يوم القيمة شفيعاً لأصحابه.

It is narrated from Abū Umāmah  who said:

'I heard the Messenger of Allāh  say, "Read the Qur'ān; for it will appear on the Day of Resurrection (*Yawm al-Qiyāmah*) as an intercessor for its people.'" [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of reciting the Qur'ān, and that the Qur'ān will act as an intercessor on the Day of Resurrection (*Yawm al-Qiyāmah*) for those who read it and act upon what is in it.

٢٣٣ - وعن ابن عمر  عن النبي ﷺ، قال: لا حسد إلا في اثنين: رجل آتاه الله القرآن، فهو يقوم به آناء الليل وآناء النهار، ورجل آتاه الله مالاً، فهو ينفقه آناء الليل وآناء النهار.

It is narrated from Ibn 'Umar  that the Prophet  said:

"There should be no envy (*hasad*), except towards two [people]: a man to whom Allāh has given the Qur'ān, and who recites it by night and by day; and a man whom Allāh has given wealth, and who spends it [i.e. in the way of Allāh] by night and by day." [Bukhārī]

Wisdom of the ḥadīth

One should hope to memorise the Qur'ān, and persevere in reciting it. This should be accompanied by contemplation and reflection, and following its orders and prohibitions at all possible times and at every opportunity which presents itself.

٢٣٤ - وعن عائشة ﷺ قالت: قال رسول الله ﷺ: الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَسْتَعْنُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌ لَهُ أَجْرٌ.

It is narrated from ‘Ā’ishah ﷺ who said:

‘The Messenger of Allāh ﷺ said, “Someone who recites the Qur’ān fluently is with the noble and pious angels; and someone who recites the Qur’ān hesitantly and with difficulty has two rewards.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of someone who recites and reads the Qur’ān well, and that he will be with the angels in their dwellings in the Hereafter (*Ākhirah*).

As for someone who reads or recites the Qur’ān hesitantly, he will have two rewards: a reward for his reading and a reward for his hesitancy.

٢٣٥ - وعن أبي هريرة ﷺ قال: قال رسول الله ﷺ: وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتَلَوَّنَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ، إِلَّا نَزَّلْتُ عَلَيْهِمُ السَّكِينَةُ وَغَشِّيَّتُهُمُ الرَّحْمَةُ، وَحَفَّتُهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ.

It is narrated from Abū Hurayrah ﷺ who said:

‘The Messenger of Allāh ﷺ said, “People do not meet in one of the houses of Allāh to recite the Book of Allāh and study it together, without tranquillity (*sakīnah*) descending upon them, mercy (*rahmah*) enveloping them, the angels (*malā’ikah*) encircling them and Allāh mentioning them to those who are with Him.”” [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to meet in the houses of Allāh to recite and study the Qur’ān, because this results in tranquillity and mercy descending and the angels (*malā’ikah*) attending the gathering. It is also the cause of Allāh’s Pleasure (*Ridā’*) towards those who are gathered, and His mentioning them and their blessed actions in the heavens.

٢٣٦ - عن ابن عمر ﷺ قال: نَهَا رَسُولُ اللَّهِ ﷺ أَنْ يُسَافِرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ.

It is narrated from Ibn ‘Umar  who said: ‘The Messenger of Allāh  forbade travelling with the Qur’ān to the land of the enemy.’

This means: the countries of the unbelievers (*kuffār*), if it is feared that it will fall into their hands. [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is unlawful (*ḥarām*) to travel with the Qur’ān to enemy lands, if it is feared or thought likely that it may fall into their hands. This is to ensure that they do not take possession of the Qur’ān and disparage it. If there is no fear of this happening, then travelling with the Qur’ān into enemy lands is disliked (*makrūh*), to remove the possibility and guarantee against it.

LESSON 36

درس في فضل بعض السور والآيات

ON THE VIRTUE OF SOME QUR'ĀNIC CHAPTERS (SUWAR) AND VERSES (ĀYĀT)

٢٣٧ - عن أبي سعيد رافع بن المعلى رض قال: قال لي رسول الله صل: ألا أعلمك أعظم سورة في القرآن قبل أن تخرج من المسجد؟ فأخذ بيدي، فلما أردنا أن نخرج، قلت: يا رسول الله، إنك قلت: لا أعلمك أعظم سورة في القرآن؟ قال: الحمد لله رب العالمين، هي السبع المثاني والقرآن العظيم الذي أوتيته.

It is narrated from Abū Sa‘īd Rāfi‘ ibn al-Mu‘allā رض who said:

‘The Messenger of Allāh صل said to me, “Shall I not teach you the greatest chapter (*sūrah*) of the Qur’ān before you leave the mosque (*masjid*)?” He took my hand. When we were about to leave, I said, “O Messenger of Allāh, you said, ‘I will teach you the greatest chapter of the Qur’ān.’” He said, “Praise be to Allāh, Lord of the Worlds (*Al-hamdu li’llāhi Rabbi'l-'Ālamīn*)” [i.e. the opening verse of *Sūrat al-Fātihah*] are the Seven Oft-repeated verses, and the Glorious Qur’ān which I was given.”’
[Bukhārī]

Wisdom of the ḥadīth

Sūrat al-Fātihah is the greatest chapter (*sūrah*) of the Book of Allāh, because it combines all the meanings of the Noble Qur’ān and comprises a concise summary of everything which appears in detail in the remaining chapters of the Qur’ān. This includes the concepts of the creed (*'aqīdah*) of Monotheism (*Tawhīd*), worship of Allāh the Creator (*Khāliq*),

the Promise (*Wa‘d*) [of Paradise (*Jannah*)] and Threat (*Wa‘id*) [of Hellfire (*Nār*)] and the lesson of those who lived before and were happy [i.e. saved] or lost.

The ḥadīth explains the Words of Allāh Most High:

﴿وَلَقَدْ آتَيْنَاكُمْ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ﴾

*And indeed, We have bestowed upon you seven [which are] oft-repeated (*mathānī*) and the great Qur’ān. (15:87)*

In addition, Abū Dāwūd and Tirmidhī narrated from the Prophet ﷺ: “Praise be to Allāh, Lord of the Worlds (*Al-hamdu li’llāhi Rabbi'l-Ālamīn*) is the Mother of the Qur’ān.” The Prophet ﷺ also said: “The prayer (*ṣalāh*) of someone who did not recite *Fātiḥat al-Kitāb* is not valid.” These are known as the seven oft-repeated verses because they are repeated in every unit of prayer.

٢٣٨ - وعن أبي سعيد الخدري رضي الله عنه أنَّ رسول الله ص قال في : (قُلْ هُوَ اللَّهُ أَحَدٌ) :
وَالَّذِي تَفْسِي بِيَدِهِ إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ .

It is narrated from Abū Sa‘id al-Khudrī رضي الله عنه that the Messenger of Allāh ﷺ said about قُلْ هُوَ اللَّهُ أَحَدٌ (Say: ‘He is Allāh, One’) [i.e. *Sūrat al-Ikhlāṣ*]:

“By the One in Whose Hand is my soul, it is equal to a third of the Qur’ān.” [Bukhārī]

Muslim narrated something similar from Abū Hurayrah رضي الله عنه.

Wisdom of the ḥadīth

This is an illustration of the virtue of Sūrah *Qul Huwa’llāhu Aḥad* [i.e. *Sūrat al-Ikhlāṣ*], and confirmation that the reward for reading it once is equal to a third of the Qur’ān. This is because knowledge in the Qur’ān is of three kinds: monotheism (*tawḥīd*), legislation (*tashrīc*) and manners

(*akhlāq*); and knowledge of *tawhīd* is completely comprised in ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ (Say: 'He is Allāh, One').

٢٣٩ - وعن عقبة بن عامر ﷺ أنَّ رَسُولَ اللَّهِ قَالَ: أَلَمْ تَرَ آيَاتٍ أُنْزِلْتُ هَذِهِ اللَّيْلَةَ لَمْ يُرِ مِثْلُهُنَّ قَطُّ؟ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ و﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾.

It is narrated from 'Uqbah ibn 'Āmir ﷺ that the Messenger of Allāh ﷺ said:

"Have you not seen the verses (*āyāt*) sent down this night, the like of which has never been seen before?

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾

Say: 'I seek refuge with the Lord of the Daybreak' [i.e. *Sūrat al-Falaq*]

and

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾

Say: 'I seek refuge in the Lord of People' [i.e. *Sūrat an-Nās*]."

[Muslim]

Wisdom of the hadīth

This is an illustration of the virtue of *Sūrat al-Falaq* and *Sūrat an-Nās*, which were singled out by the Prophet ﷺ as a means of seeking refuge (*ta'awwudh*), due to their comprising everything in which to seek refuge and everything from which to seek refuge.

٢٤٠ - وعن أبي مسعودِ البدريِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةِ كَفَّاتَهُ.

It is narrated from Abū Mas'ūd al-Badrī  from the Prophet  who said:

“Anyone who recites the last two verses (*āyatān*) of *Sūrat al-Baqarah* at night, they are sufficient for him.” [Bukhārī and Muslim]

Some scholars have said: These two verses (*āyatān*) are sufficient for him against every adversity of that night. Other scholars have said: They are enough for him to read in the Night Prayer (*Qiyām al-Layl*). This is what Imām Nawawī said in *Riyād as-Sāliḥīn*. The two verses mentioned are:

﴿آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ أَمْنٍ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ - لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا
كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَلْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتُ
عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانْصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ﴾

*The Messenger believes in what has been sent down to him from his Lord, and [so do] the believers. Each believes in Allāh, His Angels, His Books, and His Messengers. [They say:] We make no distinction between any of His Messengers; and they say: ‘We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the return.’ Allāh burdens not a person beyond his scope. He will be rewarded for that [good] which he has earned, and he will be punished for that [evil] which he has earned. Our Lord! Punish us not if we forget or fall into error, our Lord! Burden us not with a load like that which You burdened those before us, our Lord! Do not burden us with that which we have not strength to bear. Pardon us; forgive us; have mercy on us. You are our Protector (*Mawlā*). Give us victory over the disbelieving people.* (2:285–6)

Wisdom of the ḥadīth

Whoever reads the last two verses of *Sūrat al-Baqarah*, they will suffice him in all that concerns him in this world (*dunyā*) and in the Hereafter (*Ākhirah*), and will protect him from every evil.

Some scholars have said that they will suffice him in renewing his faith (*īmān*), since they are concerned with entrusting one's affairs to the Creator (*Khāliq*). Other scholars said that they will suffice him instead of the many supplications (*ad'iyyah*) which have been transmitted, because the supplications contained in them guarantee good in both this world and the Hereafter.

٢٤١ - وعن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللَّهِ صلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، إِنَّ الشَّيْطَانَ يَنْفُرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ فِيهِ سُورَةُ الْبَقَرَةِ.

It is narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh صلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

“Do not make your houses as graves. Satan (*Shayṭān*) flees from the house in which *Sūrat al-Baqarah* is read.” [Muslim]

Wisdom of the ḥadīth

This is an illustration of the virtue of *Sūrat al-Baqarah*, and that reciting it—when accompanied by contemplation and following what is in it—drives away Satan (*Shayṭān*) and prevents him from tempting and misguiding the believer.

Ibn ‘Allān said: ‘This is because no other chapter (*ṣūrah*) of the Qur’ān contains what *Sūrat al-Baqarah* does in terms of details of rulings and arbitration, strange occurrences and amazing miracles, the particular mention of the chosen slaves of Allāh, the disgracing and cursing of Satan and exposure of how he ingratiated himself in order to seduce Ādām and his descendants, as well as all that it comprises of accounts, rulings, legislation and recompense by reward or punishment.

The ḥadīth also indicates that it is recommended to pray supererogatory prayers (*ṣalāh nāfiyah*) in the home, and encourages Muslims to perform much worship there.

٢٤٢ - وَعَنْ أَبِي بْنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَبَا الْمُنْذِرِ, أَتَدْرِي أَيُّ آيَةٍ مِّنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟ قُلْتُ: ﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾ فَضَرَبَ فِي صَدْرِي، وَقَالَ: لِيَهُنَّكَ الْعِلْمُ أَبَا الْمُنْذِرِ.

It is narrated from Ubayy ibn Ka'b :

‘The Messenger of Allāh  said, “O Abū'l-Mundhir, do you know which verse (*āyah*) of the Book of Allāh is the greatest you have?” I said:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

Allāh! There is no god but He, the Living, the Self-Sustaining
[2:255]

Then he  struck me on the chest and said, “May you enjoy the benefits of knowledge (*'ilm*), Abū'l-Mundhir.”” [Muslim]

Wisdom of the ḥadīth

Some parts of the Qur’ān contain greater virtue than others. The verse referred to here is the *Throne Verse* (*Āyat al-Kursī*) [2:255], which ends with the Words of the Most High:

﴿وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

And He is the Most High, the Magnificent.

It is the greatest verse due to the greatness of what it comprises.

The ḥadīth also indicates that it is permissible to praise a person to his face, if there is no fear of him feeling pride.

٢٤٣ - وعن النَّوَاسِ بْنِ سَمْعَانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: يُؤْتَى يَوْمَ الْقِيَامَةِ بِالْقُرْآنِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ فِي الدُّنْيَا تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَآلِ عُمْرَانَ، ثُحَاجَانَ عَنْ صَاحِبِيهِما.

It is narrated from Nawās ibn Sam‘ān  who said:

‘I heard the Messenger of Allāh  say, “On the Day of Resurrection (*Yawm al-Qiyāmah*) the Qur’ān will be brought with its people who used to act by it in this world (*dunyā*), preceded by *Sūrat al-Baqarah* and *Āli Imrān*, arguing on behalf of those who knew them.”” [Muslim]

Wisdom of the ḥadīth

This is an illustration of the virtue of reciting the Qur’ān; specifically, the virtue of reciting *Sūrat al-Baqarah* and *Sūrat Āli Imrān* and that they will act as an intercessor on the Day of Resurrection (*Yawm al-Qiyāmah*) for those who read and act upon them.

٢٤٤ - وعن أَبِي الدَّرَدَاءِ قَالَ: أَنَّ رَسُولَ اللَّهِ يَقُولُ مَنْ حَفِظَ عَشْرَ آيَاتٍ مِّنْ أَوَّلِ سُورَةِ الْكَهْفِ، عُصِمَ مِنَ الدَّجَّالِ.
وفي رواية: مِنْ آخِرِ سُورَةِ الْكَهْفِ.

It is narrated from Abū’d-Dardā’  that the Messenger of Allāh  said:

“Whoever memorises ten verses (*āyāt*) from the beginning of *Sūrat al-Kahf* will be protected from the Antichrist (*Dajjāl*).”
[Muslim]

In another narration of Muslim: “the end of *Sūrat al-Kahf*”.

Wisdom of the ḥadīth

The Antichrist (*al-Masīh ad-Dajjāl*) is the false messiah who will appear at the end of time. His appearance will be a great trial (*fitnah*) for people, since he will claim deity (*ulūhiyyah*) and will appear to perform some miraculous phenomena. For this reason, any prophet who has been sent has warned his people against the trial which he represents.

The ḥadīth indicates that anyone who memorises ten verses (*āyāt*) from the beginning of *Sūrat al-Kahf*, and recites them in the morning and the evening, will be protected from the *Dajjāl*. This is also true of anyone who memorises and perseveres in reading the final verses of *Sūrat al-Kahf* every morning and evening, from the beginning of the Words of the Most High:

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانُوا لَهُمْ جَنَّاتُ الْفَرْدَوْسِ نُزُلًا﴾

Indeed, those who believe and perform righteous deeds shall have the Gardens of Paradise (Jannāt al-Firdaws) as an abode. (18:107)

Perhaps the wisdom behind singling out these verses is that they reinforce the faith (*īmān*) in a believer's heart, so that he will not be moved from it, no matter how great the temptation or test.

٢٤٥ - وعن ابن عباسٍ : بينما جبريلٌ قاعدٌ عند النبي ﷺ سمع نقضاً من فرقه، فرفع رأسه، فقال: هذا بابٌ من السماء فتحاليوم ولم يفتح قط إلا اليوم، فنزل منه ملك، فقال: هذا ملك نزل إلى الأرض لم ينزل قط إلا اليوم فسلم وقال: أبشر بنورين أوتيتهما لم يؤتهمانبيٌ قبلك: فاتحة الكتاب، وخواتيم سورة البقرة، لكن تقرأ بحرف منها إلا أعطيته.

It is narrated from Ibn ‘Abbās ﷺ who said:

‘While Jibril ﷺ was sitting with the Prophet ﷺ, he heard a sound above him and raised his head and said, ‘This is a door of heaven which has been opened today and which has never been

opened before today.’ An angel descended from it. Then he said, ‘This is an angel who has descended to Earth who has never descended before today.’ He gave the greeting and said, ‘Give the good news of two lights which you have been given and which no prophet before you was given: the Opening Chapter of the Book (*Fātiḥat al-Kitāb*) and the closing verses of *Sūrat al-Baqarah*. You will not recite a letter of them without being given it.’ [Muslim]

Wisdom of the ḥadīth

This illustrates the virtue of *Sūrat al-Fātiḥah* and the closing verses of *Sūrat al-Baqarah*; and that anyone who recites them sincerely, Allāh will give him the guidance, forgiveness, and happiness which they contain, in this world (*dunyā*) and in the Hereafter (*Ākhirah*).

LESSON 37

درس في فضل ذكر الله تعالى وحمده وشكره ﷺ

ON THE VIRTUE OF REMEMBRANCE
(*DHIKR*) OF ALLĀH MOST HIGH, PRAISING
(*HAMD*) HIM AND THANKING (*SHUKR*)
HIM, THE ALMIGHTY

Allāh Most High says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا - وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا﴾

O you who believe! Remember Allāh with much remembrance. And glorify Him morning and evening. (33:41–42)

The Most High also says:

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولَئِكَ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقَنَا عَذَابَ النَّارِ﴾

Indeed, in the creation of the heavens and the Earth, and in the alternation of night and day, there are signs for men of understanding. Those who remember Allāh standing, sitting and lying down on their sides, and think deeply about the creation of the heavens and the Earth, [saying]: Our Lord! You have not created this without purpose, glory to You! Give us salvation from the torment of the Fire. (3:190–191)

﴿إذْكُرُونِي أَذْكُرْكُمْ وَاسْكُرُوا إِلَيَّ وَلَا تَكُفُّرُونَ﴾

Therefore remember Me, I will remember you; and be grateful to Me, and never be ungrateful to Me. (2:152)

﴿وَقُلِ الْحَمْدُ لِلَّهِ﴾

And say: ‘All praise be to Allāh.’ (27:93)

﴿وَآخِرُ دَعْوَاهُمْ أَنَّ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

And the close of their call will be: ‘All praise be to Allāh, the Lord of the Worlds.’ (10:10)

There are many Qur’ānic verses (*āyāt*) on this subject.

٢٤٦ - وعن أبي هريرة رض أنَّ رَسُولَ اللَّهِ قَالَ: يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي، فَإِنْ ذَكَرَنِي فِي نَفْسِهِ، ذَكَرْتُهُ فِي نَفْسِي، وَإِنْ ذَكَرَنِي فِي مَلَأِ ذَكْرَتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ.

It is narrated from Abū Hurayrah رض that the Messenger of Allāh صلی اللہ علیہ وسَلَّمَ said:

“Allāh Most High says: ‘I am as My slave’s opinion of Me and I am with Him when he remembers Me. When he remembers Me within himself, I remember him within Myself. If he mentions Me in an assembly, I mention him in a better assembly than them.’” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is obligatory (*wājib*) to have a good opinion of Allāh Most High. He can only ever be thought well of; for He accepts repentance, washes away

sin, succours the needy, and removes distress (see chapter 27 verse 62). That is why despairing of His Mercy (*Rahmah*) is blasphemy (*kufr*).

Allāh Most High is with His slave. He hears his remembrance (*dhikr*), knows what is in his heart, accepts his obedience and rewards him for it.

[Regarding the phrase ‘a better assembly than them’,] the scholars (*‘ulamā’*) have said: Men who are chosen to be prophets (*anbiyā’*) are better than angels (*malā’ikah*) who are chosen, such as Jibrīl . Angels who are chosen are better than mankind in general; and men who obey Allāh are better than the generality of angels, whereas the generality of angels are better than men who disobey Allāh.

٢٤٧ - وعن أبي هريرة أيضاً قال: قَالَ رَسُولُ اللَّهِ ﷺ: سَبَقَ الْمَفْرُدُونَ. قَالُوا: وَمَا الْمَفْرُدُونَ يَا رَسُولَ اللَّهِ؟ قَالَ: الَّذِي كَرِمُونَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ.

It is also narrated from Abū Hurayrah  who said:

‘The Messenger of Allāh  said, “The devoted (*mufarridūn*) will outstrip.” They said, “Who are the devoted, Messenger of Allāh?” He said, “The men who remember Allāh often, and the women.”’ [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to engage in remembrance (*dhikr*) of Allāh and devote oneself to it, rather than following vain desires (*shahawāt*) and enjoying hedonistic pleasures (*ladhdhāt*). This is because precedence in the Hereafter (*Ākhirah*) is only achieved as a result of many acts of obedience and sincerity (*ikhlāṣ*) in worship.

٢٤٨ - وعن عائشة ﷺ قالت: كَانَ رَسُولُ اللَّهِ ﷺ يَذْكُرُ اللَّهَ عَلَى كُلِّ أَحْيَاءِهِ.

It is narrated from ‘Ā’ishah  who said:

‘The Messenger of Allāh  used to remember Allāh in all states.’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the permissibility of engaging in remembrance (*dhikr*) of Allāh at all times and in all states—whether or not one is in a state of ritual purity (*mutaṭāhhir*).

٢٤٩ - وعن أبي موسى عليه السلام عن النبي ﷺ، قال: مَثُلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُهُ مَثُلُ الْحَيِّ وَالْمَيِّتِ.

It is narrated from Abū Mūsā رض from the Prophet ﷺ who said:

“The parable of someone who remembers his Lord and someone who does not remember Him is the parable of the living and the dead.” [Bukhārī]

Imām Nawawī says in *Riyād as-Ṣāliḥīn*: ‘Muslim narrated it, saying: “The parable of the house in which Allāh is remembered, and the house in which Allāh is not remembered, is the parable of the living and the dead.”’

Wisdom of the ḥadīth

Abandoning remembrance (*dhikr*) of Allāh is like death; for it causes heedlessness (*ghaflah*), which prevents a person from doing good. Thus, he becomes of little or no avail to himself or others, so that he resembles a dead person.

٢٥٠ - وعن أبي هريرة رض أنَّ النَّبِيَّ ﷺ أُتِيَ لَيْلَةً أُسْرِيَ إِلَيْهِ بِهِ بَقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنِ، فَنَظَرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ. فَقَالَ جَبَرِيلُ: الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِلْفِطْرَةِ، لَوْ أَخَذْتَ الْخَمْرَ عَوْتَ أَمْتَكَ.

It is narrated from Abū Hurayrah رض that, on the Night Journey, the Prophet ﷺ was brought two glasses, one of wine and one of milk. He looked at them and took the milk. Jibrīl said:

“Praise be to Allāh (*al-ḥamد lillāh*), Who has guided you to innate faith (*fitrah*). If you had taken the wine, your community (*ummah*) would have erred.” [Muslim]

Wisdom of the ḥadīth

Islām is the religion (*dīn*) of innate faith (*fitrah*), which the sound soul (*nafs*) accepts, and the strong intellect comprehends. The intended meaning of ‘*fitrah*, here, is uprightness, recognising the Oneness of Allāh (*tawhīd*) and acting with integrity. Milk (*laban*) is representative of this because it is simple, pleasant, pure, universally known and beneficial to the body rather than harmful. Wine (*khamr*), on the other hand, is the most impure substance and should be considered the epitome of ignorance, distorted understanding and a forerunner of ruin and destruction.

The ḥadīth encourages believers to give praise (*ḥamد*) to Allāh Most High for the good (*khayr*) and grace (*fadl*) which He enables them to achieve, and for that which is a blessing for the community (*Ummah*) in general.

It is recommended (*mustahabb*) to be optimistic about good news and tokens of happiness.

٢٥١ - وعن أنس ﷺ قال: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ يَأْكُلُ الْأَكْلَةَ، فَيَحْمَدُهُ عَلَيْهَا، وَيَشْرَبُ الشَّرْبَةَ، فَيَحْمَدُهُ عَلَيْهَا.

It is narrated from Anas ﷺ who said:

‘The Messenger of Allāh ﷺ said, “Allāh is pleased with the slave who eats something and then praises Him for it, and who drinks something and then praises Him for it.”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth gives an indication of the virtue of praising (*ḥamد*) Allāh Most High and the great reward for it. It encourages praising Allāh Most

High for everything, whether it is something small or something great. It is also an indication of Allāh Almighty's Grace (*Fadl*) and the extent of His Mercy (*Rahmah*).

LESSON 38

درس في أذكار وأدعية نبوية تقال في الصباح والمساء

ON REMEMBRANCES (ADHKĀR) AND SUPPLICATIONS (AD'IYYAH) SAID IN THE MORNING AND IN THE EVENING

The Most High says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا - وَسِّحُوهُ بُكْرَةً وَأَصِيلًا﴾

O you who believe! Remember Allāh with much remembrance; and glorify Him in the morning and in the evening. (33:41–42)

The Most High also says:

﴿وَادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالآصَالِ وَلَا تَكُنْ مِنَ الْغَافِلِينَ﴾

And remember your Lord within yourself, humbly and with fear and without speaking aloud, in the mornings and in the afternoons; and be not of those who are heedless. (7:205)

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا﴾

And glorify the praises of your Lord before the rising of the sun, and before its setting. (20:130)

﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالإِبَكَارِ﴾

And glorify the praises of your Lord in the evening and in the morning. (40:55)

﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالآصَالِ - رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا يَبْعَثُ عَنْ ذِكْرِ اللَّهِ﴾

In houses which Allāh has permitted to be raised so that His Name should be remembered in them, there glorify Him in the mornings and in the evenings men whom neither trade nor business diverts from the remembrance of Allāh. (24:36–37)

٢٥٢ - وعن أبي هريرة رض قال: قال رسول الله صل: مَنْ قَالَ حِينَ يُصْبِحُ وَحِينَ يُمْسِي: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، مِئَةً مَرَّةً، لَمْ يَأْتِ أَحَدٌ يَوْمَ الْقِيَامَةِ بِأَفْضَلِ مِمَّا جَاءَ بِهِ، إِلَّا أَحَدٌ قَالَ مِثْلَ مَا قَالَ أَوْ زَادَ.

It is narrated from Abū Hurayrah رض who said:

‘The Messenger of Allāh صل said, “Whoever says in the morning and in the evening: ‘Glory be to Allāh, and praise,’ one hundred times, no one will bring on the Day of Resurrection (*Yawm al-Qiyāmah*) anything better than what he brings, except someone who said the same as he said, or more.”’ [Muslim]

Wisdom of the ḥadīth

Allāh Most High loves to be remembered abundantly with this remembrance (*dhikr*), and there is no limit to how much one should say it.

The wisdom of remembering Allāh Most High in the morning and the evening specifically, is so that the day begins and ends with an act of worship and obedience. This acts as expiation for the remainder of the day.

[Say: *Subḥāna'llāh wa bi-hamdihi* (One hundred times).]

٢٥٣ - وعن أبي هريرة أيضًا قال: جاءَ رجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ مَا لَقِيْتُ مِنْ عَقْرَبٍ لَدَغَتِنِي الْبَارِحَةُ! قَالَ: أَمَا لَوْ قُلْتَ حِينَ أَمْسَيْتَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ: لَمْ تَضْرَكْ.

It is also narrated from Abū Hurayrah ﷺ who said:

‘A man came to the Prophet ﷺ and said, “O Messenger of Allāh, what I suffered from a scorpion which stung me yesterday!” He ﷺ said, “Had you said in the evening: ‘I seek refuge in Allāh from the evil of what He has created,’ it would not have harmed you.”’ [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to seek refuge in Allāh from everything harmful. Allāh protects whoever seeks refuge in Him.

[Say: *A'ūdhu bikalimāti'llāhi't-tāmmāti min sharri mā khalaq.*]

٢٥٤ - وعن ابن مسعود ﷺ قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا أَمْسَى قَالَ: أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ، وَالْحَمْدُ لِلَّهِ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ. قَالَ الرَّاوِي: أَرَاهُ قَالَ فِيهِنَّ: لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبُّ أَسْأَلُكَ خَيْرَ مَا فِي هَذِهِ الْلَّيْلَةِ وَخَيْرَ مَا بَعْدَهَا، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِي هَذِهِ الْلَّيْلَةِ وَشَرِّ مَا بَعْدَهَا. رَبُّ أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَسُوءِ الْكِبَرِ؛ أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ، وَعَذَابِ الْقَبْرِ، وَإِذَا أَصْبَحَ قَالَ ذَلِكَ أَيْضًا: أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ.

It is narrated from Ibn Mas'ūd ﷺ who said:

‘In the evening, the Prophet of Allāh ﷺ used to say, “We have reached the evening, and all Dominion (*Mulk*) belongs to Allāh in the evening, and all praise (*ḥamd*) belongs to Allāh [in the evening]. There is no god except Allāh alone, without partner.”’

The narrator says: ‘It is believed that he ﷺ said with this: “All

Dominion belongs to Him and all praise belongs to Him, and He is Powerful (*Qadir*) over everything. Lord, I ask you for the good (*khayr*) of whatever is in this night, and the good of whatever comes after it; and I seek refuge with You from the evil (*sharr*) of whatever is in this night, and the evil of whatever comes after it. Lord, I seek refuge with You from laziness (*kasl*) and the evil of pride (*kibar*). I seek refuge with You from punishment in the Fire (*Nār*) and punishment in the grave (*qabr*).” In the morning, he also said this: “We have reached the morning, and Dominion belongs to Allah in the morning.” [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to say this remembrance (*dhikr*) diligently, every morning and evening, before sleeping and on waking. This is to ensure that one remains constantly aware of the Presence (*Hadrah*) of his Lord, asking Him for protection, guidance, salvation and security from the evil of everything harmful in this world (*dunyā*) and the Hereafter (*Ākhirah*), professing His Lordship (*Rubūbiyyah*) and acknowledging His Divinity (*Ulūhiyyah*).

[Say (in the evening:) *Amsaynā wa amsā'l-Mulku lillāh, wa'l-ḥamdu lillāh, wa Huwa 'alā kulli shay'in Qadīr. Rabbi as'aluka khayra mā fī hādhihi'l-laylā wa khayra mā ba'dahā; wa a'ūdhu bika min sharri mā fī hādhihi'l-laylā wa sharri mā ba'dahā. Rabbi a'ūdhu bika min al-kasali wa sū'i'l-kibar, wa a'ūdhu bika min 'adhābin fi'n-nāri wa 'adhābin fi'l-qabr.*

(In the morning:) *Aṣbahnā wa aṣbaha'l-Mulku lillāh.]*

LESSON 39

درس في أذكار وأدعية نبوية تقال عند النوم

ON PROPHETIC REMEMBRANCES (ADHKĀR) AND SUPPLICATIONS (AD'IYYAH) SAID WHEN GOING TO SLEEP

٢٥٥ - وعن حذيفة، وأبي ذر أنَّ رَسُولَ اللَّهِ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ، قَالَ:
بِاسْمِكَ اللَّهُمَّ أَحْيِنَا وَأَمُوتُ.

It is narrated from Ḥudhayfah and Abū Dharr that when the Messenger of Allāh retired to his bed, he would say:

“In Your Name, O Allāh, I live and die.” [Bukhārī]

Wisdom of the hadith

It is recommended (*mustahabb*) for a Muslim to say these words before going to sleep, following the example of the Messenger of Allāh . This is because he should be prepared for death (*mawt*) in every circumstance.

[Say: *Bismika'llāhumma ahyā wa amūt.*]

٢٥٦ - وعن علیٰ أنَّ رَسُولَ اللَّهِ قَالَ لَهُ وَلِفَاطِمَةَ : إِذَا أَوَيْتُمَا إِلَى فِرَاشِكُمَا -أَوْ إِذَا أَخْذُتُمَا مَصَاحِعَكُمَا- فَكَبِرَا ثَلَاثًا وَثَلَاثِينَ، وَسَبِّحَا ثَلَاثًا وَثَلَاثِينَ، وَاحْمِدَا ثَلَاثًا وَثَلَاثِينَ. وَفِي رَوَايَةٍ: التَّكْبِيرُ أَرْبِعًا وَثَلَاثِينَ.

It is narrated from ‘Alī that the Messenger of Allāh said to him and to Fāṭimah :

“When you retire to your bed”—or: “when you take yourselves to bed”—“magnify Allāh thirty three times, glorify Allāh thirty

three times and praise Him thirty three times.”

In one narration: “magnify Allāh thirty four times.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is encouraged to remember Allāh Most High in this manner and to always do so before sleeping and when lying down.

[Say: *Allāhu Akbar* (thirty three or thirty four times)]

Subḥāna’llāh (thirty three times)

Al-hamd lillāh (thirty three times).]

٢٥٧ - وعن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلَيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ فَإِنَّهُ لَا يَدْرِي مَا خَلَفَهُ عَلَيْهِ، ثُمَّ يَقُولُ: بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ، إِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا، وَإِنْ أَرْسَلْتَهَا، فَاخْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.

It is narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وسلم said, “When one of you retires to bed, he should dust off his bed with the inside of his robe; for he does not know what was on it after him. Then he should say, ‘By Your name, my Lord, I have lain on my side, and by You I raise it up. If You keep my soul, have mercy on it; and if You release it, then protect it in the way You protect Your righteous slaves.’”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to dust down one’s bed before getting into it, in order to clean it from any dust, dirt, or harmful insects which have fallen upon it.

The ḥadīth encourages supplicating in the manner transmitted here, because it involves entrusting one’s affairs completely to Allāh. In this

way, the believer attains peace and tranquillity of mind and soul, from whatever has been pre-ordained for him.

[Say: *Bismika'llāhumma wadā'tu janbī, wa bika arfa'uhu. In amsakta nafsi fa'rhamhā; wa in arsaltahā fa'hifazhā bimā taha'fazu bihi 'ibādaka's-sālihīn.*]

٢٥٨ - وعن عائشة ﷺ أنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّهُ، ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا: قُلْ هُوَ اللَّهُ أَحَدٌ، وَقُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ ثُمَّ مَسَحَ بِهِمَا مَا اسْتُطَاعَ مِنْ جَسَدِهِ، يَبْدُأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ، وَمَا أَقْبَلَ مِنْ جَسَدِهِ، يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ.

It is narrated from ‘Ā’ishah ﷺ that when the Messenger of Allāh ﷺ retired to his bed each night, he would join his palms, then spit¹ into them, and recite into them:

“Say: ‘He is Allāh, One’ (*Qul Huwa’llāhu Ahad*) [i.e. *Sūrat al-Ikhlas*], Say: ‘I seek refuge with the Lord of Daybreak’ (*Qul a‘ūdhu bi-Rabbi'l-Falaq*) [i.e. *Sūrat al-Falaq*] and: Say: ‘I seek refuge with the Lord of People’ (*Qul a‘ūdhu bi-Rabbi'n-Nās*) [i.e. *Sūrat an-Nās*].”

Then he would wipe as much of his body as he could with them, beginning with his head and face and then the rest of his body. He would do that three times. [Bukhārī and Muslim]

Wisdom of the ḥadīth

The Prophet ﷺ teaches us through words and actions in this ḥadīth what to say and do if we are intending to go to sleep. There is no doubt that these words and actions comprise complete refuge in Allāh Most High and salvation from all harm.

[Say (three times): *Qul Huwa’llāhu Ahad* [i.e. *Sūrat al-Ikhlas*]; *Qul a‘ūdhu bi-Rabbi'l-Falaq* [i.e. *Sūrat al-Falaq*]; (*Qul a‘ūdhu bi-Rabbi'n-Nās*) [i.e. *Sūrat an-Nās*]]

٢٥٩ - وعن البراء بن عازب ﷺ قال: قال رسول الله ﷺ: إِذَا أَتَيْتَ مَضْجِعَكَ فَنَوَّضًا وَضُوءَكَ لِلصَّلَاةِ، ثُمَّ اضْطَرَجْتُ عَلَى شِقْكَ الْأَيْمَنِ، وَقُلْ: اللَّهُمَّ أَسْلَمْتُ نَفْسِي إِلَيْكَ، وَوَجَهْتُ وَجْهِي إِلَيْكَ، وَفَوَضْتُ أَمْرِي إِلَيْكَ، وَالْجَاهُ ظَهَرَ إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ، لَا مَلْجَأً وَلَا مَنْجَأً إِلَّا إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أُنْزِلَتْ، وَبِنَيْكَ الَّذِي أُرْسَلْتَ، فَإِنْ مِتَّ مِتَّ عَلَى الْفِطْرَةِ، وَاجْعَلْهُنَّ آخِرَ مَا تَقُولُ.

It is narrated from Barā' ibn Āzib ﷺ who said:

'The Messenger of Allāh ﷺ said to me, "When you go to your bed, perform ablution (*wudū'*) as you do for the prayer (*ṣalāh*) and then lie down on your right side and say, 'O Allāh, I have surrendered my soul to You; I have turned my face to You; I have entrusted my affair to You; and I have resorted to You for refuge, out of desire for You and fear of You. There is no resort nor sanctuary from You, except with You. I have believed in Your Book which You sent down and Your Prophet whom You sent.' Then if you die, you will die upon innate faith (*fitrah*). Make them the last things that you say.'" [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to go to sleep in a state of ritual purity (*tahārah*) and to perform this supplication (*du'a'*), which is a manifestation of sincere servitude and submission to Allāh Most High.

[Say: *Allāhumma, aslamtu nafsi ilayk; wa wajahtu wajhi ilayk; wa fawwaḍtu amri ilayk; wa alja'tu zahrī ilayk; raghbatan wa rahbatan ilayk. Lā malja'a wa lā manjā minka, illā ilayk. Āmantu bi-kitābika'lladhi anzalta; wa bi-nabiyyika'lladhi arsalte.*]

٢٦٠ - وعن أنس ﷺ أنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَا وَآوَانَا، فَكُمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤْوِيَ.

It is narrated from Anas  that when the Prophet  retired to his bed he would say:

“Praise be to Allāh Who has fed us and given us to drink, provided for us sufficiently and given us shelter. How many people there are for whom no one provides sufficiently, nor gives shelter!”² [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to perform this supplication (*du‘ā’*) before going to sleep. It lists the blessings which Allāh has bestowed upon His slave and considers those who, according to worldly perception, Allāh has made less fortunate. This helps him to appreciate the bounty of what he has been given, and to increase in thanking Allāh.

Allāh is the Sufficient Provider (*al-Kāfi*) and the Shelterer (*al-Mu’wi*), praise be to Him; for He sustains all people with sufficient provision (*rizq*) and facilitates a shelter for them.

[Say: *Al-ḥamd lillāhi lladhi at‘amanā wa saqānā, wa kafānā, wa āwānā. Fa-kam miman lā kāfiya lahu wa lā mu’wi.*]

¹ That is, spit lightly.

² The meaning of ‘given us refuge’ (*āwānā*) is: a shelter and a place to live. The Shelterer (*al-Mu’wi*) is Allāh, Who provides shelter for the creation. The intended meaning of the Prophet’s words: “How many people there are for whom no one provides sufficiently, nor gives shelter!” is that no one shows them mercy or compassion.

LESSON 40

درس في فضل صيغ وأذكار نبوية ليس لها وقت مخصوص

ON THE VIRTUE OF PROPHETIC FORMULATIONS AND REMEMBRANCES (*ADHKĀR*) TO BE SAID AT ANY TIME

٢٦١ - وعن أبي هريرة رض قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَانْ أَقُولَ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ.

It is narrated from Abū Hurayrah رض who said:

‘The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Saying, ‘Glory be to Allāh; all praise belongs to Allāh; there is no god but Allāh; Allāh is Greatest,’ is dearer to me than everything the sun rises on.”
[Muslim]

Wisdom of the hadīth

This is an encouragement to remember Allāh Most High by exalting, praising and magnifying Him, and declaring His Oneness (*Tawhīd*) and Greatness. These remembrances (*adhkār*) are better than this world (*dunyā*), since they are actions of the Hereafter (*Ākhirah*). They are the good and abiding works and their reward is everlasting and unceasing, whereas this worldly life is destined to end and will eventually cease. The Most High said:

﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ﴾

Whatever you have will be exhausted, and what is with Allāh will remain. (16:96)

[Say: *Subḥāna'llāh; wa'l-hamdu li'llāh; wa lā illāha illa'llāh; wa'llāhu Akbar.*.]

[The commentary on this ḥadīth also applies to ḥadīth (262).]

٢٦٢ - وعن أبي هريرة ﷺ قال: قال رسول الله ﷺ: كَلِمَتَانِ حَقِيقَتَانِ عَلَى اللُّسَانِ، ثَقِيلَتَانِ فِي الْمِيرَانِ، حَبِيبَتَانِ إِلَى الرَّحْمَانِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَ اللَّهِ الْعَظِيمِ.

It is also narrated from Abū Hurayrah ﷺ who said:

'The Messenger of Allāh ﷺ said, "Two words are light on the tongue, heavy in the balance, beloved to the Merciful (*ar-Rahmān*): 'Glory be to Allāh, and praise Him; glory be to Allāh, the Magnificent (*al-'Azīm*).'" [Bukhārī and Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (262) also applies to this ḥadīth.]

The meaning of 'light on the tongue' (*khafifatān 'alā'l-lisān*) is that these two phrases are easy to say. Ṭibī said: 'Lightness, here, is a metaphor for easiness. The easy flow of the words upon the tongue is compared to something which feels light to carry.'

As for the meaning of 'heavy in the balance' (*thaqīlatān 'alā'l-mizān*), some scholars have said that this refers to the actual heaviness of these two phrases; because deeds, when placed upon the scales [after resurrection], will take on form and become objects with a measurable weight. Other scholars have said that the pages on which the deeds are recorded will be weighed.

[Say: *Subḥāna'llāh wa bi-hamdih; subḥāna'llāhi'l-'Azīm.*]

٢٦٣ - وعن أبي أنيوب الأنصاريّ ﷺ عن النبي ﷺ، قال: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، عَشْرَ مَرَاتٍ، كَانَ كَمَنْ أَعْتَقَ أَرْبَعَةَ أَنْفُسٍ مِّنْ وَلَدٍ إِسْمَاعِيلَ.

It is narrated from Abū Ayūb al-Anṣārī  from the Prophet  that he said:

“Whoever says, ‘There is no god but Allāh alone, with no partner; His is the Dominion (*Mulk*) and His is the praise (*hamd*); and He is Powerful (*Qadīr*) over everything,’ ten times, he is like someone who has set free four slaves of the descendants of Ismā‘īl.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the great reward for this remembrance (*dhikr*) in raising the ranks and expiating the sins of those who say it, as well as protecting them from the tempting of Satan (*Shayṭān*). This is because it encompasses veneration, exaltation and praise of Allāh in various fitting ways.

When a Muslim dedicates himself to constantly repeating such remembrances, which have been transmitted from the Messenger of Allāh , they maintain a constant connection between him and Allāh Most High and divert him from the evil whisperings of *Shayṭān* and from speaking excessively.

Scholars have said that the sins which are expiated by this *dhikr* are minor sins. As for major sins, these require repentance (*tawbah*) in order to be pardoned.

[Say (ten times): *Lā illāha illa'llāh, Wahdahu, lā sharīka lah; lahu'l-Mulk; wa lahu'l-hamd; wa Huwa 'alā kulli shay'in Qadīr.*]

[The commentary on this ḥadīth also applies to ḥadīth (264).]

٢٦٤ - وعن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللَّهِ قَالَ: مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، فِي يَوْمٍ مِئَةَ مَرَّةٍ كَانَتْ لَهُ عَدْلَ عَشْرِ رِقَابٍ وَكُتُبَتْ لَهُ مِئَةُ حَسَنَةٍ، وَمُحْيَتْ عَنْهُ مِئَةُ سَيِّئَةٍ، وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمْسِي، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا رَجُلٌ عَمِيلٌ أَكْثَرَ مِنْهُ.

٢٦٥ - وَقَالَ: مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، فِي يَوْمٍ مِئَةَ مَرَّةٍ، حُطِّتْ خَطَايَاهُ، وَإِنْ كَانَتْ مِثْلُ زَبَدِ الْبَحْرِ.

It is narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh صلوات الله عليه وسلم said:

“Whoever says, ‘There is no god but Allāh alone, without partner; His is the Dominion (*Mulk*) and His is the praise (*hamd*); and He is Powerful (*Qadīr*) over everything,’ one hundred times a day, has the equal of [freeing] ten slaves; and a hundred good deeds are written for him and a hundred bad deeds are effaced from him; and he has protection from Satan (*Shayṭān*) on that day until evening. No one will bring anything better than what he has brought, except a man who does [it] more than him.”

He رضي الله عنه also said, “Anyone who says, ‘Glory be to Allah and praise Him’ one hundred times a day, his sins will diminish, even if they are like the froth of the sea.” [Bukhārī and Muslim]

Wisdom of the hadīth

The meaning of ‘has the equal of [freeing] ten slaves’ (*lahu ‘adla ‘ashri riqāb*) is that a person who performs these remembrances (*adhkār*) as transmitted will have the same reward as someone who frees ten slaves. Someone who ‘does [it] more than him’ (*‘amila akthara minhu*) refers to someone who says it more than one hundred times a day.

[The commentary on ḥadīth (263) also applies to this ḥadīth.]

[Say (one hundred times): *Lā illāha illa'llāh, Waḥdahu, lā sharīka lah; lahu'l-Mulk; wa lahu'l-ḥamd; wa Huwa 'alā kulli shay'in Qadīr.*

And: *Subḥāna'llāh wa bi-ḥamdihi.*]

٢٦٦ - وعن أبي موسى رضي الله عنه قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا أَدْلُكَ عَلَى كَنْزٍ مِّنْ كُنُوزِ
الجَنَّةِ؟ فَقُلْتَ: بَلِي يَا رَسُولَ اللَّهِ، قَالَ: لَا حُوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

It is narrated from Abū Mūsā رضي الله عنه who said that the Messenger of Allāh صلوات الله عليه وسلم said:

“Shall I direct you to one of the treasures of Paradise (*Jannah*)?”

I said, “Yes, O Messenger of Allāh.” He said: “There is no power or strength, except by Allāh.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to say abundantly: *Lā ḥawla wa lā quwwata illā bi'llāh.* This signifies surrendering and entrusting one's affair to Allāh, and recognises that the slave has no control over his affairs and no way of repelling evil (*sharr*) or attracting good (*khayr*), except by the Will (*Irādah*) of Allāh Most High.

[Say: *Lā ḥawla wa lā quwwata illā bi'llāh.*]

٢٦٧ - وعن أبي مالك الأشعري رضي الله عنه قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الطُّهُورُ شَطْرُ
الإِيمانِ، وَالحَمْدُ لِلَّهِ تَمَلاً الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالحَمْدُ لِلَّهِ تَمَلاًنَ - أَوْ تَمَلاً - مَا
بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ.

It is narrated from Abū Mālik al-Ash'arī رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وسلم said, “Purity (*tuhūr*) is half of faith (*īmān*); ‘Praise be to Allāh’ (*Subḥāna'llāh*) fills the scales (*mīzān*); and ‘Glory be to Allāh and praise be to Allāh’ (*Subḥāna'llāh wa'l-*

ḥamdu li'llāh) fill—or fills—up the space between the heavens and the Earth.”” [Muslim]

Wisdom of the ḥadīth

Regarding the phrase: ‘half of faith’ (*shatr al-īmān*), some scholars have said that this means ‘half of prayer’ (*ṣalāh*), since ‘īmān’ can be used to refer to *ṣalāh*. The Most High says:

﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾

And Allāh would never cause your faith (īmān) to be lost. (2:143)

Here, ‘faith’ refers to prayers [i.e. which were offered before the direction of prayer (*qiblah*) was changed]. However, other scholars have said that the intended meaning of ‘īmān’ in the context of this ḥadīth is ‘faith’ in the common understanding of the Shari‘ah; that is, truly believing in that which the Prophet ﷺ brought. That purity (*tuhūr*) is half of faith means that it is the most important aspect of it. This reflects the words of the Messenger ﷺ: “Hajj is ‘Arafah”; that is, standing upon Mount ‘Arafah is the most important of the pillars of Hajj.

The ḥadīth encourages purity, both physical and spiritual, and indicates the great reward for performing the remembrances (*adhkār*) transmitted. This reward is such that if the words of these *adhkār* assumed a form, they would fill the balance (*mīzān*) and all that is between the heavens and the Earth. This demonstrates the vastness of the Grace (*Fadl*) of Allāh, glory be to Him, and His great Mercy (*Rahmah*).

[Say: *Al-ḥamdu li'llāh* and: *Subḥāna'llāh wa'l-ḥamdu li'llāh*.

٢٦٨ - وعن ابن عباس ﷺ أنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: لَا إِلَهَ إِلَّا اللَّهُ
الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ،
وَرَبُّ الْأَرْضِ، وَرَبُّ الْعَرْشِ الْكَرِيمِ.

It is narrated from Ibn ‘Abbās ﷺ that the Messenger of Allāh ﷺ used to say, when in distress:

“There is no god but Allāh, the Magnificent (*al-‘Azīm*), the Forbearing (*al-Halīm*). There is no god but Allāh, Lord of the Magnificent Throne (*‘Arsh*). There is no god but Allāh, Lord of the heavens and Lord of the Earth and Lord of the Noble Throne.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that the remedy for afflictions and calamities is belief in the Oneness (*Tawḥīd*) of Allāh Almighty. Having undertaken the necessary measures, one should pay no heed to anyone besides Allāh, but should perform abundant supplication (*du‘ā’*) and remembrance (*dhikr*) of Allāh, glory be to Him.

[Say: *Lā illāha illa’llāhu’l-‘Azīmu’l-Halīm. Lā illāha illa’llāhu, Rabbu’l-‘Arshi’l-‘Azīm. Lā illāha illa’llāhu, Rabbu’s-Samāwāti wa Rabbu’l-Ardi, wa Rabbu’l-‘Arshi’l-Karīm.*.]

LESSON 41

درس في الرؤيا وأذكارها

ON DREAMS AND THEIR REMEMBRANCES (ADHKĀR)

٢٦٩ - وعن أبي هريرة رضي الله عنه قال: سمعتُ رسول الله صلوات الله عليه وآله وسلامه يقول: لَمْ يَبْقَ مِنَ النُّبُوَّةِ إِلَّا
الْمَبَشِّرَاتِ، قَالُوا: وَمَا الْمَبَشِّرَاتُ؟ قَالَ: الرُّؤْيَا الصَّالِحةُ.

It is narrated from Abū Hurayrah رضي الله عنه who said:

'I heard the Messenger of Allāh صلوات الله عليه وآله وسلامه say, "Nothing remains of prophethood (*nubūwwah*) except premonitions (*mubashshirāt*)."
They said, "What are premonitions?" He said, "True dreams (*ru'yā*)."' [Bukhārī]

Wisdom of the ḥadīth

This indicates that some dreams (*ru'yā*) are true and the means by which Allāh affords the believer an insight into something good (*khayr*) or evil (*sharr*) which will occur. The ḥadīth mentions positive premonitions (*mubashshirāt*) because these are more common, or because they are distinct from negative presentiments (*mundhirāt*).

٢٧٠ - وعن أبي هريرة رضي الله عنه أيضًا أنَّ النَّبِيَّ صلوات الله عليه وآله وسلامه قال: إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكُنْ رُؤْيَا^١
الْمُؤْمِنِ تَكْذِبُ، وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةِ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ.
وفي رواية: أَصْدَقُكُمْ رُؤْيَا، أَصْدَقُكُمْ حَدِيثًا.

It is also narrated from Abū Hurayrah رضي الله عنه that the Prophet صلوات الله عليه وآله وسلامه said:

“When the Time (*Zamān*) draws near, a believer’s dreams (*ru’yā*) will hardly ever lie; and the dream of the believer is a forty-sixth part of prophethood (*nubūwwah*).” [Bukhārī and Muslim]

In one narration: “The most truthful of you in dreams is the most truthful of you in speech.”

Wisdom of the ḥadīth

The ḥadīth indicates that Allāh befriends and comforts the believer through the truths which He shows him. This will occur as the end of time approaches. The truth of a dream will increase relative to the truth spoken by the dreamer.

Muhallab said: ‘The dreams of the prophets (*anbiyā’*) are true, and the dreams of the believers are mostly true. This is due to the fact that Satan (*Shayṭān*) cannot access their hearts. [On the other hand,] the dreams of sinners and unbelievers (*kāfirūn*) are mostly lies, because Satan controls their souls. True dreams are a part of prophethood, since they are considered a communication from Allāh to some of the believers during sleep.

٢٧١ - وعن أبي هريرة رضي الله عنه أيضاً قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ رَأَى فِي الْمَنَامِ فَسَيِّرْ أَنِي فِي الْيَقَظَةِ - أَوْ كَانَمَا رَأَى فِي الْيَقَظَةِ - لَا يَتَمَثَّلُ الشَّيْطَانُ بِي .

It is also narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Whoever sees me whilst asleep will see me whilst awake”—or: “it is as if he had seen me whilst awake. Satan (*Shayṭān*) cannot take my form.”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth informs us that anyone who sees the Prophet صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ whilst asleep will see him whilst awake on the Day of Resurrection (*Yawm al-*

Qiyāmah), which is joyous news for the person whose dream it is. Alternatively, it is as if he had seen the Prophet ﷺ whilst awake, which is joyous news indicating the honour which has been shown to the dreamer. No one sees the Messenger of Allāh whilst asleep except those in whose hearts there is love for him and who adhere to his guidance.

Seeing the Messenger ﷺ whilst asleep is a reality, not like the confusion of some dreams. Satan (*Shaytān*) cannot appear to a person in the form of the Prophet ﷺ. This, correctly speaking, is something unique to him.

٢٧٢ - وعن أبي سعيد الخدري رضي الله عنه أنَّه سمعَ النبيَّ ص يقول: إِذَا رَأَى أَحَدُكُمْ رُؤْيَا يُحِبُّهَا، فَإِنَّمَا هِيَ مِنَ اللَّهِ تَعَالَى، فَلْيَحْمِدِ اللَّهَ عَلَيْهَا، وَلْيُحَدِّثْ بِهَا - وفي رواية: فَلَا يُحَدِّثْ بِهَا إِلَّا مَنْ يُحِبُّ - وَإِذَا رَأَى غَيْرُ ذَلِكَ مِمَّا يَكْرُهُ، فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ، فَلْيُسْتَعِدْ مِنْ شَرِّهَا، وَلَا يَذْكُرْهَا لَا حَدِّ؛ فَإِنَّهَا لَا تَضُرُّهُ.

It is narrated from Abū Sa‘īd al-Khudrī رضي الله عنه that he heard the Prophet ﷺ say:

“When one of you has a dream he likes, it is from Allāh Most High; so he should praise Allāh for it, and he should speak about it.”

In one narration: “He should only speak of it to someone he loves. If he sees something else, which he dislikes, then it is from Satan (*Shaytān*); so he should seek refuge from its evil, and not mention it to anyone. It will not harm him.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that when a person has a good dream, he should attribute it to Allāh Most High and praise Allāh Most High that he has seen something which has pleased him. There is no harm in him

speaking of it, since it is a cause for optimism, which is something desirable.

On the other hand, when he has a bad dream, he should attribute it to Satan (*Shayṭān*), because it is probably from his evil whisperings (*waswās*). He should not speak of it, since it will cause pessimism, which is prohibited. Rather, he should seek refuge in Allāh and depend on Him, for it will cause him no harm.

٢٧٣ - وعن أبي قتادة رضي الله عنه قال: قال النبي ﷺ: الرُّؤْيَا الصَّالِحةُ، وفي رواية: الرُّؤْيَا الحَسَنَةُ، مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَمَنْ رَأَى شَيْئًا يَكْرِهُهُ فَلْيَنْفُتْ عَنْ شِمَالِهِ ثَلَاثًا، وَلْيَتَعَوَّذْ مِنَ الشَّيْطَانِ؛ فَإِنَّهَا لَا تَضُرُّهُ.

It is narrated from Abū Qatādah رضي الله عنه who said:

‘The Prophet ﷺ said, “The true dream (*ru’yah*)”—and in one narration: “the good dream”—“is from Allāh; and the [unreal] dream (*hulm*) is from Satan (*Shayṭān*). Whoever sees something he dislikes should spit¹ to his left three times and seek refuge from Satan. It will not harm him.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to spit to one’s left and to seek refuge from Satan (*Shayṭān*) on seeing an evil dream. This is to expel Satan, to show him disdain and to refrain from paying attention to whatever he suggests to the person. He is not capable of harming anyone by means of his evil whisperings to them, except by Allāh’s Permission.

٢٧٤ - وعن جابر رضي الله عنه عن رسول الله ﷺ، قال: إِذَا رَأَى أَحَدُكُمُ الرُّؤْيَا يَكْرِهُهَا، فَلْيَنْصُقْ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيَسْتَعِدْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلَاثًا، وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ.

It is narrated from Jābir رضي الله عنه from the Messenger of Allāh رضي الله عنه who said:

“When one of you has a dream he dislikes, he should spit to his left three times, seek refuge from Satan (*Shayṭān*) three times and turn over onto his other side.” [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) [on seeing an evil dream] for a person to turn over onto the side which he was not sleeping on at the time of the dream, optimistic that his state will change from having a bad dream to having a good one. He should only spit over his left side, out of awareness that this is the direction of Satan (*Shayṭān*).

٢٧٥ - وعن واثلة بن الأسعق ﷺ قال: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ أَعْظَمِ الْفَرَىٰ أَنْ يَدْعُ الْرَّجُلُ إِلَىٰ غَيْرِ أَبِيهِ، أَوْ يُرِي عَيْنَهُ مَا لَمْ تَرَ، أَوْ يَقُولَ عَلَىٰ رَسُولِ اللَّهِ ﷺ مَا لَمْ يَقُلْ.

It is narrated from Wāthilah ibn al-Asqa^c who said:

‘The Messenger of Allāh ﷺ said, “One of the greatest untruths is that a man claims descent from other than his father, or pretends to have seen something he did not see,² or attributes to the Messenger of Allāh ﷺ something which he did not say.”’

[Bukhārī]

Wisdom of the ḥadīth

The ḥadīth indicates that claiming descent from other than one’s father is a major sin. This is because it spoils genealogy, and introduces to the family that which is not from it. As a consequence, the Shari‘ah contains many precautionary measures against this.

Likewise, lying about what one has seen in a dream is a major sin. This is because it constitutes lying about Allāh, by claiming that He has shown someone what He has not shown them. This is different to lying about something seen whilst awake, since this is lying about the creation.

While this is unlawful (*harām*), it is nevertheless a lesser sin than lying about Allāh.

Lying about the Messenger of Allāh  is also a major sin, because of the consequences in terms of misleading people in religion (*dīn*).

1 Spitting (*nafth*) means: spitting lightly.

2 Ibn Ḥajar said: ‘That is, he claims to have seen something whilst asleep [i.e. in a dream] which he did not see’ (*Fath al-Bārī*, 6:662, following ḥadīth (3511)).

LESSON 42

درس في فضل الاجتماع على ذكر الله ﷺ

ON THE VIRTUE OF GATHERING FOR THE REMEMBRANCE (DHIKR) OF ALLĀH ALMIGHTY

The Most High says:

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاءِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾

And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Countenance (18:28)

٢٧٦ - وعن أبي هريرة  قال: قال رسول الله ﷺ: إِنَّ اللَّهَ تَعَالَى مَلائِكَةً يَطْوُفُونَ فِي الْطُّرُقِ يَأْتِمُسُونَ أَهْلَ الذِّكْرِ، فَإِذَا وَجَدُوا قَوْمًا يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ تَنَادَوْا: هَلْمُوا إِلَى حَاجَتِكُمْ، فَيُحْفَوْنَهُمْ بِأَجْنَاحِهِمْ إِلَى السَّمَاءِ الدُّنْيَا، فَيَسْأَلُهُمْ رَبُّهُمْ - وَهُوَ أَعْلَمُ -: مَا يَقُولُ عِبَادِي؟ قَالَ: يَقُولُونَ: يُسَبِّحُونَكَ، وَيُكَبِّرُونَكَ، وَيُحَمِّدُونَكَ، وَيُمَجِّدُونَكَ، فَيَقُولُ: هَلْ رَأَوْنِي؟ فَيَقُولُونَ: لَوْ رَأَوْكَ كَانُوا أَشَدَّ لَكَ عِبَادَةً، وَأَشَدَّ لَكَ تَمْجِيدًا، وَأَكْثَرُ لَكَ تَسْبِيحةً. فَيَقُولُ: فَمَاذَا يَسْأَلُونَ؟ قَالَ: يَقُولُونَ: يَسْأَلُونَكَ الْجَنَّةَ. قَالَ: يَقُولُ: وَهُلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ يَا رَبَّ مَا رَأَوْهَا. قَالَ: يَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ أَنَّهُمْ رَأَوْهَا كَانُوا أَشَدَّ عَلَيْهَا حِرْصًا، وَأَشَدَّ لَهَا طَلَبًا، وَأَعْظَمَ فِيهَا رَغْبَةً. قَالَ: فَمَمَّ يَتَعَوَّذُونَ؟ قَالَ: يَقُولُونَ: يَتَعَوَّذُونَ مِنَ النَّارِ؛ قَالَ: فَيَقُولُ: وَهَلْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَا وَاللَّهِ مَا رَأَوْهَا. فَيَقُولُ: فَكَيْفَ لَوْ رَأَوْهَا؟ قَالَ: يَقُولُونَ: لَوْ رَأَوْهَا كَانُوا أَشَدَّ مِنْهَا فِرَارًا، وَأَشَدَّ لَهَا مَخَافَةً. قَالَ: فَيَقُولُ: فَأَشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُمْ، قَالَ: يَقُولُ مَلَكٌ مِنَ الْمَلَائِكَةِ: فِيهِمْ فُلَانٌ لَيْسَ مِنْهُمْ، إِنَّمَا جَاءَ لِحَاجَةٍ، قَالَ: هُمْ الْجُلَسَاءُ لَا يَشْكُونَ بِهِمْ جَلِيسُهُمْ.

It is narrated from Abū Hurayrah  who said:

'The Messenger of Allāh  said, "Allāh Most High has angels (*malā'ikah*) who travel the highways and by-ways seeking out the people of remembrance (*dhikr*). When they find people remembering Allāh Almighty, they call out to one another, 'Come to that which you desire!' Then they encircle them, with their wings stretching up to the lowest heaven. Their Lord—Who knows best—asks them, 'What are My slaves saying?'¹ They say, 'They are glorifying You, proclaiming Your Greatness, praising You, and magnifying You.' He says, 'Have they seen Me?' They say, 'No, by Allāh, they have not seen You.' He says, 'How would it be if they were to see Me?'² They say, 'If they

were to see You, they would worship You even more intensely, exalt You even more vehemently and glorify You even more.' He says, 'What are they asking for?'³ They say, 'They are asking You for Paradise (*Jannah*).' He says, 'Have they seen it?'⁴ They say, 'No, by Allāh, O Lord, they have not seen it.' He says, 'How would it be if they were to see it?'⁵ They say, 'If they were to see it, they would strive for it even more strongly, seek it even more assiduously and have an even greater desire for it.' He says, 'What are they seeking refuge from?'⁶ 'They are seeking refuge from the Fire (*Nār*).' He says, 'Have they seen it?'⁷ They say, 'No, by Allāh, they have not seen it.' He says, 'How would it be if they were to see it?'⁸ They say, 'If they were to see it, they would flee from it even harder and have an even greater fear of it.' He says, 'I testify to you that I have forgiven them.'⁹ One of the angels says, 'Among them is so-and-so who is not one of them. He came to get something he needed.' He says, 'They are such a gathering that none of them will be disappointed.''''

[Bukhārī and Muslim]

Wisdom of the ḥadīth

This is an illustration of the virtue of remembrance (*dhikr*) of Allāh and of those who perform it, and the virtue of gathering for that purpose. *Dhikr* includes prayer (*ṣalāh*), reading the Qur'ān, supplication (*du'ā'*) for what is good in the two abodes [i.e. this world and the Hereafter], seeking knowledge and the like.

The ḥadīth indicates that anyone sitting with those engaged in *dhikr* will be included with them in every honour which their Lord graciously bestows on them, even if this person does not participate with them in the act of remembrance.

The ḥadīth also reveals that a question may be asked by one who has more knowledge of the one being asked than the one being asked.

This is in order to commend the one being asked about and announce his elevated standing.

٢٧٧ - وعن أبي هريرة وأبي سعيد رض قال: قال رسول الله صل: لا يَقْعُدُ قَوْمٌ يَذْكُرُونَ اللَّهَ إِلَّا حَفَّتُهُمُ الْمَلَائِكَةُ وَغَشِّيَّتُهُمُ الرَّحْمَةُ وَنَزَّلْتُ عَلَيْهِمُ السَّكِينَةُ؛ وَذَكَرُهُمُ اللَّهُ فِيمَنْ عِنْدَهُ.

It is narrated from Abū Hurayrah and Abū Sa‘īd رض who said:

‘The Messenger of Allāh صل said, “No people sit remembering Allāh عز without the angels surrounding them, mercy covering them tranquillity descending upon them and Allāh mentioning them to those who are with Him.”’ [Muslim]

Wisdom of the ḥadīth

This is an illustration of the virtue of remembrance (*dhikr*) of Allāh and of the elevated standing of those who perform it with Allāh Most High.

٢٧٨ - وعن أبي سعيد الخدري رض قال: خرج معاوية رض على حلقٍ في المسجدِ، فَقَالَ: مَا أَجْلَسْتُكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ . قَالَ: اللَّهُ مَا أَجْلَسْتُكُمْ إِلَّا ذَاكَ؟ قَالُوا: مَا أَجْلَسْنَا إِلَّا ذَاكَ، قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفُكُمْ تُهْمَةً لَكُمْ، وَمَا كَانَ أَحَدٌ يَمْنَزِّلُنِي مِنْ رَسُولِ اللَّهِ أَقْلَى عَنْهُ حَدِيثًا مِنِّي: إِنَّ رَسُولَ اللَّهِ خَرَجَ عَلَى حَلْقَةٍ مِنْ أَصْحَابِهِ فَقَالَ: مَا أَجْلَسْتُكُمْ؟ قَالُوا: جَلَسْنَا نَذْكُرُ اللَّهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِلإِسْلَامِ؛ وَمَنْ يَهُ عَلَيْنَا. قَالَ: اللَّهُ مَا أَجْلَسْتُكُمْ إِلَّا ذَاكَ؟ قَالُوا: وَاللَّهِ مَا أَجْلَسْنَا إِلَّا ذَاكَ . قَالَ: أَمَا إِنِّي لَمْ أَسْتَحْلِفُكُمْ تُهْمَةً لَكُمْ، وَلَكِنَّهُ أَتَانِي جِبْرِيلٌ فَأَخْبَرَنِي أَنَّ اللَّهَ يُبَاهِي بِكُمُ الْمَلَائِكَةَ.

It is narrated from Abū Sa‘īd رض who said:

‘Mu‘āwiyah رض went out to a circle (*halaqah*) in the mosque (*masjid*) and said, “What has caused you to sit here?” They said, “We have sat down to remember Allāh.” He said, “By Allāh, is it

only that which has made you sit?" They said, "We have sat down for that reason alone." He said, "I did not make you swear out of any suspicion of you. No one who had a similar position to mine with respect to the Messenger of Allāh ﷺ has related less ḥadīth than I have. The Messenger of Allāh ﷺ went out to a circle of his Companions and said, "What has caused you to sit here?" They said, "We have sat down to remember Allāh and praise Him, for He has guided us to Islām and blessed us through it." He ﷺ said, "By Allāh, is it only that which has made you sit?" They said, "By Allāh, we have sat for that reason alone." He said, "I did not make you swear out of any suspicion of you; but Jibrīl came to me and informed me that Allāh is boasting about you to the angels (*malā'ikah*).""¹ [Muslim]

Wisdom of the ḥadīth

This is an illustration of the virtue of gatherings for remembrance (*dhikr*) of Allāh and the honour in which Allāh Most High holds those who remember Him.

¹ The text of The ḥadīth has here: 'He ﷺ said,' which has been omitted for the sake of continuity.

² See previous footnote.

³ See previous footnote.

⁴ See previous footnote.

⁵ See previous footnote.

⁶ See previous footnote.

⁷ See previous footnote.

⁸ See previous footnote.

⁹ See previous footnote.

LESSON 43

درس في الصلاة على النبي ﷺ

ON PRAYING FOR BLESSINGS UPON THE PROPHET ﷺ

Allāh Most High says:

﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلِّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوْا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾

Allāh and His angels send blessings upon the Prophet. O you who believe, pray for blessings upon him, and perfect peace. (33:56)

٢٧٩ - وعن أبي محمدٍ كعبٍ بن عُجرةٍ قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ فَقُلْنَا: يَا رَسُولَ اللَّهِ قَدْ عَلِمْنَا كَيْفَ نُسَلِّمُ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ.

It is narrated from Abū Muḥammad Ka'b ibn 'Ujrah ﷺ who said:

'The Prophet ﷺ came out to us and we said, "O Messenger of Allāh, we have learnt how to pray for peace upon you, but how should we pray for blessings upon you?" He ﷺ said, "Say: 'O Allāh, send blessings upon Muḥammad and the family of Muḥammad, as You sent blessings upon the family of Ibrāhīm. Truly, You are Praiseworthy (*Hamid*), Exalted (*Majid*). O Allāh, bless Muḥammad and the Family of Muḥammad, as You blessed

the Family of Ibrāhīm. Truly, You are Praiseworthy (*Hamīd*), Exalted (*Majīd*).”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to pray for blessings upon the Prophet ﷺ in the manner transmitted in the ḥadīth. By doing so, the believer attains the virtue of blessings (*ṣalāh*) upon the Prophet ﷺ, as well as the virtue of following his example and adhering to what he commanded ﷺ. There is no doubt that following his example is better than innovating and that by following the Sunnah, one has no need of anything besides it.

Praying for blessings upon the Prophet ﷺ means asking Allāh to show him mercy (*rahmah*) and to confer upon him greatness befitting of his position, which is known only by Allāh.

The Family of the Prophet ﷺ are those related to him, from Banū Hāshim and Banū ‘Abd al-Muṭṭalib. Alternatively, it may refer to all of the Community (*Ummah*) who follow his guidance ﷺ.

[Say: *Allāhumma ṣallī ‘alā Muḥammad, wa ‘alā Ālī Muḥammad, kamā ṣallayta ‘alā Ālī Ibrāhīm; innaka Ḥamīdu, Majīd. Allāhumma bārik ‘alā Muḥammad, wa ‘alā Ālī Muḥammad, kamā bārakta ‘alā Ālī Ibrāhīm; innaka Ḥamīdu, Majīd.*]

٢٨٠ - وَعَنْ أَبِي حُمَيْدِ السَّاعِدِيِّ ﴿ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ نُصَلِّيُ عَلَيْكَ؟ قَالَ: قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى أَزْوَاجِهِ وَذَرِيَّتِهِ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى أَزْوَاجِهِ وَذَرِيَّتِهِ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ .

It is narrated from Abū Ḥamīd as-Sā‘idī ﴿ who said:

‘They said, “O Messenger of Allāh, how should we pray for blessings upon you?” The Messenger of Allāh ﷺ said, “Say: ‘O Allāh, send blessings upon Muhammad and his wives and

descendants, as You sent blessings upon Ibrāhīm; and bless Muḥammad and his wives and descendants, as You blessed Ibrāhīm. Truly, You are Praiseworthy (*Hamīd*), Exalted (*Majīd*).”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The wives (*azwāj*) of the Prophet ﷺ are eleven, two of whom passed away during his lifetime, and nine of whom survived him. His ﷺ descendants (*dhurriyyah*) include all his children, both male and female. None of his descendants remained alive after his death ﷺ, apart from Fātimah and her descendants, may Allāh be pleased with them all.

It is recommended to pray for blessings (*ṣalāh*) and to bless the wives and descendants of the Prophet ﷺ. However, this should only be after praying for blessings upon the Prophet ﷺ himself. It is disliked (*makrūh*) to pray for blessings upon anyone individually, accept the prophets (*anbiyā’*).

[Say: *Allāhumma ṣalli ‘alā Muḥammad, wa azwājihī wa dhurriyyatih, kamā ṣallayta ‘alā Ibrāhīm; wa bārik ‘alā Muḥammad, wa azwājihī wa dhurriyyatih, kamā bārakta ‘alā Ibrāhīm. Innaka Hamīdun, Majīd.*]

٢٨١ - وعن عبد الله بن عمرو بن العاص ﷺ أنه سمع رسول الله ﷺ يقول: مَنْ صَلَّى عَلَيَّ صَلَاةً، صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا.

It is narrated from ‘Abd Allāh ibn ‘Amr ibn al-Āṣ ﷺ that he heard the Messenger of Allāh ﷺ say:

“Whoever prays for blessings upon me, Allāh will send blessings upon him ten times on account of it.” [Muslim]

Wisdom of the ḥadīth

This indicates the virtue of praying for blessings (*ṣalāh*) upon the Prophet ﷺ and encourages believers to do so.

LESSON 44

درس في الاستغفار

ON SEEKING FORGIVENESS (*ISTIGHFĀR*)

Allāh Most High says:

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدُ اللَّهَ غَفُورًا رَّحِيمًا﴾

And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful.
(4:110)

٢٨٢ - وعن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: وَالَّذِي تَفْسِي بِيَدِهِ لَوْلَمْ تَذَبَّبُوا، لَذَّهَبَ اللَّهُ تَعَالَى بِكُمْ، وَلَجَاءَ بِقَوْمٍ يُذَبِّبُونَ، فَيَسْتَغْفِرُونَ اللَّهَ تَعَالَى، فَيَغْفِرُ لَهُمْ.

It is narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وسلم said, “By the One in Whose Hand my soul is, if you did not sin, Allāh Most High would remove you and would bring a people who sin and then seek forgiveness from Allāh Most High, and He would forgive them.”’
[Muslim]

Wisdom of the ḥadīth

The ḥadīth encourages repentance (*tawbah*) and abandoning sin. Seeking forgiveness (*istighfār*) and refuge with Allāh Most High is the business of every Muslim. One should hasten to do so, as this constitutes a link (*silah*) between the slave and his Lord.

٢٨٣ - وعن عائشة ﷺ قالت: كانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ قَبْلَ مَوْتِهِ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، أَسْتَغْفِرُ اللَّهَ، وَأَتُوبُ إِلَيْهِ.

It is narrated from 'Ā'ishah ﷺ who said:

'Before his death, the Messenger of Allāh ﷺ used to often say, "Glory be to Allāh, and praise Him. I seek forgiveness from Allāh, and I turn in repentance to Him.'" [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to perform more acts of good (*khayr*) at the end of one's life, in obedience to the Words of the Most High and following the example of the Messenger of Allāh:

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَابًا﴾

Glorify the praises of Your Lord and seek His Forgiveness; truly, He is Ever-Accepting of repentance. (110:3)

Repentance (*tawbah*) after seeking forgiveness (*istighfār*) is to ensure that it is guaranteed, and an indication that it has been accepted.

[Say: *Subḥāna'llāh wa bi-ḥamdihi. Astaghfiru'llāh wa atūbu ilayh.*]

٢٨٤ - وعن شَدَّادِ بْنِ أَوْسٍ ﷺ عن النَّبِيِّ ﷺ، قال: سَيِّدُ الْإِسْلَامِ أَنْ يَقُولَ الْعَبْدُ: اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِنَعْمَتِكَ عَلَيَّ، وَأَبُوءُ بِذَنْبِي، فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. مَنْ قَالَهَا مِنَ النَّهَارِ مُؤْقَنًا بِهَا، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِي، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيلِ، وَهُوَ مُوقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ يُصْبِحَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ.

It is narrated from Shaddād ibn Aws ﷺ from the Prophet ﷺ who said:

“The chief¹ [means] of seeking forgiveness (*istighfār*) is for the slave to say: ‘O Allāh, You are my Lord. There is no god but You. You created me, and I am Your slave. I uphold Your Covenant and Your Promise as much as I can. I seek refuge with you from the evil of what I have done. I acknowledge to You Your Grace towards me; and I acknowledge my sin. Forgive me; for only You can forgive sins.’ Whoever says this during the day, with conviction, and dies on that day before evening will be among the people of Paradise (*Jannah*). Whoever says it during the night, with conviction, and dies before morning will be among the people of Paradise.” [Bukhārī]

Wisdom of the ḥadīth

When seeking forgiveness (*istighfār*), its acceptance is conditional upon the sincerity of one’s intention (*niyyah*) and turning to Allāh Most High with etiquette.

Ibn Abī Jamrah said: ‘This ḥadīth contains such beautiful expressions and wording that it deserves to be called ‘the chief [means] of seeking forgiveness’ (*sayyid al-istighfār*). It includes affirmation that deity (*ulūhiyyah*) belongs to Allāh alone, admission that He is the Creator (*Khāliq*), confirmation of the Covenant (*‘Ahd*) which he took upon Himself, hope for what He has promised, seeking refuge (*isti‘ādhah*) from the evil which the slave has brought upon himself through sin, attributing blessings to the One Who originated them, attributing sin to [the slave] himself, desire for forgiveness and acknowledgement that none is capable of forgiving except Allāh.’

[Say: *Allāhumma Anta Rabbī, lā illāha illa Ant. Khalaqtanī wa anā ‘abduk; wa anā ‘alā ‘Ahdika wa Wa‘dika ma’sṭata‘t. A‘ūdhu bika min sharri mā şana‘t. Abū'u laka bi-Ni‘matika ‘alayya; wa abū'u bi-dhanbī. Fa’ghfir li; fa-innahu lā yaghfiru’dh-dhunūba illā Ant.*]

٢٨٥ - وعن ثوبانَ ﷺ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفِرَ ثَلَاثًا، وَقَالَ: اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. قِيلَ لِلْأَوْزَاعِيِّ - وَهُوَ أَحَدُ روَاةِ الْحَدِيثِ - كَيْفَ الْاسْتَغْفَارُ؟ قَالَ: يَقُولُ: أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ.

It is narrated from Thawbān ﷺ who said:

‘Whenever the Messenger of Allāh ﷺ finished praying, he would seek forgiveness three times, and say, “O Allāh, You are Peace (*Salām*) and from You comes Peace; Blessed are You, O Lord of Majesty (*Jalāl*) and Honour (*Ikrām*).”’

Awzā‘ī, one of the narrators of the ḥadīth, was asked:

‘How was forgiveness sought?’ He replied: ‘He ﷺ used to say, “I seek forgiveness from Allāh (*Astaghfiru’llāh*); I seek forgiveness from Allāh.”’ [Muslim]

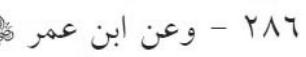
Wisdom of the ḥadīth

It is recommended (*mustahabb*) to observe this remembrance (*dhikr*), which invokes some of the Perfect Qualities of Allāh, by reciting it after each obligatory prayer.

By acting upon this ḥadīth, the believer is guided towards cultivating dependence (*i‘timād*) upon Allāh and submission (*taslīm*) to His Decree (*Hukm*).

[Say: *Astaghfiru’llāh; astaghfiru’llāh; astaghfiru’llāh.*

Allāhumma Anta’s-Salām wa minka’s-Salām; tabāarakta ya Dhā'l-Jalāli wa'l-Ikrām.]

٢٨٦ - وعن ابن عمر  أنَّ النَّبِيَّ  قال: يا مَعْشَرَ النِّسَاءِ تَصَدَّقُنَّ، وَأَكْثُرُنَّ الْاسْتِغْفَارِ؛ فَإِنِّي رَأَيْتُكُنَّ أَكْثَرَ أَهْلِ النَّارِ. فَقَالَتْ امْرَأٌ مِّنْهُنَّ جَزْلَةُ: وَمَا لَنَا يَا رَسُولَ اللَّهِ أَكْثَرُ أَهْلِ النَّارِ؟ قَالَ: تُكْثِرُنَ اللَّعْنَ، وَتَكْفُرُنَ الْعَشِيرَ، وَمَا رَأَيْتُ مِنْ نَاقِصَاتِ عَقْلٍ وَدِينٍ أَغْلَبَ لِذِي لُبٍّ مِنْكُنَّ. قَالَتْ: يَا رَسُولَ اللَّهِ وَمَا نُقْصَانُ الْعَقْلِ وَالدِّينِ؟ قَالَ: أَمَّا نُقْصَانُ الْعَقْلِ فَشَهَادَةُ امْرَأَتَيْنِ تَعْدِلُ شَهَادَةً رَجُلٍ فَهَذَا نُقْصَانُ الْعَقْلِ، وَتَمْكُثُ اللَّيَالِي مَا تُصَلِّي وَتُعْطَرُ فِي رَمَضَانَ فَهَذَا نُقْصَانُ الدِّينِ.

It is narrated from Ibn ‘Umar  that the Prophet  said:

“O company of women! Give charity (*sadaqah*) and seek forgiveness often; for I have seen that you comprise the majority of the people of the Fire (*Nār*).” An intelligent woman amongst them said, “Why is it, O Messenger of Allāh, that we are the majority of the people of the Fire?” He  said, “You curse a lot, and you are ungrateful to your husbands. Despite the fact that I see you are deficient in intellect (*aql*) and religion (*dīn*), intelligent men are destroyed by you.” She said, “O Messenger of Allāh, what is our deficiency in intellect and religion?” He said, “As for deficiency in intellect, the testimony of two women is equal to the testimony of one man—this is deficiency in intellect; and nights pass when [a woman] does not pray, and she breaks fast in Ramaḍān—this is deficiency in religion.”

[Muslim]

Wisdom of the ḥadīth

The words of the Prophet : “I have seen that you comprise the majority of the people of the Fire (*Nār*),” are intended to indicate that Allāh Most High showed them to him during his Night Journey (*Isrā’*). Thus, it is narrated in The ḥadīth of Ibn ‘Abbās: “I was shown the Fire; and I saw that the majority of its people were women.”

The ḥadīth incites women to give charity and to seek forgiveness often. This is because charity (*ṣadaqah*) and seeking forgiveness (*istighfār*) repel torment [in the Hereafter] and expiate sins. The Prophet's ﷺ warning these women is evidence of Islām's concern for women.

The ḥadīth also indicates that It is unlawful (*ḥarām*) to show ingratitude for blessings, or to use foul language, such as cursing and swearing.

In addition, we learn that the intellect ('*aql*) can be either deficient or abundant, as can religion (*dīn*) and faith (*īmān*). In relation to this, there is no doubt that a woman's lack of commercial experience and tendency to be effected emotionally are the reasons for the deficiency of intellect which the Prophet ﷺ reported. As for the fact that 'days pass when [a woman] does not pray,' in the narration of Bukhārī there is: "Is it not true that when she is in menses she does not pray and she does not fast?" They said, "It is." He ﷺ said, "That is part of the deficiency of her religion." It is well known that in Islām a woman makes up her fast (*sawm*), but does not make up her prayer (*ṣalāh*).

¹ Ibn 'Allān cites Ṭibī as saying: 'Because this supplication (*du'ā'*) combines all expressions of repentance (*tawbah*), it was given the name 'master' (*sayyid*), the meaning of which is: the chief, whom one goes to in need, and refers to regarding one's affairs.'

LESSON 45

درس في الاستعاذهات

ON WAYS OF SEEKING REFUGE IN ALLĀH (*ISTI'ĀDHĀT*)

٢٨٧ - وعن أبي هريرة رضي الله عنه عن النبي صلوات الله عليه وآله وسلامه، قال: تَعَوَّذُوا بِاللَّهِ مِنْ جَهْدِ الْبَلَاءِ، وَدَرَكِ الشَّقَاءِ، وَسُوءِ الْقَضَاءِ، وَشَمَائِتَةِ الْأَعْدَاءِ.

It is narrated from Abū Hurayrah رضي الله عنه from the Prophet صلوات الله عليه وآله وسلامه who said:

“Seek refuge in Allāh from severe trials, being overtaken by distress, an evil destiny and the gloating of enemies.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

Ibn ‘Umar رضي الله عنهما was asked about ‘severe trials’ (*jahd al-balā’*). He said: ‘Little wealth and many children.’ As for ‘being overtaken by distress’ (*darak ash-shaqā’*), this means facing adversity, and can indicate death. An ‘evil destiny’ (*sū‘ al-qadā’*) can be in terms of religion (*dīn*), worldly affairs (*dunyā*), body, wealth or family. It may refer to a person’s final destiny.

The Prophet صلوات الله عليه وآله وسلامه asked us to perform this supplication (*du‘ā’*) because it comprehensively repels the occurrence of everything which is disliked, in this worldly life and in the Hereafter (*Ākhirah*).

٢٨٨ - وعن أنس رضي الله عنه قال: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسْلِ، وَالْجُبْنِ، وَالْهَرَمِ، وَالْبُخْلِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ.

It is narrated from Anas رضي الله عنه who said:

‘The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ used to say, “O Allāh, I seek refuge in You from incapacity, laziness, cowardice, senility and miserliness.^١ I seek refuge in You from the punishment of the grave, and I seek refuge with You from the trials of life and death.”’ [Muslim]

In one narration there is: “and [from] heavy debts and the oppression of men.”

Wisdom of the ḥadīth

The ḥadīth teaches us to seek refuge in Allāh Most High, asking Him for salvation from the evils mentioned, and warns us against falling into them.

[Say: *Allāhumma, innī a‘ūdhu bika min al-‘ajzi wa'l-kasali wa'l-jubnī wa'l-harami wa'l-bukhli; wa a‘ūdhu bika min ‘adhābi'l-qabri; wa a‘ūdhu bika min fitnati'l-mahyā wa'l-mamāt.*]

٢٨٩ - وعن عائشة رضي الله عنها أنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ فِي دُعَائِهِ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ.

It is narrated from ‘Ā’ishah رضي الله عنها that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ used to say in his supplication (*du‘ā’*):

“O Allāh, I seek refuge in You from the evil of what I have done and the evil of what I have not done.” [Muslim]

Wisdom of the ḥadīth

The believer should seek refuge in Allāh from the evil (*sharr*) of sins he has committed, and from the evil of what he might commit. This is part of true servitude to Allāh and abandonment of conceit (*'ujb*) and arrogance (*takabbur*).

[Say: *Allāhumma innī a'ūdhu bika min sharri mā 'amilt, wa min sharri mā lam a'mal.*]

٢٩٠ - وعن ابن عمر ﷺ قال: كَانَ مِنْ دُعَاءِ رَسُولِ اللَّهِ ﷺ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ، وَتَحْوُلِ عَافِيَّتِكَ، وَفُجَاءَةِ نِقْمَتِكَ، وَجَمِيعِ سَخْطِكَ.

It is narrated from Ibn 'Umar  who said:

‘One of the supplications of the Messenger of Allāh  was:

“O Allāh, I seek refuge in You from Your Blessing (*Ni'mah*) being withdrawn, Your [gift of] well-being (*'āfiyah*) being altered, Your sudden Revenge (*Niqmah*) and all Your Anger (*Sakhat*).” [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to seek refuge in Allāh Most High from the withdrawal of His blessings, the replacement of well-being [with ill health], the unexpected arrival of punishment and everything which incites His Anger, glory be to Him.

A believer should use the blessings and well-being which Allāh has granted him in order to please Allāh Most High. This will be a means of preserving them.

[Say: *Allāhumma innī a'ūdhu bika min zāwāli Ni'matik, wa tāhawwuli 'āfiyatik, wa fujā'ati Niqmatik, wa jāmī'i Sakhatik.*]

٢٩١ - وعن زيد بن أرقم رض قال: كَانَ رَسُولُ اللَّهِ ص يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ، اللَّهُمَّ آتِنِي سَيِّدَنَا مُوسَى تَقْوَاهَا، وَرَبَّكَهَا أَنْتَ خَيْرُ مَنْ رَأَيْتَهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ؛ وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ؛ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا.

It is narrated from Zayd ibn Arqam رض who said:

'The Messenger of Allāh ص used to say, "O Allāh, I seek refuge with You from incapacity ('ajz), laziness (kasal), miserliness (bukhl), senility (haram) and the punishment of the grave. O Allāh, give my soul its due fear of You (taqwā) and purify it. You are the Best One to purify it. You are its Master (Wali) and Guardian (Mawlā). O Allāh, I seek refuge in You from knowledge ('ilm) which does not benefit, from a heart (qalb) which is not humble, from a self (nafs) which is not content and from a prayer which is not answered.'" [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to seek refuge in Allāh from the matters mentioned in the ḥadīth.

In addition, the believer is encouraged to have fear of Allāh (taqwā), to spread knowledge and act upon it. He is required to persevere in *taqwā*, practise obedience, perform religious obligations (*wājibāt*), dedicate himself to doing good (*khayr*) and depend upon Allāh Most High for His Help (*Naṣr*) and success (*tawfiq*) in his actions.

The believer must also ask Allāh for knowledge ('ilm) which will benefit both his religion (*dīn*) and worldly affairs (*dunyā*). He should avoid that which is of no benefit, and be content with moderation.

[Say: *Allāhumma innī a'ūdu bika min al-'ajzi, wa'l-kasali, wa'l-bukhli, wa'l-harami, wa 'adhābi'l-qabr. Allāhumma ātī nafṣī taqwāhā; wa zakkihā, Anta Khayru man zakkāhā. Anta Waliyyuhā wa Mawlāhā. Allāhumma innī*

a‘ūdhu bika min ‘ilmīn lā yanfa‘; wa min qalbin lā yakhsha‘; wa min nafsin lā tashba‘; wa min da‘watin lā yustajābu lahā.]

¹ Imām Nawawī says in *Sharḥ Ṣaḥīḥ Muslim* (9:26): “Laziness” (‘ajz) is a lack of enthusiasm within one’s self (*nafs*) towards doing good, and little desire to do so, despite having the ability. ‘Incapacity’ (‘ajz) is the inability to do good, and it has also been said that it means: not doing what one is obliged to do. It is recommended to seek refuge in Allāh from both of these. Seeking refuge from ‘senility’ (*haram*) refers to seeking refuge from decrepit old age, due to the feeble-mindedness and deficiencies in reason, perception and comprehension which this can involve. As for seeking refuge from cowardice (*jubn*) and miserliness (*bukhl*), this is because they hinder the performance of religious obligations, fulfilling the Rights (*Huqūq*) of Allāh Most High and eliminating that which is reprehensible (*munkar*). . . By being free from miserliness, one fulfills the rights pertaining to wealth, which leads to spending in the Way of Allāh, generosity, and a noble character.’

LESSON 46

درس في الدعاء

ON SUPPLICATION

The Most High says:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

And your Lord said: Call upon Me, I will answer you. (40:60)

The Most High also says:

﴿اذْعُوا رَبَّكُمْ تَضَرُّعاً وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِلِينَ﴾

Call upon your Lord humbly and in secret. Indeed, He loves not the aggressors. (7:55)

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

And when My servants ask you about Me: I am indeed near. I respond to the call of the suppliant when he calls upon Me. (2:186)

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا الْغَفِيرُ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَحْمِلْ فِي قُلُوبِنَا غِلَّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَّحِيمٌ﴾

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

٢٩٢ - وعن أبي الدرداء رضي الله عنه أنَّ رَسُولَ اللَّهِ صلوات الله عليه وآله وسلامه كَانَ يَقُولُ : دَعْوَةُ الْمُرْءِ الْمُسْلِمِ لِأَخِيهِ
بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ ، عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ كُلَّمَا دَعَا لِأَخِيهِ بِخَيْرٍ قَالَ الْمَلَكُ
الْمَوْكَلُ إِلَيْهِ : آمِينَ ، وَلَكَ بِمُثْلِهِ .

It is narrated from Abū'd-Darā' رضي الله عنه that the Messenger of Allāh صلوات الله عليه وآله وسلامه used to say:

“A supplication which a Muslim makes in secret for his brother is answered. At his head is an appointed angel (*malak*). Whenever he supplicates for good for his brother, the angel appointed to him says, ‘Amen; and for you the same.’” [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) for a Muslim to supplicate for himself and for his brother Muslim, so that his supplication is answered and he receives the same.

٢٩٣ - وعن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللَّهِ صلوات الله عليه وآله وسلامه قَالَ : يُسْتَجَابُ لِأَحَدِكُمْ مَا لَمْ يَعْجَلْ
يَقُولُ : قَدْ دَعْوْتُ رَبِّي ، فَلَمْ يُسْتَجِبْ لِي .

It is narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh صلوات الله عليه وآله وسلامه said:

“Each of you will be answered as long as he does not become over-impatient, saying: ‘I called upon my Lord, and He did not answer me.’” [Bukhārī and Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (294) also applies to this ḥadīth.]

٢٩٤ - وعن أبي هريرة رضي الله عنه أيضاً: قال رسول الله ﷺ: لا يزأُلْ يُسْتَجَابُ لِلْعَبْدِ مَا لَمْ يَدْعُ بِإِثْمٍ، أَوْ قَطْعِيَّةِ رِحْمٍ، مَا لَمْ يَسْتَعْجِلْ. قيل: يا رسول الله ما الاستعجال؟ قال: يقول: قَدْ دَعَوْتُ، وَقَدْ دَعَوْتُ، فَلَمْ أَرِ يُسْتَحِبُّ لِي، فَيَسْتَحْسِرُ عَنْدَ ذَلِكَ وَيَدْعُ الدُّعَاءَ.

It is also narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh ﷺ said, “The slave will continue to be answered, provided he does not pray for something sinful or severance of kin, as long as he does not become over-impatient.” It was said, “O Messenger of Allāh, what is over-impatience (*isti’jāl*)?” He said, “He says: ‘I prayed and I prayed, and I did not find Him answering me,’ so he stops short at that, and abandons supplication (*du’ā*).”’¹ [Muslim]

Wisdom of the ḥadīth

A Muslim should call upon his Lord and supplicate for good (*khayr*). His supplication (*du’ā*) will be answered, provided he does not ask for something sinful and is not over-impatient.

Over-impatience (*isti’jāl*) which prevents a person’s supplications being answered is that which leads to him abandoning supplication.

[The commentary on this ḥadīth also applies to ḥadīth (293).]

٢٩٥ - وعن جابر رضي الله عنه قال: قال رسول الله ﷺ: لَا تَدْعُوا عَلَى أَنْفُسِكُمْ؛ وَلَا تَدْعُوا عَلَى أُولَادِكُمْ، وَلَا تَدْعُوا عَلَى أَمْوَالِكُمْ، لَا تُوافِقُوا مِنَ اللَّهِ سَاعَةً يُسَأَلُ فِيهَا عَطَاءً فَيَسْتَحِبَ لَكُمْ.

It is narrated from Jābir رضي الله عنه who said:

‘The Messenger of Allāh ﷺ said, “Do not supplicate against yourselves; do not supplicate against your children; and do not supplicate against your property, lest it should coincide with a

time from Allāh in which He responds when gifts are asked for.²[”] [Muslim]

Wisdom of the ḥadīth

It is forbidden for a person to supplicate for harm against himself, his children or his property, lest the supplication (*du‘ā’*) should happen to be accepted.

The ḥadīth also indicates that there are particular times during which Allāh accepts supplications. The believer should therefore choose these blessed times in which to supplicate. His supplication should be for good (*khayr*), mercy (*rahmah*) and well-being (*‘āfiyah*), not for punishment and destruction. The times in which his supplication is most likely to be answered are in the middle of the night and after the obligatory prayers (*salawāt*).

¹ Imām Nawawī says in *Sharḥ Sahīh Muslim* (9:46): ‘The ḥadīth implies that he must persevere in supplication (*du‘ā’*) always, and not consider the response slow in coming.’

² The Most High says:

﴿وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءً بِالْحَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا﴾

And man supplicates for evil as he supplicates for good; and man is ever hasty. (17:11)

The commentators (*mufassirūn*) say: In other words, he supplicates for evil against himself [i.e. curses himself], just as he supplicates for good for himself. If his supplication for evil were answered as his supplication for good is answered, he would be destroyed. Ibn ‘Abbās says: ‘This is the supplication of a man against himself and his children in an outburst, which he does not actually want to be answered [such as]: O Allāh, destroy him! O Allāh, annihilate him! And so on’ (Qurṭubī, 225, 10).

LESSON 47

درس في دعوات نبوية ليس لها وقت مخصوص

ON PROPHETIC SUPPLICATIONS WHICH HAVE NO SPECIFIC TIME

٢٩٦ - وعن أنس  قال: كَانَ أَكْثُرُ دُعَاءِ النَّبِيِّ  اللَّهُمَّ آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ.

It is narrated from Anas  who said:

'The most frequent supplication (*du'ā'*) of the Prophet  was:
“O Allāh! Give us good in this world (*dunyā*) and good in the Hereafter (*Ākhirah*), and safeguard us from the punishment of the Fire (*Nār*).”' [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to perform this supplication (*du'ā'*) which is mentioned in the Qur'ān, which incorporates the good of both this world (*dunyā*) and the Hereafter (*Ākhirah*) and which the Prophet  always used to say.

[Say: *Allāhumma ātinā fī'd-dunyā hasanah, wa fī'l-Ākhirati hasanah; wa qinā 'adhāba'n-Nār.*]

٢٩٧ - وعن ابن عباس  أنَّ رَسُولَ اللَّهِ  كَانَ يَقُولُ: اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنْبَتُ، وَبِكَ حَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ. فَاغْفِرْ لِي مَا قَدَّمْتُ، وَمَا أَخْرَجْتُ، وَمَا أَسْرَرْتُ، وَمَا أَعْلَنْتُ، أَنْتَ الْمَقْدِّمُ، وَأَنْتَ الْمَؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ.

It is narrated from Ibn ‘Abbās  that the Messenger of Allāh  used to say:

“O Allāh, I submit myself to You and I believe in You. In You I have put my trust and to You I turn. I argue by You and take You as Arbitrator. Forgive me my past and future wrong actions, and what I keep secret and what I make known. You are the One Who advances (al-Muqaddim) and the One Who defers (al-Mu’akhkhir). There is no god but You.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

This ḥadīth illustrates complete dependence upon Allāh Most High, reliance upon Him at all times, clinging to His strong Rope (*Habl*) and seeking refuge in Him alone.

[Say: *Allāhumma laka aslamt, wa bika āmant; wa ‘alayka tawakkalt, wa ilayka anabt; wa bika khāṣamt, wa ilayka ḥākamt. Fa’ghfir lī mā qaddamtu wa mā akhkhart, wa mā asrartu wa mā a’lant. Anta’l-Muqaddimu wa Anta’l-Mu’akhkhir. Lā illāha illā Ant.*]

٢٩٨ - وعن أبي موسى  عن النبي : أَنَّهُ كَانَ يَدْعُو بِهَذَا الدُّعَاءِ: اللَّهُمَّ اغْفِرْ لِي خَطِيئَتِي وَجَهْلِي، وَإِسْرَافِي فِي أَمْرِي، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، اللَّهُمَّ اغْفِرْ لِي جَدِّي وَهَزْلِي؛ وَخَطَئِي وَعَمْدِي؛ وَكُلُّ ذَلِكَ عِنْدِي، اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخْرَتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي، أَنْتَ الْمَقْدُّمُ، وَأَنْتَ الْمَؤَخْرُ، وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

It is narrated from Abū Mūsā  from the Prophet  that he used to supplicate with this supplication (*du‘ā*):

“O Allāh, forgive me my error and my ignorance, my extravagance in my affair, and what You know of better than me. O Allāh, forgive me my seriousness and my jest, my

inadvertence and my deliberateness. All of that is with me. O Allāh, forgive me my past and future wrong actions, what I conceal and what I make public, and what You know of better than me. You are the One Who advances (al-Muqaddim) and the One Who defers (al-Mu'akhkhir). You are Powerful (Qadir) over everything.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The Prophet ﷺ taught his Ummah this comprehensive supplication (*du‘ā’*), seeking forgiveness (*maghfirah*) from every sin, in every situation and time. This reveals the humility in word and deed of the Prophet ﷺ, all for Allāh Most High.

[Say: *Allāhumma’ghfir lī khaṭī’atī wa jahlī; wa isrāfī fī amrī; wa mā Anta a’lamu bihi minnī. Allāhumma’ghfir lī jiddī wa hazlī; wa khaṭā’ī wa ‘amdi. Wa kullu dhālikā ‘indī. Allāhumma’ghfir lī mā qaddamtū wa mā akhkhart; wa mā asrartu wa mā a’lant; wa mā Anta a’lamu bihi minnī. Anta'l-Muqaddimu wa Anta'l-Mu’akhkhir; wa Anta ‘alā kulli shay’in Qadir.*]

٢٩٩ - وعن أبي هريرة رضي الله عنه أنَّ رسول الله ص قال: لَا يَقُولَنَّ أَحَدُكُمْ: اللَّهُمَّ اغْفِرْ لِي إِنْ شِئْتَ: اللَّهُمَّ ارْحَمْنِي إِنْ شِئْتَ، لِيَعْزِمْ الْمُسْأَلَةَ، فَإِنَّهُ لَا مُكْرَهَ لَهُ.
وفي رواية لمسلم: وَلَكِنْ لِيَعْزِمْ وَلِيُعَظِّمِ الرَّغْبَةَ فَإِنَّ اللَّهَ تَعَالَى لَا يَتَعَاظِمُهُ شَيْءٌ أَعْطَاهُ.

It is narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh ﷺ said:

“None of you should say: ‘O Allāh, forgive me if You will. O Allāh, have mercy on me if You will.’ He should be firm in asking; for there is no one who can compel Him.” [Bukhārī and Muslim]

In a narration of Muslim: “Rather, he should be firm and he should have great desire. Indeed, nothing is too great for Allāh

to give him.”

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to be firm in supplication (*du‘ā’*) and requesting from Allāh Most High. Hence, it is disliked (*makrūh*) to make one’s request dependent upon volition. Doing so would suggest that what is requested is not indispensable, and that whether it is granted or not is all the same. This, in turn, would imply that the One to Whom the request is addressed is also not indispensable. Similarly, it would suggest the intention of lightening the burden of one’s request upon the One Whom no one is capable of coercing and for Whom nothing is difficult, praise be to Him.

Ibn ‘Abd al-Barr said: ‘It is not permissible for someone to say: “O Allāh, give me [such and such] if You will,” or other requests of either a religious (*dīnī*) or worldly (*dunyawī*) nature. This is an impossible and meaningless statement, because Allāh only does what He wills. Hence, it is disliked if someone says this out of a sense of self-sufficiency (*istighnā’*). However, it is not disliked if said in order to seek blessing, although it is better omitted for the reasons mentioned.’

Striving (*ijtihād*) in supplication and requesting with urgency to Allāh Most High are among the best acts of this world (*dunyā*) and the Hereafter (*Ākhirah*). One should do so with hope that Allāh will answer one’s prayers and never despair of His Mercy (*Rahmah*), for He is Generous (*al-Karīm*) and whoever asks Him will not be disappointed. Anyone who knows his own shortcomings before Allāh Most High, this should not prevent him from supplication and requesting from Him, praise be to Him; for He is Forgiving (*‘Afūw*), Generous. Rather, he should strive in order to make up his deficiency.¹

[The commentary on this ḥadīth also applies to ḥadīth (300).]

٣٠٠ - وعن أنس رض قال: قال رسول الله ﷺ: إِذَا دَعَا أَحَدُكُمْ فَلْيَعْزِمْ الْمُسْأَلَةَ، وَلَا يَقُولَنَّ: اللَّهُمَّ إِنْ شِئْتَ، فَاعْطِنِي، فَإِنَّهُ لَا مُسْتَكِرَّةَ لَهُ.

It is narrated from Anas  who said:

‘The Messenger of Allāh  said, “When one of you supplicates, he should be firm in asking, and not say: ‘O Allāh, if You wish, give to me,’ for there is no one who can compel Him.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (299) also applies to this ḥadīth.]

٣٠١ - وعن ابن مسعود  أنَّ النَّبِيَّ  كَانَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى،
وَالْتَّقْوَى، وَالْعَفَافَ، وَالغِنَى.

It is narrated from Ibn Mas'ūd  that the Prophet  used to say:

“O Allāh, I ask You for guidance, fearfulness [of You], virtuousness and self-sufficiency.”² [Muslim]

Wisdom of the ḥadīth

‘Guidance’ (*hudā*) means being guided to what is good and success in attaining it. ‘Fearfulness’ of Allāh (*tuqā*) means doing what Allāh has commanded and avoiding what He has prohibited. ‘Virtuousness’ (*'afāf*) means refraining from committing sin. ‘Self-sufficiency’ (*ghinā*) means having no need of relying on people.

These words, with which the Prophet  used to supplicate, are few; but if they are realised for a Muslim, then he has attained success in this world (*dunyā*) and in the Hereafter (*Ākhirah*).

[Say: *Allāhumma, innī as'aluka'l-hudā; wa'ttuqā; wa'l-'afāf; wa'l-ghinā.*]

٣٠٢ - وعن طارق بن أشيم ﷺ قال: كَانَ الرَّجُلُ إِذَا أَسْلَمَ عَلَّمَهُ النَّبِيُّ ﷺ الصَّلَاةَ ثُمَّ أَمَرَهُ أَنْ يَدْعُ بِهؤُلَاءِ الْكَلِمَاتِ: اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَعَافِنِي، وَارْزُقْنِي.
وفي روايةٍ لمسلم عن طارق: أَنَّهُ سمعَ النَّبِيَّ ، وَأَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ أَقُولُ حِينَ أَسْأَلُ رَبِّي؟ قَالَ: قُلْ: اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَعَافِنِي، وَارْزُقْنِي، فَإِنَّ هَؤُلَاءِ تَجْمُعُ لَكَ دُنْيَاكَ وَآخِرَتَكَ.

It is narrated from Ṭāriq ibn Ashyam ﷺ who said:

‘Whenever a man accepted Islām, the Prophet ﷺ would teach him the prayer (*salāh*); then he would command him to say these words: “O Allāh, forgive me, have mercy on me, guide me, grant me well being and provide for me.”’ [Muslim]

Another narration of Muslim from Ṭāriq [states] that he heard the Prophet ﷺ when a man came to him and said:

‘O Messenger of Allāh, what should I say when I ask my Lord?’ He ﷺ said, “O Allāh, forgive me, have mercy on me, guide me, grant me well being and provide for me. These [words] combine for you your worldly affairs (*dunyā*) and your Hereafter (*Ākhirah*).”

Wisdom of the ḥadīth

It is encouraged to perform the supplication (*du‘ā*) transmitted in the ḥadīth, since it combines a person’s needs in this world (*dunyā*) and the Hereafter (*Ākhirah*).

The ḥadīth also indicates the importance attached to prayer (*salāh*), which is the support of Islām.

[Say: *Allāhumma’ghfir li, wa’rhamni, wa’hdini, wa ‘afini, wa’rzuqni.*]

٣٠٣ - وعن عبد الله بن عمرو ﷺ قال: قَالَ رَسُولُ اللَّهِ ﷺ: اللَّهُمَّ مُصَرِّفُ الْقُلُوبِ
صَرِفْ قُلُوبَنَا عَلَى طَاعَتِكَ.

It is narrated from ‘Abd Allāh ibn ‘Amr  who said:

‘The Messenger of Allāh  used to say, “O Allāh, Turner of hearts, turn our hearts to obedience to You.”’ [Muslim]

Wisdom of the ḥadīth

It is recommended (*musthabb*) to perform this supplication (*du‘ā’*) because it requests guidance towards obedience to Allāh and continuity upon it.

[Say: *Allāhumma, Muṣarrifa’l-qulūb, ṣarrif qulūbanā ‘alā tā’atik.*]

٤٣٠ - وعن أبي هريرة  قال: كَانَ رَسُولُ اللَّهِ  يَقُولُ: اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أُمْرِي، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي، وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَعَادِي، وَاجْعَلِ الْحَيَاةَ زِيَادَةً لِي فِي كُلِّ خَيْرٍ، وَاجْعَلِ الْمَوْتَ رَاحَةً لِي مِنْ كُلِّ شَرٍ.

It is narrated from Abū Hurayrah  who said:

‘The Messenger of Allāh  used to say, “O Allāh, put right for me my religion (*dīn*), in which lies the protection of my affair; and put right for me my worldly affairs (*dunyā*), in which lies my livelihood; and put right for me my Hereafter (*Ākhirah*), in which is my destination. Make life (*hayāh*) an increase in every good thing for me; and make death (*mawt*) a rest for me from every evil thing.”’ [Muslim]

Wisdom of the ḥadīth

The Prophet  used to say this supplication (*du‘ā’*) in order to teach his Ummah. In sum, it says: O Allāh, let my life be spent in doing what You like, and avert me from what You dislike.

[Say: *Allāhumma, aṣliḥ lī Dīni, alladhi huwa ‘iṣmatu amri; wa aṣliḥ lī dunyāyā, allatī fīhā ma‘āshī; wa aṣliḥ lī Ākhiratī, allatī fīhā ma‘ādi;*

wa'j'ali'l-hayāta ziyyādatan lī fī kulli khayr; wa'j'ali'l-mawta rāhatan lī min kulli sharr.]

٣٠٥ - وعن علي رضي الله عنه قال: قال لي رسول الله صلوات الله عليه وسلم: قُلْ: اللَّهُمَّ اهْدِنِي، وَسَدِّدْنِي.
وفي رواية: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى وَالسَّدَادَ.

It is narrated from 'Alī رضي الله عنه who said:

'The Messenger of Allāh صلوات الله عليه وسلم said to me, "Say: 'O Allāh, guide me and set me right.'"'³ [Muslim]

In one narration: 'O Allāh, I ask You for guidance (*hudā*) and correctness (*sadād*).'

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to perform supplication (*du'ā*) with these words, which seek both success and right guidance. It is nevertheless the duty of the supplicant to ensure the correctness of his actions and his uprightness and adherence to the Sunnah.

[Say: *Allāhumma'hdini wa saddidnī*.

Or: *Allāhumma, innī as'aluka'l-hudā wa's-sadād.*]

¹ Ibn 'Uyaynah said: 'No one should be prevented from supplication (*du'ā*) by what he knows about himself—meaning his shortcomings—for Allāh answered the supplication of the worst of His creation, Iblīs, when he said:

﴿رَبَّ فَانظِرْنِي إِلَى يَوْمٍ يُعْثُونَ﴾

My Lord! Give me then respite till the Day they are resurrected. (38:79)

See: *Fatḥ al-Bārī*, 11:168.

² Imām Nawawī says in *Sharḥ Sahīh Muslim*, 9:38: "Virtuousness" ('afāf) and 'abstinence' ('ifrah) mean refraining from and forgoing what is

permitted. ‘Self-sufficiency’ (*ghinā*) [lit. ‘wealth’], here, means spiritual wealth and self-sufficiency from people and from what they possess.’

3 Imām Nawawī says: “Set me right” (*saddidnī*) means: Grant me success and make me upright and proper in all my affairs.’ (*Sharḥ Sahīh Muslim*, 9:38)

LESSON 48

درس في السلام وأدابه

ON GREETING WITH ‘PEACE’ (*SALĀM*) AND ITS ETIQUETTES

Allāh Most High says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بِإِذْنِكُمْ حَتَّىٰ تَسْأَلُنُسُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا﴾

O you who believe! Do not enter houses other than your own, until you have asked permission and greeted those in them. (24:27)

The Most High also says:

﴿وَإِذَا حُيِّتُم بِتَحْيَةٍ فَحَيُّوْا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾

When you are greeted with a greeting, greet in return with what is better than it, or return it equally. (4:86)

٣٠٦ - وعن عبد الله بن عمرو ﷺ أنَّ رجلاً سأله رسول الله ﷺ: أيُّ الإِسْلَامِ خَيْرٌ؟ قال: تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَىٰ مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ.

It is narrated from ‘Abd Allāh ibn ‘Amr ﷺ that a man asked the Messenger of Allāh ﷺ:

“Which [aspect] of Islām is best?” He said, “To give food; and to greet with ‘peace’ (*salām*) those you know, and those you do not know.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to give food because this sows friendship between people's hearts, increases their affection and is a sign of generosity.

It is also recommended (*mustahabb*) to greet with 'peace' (*salām*) those you know and those you do not know. This is an emphasised sunnah (*sunnah mu'akkadah*) for the individual, and a communal sunnah (*sunnah kifāyah*) for the community. Returning the greeting of '*salām*' is a communal obligation (*wājib kifāyah*) for the community, and an individual obligation (*wājib 'aynī*) for the individual. Giving '*salām*' is better than returning it. It has been mentioned here along with giving food because it is a means of inciting love between Muslims. No other greeting, such as 'good morning' (*shabāh al-khayr*) or 'hello' (*marhaban*), occupies the same status as '*salām*'.

٣٠٧ - وعن أبي هريرة رضي الله عنه عن النبي ﷺ قال: لَمَّا خَلَقَ اللَّهُ آدَمَ ﷺ قَالَ: اذْهَبْ فَسَلِّمْ عَلَى أُولَئِكَ -نَفَرَ مِنَ الْمَلَائِكَةِ جُلُوسًا- فَاسْتَمِعْ مَا يُحَيِّنُكَ؛ فَإِنَّهَا تَحِيَّتَكَ وَتَحِيَّةً ذُرِّيَّتَكَ. فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ، فَزَادُوهُ: وَرَحْمَةُ اللَّهِ.

It is narrated from Abū Hurayrah رضي الله عنه that the Prophet صلوات الله عليه وسلم said:

"When Allāh created Ādām ﷺ He said, 'Go and greet those'—a group of angels (*malā'ikah*) who were seated—'and listen to how they greet you. It is your greeting and the greeting of your descendants.' He said, 'Peace be upon you,' (*As-salāmu 'alaykum*). They said, 'Peace be upon you and the Mercy of Allāh,' (*wa 'alaykum as-salām wa Rahmatu'llāh*), adding: 'and the Mercy of Allāh.'" [Bukhārī and Muslim]

Wisdom of the hadīth

This illustrates that 'Peace be upon you' (*as-salāmu 'alaykum*) is the greeting which Allāh prescribed for His slaves since the creation of

Ādam, and is the same for all the religions.

The ḥadīth also indicates that it is lawful, when responding, to add to the initial greeting.

٣٠٨ - وعن أبي هريرة رضي الله عنه أيضاً قال: قال رسول الله صلوات الله عليه وآله وسلامه: لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَدْلُكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابِبُتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ.

It is also narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وآله وسلامه said, “You will not enter Paradise (*Jannah*) until you believe, and you will not believe until you love one another. Shall I not guide you to something which, if you do it, [will lead you to] love one another? Spread the greeting of ‘*salām*’ amongst you.”’ [Muslim]

Wisdom of the ḥadīth

We learn from this ḥadīth that entrance to Paradise (*Jannah*) is impossible unless based on faith (*īmān*), that faith is incomplete without love between Muslims and that love between Muslims can only be established by spreading the greeting of ‘*salām*’ amongst them.

٣٠٩ - وعن أنسٍ رضي الله عنه أنَّ النَّبِيَّ صلوات الله عليه وآله وسلامه كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تُفْهَمَ عَنْهُ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَّمَ عَلَيْهِمْ ثَلَاثًا.

It is narrated from Anas رضي الله عنه that whenever the Prophet صلوات الله عليه وآله وسلامه used to say something, he would repeat it three times so that it would be understood. When he came to a people and greeted them, he would greet them three times. [Bukhārī]

Imām Nawawī said: ‘This is understood to apply when the gathering is large.’

Wisdom of the ḥadīth

This is an illustration of the consummate affection which the Prophet ﷺ showed towards his Companions, and his beautiful manner of addressing them.

The ḥadīth also indicates the permissibility of repeating the greeting of ‘salām’ three times if the gathering is large and not everyone hears the first time, even if the original sunnah is heard by some of them. This was done by the Prophet ﷺ out of kindness towards his Companions.

٣١٠ - عن أبي هريرة ﷺ أنَّ رَسُولَ اللَّهِ قَالَ: يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ.

It is narrated from Abū Hurayrah ﷺ that the Messenger of Allāh ﷺ said:

“Someone riding should greet someone walking; someone walking should greet someone sitting; and a small group should greet a larger group.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to give the greeting of ‘peace’ (*salām*) in the manner mentioned in the ḥadīth. The wisdom behind this is as Muhallab said: that a person walking resembles a person entering, and it is therefore more correct for him to initiate the greeting; a young person is commanded to recognise the dignity of someone elder and to show him humility; someone riding [should initiate the greeting] in order to avoid being proud that he is riding; and a small group should initiate the greeting towards a larger group, since their right is greater. These are the etiquettes of greeting in Islām.

٣١١ - عن أنس ﷺ أنَّهُ مَرَّ عَلَى صَبَّيَانٍ، فَسَلَّمَ عَلَيْهِمْ، وَقَالَ: كَانَ رَسُولُ اللَّهِ يَفْعُلُ.

It is narrated from Anas  that he passed some young boys and greeted them with ‘peace’ (*salām*). He said:

‘The Messenger of Allāh  used to do so.’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to give the greeting of ‘peace’ (*salām*) to the young, in order to teach them the greeting and educate them in giving it, and to set their hearts at ease.

٣١٢ - وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا: وَعَلَيْكُمْ.

It is also narrated from Anas  who said:

‘The Messenger of Allāh  said, “When the People of the Book (*Ahl al-Kitāb*) greet you, say: ‘And on you.’”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that it is permissible to return the greeting of ‘peace’ (*salām*) to non-Muslims. However, one should not say: ‘Peace be upon you’ (*As-salām ‘alaykum*), but should abbreviate it to: ‘and upon you’ (*wa ‘alaykum*).

٣١٣ - وَعَنْ أَسَامَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى مَجْلِسٍ فِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ - عَبَدَةَ الْأَوْثَانِ - وَالْيَهُودِ فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

It is narrated from Usāmah  that the Prophet  passed a gathering in which there was a mixture of Muslims and unbelievers (*mushrikūn*)—idolaters—and Jews, and the Prophet  greeted them. [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to greet those in a gathering, even if there are non-Muslims amongst them. The greeting should be intended for the Muslims.

٣١٤ - وعن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللَّهِ صلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَبْدِأُوا الْيَهُودَ وَلَا النَّصَارَى
بِالسَّلَامِ.

It is narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh صلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

“Do not initiate the greeting with the Jews or the Christians.”
[Muslim]

Imām Nawawī said: ‘It is recommended (*mustahabb*) for the person initiating the greeting to say: “Peace be upon you and the Mercy of Allāh and His Blessings” (*As-salāmu ‘alaykum wa Rahmatu’llāhi wa Barakātuh*). He should use the plural form, even if he is only greeting one person.

The person answering should reply: “And upon you be peace and the Mercy of Allāh and His Blessings” (*wa‘alaykum as-salām wa Rahmatu’llāhi wa Barakātuh*). He should use the conjunction ‘and’ (*waw al-‘atf*) when saying: “and upon you.”

He also mentioned that it is recommended to give the greeting when rising to leave a gathering of one or more others. He cited a sound (*hasan*) ḥadīth in support of this, from a narration of Abū Dāwūd and Tirmidhī, from Abū Hurayrah رضي الله عنه.

LESSON 49

درس في استحباب تشميّة العاطس ومدح العطاس وذم التثاؤب

ON THE RECOMMENDATION TO BLESS SOMEONE WHO SNEEZES, PRAISE FOR SNEEZING ('UTĀS) AND CENSURE FOR YAWNING (TATHĀ'UB)

٣١٥ - عن أبي هريرة رض أنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ يُحِبُّ الْعُطَاسَ، وَيَكْرَهُ التَّشَاؤِبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمَدَ اللَّهَ تَعَالَى كَانَ حَقًا عَلَى كُلِّ مُسْلِمٍ سَوْعَهُ أَنْ يَقُولَ لَهُ: يَرْحَمُكَ اللَّهُ، وَأَمَّا التَّشَاؤِبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَشَاءَبَ أَحَدُكُمْ فَلَا يُرِدُهُ مَا اسْتَطَاعَ، فَإِنَّ أَحَدَكُمْ إِذَا تَشَاءَبَ ضَرِحَكَ مِنْهُ الشَّيْطَانُ.

It is narrated from Abū Hurayrah رض that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ said:

“Allāh loves sneezing ('utās) and hates yawning (tathā'ub). When one of you sneezes and praises Allāh Most High, it is a duty for every Muslim who hears him to say to him: ‘May Allāh have mercy on you’ (Yarḥamuka'llāh). As for yawning, it is from Satan (Shayṭān). When one of you yawns, he should suppress it as much as possible; for when one of you yawns, Satan laughs at him.” [Bukhārī]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to stimulate sneezing by means of its causes, which are: being active and staying lightweight by not overeating. Likewise, it is disliked (*makrūh*) to stimulate yawning by means of its causes, which are: weighing a lot and being inactive; these are caused by over-eating and mixing foods.

Furthermore, It is recommended (*mustahabb*) to thank Allāh Most High, after sneezing, for a great blessing; for sneezing removes moisture, invigorates the brain and expels that which is harmful. Thus, it is a cause of well-being for the organs of the body.

One should say to a person who sneezes: ‘May Allāh have mercy on you’ (*Yarhamuka’llāh*). This supplication asks Allāh to relieve the person from their trial, to decree for them well-being and to forgive them their sins. It is an emphasised sunnah (*sunnah mu’akkadah*), which is a communal sunnah (*sunnah kifāyah*) for those who hear someone sneeze [i.e. it is sufficient for one or some of them to discharge it]. Nevertheless, it is better for all who hear someone sneeze to act upon this sunnah. Some scholars of the Mālikī school (*madhab*) regarded it as obligatory (*wājib*) for all who hear a person praise Allāh after sneezing to act upon this sunnah.

The ḥadīth also encourages suppressing yawning, by closing one’s mouth or covering it with one’s hand. This is in order to distance oneself from every base act which pleases Satan (*Shayṭān*). It has been said that Satan laughs at a person who yawns, due to the contortion of their countenance.

٣١٦ - وعن أبي هريرة أيضاً عن النبي ﷺ قال: إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ، وَلْيَقُلْ لَهُ أخْوَهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ اللَّهُ. إِذَا قَالَ لَهُ: يَرْحَمُكَ اللَّهُ، فَلْيَقُلْ: يَهْدِيَكُمُ اللَّهُ وَيُصْلِحُ بَالَّكُمْ.

It is also narrated from Abū Hurayrah  from the Prophet  who said:

“When one of you sneezes, he should say: ‘Praise be to Allāh.’ His brother or companion should say to him: ‘May Allāh have Mercy on you.’ When he says to him: ‘May Allāh have mercy on you,’ he should say: ‘May Allāh guide you and put your affairs in order.’” [Bukhārī]

Wisdom of the ḥadīth

It is the sunnah of the Prophet ﷺ for someone who sneezes to say: ‘Praise be to Allāh’ (*al-ḥamdu lillāh*); and for anyone who heard this to say to him: ‘May Allāh have Mercy on you’ (*yarḥamuka’llāh*); and then for the person who sneezed to reply: ‘May Allāh guide you and put your affairs in order’ (*yahdikumu’llāh, wa yuṣlihu bālakum*). Adding to what has been transmitted in this ḥadīth is not prescribed, and it is better to follow the Sunnah than to innovate.

The ḥadīth illustrates how it is encouraged to answer a supplication (*du‘ā*) with its like, and to strive in responding to beauty with beauty. This encourages love and brotherhood.

[Say: (The person who sneezes) *Al-ḥamdu lillāh*.

(The person who hears them) *Yarḥamuka’llāh*.

(The person who sneezed) *Yahdikumu’llāh, wa yuṣlihu bālakum*.

٣١٧ - وَعَنْ أَبِي مُوسَىٰ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِذَا عَطَسَ أَحَدُكُمْ فَحَمَدَ اللَّهَ فَشَمَّتُوهُ، فَإِنَّ لَمْ يَحْمِدِ اللَّهَ فَلَا تُشَمِّتُوهُ.

It is narrated from Abū Mūsā ﷺ who said:

‘I heard the Messenger of Allāh ﷺ say, “When one of you sneezes, he should praise Allāh, and you should bless him.¹ If he does not praise Allāh, do not bless him.” [Muslim]

Wisdom of the ḥadīth

It is only correct to bless someone by saying: ‘May Allāh have Mercy on you’ (*yarḥamuka’llāh*) if they praise Allāh after they sneeze. It is not the right of someone who does not praise Allāh after sneezing for people to do so.

٣١٨ - وَعَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا شَاءَ بَ أَحَدُكُمْ فَلْيُمُسِّكْ بِيَدِهِ عَلَىٰ فِيهِ؛ فَإِنَّ الشَّيْطَانَ يَدْخُلُ.

It is narrated from Abū Sa‘īd al-Khudrī  who said:

‘The Messenger of Allāh  said, “When one of you yawns, he should put his hand over his mouth; for Satan (*Shayṭān*) might enter it.”’ [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to cover one’s mouth with one’s hand when yawning to prevent Satan (*Shayṭān*) achieving his objective. It is also disliked (*makrūh*) to make a noise when yawning. These are some of the ways in which a Muslim should strive to drive away Satan and his evil whisperings (*wasāwīs*) and prevent him from deceiving and misguiding him.

The etiquettes of Islām should be adhered to at all times, since they are the model for perfection and good character.

¹ That is, say: ‘May Allāh have Mercy on you’ (*Yarḥamuka’llāh*). ‘Blessing’ someone (*tashmīt*) means supplicating for good and blessings [for them] (*An-Nihāyah*, 2:499).

Chapter Seven

في فضل الزكاة وما يناسبها

ON THE VIRTUE OF ZAKAT [I.E.
ALMSGIVING] (ZAKĀH) AND RELATED
MATTERS



LESSON 50

درس في الزكاة

ON ZAKAT (ZAKĀH)

Allāh Most High says:

﴿وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ﴾

And perform the prayer (ṣalāh) and give the alms (zakāh). (2:43)

The Most High also says:

﴿خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا﴾

Take from their wealth an offering (ṣadaqah) in order to purify them and sanctify them with it. (9:103)

٣١٩ - وعن ابن عباس ﷺ أنَّ رَسُولَ اللَّهِ ﷺ بَعثَ مُعاذًا إِلَى الْيَمَنِ، فَقَالَ: إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا إِذْلِكَ، فَأَعْلَمُهُمْ أَنَّ اللَّهَ تَعَالَى افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلِيلَةٍ، فَإِنْ هُمْ أَطَاعُوا إِذْلِكَ، فَأَعْلَمُهُمْ أَنَّ اللَّهَ تَعَالَى افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤَخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرْدَدُ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا إِذْلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الظَّلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ.

It is narrated from Ibn ‘Abbās ﷺ that the Messenger of Allāh sent Mu‘ādh to Yemen, saying:

“You are going to a people who are a people of scripture (*ahl al-Kitāb*). Call on them to testify that there is no god but Allāh, and that I am the Messenger of Allāh. If they comply with that, inform them that Allāh has made five prayers obligatory for them every day and night. If they comply with that, inform them that Allāh has made obligatory for them an offering of alms (*ṣadaqah*), to be taken from the wealthy amongst them and given to the poor amongst them. If they comply with that, then beware of their valuable possessions; and guard yourself from the prayer of someone who is oppressed, for there is no veil between it and Allāh.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

Mu‘ādh is the Companion (*Sahābī*) Mu‘ādh ibn Jabal , who was sent by the Prophet  as a governor, teacher and judge.

The ḥadīth demonstrates that calling people to Islām (*da‘wah*) should be undertaken in steps, such that its pillars (*arkān*) are adhered to one after another. This is to ensure that people are not frightened away by their number, as they might be if all were introduced simultaneously. The first matter of concern in *da‘wah* is recognition of the Oneness of Allāh (*Tawḥid*), because it is the basis of the Religion (*Dīn*). Nothing is correct without acknowledgement of the Oneness of Allāh Most High.

The ḥadīth also mentions that the alms (*ṣadaqah*) [i.e. zakat (*zakāh*)] should be distributed amongst the poor (*fuqarā’*). Ibn ‘Allān said: ‘It is limited to them [i.e. in mention], although it is in fact due to the groups mentioned in the verse (*āyah*):

﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤْلَفَةُ فُلُوْجٌ هُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ وَفِي سَبِيلِ
اللَّهِ وَأَبْنِ السَّبِيلِ﴾

*The alms (*ṣadaqāt*) [i.e. zakat (*zakāh*)] are only for the poor, the destitute, those employed in [collecting] them, for those whose hearts*

are to be reconciled, for freeing people from bondage, for those in debt, for Allāh's Cause and for the wayfarer. (9:60)

This is owing to the juxtaposition of the poor with the rich, and because the poor are the majority. Adding [further beneficiaries] necessitates prohibiting the spending of *zakāh* upon an unbeliever (*kāfir*).'

[The commentary on ḥadīth (55) also applies to this ḥadīth.]

٣٢٠ - وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلوات الله عليه وآله وسلامه: ما من صاحب ذهب، ولا فضة، لا يؤدّي منها حقّها إلا إذا كان يوم القيمة صفحّت له صفاتٌ من نار، فأحْمِي علَيْها في نار جهنّم، فيكُوئ بها جنّه، وظهره، كُلُّما بردتْ أعيدتْ له في يوم كان مقداره خمسين ألف سنة، حتى يُقضى بين العباد فيرى سبيله، إما إلى الجنة، وإما إلى النار. قيل: يا رسول الله، فالإبل؟ قال: ولا صاحب إبل لا يؤدّي منها حقّها، ومن حقّها حلّبها يوم وردها، إلا إذا كان يوم القيمة بُطّح لها بقاع قرق أوفر ما كانت، لا يفْقُد منها فصيلاً واحداً، تطأه بأخفافها، وتعضه بأفواهها، كُلُّما مرّ عليه أو لاهما، رُدَّ عليه أخْرَاهما، في يوم كان مقداره خمسين ألف سنة، حتى يُقضى بين العباد، فيرى سبيله، إما إلى الجنة، وإما إلى النار. قيل: يا رسول الله، فالبقر والغنم؟

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It is narrated from Abū Hurayrah  who said:

‘The Messenger of Allāh  said, “There is no one who possesses gold or silver and does not pay what is due on them except that on the Day of Resurrection (*Yawm al-Qiyāmah*) they will be turned into slabs of fire. He will be heated upon them in the Fire of Hell (*Jahannam*), such that his side, forehead and back will be branded with them. Every time they cool they will be reheated for him throughout a day whose length is fifty thousand years, until people’s fates have been decided and he sees his way either to Paradise (*Jannah*) or to the Fire (*Nār*).” It was said, “Messenger of Allāh, what about camels?” He said, “There is no owner of camels who does not pay what is due on them—and what is due upon them includes milking them on the day they are watered—except that on the Day of Resurrection he will be thrown to the ground on account of them on an extremely wide level plain. Not one young camel will be missing and they will trample him with their hooves and bite him with their mouths. When the last of them have passed over him, then the first of them will return to him throughout a day whose length is fifty thousand years, until people’s fates have been decided and he sees his way either to Paradise or to the Fire.”

It was asked, “Messenger of Allāh, and what about cattle and sheep?” He said, “There is no owner of cattle or sheep who does not pay what is due on them except that on the Day of Resurrection he will be thrown to the ground on account of them on a very wide level plain. Not one of them will be missing. There will be none amongst them with curved horns, no horns or broken horns. They will gore him with their horns and trample him with their hooves. When the last of them have passed over him, then the first of them will return to him

throughout a day whose length is fifty thousand years, until people's fates have been decided and he sees his way either to Paradise or to the Fire."

It was asked, "Messenger of Allāh, what about horses?" He said, "There are three kinds of horses: those which are a burden for a man, those which are a protection for a man and those which contain a reward for a man. Those which are a burden are those which a man keeps out of ostentation, pride and enmity towards the people of Islām. They are a burden for him. Those which are a protection are those which a man keeps in the way of Allāh, without forgetting Allāh's Right in respect of their backs and necks. They are a protection for him. As for those which contain a reward for him, they are those which a man keeps in meadows or grasslands in the way of Allāh for the people of Islām. Whenever they eat of that meadow or grassland, the quantity which they ate is written for him as good deeds and the quantity of their droppings and urine is written for him as good deeds. Whenever one of them breaks its tether and goes over a hillock or two, Allāh also writes its tracks and droppings as good deeds for him. Whenever the owner of one of them crosses a river and it drinks from it without him intending to allow it to drink, Allāh writes the amount it drinks as good deeds for him."

It was asked, "Messenger of Allāh, what about donkeys?" He said, "Nothing has been revealed to me about donkeys except for this single comprehensive verse: *Whoever does an atom's weight of good will see it. Whoever does an atom's weight of evil will see it. (99:7–8)*" [Bukhārī and Muslim]²

Wisdom of the ḥadīth

The ḥadīth invokes a terrifying warning against withholding zakat (*zakāh*). It explains the consequences on the Day of Resurrection (*Yawm*

al-Qiyāmah) for the stingy and those who withhold zakat and that they will be tormented by the very wealth and livestock for which they withheld zakat, so that it will be an affliction for them.

This is also an instance in which the Prophet ﷺ informs about aspects of the unknown which will come to pass on the Day of Resurrection.

٣٢٢ - وَعَنْ أَبْنَىْ عُمَرَ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ: زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ عَلَى الْعَبْدِ وَالْحُرِّ وَالذَّكَرِ وَالْأُنْثَى وَالصَّغِيرِ وَالكَبِيرِ مِنْ الْمُسْلِمِينَ.^١

It is narrated from Ibn ‘Umar ﷺ who said:

‘The Messenger of Allāh ﷺ made obligatory: “The Zakat of Breaking the Fast (*Zakāt al-Fitr*) as a measure (*ṣā’*) of dates or a measure of barley, for slaves and free-men, men and women and the young and the old of the Muslims.”’ [Bukhārī and Muslim]

٣٢٣ - وَعَنْ أَبِي هُرَيْرَةَ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَصَدَّقَ بَعْدِ تَمْرَةٍ مِنْ كَسْبِ طَيْبٍ، وَلَا يَقْبُلُ اللَّهُ إِلَّا الطَّيْبَ، فَإِنَّ اللَّهَ يَقْبُلُهَا يَوْمَئِنَهُ، ثُمَّ يُرِيبُهَا لِصَاحِبِهَا كَمَا يُرِيبُ أَحَدُكُمْ فَلَوْهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ.

It is narrated from Abū Hurayrah ﷺ who said:

‘The Messenger of Allāh ﷺ said, “Whoever gives as an offering (*sadaqah*) as much as a date from honest earnings—and Allāh only accepts what is good—Allāh will accept it in His Right Hand. He will then increase it in size for the giver, just like one of you might rear a foal, until it is the size of a mountain.”’ [Bukhārī and Muslim]

The ḥadīth indicates that Allāh only accepts an offering (*ṣadaqah*) of wealth which is lawful (*halāl*) and good. This is because someone who makes an offering of wealth which is unlawful (*harām*) does not actually possess it, and is prohibited from disposing of it freely. When a Muslim makes an offering of honest earnings, Allāh Most High allows it to mature until it has increased so much that it resembles a mountain.

Allāh is far above any resemblance to His creatures. Hence, whatever Allāh Most High attributes to Himself, or whatever His Messenger ﷺ attributed to Him, we believe in. We neither abrogate it, nor do we ascribe to Him human characteristics. Tirmidhī said in his *Jāmi'*: ‘The people of knowledge (*ahl al-‘ilm*) who follow the Sunnah and the Consensus (*Jamā‘ah*) have said: “We believe in these ḥadīths, without imagining that they contain any anthropomorphism (*tashbih*); neither do we attempt to explain them.”’

٣٢٤ - وعن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ عَزَّ وَجَلَّ.

It is also narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh ﷺ said, “An offering of wealth (*ṣadaqah*) does not decrease wealth; and Allāh does not pardon a slave without increasing him in honour; and no one humbles himself before Allāh without Allāh elevating him.”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that making an offering of wealth (*ṣadaqah*) does not diminish a person’s wealth, because Allāh blesses it and replenishes what is spent. Alternatively, the reward for *ṣadaqah* in the Hereafter (*Ākhirah*) restores what has been diminished.

Furthermore, when someone is known for pardoning and forgiving, he gains mastery and power over people’s hearts. Alternatively, his reward in the Hereafter increases; hence his rank and position are

elevated. Similarly, a humble person is raised by Allāh in people's hearts in this world (*dunyā*), or He raises his rank in the Hereafter.

1 [This ḥadīth was not cited by Shaykh Nabḥānī in *Mukhtaṣar Riyāḍ as-Ṣāliḥīn*.]

2 This wording is that of Muslim's narration.

3 [This ḥadīth does not appear in *Nuzhat al-Muttaqīn* but is included by Shaykh Nabḥānī in *Mukhtaṣar Riyāḍ as-Ṣāliḥīn*.]

LESSON 51

درس في فضل الغني الشاكر وهو من أخذ المال من وجهه وصرفه في وجوهه المأمور بها

ON THE VIRTUE OF THE GRATEFUL
WEALTHY PERSON, WHO TAKES WEALTH
PROPERLY AND SPENDS IT IN THE WAYS
COMMANDED

Allāh Most High says:

﴿فَإِمَّا مَنْ أَعْطَى وَاتَّقَى - وَصَدَقَ بِالْحُسْنَى - فَسَنُيِّسِرُهُ لِلْيُسْرَى﴾

As for him who gives and fears [Allāh], and believes in the best [reward] (Husnā), We will ease him to the path of ease. (92:5-7)

٣٢٥ - وعن ابن مسعود رض عن النبي ﷺ قال: لا حسد إلا في اثنين: رجل آتاه الله مالاً، فسلطه على هلكته في الحق، ورجل آتاه الله حكمة، فهو يقضى بها ويعالمها.

It is narrated from 'Abd Allāh ibn Mas'ūd رض from the Prophet ﷺ who said:

“There should be no envy (*hasad*) except towards two [people]: a man to whom Allāh has given wealth (*māl*) and whom He has enabled to spend it correctly;¹ and a man to whom Allāh has given wisdom (*hikmah*) and who judges with it and teaches it.”
[Bukhārī and Muslim]

Wisdom of the ḥadīth

The basic meaning of envy (*hasad*) is to begrudge another person a blessing which has been bestowed upon them. This is unlawful (*harām*). The intended meaning of envy in this ḥadīth is the desire for emulation (*ghibṭah*); that is, wishing to attain the same blessing, without begrudging it the other person. This is permitted (*mubāh*). Reprehensible envy is a dangerous societal illness, which it is necessary to avoid and be cautious of. However, a desire to emulate can be praiseworthy, if its objectives are good. It is permissible to seek to emulate another's virtue in order to obtain a similar reward.

The ḥadīth illustrates the virtue of a wealthy person who is not miserly with what Allāh has given him. Hence, it is encouraged to earn wealth in order to spend it in ways which are good. Likewise, it is encouraged to seek knowledge (*ilm*) in order to use it for the benefit of the creation. Spending one's wealth in acts of obedience to Allāh is a way of expressing gratitude (*shukr*) for this blessing. Similarly, one may express gratitude for the blessing of knowledge by acting upon it and teaching it.

٣٢٦ - وعن ابن عمر عن النبي ﷺ قال: لَا حَسَدَ إِلَّا فِي اثْتَنَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ، فَهُوَ يَقُولُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا، فَهُوَ يُفْقِهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ.

It is narrated from Ibn ‘Umar  from the Prophet  who said:

“There should be no envy (*hasad*) except towards two [people]: a man to whom Allāh has given the Qur’ān and who recites it by night and by day; and a man whom Allāh has given wealth and who spends it [i.e. in the way of Allāh] by night and by day.” [Bukhārī]

Wisdom of the ḥadīth

One should hope to memorise the Qur'ān and persevere in reciting it. This should be accompanied by contemplation and reflection, and following its orders and prohibitions at all possible times and at every opportunity which presents itself.

٣٢٧ - وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ قَالَ: الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنَىٰ، وَمَنْ يَسْتَعْفِفْ فَيُعَذَّبُ اللَّهُ، وَمَنْ يَسْتَغْنِ فَيُغْنِيهُ اللَّهُ.

It is narrated from Abū Hurayrah  from the Prophet  who said:

“The upper hand is better than the lower hand. Begin with your dependants. The best offering (*sadaqah*) is that given by the wealthy. Anyone who seeks to refrain [from what is unlawful], Allāh will enable him to refrain; and anyone who seeks self-sufficiency, Allāh will make him self-sufficient.” [Bukhārī]

Wisdom of the ḥadīth

There are four kinds of ‘hand’ (*yadd*) according to virtue, as follows: The highest is the hand which spends [in the Way of Allāh]; then there is the hand which abstains from taking; then the hand which takes, but does not ask; then the lowest: that which asks.

Anyone who seeks the Aid of Allāh Most High in order to obtain something, He will aid him. Nevertheless, abstinence (*iiffah*) and moderation (*qanā'ah*) are amongst the principal characteristics of the righteous believer.

The ḥadīth also indicates that the best offerings (*sadaqāt*) which a person can make are from his wealth which remains after sufficiently providing for himself and his dependents. Spending on one’s dependents is more virtuous than other kinds of spending. Hence, the Prophet  said: “Begin with your dependants.”

٣٢٨ - وعن أبي هريرة رض أنَّ فُقْرَاءَ الْمَهَاجِرِينَ أَتَوْ رَسُولَ اللَّهِ ﷺ فَقَالُوا: ذَهَبَ أَهْلُ الدُّنْوَرِ بِالدَّرَجَاتِ الْعُلَى، وَالنَّعِيمُ الْمُقِيمُ، فَقَالَ: وَمَا ذَلِك؟ فَقَالُوا: يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ وَلَا تَنَاصِدُّونَا، وَيَعْتَقُونَ وَلَا نَعْتَقُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَفَلَا أَعْلَمُكُمْ شَيْئًا تُدْرِكُونَ بِهِ مَنْ سَبَقُكُمْ، وَتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ، وَلَا يَكُونُ أَحَدٌ أَفْضَلَ مِنْكُمْ إِلَّا مَنْ صَنَعَ مِثْلًا مَا صَنَعْتُمْ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: تُسَبِّحُونَ وَتُكَبِّرُونَ وَتَحْمِدُونَ، دُبَرَ كُلُّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ مَرَّةً فَرَجَعَ فُقْرَاءُ الْمَهَاجِرِينَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: سَمِعْ إِخْرَانَ أَهْلِ الْأَمْوَالِ بِمَا فَعَلْنَا، فَفَعَلُوا مِثْلَهُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ.

It is also narrated from Abū Hurayrah رض that:

‘the poor from amongst the Emigrants (*Muhājirūn*) came to the Messenger of Allāh ﷺ and said, “The wealthy have appropriated the high degrees and abiding bliss.” He ﷺ said, “How is that?” They said, “They pray as we pray, and they fast as we fast; but they give offerings of wealth (*ṣadaqah*), and we do not give offerings of wealth; and they set free slaves, and we do not set free slaves.” The Messenger of Allāh ﷺ said, “Shall I inform you of something by which you will overtake those who have preceded you, and precede those who come after you, and [as a result of which] no one will be better than you unless he does the same as you do?” They said, “Of course, O Messenger of Allāh.” He said, “You should glorify Allāh [i.e. by saying: ‘*Subḥāna’llāh*’], magnify Allāh [i.e. by saying: ‘*Allāhu Akbar*’], and praise Allāh [i.e. by saying: ‘*Al-hamd lillāh*’] thirty-three times after every prayer (*ṣalāh*).” The poor Emigrants later returned to the Messenger of Allāh ﷺ and said, “Our brothers who possess property heard about what we were doing and they have done the same.” The Messenger of Allāh ﷺ said, “That is

the Grace (*Fadl*) of Allāh, which He gives to anyone He wills.”¹
[Bukhārī and Muslim]

Wisdom of the ḥadīth

This is an illustration of the eagerness of the Companions (*Sahābah*) to do good and their competing in doing so. It also demonstrates the manner in which the Righteous Predecessors (*as-Salaf aṣ-Ṣāliḥ*) would spend their wealth in the Way of Allāh, thus expressing due gratitude (*shukr*) for it.

The wealthy are encouraged to perform acts of worship and obedience both by spending from their wealth and by other means. They should not depend solely on their spending [as a means of obtaining reward]. Likewise, the poor are encouraged to earn wealth in order to attain the virtue of spending it in the Way of Allāh. When Allāh Most High gives, it is an examination; and when He withholds, glory be to Him, it is a trial and a test. The believer must show forbearance (*ṣabr*) when something is withheld and gratitude when it is given.

Nevertheless, there are many means of doing good and numerous and varied ways of earning reward (*ajr*). This demonstrates the sublime Grace (*Faḍl*) of Allāh Almighty in giving and rewarding, facilitating actions and recompensing abundantly.

The ḥadīth also indicates the virtue of the remembrances (*adhkār*) transmitted and performing them assiduously after each prayer (*ṣalāh*).

¹ That is, he spends it in acts of obedience to Allāh.

LESSON 52

درس في مدح الكرم والانفاق في طرق الخير ولا سيما على العيال والضيوف والانفاق مما يحبّ

ON PRAISE FOR SPENDING [ONE'S WEALTH] IN GOODLY WAYS, ESPECIALLY ON DEPENDANTS AND GUESTS AND SPENDING FROM WHAT ONE LOVES

Allāh Most High says:

﴿لِيُنْفِقُ ذُو سَعَةٍ مِّنْ سَعْتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا أَتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ سُّرًّا﴾

Let the affluent man spend from his affluence; and the man whose resources are restricted, let him spend from what Allāh has given him. Allāh does not burden any person beyond what He has given him. Allāh will grant after hardship, ease. (65:7)

The Most High also says:

﴿وَمَا أَنْفَقْتُم مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهُ﴾

And whatever you spend of anything, He will replace it. (34:39)

﴿وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ﴾

And upon the father is [the mother's] provision and clothing, according to what is acceptable. (2:233)

﴿لَنْ تَنَالُوا الْبِرَّ حَتَّىٰ تُنْفِقُوا مِمَّا تُحِبُّونَ﴾

You will not attain righteousness (birr) until you spend of that which you love. (3:92)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِّنَ الْأَرْضِ﴾

O you who believe! Spend of the good things which you have earned and of that which We have produced for you from the earth. (2:267)

﴿وَمَنْ يُوقَ شُحَّ نَفْسِيهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

And whosoever is protected from the avarice of his soul, those are the ones who will be the successful. (59:9)

﴿هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكَرَّمِينَ﴾

Has the story reached you of the honoured guests of Ibrāhīm? (51:24)

٣٢٩ - وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلوات الله عليه وسلم: دينار أنفقته في سبيل الله، ودينار أنفقته في رقبة، ودينار تصدق به على مسكين، ودينار أنفقته على أهلك، أعظمها أجرا الذي أنفقته على أهلك.

It is narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وسلم said, “[From] a dinar which you spend in the way of Allāh, a dinar which you spend on freeing a slave, a dinar which you give to a poor person and a dinar which you spend on your family, the one with the greatest reward (*ajr*) is the one which you spend on your family.”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that the best type of spending is upon one's dependents, because it is spending which is obligatory (*wājib*). Other kinds of spending are recommended (*mandūb*), apart from paying the obligatory Zakat (*zakāh*) [i.e. alms-tax].

٣٣٠ - وعن ثوبان مولى رَسُولِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ أَفْضَلُ دِينَارٍ يُنْفَقُهُ الرَّجُلُ: دِينَارٌ يُنْفَقُهُ عَلَى عِيَالِهِ، وَدِينَارٌ يُنْفَقُهُ عَلَى دَابِّتِهِ فِي سَبِيلِ اللَّهِ، وَدِينَارٌ يُنْفَقُهُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ.

It is narrated from Thawbān, the freed slave (*mawlā*) of the Messenger of Allāh ﷺ said:

'The Messenger of Allāh ﷺ said, "The best dinar a man spends is the dinar which he spends on his family, the dinar which he spends on his mount in the way of Allāh and the dinar which he spends on his companions in the way of Allāh.'" [Muslim]

Wisdom of the ḥadīth

Different kinds of spending can be ranked in order of virtue as in the ḥadīth. This reveals that spending on one's dependants should be a priority, since it is more virtuous than other kinds of spending.

٣٣١ - وعن أُمِّ سَلَمَةَ قَالَتْ: يَا رَسُولَ اللَّهِ, هَلْ لِي أَجْرٌ فِي بَنِي أَبِي سَلَمَةَ أَنْ أَنْفَقَ عَلَيْهِمْ، وَلَسْتُ بِتَارِكَتْهُمْ هَكَذَا وَلَا هَكَذَا إِنَّمَا هُمْ بَنِي؟ فَقَالَ: نَعَمْ، لَكَ أَجْرٌ مَا أَنْفَقْتِ عَلَيْهِمْ.

It is narrated from Umm Salamah ؓ who said:

'I said, "O Messenger of Allāh, will I have a reward (*ajar*) for spending on the sons of Abū Salamah? I cannot leave them to go here and there [in search of a livelihood], for they are my

sons.” He ﷺ said, “Yes, you will have a reward for what you spend on them.”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that a mother will be rewarded for spending on her children, even if her spending is motivated by pity or mercy.

٣٣٢ - وعن أبي مسعود البدرى ﷺ عن النبي ﷺ قال: إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ نَفَقَةً يَحْتَسِبُهَا فَهِيَ لَهُ صَدَقَةٌ.

It is narrated from Abū Mas'ūd al-Badrī ﷺ from the Prophet ﷺ who said:

“When a man spends on his family and anticipates a reward for it [in the Hereafter], it is an offering (*ṣadaqah*) for him.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The meaning of ‘anticipates a reward for it’ (*yahtasibuhā*) is that he does it for the sake of Allāh, seeking to gain closeness to Him. This is because he is fulfilling what is obligatory (*wājib*) for him, and maintaining family ties (*ṣilat ar-rahim*).

٣٣٣ - وعن سعد بن أبي وقاص ﷺ في حديث: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: وَإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَجْرَتْ بِهَا حَتَّىٰ مَا تَجْعَلُ فِي فِي امْرِكَ.

It is narrated from Sa'd Ibn Abi Waqqās ﷺ that the Messenger of Allāh ﷺ said to him in a ḥadīth:¹

“You will not spend any amount, desiring by it the Countenance (*Wajh*) of Allāh, without being rewarded for it; even [a morsel] which you put in your wife’s mouth.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that a Muslim will be rewarded for what he spends on his wife; even if it is in return for his enjoyment of her. This is because permitted (*mubāḥ*) actions which are done with a good intention (*niyyah ṣāliḥah*) are raised to the level of acts of obedience.

٣٣٤ - وَعَنْ أَبِي أُمَّامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا ابْنَ آدَمَ، إِنَّكَ إِنْ تَبْدُلِ الْفَضْلَ خَيْرٌ لَكَ، وَإِنْ تُمْسِكُهُ شَرُّ لَكَ، وَلَا تُلَامُ عَلَى كَفَافٍ، وَابْدأْ بِمَنْ تَعُولُ. وَالْيَدُ الْعُلِيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى.

It is narrated from Abū Umāmah ibn ‘Ajlān رضي الله عنه who said:

‘The Messenger of Allāh ﷺ said, “O son of Ādam, if you spend your excess wealth, it is better for you; and if you keep it, it is worse for you. You will not be blamed for [keeping] enough to cover your needs. Begin with your dependents. The upper hand is better than the lower hand.”’ [Muslim]

Wisdom of the ḥadīth

It is permissible for a person to save from his wealth the amount required to cover his own needs and the needs of his dependents. Nevertheless, The ḥadīth encourages believers to spend any excess wealth in acts of good and piety. Retaining this excess may be worse for the person, if there are people in need of it for basic subsistence.

It is obligatory (*wājib*) to begin by spending what it is obligatory for him to spend on his dependents. This is an individual obligation (*fard ‘ayn*), whereas spending on others is either a communal obligation (*fard kifāyah*) or a sunnah.

While spending one’s excess wealth over and above what is required in terms of zakat (*zakāh*) is not obligatory, it is one of the best conditions a person can be in.

٣٣٥ - وعن أبي هريرة رضي الله عنه: أنَّ النَّبِيَّ صلوات الله عليه وآله وسالم قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُكِرِّمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلَيَصِلْ رَحْمَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلَيَقُلْ خَيْرًا أَوْ لِيَصُمْتُ.

It is narrated from Abū Hurayrah رضي الله عنه that the Prophet صلوات الله عليه وآله وسالم said:

“Whoever believes in Allāh and the Last Day (*al-Yawm al-Ākhir*) should honour his guest (*dayf*). Whoever believes in Allāh and the Last Day should maintain ties of kinship. Whoever believes in Allāh and the Last Day should speak well or be silent.”
[Bukhārī and Muslim]

Wisdom of the ḥadīth

One of the signs of complete faith (*īmān*) is honouring a guest. This means: greeting him with a smile, hastening to provide him with refreshment and seeing to his needs.

Another sign of faith is maintaining ties of kinship (*ṣilat ar-rahīm*), which means honouring one’s relatives, visiting them and helping any of them who need it.

In addition, one should speak little except good speech, such as commanding what is right (*al-amr bi'l-ma'rūf*) and forbidding what is wrong (*an-nahī 'an al-munkar*), and saying kind words.

٣٣٦ - وعن أبي شرِيع الخزاعي رضي الله عنه: قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صلوات الله عليه وآله وسالم يَقُولُ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُكِرِّمْ ضَيْفَهُ جَائِزَتُهُ. قَالُوا: وَمَا جَائِزَتُهُ يَا رَسُولَ اللَّهِ؟ قَالَ: يَوْمُهُ وَلَيْلَتُهُ، وَالضَّيَافَةُ ثَلَاثَةُ أَيَّامٍ، فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ عَلَيْهِ.

وفي رواية لمسلم: لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُقِيمَ عِنْدَ أَخِيهِ حَتَّى يُؤْتِمْهُ. قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ يُؤْتِمُهُ؟ قَالَ: يُقِيمُ عِنْدَهُ وَلَا شَيْءَ لَهُ يُقْرِيهُ بِهِ.

It is narrated from Abū Shurayḥ al-Khuzā'ī رضي الله عنه who said:

‘I heard the Messenger of Allāh ﷺ say, “Whoever believes in Allāh and the Last Day (*al-Yawm al-Ākhir*) should honour his guest (*dayf*) with his due.” They said, “What is his due, O Messenger of Allāh?” He said, “A day and a night. Hospitality is for three days; anything beyond that is an offering (*sadaqah*) for him.”’ [Bukhārī and Muslim]

In a narration of Muslim: “It is not lawful for a Muslim to stay with his brother so long that he makes him fall into sin.” They said, “O Messenger of Allāh, how can he make him fall into sin?” He said, “By staying with him when he has nothing to offer² him.”

Wisdom of the ḥadīth

The ḥadīth indicates that hospitality is due for three days, as one of the rights of brotherhood. More than this is considered a charitable offering (*sadaqah*) and it is more virtuous. The host is required to go to great lengths to honour his guest for the first day and night of his stay and for the remaining two days he should do so to a degree which is easy for him.

From the perspective of the guest (*dayf*), it is disliked (*makrūh*) for a Muslim to accept the hospitality of his brother Muslim, knowing that he is poor and does not possess the means to host him. This is to ensure that he does not fall in to sin as a result, such as backbiting (*ghibah*) about him or slandering him (*waqi‘ah*) or even incurring debts which can sometimes lead to lying (*kidhb*).

¹ Imām Nawawī says: ‘in his long ḥadīth which we presented at the beginning of the book in the chapter On Intention (*Niyyah*).’

² That is, he does not possess the means to feed and host him.

LESSON 53

درس في ذم الشح والمن بالعطية والرجوع بالهبة وإضاعة المال في غير وجهه

ON CRITICISM OF AVARICE, REMINDING
OF GIFTS AND TAKING BACK PRESENTS
AND SQUANDERING MONEY IMPROPERLY

Allāh Most High says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُم بِالْمَنِ وَالْأَذَى﴾

O you who believe! Do not render in vain your charitable offerings (ṣadaqāt) by reminders of your generosity or by injury (2:264)

٣٣٧ - وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلوات الله عليه وسلم: مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكًا يَنْزَلُهُ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْفًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُمْسِكًا تَلَفًا.

It is narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وسلم said, “There is no day which dawns on the slaves of Allāh without two angels descending, one of whom says, “O Allāh, reimburse those who spend [i.e. in a good way];” and the other says, “O Allāh, ruin those who withhold.”’
[Bukhārī and Muslim]

Wisdom of the ḥadīth

This is an encouragement to spend in ways that are praiseworthy. That is as Imām Nawawī said: spending in acts of obedience to Allāh, on one's dependents, on guests and in voluntary acts of charity.

The ḥadīth also reassures those who spend in this way that Allāh, glory be to Him the Most High, will recompense him with better than what he has spent; and His Promise is Truth. The person may be rewarded in this world (*dunyā*) or in the Hereafter (*Ākhirah*).

٣٣٨ - وعن جابر رضي الله عنه أن رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الظُّلْمَ ظُلْمٌ؛ فَإِنَّ الظُّلْمَ ظُلْمٌ يَوْمَ الْقِيَامَةِ. وَإِنَّ الْشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ. حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ، وَاسْتَحْلُوا مَحَارِمَهُمْ.

It is narrated from Jābir رضي الله عنه that the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

“Beware of injustice (*zulm*); injustice will be darkness on the Day of Resurrection (*Yawm al-Qiyāmah*). Beware of avarice (*shuhħ*); avarice destroyed those before you. It prompted them to shed each other's blood, and to make lawful what was unlawful for them.” [Muslim]

Wisdom of the ḥadīth

Believers are urged to avoid injustice (*zulm*) and miserliness (*bukhl*), and to follow the course of justice, generosity and munificence. Injustice is a major sin, which will result in its perpetrator being subject to severe torment and painful punishment on the Day of Resurrection (*Yawm al-Qiyāmah*).

The ḥadīth illustrates how avid desire for worldly matters (*dunyā*), and greed and stinginess concerning them, often drives people to disobedience and sin and leads them to commit vile and wrongful acts.

٣٣٩ - وعن عبد الله بن عمرو  قال: قَالَ رَسُولُ اللَّهِ ﷺ: كَفَىٰ بِالْمُرْءِ إِثْمًا أَنْ يَحْبَسَ عَمَّا نَيْمَلُكُ قُوَّتُهُ.

It is narrated from 'Abd Allāh ibn 'Amr  who said:

‘The Messenger of Allāh  said, “It is sin enough for a man that he withholds from someone whom he should provide for.”’
[Muslim]

Wisdom of the ḥadīth

This is a deterrent against negligence in spending on those it is obligatory to spend on. The ḥadīth illustrates a person’s responsibility for their dependents, relations and those for whom they are responsible, such as servants and others.

٣٤٠ - وعن أبي ذر  عن النبي ﷺ قال: ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ. قَالَ: فَقَرَأَهَا رَسُولُ اللَّهِ ثَلَاثَ مِرَارٍ. قَالَ أَبُو ذِرٍ: خَابُوا وَخَسِرُوا مَنْ هُمْ يَا رَسُولُ اللَّهِ؟ قَالَ: الْمُسِيلُ، وَالْمَنَانُ، وَالْمُنْفِقُ سِلْعَتُهُ بِالْحَلِفِ الْكَاذِبِ.

وفي رواية له: المسيل إزاره يعني: المسيل إزاره وثوبه أسفل من الكعبين للخيال.

It is narrated from Abū Dharr  from the Prophet  who said:

“There are three people whom Allāh will not speak to or look at or purify on the Day of Resurrection (*Yawm al-Qiyāmah*); and they will have a painful punishment.” [Abū Dharr] said: ‘The Messenger of Allāh  said it three times. I said: “They are ruined and have lost! Who are they, O Messenger of Allāh?” He said, “Someone who lets his garment hang down out of pride, someone who makes people indebted to him through doing

them favours and someone who tries to sell his goods by making false oaths.”” [Muslim]

In another narration of his: “*al-musbil izārahū*’ means: someone who lets his robe (*izār*) and garment (*thawb*) hang down below the ankles out of conceit.”

Wisdom of the ḥadīth

The ḥadīth indicates that It is unlawful (*harām*) to make people indebted through favours one bestows on them (*mann*) [i.e. by reminding them]. This is due to the injury and humiliation which it causes the beneficiary.

It is also unlawful to let one’s garments hang down, if this is done out of conceit. If it is not done for reasons of conceit, then it is slightly disliked (*makrūh tanzīhan*).

It is similarly unlawful to swear falsely in order to sell something. This is as it is described in Bukhārī’s narration of the ḥadīth: “a means of selling goods and a means effacing blessing.”

٣٤١ - وَعَنْ أَبْنَى عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ قَالَ: الَّذِي يَعُودُ فِي هِبَّتِهِ كَالْكُلْبِ
يَرْجُعُ فِي قَيْمَتِهِ.

It is narrated from Ibn ‘Abbās  that the Messenger of Allāh  said:

“Someone who takes back a gift is like a dog returning to its own vomit.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

Imām Nawawī says: ‘The ḥadīth clearly makes it unlawful (*harām*) [to take back a gift]. This is understood to apply to a gift given to a non-dependent. However, if the gift is to one’s son, who then behaves badly, it may be taken back—if this has been stipulated as a condition.’

Ibn Daqīq al-Īd said: ‘This is a severe comparison in two respects: the first being the comparison of the person who takes back the gift with a

dog, and the second being the comparison of the gift which is taken back with vomit.'

٣٤٢ - عن أبي هريرة ﷺ قال: قال رسول الله ﷺ: إِنَّ اللَّهَ تَعَالَى يَرْضَى لَكُمْ ثَلَاثًا وَيَكْرَهُ لَكُمْ ثَلَاثًا: فَيَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ، وَلَا تُشْرِكُوا بِهِ شَيئًا، وَأَنْ تَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا، وَيَكْرَهُ لَكُمْ: قِيلَ وَقَالَ، وَكَثْرَةُ السُّؤَالِ، وَإِضَاعَةُ الْمَالِ.

It is narrated from Abū Hurayrah ﷺ who said:

'The Messenger of Allāh ﷺ said, "Allāh Most High is pleased with three things which you do and dislikes three things which you do. He is pleased that you worship Him and do not associate anything with Him, and that you hold tight to the Rope (*Habl*) of Allāh together and are not divided. He dislikes you chattering, asking many questions and squandering wealth." [Muslim]

Wisdom of the ḥadīth

The ḥadīth encourages believers to sincerely worship Allāh Most High alone, without partner; and to adhere to the precepts of the Religion (*Dīn*) and the unity of the Muslim community.

In addition, believers should abandon talk which is of no use or benefit and likewise unnecessary questions from which there is nothing to be gained. They should also avoid wasting money or spending it in unlawful ways.

LESSON 54

درس في إيثار المرء على نفسه ومواساته فيما عنده للمحتاجين

ON PREFERRING OTHERS OVER ONESELF AND SHARING ONE'S POSSESSIONS WITH THOSE IN NEED

Allāh Most High says:

﴿وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةً﴾

And they give [them] preference over themselves even when they are in need. (59:9)

٣٤٣ - وعن أبي هريرة رض قال: جاء رجُلٌ إلى النبي صل فقال: إني مجهودٌ، فأرسل إلى بعض نسائه، فقالت: والذِي يعثُك بالحق ما عندِي إلا ماء، ثم أرسل إلى آخرٍ، فقالت مثل ذلك، حتى قلن كلهن مثل ذلك: لا والذِي يعثُك بالحق ما عندِي إلا ماء، فقال النبي صل: من يُضيِّف هذا الليلَة؟ فقال رجلٌ من الأنصار: أنا يا رسول الله، فأنطلق به إلى رحْلِه، فقال لأمرأته: أكرمي ضيِّفَ رسول الله صل.

وفي رواية قال لأمرأته: هل عندك شيء؟ فقالت: لا، إلا قوت صبياني. قال: فاعلليهم بشيء وإذا أرادوا العشاء فنوميهم، وإذا دخل ضيفنا فأطفيئي السراج، وأريه أنا أأكل. فقععدوا وأكل الضييف وباتا طاوين، فلما أصبح غدا على النبي صل فقال: لقد عجب الله من صنيعكم بضييفكم الليلة.

It is narrated from Abū Hurayrah رض who said:

'A man came to the Prophet صل and said, "I am spent."¹ He sent to one of his wives, who said, "By the One Who sent you with

the Truth, I have nothing but water.” Then he sent to another, who said the same thing, until they had all said the same thing: “No, by the One Who sent you with the Truth, I have nothing but water.” The Prophet ﷺ said, “Who will show hospitality tonight?” A man of the Helpers (*Anṣār*) said, “Me, O Messenger of Allāh.” He took him to his house, and said to his wife, “Honour the guest of the Messenger of Allāh ﷺ.” [Bukhārī and Muslim]

In one narration: ‘He [i.e. the Helper] said to his wife, “Do you have anything?” She said, “No, only the children’s food.” He said, “Divert them with something and when they want supper, put them to sleep. When our guest comes in, put out the lamp and pretend we are eating.” So they sat down and the guest ate, and they spent the night hungry. In the morning, they went to the Prophet ﷺ, who said, “Allāh was pleased with what you did with your guest last night.”

Wisdom of the ḥadīth

Believers are encouraged to prefer others over themselves (*ithār*). Allāh’s Praise for the Helper (*Anṣārī*) and his wife in this ḥadīth proves that they acted well and in a beautiful manner. Showing generosity towards guests is a noble trait in Islām; nevertheless, providing sufficiently for oneself and one’s family is a priority, since this is an obligation (*wājib*).

٣٤٤ - وَعَنْ أَبِي هُرَيْرَةَ أَيْضًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: طَعَامُ الْأَثْنَيْنِ كَافِيَ الْثَّلَاثَةِ، وَطَعَامُ الْثَّلَاثَةِ كَافِيَ الْأَرْبَعَةِ.

It is also narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh ﷺ said, “Food for two is enough for three, and food for three is enough for four.”² [Bukhārī and Muslim]

Wisdom of the ḥadīth

This ḥadīth encourages both generosity and contentment with what is sufficient. The number of people eating together is not intended to match the sufficient amount; rather, it is the cause of blessing (*barakah*). Thus, two people should share their food with a third; and a fourth person should join them depending on who is present. This illustrates that It is recommended (*mustahabb*) to eat with others, not alone.

٣٤٥ - وعن أبي موسى عليه السلام قال: إنَّ الْأَشْعَرِيِّينَ إِذَا أَرْمَلُوا
فِي الْغَزْوِ، أَوْ قَلَ طَعَامٌ عِيَالَهُمْ بِالْمَدِينَةِ، جَمَعُوا مَا كَانَ عِنْدَهُمْ فِي ثُوبٍ وَاحِدٍ، ثُمَّ
افْتَسَمُوهُ بَيْنَهُمْ فِي إِنَاءٍ وَاحِدٍ بِالسَّوَيَّةِ فَهُمْ مِنْيٌ وَأَنَا مِنْهُمْ.

It is narrated from Abū Mūsā رض who said:

'The Messenger of Allāh صلی اللہ علیہ وسَلَّمَ said, "When the Ash'arīs run short of provisions on a raid"—or: "their families in Madīnah run short of food"—"they gather together what they have in one cloth; then they divide it amongst themselves equally, using the same container. These [people] are from me and I am from them."³ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The Ash'arīs are the people of Abū Mūsā'l-Ash'arī [the narrator], whose family name is derived from Ash'ar ibn Qahṭān. This ḥadīth exemplifies their virtue.

The ḥadīth also illustrates the virtue of sharing one's possessions and the excellence of combining provisions when travelling, collecting them together when there is a shortage and dividing them [equally].

٣٤٦ - وعن جابر رض قال: سَمِعْتُ رَسُولَ اللَّهِ صلی اللہ علیہ وسَلَّمَ يَكْفِي
الْأَثْنَيْنِ، وَطَعَامُ الْأَثْنَيْنِ يَكْفِي الْأُرْبَعَةَ، وَطَعَامُ الْأَرْبَعَةِ يَكْفِي الشَّمَائِيَّةَ.

It is narrated from Jābir رض who said:

‘I heard the Messenger of Allāh ﷺ say, “The food of one [person] is enough for two; the food of two is enough for four; and the food of four is enough for eight.”’ [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to eat together with others, rather than alone. Eating together, so that many hands eat from one dish, kindles friendship between hearts; it is a source of happiness and a means of attaining blessing (*barakah*).

٣٤٧ - وعن أبي سعيد الخدري رضي الله عنه قال: بينما نحن في سفر مع النبي صلى الله عليه وسلم إذ جاء رجل على راحلة له، فجعل يصرف بصره يميناً وشمالاً، فقال رسول الله صلى الله عليه وسلم: من كان معه فضل ظهر فإيده على من لا ظهر له، ومن كان له فضل من زاد، فإيده على من لا زاده، فذكر من أصناف المال ما ذكر حتى رأينا أنه لا حق لأحد مننا في فضل.

It is narrated from Abū Sa‘id [al-Khudrī] رضي الله عنه who said:

‘While we were on a journey with the Prophet ﷺ, a man came on a camel of his and began to look to his right and left. The Messenger of Allāh ﷺ said, “Anyone who has a spare mount should prepare⁴ it for someone who has no mount; and anyone who has extra provision should prepare it for someone who has no provision.” He then mentioned various categories of property, until we realised that none of us had any right to anything surplus.’’ [Muslim]

Wisdom of the ḥadīth

Believers are encouraged to cooperate and support one another in times of crisis. Cooperation to provide food during crises should be unrestricted. Islām precedes other systems in instructing Muslims to

cooperate and sacrifice surplus provisions during times of need and crisis.

1 That is: He felt hardship as a result of need and hunger (*An-Nihāyah*, 1:320).

2 Shaykh Nabḥānī says: This is due to blessing (*barakah*). The believer (*mu'min*) eats [and fills] one gut; but the unbeliever (*kāfir*) eats [and fills] seven guts. In addition, when the believer eats, he pronounces the Name of Allāh; and by pronouncing the Name of Allāh, blessings are attained. He also benefits from The ḥadīth that it is obligatory for a Muslim not to fill his stomach when he eats, since this is harmful. This is in the noble ḥadīth: “Sufficient for a man are a few small morsels to keep his strength up.”

3 Imām Nawawī says: ‘This expresses the extreme unity of their way of behaving and their agreement in obedience to Allāh Most High.’

4 That is: donate it as an offering (*ṣadaqah*).

LESSON 55

درس في القناعة والاقتصاد في المعيشة وذم السؤال من غير ضرورة
ووجواز الأخذ من غير مسألة وفضل الكسب والأكل من عمل يده

ON MODERATION AND ECONOMY OF
LIVING, CRITICISM AGAINST ASKING
WITHOUT NECESSITY AND THE
PERMISSIBILITY OF TAKING WITHOUT
ASKING AND THE VIRTUE OF EARNING
AND EATING BY THE LABOUR OF ONE'S
OWN HAND

Allāh Most High says:

﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا﴾

And there is no creature on Earth but its provision is upon Allāh.
(11:6)

The Most High also says:

﴿وَالَّذِينَ إِذَا أَنفَقُوا مِمْ سِرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا﴾

*And those who, when they spend, are neither extravagant nor stingy;
and between these two is the proper mode of subsistence.* (25:67)

﴿فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَادْكُرُوا اللَّهَ﴾

*And when the prayer (ṣalāh) is finished, disperse through the land;
and seek the bounty of Allāh, and remember Allāh.* (62:10)

٣٤٨ - عن أبي هريرة  عن النبي ﷺ قال: لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ
الْغِنَى غِنَى النَّفْسِ.

It is narrated from Abū Hurayrah  from the Prophet  who said:

“Wealth is not from fortuitous circumstances. Rather, wealth is the self-sufficiency of the self (*nafs*).” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The believer is encouraged to be pleased with what Allāh Most High has allotted. He should not desire to increase what he has unnecessarily; nor should he covet what other people possess.

٣٤٩ - وعن عبد الله بن عمرو  أنَّ رَسُولَ اللَّهِ  قَالَ: قَدْ أَفْلَحَ مَنْ أَسْلَمَ، وَرُزِقَ
كَفَافًا، وَقَنَعَهُ اللَّهُ بِمَا أَتَاهُ.

It is narrated from ‘Abd Allāh ibn ‘Amr  that the Messenger of Allāh  said:

“A person has succeeded if he accepts Islām, he is sufficiently provided for and Allāh makes him content with what He gives him.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of anyone who is pleased when Allāh Most High provides for him such that he has no need of asking people for anything, even if his provision is little.

Having what is sufficient is preferable to both wealth (*ghinā*) and poverty (*faqr*). This is because wealth may lead to arrogance, just as poverty may involve humiliation.

٣٥٠ - وعن حكيم بن حزام رض أنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدأْ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنَىٰ، وَمَنْ يَسْتَعِفْ فَيُعِفُ اللَّهُ، وَمَنْ يَسْتَغْنِ يُعِنِّهُ اللَّهُ.

It is narrated from Ḥakīm ibn Ḥizām رض that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

“The upper hand is better than the lower hand. Begin with your dependants. The best offering (*ṣadaqah*) is that given by the wealthy. Anyone who seeks to refrain [from what is unlawful], Allāh will enable him to refrain; and anyone who seeks self-sufficiency, Allāh will make him self-sufficient.” [Bukhārī and Muslim]

This is the wording of the narration of Bukhārī.

Wisdom of the ḥadīth

The ḥadīth indicates that the people on whom it is most appropriate for a Muslim to spend are those in his charge and protection. Furthermore, it is disliked (*makrūh*) to make an offering (*ṣadaqah*) of what one needs or of all that one owns, in order to avoid having to ask of people. Refraining from asking of others, and asking Allāh for self-sufficiency, are means of obtaining a goodly provision (*rīzq*) and paths to honour.

٣٥١ - وعن الزبير بن العوام رض قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَأْخُذَ أَحَدُكُمْ أَحْبَلَهُ ثُمَّ يَأْتِيَ الْجَبَلَ، فَيَأْتِيَ بِحُزْمَةٍ مِنْ حَطَبٍ عَلَى ظَاهِرِهِ فَيَبْيَعُهَا، فَيَكْفُفُ اللَّهُ بِهَا وَجْهَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ، أَعْطَوْهُ أَوْ مَنْعُوهُ.

It is narrated from Zubayr ibn al-‘Awwām رض who said:

‘The Messenger of Allāh ﷺ said, “For one of you to take a rope, go to a mountain, bring a faggot of firewood on his back and sell it, so that Allāh gives him what he needs, is better than for him to ask people, who then give to him or refuse.”’
[Bukhārī]

Wisdom of the ḥadīth

The ḥadīth indicates that striving to earn a living (*rizq*) is not only lawful (*halāl*), but encouraged, even if a Muslim’s occupation is regarded by others as trivial or contemptible.

On the other hand, asking of others is disapproved of in the Sharī‘ah, due to the humiliation it causes the person asking and the constraint it may cause the person who is asked. This is part of Islām’s desire to preserve a person’s honour and its preference for earning by one’s own hand, rather than asking of others.

[The commentary on this ḥadīth also applies to ḥadīth (352).]

٣٥٢ - وَعَنْ أَبِي هُرَيْرَةَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَانْ يَحْتَطِبَ أَحَدُكُمْ حُزْمَةً عَلَى ظَهْرِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ أَحَدًا، فَيُعْطِيهُ أَوْ يَمْنَعُهُ.

It is also narrated from Abū Hurayrah رضي الله عنه with the wording:

‘The Messenger of Allāh ﷺ said, “For one of you to bring a faggot of firewood on his back is better than for him to ask people, who then give to him or refuse.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (351) also applies to this ḥadīth.]

٣٥٣ - وَعَنْ الْمَقْدَامِ بْنِ مَعْدِيْ كَرِبَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاؤِدَ كَانَ يَأْكُلُ مِنْ عَمَلٍ يَدِهِ.

It is narrated from Miqdām ibn Ma‘dī Karib  from the Prophet  who said:

“No one has ever eaten better food than that which he eats as a result of the work of his own hand. Allāh’s Prophet, Dāwūd , used to eat from the work of his own hand.” [Bukhārī]

Wisdom of the ḥadīth

The ḥadīth demonstrates that the most delicious food and wholesome way of life is that which results from striving and achieving by effort.

٣٥٤ - وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ قَالَ: كَانَ زَكَرِيَّا نَجَارًا.

It is narrated from Abū Hurayrah  that the Messenger of Allāh  said:

“Zakariyyā  was a carpenter.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of work and manufacturing which follows the example of the ways of the prophets (*anbiyā’*), peace and blessings be upon them.

Chapter Eight

فِي صُوم رَمَضَان وَغَيْرِه

ON THE FAST (*SAWM*) OF RAMADĀN AND
OTHER FASTS



LESSON 56

درس في صوم رمضان وفضل الصيام وما يتعلّق به وتحريم الوصال
وهو أن يصوم يومين أو أكثر ولا يأكل ولا يشرب بينهما

ON THE FAST OF RAMADĀN AND THE VIRTUE OF FASTING (SIYĀM) AND RELATED MATTERS, AND THE PROHIBITION AGAINST CONTINUOUS FASTING (WIŞĀL), WHICH IS FASTING FOR TWO OR MORE DAYS WITHOUT EATING OR DRINKING IN BETWEEN

Allāh Most High says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ﴾

O you who believe! Fasting is prescribed for you as it was prescribed for those before you. . . (2:183)

to the Words of the Most High:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهَدَ مِنْكُمُ
الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعَدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ
الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلَا يُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاهُكُمْ وَلَا عَلَيْكُمْ تَشْكُرُونَ﴾

The month of Ramaḍān in which was revealed the Qur’ān, a guidance for mankind and clear proofs of guidance and criterion. So whoever of you witnesses the month, let him fast it; and whoever is ill or on a journey, [let him fast the same] number of other days. Allāh wants ease for you and He does not

want difficulty, and that you complete the number [of days], and that you magnify Allāh for that to which He has guided you, and so that you may thank Him. (2:185)

٣٥٥ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: صُومُوا الرُّؤْبَةَ، وَأَفْطُرُوا الرُّؤْبَةَ، فَإِنْ غَيَّرْتُمْ عَلَيْكُمْ، فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ. وَهَذَا لِفَظُ الْبَخَارِيِّ. وَفِي رِوَايَةِ الْمُسْلِمِ: فَإِنْ غُمَّ عَلَيْكُمْ فَصُومُوا ثَلَاثِينَ يَوْمًا.

It is narrated from Abū Hurayrah  that the Messenger of Allāh  said:

“Fast on seeing it [i.e the new moon] and break the fast on seeing it. If it is obscured [by cloud], then complete [the month of] Sha‘bān with thirty [days].” [Bukhārī and Muslim]

This is the wording of the narration of Bukhārī. The wording of the narration of Muslim is: “If it is obscured [by cloud], then fast for thirty days.”

Wisdom of the ḥadīth

The ḥadīth indicates that it is a communal obligation (*fard ‘ayn*) for Muslims to look for the crescent moon (*hilāl*) at sunset on the twenty ninth day of the month of Sha‘bān and on the twenty ninth of the month of Ramaḍān, so as to ascertain when to begin and end their fast.

The sighting of the crescent moon of Ramaḍān is established by the testimony of a reliable witness before the judge (*qādī*). The wisdom in requiring only a single witness is that it is a precautionary measure [to ensure that no day of fasting is missed]. For the same reason, two witnesses are required to establish that the crescent moon of Shawwāl has been sighted.

It is noticeable that Muslims today fall short of fulfilling this obligation. If it is not performed by anyone, all will be sinful as a result.

٣٥٦ - وعن أبي هريرة رض أياضاً عن النبي صل قال: مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

وعنه صل أنَّ رَسُولَ اللَّهِ صل قال: مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

وعنه صل، عن النبي صل قال: مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ.

It is also narrated from Abū Hurayrah رض who said:

‘The Messenger of Allāh صل said, “Whoever fasts Ramaḍān, in faith (*īmān*) and anticipation of reward, will have his past sins forgiven.”’

And from him رض that the Messenger of Allāh صل said:

“Whoever stands [in prayer at night] during Ramaḍān, in faith and anticipation of reward, will have his past sins forgiven.”

And from him رض, from the Prophet صل, who said:

“Whoever stands [in prayer] on the Night of Destiny (*Laylat al-Qadr*), in faith and anticipation of reward, will have his past sins forgiven.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

This is an indication of the reward for fasting (*ṣawm*) which is performed sincerely for the sake of Allāh Most High. As such, it results in forgiveness for a person’s minor sins against the Right (*Haqq*) of Allāh Almighty.

It is also recommended (*mandūb*) to perform the Night Prayer (*Qiyām al-Layl*) during Ramaḍān, when believers are encouraged to increase their worship. The ḥadīth confirms that performing the Night Prayer may serve as expiation for the minor sins which a person has committed against the Right of Allāh Most High.

[See also the commentary on ḥadīth (164).]

The ḥadīth also illustrates the virtue of the Night of Destiny (*Laylat al-Qadr*) and encourages believers to stand in prayer on this night. This too may serve as expiation for a person's minor sins, as indicated.

[See also the commentary on ḥadīth (165).]

٣٥٧ - وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلوات الله عليه وآله وسلامه: كُلُّ عَمَلٍ أَبْنَى
آدَمَ لَهُ إِلَّا الصَّيَامُ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، وَالصَّيَامُ جُنَاحٌ، فَإِذَا كَانَ يَوْمُ صُومٍ أَحْدِكُمْ
فَلَا يَرْفُثُ وَلَا يَصْخَبُ فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلَدِيقُلُّ: إِنِّي صَائِمٌ وَالَّذِي نَفْسُ مُحَمَّدٍ
بِيَدِهِ لَخُلُوفٌ فَمِنِ الصَّائِمِ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمُسْلِكِ. لِلصَّائِمِ فَرْحَتَانٌ يَغْرِبُهُمَا:
إِذَا أَفْطَرَ فَرِحَ بِفَطْرِهِ، وَإِذَا لَقِيَ رَبَّهُ فَرِحَ بِصَوْمِهِ. وهذا لفظ روایة البخاري.
وفي روایة له: يَتُرُكُ طَعَامُهُ، وَشَرَابُهُ، وَشَهْوَتُهُ مِنْ أَجْلِي، الصَّيَامُ لِي وَأَنَا أَجْزِي بِهِ،
وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا.

وفي روایة لمسلم: كُلُّ عَمَلٍ أَبْنَى آدَمَ يَضَاعِفُ، الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا إِلَى سِبْعِمِائَةٍ
ضِعْفٍ. قال الله تعالى: إِلَّا الصَّوْمُ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ؛ يَدْعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ
أَجْلِي. للصَّائِمِ فَرْحَتَانٌ: فَرْحَةٌ عِنْدَ فِطْرِهِ، وَفَرْحَةٌ عِنْدَ لِقاءِ رَبِّهِ. وَلَخُلُوفٌ فِيهِ أَطْيَبُ
عِنْدَ اللَّهِ مِنْ رِيحِ الْمُسْلِكِ.

It is also narrated from Abū Hurayrah رضي الله عنه who said:

'The Messenger of Allāh صلوات الله عليه وآله وسلامه said, "Allāh Most High said: 'Every action of the son of Ādām [i.e. a human being] is for him, except for fasting (*ṣiyām*); for it is for me, and I repay it. Fasting is a shield (*junnah*).¹ If it is a day of fasting for one of you, he should not use obscene language or behaviour,² nor should he raise his voice in quarrel. If someone insults him or fights him, he should say: "I am fasting." By the One in Whose Hand is the soul of Muḥammad, the residue in the mouth of the fasting person is more fragrant to Allāh than the scent of musk. The fasting person has two joys: when he breaks his fast, he rejoices

at breaking his fast; and when he meets his Lord, he rejoices at his fast.” This is the wording of the narration of Bukhārī.

In another narration of his: ‘he forsakes his lust and his food for My Sake. Fasting is for Me, and I repay it; a good deed (*hasanah*) is rewarded with ten like it.’

In a narration of Muslim: “Every action of the son of Ādam is multiplied [in terms of reward]: a good deed is rewarded with ten like it, until it has increased by up to seven hundred. Allāh Most High said: ‘except for fasting; for it is for Me, and I repay it. [When a person fasts,] he forsakes his lust and his food for My Sake.’ The fasting person has two joys: joy upon breaking his fast, and joy upon meeting his Lord. Truly, the residue in the mouth of the fasting person is more fragrant to Allāh than the scent of musk.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

This is an illustration of the virtue of fasting (*siyām*) and that those who fast are protected from straying into error (*dalāl*) in this world and from the torment of Hellfire (*Nār*) in the Hereafter.

The etiquettes of fasting include abandoning indecent speech and shouting, practising forbearance when wronged by others and responding to people’s misdeeds with patience and good deeds (*iḥsān*).

Fasting makes the believer’s breath fragrant to Allāh Most High and is a cause of joy to the person fasting. It means more than merely forsaking food, drink and carnal desires. Rather, it involves abandoning all base acts and adorning oneself with virtues.

٣٥٨ - عن أنس رضي الله عنه قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَسْحَرُوا؛ فَإِنَّ فِي السُّحُورِ بَرَكَةً.

It is narrated from Anas رضي الله عنه who said:

‘The Messenger of Allāh ﷺ said, “Eat before daybreak. There is blessing (*barakah*) in the meal before daybreak (*suhūr*).”’
[Bukhārī and Muslim]

Wisdom of the ḥadīth

It is a sunnah for the fasting person to have a meal before daybreak (*suhūr*). The principle of this sunnah is achieved by partaking of a small amount of food, even if it is only a mouthful of water. There is blessing (*barakah*) in the *suhūr* because it strengthens and energises the fasting person and makes the fast easier for him.

٣٥٩ - عن سهل بن سعد رضي الله عنه أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَزَّأُ النَّاسُ بِخَيْرٍ مَا عَجَّلُوا فِطْرًا.

It is narrated from Sahl ibn Sa‘d رضي الله عنه that the Messenger of Allāh ﷺ said:

“People will continue to be well as long as they hasten to break the fast.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) for a person who is fasting to hurry to break his fast, once he has ascertained that the sun is setting, by sight or by being informed. Muhallab said: ‘The wisdom behind hastening to break one’s fast is so that he does not prolong the day into the night, and because it is gentler on the fasting person and better for worship.’ It is also clear that adhering to the guidance of the Messenger of Allāh ﷺ in hastening to break the fast, and in delaying the meal before daybreak (*suhūr*), prevents over-fastidiousness by people who might otherwise extend the fast until it resulted in difficulty and hardship.

The ḥadīth is an illustration of the fact that by following the Sunnah and heeding its guidance and its limits, people will remain well in terms of the Religion (*Dīn*).

٣٦٠ - وعن أبي هريرة رض قال: قال النبي ص: مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعْ طَعَامَهُ وَشَرَابَهُ.

It is narrated from Abū Hurayrah رض who said:

‘The Prophet ص said, “Anyone who does not abandon falsehoods and acting by them while fasting, Allāh does not require him to abandon his food and drink.”’ [Bukhārī]

Wisdom of the ḥadīth

The ḥadīth is intended to instil fear of losing the recompense and reward for fasting (*sawm*). Anyone who does not refrain from lying while he is fasting will not be rewarded for his fast. Regarding the phrase ‘Allāh does not require him to abandon his food and drink,’ Ibn Baṭṭāl said: ‘It does not mean that he is commanded to eat and drink; rather, it means that he is warned against saying falsehoods and acting by them.’

Fasting means abstinence from the sensory actions of eating, drinking and having sexual relations. It also means abstinence from actions pertaining to morality, such as backbiting (*ghibah*), lying (*kidhb*), obscene language and bad manners.

٣٦١ - عن أبي هريرة رض أيضاً عن النبي ص قال: إِذَا نَسِيَ أَحَدُكُمْ، فَأَكَلَ أَوْ شَرِبَ، فَلَيْسَ صَوْمَهُ، فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقَاهُ.

It is also narrated from Abū Hurayrah رض from the Prophet ص who said:

“If one of you forgets and eats or drinks, he should complete his fast; for Allāh has fed him and given him to drink.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that if a person who is fasting eats or drinks out of forgetfulness, he has not broken his fast (*sawm*). This is the case whether

the fast is obligatory (*fard*) during Ramaḍān, supererogatory (*nafal*), or a fast that he or she is making up (*qadā'*). The apparent meaning of The ḥadīth is that he does not have to make up the fast, or perform any form of expiation (*kafārah*). This has been transmitted in the narration of Dāraqutnī, Bayhaqī, and Hākim from Abū Hurayrah  that the Prophet  said: “Whoever breaks his fast during Ramaḍān out of forgetfulness, it is not necessary for him to make it up or to perform expiation.”

This ruling applies to all actions which break the fast and has been abbreviated to food and drink as they are the most common. It makes no difference whether a large amount is consumed or a little.

This is an illustration of Islām’s tolerance of and conformity with human nature in overlooking forgetfulness and its consequences, on condition that it is not excessive.

٣٦٢ - وعن ابن عباس  قال: كَانَ رَسُولُ اللَّهِ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ جِبْرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُؤْدِرُ سُرُّهُ الْقُرْآنَ، فَلَرْسُولُ اللَّهِ حِينَ يَلْقَاهُ جِبْرِيلُ أَجْوَدُ بِالْخَيْرِ مِنِ الرِّيحِ الْمُرْسَلَةِ.

It is narrated from Ibn ‘Abbās  who said:

‘The Messenger of Allāh  was the most generous of people, and he was at his most generous during Ramaḍān when Jibrīl would meet him. [Jibrīl] used to meet him every night in Ramaḍān and review the Qur’ān with him. When Jibrīl would meet him, the Messenger of Allāh  was truly more generous with good things than the blowing wind.’³ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth emphasises the recommendation to be generous and to review the Qur’ān during Ramaḍān, following the example of the Messenger of Allāh . Shāfi‘ī said: ‘It is liked for the person who is

fasting to be particularly generous during the month of Ramaḍān, following the example of the Messenger of Allāh ﷺ; due to the people's need of welfare at that time and due to many of them being so preoccupied with worship (*'ibādah*) that they are diverted from earning a living.'

٣٦٣ - وعن ابن عمر رضي الله عنهما قال: نهى رسول الله صلى الله عليه وسلم عن الوصال. قالوا: إنك تواصل؟ قال: إني لست مثلكم، إني أطعم وأسقى.

It is narrated from Ibn 'Umar رضي الله عنهما who said:

'The Messenger of Allāh ﷺ forbade fasting continuously (*wiṣāl*).⁴ They said, "But you fast continuously." He said, "I am not like you. I am fed and given to drink." [Bukhārī and Muslim]

Wisdom of the hadith

Fasting continuously (*wiṣāl*) is unlawful (*ḥarām*) for the Ummah, which is the opinion held by the body of scholars. The Prophet ﷺ was charged with special distinctions. Consequently, what was obligatory for him may not be obligatory for the Ummah, what was permissible for him may not be permissible for them and what was unlawful for him is sometimes permitted for them. This is due to the additional trials he underwent and the additional honour bestowed upon him; hence, it is not permissible to follow his example ﷺ in such of his special distinctions. Permission to fast continuously was one of these distinctions, since he ﷺ was given a level of strength, forbearance and endurance given to no other person.

٣٦٤ - عن ابن عمر رضي الله عنهما أيضاً قال: كان رسول الله صلى الله عليه وسلم يعتكف العشر الأوّل والأخير من رمضان.

It is also narrated from Ibn 'Umar رضي الله عنهما who said:

‘The Messenger of Allāh ﷺ used to practise seclusion (*i’tikāf*) for the last ten days of Ramadān.’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended to practise seclusion (*i’tikāf*) during the last ten days of the month of Ramadān, following the model practised by the Prophet ﷺ. The wisdom in it is that it is a means of gathering one’s thoughts, purifying one’s heart, freeing oneself for obedience to Allāh in resemblance of the angels (*malā’ikah*) and turning one’s attention to finding the Night of Power (*Laylat al-Qadar*).

1 A shield (*junnah*) is a protection; that is, it protects the fasting person from the harm caused by desires (*An-Nihāyah*, 1:308).

2 This word ‘*yarfuth*’ covers everything which a man desires from a woman (*An-Nihāyah*, 1:308).

3 Imām Nawawī said in *Sharḥ Ṣaḥīḥ Muslim*, 8:62, after ḥadīth (2308): ‘[Regarding the word ‘*mursalah*’,] the letter *sīn* is vocalised with a *fathah*. The intended meaning is: like the wind in its speed and universality. The benefits of this ḥadīth include: demonstrating his great generosity ﷺ and the recommendation to be particularly generous during Ramadān; likewise, the recommendation to perform more generous and good deeds on meeting the righteous (*ṣāliḥūn*) and on parting from them, as a result of their influence, and the recommendation to review [knowledge of] the Qur’ān.’

4 Fasting day and night; that is: not breaking the fast after sunset at all, so that the next day’s fast is joined with that day’s fast.

LESSON 57

درس في فضل صيام بعض الأشهر والأيام غير رمضان

ON THE VIRTUE OF FASTING SOME MONTHS AND DAYS OTHER THAN RAMADĀN

٣٦٥ - عن عائشة ﷺ قالت: لَمْ يَكُنَ النَّبِيُّ يَصُومُ مِنْ شَهْرٍ أَكْثَرَ مِنْ شَعْبَانَ، فَإِنَّهُ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ.
وفي رواية: كَانَ يَصُومُ شَعْبَانَ إِلَّا قَلِيلًا.

It is narrated from 'Ā'ishah  who said:

'The Prophet ﷺ did not fast more of any month than Sha'bān.
He used to fast all of Sha'bān.'

In one narration: 'He used to fast [all of] Sha'bān except for a little.' [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of fasting (*ṣiyām*) during the month of Sha'bān because the Prophet ﷺ used to fast a lot during this month. The wisdom behind its being preferred is that fasting at this time prepares one for Ramaḍān. It is also a month in which actions are raised to Allāh Most High. Regarding this, Nasā'ī narrated from Usāmah: 'I said, "O Messenger of Allāh ﷺ, I have not seen you fasting during any month as much as you fast during Sha'bān." He said, "That is a month to which people pay no attention, between Ramaḍān and Rajab. It is a month

during which actions are raised to the Lord of the Worlds (*Rabb al-Ālamīn*). I want my actions to be raised when I am fasting.””

The believer should bear in mind that it is obligatory not to fast during the last half of the month of *Sha'bān*, unless it is a person’s habit to fast on particular days.

٣٦٦ - وعن أبي هريرة رضي الله عنه، قال: قال رسول الله ﷺ: أَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ: شَهْرُ اللَّهِ الْمَحْرُمُ، وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ: صَلَاةُ اللَّيْلِ.

It is narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وسلم said, “The best fast (*ṣiyām*) after Ramaḍān is the month of Allāh, Muḥarram; and the best prayer (*ṣalāh*) after the obligatory prayer (*fariḍah*) is the Night prayer (*Salāt al-Layl*).”” [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that fasting (*ṣiyām*) during the month of Muḥarram is better than during any other month apart from Ramaḍān.

٣٦٧ - وعن أبي قتادة رضي الله عنه قال: سُئلَ رسول الله ﷺ عن صومِ يَوْمِ عَرَفةَ، قَالَ: يُكَفِّرُ السَّنَةَ الْمَاضِيَّةَ وَالْبَاقِيَّةَ.

It is narrated from Abū Qatādah رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وسلم was asked about the fast (*ṣawm*) of the Day of ‘Arafah. He said, “It expiates the past year and the coming year.”” [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustaḥabb*) to fast on the Day of ‘Arafah. This is the day when pilgrims stand upon Mount ‘Arafah, which is the ninth day of the month of Dhū'l-Hijjah. It is not recommended, however, for those performing the Ḥajj, since it would weaken their ability to respond to

Allāh's call (*talbiyyah*) [with cries of '*Labbayka'llāhumma!*'] and to perform remembrance (*dhikr*) and supplication (*du'ā*).

The expiation of sins mentioned in The ḥadīth refers to minor sins relating to the Right (*Haqq*) of Allāh Most High, if a person has committed any. If not, he should hope that his major sins will be reduced, or that his rank will be raised if he has committed no major sins.

٣٦٨ - وَعَنْ أَبْنَى عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَامَ يَوْمَ عَاشُورَاءَ وَأَمْرَ بِصِيَامِهِ.

It is narrated from Ibn ‘Abbās :

‘that the Messenger of Allāh  fasted ‘Āshūrā’ and commanded to fast it.’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

Muslims are commanded to fast on the day of ‘Āshūrā’, the tenth day of the month of Muḥarram. The command is by way of an emphasised recommendation.

٣٦٩ - وَعَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَنْ صِيَامِ يَوْمِ عَاشُورَاءَ، فَقَالَ: يُكَفِّرُ السَّنَةَ الْمَاضِيَّةَ.

It is narrated from Abū Qatādah  who said:

‘The Messenger of Allāh  was asked about the fast (*ṣawm*) of the Day of ‘Āshūrā’. He said, “It expiates the past year.”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of fasting (*ṣiyām*) on the Day of ‘Āshūrā’ [i.e. the tenth day of the month of Muḥarram].

[The expiation of sins mentioned in The ḥadīth refers to minor sins relating to the Right (*Haqq*) of Allāh Most High.]

٣٧٠ - وعن ابن عباس ﷺ قال: قال رسول الله ﷺ: لَئِنْ بَقِيتُ إِلَى قَابِلٍ لِأَصُومَنَّ التَّاسِعَ.

It is narrated from Ibn ‘Abbās ﷺ who said:

‘The Messenger of Allāh ﷺ said, “If I remain alive until next year, I will fast the ninth.”’ [Muslim]

Wisdom of the ḥadīth

It is recommended (*mandūb*) to fast the ninth and tenth days of the month of Muḥarram. The wisdom behind including the ninth is to contrast with the Jews, who only fast the tenth.

٣٧١ - عن أبي أويوب ﷺ أنَّ رَسُولَ اللَّهِ قَالَ: مَنْ صَامَ رَمَضَانَ ثُمَّ أَتَبَعَهُ سِتًّا مِنْ شَوَّالٍ، كَانَ كَصِيَامِ الدَّهْرِ.

It is narrated from Abū Ayyūb ﷺ that the Messenger of Allāh ﷺ said:

“Whoever fasts Ramaḍān and then follows it with six [days] from Shawwāl, it is as if he had fasted the entire year.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that anyone who fasts Ramaḍān and then fasts six days from the month of Shawwāl, it is as if he had fasted the whole year (*dahr*) [lit. ‘eternity’]. This is because one day is worth ten days in terms of reward:

﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالَهَا﴾

Whoever brings a good deed shall have ten times the like thereof
(6:160)

Hence, Ramaḍān is worth ten months; and the six days of Shawwāl, multiplied by ten, are worth two months.

It is better to fast the six days of Shawwāl in succession, after the day of Ḥaḍīd.

٣٧٢ - عن أبي قتادة رض أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ صَوْمِ يَوْمِ الْإِثْنَيْنِ، فَقَالَ: ذَلِكَ يَوْمٌ وُلِدْتُ فِيهِ، وَيَوْمٌ بُعْثُتُ، أَوْ أُنْزَلَ عَلَيَّ فِيهِ.

It is narrated from Abū Qatādah رض who said:

'The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked about fasting (ṣawm) Mondays. He said, "That is the day on which I was born, and the day I was sent"—or: "when revelation descended on me."'
[Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of fasting Mondays. The reason for this preference is that the Prophet was born on a Monday (*Yawm al-Ithnayn*) in the month of Rabi' al-Awwal, as established. In addition, the revelation of the Qur'ān to him began on Monday 17 Ramaḍān.

٣٧٣ - وعن أبي هريرة رض عن رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تُعَرَّضُ الْأَعْمَالُ يَوْمَ الْإِثْنَيْنِ وَالخَوْمَيْسِ. زاد في رواية الترمذى: فَأَحِبُّ أَنْ يُعَرَّضَ عَمَلِي وَأَنَا صَائِمٌ.

It is narrated from Abū Hurayrah رض from the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who said:

"Actions are presented on Mondays and Thursdays." [Muslim]

He added, in the narration of Tirmidhī: "I like my actions to be presented while I am fasting."

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to fast Mondays (*Yawm al-Ithnayn*) and Thursdays (*Yawm al-Khamīs*), because these are days on which actions are presented and witnessed by the guardian angels (*al-malā'ikah al-hafazah*).

٣٧٤ - وعن عبد الله بن عمرو بن العاص ﷺ: قال: قال رسول الله ﷺ: صوم ثلاثة أيام من كل شهر صوم الدهر كله.

It is narrated from ‘Abd Allāh ibn ‘Amr ﷺ who said:

‘The Messenger of Allāh ﷺ said, “Fasting three days of every month is equivalent to fasting continuously.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth states clearly that fasting (*sawm*) three days from every month is equivalent to fasting continuously.

Imām Nawawī says: ‘It is better to fast the ‘white days’ (*al-ayyām al-bid*): the thirteenth, fourteenth and fifteenth days of the month. It has also been said that they are the twelfth, thirteenth and fourteenth. The first opinion is correct and well-known.’

٣٧٥ - وعن معاذة العدوية: أنها سألت عائشة ﷺ: أكانَ رَسُولُ اللَّهِ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ؟ قَالَتْ: نَعَمْ. فَقَلَّتْ: مِنْ أَيِّ الشَّهْرِ كَانَ يَصُومُ؟ قَالَتْ: لَمْ يَكُنْ يُبَالِي مِنْ أَيِّ الشَّهْرِ يَصُومُ.

It is narrated from Mu‘ādhah al-‘Adawiyyah that she asked ‘Ā’ishah ﷺ:

“Did the Messenger of Allāh ﷺ fast three days of every month?” She said, “Yes.” I said, “What part of the month did he fast?” She said, “He did not care what part of the month he fasted.”’ [Muslim]

Wisdom of the ḥadīth

This ḥadīth indicates that someone who fasts three days from every month is not required to single out three particular days on which to fast. Nevertheless, other transmitted evidence suggests that it is better to fast the thirteenth, fourteenth and fifteenth days of the month.

٣٧٦ - وَعَنْ أَبِي ذِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا صُمِّتَ مِنَ الْشَّهْرِ ثَلَاثًا، فَصُمِّمْ
ثَلَاثَ عَشْرَةً، وَأَرْبَعَ عَشْرَةً، وَخَمْسَ عَشْرَةً.

It is narrated from Abū Dharr  who said:

‘The Messenger of Allāh  said, “If you fast three [days] of the month, then fast the thirteenth, fourteenth and fifteenth.”’

[Tirmidhī: sound (ḥadīth ḥasan)]. Abū Dāwūd narrated something similar from Qatādah ibn Milhān.

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to fast the three days mentioned, due to their particular virtue.

Chapter Nine

في الحج وما يناسبه من آداب السفر وأدعية المسافر

ON THE HAJJ AND THE ACCOMPANYING
ETIQUETTES OF TRAVEL (*SAFAR*) AND
SUPPLICATIONS (*AD'IYYAH*) OF THE
TRAVELLER



LESSON 58

درس في الحج

ON THE HAJJ

Allāh Most High says:

﴿وَلِلّٰهِ عَلٰى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾

And Hajj [i.e. pilgrimage] to the House is a duty owed to Allāh by mankind, for those who are able to undertake the journey; but whoever disbelieves, then indeed, Allāh has no need of the worlds ('ālamīn). (3:97)

٣٧٧ - وعن أبي هريرة رض قال: سُئلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: إِيمَانُ بِاللَّهِ وَرَسُولِهِ. قِيلَ: ثُمَّ مَاذَا؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللَّهِ. قِيلَ: ثُمَّ مَاذَا؟ قَالَ: حَجُّ مَبْرُورٍ.

It is narrated from Abū Hurayrah رض who said:

'The Prophet صلی الله علیه و سلّم was asked, "What action is the best?" He said, "Faith (*īmān*) in Allāh and His Messenger." He was asked, "Then what?" He said, "Struggle (*jihād*) in the way of Allāh." He was asked, "And then what?" He said, "An accepted¹ *hajj*." [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates the virtue of the Hajj, which is amongst the actions which are most highly rewarded by Allāh Most High. This depends on the sincerity (*ikhlāṣ*) of the slave and his refraining from committing any sin during the Hajj.

٣٧٨ - وعن أبي هريرة أيضاً قال: خطبنا رسول الله ﷺ، فقال: أيها الناس، قد فرض الله عليكم الحجَّ فحجُوا.

It is also narrated from Abū Hurayrah  who said:

‘The Messenger of Allāh  addressed us, saying, “O people, Allāh has made the ḥajj obligatory (*fard*) for you, so perform ḥajj.”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that it is an obligation (*fard*) for a Muslim to perform ḥajj [at least] once in his lifetime, according to his ability.

[Shaykh Nabhānī says:] The ḥadīth “Islām is built on five [Pillars]” has been previously cited [Lesson 1, ḥadīth (1)]. ḥajj is considered one of these.

٣٧٩ - وعن أبي هريرة ﷺ أيضاً قال: سمعتُ رسولَ اللهِ ﷺ يقول: مَنْ حَجَّ، فَلَمْ يَرُثْ، وَلَمْ يَفْسُقْ، رَجَعَ كَيْوَمْ وَلَدَتْهُ أُمُّهُ.

It is also narrated from Abū Hurayrah  who said:

‘The Messenger of Allāh  said, “Whoever performs ḥajj and does not have sexual relations² or use obscene language, nor does he act sinfully, he will return as he was on the day his mother bore him.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that performing ḥajj expiates sins and effaces any previous transgressions. The body of scholars are in agreement that this refers only to minor sins (*ṣaghā'ir*), not major sins (*kabā'ir*), and those relating to the Right (*Haqq*) of Allāh Most High. As for major sins, these are expiated by repentance (*tawbah*), according to the well-known conditions, and by returning to people what is rightfully theirs.

Furthermore, expiation of sins is conditional upon the ḥajj being a ‘clear’ (*mabrūr*) ḥajj. This means an accepted ḥajj, which is free from sin and in which the pilgrim avoids anything which might lead to disputes or arouse instinctive desires.

٣٨٠ - وعن أبي هريرة أَيْضًا ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَارَةٌ
لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمُبُرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ.

It is also narrated from Abū Hurayrah  that the Messenger of Allāh  said:

“From one minor pilgrimage (*‘umrah*) to the next is expiation for everything in between them; and there is no reward for an accepted ḥajj but Paradise (*Jannah*).” [Bukhārī and Muslim]

Wisdom of the ḥadīth

Minor pilgrimage (*‘umrah*) means visiting the House of Allāh [at any time]. According to Shāfi‘ī, it is an obligation (like ḥajj); and according to Ḥanafīs, it is an emphasised sunnah (*sunnah mu’akkadah*).

The ḥadīth illustrates the virtue of performing *‘umrah* and encourages believers to do so. The reward for an accepted ḥajj is not limited to expiation of sins, but transcends that by securing entrance to Paradise (*Jannah*).

¹ Literally: ‘a clear (*mabrūr*) ḥajj;’ that is, one in which the pilgrim commits no sin.

² This word (*yarfuth*) covers everything which a man desires from a woman (*An-Nihāyah*, 1:308).

LESSON 59

درس في آداب السفر

ON THE ETIQUETTES OF TRAVEL (*SAFAR*)

٣٨١ - عن كعب بن مالك رض أنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ فِي غَزْوَةِ تَبُوكَ يَوْمَ الْخَمِيسِ، وَكَانَ يُحِبُّ أَنْ يَخْرُجَ يَوْمَ الْخَمِيسِ.

وفي رواية في الصَّحِيحَيْنِ: لَقَلَّمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْرُجُ إِلَّا فِي يَوْمِ الْخَمِيسِ.

It is narrated from Ka'b ibn Mālik رض that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ left on the expedition (*ghazwah*) of Tabūk on a Thursday (*Yawm al-Khamīs*). He liked to set out on Thursdays. [Bukhārī and Muslim]

In a narration in the two *Sahīh* compilations [of Bukhārī and Muslim]: ‘Rarely did the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ set out other than on a Thursday.’

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to set out for travel on a Thursday (*Yawm al-Khamīs*), whether it is for jihād or otherwise.

٣٨٢ - عن ابن عمر رض قَالَ: لَوْ أَنَّ النَّاسَ يَعْلَمُونَ مِنَ الْوَحْدَةِ مَا أَعْلَمُ، مَا سَارَ رَاكِبٌ بِلَيْلٍ وَحْدَهُ.

It is narrated from Ibn ‘Umar رض who said:

‘The Messenger of Allāh ﷺ said, “If people only knew what I know of [travelling] alone, no traveller would travel a single night alone.”’ [Bukhārī]

Wisdom of the ḥadīth

It is disliked (*makrūh*) to travel alone without a companion. The wisdom in this is apparent and clear, comprehensible to anyone possessed of reason (*‘aql*) given the least consideration, especially those who have experienced travelling. Travelling alone exposes a person to many religious (*dīnī*) and worldly (*dunyawī*) harms, including: being prevented from praying in congregation (*ṣalāt al-jamā‘ah*), experiencing loneliness, exposure to dangers, missing one’s friends and companions and so on.

٣٨٣ - عن أبي هُرَيْرَةَ قَالَ: إِذَا سَافَرْتُمْ فِي الْخَصْبِ، فَاعْطُوْا الْإِبَلَ حَظًّا مِنَ الْأَرْضِ، وَإِذَا سَافَرْتُمْ فِي الْجَدْبِ، فَاسْرِعُوْا عَلَيْهَا السَّيْرَ، وَبَادِرُوا بِهَا نِقْيَهَا، وَإِذَا عَرَسْتُمْ، فَاجْتَنِبُوا الطَّرِيقَ؛ فَإِنَّهَا طُرُقُ الدَّوَابِ، وَمَأْوَى الْهَوَامِ بِاللَّيْلِ.

It is narrated from Abū Hurayrah ﷺ who said:

‘The Messenger of Allāh ﷺ said, “When you travel in a fertile place, give the camel its share of the earth. When you travel in a barren place, make it [i.e. the camel] go quickly, and hurry while its hump lasts. When you camp at night, avoid the roadway. [Roads] are the paths of animals and the refuge of vermin at night.”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth encourages treating animals gently, for instance by giving riding animals their due share of pasture on seeing herbage and grass and passing through it. Neither should they be kept for too long in places where they cannot obtain their due share of pasture.

In addition, one should avoid desolate places and places in which it may be dangerous to stay overnight whilst travelling.

٣٨٤ - وعن أبي قتادة رضي الله عنه قال: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا كَانَ فِي سَفَرٍ، فَعَرَسَ بِلَيْلٍ اضطَجَعَ عَلَى يَمِينِهِ، وَإِذَا عَرَسَ قَبْلَ الصُّبْحِ نَصَبَ ذِرَاعَهُ، وَوَضَعَ رَأْسَهُ عَلَى كَفِهِ.

It is narrated from Abū Qatādah رضي الله عنه who said:

'Whenever the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was on a journey and stopped during the night, he would lie down on his right side. Whenever he stopped during the night and it was close to morning (*subḥ*), he would set his arm upright and put his head on his palm.' [Muslim]

The scholars ('ulamā') say: He would set his arm upright so as not to sleep deeply and miss praying the Morning Prayer (*Salāt as-Subḥ*) at its time.

Wisdom of the hadīth

It is recommended (*mustahabb*) to sleep on the right side (*yamīn*), as it is nobler, and to take precautions so as not to miss the prayer (*salāh*), if one needs to sleep before it. It is permissible to go to sleep before the beginning of the time for prayer. However, it is not permissible to go to sleep once the time of prayer has begun if one is not guaranteed to get up before the time has finished, apart from someone who falls asleep unintentionally.

٣٨٥ - عن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ، يَمْنَعُ أَحَدَكُمْ طَعَامَهُ وَشَرَابَهُ وَنُومَهُ، فَإِذَا قَضَى أَحَدُكُمْ نَهَمَتْهُ مِنْ سَفَرِهِ، فَلْيُعَجِّلْ إِلَى أَهْلِهِ.

It is narrated from Abū Hurayrah رضي الله عنه who said that the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

"Travelling is a form of punishment. It deprives a person of his food, his drink and his sleep. When he has fulfilled the purpose

of his journey, he should hurry back to his family.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth encourages the believer to return to his homeland once the purpose of his journey is fulfilled. He should do so whether or not he has family there. It is recommended (*mustahabb*) for him not to delay in this.

٣٨٦ - عن جابر رضي الله عنه أنَّ رَسُولَ اللَّهِ قَالَ: إِذَا أَطَالَ أَحَدُكُمُ الْغَيْبَةَ فَلَا يَطْرُقْنَ أَهْلَهُ لَيْلًا.

It is narrated from Jābir رضي الله عنه that the Messenger of Allāh صلوات الله عليه وآله وسلام said:

“When one of you has been absent for a long time, he should not return to his family at night.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is disliked (*makrūh*) to return from a journey at night and recommended (*mustahabb*) to return at the beginning or end of the day. This is to prevent trouble for the traveller’s family and to prevent him from seeing anything which displeases him. The dislike is negated if his family are aware of his coming, or if his arrival at that time is unavoidable.

[The commentary on this ḥadīth also applies to ḥadīth (387).]

٣٨٧ - وعن أنس بن مالك رضي الله عنه قال: كَانَ رَسُولُ اللَّهِ لَا يَطْرُقْ أَهْلَهُ لَيْلًا، وَكَانَ يَأْتِيهِمْ غُدُوًّا أَوْ عَشِيًّا.

It is narrated from Anas ibn Mālik رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وآله وسلام used not to return to his family at night. He would arrive in the morning or the evening.’”

[Bukhārī and Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (386) also applies to this ḥadīth.]

٣٨٨ - عن كعب بن مالك رض أنَّ رَسُولَ اللَّهِ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ، بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ.

It is narrated from Ka'b ibn Mālik رض who said that:

'whenever the Messenger of Allāh رض arrived from a journey, he would go first to the mosque (*masjid*) and pray two units of prayer (*rak'atān*).'
[Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) [for someone returning from a journey] to pray at least two units of prayer (*rak'atān*) in the nearest mosque (*masjid*) to his house before going home. The wisdom in this is that he begins his stay in his homeland by worshipping Allāh Most High.

٣٨٩ - عن أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ: لَا يَحِلُّ لَامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُسَافِرُ مَسِيرَةَ يَوْمٍ وَلَيْلَةً إِلَّا مَعَ ذِي مَحْرَمٍ عَلَيْهَا.

It is narrated from Abū Hurayrah رض who said:

'The Messenger of Allāh رض said, "It is not lawful for a woman who believes in Allāh and the Last Day (*Yawm al-Ākhir*) to travel the distance of a day and a night without having a *mahram* [i.e. someone she is ineligible to marry] with her."
[Bukhārī and Muslim]

Wisdom of the ḥadīth

It is unlawful (*ḥarām*) for a woman to travel, other than for ḥajj or 'umrah, without being accompanied by a *mahram* [i.e. someone she is ineligible to marry] or her husband. The body of jurists (*fuqahā'*) say: She is forbidden from any kind of travel, whether long-distance or short.

The Ḥanafīs say: She is forbidden from long-distance travel, in which shortening the prayer (*qaṣr aṣ-ṣalāh*) is permissible.

As for performing ḥajj and ‘umrah, which are obligatory, the Shāfi‘īs hold that it is not unlawful for a woman to travel without a *mahram* for that purpose, as long as she is sure of her safety. However, the Ḥanafīs and Ahmād [ibn Ḥanbal] say that is not permissible for her, because of the saying of the Prophet ﷺ: “A woman should not perform ḥajj unless she is accompanied by a *mahram*” [Dāraquṭnī]. The body of scholars hold that it is not obligatory for a husband or *mahram* to travel in order to oblige a woman’s wish to perform ḥajj, while Imām Ahmād holds that it is obligatory for a woman’s husband or *mahram* to travel if she has no one else to accompany her.

Exceptions in which a woman is not prohibited from travelling alone are cases of necessity, such as her being separated from her travelling party or fearful of enemies.

These provisions derive from the concern of Islām for women, its care for them and [the objective] of not exposing them to slander or enmity. Hence, it is unlawful to be alone with a [non-*mahram*] woman, because that is the breeding-ground of slander (*ghibah*) and the way to abomination (*fāḥishah*).

LESSON 60

درس في أدعية المسافر وأذكاره

ON SUPPLICATIONS (*AD'IYYAH*) AND REMEMBRANCES (*ADHKĀR*) OF THE TRAVELLER

Allāh Most High says:

﴿وَالَّذِي خَلَقَ الْأَرْضَاجَ لَكُمْ وَجَعَلَ لَكُمْ مِنَ الْفُلْكَ وَاللَّاءِنَعَامَ مَا تَرَكُبُونَ - لِتَسْتَوُوا عَلَىٰ ظُهُورِهِ ثُمَّ تَذَكُّرُوا
نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾

And Who has created all the pairs and appointed for you ships and cattle which you ride; in order that you may mount on their backs, and then remember the favour of your Lord when you mount thereon, and say: ‘Glory to Him Who has subjected this to us, when we would [otherwise] have been unable to subdue it. And indeed, to Our Lord we will surely return!’ (43:12–14)

٣٩٠ - وعن ابن عمر ﷺ أنَّ رسولَ اللَّهِ ﷺ كَانَ إِذَا اسْتَوَى عَلَىٰ بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ، كَبَرَ ثَلَاثًا، ثُمَّ قَالَ: سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَىٰ رَبِّنَا لَمْ نُقْلِبُونَ. اللَّهُمَّ إِنَا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبَرِّ وَالْتَّقْوَىٰ، وَمِنَ الْعَمَلِ مَا تَرْضِى، اللَّهُمَّ هَوْنَ عَلَيْنَا سَفَرَنَا هَذَا، وَاطُو عَنَّا بُعْدَهُ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالخَلِيفَةُ فِي الْأَهْلِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْنَاءِ السَّفَرِ، وَكَابَةِ الْمُنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ وَالْوَلَدِ وَإِذَا رَجَعَ. قَالَهُنَّ وَزَادَ فِيهِنَّ: آيُّونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ.

It is narrated from Ibn ‘Umar ﷺ that whenever the Messenger of Allāh ﷺ mounted his camel to go out on a journey, he

would magnify Allāh [by saying: ‘*Allāhu Akbar!*’] three times. Then he would say:

“Glory to Him Who has subjected this to us when we would [otherwise] have been unable to subdue it. And indeed, to Our Lord we will surely return!

O Allāh, we ask You in this journey of ours for piety (*birr*) and fear [of Allāh] (*taqwā*) and action which is pleasing to You. O Allāh, make this journey of ours easy for us and roll up its distance for us. O Allāh, You are our Companion in the journey and the One Who remains behind (*Khalifah*) with our family. O Allāh, I seek refuge with You from the hardship of travel, from distressing sights and from an inauspicious return in respect of property, family and children.” When he returned, he  would say it, adding, “Returning, turning in repentance, worshipping, praising our Lord.” [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to perform the supplication (*du‘ā*) mentioned when setting out on and returning from a journey, because travel is the domain of shortening [the prayer (*ṣalāh*)] and where one encounters those things from which refuge is sought.

The traveller should draw near to Allāh Almighty and hope to receive from Him ease (*tashīl*), good (*khayr*) and success (*tawfiq*). He should give thanks (*shukr*) to Him for the blessings which He has enabled him to attain.

[Say: *Subḥāna’lladhī sakhhara lanā hādhā wa mā kunnā lahu muqrinīn; wa innā ilā Rabbinā la-munqalibūn. Allāhumma innā nas’aluka fī safarinā hādhā, al-birra, wa’t-taqwā, wa min al-‘amali mā tardā. Allāhumma hawwin ‘alaynā safaranā hādhā, wa’twi ‘annā bu’dah. Allāhumma Anta’s-Ṣāhibu fī’s-safar, wa’l-Khalifatu fī’l-ahl. Allāhumma innī a‘ūdhu bika min wa’thā’i’s-*

safar, wa ka'ābatī'l-manzar, wa sū'i'l-munqalabi fi'l-māli wa'l-ahli wa'l-walad.

Add on returning: *Āyibūna, tā'ibūna, 'ābidūna, li-Rabbīnā hāmidūn.]*

٣٩١ - عن جابر رضي الله عنه قال: كُنَّا إِذَا صَعِدْنَا كَبَرَنَا، وَإِذَا نَزَلْنَا سَبَّحْنَا.

It is narrated from Jābir رضي الله عنه who said:

'If we climbed [a slope], we used to magnify Allāh [by saying: '*Allāhu Akbar!*']; and if we descended, we used to praise Allāh [by saying: '*Subhāna'llāh*'.]' [Bukhārī]

Wisdom of the ḥadīth

It is recommended (*mustaḥabb*), when climbing a slope, to magnify Allāh by saying: '*Allāhu Akbar!*' thereby clearly differentiating between true Exaltedness and mere physical elevation.

Likewise, it is recommended, when descending, to praise Allāh by saying: '*Subhāna'llāh!*' thereby declaring Allāh above everything which does not befit Him in terms of deficiency as one experiences a feeling of physical lowness.

[Say (when climbing): *Allāhu Akbar!*

Say (when descending): *Subhāna'llāh!*]

٣٩٢ - وعن ابن عمر رضي الله عنهما قال: كَانَ النَّبِيُّ صلوات الله عليه وآله وسلامه إِذَا قَفَلَ مِنَ الْحَجَّ أَوِ الْعُمَرَةِ، كُلَّمَا أَوْفَى عَلَى شَيْئَةٍ أَوْ فَدْفَدَ كَبَرَ ثَلَاثًا، ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. آبِيُونَ، تَائِبُونَ، عَابِدُونَ، سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

وفي رواية لمسلم: إِذَا قَفَلَ مِنَ الْجِيُوشِ أَوِ السَّرَايَا أَوِ الْحَجَّ أَوِ الْعُمَرَةِ.

It is narrated from Ibn 'Umar رضي الله عنهما who said:

'When the Prophet ﷺ was returning from hajj or 'umrah, whenever he came up a high pass or a rough slope, he would magnify Allāh [by saying: 'Allāhu Akbar!'] three times and then say: "There is no god but Allāh alone without partner; His is the Dominion (*Mulk*) and His is the praise (*hamd*) and He is Powerful (*Qadir*) over everything. Returning, turning in repentance, worshipping, prostrating, praising our Lord. Allāh made true His Promise (*Wa'd*), granted victory to His slave and defeated the confederates (*ahzāb*) alone.'" [Bukhārī and Muslim]

In one narration of Muslim: ‘When the Prophet ﷺ was returning from military campaigns, expeditions, hajj or ‘umrah’.

Wisdom of the hadīth

It is recommended (*mustahabb*) to perform remembrance (*dhikr*) of Allāh when climbing a slope, declaring the Oneness (*Tawhīd*) of Allāh Most High, giving thanks (*shukr*) to Him for His Fortification (*I‘zāz*), acknowledging His Grace (*Fadl*) and renewing one’s promise of obedience (*tā‘ah*), worship (*‘ibādah*) and repentance (*tawbah*).

[Say: *Lā illāha illa'llāh, Wahdahu, lā sharīka lah; lahu'l-Mulk wa lahu'l-ḥamd wa Huwa 'alā kulli shay'in Qadīr. Āyibūna, tā'ibūna, 'ābidūna, sajīdūna, li-Rabbīnā hāmidūn. Ṣadaqa'llāhu Wa'dah, wa naṣara 'abdah, wa hazama'l-ahzaba Wahdah.*]

٣٩٣ - وعن أبي موسى رض قال: كنا مع النبي ص في سفر، فكنا إذا أشرفنا على وادٍ هلّنا وَكَبَرْنَا وَارتفعَتْ أصواتُنا فَقَالَ النَّبِيُّ: يَا أَيُّهَا النَّاسُ، ارْبِعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا، إِنَّهُ مَعَكُمْ، إِنَّهُ سَمِيعٌ قَرِيبٌ.

It is narrated from Abū Mūsā who said:

'We were with the Prophet ﷺ on a journey and whenever we climbed up above a valley, we would say: "There is no god but

Allāh!” and: “Allāh is Greatest!” with our voices raised. The Prophet ﷺ said, “O people! Be kind to yourselves! You are not calling someone who is deaf or absent. Indeed, He is with you; and indeed, He is All-Hearing (*as-Samī'*) and Near-at-hand (*al-Qarīb*).” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) not to raise one’s voice when performing remembrance (*dhikr*) of Allāh. This is an indication of the Nearness of Allāh Most High to the believers.

The ḥadīth also demonstrates the Prophet’s ﷺ compassion for his Companions, their adherence to his instructions and their desire to maintain his companionship. May the Pleasure of Allāh Most High be upon them.

٣٩٤ - عن خولة بنت حكيم ﷺ قالت: سمعت رسول الله ﷺ يقول: مَنْ نَزَّلَ مَنْزِلًا
ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضْرِهُ شَيْءٌ حَتَّى يَرْتَحِلَ مِنْ
مَنْزِلِهِ ذَلِكَ.

It is narrated from Khawlah bint Ḥakīm ﷺ who said:

‘I heard the Messenger of Allāh ﷺ say, “Whoever alights in a place and then says: ‘I seek refuge with the perfect Words of Allāh from the evil of what He has created,’ nothing will harm him until he travels on from that place.”’ [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to perform this supplication (*du'ā'*) whenever one alights somewhere, whether it is in the daytime or at night.

[Say: *A'ūdhu bi-kalimāti'llāhi't-tāmmāti min sharri mā khalaq.*]

Chapter Ten

في التقوى والاستقامة والاقتصاد في الطاعة والمحافظة على السنة

ON FEAR OF ALLĀH (*TAQWĀ*),
UPRIGHTNESS (*ISTIQĀMAH*), MODERATION
IN ACTS OF OBEDIENCE (*TĀ'ĀT*) AND
UPHOLDING THE SUNNAH



LESSON 61

درس في التقوى والاستقامة على الطاعات والمبادرة إلى الخيرات

ON FEAR OF ALLĀH (TAQWĀ),¹
UPRIGHTNESS (ISTIQĀMAH) IN
PERFORMING ACTS OF OBEDIENCE (TĀ'ĀT)
AND HASTENING TO PERFORM ACTS OF
GOOD (KHAYRĀT)

Allāh Most High says:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَنَزَّلَ عَلَيْهِمُ الْمَلَائِكَةُ لَا تَخَافُو وَلَا تَحْزَنُو وَأَشْرُوا بِالْجَنَّةِ
الَّتِي كُنْتُمْ تُوعَدُونَ﴾

Truly, those who say: ‘Our Lord is Allah,’ and then they stand firm, on them the angels descend [saying]: ‘Fear not, nor grieve! But receive the glad tidings of Paradise (Jannah) which you have been promised!’ (41:30)

The Most High also says:

﴿فَاسْتَبِقُوا الْخَيْرَاتِ﴾

So hasten towards acts of good. (2:148)

﴿وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ﴾

And hasten to forgiveness from your Lord, and to Paradise (Jannah) the breadth of which is the heavens and the Earth, prepared for those who fear Allāh (muttaqūn) (3:133)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا - يُصْلِحُ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ
وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾

O you who believe! Fear Allāh and speak truly. He will amend your deeds for you and forgive you your sins. And whoever obeys Allāh and His Messenger, he has indeed achieved a great victory. (33:70–71)

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلُ لَهُ مَخْرَجًا - وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ﴾

And whoever fears Allāh, He makes for him a way out; and He provides for him from whence he does not expect. (65:2–3)

٣٩٥ - عن أبي هريرة رض قال: قيل: يا رسول الله، من أكرم الناس؟ قال: أتقاهم. فقالوا: ليس عن هذا سألك، قال: في يوسف نبي الله ابن نبي الله ابن نبي الله ابن خليل الله قالوا: ليس عن هذا سألك، قال: فعن معادين العرب تسألوني؟ خيارهم في الجاهلية خيارهم في الإسلام إذا فقهوا.

It is narrated from Abū Hurayrah رض who said:

‘It was asked, “Messenger of Allāh, who is the noblest of people?” He رض replied, “Those who fear Allāh most.” They said, “This is not what we meant.” He said, “Yūsuf, the Prophet (*Nabi*) of Allāh, son of a prophet of Allāh, son of a prophet of Allāh, son of the Friend (*Khalil*) of Allāh.” They said, “This is not what we meant [either].” He said, “Is it then about the Arabs that you are asking? The best of them in the Time of Ignorance (*Jāhiliyyah*) is the best of them in Islām, when they gain deep understanding.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that a person derives nobility and honour from fear (*taqwā*) of Allāh Almighty. Whoever has fear of Allāh does much good in this world (*dunyā*) and attains a high rank in the Hereafter (*Ākhirah*). A person may also derive honour from the honour of his forefathers and family, if they had fear of Allāh and if he is like them and follows their way. Good qualities, when accompanied by faith (*īmān*) and Islām, spread good for those who possess them and for others. Examples include bravery, pride and self-esteem. When accompanied by Islām, these are subject to the regulations of Divine Control, rather than personal desires.

٣٩٦ - عن ابن مسعود رض كَانَ يَقُولُ : اللَّهُمَّ إِنِّي أَسْأَلُكَ الْهُدَى،
وَالْتَّقْوَى، وَالْعَفَافَ، وَالغِنَى .

It is narrated from Ibn Mas'ūd رض that the Prophet صلی الله علیہ و آله و سلّم used to say:

“O Allāh, I ask you for guidance (*hudā*), fear [of Allāh] (*tuqā*), abstinence (*'afāf*) and self-sufficiency (*ghinā*).”² [Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates the necessity of humble submission to Allāh Most High and seeking refuge with Him in all situations. It also indicates the virtue of the characteristics which were asked for by the Prophet صلی الله علیہ و آله و سلّم, who is the most knowledgeable of people regarding Allāh and the most fearful of Him.

[Say: *Allāhumma, innī as'alukā'l-hudā, wa't-tuqā, wa'l-'afāf, wa'l-ghinā.*.]

٣٩٧ - وعن سفيان بن عبد الله رض قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ، قُلْ لِي فِي الإِسْلَامِ
قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ . قَالَ : قُلْ : آمَنْتُ بِاللَّهِ ، ثُمَّ اسْتَقِمْ .

It is narrated from Sufyān ibn 'Abd Allāh رض who said:

‘I said, “O Messenger of Allāh, tell me something about Islām which I could not ask from anyone but you.” He ﷺ said, “Say: ‘I have believed in Allāh;’ then be upright.”’ [Muslim]

Imām Nawawī says: ‘Uprightness (*istiqāmah*) is adhering to obedience of Allāh Most High. It is comprehensiveness of speech and order of affairs.’

Wisdom of the ḥadīth

The ḥadīth is one of the comprehensive sayings of the Prophet ﷺ and is in agreement with the words of the Most High:

﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ تَعَالَى مَا أَسْتَقَامُوا﴾

Truly, those who say: ‘Our Lord is Allāh,’ and then they are upright.
(41:30)

Uprightness (*istiqāmah*) means adhering to the way of Islām. ‘Umar ibn al-Khaṭṭāb ﷺ said: ‘Uprightness is to perform what is commanded and [refrain from] what is forbidden, and not to dodge it like a fox.’

Claiming to have faith (*īmān*) is not enough if one’s actions do not support this; for action is an expression of faith and one of its fruits. Uprightness is a high rank which indicates complete faith and high-mindedness.

٣٩٨ - عن أبي هريرة ﷺ أن رَسُولَ اللَّهِ ﷺ قَالَ: بَادِرُوا بِالْأَعْمَالِ الصَّالِحةِ، فَسَتَكُونُ فَتْنَ كَقْطَعَ اللَّيْلَ الْمُظْلَمِ، يُصْبِحُ الرَّجُلُ مُؤْمِنًا وَيُمْسِي كَافِرًا، وَيُمْسِي مُؤْمِنًا وَيُصْبِحُ كَافِرًا، يَبْيَعُ دِينَهُ بِعَرَضٍ مِنَ الدُّنْيَا.

It is narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh ﷺ said:

“Hasten to perform righteous actions; for their will be times of trial, which will be like patches of black night. A man will be a believer (*mu’min*) in the morning and an unbeliever (*kāfir*) in

the evening, or a believer in the evening and an unbeliever in the morning. He will sell his religion (*dīn*) for the goods of this world (*dunyā*).” [Muslim]

Wisdom of the ḥadīth

Believers must hold fast to their religion (*dīn*) and hasten to perform righteous actions, before obstacles and barriers appear before them.

The ḥadīth also refers to the succession of delusive trials (*fitan*) at the end of time. As soon as one trial ends, another follows. May Allāh Most High protect us from their evil.

٣٩٩ - عن عُقَيْبَةَ بْنِ الْحَارِثِ قَالَ: صَلَّيْتُ وَرَأَءَ النَّبِيَّ ﷺ بِالْمَدِينَةِ الْعَاصِرَ، فَسَلَّمَ ثُمَّ قَامَ مُسْرِعًا، فَتَخَطَّى رِقَابَ النَّاسِ إِلَى بَعْضِ حُجَّرِ نِسَائِهِ، فَفَزَعَ النَّاسُ مِنْ سُرْعَتِهِ، فَخَرَجَ عَلَيْهِمْ، فَرَأَى أَنَّهُمْ قَدْ عَجَبُوا مِنْ سُرْعَتِهِ، قَالَ: كُنْتُ خَلَفْتُ فِي الْبَيْتِ تِبْرًا مِنَ الصَّدَقَةِ فَكَرِهْتُ أَنْ أُعْرِيَهُ.
وَفِي رِوَايَةِ لَهُ: فَأَمَرْتُ بِقِسْمَتِهِ.

It is narrated from ‘Uqbah ibn al-Ḥārith  who said:

‘I prayed the Afternoon prayer (*‘Aṣr*) behind the Prophet  in Madīnah. He terminated the prayer with ‘*salām*’ and then got up hurriedly, stepping over people to get to the room of one of his wives. The people were alarmed at his speed. He came out to them and saw that they were surprised at his speed. He said, “I had left in the house some gold dust³ which was a charitable offering (*ṣadaqah*), and I disliked to ruminate upon it.”’ [Bukhārī]

In one narration: “So I ordered that it be distributed.”⁴

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to rid oneself of anything which distracts the heart from Allāh Most High, and to hasten to perform good actions. One should be free from worldly distractions during worship (*'ibādah*), in order to be wholeheartedly devoted to it.

The ḥadīth also indicates that it is permissible to reveal charitable spending (*ṣadaqāt*) and to authorise someone to carry it out, even if one is capable of carrying it out directly.

٤٠٠ - عن أبي هريرة رضي الله عنه قال: جاء رجُلٌ إلى النبي ﷺ فقال: يا رسول الله، أي الصدقة أعظم أجراً؟ قال: أن تصدق وانت صحيحة شحيحة، تخشى الفقر وتأمل الغنى، ولا تمهل حتى إذا بلغت الحلقوم قلت لفلان كذا ولفلان كذا، وقد كان لفلان.

It is narrated from Abū Hurayrah رضي الله عنه who said:

‘A man came to the Prophet صلوات الله عليه وسلم and said, “O Messenger of Allāh, which charitable offering (*ṣadaqah*) has the greatest reward?” He said, “To give when you are healthy but greedy, fearing poverty and hoping for wealth. Do not delay until death is near⁵ and you say: “This is for so-and-so and this is for so-and-so,” when it was for so-and-so.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that giving a charitable offering (*ṣadaqah*) during good health (*sīḥhah*) is better than giving one during illness. This is because avarice is more likely to get the better of people when they are healthy. Being generous and giving charitably proves the sincerity of a person’s intention (*niyyah*) and the strength of their love for Allāh Most High. On the other hand, if someone who has no hope of regaining good health sees that his money is destined for others and gives a charitable offering, it will be diminished [in terms of reward].

It is also encouraged to perform good deeds and acts of charity before the signs of approaching death come upon a person.

1 [The literal meaning of ‘*taqwā*’ is ‘guarding oneself’ against Allāh’s Punishment. This entails cultivating fear, love and mindfulness of Allāh Most High.]

2 The ḥadīth indicates that the Prophet ﷺ does not possess any means of benefiting or harming himself. It is also evidence of the invalidity of depending on saints (*awliyā’*) and the righteous (*ṣālihūn*) to gain benefits and repel harms (*Sharḥ Riyād aṣ-Ṣālihīn*, 1:279).

3 Gold or silver.

4 The ḥadīth indicates the permissibility of stepping over people after terminating the prayer (*ṣalāh*) with ‘*salām*,’ especially if it is out of necessity. This is in contrast to stepping over people before [they have terminated the prayer], which is forbidden because it causes people annoyance. The ḥadīth also illustrates that the Prophet ﷺ, like other people, was affected by forgetfulness. It also shows that one should hasten to fulfil one’s trust (*Sharḥ Riyād aṣ-Ṣālihīn*, 1:323).

5 Literally: ‘if [the soul] reaches the throat.’

LESSON 62

درس في الاقتصاد في الطاعة لئلا تملّ النّفّس

ON MODERATION IN OBEDIENCE SO THAT THE SOUL DOES NOT TIRE

Allāh Most High says:

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾

Allāh intends for you ease and does not intend for you hardship.
(2:185)

٤٠١ - وعن عائشة ﷺ أنَّ النَّبِيَّ ﷺ دخل علىَّها وعِنْدَهَا امرأة، قَالَ: مَنْ هَذِهِ؟
قَالَتْ: هَذِهِ فُلَانَةٌ تَذَكُّرٌ مِنْ صَلَاتِهَا. قَالَ: مُهْ، عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَاللَّهِ لَا يَمْلُلُ اللَّهُ
حَتَّى تَمْلُلُوا وَكَانَ أَحَبُّ الدِّينِ إِلَيْهِ مَا دَأَوْمَ صَاحِبُهُ عَلَيْهِ.

It is narrated from ‘Āishah ﷺ that the Prophet ﷺ once entered when a woman was with her. He asked:

“Who is this?” She replied, “This is so-and-so,” and mentioned how much she prayed. He said, “Stop!¹ You must only do what you are able. By Allāh, Allāh does not grow weary [i.e. stop rewarding you]² until you grow weary, and the religion (*dīn*) He likes best is that which is constantly practised.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is disliked (*makrūh*) to perform too much worship (*‘ibādah*), for fear that this will lead to weariness and abating. Consequently, one should

practise balance and occupy the middle ground in worship.

The actions which receive the greatest reward (*thawāb*) are those which are constantly practised, even if they are small or few. Constancy in a little means continuous obedience, through remembrance of Allāh Most High (*dhikr*), constant mindfulness of Him (*murāqabah*), sincerity to Him (*ikhlāṣ*) and drawing close to Him. This is better than performing a lot of good inconsistently. Satisfying what the soul needs in terms of that which is permitted (*mubāḥ*) will be rewarded if the intention is to strengthen it for performing righteous work and worshipping Allāh.

٤٠٢ - وعن أنس رضي الله عنه قال: جاء ثلاثة رهط إلى بيوت أزواج النبي صلوات الله عليه وآله وسالم يسألون عن عبادة النبي صلوات الله عليه وآله وسالم، فلما أخربوا كأنهم تقالوا ها و قالوا: أين نحن من النبي صلوات الله عليه وآله وسالم وقد غفر له ما تقدم من ذنبه وما تأخر. قال أحدهم: أما أنا فأصلّي الليل أبداً. وقال الآخر: وأنا أصوم الدهر أبداً ولا أفتر. وقال الآخر: وأنا اعتزل النساء فلا أتزوج أبداً. فجاء رسول الله صلوات الله عليه وآله وسالم إليهم، فقال: أئتم الذين قلتم كذا وكذا؟ أما والله إني لأشفّع لكم لله، وأنقذكم له، لكنني أصوم وأفتر، وأصلّي وأرقد، وأتزوج النساء، فمن رغب عن سُنّتي فليس مني.

It is narrated from Anas رضي الله عنه who said:

‘A group of three people came to the houses of the wives of the Prophet صلوات الله عليه وآله وسالم to ask about how the Prophet worshipped. When they were told, it was as if they considered it little, saying, “Where are we, compared with the Messenger of Allāh صلوات الله عليه وآله وسالم, who has been forgiven his past and future sins?” One of them said, “As for myself, I will pray the whole of every night.” Another said, “I will fast forever, without breaking the fast.” The other said, “I will withdraw from women and never marry.” The Messenger of Allāh صلوات الله عليه وآله وسالم came to them and said, “Are you the ones who said such-and-such? By Allāh, I am the most apprehensive and fearful of Allāh amongst you, but I fast and I

break the fast, I pray and I sleep, and I marry women. Whoever disdains³ my Sunnah is not with me.”” [Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates that believers should practise moderation in worship (*ibādah*). It also shows the virtue of the Companions of the Prophet ﷺ and their eagerness to increase their worship and acts of obedience. Believers should take the Messenger of Allāh ﷺ as a model and follow his example in practising balance, occupying the middle ground in terms of worship and truly drawing close to Allāh Most High.

The ḥadīth also encourages marriage (*nikāh*) and indicates that fasting (*ṣiyām*) continuously and praying all night are both disliked (*makrūh*). It is not an act of piety to innovate in religion (*dīn*) that which is not found in the Book (*Kitāb*) of Allāh or the Sunnah.

٤٠٣ - عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَ الدِّينُ إِلَّا غَلَبَهُ، فَسَدَّدُوا وَقَارِبُوا وَأَبْشَرُوا، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِّنَ الدُّلُجَةِ.

It is narrated from Abū Hurayrah رضي الله عنه from the Prophet ﷺ who said:

“The Religion (*Dīn*) is easy. Anyone who makes the Religion hard will find it becomes too much for him. So aim for what is right; come as close as you can to perfection; rejoice at the good news [of reward]; and seek support [by worshipping Allāh] in the morning, evening, and some of the night.”⁴ [Bukhārī]

Wisdom of the ḥadīth

It is encouraged to choose times when one is naturally active for worship (*ibādah*). It is necessary to strive in worship in order to attain the pleasure of the Lord and to be constant in worshiping Him.

٤٠٤ - وعن عائشة ﷺ أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَا يَدْرِي لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسْبُّ نَفْسَهُ.

It is narrated from ‘Ā’ishah ﷺ that the Messenger of Allāh ﷺ said:

“When one of you feels drowsy while he is praying,⁵ he should go and lie down until he is no longer sleepy. If someone prays when he is drowsy, he will not be aware. He may intend to ask for forgiveness, but end up cursing himself.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is disliked (*makrūh*) to over-exert oneself in worship (*‘ibādah*). Rather, one should practise moderation and avoid excess in worship. Exceeding the proper bounds in any matter, even in acts of obedience, leads to the opposite of the intended objective. Someone who does so may fall into sin, rather than attain reward.

٤٠٥ - وعن جابر بن سمرة ﷺ قَالَ: كُنْتُ أَصَلِّي مَعَ النَّبِيِّ ﷺ الصَّلَوَاتِ، فَكَانَتْ صَلَاةُهُ قَصْدًا وَخُطْبَتِهُ قَصْدًا.

It is narrated from Jābir ibn Samurah ﷺ who said:

“I used to pray the Prayers (*Ṣalawāt*) with the Prophet ﷺ. His prayer was of medium length and his sermon (*khutbah*) was of medium length.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates how the Prophet ﷺ used to shorten the prayer (*ṣalāh*) and the sermon (*khutbah*) out of mercy towards the worshippers and kindness towards the sick and needy. Nonetheless, the Messenger of

Allāh ﷺ was given the highest level of eloquence and he did not overly shorten [sermons]. It is disliked (*makrūh*) to lengthen a sermon unnecessarily, in case the people grow weary and stop paying attention to what they are hearing.

Moderation should be practised in this way in all affairs.

٤٠٦ - وعن عبد الله بن عمرو بن العاص ﷺ قال: قال لي رسول الله ﷺ: ألم أخبرك أنك تصوم النهار وتقوم الليل؟ قلت: يَا رَسُولَ اللَّهِ، قَالَ: فَلَا تَفْعَلْ: صُمْ وَأَنْظِرْ، وَنَمْ وَقُمْ؛ فَإِنَّ لِجَسِدِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِعَيْنِيكَ عَلَيْكَ حَقًّا، وَإِنَّ لِزَوْجِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِزَوْرِكَ عَلَيْكَ حَقًّا، وَإِنَّ بِحَسِبِكَ أَنْ تَصُومَ فِي كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ، فَإِنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشْرَ أَمْثَالِهَا، فَإِنَّ ذَلِكَ صِيَامَ الدَّهْرِ فَشَدَّدْتُ فَشَدَّدَ عَلَيَّ، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي أَجِدُ قُوَّةً، قَالَ: صُمْ صِيَامَ نَبِيِّ اللَّهِ دَاؤِدَ وَلَا تَرْدَ عَلَيْهِ، قُلْتُ: وَمَا كَانَ صِيَامُ دَاؤِدَ؟ قَالَ: نِصْفُ الدَّهْرِ. فَكَانَ عَبْدُ اللَّهِ يَقُولُ بَعْدَمَا كَبَرَ: يَا لَيْتَنِي قِيلْتُ رُحْصَةَ رَسُولِ اللَّهِ.

It is narrated from ‘Abd Allāh ibn ‘Amr ibn al-Āṣ ﷺ who said:

‘The Messenger of Allāh ﷺ said to me, “Am I not informed that you fast all day and pray all night?” I said, “That is true, O Messenger of Allāh.” He said, “Do not do so. Fast and break your fast, and sleep and stand in prayer. Your body has a right over you; your eye has a right over you; your wife has a right over you; and your visitor has a right over you. It is sufficient for you to fast three days in every month. Every good action is multiplied by ten, so that is like fasting all the time.” But I was hard on myself, so it was made harder for me. I said, “O Messenger of Allāh, I feel strong.” He said, “Fast the fast (*ṣawm*) of the Prophet of Allāh, Dāwūd, but do not exceed that.” I said, “What is the fast of Dāwūd?” He said, “Half the time.” When he had grown old, ‘Abd Allāh used to say, “Would that I had

accepted the concession of the Messenger of Allāh ﷺ! ”
[Bukhārī and Muslim]

وَفِي رَوْاْيَةَ: أَلَمْ أُخْبِرْ أَنِّي تَصُومُ الدَّهْرَ، وَتَقْرَأُ الْقُرْآنَ كُلَّ لَيْلَةً؟ فَقُلْتَ: بَلَى، يَا رَسُولَ اللَّهِ، وَلَمْ أُرِدْ بِذِلِّكَ إِلَّا الْخَيْرَ، قَالَ: فَصُمْ صَوْمَ نَبِيِّ اللَّهِ دَاؤُدْ، فَإِنَّهُ كَانَ أَعْبَدَ النَّاسِ، وَاقْرَأْ الْقُرْآنَ فِي كُلِّ شَهْرٍ قُلْتُ: يَا نَبِيَّ اللَّهِ، إِنِّي أَطِيقُ أَفْضَلَ مِنْ ذِلِّكَ؟ قَالَ: فَاقْرَأْهُ فِي كُلِّ عَشْرِ كُلُّ عَشْرِينَ، قُلْتُ: يَا نَبِيَّ اللَّهِ، إِنِّي أَطِيقُ أَفْضَلَ مِنْ ذِلِّكَ؟ قَالَ: فَاقْرَأْهُ فِي كُلِّ سَبْعَ وَلَا تَزِدْ عَلَى قُلْتُ: يَا نَبِيَّ اللَّهِ، إِنِّي أَطِيقُ أَفْضَلَ مِنْ ذِلِّكَ؟ قَالَ: فَاقْرَأْهُ فِي كُلِّ سَبْعَ وَلَا تَزِدْ عَلَى ذِلِّكَ فَشَدَّدْتُ فَشَدَّدَ عَلَيَّ وَقَالَ لِي النَّبِيُّ ﷺ: إِنَّكَ لَا تَدْرِي لِعَلَكَ يَطُولُ بِكَ عُمُرُ. قَالَ: فَصِرْتُ إِلَى الَّذِي قَالَ لِي النَّبِيُّ ﷺ فَلَمَّا كَبَرْتُ وَدَدْتُ أَنِّي كُنْتُ قِبْلَتُ رُخْصَةَ نَبِيِّ اللَّهِ.

In one narration: “Am I not told that you fast all the time and recite the Qur’ān every night?” I said, “Yes, O Messenger of Allāh, and I only desire good by that.” He said, “Fast the fast (*ṣawm*) of the Prophet of Allāh, Dāwūd. He was the most worshipful of people. Recite the Qur’ān once a month.” I said, “O Prophet of Allāh, I can bear more than that.” He said, “Then recite it every twenty days.” I said, “O Prophet of Allāh, I can bear more than that.” He said, “Then recite it every ten days.” I said, “O Prophet of Allāh, I can bear more than that.” He said, “Then recite it every seven days, but do not exceed that.” But I was hard on myself, so it was made harder for me. The Prophet ﷺ said to me, “You do not know: you may live a long time.” Then what the Prophet ﷺ had said to me came to pass; and when I was old, I wished that I had accepted the permission of the Prophet of Allāh ﷺ.”

وفي رواية قال: أَنْكَحْنِي أَبِي امْرَأَةً ذَاتَ حَسَبٍ وَكَانَ يَتَعَااهُدُ كَتَّهُ -أَيْ: امْرَأَةً وَلَدِهِ- فَيَسْأَلُهَا عَنْ بَعْلِهَا. فَتَقُولُ لَهُ: نِعْمَ الرَّجُلُ مِنْ رَجُلٍ لَمْ يَطِأْ لَنَا فِرَاشًا، وَلَمْ يُغْتَشِّ لَنَا كَنَفًا مُنْذُ آتَيْنَاهُ . فَلَمَّا طَالَ ذَلِكَ عَلَيْهِ ذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: الْقِنْبَىٰ بِهِ فَلَقِيْتُهُ بَعْدَ ذَلِكَ، فَقَالَ: كَيْفَ تَصُومُ؟ قُلْتُ: كُلَّ يَوْمٍ، قَالَ: وَكَيْفَ تَخْتِمُ؟ قُلْتُ: كُلَّ لَيْلَةٍ، وَذَكَرَ تَحْوِيْلًا سَبَقَ.

In another narration, ‘Abd Allāh ibn ‘Amr said: ‘My father married me to a woman of good lineage and he used to consult his daughter-in-law—i.e. his son’s wife—and ask her about her husband. She would say to him, “The best of men! He has not shared a bed with us, nor removed the veil from us since we came to him!”⁶ When this went on for some time, he mentioned it to the Prophet ﷺ, who said, “Send him to me.” So I went to meet him after that and he said, “How often do you fast?” I said, “Every day.” He said, “How often do you complete the Qur’ān?” I said, “Every night.” Then he mentioned something similar to the preceding narrations.

There are other narrations of this ḥadīth in the two *Šahīh* collections [of Bukhārī and Muslim]. There are also many ḥadīths on the principle of moderation in worship.

Wisdom of the ḥadīth

The ḥadīth illustrates the necessity of being gentle with the soul (*nafs*) which is prone to weariness. Hence, one should not overstep the bounds of moderation in worship (*‘ibādah*). There is no monasticism (*rahbāniyyah*) in Islām. Worship does not mean abandoning struggle (*jihād*) and earning a living (*rizq*); rather, Islām calls believers to work for this world (*dunyā*) and the Hereafter (*Ākhirah*).

In addition, The ḥadīth reveals the virtue of ‘Abd Allāh ibn ‘Amr ibn al-‘Āṣ and his loyalty to the Sunnah upon which the Prophet ﷺ passed

away. It also indicates that good deeds (*hasanāt*) are multiplied as a favour to this Ummah.

1 This signifies prohibition and rebuke.

2 The meaning of ‘Allāh does not grow weary’ is that he does not stop rewarding you and recompensing you for your deeds, treating you as one who has grown weary, until you yourselves grow weary and abandon your worship. You should therefore perform what you can bear with constancy, so that He will reward you and bestow His Grace upon you with constancy.

3 Imām Nawawī says in *Sharḥ Sahīh Muslim*, 5:147, ḥadīth (1401): ‘This refers to someone who disdains [the Sunnah] by abandoning it because he does not believe it to be what it actually is.’

4 Imām Nawawī says: ‘This is a metaphor which means: Seek support by obeying Allāh Almighty through your actions in times when you are active and your hearts are free. Thus, you may feel pleasure in worship (*‘ibādah*), without growing weary, and reach your goal. In the same way, a skilled traveler will journey at these times and seek rest for himself and his mount at other times, so that he reaches his destination without tiring. And Allāh knows best.’

5 This refers to supererogatory prayers (*ṣalāh nāfilah*).

6 She is referring to his abstaining from intercourse.

LESSON 63

درس في المحافظة على السنة وأدابها والنهي عن البدع ومحدثات الأمور

ON UPHOLDING THE SUNNAH AND ITS ETIQUETTES (ĀDĀB) AND THE PROHIBITION AGAINST INNOVATION AND INTRODUCING NEW THINGS

Allāh Most High says:

﴿وَمَا أَتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

And whatever the Messenger gives you, take it; and whatever he forbids you from, abstain [from it]. (59:7)

The Most High also says:

﴿إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبِّكُمُ اللَّهُ وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ﴾

If you love Allāh, then follow me [i.e. Prophet Muḥammad g], Allāh will love you and forgive you your sins. (3:31)

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

Indeed in the Messenger of Allah you have a good example [to follow] for him who hopes in Allah and the Last Day. (33:21)

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ
وَيُسَلِّمُوا تَسْلِيمًا﴾

But no, by your Lord, they will have no faith until they make you [O Muḥammad] judge concerning that which they dispute about

amongst themselves, and they find in themselves no resistance against what you decide and submit in full submission. (4:65)

﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمُ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

The only saying of the believers, when they are called to Allāh and His Messenger to judge between them, is that they say: ‘We hear and we obey.’ And those are the successful. (24:51)

﴿فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾

If you differ in anything amongst yourselves, refer it to Allāh and His Messenger, if you believe in Allāh and in the Last Day. ¹ (4:59)

﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ﴾

Whoever obeys the Messenger has indeed obeyed Allāh. (4:80)

There are many other Qur’ānic verses (*āyāt*) on this topic.

Be aware that the four schools of law (*madhāhib*) which the Ummah of Muḥammad ﷺ have agreed upon all around the world, from the times of their founding Imāms until now (more than a thousand years in total), do not diverge from the Book (*Kitāb*) of Allāh and Sunnah. Rather, they are elucidations of these two. Therefore, anyone who follows one of these schools does not diverge from following the Book of Allāh and Sunnah. Bear this in mind.

٤٠٧ - عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: دعوني ما تركتكم، إنما أهلك ممن كان قبلكم كثرة سوء لهم واحتلافهم على أنبيائهم، فإذا نهيتكم عن شيء فاجتنبوه، وإذا أمرتكم بأمر فأنow ما استطعتم.

It is narrated from Abū Hurayrah رضي الله عنه that the Prophet ﷺ said:

“Leave to me [i.e. without asking questions] what I have left you. Those before you were destroyed by their excessive questioning and disagreeing with their prophets. When I forbid you from something, avoid it, and when I command you to do something, do it to the extent that you are able.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is unlawful (*ḥarām*) to ask questions which might lead to issues becoming more difficult or complicated and areas of doubt being opened which result in many differences of opinion. It is without doubt that the malady of disagreement leads people to destruction. Such was the questioning of the People of Israel (*Banū Isrā’il*).

It is obligatory (*wājib*) to abandon everything which is forbidden by the Sunnah, if the prohibition is strict; and it is recommended (*mandūb*) to abandon that which is forbidden but not strictly. Abandoning something forbidden should not necessitate hardship, and the prohibition is therefore general. On the other hand, performing something which has been commanded may involve hardship, which is why the command is to be followed according to ability.

٤٠٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبْيَ. قِيلَ: وَمَنْ يَأْبِي يَا رَسُولَ اللَّهِ؟ قَالَ: مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ أَبْيَ.

It is also narrated from Abū Hurayrah  that the Messenger of Allāh  said:

“All of my Ummah will enter Paradise (*Jannah*), except those who disdain.” He was asked, “Who disdains, O Messenger of Allāh?” He said, “Whoever obeys me will enter Paradise, and whoever disobeys me has disdained.” [Bukhārī]

Wisdom of the ḥadīth

The ḥadīth indicates that entrance to Paradise (*Jannah*) is conditional upon obedience to Allāh Most High and obedience to His Messenger ﷺ. Anyone who follows Allāh and His Messenger, loves Allāh and His Messenger. Disobeying Allāh and His Messenger is a sign of a lack of love, even if some claim otherwise.

٤٠٩ - عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مَثَلَ مَا يَعْتَشِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ، قَبَلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَ مِنْهَا أَجَادِبٌ أَمْسَكَتِ الْمَاءَ فَنَفَعَ اللَّهُ بِهَا النَّاسَ فَشَرَبُوا مِنْهَا وَسَقُوا وَزَرَعُوا، وَأَصَابَ طَائِفَةٌ مِنْهَا أُخْرَى إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلَأً، فَذَلِكَ مَثَلُ مَنْ فَقَهَ فِي دِينِ اللَّهِ وَنَفَعَهُ بِمَا يَعْتَشِي اللَّهُ بِهِ فَعَلِمَ وَعَلَمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ.

It is narrated from Abū Mūsā' l-Ash'arī ﷺ who said:

'The Messenger of Allāh ﷺ said, "The metaphor of the guidance (*hudā*) and knowledge (*'ilm*) with which Allāh has sent me is that of abundant rain which strikes some earth. Some of it is fertile and accepts the water, so it brings forth plants and grass in abundance. Some of it is hard and holds the water, so Allāh makes it useful for people. They drink from it, water their animals and irrigate. Another part of the land which it strikes is flat and barren; it does not retain water, nor produce plants. The former is the example of someone who gains deep understanding² of the Religion (*Dīn*) of Allāh, benefits from that with which Allāh has sent me and learns and teaches. [The latter] is the example of someone who pays no heed to it and does not accept Allāh's Guidance with which I have been sent."'

[Bukhārī and Muslim]

Wisdom of the ḥadīth

In this ḥadīth, the Messenger of Allāh compares the guidance (*hudā*) and knowledge (*ilm*) with which he has been sent to beneficial rain. This is because he revitalises hearts, just as the rain revitalises the earth. Those who benefit from this guidance and knowledge are compared to fertile earth. On the other hand, those who bear knowledge and know its meaning without benefitting from it are compared to hard earth which holds water, enabling people to benefit from it. Finally, those who do not learn or act upon knowledge are compared to flat land which does not hold water or produce plants. These are the worst kind of people—they do not benefit themselves, nor do they benefit others.

This is an encouragement to gain knowledge, learn, study and act upon knowledge, and a warning against discarding knowledge. It also conveys the virtue of those who combine benefitting and giving benefit.

In addition, The ḥadīth provides a lesson from the Prophet ﷺ on giving examples when instructing, especially in the field of knowledge and learning. Examples are effective in conveying meaning and awaken a desire for instruction. There are many examples of styles of instruction in the Prophetic Sunnah, leaving those who work in the field of education in no need of explaining and imitating.

٤٠ - عن جابر ﷺ قال: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ أَوْقَدَ نَارًا فَجَعَلَ الْجَنَادِبُ وَالفَرَاسُ يَقْعُنَ فِيهَا وَهُوَ يَذْبَهُنَّ عَنْهَا، وَأَنَا أَخْذُ بِحُجَّزِكُمْ عَنِ النَّارِ، وَأَنْتُمْ تَفَلَّتُونَ مِنْ يَدِيَ.

It is narrated from Jābir ﷺ who said:

‘The Messenger of Allāh ﷺ said, “The metaphor of myself and yourselves is that of a man who lights a fire and the grasshoppers and moths begin to fall into it, so he chases them away from it. I pull you by your belts back from the Fire (*Nār*), while you are trying to slip from my hand.”’³ [Muslim]

Wisdom of the ḥadīth

This is an illustration of the concern and mercy of the Messenger of Allāh ﷺ for his Ummah, whereby there is no good (*khayr*) which he did not guide them to and no evil (*sharr*) containing their destruction which he did not warn them against. He indicated the ignorance of many people who disdain everything except that which contradicts the Religion (*Dīn*), even though it is this contradiction which contains their wretchedness, since it conveys them to torment in the Hellfire.

٤١١ - وعن عابس بن ربيعة، قال: رأيتُ عمرَ بن الخطابَ يقبلُ الحجرَ -يعني:
الأسودَ - ويقولُ: إني أعلمُ أنكَ حجَرٌ مَا تَنْفَعُ وَلَا تَضُرُّ، وَلَوْلَا أَنِّي رأيْتُ رَسُولَ اللَّهِ
يُبَلِّكَ مَا قَبَلْتُكَ.

It is narrated from ‘Ābis ibn Rabī‘ah who said:

‘I saw ‘Umar ibn al-Khaṭṭāb ﷺ kiss the stone—meaning the black stone (*al-hajar al-aswad*)—and say, “I know that you are a [mere] stone which cannot benefit or harm. Had I not seen the Messenger of Allāh ﷺ kiss you, I would not have kissed you.”’⁴
[Bukhārī and Muslim]

Wisdom of the ḥadīth

It is obligatory (*wājib*) to follow the Messenger of Allāh in what he legislated for his Ummah, even if the wisdom behind some aspects is not clear. The Most High says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

And whatever the Messenger gives you, take it; and whatever he forbids you from, abstain [from it]. (59:7)

Acts of worship (*‘ibādāt*) are incontrovertible and must be followed. Ṭabarānī said: “‘Umar only did this because the people had only recently been worshiping idols (*āṣnām*). Hence, ‘Umar feared that the ignorant

would think that kissing the stone was a way of magnifying stones, as people during the Time of Ignorance (*Jahiliyyah*) used to believe of idols.'

٤١٢ - عن عائشة ﷺ قالت: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ أَحْدَثَ فِي أُمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

It is narrated from 'Ā'ishah  who said:

'The Messenger of Allāh  said, "Anyone who introduces an innovation in this affair of ours which is not part of it, he will be rejected.'" [Bukhārī and Muslim]

Wisdom of the ḥadīth

Imām Nawawī says: 'This ḥadīth must be preserved and produced as testimony in invalidating everything reprehensible.'

Hāfiẓ ibn Ḥajar al-Asqalānī said: 'This ḥadīth is counted amongst the fundamentals of the Religion (*uṣūl ad-Dīn*), and is one of its basic principles.'

It entails the rejection of every innovation (*bid'ah*) which impacts upon the *Dīn* and contradicts its general principles or its specific stipulations. On the other hand, if the innovation does not impact upon the *Dīn*, but can be incorporated within one of its fundamental principles or falls under one of its rulings, then it is not rejected. It may even be obligatory (*wājib*) or recommended (*mandūb*). For example, the likes of developing weaponry and preparing new means of force are obligatory; while building public institutions, publishing books, spreading knowledge, teaching and so on, are recommended.

The criteria for a religious innovation are: Anything which people adopt with the intention of drawing near to Allāh, without there being any text from the Book (*Kitāb*) of Allāh or the Sunnah which supports it, it is rejected as an innovation.

٤١٣ - وعن جابر رض قال: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَطَبَ احْمَرَتْ عَيْنَاهُ، وَعَلَى صَوْتِهِ، وَاشْتَدَّ غَضَبُهُ، حَتَّىٰ كَأَنَّهُ مُنْذِرٌ جَيْشًا، يَقُولُ: صَبَحَكُمْ وَمَسَاكُمْ وَيَقُولُ: بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ وَيَقْرِنُ بَيْنَ أَصْبَعَيْهِ السَّبَّاَةِ وَالْوُسْطَىَ، وَيَقُولُ: أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدِيِّ هَدِيُّ مُحَمَّدٍ صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ بِدْعَةٍ ضَلَالٌ ثُمَّ يَقُولُ: أَنَا أَوْلَىٰ بِكُلِّ مُؤْمِنٍ مِّنْ نَفْسِهِ، مَنْ تَرَكَ مَالًا فَلَا هُلْلَةٌ، وَمَنْ تَرَكَ دِينًا أَوْ ضَيْاعًا فَإِلَيَّ وَعَلَيَّ.

It is narrated from Jābir رض who said:

‘When the Messenger of Allāh صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was delivering a sermon, his eyes would become red, he would raise his voice and he would become very angry, until he was like someone admonishing an army. He would say, “[Be on your guard] in the morning and the evening.” He would also say, “I have been sent when I and the Last Hour (*as-Sā’ah*) are like these two”—he joined together his two fingers: the index finger and middle finger. He would say, “Thereafter: truly, the best speech is the Book (*Kitāb*) of Allāh and the best guidance is the guidance of Muḥammad صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. The worst of matters are the new ones and every innovation is a misguidance.” Then he would say, “I am more entitled to every believer than his own self. Whoever leaves property, it is for his family; and whoever leaves a debt or dependents, it is for me and on me.”⁵ [Muslim]

Wisdom of the ḥadīth

The best thing a person can engage himself in is the Book (*Kitāb*) of Allāh and the Sunnah of His Messenger. Furthermore, it is necessary to combat innovations (*bida'*) which contradict the Religion (*Dīn*) and which are not governed by one of its fundamental principles.

The ḥadīth also indicates the permissibility of inheritance and that orphans and the weak must be provided for by the Islamic exchequer

(*bayt al-māl*).

1 The scholars ('ulamā') say that this means: to the Book (*Kitāb*) of Allāh and Sunnah.

2 The well known reading is: 'faquha', where the letter *qāf* is vocalized with a ḍammah, meaning: gaining a deep understanding of Islamic law; i.e. becoming a scholar of fiqh. When the letter *qāf* is vocalized with a kasrah, the meaning is: 'understands.'

3 Imām Nawawī says in *Sharḥ Ṣaḥīḥ Muslim*, 8:44, ḥadīth (2285): 'The Prophet ﷺ compares the ignorant and those who contradict the Religion (*Dīn*) with their sins and desires in the Fire of the Hereafter, their eagerness to fall into it and his preventing them from it, to moths falling into fire in this world, due to their vain desires and inability to distinguish.'

4 Hāfiẓ ibn Ḥajar said in *Al-Fath*, 3:584, ḥadīth (1597): 'The ḥadīth illustrates submission to the Legislator in matters of religion (*dīn*), and following precisely that which has not been explained.'

5 The compiler of *Sharḥ Ṣaḥīḥ Muslim* (3:339, ḥadīth (867)) said: '[This ḥadīth] indicates that It is recommended (*mustahabb*) for someone giving a sermon (*khutbah*) to emphasise the importance of the subject and to raise his voice. It is also recommended to say: 'thereafter' (*ammā ba‘d*) in lessons of admonition and the Friday sermon, as well as in lessons which have been compiled in books.'

Chapter Eleven

فِي بَعْضِ مَعْجَزَاتِهِ وَفَضَائِلِهِ وَأَصْحَابِهِ

ON SOME OF HIS MIRACLES AND VIRTUES
AND THE VIRTUES OF HIS FAMILY AND
COMPANIONS



LESSON 64

درس في بعض معجزاته وفضائله

ON SOME OF HIS MIRACLES AND VIRTUES



٤١٤ - وعن عائشة ﷺ قالت: كان خُلُقُ نَبِيِّ اللَّهِ ﷺ الْقُرْآن.

It is narrated from 'Ā'ishah ﷺ who said:

'The character of the Prophet of Allāh ﷺ was the Qur'ān.'

[Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the perfect character of the Prophet ﷺ, whose behaviour was a living example of the Noble Qur'ān. He made lawful that which the Qur'ān prescribed as lawful and made unlawful that which it prescribed as unlawful. His etiquette was the etiquette of the Qur'ān and he did not overstep its limits.

٤١٥ - وعن جابر  قال: كانَ جَدْعٌ يَقُومُ إِلَيْهِ النَّبِيُّ  -يَعْنِي فِي الْخُطْبَةِ- فَلَمَّا وُضِعَ الْمِنْبُرُ سَمِعْنَا لِلْجَدْعِ مِثْلَ صَوْتِ الْعِشَارِ، حَتَّى نَزَلَ النَّبِيُّ ، فَوَضَعَ يَدَهُ عَلَيْهِ فَسَكَنَ.

وفي رواية: فَلَمَّا كَانَ يَوْمُ الْجُمُعَةِ قَعَدَ النَّبِيُّ  عَلَى الْمِنْبُرِ، فَصَاحَتِ النَّخْلَةُ الَّتِي كَانَ يَخْطُبُ عِنْدَهَا حَتَّى كَادَتْ أَنْ تَسْقَقَ.

وفي رواية: فَصَاحَتِ صَيَّاحُ الصَّبَيِّ، فَنَزَلَ النَّبِيُّ ، حَتَّى أَخَذَهَا فَضَمَّهَا إِلَيْهِ، فَجَعَلَتْ تَئِنُّ أَنِينَ الصَّبَيِّ الَّذِي يُسَكَّنُ حَتَّى اسْتَقَرَّتْ، قَالَ: بَكَّتْ عَلَى مَا كَانَتْ تَسْمَعُ مِنَ الذِّكْرِ.

It is narrated from Jābir  who said:

‘There was a tree stump which the Prophet  would climb—to give the sermon (*khutbah*). When the pulpit (*minbar*) was installed, we heard the stump make a sound like an expectant camel, until the Prophet  descended and placed his hand on it. Then it was quiet.’ [Bukhārī and Muslim]

In one narration: ‘When it was Friday (*Yawm al-Jum‘ah*) and the Prophet  sat on the pulpit, the palm tree from which he had previously delivered the sermon cried out, until it almost split.’

In another narration: ‘It cried like a child cries; so the Prophet  descended and embraced it. Then it began to sob like a child who is quietened, until it was settled. He  said, “It was weeping for the words of reminder which it used to hear.”’

Wisdom of the ḥadīth

Ibn Hajar said: ‘The ḥadīth proves that objects may be created by Allāh with an awareness such as that of animals—even the noblest of animals. This ḥadīth is a miracle (*mu‘jizah*) of the Messenger of Allāh .

Bayhaqī said: ‘The story of the yearning of the stump is one of the matters which have been transmitted literally from the early generations (*Salaf*) to the later generations.’

٤١٦ - وعن عقبة بن عامر رض أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِمْ بَعْدَ ثَمَانِ سِنِينَ كَالْمَوَدَعَ لِلأَحْيَاءِ وَالْأَمْوَاتِ، ثُمَّ طَلَعَ إِلَى الْمِنْبَرِ، فَقَالَ: إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطْ وَأَنَا شَهِيدٌ عَلَيْكُمْ وَإِنَّ مَوْعِدَكُمُ الْخَوْضُ، وَإِنِّي لَأَنْظُرُ إِلَيْهِ مِنْ مَقَامِي هَذَا، إِلَّا وَإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا، وَلَكِنْ أَخْشَى عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوهَا، قَالَ: فَكَانَتْ آخِرَ نَظَرَتِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ.

وفي روايةٍ قالَ: إِنِّي فَرَطْ لَكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ وَإِنِّي وَاللَّهِ لَأَنْظُرُ إِلَى حَوْضِي الْآنَ، وَإِنِّي أُعْطِيْتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ، أَوْ مَفَاتِيحَ الْأَرْضِ.

It is narrated from ‘Uqbah ibn ‘Āmir رض that the Messenger of Allāh صلی الله علیه وسَلَّدَ went out to those killed at Uhud and prayed over them¹ eight years after [the battle], as if he was bidding farewell to the living and the dead. Then he climbed the pulpit (*minbar*) and said:

“I am going on ahead of you and I am a witness upon you. Your meeting-place with me is the Pool (*Hawd*) [in Paradise], which I am looking at from where I am now. No, I do not fear for you that you will associate others with Allāh.

However, I fear this world (*dunyā*) for you, and that you will vie with each other for it.”

He [i.e. ‘Uqbah] said: ‘It was the last sight I saw of the Messenger of Allāh.’ [Bukhārī and Muslim]

In one narration he رض said: “I am going on ahead of you and I am a witness upon you. By Allāh, I am looking now at my Pool

(*Hawd*) [in Paradise] and I have been given the keys of the treasures of the Earth”—or: “the keys of the Earth.”

Wisdom of the ḥadīth

The ḥadīth establishes the existence of the Pool (*Hawd*) in Paradise (*Jannah*) and the removal of the veil for the Messenger of Allāh ﷺ, whereby he was able to see his Pool from his position in this world. Furthermore, it illustrates his renouncement of this world, despite the fact that Allāh gave him the keys to power over it and opened its doors for him. In this way, he preferred what remains over what perishes. Believers are similarly forbidden from competing with each other over worldly things.

In addition, The ḥadīth conveys the good news that Islām will endure and Muslims as a whole will remain firm upon it.

It also establishes the legitimacy of visiting graves and supplication (*du‘ā’*) for the people in them.

٤١٧ - وعن أبي زيد عمرو بن أخطب الأنصاري رضي الله عنه قال: صلى بنا رسول الله صلى الله عليه وسلم الفجر، وصعد المنبر، فخطبنا حتى حضرت الظهر، فنزل فصلى، ثم صعد المنبر فخطب حتى حضرت العصر، ثم نزل فصلى، ثم صعد المنبر حتى غربت الشمس، فأخبرنا بما كان وبما هو كائن، فأعلمنا أحفظنا.

It is narrated from Abū Zayd ‘Amr ibn Akhṭab al-Anṣārī رضي الله عنه who said:

‘The Messenger of Allāh ﷺ led us in praying the Morning Prayer (*Fajr*). He then ascended the pulpit (*minbar*) and addressed us until it was time for the Noon Prayer (*Zuhr*). He came down and prayed, and then he ascended the pulpit and addressed [us] until it was time for the Afternoon Prayer (*‘Asr*). Then he descended and prayed, and then he ascended the pulpit until the sun set. He informed us what was and what will be.

Hence, the most knowledgeable amongst us is the one who has retained the most [of this knowledge].’ [Muslim]

Wisdom of the ḥadīth

This is an illustration of the eagerness of the Messenger of Allāh ﷺ to teach his Ummah all that they need to know in regard to their Religion (*Dīn*), to draw lessons for them from what went before them and to warn them of the evil of what lies ahead of them.

The ḥadīth also indicates that the most knowledgeable of people are those who retain the most religious knowledge (*‘ilm*) and are the most aware of the Book (*Kitāb*) of Allāh and the Sunnah of His Prophet ﷺ.

٤١٨ - وعن أبي هريرة رضي الله عنه قال: كنَّا مَعَ رَسُولِ اللَّهِ صلوات الله عليه وآله وسلامه فِي دَعْوَةٍ، فَرُفِعَ إِلَيْهِ الْذَّرَاعُ، وَكَانَتْ تُعْجِبُهُ، فَنَهَسَ مِنْهَا نَهْسَةً وَقَالَ: أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ، هَلْ تَدْرُونَ مِمَّ ذَاكَ؟ يَجْمِعُ اللَّهُ الْأَوَّلِينَ وَالآخِرِينَ فِي صَعِيدٍ وَاحِدٍ، فَيُنْظَرُهُمُ النَّاظُرُ، وَيُسْمَعُهُمُ الدَّاعِي، وَتَدْنُو مِنْهُمُ الشَّمْسُ، فَيَلْعُغُ النَّاسُ مِنَ الْعَمَّ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَلَا يَحْتَمِلُونَ، فَيَقُولُ النَّاسُ: أَلَا تَرَوْنَ مَا أَنْتُمْ فِيهِ إِلَى مَا بَلَغَكُمْ، أَلَا تَنْظُرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِيَعْضِ: أَبُوكُمْ آدَمُ، فَيَأْتُونَهُ فَيَقُولُونَ: يَا آدَمُ أَنْتَ أَبُو الْبَشَرِ، خَلَقَ اللَّهُ بِيَدِهِ، وَنَفَخَ فِيْكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، وَأَسْكَنَكَ الْجَنَّةَ، أَلَا تَشْفَعُ لَنَا إِلَى رَبِّكَ؟ أَلَا تَرَى إِلَى مَا تَحْنُ فِيهِ وَمَا بَلَغْنَا؟ فَقَالَ: إِنَّ رَبِّي عَصِبَ الْيَوْمَ عَصَبًا لَمْ يَغْضُبْ قَبْلَهُ مِثْلُهُ، وَلَا يَغْضُبْ بَعْدَهُ مِثْلُهُ، وَإِنَّهُ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُ، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى نُوحَ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ، أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا، أَلَا تَرَى إِلَى مَا تَحْنُ فِيهِ، أَلَا تَرَى إِلَى مَا بَلَغْنَا، أَلَا تَشْفَعُ لَنَا إِلَى رَبِّكَ؟ فَيَقُولُ: إِنَّ رَبِّي عَصِبَ الْيَوْمَ عَصَبًا لَمْ يَغْضُبْ قَبْلَهُ مِثْلُهُ، وَلَنْ يَغْضُبْ بَعْدَهُ مِثْلُهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُ بِهَا عَلَى قَوْمِي، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ: يَا إِبْرَاهِيمُ، أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا تَحْنُ فِيهِ؟ فَيَقُولُ لَهُمْ: إِنَّ رَبِّي قَدْ غَصِبَ الْيَوْمَ عَصَبًا لَمْ يَغْضُبْ قَبْلَهُ مِثْلُهُ، وَلَنْ يَغْضُبْ بَعْدَهُ مِثْلُهُ، وَإِنِّي كُنْتُ كَذَبْتُ ثَلَاثَ كَذَبَاتٍ؛ نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُوسَى، فَيَأْتُونَ مُوسَى فَيَقُولُونَ: يَا مُوسَى أَنْتَ رَسُولُ اللَّهِ، فَضَلَّكَ اللَّهُ بِرِسَالَاتِهِ وَبِكَلَامِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا تَحْنُ فِيهِ؟ فَيَقُولُ: إِنَّ رَبِّي قَدْ غَصِبَ

الْيَوْمَ غَضِبًا لَمْ يَغْضُبْ قَبْلَهُ مِثْلُهُ، وَلَنْ يَغْضُبَ بَعْدَهُ مِثْلُهُ، وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُوْمَرْ بِقَتْلِهَا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي؛ اذْهَبُوا إِلَى عِيسَى. فَيَأْتُونَ عِيسَى فَيَقُولُونَ: يَا عِيسَى، أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ الْقَاهَا إِلَى مَرِيمَ وَرُوحُ مِنْهُ، وَكَلَمَتُ النَّاسَ فِي الْمَهْدِ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ عِيسَى: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضِبًا لَمْ يَغْضُبْ قَبْلَهُ مِثْلُهُ، وَلَنْ يَغْضُبَ بَعْدَهُ مِثْلُهُ، وَلَمْ يَذْكُرْ ذَنْبًا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُحَمَّدٍ ﷺ.

وَفِي رَوَايَةٍ: فَيَأْتُونِي فَيَقُولُونَ: يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتُمُ الْأَنبِيَاءِ، وَقَدْ غَرَّ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأْخَرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَانْطَلَقَ فَآتَيَ تَحْتَ الْعَرْشِ فَأَقَعَ سَاجِدًا لِرَبِّي، ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ مِنْ مَحَامِدِهِ، وَحُسْنِ الشَّاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي، ثُمَّ يُقَالُ: يَا مُحَمَّدُ ارْفِعْ رَأْسَكَ، سَلْ تُعْطِهُ، وَاشْفَعْ تُشَفَّعْ، فَارْفَعْ رَأْسِي، فَأَقُولُ: أُمِّتَيْ يَا رَبَّ، أُمِّتَيْ يَا رَبَّ، أُمِّتَيْ يَا رَبَّ، فَيُقَالُ: يَا مُحَمَّدُ ادْخِلْ مِنْ أُمِّتِكَ مَنْ لَا حِسَابَ عَلَيْهِمْ مِنَ الْبَابِ الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ فِيمَا سَوَى ذَلِكَ مِنَ الْأَبْوَابِ. ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ مَا بَيْنَ الْمِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَهَجَرَ، أَوْ كَمَا بَيْنَ مَكَّةَ وَبُصْرَى.

It is narrated from Abū Hurayrah  who said:

‘We were with the Messenger of Allāh  during an invitation. He picked up the leg, which he liked,² and ate some of it. He said, “I will be the master of people on the Day of Resurrection (*Yawm al-Qiyāmah*). Do you know what that will entail? Allāh will gather the first and the last on the same plain, so that an observer will be able to see them and a speaker make them hear. The sun will be brought near to them and people will experience such sorrow and distress that they will not be able to bear or endure it. People will say, ‘Do you not see what you are suffering and what has happened to you? Will you not look for

someone to intercede with your Lord on your behalf?’ Some people will say to one another, ‘Your father, Ādam!’ They will come to him and say, ‘O Ādam! You are the father of mankind. Allāh created you with His Hand and breathed some of His Spirit (*Rūh*) into you. He ordered the angels (*malā’ikah*) and they prostrated to you. He made you dwell in Paradise (*Jannah*). Will you not intercede with your Lord on our behalf? Do you not see what we are suffering and what has happened to us?’ He will say, ‘My Lord is angered today as never before and never again. He forbade me the Tree and I disobeyed. O my soul! My soul! My soul! Go to someone else. Go to Nūḥ!’

“They will go to Nūḥ and say, ‘O Nūḥ! You are the first of the Messengers to be sent to [the people of] the Earth, and Allāh called you a thankful slave. Do you not see what we are suffering and what has happened to us? Will you not intercede with your Lord on our behalf?’ He will say, ‘My Lord is angered today as never before and never again. I made a supplication against my people. O my soul! My soul! My soul! Go to someone else! Go to Ibrāhīm.’

“They will go to Ibrāhīm and say, ‘O Ibrāhīm! You are the prophet (*nabī*) of Allāh and His close friend (*khalil*) amongst the people of the Earth. Intercede with your Lord on our behalf. Do you not see what we are suffering?’ He will say to them, ‘My Lord is angered today as never before and never again. I told three lies. O my soul! My soul! My soul! Go to someone else. Go to Mūsā.’

“They will go to Mūsā and say, ‘O Mūsā, you are the messenger (*rasūl*) of Allāh. Allāh preferred you with His message and His Word above all other people. Intercede with your Lord for us. Do you not see what we are suffering?’ He will say, ‘My Lord is angered today as never before and never again.

I killed a soul which I was not commanded to kill. Go to someone else. Go to ‘Isā.’

“They will go to ‘Isā and say, ‘O ‘Isā! You are the messenger of Allāh, His Word which He cast to Maryam and a spirit from Him. You spoke to people while in the cradle. Intercede with your Lord on our behalf. Do you not see what we are suffering?’ ‘Isā will say, ‘My Lord is angered today as never before and never again,’—he did not mention a sin—‘O my soul! My soul! My soul! Go to someone else. Go to Muḥammad ﷺ.’

In one narration: “They will come to me and say, ‘O Muḥammad! You are the Messenger of Allāh and the Seal of the Prophets (*Khātam al-Anbiyā’*). Allāh has forgiven you your past and future sins. Intercede with your Lord on our behalf. Do you not see what we are suffering?’ I will go and arrive under the Throne (*‘Arsh*) and fall down in prostration to my Lord. Then Allāh will inspire me with words praising Him and the most beautiful eulogy, with which He will have inspired no one before me. Then it will be said, ‘O Muḥammad, raise your head. Ask and [your request] will be granted. Intercede and [your intercession] will be accepted.’ I will lift my head and say, ‘O my Lord, my community (*ummah*)! O my Lord, my community!’ It will be said, ‘O Muḥammad, bring in by the right-hand gate of Paradise (*Jannah*) those of your community who will not be subjected to any reckoning; and they [i.e. the rest of your community] can share the other gates with other people.’” Then he said, “By the One in Whose Hand my soul is, the distance between the two gateposts of the gates of Paradise is as far as between Makkah and Hajar³ or Makkah and Buṣrā.”⁴ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth demonstrates the virtue of the Prophet Muḥammad ﷺ and his elevated standing with Allāh, praise be to Him. It also confirms the fact of his intercession on the Day of Resurrection (*Yawm al-Qiyāmah*) and the severity of the situation which will be experienced by Allāh’s slaves when they are gathered. On that Day it will be permissible to implore and seek intercession from the messengers (*rusul*).

In addition, The ḥadīth establishes that some of the messengers committed wrongful actions—not overtly, but in the sense that ‘the good deeds of the pious (*abrār*) are the bad deeds of those who are close to Allāh (*muqarrabūn*).’ Otherwise, the messengers, may the Blessings of Allāh be upon them, are free from wrongful actions (*ma’ṣūmūn*); and whatever is attributed to them, they did so as a result of interpretation and striving. The prophets are not free from mistakes, although they are not in the habit of making them. Those which they do commit are termed ‘wrongful actions’ (*ma’āṣī*) relative to their elevated standing with Allāh Most High.

By way of example, the ‘three lies’ which Ibrāhīm ﷺ is mentioned to have told are his saying: ‘I am ill,’ his saying: ‘Rather, the greatest of them did this,’ and his calling Sārah ‘my sister.’ In reality, these were not wrongful actions; that is: in the first instance, he would become ill; secondly, the biggest idol of them did break the others if they are capable of speaking; thirdly, she is his sister in Islām. However, because they took the form of lies, he describes them as lies, and considers them sins which he has committed. This is because those who have most knowledge of Allāh Most High, and hold the closest position to Him, are also the most careful and the most fearful of Him. This applies to everything else which has been attributed to the prophets as a mistake. With regard to Nūh ﷺ the supplication which he made against his people was:

﴿لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا﴾

Do not leave on the Earth from the unbelievers a single inhabitant!
(71:26)

As for Mūsā  the person whom he killed was the Coptic unbeliever from the people of Pharoah (*Fir‘awn*).

1 Imām Nawawī says: ‘The intended meaning of prayer (*ṣalāh*) upon those killed at Uhud is supplication (*du‘ā’*) for them, not the conventional meaning of prayer.’

2 Qādī Ḥiyād said: ‘The Prophet’s  liking for the leg was due to its tenderness, wholesomeness, deliciousness, tastiness and inoffensiveness.’

3 A city in Bahrayn.

4 A city south of Damascus.

LESSON 65

فِي فَضْلِ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ﷺ وَمَجَامِعِهِمْ وَإِكْرَامِهِمْ

ON THE VIRTUE OF THE HOUSEHOLD OF
THE MESSENGER OF ALLĀH ﷺ AND THEIR
SOCIETY, AND HONOURING THEM

Allāh Most High says:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَ كُمْ تَطْهِيرًا﴾

Allāh wishes only to remove from you the impurity [of sin], O members of the [Prophet's g] household, and to purify you with a thorough purification. (33:33)

٤١٩ - وعن يزيد بن حيّان، قال: انطلقْتُ أنا وحصينُ بْنُ سَبْرَةَ، وَعَمْرُو بْنُ مُسْلِمٍ إِلَى زَيْدٍ بْنِ أَرْقَمَ ﷺ، فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَهُ حُصِينُ: لَقَدْ لَقِيتَ يَا زَيْدُ خَيْرًا كَثِيرًا، رَأَيْتَ رَسُولَ اللَّهِ ﷺ، وَسَمِعْتَ حَدِيثَهُ، وَغَرَوْتَ مَعَهُ، وَصَلَيْتَ خَلْفَهُ: لَقَدْ لَقِيتَ يَا زَيْدُ خَيْرًا كَثِيرًا، حَدَّثْنَا يَا زَيْدُ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ: يَا ابْنَ أَخِي، وَاللَّهُ لَقَدْ كَبِرْتُ سِنِّي، وَقَدْمُ عَهْدِي، وَسَيِّئُ بَعْضَ الَّذِي كُنْتُ أَعِي مِنْ رَسُولِ اللَّهِ ﷺ، فَمَا حَدَّثْتُكُمْ، فَاقْبِلُوا، وَمَا لَا فَلَأْ تُكَلِّفُونِي. ثُمَّ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ يَوْمًا فِي نَارٍ حَطِيبًا بِمَا يُدْعَى حُمَّاً بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَحَمِدَ اللَّهَ، وَأَشْتَأَ عَلَيْهِ، وَوَعَظَ وَذَكَرَ، ثُمَّ قَالَ: أَمَّا بَعْدُ، أَلَا إِيَّاهَا النَّاسُ، فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ رَسُولُ رَبِّي فَأُحِبُّ، وَأَنَا تَارِكٌ فِيمَكُمْ ثَقَلِيْنِ: أَوْلُهُمَا كِتَابُ اللَّهِ، فِيهِ الْهُدَى وَالنُّورُ، فَخُذُّوْبِكِتابَ اللَّهِ، وَاسْتَمْسِكُوْبِهِ، فَحَثَّ عَلَى كِتَابِ اللَّهِ، وَرَغَبَ فِيهِ، ثُمَّ قَالَ: وَأَهْلُ بَيْتِي أَذْكُرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي، أَذْكُرُكُمُ اللَّهَ فِي أَهْلِ بَيْتِي فَقَالَ لَهُ حُصِينُ: وَمَنْ أَهْلُ بَيْتِي يَا زَيْدُ، أَلَيْسَ نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ؟ قَالَ: نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ، وَلَكِنْ أَهْلُ بَيْتِهِ مَنْ حُرِمَ الصَّدَقَةَ بَعْدَهُ، قَالَ: وَمَنْ هُمْ؟ قَالَ: هُمْ أَلْ عَلِيٌّ وَآلُ عَقِيلٍ وَآلُ جَعْفَرٍ وَآلُ عَبَّاسٍ. قَالَ: كُلُّ هؤُلَاءِ حُرِمَ الصَّدَقَةَ؟ قَالَ: نَعَمْ. رواه مسلم.

وفي رواية: ألا وإنّي تارِكٌ فِيمَكُمْ ثَقَلِيْنِ: أَحَدُهُمَا كِتابُ اللَّهِ وَهُوَ حَبْلُ اللَّهِ، مَنْ اتَّبَعَهُ كَانَ عَلَى الْهُدَى، وَمَنْ تَرَكَهُ كَانَ عَلَى ضَلَالَةِ.

It is narrated from Yazid ibn Ḥayyān, who said:

‘Huṣayn ibn Sabrah, ‘Amr ibn Muslim and I went to Zayd ibn Arqam ﷺ. When we were sitting with him, Huṣayn said to him, “Zayd, you have received much good. You saw the Messenger of Allāh ﷺ, heard his words, raided with him and prayed behind him. You have received much good, Zayd. Zayd, tell us something you heard from the Messenger of Allāh ﷺ.” He said, “Nephew, I have grown old and my time is passed. I have forgotten some of what I used to remember from the

Messenger of Allāh ﷺ. So accept what I relate to you and do not press me for what I do not.” Then he said, “The Messenger of Allāh ﷺ stood up amongst us one day to address us at a watering-place called Khumm, between Makkah and Madīnah.¹ He praised and glorified Allāh, admonished and reminded, and then said, “Thereafter. . . O people! I am a mortal, and the messenger of my Lord [i.e the Angel of Death (*Malik al-Mawt*)] will soon come to me and I will respond. I leave you two great things. The first is the Book (*Kitāb*) of Allāh, which contains guidance and light. So take the Book of Allāh and hold fast to it.” He urged us to take the Book of Allāh and stirred our desire for it. Then he said, “The people of my house. I remind you of Allāh with respect to the people of my house. I remind you of Allāh with respect to the people of my house.” Ḥuṣayn said to him, “Who are the people of his house, Zayd? Are not his wives the people of his house?” He said, “His wives are amongst the people of his house; but the people of his house are those who were forbidden to take charitable offerings (*ṣadaqah*) after him.” He said, “Who are they?” He said, “They are the family of ‘Alī, the family of ‘Aqīl, the family of Ja‘far and the family of ‘Abbās.” He said, “All of these were forbidden *ṣadaqah*?” He said, “Yes.”” [Muslim]

In one narration: “I leave amongst you two great things. One of them is the Book of Allāh, and it is the Rope (*Habl*) of Allāh. Whoever follows it is guided and whoever abandons it is lost.”

Wisdom of the ḥadīth

Zayd ibn Arqam al-Khazrajī  witnessed the Battle of the Trench (*Khandaq*), and participated in seventeen expeditions. He went to live in Kūfah and narrated ninety ḥadīths. The Prophet ﷺ visited him when he had sore eyes. He was a close companion of ‘Alī .

The ḥadīth confirms that Muslims have been entrusted with the guardianship and care of the people of the Prophet's  household (*Ahl al-Bayt*). Believers are also encouraged to hold tightly to the Book (*Kitāb*) of Allāh Most High and to act upon its orders and abandon that which it forbids.

In addition, The ḥadīth indicates the humanity of the Prophet  and that death will come to him as it will come to the rest of humanity.

We also learn that amongst the etiquettes of receiving ḥadīth is the recommendation to praise the narrator in a fitting manner and supplicate for him before asking him to narrate. Furthermore, old-age is home to forgetfulness and weakness of memory; it is therefore disliked to narrate ḥadīth after the age of eighty, for fear of confusion taking place.

٤٢٠ - وَعَنْ أَبْنَى عُمَرَ  عَنْ أَبِي بَكْرِ الصَّدِيقِ  - مَوْقُوفًا عَلَيْهِ - أَنَّهُ قَالَ: ارْتَقِبُوا مُحَمَّدًا فِي أَهْلِ بَيْتِهِ .

It is narrated from Ibn ‘Umar  from Abū Bakr as-Ṣiddīq —that it is attributed to him—that he said:

‘Respect Muḥammad  in the people of his household.’
[Bukhārī]

Imām Nawawī says: ‘The meaning of ‘respect’ (*urqubū*) is to care for, revere and dignify.’

Wisdom of the ḥadīth

The ḥadīth indicates the elevated status, love and allegiance which should be afforded the members of the Prophet's  household (*Ahl al-Bayt*), in addition to all others to whom the Sharī‘ah commands allegiance from amongst the noble Companions (*Šahābah*) and striving scholars (*‘ulamā’*).

Love for the household of the Prophet  is only achieved by following the Prophet's  guidance, and by modelling one's character

on that of members of his household. It is not a mere emotional love, which leads to exceeding the proper bounds and perhaps to something prohibited in Islām. Love means following, and taking as an example, not just claiming [to love]. And Allāh Most High knows best.

¹ In *An-Nihāyah* (*Ibn Kathīr*) it is mentioned as a point between Makkah and Madīnah where there is a spring. Imām Nawawī  says in *Sharḥ Ṣaḥīḥ Muslim*: ‘Khumm is the name of a thicket three miles from Juhfah. In addition to the thicket there is a stream, called Ghadīr Khumm.’

LESSON 66

درس في فضل الصحابة ﷺ

ON THE VIRTUE OF THE COMPANIONS (SAHĀBAH) ﷺ

Allāh Most High says:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رَحْمَاءُ بَيْنَهُمْ رُكْعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرَضُوا إِنَّ سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثْرِ السُّجُودِ﴾

Muhammad is the Messenger of Allāh; and those who are with him are severe against disbelievers and merciful amongst themselves. You see them bowing, prostrating, seeking Grace from Allāh and Acceptance. Their mark is on their faces from the traces of prostration. (48:29)

٤٢١ - وعن البراء بن عازب ﷺ عن النبي ﷺ قال في الأنصار: لا يحبهم إلا مؤمن، ولا يبغضهم إلا منافق، من أحبهم أحبه الله، ومن أبغضهم أبغضه الله.

It is narrated from Barā' ibn 'Āzib ﷺ from the Prophet ﷺ that he said about the Helpers (*Anṣār*):

“Only a believer loves them, and only a hypocrite hates them. Allāh loves anyone who loves them, and Allāh hates anyone who hates them.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The Helpers (*Anṣār*) are the people of Aws and Khazraj. This is their Islamic name, which they were called because they helped Islām by

giving of their selves and their money, and their hostility towards others out of love for it.

Loving the *Anṣār* for their helping Islām is an obligation and a sign of faith (*īmān*). Hating them for that reason is hypocrisy, and amounts to leaving the community of the faithful. However, hating one of them as a result of a dispute is not hypocrisy, but is a sin.

٤٢٢ - عن أبي الفضل العباس بن عبد المطلب ﷺ قال: شهدت مع رسول الله يوم حنين، فلزمنا أنا وأبو سفيان بن الحارث بن عبد المطلب رسول الله ﷺ، فلم يفارقه، ورسول الله ﷺ على بغلة له بيضاء، فلما التقى المسلمين والمشركون، ولل المسلمين مذيرين، فطريق رسول الله ﷺ يركض بعلته قبل الكفار، وأنا آخذ بليجام بغلة رسول الله ﷺ، أكفيها إرادة أن لا تسرع، وأبو سفيان آخذ بركاب رسول الله ﷺ، فقال رسول الله ﷺ: أي عبّاس، ناد أصحاب السمرة. قال العباس - وكان رجلاً صيّتاً - فقلت يا على صوتي: أي أصحاب السمرة، فوالله لكان عطفتهم حين سمعوا صوتي عطفة البقر على أولادها، فقالوا: يا ليك يا ليك، فاقتتلوا هم والكفار، والدعاوة في الأنصار يقولون: يا معاشر الأنصار، يا معاشر الأنصار، ثم قصرت الدعاوة على بنى الحارث بن الخزرج، فنظر رسول الله ﷺ، وهو على بغلته كالمتأول عليهما إلى قتالهم، فقال: هذا حين حمي الوطيس، ثم آخذ رسول الله ﷺ حصيات فرمى بهن وجوه الكفار، ثم قال: انهزموا وربكم محمد، فذهب أنظر فإذا القتال على هيئته فيما أرى، فوالله ما هو إلا أن رماهم بحصياته، فما زلت أرى حذهم كليلًا وأمرهم مذيراً.

It is narrated from Abū'l-Fadl al-'Abbās ibn 'Abd al-Muṭṭalib
 who said:

'I was present with the Messenger of Allāh ﷺ on the Day of Hunayn, and myself and Abū Sufyān ibn al-Hārith ibn 'Abd al-Muṭṭalib stayed close to the Messenger of Allāh ﷺ and did not

leave him. The Messenger of Allāh ﷺ was on a white mule of his. When the Muslims and the idolaters (*mushrikūn*) met, the Muslims turned in retreat. The Messenger of Allāh ﷺ began to press his mule towards the unbelievers. I was holding the bridle of the mule of the Messenger of Allāh, restraining it, not wanting it to rush forward. Abū Sufyān was holding the stirrup of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said, “O ‘Abbās! Call the people of the Acacia Tree!”¹ ‘Abbās—who was a man with a loud voice—said: ‘I shouted in my loudest voice, “Where are the people of the Acacia Tree?” By Allāh, they turned round when they heard my voice as cows turn to their calves. They said, “At your service! At your service!” So they fought the unbelievers. The call amongst the Helpers (*Anṣār*) was that they said, “O company of the *Anṣār*! O company of the *Anṣār*!” Then the call was shortened to the Banū'l-Hārith ibn al-Khazraj. The Messenger of Allāh ﷺ, who was on his mule, looked towards the battle, as if craning his neck towards it. He said, “This is when the oven is hot.”² Then the Messenger of Allāh ﷺ took some pebbles and threw them in the faces of the unbelievers. Then he said, “They are defeated, by the Lord of Muḥammad!” I went to look, and there was the battle going on, as far as I could see; but, by Allāh, as soon as he threw the pebbles at them, I saw that their sharpness was blunted and they were in retreat.’ [Muslim]

Wisdom of the ḥadīth

Ḩunayn is a place near ‘Arafah in which the Battle of Ḥunayn was fought between the Muslims and the Hawāzin, during the month of Shawwāl in the eighth year after Migration (8/630).

The ḥadīth illustrates the resoluteness and bravery of the Messenger of Allāh ﷺ in jihād; and how Allāh, praise be to Him, honoured him

with the miracle of defeating the enemies when he threw a handful of pebbles at them. It also shows the swift response of the Companions (*Sahābah*), may Allāh Most High be pleased with them, to the Messenger of Allāh ﷺ when they heard al-‘Abbās calling them. Most of them had initially retreated only as a result of the enemy’s surprise attack with arrows, due to the unexpected nature of this sudden attack. This was a lesson for them from Allāh, because some of them had been deluded that day by their great number, which was twelve thousand. This proves that true strength in jihād lies in faith (*īmān*) in Allāh Most High, and seeking Help (*Naṣr*) and Support (*‘Awn*) from Him.

This incident demonstrates that it is the duty of military leaders to be true examples of heroism and bravery, in order for their soldiers to respond to them with fighting and resilience in battle.

٤٢٣ - وعن رفاعة بن رافع الزرقيّ ﷺ قال: جاء جبريل إلى النبي ﷺ قال: مَا تَعْدُونَ أَهْلَ بَدْرٍ فِيْكُمْ؟ قال: مِنْ أَفْضَلِ الْمُسْلِمِينَ أَوْ كَلِمَةً تَحْوَهَا. قال: وَكَذِلِكَ مَنْ شَهِدَ بَدْرًا مِنَ الْمَلَائِكَةِ.

It is narrated from Rifā‘ah ibn Rāfi‘ az-Zuraqī رضي الله عنه who said:

‘Jibrīl came to the Prophet ﷺ and said, ‘How do you esteem the people of Badr among you?’ He said, “Amongst the best of the Muslims,” or words to that effect. He said, ‘The same goes for the angels who were present at Badr.’ [Bukhārī]

Wisdom of the ḥadīth

This is an illustration of the status of those Companions (*Sahābah*) who witnessed the Battle of Badr, and of the virtue of the angels (*malā’ikah*) who witnessed it as well. The fact that the angels witnessed Badr is established in the Qur’ān, although opinions differ about whether they participated in the fighting. The preferred opinion is that they fought at Badr, but not during other expeditions.

٤٢٤ - وعن عبد الله بن أبي أوفى ﷺ قال: غَزَّوْنَا مَعَ رَسُولِ اللَّهِ ﷺ سَبْعَ غَزَّوَاتٍ نَّاكِلُ الْجَرَادَ.

وَفِي رِوَايَةِ نَّاكِلٍ مَعَهُ الْجَرَادِ.

It is narrated from 'Abd Allāh ibn Abī Awfā ﷺ who said:

'We went on seven expeditions with the Messenger of Allāh ﷺ during which we ate locusts.' [Bukhārī and Muslim]

In one narration: 'We ate locusts with him.'

Wisdom of the ḥadīth

It is lawful (*ḥalāl*) to eat locusts (*jarād*), irrespective of how they die.

[Shaykh Nabhānī says:] Imām Nawawī devoted a chapter in *Riyāḍ as-Salihīn* to the miracles (*karāmāt*) and virtue of the friends of Allāh (*awliyā'*), in which he mentions the miracles which Allāh granted to Abū Bakr, 'Umar, Sa'īd ibn Abī Waqqāṣ, Sa'īd ibn Zayd, 'Abd Allāh the father of Jābir, Asyad ibn Ḥadīr, 'Abbād ibn Bishr, 'Āsim ibn Thābit, and Khubayb ﷺ. Due to the nature of this work being an abridgement, I will not cite them here; but whoever wishes may review them in the original text. These and others are all mentioned in my other work: *Jāmi' Karāmāt al-Awliyā'* (*Compendium of the Miracles of the Friends of Allāh*), which is a collection of the miracles of some 1400 of the friends of Allāh, the first of whom are the Companions of the Messenger of Allāh ﷺ. And all praise be to Allāh, Lord of the Worlds.

¹ The tree which was the site of the Allegiance of Approval (*Bay'at ar-Ridwān*) in the sixth year after Migration (6/628). The Muslims pledged allegiance to the Messenger of Allāh ﷺ that they would not flee, after they were prevented by the unbelievers from performing 'umrah. This was followed by the Treaty of Hudaybiyyah.

2 Meaning: the fighting is fierce.

Chapter Twelve

فِي فَضْلِ الْجَهَادِ وَمَا يُنَاسِبُهُ

ON THE VIRTUE OF STRUGGLE IN THE
WAY OF ALLĀH (*JIHĀD*) AND RELATED
MATTERS



LESSON 67

درس في فضل الجهاد

ON THE VIRTUE OF JIHĀD

Allāh Most High says:

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾

And fight against the Mushrikin idolaters collectively as they fight against you collectively. And know that Allāh is with those who fear Him (muttaqūn). (9:36)

The Most High also says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اهْلَ أَذْلَكُمْ عَلَى تِجَارَةٍ تُنْحِيُّكُمْ مِنْ عَذَابِ أَلِيمٍ - ثُوَّمُنُونَ بِاللَّهِ وَرَسُولِهِ وَتَجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنفُسِكُمْ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ - يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ تَحْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدِينٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ - وَآخْرَى تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَيْرِ المُؤْمِنِينَ﴾

O you who believe! Shall I guide you to a trade that will save you from a painful torment: that you believe in Allāh and His Messenger, and that you struggle in the Way of Allāh with your wealth and your lives. That will be better for you, if you but know! He will forgive you your sins and admit you into Gardens under which rivers flow and pleasant dwellings in the Gardens of Eden ('Adn). That is the great success. And another [blessing] which you love: Help from Allāh and a near victory. And give glad tidings to the believers. (61:10–13)

There are many Qur'ānic verses (*āyāt*) on the subject of jihād.

٣٧٧ - وعن أبي هريرة رض قال: سُئلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْعَمَلٍ أَفْضَلُ؟ قَالَ: إِيمَانٌ بِاللَّهِ وَرَسُولِهِ. قِيلَ: ثُمَّ مَاذَا؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللَّهِ. قِيلَ: ثُمَّ مَاذَا؟ قَالَ: حَجُّ مَبْرُورٌ.

It is narrated from Abū Hurayrah رض who said:

'The Prophet صلی الله علیه و سلّم was asked, "What action is the best?" He said, "Faith (*īmān*) in Allāh and His Messenger." He was asked, "Then what?" He said, "Struggle (*jihād*) in the Way of Allāh." He was asked, "And then what?" He said, "An accepted ḥajj.'" [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates the virtue of struggle (*jihād*) in the Way of Allāh, which is amongst the actions which are most highly rewarded by Allāh Most High.

٤٢٦ - وعن أبي موسى رض أنَّ أَعْرَابِيًّا أتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، الرَّجُلُ يُقَاتِلُ لِلْمَعْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِيُذْكَرَ، وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانُهُ؟
وفي رواية: يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً.

وفي رواية: يُقَاتِلُ غَضَبًا، فَمَنْ فِي سَبِيلِ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ صلی الله علیه و سلّم: مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا، فَهُوَ فِي سَبِيلِ اللَّهِ.

It is narrated from Abū Mūsā [al-Ash'arī] رض that he said:

'A Bedouin came to the Prophet صلی الله علیه و سلّم and said, "O Messenger of Allāh, one man fights for booty, one man fights to be remembered and one man fights for his rank to be seen.

In one narration: "fights out of bravery;" and in another narration: "fights out of pride."

Which one is in the Way of Allāh?” The Messenger of Allāh ﷺ said, “Whoever fights so that the Word (*Kalimah*) of Allāh be exalted, he is in the Way of Allāh.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that whoever fights the unbelievers out of faith (*īmān*), in expectation of reward in the Hereafter, and for religious (*dīnī*) objectives, he will be rewarded. This is in contrast to someone who fights for worldly (*dunyawī*) or base objectives.

The Way (*Sabil*) of Allāh includes: safeguarding the creed (*‘aqīdah*) from distortion and protecting people, honour, property, homeland and sacred things.

٤٢٧ - وعن سهل بن سعد رضي الله عنه أنَّ رسول الله ﷺ قال: رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعٌ سُوْطٌ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَالرَّوْحَةُ يَرْوُحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ تَعَالَى، أَوْ الْغَدُوَةُ، خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا.

It is narrated from Sahl ibn Sa‘d رضي الله عنه that the Messenger of Allāh ﷺ said:

“Guarding the frontier (*ribāt*) for one day in the Way of Allāh is better than this world (*dunyā*) and everything in it. The place of one of your whips in Paradise (*Jannah*) is better than this world and everything in it. An evening, or a morning, on which a slave goes out in the Way of Allāh Most High is better than this world and everything in it.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

Believers are urged to guard the frontier (*ribāt*) in the Way of Allāh, and encouraged to perform jihād in order to ensure that the Word (*Kalimah*) of Allāh Most High is exalted.

If time were short and space restricted in the Hereafter (*Ākhirah*), it would still be better than a long time and ample space in this world

(*dunyā*). This is an enducement to renounce worldly things, due to their finiteness; and an encouragement to perform jihād, due to its great reward (*thawāb*) with Allāh Most High.

Qurṭubī said: ‘The reward obtained by a single step of jihād is better for the person who takes it than the world and all it contains, were every last thing to be collected.’

٤٢٨ - وَعَنْ سَلَمَانَ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: رِبَاطٌ يَوْمٌ وَلَيْلَةٌ خَيْرٌ مِنْ صِيَامٍ شَهْرٍ وَقِيَامٍ، وَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُ، وَأَجْرٌ يَعْلَمُهُ رِزْفٌ، وَأَمْنٌ الْفَتَنَ.

It is narrated from Salmān  who said:

‘I heard the Messenger of Allāh  say, “Guarding the frontier (*ribāt*) for a day and a night is better than fasting and praying every night for a month. If a man dies doing it, his actions which he used to do continue to accrue for him, his provision continues to be provided for him and he will be safe from trials [of the grave].”’ ¹ [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that the reward (*thawāb*) of someone who guards the frontier (*murābit*) is not discontinued after he dies. Neither is his provision (*rizq*); for he will receive provision from Paradise (*Jannah*), just like the martyrs (*shuhadā*). They are with their Lord and receive provision about which Allāh knows best. In addition, some scholars (*‘ulamā’*) have cited this ḥadīth as evidence that a *murābit* will not be questioned in his grave.

Guarding the frontier for one day is described as ‘better than fasting and praying every night for a month.’ This is because its benefits are many, including preservation of one’s religion (*dīn*) and homeland;

whereas the benefits of fasting (*sawm*) are restricted to the fasting person.

٤٢٩ - وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلوات الله عليه وآله وسلامه: تضمن الله لمن خرج في سبيله، لا يخرجه إلا جهاد في سبيلي، وإيمان بي، وتصديق رسلي، فهو ضامن أن دخله الجنة، أو أرجحه إلى منزلة الذي خرج منه بما نال من أجر، أو غنيمة. والذي نفس محمد بيده، ما من كلام يكمل في سبيل الله، إلا جاء يوم القيمة كهيته يوم كلام؛ لو نه لو ن دم، وريحه ريح مسك. والذي نفس محمد بيده، لو لا أن يشقة على المسلمين ما قعدت خلاف سريّة تغزو في سبيل الله أبداً، ولكن لا أحد سعة فأحملهم ولا يحدون سعة، ويشق عليهم أن يتخللوا عنني. والذي نفس محمد بيده، لو ددت أن أغزو في سبيل الله، فقتل، ثم أغزو فقتل، ثم أغزو فقتل.

It is narrated from Abū Hurayrah² رضي الله عنه who said:

'The Messenger of Allāh صلوات الله عليه وآله وسلامه said, "Allāh gives a guarantee to whoever goes out in the Way of Allāh: 'Anyone who goes out for no other reason than struggle (*jihād*) in My Way, faith (*īmān*) in Me and affirmation of My Messengers (*Rusul*), he is guaranteed that I will admit him to Paradise (*Jannah*), or return him to his home from which he went out with the reward he has obtained or booty.' By the One in Whose Hand the soul of Muḥammad is, on the Day of Resurrection (*Yawm al-Qiyāmah*) every wound which a Muslim receives in the Way of Allāh will be as it was when it was inflicted: its colour will be that of blood, but its scent will be that of musk. By the One in Whose Hand the soul of Muḥammad is, if it were not that it would be a source of difficulty for the Muslims, I would never stay behind from any expedition in the Way of Allāh. However, I do not have the means to provide the people with mounts, and neither do they have the means; yet it would be hard for them to stay behind if

I went. By the One in Whose Hand the soul of Muḥammad is, I would love to raid in the way of Allāh and be killed, then raid and be killed again and then raid and be killed again.”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that sincerity (*ikhlāṣ*) in jihād earns the believer one of two excellent things: either Paradise (*Jannah*) or return with reward in the Hereafter (*Ākhirah*) and booty of this world (*dunyā*). Furthermore, Allāh resurrects the martyr (*shahīd*) in the form in which he was killed, so that it may be a witness to his virtue in sacrificing himself in obedience to his Lord; and so the fragrance of his blood may emanate like musk and spread amongst the assembled people, demonstrating his virtue. This ḥadīth is an example of how the virtue of jihād and fighting in the Way of Allāh should be strongly expressed.

The ḥadīth also illustrates the mercy (*rahmah*) of the Messenger of Allāh ﷺ towards his Companions and reveals that he did not go out on every expedition.

٤٣٠ - وعن أبي هريرة رضي الله عنه أيضاً قال: قيل: يا رسول الله، مَا يعْدُّ الجهاد في سَبِيلِ اللهِ؟ قال: لَا تَسْتَطِعُونَهُ، فَاعْدُوا عَلَيْهِ مَرَّتَيْنَ أَوْ ثَلَاثَاتَ كُلُّ ذَلِكَ يَقُولُ: لَا تَسْتَطِعُونَهُ! ثمَّ قال: مَثُلُّ الْمُجَاهِدِ فِي سَبِيلِ اللهِ كَمَثُلِ الصَّائِمِ الْقَائِمِ الْقَانِتِ بِآيَاتِ اللهِ لَا يَفْتَرُ مِنْ صَلَةٍ، وَلَا صِيَامٍ، حَتَّى يَرْجِعَ الْمُجَاهِدُ فِي سَبِيلِ اللهِ.

It is also narrated from Abū Hurayrah رضي الله عنه who said:

‘It was asked, “O Messenger of Allāh, what is equal to jihād in the Way of Allāh? He رضي الله عنه said, “You will not be able to do it.”

They repeated it to him twice or three times and each time he said, “You will not be able to do it.” Then he said, “A person who performs jihād in the Way of Allāh is like a person who fasts and is humbly obedient to the Verses (*Āyāt*) of Allāh,

without slackening in his prayer (*salāh*) or his fast (*siyām*) until the one performing jihād in the Way of Allāh returns.”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that jihād in the Way of Allāh is more virtuous than all other forms of worship, provided it is performed in order to preserve the Religion (*Dīn*) and provide protection in this world (*dunyā*), and to spread Islām and invite to it. The resulting benefits for all are the reason for its great virtue.

٤٣١ - وعن أبي هريرة رضي الله عنه أيضاً أنَّ رسول الله ﷺ قال: إِنَّ فِي الْجَنَّةِ مِئَةَ دَرَجَةٍ أَعْدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا يَبْيَنُ السَّمَاءُ وَالْأَرْضُ.

It is also narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh صلوات الله عليه وسلم said:

“In Paradise (*Jannah*) there are a hundred degrees which Allāh has prepared for those who perform jihād in the Way of Allāh. The space between each two degrees is as the space between heaven and earth.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the great and ample reward (*thawāb*) which Allāh has prepared for those who perform jihād in the Way of Allāh, and their elevated standing in Paradise (*Jannah*).

٤٣٢ - وعن عبد الرحمن بن جابر رضي الله عنه قال: قَالَ رَسُولُ اللَّهِ ﷺ: مَا اغْبَرَتْ قَدْمًا عَبْدٌ فِي سَبِيلِ اللَّهِ فَتَمَسَّهُ النَّارُ.

It is narrated from ‘Abd ar-Rahmān ibn Jabr رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وسلم said, “No feet of a slave which have become dusty in the Way of Allāh will be touched by the

Fire (*Nār*).”” [Bukhārī]

Wisdom of the ḥadīth

The ḥadīth gives glad tidings to those who perform jihād in the Way of Allāh of salvation from the Fire (*Nār*). Furthermore, if the Way of Allāh is understood in its general sense, meaning any form of obedience to Allāh, then these glad tidings also apply.

٤٣٣ - وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ، قَالَ: سَمِعْتُ أَبِي هُرَيْرَةَ وَهُوَ بِحَضْرَةِ الْعَدُوِّ
يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّلَيْفِ.

It is narrated from Ibn Abī Mūsā al-Ash‘arī who said:

‘I heard my father ﷺ say when he was in the presence of the enemy, “The Messenger of Allāh ﷺ said, “The gates of Paradise (*Jannah*) are beneath the shadow of the swords.””’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth urges believers to perform jihād and apprises of the reward (*thawāb*) for it. It also illustrates how swords are used in jihād, converging so as to form a grave shadow above the enemy.

٤٣٤ - وَعَنْ أَبِي هُرَيْرَةَ وَهُوَ بِحَضْرَةِ رَسُولِ اللَّهِ ﷺ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ مَاتَ وَلَمْ يَغْزُ، وَلَمْ يُحَدِّثْ
نَفْسَهُ بِالْغَزْوِ، مَاتَ عَلَى شُعْبَةِ مِنَ النِّفَاقِ.

It is narrated from Abū Hurayrah ﷺ who said:

‘The Messenger of Allāh ﷺ said, “Anyone who dies without participating in an expedition, and without having considered himself as participating in an expedition, has died with a characteristic of hypocrisy (*nifāq*).”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that anyone who dies without participating in an expedition, and without having considered himself as participating in an expedition, is comparable to the hypocrites (*munāfiqūn*) in their avoiding participating in jihād.

Qurṭubī said: ‘Anyone who does not possess the means of performing a good action should determine to do it if he obtains the means, so that it might be a substitute for doing it. On the other hand, if someone abstains from it both outwardly and inwardly, this is the behaviour of a hypocrite, who neither does good nor intends to do so. This is especially true of jihād, the means whereby Allāh strengthened Islām and made it victorious over all religion (*dīn*).’

٤٣٥ - وعن زيد بن خالد الجهنمي رض أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ جَهَّزَ غَازِيًّا فِي سَبِيلِ اللَّهِ فَقَدْ غَرَّ، وَمَنْ خَلَفَ غَازِيًّا فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَرَّ.

It is narrated from Zayd ibn Khālid al-Juhānī رض that the Messenger of Allāh صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: “Whoever equips someone for an expedition in the Way of Allāh has gone on the expedition; and whoever looks after the family of someone who goes on an expedition in the Way of Allāh has gone on the expedition.”
[Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that anyone who supports someone who is undertaking an expedition (*ghazwah*) in the Way of Allāh by protecting their family and taking responsibility for their welfare will receive the same reward (*ajr*) as the person who is going on the expedition. In the same way, anyone who supports a believer in performing a good action will receive the same reward as that person. This is an illustration of how Muslims guarantee support for each other, through cooperation and mutual help.

There are a very large number of ḥadīths on the virtue of jihād amongst the narrations of the two Shaykhs [Bukhārī and Muslim] and others.

¹ Imām Nawawī says in *Sharḥ Ṣaḥīḥ Muslim*, 7:55 (ḥadīth 1913): ‘His saying “his provision continues to be provided for him” is consistent with the Words of Allāh Most High about the martyrs (*shuhadā’*):

﴿أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾

[They are] alive, with their Lord, and are provided for. (3:169)

The ḥadīth also state that the souls of the martyrs eat from the fruits of Paradise (*Jannah*).

² This is the wording narrated by Muslim.

LESSON 68

درس في وصف جهاد بعض الصحابة رضوان الله عليهم

ON DESCRIPTIONS OF THE JIHĀD OF SOME OF THE COMPANIONS (SAHĀBAH), MAY THE PLEASURE OF ALLĀH BE UPON THEM

٤٣٦ - وعن أنس رضي الله عنه قال: انطلق رسول الله ﷺ وأصحابه حتى سبقوا المشركين إلى بدر، وجاء المشركون، فقال رسول الله ﷺ: لا يقدمن أحد منكم إلى شيء حتى تكون أنا ذوته. فدنا المشركون، فقال رسول الله ﷺ: قوموا إلى جنة عرضها السماوات والأرض. قال: يقول عمير بن الحمام الانصاري رضي الله عنه: يا رسول الله، جنة عرضها السماوات والأرض؟ قال: نعم. قال: بخ بخ؟ فقال رسول الله ﷺ: ما يحولك على قوله بخ بخ؟ قال: لا والله يا رسول الله إلا رجاء أن تكون من أهليها، قال: فإنك من أهليها فآخر تمرات من قرنه، فجعل يأكل منها، ثم قال: لئن أنا حييت حتى أكل تمراتي هذه إنها لحياة طويلة، فرمى بما كان معه من التمر، ثم قاتلهم حتى قُتل.

It is narrated from Anas رضي الله عنه who said:

‘The Messenger of Allāh ﷺ and his Companions advanced so that they reached Badr before the idolaters (*mushrikūn*). Then the idolaters arrived. The Messenger of Allāh ﷺ said, “None of you should advance to anything unless I go before him.” The idolaters drew near and the Messenger of Allāh ﷺ said, “Rise for a Garden (*Jannah*) the breadth of which is [that of] the heavens and the Earth.” He [i.e. Anas] said: ‘Umayr ibn al-

Ḩumām al-Anṣārī  said, “O Messenger of Allāh, a Garden whose breadth is that of the heavens and the Earth?” He said, “Yes.” He said, “Excellent! Excellent!” The Messenger of Allāh  said, “What moved you to say, ‘Excellent! Excellent!’”¹ He said, “Nothing, by Allāh, O Messenger of Allāh, except the hope that I will be amongst its people!” He said, “You are amongst its people.” He [i.e. ‘Umayr] took some dates from his quiver and began to eat some of them. Then he said, “If I live long enough to eat these dates, it will indeed be a long life!”² He then threw away the dates he had, and then fought until he was killed.’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth urges believers to participate in jihād and ensures that combatants are preoccupied with remembrance of descriptions of Paradise (*Jannah*). It is also an illustration of the effect of faith (*īmān*) on the resolve of the believers, in terms of love for self-sacrifice, advancing towards martyrdom (*shahādah*) and seeking to hasten death out of desire for recompense and reward.

٤٣٧ - وعن أنس أيضاً ﷺ قال: غاب عمّي أنسُ بنُ النَّضْرِ ﷺ عن قتالِ بدْرٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، غَبْتُ عَنْ أَوَّلِ قِتالٍ فَاتَّلَّتِ الْمُشْرِكِينَ، لَئِنِّي اللَّهُ أَشْهَدُنِي قِتالَ الْمُشْرِكِينَ لَيَرَيَنَّ اللَّهَ مَا أَصْنَعُ. فَلَمَّا كَانَ يَوْمُ أُحْدٍ انْكَشَفَ الْمُسْلِمُونَ فَقَالَ: اللَّهُمَّ إِنِّي اعْتَذْرُ إِلَيْكَ مِمَّا صَنَعَ هُؤُلَاءِ -يعني: أَصْحَابَهُ- وَأَبْرُأُ إِلَيْكَ مِمَّا صَنَعَ هُؤُلَاءِ -يعني: الْمُشْرِكِينَ- ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعْدُ بْنُ مُعَاذٍ فَقَالَ: يَا سَعْدَ بْنَ مُعَاذٍ، الْجَنَّةَ وَرَبُّ النَّضْرِ، إِنِّي أَجِدُ رِيحَهَا مِنْ دُونِ أُحْدٍ! فَقَالَ سَعْدٌ: فَمَا اسْتَطَعْتُ يَا رَسُولَ اللَّهِ مَا صَنَعَ! قَالَ أَنْسٌ: فَوَجَدْنَا يَهُ بِضَعًا وَثَمَانِينَ ضَرَبَةً بِالسَّيْفِ، أَوْ طَعْنَةً بِرُمحٍ أَوْ رَمِيَّةً بِسَهْمٍ، وَوَجَدْنَاهُ قَدْ قُتِلَ وَمَثَلَ بِهِ الْمُشْرِكُونَ، فَمَا عَرَفْهُ أَحَدٌ إِلَّا أَخْتُهُ بِنَانِهِ. قَالَ أَنْسٌ: كُنَّا نَرِى -أَوْ نَظَنُ- أَنَّ هَذِهِ الْآيَةَ نَزَّلَتْ فِيهِ وَفِي أَشْبَاهِهِ: «مِنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهُ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ» [الأحزاب: ٢٣] إلى آخرها.

It is also narrated from Anas ﷺ who said:

'My uncle, Anas ibn an-Nadr ﷺ, missed the fighting at Badr and said, "O Messenger of Allāh, I missed the first battle in which you fought the idolaters (*mushrikūn*). If Allāh grants that I witness fighting with the idolaters, Allāh will see what I shall do!" On the Day of Uhud, the Muslims were routed and he said, "O Allāh, I apologise to You for what these people have done"—meaning his companions—"and I declare myself innocent to You of what those people have done"—meaning the idolaters. Then he went forward and Sa'd ibn Mu'ādh met him. He said, "O Sa'd ibn Mu'ādh! Paradise (*Jannah*), by the Lord of an-Nadr! I smell its fragrance before Uhud!" Sa'd said, "O Messenger of Allāh, I could not do what he did." Anas said, 'We found him carved up, with about eighty wounds: sword thrusts, spear stabs or arrows. We found that he had been killed and the idolaters had mutilated him. No one could recognise him except for his

sister by his fingertips.’ Anas said, ‘We used to think or suppose that this verse (*āyah*) was sent down about him and his like:

﴿مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا﴾

Amongst the believers are men who have been true to their covenant with Allāh; of them some have fulfilled their pledge; and some of them are still waiting, but they have never altered [their covenant] in the least. (33:23)’

[Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the permissibility of making a good promise (*wa'd hasan*) and determining to perform what is good. It also reveals the sincerity of the Companions of the Messenger of Allāh ﷺ (*Sahābah*) in asking for martyrdom (*shahādah*), and their longing for Paradise (*Jannah*). Whoever is sincere towards Allāh in asking for martyrdom, Allāh will be Sincere with him in enabling him to attain it, guiding him towards it and opening his heart to it, so that he can feel and sense its fruits.

٤٣٨ - وعن أبي سليمان خالد بن الوليد رض قال: لقد انقطع في يدي يوم موتة
تسعة أسياف، فما يجيء في يدي إلا صفيحة يمانية.

It is narrated from Abū Sulaymān Khālid ibn al-Walīd رض who said:

‘Seven swords broke in my hand on the day of [the Battle of] Mu'tah, and all that was left in my possession was a Yemeni broadsword.’ [Bukhārī]

Wisdom of the ḥadīth

Mu'tah is a place near Syria (*Shām*) where the Battle of Mu'tah took place.

The ḥadīth illustrates the virtue of Sayyidunā Khālid, his complete steadfastness in the fray of battle and the strength of his fortitude and courage.

٤٣٩ - وعن ابن أبي موسى الأشعريّ، قال: سمعتُ أبي ﷺ وَهُوَ بِحَضْرَةِ الْعَدُوِّ
يقول: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلَالِ السُّيُوفِ. فَقَامَ رَجُلٌ رَثُ
الْهَيْئَةِ، فَقَالَ: يَا أَبَا مُوسَى أَنْتَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ هَذَا؟ قَالَ: نَعَمْ، فَرَجَعَ
إِلَى أَصْحَابِهِ، فَقَالَ: أَقْرَأُ عَلَيْكُمُ السَّلَامَ، ثُمَّ كَسَرَ جَفْنَ سَيْفِهِ فَأَلْقَاهُ، ثُمَّ مَشَى بِسَيْفِهِ
إِلَى الْعَدُوِّ فَضَرَبَ بِهِ حَتَّى قُتِلَ.

It is narrated from Ibn Abī Mūsā al-Ash'arī who said:

'I heard my father  say when he was in the presence of the enemy, "The Messenger of Allāh  said, "The gates of Paradise (*Jannah*) are beneath the shadow of the swords." A man of ragged appearance stood up and said, "O Abū Mūsā, did you [really] hear the Messenger of Allāh say this?" He said, "Yes." He [i.e. the man] returned to his companions and said, "I greet you with peace (*salām*)."

Then he broke his sword's scabbard, threw it away and walked with his sword towards the enemy, striking with it until he was killed.'" [Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (433) also applies to this ḥadīth.]

¹ 'Bakhin bakhin' is a phrase used to express praise and approval for something. It is repeated for exaggeration and has the effect of magnifying a matter and giving it importance (*An-Nihāyah*, 1:101).

2 [Shaykh Nabhānī says:] This is a reference to hastening to perform good actions.

LESSON 69

درس في الاستعداد للجهاد

ON PREPARATION FOR JIHĀD

Allāh Most High says:

﴿وَأَعِدُّوا لَهُم مَا أَسْتَطَعْتُم مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْحُيُولِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ﴾

And prepare against them all you can muster of force and of steeds of war, to terrify the enemy of Allāh and your enemy. (8:60)

٤٤٠ - وعن عقبة بن عامر الجهني رض قال: سمعت رسول الله صل وهو على المنبر يقول: ﴿وَأَعِدُّوا لَهُم مَا أَسْتَطَعْتُم مِنْ قُوَّةٍ﴾، ألا إنَّ القُوَّةَ الرَّمِيُّ، ألا إنَّ القُوَّةَ الرَّمِيُّ، ألا إنَّ القُوَّةَ الرَّمِيُّ.

It is narrated from ‘Uqbah ibn ‘Āmir al-Juhanī رض who said:

‘I heard the Messenger of Allāh صل say from the pulpit (*minbar*): “*And prepare against them all the force you can muster.* [8:60] Indeed, ‘force’ is firing [at them]; indeed, ‘force’ is firing [at them]; indeed, ‘force’ is firing [at them].”’ [Muslim]

Wisdom of the ḥadīth

It is an obligation upon the believers to prepare force (*quwwah*) which will terrify the enemy, safeguard Islām and spread the call (*da‘wah*) to Islām. This includes all kinds of weapons, foremost amongst which are means of firing, which vary from one age to another. The ḥadīth is an instruction to use the fiercest of weapons in order to eradicate the enemy.

٤٤١ - وعن عقبة بن عامر رض أَيْضًا قَالَ: سَوِّعْتُ رَسُولَ اللَّهِ ص يَقُولُ: سَتُفْتَحُ عَلَيْكُمْ أَرْضُونَ، وَيَكْفِيْكُمُ اللَّهُ، فَلَا يَعْجِزُ أَحَدُكُمْ أَنْ يَأْلُهُو بِأَسْهُمْهُ.

It is also narrated from ‘Uqbah ibn ‘Āmir رض who said:

‘I heard the Messenger of Allāh ص say, “Many lands will be opened up to you, and Allāh will be enough for you; so none of you should neglect his arrows.”’ [Muslim]

Wisdom of the ḥadīth

It is recommended to learn and practise archery (*ramī*) [or other forms of shooting], even when there is no need of it. This is part of the call of Islām to prepare and be ready, even during times of peace, in case of any emergency.

٤٤٢ - وعن عقبة بن عامر رض أَيْضًا: أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ص: مَنْ عُلِّمَ الرَّمْيَ، ثُمَّ تَرَكَهُ، فَلَيْسَ مِنَّا، أَوْ فَقَدْ عَصَى.

It is also narrated from ‘Uqbah ibn ‘Āmir رض that he said:

‘The Messenger of Allāh ص said, “Anyone who is taught shooting (*ramī*) and then abandons it is not one of us—or he has disobeyed.”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the severity with which a person who learns shooting (*ramī*) and then forgets it without an excuse is treated. The reason for this is that anyone who learns to shoot has become capable of defending the Religion (*Dīn*) of Allāh and harming the enemy. Thus, he is qualified to perform the duty of *jihād*. If he abandons it, he has neglected to perform what he was assigned with.

٤٤٣ - وَعَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رض قَالَ: مَرَّ النَّبِيُّ ص عَلَى نَفْرٍ يَتَضَلَّلُونَ، فَقَالَ: ارْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَانِكُمْ كَانَ رَامِيًّا.

It is narrated from Salamah ibn al-Akwa^c ﷺ who said:

‘The Prophet ﷺ passed by a group who were shooting¹ against one another and said, “Shoot, Sons of Ismā‘il (*Banū Ismā‘il*)! Your ancestor was an archer.”’ [Bukhārī]

Wisdom of the ḥadīth

It is encouraged to practise shooting (*ramī*) for the sake of training. [The commentaries on ḥadīths (441) and (442) also apply here.]

٤٤٤ - وَعَنْ أَبْنَى عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ قَالَ: الْحَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ.

It is narrated from Ibn ‘Umar ﷺ that the Messenger of Allāh ﷺ said:

“Good (*khayr*) will remain tied to the forelocks of horses until the Day of Resurrection (*Yawm al-Qiyāmah*).” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to purchase and prepare horses [i.e. for jihād]; but they will only contain good (*khayr*) if they are used for jihād. At that time, horses were amongst the greatest weapons of war; and they are still useful, even in the age of advanced weaponry.

The same ḥadīth is narrated from ‘Urwah al-Bāriqī [i.e. ḥadīth (445)], with the additional ending: “reward and booty.”

٤٤٥ - وَعَنْ عُرْوَةِ الْبَارِقِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ قَالَ: الْحَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ: الْأَجْرُ، وَالْمَغْنِمُ.

It is narrated from ‘Urwah al-Bāriqī ﷺ that the Prophet of Allāh ﷺ said:

“Good (*khayr*) will remain tied to the forelocks of horses until the Day of Resurrection (*Yawm al-Qiyāmah*): reward and booty.”
[Bukhārī and Muslim]

Wisdom of the ḥadīth

The same ḥadīth is narrated from Ibn ‘Umar  [i.e. ḥadīth (444)]. This narration has the additional ending: “Reward (*ajr*) and booty (*maghnām*).” The former refers to the reward for bridling [the horses], which is a deferred reward; and the latter refers to what a person earns from the wealth taken from the unbelievers, which is a worldly reward.

٤٤٦ - وعن أبي هريرة  قال: قَالَ رَسُولُ اللَّهِ : مَنْ احْتَبَسَ فَرَسًا فِي سَبِيلِ اللَّهِ، إِيمَانًا بِاللَّهِ، وَتَصْدِيقًا بِوَعْدِهِ، فَإِنَّ شَبَعَهُ، وَرَيَاهُ وَرَوْثَهُ، وَبَوْلَهُ فِي مِيزَانِهِ يَوْمَ الْقِيَامَةِ.

It is narrated from Abū Hurayrah  who said:

‘The Messenger of Allāh  said, “If anyone keeps a horse² in the Way of Allāh out of faith (*īmān*) in Allāh and in confirmation of His Promise (*Wa‘d*), its food, water, droppings and urine will be in his balance (*mīzān*) on the Day of Resurrection (*Yawm al-Qiyāmah*).”’ [Bukhārī]

Wisdom of the ḥadīth

It is encouraged to prepare horses [i.e. for *jihād*] in the Way of Allāh. Whatever a person spends on them will amount to good deeds (*hasanāt*) for him; and whatever they excrete, he will be rewarded for.

٤٤٧ - وعن أبي مسعود  قال: جَاءَ رَجُلٌ إِلَى النَّبِيِّ  بِنَاقَةٍ مَخْطُومَةٍ فَقَالَ: هَذِهِ فِي سَبِيلِ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ : لَكَ بِهَا يَوْمَ الْقِيَامَةِ سَبْعُمِائَةٍ نَاقَةٍ كُلُّهَا مَخْطُومَةٌ.

It is narrated from Abū Mas‘ūd  who said:

‘A man came to the Prophet  with a haltered camel and said, “This is for the Way of Allāh.” The Messenger of Allāh  said,

“You will have seven hundred camels for it on the Day of Resurrection (*Yawm al-Qiyāmah*), all haltered.”” [Muslim]

Wisdom of the ḥadīth

It is encouraged to contribute anything which may support fighting in the Way of Allāh, such as horses or camels. Allāh will multiply the reward for it, so that one good deed (*hasanah*) will be rewarded with seven hundred.

٤٤٨ - وعن عبد الله بن أبي أوفى رضي الله عنه أنَّ رسول الله صلى الله عليه وسلم في بعض أيامه التي لقي فيها العدوَ انتظَرَ حتى مالت الشمسُ، ثمَّ قَامَ في النَّاسِ فَقَالَ: أَيُّهَا النَّاسُ، لَا تَتَمَنُوا لِقاءَ الْعَدُوِّ، وَاسْأَلُوا اللَّهَ الْعَافِيَةَ، فَإِذَا لَقِيْتُمُوهُمْ فَاصْبِرُوْا؛ وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ، ثُمَّ قَالَ: اللَّهُمَّ مُنْزِلُ الْكِتَابِ، وَمُجْرِيَ السَّحَابِ، وَهَازِمُ الْأَحْزَابِ، أَهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ.

It is narrated from ‘Abd Allāh ibn Abī Awfā that during one of the battles in which the Messenger of Allāh met the enemy, he waited until the sun declined and then stood up to address the people, saying:

“O people! Do not wish to meet the enemy, and ask Allāh for well-being (‘āfiyah). When you do meet them, show forbearance. Know that Paradise (*Jannah*) lies beneath the shadow of the swords.” Then he said, “O Allāh, Sender-down of the Book, Mover of the clouds and Vanquisher of the companies, defeat them and help us against them!” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to start fighting after sunset, with optimism that the situation will change from distress to relief. In addition, it is forbidden to wish to meet the enemy, because this involves

dependence upon one's own strength, a desire for fighting and reliance on force—which are the causes of failure.

Furthermore, it is necessary to show forbearance (*ṣabr*) when meeting the enemy, if meeting them cannot be avoided. One should seek Allāh's Support in this, since Help (*Nasr*) is in His Hand and He gives it to whom He wills.

٤٤٩ - وَعَنْ أَبِي هُرَيْرَةَ وَعَنْ جَابِرٍ قَالَ: الْحَرْبُ خَدْعَةٌ.

It is narrated from Jābir and Abū Hurayrah ﷺ that the Prophet ﷺ said:

“War is deception.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

Believers are commanded to use trickery, as far as possible, in order to defeat the enemy... since preventing his aggression is obligatory (*wājib*).

Muhallab said: ‘Any form of deception in war is permissible, except regarding oaths of allegiance and treaties.’

¹ That is: firing arrows (*An-Nihāyah* 5:72).

² i.e. for participation in jihād.

LESSON 70

درس في فضل شهداء الحرب وشهداء الآخرة الذين لم يقتلوا في سبيل الله

ON THE VIRTUE OF THE MARTYRS (*SHUHADĀ'*) OF WAR AND THE MARTYRS OF THE HEREAFTER WHO WERE NOT KILLED IN THE WAY OF ALLĀH

Allāh Most High says:

﴿وَلَا تَحْسِنَ النِّدِينَ قُتْلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ - فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيُسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوهُمْ مِنْ خَلْفِهِمْ أَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ - يُسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾

Think not of those who are killed in the Way of Allāh as dead. Rather, they are alive, with their Lord, and are provided for. They rejoice in what Allāh has bestowed upon them from His Grace, and receive glad tidings of those who have not yet joined them but are left behind, that there is no fear upon them, nor do they grieve. They receive glad tidings of blessing and grace from Allāh, and that Allāh does not allow the reward of the believers to be lost. (3:169–171)

٤٥٠ - وعن أنس رض أنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَا أَحَدٌ يَدْخُلُ الْجَنَّةَ يُحِبُّ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَهُ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ إِلَّا الشَّهِيدُ، يَتَمَنَّى أَنْ يَرْجِعَ إِلَى الدُّنْيَا، فَيُقْتَلَ عَشْرَ مَرَّاتٍ؛ لِمَا يَرَى مِنَ الْكَرَامَةِ.
وفي رواية: لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ.

It is narrated from Anas رض that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

“No one who enters Paradise (*Jannah*) wants to return to this world (*dunyā*), [even if] he has everything on Earth, except for a martyr (*shahīd*). He wishes to return to this world and be killed ten times, because of the honour he experiences.”

In one narration: “because of what he experiences of the virtue of martyrdom.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of martyrdom (*shahādah*), and encourages believers to participate in jihād. This provides incentives for loving self-sacrifice in the Way of Allāh; and how can a person attain honour in this world (*dunyā*) and happiness in the Hereafter (*Ākhirah*) without self-sacrifice?

٤٥١ - وعن عبد الله بن عمرو بن العاص ﷺ أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَغْفِرُ اللَّهُ لِلشَّهِيدِ كُلَّ شَيْءٍ إِلَّا الدِّينَ.

It is narrated from ‘Abd Allāh ibn ‘Amr ﷺ that the Messenger of Allāh ﷺ said:

“Allāh forgives the martyr (*shahīd*) everything except debt.”
[Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that being killed in the Way of Allāh Most High expiates sins, apart from being in debt. The conditions for this are mentioned in other ḥadīth.

As for debt, it is not expiated for the martyr (*shahīd*), because it is a requisite of the right of other slaves of Allāh. The Rights (*Huqūq*) of Allāh are built on forgiveness, whereas the rights of the slaves of Allāh are built on indisputability.

٤٥٢ - وعن أبي قتادة رض أنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِيهِمْ فَذَكَرَ أَنَّ الْجِهَادَ فِي سَبِيلِ اللَّهِ وَالإِيمَانَ بِاللَّهِ أَفْضَلُ الْأَعْمَالِ، فَقَامَ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ، أَتُكَفَّرُ عَنِّي خَطَايَايِّ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: نَعَمْ، إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرُ مُدِيرٍ، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: كَيْفَ قُلْتَ؟ قَالَ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ، أَتُكَفَّرُ عَنِّي خَطَايَايِّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: نَعَمْ، وَأَنْتَ صَابِرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيْرُ مُدِيرٍ، إِلَّا الدِّينَ، فَإِنَّ جِبْرِيلَ ﷺ قَالَ لِي ذَلِكَ.

It is narrated from Abū Qatādah رض that the Messenger of Allāh ﷺ stood up amongst them and mentioned to them:

“Jihād in the Way of Allāh and faith (*īmān*) in Allāh are the best actions.” A man stood up and said, “O Messenger of Allāh, tell me, if I am killed in the Way of Allāh, will my sins be expiated?” The Messenger of Allāh ﷺ said to him, “Yes, if you are killed in the Way of Allāh and you show forbearance and expect Allāh’s reward, advancing and not retreating.” Then the Messenger of Allāh ﷺ said, “What did you say?” He said, “Tell me, if I am killed in the way of Allāh, will my sins be expiated?” The Messenger of Allāh ﷺ said, “Yes, if you are killed in the Way of Allāh and you show forbearance and expect Allāh’s reward, advancing and not retreating—except debt. Jibrīl ﷺ said that to me.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that those who perform jihād in the Way of Allāh [and are killed] are rewarded with a great virtue: expiation of all their sins, except those associated with the rights (*huqūq*) of other people. The conditions of this expiation are mentioned in the ḥadīth: forbearance (*ṣabr*) and expectation of reward from Allāh, advancing to perform jihād and refraining from flight. Actions are of no benefit without sincerity (*ikhlāṣ*).

Qurṭubī said: ‘That debts are not expiated is understood to apply to someone who refuses to repay a debt, despite having the ability to do so. On the other hand, if someone aims to repay a debt but does not find the means to do so, it is hoped from Allāh’s Generosity (*Karam*) that his opponents will be content with him, as transmitted in some ḥadīth.

٤٥٣ - وَعَنْ سَمْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ : رَأَيْتُ الْلَّيْلَةَ رَجُلَيْنِ أَتَيَانِي، فَصَعِدَ إِلَيْهِ الشَّجَرَةَ فَأَدْخَلَنِي دَارًا هِيَ أَحْسَنُ وَأَفْضَلُ، لَمْ أَرْ قَطُّ أَحْسَنَ مِنْهَا، قَالَا: أَمَّا هَذِهِ الدَّارُ فَدَارُ الشُّهَدَاءِ.

It is narrated from Samurah  who said:

‘The Messenger of Allāh  said, “I dreamt tonight that two men came to me. They took me up the tree and had me enter a most beautiful and excellent house, more beautiful than which I have never seen. They said, ‘This house is the house of the martyrs (*shuhadā’*).’”’ [Bukhārī]

This is part of a longer ḥadīth.

Wisdom of the ḥadīth

This is an illustration of the virtue of the martyrs (*shuhadā’*) and the great reward which Allāh has prepared for them in the abode of His Generosity (*Karāmah*).

The ḥadīth also indicates that the dreams of the prophets (*anbiyā’*) are true, and that the angels (*malā’ikah*) are able to take on human form.

٤٥٤ - وَعَنْ سَهْلِ بْنِ حَنْيَفَ أَنَّ رَسُولَ اللَّهِ قَالَ: مَنْ سَأَلَ اللَّهَ تَعَالَى الشَّهَادَةَ بِصِدْقٍ بَلَغَهُ اللَّهُ مَنَازِلَ الشُّهَدَاءِ، وَإِنْ مَاتَ عَلَى فِرَاشِهِ.

It is narrated from Sahl ibn Hanayf  that the Messenger of Allāh  said:

“Anyone who asks Allāh Most High for martyrdom (*shahādah*) with sincerity, Allāh will make him reach the ranks of the martyrs, even if he dies in his bed.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that sincerity (*sidq*) of heart is the means of reaching one’s aspirations, and that anyone who intends to perform a pious action will be rewarded for it, even if he does not manage to perform it.

It is recommended (*mustahabb*) to ask for martyrdom (*shahādah*) and to do so with sincerity. Sincere martyrdom is performed so that the Word (*Kalimah*) of Allāh be exalted, and to attain His Pleasure—not for any other motive.

٤٥٥ - وعن أنس رضي الله عنه قال: قال رسول الله ﷺ: مَنْ طَلَبَ الشَّهَادَةَ صَادِقًا أُعْطِيهَا
ولو لَمْ تُصِبْهُ.

It is narrated from Anas رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وسلم said, “Anyone who sincerely seeks martyrdom (*shahādah*) will be given [the reward for] it, even if it does not befall him.”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that a person will be rewarded for his intention (*niyyah*) and good endeavour, even if he does not achieve what he wanted to. It also encourages in Muslims bravery and self-sacrifice, accompanied by true intention and sincerity.

٤٥٦ - وعن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: الشُّهَدَاءُ خَمْسَةٌ: الْمَطْعُونُ
وَالْمَبْطُونُ، وَالغَرِيقُ، وَصَاحِبُ الْهَدْمِ، وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ.

It is narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh ﷺ said, “The martyrs (*shuhadā’*) are five [categories]: someone killed by the plague, someone killed by an abdominal disease, someone who drowns, someone killed by a collapsing building and the martyr killed [fighting] in the Way of Allāh.”¹ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that these four categories of people [i.e. apart from those who die fighting in the Way of Allāh] who die as a result of the causes mentioned will be granted by Allāh in the Hereafter (*Ākhirah*) the ranks of the martyrs (*shuhadā’*). This is dependent upon their being Muslim and is a Grace from Allāh Most High, because He tried them and they showed forbearance.

[The commentary on this ḥadīth also applies to ḥadīth (457).]

٤٥٧ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَيْضًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا تَعْدُونَ الشُّهَدَاءَ فِيهِمْ؟ قَالُوا: يَا رَسُولَ اللَّهِ، مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ. قَالَ: إِنَّ شَهِداءَ أُمَّتِي إِذَا لَقَلِيلٍ! قَالُوا: فَمَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الطَّاعُونَ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ، وَالغَرِيقُ شَهِيدٌ.

It is also narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh ﷺ said, “Whom do you consider the martyrs (*shuhadā’*) amongst you?” They said, “O Messenger of Allāh, anyone who is killed in the Way of Allāh is a martyr.” He said, “The martyrs of my Ummah are then few.” They said, “Then who [are they], O Messenger of Allāh?” He said, “Anyone who is killed in the Way of Allāh is a martyr; anyone who dies in the Way of Allāh is a martyr; anyone who dies of the plague is a martyr; anyone who dies of a stomach illness is a martyr; anyone who drowns is a martyr.” [Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (456) also applies to this ḥadīth.]

٤٥٨ - وعن عبد الله بن عمرو بن العاص ﷺ قال: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ.

It is narrated from ‘Abd Allāh ibn ‘Amr ibn al-Āṣ ﷺ who said:

‘The Messenger of Allāh ﷺ said, “Anyone who is killed defending his property is a martyr (*shahīd*).” [Bukhārī and Muslim]

Wisdom of the ḥadīth

Qurṭubī said [in reference to the phrase ‘defending his property’ (*dūna mālihi*)]: “*dūna*’ is fundamentally an adverb of place (*zarf makān*), meaning ‘under’. Note that it is used metaphorically, with the meaning: a person who is killed for his property usually places it behind him, or under him, and is then killed.’

٤٥٩ - وعن أبي هريرة ﷺ قال: جاءَ رَجُلٌ إِلَيْ رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ جَاءَ رَجُلٌ يُرِيدُ أَخْذَ مَالِي؟ قَالَ: فَلَا تُعْطِيهِ مَالَكَ، قَالَ: أَرَأَيْتَ إِنْ قَاتَلَنِي؟ قَالَ: قَاتَلَهُ، قَالَ: أَرَأَيْتَ إِنْ قَتَلَنِي؟ قَالَ: فَأَنْتَ شَهِيدٌ، قَالَ: أَرَأَيْتَ إِنْ قُتِلْتُ؟ قَالَ: هُوَ فِي النَّارِ.

It is narrated from Abū Hurayrah ﷺ who said:

‘A man came to the Messenger of Allāh ﷺ and said, “O Messenger of Allāh, what is your opinion about a man who comes wanting to seize my property?” He said, “Do not give him your property.” He said, “What is your opinion if he fights me?” He said, “Then fight him.” He said, “What is your opinion if he kills me?” He said, “Then you will be a martyr (*shahīd*).”

He said, “What is your opinion if I kill him?” He said, “Then he will be in the Fire (*Nār*).” [Muslim]

Wisdom of the ḥadīth

It is permissible to fight in defence of one’s property (*māl*). If a person is killed doing so, he is considered a martyr (*shahīd*) with regards to the Hereafter (*Ākhirah*). He should therefore be ritually washed and the funeral prayer performed upon him. If he is killed defending himself and had no wish to fight other than to defend himself, there is no sin (*ithm*) upon him.

As for the assailant who attacks the property, if he is killed, and if he considered it lawful to seize the property of his brother, then he will be in the Fire (*Nār*) eternally. If, on the other hand, he did not consider it lawful, he will undergo torment in the Fire; then he will be removed from it by the Grace (*Fadl*) of Allāh. This is because Allāh does not allow someone in whose heart is an atom’s weight of faith (*īmān*) to remain in the Fire eternally.

¹ Imām Nawawī says in *Sharḥ Ṣaḥīḥ Muslim*, 7:56–57: ‘. . . The scholars (*‘ulamā’*) have said: These deaths are only considered martyrdom (*shahādah*) by the Grace of Allāh Most High, due to their severity and painfulness.

The scholars have also said: The intended meaning of the martyrdom of all these people, other than the person killed in the Way of Allāh, is that they will receive the reward of martyrs in the Hereafter (*Ākhirah*). However, in this world (*dunyā*), they are to be ritually washed and the funeral prayer performed upon them. Martyrs are of three categories: The martyr in this world and the Hereafter: those killed in war against the unbelievers (*kuffār*); the martyr in the Hereafter, but not in this world: those mentioned here; and the martyr in this world, but not in the Hereafter: those who desire booty, or who are killed in retreat.’

Chapter Thirteen

في طاعة ولاة الأمر وما يناسب ذلك

ON OBEYING THOSE IN AUTHORITY AND
RELATED MATTERS



LESSON 71

درس في وجوب طاعة ولاة الأمر

ON THE OBLIGATION TO OBEY THOSE IN AUTHORITY

Allāh Most High says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِكَ الْأَمْرِ مِنْكُمْ﴾

O you who believe! Obey Allāh and obey the Messenger and those of you who are in authority. (4:59)

٤٦٠ - وعن عبد الله بن مسعود رضي الله عنه قال: قال رسول الله ﷺ: إنها ستكون بعدي أثرة وأمور تُنكرونها! قالوا: يا رسول الله، كيف تأمر منْ أدركَ مِنَ ذلك؟ قال: ثُمَّ دونَ الحقَّ الَّذِي عَلَيْكُمْ، وَسَأَلُونَ اللَّهَ الَّذِي لَكُمْ.

It is narrated from 'Abd Allāh ibn Mas'ūd رضي الله عنه who said:

'The Messenger of Allāh صلوات الله عليه وسلم said, "After I am gone there will be self-interest¹ and matters of which you disapprove." They said, "O Messenger of Allāh, how do you command those of us who live to see this?" He said, "To fulfil the rights you owe [to others] and to ask Allāh for what is owed to you." [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is the duty of rulers (*hukkām*) to be just, to ensure that people receive their rights and not to give preference to themselves at the expense of their subjects. However, it is also necessary for the slave of Allāh to

entrust his affairs to Allāh Most High, and to ask Him to grant him his rights (*huqūq*) and rightful demands.

٤٦١ - وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلوات الله عليه وآله وسلامه: مَنْ أطَاعَنِي فَقَدْ أطَاعَ اللَّهَ، وَمَنْ يُطِعِ الْأَمِيرَ فَقَدْ عَصَى اللَّهَ، وَمَنْ يُطِعِ الْأَمِيرَ فَقَدْ عَصَى نِي.

It is narrated from Abū Hurayrah رضي الله عنه who said:

'The Messenger of Allāh صلوات الله عليه وآله وسلامه said, "Whoever obeys me has obeyed Allāh, and whoever disobeys me has disobeyed Allāh. Whoever obeys the Commander (*Amīr*) has obeyed me, and whoever disobeys the Commander has disobeyed me."'" [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth emphasises obedience to the Commanders (*Umarā'*) in everything which is not a sin, because it is part of obedience to Allāh and obedience to the Messenger صلوات الله عليه وآله وسلامه.

٤٦٢ - وعن ابن عباس رضي الله عنهما أن رسول الله صلوات الله عليه وآله وسلامه قال: مَنْ كَرِهَ مِنْ أَمِيرِهِ شَيْئًا فَلْيَصْبِرْ، فَإِنَّهُ مَنْ خَرَجَ مِنَ السُّلْطَانِ شِبْرًا مَاتَ مِيتَةً جَاهِلِيَّةً.

It is narrated from Ibn ‘Abbās رضي الله عنهما that the Messenger of Allāh صلوات الله عليه وآله وسلامه said:

"Anyone who dislikes something from his Commander (*Amīr*) should show forbearance. Indeed, anyone who dissents against the authority, by even a hand span, dies a death of the Time of Ignorance (*Jāhiliyyah*).'" [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that it is necessary to show forbearance (*ṣabr*) in the face of wrongdoings by rulers. However, this should be accompanied by

giving advice and speaking the truth to them. Muslims are deterred from dissenting against authority, because of the general source of evil this will bring about.

٤٦٣ - وعن أبي هريرة رض قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَلَيْكَ السَّمْعُ وَالطَّاعَةُ فِي عُسْرِكَ وَيُسِّرْكَ، وَمَنْشَطِكَ وَمَكْرِهِكَ، وَأَثْرَةُ عَلَيْكَ.

It is narrated from Abū Hurayrah رض who said:

‘The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “You must listen and obey, in your hardship and your ease, with regard to what pleases you and what you dislike, and when preference is shown to others over you.”’ [Muslim]

Wisdom of the ḥadīth

It is obligatory (*wājib*) for Muslims to obey [their leaders] in all circumstances, even if this sometimes involves hardship for the subjects, or loss of personal gains. This is necessary in order to prioritise the general interest over private interests.

٤٦٤ - وعن وَائِلِ بْنِ حُبْرٍ رض قَالَ: سَأَلَ سَلَمَةً بْنَ يَزِيدَ الْجُعْفِيَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا نَبِيَّ اللَّهِ، أَرَأَيْتَ إِنْ قَامَتْ عَلَيْنَا أُمَّرَاءٌ يَسْأَلُونَا حَقَّهُمْ، وَيَمْنَعُونَا حَقَّنَا، فَمَا تَأْمُرُنَا؟ فَأَعْرَضَ عَنْهُ، ثُمَّ سَأَلَهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اسْمَعُوهُمْ وَأَطِيعُوهُمْ، فَإِنَّمَا عَلَيْهِمْ مَا حُمِّلُوا، وَعَلَيْكُمْ مَا حَمَلْتُمْ.

It is narrated from Wā'il ibn Hujr رض who said:

‘Salamah ibn Yazid al-Ju'fi asked the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, saying, “O Prophet of Allāh! What is your opinion if Commanders (*Umarā'*) assume authority over us who ask us for their rights and deny us our rights? What do you command us to do?” He turned from him. So he asked him again, and the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Hear and obey. They owe what

they are charged with, and you owe what you are charged with.”” [Muslim]

Wisdom of the ḥadīth

It is obligatory (*wājib*) to obey the ruler (*ḥākim*), even if he does not fulfil his obligations. This is to preserve stability and protect the general interest. A ruler’s neglect of his obligations does not justify the people neglecting their obligations in return. Deviation is not cured by deviation. Rather, each is responsible for his own actions and will be held to account for any neglect of his duty.

٤٦٥ - وعن عبد الله بن عمرو رض قال: كنا مع رسول الله ﷺ في سفر، فنزلنا متنزاً، فَمِنَّا مَنْ يُصْلِحُ خَيَاءُهُ، وَمِنَّا مَنْ يَتَضَلُّ، وَمِنَّا مَنْ هُوَ فِي جَسْرِهِ، إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ: الصَّلَاةَ جَامِعَةً. فَاجْتَمَعْنَا إِلَيْ رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِيٌّ إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدْلُلَ أُمَّتَهُ عَلَى خَيْرٍ مَا يَعْلَمُهُ لَهُمْ، وَيُنِذِّرُهُمْ شَرَّ مَا يَعْلَمُهُ لَهُمْ. وَإِنَّ أُمَّتَكُمْ هَذِهِ جُعِلَ عَافِيَّهَا فِي أَوْلَاهَا، وَسَيُصِيبُ آخِرَهَا بَلَاءً وَأَمْوَارُ تُنَكِّرُونَهَا، وَتَجِيءُ فَتَنَّ يُرِيقُ بَعْضُهَا بَعْضًا، وَتَجِيءُ الْفَتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هَذِهِ مُهَلَّكَتِي، ثُمَّ تَنَكَّشُ، وَتَجِيءُ الْفَتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هَذِهِ هَذِهِ، فَمَنْ أَحَبَ أَنْ يُزْحَزَ عن النَّارِ، وَيُدْخَلَ الْجَنَّةَ، فَلَتَأْتِهِ مِنْتَهَهُ وَهُوَ يُؤْمِنُ باللَّهِ وَالْيَوْمِ الْآخِرِ، وَلَيَأْتِ إِلَيَّ النَّاسُ الَّذِي يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ. وَمَنْ بَاعَ إِمَامًا فَأَعْطَاهُ صَفْقَةً يَدِهِ، وَثَمَرَةً قَلْبِهِ، فَلَيُطِعِّمُهُ إِنْ اسْتَطَاعَ، إِنْ جَاءَ آخَرُ يُنَازِعُهُ فَاضْرِبُوهُ عَنْ الْآخِرِ.

It is narrated from ‘Abd Allāh ibn ‘Amr رض who said:

‘Once we were with the Messenger of Allāh ﷺ on a journey and we halted to pitch camp. Some of us were mending wool tents; some of us were shooting arrows against one another; and some of us were with their livestock. Then the caller of the Messenger of Allāh ﷺ called out, “The prayer will be in congregation.” So we gathered round the Messenger of Allāh

 and he said, “There was no prophet before me but that it was a duty for him to direct his community (*ummah*) to what he knew was best for them, and to warn them against what he knew was evil for them. As for this community of yours, its well-being has been placed at its beginning, while the last of it will be afflicted by tribulations and matters which you dislike. Trials (*fitan*) will come, and each will seem worse than the one before it. A trial will come and the believer will say, “This is my destruction,” and then it will depart. Another trial will come and the believer will say, “This is it! This is it!” Anyone who wants to be moved away from the Fire (*Nār*), and to enter Paradise (*Jannah*), and to have death come to him while he believes in Allāh and the Last Day (*Yawm al-Ākhir*), should give to other people what he wants to be given to himself. Whoever pledges allegiance to an *Imām*, giving it with the clasp of his hand and the core of his heart, let him obey him if he can. If another comes to depose him, then strike the other’s neck.””
[Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that Muslims must be loyal in their allegiance to the ruler (*hākim*) and maintain the principle of ‘hearing and obeying’ (*as-sam‘ wa’t-tā’ah*) as far as they are able, in matters which are not sinful. It is obligatory to fight in support of a just *Imām* against any unjust opposition to him. At the same time, it is necessary to preserve the unity of the Muslim ranks, and ensure that their authority is not divided.

It is recommended (*mustahabb*) to gather the people in order to inform them about matters which concern them. One of the duties of rulers and scholars (*‘ulamā’*) is to alert the community to dangers, and warn them about them.

The ḥadīth also demonstrates a miracle (*mu’jizah*) of the Prophet  in informing the people about the future occurrence of consecutive trials

(*fitan*), each of which will be more terrible than the last. All of this is a reality, just as the Prophet ﷺ reported.

The ḥadīth constitutes a warning against plunging into such trials and being swept away by the current of corruption. Rather, Muslims are encouraged to adhere to faith (*īmān*), follow the paths of guidance (*hidāyah*) and maintain good conduct and noble character. This will protect them from the worst trials and from descent into Hell (*Jahannam*).

¹ The intended meaning here is the giving of preference by those in authority to themselves in terms of worldly positions and gains, preventing others from obtaining them and giving them to some in preference over others.

Imām Nawawī says in *Sharḥ Ṣaḥīḥ Muslim*, 6:398: ‘That is: a person taking possession of the property of the Exchequer (*Bayt al-Māl*).’

LESSON 72

درس في حث ولة الأمور على اتخاذ قرناء صالحين والنهي عن سؤال الإمارة وتوليتها من سألها

ON ENCOURAGING THOSE IN AUTHORITY
TO ADOPT RIGHTEOUS ASSOCIATES AND
THE PROHIBITION AGAINST ASKING FOR
LEADERSHIP (*IMĀRAH*) AND APPOINTING
ANYONE WHO ASKS FOR IT

Allāh Most High says:

﴿تِلْكَ الدَّارُ الْآخِرَةُ تَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾

That is the abode of the Hereafter. We shall assign it to those who do not desire exaltation on Earth, or corruption. And the good end is for those who fear Allāh (muttaqūn). (28:83)

﴿الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ﴾

Friends on that Day will be enemies to one another, except those who fear Allāh. (43:67)

٤٦٦ - وعن أبي سعيد وأبي هريرة ﷺ أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ، وَلَا اسْتَخْلَفَ مِنْ خَلِيفَةً إِلَّا كَانَتْ لَهُ بِطَائَانٌ: بِطَائَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَحْرِمُهُ عَلَيْهِ، وَبِطَائَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحْرِمُهُ عَلَيْهِ، وَالْمَعْصُومُ مَنْ عَصَمَ اللَّهُ.

It is narrated from Abū Sa‘īd and Abū Hurayrah ﷺ that the Messenger of Allāh ﷺ said:

“Allāh did not send a prophet (*nabi*), or appoint a Caliph (*Khalifah*), without him having two attendants: one attendant who commands and encourages him to do what is right; and one attendant who commands and encourages him to do what is wrong. The one who is immune [from wrong] (*ma’sūm*) is the one whom Allāh renders immune.”” [Bukhārī]

Wisdom of the ḥadīth

It is a duty of the ruler (*ḥākim*) to select a group of subjects who are known for their fear of Allāh (*taqwā*), trustworthiness and good advice, and to keep them close to him in order to seek their opinions in his affairs. Likewise, he should keep away from him anyone known for evil or corruption, and be on his guard from them.

The Law (*Sharī’ah*) of Allāh is free from oversight. It is therefore the duty of the ruler to hold fast to it and to implement its rulings, in order to protect himself from being influenced by evil advisors.

٤٦٧ - وعن عبد الرحمن بن سمرة رضي الله عنه قال: قال لي رسول الله صلوات الله عليه وآله وسلامه: يا عبد الرحمن بن سمرة، لا تسأل الإمامة؛ فإنك إن أعطيتها عن غير مسألة أعننت عליها، وإن أعطيتها عن مسألة وكلت إليها، وإذا حلفت على يمين، فرأيت غيرها خيراً منها، فات الذى هو خير وکفر عن يمينك.

It is narrated from ‘Abd ar-Rahmān ibn Samurah رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وآله وسلامه said to me, “O ‘Abd ar-Rahmān ibn Samurah, do not ask for leadership. If you are given it without asking for it, you will be helped in it. If you are given it because you asked for it, you will be charged with it. If you make a vow and then see something other than it which is better than it, do that which is better and expiate your oath.”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is unlawful (*harām*) to ask for leadership (*imārah*), but it is permissible for a person to accept it if it is given without him asking. Furthermore, if there is no one besides him equal to it, he is then obligated to ask for it and to assume it, and he will be supported in this.

The ḥadīth also indicates that It is recommended (*mustahabb*) to break an oath if it is more beneficial to do that which one has sworn against. Furthermore, it is obligatory (*wājib*) to break an oath if it is to commit a sin. If the oath is to perform an act of obedience to Allāh, then it is recommended to keep it.

Anyone who breaks an oath is obligated to perform expiation (*kaffārah*), which is: setting free a slave, feeding ten people in need for a day to a moderate level or clothing them to the same level. If the person who broke the oath is poor and cannot afford this, he should fast for three days.

٤٦٨ - وَعَنْ أَبِي ذِرَّةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا أَبَا ذِرَّةً، إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي. لَا تَأْمَرَنَّ عَلَى اثْنَيْنِ، وَلَا تَوَلَّنَّ مَالَ يَتِيمٍ.

It is narrated from Abū Dharr  who said:

‘The Messenger of Allāh  said, “O Abū Dharr! I see that you are weak, and I want for you what I want for myself. You will never be placed in command of [even] two men, nor will you be charged with the property of an orphan.”’ [Muslim]

Wisdom of the ḥadīth

It is unlawful (*harām*) for someone to assume leadership if they know themselves to be weak with regard to bearing its burdens.

The ḥadīth also urges Muslims to protect the property of orphans (*yatāmā*) and not to take from it without right, or squander it. This illustrates Islām’s concern for the general interest and for the property of orphans.

٤٦٩ - وعن أبي ذرٌ رض أياً قال: قُلْتُ: يَا رَسُولَ اللَّهِ، أَلَا سَتَعْمَلُنِي؟ فَضَرَبَ بِيَدِهِ عَلَى مَنْكِبِي، ثُمَّ قَالَ: يَا أَبَا ذَرٍ، إِنَّكَ ضَعِيفٌ، وَإِنَّهَا أَمَانَةٌ، وَإِنَّهَا يَوْمُ الْقِيَامَةِ حِزْبٌ وَنَدَامَةٌ، إِلَّا مَنْ أَخْذَهَا بِحَقِّهَا، وَأَدَى الَّذِي عَلَيْهِ فِيهَا.

It is also narrated from Abū Dharr رض who said:

'I said, "O Messenger of Allāh, will you not appoint me?" He رض patted me on the shoulder with his hand and then said, "O Abu Dharr, you are weak, and it is a trust. On the Day of Resurrection (*Yawm al-Qiyāmah*) it will be disgrace and regret except for a person who takes it as it should be and fulfils what is demanded of him in respect of it.'" [Muslim]

Wisdom of the ḥadīth

A person who asks for authority should not be appointed. The people most suitable for it are those who are equal to it. Authority is a great trust (*amānah*) and a grave responsibility. It is the duty of anyone who is charged with it to regard it with due care and not to betray Allāh's entrusting him with respect to it.

The ḥadīth also indicates the virtue of those who are charged with authority and who are qualified for it, whether it be a just Imām, a trustworthy chancellor or a proficient worker.

٤٧٠ - وعن أبي هريرة رض أنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّكُمْ سَتَحْرِصُونَ عَلَى الْإِمَارَةِ، وَسَتَكُونُ نَدَامَةً يَوْمَ الْقِيَامَةِ.

It is narrated from Abū Hurayrah رض that the Messenger of Allāh ص said: "Indeed You will [begin to] covet leadership, but it will be a source of regret on the Day of Resurrection (*Yawm al-Qiyāmah*).'" [Bukhārī]

Wisdom of the ḥadīth

The ḥadīth aims to instil in believers an aversion to coveting rank and position, especially those who are not well-qualified for them, or who detect within themselves any deficiency with respect to the duties involved.

This is an illustration of the great responsibility of authority and the recompense for neglect with regard to it, insufficient care or failing to fulfil its duties properly.

٤٧١ - عن أبي موسى الأشعري  قال: دَخَلْتُ عَلَى النَّبِيِّ  أَنَا وَرَجُلًا مِنْ بَنِي عَمِّي، فَقَالَ أَحَدُهُمَا: يَا رَسُولَ اللَّهِ، أَمْرَنَا عَلَى بَعْضِ مَا وَلَكَ اللَّهُ، وَقَالَ الْآخَرُ مِثْلَ ذَلِكَ، فَقَالَ : إِنَّا وَاللَّهِ لَا نُؤْلِي هَذَا الْعَمَلَ أَحَدًا سَأَلَهُ، أَوْ أَحَدًا حَرَصَ عَلَيْهِ.

It is narrated from Abū Mūsā al-Ash'arī  who said:

'I visited the Prophet  with two of my cousins. One of them said, "O Messenger of Allāh, give us authority over some of what Allāh has appointed you over." The other said something similar. He  said, "By Allāh, we will not appoint anyone over this matter who asks for it, nor anyone who is eager for it."

[Bukhārī and Muslim]

Wisdom of the ḥadīth

It is not permissible to appoint to a position someone who asks for it or is desirous of it. Such a person usually desires it to benefit himself, not for the general interest. This is harmful for the community (*ummah*). It is the duty of rulers not to appoint anyone to a position unless he is equal to it.

LESSON 73

درس في المشاورة والنصيحة والاستخاراة

ON CONSULTATION (*MUSHĀWARAH*),
GOOD COUNSEL (*NAŠIHAH*) AND ASKING
ALLĀH FOR WHAT IS BEST (*ISTIKHĀRAH*)

Allāh Most High says:

﴿وَشَارِرُهُمْ فِي الْأَمْرِ﴾

And consult them in the matter. (3:159)

The Most High also says:

﴿وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ﴾

And their affairs are [by] mutual consultation. (42:38)

The Most High reports from Hūd ﷺ:

﴿وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ﴾

And I am a trustworthy adviser for you. (7:68)

٤٧٢ - عن تميم الداري رض أن النبي ﷺ قال: الدين النصيحة، قلنا: لمن؟ قال: لله ولكتابه ولرسوله ولائمة المسلمين وعامتهم.

It is narrated from Tamīm ad-Dārī رض that the Prophet ﷺ said:

“Religion (*dīn*) is good counsel.” We said, “For whom?” He said, “For Allāh, His Book, His Messenger, the Imāms of the Muslims and their common people.” [Muslim]

Wisdom of the ḥadīth

Giving good counsel is an obligation (*wājib*) for Muslims, because it is the support and mainstay of the Religion (*Dīn*). It is due: to Allāh Most High, through true faith (*īmān*) in Him and sincerity (*ikhlāṣ*) in worshipping Him; to the Book of Allāh Most High, through affirming it, reciting it constantly, acting upon its rulings and preserving it without distortion; to the Messenger of Allāh ﷺ, through affirming his message, obeying his command and adhering to his Sunnah and Shari‘ah; to the rulers (*hukkām*) of the Muslims, by supporting them in that which is correct, obeying them in that which is not sinful, straightening out their crookedness by [enjoining] what is right and refraining from dissent unless they display evidence of disbelief (*kufr*); and to the Muslims as individuals and as a community, by guiding them to that which benefits their affairs in this world (*dunyā*) and the Hereafter (*Ākhirah*) and enjoining them with what is right and forbidding them from what is wrong.

In this, we see that this ḥadīth is one of the great principles of Islām, which encompasses all kinds of good. For this reason, the scholars (*‘ulamā’*) have said: ‘It is the axis of Islām.’

٤٧٣ - عن جرير البجلي رضي الله عنه قال: بَأَيْعُتْ رَسُولُ اللَّهِ صلوات الله عليه وآله وسلامه عَلَى إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

It is narrated from Jarīr al-Bajalī رضي الله عنه who said:

‘I pledged allegiance to the Messenger of Allāh ﷺ to establish the prayer (*ṣalāh*), pay the alms-tax (*zakāh*) and give good counsel to every Muslim.’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates the importance of good counsel and mutual advice amongst Muslims, to the extent of pledging to adhere to it. The Companions (*ṣahābah*)  pledged allegiance to the Messenger of Allāh  on this basis. They included Jarīr ibn ‘Abd Allāh, who faithfully upheld his vow to Allāh, as is well-known as befitting of the Companions, the believers (*mu’minūn*) and the truthful (*ṣādiqūn*).

٤٧٤ - وعن جابر  قال: كَانَ رَسُولُ اللَّهِ يُعْلَمُنَا الْإِسْتِخَارَةَ فِي الْأَمْرِ كُلُّهَا كَالسُّورَةِ مِنَ الْقُرْآنِ، يَقُولُ: إِذَا هُمْ أَحَدُكُمْ بِالْأَمْرِ، فَلَيْرَكِعْ رُكْعَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ، ثُمَّ لِيَقُلْ: اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَقْدِرُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا أَعْلَمُ، وَأَنْتَ عَلَامُ الْغُيُوبِ. اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي، أَوْ قَالَ: عَاجِلٌ أُمْرِي وَآجِلٌهُ، فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ. وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الْأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أُمْرِي، أَوْ قَالَ: عَاجِلٌ أُمْرِي وَآجِلٌهُ؛ فَاصْرِفْهُ عَنِّي، وَاصْرِفْنِي عَنْهُ، وَاقْدِرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي بِهِ، قَالَ: وَيُسَمِّي حَاجَتَهُ.

It is narrated from Jābir  who said:

‘The Messenger of Allāh  used to teach us to ask [Allāh] for what is best (*istikhārah*) in all matters, as he would teach us a chapter (*sūrah*) of the Qur’ān. He would say, “When one of you intends to do something, he should perform two units of prayer (*raka‘āt*) outside the obligatory prayer and then say: ‘O Allāh, I ask You for what is best by Your Knowledge (*Ilm*); and I ask You for strength by Your Power (*Qudrah*); and I ask You for some of Your immense Grace (*Fadl*). You have Power and I do not have power. You know and I do not know. You are the Knower of the Unseen (*‘Allām al-Ghuyūb*). O Allāh, if You know that this matter is good for me in my religion (*dīn*), my

livelihood and the outcome of my affair’—or he said, ‘my affair sooner and later’—‘then ordain it for me, make it easy for me and then bless me in it. If You know that this matter is bad for me in my religion, my livelihood, and the outcome of my affair’—or he said, ‘my affair sooner and later’—‘then avert it from me, avert me from it, ordain something better for me, wherever it may lie, and then make me content with it.’” He added, “Then he should name the object of his concern.”

[Bukhāri]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to perform the Prayer of Seeking what is Best (*Salāt al-Istikhārah*) and the supplication (*du‘ā’*) as transmitted after it. The matters in which a Muslim should ask Allāh for what is best must be permitted (*mubāh*) matters. It is not permissible to perform *istikhārah* in matters which are obligatory (*wājib*), recommended (*mandūb*), unlawful (*harām*) or disliked (*makrūh*). This is because everything which the Law has commanded or forbidden must be obeyed, and there is therefore no need to seek guidance with respect to these matters. An exception to this principle is *istikhārah* with regard to performing an act of worship (*‘ibādah*) at a particular time, such as: ‘ḥajj this year’—this is permissible.

The apparent meaning of The ḥadīth indicates that supplication should follow *Salāt al-Istikhārah*. However, the jurists (*fuqahā’*) have mentioned that there is nothing to prevent the believer performing the supplication during the prayer, especially when in prostration (*sujūd*), and after the attestation of faith (*tashahhud*).

Note well: This is the only lawful method of performing *istikhārah*. No other method adopted by those without knowledge of legal rulings is permissible, such as opening the text of the Qur’ān, counting its verses and being content to read the first of them; or drawing lines in the sand,

visiting a soothsayer or an astrologist, asking the people of the graves, or any other method. These are all prohibited and unlawful (*harām*).

It is obligatory for a believer to refer all his affairs to Allāh Most High and to entrust everything to Him, since He is the Possessor of the Might (*Hawl*) and the Power (*Quwwah*) and upon Him is all dependence and reliance.

[Say: *Allāhumma, innī astakhiruka bi-‘Ilmik; wa astaqdiruka bi-Qudratik; wa as’aluka min Faḍlika’l-‘azīm. Fa innaka taqdiru wa lā aqdir; wa ta’lamu wa lā a’lam; wa Anta ‘Allāmu’l-Ghuyūb.* *Allāhumma, in kunta ta’lamu anna hādha’l-amra khayrun lī fī dīnī, wa ma’āshī, wa ‘āqibati amrī*—or: *‘ājili amrī wa ‘ājilih—fa’qdurhu lī, wa yassirhu lī, thumma bārik lī fīh.* *Wa in kunta ta’lamu anna hādha’l-amra sharrun lī fī dīnī, wa ma’āshī, wa ‘āqibati amrī*—or: *‘ājili amrī wa ‘ājilih—fa’srifhu ‘annī, wa’srifnī ‘anhu, wa’qdur līya’l-khayra haythu kān,* *thumma arḍinī bih.*]

LESSON 74

درس في مدح العدل والرفق بالرعاية وتحريم غشها

ON PRAISE FOR [THE RULER] TREATING
HIS SUBJECTS WITH JUSTICE ('ADL) AND
KINDNESS (RIFQ) AND THE
UNLAWFULNESS OF CHEATING THEM

Allāh Most High says:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَا عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبُغْيَٰ يَعُظِّمُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾

Truly, Allāh orders justice, excellent conduct and giving to relatives; and He forbids immorality, evil conduct and tyranny. He admonishes you, so that perhaps you may take heed. (16:90)

٤٧٥ - وعن ابن عمر ﷺ قال: سمعت رسول الله ﷺ يقول: كُلُّكُمْ راعٍ، وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ: الْإِمَامُ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ فِي أَهْلِهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالمرْأَةُ رَاعِيَّةٌ فِي بَيْتِ زَوْجِهَا وَمَسْؤُولَةٌ عَنْ رَعِيَّتِهَا، وَالخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ، فَكُلُّكُمْ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ.

It is narrated from Ibn 'Umar ﷺ who said:

'I heard the Messenger of Allāh ﷺ say, "Each of you is a shepherd (*rā'īn*) and each of you is responsible for his flock. The Imām is a shepherd and is responsible for his flock. A man is a shepherd in respect of his family and is responsible for his flock. A woman is a shepherd in respect of her husband's house and is

responsible for her flock. A servant is a shepherd in respect of his master's property and is responsible for his flock. Each of you is a shepherd and is responsible for his flock.”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates that there is no member of society without responsibility, regardless of the different social status of each; even if a person is only responsible for himself and for everyone connected with him.

A woman's responsibility is in caring for the house of her husband, including all necessary management, instruction, faithfulness and virtuousness. A man and woman are partners in married life and each must fulfil his duty with respect to the other.

٤٧٦ - وعن مَعْقِلٍ بْنِ يَسَارٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً، يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌ لِرَعِيَّتِهِ، إِلَّا حَرَمَ اللَّهُ عَلَيْهِ الْجَنَّةَ.

وفي رواية لمسلم: مَا مِنْ أَمِيرٍ يَلِي أَمْوَالَ الْمُسْلِمِينَ، ثُمَّ لَا يَجْهُدُ لَهُمْ وَيَنْصَحُ لَهُمْ، إِلَّا لَمْ يَدْخُلْ مَعَهُمُ الْجَنَّةَ.

It is narrated from Ma'qil ibn Yasār  who said:

'I heard the Messenger of Allāh  say, “Any slave who is made shepherd over a flock by Allāh, and who dies and is cheating his flock on the day he dies, Allāh will deny him Paradise (*Jannah*).”” [Bukhārī and Muslim]

In a narration of Muslim: “Any commander (*amīr*) who is appointed over the affairs of the Muslims and then does not strive for them and advise them well, will not enter Paradise with them.”

Wisdom of the ḥadīth

This is a warning to the rulers (*hukkām*) against neglecting the rights of their flock [i.e. their subjects], ignoring their problems and squandering what is rightfully theirs. The ḥadīth makes clear that it is the duty of rulers to exert the utmost effort in advising their people, and that anyone who neglects to do so will be denied entry to Paradise (*Jannah*) with those who are successful (*fā’izūn*). Thus, the importance of the position of ruler in Islām is also clearly illustrated.

٤٧٧ - وعن عائشة ﷺ قالت: سمعت رسول الله ﷺ يقول في بيتي هذا: اللهم من ولني من أمير أمني شيئاً فشق عليهم، فاشقق عليه، ومن ولني من أمير أمني شيئاً فرق بهم، فارفع به.

It is narrated from ‘Ā’ishah ﷺ who said:

‘I heard the Messenger of Allāh ﷺ say in this house of mine, “O Allāh, anyone who is appointed over any of the affairs of my community (*ummah*) and is harsh upon them, be harsh upon him; and anyone who is appointed over any of the affairs of my community and is kind to them, be kind to him.”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that reward is akin to action. Therefore, if a ruler (*ḥākim*) causes his community hardship and oppresses them, Allāh will plunge him into hardship in this world (*dunyā*) by setting his enemies upon him, and in the Hereafter (*Ākhirah*) by means of various torments.

This is also an illustration of the concern of the Prophet ﷺ for his Ummah.

٤٧٨ - وعن أبي هريرة ﷺ عن النبي ﷺ قال: سبعة يُظلمون الله في ظلّه يوم لا ظلّ إلا ظله: إمام عادل... .

It is narrated from Abū Hurayrah ﷺ from the Prophet ﷺ who said:

“There are seven whom Allāh will shade with His Shade (*Zill*) on the day when there is no shade but His Shade. [He counted amongst them:] a just Imām.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of a just Imām and Allāh’s Care for him. He is mentioned first [amongst those whom Allāh will shade on the Day of Resurrection] due to the many benefits which are associated with him.

٤٧٩ - وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْمَقْسِطِينَ عِنْدَ اللَّهِ عَلَىٰ مَنَابِرَ مِنْ نُورٍ: الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِهِمْ وَمَا وَلُوا.

It is narrated from ‘Abd Allāh ibn ‘Amr ﷺ who said:

‘The Messenger of Allāh ﷺ said, ‘The just in the view of Allāh will be on pulpits (*manābir*) of light: those who act justly in respect of their judgements, their families and what they are placed in charge of.’’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of justice (*‘adl*) and encourages believers to be just. Justice in every matter is a source of honour for Muslims. This is illustrated in the positions prepared for the just on the Day of Resurrection (*Yawm al-Qiyāmah*).

٤٨٠ - وَعَنْ عِيَاضِ بْنِ حِمَارٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَهْلُ الْجَنَّةِ ثَلَاثَةٌ: ذُو سُلْطَانٍ مُقْسِطٌ مُوْفَّقٌ، وَرَجُلٌ رَحِيمٌ رَقِيقُ الْقَلْبِ لِكُلِّ ذِي قُرْبَىٰ وَمُسْلِمٍ، وَعَفِيفٌ مُتَعَفِّفٌ ذُو عِيَالٍ.

It is narrated from ‘Iyād ibn Ḥimār ﷺ who said:

‘I heard the Messenger of Allāh ﷺ say, “The people of Paradise (*Jannah*) are three: someone in power who is just and successful [in fulfilling his duty], a merciful man who is kind-hearted to all

his relatives and all the Muslims and a virtuous, modest man with a family.”” [Muslim]

Wisdom of the ḥadīth

The ḥadīth shows that when Allāh Most High wants good (*khayr*) for someone in authority, He grants him success in dealing with those whom he is responsible for with justice (*‘adl*) and excellence (*iḥsān*).

The ḥadīth also encourages dealing with others with kindness and gentleness, as well as refraining from asking, and earning one’s livelihood (*rizq*). The characteristics of the people of Paradise (*ahl al-Jannah*) include adorning oneself with such noble traits.

LESSON 75

درس في تحريم الظلم ولزوم الأمر بالمعروف والنهي عن المنكر

ON PROHIBITING INJUSTICE (*ZULM*); AND
STEADFASTNESS IN ENJOINING WHAT IS
RIGHT (*MA'RUF*) AND FORBIDDING WHAT
IS WRONG (*MUNKAR*)

Allāh Most High says:

﴿مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٌ يُطَاعٌ﴾

For the wrongdoers there will be no intimate, nor intercessor, who will be heeded. (40:18)

The Most High also says:

﴿وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ﴾

And for the wrongdoers there is no helper. (22:71)

﴿وَلَا تَكُنْ مِنَّكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَاوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

Let there be from you a community who invite to good, enjoin what is right and forbid what is wrong. And it is those who are the successful. (3:104)

﴿كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجْتُ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَاوْنَ عَنِ الْمُنْكَرِ﴾

You are the best community ever brought forth for mankind; you enjoin what is right and forbid what is wrong. (3:110)

﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلَيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ﴾

The believing men and the believing women are supporters of one another; they enjoin good and forbid wrong. (9:71)

﴿لِعْنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوا وَكَانُوا يَعْتَدُونَ - كَانُوا لَا يَتَاهُونَ عَنْ مُنْكَرٍ فَعَلُوهُ لِئَسَ مَا كَانُوا يَفْعَلُونَ﴾

Those amongst the Children of Israel who disbelieved were cursed by the tongue of Dāwūd and Ḥasān, son of Maryam. That was because they disobeyed [Allāh and His Messengers] and were ever transgressing. They used not to forbid one another from the wrong they committed. Vile indeed was what they used to do. (5:78–79)

٤٨١ - وعن جابر رض أن رَسُولَ اللَّهِ صلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: اتَّقُوا الظُّلْمَ؛ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ. وَاتَّقُوا الشُّحَّ؛ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ. حَمَلُوكُمْ عَلَى أَنْ سَفَكُوكُمْ دِمَاءَهُمْ، وَاسْتَحْلُوكُمْ مَحَارِمَهُمْ.

It is narrated from Jābir رض that the Messenger of Allāh صلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

“Beware of injustice (*zulm*). Injustice will be darkness on the Day of Resurrection (*Yawm al-Qiyāmah*). Beware of avarice (*shuhħ*). Avarice destroyed those before you; it prompted them to shed each other’s blood and to make lawful what was unlawful for them.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth urges believers to avoid injustice (*zulm*) and miserliness (*bukhl*); rather, they should take the path of justice, noble-mindedness and generosity.

Injustice is a major sin, which will lead to its perpetrators suffering severe torments and painful punishments on the Day of Resurrection

(*Yawm al-Qiyāmah*).

In addition, greedily coveting worldly matters and being miserly with them often leads people to wrongdoing and sin and results in their committing vile deeds and wrongful acts.

٤٨٢ - وعن أبي هريرة ﷺ أن رَسُولَ اللَّهِ ﷺ قَالَ: لَتُؤْدَنَ الْحُقُوقُ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ، حَتَّى يُقَادَ لِلشَّاءِ الْجَلْحَاءِ مِنَ الشَّاءِ الْقَرْنَاءِ.

It is narrated from Abū Hurayrah ﷺ that the Messenger of Allāh ﷺ said:

“People will indeed be given their rights (*huqūq*) on the Day of Resurrection (*Yawm al-Qiyāmah*), until even the hornless sheep will have retaliation upon the horned sheep.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates the Justice (*Adl*) of Allāh Most High, Who takes vengeance for His slaves on the Day of Resurrection (*Yawm al-Qiyāmah*). This vengeance will involve the good deeds (*hasanāt*) of the wrongdoer being taken from him, and the bad deeds of the wronged being cast upon him.

Allāh Most High will also assemble the animals in order for vengeance to be taken upon them, so that complete justice is established. Then they will become dust, as established by ḥadīth.

Thus, believers are urged to give people the rights which they are due.

٤٨٣ - وعن عائشة ﷺ أن رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ ظَلَمَ قِيدَ شَبِيرٍ مِنَ الْأَرْضِ، طُوْقَهُ مِنْ سَبْعِ أَرْضِينَ.

It is narrated from ‘Ā’ishah ﷺ that the Messenger of Allāh ﷺ said:

“Anyone who wrongs someone by as much as a hand’s width of land, his neck will be encircled by seven times the amount of earth.”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

This is a severe warning against those who wrong people with respect to their rights; and it is an inducement to give people the rights which they are due, no matter how trivial.

٤٨٥ - وعن أبي موسى رض قال: قَالَ رَسُولُ اللَّهِ ص: إِنَّ اللَّهَ لَيُمْلِي لِلظَّالِمِ، فَإِذَا أَخْذَهُ لَمْ يُفْلِتْهُ، ثُمَّ قَرَأَ: ﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخْذَ الْقُرْبَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾ [١١: ١٠٢].

It is narrated from Abū Mūsā رض who said:

‘The Messenger of Allāh ص said, “Allāh prolongs the life of the unjust person (*zālim*); but when He takes him, He does not let him escape. Then he recited:

﴿وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخْذَ الْقُرْبَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ﴾

Such is the punishment of your Lord when He seizes the towns while they are unjust. Truly, His punishment is painful, severe. [11:102]”
[Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates that Allāh Almighty grants respite to the unjust, but does not disregard them. He is not hasty with punishment; but when He delivers it, the punishment is severe. Hence, a rational person is not deceived if he senses that he has committed injustice (*zulm*) and yet has come to no harm. Rather, he knows that his reckoning (*hisāb*) is inevitable and he therefore hastens to repent, right the wrongs which he has committed and give people the rights which they are due.

٤٨٥ - وعن أبي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَتَدْرُونَ مَنِ الْمَفْلِسُ؟ قَالُوا: الْمَفْلِسُ فِينَا مَنْ لَا دِرَهَمَ لَهُ وَلَا مَتَاعٍ، فَقَالَ: إِنَّ الْمَفْلِسَ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامًا (وَكَذَلِكَ أَخْذُكُمْ إِذَا أَخْذَ الْقُرَى وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ الْيَمْ شَدِيدٌ)، وَسَفَكَ دَمًّا هَذَا، وَضَرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ، أُخْذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرَحَ فِي النَّارِ.

It is narrated from Abū Hurayrah ﷺ that the Messenger of Allāh ﷺ said:

“Do you know who is [truly] destitute?” They said, “The destitute amongst us are those who have no money or belongings.” He said, “The truly destitute person from my ummah is someone who comes on the Day of Resurrection (*Yawm al-Qiyāmah*) with prayer (*salāh*), fasting (*siyām*) and alms-giving (*zakāh*), but has insulted this person and slandered¹ that person, consumed the property of this person, shed the blood of that person and beaten that person. This person will be given some of his good deeds and that person will be given some of his good deeds. If his good deeds are exhausted before he has paid what he owes, some of their wrong actions will be taken and cast upon him. Then he will be cast into the Fire.”

[Muslim]

Wisdom of the ḥadīth

This is a warning against committing unlawful (*ḥarām*) acts, especially those which involve the rights (*huqūq*) of Allāh’s slaves, both material and abstract. Perpetrating such unlawful acts—in particular, treating people with injustice (*zulm*) and violating their rights—corrupts any righteous actions which the perpetrator may perform and wastes their reward (*ajr*) and benefit on the Day of Resurrection (*Yawm al-Qiyāmah*).

The ḥadīth also demonstrates the usefulness of a discursive method of instructing, which elicits answers from the listener. This stimulates the listener, gains his attention and provokes his interest. It is especially beneficial for delivering moral and spiritual education (*tarbiyyah*) and guidance.

٤٨٦ - وعن إِيَّاسَ بْنِ ثُلَبةَ الْحَارِثِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ اقْطَعَ حَقًّا
أَمْرِيَءَ مُسْلِمٍ بِيَمِينِهِ، فَقَدْ أُوْجَبَ اللَّهُ لَهُ النَّارَ، وَحَرَّمَ عَلَيْهِ الْجَنَّةَ فَقَالَ رَجُلٌ: وَإِنْ كَانَ
شَيْئًا يَسِيرًا يَا رَسُولَ اللَّهِ؟ فَقَالَ: وَإِنْ قَضَيْتَا مِنْ أَرَاكَ.

It is narrated from Iyās ibn Tha'labah al-Hārithī  that the Messenger of Allāh  said:

“Anyone who usurps the right (*haqq*) of another Muslim by an oath, Allāh has made the Fire (*Nār*) obligatory for him and denied him Paradise (*Jannah*).” A man said, “Even if it is something trivial, O Messenger of Allāh?” He said, “Even if it is only a stick of arak.” [Muslim]

Wisdom of the ḥadīth

This is a warning against violating the rights (*huqūq*) of others and to strive to give people their due rights, no matter how trivial. The apparent meaning of The ḥadīth indicates that those who violate the rights of others will remain in the Fire (*Nār*) eternally. This is understood to refer to those who consider this lawful, and who die without repenting.

٤٨٧ - عَنْ أَبِي ذِرٍّ عَنِ النَّبِيِّ ﷺ فِيمَا يَرْوِي عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: يَا
عَبَادِي، إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بِيْنَكُمْ مُّحَرَّمًا فَلَا تَظَالَّمُوا.

It is narrated from Abū Dharr  from the Prophet  from that which he has narrated from Allāh, the Blessed and Most High, that He said:

“O My slaves! I have forbidden Myself injustice (*zulm*), and I have made it unlawful (*harām*) between you; so do not wrong one another.” [Muslim]

Wisdom of the ḥadīth

This is one statement from a long sacred (*qudsī*) ḥadīth, the complete text of which will appear in the chapter *On various ḥadīths* at the end of the book.

See the commentary on ḥadīth (786).

٤٨٨ - عن أبي سعيد الخدري رض قال: سمعت رسول الله ص يقول: مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فِي لِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فِي قَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ.

It is narrated from Abū Sa‘īd al-Khudrī رض who said:

‘I heard the Messenger of Allāh ص say, “Any of you who sees something wrong should change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart, and that is the weakest form of belief.”’² [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that it is a Muslim’s duty to change what is wrong (*munkar*) by any possible means. The principle of inward disapproval involves producing rancour in one’s heart towards the thing which is wrong and constant remembrance of one’s rejection of it.

Enjoining what is right (*ma‘rūf*) and forbidding what is wrong are shared responsibilities of the Muslim Ummah, as they are a collective obligation (*fard kifāyah*). This ḥadīth is considered by some scholars to comprise one third of Islām, because it includes the command to enjoin what is right and forbid what is wrong. Others have said that it encompasses the whole of Islām, because legislated actions are either ‘right’ and must therefore be enjoined, or ‘wrong’, in which case they

must be forbidden. This illustrates Islām’s concern with combating wrongful actions, because they are illnesses which will destroy the Ummah, if left uneradicated and uncontested.

There are many ḥadīths on this topic.

1 ‘Slander’ (*qadhf*) means: ‘accusing a woman of adultery or something equivalent to it’ (*An-Nihāyah*, 4:29).

2 The compiler of *Sharḥ Ṣaḥīḥ Muslim* (1:238, ḥadīth (49)) says: ‘This means—and Allāh knows best—the least fruitful.’

LESSON 76

درس في فضل رحمة الناس والبهائم وتحريم تعذيبهم وتعذيبها

ON THE VIRTUE OF TREATING PEOPLE AND ANIMALS WITH MERCY (RAHMAH) AND THE PROHIBITION AGAINST SUBJECTING EITHER OF THEM TO TORTURE (TA'DHIB)

٤٨٩ - وعن جرير بن عبد الله رض قال: قال رسول الله ص: مَنْ لَا يَرْحَمُ النَّاسَ لَا يُرْحَمُ اللَّهُ.

It is narrated from Jarīr ibn ‘Abd Allāh رض who said:

‘The Messenger of Allāh ص said, “Anyone who does not show mercy to people, Allāh will not show mercy to him.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates that mercy (*rahmah*) is due to all creatures, even animals and beasts. The Prophet ص said: “In every living creature there is a reward.” People are specifically mentioned in the above ḥadīth due to the especial concern due to them. Mercy towards people means empathy, whereas Allāh’s Mercy means His Contentment (*Ridā*) and His bestowing blessings upon His creation.

٤٩٠ - وعن أبي هريرة رض قال: قَبْلَ النَّبِيِّ ص الْحَسَنَ بْنَ عَلَيٍّ رض وَعِنْدَهُ الْأَقْرَعُ
بْنُ حَابِسٍ، فَقَالَ الْأَقْرَعُ: إِنِّي عَشَرَةً مِنَ الْوَلَدِ مَا قَبَلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ إِلَيْهِ رَسُولُ
اللَّهِ ص فَقَالَ: مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.

It is narrated from Abū Hurayrah ﷺ who said:

“The Prophet ﷺ kissed Ḥasan ibn ‘Alī ﷺ while Aqra‘ ibn Ḥabis was with him. Aqra‘ said, “I have ten children and have never kissed any of them.” The Messenger of Allāh ﷺ looked at him and said, “Anyone who does not show mercy (*rahmah*) will not be shown mercy.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The intended meaning of the Prophet’s ﷺ words: “Anyone who does not show mercy (*rahmah*) will not be shown mercy,” is that anyone who does not show mercy to others, through any kind of conduct, will not be rewarded in kind. The Most High said:

﴿هَلْ جَرَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ﴾

Is there any reward for good other than good? (55:60)

It is lawful for a father to kiss his children out of compassion and affection.

٤٩١ - وعن عائشة ﷺ قالت: قدم ناسٌ من الأعراب على رسول الله ﷺ فقالوا: أتقبلون صبيانكم؟ فقال: نعم، قالوا: لكننا والله ما نقبل! فقال رسول الله ﷺ: أو أملك إن كان الله تعالى من قلوبكم الرحمة.

It is narrated from ‘Ā’ishah ﷺ who said:

‘Some Bedouins came to the Messenger of Allāh ﷺ and said, “Do you [really] kiss your children?” He said, “Yes.” They said, “But, by Allāh, we do not kiss [our children]!” The Messenger of Allāh ﷺ said, “What can I do if Allāh has removed mercy (*rahmah*) from your hearts?”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that mercy (*rahmah*) is a natural inclination in the human soul (*nafs*), which Allāh has placed in the hearts of His merciful slaves. We should therefore ask Allāh, glory be to Him, to soften our hearts with mercy and compassion, so that we may be amongst the merciful.

٤٩٢ - وعن أبي قتادة رض قال: قال رَسُولُ اللَّهِ ص: إِنِّي لِأُقْوُمُ إِلَى الصَّلَاةِ، وَأَرِيدُ أَنْ أَطْوَلَ فِيهَا، فَأَسْمَعُ بُكَاءَ الصَّبِيِّ فَاتَّجَوَرَ فِي صَلَاتِي كَرَاهِيَةً أَنْ أَشْقَى عَلَى أُمِّهِ.

It is narrated from Abū Qatādah رض who said:

“The Messenger of Allāh ص said, “I stand to perform the prayer (*ṣalāh*), intending to lengthen it; but then I hear the crying of a child, so I shorten my prayer, not wanting to cause difficulty for its mother.” [Bukhārī]

Wisdom of the ḥadīth

This is an illustration of the compassion of the Prophet ص for his Companions, and his care for all of them, old and young. It also shows the inherent tolerance of Islām in taking into consideration people’s different circumstances and abilities. Allāh does not charge any soul with more than it is capable of bearing. In keeping with these principles, it is the duty of Imāms, when delivering a sermon (*khutbah*), to follow the example of the Messenger of Allāh ص, so that people do not become tired but receive benefit and compassion.

٤٩٣ - وعن هِشَامِ بْنِ حَكِيمٍ بْنِ حِزَامَ رض: أَنَّهُ مَرَّ بِالشَّامِ عَلَى أَنَاسٍ مِّنَ الْأَنْبَاطِ، وَقَدْ أُقِيمُوا فِي الشَّمْسِ، وَصُبِّتَ عَلَى رُؤُوسِهِمُ الزَّيْتُ! فَقَالَ: مَا هَذَا؟ قيل: يُعَذَّبُونَ فِي الْخَرَاجِ - وفي رواية: حُبِسُوا فِي الْجِزْيَةِ - فَقَالَ هِشَامٌ: أَشْهُدُ لَسْمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ: إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا، فَدَخَلَ عَلَى الْأَمِيرِ، فَحَدَّثَهُ فَأَمَرَ بِهِمْ فَخُلُوا.

It is narrated from Hishām ibn Ḥakīm ibn Ḥizām  that in Syria he passed by some Nabateans who had been made to stand in the sun and oil poured on their heads. He said, ‘What is this?’ He was told, ‘They are being punished on account of the land-tax’—in one narration: ‘They have been imprisoned on account of the [non-Muslim] poll-tax (*jizyah*)’—Hishām said, ‘I testify that I heard the Messenger of Allāh  say:

“Allāh will punish those who torture people in this world.”

Then he went to the Commander (*Amīr*) and told him, and he commanded that they be released. [Muslim]

Wisdom of the ḥadīth

The ḥadīth provokes horror at the idea of torturing the weak and destitute without right, and is a warning to the unjust. It also illustrates the adherence of the Companions of the Messenger of Allāh  to the principle of enjoining what is right (*ma'rūf*) and forbidding what is wrong (*munkar*).

٤٩٤ - وعن ابن عمر  أنَّ رَسُولَ اللَّهِ قَالَ: عُذْبَتِ امْرَأَةٌ فِي هِرَّةٍ سَجَنَتْهَا حَتَّىٰ مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ، لَا هِيَ أَطْعَمَتْهَا وَسَقَتْهَا، إِذْ هِيَ حَبَسَتْهَا، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ.

It is narrated from Ibn ‘Umar  that the Messenger of Allāh  said:

“A woman was punished on account of a cat which she confined until it died. She entered the Fire (*Nār*) because of it. She neither fed it, nor gave it anything to drink when she confined it; nor did she allow it to eat the earth’s vermin.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth involves gentleness towards animals and indicates that confining and starving them is unlawful (*ḥarām*). It is permissible to acquire and keep an animal, as long as one provides for it sufficiently.

٤٩٥ - وَعَنْ ابْنِ عُمَرَ أَنَّهُ مَرَّ بِقَنْيَانٍ مِنْ قُرْيَشٍ قَدْ نَصَبُوا طَيْرًا وَهُمْ يَرْمُونَهُ، وَقَدْ جَعَلُوا لِصَاحِبِ الطَّيْرِ كُلَّ خَاطِئَةٍ مِنْ نَبْلِهِمْ، فَلَمَّا رَأَوْا ابْنَ عُمَرَ تَفَرَّقُوا، فَقَالَ ابْنُ عُمَرَ: مَنْ فَعَلَ هَذَا؟ لَعَنَ اللَّهِ مَنْ فَعَلَ هَذَا، إِنَّ رَسُولَ اللَّهِ لَعَنَ مَنْ اتَّخَذَ شَيْئًا فِيهِ الرُّوحُ غَرَضًا.

It is narrated from Ibn ‘Umar  that he passed by two lads from Quraysh who had set up a bird and were shooting at it. They had awarded the owner of the bird any of their arrows which missed. When they saw Ibn ‘Umar, they ran off. Ibn ‘Umar said:

‘Who did this? May Allāh curse whoever did this. The Messenger of Allāh  cursed people who used a live creature as a target.’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is forbidden as unlawful (*ḥarām*) to take any living creature as a target. This is because of the torture which it entails for the animal, without any vindicating legal reason. The ḥadīth clearly indicates that this is a major sin, since Allāh’s Curse (*La’n*) is invoked upon the perpetrator.

٤٩٦ - وَعَنْ أَنَسِ رَبِيعَةَ قَالَ: نَهَى رَسُولُ اللَّهِ أَنْ تُصْبِرَ الْبَهَائِمُ.

It is narrated from Anas  who said:

‘The Messenger of Allāh  forbade fettering¹ livestock [for slaughter].’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is forbidden to slaughter a fettered animal. ‘Alqamī said: ‘This refers to securing the live animal and then firing at it until it is killed.’

٤٩٧ - وعن ابن عباس ﷺ أن النبي ﷺ مرَّ عليه حمارٌ قدْ وُسِمَ في وجْهِهِ، فَقَالَ لَعْنَ اللَّهِ الَّذِي وَسَمَهُ.

It is narrated from Ibn ‘Abbās ﷺ that there passed by the Prophet ﷺ a donkey whose face had been branded. He said:

“May Allāh curse whoever branded it.” [Muslim]

Wisdom of the ḥadīth

It is forbidden to brand the face of an animal, or to hit it in the face. This is because the face is delicate and contains both beautiful features and the sensory organs. Branding it or hitting it causes damage to the senses and can disfigure the face.

This prohibition on hitting is general and includes refraining from hitting the face of a person—whether a child, servant, or wife—as a reprimand. The same applies to branding, since its effect is more severe.

٤٩٨ - وعن ابن عباس ﷺ قال: رأى رسول الله ﷺ حماراً مَوْسُومَ الوجهِ، فَانْكَرَ ذَلِكَ. فَقَالَ: وَاللَّهِ لَا أَسْمُهُ إِلَّا أَفْصَى شَيْءٌ مِنَ الوجهِ وَأَمْرَ بِحِمَارِهِ فَكُوِيَّ فِي جَاعِرَتِيهِ، فَهُوَ أَوَّلُ مَنْ كَوَى الجَاعِرَتَيْنِ.

It is also narrated from Ibn ‘Abbās ﷺ who said:

‘The Messenger of Allāh ﷺ saw a donkey with a branded face. He expressed his disapproval, saying, “By Allāh, I do not brand except as far away from the face as possible.” He commanded that his donkey should be branded on its haunches. He was the first to brand on the haunches.’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that it is forbidden to brand an animal on its face. It illustrates the virtue of Ibn ‘Abbās in obeying the prohibition of the Messenger of Allāh against branding the face of an animal.

1 That is: confining them for slaughter.

LESSON 77

درس في فضل العتق والإحسان إلى الخادم والمملوك وفضل المملوك الذي يؤدي حق الله تعالى وحق مواليه

ON THE VIRTUE OF FREEING SERVANTS
AND OWNED SLAVES AND TREATING
THEM WELL; AND THE VIRTUE OF THE
OWNED SLAVE WHO PERFORMS THE
RIGHT (*HAQQ*) OF ALLĀH MOST HIGH AND
THE RIGHT OF HIS MASTER

Allāh Most High says:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي
الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجُنُبِ وَابْنِ السَّيِّلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ﴾

Worship Allāh and do not associate with Him anything; and do good to parents, relatives, orphans, the poor, the neighbour who is a relative, the neighbour who is a stranger, the companion by your side, the wayfarer you meet and those whom your right hands possess. (4:36)

٤٩٩ - وعن أبي هريرة رضي الله عنه قال: قال لي رسول الله صلوات الله عليه وسلم: منْ أَعْتَقَ رَقْبَةً مُسْلِمَةً أَعْتَقَ اللَّهُ بِكُلِّ عَضْوٍ مِنْهُ، عُضْوًا مِنْهُ فِي النَّارِ، حَتَّى فَرَجَهُ بِفَرَجِهِ.

It is narrated from Abū Hurayrah رضي الله عنه who said:

'The Messenger of Allāh صلوات الله عليه وسلم said, "Anyone who frees a Muslim slave, for every limb of his, Allāh will free one of his own limbs

from the Fire (*Nār*)—even his private parts for [the slave's] private parts.”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth encourages believers to set free Muslim slaves, if there are any. This affirms the might of the Muslims, by removing from them the ignominy of subjugation. Furthermore, freeing slaves from captivity results in freedom from the Fire (*Nār*) on the Day of Resurrection (*Yawm al-Qiyāmah*) and elevation of a person's rank in Paradise (*Jannah*).

The Pious Predecessors (*as-Salaf as-Šāliḥ*) did so abundantly. Thus, it is transmitted that ‘Abd ar-Rahmān ibn ‘Awf  freed thirty thousand souls. It is also narrated from ‘Abd Allāh ibn ‘Umar that he freed more than one thousand souls.

٥٠٠ - وعن أبي ذرٌ  قال: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: الإِيمَانُ بِاللَّهِ، وَالجِهَادُ فِي سَبِيلِ اللَّهِ، قَالَ: قُلْتُ: أَيُّ الرَّقَابِ أَفْضَلُ؟ قَالَ: أَنْفَسُهَا عِنْدَ أَهْلِهَا، وَأَكْثُرُهَا ثَمَنًا.

It is narrated from Abū Dharr  who said:

‘I asked, “O Messenger of Allāh, what action is the best? He said, “Faith (*īmān*) in Allāh and struggle (*jihād*) in His Way.”’ He [i.e. Abū Dharr] said: ‘I said, “What is the best kind of slave [to set free]?”’ He said, “The most valued in the eyes of his people and the most highly-priced.”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that faith (*īmān*) is the basis of righteous actions and that one of the best actions is *jihād* to ensure that the Word of Allāh Almighty is exalted.

Believers are also encouraged to set free slaves. The more useful a slave is to his owner, the better it is to set him free and the greater the

reward for it. The same is true for the donation of property which is dearest to its owner.

٥٠١ - وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ قَالَ: إِذَا أَتَى أَحَدُكُمْ خَادِمٌ بِطَعَامِهِ، فَإِنْ لَمْ يُجِلِّسْهُ مَعَهُ، فَلَيْنَأْوِلْهُ لِقْمَةً أَوْ لُقْمَتَيْنِ أَوْ أَكْلَةً أَوْ أَكْلَتَيْنِ؛ فَإِنَّهُ وَلِيَ عِلَاجَهُ.

It is narrated from Abū Hurayrah  from the Prophet  who said:

“When a servant of one of you brings him food, if he does not allow him to sit with him to eat, due to the humility and beneficence which this involves. It is also recommended (*mustahabb*) to feed whoever prepared the food, whether it is a servant or otherwise, from the original dish—not from the leftovers.”¹ [Bukhārī]

Wisdom of the ḥadīth

The ḥadīth indicates that it is better for a believer to have whoever brings him food sit with him to eat, due to the humility and beneficence which this involves. It is also recommended (*mustahabb*) to feed whoever prepared the food, whether it is a servant or otherwise, from the original dish—not from the leftovers.

٥٠٢ - عَنْ أَبْنَعْمَرِ أَنَّ رَسُولَ اللَّهِ قَالَ: إِنَّ الْعَبْدَ إِذَا نَصَحَ لِسَيِّدِهِ، وَأَحْسَنَ عِبَادَةَ اللَّهِ، فَلَهُ أَجْرٌ مَرَّتَيْنِ.

It is narrated from Ibn ‘Umar  that the Messenger of Allāh  said:

“When a slave gives good counsel to his master and worships Allāh well, he has his reward (*ajr*) twice over.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

Hadiths (502–505) all illustrate the virtue of an owned slave who is righteous and gives good counsel [i.e. by obeying Allāh and obeying his

master]. His reward (*ajr*) will be multiplied with Allāh Most High, on account of the hardship he bears in worshipping his Lord and dedicating himself to the service of his master.

The ḥadīths also indicate that slaves and other weak members of society should be treated with beneficence and conciliation. They are to be encouraged to show forbearance (*ṣabr*) with regard to what they have been tested with, and to expect their reward with Allāh, the Blessed, the Most High.

Muslims are urged to care for any owned slaves in their possession, to educate and teach them that which will benefit them, to do so by marrying and freeing them and to conciliate them. This applies in particular to female slaves.

٥٠٣ - وعن أبي هريرة ﷺ قال: قَالَ رَسُولُ اللَّهِ ﷺ: لِلْعَبْدِ الْمَمْلُوكِ الْمَصْلَحَ أَجْرًا نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ لَوْلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ وَالْحَجُّ، وَبِرُّ أُمِّي، لَأَحْبَبَتْ أَنْ أَمُوتَ وَأَنَا مَمْلُوكٌ.

It is narrated from Abū Hurayrah ﷺ who said:

‘The Messenger of Allāh ﷺ said, “A virtuous owned slave has two rewards.” By the One in Whose Hand is the soul of Abū Hurayrah, were it not for jihād in the way of Allāh, the Hajj and devotion to my mother, I would like to die as a slave.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (502) also applies to this ḥadīth.]

In addition, this ḥadīth indicates the virtue of jihād and Hajj. It also encourages obedience to parents, especially one’s mother.

٥٤ - عن أبي موسى ﷺ قال: قَالَ رَسُولُ اللَّهِ ﷺ: الْمَمْلُوكُ الَّذِي يُحْسِنُ عِبَادَةَ رَبِّهِ، وَيُؤَدِّي إِلَى سَيِّدِهِ الَّذِي عَلَيْهِ مِنَ الْحَقِّ، وَالنَّصِيحَةِ، وَالطَّاعَةِ، لَهُ أَجْرٌ.

It is narrated from Abū Mūsā  who said:

‘The Messenger of Allāh  said, “A slave who worships his Lord well, and gives his master the right, good counsel and obedience which he owes him, has two rewards.”’ [Bukhārī]

Wisdom of the ḥadīth

[The commentary on ḥadīth (502) also applies to this ḥadīth.]

٥٠٥ - وعن أبي موسى أيضاً  قال: قَالَ رَسُولُ اللَّهِ : ثَلَاثَةُ لَهُمْ أَجْرًا: رَجُلٌ مِنْ أَهْلِ الْكِتَابِ آمَنَ بِنَبِيِّهِ، وَآمَنَ بِمُحَمَّدٍ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَى حَقَّ اللَّهِ، وَحَقَّ مَوَالِيهِ، وَرَجُلٌ كَانَتْ لَهُ أُمَّةٌ فَأَدَبَهَا فَأَحْسَنَ تَأْدِيهَا، وَعَلَمَهَا فَأَحْسَنَ تَعْلِيمَهَا، ثُمَّ أَعْتَقَهَا فَتَرَوَّجَهَا؛ فَلَهُ أَجْرَانِ.

It is also narrated from Abū Mūsā  who said:

‘The Messenger of Allāh  said, “Three people will have a double reward: a man of the People of the Book (*Ahl al-Kitāb*) who believes in his prophet and believes in Muḥammad, an owned slave who fulfils the Right (*Haqq*) of Allāh and the right of his master and a man who has a slave-girl whom he teaches good manners (*adab*), and does so well, educates her, and does so well, and then frees her and marries her. He has two rewards.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (502) also applies to this ḥadīth.]

In addition, this ḥadīth encourages the People of the Book (*Ahl al-Kitāb*) to enter Islām, so as to obtain the virtue of faith (*īmān*) in their own scripture, as well as the virtue of faith in the Message of Muḥammad . In this case, their reward will be doubled.

¹ Imām Nawawī says in *Sharḥ Ṣaḥīḥ Muslim* (6:120): ‘This ḥadīth encourages generosity of character and beneficence with respect to food, especially towards the person who prepared or served it. This is because he is the one who has endured the heat and smoke involved in its preparation; and he has become attached to it and smelt its aroma. It is understood that [what is enjoined in the ḥadīth] is recommended.’

LESSON 78

درس في تغليظ تحريم إباق العبد من سيده وتحريم أذيته وتكليفه فوق طاقته

ON THE STRONG PROHIBITION AGAINST A
SLAVE RUNNING AWAY FROM HIS MASTER
AND THE PROHIBITION AGAINST
HARMING HIM OR CHARGING HIM WITH
MORE THAN HE CAN BEAR

٥٠٦ - عن جرير رضي الله عنه قال: قال رسول الله ﷺ: أَيْمَّا عَبْدٍ أَبَقَ، فَقَدْ بَرِئَتْ مِنْهُ الذَّمَّةُ.

It is narrated from Jarīr ibn ‘Abd Allāh رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وسلم said, “Whenever a slave runs away, protection is removed from him.”’ [Muslim]

Wisdom of the ḥadīth

It is unlawful (*ḥarām*) for a slave to run away from his master, since this involves breaking a contract and ingratitude. Such circumstances no longer exist in our time, due to the disappearance of slavery.

The wider implication of The ḥadīth is that it is the duty of someone who undertakes to perform a task, such as a service, to adhere to it faithfully. Believers are also encouraged to repay goodness (*ihsān*) with goodness.

٥٠٧ - عن جرير ابن عبد الله رضي الله عنه أيضًا عن النبي ﷺ: إِذَا أَبَقَ الْعَبْدُ، لَمْ تُقْبَلْ لَهُ صَلَاةً.

It is also narrated from Jarīr ibn ‘Abd Allāh رضي الله عنه from the Prophet صلوات الله عليه وسلم that he said:

“When a slave runs away, prayer (*salāh*) is not accepted from him.” [Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (506) also applies to this ḥadīth.]

٥٠٨ - وَعَنْ أَبِي مَسْعُودِ الْبَدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كُنْتُ أَصْرِبُ غُلَامًا لِي بِالسَّوْطِ، فَسَمِعْتُ صَوْتًا مِنْ خَلْفِي: أَعْلَمُ أَبَا مَسْعُودٍ، فَلَمْ أَفْهَمْ الصَّوْتَ مِنْ الغَصَبِ، فَلَمَّا دَنَا مِنِّي إِذَا هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ السَّلَامُ، فَإِذَا هُوَ يَقُولُ: أَعْلَمُ أَبَا مَسْعُودٍ أَنَّ اللَّهَ أَقْدَرُ عَلَيْكَ مِنْكَ عَلَى هَذَا الْغُلَامِ. فَقُلْتُ: لَا أَصْرِبُ مَمْلُوكًا بَعْدَهُ أَبْدًا.

وَفِي رَوَايَةٍ: فَسَقَطَ السَّوْطُ مِنْ يَدِي مِنْ هَيْبَتِهِ.

وَفِي رَوَايَةٍ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، هُوَ حُرٌّ لِوَجْهِ اللَّهِ تَعَالَى، فَقَالَ: أَمَا لَوْلَمْ تَفْعَلْ، لَلَّفَحْتَ النَّارُ، أَوْ لَمَسَّتَكَ النَّارُ.

It is narrated from Abū Mas'ūd al-Badrī رضي الله عنه who said:

‘I was beating a slave of mine with a whip when I heard a voice behind me: “Know, Abā Mas'ūd. . .” I could not make out the voice due to my anger. Then, when he drew near me, behold—it was the Messenger of Allāh ﷺ. He was saying, “Know, Abā Mas'ūd, that Allāh has more Power over you than you have over this slave.” I said, “I will never beat an owned slave after this.”’

[Muslim]

In one narration: ‘The whip fell from my hands out of awe of him.’

In another narration: ‘I said, “O Messenger of Allāh, he is free for the sake of Allāh.” He ﷺ said, “Had you not done that, the Fire (*Nār*) would have burned you,” or: “the Fire would have touched you.”’

Wisdom of the ḥadīth

This indicates that it is the duty of Muslims to treat owned slaves and servants with kindness, if they have committed no wrong. If, on the other hand, they have committed wrong, Islām permits disciplining them in a manner which is proportionate to their actions.

The ḥadīth also demonstrates the awe which the Companions of the Prophet ﷺ felt towards him, and their haste to adhere to all his guidance and instruction.

٥٠٩ - وَعَنْ أَبْنَى عُمَرَ بْنِ الْخَطَّابِ قَالَ: مَنْ ضَرَبَ غُلَامًا لَهُ حَدًّا لَمْ يَأْتِهِ، أَوْ لَطَمَهُ، فَإِنَّ كَفَارَةَهُ أَنْ يُعْتَقَهُ.

It is narrated from Ibn ‘Umar رضي الله عنهما that the Prophet ﷺ said:

“Whoever strikes or slaps a slave of his in punishment for something he did not do, his atonement is to set him free.”
[Muslim]

Wisdom of the ḥadīth

Qādī ‘Iyād said: ‘The scholars agree that freeing [the slave] is not obligatory (*wājib*); rather, it is recommended. However, the reward for such freeing of a slave does not amount to the reward for freeing a slave on one’s own initiative.’

٥١٠ - وَعَنْ سُوَيْدِ بْنِ مُقْرَنِ اللَّهُ قَالَ: لَقَدْ رَأَيْتِنِي سَابِعَ سَبْعَةِ مِنْ بَنِي مُقْرَنٍ مَا لَنَا خَادِمٌ إِلَّا وَاحِدَةٌ لَطَمَهَا أَصْغَرُنَا فَأَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نُعْتَقَهَا.

It is narrated from Suwayd ibn Muqarrin رضي الله عنهما who said:

‘I was one of seven brothers of the Banū Muqarrin and we only had one servant. The youngest of us slapped her, so the Messenger of Allāh ﷺ ordered us to set her free.’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates the harshness of tormenting or attacking owned slaves and that it is recommended to free a slave as atonement for hitting or tormenting him.

٥١١ - وَعِنْ الْمَعْرُورِ بْنِ سُوَيْدٍ، قَالَ: رَأَيْتُ أَبَا ذِرَّةَ وَعَلَيْهِ حُلَّةٌ وَعَلَى غَلَامِهِ مِثْلُهَا، فَسَأَلْتُهُ عَنْ ذَلِكَ، فَذَكَرَ أَنَّهُ قَدْ سَابَ رَجُلًا عَلَى عَهْدِ رَسُولِ اللَّهِ فَعَيْرَةً بِأَمْمِهِ، فَقَالَ النَّبِيُّ: إِنَّكَ امْرُؤٌ فِي كَجَاهِلِيَّةٍ هُمْ إِخْرَانُكُمْ وَحَوْلُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ كَانَ أَخْوَهُ تَحْتَ يَدِهِ، فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيُلِيسِّهُ مِمَّا يَلْبِسُ، وَلَا تُكَلِّفُوهُمْ مَا يَغْلِبُهُمْ، فَإِنْ كَلَفْتُمُوهُمْ فَأَعْنِيْنُوهُمْ.

It is narrated from Ma'rūr ibn Suwayd who said:

'I saw Abu Dharr  who was wearing a cloak and his slave was wearing a similar cloak. I asked him about that and he mentioned that during the time of the Messenger of Allāh  he had once exchanged insults with a man and abused him by insulting his mother. The Prophet  said, "You are a man who [still] has some of the Time of Ignorance (*Jāhiliyyah*) in you. They are your brothers and your servants, whom Allāh has placed under your authority. Anyone who has authority over his brother should feed him from what he eats and clothe him from what he wears. Do not charge them with what is too much for them. If you charge them, help them.'" [Bukhārī and Muslim]

Wisdom of the ḥadīth

Believers are encouraged to treat owned slaves well. This involves treating them as one would treat himself and his dependents, including clothing them in clothes similar to his own. This is recommended. As for what is obligatory (*wājib*), he must provide them with their basic needs, such as sufficient food and adequate clothing (according to their status and the country they live in). This also applies to hired workers and servants.

This is based on the principle of having compassion for those whom one is responsible for and not charging them with anything which will cause them hardship or which they will be unable to bear. Furthermore, It is recommended (*mustahabb*) to help servants and hired workers with the tasks which they perform.

The ḥadīth also constitutes a warning against espousing the morals of the Time of Ignorance (*Jāhiliyyah*), such as tribalism and pride in lineage. Islām established equality and the principle that all people are brothers. There is no contention for precedence between them, except based on fear of Allāh (*taqwā*).

Chapter Fourteen

في فضل الزهد والورع

ON THE VIRTUE OF ASCETICISM (ZUHD)
AND PIETY (WARA')



LESSON 79

درس في فضل الزهد

ON THE VIRTUE OF ASCETICISM (ZUHD)

Allāh Most High said:

﴿إِنَّمَا مَثُلَ الْحَيَاةُ الدُّنْيَا كَمَا إِنَّ لَنَا مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازْيَنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَسِيدًا كَانَ لَمْ تَعْنِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ﴾

The parable of the life of this world is but as the water which We send down from the sky; then it is absorbed by the plants of the earth of which men and cattle eat; until when the earth is clad in its adornments and is beautified, and its people think that they have power over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus, do We explain the signs for a people who reflect.
(10:24)

There are many Qur'anic verses on this topic.

٥١٢ - وعن أنس رض أن النبي ﷺ قال: اللهم لا عيش إلا عيش الآخرة.

It is narrated from Anas رض that the Prophet ﷺ said:

“O Allāh, there is no life but the life of the Hereafter (*Ākhirah*).”
[Bukhārī and Muslim]

Wisdom of the ḥadīth

Ibn ‘Allān said: ‘The Prophet ﷺ said this in the most difficult of circumstances, on seeing the exhaustion of his Companions in building the trench (*khandaq*). The Prophet ﷺ also said in the happiest of circumstances, on seeing the great number of believers present on the Day of ‘Arafah, during the Farewell Hajj (*Hijjat al-Wadā’*): “I respond to Your Call. Truly, [the only] life is the life of the Hereafter.” That is: the business of a rational person is not to delight in the pleasures of this world (*dunyā*), as they will come to an end. Rather, he should concern himself with that which will delight him in the Hereafter (*Ākhirah*), because life there is everlasting and eternal.

٥١٣ - وعن أنسٌ أَيْضًا عَن رَسُولِ اللَّهِ قَالَ: يَتَبَعُ الْمَيِّتَ ثَلَاثَةٌ: أَهْلُهُ وَمَالُهُ وَعَمَلُهُ: فَيَرْجِعُ اثْنَانُهُ، وَيَقْبَلُ وَاحِدٌ: يَرْجِعُ أَهْلُهُ وَمَالُهُ وَيُبْقَى عَمَلُهُ.

It is also narrated from Anas  from the Messenger of Allāh  who said:

“Three things follow a deceased person: his family, his property and his actions. Two of them return and one remains. His family and property return, and his actions remain.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that what remains with a deceased person after he is buried are the actions for which he is responsible. The Most High says:

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ﴾

Every person is responsible for what he has earned (74:38)

Whatever righteous actions a person sends before him are better than any property or children he leaves behind.

٥١٤ - وعن أنس رض أياضًا قال: قال رسول الله ص: يُؤْتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ، فَيُصْبَغُ فِي النَّارِ صَبْعَةً، ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ، هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا وَاللَّهِ يَا رَبِّ، وَيُؤْتَى بِأَشَدِ النَّاسِ بُؤْسًا فِي الدُّنْيَا مِنْ أَهْلِ الْجَنَّةِ، فَيُصْبَغُ صَبْعَةً فِي الْجَنَّةِ، فَيَقَالُ لَهُ: يَا ابْنَ آدَمَ، هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ هَلْ مَرَّ بِكَ شِدَّةً قَطُّ؟ فَيَقُولُ: لَا وَاللَّهِ، مَا مَرَّ بِي بُؤْسٌ قَطُّ، وَلَا رَأَيْتُ شِدَّةً قَطُّ.

It is also narrated from Anas رض who said:

‘The Messenger of Allāh ص said, “The wealthiest in this world (*dunyā*) from amongst the people of the Fire (*Nār*) will be brought on the Day of Resurrection (*Yawm al-Qiyāmah*). He will be dipped once into the Fire and then asked, ‘Son of Adam! Did anything good ever happen to you? Did you ever experience any blessing?’ He will say, “By Allāh, no, my Lord.” The most wretched in this world from amongst the people of Paradise (*Jannah*) will also be brought. He will be dipped once into Paradise and then asked, ‘Son of Adam! Did you ever experience any misery? Did you ever undergo any hardship?’ He will say, “By Allāh, no. I never experienced any misery and I never underwent any hardship.”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth seeks to create a longing for the permanent bliss of Paradise (*Jannah*) and fear of painful torment in the Fire (*Nār*). As such, it gives glad tidings of what Allāh has prepared for those who do good and serves as a warning against what Allāh has prepared for the disobedient.

٥١٥ - وعن المستورِدِ بْنِ شَدَّادٍ رض قال: قال رسول الله ص: مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ فِي الْيَمِّ، فَلَيَنْظُرْ بِمَ يَرْجِعُ.

It is also narrated from Mustawrid ibn Shaddād رض who said:

‘The Messenger of Allāh ﷺ said, “This world (*dunyā*) in comparison with the Hereafter (*Ākhirah*) is like one of you putting your finger in the sea and seeing what comes back on it.”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth is an illustration of the value of this world (*dunyā*) compared to the bliss of the Hereafter (*Ākhirah*). The blessings of this world, and its duration, relative to the blessings of the Hereafter are shown to be like the relatively tiny amount of water which remains on a person’s finger who dips it into the sea.

The meaning of the allegory is far greater than the mere sense of its words.

٥١٦ - وعن جابر رضي الله عنه أنَّ رسول الله صلى الله عليه وسلم بالسوق والناسُ كثُرَةٌ، فَمَرَّ بِجَدِيٍّ أَسْكَ مَيِّتٍ، فَتَنَاهَىَ فَأَخْذَ بِأَذْنِيهِ، ثُمَّ قَالَ: أَيُّكُمْ يُحِبُّ أَنْ يَكُونَ هَذَا لَهُ بِدْرُهُمْ؟ فَقَالُوا: مَا نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ وَمَا نَصْنَعُ بِهِ؟ ثُمَّ قَالَ: أَتُحِبُّونَ أَنَّهُ لَكُمْ؟ قَالُوا: وَاللَّهِ لَوْ كَانَ حَيًّا كَانَ عَيْيَا، إِنَّهُ أَسْكَ فَكِيفَ وَهُوَ مَيِّتٌ! فَقَالَ: فَوَاللَّهِ لِلْدُنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذَا عَلَيْكُمْ.

It is narrated from Jābir رضي الله عنه that the Messenger of Allāh ﷺ went through the market with people on both sides of him. He passed the dead body of a deformed¹ sheep, took it by its ear and then said:

“Which of you would like to have this for a dirham?” They said, “We would not like to have it for anything. What would we do with it?” Then he said, “Would you like to have it?” They said, “By Allāh, even if it were alive, it would be defective since it is deformed; and now it is dead.” He said, “By Allāh, this world (*dunyā*) is indeed more insignificant to Allāh than this is to you.” [Muslim]

Wisdom of the ḥadīth

This world (*dunyā*) is more contemptible to Allāh than the dead sheep was to the people in the ḥadīth. The scholars (*‘ulamā’*) say: This does not include the prophets (*anbiyā’*), the true friends of Allāh, the Revealed Books (*Kutub Samāwiyyah*) and acts of worship (*‘ibādāt*) of this world. These are not contemptible.

The ḥadīth also demonstrates the eagerness of the Prophet ﷺ to take advantage of all opportunities and appropriate occasions to instruct his Ummah. It also indicates that touching something impure (*najis*) from one side, if it is dry, does not lead to impurity.

٥١٧ - وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: الدنيا سجن المؤمن، وجنة الكافر.

It is narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh ﷺ said, “This world is the prison of the believer (*mu’mīn*) and the paradise of the unbeliever (*kāfir*).”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth spurs believers to avoid love of this world (*dunyā*) and immersion in its pleasures, and provokes in them a longing for the abode of the Hereafter (*Ākhirah*).

The Messenger of Allāh ﷺ said: “Whoever desires to meet Allāh, Allāh desires to meet him.”

¹ ‘Deformed’ refers to it having small ears.

LESSON 80

درس في فضل الورع وترك الشبهات

ON THE VIRTUE OF PIETY (WARA') AND ABANDONING DOUBTFUL MATTERS

٥١٨ - وعن النعمان بن بشير ﷺ قال: سمعت رسول الله ﷺ يقول: إنَّ الْحَلَالَ بَيْنَهُ، وَإِنَّ الْحَرَامَ بَيْنَهُ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنِ اتَّقَى الشُّبُهَاتِ، اسْتَبَرَ لِدِينِهِ وَعَرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْجِمَىءِ يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَىً، أَلَا وَإِنَّ حِمَىَ اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ.

It is narrated from Nu'mān ibn Bashīr ﷺ who said:

'I heard the Messenger of Allāh ﷺ say, "The lawful (*halāl*) is clear and the unlawful (*harām*) is clear; but between the two there are doubtful matters (*mushtabihāt*) about which most people have no knowledge. Whoever exercises caution with regard to what is doubtful absolves himself of blame in respect of his religion (*dīn*) and his honour. Whoever becomes involved in doubtful matters falls into the unlawful (*harām*), like a herdsman who grazes his animals near a private preserve (*himā*) —he is bound to enter it. Indeed, every king has a private preserve. Indeed, the private preserve of Allāh is that which He has made unlawful. Indeed, there is lump of flesh in the body: when it is sound, the entire body is sound; and when it is

corrupt, the entire body is corrupt—it is the heart (*qalb*).””
[Bukhārī and Muslim]

Wisdom of the ḥadīth

This is an encouragement to adopt what is lawful (*halāl*), avoid what is unlawful (*harām*) and abstain from doubtful matters (*shubuhāt*). Leniency with regard to doubtful matters, pertaining to one’s income and livelihood for example, can expose a person to criticism and lead to falling into that which is unlawful.

Piety (*wara’*) involves following rulings which are supported by authenticated proofs and abandoning anything which is not supported by any transmitted proof. Piety does not require concerning oneself with distant possibilities.

Believers are called to reform themselves from within. This refers to reformation of the heart (*qalb*).

٥١٩ - وَعَنْ أَنَسِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ وَجَدَ تَمْرًا فِي الطَّرِيقِ، فَقَالَ: لَوْلَا أَنِّي أَخَافُ أَنْ تَكُونَ مِنَ الصَّدَقَةِ لَأَكَلْتُهَا.

It is narrated from Anas  that the Prophet  saw a date [lying] in the road and said:

“If I did not fear it to be part of the charitable offering (*sadaqah*), I would have eaten it.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

One of the special attributes of the Prophet  was that it was unlawful for him to take from the obligatory or recommended charitable offering (*sadaqah*). The wisdom in this was to abstain from partaking of the people’s property, since doing so reveals the lowliness of the one who takes and the honour of the one who gives generously.

In addition, The ḥadīth informs us that a person is permitted to utilise any insignificant items which he finds [discarded] in the road, and which

people usually ignore.

It also indicates that a person should avoid doing something the permissibility of which he is in doubt about.

٥٢٠ - وعن النَّوَاسِ بْنِ سَمْعَانَ عَنِ النَّبِيِّ قَالَ: الْبِرُّ: حُسْنُ الْخُلُقِ، وَالإِثْمُ:
مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ.

It is narrated from Nawās ibn Samān  from the Prophet  who said:

“Piety (*birr*) is good character. Sin (*ithm*) is that about which your soul (*nafs*) is hesitant and hates for other people to know about.” [Muslim]

Wisdom of the ḥadīth

This ḥadīth demonstrates the status of good character in Islām and is one of the comprehensive statements given to the Prophet, which comprises great principles expressed in few words.

Sin (*ithm*) has two signs: firstly, that a matter creates a feeling of reluctance in one's soul (*nafs*), leaving a sense of apprehension and aversion; and secondly, that one dislikes for other people to see it. If the sin remains a mere thought, and the person does not act upon it or speak of it, then he incurs no blame.

This proves that the soul possesses feelings which originate from a person's innate disposition, for which it may be either praised or censured.

٥٢١ - وعن عُقْبَةَ بْنِ الْحَارِثِ أَنَّهُ تَزَوَّجَ ابْنَةً لَأَبِي إِهَابٍ بْنِ عَزِيزٍ، فَأَتَتْهُ امْرَأٌ،
فَقَالَتْ: إِنِّي قَدْ أَرَضَعْتُ عُقْبَةَ وَالَّتِي قَدْ تَزَوَّجَ بِهَا. فَقَالَ لَهَا عُقْبَةُ: مَا أَعْلَمُ أَنَّكَ
أَرَضَعْتِنِي وَلَا أَخْبَرْتِنِي، فَرَكِبَ إِلَى رَسُولِ اللَّهِ  بِالْمَدِينَةِ، فَسَأَلَهُ، فَقَالَ رَسُولُ اللَّهِ : كَيْفَ؟ وَقَدْ قِيلَ، فَفَارَقَهَا عُقْبَةُ وَنَكَحَتْ زَوْجًا غَيْرًا.

It is narrated from ‘Uqbah ibn al-Hārith  that he married a daughter of Abū Ihāb ibn ‘Aziz. Later, a woman came to him and said, “I nursed both ‘Uqbah and the one he has married.” ‘Uqbah said to her, “I did not know that you nursed me, and you did not tell me.” So he travelled to the Messenger of Allāh  in Madīnah and asked him. The Messenger of Allāh  said:

“How [can you keep her as your wife] when that has been said?”

So ‘Uqbah separated from her and she married another man.
[Bukhārī]

Wisdom of the ḥadīth

This is an encouragement to avoid any doubtful matter and to take precautions against falling into what is unlawful.

Imām Ahmād adopted the literal meaning of The ḥadīth and said: ‘Nursing (*radā‘ah*) is established by the testimony of the wet nurse.’ Other scholars are of the opinion that this is not the case. They have said that ‘Uqbah separated from his wife as a precaution and out of piety (*wara’*)—not due to a ruling that nursing had been established, or that the marriage was invalid, since the testimony of a single woman is not sufficient to establish a ruling.

٥٢٢ - وعن عائشة  قالت: كَانَ لَأُبِي بَكْرٍ  غَلَامٌ يُخْرِجُ لَهُ الْخَرَاجَ، وَكَانَ أَبُو بَكْرٍ يَأْكُلُ مِنْ خَرَاجِهِ، فَجَاءَ يَوْمًا بِشَيْءٍ، فَأَكَلَ مِنْهُ أَبُو بَكْرٍ، فَقَالَ لَهُ الْغَلَامُ: تَدْرِي مَا هَذَا؟ فَقَالَ أَبُو بَكْرٍ: وَمَا هُوَ؟ قَالَ: كُنْتُ تَكَهَّنْتُ لِإِنْسَانٍ فِي الْجَاهِلِيَّةِ وَمَا أَحْسِنُ الْكَهَانَةَ، إِلَّا أَنِّي خَدَعْتُهُ، فَلَقِينِي، فَأَعْطَانِي لِذَلِكَ، هَذَا الَّذِي أَكَلْتَ مِنْهُ، فَأَدْخَلَ أَبُو بَكْرٍ يَدَهُ فَقَاءَ كُلَّ شَيْءٍ فِي بَطْنِهِ.

It is narrated from ‘Ā’ishah  who said:

‘Abū Bakr  had a slave who used to pay him a levy and Abū Bakr used to eat from the levy. One day he brought something and Abū Bakr ate some of it. The slave said to him, “Do you know what this is?” Abū Bakr said, “What is it?” He said, “I used to be a soothsayer¹ for someone during the Time of Ignorance (*Jāhiliyyah*). I did not do soothsaying well, I only deceived him. He met me and gave me for it that from which you have eaten.” So Abū Bakr inserted his hand [into his mouth] and vomited all that he had in his stomach.’ [Bukhārī]

Wisdom of the ḥadīth

This is an illustration of the virtue of Abū Bakr as-Ṣiddīq, his piety (*wara'*) and his being above all matters associated with the Time of Ignorance (*Jāhiliyyah*).

Hāfiẓ ibn Ḥajar said: ‘Clearly Abū Bakr induced himself to vomit due to what he saw as the established prohibition against partaking of the gains of a soothsayer (*kāhin*) which he receives in payment for his soothsaying. This had become widespread during the *Jāhiliyyah*, before the appearance of the Prophet .

¹ A soothsayer (*kāhin*) is someone who reports on events in the future and claims to have knowledge of secrets (*An-Nihāyah*, 4:214).

Chapter Fifteen

في حقوق الوالدين والزوجين والأولاد والأرحام وما يناسب ذلك

ON THE RIGHTS (*HUQŪQ*) OF PARENTS,
SPOUSES, CHILDREN AND RELATIVES AND
RELATED MATTERS



LESSON 81

درس في بر الوالدين وتحريم عقوبهمما

ON DUTIFULNESS (*BIRR*) TO PARENTS AND THE PROHIBITION AGAINST DISOBEDIENCE (*‘UQŪQ*) TOWARDS THEM

Allāh Most High says:

﴿وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَاهُ وَبِالوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغُنَّ عِنْدَكُمُ الْكِبَرَ أَحَدُهُمَا أَوْ كِلاهُمَا فَلَا تُقْتُلُهُمَا أَفَ وَلَا تَنْهِرُهُمَا وَقُلْ لَهُمَا جَنَاحَ الدُّلُّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَأَيْتَنِي صَغِيرًا﴾

And your Lord has decreed that you do not worship any but Him; and to parents, good treatment. If one of them or both of them attain old age [whilst] with you, say not to them [so much as] ‘uff,’ and do not reprimand them; but address them in terms of honour. And lower unto them the wing of humility out of mercy, and say: ‘My Lord! Show them Mercy, as they raised me when I was young.’
(17:23–24)

٥٢٣ - وعن ابن مسعود رض قال: سألت النبي ﷺ: أيُّ العمل أَحَبُّ إِلَى اللهِ تَعَالَى؟ قال: الصَّلَاةُ عَلَى وَقْتِهَا، قُلْتُ: ثُمَّ أَيْ؟ قال: بِرُّ الْوَالِدَيْنِ، قُلْتُ: ثُمَّ أَيْ؟ قال: الْجِهَادُ فِي سَبِيلِ اللهِ.

It is narrated from Ibn Mas'ūd رض who said:

‘I asked the Prophet ﷺ, “Which action does Allāh Most High love the most?” He said, “The prayer (*ṣalāh*) in its time.” I said,

“Then what?” He said, “Dutifulness (*birr*) to parents.” I said,
“Then what?” He said, “Struggle (*jihād*) in the way of Allāh.””
[Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that the most virtuous of the exclusive Rights (*Huqūq*) of Allāh, after the two testimonies of faith (*shahādatān*), is the prayer (*salāh*); and the most virtuous of the rights of people is dutifulness (*birr*) to parents. The most virtuous kind of sacrifice is Jihād, because it is the means of protecting the Right of Allāh and the right of people.

This comparison of dutifulness to parents with prayer and jihād is evidence of its importance in Islām.

٥٢٤ - وَعَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ قَالَ: يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ: أُمُّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: أُمُّكَ، قَالَ: ثُمَّ مَنْ؟ قَالَ: أُبُوكَ.

It is narrated from Abū Hurayrah  who said:

‘A man came to the Messenger of Allāh  and said, “O Messenger of Allāh, which person is the most entitled to the best of my company?” He replied, “Your mother.” He said, “Then whom?” He replied, “Your mother.” He said, “Then whom?” He replied, “Your mother.” He said, “Then whom?” He answered, “Your father.”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

This extra commendation to look after one’s mother is due to her weakness and especial need. The ḥadīth also indicates that one should honour one’s relatives to different degrees.

The jurists (*fuqahā’*) cite this ḥadīth as evidence that if a man is obliged to provide for his mother and father, but he can only afford to provide for one of them, his mother is given priority.

٥٢٥ - وعن أبي هريرة أَيْضًا ﷺ عن النَّبِيِّ ﷺ قَالَ: رَغْمَ أَنْفُ، ثُمَّ رَغْمَ أَنْفُ، ثُمَّ رَغْمَ أَنْفُ مَنْ أَدْرَكَ أَبْوِيهِ عِنْدَ الْكِبَرِ، أَحَدُهُمَا أَوْ كِلِيهِمَا فَلَمْ يَدْخُلِ الْجَنَّةَ.

It is also narrated from Abū Hurayrah ﷺ from the Prophet ﷺ who said:

“May his nose be in the dust! Then may his nose be in the dust! Then may his nose be in the dust: someone who is with his parents when they are old—one of them or both of them—and yet he does not enter Paradise (*Jannah*)!” [Muslim]

Wisdom of the ḥadīth

It is obligatory (*wājib*) to be dutiful to one’s parents, even when they are young. Being dutiful to them in old age is specifically mentioned here to emphasise it further, since their need of it will be greater.

Disobeying one’s parents is a major sin, as a consequence of which a person deserves to be removed from Allāh’s Mercy (*Rahmah*) and punished in the Fire (*Nār*).

٥٢٦ - وعن عبد الله بن عمرو بن العاص ﷺ قَالَ: جَاءَ رَجُلٌ فَاسْتَأْذَنَهُ فِي الْجِهَادِ، فَقَالَ: أَحَبُّ وَالِدَيْكَ؟ قَالَ: نَعَمْ، قَالَ: فَفَعِيهِمَا فَجَاهِدْ.

وفي رواية: أَقْبَلَ رَجُلٌ إِلَى نَبِيِّ اللَّهِ ﷺ فَقَالَ: أَبْيَاعُكَ عَلَى الْهِجْرَةِ وَالْجِهَادِ أَبْتَغِي الْأَجْرَ مِنَ اللَّهِ تَعَالَى. قَالَ: فَهَلْ لَكَ مِنْ وَالِدَيْكَ أَحَدٌ حَيٌّ؟ قَالَ: نَعَمْ، بَلْ كِلَاهُمَا. قَالَ: فَتَبَتَّغِي الْأَجْرَ مِنَ اللَّهِ تَعَالَى؟ قَالَ: نَعَمْ. قَالَ: فَارْجِعْ إِلَى وَالِدَيْكَ، فَأَحْسِنْ صُحْبَتَهُمَا.

It is narrated from ‘Abd Allāh ibn ‘Amr ﷺ who said:

‘A man came and asked permission of [the Prophet g] to go on jihād. He said, “Are your parents alive?” He said, “Yes.” He said, “So expend your effort (*jihād*) on them.”’ [Bukhārī and Muslim]

In one narration he said:

‘A man came to the Prophet ﷺ and said, “I give you my oath of allegiance to perform emigration (*hijrah*) and jihād, seeking a reward (*ajr*) from Allāh Most High.” He ﷺ asked, “Are either of your parents living?” He replied, “Yes, both of them.” He said, “Do you desire reward from Allāh Most High?” He replied, “Yes.” He said, “Go back to your parents and keep good company with them.”’

This is the wording narrated by Muslim.

Wisdom of the ḥadīth

The ḥadīth indicates that while emigration for the Sake of Allāh (*hijrah*) is obligatory (*wājib*), dutifulness (*birr*) to one’s parents is even more obligatory and is therefore prioritised over it. This is provided that a person is able to safeguard his religion (*dīn*) where his parents are; otherwise, it is obligatory for him to emigrate, fleeing for the sake of his *dīn*, and leaving his parents behind, as the Emigrants (*Muhājirūn*) did.

Dutifulness to one’s parents is similarly prioritised over jihād, because the former is an individual obligation (*fard ‘ayn*), while the latter is a communal obligation (*fard kifāyah*). Otherwise, jihād would be made obligatory for him through the general call to arms.

٥٢٧ - عن ابن عمر رضي الله عنهما أن النبي صلى الله عليه وسلم قال: إن أبئ البر أن يصل الرجل ود أبيه.

It is narrated from Ibn ‘Umar رضي الله عنهما that the Prophet ﷺ said:

“The highest dutifulness (*birr*) is that a man should love those whom his father loves.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth encourages dutifulness (*birr*) to one’s parents after their death, by maintaining ties with their friends. One aspect of dutifulness to

one's father is to love his friends after his death.

٥٢٨ - وعن أبي بكره رض قال: قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا أَبْشِّرُكُمْ بِأَكْبَرِ الْكَبَائِرِ؟ - ثُلَّ اثْنَا - قُلْنَا: بَلَى، يَا رَسُولَ اللَّهِ، قَالَ: إِلَّا شَرَّاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَكَانَ مُتَّكِئًا فَجَلَسَ، فَقَالَ: أَلَا وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَّ.

It is narrated from Abū Bakrah رض who said:

‘The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said three times, “Shall I inform you of the greatest of the major sins (*kabā’ir*)?” We said, “Yes, O Messenger of Allāh.” He said, “Associating others with Allāh and disobedience to your parents.” He was reclining; then he sat up and said, “Indeed, and telling lies and giving false testimony.” He kept repeating them until we said, “If only he would be quiet.”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth acts as a warning against disobedience (*‘uqūq*) to parents and giving false testimony. It also illustrates that sins differ according to the degree of their iniquity. Thus, the worst of sins is association (*shirk*) with Allāh, then lying.

These matters are amongst the worst of the major sins (*kabā’ir*) due to the immense iniquity of the acts which they involve. Association with Allāh is a staggering falsehood and fabrication about Allāh, submission and humility to other than Allāh and oppressors and tyrants who will rule over the people as they will. Disobeying parents is ingratitude, neglect of their rights and disdain for their nobility as people. As for giving false testimony, it is a source of tribulation and deviation, an outrage and a great evil which builds without basis, so to speak.

It must be apparent to any thinking person the extent to which humanity is harmed by these matters. They have become widely known by attractive names, thereby releasing the reins of corruption on Earth,

so that its peoples reap their fruits of deviation, punishment and offense against virtue.

The ḥadīth also demonstrates the love and compassion which the Companions (*Šahābah*) had for the Prophet ﷺ.

٥٢٩ - وعن عبد الله بن عمرو بن العاص ﷺ عن النبي ﷺ قال: الْكَبَائِرُ: الإِشْرَاكُ
بِاللّٰهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَوْمَينُ الْغَمُوسُ.

It is narrated from ‘Abd Allāh ibn ‘Amr ﷺ from the Prophet ﷺ who said:

“The major sins (*kabā’ir*) are: associating others with Allāh, disobeying one’s parents, killing someone and giving a false oath.” [Bukhārī]

Wisdom of the ḥadīth

The ḥadīth warns against falling into committing any of the sins mentioned, since they are amongst the major sins (*kabā’ir*).

The Prophet ﷺ summarised the major sins as: association of others with Allāh, disobeying (*‘uqūq*) one’s parents, killing someone and giving a false oath. This may have been due to the dictates of the situation, meaning the shortcomings of some of those in attendance in respect of these matters, or because they are the most iniquitous of the major sins.

In addition to the aforementioned effects of these iniquities, the killing of innocent people is a crime against humanity. Four centuries ago, Islām called for the protection of human rights and emphasised a person’s right to life and protection from aggression. Despite advancements in civilisation achieved by humanity in the twentieth century, killing and crime in general are still apparent; not only on an individual level, but also increasingly in the form of oppression of nations and peoples. What is this civilisation, then?

LESSON 82

درس في طلب العدل بين الأولاد

ON THE REQUIREMENT TO TREAT CHILDREN FAIRLY

٥٣٠ - عن النعمان بن بشير ﷺ أنَّ أباًه أتَى بِهِ رَسُولُ اللَّهِ ﷺ فَقَالَ: إِنِّي نَحْلَتُ ابْنِي هَذَا غُلَامًا كَانَ لِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَكُلَّ وَلَدِكَ نَحْلَتَهُ مِثْلَ هَذَا؟ فَقَالَ: لَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: فَأَرْجِعْهُ.

وفي روايةٍ: فَقَالَ رَسُولُ اللَّهِ ﷺ: أَفَعَلْتَ هَذَا بِوَلَدِكَ كُلَّهُمْ؟ قَالَ: لَا، قَالَ: اتَّقُوا اللَّهَ واعْدِلُوا فِي أُولَادِكُمْ فَرَجَعَ أَبِي، فَرَدَّ تِلْكَ الصَّدَقَةَ.

وفي روايةٍ: فَقَالَ رَسُولُ اللَّهِ ﷺ: يَا بَشِيرُ أَلَكَ وَلَدٌ سِوَى هَذَا؟ فَقَالَ: نَعَمْ، قَالَ: أَكُلَّهُمْ وَهَبْتَ لَهُ مِثْلَ هَذَا؟ قَالَ: لَا، قَالَ: فَلَا تُشْهِدْنِي إِذَا فَإِنِّي لَا أُشَهِّدُ عَلَى جَوْرٍ.

وفي روايةٍ: لَا تُشْهِدْنِي عَلَى جَوْرٍ.

وفي روايةٍ: أَشْهِدُ عَلَى هَذَا غَيْرِي! ثُمَّ قَالَ: أَيْسُرُكَ أَنْ يَكُونُوا إِلَيْكَ فِي الْبَرِّ سَوَاءً؟ قَالَ: بَلَى، قَالَ: فَلَا إِذَا.

It is narrated from Nu'mān ibn Bashīr ﷺ that his father brought him to the Messenger of Allāh ﷺ and said:

“I gave this son of mine a slave I had.” The Messenger of Allāh ﷺ asked, “Did you give every son of yours the same thing?” He said, “No.” The Prophet ﷺ said, “Then take him back.”

In one narration: ‘The Messenger of Allāh ﷺ said, “Did you do this for all of your sons?” He said, “No.” He said, “Fear Allāh and be fair to your children.” So my father returned and took back that charitable offering (*sadaqah*).’

In one narration: ‘The Messenger of Allāh ﷺ said, “O Bashīr, do you have any sons other than this one?” He said, “Yes.” He said, “Did you give each of them the same as this?” He said, “No.” He said, “Then do not make me a witness, for I will not be witness to an injustice.”’

In one narration: ‘Do not make me a witness to an injustice.’

In one narration: ‘“Make someone besides me a witness to this.” Then he said, “Do you want them all to be equally dutiful to you?” He said, “Yes, of course.” He said, “Then do not do this.”’
[Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that it is the duty of parents to treat their children fairly, male and female, and not to show preference to any of them over others. This is due to the associated consequences which undermine the family institution.

Giving to one’s children equally does not necessarily mean spending on them equally. One may require more than the others; for example, for medical treatment, to pursue studies or to marry. Provided this does not exceed what is customary, it will not affect the matter of treating one’s children equally.

As for gifts to one’s children in general, some scholars (*‘ulamā’*) take the position that children—male and female—should be treated equally, without distinction. In this case, female children should be given equivalent gifts to male children. Other scholars, on the other hand, hold the position that gifts are governed by the rules of inheritance. Hence,

males should receive double what females receive, due to their greater spending needs.

With regard to the tendency of some parents to show preference to one of their children over the others, based on special considerations such as additional affection, youth or disability, then injustice in giving gifts is not permissible.

This ḥadīth also demonstrates the necessity of referring to Islām and its scholars in all matters. This was the way of the Companions of the Messenger of Allāh ﷺ whenever they had doubts concerning a matter, or they wished to engage in something.

LESSON 83

درس في حق الزوجين على بعضهما والوصية بالنساء وتربيـة الأولاد

ON THE RIGHTS (*HUQŪQ*) OF SPOUSES UPON EACH OTHER AND THE COMMAND TO [CARE FOR] WOMEN AND INSTRUCT CHILDREN

Allāh Most High says:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ
قَانِتَاتٌ حَافِظَاتٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ﴾

Men are in charge of women in that Allāh has given preference to one of them over the other and because they spend [to support them] from their means. So righteous women are submissive and guard in [their husband's] absence what Allāh orders them to guard. (4:34)

The Most High also says:

﴿وَعَاشُرُوهُنَّ بِالْمَعْرُوفِ﴾

And live with them equitably. (4:19)

﴿وَأْمُرُ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا﴾

*And enjoin the prayer (*ṣalāh*) upon your family and be patient therein.* (20:132)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوَا نَفْسَكُمْ وَأَهْلِيكُمْ نَارًا﴾

O you who believe! Protect yourselves and your families against a Fire. (66:6)

٥٣١ - وعن ابن عمر رض قال: سمعت رسول الله صل يقول: كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ، وَالْأَمِيرُ رَاعٍ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ، وَالمرْأَةُ رَاعِيَّةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ، فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ.

It is narrated from Ibn ‘Umar رض who said:

‘I heard the Messenger of Allāh صل say, “Each of you is a shepherd (*rā‘in*) and each of you is responsible for his flock. The Commander (*Amīr*) is a shepherd; a man is a shepherd in respect of his family; a woman is a shepherd in respect of her husband’s house and his children. Each of you is a shepherd and each of you is responsible for his flock.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates that there is no member of society without responsibility, regardless of the different social status of each, even if a person is only responsible for himself and for everyone connected with him.

A woman’s responsibility is in caring for the house of her husband, including all necessary management, instruction, faithfulness and virtuousness. A man and woman are partners in married life and each must fulfil his duty with respect to the other.

٥٣٢ - وعن أبي هريرة رض قال: قال رسول الله صل: إِذَا دَعَا الرَّجُلُ امْرَأَتَهُ إِلَى فِرَاشِهِ فَلَمْ تَأْتِهِ، قَبَّاتَ غَضْبًا عَلَيْهَا، لَعَنَّتَهَا الْمَلَائِكَةُ حَتَّى تُضْبَحَ.

It is narrated from Abū Hurayrah رض who said:

‘The Messenger of Allāh صل said, “When a man calls his wife to bed but she does not come, and he spends the night angry with

her, the angels (*malā'ikah*) curse her until morning.”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is obligatory (*wājib*) for a wife to obey her husband if he calls her to him and she has no excuse. Her refusal to do so is a major sin, which necessitates her expulsion from the Mercy (*Rahmah*) of Allāh.

A woman’s shunning her husband may cause him to fall into sin. Being prevented from enjoying that which Allāh has made lawful within the security of legitimate married life may lead to estrangement, as a result of which one or both of the married couple may commit adultery, and family breakdown. This is why the act of refusal mentioned in The ḥadīth provokes the Wrath (*Sukhṭ*) of Allāh.

٥٣٣ - وعن أبي هريرة رضي الله عنه قال: قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا؛ فَإِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلَاعٍ، وَإِنَّ أَعْوَجَ مَا فِي الضِّلَاعِ أَعْلَمُ، فَإِنْ ذَهَبَتْ تُقْيِيمُهُ كَسْرَتْهُ، وَإِنْ تَرْكَتْهُ، لَمْ يَزِلْ أَعْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ.

It is narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh صلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Make it your business to treat women well. Woman was created from a rib (*dila'*). The most crooked part of the rib is the top part. If you try to straighten it, you will break it. If you leave it, it remains crooked. So make it your business to treat women well.””

[Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth reiterates the instruction to treat women well, emphasising its necessity. . . They should be treated with tolerance (*tasāmuḥ*) and forbearance (*sabr*).

This is an illustration of Islām’s care and attention for women, and its protection of the wellbeing of society as a whole.

٥٣٤ - وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلوات الله عليه وسلم: لَا يَفْرُكْ مُؤْمِنٌ مُؤْمِنَةً، إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَّ مِنْهَا آخَرَ، أَوْ قَالَ: غَيْرُهُ.

It is also narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وسلم said, “A believing man should not hate a believing woman. If he dislikes something in her character, he should be pleased with another aspect of it”—or he said: “something else.”’ [Muslim]

Wisdom of the ḥadīth

A believing man is prohibited from feeling loathing or hatred towards his wife; because even if he finds in her certain loathsome characteristics, he will also find in her pleasing ones.

The ḥadīth also calls upon believers to act reasonably in respect to any dispute which arises between themselves and their spouses, rather than allowing oneself to be ruled by emotion and temporary reactions.

٥٣٥ - وعن عبد الله بن عمرو بن العاص رضي الله عنهما أنَّ رَسُولَ اللَّهِ قَالَ: الدُّنْيَا مَتَاعٌ وَخَيْرٌ مَتَاعُهَا الْمَرْأَةُ الصَّالِحةُ.

It is narrated from ‘Abd Allāh ibn ‘Amr ibn al-‘As رضي الله عنهما that the Messenger of Allāh صلوات الله عليه وسلم said:

“This world (*dunyā*) is enjoyment and the best of its enjoyment is a righteous woman.”’ [Muslim]

Wisdom of the ḥadīth

This is an encouragement to choose a righteous wife, because such a woman is the cause of a man’s enjoyment in this world (*dunyā*) and will support him in obedience to Allāh Most High.

٥٣٦ - وعن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللَّهِ قَالَ: لَا يَحِلُّ لِامْرَأَةٍ أَنْ تَصُومَ وَرَوْجُهَا شَاهدٌ إِلَّا بِإِذْنِهِ، وَلَا تَأْذَنَ فِي بَيْتِهِ إِلَّا بِإِذْنِهِ.

It is narrated from Abū Hurayrah  that the Messenger of Allāh  said:

“It is not lawful for a woman to fast while her husband is present, except with his permission; or to give someone permission to enter his house without his permission.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is unlawful (*ḥarām*) for a woman to perform a supererogatory fast (*ṣawm nāfi*) without the explicit or implicit permission of her husband. This is because it would entail him missing out on his right (*haqq*) upon her unwillingly; that is, his right to call her to himself whenever he desires. This shows that when performing an act of supererogatory worship involves omitting to fulfil the right of another person, the human right takes priority over the act of worship.

The ḥadīth also indicates that it is not for a woman to allow anyone to enter her husband’s house without his permission.

٥٣٧ - عن أبي هريرة  قال: أخذ الحسن بن علي  تمرًّا من تمر الصدقة فجعلها في فيه، فقال رسول الله : كُنْ كَخْ إِرْمِ بِهَا، أَمَا عَلِمْتَ أَنَّا لَا نَأْكُلُ الصَّدَقَةَ؟ وَفِي رِوَايَةِ: أَنَّا لَا تَحِلُّ لَنَا الصَّدَقَةَ؟

It is narrated from Abū Hurayrah  who said:

‘Hasan ibn ‘Alī  took one of the dates which had been offered as charity (*ṣadaqah*) and put it in his mouth. The Messenger of Allāh  said, “Tut, tut! Spit it out. Do you not know that we do not eat *ṣadaqah*? ”” [Bukhārī and Muslim]

In one narration: “that it is not lawful for us [to eat] *ṣadaqah*? ”

Wisdom of the ḥadīth

It is obligatory (*wājib*) to instruct family members and anyone in a person's care, and to prohibit them from what is unlawful (*muḥarramāt*), explaining the underlying wisdom.

The ḥadīth also demonstrates that charitable offerings (*ṣadaqāt*) and alms (*zakāh*) have been made unlawful for the Prophet's  household (*Āl al-Bayt*). However, one fifth of booty has been made lawful for them.

It is the duty of whoever is in authority to collect the *zakāh* and pay it to those deserving of it. This must be performed with extreme precision and trustworthiness.

٥٣٨ - وعن عمر بن أبي سلمة رَبِيبِ رَسُولِ اللَّهِ قَالَ: كُنْتُ غَلَامًا فِي حِجْرِ رَسُولِ اللَّهِ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي رَسُولُ اللَّهِ: يَا غُلَامُ، سَمِّ اللَّهَ تَعَالَى، وَكُلْ بِيمِينِكَ، وَكُلْ مِمَّا يَلِيكَ فَمَا زَالْتَ تِلْكَ طِعمَتِي بَعْدُ.

It is narrated from ‘Umar ibn Abī Salamah, the stepson of the Messenger of Allāh , who said:

‘I was a child in the lap of the Messenger of Allāh  and my hand would go around in the dish. The Messenger of Allāh  said to me, “Boy, say the Name of Allāh Most High; eat with your right hand; and eat from what is near you.” That has been the way I have eaten since.’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

Muslims are obligated to raise their children with Islamic manners and a virtuous character, and to direct and alert them to any early mistakes or transgressions which they fall into. Hence, it is the duty of those responsible for a child's upbringing to direct the young person at every suitable opportunity; for instruction at the appropriate time impresses itself more deeply upon the mind and is more likely to be accepted.

The ḥadīth also illustrates the obedience of the Companions (*Sahābah*) —even the young amongst them—to the instruction of the

Prophet  and their adherence to his Sunnah.

We also learn that the etiquettes associated with eating include: beginning in the Name of Allāh (*b'ismi'llāh*), eating with the right hand and not to eat from where others are eating. The scholars ('ulamā') agree that it is disliked (*makrūh*) to contravene these etiquettes, except if the food is fruit, or if one knows that his companions are happy for him to eat from where they are eating, in which case it is not disliked to do so.

LESSON 84

درس في تغليظ تحريم مال اليتيم وفضل الإحسان إليه وإلى أهله والبنات

ON THE SEVERE PROHIBITION AGAINST [USURPING] THE PROPERTY OF AN ORPHAN (YATĪM); AND THE VIRTUE OF TREATING HIM AND HIS FAMILY WELL AND SHOWING KINDNESS TO GIRLS

Allāh Most High says:

﴿فَأَمَّا الْيَتِيمَ فَلَا تَقْهِرْ - وَأَمَّا السَّائِلَ فَلَا تَنْهِرْ﴾

So as for the orphan, do not oppress [him]; and as for the petitioner, do not repel [him]. (93:9–10)

Allāh Most High also says:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًاٰ وَسَيَصْلُوْنَ سَعِيرًاٰ﴾

Truly, those who consume the property of orphans unjustly are but consuming a fire into their bellies, and they will be burnt in a Blaze!
(4:10)

539 - وعن أبي هريرة رض عن النبي ﷺ قال: اجتبوا السبع الموبقات! قالوا: يا رسول الله، وما هن؟ قال: الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقدف المحسنات المؤمنات الغافلات.

It is narrated from Abū Hurayrah رض from the Prophet صل who said:

“Avoid the seven mortal sins.” They said, “O Messenger of Allāh, what are they?” He said, “Association with Allāh (*shirk*), sorcery, killing a soul which Allāh has forbidden except by right, consuming usury (*ribā*), consuming the property of an orphan (*yatīm*), fleeing on the day of battle and slandering unwitting chaste believing women.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

Through this ḥadīth believers are guided to paths of goodness (*khayr*) and removal from shameful and evil acts. Allāh Most High regards some acts of disobedience as more sinful than others; and as Legislator, He only forbids that which is harmful and corrupting. The matters mentioned here are so harmful for the Muslim Ummah that there is insufficient space to enumerate their evil consequences. Avoiding them, on the other hand, serves to purify the community from the causes of going astray and deviation.

Imām Nawawī says: ‘This ḥadīth indicates that the greatest sin is association of others with Allāh (*shirk*), which is apparent and cannot be hidden.’

٥٤٠ - وعن سهل بن سعد ﷺ قال: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَا وَكَافُلُ الْيَتَمِ فِي الْجَنَّةِ هَذَا، وَأَشَارَ بِالسَّبَابَةِ وَالوُسْطَىِ، وَفَرَّجَ بَيْنَهُمَا.

It is narrated from Sahl ibn Sa‘d  who said:

‘The Messenger of Allāh  said, “I and a person who cares for an orphan (*yatīm*) will be in Paradise (*Jannah*) like this,” and he pointed with his forefinger and middle finger and made an opening between them.’ [Bukhārī]

In the narration of Muslim: “a person who cares for an orphan of his or of another.” That is: whether the orphan is a relative or a non-relative.

Wisdom of the ḥadīth

This is an encouragement to assume responsibility for the affairs of orphans and to safeguard their property. Ibn Baṭṭāl said: ‘It is the right of anyone who hears this ḥadīth to act upon it and thus become the companion of the Prophet ﷺ in Paradise (*Jannah*). No rank in the Hereafter (*Ākhirah*) is better than that.’

٥٤١ - وعن أبي هريرة رضي الله عنه عن النبي ص قال: الساعي على الأزملة والمسكين كالمجاهد في سبيل الله، وأحسبه قَالَ: وَكَالقائم الَّذِي لَا يَقْتُرُ، وَكَالصَّائِمُ الَّذِي لَا يُفْطِرُ.

It is narrated from Abū Hurayrah رضي الله عنه from the Prophet ﷺ who said:

“Someone who strives on behalf of widows and the destitute is like someone who fights in the Way of Allāh.” I think that he also said, “and like someone who continually stands at night in prayer and like someone who continually fasts.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth likens someone who provides for and safeguards a widow (*armalah*) or an extremely poor person (*miskin*) to a fighter (*mujāhid*) in the Way of Allāh. This is because perseverance in these activities requires forbearances (*sabr*), as well as striving against one’s self and against Satan (*Shaytān*). It encourages believers to alleviate the distress of the weak, provide for their needs and preserve their dignity.

This is an example of how worship (*‘ibādah*) comprises all forms of righteous action.

٥٤٢ - وعن عائشة ﷺ قالت: دخلت على امرأة و معها ابنتان لها، تسأل فلم تجدْ عندي شيئاً غير تمرة واحدة، فأعطيتها إياها فقسمتها بين ابنتيها ولم تأكل منها، ثم قامت فخرجت، فدخل النبي ﷺ علينا، فأخبرته فقال: من ابنيي من هذه البنات بشيء فأحسن إليهن، كن له سترًا من النار.

It is narrated from 'Ā'ishah ﷺ who said:

'A woman came to me with her two daughters, begging, but she found that I had nothing but a single date. I gave it to her and she divided it between her two daughters, not eating any of it herself. Then she got up and left. The Prophet ﷺ came in to us and I informed him [what had happened]. He said, "Anyone who is tried in any way on account of these girls, and treats them well, they will be a shield for him from the Fire."'

[Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates the virtue of caring for girls; and that anyone who does so will be screened from the Fire (*Nār*) and his sins reduced.

٥٤٣ - وعن عائشة ﷺ أيضاً قالت: جاءتني مسكينة تحمل ابنتين لها، فأطعمنها ثلاثة تمرات، فأعطت كل واحدة منهما تمرة ورفعت إلى فيها تمرة لتأكلها، فاستطعمنها ابنتها، فشققت التمرة التي كانت تريد أن تأكلها بينهما، فأعجبني شأنها، فذكرت الذي صنعت لرسول الله ﷺ فقال: إن الله قد أوجب لها بها الجنة، أو أعتقها بها من النار.

It is also narrated from 'Ā'ishah ﷺ who said:

'A very poor woman came to me carrying two of her daughters and I gave her three dates. She gave each of them a date and lifted a date to her mouth to eat it. Then her daughters asked to eat it, so she divided between them the date which she had

intended to eat. I admired her behaviour, and I mentioned what she had done to the Messenger of Allāh ﷺ. He said, “Allāh has made Paradise (*Jannah*) for her because of it”—or: “freed her from the Fire (*Nār*) because of it.”” [Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates the virtue of giving in charity (*ṣadaqah*), which indicates the sincerity of a believer’s faith (*īmān*) in his Lord and conviction in His Promise (*Wa‘d*) and Grace (*Fadl*). It is permissible for a woman to make a charitable offering from the property of her husband, with his specific or general permission. She will receive the reward (*ajr*) for spending in this way, and her husband will receive the same, because he agreed to her spending from his property.

The ḥadīth also conveys the extreme mercy (*rahmah*) of mothers for their children and fear of them perishing. In contrast, the Arabs during the Time of Ignorance (*Jāhiliyyah*) used to dislike girls, and burying baby girls alive was common place. Islām came and set the matter right; it made providing girls with a good upbringing, and spending on them, a cause of admission into Paradise (*Jannah*) and salvation from the Fire (*Nār*).

٥٤٤ - وعن أنس رضي الله عنه عن النبي صلى الله عليه وسلم قال: مَنْ عَالَ بَنِيَّتَهُ حَتَّىٰ تَبْلُغَا جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ كَهَاتَتِينَ وَضَمَّ أَصَابِعَهُ.

It is narrated from Anas رضي الله عنه from the Prophet ﷺ who said:

“Whoever provides¹ for two girls until they come of age will come on the Day of Resurrection (*Yawm al-Qiyāmah*) and he and I will be like these two,” and he put his fingers together. [Muslim]

Wisdom of the ḥadīth

This is an illustration of the virtue of providing for girls and showing them kindness. Caring for girls by instructing, educating, feeding and directing them earns their parents admission to Paradise (*Jannah*) and raises their ranks therein.

The ḥadīth also disproves the false claims of those liars who say that Islām is detrimental to women's rights, by showing that Islām is the religion (*dīn*) which has raised the status of women, given them rights (*huqūq*) and preserved their dignity. Furthermore, it refutes the mentality of the Time of Ignorance (*Jāhiliyyah*), some remnants of which still remain: in regarding girls with dislike and preference for boys.

¹ Imām Nawawī says in *Sharḥ Ṣaḥīḥ Muslim*, 3518, ḥadīth (2631): 'That is: taking responsibility for her provision and education.'

LESSON 85

درس في تحريم الخلوة بالاجنبية والنظر إليها وإلى الأمد الحسن بغير حاجة شرعية ونهي المرأة من أن تصف لزوجها محسن امرأة أخرى

ON THE PROHIBITION AGAINST BEING
ALONE WITH STRANGE WOMEN [I.E. NON-
MAHRAMS WHOM ONE CAN
LEGITIMATELY MARRY], LOOKING AT
THEM OR AT HANDSOME YOUTHS
UNNECESSARILY; AND AGAINST A WOMAN
DESCRIBING TO HER HUSBAND THE
BEAUTIES OF ANOTHER WOMAN

Allāh Most High says:

﴿وَإِذَا سَأَلُوكُمْ هُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ﴾

And when you ask them for anything you want, ask them from behind a screen. (33:53)

﴿قُلْ لِلْمُؤْمِنِينَ يَغْضُبُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ﴾

Tell the believing men to lower their gaze and protect their private parts. (24:30)

﴿إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولاً﴾

Indeed, hearing, sight and the heart—he will be held responsible for each of them. (17:36)

﴿يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ﴾

[Allāh] knows the treachery of the eyes and all that the breasts conceal. (40:19)

٥٤٥ - وعن ابن عباس ﷺ أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا يَخْلُونَ أَحَدُكُمْ بِامْرَأَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ.

It is narrated from Ibn ‘Abbās ﷺ that the Messenger of Allāh ﷺ said:

“None of you should be on your own with a woman unless there is a close relative of hers present [i.e whom she is ineligible to marry] (*dhū mahram*).” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is unlawful (*ḥarām*) for a believing man to be alone with an unrelated woman [i.e whom he is eligible to marry], because this is a source of evil and leads to acts of fornication and adultery.

٥٤٦ - وعن عقبة بن عامر ﷺ أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِيَّاكُمْ وَالدُّخُولَ عَلَى النِّسَاءِ!
فَقَالَ رَجُلٌ مِّنَ الْأَنْصَارِ: أَفَرَأَيْتَ الْحَمْوَ؟ قَالَ: الْحَمْوُ الْمَوْتُ!

It is narrated from ‘Uqbah ibn ‘Āmir ﷺ that the Messenger of Allāh ﷺ said:

“Beware of visiting women!” A man of the Helpers (*Anṣār*) said, “What do you think about in-laws?” He said, “In-laws are death!” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that it is forbidden for a woman to be alone with any of her husband’s relatives, other than those whom she is ineligible to marry (*mahārim*).

Imām Nawawī says: ‘That is to say: They—i.e. relatives—are to be feared more than others, and greater evil and temptation are to be expected from them. This is due to their ability to gain access to the woman, and to be alone with her without being reproached, unlike a stranger.’

Qādī Iyād said: ‘It means that being alone with in-laws leads to temptation and ruin, and is therefore compared with the destruction of death. Strong language is used [to emphasise the gravity of the warning].’

This is an example of Islām’s concern for the well-being of Muslim society, blocking the door to evil and preventing the occurrence of adultery (*zīnā*) and its causes.

٥٤٧ - وعن أبي هريرة رض أنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ قَالَ: كُتِبَ عَلَى ابْنِ آدَمَ نَصِيبُهُ مِنَ الزِّنَاءِ مُدْرِكٌ ذَلِكَ لَا مَحَالَةَ: الْعَيْنَانِ زِنَاهُمَا النَّظَرُ، وَالْأَذْنَانِ زِنَاهُمَا الْاسْتِمَاعُ، وَاللِّسَانُ زِنَاهُ الْكَلَامُ، وَالْيَدُ زِنَاهَا الْبَطْشُ، وَالرِّجْلُ زِنَاهَا الْخُطَا، وَالْقَلْبُ يَهُوَى وَيَتَمَّنِي، وَيُصَدِّقُ ذَلِكَ الْفَرْجُ أَوْ يُكَذِّبُهُ.

It is narrated from Abū Hurayrah رض that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ said:

“Prescribed for the son of Ādam is his portion of adultery (*zīnā*) which he must inevitably acquire. The adultery of the eyes is the glance. The adultery of the ears is listening. The adultery of the tongue is speech. The adultery of the hand is the grasp. The adultery of the foot is the step. The heart desires and yearns. The private parts either confirm this or deny it.” [Bukhārī and Muslim]

Wisdom of the hadīth

Believers are commanded to abandon adultery (*zīnā*) and its causes. The Most High says:

﴿وَلَا تَقْرُبُوا الزِّنَى إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَيِّلًا﴾

And do not approach adultery. Truly, it is an abominable sin and an evil way. (17:32)

Ibn Battāl cited the following opinion: ‘All of the actions mentioned [in the ḥadīth] are described as adultery because they are amongst its causes. This is an example of figuratively describing the cause in terms of the result.’ He also said: ‘These are minor insanities which Allāh graciously pardons, provided they are not confirmed by the private parts. However, if the private parts confirm them, they are major sins.’

Suyūtī said: ‘The meaning of The ḥadīth is that human beings have been allotted their share of adultery. Amongst them are those whose adultery is actual, due to the meeting of the private parts. There are others amongst them whose adultery is figurative, by means of an unlawful glance or one of the other means mentioned. These are all types of figurative adultery, which the private parts either confirm or deny; that is: they are either realised by the private parts through penetration, or not.

The crime of adultery or fornication is never committed without first being preceded by some form of prelude to it, such as a glance or speech. As the saying goes: A glance leads to a smile, which leads to a greeting, which leads to conversation, which leads to a date, which leads to a meeting. A Muslim should therefore beware of areas of doubt, in order to safeguard himself and his limbs.

٥٤٨ - وعن أبي سعيد الخدري رضي الله عنه عن النبي ﷺ قال: إياكم والجلوس في الطرقات! قالوا: يا رسول الله، ما لنا من مجايلينا بُدُّ، نَتَحَدَّثُ فيها. فقال رسول الله: فإذا أبَيْتُم إلَّا المجالس، فَاعْطُو الطَّرِيقَ حَقَّهُ، قالوا: وما حَقُّ الطَّرِيقِ يا رسول الله؟ قال: غَصْنُ الْبَصَرِ، وَكَفُّ الْأَدَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ، وَنَهْيُ عَنِ الْمُنْكَرِ.

It is narrated from Abū Sa‘īd al-Khudrī رضي الله عنه from the Prophet ﷺ who said:

“Beware of sitting in the roadways.” They said, “O Messenger of Allāh, we must have places where we can sit and talk together.” The Messenger of Allāh ﷺ said, “If you insist on sitting there, then give the roadway its rights.” They asked, “What are the rights of the roadway, O Messenger of Allāh?” He said, “Lowering the eye, refraining from causing annoyance, returning the greeting (*salām*), enjoining what is right and forbidding what is wrong.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

Believers are warned not to sit on the edge of roadways, because they are places in which it is easy to fall into wrongful actions and sin. Furthermore, public utilities [such as roadways] are the property of society as a whole; hence, no individual has the right to exploit them selfishly. Moreover, it is a Muslim’s duty to be constantly involved in spreading good and calling to it. It is therefore impermissible to cause difficulty for people using a roadway.

٥٤٩ - وعن جرير ﷺ قال: سألت رسول الله ﷺ عن نظر الفجأة ف قال: اصرِفْ بَصَرَكَ.

It is narrated from Jarīr ﷺ who said:

‘I asked the Messenger of Allāh ﷺ about the unintentional glance. He said, “Avert your gaze.”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth warns against prolonging looking at something which It is unlawful (*harām*) to look at, if one’s gaze falls upon it unintentionally.

٥٥٠ - وعن أبي سعيد رضي الله عنه أنَّ رسول الله ﷺ قال: لَا يُنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ الرَّجُلِ، وَلَا الْمَرْأَةُ إِلَى عَوْرَةِ الْمَرْأَةِ، وَلَا يُفْضِي الرَّجُلُ إِلَى الرَّجُلِ فِي ثُوبٍ وَاحِدٍ، وَلَا تُفْضِي الْمَرْأَةُ إِلَى الْمَرْأَةِ فِي الثُّوبِ الْوَاحِدِ.

It is narrated from Abū Sa‘īd  that the Messenger of Allāh  said:

“A man should not look at another man’s intimate area (‘awrah), or a woman at another woman’s intimate area.¹ A man should not lie naked with another man under the same cover;² nor should a woman lie naked with another woman under the same cover.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that it is forbidden to look at another person’s intimate area (‘awrah), even if the person is of the same sex. It is unlawful (*harām*) to look at another man’s ‘awrah—the area from the navel to below the knee—or at the ‘awrah of a slave-girl (*amah*). The same is true for a (free) woman with respect to the ‘awrah of another woman, or for her relatives whom she is ineligible to marry (*mahārim*). As for a man who is unrelated to her, her whole body is considered ‘awrah to him, apart from her face and hands—if she feels safe from temptation (*fitnah*).

Imām Nawawī, may Allāh Most High have Mercy on him, says: ‘It is unlawful to look at beautiful youths, whether or not one is safe from temptation.

This demonstrates Islām’s concern for the purity of society and to close the door to adultery (*zinā*).

٥٥١ - عن ابن مسعود  قال: قال رسول الله ﷺ: لَا تُبَاهِرِ الْمُرْأَةَ الْمُرْأَةَ، فَتَصِنَّفَهَا لِزَوْجِهَا كَانَهُ يَنْظُرُ إِلَيْهَا.

It is narrated from Ibn Mas‘ūd  who said:

‘The Messenger of Allāh  said, “A woman should not come into contact³ with another woman and then describe her to her husband as if he is looking at her.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is unlawful (*harām*) to describe a woman to an unrelated [i.e. non-*maḥram*] man, because description carries the same ruling as looking at or watching her, which are both unlawful for a man with respect to an unrelated woman. The wisdom behind this is that the man to whom the woman is described may find the description pleasing, and his heart may become attached to her and lead him into temptation (*fitnah*). The woman conveying the description may be his wife, as in the ḥadīth; hence, the description could lead to her being divorced. This is a scenario which does not have a good outcome.

It is not permissible to give descriptions of either sex, male or female, which might arouse temptation, as a precaution against any possible cause of evil. This is not the case, however, if the intention is marriage.

It is the duty of Muslim women to be pious, and not to reveal their temptations and their beauty before women who will not be pious in mentioning their beautiful attributes to men.

¹ This is because looking at another person's intimate area ('awrah) is an unlawful act which weakens the sight and removes bashfulness (*hayā'*).

² The compiler of *Sharḥ Sahīh Muslim* (2:226–227) said: ‘The prohibition makes it unlawful (*harām*) [for a man to like naked next to another man under the same cover] if there is no barrier between them. It also indicates that it is unlawful to touch another’s intimate area ('awrah) with any part of his body. There is agreement on this [amongst the scholars]. However, this has become a common occurrence, which many people tolerate when meeting others in the bathroom. It is therefore necessary for anyone in this situation to safeguard his gaze, his hand and everything besides them from [coming into contact with] the 'awrah of others. Likewise, he must safeguard his own 'awrah from the gaze and hand of others.

3 ‘Coming into contact’ means mingling, and touching the person’s skin.

LESSON 86

درس في صلة الأرحام والوصية بالجار

ON MAINTAINING TIES OF KINSHIP AND THE INSTRUCTION TO TAKE CARE OF ONE'S NEIGHBOUR (JĀR)

Allāh Most High says:

﴿وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ﴾

Worship Allāh and do not associate with Him anything; and do good to parents, relatives, orphans, the poor, the neighbour who is a relative, the neighbour who is a stranger, the companion by your side, the wayfarer and those whom your right hands possess. (4:36)

٥٥٢ - وعن أبي هريرة رضي الله عنه قال: قَالَ رَسُولُ اللَّهِ صلوات الله عليه وآله وسلامه: إِنَّ اللَّهَ تَعَالَى خَلَقَ الْخَلْقَ حَتَّىٰ إِذَا فَرَغَ مِنْهُمْ قَامَتِ الرَّحْمُ، فَقَالَتْ: هَذَا مُقَامُ الْعَائِدِ بِكَ مِنَ الْقَطِيعَةِ، قَالَ: نَعَمْ، أَمَا تَرَضِينَ أَنْ أَصِلَّ مَنْ وَصَلَكِ، وَأَقْطِعَ مَنْ قَطَعَكِ؟ قَالَتْ: بَلَى، قَالَ: فَذَلِكَ لَكِ، ثُمَّ قَالَ رَسُولُ اللَّهِ صلوات الله عليه وآله وسلامه: افْرُوا إِنْ شِئْتُمْ: ﴿فَهَلْ عَسِيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقْطِعُوا أَرْحَامَكُمْ - أُولَئِكَ الَّذِينَ لَعَنْهُمُ اللَّهُ فَاصْمَهُمْ وَأَعْمَلُ أَبْصَارَهُمْ﴾ [محمد: ٢٢-٢٣].

It is narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh ﷺ said, “Allāh Most High created creation; when he had finished, kinship stood up and said, ‘Is this the place of whoever seeks refuge with You from being cut off?’ He said, ‘Yes. Would you be pleased if I maintained ties with anyone who maintained your ties and cut off anyone who cut you off?’ It said, ‘Yes, of course.’ He said, ‘Then it will be so.’” Then the Messenger of Allāh said, “Recite, if you wish:

﴿فَهُلْ عَسِيْتُمْ إِن تَوَلَّتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقْطِعُوا أَرْحَامَكُمْ - أُولَئِكَ الَّذِينَ لَعَنْهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعْمَى أَبْصَارَهُمْ﴾

So would you perhaps, if you turned away, cause corruption on Earth and sever your ties of kinship? Those are the ones whom Allāh has cursed, so He has made them deaf and blinded their vision.
[47:22–23]”

[Bukhārī and Muslim]

Wisdom of the ḥadīth

It is unlawful (*ḥarām*) to sever ties of kinship by not visiting or helping one’s relatives or living with them harmoniously. The ties of kinship which it is obligatory to maintain are: maternal or paternal relatives who are ineligible to marry one another. Some scholars have also said that the principle applies to relatives in general.

٥٥٤ - وَعَنْ أَنْسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ قَالَ: مَنْ أَحَبَّ أَنْ يُسْطَلِّهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثْرِهِ، فَلَيُصْلِّ رَحْمَةً.

It is narrated from Anas رضي الله عنه that the Messenger of Allāh ﷺ said:

“Whoever desires his provision (*rizq*) to be expanded, or to have his influence prolonged,¹ should maintain ties of kinship.”

[Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of maintaining ties of kinship (*ṣilat ar-rahim*) in obtaining blessing in one's lifetime, abundant provision (*rīzq*), preservation of health, being well remembered after one dies, righteous offspring (*dhurriyyah ṣāliḥah*), success in obedience to Allāh, preventing time-wasting and [engendering] feelings of felicity, contentment and happiness. All of this is achieved by maintaining ties of kinship.

The intended meaning of ‘expansion’ of provision mentioned in The ḥadīth is an increase in the provision which has been preordained for an individual, or an increase in the blessing (*barakah*) therein. The same applies to the ‘expansion’ of a person’s lifetime (*‘umr*): it refers to either an actual increase or the attainment of blessing within that lifetime.

٥٥٤ - وَعَنْ أَبِي أَيُوبَ الْأَنْصَارِيِّ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، وَيُبَاعِدُنِي مِنَ النَّارِ. فَقَالَ النَّبِيُّ ﷺ: تَعْبُدُ اللَّهَ، وَلَا تُشْرِكُ بِهِ شَيْئًا، وَتُقْتِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّاحَمَ.

It is narrated from Abū Ayūb al-Anṣārī  that a man said:

“O Messenger of Allāh, tell me an action that will gain me entrance to Paradise (*Jannah*) and keep me far from the Fire (*Nār*).” The Prophet  said, “Worship Allāh and do not associate anything with Him; perform the prayer (*ṣalāh*); pay the alms (*zakāh*); and maintain ties of kinship.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

This is an illustration that the actions mentioned in The ḥadīth are amongst the reasons for being admitted to Paradise (*Jannah*) and saved from the Fire (*Nār*): worshipping Allāh without association with Him (*shirk*), performing the prayer (*ṣalāh*), paying the alms (*zakāh*) and maintaining ties of kinship (*ṣilat ar-rahim*).

Entrance to Paradise cannot be gained through hoping and dreaming but neglecting actions, as is the practice of some who are misguided and negligent.

٥٥٥ - وعن عائشة ﷺ قالتْ: قَالَ رَسُولُ اللَّهِ ﷺ: الرَّحْمُ مُعَلَّقٌ بِالْعَرْشِ تَقُولُ: مَنْ وَصَلَّيْنِي، وَصَلَّاهُ اللَّهُ، وَمَنْ قَطَعَنِي، قَطَعَهُ اللَّهُ.

It is narrated from 'Ā'ishah ﷺ from the Prophet ﷺ who said:

“Kinship is suspended from the Throne and says, ‘Whoever maintains my ties, Allāh will maintain ties with him; and whoever severs my ties, Allāh will sever ties with him.’”²
[Bukhārī and Muslim]

Wisdom of the ḥadīth

Believers are urged to maintain ties of kinship (*silat ar-raḥīm*) and warned not to sever them.

٥٥٦ - وعن أسماء بنت أبي بكر الصديق ﷺ قالتْ: قَدِمْتُ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: قَدِمْتُ عَلَيَّ أُمِّي وَهِيَ رَاغِبَةٌ، أَفَأَصْلِلُ أُمِّي؟ قَالَ: نَعَمْ، صَلِّي أُمَّكَ.

It is narrated from Asmā' bint Abī Bakr as-Ṣiddīq ﷺ who said:

‘My mother came to me during the time of the Messenger of Allāh ﷺ while she was an idolater (*mushrikah*), so I consulted the Messenger of Allāh ﷺ, saying, “My mother has come to me, desiring [to maintain relations with me]. Shall I maintain relations with her?” He said, “Yes, maintain relations with your mother.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is permissible to maintain relations with a relative who is an idolater (*mushrik*), provided he is not at war against Islām. This applies especially

to parents. Allāh Most High says:

﴿وَإِنْ جَاهَهَاكُمْ عَلَىٰ أَنْ تُشْرِكُوا بِي مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ فَلَا تُطْعِهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا﴾

But if they strive with you to make you associate with Me that of which you have no knowledge, then do not obey them; but accompany them in this world with due kindness. (31:15)

٥٥٧ - وعن عبد الله بن عمرو عن النبي ﷺ قال: ليس الواصل بالمحافىء، ولكن الواصل الذي إذا قطعت رحمه وصلها.

It is narrated from ‘Abd Allāh ibn ‘Amr ﷺ from the Prophet ﷺ who said:

“A person who maintains ties of kinship is not someone who [merely] reciprocates. A person who maintains ties of kinship is someone who restores ties of kinship when they have been cut off.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

This is an encouragement to maintain ties of kinship (*ṣilat ar-rahim*) and to increase them; and if they are broken, to restore them.

٥٥٨ - وعن ابن عمر وعائشة ﷺ قالا: قال رسول الله ﷺ: ما زال جبريل يوصيني بالجار حتى ظنت أنه سيدور ثراه.

It is narrated from Ibn ‘Umar and ‘Ā’ishah ﷺ who said:

“The Messenger of Allāh ﷺ said, “Jibrīl continued to instruct me to be good to my neighbour (*jār*) until I thought that he would make him inherit [from me].” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates the great right of neighbours and the obligation to uphold it. This instruction emphasising the neighbour’s right makes it a

necessity to treat one's neighbour with honour, friendliness and kindness; to protect him from danger; to visit him when he is sick; to congratulate him on happy occasions; and to offer him condolences in misfortune.

٥٥٩ - وعن أبي هريرة رض أن النبي ص قال: والله لا يؤمن، والله لا يؤمن! قيل: مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: الَّذِي لَا يَأْمَنُ جَارُهُ بَوَائِقَهُ!

It is narrated from Abū Hurayrah رض that the Prophet ص said:

“By Allāh, he does not believe! By Allāh, he does not believe! By Allāh, he does not believe!” It was asked, “Who is that, O Messenger of Allāh?” He said, “Someone whose neighbour is not safe from the trouble he causes!”³ [Bukhārī and Muslim]

Wisdom of the ḥadīth

Believers are warned against harming one's neighbours, and informed that protecting them against evil is an aspect of complete faith (*īmān*) and noble character. Harming one's neighbours, on the other hand, could lead to unbelief (*kufr*) and disobedience, which are deserving of punishment in the Fire (*Nār*).

This warning against harming one's neighbours is not restricted to residential neighbours, but applies in general to every kind of neighbour: those in a neighbouring quarter, village, city or country.

٥٦٠ - وعن أبي هريرة أيضًا رض أن رَسُولَ اللَّهِ ص قال: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلَا يُؤْذِنَ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلِيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلِيُقْلِعْ خَيْرًا أَوْ لِيَسْكُنْ.

It is also narrated from Abū Hurayrah رض that the Messenger of Allāh ص said:

“Anyone who believes in Allāh and the Last Day (*al-Yawm al-Ākhir*) should not harm his neighbour (*jār*). Anyone who

believes in Allāh and the Last Day should honour his guest (*dayf*). Anyone who believes in Allāh and the Last Day should speak well or be silent.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is unlawful (*ḥarām*) to harm one’s neighbour (*jār*) and doing so is not in keeping with complete faith (*imān*).

In addition, The ḥadīth urges believers to honour guests. It also warns against becoming engrossed in vain talk, such as backbiting (*ghibah*) and slander (*namīmah*), and encourages staying quiet rather than engaging in talk which has no benefit.

This illustrates that faith produces effects and bears fruits which indicate its presence, such as: treating neighbours well, honouring guests, noble speech and staying silent when speaking holds no benefit.

1 [Shaykh Nabhānī says:] This means that his lifespan will be lengthened, by obtaining blessing through visiting [relatives], showing them affection and being dutiful towards them, as in the words of the Prophet ﷺ: “Nothing increases lifespan except dutifulness.”

2 [Shaykh Nabhānī says:] This is because someone who severs ties of kinship possesses no mercy (*rahmah*) and therefore does not deserve to be shown mercy.

3 [Shaykh Nabhānī says:] ‘Trouble’ (*bawā’iq*) means evil, oppression and danger. Another ḥadīth says: “The worst of people is someone whom people fear because of his evil.”

Chapter Sixteen

في بيان حقوق المسلمين وقضاء حوائجهم وما يناسب ذلك

ON THE RIGHTS (*HUQŪQ*) OF MUSLIMS,
FULFILLING THEIR NEEDS AND RELATED
MATTERS



LESSON 87

درس في بيان حقوق المسلمين وقضاء حوائجهم

ON THE RIGHTS OF MUSLIMS AND FULFILLING THEIR NEEDS

Allāh Most High says:

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَن تُشْيَعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ﴾

Truly, those who like corruption to be spread amongst those who believe, they will have a painful torment in this world and in the Hereafter. (24:19)

٥٦١ - وعن أبي موسى رض قال: قال رسول الله ﷺ: المؤمن ل المؤمن كالبنيان يشد بعضه بعضاً.

It is narrated from Abū Mūsā رض who said:

‘The Messenger of Allāh ﷺ said, “A believer in respect of another believer is like a building whose parts support one another.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates and encourages believers’ support for one another, showing that it is imperative and essential; for a building cannot be complete or useful unless all of its parts hold and strengthen one another.

Hence, a believer cannot be independent in his affairs of this world (*dunyā*) or in his religion (*dīn*); but rather, he must support and assist his brother believer. If he does not, his brother may be unable to bear his

responsibilities, such that his affairs in this world and the Hereafter (*Ākhirah*) fall into disarray, and he is doomed in both.

Islām is a social religion. The individual is a brick in the building of society, and he must tend to the rights (*huqūq*) of others as he would have his own rights tended to.

٥٦٢ - وعن النعمان بن بشير ﷺ قال: قال رَسُولُ اللَّهِ ﷺ: مَثْلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ، مَثْلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضُّوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى.

It is narrated from Nu‘mān ibn Bashīr ﷺ who said:

‘The Messenger of Allāh ﷺ said, “The likeness of the believers in their mutual love, mercy and affection is that of the body. When one of its limbs complains, the rest of the body reacts with sleeplessness and fever.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

When mercy (*rahmah*), affection (*maḥabbah*) and cooperation (*ta‘āwun*) direct society, it creates a feeling of unity in times of happiness and sadness.

It is also narrated from Nu‘mān in *Ṣaḥīḥ Muslim*: “The believers are as a single man: if his eye suffers, his whole [body] suffers; and if his head suffers, his whole [body] suffers.”

٥٦٣ - وعن ابن عمر ﷺ أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يُسْلِمُهُ. مَنْ كَانَ فِي حَاجَةٍ أَخِيهِ، كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً. فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

It is narrated from Ibn ‘Umar ﷺ that the Messenger of Allāh ﷺ said:

“A Muslim is the brother of another Muslim. He should not wrong him, nor surrender him [to his enemy]. Whoever responds to the need of his brother, Allāh will respond to his needs. Whoever alleviates the distress of a Muslim, Allāh will alleviate by it some of his distress on the Day of Resurrection (*Yawm al-Qiyāmah*). Whoever conceals the fault of a Muslim, Allāh will conceal his fault on the Day of Resurrection.”
[Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that all of creation are Allāh’s dependents and that treating them well entails relieving their distress and concealing their deficiency, and Allāh loves for His dependents to be treated well.

Hence, Muslims should strive to meet the needs of other Muslims and to alleviate their troubles. Likewise, It is unlawful (*harām*) to oppress another Muslim, or to leave him in the hands of oppressors.

Islām tends to the rights (*huqūq*) of society and calls for the mutual support of all its members in every aspect of social life, material and moral.

٥٦٤ - وَعَنْ أَنَسِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ مِنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

It is narrated from Anas  from the Prophet  who said:

“None of you [truly] believes until he wants for his brother what he wants for himself.”¹ [Bukhārī and Muslim]

Wisdom of the ḥadīth

A believer with respect to another believer is like a single soul (*nafs*). As such, the believer wants for his soul whatever he wants for himself—since they form the [self-same] single soul. This is expressed in the ḥadīth: “The Muslims are as a single body.” Likewise, it is a requisite of complete faith (*īmān*) to dislike for one’s brother Muslim what one dislikes for oneself.

Muslims are encouraged to feel affection and friendship towards one another, because this leads to their supporting and helping one another. However, the intended meaning of ‘love’ (*hubb*) in The ḥadīth is not merely a heartfelt emotion; rather, it is love which is accompanied by good conduct, unselfishness, loyalty and self-sacrifice. Thus, Muslims are also urged to practise humility and good character.

٥٦٥ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ قَالَ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ الْمَرِيضِ، وَأَبَاغُ الْجَنَائِرِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيمُ الْعَاطِسِ.
وَفِي رِوَايَةِ لِمُسْلِمٍ: إِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ.

It is narrated from Abū Hurayrah  that the Messenger of Allāh  said:

“The rights of a Muslim upon a Muslim are five: returning the greeting of ‘peace’ (*salām*), visiting the sick, following funerals, accepting invitations and supplicating for someone who sneezes.” [Bukhārī and Muslim]

In the narration of Muslim: “and if he asks for your advice, you should advise him.”

Wisdom of the ḥadīth

Returning the greeting of ‘peace’ (*salām*) is an individual obligation (*fard ʻayn*) if the person greeted is alone, and it is a communal obligation (*fard kifāyah*) if the greeting is to a group. As for visiting the sick, it is a sunnah; however, it may attain the level of an obligation (*wājib*) when it includes the rights of relatives, neighbours and those in need of aid and generosity. Following a funeral (*janāzah*), meaning: accompanying it from where it took place or the place of prayer to the place of burial, is a communal obligation. Accepting an invitation to a wedding banquet (*walīmah*), in conformity with the conditions established for it in the books of fiqh, is obligatory. With regard to other banquets, it is an

emphasised sunnah (*sunnah mu'akkadah*). Supplicating for someone who sneezes, after he has praised Allāh by saying: ‘*al-hamdu li'llāh*’, is regarded by some scholars as an individual obligation—when there is no one else present—and a communal obligation for a group, whereas others regard it as recommended (*mustahabb*). Finally, religion (*dīn*) is giving good counsel (*naṣīḥah*) when it is requested.

This ḥadīth illustrates the greatness of Islām in strengthening the bonds of brotherhood and affection between Muslims.

٥٦٦ - وعن أنس  قال: قَالَ رَسُولُ اللَّهِ : أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا، فَقَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ، أَنْصُرْهُ إِذَا كَانَ مَظْلُومًا، أَرَأَيْتَ إِنْ كَانَ ظَالِمًا كَيْفَ أَنْصُرُهُ؟ قَالَ : تَحْبِرُهُ - أَوْ تَمْنَعُهُ - مِنَ الظُّلْمِ فَإِنَّ ذَلِكَ نَصْرٌ .

It is narrated from Anas  who said:

‘The Messenger of Allāh  said, “Help your brother, wronging (*zālim*) or wronged (*mazlūm*).” A man said, “O Messenger of Allāh, I can help him if he is wronged, but tell me how I can help him if he is wronging?” He said, “You can restrain him”—or: “prevent him”—“from injustice. That is helping him.”’
[Bukhārī]

Wisdom of the ḥadīth

The principle: “help your brother, wronging (*zālim*) or wronged (*mazlūm*),” was interpreted literally in Arab life before Islām, in the form of the tribal solidarity (*'aṣabiyyah*) which they practised and the patronage system of the Time of Ignorance (*Jāhiliyyah*). Then Allāh brought Islām, and the Prophet  interpreted it as an elevated moral principle, changing it from a destructive force to a constructive one and from an invalid principle to the truth.

٥٦٧ - وعن أبي هريرة ﷺ قال: قال رَسُولُ اللَّهِ ﷺ: لَا تَحَاسِدُوا، وَلَا تَنَاجِشُوا، وَلَا تَبَاغِضُوا، وَلَا تَدَابِرُوا، وَلَا يَبْعِثْ بَعْضُكُمْ عَلَى بَيْعٍ بَعْضًا، وَكُوْنُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ: لَا يَظْلِمُهُ، وَلَا يَحْقِرُهُ، وَلَا يَخْذُلُهُ، التَّقْوَىٰ هَا هُنَا - ويشير إلى صدره ثلاث مرات - بحسب امرئٍ مِّنَ الشَّرِّ أَنْ يَحِقِّرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ، دَمُهُ وَمَالُهُ وَعِرْضُهُ.

It is narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh ﷺ said: “Do not envy one another; do not bid against one another [i.e. in order to raise prices]; do not hate one another; do not turn your backs on one another; and none of you should sell against the sale of anyone else. Be slaves of Allāh, brothers. A Muslim is the brother of another Muslim: he should not wrong him, nor scorn him, nor disappoint him. Fear of Allāh (*taqwā*) is here,” and he pointed to his breast three times. “It is enough evil for a man to scorn his Muslim brother. The whole of a Muslim is sacred (*harām*) for another Muslim: his blood, property and honour.”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that envy (*hasad*) is unlawful (*harām*), because it involves objection and resistance towards Allāh Most High. Bidding [in order to raise the price of something] (*najsh*) is also unlawful, since it entails deception and cheating; however, some jurists (*fuqahā'*) hold the opinion that one has the right to bid in response to it. Dissociation (*hajr*) —that is: refraining from speaking to someone for more than three days without a legitimate reason according to the Shari‘ah—is likewise unlawful.

In addition, it is prohibited to sell against a sale [i.e. to undercut a sale which has been contracted]. An illustration of this is that if someone were to say to a person at the time of contracting a sale or its conditions:

‘Cancel it and I will sell you better for the same price or the same for less.’ The same applies to buying against a purchase. Although such a sale is binding according to Shāfi‘ī, Abū Ḥanīfah and other jurists, it is sinful and forbidden, as it engenders hatred and disputes between people.

This ḥadīth demonstrates that Islām is a complete unit in terms of creed (*‘aqīdah*), conduct (*mu‘āmalah*), worship (*‘ibādah*) and morals (*akhlāq*), each of which are indispensable. Together, they are described as fear of Allāh (*taqwā*), and their abode is the heart.

1 [Shaykh Nabhānī says:] When a believer loves his brother and gives to him what he gives to himself, this is faith (*īmān*). On the other hand, when a believer gives to his brother and withholds from himself, this is selflessness (*īthār*). It is a noble characteristic, which people rarely adhere to.

LESSON 88

درس في توقير العلماء والكبار وأهل الفضل وتقديمهم على غيرهم

ON REVERING THE SCHOLARS ('ULAMĀ'), ELDERS AND PEOPLE OF VIRTUE AND GIVING THEM PREFERENCE OVER OTHERS

Allāh Most High says:

﴿قُلْ هُلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾

Are those who know equal to those who know not? It is only men of understanding who will remember. (39:9)

٥٦٨ - وعن أبي مسعود رض قال: كَانَ رَسُولُ اللَّهِ ص يَمْسَحُ مَنَاكِبَنَا فِي الصَّلَاةِ، وَيَقُولُ: اسْتَوْوا وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ، لِيَلَيْسَنِي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهَىِ، ثُمَّ الَّذِينَ يَلُونُهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ.

It is narrated from Abū Mas'ūd [al-Badrī] رض who said:

'The Messenger of Allāh ص used to touch our shoulders in the prayer (*ṣalāh*) and say, "Straighten [the rows]. Do not differ from each other, lest your hearts should differ. Let those of you who possess intelligence and reason stand closest to me; then those who are closest to them; and then those who are closest to them." [Muslim]

Wisdom of the ḥadīth

Imām Nawawī says: 'The most virtuous should precede the next most virtuous behind the imām, because it is more appropriate that he should

be honoured. Furthermore, if the imām needs to appoint a replacement, he is the most fitting; and he is astute enough to alert the imām in case of forgetfulness, whereas others may not notice. Likewise, he has the capacity to perform the prayer (*ṣalāh*) accurately, to preserve and learn it and to teach it to the people.’ Moreover, people of virtue should be given preference not only during the prayer, but at all gatherings.

The ḥadīth also urges believers to straighten and maintain the prayer rows (*ṣufūf*). Straightening the rows and pressing the shoulders together is a sign of unity in the ranks of the Ummah, their united position and togetherness in all areas of life, especially in that of jihād and the exaltation of the Word of Allāh.

٥٦٩ - وعن أبي مسعود البدرى رضي الله عنه قال: قال رسول الله ﷺ: يَوْمُ الْقِوْمَ أَفْرَّهُمْ لِكِتَابِ اللَّهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً، فَأَعْلَمُهُمْ بِالسُّنْنَةِ، فَإِنْ كَانُوا فِي السُّنْنَةِ سَوَاءً، فَأَقْدَمُهُمْ هَجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً، فَأَقْدَمُهُمْ سِنَّا، وَلَا يُؤْمِنَ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِيمِهِ إِلَّا بِإِذْنِهِ.

It is also narrated from Abū Mas'ūd al-Badrī رضي الله عنه who said:

‘The Messenger of Allāh صلی اللہ علیہ وسَلَّمَ said, “The person who leads the people as imām should be the one amongst them who is the best reciter of the Book of Allāh. If they are equal in respect of recitation, [it should be] the one amongst them who has the most knowledge of the Sunnah. If they are equal in respect of the Sunnah, [it should be] the one who performed migration (*hijrah*) earliest. If they are equal in respect of migration, [it should be] the oldest of them in respect of age. A man should not lead another man in prayer in his domain, nor sit in his house in his special place without his permission.”” [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that the person who has the most right to be imām is the one who is the best reciter of the Book (*Kitāb*) of Allāh; and if they are equal in terms of recitation, the one who has the most knowledge of the Sunnah; and if they are equal, the one who performed migration (*hijrah*) first; and if they are equal, the eldest. In addition, the ruler, the owner of the house or convener of the gathering and the imām of the mosque (*masjid*) have greater right to perform the role of imām than others, if they have not given permission for someone else to do so.

Performing the role of imām is a trust and a responsibility to whom only those who are qualified for it should be appointed. It is not merely a profession or a source of personal gain.

In addition, the words of the Prophet ﷺ: “leads the people as imām” (*ya’ummu'l-qawm*) are proof that a woman is prohibited from acting as imām over a man, because the word for ‘people’ refers to men only.

The ḥadīth also indicates the virtue of migration and early acceptance of Islām.

٥٧٠ - وَعَنْ سَهْلِ بْنِ أَبِي حَمْمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ قَدْمَ الْمَدِينَةِ فَانْطَلَقَ عَبْدُ الرَّحْمَانَ ابْنُ سَهْلٍ وَمُحَيَّصَةً وَحَوَيْصَةً ابْنَاءِ مَسْعُودٍ إِلَيَّ النَّبِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ فَذَهَبَ عَبْدُ الرَّحْمَانَ يَتَكَلَّمُ، فَقَالَ: كَبُرٌ كَبُرٌ، وَهُوَ أَحْدَاثُ الْقَوْمِ، فَسَكَّتَ، فَتَكَلَّمَ، وَذَكَرَ تَمَامَ الْحَدِيثِ.

It is narrated from Sahl ibn Abī Ḥathmah that ‘Abd ar-Rahmān ibn Sahl and Muḥayyīṣah and Ḥuwayyīṣah, the sons of Mas‘ūd, went to the Prophet ﷺ in Madinah [about the matter of a murder]. ‘Abd ar-Rahmān began to speak, and he ﷺ said:

“The eldest, the eldest;” for he was the youngest of the group. He stopped, and the other two spoke.

Sahl ibn Abī Ḥathmah then related the remainder of what was said. [Bukhārī and Muslim]

The meaning of his words ﷺ: “The eldest, the eldest,” is that the eldest should speak.

Wisdom of the ḥadīth

It is recommended (*mustahabb*) that the eldest should be given priority in speech when those present are equal in virtue. In the same way, he is given priority in acting as imam, or as the authorised agent (*wali*) in a marriage contract or otherwise, if he is amongst equals.

٥٧١ - وعن ابن عمر رضي الله عنهما أن النبي ﷺ قال: أراني في المنام أتسوّك بسواك، فجاءني رجلان، أحدهما أكبر من الآخر، فناولت السواك الأصغر، فقيل لي: كبر، فدفعته إلى الأكبر ممنهما.

It is narrated from Ibn ‘Umar ﷺ that the Prophet ﷺ said:

“I saw myself in a dream cleaning my teeth with a *siwāk* stick; then two men came to me, one of whom was older than the other. I handed the *siwāk* to the younger and was told, ‘to the elder,’ so I gave it to the elder of the two.” [Bukhārī and Muslim]

Bukhārī narrated it as a ‘hanging’ (*mu‘allaq*) ḥadīth [i.e. omitting the chain of transmission (*isnād*)]; and Muslim narrated it as a ‘supported’ (*musnad*) ḥadīth [i.e. with a supported chain of transmission].

Muslim commented at the beginning of his *Sahīh* collection: It is transmitted from ‘Ā’ishah رضي الله عنها that she said:

‘The Messenger of Allāh ﷺ commanded us to give people their proper place.’

Wisdom of the ḥadīth

Elders should be given priority in using a *siwāk*, food, drink, walking and speech. This applies provided that the people are not arranged in any kind of order, in which case the sunnah is to precede from the right.

The ḥadīth also indicates that it is not disliked to use another's *siwāk*, given permission.

٥٧٢ - وَعَنْ سَمْرَةَ بْنِ جُنْدَبَ قَالَ: لَقَدْ كُنْتَ عَلَى عَهْدِ رَسُولِ اللَّهِ غُلَامًا، فَكُنْتُ أَحْفَظُ عَنْهُ، فَمَا يَمْنَعُنِي مِنَ الْقَوْلِ إِلَّا أَنَّ هَا هُنَا رِجَالًا هُمْ أَسَنُّ مِنِّي.

It is narrated from Samurah ibn Jundab  who said:

'I was a boy during the time of the Messenger of Allāh , and I used to memorise things from him. I am only prevented from speaking because there are men who are older than me.'

[Bukhārī and Muslim]

Wisdom of the ḥadīth

Ibn 'Allān said: The scholars of ḥadīth disliked for a narrator to narrate ḥadīth if there was someone in the same area who was more entitled to do so—because he was more knowledgeable, had a better memory or was older. This is in contrast to the other Islamic sciences, which it is not disliked for an excellent and capable student to pursue, despite the existence of those who are more knowledgeable in that field than him.

LESSON 89

درس في فضل الحب في الله تعالى

ON THE VIRTUE OF LOVE (*HUBB*) FOR THE SAKE OF ALLĀH MOST HIGH

The Most High says:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحْمَاءُ بَيْنَهُمْ﴾

Muhammad is the Messenger of Allāh; and those who are with him are severe against disbelievers and merciful amongst themselves.
(48:29)

﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ﴾

And [also for] those who were settled [in Madīnah] and adopted the faith before them; they love those who emigrated to them. (59:9)

٥٧٣ - وعن أنسٍ رضي الله عنه عن النبي ﷺ قال: ثالث منْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلاوةَ الإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سَوَاهُمَا، وَأَنْ يُحِبَّ الْمُرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الْكُفَّرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ بِنَهُ، كَمَا يَكْرَهُ أَنْ يُعْذَفَ فِي النَّارِ.

It is narrated from Anas رضي الله عنه from the Prophet ﷺ who said:

“Whoever possesses [these] three [attributes] will experience the sweetness of faith (*īmān*): that Allāh and His Messenger are dearer to him than anything else; that he loves someone only for the sake of Allāh; and that he hates to revert to unbelief

(*kufr*) as much as he would hate being thrown into the Fire (*Nār*).” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The sweetness of faith (*imān*) is only to be found in desiring and taking pleasure in obedience to Allāh, and giving it preference over what this world (*dunyā*) has to offer. Loving Allāh and His Messenger means preferring the Pleasure (*Ridā*) of Allāh and the pleasure of His Messenger over the desires of the self (*nafs*), so that a person’s desires become subordinated to what comes from Allāh and His Messenger.

The distinguishing feature of love (*hubb*) for the sake of Allāh is that one does not exceed the bounds of honour when revering someone; and one does not dishonour them in the case of a disagreement.

Disliking unbelief (*kufr*) is realised by avoiding its causes, and by distancing oneself from acts of disobedience and ingratitude to Allāh which lead to unbelief.

٥٧٤ - وعن أبي هريرة رضي الله عنه عن النبي ﷺ قال: سبعة يظلهم الله في ظلّه يوم لا ظلّ إلا ظله: إمامٌ عادل، وشاب نشأ في عبادة الله عزّ وجلّ، ورجل قلبُه معلقٌ بالمسجدِ، ورجلان تحابا في الله اجتمعَا عليه وتنرقا عليه، ورجل دعنته امرأة ذات منصبٍ وجمالٍ، فقال: إنّي أخافُ الله، ورجل تصدق بصدقَةٍ، فأخفافها حتى لا تعلم شمائلُه ما تُنفقُ يومئذ، ورجل ذكر الله خالياً ففاضت عيناه.

It is narrated from Abū Hurayrah رضي الله عنه from the Prophet ﷺ that he said:

“There are seven whom Allāh will shade within His Shade (*Zill*) on the Day when there is no shade but His Shade: a just Imām; a youth who grows up worshipping Allāh Almighty; a man whose heart is attached to the mosque; two men who love each other for the sake of Allāh, meeting and parting for that reason alone; a man who refuses the advances of a noble and beautiful

woman, saying, “I fear Allah;” a man who makes a charitable offering (*ṣadaqah*) and conceals it so that his left hand does not know what his right hand spends; and a man who remembers Allāh when he is alone and his eyes overflow with tears.”¹
[Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of seven types of people who will be shaded by the Shade (*Zill*) of Allāh on the Day of Resurrection (*Yawm al-Qiyāmah*). Amongst them are: a just Imām, whom Allāh will protect and who is mentioned first due to the many benefits associated with him; a youth who has not pursued sinful actions and who has grown up in obedience to his Lord; and a person who frequently visits mosques (*masājid*) and whose heart yearns for them when he leaves them, out of love for performing the prayer (*salāh*) in congregation in them.

The ḥadīth also indicates the virtue of the following actions: love (*hubb*) for the sake of Allāh, which brings Muslim brothers together without any worldly reason; refraining from [violating] a person’s honour [i.e. especially a woman’s] when the opportunities to do so are many, out of humility before Allāh; giving a charitable offering (*ṣadaqah*) in secret, whereby the feelings of the poor are not hurt and there is no occasion for ostentation (*riyā’*); fearful awareness (*murāqabah*) of Allāh within oneself and humility before Him when alone, causing a person to weep.

The ḥadīth is limited to mentioning these seven types of people, although those who will be shaded by the Shade of Allāh on the Day of Resurrection due to their standing will reach seventy in number, as mentioned by Ḥāfiẓ as-Sakhāwī. Suyūṭī also said: ‘They are limited to seven in order to distinguish their standing and the importance of their actions.’

٥٧٥ - وعن أبي هريرة رض أياضاً قال: قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ تَعَالَى يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمَتَحَابُونَ بِجَلَالِي؟ الْيَوْمَ أَظِلُّهُمْ فِي ظِلِّي يَوْمًا لَا ظِلَّ إِلَّا ظِلِّي.

It is also narrated from Abū Hurayrah رض who said:

‘The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Allāh Most High will say on the Day of Resurrection (*Yawm al-Qiyāmah*), ‘Where are those who loved one another for the sake of My Majesty? Today, I will shade them with My Shade (*Zill*), on the day when there is no shade but My Shade.’”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth demonstrates how those who do good (*khayr*) should be praised and their standing distinguished in gatherings, as an encouragement to others (on condition that no harm will come of it).

٣٠٨ - وعن أبي هريرة رض أياضاً قال: قالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَذْكُرُكُمْ عَلَى شَيْءٍ إِذَا قَعَاتُمُوهُ تَحَابِبُتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ.

It is also narrated from Abū Hurayrah رض who said:

‘The Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ said, “By the One in Whose Hand my soul is, you will not enter Paradise (*Jannah*) until you believe, and you will not believe until you love one another. Shall I not guide you to something which, if you do it, [will lead you to] love one another? Spread the greeting of ‘*salām*’ amongst you.”’² [Muslim]

Wisdom of the ḥadīth

We learn from this ḥadīth that entrance to Paradise (*Jannah*) is impossible unless based on faith (*īmān*), that faith is incomplete until a Muslim loves for his brother Muslim what he loves for himself and that

giving the greeting of ‘*salām*’ is one of the foremost means of achieving harmony. It is the key to winning people’s affection and spreading it engenders friendship amongst Muslims. In addition, offering the greeting demonstrates their emblem which distinguishes them from other religious communities.

Offering the greeting of ‘*salām*’ is a sunnah and returning it is an obligation (*fard*). Its formulation according to Islamic law is: ‘Peace be upon you and the Mercy of Allāh and His Blessings’ (*As-salāmu ‘alaykum wa Rahmat Allāhi wa Barakātuh*). It should not be substituted by any other form of greeting, such as: ‘Good morning’ (*Sabāh al-khayr*).

The ḥadīth also illustrates that faith is not limited to mere affirmation of the heart, but must be accompanied by righteous action. This is the lesson of his words : “and you will not believe until you love one another.”

1 That is: ‘his eyes overflow with tears’ (*fādat ‘aynāhu*) through remembrance (*dhikr*) of Allāh—either out of love and longing or fear of punishment. Both states are a blessing from Allāh Most High and are proof of the mercy and tenderness in the heart of the one performing dhikr. As for the heard-hearted, he does not know how to cry, even if he performs dhikr.

2 [Shaykh Nabḥānī says:] There are underlying reasons as to what makes the greeting of ‘*salām*’ bring hearts closer together and cause people to love one another. The person greeting gives the other person a feeling of security and affection, which invites him to return the greeting, whereby there is a mutual feeling of confidence. It also involves identification with the other person and showing him humility. On the other hand, abandoning the greeting brings about severance, caused by arrogance, self-admiration and hatred of others.

LESSON 90

درس في التوادد بين المسلمين وزيارة أهل الخير وأداب المجالسة والمصافحة عند اللقاء واستحباب العزلة عند فساد الزمان

ON MUTUAL LOVE BETWEEN MUSLIMS,
VISITING GOOD PEOPLE (AHL AL-KHAYR),
THE ETIQUETTES OF SITTING IN
COMPANY, GREETING UPON MEETING
AND THE RECOMMENDATION TO ISOLATE
ONESELF WHEN IN TIME OF CORRUPTION
(FASĀD)

Allāh Most High says:

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاءِ وَالْعَشَيِّ يُرِيدُونَ وَجْهَهُ﴾

And keep yourself patiently with those who call on their Lord morning and evening, seeking His Countenance. (18:28)

577 - وعن أنس رض قال: قال أبو بكر لعمر رض بعد وفاة رسول الله صل: انطلق بنا إلى أم أيمن رض نزورها كما كان رسول الله صل يزورها، فلما انتهينا إليها، بكى، فقال لها: ما يبكيك؟ أما تعلمين أن ما عند الله خير لرسول الله صل فقالت: إني لا أبكي، إني لا أعلم أن ما عند الله تعالى خير لرسول الله صل ولكن أبكي أن الوحى قد انقطع من السماء، فهيجنهمَا على البكاء، فجعلها يبكيان معها.

It is narrated from Anas رض who said:

'Abū Bakr said to 'Umar رض after the passing of the Messenger of Allāh صل, "Let us go and visit Umm Ayman as the Messenger

of Allāh ﷺ used to visit her.” When they got to her, she wept and they asked her, “Why are you weeping? Do you not know that what is with Allāh is better for the Messenger of Allāh ﷺ?” She replied, “I am not crying; indeed, I know that what is with Allāh Most High is better for the Messenger of Allāh ﷺ. I am crying because the revelation from heaven has stopped.” This moved them to weep and they began to weep with her.’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth encourages visiting the righteous (*ṣāliḥūn*) and those previously visited by a friend [who has passed away]. It is also permissible for the righteous to visit others. Imām Nawawī says: ‘The ḥadīth indicates the permissibility of weeping out of sorrow at parting with the righteous and with one’s companions, despite their being removed to a better state than that which they were in.’

The ḥadīth also reveals the virtue of Umm Ayman ﷺ, who was the freed slave (*mawlāh*) of the Messenger of Allāh ﷺ. She had been a servant of ‘Abd Allāh ibn ‘Abd al-Muṭṭalib, and was from Abyssinia. When Āminah gave birth to the Messenger of Allāh ﷺ after the death of his father, Umm Ayman raised him until he grew up. Thereafter the Messenger of Allāh ﷺ freed her and married her to Zayd ibn Ḥārithah; hence, she is the mother of Usāmah ibn Zayd. She passed away five months after the Messenger of Allāh ﷺ.

In addition, The ḥadīth shows the affection of the Companions (*Sahābah*) for the Messenger of Allāh ﷺ and their sorrow at parting with him when he passed away, as well as their sorrow at the discontinuation of the revelation (*wahī*).

٥٧٨ - وعن أبي هريرة رض عن النبي ﷺ: أنَّ رَجُلًا زَارَ أَخَا لَهُ فِي قَرْيَةِ أُخْرَى، فَأَرْسَدَ اللَّهُ تَعَالَى عَلَى مَدْرَجَتِهِ مَلَكًا، فَلَمَّا أَتَى عَلَيْهِ، قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخَا لِي فِي هَذِهِ الْقَرْيَةِ. قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تُرِبُّهَا عَلَيْهِ؟ قَالَ: لَا، غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ تَعَالَى، قَالَ: إِنَّمَا رَسُولُ اللَّهِ إِلَيْكَ بِأَنَّ اللَّهَ قَدْ أَحَبَّكَ كَمَا أَحَبَّتَهُ فِيهِ.

It is narrated from Abū Hurayrah رض that the Prophet صلی الله علیه و آله و سلم said that a man visited a brother of his in another town and Allāh Most High appointed an angel (*malak*) to guard him on his way. When he came to him, he [i.e the angel] said, “Where are you going?” He said, “I am going to a brother of mine in this town.” He said, “Do you have some property with him that you want to check on?” He said, “No, it is only that I love him for the sake of Allāh Most High.” He said, “I am the messenger of Allāh to you to tell you that Allāh loves you as you love [this man] for His sake.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the great virtue of love (*hubb*) for the sake of Allāh and visiting people because of it. The intended meaning of Allāh’s Love for His slave is that He wants good (*khayr*) and success (*tawfiq*) for him.

٥٧٩ - عن ابن عمر رض قَالَ: قَالَ رَسُولُ اللَّهِ صلی الله علیه و آله و سلم: لَا يُقِيمَنَّ أَحَدُكُمْ رَجُلًا مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ تَوَسَّعُوا وَتَفَسَّحُوا، وَكَانَ ابْنُ عُمَرَ إِذَا قَامَ لَهُ رَجُلٌ مِنْ مَجْلِسِهِ لَمْ يَجْلِسْ فِيهِ.

It is narrated from Ibn ‘Umar رض who said:

“The Messenger of Allāh صلی الله علیه و آله و سلم said, “None of you should make a man get up from his place and then sit in it; rather, you should spread out and make room.”” When a man stood up from his place for him, Ibn ‘Umar would not sit there. [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is unlawful (*harām*) for a person to be made to stand up from a permitted place in which he was sitting in order to give it to someone else, even if the person arriving is more knowledgeable or older than the person already seated. This ruling applies to both men and women. However, the jurists (*fuqahā*) regard as an exception the case of someone who is known for sitting and teaching in a certain part of the mosque (*masjid*): if someone sits in his place, he should stand up for the teacher. Similarly, a trader who is accustomed to a particular area of the market has the right to make a person who sits in it get up. There are also additional cases which they regarded as exceptions. This does not contradict the fact that It is recommended (*mustahabb*) to stand up for a scholar (*‘ālim*) without his desiring or requesting it. Ibn ‘Umar only refrained from [accepting another person’s place] out of piety and fear of his actions falling under the prohibition. Notwithstanding this, The ḥadīth indicates that it is recommended to make space for someone entering a gathering.

٥٨٠ - وَعَنْ أَبِي هُرَيْرَةَ رض: أَنَّ رَسُولَ اللَّهِ صل قَالَ: إِذَا قَامَ أَحَدُكُمْ مِنْ مَجْلِسٍ، ثُمَّ رَجَعَ إِلَيْهِ، فَهُوَ أَحَقُّ بِهِ.

It is narrated from Abū Hurayrah رض that the Messenger of Allāh said:

“When one of you gets up from his place and then returns to it, he is more entitled to it.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that when a person is first to take a permitted space in a mosque (*masjid*) or market, he is the most entitled to it. Hence, if he gets up for some reason, his right remains, and it is permissible for him to make anyone who sits in it get up.

٥٨١ - عن قتادة، قال: قُلْتُ لَأَنَسٍ: أَكَانَتِ الْمَصَافَحَةُ فِي أَصْحَابِ رَسُولِ اللَّهِ؟
قال: نَعَمْ.

It is narrated from Qatādah who said:

‘I said to Anas, “Was shaking hands (*muṣāfaḥah*) practised by the Companions (*Sahābah*) of the Messenger of Allāh ﷺ?” He replied, “Yes.”’ [Bukhārī]

Wisdom of the ḥadīth

The ḥadīth indicates that shaking hands is legitimate in Islamic law, because the practice existed amongst the Companions (*Sahābah*), may Allāh be Pleased with them. This is a silent consensus (*ijmā` sukūtī*), which constitutes a proof.

LESSON 91

درس في استحباب طلاقة الوجه وطيب الكلام وإياضاحه للمخاطب وكراهة
المدح في الوجه لمن خيف عليه الإعجاب بنفسه وجوازه لغيره

ON THE RECOMMENDATION TO WEAR A
CHEERFUL EXPRESSION AND TO SPEAK
PLEASANTLY AND CLEARLY; AND IT BEING
DISLIKED TO PRAISE A PERSON TO THEIR
FACE IF IT IS FEARED THAT IT WILL LEAD
TO CONCEIT, BUT PERMISSIBLE TO DO SO
OTHERWISE

Allāh Most High says:

﴿وَلَوْ كُنْتَ فَظًّا غَلِيلًا لَّا نَفَضُوا مِنْ حَوْلِكَ﴾

And had you been severe and harsh-hearted, they would have dispersed from about you. (3:159)

٥٨٢ - وعن عدي بن حاتم رضي الله عنه قال: قال رسول الله ﷺ: أتقوا النارَ وَلَوْ بِشَقٍ تَمَرَّةٌ فَمَنْ لَمْ يَجِدْ فِي كَلَمَةٍ طَيِّبَةً.

It is narrated from 'Adī ibn Ḥātim رضي الله عنه who said:

'The Messenger of Allāh صلوات الله عليه وسلم said, "Protect yourselves from the Fire (*Nār*), even if it is with only half a date. Whoever cannot manage [even] that, then [do so] with a good word." [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to give in charity (*sadaqah*), even if it is only a little. The Most High said:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾

So whosoever does an atom's weight of good will see it. (99:7)

It is also recommended, for someone who finds they have nothing to give, to reply to the person who asks with gentle speech and courtesy.

٥٨٣ - وَعَنْ أَبِي هُرَيْرَةَ قَالَ: وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ.

It is narrated from Abū Hurayrah  that the Prophet  said:

“A good word is an act of charity (*sadaqah*).” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that enjoining what is right (*ma'rūf*) and forbidding what is wrong (*munkar*), and addressing a person courteously and without sin, is an act of charity (*sadaqah*). This shows that *sadaqah* includes all kinds of good action—although it usually involves [giving of] one's property, it can take other forms, such as smiling or kind words.

٥٨٤ - وَعَنْ أَبِي ذَرَ قَالَ: لَا تَحْقِرُنَّ مِنَ الْمَعْرُوفِ شَيئًا،
وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوْجِهٍ طَلْقٍ.

It is narrated from Abū Dharr  who said:

‘The Messenger of Allāh  said to me, “Do not think little of any righteous action, even if it is showing your brother a cheerful face.”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth demands mutual love and affection between believers. Smiling and wearing a cheerful face are both outward expressions of the love and affection in a believer's heart.

585 - وَعَنْ أَنْسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تُفَهَّمَ عَنْهُ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ سَلَامٌ عَلَيْهِمْ ثَلَاثًا.

It is narrated from Anas  that whenever the Prophet  used to say something, he would repeat it three times so that it would be understood. When he came to a people and greeted them, he would greet them three times. [Bukhārī]

Wisdom of the ḥadīth

It is recommended to repeat the greeting of 'salām' and any other speech when one fears that it has not been heard or understood. Repeating three times is the most that is mentioned.

[The commentary on ḥadīth (309) also applies to this ḥadīth.]

586 - وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: سَمِعَ النَّبِيُّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ رَجُلًا يُشَنِّي عَلَى رَجُلٍ وَيُطْرِيهِ فِي الْمَدْحَةِ، فَقَالَ: أَهْلَكْتُمْ أَوْ قَطَعْتُمْ -أَوْ ظَاهَرَ الرَّجُلُ.

It is narrated from Abū Mūsā  who said:

'The Prophet  heard a man praising another man and exaggerating his praise. He  said, "You have destroyed"—or: "broken"—"the man's back."¹' [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is forbidden to praise someone to their face. This is understood to apply to anyone about whom it is feared that he will be deluded by the praise, and that it will cause him to become conceited. On the other hand, if it will not harm him, but rather benefit him, then there is no harm in it.

٥٨٧ - وعن أبي بكر رضي الله عنه أنَّ رجلاً ذُكرَ عند النبي ﷺ فَأَتَى عَلَيْهِ رَجُلٌ خَيْرًا، فقال النبي ﷺ: وَيَحْكَ ! قَطَعْتَ عُنْقَ صَاحِبِكَ، يَقُولُهُ مِرَارًا: إِنْ كَانَ أَحَدُكُمْ مَادِحًا لَا مَحَالَةَ فَلَيَقُلْ: أَحْسِبُ كَذَا وَكَذَا إِنْ كَانَ يَرَى أَنَّهُ كَذَلِكَ وَحَسِيبَةُ اللَّهِ، وَلَا يُزَكِّي عَلَى اللَّهِ أَحَدٌ.

It is narrated from Abū Bakrah رضي الله عنه that a man was mentioned in the presence of the Prophet ﷺ and a man praised him highly. The Prophet ﷺ said:

“Woe to you! You have severed your companion’s neck,”—he said it several times—“If one of you must praise someone, he should say: ‘I think such and such,’ if he thinks the person is like that. Allāh is his Reckoner and no one should be praised as faultless before Allāh.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is forbidden to praise people falsely for attributes which they do not possess. If a person really must praise someone, he should praise those attributes which he considers the person to possess, saying: ‘I think that.’ This is because no one knows the reality of people except Allāh Most High.

Imām Nawawī says: ‘These ḥadīths forbid [praising someone to his face]. However, there are also many rigorously authenticated (*ṣahīh*) ḥadīths which permit it. The scholars (*‘ulamā’*) have said that by combining these ḥadīths it is possible to say: When the person being praised has complete faith (*īmān*) and conviction, self-control and comprehensive knowledge, such that he will not be seduced or deluded by such praise or tricked by his ego, then it is not unlawful (*ḥarām*) or disliked (*makrūh*). However, if it is feared that he will be affected by any of these matters, then it is severely disliked to praise him to his face.’

1 [Shaykh Nabḥānī says:] This is because praising a man casts pride into his soul without him realising; this becomes self-admiration and conceit. Pride (*kibr*) is the source of all vices.

LESSON 92

درس في النهي عن التباغض والتحاسد وإيذاء المؤمنين

ON THE PROHIBITION AGAINST HATING OR ENVYING ONE ANOTHER AND HARMING THE BELIEVERS

Allāh Most High says:

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْرَجُوا﴾

The believers are but brothers. (49:10)

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَىٰ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

Or do they envy people for what Allāh has given them of His Bounty? (4:54)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخِرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنْ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِذُوا أَنفُسَكُمْ وَلَا تَتَابَرُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتَبْرُكْ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾

O you who believe! Let not a people ridicule another people; it may be that they are better than them. And let not women [ridicule] other women; it may be that they are better than them. And do not insult one another, or call one another by offensive nicknames. Wretched is [the use of] an iniquitous name after faith. And whoever does not repent, it is they who are the wrongdoers. (49:11)

﴿إِنَّ الَّذِينَ يُحِبُّونَ أَن تُشْيِعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾

Truly, those who would like corruption to be spread amongst those who believe, they will have a painful torment in this world and in the Hereafter. And Allāh knows and you know not. (24:19)

﴿وَالَّذِينَ يُؤْدِنُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِنَّمَا مُبِينًا﴾

And those who harm believing men and women undeservedly, they bear the crime of slander and manifest sin. (33:58)

٥٨٨ - وعن عبد الله بن عمر ﷺ عن النبي ﷺ قال: المسلم من سلم المسلمين من لسانه ويده، والمهاجر من هجر ما نهى الله عنه.

It is narrated from 'Abd Allāh ibn 'Amr ﷺ who said:

'The Messenger of Allāh said, "A Muslim is someone from whose tongue and hand the Muslims are safe. An emigrant (*muhājir*) is someone who forsakes what Allāh has forbidden." [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that complete Islām and complete faith (*īmān*) are only achieved when a person does no harm, physical or otherwise, to others. It also encourages abandoning sinful actions and adhering to what Allāh Most High has commanded.

Emigration (*hijrah*) to Madīnah was obligatory before the Conquest (*Fath*) of Makkah, in order to increase the number of Muslims and assemble their strength. This obligation was abrogated after the Conquest of Makkah, once the strength of Islām and the Muslims had been consolidated.

٥٨٩ - وعن أنس رض أنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَبَاغِضُوا، وَلَا تَحَاسِدُوا، وَلَا تَدَابِرُوا، وَلَا تَقَاطِعُوا، وَكُوْنُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ.

It is narrated from Anas رض that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

“Do not hate one another, nor envy one another, nor turn your backs on one another, nor cut one another off. Be slaves of Allāh, brothers. It is not lawful for a Muslim to forsake his brother for more than three days.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The matters mentioned in The ḥadīth are forbidden, since they are divisive and lead to fragmentation and weakness amongst Muslims. It is unlawful (*harām*) to forsake a Muslim, by not greeting him with ‘*salām*’ and ignoring him, for more than three days.

٥٩٠ - وعن أبي هريرة رض أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تُعَرَّضُ الْأَعْمَالُ فِي كُلِّ اثْنَيْنِ وَخَوْمَيْسٍ، فَيَغْفِرُ اللَّهُ لِكُلِّ امْرِئٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، إِلَّا امْرًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءٌ فَيَقُولُ: اتُرْكُوا هَذَيْنِ حَتَّى يَصْطَلِحَا.

It is narrated from Abū Hurayrah رض that the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

“Actions are presented every Monday (*Ithnayn*) and Thursday (*Khamīs*). Then Allāh forgives every person who does not associate anything with Allāh, except the person who between himself and his brother there is rancour. He says, ‘Leave these two until they reconcile.’” [Muslim]

Wisdom of the ḥadīth

The ḥadīth establishes that rancour (*shahnā*) is a cause of missing out on forgiveness for two quarrelling factions, until they resolve the enmity and aversion that exists between them.

٥٣٣ - وعن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللَّهِ قَالَ: إِيَّاكُمْ وَالظَّنُّ، فَإِنَّ الظَّنَّ أَكْذَبُ
الْحَدِيثِ، وَلَا تَحْسَسُوا وَلَا تَجْسِسُوا وَلَا تَنافِسُوا، وَلَا تَحَاسِدُوا، وَلَا تَباغِضُوا، وَلَا
تَدَأْبُرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا كَمَا أَمْرَكُمْ. الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا
يَخْذُلُهُ وَلَا يَحْقِرُهُ، التَّقْوَى هَا هُنَا، وَيُشَيرُ إِلَى صَدْرِهِ، بِحَسْبِ امْرِئٍ
مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ، وَعِرْضُهُ،
وَمَالُهُ. إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ، وَلَا إِلَى صُورِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ
وَأَعْمَالِكُمْ.

It is also narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh صلوات الله عليه وسلم said:

“Beware of suspicion (*zann*). Suspicion is the falsest kind of speech. Do not pry or spy. Do not be rivals nor envy one another. Do not hate one another nor turn your backs on one another. Be slaves of Allāh, brothers, as He commanded you. The Muslim is the brother of the Muslim. He does not wrong him, nor disappoint him, nor scorn him. Fear of Allāh (*taqwā*) is here,” and he pointed to his chest. “It is enough evil for a man to scorn his Muslim brother. The whole of a Muslim is sacred (*harām*) for another Muslim: his blood, his honour and his property. Allāh does not look at your bodies nor your forms; rather, He looks at your hearts and your actions.” [Muslim]

Wisdom of the hadīth

Believers are commanded to protect the honour of their fellow Muslims and not to treat it with suspicion (*zann*) or pursue their weaknesses. Rather, they should preserve Muslim brotherhood and adhere to its practical manifestations, which are: not wronging, disappointing or scorning one another, refraining from arrogance towards one another and upholding the sanctity of the blood, property, and honour of fellow Muslims.

Furthermore, it is reality which should be considered, not external appearances.

This points to the responsibility which every Muslim has for his fellow Muslims and reveals the proper way of ensuring the might and power of Islām and the Muslims.

٥٩٢ - وعن جُنْدَبَ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ رَجُلٌ: وَاللَّهِ لَا يَغْفِرُ اللَّهُ لِفُلَانٍ، فَقَالَ اللَّهُ ﷺ: مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنْ لَا أَغْفِرَ لِفُلَانٍ! فَإِنَّمَا قَدْ غَفَرْتُ لَهُ، وَاحْبَطْتُ عَمَلَكَ.

It is narrated from Jundub ibn ‘Abd Allāh ﷺ who said:

‘The Messenger of Allāh ﷺ said, “A man says, “By Allāh, Allāh will never forgive so-and-so.” Allāh ﷺ says, ‘Who is that who swears by Me that I will not forgive so-and-so? I have forgiven him and have made your action come to nothing.’” [Muslim]

Wisdom of the ḥadīth

This is an illustration of the extent of Allāh’s Mercy (*Rahmah*) and Forgiveness (*Maghfirah*) towards His slaves. It also serves as a threat against showing contempt (*iḥtiqār*) for any Muslim.

In addition, The ḥadīth indicates that one should not assert a judgement regarding something reserved for Allāh Almighty, due to the bad etiquette towards Allāh Most High which this involves.

٥٩٣ - وعن ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا كُنْتُمْ ثَلَاثَةً، فَلَا يَتَنَاجَى اثْنَانُ دُونَ الْآخِرِ حَتَّى تَخْتَلِطُوا بِالنَّاسِ، مِنْ أَجْلِ أَنَّ ذَلِكَ يُحْزِنَهُ.

It is narrated from Ibn Mas‘ūd ﷺ that the Messenger of Allāh ﷺ said:

“When you are three together, two should not converse privately apart from the other one until you mix with other

people, because that might upset him.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is forbidden, and hence unlawful (*ḥarām*), for two people to hold a private conversation which excludes their third companion. The proof is that this will upset and harm him. Allāh Most High says:

﴿وَالَّذِينَ يُؤْذِنُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا أَكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا﴾

And those who harm believing men and women undeservedly, they bear the crime of slander and manifest sin. (33:58)

٥٩٤ - عن جابر رض أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ.

It is narrated from Jābir رض that the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

‘forbade urinating in standing water.’ [Muslim]

Wisdom of the ḥadīth

It is forbidden to urinate in standing water, even if it is a large quantity. This prohibition is understood in the sense of it being slightly disliked or permitted when the water belongs to that person. However, if the water is used or owned by others, doing so is unlawful (*ḥarām*). With regard to defecation, it is far more severely disliked and considered abominable.

٥٩٦ - وَعَنْ أَبِي هُرَيْرَةَ رض أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اتَّقُوا الْلَّاِعِنَيْنِ، قَالُوا: وَمَا الْلَّاِعِنَيْنِ؟ قَالَ: الَّذِي يَتَخَلَّ فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ.

It is narrated from Abū Hurayrah رض that the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

“Beware of the two accursed things.” They said, “What are the accursed things?” He said, “Someone relieving himself^۱ on a path people use or where they find shade.” [Muslim]

Wisdom of the ḥadīth

The body of scholars have understood the prohibition found in this ḥadīth in the sense of it being disliked [to urinate on a public path or place of shade]. Notwithstanding this, Shaykh Zakariyyā al-Anṣārī said: ‘It must be regarded as unlawful (*harām*), due to the harm it causes to Muslims. Moreover, The ḥadīth clearly states that it is unlawful.’ He also cited it as a major sin, based on the curse upon those who do it.

The prohibition against urinating in the shade is understood to apply to a meeting place for a permissible activity. However, if it is a meeting place for an unlawful activity—such as gambling (*maysar*) or back-biting (*ghibah*)—and the intention is to disperse people from it, then it is not disliked. What applies to shade in the summer also applies to a sunny spot in the winter.

This shows Islām’s desire to realise cleanliness and to protect against diseases and plagues, as well as its concern for people’s feelings and respect for their gathering for good reasons.

¹ Imām Nawawī says in *Sharḥ Ṣaḥīḥ Muslim* (2:140): ‘This means that he defecates in a place where people walk. The prohibition against doing so in the shade or on a path is due to the harm which this causes Muslims, by bringing those who walk there into a state of impurity, causing a foul smell and exposing them to filth.’

LESSON 93

درس في فضل ضعفة المسلمين وفقرائهم

ON THE VIRTUE OF MUSLIMS WHO ARE WEAK OR POOR

Allāh Most High says:

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَذْعُونَ رَبَّهُم بِالْغَدَاءِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ ثُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا﴾

And keep yourself patiently with those who call on their Lord morning and evening, seeking His Countenance; and let not your eyes overlook them, desiring the adornments of this world. (18:28)

٥٩٧ - وعن حارثة بن وهب رض قال: سمعت رسول الله ص يقول: ألا أخْبِرُكُمْ بِأهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُّتَضَعِّفٌ، لَوْ أَقْسَمَ عَلَى اللَّهِ لَا يَرْهُ، ألا أخْبِرُكُمْ بِأهْلِ النَّارِ؟ كُلُّ عُتُلٌ جَوَاظٌ مُسْتَكْبِرٌ.

It is narrated from Ḥārithah ibn Wahab رض who said:

'I heard the Messenger of Allāh ص say, "Shall I inform you about the people of the Paradise (*Jannah*)? All who are weak or meek¹. If one of them were to take an oath by Allāh, He would carry it out. Shall I inform you about the people of the Fire (*Nār*)? All who are coarse, domineering and arrogant."'

[Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that coarseness and arrogance are forbidden, whereas modesty and humility towards other Muslims are recommended (*mustahabb*). Allāh Most High says:

﴿أَشَدَّاءُ عَلَى الْكُفَّارِ رُحْمَاءُ بَيْنَهُمْ﴾

severe against the unbelievers, and merciful amongst themselves
(48:29)

٥٩٨ - وعن أبي سهل بن سعد الساعدي رض قال: مَرَ رَجُلٌ عَلَى النَّبِيِّ ﷺ فَقَالَ لِرَجُلٍ عِنْدَهُ جَالِسٌ: مَا رَأَيْتَ فِي هَذَا؟ فَقَالَ: رَجُلٌ مِنْ أَشْرَافِ النَّاسِ، هَذَا وَاللهُ حَرِيٌّ إِنْ خَطَبَ أَنْ يُنكَحَ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ. فَسَكَتَ رَسُولُ اللهِ ﷺ ثُمَّ مَرَ رَجُلٌ آخَرُ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: مَا رَأَيْتَ فِي هَذَا؟ فَقَالَ: يَا رَسُولَ اللهِ، هَذَا رَجُلٌ مِنْ قُرَاءِ الْمُسْلِمِينَ، هَذَا حَرِيٌّ إِنْ خَطَبَ أَنْ لَا يُنكَحَ، وَإِنْ شَفَعَ أَنْ لَا يُشَفَّعَ، وَإِنْ قَالَ أَنْ لَا يُسْمَعَ لِقَوْلِهِ. فَقَالَ رَسُولُ اللهِ ﷺ: هَذَا خَيْرٌ مِنْ مِلْءِ الْأَرْضِ مِثْلَ هَذَا.

It is narrated from Sahl ibn Sa‘d as-Sā‘idī رض who said:

‘A man passed by the Prophet ﷺ and He said to a man who was sitting with him, “What do you think of this one?” He replied, “A man who is one of our nobles. If this man, by Allāh, were to propose marriage, he would be worth marrying; and if he were to intercede, his intercession would be worth granting.” The Messenger of Allāh ﷺ remained silent. Then another man passed by and the Messenger of Allāh ﷺ asked him, “What do you think of this one?” He answered, “O Messenger of Allāh, this is one of the poor Muslims. If he were to propose marriage, he would not be worth marrying; and if he were to intercede, his intercession would not be worth granting; and if he were to speak, his words would not be worth listening to.” The

Messenger of Allāh ﷺ said, “This one is better than the whole Earth full of the likes of [the first one].” [Bukhārī and Muslim]

Wisdom of the ḥadīth

This is an encouragement not to disdain the poor and overlooked; for many a dishevelled and dusty person is better than the whole Earth full of the wealthy and glamorous. Consideration should be given to a person’s fear of Allāh (*taqwā*), not to his lineage or nobility amongst his people. Allāh Most High says:

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أُتْقَانُكُمْ﴾

Truly, the most honourable of you with Allāh is the one who fears Allāh most. (49:13)

Lordship, as a mere worldly position, holds no influence in Islamic society. However, anyone who misses out on his due in worldly terms is able to replace it by performing righteous actions and through *taqwā*.

The ḥadīth also encourages marrying righteous men and righteous women, even if they are poor, because they are suitable in respect of religion (*dīn*).

٥٩٩ - وعن أبي سعيد الخدري رضي الله عنه عن النبي ﷺ قال: احتججت الجنة والنار، فقالت النار: في الجبارون والمتكبرون. وقالت الجنة: في ضعفاء الناس ومساكينهم، فقضى الله بينهما: إنك الجنة رحمتي أرحم بك من أساء، وإنك النار عذابي أعد بك من أساء، ولكل يكثما على ملؤها.

It is narrated from Abū Sa‘id al-Khudrī رضي الله عنه from the Prophet ﷺ who said:

“Paradise (*Jannah*) and the Fire (*Nār*) remonstrated. The Fire said, ‘I contain the tyrants and the proud;’ and Paradise said, ‘I contain the weak and the destitute.’ So Allāh decided between

them: ‘You, Paradise, are My Mercy (*Rahmah*). I show Mercy through you to whomever I wish. You, Fire, are My Punishment (*‘Adhāb*). I punish by you whomever I wish. It is upon Me to fill both of you.’” [Muslim]

Wisdom of the ḥadīth

Glad tidings of Paradise (*Jannah*) are conveyed to those Muslims who are weak and oppressed, whilst those who are proud or tyrannical are threatened with the Fire (*Nār*). The ‘weak’ (*du‘afā’*) and ‘destitute’ (*masākin*) refers to those whose innate disposition (*fitrah*) is free from cunning and deceit and who do not follow evil ways. It does not refer to those who display weakness and destitution, seeking to play on people’s emotions, when in fact they are cunning and deceitful tricksters.

The ḥadīth also reveals that Allāh Most High has willed that people be left free, each to choose his own actions, having made clear to them the right path (*tariq al-haqq*) and the wrong path (*tariq al-bātil*). He knew, praise be to Him, that a group of them would choose the path of evil and that their destiny would be the Fire, which they would fill; and that another group would willingly choose the path of good and that their destiny would be Paradise, which they would fill.

٦٠٠ - وعن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: رَبَّ أَشْعَثَ أَغْبَرَ مَدْفُوعٍ
بِالْأَبْوَابِ لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرُرُ.

It is narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وآله وسلام said, “There is many a dishevelled and dusty person who is driven away from doors, but if he were to swear an oath by Allāh, He would fulfil it.”² [Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates that Allāh does not look at a slave’s appearance; rather, He looks at hearts and actions. Hence, it is every person’s duty to

have more concern for his actions and the purity of his heart than he has for [the appearance of] his body and his clothes. Men are weighed in terms of their actions, not their appearance, lineage or property.

٦٠١ - وَعَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ قَالَ: إِنَّهُ لَيَأْتِي الرَّجُلُ السَّمِينُ الْعَظِيمُ يَوْمَ الْقِيَامَةِ لَا يَرَنُ عِنْدَ اللَّهِ جَنَاحَ بَعْوضَةٍ.

It is also narrated from Abū Hurayrah  from the Messenger of Allāh  who said:

“A great, hefty man will come forward on the Day of Resurrection (*Yawm al-Qiyāmah*) who is not worth the weight of a gnat’s wing with Allāh.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

A person’s worth is in terms of his actions, not his outward appearance and physique, on the Day of Resurrection (*Yawm al-Qiyāmah*). Hence, it is a Muslim’s duty to concern himself with reforming his heart and actions before he concerns himself with his appearance; for consideration is given to hearts and actions, not to appearances and physiques.

¹ Imām Nawawī says in *Sharḥ Ṣaḥīḥ Muslim* (9:161, ḥadīth (2853)): ‘His  saying: ‘meek’ has been vocalised with [either] a fathah or a kasrah on the letter ‘ayn. The well known vocalisation is with a fathah. It means that people consider him weak, scorn him and tyrannise him because of the weakness of his worldly state. When narrated with a kasrah, the meaning is that he is modest and humble and seeks obscurity and lowliness for himself. The intention is not to find fault in either case.’

² That is, were he to say to his Lord: ‘I swear by You. . .’ seeking Allāh’s Generosity in fulfilling his oath, and in the knowledge of Allāh’s

Love for him. This man would be one of the saints (*awliyā'*) of Allāh, upon whom there is no fear and who do not grieve.

LESSON 94

درس في الشفاعة والإصلاح بين الناس

ON INTERCESSION (*SHIFĀ'AH*) AND RECONCILIATION (*ISLĀH*) BETWEEN PEOPLE

Allāh Most High says:

﴿مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً يَكُنَ لَّهُ نَصِيبٌ مِّنْهَا﴾

Whosoever intercedes for a good cause, will have a reward thereof.
(4:85)

﴿لَا خَيْرٌ فِي كَثِيرٍ مِّنْ نَجْوَاهُمْ إِلَّا مَنْ أَمْرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ﴾

*There is no good in much of their private conversation, save him who orders charity (*ṣadaqah*), or goodness or reconciliation between mankind.* (4:114)

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْرَوْهُ فَأَصْلِحُوا بَيْنَ أَخْوَيْكُمْ﴾

The believers are but a brotherhood; so make reconciliation between your brothers. (49:10)

٦٠٢ - وعن أبي موسى الأشعري عليه السلام قال: كَانَ النَّبِيُّ صلوات الله عليه وآله وسلامه إِذَا أَتَاهُ طَالِبٌ حَاجَةً أَقْبَلَ عَلَى جُلُسَائِهِ، فَقَالَ: اشْفَعُوكُمْ تُؤْجِرُوا، وَيَقْضِي اللَّهُ عَلَى لِسَانِنِيَّ مَا أَحْبَبَ.

It is narrated from Abū Mūsā al-Ash'arī رض who said:

‘Whenever someone in need came to the Prophet ﷺ, he would turn to those sitting with him and say, “Intercede and you will be rewarded. Allāh accomplishes what He likes on the tongue of His Prophet.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

Believers are encouraged to intercede [on behalf of fellow Muslims] due to the reward (*ajr*) which this involves, whether or not the need in question is fulfilled. However, it is not permissible to intercede against the legal punishment for transgressing the boundaries (*hudūd*) set by Allāh, if the matter has already reached the ruler.

٦٠٣ - وَعَنْ أَبْنَى عَبَّاسٍ فِي قِصَّةِ بَرِيرَةَ وَزَوْجِهَا، قَالَ: قَالَ لَهَا النَّبِيُّ ﷺ: لَوْ رَاجَعْتِهِ؟ قَالَتْ: يَا رَسُولَ اللَّهِ تَأْمُرُنِي؟ قَالَ: إِنَّمَا أَشْفَعُ، قَالَتْ: لَا حَاجَةَ لِي فِيهِ.

It is narrated from Ibn ‘Abbās ﷺ regarding the story of Barīrah and her husband that he said:

‘The Prophet ﷺ said to her, “Will you take him back?” She said, “O Messenger of Allāh, do you command me to?” He replied, “I am merely interceding.” She said, “I have no need of him.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

Imām Nawawī says: ‘The Ummah is in agreement that when a bondswoman is set free, while her husband remains a slave, she may choose to annul the marriage.’ This is an example of Islām’s concern for the personal rights (*huqūq*) and freedom which enable an individual to express his free will completely and without compulsion.

٦٠٤ - وعن عائشة ﷺ: أنَّ قُرِيْشًا أَهْمَهُمْ شَأْنُ الْمَرْأَةِ الْمُخْرُوْمَيَّةِ الَّتِي سَرَقَتْ، فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللَّهِ ﷺ؟ فَقَالُوا: وَمَنْ يَجْتَرِي عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ، حَبْ رَسُولِ اللَّهِ ﷺ. فَكَلَمَهُ أُسَامَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَتْسْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ تَعَالَى؟! ثُمَّ قَامَ فَاخْتَطَبَ، ثُمَّ قَالَ: إِنَّمَا أَهْلَكَ الَّذِينَ قَبْلُكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقُ فِيهِمُ الشَّرِيفُ تَرْكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ، أَقَامُوا عَلَيْهِ الْحَدَّ، وَأَئِمُّ اللَّهِ لَوْلَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا.

It is narrated from ‘Ā’ishah ﷺ that Quraysh were concerned about the affair of the woman from Banū Makhzūm who stole, so they said:

“Who will speak to the Messenger of Allāh about her?” They said, “Who is bold enough to do it except Usāmah ibn Zayd, the beloved of the Messenger of Allāh?” So Usāmah spoke to him, and the Messenger of Allāh ﷺ said, “How can you intercede in [the case of] one of the boundaries (*hudūd*) set by Allāh Most High?” Then he stood up and spoke and said, “Those before you were destroyed because when a noble amongst them stole, they left him; but when one of the weak amongst them stole, they carried out the legal punishment on them. By Allāh, if Faṭīmah the daughter of Muḥammad ﷺ were to steal, I would cut off her hand.” [Bukhārī and Muslim]

Wisdom of the hadīth

Intercession (*shifā’ah*) is prohibited in cases of transgression of the boundaries (*hudūd*) set by Allāh, once they have been brought before the ruler. Mālik said: ‘There should be no intercession on behalf of someone who is known to have harmed the people, whether or not the case has reached the leader.’ Thus, intercession is not accepted against the *hudūd* legal punishments, nor is mediation in favour of reducing them; these

punishments have been legally decreed and cannot be changed or substituted.

Furthermore, there is no preferential treatment in Islām with respect to carrying out the *hudūd* legal punishments upon those who have incurred them, no matter what their value or consequence is amongst their people.

In the case of the legal punishment for stealing (*sirqah*), it is applicable to both women and men. This is also the case for the remaining legal punishments.

The ḥadīth also reminds believers of the necessity of considering the circumstances of peoples in the past. It also reveals the virtue of Usāmah ibn Zayd and his standing with the Messenger of Allāh ﷺ.

٦٠٥ - وعن أم كلثوم بنت عقبة قالت: سمعت رسول الله ﷺ يقول: ليس الكذاب الذي يصلح بين الناس فينمي خيراً، أو يقول خيراً.

وفي رواية مسلم زيادة، قالت: ولم اسمعه يرخص في شيء مما يقول الناس إلا في ثلاثة، تعني: الحرب، والإصلاح بين الناس، وحديث الرجل امرأته، وحديث المرأة زوجها.

It is narrated from Umm Kulthūm bint ‘Uqbah ﷺ who said:

'I heard the Messenger of Allāh ﷺ say, "Someone who reconciles between people and promotes good or says good is not a liar."’ [Bukhārī and Muslim]

In a narration of Muslim, in addition, she said: 'I did not hear him make any allowance regarding anything that people say, except for three things: war; reconciling between people; and a man speaking to his wife or a wife speaking to her husband.'

Wisdom of the ḥadīth

Lying (*kadhib*), in its primary sense, is unlawful (*harām*). It has only been licensed in these three matters mentioned in The ḥadīth due to the great benefits attached to it in these cases. Sometimes lying may be necessary, if it results in a person being protected from destruction.

Chapter Seventeen

في مدح جملة من محاسن الأخلاق المتعلقة
بالقلب واللسان وذم جملة من مساويها

ON PRAISE FOR ALL ASPECTS OF GOOD
CHARACTER (*MAHĀSIN AL-AKHLĀQ*)
WHICH ARE ASSOCIATED WITH THE
HEART (*QALB*) AND THE TONGUE (*LISĀN*)
AND CENSURE FOR ALL THEIR OPPOSITES



LESSON 95

درس في مدح حسن الخلق والحلم والرفق

ON GOOD CHARACTER, CLEMENCY (*HILM*)
AND KINDNESS (*RIFQ*)

Allāh Most High says:

﴿وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

those who repress anger and who pardon people; and Allāh loves those who do good (muhsinūn) (3:134)

﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

Accept what is given freely, enjoin what is good and turn away from the ignorant. (7:199)

﴿وَلَا سَتُوي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا أَذْنَى الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةً كَانَهُ وَلِي حَمِيمٌ - وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍ عَظِيمٍ﴾

The good deed and the evil deed are not equal. Repel [evil] with that which is better; thereupon, the one who between yourself and him there was enmity [becomes] as though he were a close friend. But none is granted it except those who are patient, and none is granted it except someone who has a great portion [of good]. (41:34–35)

٦٠٦ - عن عبد الله بن عمرو بن العاص ﷺ قال: لَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ فَاحِشًا وَلَا مُتَفَحِّشًا، وَكَانَ يَقُولُ: إِنَّ مِنْ خَيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا.

It is narrated from ‘Abd Allāh ibn ‘Amr ﷺ who said:

‘The Messenger of Allāh ﷺ was neither obscene nor indecent, and he used to say, “The best of you are the best in character.”’
[Bukhārī and Muslim]

Wisdom of the ḥadīth

This is an illustration of the Messenger of Allāh’s ﷺ good character (*husn al-khuluq*), how far he was from having any bad character and his encouragement of good character in others. There is no doubt that someone who has good character is one of the best of people.

٦٠٧ - وعن عائشة ؓ قالت: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفِيقَ فِي الْأَمْرِ كُلِّهِ.

It is narrated from ‘Ā’ishah ؓ who said:

‘The Messenger of Allāh ﷺ said, “Allāh is Kind (*Rafiq*) and loves kindness in every matter.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

Believers are encouraged to practise kindness (*rifq*) because it involves affability and choosing what is easy, which maintains good relations and fosters friendship.

٦٠٨ - وعن عائشة ؓ قالت: مَا خُيِّرَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَمْرَيْنِ قَطُّ إِلَّا أَخَذَ أَيْسَرَهُمَا، مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا، كَانَ أَبْعَدَ النَّاسَ مِنْهُ. وَمَا انْتَقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ فِي شَيْءٍ قَطُّ، إِلَّا أَنْ تُتَهَّكَ حُرْمَةُ اللَّهِ، فَيَتَقَمَّ لِلَّهِ تَعَالَى.

It is also narrated from ‘Ā’ishah ؓ who said:

‘The Messenger of Allāh ﷺ was never given a choice between two matters without taking the easier of them, as long as it was not a sinful action. If it was a sinful action, he was the furthest

of people from it. The Messenger of Allāh ﷺ never took revenge for himself in respect of anything, unless the sanctity of Allāh was violated. Then he would take revenge for the sake of Allah Most High.’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

This is an illustration of the ease (*yusr*) of Islām, the mercy (*rahmah*) of the Messenger of Allāh ﷺ with his Ummah and the legitimacy of anger (*ghadab*) for the sake of Allāh Most High.

The ḥadīth establishes the principle of adopting the easiest approach to matters which face a person during his lifetime. It also demonstrates the great character of the Messenger of Allāh ﷺ in refraining from taking revenge for himself, and only taking revenge on behalf of Allāh Most High. This is the character of the prophets (*anbiyā’*).

٦٠٩ - وَعَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ قَالَ: يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَشِّرُوا وَلَا تُنْفِرُوا.

It is narrated from Anas رضي الله عنه from the Prophet ﷺ that he said:

“Make things easy [for people] and do not make them difficult. Give good news [to people] and do not frighten [them] away.”
[Bukhārī and Muslim]

Wisdom of the ḥadīth

It is a Muslim’s duty to make people love and desire to do good (*khayr*). Equally, he must beware of their turning away or fleeing from him due to his severity and harshness with them. This ḥadīth is a source demonstrating the ease (*yusr*) of Islām in terms of obligations and regulations, making them possible in so far as ability and individual circumstances allow. It is not part of religion (*dīn*) to be over-strict, or to choose what is most difficult and most severe, which could result in hardship or constraint. Allāh Most High says:

﴿رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ﴾

Our Lord, burden us not with what we do not have strength to bear.
(2:286)

The Most High also says:

﴿وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ﴾

And [He] has not laid upon you in religion any hardship. (22:78)

﴿لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ﴾

There is no constraint upon the blind, nor any constraint upon the lame, nor any constraint upon the sick. (24:61)

Allāh Most High also says:

﴿يُرِيدُ اللَّهُ يُكْمِلُ الْيُسْرَ وَلَا يُرِيدُ يُكْمِلُ الْعُسْرَ﴾

Allāh wants ease for you and He does not want difficulty for you.
(2:185)

٦٠٩ - وعن أبي هريرة رضي الله عنه أنَّ رجُلًا قال للنبي صلوات الله عليه: أوصني. قال: لا تغضب، فرددَه مراراً، قال: لا تغضب.

It is narrated from Abū Hurayrah رضي الله عنه that a man said to the Prophet صلوات الله عليه:

“Advise me.” He رضي الله عنه said, “Do not get angry.” He repeated [his request] a number of times and the Prophet صلوات الله عليه said, “Do not get angry.” [Bukhārī]

Wisdom of the ḥadīth

It is legitimate to ask and seek guidance about doing good (*khayr*). The person who asks should be directed towards what best suits his circumstances and is most appropriate for him. Therein lies wisdom.

The ḥadīth also censures, forbids and warns against anger (*ghadab*).

٦١١ - وَعَنْ أَبْنَابْ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ ﷺ لِأَشَجِ عَبْدِ الْقَيْسِ: إِنَّ فِيكَ حَصَلَتِينِ يُحِبُّهُمَا اللَّهُ: الْحِلْمُ وَالْأَنَاهُ.

It is narrated from Ibn ‘Abbās  who said:

‘The Messenger of Allāh  said to Ashajj ‘Abd al-Qays, “You have two qualities which Allāh loves: clemency (*hilm*) and equanimity (*anāh*).”’ [Muslim]

Wisdom of the ḥadīth

Al-Ashajj ‘Abd al-Qays is al-Mundhir ibn ‘Ā’idh; it has also been said that his name is Munqidh ibn ‘Ā’idh.

The ḥadīth indicates the permissibility of praising someone to their face honestly, on condition that there is no danger of him becoming conceited and that doing so will encourage similar characteristics in others.

It also encourages clemency (*hilm*), equanimity (*anāh*) and steadfastness in matters.

٦١١ - وَعَنْ عَائِشَةَ قَالَتْ: مَا ضَرَبَ رَسُولُ اللَّهِ ﷺ شَيْئًا قَطُّ بِيَدِهِ، وَلَا امْرَأَةً وَلَا خَادِمًا، إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ، وَمَا نَيَّلَ مِنْهُ شَيْءٌ قَطُّ فَيَتَقْتَلُ مِنْ صَاحِبِهِ، إِلَّا أَنْ يُتَهَكَّ شَيْءٌ مِنْ مَحَارِمِ اللَّهِ تَعَالَى، فَيَتَقْتَلُ لِلَّهِ تَعَالَى.

It is narrated from ‘Ā’ishah  who said:

‘The Messenger of Allāh ﷺ never struck anyone with his hand, including women and servants, unless he was fighting in the way of Allāh. He did not demand retaliation for anything that happened to him, unless one of the sanctities of Allāh Most High was violated; then he would retaliate for the sake of Allāh Most High.’’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates the clemency (*hilm*) of the Messenger of Allāh ﷺ and how he pardoned anything which afflicted him, his anger (*ghaḍab*) on behalf of Allāh, his carrying out the legal punishments for transgressing the boundaries (*hudūd*) set by Allāh without mitigation and his fighting the enemies of Allāh in jihād to ensure that the Word (*Kalimah*) of Allāh Most High be exalted.

٦١٣ - وعن أنس رضي الله عنه قال: كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ وَعَلَيْهِ بُرْدَةٌ نَجْرَانِي غَلِيلُ
الْحَاسِيَةِ، فَأَدْرَكَهُ أَعْرَابِيٌّ فَجَبَدَهُ بِرِدَائِهِ جَبْدَةً شَدِيدَةً، فَنَظَرَتْ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ
ﷺ، وَقَدْ أَثَرَتْ بِهَا حَاسِيَةُ الرِّدَاءِ مِنْ شِلَّةِ جَبْدَتِهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ، مُرْ لِي مِنْ مَالِ
اللَّهِ الَّذِي عِنْدَكَ. فَالْتَّفَتَ إِلَيْهِ، فَضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ.

It is narrated from Anas رضي الله عنه who said:

‘I was walking with the Messenger of Allāh ﷺ and he was wearing a Najrānī cloak with a thick border. A Bedouin came up to him and pulled the cloak violently. I looked at the Prophet’s ﷺ shoulder; it had been marked by the border of the cloak due to the severity of his pulling. Then he said, ‘O Muḥammad, allot to me some of the property (*māl*) of Allāh which you have.’ He ﷺ turned to him and laughed, and then ordered that a gift be given to him.’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

This is an illustration of the good character of the Prophet ﷺ. He pardoned those who did him harm and added to this pardon gladly and beneficently.

٦١٤ - وعن ابن مسعود رضي الله عنه قال: كأني أنظر إلى رسول الله ﷺ يَحْكِي نَبِيًّا مِنَ الأنبياء، صَلَوَاتُ اللَّهِ وَسَلَامُهُ عَلَيْهِمْ، ضَرَبَهُ قَوْمٌ فَأَدْمَوْهُ، وَهُوَ يَمْسَحُ الدَّمَ عنْ وَجْهِهِ، ويقول: اللَّهُمَّ اغْفِرْ لِقَوْمِي؛ فَإِنَّهُمْ لَا يَعْلَمُونَ.

It is narrated from Ibn Mas'ūd رضي الله عنه who said:

'It was as if I could see the Messenger of Allāh ﷺ recounting how one of the prophets—may the peace and blessings of Allāh be upon them—was beaten and wounded by his people, and he said as he wiped the blood from his face, "O Allah, forgive my people; for they do not know.'" [Bukhārī and Muslim]

Wisdom of the ḥadīth

This is an illustration of the perfect character of the Prophet ﷺ in pardoning and forgiving [those who harmed him]; and his still greater virtue in supplicating for their forgiveness and making excuses for them due to their lack of knowledge. This is the utmost moral perfection.

Such elevated moral character is shared by all the prophets. It is also a reflection of the Prophet's ﷺ complete humility that he attributed his own people's harming him to one of the prophets, without mentioning his name.

٦١٥ - وعن أبي هريرة رضي الله عنه أنَّ رسول الله ﷺ قال: لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ.

It is narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh ﷺ said:

“The strong man is not someone who throws people in wrestling. The strong man is someone who has control of himself when he is angry.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that true strength is strength of moral character, restraining oneself from anger and pardoning when it is within one's capability to exact revenge. Physical strength is desirable in religion (*dīn*) when it is used to do good.

LESSON 96

درس في مدح الحياة والوقار

ON PRAISE FOR MODESTY (*HAYĀ'*) AND DIGNITY (*WAQĀR*)

Allāh Most High says:

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هُنَّا وَإِذَا خَاطَبُهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾

And the servants of the Most Gracious are those who walk gently upon the Earth, and when the foolish address them they say, ‘Peace’.
(25:63)

٦١٦ - عن ابن عمر ﷺ أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى رَجُلٍ مِّنَ الْأَنْصَارِ وَهُوَ يَعْظُمُ أَخَاهُ فِي الْحَيَاةِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: دَعْهُ، فَإِنَّ الْحَيَاةَ مِنَ الْإِيمَانِ .

It is narrated from Ibn ‘Umar ﷺ that the Messenger of Allāh ﷺ passed by a man of the Helpers (*Anṣār*) as he was admonishing his brother concerning modesty. The Messenger of Allāh ﷺ said:

“Leave him be. Modesty (*hayā'*) is part of faith (*īmān*).”
[Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the virtue of modesty (*hayā'*) and that it is an aspect of complete faith (*īmān*). This is because a shy person refrains from committing acts of disobedience against Allāh and his modesty induces him to act obediently.

Modesty is an innate disposition and a natural instinct in people. Nevertheless, it develops and increases by deliberately modelling one's character on it, seeking to acquire it and adhering to the etiquettes (*ādāb*) of the Shari'ah.

٦١٧ - وعن عمران بن حصين ﷺ قال: قال رسول الله ﷺ: الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ.

وفي رواية لمسلم: الْحَيَاءُ خَيْرٌ كُلُّهُ.

It is narrated from 'Imrān ibn al-Huṣayn ﷺ who said:

'The Messenger of Allāh ﷺ said, "Modesty (*hayā'*) only brings good." [Bukhārī and Muslim]

In a narration of Muslim: "Modesty, all of it, is good."

Wisdom of the ḥadīth

This is an encouragement to model one's character upon the morality of modesty (*hayā'*). It is good for both the individual and for society, since it induces a person to act according to what is morally good and abandon what is morally repulsive.

On the other hand, failing to condemn what is wrong, give advice openly or demand rights (*huqūq*) is weakness and cowardice, and has nothing to do with modesty.

٦١٨ - وعن أبي هريرة ﷺ أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الإِيمَانُ بِضُعْفٍ وَسَبْعُونَ أَوْ بِضُعْفٍ وَسِتُّونَ شُعْبَةً: فَأَفْضَلُهَا قَوْلُ: لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِنْتَاطَةُ الْأَذَى عَنِ الظَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ.

It is narrated from Abū Hurayrah ﷺ that the Messenger of Allāh ﷺ said:

"Faith (*īmān*) has over seventy—or over sixty—branches. The best of them is saying: 'There is no god but Allāh,' and the least

of them is removing an obstruction from the road. Modesty (*hayā'*) is a branch of faith.”¹ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that faith (*imān*) has degrees and ranks, and that modesty (*hayā'*) is one of its degrees and attributes. This is because of the influence which it has upon a person’s soul (*nafs*) and behaviour (*sulūk*).

٦١٩ - وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا، فَإِذَا رَأَى شَيْئاً يَكْرَهُهُ عَرَفَنَاهُ فِي وَجْهِهِ.

It is narrated from Abū Sa‘īd al-Khudrī ﷺ who said:

‘The Messenger of Allāh ﷺ was more modest than a virgin in her tent. When he saw something he disliked, we could see it in his face.’ [Bukhārī and Muslim]

Imām Nawawī says: ‘The scholars have said that the reality of modesty (*hayā'*) is that it is a characteristic which induces a person to abandon what is morally repulsive and prevents him from failing to fulfil another person’s rights.’

Wisdom of the ḥadīth

This is an illustration of the modesty (*hayā'*) which the Prophet ﷺ possessed, which was an aspect of his great moral character. Believers are encouraged to model their character on the morality of modesty, following the example of the Prophet ﷺ.

Modesty is a characteristic which is intrinsic to women, and its paucity amongst them is therefore an indication of the nearness of the Last Hour (*Sā'ah*).

٦٢٠ - وَعَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ مُسْتَجْمِعاً قَطُّ ضَاحِكًا حَتَّى تُرِي مِنْهُ لَهْوَاتُهُ، إِنَّمَا كَانَ يَتَبَسَّمُ.

It is narrated from ‘Ā’ishah  who said:

‘I never saw the Messenger of Allāh  with his mouth wide open, laughing so that you could see the back of his mouth. He only used to smile .

[Bukhārī and Muslim]

Wisdom of the hadīth

It is recommended not to laugh too much, because too much laughter is a sign of heedlessness of Allāh. It may also lead to a man’s loss of dignity (*waqār*) amongst his brothers.

1 The Prophet  singled out modesty (*hayā’*) due to its importance in the life of the Ummah. Modesty combines all aspects of good moral character; for a modest person avoids committing a wrongful action, due to his modesty. Modesty is an adornment for the person who possesses it.

LESSON 97

درس في مدح التواضع وخفض الجناح للمؤمنين وذم الافتخار والبغى

ON PRAISE FOR HUMILITY (*TAWĀDU'*) AND LOWERING ONE'S WING [IN KINDNESS] TO THE BELIEVERS; AND CENSURE FOR BOASTING (*IFTIKHĀR*) AND INJUSTICE

Allāh Most High says:

﴿وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾

And lower your wing [in kindness] to the believers who follow you.
(26:215)

﴿فَلَا تُزَكِّوْ أَنفُسَكُمْ هُوَ أَعْلَمُ بِمَنِ اتَّقَى﴾

So do not ascribe purity to yourselves. He is most Knowing of who fears Him. (53:32)

﴿وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ الْوَلِيُّ الْحَمِيدُ﴾

And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the Protector, the Praiseworthy.
(42:28)

٦٢١ - وعن أنس رض أنَّهُ مَرَّ عَلَى صَبَيَانٍ، فَسَلَّمَ عَلَيْهِمْ، وَقَالَ: كَانَ النَّبِيُّ صل يَفْعُلُهُ.

It is narrated from Anas رض that he passed by some boys and greeted them, saying:

'The Prophet صل used to do so.' [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to greet children with ‘*salām*,’ and to accustom them to the etiquettes (*ādāb*) of the Shari‘ah, to abandon the cloak of pride (*kibr*) and to adopt the qualities of humility (*tawādu‘*) and amiability.

The ḥadīth also demonstrates the manner in which the Companions (*Sahābah*), may Allāh be pleased with them, observed following the Messenger ﷺ.

٦٢٢ - وعن أنس ﷺ أيضاً قال: إن كَانَتِ الْأُمَّةُ مِنْ إِمَاءِ الْمَدِينَةِ لَتَأْخُذُ بِيَدِ النَّبِيِّ ﷺ فَتَنْطَلِقُ بِهِ حَيْثُ شَاءَتْ.

It is also narrated from Anas ؓ who said:

‘If one of the slave-girls of Madīnah were to take the hand of the Prophet ﷺ, she could have taken him wherever she liked.’

[Bukhārī]

Wisdom of the ḥadīth

This is an illustration of the humility (*tawādu‘*) and amiability of the Messenger of Allāh ﷺ and an encouragement to believers to act and behave in the same way. As such, it is a call to equality between people; for all people are the slaves of Allāh. It also demonstrates the concern of the Messenger of Allāh ﷺ for meeting people’s needs.

٦٢٣ - وعن الأسود بن يزيد، قال: سُئلَتْ عائشةُ ﷺ مَا كَانَ النَّبِيُّ ﷺ يَصْنَعُ فِي بَيْتِهِ؟ قالتْ: كَانَ يَكُونُ فِي مِهْنَةٍ أَهْلِهِ -يعني: خِدْمَةٍ أَهْلِهِ- فَإِذَا حَضَرَتِ الصَّلَاةُ، خَرَجَ إِلَى الصَّلَاةِ.

It is narrated from Aswad ibn Yazid ؓ who said:

“Ā’ishah ؓ was asked, “What did the Prophet ﷺ used to do at home?” She said, “He would be occupied with his family—

i.e. serving his family—and when it was time for the prayer (*ṣalāh*), he would go out to the prayer.”” [Bukhārī]

Wisdom of the ḥadīth

The ḥadīth illustrates the Prophet’s ﷺ complete humility (*tawāḍu’*) and his dutifulness towards his family. It also demonstrates how he would observe the prayer (*ṣalāh*) at the beginning of its time, without becoming preoccupied with anything else.

٦٢٤ - وعن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامَ قَالَ: مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بَعْفُو إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ.

It is narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh ﷺ said:

“A charitable offering (*sadaqah*) does not decrease property; and Allāh only increases a slave in might by forgiveness; and no one is humble for the sake of Allāh without Allāh elevating him.”
[Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to give in charity (*sadaqah*), forgive wrongs and show humility (*tawāḍu’*) to the believers. The ḥadīth indicates that giving *sadaqah* does not diminish one’s property, but rather increases it in blessing and multiplies it. The Most High says:

﴿مَثُلُ الَّذِينَ يُنفِقُونَ أُمُوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثُلِ حَبَّةٍ أَنْبَتَ سَبْعَ سَنَابِلَ فِي كُلِّ سُبْلَةٍ مَائِةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلَيْمٌ﴾

The parable of those who spend their wealth in the way of Allāh is like a seed [of grain] which grows seven ears; each ear contains a hundred seeds. Allāh multiplies [His reward] for whom He wills. And Allāh is All-Encompassing, All-Knowing. (2:261)

Likewise, humility elevates a person with Allāh and in the eyes of people.

٦٢٥ - وَعَنْ عِيَاضِ بْنِ حَمَارٍ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ تَوَاضَّعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ، وَلَا يَبْغِي أَحَدٌ عَلَى أَحَدٍ.

It is narrated from ‘Iyād ibn Ḥimār  who said:

‘The Messenger of Allāh  said, “Allāh revealed to me that you should be humble so that no one behaves haughtily towards anyone else and no one commits injustice against anyone else.”’
[Muslim]

Wisdom of the ḥadīth

It is obligatory (*wājib*) for believers to have humility (*tawādu'*) and not to behave haughtily or with enmity towards people. This obligatory, praiseworthy humility is humility towards Allāh and His Messenger ; to the scholars (*‘ulamā'*) of the Ummah; and to all individuals, provided that it is intended for Allāh’s sake alone. Anyone who is humble in this way, Allāh will elevate his fate and make him well-remembered. As for humility towards oppressors, that is a degradation in which there is no honour.

٦٢٦ - وَعَنْ أَبِي هَرِيرَةَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا قَالَ الرَّجُلُ: هَلَكَ النَّاسُ، فَهُوَ أَهْلُكُهُمْ.

It is narrated from Abū Hurayrah  that the Messenger of Allāh  said:

“When a man says: “May the people be destroyed,” then he is the most destroyed of them all.” [Muslim]

Imām Nawawī says: ‘This applies to anyone who says it out of vanity, and disdain and haughtiness towards others. That is what is unlawful (*ḥarām*). As for someone who says it because of what he sees of people’s

religious shortcomings—saying it out of sadness for the people and the Religion (*Dīn*)—there is no harm in this. This is how some of the scholars have interpreted and explained the ḥadīth. Among those learned Imāms who expressed this are Mālik ibn Anas, Khaṭṭābī, Ḥumaydī and others. I have clarified this in *Al-Adhkār*.

Wisdom of the hadīth

Vanity and disdain for others are forbidden. The ḥadīth shows that no one is safe from Allāh’s Planning (*Makr*).

LESSON 98

درس في تحريم الكبر والإعجاب

ON THE PROHIBITION AGAINST PRIDE (*KIBR*) AND CONCEIT (*IJĀB*)

Allāh Most High says:

﴿تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ﴾

That is the abode of the Hereafter which We shall assign to those who do not want to exalt themselves in the land, nor cause corruption. And the good end is for those who fear Allāh (muttaqīn). (28:83)

﴿وَلَا تُصِيرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾

And turn not your face away from men with pride, nor walk in insolence through the Earth. Truly, Allāh does not like any arrogant boaster. (31:18)

٦٢٧ - وعن أبي هريرة رض أنَّ رَسُولَ اللَّهِ صلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ جَرَّ إِزَارَهُ بَطَرًا.

It is narrated from Abū Hurayrah رض that the Messenger of Allāh صلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

“Allāh will not look at anyone on the Day of Resurrection (*Yawm al-Qiyāmah*) who drags his robe out of vanity.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is unlawful (*ḥarām*) to lengthen one's garment out of pride, and disliked (*makrūh*) to do so for any other reason. The recommended length is to halfway down the calf.

٦٢٨ - وعن أبي هريرة رضي الله عنه أيضًا أنَّ رسول الله صلوات الله عليه وآله وسليمه قال: يَنْمَأْ رَجُلٌ يَمْشِي فِي حُلَّةٍ تُعْجِبُهُ نَفْسُهُ، مُرَجِّلٌ رَأْسَهُ، يَخْتَالُ فِي مَشْيَتِهِ، إِذْ خَسَفَ اللَّهُ بِهِ، فَهُوَ يَتَجَلَّجُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ.

It is also narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh صلوات الله عليه وآله وسليمه said:

“Once a man was walking in his robe, proud of himself, his hair groomed, haughty in his gait, when Allāh made the ground swallow him up. He will go on sinking into the earth until the Day of Resurrection (*Yawm al-Qiyāmah*).” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that pride and arrogance are unlawful (*ḥarām*) and that those who possess them will come to an evil end.

٦٢٩ - وعن حارثة بن وهب رضي الله عنه قال: سمعت رسول الله صلوات الله عليه وآله وسليمه يقول: ألا أَخْبِرُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُّتَضَعِّفٌ، لَوْ أَقْسَمَ عَلَى اللَّهِ لَا يَرَهُ، ألا أَخْبِرُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عُتْلٌ جَوَاظٌ مُسْتَكِبِرٌ.

It is narrated from Hārithah ibn Wahab رضي الله عنه who said:

‘I heard the Messenger of Allāh صلوات الله عليه وآله وسليمه say, “Shall I inform you about the people of Paradise (*Jannah*)? Every weak, enfeebled person; if he swears by Allāh, He fulfils his oath. Shall I inform you about the people of the Fire (*Nār*)? Every coarse, domineering and arrogant person.”’ [Bukhārī and Muslim]

This is part of a ḥadīth which was presented with its interpretation in Lesson 93: On the virtue of Muslims who are weak or poor.

Wisdom of the ḥadīth

[The commentary on ḥadīth (597) also applies to this ḥadīth.]

٦٣٠ - وعن عبد الله بن مسعود رضي الله عنه عن النبي ﷺ قال: لا يدخل الجنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِّنْ كِبْرٍ! فَقَالَ رَجُلٌ: إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ تَوْبَةً حَسَنًا، وَنَعْلَهُ حَسَنَةً؟ قَالَ: إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ، الْكِبْرُ: بَطْرُ الْحَقِّ وَغَمْطُ النَّاسِ.

It is narrated from Ibn Mas'ūd رضي الله عنه from the Prophet ﷺ that he said:

“Anyone who has an atom’s weight of pride in his heart will not enter Paradise (*Jannah*).” A man said, “What if a man likes his clothes to be nice and his sandals to be nice?” He said, “Allāh is Beautiful and loves beauty. Pride means refuting the truth (*haqq*) and encroaching upon people’s rights.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that pride (*kibr*) is unlawful (*harām*) and that a proud person will not enter Paradise (*Jannah*) if his pride involves refusing and refuting faith (*īmān*). Alternatively, he will not enter Paradise initially, if his pride involves deeming himself above others and disdaining them, whether in terms of attire, property, standing or otherwise.

However, it is permissible to beautify oneself if it does not involve vanity.

٦٣١ - وعن سلمة بن الأكوع رضي الله عنه أن رجلاً أكلَ عِنْدَ رسول الله ﷺ بشماليه، فَقَالَ: كُلْ بِيَمِينِكَ، فَأَلَّا يَمْكُرُ بِهِ، فَأَكَلَ كُلَّ بِيَمِينِكَ، فَأَلَّا يَمْكُرُ بِهِ! فَقَالَ: لَا أُسْتَطِعُ! فَأَلَّا يَمْكُرُ بِهِ! فَقَالَ: فَمَا رَفَعَهَا إِلَى فِيهِ.

It is narrated from Salamah ibn al-Akwa^c that a man ate with his left hand in the presence of the Messenger of Allāh . He said:

“Eat with your right hand.” He said, “I cannot.” He said, “Would that you could not. It was only pride (*kibr*) that prevented him!” He [i.e. Salamah] said, ‘[After that] he did not raise it to his mouth.’ [Muslim]

Wisdom of the ḥadīth

This is an illustration of the repulsiveness of pride (*kibr*) and the consequences for those who possess it.

The ḥadīth also indicates that It is recommended (*mustahabb*) to eat with the right hand, and that it is disliked (*makrūh*) to eat with the left hand when there exists no reason preventing someone from eating with their right, such as illness or amputation. The same goes for all clean matters, which it is recommended to perform with the right hand, while the opposite is true for all base matters.

Contravening what is recommended is not necessarily a sin. The Messenger of Allāh  only supplicated against the man in this ḥadīth because his refusal was out of pride and stubbornness.

٦٣٢ - وعن أبي سعيد الخدري  عن النبي  قال: احتججت الجنة والنار، فقالت النار: في الجبارون والمتكبرون. وقالت الجنة: في ضعفاء الناس ومساكينهم، فقضى الله بينهما: إنك الجنة رحمتي أرحم بك من أشأ، وإنك النار عذابي أعدّ بك من أشاء، ولكليكما على ملؤها.

It is narrated from Abū Sa‘id al-Khudrī  from the Prophet  who said:

“Paradise (*Jannah*) and the Fire (*Nār*) remonstrated. The Fire said, ‘I contain the tyrants and the proud,’ and Paradise said, ‘I

contain the weak and the destitute.’ So Allāh decided between them: ‘You, Paradise, are My Mercy (*Rahmah*). I show Mercy through you to whomever I wish. You, Fire, are My Punishment (*‘Adhāb*). I punish by you whomever I wish. It is upon Me to fill both of you.”” [Muslim]

Wisdom of the ḥadīth

The ḥadīth warns against pride (*kibr*) and encourages humility (*tawādu’*). It also indicates Allah’s awareness that people will fill Paradise (*Jannah*) who have chosen it by means of their righteous actions, and that people will fill the Fire (*Nār*) who have chosen it by means of their evil actions.

[The commentary on ḥadīth (599) also applies to this ḥadīth.]

٦٣٣ - وعن أبي هريرة  قال: قَالَ رَسُولُ اللَّهِ : شَاهِدٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يُرَكِّبُهُمْ، وَلَا يُنْظِرُ إِلَيْهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: شَيْخٌ زَانٌ، وَمَلِكٌ كَذَابٌ، وَعَائِلٌ مُسْتَكْبِرٌ.

It is narrated from Abū Hurayrah  who said:

‘The Messenger of Allāh  said, “[There are] three whom Allāh will not speak to on the Day of Resurrection (*Yawm al-Qiyāmah*); neither will He purify them, nor look at them, and they will have a painful punishment: an elderly adulterer, a lying ruler and a poor person who is arrogant.”” [Muslim]

Wisdom of the ḥadīth

Adultery (*zinā*) is unlawful (*harām*) and it is even more abominable when committed by an old person.¹ This is because his venturing to do so, despite his advanced years, is proof of his corrupt nature and lack of religion (*dīn*).

Lying (*kidhb*) is similarly unlawful, and even more abominable from a ruler. Since he holds power, he is not forced to lie; so if he does so, it is proof of his lack of courage and the corruption of his religion.

Pride (*kibr*) is likewise unlawful, and even more repugnant from a poor person. This is because he possesses nothing to incite him to pride or haughtiness; hence, his arrogance can only be due to contempt for religion.

٦٣٤ - وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ عَزَّ ذِلْكَ: الْعِزُّ إِذْارِيُّ، وَالْكَبْرِيَاءُ رِدَائِيُّ، فَمَنْ يُنَازِعُنِي فِي وَاحِدٍ مِّنْهُمَا فَقَدْ عَذَّبْتُهُ.

It is also narrated from [Abū Hurayrah]  who said:

‘The Messenger of Allāh  said, “Allāh  said, ‘Might is My Robe and pride is My Cloak; anyone who contends with me for either of them, I will punish him.’”’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that anyone who displays the attributes of might (*'izzah*) or pride (*takabbur*) towards others deserves punishment, because they do not befit the weak human.

¹ i.e. aged fifty or older.

LESSON 99

درس في حفظ السر والوفاء بالعهد وإنجاز الوعد وتحريم الغدر

ON KEEPING SECRETS, FULFILLING CONTRACTS AND CARRYING OUT PROMISES; AND THE PROHIBITION AGAINST BETRAYING TRUST (GHADR)

Allāh Most High says:

﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولاً﴾

And fulfill [every] covenant. Indeed, [every] covenant will be asked about. (17:34)

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَمْ تَقُولُوا مَا لَا تَفْعَلُونَ - كُبُرُ مُؤْمِنُوْا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾

O you who believe! Why do you say that which you do not do? It is most hateful to Allāh that you say that which you do not do. (61:2–3)

٦٣٥ – وعن عبد الله بن عمرو بن العاص ﷺ أنَّ رسول الله ﷺ قال: أربُعٌ مَنْ كُنَّ فيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النَّفَاقِ حَتَّى يَدَعُهَا: إِذَا أُوتِمَنَ حَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ.

It is narrated from ‘Abd Allāh ibn ‘Amr ibn al-Āṣ ﷺ that the Messenger of Allāh ﷺ said:

“If anyone has [these] four characteristics, he is a pure hypocrite (*munāfiq*); and if anyone has one of them, he has an aspect of hypocrisy until he gives it up: whenever he is trusted,

he betrays his trust; whenever he speaks, he lies; whenever he makes an agreement, he breaks it; and whenever he quarrels, he is immoral.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that the characteristics mentioned are such that they are present in hypocrites; hence, believers must avoid them and refrain from any aspect of them.

Virtuous moral character is firmly linked with strong faith (*īmān*). Where one exists, so does the other; and where one is lacking, so is the other. Hypocrisy (*nifāq*), on the other hand, is a base aspect of character and results in harm to the individual and society. The phenomenon of hypocrisy has often done great damage within the life of communities and groups.

٦٣٦ - وعن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللَّهِ صلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُوْتِمَنَ خَانَ.

زادَ فِي روَايَةِ مُسْلِمٍ: وَإِنْ صَامَ وَصَلَّى وَرَأَمَ أَنَّهُ مُسْلِمٌ.

It is narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh صلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

“There are three signs of a hypocrite (*munāfiq*): whenever he speaks, he lies; whenever he makes a promise, he breaks it; and whenever he is trusted, he betrays his trust.” [Muslim]

In one narration of Muslim it is added: “Even if he fasts and prays and claims that he is a Muslim.”

Wisdom of the ḥadīth

The ḥadīth indicates that anyone in whom all these attributes are found is in a state of hypocrisy (*nifāq*)—which is disbelief (*kufr*)—in which case he will not benefit from claiming Islām. On the other hand, some

scholars have said that such a person has departed from complete Islām. This is the preferred opinion; for someone who commits these sins, without believing that they are lawful (*halāl*), is disobedient but not an unbeliever. He is called a hypocrite because he is comparable to one, since the characteristics mentioned are mostly displayed by hypocrites.

٦٣٧ - وعن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلوات الله عليه وآله وسلامه: إِنَّ مِنْ أَشَرِ النَّاسِ عِنْدَ اللَّهِ مَنْ تَرَكَ لَهُ يَوْمَ الْقِيَامَةِ الرَّجُلَ يُفْضِي إِلَى الْمُرْأَةِ وَتُفْضِي إِلَيْهِ، ثُمَّ يَنْشُرُ سِرَّهَا.

It is narrated from Abū Sa‘id al-Khudrī رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وآله وسلامه said, “Amongst the worst people in the sight of Allāh on the Day of Resurrection (*Yawm al-Qiyāmah*) is a man who discloses to his wife and she discloses to him, then he divulges her secret.”’ [Muslim]

Wisdom of the ḥadīth

This is a severe warning to anyone who discloses his wife’s secret [i.e. intimate details of their relationship], such as to make this act a major sin. It is one of the rights (*huqūq*) of a wife upon her husband that he does not reveal her intimate secrets.

٦٣٨ - وعن ثَابِتٍ، عن أنس رضي الله عنه قال: أتَى عَلَيَّ رَسُولُ اللَّهِ صلوات الله عليه وآله وسلامه وَأَنَا أَلْعَبُ مَعَ الْغُلْمَانِ، فَسَلَمَ عَلَيْنَا، فَبَعَثَنِي فِي حَاجَةٍ، فَأَبْطَأْتُ عَلَى أُمِّي. فَلَمَّا جِئْتُ، قَالَتْ: مَا حَبَسْتَ؟ فَقُلْتُ: بَعَثَنِي رَسُولُ اللَّهِ صلوات الله عليه وآله وسلامه لِحَاجَةٍ، قَالَتْ: مَا حَاجَتُهُ؟ قُلْتُ: إِنَّهَا سُرُّ. قَالَتْ: لَا تُخْبِرَنَّ بِسُرِّ رَسُولِ اللَّهِ صلوات الله عليه وآله وسلامه أَحَدًا، قَالَ أَنَّسٌ: وَاللَّهِ لَوْ حَدَّثْتُ بِهِ أَحَدًا لَحَدَّثْتُكَ بِهِ يَا ثَابِتُ.

It is narrated from Thābit from Anas رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وآله وسلامه came up to me while I was playing with the other boys and greeted us. He sent me on an errand and I was late coming back to my mother. When I came, she

said, “What kept you?” I said, “The Messenger of Allāh ﷺ sent me on an errand.” She said, “What errand?” I said, “It is a secret.” She said, “Do not tell anyone the secret of the Messenger of Allāh ﷺ.” Anas said, ‘By Allāh, if I were to tell it to anyone, I would tell it to you, Thābit.’ [Muslim; Bukhārī narrated some of it in an abbreviated form.]

Wisdom of the ḥadīth

The ḥadīth indicates that keeping the secret of a brother Muslim, and refraining from disclosing it, is an aspect of noble character and Islamic etiquette.

It also illustrates the virtue of Anas ibn Mālik, his great gentility, his sincere trustworthiness and loyalty, and his keeping the secret of the Messenger of Allāh ﷺ in life and death.

٦٣٩ - وعن ابن مسعود، وابن عمر، وأنس قالوا: قَالَ النَّبِيُّ ﷺ: لِكُلِّ غَادِرٍ لِوَاءُ يَوْمَ الْقِيَامَةِ، يُقَاتَلُ: هَذِهِ غَدْرَةُ فَلَانٍ.

It is narrated from Ibn Mas‘ūd, Ibn ‘Umar and Anas رضي الله عنهما who said:

‘The Prophet ﷺ said, “Every traitor will have a banner on the Day of Resurrection (*Yawm al-Qiyāmah*). It will say: ‘This is the treachery of so-and-so.’”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that every traitor has a banner (*liwā’*) which will be spread on the Day of Resurrection (*Yawm al-Qiyāmah*), adding to his humiliation and the hideousness of his situation, and announcing his treachery amongst that general assembly.

٦٤٠ - وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ قَالَ: قَالَ اللَّهُ تَعَالَى: ثَلَاثَةٌ أَنَا حَصْمُهُمْ يَوْمَ الْقِيَامَةِ: رَجُلٌ أَعْطَى بَيْ ثُمَّ غَدَرَ، وَرَجُلٌ بَاعَ حُرًّا فَأَكَلَ ثَمَنَهُ، وَرَجُلٌ اسْتَأْجَرَ أَجِيرًا، فَاسْتَوْفَى مِنْهُ، وَلَمْ يُعْطِهِ أَجْرَهُ.

It is narrated from Abū Hurayrah  from the Prophet  who said:

“The Most High said, ‘[There are] three people whose Antagonist I will be on the Day of Resurrection (Yawm al-Qiyāmah): a man who makes an agreement in My Name and then betrays it; a man who sells a free man and then consumes the money he gets for him; and a man who hires an employee and gets full work from him, then does not pay him his wages.’”
[Bukhārī]

Wisdom of the ḥadīth

The ḥadīth provides encouragement to believers to be true to their agreements, prevent the sale of free men and remunerate hired workers. It is also a warning to the three types of people mentioned, and a threat to them of severe punishment.

The first of these refers to someone who betrays the slaves of Allāh and violates the sanctity of the Name of Allāh Most High. Regarding the second, it does not refer specifically to the act of selling and taking the proceeds from the sale of [a free man], but rather to making oneself master of someone who is completely free—whether or not one sells him and takes the proceeds. This is testified to by what Abū Dāwūd narrated: “and a man who enslaves a free man.” Allāh will oppose anyone who makes himself master of a free man, because Muslims are fit for freedom and security. As for the third type of person, he comes under the category of selling a free man, because he makes use of a person without compensating him. That is the definition of oppression (*zulm*).

LESSON 100

درس في حفظ اللسان

ON SAFEGUARDING THE TONGUE

Allāh Most High says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولاً﴾

And pursue not that of which you have no knowledge. Truly, the hearing, the sight and the heart—each of these will be asked about.
(17:36)

﴿مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

He [i.e. man] does not utter a word, but there is an observer with him, ready [to record it]. (50:18)

٦٤١ - وعن أبي موسى رض قال: قلت: يا رسول الله أي المسلمين أفضل؟ قال:
من سالم المسلمين من لسانه ويده.

It is narrated from Abū Mūsā رض who said:

‘I said, “O Messenger of Allāh, who is the best of the Muslims?”

He said, “The one from whose tongue and hand the Muslims are safe.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth forbids harming others and shows that the most virtuous Muslims are those who do not cause any harm.

٦٤٢ - وعن سهل بن سعد، قال: قال رسول الله ﷺ: مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ
وَمَا بَيْنَ رُجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ.

It is narrated from Sahl ibn Sa‘d who said:

‘The Messenger of Allāh ﷺ said, “Whoever safeguards for my sake what is between his jaws and what is between his legs,¹ I will safeguard Paradise (*Jannah*) for him.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that safeguarding one’s tongue (*lisān*) and private parts (*farj*) from committing anything unlawful is a means of entering Paradise (*Jannah*) and salvation from the Fire (*Nār*).

٦٤٣ - وعن أبي هريرة رضي الله عنه أنه سمع النبي ﷺ يقول: إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مَا
يَتَبَيَّنُ فِيهَا يَزِيلُ بِهَا إِلَى النَّارِ أَبْعَدَ مِمَّا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ.

It is narrated from Abū Hurayrah رضي الله عنه that he heard the Prophet ﷺ say:

“A slave of Allāh might say something, without realising its seriousness, which causes him to slip into the Fire (*Nār*) by a distance greater than that which is between the East and the West.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates that it is a person’s duty to safeguard his tongue (*lisān*) and not to speak carelessly; for many a word is the cause of someone being led into the Fire (*Nār*), without him deeming it worthy of consideration. Hence, it is necessary to weigh up what one is about to say before making a statement and to know its consequences.

٦٤٤ - وعن أبي هريرة رضي الله عنه عن النبي ﷺ قال: إِنَّ الْعَبْدَ لَيَكَلِمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ تَعَالَى مَا يُلْقِي لَهَا بَالًا يَرْفَعُهُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَكَلِمُ بِالْكَلِمَةِ مِنْ سَخْطِ اللَّهِ تَعَالَى لَا يُلْقِي لَهَا بَالًا يَهُوِي بِهَا فِي جَهَنَّمَ.

It is also narrated from Abū Hurayrah رضي الله عنه from the Prophet صلوات الله عليه وسلم who said:

“A slave of Allāh might say something which pleases Allah Most High without realising it, on account of which Allāh raises him some degrees. A slave of Allāh might also say something which angers Allāh Most High without realising it, on account of which he falls into Hell (*Jahannam*).” [Bukhārī]

Wisdom of the ḥadīth

The ḥadīth promises believers that they will be raised by degrees in Paradise (*Jannah*) on account of speaking in a good way; and warns that they may fall into the Fire (*Nār*) on account of speaking in a bad way.

٦٤٥ - وعن أبي هريرة رضي الله عنه أيضاً عن النبي ﷺ قال: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُولْ خَيْرًا أَوْ لِيَصُمْتُ.

It is also narrated from Abū Hurayrah رضي الله عنه from the Prophet صلوات الله عليه وسلم who said:

“Whoever believes in Allāh and the Last Day (*al-Yawm al-Āakhir*) should speak well or be silent.” [Bukhārī and Muslim]

Imām Nawawī says: ‘This explicitly states that [a believer] should not speak, unless he says something good (*khayr*). This means something of clear benefit. If its benefit is doubtful, he should not speak.’

He says: ‘Be aware that every legally capable person (*mukallaf*) [i.e. who is responsible for his own actions under Islamic Law] should guard his tongue from all manner of speech, other than that in which there is a

clear benefit. When it is equally beneficial to speak or to refrain from speaking, the sunnah is to abstain; for permitted speech may drift into that which is unlawful (*harām*) or disliked (*makrūh*). This generally happens a lot and there is nothing like being on the safe side.’

Wisdom of the ḥadīth

The ḥadīth indicates that it is part of complete faith (*imān*) to speak well; or alternatively, to avert one’s tongue from engaging in useless talk.

¹ ‘What is between his jaws’ refers to a person’s tongue (*lisān*) and ‘what is between his legs’ refers to a person’s genitals (*farj*).

LESSON 101

درس في النهي عن الحلف بغير الله وتحريم اليمين الكاذب وندب من حلف على يمين فرأى غيرها خيراً منها أن يفعل المحلوف عليه ثم يكفر عن يمينه

ON THE PROHIBITION AGAINST SWEARING
BY ANYTHING OTHER THAN ALLĀH, THE
UNLAWFULNESS OF FALSE OATHS AND
THE RECOMMENDATION FOR SOMEONE
WHO SWEARS AN OATH, THEN SEES
SOMETHING ELSE AS BETTER, TO DO
WHAT HE HAS SWORN AGAINST AND
THEN EXPIATE HIS OATH

٦٤٦ - عن ابن عمر  عن النبي ﷺ قال: إِنَّ اللَّهَ تَعَالَى يَنْهَا كُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ،
فَمَنْ كَانَ حَالِفًا، فَلْيَحْلِفْ بِاللَّهِ، أَوْ لِيَصُمِّتْ.

It is narrated from Ibn ‘Umar  from the Prophet ﷺ who said:

“Allah Most High forbids you to swear an oath by your fathers. If someone swears an oath, he should swear by Allāh or be silent.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that oaths are not to be sworn, except by Allāh Most High or by one of His Attributes (*Sifāt*), such as Allāh’s Knowledge (*‘Ilm*) or Power (*Qudrah*). Hence, It is unlawful (*ḥarām*) to swear by one’s father or by any other created creature. This is because swearing by something is a form of magnification, and no one is deserving of magnification except Allāh, the Most High, the Blessed.

٦٤٧ - وعن عبد الرحمن بن سمرة رض قال: قال رسول الله ص: لَا تَحْلِفُوا
بِالْطَّوَاغِي، وَلَا بِأَبَائِكُمْ.

It is narrated from 'Abd ar-Rahmān ibn Samurah رض who said:

‘The Messenger of Allāh ص said, “Do not swear by idols¹ or by your fathers.”’ [Muslim]

Wisdom of the ḥadīth

It is unlawful (*harām*) to swear by one’s father, leaders, idols or any similar falsehood. Doing so constitutes disbelief (*kufr*) if the intention is to exalt [whatever one swears by], especially if it is something which is sanctified and worshipped other than Allāh Most High.

٦٤٨ - عن ابن مسعود رض أنَّ النَّبِيَّ ص قال: مَنْ حَلَفَ عَلَىٰ مَالِ امْرِئٍ مُسْلِمٍ بِغَيْرِ حَقِّهِ،
لَقِيَ اللَّهَ وَهُوَ عَلَيْهِ غَضِبٌ، قَالَ: ثُمَّ قَرَأَ عَلَيْنَا رَسُولُ اللَّهِ ص مِصْدَاقَهُ مِنْ كِتَابِ اللَّهِ عَزَّ
وَجَلَّ: ﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَآيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾ ٣:٧٧ - إِلَى آخر الآية.

It is narrated from Ibn Mas'ūd رض that the Prophet ص said:

“Anyone who swears [to take] some property belonging to a Muslim to which he has no right will meet Allāh and find Him Angry (*Ghadbān*) with him.” He [i.e. Ibn Mas'ūd] said: ‘Then the Messenger of Allāh ص recited to us confirmation of this from the Book of Allāh Almighty:

﴿إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَآيْمَانِهِمْ ثَمَنًا قَلِيلًا﴾

Truly, those who exchange the Covenant of Allāh and their [own] oaths for a small price. . .(3:77)

To the end of the verse.’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is unlawful (*harām*) to deliberately swear a false oath and avoid [fulfilling] it, especially if it involves consuming people's property (*māl*) falsely or depriving people of their rights (*huqūq*). Swearing a false oath is a major sin, which requires severe punishment from Allāh Most High. It is described in the same terms as association with Allāh (*shirk*), murder and disobedience to parents, because each of these constitutes wrongdoing, falsehood and violation of rights.

The scholars differ as to whether expiation (*kafārah*) is necessary for a false oath. The Shāfi'i^s regard it as necessary, whereas the Ḥanafis hold that there is no expiation for a false oath, since it is a lie (*kadhib*). Rather, the person who has committed it is required to repent and to return to people their rights.

[The commentary on this ḥadīth also applies to ḥadīths (649) and (650).]

٦٤٩ - وَعَنْ أَبِي أُمَّامَةَ إِيَّاسَ بْنِ ثَلْبَةَ الْحَارِثِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: مَنْ اقْتَطَعَ حَقًّا أَمْرِيَّ مُسْلِمٍ بِيَمِينِهِ، فَقَدْ أَوْجَبَ اللَّهُ لَهُ النَّارَ. وَحَرَمَ عَلَيْهِ الْجَنَّةَ، فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللَّهِ؟ قَالَ: وَإِنْ كَانَ قَضِيبًا مِنْ أَرَاكِ.

It is narrated from Abū Umāmah Iyās ibn Tha'labah al-Ḥārithī
 that the Messenger of Allāh  said:

"Anyone who cuts off the right of a Muslim by an oath he makes, Allāh has made the Fire (*Nār*) mandatory for him and forbidden him Paradise (*Jannah*)."
A man said to him, "Even if it is something insignificant, O Messenger of Allāh?" He said,
"Even if it is [only] a stick of Arak." [Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (649) also applies to this ḥadīth.]

٦٥٠ - وعن عبد الله بن عمرو بن العاص عن النبي ﷺ قال: الكبائر: الإشراك بالله، وعقوبة الوالدين، وقتل النفس، واليمين الغموس.

وفي رواية له: أن أغرباً جاء إلى النبي ﷺ فقال: يا رسول الله ما الكبائر؟ قال: الإشراك بالله، قال: ثم ماذ؟ قال: اليمين الغموس، قلت: وما اليمين الغموس؟ قال: الذي يقطع مال امرئ مسلم.

It is narrated from 'Abd Allāh ibn al-Āṣ from the Prophet ﷺ who said:

“The major sins are: associating something else with Allāh, disobedience to parents, murder and false oaths.” [Bukhārī]

In another narration of Bukhārī: a Bedouin came to the Prophet ﷺ and said, “O Messenger of Allāh, what are the major sins?” He said, “Associating something else with Allāh.” He said, “Then what?” He said, “False oaths.” I said, “What is a false oath?” He said, “That which appropriates the property of a Muslim.”

This means when a person lies in making an oath. It is [literally] known as a ‘plunging’ oath (*ghamūs*), because it plunges the person who makes it into the Fire (*Nār*).

Wisdom of the ḥadīth

[The commentary on ḥadīth (649) also applies to this ḥadīth.]

٦٥١ - عن عبد الرحمن بن سمرة ﷺ قال: قال لي رسول الله ﷺ: وإنما حلفت على يمين، فرأيت غيرها خيراً منها، فأنت الذي هو خير وكفر عن يمينك.

It is narrated from 'Abd ar-Rahmān ibn Samurah ﷺ who said:

‘The Messenger of Allāh ﷺ said to me, “If you swear an oath [to do something] and you think that something else is better than it, then do what is better and expiate your oath.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

[The commentary on this ḥadīth also applies to ḥadīths (652), (653) and (654).]

Someone who has sworn an oath is required to break it, and not carry out what he has sworn to do, if that is better than fulfilling it. This requirement differs depending on what he has sworn to do: If he swears to refrain from something which is obligatory (*wājib*), or to do something which is unlawful (*harām*), then it is obligatory for him to break his oath. If he swears to refrain from something which is recommended (*mandūb*), or do something which is disliked (*makrūh*), then it is recommended for him to break his oath. Likewise, if he swears to refrain from something permitted which is good (*khayr*), it is also recommended for him to break his oath.

If he does break his oath, it becomes obligatory for him to perform expiation (*kafārah*) for it. Is it possible to do so before breaking his oath? Abū Ḥanīfah  said: ‘It is not permissible to do so in advance, because the word ‘and’ (*waw*) in the ḥadīths whose apparent meaning is to perform expiation in advance of breaking one’s oath does not necessitate a particular order. Moreover, breaking one’s oath is the reason for expiation, and it is not permissible to have the result precede the reason.’ On the other hand, the general body of scholars have said that it is permissible to perform expiation in advance of breaking one’s oath, according to the apparent meaning of those ḥadīths which indicate the permissibility of doing so in advance. Furthermore, the original reason for expiation—the oath itself—has been concluded; therefore the result will not have preceded the reason. However, Shāfi‘ī  made an

exception in the case of fasting (*ṣawm*), saying that it is not permissible to perform expiation in advance if it is for fasting.

Persisting in carrying out an oath when it is more virtuous to do otherwise is a kind of excessiveness, and is more sinful [than breaking it]. Believers are encouraged to follow the example of the Messenger of Allāh ﷺ, particularly in matters which have been legislated for by the Sharī‘ah.

٦٥٢ - وعن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ حَلَفَ عَلَى يَمِينٍ، فَرَأَى عَيْرًا خَيْرًا مِنْهَا، فَلْيُكَفِّرْ عَنْ يَمِينِهِ، وَلْيَعْلُمْ الَّذِي هُوَ خَيْرٌ.

It is narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh ﷺ said:

“Anyone who swears an oath, and then sees something better than it, should expiate his oath and do that which is better.”
[Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (651) also applies to this ḥadīth.]

٦٥٣ - وعن أبي موسى رضي الله عنه أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنِّي وَاللَّهِ إِنْ شَاءَ اللَّهُ لَا أَحْلِفُ عَلَى يَمِينٍ، ثُمَّ أَرَى خَيْرًا مِنْهَا إِلَّا كَفَرْتُ عَنْ يَمِينِي، وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ.

It is narrated from Abū Mūsā رضي الله عنه that the Messenger of Allāh ﷺ said:

“By Allāh, if Allāh wills, I will never make an oath and then see something better than it without doing expiation for my oath and doing that which is better.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (651) also applies to this ḥadīth.]

٦٥٤ - وعن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: لأن يلتجأ أحدكم في يمينه في أهليه آثم له عند الله تعالى من أن يعطي كفارته التي فرض الله عليه.

It is narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وآله وسلامه said, “That one of you should persist in his oath in respect of his family is more sinful for you in the sight of Allāh Most High than him performing the expiation which Allāh has prescribed for it.”’² [Bukhārī and Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (651) also applies to this ḥadīth.]

٦٥٥ - وعن عائشة رضي الله عنها قالت: أُنذِّلتْ هذِهِ الآية: ﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ﴾ في قول الرجل: لا والله، وبائي والله.

It is narrated from ‘Ā’ishah رضي الله عنها who said:

‘This verse (*āyah*):

﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ﴾

Allāh will not call you to account for that which is unintentional in your oaths. (2:225)

. . . is about when a man says: “No, by Allāh,” and: “Yes, by Allāh.”” [Bukhārī]

Wisdom of the ḥadīth

Together with the noble Qur’ānic verse (*āyah*) which is at the heart of this chapter [i.e. (5:89)], The ḥadīth indicates that there are three types of oath: a false oath (*ghamūs*), which has been explained and its ruling given [in the commentary on ḥadīth (650)]; an unintentional oath

(*laghw*), which does not incur sin or require expiation (*kafārah*); and a concluded oath (*mun‘aqidah*), in which the person who swears the oath intends to do something, or to refrain from something, and which requires expiation if broken.

Expiation involves first performing one of the following three actions: feeding ten poor people dinner and supper, in the manner mentioned [in verse (5:89); i.e. feeding them according to the average which you would feed your own families]; or clothing them; or freeing a slave. Which of these actions one performs is a matter of choice, indicated by the word ‘or’ (*aw*) [in the verse]. Secondly: if a person is unable to perform one of the previous three actions, he should fast for three days. However, he is not entitled to forgo the previous actions in favour of fasting, unless he is unable to feed, clothe or free. The general body of scholars do not make it a prerequisite that a person should fast consecutive days; however, the Ḥanafīs do. As for the extent of clothing, according to the Shāfi‘īs, it is anything which is referred to as clothing, such as a shirt or trousers; while according to the Ḥanafīs, it is anything which is traditionally referred to as clothing; whereas the Ḥanbalīs and the Mālikīs stipulate that it must be enough clothing in which to perform the prayer (*salāh*).

٦٥٦ - عن أبي هريرة ﷺ قال: سمعت رسول الله ﷺ يقول: الحلف منفقة لِلسُّلْطَةِ، ممْحَقَةٌ لِلْكَسْبِ.

It is narrated from Abū Hurayrah  who said:

‘I heard the Messenger of Allāh  say, “Swearing oaths hastens the sale of goods but eradicates the blessings.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

[The commentary on this ḥadīth also applies to ḥadīth (657).]

Believers are encouraged to refrain from swearing oaths during dealings, and warned against it. This is because doing so makes Allāh

Most High a cause in the sale of the goods, making profit and obtaining some small, transient worldly gain.

Swearing sincerely during dealings is disliked (*makrūh*). Swearing whilst lying, on the other hand, is unlawful (*ḥarām*), and is a major sin and a false oath (*ghamūs*).

٦٥٧ - وَعَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِيَّاكُمْ وَكَثْرَةُ الْحَلْفِ فِي الْبَيْعِ، فَإِنَّهُ يَنْفَعُ ثُمَّ يَمْحَقُ.

It is narrated from Abū Qatādah  that he heard the Messenger of Allāh  say:

“Beware of swearing a lot of oaths with respect to sales; for it hastens sales and then wipes them out.” [Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (656) also applies to this ḥadīth.]

Imām Nawawī titled this chapter: *On it being disliked to swear with respect to sales, even sincerely*.

¹ ‘Idols’ (*Taghāwī*) refers to anything which is worshipped besides Allāh, of jinn, people or false images.

² Bayḍāwī said: ‘The intended meaning is that if a man swears an oath about something concerning his family and insists on fulfilling it, that is further from fulfilling his responsibility, and closer to sin, than breaking his oath. This is because he has made Allāh an excuse by his oath, which Allāh has forbidden.’ This was cited by Ibn Hajar in *Fath al-Bārī*, 11:633.

LESSON 102

درس في تحريم النميمة والغيبة واستماعها وذم ذي الوجهين

ON THE UNLAWFULNESS OF SLANDER (*NAMIMAH*) AND BACKBITING (*GHIBAH*) AND REBUKE FOR THE TWO-FACED

Allāh Most High says:

﴿وَلَا يَعْتَبْ بَعْضُكُمْ بَعْضًا أَحَبِّكُمْ أَن يَأْكُلْ لَحْمَ أَخِيهِ مَيْتًا فَكَرْهُتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَابُ رَحِيمٌ﴾

And do not spy or backbite one another. Would one of you like to eat the flesh of his dead brother? You would detest it. And fear Allāh. Truly, Allah is Accepting of Repentance, Most Merciful.
(49:12)

﴿هَمَازٍ مَّشَاعِ بَنِيمِ﴾

A scowler, going about with malicious gossip (68:11)

٦٥٨ - وعن حذيفة رضي الله عنه قال: قال رسول الله ﷺ: لا يدخل الجنة نماماً.

It is narrated from Hudhayfah رضي الله عنه who said:

‘The Messenger of Allāh رضي الله عنه said, “A slanderer will not enter Paradise (*Jannah*).”’¹ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that a slanderer who considers slander lawful (*halāl*), knowing that consensus regards it as unlawful (*harām*), will not

enter Paradise (*Jannah*) under any circumstances. As for someone who commits slander out of disobedience, he will not enter Paradise initially with the Successful (*Fā'izūn*), who will be first.

٦٥٩ - وعن ابن عباس ﷺ أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ مِنْ يَقْبُرِينَ فَقَالَ: إِنَّهُمَا يُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ! بَلِّي إِنَّهُ كَبِيرٌ: أَمَا أَحَدُهُمَا، فَكَانَ يَمْشِي بِالنَّوِيمَةِ، وَأَمَّا الْآخَرُ فَكَانَ لَا يَسْتَرُ مِنْ بَوْلِهِ.

It is narrated from Ibn ‘Abbās ﷺ that the Messenger of Allāh ﷺ passed by two graves and said:

“They are being punished, and they are not being punished for anything great! On the contrary, it is great: one of them went about slandering; as for the other, he did not guard himself from urine.” [Bukhārī and Muslim]

Imām Nawawī says: ‘The scholars (*‘ulamā’)* have said that the meaning of “and they are not being punished for anything great” is that it is not great according to their claim, while others have said that it means: that it would not have been a great matter for them to have refrained from it.’

Wisdom of the ḥadīth

The ḥadīth establishes that there will be punishment in the grave (*qabr*). Amongst its causes are: slander (*namīmah*) and not protecting or shielding oneself from urine.

It is unlawful (*harām*) to commit slander. It is one of the major sins and causes the person who commits it to undergo punishment in the grave.

It is also obligatory (*wājib*) to shield oneself from urine and keep oneself free of it.

٦٦٠ - وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلوات الله عليه وسلم: تَجِدُونَ النَّاسَ مَعَادِنَ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقُهُوا، وَتَجِدُونَ خِيَارَ النَّاسِ فِي هَذَا الشَّأْنِ أَشَدَّهُمْ لَهُ كَرَاهِيَّةً، وَتَجِدُونَ شَرَّ النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هُؤُلَاءِ بِوَجْهٍ، وَهُؤُلَاءِ بِوَجْهٍ.

It is narrated from Abū Hurayrah رضي الله عنه who said:

'The Messenger of Allāh صلوات الله عليه وسلم said, "You will find people to be [like] minerals. The best of them in the Time of Ignorance (*Jāhiliyyah*) are the best of them in Islām, when they have understanding. You will find the best of people in this business [i.e. of leadership] to be those who dislike it the most; and you will find the worst of people are the two-faced, who come to these people with one face and those people with another face.'" [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that those who possess noble character during the Time of Ignorance (*Jāhiliyyah*) will increase in nobility and honour by entering Islām, provided they learn the rulings of the Shari'ah.

In addition, the best person to appoint to the position of ruler is someone who refuses it; because if he is appointed, he will restrict himself to the limits (*hudūd*) which have been set by Allāh, and will be eager to apply them.

The intended meaning of 'two-faced' (*dhū'l-wajhayn*) is someone who goes to each group claiming that he is one of them and against the others. This is one of the worst kinds of people. As for someone who goes to each group attempting to bring about reconciliation, this is praiseworthy.

٦٦١ - وعن محمد بن زيد أنَّ ناسًا قالوا لِجَدِّهِ عَبْدِ اللَّهِ بْنِ عُمَرَ ﷺ: إِنَّا نَدْخُلُ عَلَى سَلَاطِينَا فَنَقُولُ لَهُمْ بِخِلَافٍ مَا تَكَلَّمُ إِذَا خَرَجْنَا مِنْ عِنْدِهِمْ. قَالَ: كُنُّا نَعْدُ هَذَا نِفَاقًا عَلَى عَهْدِ رَسُولِ اللَّهِ.

It is narrated from Muḥammad ibn Zayd that some people said to his grandfather, ‘Abd Allāh ibn ‘Umar :

“We visit our rulers and speak to them differently to the way we speak when we leave them.” He said, “We considered this hypocrisy during the time of the Messenger of Allāh .

[Bukhārī]

Wisdom of the ḥadīth

The ḥadīth indicates that sincerity in a person’s presence, and in their absence, is a quality of sincere believers; whereas praising someone in their presence, and criticising them in their absence, is a quality of cowardly hypocrites. A Muslim freely advises the ruler, but does not humble himself to him for a short-lived gain.

٦٦٢ - وعن أَبِي هُرَيْرَةَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَتَدْرُونَ مَا الْغِيَّبَةُ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: ذِكْرُكُ أَخَاكَ بِمَا يَكْرُهُ، قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أُقُولُ؟ قَالَ: إِنْ كَانَ فِيهِ مَا تَقُولُ، فَقَدْ اغْتَبَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهَثَهُ.

It is narrated from Abū Hurayrah  that the Messenger of Allāh  said:

“Do you know what backbiting (*ghibah*) is?” They said, “Allāh and His Messenger know best.” He said, “That you mention your brother in a manner which he dislikes.” It was said, “What if my brother is as I say?” He said, “If he is as you say, you have backbitten him. If he is not as you said, you have slandered him.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth defines backbiting (*ghibah*) and slander (*buhtān*), leaving no scope for committing them, and shows them to be a corruption of the tongue.

٦٦٣ - وعن عَتَبَانَ بْنِ مَالِكٍ ﷺ فِي حَدِيثٍ طَوِيلٍ، قَالَ: قَامَ النَّبِيُّ ﷺ يُصَلِّي فَقَالَ: أَيْنَ مَالِكُ بْنُ الدُّخْشُمْ؟ فَقَالَ رَجُلٌ: ذَلِكَ مُنَافِقٌ لَا يُحِبُّ اللَّهَ وَلَا رَسُولَهُ، فَقَالَ: لَا تَقُولُ ذَلِكَ أَلَا تَرَاهُ قَدْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ! وَإِنَّ اللَّهَ قَدْ حَرَمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ.

It is narrated from ‘Itbān ibn Mālik  in a long ḥadīth:

‘The Prophet  stood up to pray, and said, “Where is Mālik ibn ad-Dukhshum?” A man said, “That man is a hypocrite (*munāfiq*) who does not love Allāh and His Messenger.” The Prophet  said, “Do not say that. Do you not see that he has said: ‘There is no god but Allāh’ (*lā ilāha illa’llāh*), desiring by that Allāh’s Countenance? Indeed, Allāh has forbidden the Fire (*Nār*) for anyone who says: ‘There is no god but Allāh,’ desiring by that Allāh’s Countenance.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

Backbiting (*ghibah*) is forbidden in this ḥadīth, making it unlawful (*ḥarām*). Backbiting is prohibited either by preventing someone who wishes to backbite a Muslim from doing so, by repelling and deterring him, or by attributing to him what he said about the person.

The ḥadīth also indicates that righteous action (*‘amal ṣāliḥ*) is of no benefit, except that which is performed desiring the Countenance of Allāh Most High, to fulfil one’s servitude to Him and to gain closeness to Him.

٦٦٤ - وعن كعب بن مالك رض في حديثه الطويل في قصة توبته . . . قال: قال النبي صل: وَهُوَ جَالِسٌ فِي الْقَوْمِ يَتَبَوَّكُ: مَا فَعَلَ كَعْبُ بْنَ مَالِكٍ؟ فَقَالَ رَجُلٌ مِّنْ بَنِي سَلَمَةَ: يَا رَسُولَ اللَّهِ، حَبَسَهُ بُرْدَاهُ وَالنَّظَرُ فِي عِطْفَيْهِ. فَقَالَ لَهُ مُعاذُ بْنُ جَبَلٍ: إِنَّمَا قُلْتَ وَاللَّهُ يَا رَسُولَ اللَّهِ مَا عَلِمْنَا عَلَيْهِ إِلَّا خَيْرًا، فَسَكَتَ رَسُولُ اللَّهِ صل.

It is narrated from Ka'b ibn Mālik رض in his long ḥadīth on the story of his repentance . . . He said:

'The Prophet صل said, while he was sitting with the people at Tabūk, "What has Ka'b ibn Mālik done? A man of the Banū Salimah said, "O Messenger of Allāh, he has been held back by his two cloaks and his self-regard." Mu'ādh ibn Jabal said to him, "What an evil thing to say! By Allāh, O Messenger of Allāh, we only know good of him!" The Messenger of Allāh صل was silent.' [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth demonstrates the Prophet's صل consenting to Mu'ādh ibn Jabal's defending his brother, Ka'b ibn Mālik رض. This is an instruction to act in a similarly noble way in defending fellow Muslims from backbiting (*ghibah*).

¹ The wording of Bukhārī is: "A calumniator (*qattāt*) will not enter Paradise."

LESSON 103

درس في مدح الصدق وذم الكذب وشهادة الزور

ON PRAISE FOR TRUTH (SIDQ) AND REBUKE FOR LYING (KADHIB) AND FALSE TESTIMONY

Allāh Most High says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

O you who believe! Fear Allāh and be with those who are true.
(9:119)

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولاً﴾

And pursue not that of which you have no knowledge. Truly, the hearing, the sight and the heart—each of these will be asked about.
(17:36)

﴿وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾

and shun false speech (22:30)

٦٦٥ - وعن ابن مسعود رض قال: قال رسول الله ﷺ: إن الصدق يهدي إلى البر، وإن البر يهدي إلى الجنة، وإن الرجل ليصدق حتى يكتب عند الله صديقاً. وإن الكذب يهدي إلى الفجور، وإن الفجور يهدي إلى النار، وإن الرجل ليكذب حتى يكتب عند الله كذاباً.

It is narrated from Ibn Mas'ūd رض who said:

‘The Messenger of Allāh ﷺ said, “Truthfulness (*ṣidq*) leads to piety, and piety leads to Paradise (*Jannah*). A man should be truthful until he is written down with Allāh as truthful. Lying (*kadhib*) leads to deviance, and deviance leads to the Fire (*Nār*). A man will lie until he is written down with Allāh as a liar.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

Believers are encouraged to strive for truthfulness (*ṣidq*) and devote their attention to it; for someone who devotes themselves to it will do it often and become known for it. In addition, they are warned against lying (*kadhib*) and treating it lightly.

Lying is the most harmful of things, while truthfulness is the most beneficial. Truthfulness is a sign of bravery in facing reality, while lying is a sign of cowardice and lack of confidence.

The ḥadīth also demonstrates that by doing something habitually, and adhering to it, it becomes part of a person’s character which he is known for.

٦٦٦ - عن أبي سفيانَ ﷺ في حديثه الطويل في قصة هرقل، قال هرقل: فمَاذا يأمرُكمْ - يعني: النبي ﷺ - قال أبو سفيان: قلتُ: يقولُ: اعبدُوا اللهَ وحدهُ لا تُشْرِكُوا بِهِ شَيئاً، وَاتْرُكُوا مَا يَقُولُ آباؤُكُمْ، وَيَأْمُرُنَا بالصَّلَاةِ، وَالصَّدْقِ، وَالعَفَافِ، وَالصَّلَةِ.

It is narrated from Abū Sufyān ﷺ in his long ḥadīth recounting [his meeting with] Heraclius:¹

‘Heraclius said, “What does he order you to do?”’—meaning the Prophet ﷺ. Abū Sufyān replied, ‘He says, “Worship Allāh alone; do not associate anything with Him; and abandon what your ancestors said. He commands us to observe prayer (*salāh*), truthfulness (*ṣidq*) and abstinence (*‘afāf*), and to maintain ties of kinship.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

This is an illustration of the adherence of the Messenger of Allāh ﷺ to truthfulness (*ṣidq*), for which he was so well known that his enemies testified to it. Truthfulness is one of the characteristics of Allāh's Messengers; it is an essential quality for them, and they are free from any qualities which are opposed to it. This is to ensure that people can trust what they say regarding what they convey from Allāh Most High.

The ḥadīth also informs us that the principal tenet of the religion (*dīn*) of Islām is monotheism (*tawhīd*), which is the source of all virtues. In addition, it seeks to instil in believers an aversion to blind following (*taqlīd*), especially in religious matters.

٦٦٧ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ قَالَ: كَفَى بِالْمُرِءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ.

It is narrated from Abū Hurayrah رضي الله عنه that the Prophet ﷺ said:

“It is enough of a lie for a man to talk about everything he hears.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the necessity of establishing the truth of any report and not confirming everything which is said. Ibn ‘Allān said: ‘The meaning of The ḥadīth and of the traditions reported in the chapter: *Rebuke for speaking about everything which one has heard*, is that a person hears both truth and lies; so that if he talks about everything which he has heard, this amounts to him lying, by reporting that which has not taken place.’

٦٦٨ - وَعَنْ سَمْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ: مَنْ حَدَّثَ عَنِي بِحَدِيثٍ يَرَى أَنَّهُ كَذِبٌ فَهُوَ أَحَدُ الْكَاذِبِينَ.

It is narrated from Samurah رضي الله عنه who said:

‘The Messenger of Allāh ﷺ said, “Anyone who relates a saying (*ḥadīth*) from me which he considers to be a lie [i.e. falsely attributed] is one of the liars.”” [Muslim]

Wisdom of the ḥadīth

The ḥadīth impresses upon believers the necessity of verifying any ḥadīth narrated from the Messenger of Allāh ﷺ, and ensuring its authenticity before narrating it. It also indicates that the attribute of being a liar (*kadhdhāb*) is attributable to anyone who either invents a lie or transmits and spreads it.

٦٦٩ - وَعَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَلَا أَنْبَتْكُمْ بِأَكْبَرِ الْكَبَائِرِ؟ قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: إِلَيْشُرِكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ وَكَانَ مُتَكَبِّرًا فَجَلَسَ، فَقَالَ: أَلَا وَقُولُ الزُّورِ! وَشَهَادَةُ الزُّورِ! فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا: لَيْتَهُ سَكَتَ.

It is narrated from Abū Bakrah ؓ who said:

‘The Messenger of Allāh ﷺ said, “Shall I inform you of the greatest of the major sins (*kabā’ir*)?” We said, “Yes, O Messenger of Allāh.” He said, “Associating others with Allāh, and disobedience to your parents.” He was reclining; then he sat up and said, “Indeed, and telling lies, and giving false testimony.” He kept repeating them until we said, “If only he would be quiet.”² [Bukhārī and Muslim]

Wisdom of the ḥadīth

As in the chapter on the unlawfulness of disobedience (*‘uqūq*) to parents, this ḥadīth conveys a severe warning against lying and giving false testimony (*shahādat az-zūr*). The Prophet ﷺ repeats the words: ‘and giving false testimony’ to make clear its great significance for the Ummah, and the severe punishment which those who commit it will undergo on the Day of Resurrection (*Yawm al-Qiyāmah*).

The most abominable of sins to Allāh Most High are: association with Allāh; then disobedience to parents; and then lying and giving false testimony. Classifying these other sins alongside association with Allāh indicates the extent of their shamefulness and repulsiveness, due to the immense corruption and harm which they cause to society.

٦٧٠ - وعن عبد الله بن عمرو بن العاص ﷺ أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: أَرْبَعٌ مِّنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِّنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِّنَ النَّفَاقِ حَتَّى يَدَعَهَا: إِذَا أُؤْتُمْنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ.

It is narrated from ‘Abd Allāh ibn ‘Amr ibn al-Āṣ  that the Messenger of Allāh  said:

“If anyone has [these] four characteristics, he is a pure hypocrite (*munāfiq*); and if anyone has one of them, he has an aspect of hypocrisy until he gives it up: whenever he is trusted, he betrays his trust; whenever he speaks, he lies; whenever he makes an agreement, he breaks it; and whenever he quarrels, he speaks falsely.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates the obligation upon believers to distance themselves from the characteristics mentioned, because they are the characteristics of hypocrites (*munāfiqūn*). If all four of these characteristics are combined within one person, he is a complete hypocrite.

[The commentary on ḥadīth (635) also applies to this ḥadīth.]

٦٧١ - وعن أم كلثوم  قالت: سمعت رسول الله  يقول: لِيْسَ الْكَذَابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ فَيَنْمِي خَيْرًا، أَوْ يَقُولُ خَيْرًا.

وفي رواية مسلم زيادة، قالت: وَلَمْ أُسْمَعْهُ يُرْخَصُ فِي شَيْءٍ مِمَّا يَقُولُهُ النَّاسُ إِلَّا في ثَلَاثٍ، تَعْنِي: الْحَرْبُ، وَالإِصْلَاحُ بَيْنَ النَّاسِ، وَحَدِيثُ الرَّجُلِ امْرَأَتُهُ، وَحَدِيثُ الْمَرْأَةِ زَوْجَهَا.

It is narrated from Umm Kulthūm  who said:

'I heard the Messenger of Allāh  say, "Someone who reconciles between people, and promotes good or says good, is not a liar."'" [Bukhārī and Muslim]

In a narration of Muslim, in addition, she said: 'I did not hear him make any allowance regarding anything that people say, except for three things: war, reconciling between people and a man speaking to his wife³ or a wife speaking to her husband.'

Wisdom of the ḥadīth

The ḥadīth indicates that some types of lying (*kadhib*) are permitted in Islamic law, because the Prophet  made allowance for them.

[The commentary on ḥadīth (605) also applies to this ḥadīth.]

¹ Heraclius was Eastern Roman Emperor from 610 to 20/640.

² Imām Nawawī says in *Sharḥ Ṣaḥīḥ Muslim*, 1:292: 'His  sitting down is due to his concern regarding this matter, and provides confirmation of the unlawfulness of [giving false testimony] and its great repulsiveness. They [i.e. the Companions] only said and wished, ["If only he would be quiet"] out of compassion for the Messenger of Allāh  and dislike for whatever troubled or was hateful to him.'

Similarly, Ḥāfiẓ ibn Ḥajar said in *Al-Fath*, 5:324: ‘That is: out of compassion for him  and dislike for whatever troubled him. This shows how much etiquette they showed him, and their love and compassion for him.’

3 It is permissible for a man to lie to his wife if she is not content regarding small matters, such as buying goods for her. However, if she is someone who is generally content, it is not permissible for him to do so under any circumstances.

LESSON 104

درس في تحريم انتساب الإنسان إلى غير أبيه وتوليه غير مواليه

ON IT BEING UNLAWFUL (*HARĀM*) FOR A PERSON TO CLAIM DESCENT FROM ANYONE OTHER THAN HIS FATHER, OR TO TAKE ANYONE OTHER THAN HIS PATRONS (*MAWĀLĪ*) AS PROTECTOR

٦٧٢ - عن سعد بن أبي وقاص رض أنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنِ ادْعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالجَنَّةُ عَلَيْهِ حَرَامٌ.

It is narrated from Sa‘d ibn Abī Waqqās رض that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

“Anyone who claims [descent] from someone who is not his father—knowing that he is not his father—Paradise (*Jannah*) is unlawful (*harām*) for him.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

[The commentary on the next ḥadīth [i.e. ḥadīth (673)] also applies to this ḥadīth.]

٦٧٣ - وَعَنْ أَبِي هُرَيْرَةَ رض عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَرْغَبُوا عَنْ آبَائِكُمْ، فَمَنْ رَغَبَ عَنْ أَبِيهِ، فَهُوَ كُفُّرٌ.

It is narrated from Abū Hurayrah رض from the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who said:

“Do not disown your fathers. It is disbelief (*kufr*) for anyone to disown his father.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

This ḥadīth, along with the previous ḥadīth [i.e. ḥadīth (672)], indicates that claiming descent from anyone other than one's father amounts to disbelief (*kufr*). This is the case if a person does so knowing that it is unlawful (*ḥarām*), disowning his father due to his poverty; or, seeking the standing of the person he is claiming descent from, whilst regarding this as lawful (*ḥalāl*). On the other hand, if he does so without regarding it as lawful, then it is a major sin, for which he deserves to enter the Fire (*Nār*) and not to enter Paradise (*Jannah*) initially. This indicates Islām's concern for preserving ancestry and respecting the rights (*huqūq*) of fathers upon their children.

٦٧٤ - وعن يزيد بن شريک بن طارق، قال: رأيت علیاً ﷺ على المنبر يخطب، فسمعته يقول: لا والله ما عندنا من كتاب نقرؤه إلا كتاب الله، وما في هذه الصحيحية، فنشرها فإذا فيها أستان الإبل، وأشياء من الجراحات، وفيها: قال رسول الله ﷺ المدينة حرم ما بين غير إلى ثور، فمن أحده فيها حدث، أو آوى محدثاً، فعليه لعنة الله والملائكة والناس أجمعين، لا يقبل الله منه يوم القيمة صرفاً ولا عدلاً. ذمة المسلمين واحدة، يسعى بها أدناهم، فمن أحضر مسلماً، فعليه لعنة الله والملائكة والناس أجمعين، لا يقبل الله منه يوم القيمة صرفاً ولا عدلاً. ومن ادعى إلى غير أبيه، أو انتم إلى غير مواليه، فعليه لعنة الله والملائكة والناس أجمعين؛ لا يقبل الله منه يوم القيمة صرفاً ولا عدلاً.

It is narrated from Yazid ibn Sharik who said:

'I saw 'Alī  giving a sermon from the pulpit and I heard him say, "No, by Allāh, we have no book to read but the Book of Allāh and what is on this paper."¹ He unfolded it and it contained information about the ages of camels [for zakat (*zakāh*)] and some rulings concerning wounds [for retaliation]. In it, the Messenger of Allāh  said, "Madinah is a sanctuary

which extends from ‘Ayr to Thawr. Anyone who introduces into it an innovation, or gives refuge to someone who introduces innovations, the Curse (*La’nah*) of Allāh is on him, and that of the angels and all people. Allāh will accept neither repentance nor ransom from him on the Day of Resurrection (*Yawm al-Qiyāmah*). The covenant (*dhimmah*) of the Muslims is one; the least of them must strive to uphold it. Anyone who breaks the covenant of a Muslim, the Curse of Allāh is on him, and that of the angels and all people. Allāh will accept neither repentance nor ransom from him on the Day of Resurrection. Anyone who claims descent from other than his father, or affiliates himself to other than his patrons (*mawālī*), the Curse of Allāh is on him, and that of the angels and all people. Allāh will accept neither repentance nor ransom from him on the Day of Resurrection.”

[Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth refutes anyone who claims that the Prophet ﷺ singled out Sayyidunā ‘Alī  to receive knowledge which no one else amongst the Companions (*Sahābah*) was acquainted with, or that he promised him the Caliphate (*Khilāfah*).

We also learn that Madīnah is sacrosanct, from Mount ‘Ayr to Mount Thawr. Hence, its game is not to be killed, nor its trees to be felled; nor is it to be entered by any idolater (*mushrik*) or unbeliever (*kāfir*), as applies to Makkah al-Mukarramah. However, there is no redemption (*fidyah*) to be paid by someone who does so, unlike in the case of hunting within the Sanctuary (*Haram*) of Makkah. The gravity of committing sinful actions in Madīnah is also emphasised. Sayyid Samhūdī said: ‘Minor sins committed in Madīnah become major sins.’

In addition, The ḥadīth illustrates the permissibility of cursing those who commit major sins, without specifying any particular person. Anyone who dies whilst in the habit of committing such sins, without

repenting for them and regarding them as lawful, Allāh Most High will not accept from him on the Day of Resurrection (*Yawm al-Qiyāmah*) a single obligatory action (*farīdah*) which he has performed, nor a single supererogatory action (*nāfilah*).

Finally, The ḥadīth also indicates the gross unlawfulness of claiming descent from anyone other than one's father, or a freed slave claiming to have been freed by anyone other than the person who freed him. This is due to the ingratitude which such actions involve, and the loss of inheritance rights and loyalty which they cause.

٦٧٥ - وَعَنْ أَبِي ذَرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ يَقُولُ: لَيْسَ مِنْ رَجُلٍ ادَّعَى لِغَيْرِ أَبِيهِ وَهُوَ يَعْلَمُهُ إِلَّا كُفَّارٌ، وَمَنْ ادَّعَى مَا لَيْسَ لَهُ، فَلَيْسَ مِنَّا، وَلَيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ، وَمَنْ دَعَاهُ رَجُلًا بِالْكُفْرِ، أَوْ قَالَ: عَدُوُ اللَّهِ، وَلَيْسَ كَذَلِكَ، إِلَّا حَارَ عَلَيْهِ.

It is narrated from Abū Dharr  that he heard the Messenger of Allāh  say:

“There is no man who claims another man for his father—knowingly—but that he has disbelieved. Anyone who lays claim to what is not his is not one of us. He will take his seat in the Fire (*Nār*). Anyone who calls someone an unbeliever, or says he is the enemy of Allāh when that is not the case, that [accusation] reverts upon him.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

In addition to what has been mentioned in the commentary on other ḥadīths in this chapter, this ḥadīth illustrates the unlawfulness of accusing other Muslims of unbelief (*kufr*), or charging them with being enemies of Allāh. Moreover, anyone who does so to his brother without right, it is more applicable to him than to his brother. This is an extreme rebuke and deterrent against such actions.

¹ The compiler ﷺ said in *Sharḥ Ṣaḥīḥ Muslim*, 5:121: ‘This statement of ‘Alī’s ﷺ clearly invalidates the claims of the Rāfiḍah and the Shī‘ah, and the statements which they invent, such as: that ‘Alī ﷺ was instructed by the Prophet ﷺ in many matters pertaining to secret knowledge, religious principles and treasures of Islamic law; and that he ﷺ singled out his household (*Ahl al-Bayt*) with [knowledge] which no one else was acquainted with. These are false claims and corrupt and baseless inventions. This statement of ‘Alī’s ﷺ is sufficient to invalidate them.’

LESSON 105

درس في تحريم السحر والنهي عن إتيان الكهان والعرافين والمنجمين وأصحاب الرمل والتطير

ON THE UNLAWFULNESS OF MAGIC (*SIHR*) AND THE PROHIBITION AGAINST CONSULTING SOOTHSAYERS, DIVINERS, ASTROLOGISTS AND THOSE WHO PRACTISE DIVINATION BY MEANS OF GEOMANCY OR OMENS

Allāh Most High says:

﴿وَمَا كَفَرَ سُلَيْمَانٌ وَلَكِنَ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ﴾

*Sulaymān did not disbelieve,¹ but the devils (*Shayātīn*) disbelieved, teaching men magic (2:102).*

٦٧٦ - وعن أبي هريرة رض عن النبي ﷺ قال: اجتنبوا السبع الموبقات! قالوا: يا رسول الله، وما هن؟ قال: الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولى يوم الزحف، وقدف المحسنات المؤمنات الغافلات.

It is narrated from Abū Hurayrah رض from the Prophet صلی اللہ علیہ و آله و سلّم who said:

“Avoid the seven mortal sins.” They said, “O Messenger of Allāh, what are they?” He said, “Association with Allāh (*shirk*), sorcery, killing a soul—which Allāh has forbidden except by

right, consuming usury (*ribā*), consuming the property of an orphan (*yatīm*), fleeing on the day of battle and slandering unwitting chaste believing women.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The matters mentioned in this ḥadīth are unlawful (*harām*) because they are destructive and deserving of punishment, as mentioned previously in the lesson on the unlawfulness of usurping the property of orphans [Lesson 84].

In this instance, The ḥadīth indicates the severe unlawfulness of magic (*sīhr*), as Imām Nawawī mentions in the [footnote to] the introduction to this lesson.

[The commentary on ḥadīth (539) also applies to this ḥadīth.]

٦٧٧ - وعن عائشة ﷺ قالت: سأَلَ رَسُولَ اللَّهِ ﷺ أَنَّاسٌ عَنِ الْكُهَّانِ، فَقَالَ: لَيْسُوا بِشَيْءٍ، فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّهُمْ يُحَدِّثُونَا أَحْيَانًا بِشَيْءٍ، فَيَكُونُ حَقًّا؟ فَقَالَ رَسُولُ اللَّهِ: تِلْكَ الْكَلِمَةُ مِنَ الْحَقِّ يَخْطُفُهَا الْجِنِّيُّ فَيَقُرُّهَا فِي أُذْنِ وَلِيٍّ، فَيَخْلِطُونَ مَعَهَا مَئَةً كَذْبَةً.

It is narrated from ‘Ā’ishah ﷺ who said:

‘Some people asked the Messenger of Allāh ﷺ about soothsayers (*kuhhān*). He said, “There is nothing to them.” They said, “O Messenger of Allāh, [how is it that] they sometimes tell us something and it comes true?” The Messenger of Allāh ﷺ said, “That is a word of truth which a jinn gets hold of and then casts into the ear of his associate; but they mix a hundred lies with it.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that it is forbidden to believe soothsayers (*kuhhān*) and that what they say is lies and inventions, notwithstanding that it

happens to be true occasionally. Whatever truth they utter is from the eavesdropping of jinn. Before the start of the Prophet's ﷺ mission, they used to sit in positions below the sky of this world (*dunyā*), listening to what was occurring amongst the heavenly host (*al-mala' al-a'lā*). However, this was abolished and they were prevented from persisting in it with the start of the Prophet's ﷺ mission. Thereafter, whenever they attempted to eavesdrop they would be bombarded by blazing meteors (*shuhub*), as related in the Noble Qur'an.

٦٧٨ - وعن عائشة ﷺ أنها سمعت رسول الله ﷺ يقول: إن الملائكة تنزل في العنان - وهو السحاب - فتدكر الأمر قضي في السماء، فيسترق الشيطان السمع، فيسمعه، فيوحية إلى الكهان، فيكذبون معها مئة كذبة من عند أنفسهم.

It is narrated from 'Ā'ishah ﷺ that she heard the Messenger of Allāh ﷺ say:

"The angels (*malā'ikah*) descend into the clouds, mentioning what has been decreed in heaven. Then Satan (*Shayṭān*) eavesdrops and hears it, and then reveals it to the soothsayers (*kuhhān*). Along with it, they tell a hundred lies from themselves." [Bukhārī]

Wisdom of the ḥadīth

[The commentary on ḥadīth (677) also applies to this ḥadīth.]

٦٧٩ - وعن صفية بنت أبي عبيد، عن بعض أزواج النبي ﷺ عن النبي ﷺ قال: من أتى عرافاً فسألته عن شيءٍ فصدقه، لم تقبل له صلاة أربعين يوماً.

It is narrated from Ṣaffiyah bint Abī Ubayd from one of the Prophet's ﷺ wives ﷺ, from the Prophet ﷺ:

"Anyone who goes to a diviner (*arrāf*) and asks him about something and believes it, his prayer (*salāh*) will not be

accepted for forty days.” [Muslim]

Wisdom of the ḥadīth

It is forbidden to practise or use divination, as it is forbidden to resort to diviners (*‘arrāfūn*) or soothsayers (*kuhhān*) for information about any matter. Furthermore, believing what a diviner says invalidates the reward for righteous actions, including prayer (*salāh*). This is because it is a form of association with Allāh (*shirk*) and apostasy from Islām, due to their claims to have knowledge of the unseen (*ghayb*), their inventions and their lies.

٦٨٠ - وَعَنْ مُعاوِيَةَ بْنِ الْحَكَمِ ﷺ قَالَ: قَلْتُ: يَا رَسُولَ اللَّهِ إِنِّي حَدِيثُ عَهْدٍ
بِالْجَاهِلِيَّةِ، وَقَدْ جَاءَ اللَّهُ تَعَالَى بِالإِسْلَامِ، وَإِنَّ مِنَّا رِجَالًا يَأْتُونَ الْكُهَّانَ؟ قَالَ: فَلَا
تَأْتِهِمْ، قُلْتُ: وَمِنَّا رِجَالٌ يَتَطَيِّرُونَ؟ قَالَ: ذَلِكَ شَيْءٌ يَحِدُّونَهُ فِي صُدُورِهِمْ، فَلَا
يَصُدُّهُمْ، قُلْتُ: وَمِنَّا رِجَالٌ يَخْطُوْنَ؟ قَالَ: كَانَ نَبِيًّا مِّنَ الْأَنْبِيَاءِ يَخْطُوْ، فَمَنْ وَاقَ
خَطَّهُ، فَذَلِكَ.

It is narrated from Mu‘awiyah ibn al-Hakam  who said:

‘I said, “O Messenger of Allāh, I was only recently in the state of Ignorance (*Jāhilīyah*) and then Allāh Most High brought Islām, but there are still men amongst us who go to soothsayers (*kuhhān*).” He said, “Do not go to them.” I said, “There are also men amongst us who look for omens.” He said, “That is something which they find in their breasts. It should not divert them.” I said, “There are also men amongst us who draw divining lines.” He said, “One of the prophets used to draw lines. Whoever has his lines coincide, that is that.”’ [Muslim]

Wisdom of the ḥadīth

In addition to what has preceded it, this ḥadīth illustrates that a Muslim will not be held to account for any pessimism which overcomes him

initially. It is nevertheless his duty to repel it, and not to surrender to it, or act upon it.

The ḥadīth also indicates that there is a form of divining lines which is not unlawful. Clearly, this is something which does not involve any claim to knowledge of the unseen (*ghayb*). Rather, it involves knowledge of matters based on prior knowledge and known causes.

٦٨١ - وَعَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ أَنَّ رَسُولَ اللَّهِ ﷺ نَهَىٰ عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ
الْبَغِيِّ، وَحُلْوَانِ الْكَاهِنِ.

It is narrated from Abū Mas'ūd al-Badrī  that the Messenger of Allāh :

'forbade the proceeds from the sale of dogs, money earned through prostitution and the earnings of a soothsayer (*kāhin*).'
[Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that the proceeds from the sale of dogs, money earned through prostitution and the earnings of a soothsayer (*kāhin*) are all evil forms of income which it is not lawful to acquire or eat from. This applies to any unlawful (*harām*) form of income or value. Neither is it permissible to pay for the price of a dog, or the charge of a soothsayer and so on, because whatever is unlawful to take is unlawful to give.

It is unlawful to buy or sell dogs, and there is no guarantee against them causing harm under any circumstances, since they are impure (*najis*) in and of themselves.

٦٨٢ - وَعَنْ أَنَسِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا عَدُوٌّ وَلَا طِيرَةٌ، وَيُعِجِّبُنِي الْفَأْلُ.

It is narrated from Anas  who said:

‘The Messenger of Allāh ﷺ said, “There is no infection and there are no bad omens; but a good omen pleases me.”’
[Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth forbids the belief that a healthy person will be directly affected by illness as a result of mixing with a sick person. Nothing is affected by anything else, except by the Ordainment of Allāh Almighty. Likewise, it is forbidden to give an explanation for the transmission of illness, including the mixing of healthy and sick people, especially if it is asserted that the germ spread from one person to another.

Furthermore, it is forbidden to be pessimistic, and encouraged to be optimistic. This is recommended because it involves veneration of Allāh Almighty, which is why it pleased the Prophet ﷺ. Hence, It is recommended (*mustahabb*) to talk about, and listen to, things which gladden and hearten the soul. It is also disliked (*makrūh*) to talk about things which darken the soul and lead it to pessimism, and one should avoid listening to such things.

٦٨٣ - وعن ابن عمر رضي الله عنهما قال: قال رسول الله ﷺ: لا عَدُوٌّ وَلَا طِيرَةٌ. وإنْ كَانَ الشُّؤُمُ فِي شَيْءٍ فَفِي الدَّارِ، وَالْمَرْأَةِ، وَالْفَرَسِ.

It is narrated from Ibn ‘Umar رضي الله عنهما who said:

‘The Messenger of Allāh ﷺ said, “There is no infection and there are no bad omens. If there is bad luck in anything, it is in houses, women and horses.”’² [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that it is possible for misfortune to occur in respect of the matters mentioned. If this befalls a person in respect of one of them, he should abandon it and exchange it for something else. Some scholars have said that bad luck in terms of a woman means that she

does not bear children; bad luck in terms of horses means that they do not ride in military expeditions; and bad luck in terms of a house means having bad neighbours. This is conveyed in The ḥadīth narrated by Ṭabarānī: “Bad luck in terms of a house is that its space is constricted and its neighbours are wicked; bad luck in terms of a mount is that it refuses to be mounted; and bad luck in terms of a woman is that she is barren, or she has a bad character.” In a ḥadīth narrated by Ḥākim, it says: “There are three misfortunes: a woman who treats you or speaks to you badly; a slow mount, which tires you if you beat it, but you will not keep up with your companions if you abandon it; and a house which is narrow and inconvenient.”

There is no bad luck in anything other than the matters mentioned, whether in respect of time, place, or any of the things to which people sometimes attribute bad luck.

1 That is: Sulaymān [n] did not perform magic (*sīhr*). Magic is expressed as ‘unbelief’ (*kufr*) to convey its gross [unlawfulness], and because regarding it as lawful amounts to unbelief. The term ‘*sīhr*’ can be applied to charm and beauty; it is said, for example: ‘charming natural scenery’. It is also applied to the transformation of something from its original form into another form in the view of the beholder [i.e. an illusion]. According to some, magic is merely imaginary, and has no basis in reality; while others hold that it has a supernatural reality, but that it can be resisted. Practising magic is a major sin. One scholarly opinion is that it amounts to unbelief, because the practitioner of magic claims that he can perform feats which are impossible for anyone other than Allāh. Hence, it is a form of association with Allāh (*shirk*).

2 [Shaykh Nabḥānī says:] ‘Bad luck’ (*shu’m*) in terms of a house means that it is constricted and in a bad area; in terms of a woman, it refers to her bad character; and in terms of a horse, it means that it is weak. These things are not inauspicious themselves; for in another

narration it says: “There is no good luck, except in three things,” and then it mentions those three things.

LESSON 106

درس في جواز لعن أصحاب المعاichi غير المعينين وتحريم لعن إنسان بعينه ودابة وسب المسلم بغیر حق ولو میتاً

ON THE PERMISSIBILITY OF CURSING
THOSE WHO DISOBEY ALLĀH AND IT
BEING UNLAWFUL (*HARĀM*) TO CURSE A
SPECIFIC PERSON OR ANIMAL, OR TO
INSULT A MUSLIM WITHOUT RIGHT, EVEN
IF THEY ARE DECEASED

Allāh Most High says:

﴿أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ﴾

Truly, the curse of Allāh is on the wrongdoers. (11:18)

The Messenger of Allāh ﷺ, as mentioned in the two *Šahīh* compilations [of Bukhārī and Muslim]—or in one of them, cursed those who consume interest (*ribā*), those who make images, those who change the boundaries of the Earth—i.e. the borders, anyone who introduces something new [into the religion] or gives refuge to someone who introduces something new, men who resemble women and women who resemble men, and others. As for cursing specific people, It is unlawful (*harām*).

٦٨٤ - وعن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَنْبَغِي لِصِدِّيقٍ أَنْ يَكُونَ لَعَانًا.

It is narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh ﷺ said:

“It is not fitting for a truthful man to be someone who curses a lot.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that cursing a lot contradicts complete truthfulness (*taṣdīq*) and faith (*īmān*).

٦٨٥ - وعن أبي الدرداء ﷺ قال: قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَكُونُ الْعَانُونَ شُفَعَاءَ، وَلَا شُهَدَاءَ يَوْمَ الْقِيَامَةِ.

It is narrated from Abū'd-Dardā' ﷺ who said:

‘The Messenger of Allāh ﷺ said, “People who curse a lot will be neither intercessors nor witnesses on the Day of Resurrection (*Yawm al-Qiyāmah*).”’¹ [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that anyone who is in the habit of cursing people in this world (*dunyā*) is a sinner (*fāsiq*), whose testimony and intercession will not be accepted on the Day of Resurrection (*Yawm al-Qiyāmah*).

٦٨٦ - وعن عمران بن الحُصَيْنِ ﷺ قال: يَبْنَمَا رَسُولُ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، وَامْرَأَةٌ مِنَ الْأَنْصَارِ عَلَى نَاقَةٍ، فَضَجَرَتْ فَلَعَنَتْهَا، فَسَمِعَ ذَلِكَ رَسُولُ اللَّهِ ﷺ فَقَالَ: خُذُوا مَا عَلَيْهَا وَدَعُوهَا؛ فَإِنَّهَا مَلْعُونَةٌ. قَالَ عُمَرُ أَنَّ فَكَانَيْ أَرَاهَا الآنَ تَمْشِي فِي النَّاسِ مَا يَعْرِضُ لَهَا أَحَدٌ.

It is narrated from 'Imrān ibn al-Ḥuṣayn ﷺ who said:

‘While the Messenger of Allāh ﷺ was on one of his journeys, a woman of the Helpers (*Anṣār*) who was on a camel became exasperated with it and cursed it. The Messenger of Allāh ﷺ heard this and said, “Take what is on it and leave it, for it is cursed.”’

‘Imrān said: ‘It is as if I see it now, walking amongst the people, without anyone turning to it.’ [Muslim]

Wisdom of the ḥadīth

The ḥadīth aims to prevent people from cursing even animals. Rather, believers should show forbearance (*sabr*) to animals and treat them well.

٦٨٨ - وَعَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ ﷺ قَالَ: يَبْيَنُمَا جَارِيَةٌ عَلَى نَاقَةٍ عَلَيْهَا بَعْضُ مَنَاعَ
الْقَوْمِ، إِذْ بَصُرَتْ بِالنَّبِيِّ ﷺ وَتَضَايَقَ بِهِمُ الْجَبَلُ فَقَالَتْ: حَلُّ، اللَّهُمَّ اعْنُهَا. فَقَالَ
النَّبِيُّ ﷺ: لَا تُصَاحِبْنَا نَاقَةٌ عَلَيْهَا لَعْنَةٌ.

It is narrated from Abū Barzah al-Aslāmī  who said:

‘Once, a slave-girl was on a camel with some people’s goods, when she saw the Prophet . The mountains were hemming them in and she said, “Move! O Allāh, curse it!” The Prophet  said, “A she-camel bearing a curse will not accompany us.”’

[Muslim]

Imām Nawawī says: ‘Be aware that the meaning of this ḥadīth may seem unclear, although there is no ambiguity in it. The intended meaning is that the she-camel is forbidden from accompanying them; however, it is not forbidden from being sold, slaughtered or ridden, in company other than that of the Prophet . In fact, all of these uses, and anything similar, are permitted, with the sole exception of accompanying the Prophet  with it. That is because these uses were all permitted; then one of them was prohibited, but the rest remained as before. And Allāh knows best.’

Wisdom of the ḥadīth

This is a warning against cursing (*la‘n*) and to avoid association with innovators and sinners, because they are home to curses.

Nothing in this ḥadīth refers to neglecting the she-camel (*nāqah*), since there is no neglect in Islām, as Imām Nawawī  clarified.

٦٨٨ - وَعَنْ أَبْنَى مُسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: سَبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ.

It is narrated from Ibn Mas'ūd  who said:

'The Messenger of Allāh  said, "Insulting a Muslim is deviation (*fusūq*) and fighting him is unbelief (*kufr*)."' [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth aims to prevent believers from cursing or fighting against fellow Muslims, due to the ingratitude and failure to fulfil the rights of one's brothers in faith which this involves. Ṭabarī said: 'The point of comparison between cursing and killing is that cursing is removal from the Mercy (*Rahmah*) of Allāh, and killing is removal from life.'

٦٨٩ - عَنْ أَبْنَى عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا قَالَ الرَّجُلُ لِأَخِيهِ: يَا كَافِرُ، فَقَدْ بَاءَ بِهَا أَحَدُهُمَا، فَإِنْ كَانَ كَمَا قَالَ وَإِلَّا رَجَعَتْ عَلَيْهِ.

It is narrated from Ibn 'Umar  who said:

'The Messenger of Allāh  said, "When a man says to his brother, 'O unbeliever,' one of them returns with that ascription applying to him. If it is as he said, [then it applies to his brother]; but if not, it reverts to him."' [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is unlawful (*harām*) to attribute unbelief (*kufr*) to a Muslim, or any other description which implies unbelief. Anyone who does so, believing that a Muslim is an unbeliever without clear evidence of this, he himself

has committed unbelief. This is because he has deemed faith (*īmān*) to be unbelief.

٦٩٠ - وَعَنْ أَبِي ذِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ يَقُولُ: مَنْ دَعَارَ جُلُّ الْكُفَّارِ أَوْ قَالَ عَدُوُ اللَّهِ، وَلَيْسَ كَذَلِكَ، إِلَّا حَارَ عَلَيْهِ.

It is narrated from Abū Dharr  that he heard the Messenger of Allāh  say:

“Anyone who calls someone an unbeliever, or says he is the enemy of Allāh when that is not the case, that [accusation] reverts upon him.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (689) also applies to this ḥadīth. See also ḥadīth (675), of which it forms part.]

٦٩١ - وَعَنْ أَبِي ذِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ يَقُولُ: لَا يَرْمِي رَجُلٌ رَجُلًا بِالْفِسْقِ أَوِ الْكُفْرِ، إِلَّا ارْتَدَّتْ عَلَيْهِ، إِنْ لَمْ يَكُنْ صَاحِبُهُ كَذَلِكَ.

It is narrated from Abū Dharr  that he heard the Messenger of Allāh  say:

“A man does not accuse another man of iniquity (*fisq*) or unbelief (*kufr*) without that reverting upon him, if the other man does not possess what was imputed to him.” [Bukhārī]

Wisdom of the ḥadīth

Ibn ‘Allān said: ‘This indicates the iniquity of anyone who accuses a person who is not a sinner of iniquity;’ that is, he has acted disobediently. The likely upshot of this is that he will be sinful if he persists in it.

Likewise, anyone who accuses a believer of unbelief (*kufr*) is indicated to have committed unbelief himself; that is, if he takes this in

its literal meaning, and considers it lawful to do so.

٦٩٢ - وعن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللَّهِ صلوات الله عليه وآله وسلامه قَالَ: الْمَتَسَابَانِ مَا قَالَا فَعَلَى الْبَادِي
مِنْهُمَا حَتَّى يَعْتَدِي الْمُظْلُومُ.

It is narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh صلوات الله عليه وآله وسلامه said:

“When people insult one another, [the sin of] what they say falls on the one who initiated it, unless the one who was wronged exceeds the bounds.” [Muslim]

Wisdom of the ḥadīth

Imām Nawawī says: ‘This means that the sin of the insults which have been exchanged falls exclusively upon the one who initiated the whole affair, unless the other exceeds the rightful limit of revenge by hurting the one who has wronged him with something greater than what he originally said.’

This also indicates that revenge is permissible, although forbearance (*ṣabr*) and forgiveness (*‘afw*) are better. Allāh Most High says:

﴿وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ﴾

And whoever is forbearing and forgives, that is truly a matter requiring determination. (42:43)

٦٩٣ - وعن أبي هريرة رضي الله عنه أيضاً قال: سَمِعْتُ رَسُولَ اللَّهِ صلوات الله عليه وآله وسلامه يَقُولُ: مَنْ قَدَّفَ
مَمْلُوكَهُ بِالزَّنَى يُقَامُ عَلَيْهِ الْحَدُّ يَوْمَ الْقِيَامَةِ، إِلَّا أَنْ يَكُونَ كَمَا قَالَ.

It is also narrated from Abū Hurayrah رضي الله عنه who said:

‘I heard the Messenger of Allāh صلوات الله عليه وآله وسلامه say, “Anyone who falsely accuses his slave of fornication (*zinā*) will have the legal punishment (*hadd*) carried out on him on the Day of

Resurrection (*Yawm al-Qiyāmah*), unless it is as he said.””
[Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth demonstrates that wronging slaves and servants, even verbally, earns the wrongdoer punishment by Allāh on the Day of Resurrection (*Yawm al-Qiyāmah*). This is a manifestation of the perfection of Allāh Most High’s Justice (*‘Adl*).

٦٩٤ - وعن عائشة ﷺ قالت: قال رسول الله ﷺ: لا تسبوا الأمواتَ، فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا.

It is narrated from ‘Ā’ishah ﷺ who said:

“The Messenger of Allāh ﷺ said, “Do not curse the dead. They have arrived at what they sent ahead.”” [Bukhārī]

Wisdom of the ḥadīth

It is forbidden to curse the dead of the Muslims. As for the dead of the unbelievers (*kuffār*), it is permissible to curse them generally; however, it is not permissible to curse any one of them specifically, in case he died as a Muslim—except those whom Allāh has specified as having died as unbelievers, such as Abū Lahab and Abū Jahl.

¹ Imām Nawawī says in *Sharḥ Ṣaḥīḥ Muslim*, 8:324: ‘This means that they [i.e. those who curse people a lot] will not intercede on the Day of Resurrection (*Yawm al-Qiyāmah*) when the believers intercede for their brothers who are deserving of [punishment in] the Fire (*Nār*). [Regarding the phrase] ‘nor witnesses’ (*wa lā shuhādā*’), there are three opinions. The first and most famous is that, on the Day of Resurrection, they will not be witnesses against the nations that were conveyed Messages [from Allāh] by the Messengers (*Rusul*) who were sent to them. The second opinion is that they should not be witnesses in this world

(*dunyā*); that is, their testimony should not be accepted, due to their sinfulness. The third opinion is that they will not be granted martyrdom (*shahādah*); that is, being killed whilst fighting in the Way of Allāh.’ Imām Nawawī says: ‘[The Prophet] ﷺ said ‘someone who curses a lot’ (*la‘ān*), and ‘those who curse a lot’ (*la‘ānūn*), using the augmentative form (*takthīr*), because this rebuke in The ḥadīth is aimed at those who curse a lot, not once or twice; and because it also allows for permitted cursing, which is found in Islamic law; that is: ‘Allāh’s Curse is on the wrongdoers,’ ‘may Allāh curse the Jews and the Christians,’ and ‘may Allāh curse those who add extensions to their hair and those who tattoo themselves’ . . .’

Chapter Eighteen

في مدح حسن المعاملة في المبایعات وذم الربا والغش ونحوهما

ON PRAISE FOR GOOD CONDUCT IN SALES
AND REBUKE FOR INTEREST (*RIBĀ*),
CHEATING (*GHISHSH*) AND THE LIKE



LESSON 107

درس في مدح السماحة في نحو البيع والشراء ووفاء الكيل والميزان وحسن القضاء والتقاضي وإنظار المعسر وأداء الأمانة ووفاء الدين

ON PRAISE FOR MAGNANIMITY
(*SAMĀHĀH*) IN THE LIKES OF BUYING AND
SELLING, GIVING THE FULL MEASURE AND
WEIGHT, GOOD CONDUCT IN SETTLING
AND CLAIMING DEBTS, GRANTING RESPITE
TO THOSE IN FINANCIAL DIFFICULTIES,
FULFILLING TRUSTS AND MEETING DEBTS

Allāh Most High says:

﴿وَيَا قَوْمَ أُوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ لَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْثُوا فِي الْأَرْضِ مُفْسِدِينَ﴾

And O my people! Give full measure and weight in justice, and do not deprive the people of their due; and do not commit abuse on the Earth, causing corruption. (11:85)

﴿وَيْلٌ لِلْمُطَفِّفِينَ - الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفِفُونَ - وَإِذَا كَالُوهُمْ أَوْ زَنُوهُمْ يُخْسِرُونَ﴾

Woe to those who give short measure; who, when they receive by measure from people, demand full measure; and when they give to them by measure or by weight, cause them loss. (83:1-3)

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤْدُوا الْأَمَانَاتِ إِلَى أَهْلِهَا﴾

Indeed, Allāh commands you to render trusts to whom they are due.
(4:58)

٦٩٥ - وعن أبي هريرة رضي الله عنه أنَّ رجُلًا أتى النبيَّ صلوات الله عليه وآله وسلامه يتَقاضاه فاغْلَظَ لَهُ، فَهُمْ بِهِ أَصْحَابُهُ، فَقَالَ رَسُولُ اللَّهِ صلوات الله عليه وآله وسلامه: دَعُوهُ، فَإِنَّ لِصَاحِبِ الْحَقِّ مَقَالًا، ثُمَّ قَالَ: أَعْطُوهُ سِنَّا مِثْلُ سِنِّهِ، قَالُوا: يَا رَسُولَ اللَّهِ، لَا تَجِدُ إِلَّا أَمْثَلَ مِنْ سِنِّهِ، قَالَ: أَعْطُوهُ، فَإِنَّ خَيْرَكُمْ أَحْسَنُكُمْ قَضَاءً.

It is narrated from Abū Hurayrah رضي الله عنه that a man came to the Prophet صلوات الله عليه وآله وسلامه seeking repayment of a debt which he owed him, and spoke rudely to him. [The Prophet's g] Companions were about to [punish him for this], but the Messenger of Allāh صلوات الله عليه وآله وسلامه said:

“Let him be. Anyone who is owed something has a right to speak.” Then he said, “Give him one the same age as the one he is owed.” They said, “O Messenger of Allāh, we can only find one which is older and more valuable.” He said, “Give it to him; for the best of you is he who is most generous in settlement.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

Believers are encouraged to conduct dealings well and to speak kindly, even if the person in question has a right to something. In addition, it is permissible for someone who is owed something to request it with a degree of harshness, provided he remains within the boundaries set by the Sharī‘ah, and he will not be punished for doing so.

It is recommended (*mustahabb*) for someone who has incurred a debt to give the lender more than he is owed on repayment. However, the

lender must not make this a condition. If he does so, it constitutes interest (*ribā*).

The ḥadīth aims to discourage believers from incurring debt, since it can lead to the humiliation of being asked to repay it.

٦٩٦ - وَعَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ قَالَ: رَحْمَ اللَّهُ رَجُلًا سَمْحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى.

It is narrated from Jābir  that the Messenger of Allāh  said:

“May Allāh show mercy to a man who is magnanimous when he sells, when he buys and when he asks for settlement.” [Bukhārī]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to practise magnanimity (*samāḥah*) in buying and selling. This means that both the buyer and seller should avoid anything which would cause the other irritation or inconvenience. As for raising prices—that is, haggling—it is not forbidden. In fact, it may be considered a form of magnanimity on the part of the buyer to raise the price, and on the part of the seller to increase the goods.

In addition, it is encouraged to exercise flexibility in requesting the settlement of something owed; and it is recommended to forgo some of it.

٦٩٧ - وَعَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللَّهِ يَقُولُ: مَنْ سَرَّهُ أَنْ يُنْجِيَ اللَّهُ مِنْ كُرْبَبِ يَوْمِ الْقِيَامَةِ، فَلَيُنْفَسْ عَنْ مُعْسِرٍ أَوْ يَضَعُ عَنْهُ.

It is narrated from Abū Qatādah  who said:

‘I heard the Messenger of Allāh  say, “Anyone who would like Allāh to save him from the distress of the Day of

Resurrection (*Yawm al-Qiyāmah*) should give respite to someone in financial difficulties, or absolve him.”” [Muslim]

Wisdom of the ḥadīth

[The commentary on this ḥadīth also applies to ḥadīths (698), (699) and (700).]

Believers are encouraged to practise tolerance (*tasāmuḥ*) with debtors, either by delaying settlement of the debt, or by absolving him of the debt completely or partly. Absolving the debt is better, provided it does not cause hardship to the debtor.

The ḥadīths illustrate the virtue of a tolerant lender, the great reward which he earns and the happy end which he secures, since his pardoning those in debt is a means for Allāh Most High to pardon his sins and admit him to Paradise (*Jannah*). This is an example of the principle that reward is according to action: *al-jazā’ min jins al-‘amal*. Just as a lender relieves a debtor from his state of affliction in this world (*dunyā*), relieving his distress by showing him tolerance and providing refuge from the feverish unease caused by the worry and anxiety of debt, so will Allāh Most High relieve him of the distress of the Day of Resurrection (*Yawm al-Qiyāmah*), and grant him refuge from the blaze of the burning sun on that day.

In addition, believers are encouraged to conduct business and dealings with people, provided that this brings them benefit, and removes harm from them. Dealings should be conducted with tolerance, even towards the wealthy. It is virtuous to facilitate people’s interests and to extend to them a helping hand. The ḥadīths also indicate that it is permissible to provide credit for people and that it is proper for an agent to act on behalf of a lender, with his permission.

٦٩٨ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ قَالَ: كَانَ رَجُلٌ يُدَائِنُ النَّاسَ، وَكَانَ يَقُولُ لِفَتَاهُ: إِذَا أَتَيْتَ مُعْسِرًا فَتَجَاوِزْ عَنْهُ، لَعَلَّ اللَّهَ أَنْ يَتَجَاوِزْ عَنَّا، فَلَقِيَ اللَّهُ فَتَجَاوِزَ عَنْهُ.

It is narrated from Abū Hurayrah  that the Messenger of Allāh  said:

“There was a man who used to give people credit. He would say to his slave, ‘When you come to someone in difficulties, excuse him;¹ perhaps Allāh will excuse us.’ Then he met Allāh and He did excuse him.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (697) also applies to this ḥadīth.]

٦٩٩ - وعن أبي مسعود البدرمي  قال: قال رسول الله : حُوَسْبَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ، فَلَمْ يُوْجَدْ لَهُ مِنَ الْخَيْرِ شَيْءٌ، إِلَّا أَنَّهُ كَانَ يُخَالِطُ النَّاسَ وَكَانَ مُؤْسِرًا، وَكَانَ يَأْمُرُ غِلْمَانَهُ أَنْ يَتَجَاوِزُوا عَنِ الْمَعْسِرِ. قَالَ اللَّهُ : نَحْنُ أَحَقُّ بِذَلِكَ مِنْهُ؛ تَجَاوِزُوا عَنْهُ.

It is narrated from Abū Mas'ūd al-Badrī  who said:

‘The Messenger of Allāh  said, “A man from amongst those who lived before you was called to account; he was found to have nothing good at all, except that he used to do business with people, being a wealthy man, and used to order his workers to make allowances for anyone in difficulties. So Allāh  said, ‘We have more right to do that than him. Pardon him.’”² [Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (697) also applies to this ḥadīth.]

٧٠٠ - وعن حذيفة ﷺ قال: أتَيَ اللَّهُ تَعَالَى بِعَبْدٍ مِنْ عِبَادِهِ أَتَاهُ اللَّهُ مَالًا، فَقَالَ لَهُ:
 مَاذَا عَمِلْتَ فِي الدُّنْيَا؟ قَالَ: ﴿وَلَا يَكُتُمُونَ اللَّهَ حَدِيثًا﴾، قَالَ: يَا رَبِّ أَتَيْتَنِي مَالَكَ،
 فَكُنْتُ أُبَايِعُ النَّاسَ، وَكَانَ مِنْ خُلُقِي الْجَوَازُ، فَكُنْتُ أَتَيْسِرُ عَلَى الْمُوْسِرِ، وَأَنْظُرُ
 الْمُعْسِرَ. فَقَالَ اللَّهُ تَعَالَى: أَنَا أَحْقُّ بِذَا مِنْكَ تَجَاوِزُوا عَنْ عَبْدِي، فَقَالَ عُقْبَةُ بْنُ عَامِرٍ،
 وَأَبُو مُسْعُودِ الْأَنْصَارِي ﷺ: هَكَذَا سَمِعْنَاهُ مِنْ فِي رَسُولِ اللَّهِ.

It is narrated from Hudhayfah ﷺ who said:

'One of the slaves of Allāh Most High to whom Allāh gave money will be brought before Him, and He will say to him, "What did you do in the world (*dunyā*)?" He will say:

﴿وَلَا يَكُتُمُونَ اللَّهَ حَدِيثًا﴾

And they cannot conceal anything from Allāh. [4:42]

"O Lord, You gave me Your wealth and I used to do business with people. It was part of my character to make allowances for others. I used to be lenient with those who were wealthy, and give respite to those in difficulties." Allāh Most High will say, "I have more right to do that than you. Pardon My slave." 'Uqbah ibn 'Āmir and Abū Mas'ūd al-Anṣārī said: 'This is how we heard it from the mouth of the Messenger of Allāh.' [Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (697) also applies to this ḥadīth.]

٧٠١ - وعن جابر ﷺ أنَّ النَّبِيَّ ﷺ اشترى مِنْهُ بَعِيرًا، فَوَزَنَ لَهُ فَأَرْجَحَ.

It is narrated from Jābir ﷺ that the Prophet ﷺ bought a camel from him. He ﷺ weighed out [the payment] for him and gave him extra. [Bukhārī and Muslim]

Wisdom of the ḥadīth

This is an example of the Prophet's  tolerance (*tasāmuḥ*), good conduct and noble character.

٧٠٢ - وعن أبي هريرة  عن النبي ﷺ قال: مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبَةِ الدُّنْيَا، نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَةِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَرَ عَلَى مُعْسِرٍ يَسَرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ، وَمَنْ سَرَ مُسْلِمًا سَرَّهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ، وَاللَّهُ فِي عَوْنَ الْعَبْدُ مَا كَانَ الْعَبْدُ فِي عَوْنَ أَخِيهِ.

It is narrated from Abū Hurayrah  who said:

'The Messenger of Allāh  said, "Whoever relieves a believer of one of the afflictions of this world (*dunyā*), Allāh will relieve him of one of the afflictions of the Day of Resurrection (*Yawm al-Qiyāmah*). Whoever makes things easier for someone in financial difficulty, Allāh will make things easier for him in this world and in the Hereafter (*Ākhirah*). Whoever shields a Muslim, Allāh will shield him in this world and the Hereafter. Allāh comes to the aid of His slave, as long as the slave comes to the aid of his brother." [Muslim]

Wisdom of the ḥadīth

[This is part of a longer ḥadīth, for the remainder of which see ḥadīth (235).]

The ḥadīth indicates the virtue of making things easier for someone in financial difficulty. This is an illustration of how Muslims must take responsibility for one another and cooperate in doing good.

٧٠٣ - وعن أبي هريرة  أنَّ رَسُولَ اللَّهِ  قَالَ: مَطْلُ العَنْيِ ظُلْمٌ، وَإِذَا أَتَيْتُمْ أَحَدُكُمْ عَلَى مَلِيِّ فَلَيَتُبْعَ.

It is narrated from Abū Hurayrah  that the Messenger of Allāh  said:

“Procrastination [in paying a debt] by a rich man is injustice (*zulm*). If the debt of one of you is transferred for payment to a rich man, he should accept it.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is unlawful (*ḥarām*) for a rich man to delay payment of any debt, or the like, which he is rightfully required to pay, without a valid reason.

Regarding the command for a rich man to accept the transfer of a debt to him, Rāfi‘ī said: ‘If the procrastination of a rich man is injustice (*zulm*), he should accept anyone who transfers his debt to him; for it is the business of a believer to be on guard against injustice, and not to procrastinate.’

This is a call to good conduct in dealing with people.

1 This might include: good conduct when asking for settlement, reducing the debt and delaying payment.

2 This is addressed to the angels (*malā’ikah*).

LESSON 108

درس في تحريم الربا والغش وبيع الحاضر للبادي وتلقي الركبان والبيع على بيع أخيه والخطبة على خطبته

ON THE UNLAWFULNESS OF INTEREST
(RIBĀ), CHEATING (GHISHSH) AND A
TOWNSPERSON SELLING ON BEHALF OF A
BEDOUIN, MEETING CARAVANS
[CONVEYING GOODS], SELLING AGAINST
THE SALE OF ONE'S BROTHER OR MAKING
A MARRIAGE PROPOSAL IN THE FACE OF
HIS PROPOSAL

Allāh Most High says:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُولُونَ إِلَّا كَمَا يَقُولُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ﴾

Those who consume interest (ribā) will not stand [on the Day of Resurrection] except as someone stands whom Satan (Shaytān) is beating to insanity. (2:275)

٧٠٤ - وعن أبي هريرة رض عن النبي صل قال: اجتنبوا السبع الموبقات! قالوا: يا رسول الله، وما هن؟ قال: الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقدف المحسنات المؤمنات الغافلات.

It is narrated from Abū Hurayrah رض from the Prophet صل who said:

“Avoid the seven mortal sins.” They said, “O Messenger of Allāh, what are they?” He said, “Association with Allāh (*shirk*), sorcery, killing a soul—which Allāh has forbidden except by right, consuming usury (*ribā*), consuming the property of an orphan (*yatīm*), fleeing on the day of battle and slandering unwitting chaste believing women.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The matters mentioned in this ḥadīth are unlawful (*harām*) because they are destructive and deserving of punishment, as mentioned previously in the lesson on the unlawfulness of usurping the property of orphans [Lesson 84].

The seven mortal sins mentioned in The ḥadīth include consuming interest (*ribā*).

[The commentary on ḥadīths (539) and (676) also applies to this ḥadīth.]

٧٠٥ - وَعَنْ أَبْنَى مُسْعُودٍ قَالَ: لَعْنَ رَسُولِ اللَّهِ أَكَلَ الرِّبَا وَمُوْكَلَهُ.

رواهُ مسلم، زاد الترمذِي وغیره: وَشَاهِدُهُ وَكَاتِبُهُ.

It is narrated from Ibn Mas‘ūd  who said:

‘The Messenger of Allāh  cursed those who consume interest (*ribā*) and those who pay it.’ [Muslim]

Tirmidhī and others added in one narration: ‘and those who witness it and those who record it.’

Wisdom of the ḥadīth

Interest (*ribā*) is unlawful (*harām*). The ḥadīth stresses its gross unlawfulness: When those who record it or bear witness to it are cursed—even though they have not partaken in it—there is all the more reason for those directly involved in it, by taking or giving it, to be cursed. This

constitutes a severe warning against participating in such dealings, which likewise applies to anyone who assists in it, encourages it or directs people to it. Islām is a system built on mutual cooperation and benevolent lending (*qird hasan*), not exploitation and self interest.

٧٠٦ - عن أنس  قال: نهى رسول الله ﷺ أن يبيع حاضر لباد وإن كان أخاه لأبيه وأمه.

It is narrated from Anas  who said:

‘The Messenger of Allāh  forbade that a townsperson sell on behalf of a Bedouin, even if it were his full brother.’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is forbidden for a townsperson to sell on behalf of a Bedouin, because this will involve raising the price. The ruling is the same if a Bedouin were to sell on behalf of a townsperson. The prohibition in The ḥadīth indicates that It is unlawful (*ḥarām*).

٧٠٧ - وعن ابن عمر  قال: قال رسول الله ﷺ: لا تَتَّلَقُوا السَّلَعَ حَتَّى يُهْبَطَ بِهَا إِلَى الْأَسْوَاقِ.

It is narrated from Ibn ‘Umar  who said:

‘The Messenger of Allāh  said, “Do not go out to meet goods before they have reached the markets.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is unlawful (*ḥarām*) to go out to meet caravans (*rukbān*); that is, those conveying goods for sale in the markets of a town. Doing so is unlawful on condition that one is aware of the prohibition, that the person going out to meet those transporting the goods buys from them without being asked to do so and that this takes place before they have reached the

town and become aware of the price of the goods. This applies whether or not the person going out to meet the goods does so intentionally or not; for example, if he were to go out hunting, then meet those conveying the goods and buy from them.

The wisdom behind the unlawfulness of these actions in Islamic law stems from the harm caused to the owner of the goods, and the rise in price which it involves.

٧٠٨ - وعن ابن عباس ﷺ قال: قال رسول الله ﷺ: لَا تَتَلَقَّوْا الْرُّكْبَانَ، وَلَا يَبْعِثُ حَاضِرٌ لِبَادٍ، فَقَالَ لَهُ طَاوُوسٌ: مَا: لَا يَبْعِثُ حَاضِرٌ لِبَادٍ؟ قَالَ: لَا يَكُونُ لَهُ سِمْسَارًا.

It is narrated from Ibn ‘Abbās ﷺ who said:

‘The Messenger of Allāh ﷺ said, “Do not go out to meet caravans;¹ and a townsman should not sell on behalf of a Bedouin.” Ṭāwūs said to him, “What is meant by: ‘a townsman should not sell on behalf of men of a Bedouin’?” He said, “He should not act as his broker.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is forbidden as unlawful (*ḥarām*) to go out to meet caravans conveying goods [before they reach the markets where they are to be sold], and that a townsman should sell on behalf of a Bedouin. This is due to the harm it involves, first for the owner of the goods, and secondly for the people. An explanation of this has already been presented [in the commentary on ḥadīth (707)].

٧٠٩ - وعن أبي هريرة رضي الله عنه قال: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَبْعَثَ حَاضِرًا لِيَادِهِ، وَلَا تَنَاجِشُوا وَلَا يَبْعَثَ الرَّجُلُ عَلَى بَيْعٍ أَخِيهِ، وَلَا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ، وَلَا تَسْأَلُ الْمَرْأَةَ طَلاقَ أَخْتِهَا لِتَكْفُرَ مَا فِي إِنَاثِهَا.

وفي رواية قال: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ التَّنَاقِيِّ، وَأَنْ يَتَابَعَ الْمَهَاجِرُ لِلْأَعْرَابِيِّ، وَأَنْ تَشْرِطَ الْمَرْأَةَ طَلاقَ أَخْتِهَا، وَأَنْ يَسْتَامَ الرَّجُلُ عَلَى سُومِ أَخِيهِ، وَنَهَى عَنِ النَّجْسِ والْتَّصْرِيَّةِ.

It is narrated from Abū Hurayrah رضي الله عنه who said:

'The Messenger of Allāh صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade a townsman to sell on behalf of a Bedouin, people bidding against each other in order to raise the price, a man to sell against the sale of his brother or to make a marriage proposal in the face of his brother's proposal and a woman to ask that her sister be divorced in order to take her place.' [Bukhārī and Muslim]

In one narration [Abū Hurayrah h] said: 'The Messenger of Allāh صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade meeting caravans, an Emigrant (*Muhājir*) selling on behalf of a Bedouin, a woman making it a precondition that her sister be divorced and a man making a bogus bid against the bid of his brother. He also forbade outbidding in order to raise prices and leaving animals unmilked.'²

Wisdom of the ḥadīth

It is forbidden to conduct sales in the ways mentioned in the ḥadīth, because of the harm, deception and loss which this would involve. Likewise, anything which constrains or harms people is forbidden. Believers should avoid anything which could bring about division and rifts in the family and arouse rancour and hate in the hearts.

٧١٠ - وَعَنْ أَبْنَى عُمَرَ بْنِ الْخَطَّابِ قَالَ: لَا يَبْعِثُ عَنْكُمْ عَلَى بَيْعٍ بَعْضٍ، وَلَا يَخْطُبُ عَلَى خَطْبَةٍ أَخِيهِ إِلَّا أَنْ يَأْذَنَ لَهُ.

It is narrated from Ibn ‘Umar  that the Messenger of Allāh  said:

“None of you should sell against the sale of another, nor propose marriage in the face of his brother’s marriage proposal, unless he permits him.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is forbidden to sell against the sale of another. This was explained previously [in the commentary on ḥadīth (709)]. Likewise, it is forbidden to propose marriage in the face of another’s marriage proposal (*khutbah*). For instance, if a man were to propose to a woman who then accepted his proposal and they came to an agreement which they both accepted, or there were clear signs of acceptance and all that remained was for the marriage to be contracted, then another party were to come with full knowledge of all this and make a proposal in the face of the first proposal. This is unlawful (*harām*), due to the offense and humiliation which it involves. For this reason, The ḥadīth sets restrictions that a proposal in the face of another proposal is only permissible if the first engagement is broken off, or if the first suitor gives permission. If a long time elapses after an answer has been given, such as to indicate the suitor’s objection; or he is absent for such a length of time as to be harmful; or the initial answer to the proposal is retracted, then he is considered to have effectively broken off the engagement or given his permission for another proposal.

The ruling as to the marriage contract vis-à-vis the second suitor is that it is correct. Hence, he is regarded as sinful and disobedient to Allāh for engaging in something forbidden.

It is similarly unlawful for a woman to make a marriage proposal in the face of another proposal, since the ruling which applies to men also applies to women.

٧١١ - وعن عقبة بن عامر رض أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمُؤْمِنُ أَخُو الْمُؤْمِنِ، فَلَا يَحِلُّ لِمُؤْمِنٍ أَنْ يَبْتَاعَ عَلَى بَيْعِ أَخِيهِ وَلَا يَخْطُبَ عَلَى حِطْبَةِ أَخِيهِ حَتَّى يَذَرَ.

It is narrated from ‘Uqbah ibn ‘Āmir رض that the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

“The believer is the brother of the believer; so it is not lawful for a believer to sell against the sale of his brother, nor to propose marriage in the face of his brother’s marriage proposal unless he withdraws.” [Muslim]

Wisdom of the ḥadīth

As with the previous ḥadīths [(709) and (710)], this indicates that It is unlawful (*ḥarām*) for a believer to participate in a sale against his brother Muslim, and that it is similarly unlawful for him to make a marriage proposal in the face of the proposal of his believing brother. As such, it is an illustration of Islām’s concern to foster friendship between Muslims, avoid division amongst them and encourage believers to safeguard the honour of others.

٧١٢ - وعن أبي هريرة رض أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا، وَمَنْ غَشَّنَا فَلَيْسَ مِنَّا.

It is narrated from Abū Hurayrah رض that the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

“Anyone who carries arms against us is not one of us. Anyone who cheats us is not one of us.” [Muslim]

Wisdom of the ḥadīth

It is unlawful (*harām*) to unsheathe a weapon in the presence of a Muslim.

It is also unlawful to cheat in one's dealings with people. Hence, it is the duty of a salesperson to indicate to the buyer any flaw in his goods. In addition, the ruler is responsible for overseeing the markets and punishing cheaters who consume people's property wrongfully.

Wilfully cheating in a manner which harms Muslims makes the person who does so an enemy of the Ummah who is committing aggression against it.

٧١٣ - وَعَنْ أَبِي هُرَيْرَةَ أَيْضًا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ مَرَّ عَلَى صُبْرَةٍ طَعَامٍ فَأَدْخَلَ يَدَهُ فِيهَا فَنَالَتْ أَصَابِعُهُ بَلَّا، فَقَالَ: مَا هَذَا يَا صَاحِبَ الطَّعَامِ؟ قَالَ: أَصَابَتْهُ السَّمَاءُ يَا رَسُولَ اللَّهِ. قَالَ: أَفَلَا جَعَلْتَهُ فَوْقَ الطَّعَامِ حَتَّى يَرَاهُ النَّاسُ؟ مَنْ غَشَّنَا فَلَيْسَ مِنَّا.

It is also narrated from Abū Hurayrah  that the Messenger of Allāh  passed by a heap of grain and put his hand into it, and his fingers came upon some dampness. He said:

“What is this, O owner of this grain?” He said, “The rain caught it, O Messenger of Allāh.” He said, “Why did you not put it on top of the heap so that the people could see it! Anyone who cheats us is not one of us.”

Wisdom of the ḥadīth

[The commentary on ḥadīth (712) also applies to this ḥadīth.]

¹ ‘It was known that the Bedouin would come with their goods at the break of day, for example; so some people would go out of the town and meet the Bedouin a little way from it, in order to buy from them before they reached the market. This would diminish the provision of the townspeople and cheat those with the caravans. . .’ (*Sharḥ Riyād as-Ṣāliḥīn*, 4:343).

2 [Shaykh Nabḥānī says:] This means leaving a she-camel without milking it, so that the milk collects in its udder. It is forbidden because the intention is to cheat the buyer.

Chapter Nineteen

في بعض ما يتعلق في اللباس والشعر والطعام والشراب من الجواز وعدمه

ON THE PERMISSIBILITY, OR
IMPERMISSIBILITY, OF SOME MATTERS
RELATING TO CLOTHES, HAIR, FOOD AND
DRINK



LESSON 109

درس في اللباس وجواز عدا الحرير من قطن وشعر وصوف وغيرها
واستحباب الأبيض وتحريم المزعفر ومثله المعصفر وتشبه
الرجال بالنساء والنساء بالرجال في لباس وحركة وغير ذلك

ON CLOTHES AND THE PERMISSIBILITY OF
[WEARING] COTTON, HAIR, WOOL AND
OTHER MATERIALS, APART FROM SILK; ON
IT BEING RECOMMENDED (*MUSTAHABB*)
TO WEAR WHITE AND UNLAWFUL
(*HARĀM*) TO WEAR MATERIAL DYED WITH
SAFFRON OR SAFFLOWER; AND IT BEING
UNLAWFUL FOR MEN TO RESEMBLE
WOMEN, OR WOMEN TO RESEMBLE MEN,
IN THEIR CLOTHES, MOVEMENTS OR
OTHERWISE

Allāh Most High says:

﴿يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَارِي سَوَّاتِكُمْ وَرِيشًا وَلِبَاسُ التَّقْوَىٰ ذَلِكَ خَيْرٌ﴾

O Children of Ādam! We have bestowed upon you clothing to conceal your private parts and as adornment; but the clothing of Fear of Allāh (taqwā), that is best. (7:26)

﴿وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمْ بِأَسَكُونَ﴾

And He has made for you garments which protect you from the heat and garments which protect you from your [mutual] violence.

(16:81)

٧١٤ - وعن البراء رض قال: كَانَ رَسُولُ اللَّهِ مَرْبُوعًا، وَلَقَدْ رَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءَ مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ.

It is narrated from Barā' رض who said:

'The Messenger of Allāh ﷺ was of medium height. I saw him wearing a red robe. I never saw anyone more handsome than him رض.' [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is permissible for men to wear clothes of a dark red colour and to use it for other things.

٧١٥ - وعن أبي سعيد عمرٌو بن حُرَيْثٍ رض قال: كَانَيَ اَنْظَرُ إِلَى رَسُولِ اللَّهِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ، قَدْ أَرَخَى طَرَفَيْهَا بَيْنَ كَتْفَيْهِ.

It is narrated from 'Amr ibn Hurayth رض who said:

'It is as if I could still see the Messenger of Allāh ﷺ wearing a black turban, the ends of which hung over his shoulders.'

[Muslim]

Wisdom of the ḥadīth

It is permissible to wear black clothing. In addition, the scholars ('ulamā') have said that It is recommended (*mustahabb*) to wear a black turban ('imāmah) upon victory over enemies.

٧١٦ - وعن عائشة رض قالت: خَرَجَ رَسُولُ اللَّهِ ذَاتَ غَدَاءٍ، وَعَلَيْهِ مِرْطُ مَرَّحُلٌ مِنْ شَعِيرٍ أَسْوَدٍ.

It is narrated from 'Ā'ishah رض who said:

‘The Messenger of Allāh ﷺ went out one morning wearing a garment depicting a camel’s saddle, [woven] from black hair.’
[Muslim]

Wisdom of the ḥadīth

It is permissible to wear garments of woven hair and the colour black. It is also permissible to depict any inanimate object.

٧١٧ - وعن المغيرة بن شعبة رضي الله عنه قال: كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فِي مَسِيرٍ، فَقَالَ لِي: أَمَعَكَ مَاءً؟ قَلْتُ: نَعَمْ، فَنَزَّلَ عَنْ رَاحِلَتِهِ فَمَسَحَ حَتَّى تَوَارَى فِي سَوَادِ الْلَّيْلِ، ثُمَّ جَاءَ فَأَفْرَغْتُ عَلَيْهِ مِنَ الْإِدَاؤَةِ، فَغَسَلَ وَجْهَهُ وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ، فَلَمْ يَسْتَطِعْ أَنْ يُخْرِجَ ذِرَاعَيْهِ مِنْهَا حَتَّى أَخْرَجَهُمَا مِنْ أَسْفَلِ الْجُبَّةِ، فَغَسَلَ ذِرَاعَيْهِ وَمَسَحَ بِرَأْسِهِ، ثُمَّ أَهْوَيْتُ لِأَنْزَعَ خُفَيْهِ، فَقَالَ: دَعْهُمَا فَإِنِّي أَدْخَلْتُهُمَا طَاهِرَتِينَ وَمَسَحَ عَلَيْهِمَا.

It is narrated from Mughīrah ibn Shūbah رضي الله عنه who said:

‘I was with the Messenger of Allāh ﷺ one night on a journey, when he said to me, “Do you have any water with you?” I said, “Yes.” He got off his mount and walked until he was hidden by the darkness of the night. Then he came back. I poured out [water] from the vessel for him, and he washed his face. He was wearing a woollen robe and the only way he could get his forearms out of it was to pull them out from underneath it. Then he washed his forearms and wiped his head. Then I reached down to remove his leather socks; but he said, “Leave them. I put them on in a state of purity,” and he wiped over them.’ [Bukhārī and Muslim]

وفي رواية: وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ ضَيْقَةُ الْكُمَّيْنِ.

In one narration: ‘He was wearing a Syrian robe with narrow sleeves.’

[According to another narration:] This occurred during the Tabūk expedition.

Wisdom of the ḥadīth

It is permissible to wear garments woven from wool. The ḥadīth also indicates the permissibility of wiping over leather socks [when performing ablution (*wuḍū'*)], according to the conditions stipulated in the books of fiqh; and being helped to pour water for performing ablution, although it is better not to.

In addition, It is recommended (*mustahabb*) for someone who is going to relieve himself out in the open to withdraw from those present, so as to be hidden from them, and so that they do not hear or smell anything.

٧١٨ - وَعَنْ عَائِشَةَ قَالَتْ: كُفَّنَ رَسُولُ اللَّهِ فِي ثَلَاثَةِ أَثْوَابٍ بِيَضِّ سَحْوَلَيَّةٍ مِّنْ كُرْسِفٍ، لَّيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةً.

It is narrated from ‘Ā’ishah  who said:

‘The Messenger of Allāh  was shrouded in three white Sahūlī¹ cotton garments. They did not include a shirt (*qamīṣ*) or a turban (*imāmah*).’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that it is permissible to wear cotton.

In respect of a man’s shroud (*kafan*), It is recommended (*mustahabb*) for it to consist of three garments and should preferably be white.

٧١٩ - عَنْ أَنَسِ النَّبِيِّ قَالَ: نَهَى النَّبِيُّ أَنْ يَتَزَعَّفَ الرَّجُلُ.

It is narrated from Anas  who said:

‘The Prophet  forbade men from using saffron dye.’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (720) also applies to this ḥadīth.]

٧٢٠ - وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْعَاصِ قَالَ: رَأَى النَّبِيُّ ﷺ عَلَيْهِ تَوْبِينٌ مُعَصْفَرِينَ، فَقَالَ: أَمْلَكَ أَمْرَتُكَ بِهَذَا؟ قَلْتُ: أَغْسِلُهُمَا؟ قَالَ: بَلْ أَحْرِقْهُمَا. وَفِي رِوَايَةٍ: فَقَالَ: إِنَّ هَذَا مِنْ ثِيَابِ الْكُفَّارِ فَلَا تَلْبِسْهَا.

It is narrated from ‘Abd Allāh ibn ‘Amr  who said:

‘The Prophet  saw me wearing two garments dyed with safflower, and he said, “Did your mother order you to do this?” I said, “Shall I wash them?” He said, “Rather, burn them.”’
[Muslim]

In one narration: ‘He  said, “This is clothing worn by the unbelievers (*kuffār*), so do not wear it.”’

Wisdom of the ḥadīth

[The commentary on this ḥadīth also applies to ḥadīth (719).]

It is forbidden for men to wear clothing dyed with saffron (*zafrān*) or safflower (*‘asfar*). Some scholars (*‘ulamā’*) have understood this prohibition to mean that It is unlawful (*harām*), while others have classified it as disliked (*makrūh*).

The reason for the prohibition is that such clothing is an adornment used by women, and it is not permissible for men to resemble women. In addition, such clothing was customarily worn by unbelievers (*kuffār*), and it is not permissible for believers to resemble or imitate them. The Prophet’s  command to burn the garments mentioned in The ḥadīth forms a punishment and strict stance designed to prevent ‘Abd Allāh ibn ‘Amr  and others from engaging in some actions.

This is an illustration of the importance for Muslims of preserving distinct Islamic clothing which complies with the Shari‘ah and avoiding contact with unbelievers and imitation of them.

[Shaykh Nabħānī says:] Ibn ‘Allān said in *Sharḥ Riyād as-Šāliḥīn*: ‘Bayhaqī said, after citing from Shāfi‘ī that It is unlawful (*harām*) for men to use anything dyed with saffron but not safflower: “It is more correct that anything dyed with safflower is also unlawful for men. This is according to the rigorously authenticated (*sahīh*) ḥadīths upon which Shāfi‘ī would have based his opinion had he been aware of them, since he instructed us to act upon *sahīh* ḥadīths. Nawawī mentioned this in *Ar-Rawḍah*.”

٧٢١ - عن ابن عباس ﷺ قال: لَعْنَ رَسُولِ اللَّهِ ﷺ الْمُخَنَّثِينَ مِنَ الرِّجَالِ،
وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ.

وفي رواية: لَعْنَ رَسُولِ اللَّهِ ﷺ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ
النِّسَاءِ بِالرِّجَالِ.

It is narrated from Ibn ‘Abbās ﷺ who said:

‘The Messenger of Allāh ﷺ cursed effeminate men and masculine women.’ [Bukhārī]

In one narration: ‘The Messenger of Allāh ﷺ cursed men who resemble women and women who resemble men.’

Wisdom of the ḥadīth

It is unlawful (*harām*) for men to resemble women in terms of movement, soft speech, adornment and other matters which are normally or naturally specific to women. Likewise, it is unlawful for women to resemble men in similar matters.

The scholars have said [the Prophet’s g] cursing in this ḥadīth indicates that the resemblance [by men of women and vice versa] is a major sin. The wisdom behind it being unlawful is that a man or woman who resembles the opposite sex removes themselves from their natural

disposition (*fitrah*) and nature put in place by the Wisest of Judges (*Aḥkam al-Hukamā'*), the Lord of the Worlds, praise be to Him.

What we see today in terms of men growing their hair long, wearing tight clothes, and imitating women in their adornments, footwear and speech; and what women are doing in terms of cutting their hair short and imitating men in their clothing, is a kind of effeminacy and resemblance of the opposite sex which warns of danger and threatens the being of the Ummah. This is because it constitutes a departure from the norms of a person's natural disposition, and hinders both sexes in performing the roles for which they are suited. Furthermore, it is only blind following which has harmed our Ummah and our young men and women in this way. There is no power and no might except with Allāh.

¹ Imām Nawawī says: ‘A Sahūlī garment (*sahūliyyah*) derives from Sahūl, which is a village in Yemen.’

LESSON 110

درس في تحريم إسبال الثياب على سبيل الخيلاء وجواز الحرير للنساء وللرجال أيضاً للضرورة

ON IT BEING UNLAWFUL (*HARĀM*) TO
DRAPE CLOTHING IN THE MANNER OF
THE ARROGANT, AND THE PERMISSIBILITY
FOR WOMEN TO USE SILK (*HARĪR*) AND
ALSO FOR MEN IF IT IS OUT OF NECESSITY

٧٢٢ - وعن أبي هريرة رض أنَّ رَسُولَ اللَّهِ قَالَ: لَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى مَنْ
جَرَّ إِزَارَةً بَطَرًا.

It is narrated from Abū Hurayrah رض that the Messenger of Allāh صلی اللہ علیہ وسَلَّمَ said:

“Allāh will not look at anyone, on the Day of Resurrection (*Yawm al-Qiyāmah*) who drags his robe out of vanity.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is unlawful (*harām*) to lengthen one's garment out of pride, and disliked (*makrūh*) to do so for any other reason. The recommended length is to halfway down the calf.

[The commentary on ḥadīth (724) also applies to this ḥadīth.]

٧٢٣ - وعن ابن عمر رض أنَّ النَّبِيَّ قَالَ: مَنْ جَرَّ ثُوبَهُ خُيَلَاءً لَمْ يَنْظُرُ اللَّهُ إِلَيْهِ
يَوْمَ الْقِيَامَةِ، فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، إِنَّ إِزَارِي يَسْتَرِّخِي إِلَّا أَنْ أَتَعَاهِدَهُ، فَقَالَ لَهُ
رَسُولُ اللَّهِ صلی اللہ علیہ وسَلَّمَ: إِنَّكَ لَسْتَ مِمَّنْ يَفْعَلُهُ خُيَلَاءً.

It is narrated from Ibn ‘Umar  that the Prophet  said:

“Anyone who drags his garment (*thawb*) out of vanity, Allāh will not look at him on the Day of Resurrection (*Yawm al-Qiyāmah*).” Abū Bakr said to him, ‘O Messenger of Allāh, my robe hangs if I do not attend to it.’ The Messenger of Allah  said to him, “You are not one of those who do so out of pride.” [Bukhārī]

Wisdom of the ḥadīth

This is an illustration of the principle that actions are judged according to intentions; hence, rulings also vary according to a person’s intentions.

The ḥadīth provides a warning to anyone who lengthens his garment (*thawb*) so that it drags along the ground, out of pride and conceit.

٧٢٤ - وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ قَالَ: مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِذْارِ فَفِي النَّارِ.

It is narrated from Abū Hurayrah  from the Prophet  who said:

“Any of a robe which comes below the ankles is in the Fire (*Nār*).” [Bukhārī]

Wisdom of the ḥadīth

[The commentary on this ḥadīth also applies to ḥadīth (722).]

The literal meaning of The ḥadīth necessitates that the garment itself be made to enter the Fire (*Nār*). This is in keeping with the Words of the Most High:

(إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبٌ جَهَنَّمَ)

Certainly you and that which you worship besides Allāh are fuel for the Hellfire! (21:98)

Here, the warning against the means of sinning indicates that the person who commits such a sin is all the more deserving of punishment.

Khaṭṭābī said: ‘The Prophet ﷺ intends by this that the area which the robe covers below the ankles will be in the Fire. Thus, he uses the garment as a metonym for the person wearing it. This means that their foot below the ankle will be punished. ‘Abd ar-Razzāq cited that Nāfi‘ was asked about this, and he said: “It is not the fault of the clothing, but rather of the feet.”

Hence, it is disliked (*makrūh*) to trail one’s garment without a valid excuse; and it is a major sin to do so if the motive is pride (*kibr*). As for someone who is carrying an injury and trails his robe to protect himself from flies, for example, it is not disliked for him to do so.

٧٢٥ - وَعَنْ أَبِي ذِرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ، قَالَ: فَقَرَأَهَا رَسُولُ اللَّهِ ثَلَاثَ مِرَارٍ. قَالَ أَبُو ذِرٍّ: خَابُوا وَخَسِرُوا، مَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: الْمُسِيْلُ، وَالْمُنَانُ، وَالْمُنْفَقُ سَلَعَتُهُ بِالْحَلِيفِ الْكَاذِبِ.

It is narrated from Abū Dharr  from the Prophet ﷺ who said:

“There are three people whom Allāh will not speak to, nor look at, nor purify on the Day of Resurrection (*Yawm al-Qiyāmah*); and they will have a painful punishment.” [Abū Dharr] said: ‘The Messenger of Allāh  said it three times.’ Abū Dharr said: “They are ruined and have lost! Who are they, O Messenger of Allāh?” He said, “Someone who lets his garment hang down out of pride, someone who makes people indebted to him through doing them favours and someone who tries to sell his goods by making false oaths.”” [Muslim]

The ḥadīth seeks to deter believers from trailing their robes out of vanity, and also from making people indebted to them through favours. The warning is due to the harm which these actions involve: The Most High said:

﴿لَا تُبْطِلُوا صَدَقَاتِكُم بِالْمَنَّ وَالْأَذَى﴾

Do not render in vain your charitable offerings (ṣadaqāt) by reminders of your generosity or by injury. (2:264)

Believers are likewise discouraged from swearing [falsely] in order to sell goods. These actions mentioned in The ḥadīth are major sins.

[The commentary on ḥadīth (340) also applies to this ḥadīth.]

٧٢٦ - وعن ابن عمر ﷺ قال: مررتُ عَلَى رَسُولِ اللَّهِ ﷺ وَفِي إِزَارِي اسْتَرْخَاءُ، فَقَالَ: يَا عَبْدَ اللَّهِ، ارْفَعْ إِزَارَكَ، فَرَفَعْتُهُ، ثُمَّ قَالَ: زِدْ، فَرَدْتُ، فَمَا زِلْتُ أَتَحَرَّاهَا بَعْدُ. فَقَالَ بَعْضُ الْقَوْمِ: إِلَى أَيْنَ؟ فَقَالَ: إِلَى أَنْصَافِ السَّاقَيْنِ.

It is narrated from Ibn ‘Umar ﷺ that he said:

‘I passed by the Messenger of Allāh ﷺ with my robe hanging down somewhat. He said “O ‘Abd Allāh, lift up your robe,” so I lifted it up. Then he said, “Further,” so I raised it further, and I have been mindful of it since.’ Some of the people asked, ‘Up to where?’ He said, ‘To the middle of the calves.’ [Muslim]

Wisdom of the ḥadīth

This is an illustration of the virtue of ‘Abd Allāh ibn ‘Umar ﷺ, his extreme care to adhere to the Sunnah and his following the example of the Messenger of Allāh ﷺ.

The ḥadīth also indicates that it is preferable for a believer’s robe to reach the middle of his calves.

٧٢٧ - عن عمر بن الخطاب ﷺ قال: قال رسول الله ﷺ: لَا تَلْبِسُوا الْحَرِيرَ؛ فَإِنَّ مَنْ لَبِسَهُ فِي الدُّنْيَا لَمْ يَلْبِسْهُ فِي الْآخِرَةِ.

It is narrated from ‘Umar ibn al-Khattāb ﷺ who said:

‘The Messenger of Allāh ﷺ said, “Do not wear silk. Anyone who wears it in this world (*dunyā*) will not wear it in the Hereafter (*Ākhirah*).”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is unlawful (*harām*) for a mature (*bāligh*) man to wear silk (*harīr*) in this world (*dunyā*). The wisdom in this lies in abandoning pride and vanity, luxury and adornment and resembling the unbelievers (*mushrikūn*).

٧٢٨ - وعن عمر ﷺ أيضاً قال: سَوِّعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّمَا يَلْبِسُ الْحَرِيرَ مَنْ لَا خَلَاقَ لَهُ.

وفي رواية للبخاري: مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ.

It is also narrated from ‘Umar ﷺ who said:

‘I heard the Messenger of Allāh ﷺ say, “Silk is worn by those who have no share.”’ [Bukhārī and Muslim]

In the narration of Bukhārī: “those who have no share in the Hereafter (*Ākhirah*).”

Wisdom of the ḥadīth

The ḥadīth indicates that anyone who transgresses the prohibition against wearing silk (*harīr*) in this world (*dunyā*) will be punished by being made to enter the Fire (*Nār*); that is, if he does not repent and seek forgiveness from Allāh for doing so.

٧٢٩ - وعن حذيفة رض قال: نهانا النبي ﷺ أن شرب في آنية الذهب والفضة، وأن تأكل فيها، وعن لبس الحرير والديباج، وأن نجلس علىيه.

It is narrated from Hudhayfah رض who said:

'The Prophet ﷺ forbade us from drinking from gold or silver vessels, or eating from them; and from wearing silk or brocade, or sitting on them.' [Bukhārī]

Wisdom of the ḥadīth

The prohibition in The ḥadīth indicates that all the actions mentioned are unlawful (*ḥarām*). It is unlawful to sit on silk (*ḥarīr*) without a barrier, which is the opinion of the general body of scholars (*jumhūr*). Likewise, it is unlawful to use vessels or implements made of gold (*dhahab*), such as watches and glasses. These are examples of the principle that believers should avoid luxury and resembling the unbelievers (*kuffār*). Using gold and silver vessels and sitting on brocade are signs of the extravagant and the arrogant.

Women are given license to wear gold for purposes of adornment and they are similarly permitted to wear silk.

The prohibition of silk in ḥadīth texts is intended to apply to natural silk in its well known form. As for manufactured silk, it is not included in the prohibition, unless it is indistinguishable from natural silk to the extent that people mistake one for the other. In addition, if the manufactured silk is suspected of resembling women's clothing, then it is included in the prohibition on that basis.

The wisdom behind making the wearing of gold and silk unlawful for men in this world (*dunyā*) is not to deprive them of them, but rather to discipline them and accustom them to the coarse clothing and hard work which is an important aspect of masculinity. This is an example of how Islām is not only concerned for a person's inner development of the heart

and mind, but also for his outward appearance; this is due to the influence which it has over his behaviour and character.

٧٣٠ - عن أنسٍ ﷺ قال: رَخَّصَ رَسُولُ اللَّهِ ﷺ لِلزُّبَيرِ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ ﷺ فِي لُبْسِ الْحَرَيرِ لِحَكَّةٍ كَانَتْ بِهِمَا.

It is narrated from Anas  who said:

'The Messenger of Allāh  gave licence to Zubayr and 'Abd ar-Rahmān ibn 'Awf  to wear silk (*harīr*), due to an itch which they both had.' [Bukhārī and Muslim]

Wisdom of the ḥadīth

Licence to wear silk (*harīr*) is given to a mature (*bāligh*) man who has an itch (*hikkah*). Furthermore, it is permissible to wear silk in order to protect oneself from the heat or the cold if no other clothing can be found.

LESSON 111

درس فيما يتعلق بالشعر من خضاب وحلق ووصل وغير ذلك

ON MATTERS RELATING TO HAIR, INCLUDING DYING, SHAVING AND LENGTHENING

٧٣١ - وعن أبي هريرة رضي الله عنه أنَّ رَسُولَ اللَّهِ صلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبِغُونَ، فَخَالِفُوهُمْ.

It is narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh صلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

“The Jews and Christians do not dye, so do contrary to them.”
[Bukhārī and Muslim]

Imām Nawawī says: ‘The intended meaning is dyeing the white hair of the beard or head yellow or red. As for black, it is forbidden, as will be mentioned. . . Allāh Most High willing.’

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to dye white hair of the beard or elsewhere with henna or other dyes.

Furthermore, it is encouraged to do the opposite of the Jews and Christians in terms of their customary practices, typical appearance and way of dress. Muslims have a distinctive character in their clothing, attire and behaviour. Every Muslim should strive to adhere to pure Prophetic Sunnah; it is not befitting for a Muslim to imitate non-Muslims in terms of their traditions and practices.

٧٣٢ - عن جابر رض قال: أتى أبي قحافة والد أبي بكر الصديق رض يوم فتح مكة ورأسمه ولحيته كالشمامية بياضاً. فقال رسول الله صل: غيروا هذَا واجتنبوا السواد.

It is narrated from Jābir رض who said:

'Abū Quhāfah, the father of Abū Bakr aş-Siddīq رض, was brought on the day of the Conquest (*Fatḥ*) of Makkah with his hair and beard as white as the mountain flower.¹ The Messenger of Allāh صل said, "Change this, but avoid black." [Muslim]

Wisdom of the ḥadīth

It is disliked (*makrūh*) to leave white hair as it is; rather, It is recommended (*mustahabb*) to colour it with dye. However, It is unlawful (*harām*) to use black to dye one's hair black, since this involves deceit and tries to resemble the creation of Allāh Most High. Doing so is nevertheless permitted in *jihād* in order to strike fear into the enemy.

٧٣٣ - عن ابن عمر رض قال: نهى رسول الله صل عن القزعِ.

It is narrated from Ibn 'Umar رض who said:

'The Messenger of Allāh صل forbade part-shaving [the head] (*qaza*).' [Bukhārī and Muslim]

Imām Nawawī says: "Qaza" means shaving part of the head without shaving the rest of it.'

Wisdom of the ḥadīth

It is forbidden to shave part of one's head without shaving the rest. The prohibition here indicates that it is severely disliked (*makrūh*). The wisdom behind this is that doing so is a deformation of a person's natural appearance. In addition, it involves resemblance of People of the Book (*Ahl al-Kitāb*), since this is a practice of some of their rabbis and monks. It is also practised by evil-doers and sinners.

Shaving part of one's head is permissible for the application of medicine, or for any valid reason which requires it. It is also permissible to shave the whole head; alternatively, it is permissible to leave all of it unshaven and keep it clean, provided this does not involve any resemblance of women.

٧٣٣ - وعن أسماءَ رضي الله عنه أنَّ امْرَأَةَ سَأَلَتِ النَّبِيَّ صلوات الله عليه وآله وسلامه فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ ابْنَتِي أَصَابَتْهَا الْحَصْبَةُ، فَتَمَرَّقَ شَعْرُهَا، وَإِنِّي زَوَّجْتُهَا، أَفَأَصِلُّ فِيهِ؟ فَقَالَ: لَعْنَ اللَّهِ الْوَاصِلَةَ وَالْمُؤْصُلَةَ.

It is narrated from Asmā' رضي الله عنها that a woman asked the Prophet صلوات الله عليه وآله وسلامه, saying:

"O Messenger of Allāh, my daughter was afflicted by measles and her hair fell out. I have given her in marriage, so can I join on other hair to hers?" He said, "Allāh has cursed anyone who joins hair together and the person to whose hair it is joined."

[Bukhārī and Muslim]

Wisdom of the ḥadīth

It is forbidden to join hair with other hair [i.e. hair extensions] or to replace it with a whole head of hair, which is now called a wig. Some of the scholars ('ulamā') hold that this is unlawful (*harām*) without exception. Others drew the distinction that: if the hair is man-made, it is permissible for a married woman, with the permission of her husband; for anyone else it is unlawful without exception. It is clear from the details mentioned that it is also unlawful without exception for men.

٧٣٥ - وعن ابن مسعود رضي الله عنه قال: لَعْنَ اللَّهِ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ، وَالْمُتَنَلِّجَاتِ لِلْحُسْنِ، الْمُغَيْرَاتِ حَلَقَ اللَّهُ، فَقَالَتْ لَهُ امْرَأَةٌ فِي ذَلِكَ، فَقَالَ: وَمَا لِي لَا لَعْنُ مَنْ لَعَنَهُ رَسُولُ اللَّهِ صلوات الله عليه وآله وسلامه، وَهُوَ فِي كِتَابِ اللَّهِ؟ قَالَ اللَّهُ تَعَالَى: ﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾ ٥٩:٧ .-

It is narrated from Ibn Mas'ūd  who said:

'Allāh curses women who tattoo and are tattooed, women who pluck their eyebrows and women who file their teeth to make gaps for beauty, altering Allāh's creation!' A woman spoke to him about that and he said, 'Why should I not curse those whom the Messenger of Allāh  cursed, when it is in the Book of Allāh? The Most High says:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

And whatever the Messenger gives you, take it; and whatever he forbids you from, refrain [from it]. (59:7)' [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth demonstrates that it is not permissible to alter anything in one's natural appearance in a way that changes the attributes which Allāh Most High has created for people, whether the alteration involves adding or removing, and whether it is for the purpose of beautification or otherwise. An exception is made in the case of medical necessity, in which case removal or addition is permissible. This refers to permanent alterations, including tattooing and creating gaps between teeth, as mentioned in the ḥadīth. As for temporary alterations, such as dying with henna, the scholars ('ulamā') have permitted it, providing it is not seen by a non-*mahram* [i.e. whom the woman is eligible to marry].

In addition, It is unlawful (*harām*) to remove hair from the face, such as the eyebrows and cheeks. Plucking hair with thread and otherwise is strongly prohibited. This applies equally to men and women; but women are mentioned specifically in The ḥadīth because these matters are usually performed by them. Notwithstanding this, women are permitted to remove facial hair which appears on the chin or moustache area.

It is likewise unlawful to create gaps between teeth (*tafalluj*). This is usually done by old women to create an appearance of beauty and an

illusion of youth. Similarly, if someone has an extra or longer tooth, it is not permissible to extract or cut it, unless leaving it would be harmful or result in damage. In that case, it is permissible.

¹ ‘*Thaghāmah*’ is a mountain plant with a white flower.

LESSON 112

درس في آداب الطعام

ON THE ETIQUETTES OF FOOD

٧٣٦ - وعن عمر بن أبي سلمة  قال: قَالَ لِي رَسُولُ اللَّهِ : سَمْ اللَّهُ، وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ.

It is narrated from ‘Umar ibn Abī Salamah  who said:

‘The Messenger of Allāh  said to me, “Say the Name of Allāh, eat with your right hand and eat what is in front of you.”’
[Bukhārī and Muslim]

Wisdom of the ḥadīth

Believers are commanded to say: ‘in the Name of Allāh’ (*bismillāh*) before eating. This is understood as recommended by the general body of scholars (*jumhūr*), and also applies by analogy to drinking. Imām Nawawī says: ‘The recommendation to say ‘*bismillāh*’ before starting to eat is a matter of consensus, as is saying ‘praise be to Allāh’ (*al-ḥamdu lillāh*) afterwards. The wisdom behind saying ‘*bismillāh*’ is that it brings blessing and encourages a person to eat with moderation and without greed.’

In addition, that a person should eat from the food which is in front of him is an agreed upon sunnah, which it is disliked (*makrūh*) to contradict. This applies to food other than fruit; as for fruit, a person may put out his hand and choose from it.

٧٣٧ - وعن جابر رض قال: سمعتُ رسولَ اللَّهِ ص يقولُ: إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ فَذَكَرَ اللَّهَ تَعَالَى عِنْدَ دُخُولِهِ، وَعِنْدَ طَعَامِهِ، قَالَ الشَّيْطَانُ لِأَصْحَابِهِ: لَا مَيِّتَ لَكُمْ وَلَا عَشَاءَ، وَإِذَا دَخَلَ فَلَمْ يَذْكُرِ اللَّهَ تَعَالَى عِنْدَ دُخُولِهِ، قَالَ الشَّيْطَانُ: أَدْرَكْتُمُ الْمَيِّتَ؛ وَإِذَا لَمْ يَذْكُرِ اللَّهَ تَعَالَى عِنْدَ طَعَامِهِ، قَالَ: أَدْرَكْتُمُ الْمَيِّتَ وَالْعَشَاءَ.

It is narrated from Jābir رض who said:

'I heard the Messenger of Allāh ص say, "When a man enters his house and mentions the Name of Allāh Most High on entering and before eating, Satan (*Shaytān*) says to his companions, 'There is no shelter for you [here] and no supper.' When he enters and does not mention Allāh Most High on entering, Satan says, 'You have obtained shelter for the night.' When he does not mention Allāh Most High before eating, he says, 'You have obtained shelter for the night and a supper.'" [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to mention Allāh on entering one's house and before eating. Satan (*Shaytān*) is enabled to shelter overnight in a house, and to partake of food, when remembrance of Allāh Most High is abandoned. Remembering Allāh before eating and when entering the house means avoiding heedlessness (*ghaflah*) of Allāh Most High which leads to transgressions against His Command and following Satan in his error.

٧٣٨ - وعن أبي أمامة رض أنَّ النَّبِيَّ ص كَانَ إِذَا رَفَعَ مَا نَذَرَهُ، قَالَ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيْبًا مُبَارَكًا فِيهِ، غَيْرُ مَكْفُرٍ، وَلَا مُوَدَّعٍ، وَلَا مُسْتَغْنَىٰ عَنْهُ رَبِّنَا.

It is narrated from Abū Umāmah رض that whenever the Prophet ص finished his meal, he would say:

“Praise be to Allāh, praise which is abundant, pure and blessed, which is neither sufficient nor ever abandoned, and of which our Lord has no need.” [Bukhārī]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to praise Allāh Most High on finishing eating, following the example of the Messenger of Allāh ﷺ. It is preferable to do so in the words of the supplication (*du‘ā’*) transmitted in the ḥadīth.

[Say: *Al-ḥamdu lillāhi ḥamdan kathīran, ṭayyiban, mubārakan fih, ghayra makfiyyin, wa lā mustaghnān ‘anhu Rabbanā.*]

٧٣٩ - وعن سلمة بن الأكوع رضي الله عنه أن رجلاً أكلَ عِنْدَ رسول الله صلوات الله عليه وآله وسلامه بشماليه، فقال:
كُلْ بِيَمِينِكَ، قَالَ: لَا أُسْتَطِعُ! قَالَ: لَا اسْتَطَعْتَ، مَا مَنَعَكَ إِلَّا الْكِبْرُ. قَالَ: فَمَا رفَعَهَا
إِلَى فِيهِ.

It is narrated from Salamah ibn al-Akwa' رضي الله عنه that a man ate with his left hand in the presence of the Messenger of Allāh ﷺ.
He said:

“Eat with your right hand.” He said, “I cannot.” He said, “Would that you could not. It was only pride (*kibr*) that prevented him!”
He [i.e. Salamah] said, ‘After that, he did not raise it to his mouth.’ [Muslim]

Wisdom of the ḥadīth

It is recommended to eat with the right, and to say: ‘In the Name of Allāh,’ (*bismillāh*) before eating.

The Prophet's ﷺ supplication (*du‘ā’*) against the man in The ḥadīth was because he excused himself by lying and contradicting the reality of his circumstances, out of pride and refusal to obey the Messenger of Allāh ﷺ.

The ḥadīth includes a clear miracle (*mu'jizah*) of the Messenger of Allāh ﷺ; namely, that his supplication was answered, leaving the man unable to raise his right hand to his mouth.

[The commentary on ḥadīth (631) also applies to this ḥadīth.]

٧٤٠ - وَعَنْ أَبِي هُرَيْرَةَ قَالَ: مَا عَابَ رَسُولُ اللَّهِ طَعَامًا قَطُّ، إِنَّ اشْتَهَاهُ أَكَلَهُ، وَإِنْ كَرِهَهُ تَرَكَهُ.

It is narrated from Abū Hurayrah رضي الله عنه who said:

'The Messenger of Allāh ﷺ never found fault in any food. If he liked it, he ate it; and if he disliked it, he left it.' [Bukhārī and Muslim]

Wisdom of the ḥadīth

A Muslim should not find fault in food, following the example of the Messenger of Allāh ﷺ, because doing so is a form of pride, recklessness and luxuriousness. Praising food is an indication of desire, while criticising it is an indication of ingratitude. The ḥadīth illustrates the noble character of the Messenger of Allāh ﷺ, who never found fault in any food.

٧٤١ - وَعَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ سَأَلَ أَهْلَهُ الْأَدْمَ، فَقَالُوا: مَا عِنْدَنَا إِلَّا خَلٌّ، فَدَعَاهُ بِهِ، فَجَعَلَ يَأْكُلُ، وَيَقُولُ: نَعَمُ الْأَدْمُ الْخَلُّ، نَعَمُ الْأَدْمُ الْخَلُّ.

It is narrated from Jābir رضي الله عنه that the Prophet gasked his family for a condiment and they said, "We have nothing except vinegar (*khall*).” He asked for it and began to eat, saying:

"Vinegar is an excellent condiment. Vinegar is an excellent condiment." [Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to praise food, even it is simple and inexpensive. Furthermore, it is praiseworthy to eat sparingly and to refrain from becoming accustomed to expensive, fatty foods.

The ḥadīth illustrates the Prophet's  humility in terms of his food and his praise for it.

٧٤٢ - وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ: إِذَا دُعَيْتُمْ فَلْيُحِبُّنْ، فَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ، وَإِنْ كَانَ مُفْطَرًا فَلْيَطْعَمْ.

It is narrated from Abū Hurayrah  who said:

'The Messenger of Allāh  said, "When one of you is invited he should respond [to the invitation]. If he is fasting, he should make a supplication; and if he is not fasting, he should eat."'
[Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to partake in food if one is invited to a wedding celebration or elsewhere.

٧٤٣ - عَنْ أَبِي مَسْعُودَ الْبَدْرِيِّ قَالَ: دَعَا رَجُلُ النَّبِيِّ لِطَعَامٍ صَنَعَهُ لَهُ خَامِسٌ خَمْسَةٌ، فَتَبَعَّهُمْ رَجُلٌ، فَلَمَّا بَلَغَ الْبَابَ، قَالَ لَهُ النَّبِيُّ: إِنَّ هَذَا تَبَعَّنَا، فَإِنْ شِئْتَ أَنْ تَأْذَنَ لَهُ، وَإِنْ شِئْتَ رَجَعَ، قَالَ: بَلْ آذَنْ لَهُ يَا رَسُولَ اللَّهِ.

It is narrated from Abū'l-Mas'ūd al-Badrī  who said:

'A man invited the Prophet  to a meal he had prepared for him and four others. A man followed them. When he reached the door, the Prophet  said to him, "This man has followed us. If you like, you can give him permission; and if you like, he will go back." He said, "I give him permission, O Messenger of Allāh."'
[Bukhārī and Muslim]

Wisdom of the ḥadīth

In this ḥadīth, the Prophet’s ﷺ seeking the permission of the man who gave the invitation is understood to be because he does not know whether the owner of the house will be happy [to receive the uninvited guest]. However, if he had been certain of his agreement, he would not have sought permission. Evidence to this effect is found in other ḥadīths. This indicates that it is impermissible to attend the house of a banquet without invitation, unless permission is given.

٧٤٤ - عن أبي جحيفة و هب بن عبد الله ﷺ قال: قَالَ رَسُولُ اللَّهِ ﷺ: لَا أَكُلُ مُتَكَبِّنًا.

It is narrated from Abū Juḥayfah ﷺ who said:

‘The Messenger of Allāh ﷺ said, “I do not eat reclining.”’
[Bukhārī]

Wisdom of the ḥadīth

It is disliked (*makrūh*) to sit to eat in a manner which gives a feeling of pride, superiority and haughtiness. This may differ, depending on the norm, from country to country, and from time to time.

Humility (*tawādu'*) is encouraged in all matters, following the example of the Prophet ﷺ.

٧٤٥ - عن ابن عباس ﷺ قال: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا أَكَلَ أَحَدُكُمْ طَعَامًا، فَلَا يَمْسِحْ أَصَابِعَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا.

It is narrated from Abū ‘Abbās ﷺ who said:

‘The Messenger of Allāh ﷺ said, “When one of you eats, he should not wipe his fingers until he has licked them, or has had them licked.”’ [Bukhārī]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to lick one’s fingers—and likewise a spoon—before washing or wiping them. It is disliked (*makrūh*) to leave

any trace of food on them. It is also permissible to lick other people's fingers, provided it is a person one likes and trusts. It is also desirable to enjoy someone licking one's fingers, such as children or a beloved, and not to feel disgust.

٧٤٦ - وعن كعب بن مالك رض قال: رأيْتُ رَسُولَ اللَّهِ يَأْكُلُ بِثَلَاثٍ أَصَابِعَ،
إِذَا فَرَغَ لَعِقَهَا.

It is narrated from Ka'b ibn Mālik رض who said:

'I saw the Messenger of Allāh صلی اللہ علیہ و سلّم eating with three fingers.
When he finished, he licked them.' [Muslim]

Wisdom of the ḥadīth

It is only recommended (*mustahabb*) for a person to lick his fingers after he has finished eating, not whilst eating. This is because he will return to the food with traces of saliva on his fingers, which is disgusting.

In addition, it is recommended to eat with three fingers: the middle finger, index finger and thumb. This was narrated by Ṭabarānī and was the usual practice of the Prophet صلی اللہ علیہ و سلّم, which he only contradicted out of necessity. This is because eating with less than three fingers displays arrogance, while using more than three is a sign of greed.

٧٤٧ - وعن جابر رض أَنَّ رَسُولَ اللَّهِ أَمْرَ بِلَعْقِ الْأَصَابِعِ وَالصَّفَةِ، وَقَالَ: إِنَّكُمْ
لَا تَدْرُونَ فِي أَيِّ طَعَامٍ كُمُ البرَّةُ.

It is narrated from Jābir رض that the Messenger of Allāh صلی اللہ علیہ و سلّم commanded that both the fingers and the plate be licked. He said:

"You do not know in which part of your food there is blessing."
[Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to lick any traces of food along with the fingers. The wisdom in this is to obtain the blessing (*barakah*) of the food, to avoid showing disdain for the blessings bestowed by Allāh Most High, to benefit from every part of the food and to gain strength through it, by obeying Allāh Almighty.

LESSON 113

درس في آداب الشرب وتحريم استعمال أواني الذهب والفضة

ON THE ETIQUETTES OF DRINKING AND IT BEING UNLAWFUL (*HARĀM*) TO USE GOLD OR SILVER VESSELS

٧٤٨ - عن أنس رض أنَّ رَسُولَ اللَّهِ كَانَ يَتَنَفَّسُ فِي الشَّرَابِ ثَلَاثًا.

It is narrated from Anas رض that the Messenger of Allāh ﷺ used to take three breaths while drinking. [Bukhārī and Muslim]

Imām Nawawī says: ‘That is: He would breathe outside of the vessel.’

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to drink water in three sips and to breathe after each sip, doing so away from the drinking vessel. The health benefits in this are evident.

٧٤٩ - وَعَنْ أَبِي قَتَادَةَ أَنَّ النَّبِيَّ نَهَى أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ.

It is narrated from Abū Qatādah رض that the Prophet ﷺ forbade breathing into the drinking vessel. [Bukhārī and Muslim]

Wisdom of the ḥadīth

It disliked (*makrūh*) to breathe into the drinking vessel whilst drinking, or after sipping and with one’s mouth on the vessel. This is to ensure that

the water is not affected by saliva or a foul smell, so that someone drinking from it will refrain from doing so in disgust.

٧٥٠ - وَعَنْ أَنَسِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ أَتَيَ بِلَبَنٍ قَدْ شَبَّ بِمَاءِ، وَعَنْ يَمِينِهِ أَعْرَابِيُّ، وَعَنْ يَسَارِهِ أَبُو بَكْرٍ، فَشَرِبَ، ثُمَّ أَعْطَى الْأَعْرَابِيَّ، وَقَالَ: الْأَيْمَنَ فَالْأَيْمَنَ.

It is narrated from Anas  that the Messenger of Allāh  was brought some milk mixed with water. On his right was a Bedouin and on his left was Abū Bakr . He drank and then gave it to the Bedouin, saying:

“The right and then the right.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The sunnah with regard to offering a drink, hosting and other matters is to start with the most revered person in the gathering, then the person on his right, and so on. If those gathered are of equal status, the host should start with the person on his right. In the case of someone who has requested water, he should be served first and then the person on his right. This is the case in all circumstances, even if the person on the left is more virtuous than the others.

٧٥١ - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ أَنْ يُشَرِّبَ مِنْ فِي السَّقَاءِ أَوْ الْقِرْبَةِ.

It is narrated from Abū Hurayrah  who said:

‘The Messenger of Allāh  forbade drinking from the mouth of a small waterskin or a large waterskin.’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is disliked (*makrūh*) to drink from the mouth of a vessel the contents of which are not visible. This is in case it contains something harmful which could injure a person’s mouth or reach his stomach and cause him harm.

٧٥٢ - وعن أنس  عن النبي : أنه نهى أن يشرب الرجل قائمًا. قال قتادة: فقلنا لأنس: فالأكل؟ قال: ذلك أشر - أو أخبث.

It is narrated from Anas  from the Prophet  that he forbade that a man drink whilst standing. Qatādah said: ‘We asked Anas, “And eating?” He said, “That is worse—or more wicked.”’ [Muslim]

[Shaykh Nabhānī says:] This is the best explanation regarding food. There are also accounts of the Prophet  drinking whilst standing, showing that it is permissible.

Wisdom of the ḥadīth

It is disliked (*makrūh*) to drink whilst standing; eating whilst standing is even more disliked. This is in the category of that which is slightly disliked (*makrūh tanzīhī*) [i.e. not prohibitively disliked].

Hence, mixing with Westerners and their eating habits, such as standing at banquets and around standard tables, contradicts Prophetic guidance, because it involves resemblance of the actions of unbelievers (*kuffār*), which is unlawful (*harām*).

٧٥٣ - وعن ابن عباس  أنَّ رَسُولَ اللَّهِ  قَالَ: سَقَيْتُ النَّبِيَّ  مِنْ زَمْزَمَ فَشَرِبَ وَهُوَ قَائِمٌ.

It is narrated from Ibn ‘Abbās  who said:

‘I gave the Prophet  water from [the Well of] Zamzam, and he drank whilst standing.’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that it is permissible to drink or eat whilst standing, sitting or walking, although it is preferable to do so whilst sitting.

٧٥٤ - وعن حذيفة رض قال: إنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَانَا عَنِ الْحَرِيرِ، وَالدِّيَاجِ، وَالشُّرْبِ فِي آنِيَةِ الدَّهَبِ وَالْفِضَّةِ، وَقَالَ: هِيَ لَهُمْ فِي الدُّنْيَا، وَهِيَ لَكُمْ فِي الْآخِرَةِ.

It is narrated from Hudhayfah رض who said:

‘The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade us from silk and silk brocade, and drinking from gold and silver vessels. He said, “They are for them in this world (*dunyā*) and they are for you in the Hereafter (*Ākhirah*).”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is unlawful (*ḥarām*) for men to wear silk (*harīr*), and for both men and women to drink from vessels of gold (*dhahab*) or silver (*fiddah*), or to use them in any other way unless out of necessity.

The unbelievers (*kuffār*) are deprived of the blessings of the Hereafter (*Ākhirah*), and likewise anyone who disobeys Allāh Most High in respect of what He has made unlawful.

٧٥٥ - وعن أُمِّ سَلَمَةَ رض أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الَّذِي يَشْرَبُ فِي آنِيَةِ الْفِضَّةِ، إِنَّمَا يُجَرِّحُ فِي بَطْنِهِ نَارَ جَهَنَّمَ.

وفي رواية: مَنْ شَرِبَ فِي إِنَاءٍ مِنْ ذَهَبٍ أَوْ فِضَّةٍ، فَإِنَّمَا يُجَرِّحُ فِي بَطْنِهِ نَارًا مِنْ جَهَنَّمَ.

It is narrated from Umm Salamah رض that the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

“Someone who drinks from a silver vessel is merely gulping down into his belly the Fire of Hell (*Jahannam*).” [Bukhārī and Muslim]

In one narration: “Whoever drinks from a gold or silver vessel is merely gulping down into his belly the Fire of Hell.”

Wisdom of the ḥadīth

This is a severe warning to anyone who uses vessels made from gold (*dhahab*) or silver (*fiddah*) for eating, drinking or any other use. Ibn Ḥajar al-Haytamī clearly states, in *Az-Zawājir*, that doing so is a major sin; since it is a kind of extravagance and wastefulness, and a habit of those who are arrogant and live in luxury.

LESSON 114

درس في استحباب تقديم اليمين في كل ما هو من باب التكريم وتقديم اليسار ضد ذلك

ON IT BEING RECOMMENDED
(*MUSTAHABB*) TO START WITH THE RIGHT
(*YAMĪN*) IN EVERYTHING ENTAILING
HONOUR AND TO START WITH THE LEFT
(*YASĀR*) IN EVERYTHING CONTRARY TO
THAT

Allāh Most High says:

﴿فَإِمَّا مَنْ أُتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمْ أَقْرَعُوا كِتَابِيَهُ﴾

So as for the one who will be given his record in his right hand, he will say: 'Here! Read my record!' (69:19)

﴿فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ - وَأَصْحَابُ الْمَشَامِةِ مَا أَصْحَابُ الْمَشَامِةِ﴾

*Then those on the right—how [fortunate] will be those on the right!
And those on the left—how [unfortunate] will be those on the left!
(56:8–9)*

٧٥٦ - وعن عائشة ﷺ قالت: كانَ رَسُولُ اللَّهِ ﷺ يُعْجِبُهُ التَّيْمُونُ فِي شَاءِهِ كُلِّهِ: فِي طُهُورِهِ، وَتَرْجُلِهِ، وَتَنَعُّلِهِ.

It is narrated from 'Ā'ishah ﷺ who said:

‘The Messenger of Allāh ﷺ liked to begin with the right in all his affairs: in purifying himself, combing his hair and putting on his shoes.’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to start with the right (*yamīn*) in everything which entails honour, and to start with the left (*yasār*) in everything which involves abasement.

٧٥٧ - وعن أم عطية ﷺ: أنَّ النَّبِيَّ ﷺ قَالَ لِهِنَّ فِي غَسْلِ ابْنَتِهِ زَيْنَبَ ﷺ: ابْدَأْ بِمَا يَمِنُهَا، وَمَوَاضِعَ الْوُضُوءِ مِنْهَا.

It is narrated from Umm ‘Atiyyah ﷺ that the Prophet ﷺ said to them [i.e. the women] when they were washing (*ghusl*) his daughter Zaynab ﷺ:

“Begin with her right hand side and the places [which are washed in] ablution (*wudū’*).” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to start with the right when performing ritual washing (*ghusl*) of the dead, just as it is recommended for a living person when performing ritual washing.

The ḥadīth also indicates that women should perform ritual washing for a woman, and that it is more appropriate for them to do so than for her relatives [who were not eligible to marry her] (*mahārim*).

٧٥٨ - وعن أبي هريرة ﷺ: أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا انْتَعَلَ أَحَدُكُمْ فَلْيَبْدأْ بِالْيُمْنَى، وَإِذَا تَرَعَ فَلْيَبْدأْ بِالشَّمَالِ. لِتَكُنْ الْيُمْنَى أَوْلَاهُمَا تُنْعَلُ، وَآخِرُهُمَا تُنْزَعُ.

It is narrated from Abū Hurayrah ﷺ that the Messenger of Allāh ﷺ said:

“When one of you puts on sandals, he should start with the right foot; and when he removes them, he should start with the left foot, so that the first sandal he puts on and the last he takes off is the right one.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates the etiquettes of putting on and taking off sandals (*na'l*), and of honouring the right foot above the left.

٧٥٩ - وعن أنس رض أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أتَى مِنِّي، فَأَتَى الْجَمْرَةَ فَرَمَاهَا، ثُمَّ أَتَى مَنْزِلَهُ بِمِنَىٰ وَنَحْرٍ، ثُمَّ قَالَ لِلْحَلَاقِ: خُذْ وَأَشَارْ إِلَى جَانِبِهِ الْأَيْمَنِ، ثُمَّ الْأَيْسَرِ، ثُمَّ جَعَلَ يُعْطِيهِ النَّاسَ .
وفي رواية: فَأَعْطَاهُ أَبَا طَلْحَةَ، فَقَالَ: أَقْسِمْهُ بَيْنَ النَّاسِ .

It is narrated from Anas رض that the Messenger of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ arrived in Minā and went to the stone-heap (*jamrah*) and stoned it. Then he went to his place in Minā and sacrificed. Then he said to the barber, “Take it off,” indicating his right side and then his left. Then he began to give it [i.e. his hair] to the people. [Bukhārī and Muslim]

In one narration: He gave it to Abū Talḥah, saying, “Divide it amongst the people.”

[Shaykh Nabhānī says:] This refers to his 剃刀 noble shaven hair.

Wisdom of the ḥadīth

It is recommended (*mustaḥabb*) to start shaving on the right side of the head from the perspective of the person being shaved, which is agreed upon by the general body of scholars (*jumhūr*). According to the Ḥanafis,

shaving should start from the right side of the head from the perspective of the person shaving, which is the left side for the person being shaved.

The ḥadīth also illustrates the distribution of the Prophet's ﷺ hair amongst the people, for it to be a lasting blessing amongst the people after his death, and for them to remember him whenever they saw it. This is something specific to the Prophet ﷺ, and does not apply to anyone else. It indicates the permissibility of seeking blessing from the remains of the Messenger ﷺ, within the boundaries which he permitted.

Abū Talḥah al-Anṣārī is Zayd ibn Sahl, the husband of Umm Sulaym, mother of Anas ibn Mālik, may Allāh be pleased with them all. His being given the hair to distribute is proof of the Prophet's ﷺ affection for him and his family.

٧٦٠ - وعن أبي قتادة رض عن النبي ص قال: إذا بالَّ أحدُكُمْ، فَلَا يَأْخُذْنَ ذَكَرَهُ
بِيَمِينِهِ، وَلَا يَسْتَنْجِبْ بِيَمِينِهِ، وَلَا يَتَنَفَّسْ فِي الْإِنَاءِ.

It is narrated from Abū Qatādah رض from the Prophet ﷺ who said:

“When one of you urinates, he should not hold his private part with his right hand; neither should he clean his private parts with his right hand; nor should he breathe into a [drinking] vessel.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is disliked (*makrūh*) to clean the private parts (*istinjā'*), or for a man to touch his private part, with the right hand. This applies to everything which is considered dirty, out of honour towards the right hand, and because one eats with it. It is permissible, however, to use the right hand for removal of filth in the case of necessity, if the left hand is afflicted by some malady or weakness.

In addition, it is disliked to breathe into a vessel whilst drinking.

This demonstrates Islām's concern for complete cleanliness, and avoidance of all filthy things, by designating the right hand for noble matters such as eating, drinking, writing and greeting; and designating the left hand for all other loathsome matters.

Imām Nawawī mentions: 'Some matters in which it is recommended to begin with the right: ablution (*wudū'*), ritual washing (*ghusl*) and dry ablution (*tayammum*); putting on clothes, sandals, leather socks and trousers; entering the mosque (*masjid*); using a *siwāk* stick [to clean one's teeth]; applying kohl; clipping the nails, trimming the moustache and pulling out [hair] from the armpits; shaving the head; saying '*salām*' to conclude the prayer (*salāh*); eating and drinking; shaking hands; touching the black stone (*al-hajar al-aswad*); leaving the toilet; and taking and giving.'

He says: 'Likewise anything of the same category; that is: which entails honour.' He also mentions some of the matters in which it is recommended to begin with the left, which are contrary to that: 'blowing the nose and spitting; entering the toilet; leaving the mosque; taking off leather socks, sandals, trousers and clothes; cleaning the private parts; any activities which are regarded as unclean; and anything similar which is contrary to entailing honour.'

Chapter Twenty

في تحريم تصوير الحيوان

ON IT BEING UNLAWFUL (*HARĀM*) TO
DEPICT ANIMALS



LESSON 115

درس في تحريم تصوير الحيوان واتخاذ الصور وكراهة تعليق الجرس بالبعير
وغيره من الدواب والنهي عن اتخاذ الكلب إلا لصيد أو ماشية أو زرع

ON IT BEING UNLAWFUL (*HARĀM*) TO
DEPICT ANIMALS AND TO TAKE PICTURES,
AND DISLIKED (*MAKRŪH*) TO HANG A BELL
ON A CAMEL OR OTHER BEAST; AND IT
BEING FORBIDDEN TO TAKE ON A DOG,
EXCEPT FOR HUNTING, HERDING OR
FARMING

٧٦١ - عن ابن عمر ﷺ أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ الَّذِينَ يَصْنَعُونَ هَذِهِ الصُّورَ
يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَحْيِوْا مَا خَلَقْتُمْ.

It is narrated from Ibn ‘Umar ﷺ that the Messenger of Allāh ﷺ said:

“Those who make these images will be punished on the Day of Resurrection (*Yawm al-Qiyāmah*). They will be told, ‘Bring to life what you have created.’” [Bukhārī and Muslim]

Wisdom of the hadīth

It is strictly forbidden and incontrovertibly unlawful (*harām*) to make images, such that a person who does so will be punished on the Day of Resurrection (*Yawm al-Qiyāmah*). He will be asked to give them a soul (*rūh*), but he will certainly not have the power to do so.

Notwithstanding this, if it is necessary to take images for educational purposes, or to diagnose illness, then there is flexibility on this issue; provided that images are not taken as an aim and objective in

themselves. Necessity permits that which is prohibited, and must be treated with due concern. However, anything which is less than necessary, and reaches the level of vanity or pleasure, is unlawful.

٧٦٢ - وَعَنْ عَائِشَةَ قَالَتْ: قَدِمَ رَسُولُ اللَّهِ مِنْ سَفَرٍ، وَقَدْ سَرَّتْ سَهْوَةً لِي
بِقِرَامٍ فِيهِ تَمَاثِيلٌ، فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ تَلَوَّنَ وَجْهُهُ، وَقَالَ: يَا عَائِشَةَ، أَشَدُ النَّاسِ
عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ بِخَلْقِ اللَّهِ! قَالَتْ: فَقَطَعْنَاهُ فَجَعَلْنَا مِنْهُ
وِسَادَةً أَوْ وِسَادَتَينَ.

It is narrated from ‘Ā’ishah ﷺ who said:

‘The Messenger of Allāh ﷺ came from a journey and I had screened off an alcove of mine with a curtain which had some figures on it. When the Messenger of Allāh ﷺ saw it, his face changed colour, and he said, “O Ā’ishah, the people with the worst punishment with Allāh on the Day of Resurrection (*Yawm al-Qiyāmah*) will be those who imitate Allāh’s creation!” She said, ‘So we cut it up and made a cushion from it—or two cushions.’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is forbidden to take pictures, and even more strongly forbidden if done in a way which involves treating them with grandeur, such as by putting them in a frame, or hanging them within curtains. Images in general are unlawful (*harām*), whether three-dimensional or otherwise. This is what is indicated by the sum of the ḥadīths; there is no evidence that this ruling is specific [to three-dimensional images]. Hence, it is essential to alert people to the unlawfulness of hanging up and aggrandising pictures, and especially: taking them and placing them on the grave of the person depicted. This is an innovation (*bid’ah*) which must be rejected.

٧٦٣ - وعن ابن عباس ﷺ قال: سمعتُ رسولَ اللّٰهِ ﷺ يقولُ: كُلُّ مُصَوّرٍ فِي النَّارِ يُجْعَلُ لَهُ كُلُّ صُورَةٍ صَوَرَهَا نَفْسٌ فَيُعَذَّبُهُ فِي جَهَنَّمَ . قال ابن عباس: إِنْ كُنْتَ لَا بُدَّ فَاعْلُأْ، فَاصْنِعِ الشَّجَرَ وَمَا لَا رُوحَ فِيهِ.

It is narrated from Ibn ‘Abbās ﷺ who said:

‘I heard the Messenger of Allāh ﷺ say, “Everyone who makes images will be in the Fire (*Nār*); he will have a soul appointed for him for every image he made, and it will punish him in Hell (*Jahannam*).”’ Ibn ‘Abbās said: ‘If you must do it, then make trees and anything inanimate.’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that making images (*taṣwīr*) is a major sin, for which the person who commits it will suffer severe punishment on the Day of Resurrection (*Yawm al-Qiyāmah*), according to the amount of images he made. Furthermore, anyone who declares making images to be lawful (*halāl*) knowing it to be unlawful (*harām*) will remain in the Fire eternally, while anyone else [who makes images without declaring it to be lawful] will languish in the Fire for a long time. Notwithstanding this, it is permissible to make images or statues of trees, mountains, rivers or anything else which is inanimate.

٧٦٤ - وعن ابن عمر ﷺ قال: سمعتُ رسولَ اللّٰهِ ﷺ يقولُ: مَنْ صَوَرَ صُورَةً فِي الدُّنْيَا، كُلِّفَ أَنْ يَنْفُخَ فِيهَا الرُّوحَ يَوْمَ الْقِيَامَةِ وَلَيْسَ بِنَافِخٍ.

It is also narrated from Ibn ‘Abbās ﷺ who said:

‘I heard the Messenger of Allāh ﷺ say, “Anyone who makes an image in this world (*dunyā*) will be charged with breathing life into it on the Day of Resurrection (*Yawm al-Qiyāmah*), but he will never be able to breathe life into it.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

Like the previous ḥadīths in this chapter, this ḥadīth aims to deter people from making images, and elucidates the punishment which the image-makers will undergo on the Day of Resurrection (*Yawm al-Qiyāmah*).

[The commentary on this ḥadīth also applies to ḥadīth (765).]

٧٦٥ - وَعَنْ أَبْنَى مُسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمَصَوُّرُونَ.

It is narrated from Ibn Mas'ūd  who said:

'I heard the Messenger of Allāh  say, "The people with the worst punishment on the Day of Resurrection (*Yawm al-Qiyāmah*) will be those who made images.'" [Bukhārī and Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (764) also applies to this ḥadīth.]

٧٦٦ - وَعَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: قَالَ اللَّهُ تَعَالَى: وَمَنْ أَظْلَمُ مِمَّنْ ذَهَبَ يَخْلُقُ كَخَلْقِي؟ فَلَيَخْلُقُوا ذَرَّةً أَوْ لَيَخْلُقُوا حَبَّةً، أَوْ لَيَخْلُقُوا شَعِيرَةً.

It is narrated from Abū Hurayrah  who said:

'I heard the Messenger of Allāh  say, "Allāh Most High says, 'Who does a greater wrong than someone who goes about creating in imitation of My creation? Let them then create an ant; let them create a seed; or let them create a grain of barley!'"' [Bukhārī and Muslim]

Wisdom of the ḥadīth

This is an illustration of the extreme repugnance of the actions of people who make images, because it involves daring to resemble the creation of Allāh Most High, although they will certainly be incapable of doing so.

The ḥadīth establishes the incapability of humanity to produce anything comparable to the creation of Allāh Almighty, such as an animal or anything else, no matter how insignificant or small. This involves a miracle (*mu‘jizah*) of the Prophet ﷺ, since no one has ever dared to do so, despite the advancements which have been made in terms of knowledge and science.

٧٦٧ - وَعَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةً.

It is narrated from Abū Ṭalḥah رضي الله عنه that the Messenger of Allāh ﷺ said:

“Angels (*malā’ikah*) do not enter a house in which there is a dog or an image.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that using images (*ṣuwar*) is a wicked practice which drives away angels (*malā’ikah*). Furthermore, their presence in a place causes it to be deprived of mercy (*rahmah*); this also applies to the presence of a dog. The reason for the angels not entering such a place is their rejection of the violation of the Command of Allāh Almighty; and also due to the loathsome smell and impurity (*najāsah*) of a dog.

[The commentary on this ḥadīth also applies to ḥadīth (768).]

٧٦٨ - وَعَنْ أَبْنَى عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ جِبْرِيلٌ أَنْ يَأْتِيهِ، فَرَأَى عَلَيْهِ حَتَّى اشْتَدَّ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ، فَخَرَجَ فَلَقِيَهُ جِبْرِيلٌ فَشَكَّا إِلَيْهِ، فَقَالَ: إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةً.

It is narrated from Ibn ‘Umar رضي الله عنه who said:

‘Jibrīl promised the Messenger of Allāh ﷺ that he would come to him; but he was slow in coming and this was hard upon the

Messenger of Allāh ﷺ. He went out and Jibrīl met him. He complained to him, so he said, “We do not enter a house in which there is a dog or an image.” [Bukhārī]

Wisdom of the ḥadīth

[The commentary on ḥadīth (768) also applies to this ḥadīth.]

٧٦٩ - عن ابن عمر ﷺ قال: سمعتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ افْتَنَنِي كُلْبًا إِلَّا كَلَبْ صَيْدٍ أَوْ مَاشِيَةً فَإِنَّهُ يَنْفَصُ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطًا.

It is also narrated from Ibn ‘Umar ﷺ who said:

‘I heard the Messenger of Allāh ﷺ say, “Anyone who acquires a dog, other than a dog for hunting (*sayd*) or herding (*māshiyah*), his reward is decreased by two kerats¹ every day.”’
[Bukhārī and Muslim]

Wisdom of the ḥadīth

It is unlawful (*harām*) to acquire a dog without need; however, it is permissible to do so to fulfil a need, such as hunting (*sayd*) and guarding livestock, crops, or a house, if necessary.

Acquiring a dog without need of one reduces a person’s reward (*thawāb*). The scholars (*‘ulamā’*) have mentioned that the reason for this is the difficulty in guarding oneself against the impurity produced by the dog. At times a discrepancy may occur [due to the impurity] in his worship (*‘ibādah*), in turn diminishing the reward. It has also been said that the reduction is on account of the dog barking at guests and terrifying inquirers.

With regard to reconciling between [this] narration which mentions two kerats, and [another] narration, which mentions one kerat, some scholars have said that this takes into consideration the amount of filth: whether it is a lot or a little. Alternatively, it may take into consideration desert life and city life; in this case, city dwellers would have their

reward reduced by two kerats, while desert dwellers would have their reward reduced by one kerat, owing to their greater need. Other scholars have said otherwise.

٧٧٠ - عن أبي هريرة ﷺ قال: قَالَ رَسُولُ اللَّهِ ﷺ لَا تَصْحُبُ الْمَلَائِكَةَ رُفْقَةً فِيهَا كَلْبٌ أَوْ جَرَسٌ .

It is narrated from Abū Hurayrah  who said:

‘The Messenger of Allāh  said, “The angels do not keep the company of any group in which there is a dog or a bell.”’
[Muslim]

Wisdom of the hadīth

It is forbidden for a believer to acquire dogs and have them accompany him. It is also disliked (*makrūh*) to attach bells and the like [to animals], due to the sound which they produce. This is to ensure that believers do not miss out on the blessing associated with the presence of angels (*malā’ikah*). Hence, it is particularly disliked to attach bells to animals used as mounts for travel, since travellers have the greatest need of the company of angels, their blessing and protection. The underlying reason for bells being disliked is that they are an instrument which Satan (*Shaytān*) likes and enjoys listening to, and which seduces people.

It is the duty of a Muslim to seek the company of angels and to avoid everything which causes them to avoid him.

¹ i.e. one part in twenty four.

Chapter Twenty One

في بيان كثرة طرق الخير

ON THE MANY PATHS OF GOOD (*KHAYR*)



LESSON 116

درس في بيان كثرة طرق الخير

ELUCIDATING THE MANY PATHS OF GOOD (*KHAYR*)

Allāh Most High says:

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾

So whoever does an atom's weight of good will see it. (99:7)

771 - عن أبي هريرة رضي الله عنه قال: قال رَسُولُ اللَّهِ ﷺ: كُلُّ سُلَامٍ مِّنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ الْأَتْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ، فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خَطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمْيِطُ الْأَذَى عَنِ الْطَّرِيقِ صَدَقَةٌ.

It is narrated from Abū Hurayrah رضي الله عنه who said:

'The Messenger of Allāh صلوات الله عليه وسلم said, "For every bone that people have a charitable offering (*ṣadaqah*) is owed, every day on which the sun rises: to establish justice between two people is a charitable offering; to help a man with his animal by helping him onto it, or lifting his goods onto it, is a charitable offering; a kind word is a charitable offering; every step you take to the prayer (*ṣalāh*) is a charitable offering; and to remove an obstacle from the road is a charitable offering.'" [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth promotes reconciliation between people with justice and treating them with noble conduct. It also indicates the virtue of observing congregational prayer (*ṣalāt al-jamā‘ah*) in the mosque (*masjid*).

The recompense and reward for the actions mentioned are equal to the reward for a charitable offering (*sadaqah*), for someone who is incapable of making one. Someone who is capable of making a charitable offering and does both will also be similarly rewarded.

This is an illustration of how it is possible to achieve nearness to Allāh Most High through all manner of acts of obedience and varying expressions of piety, accompanied by thanks to Allāh for the blessing which He bestows.

[The commentary on this ḥadīth also applies to ḥadīth (772).]

772 - وعن عائشة ﷺ قالت: قالَ رَسُولُ اللَّهِ ﷺ: إِنَّهُ خُلِقَ كُلُّ إِنْسَانٍ مِّنْ بَنِي آدَمَ عَلَى سِتِّينَ وَثَلَاثِمِائَةِ مَفْصَلٍ، فَمَنْ كَبَرَ اللَّهُ، وَحَمَدَ اللَّهُ، وَهَلَّ اللَّهُ، وَسَبَّحَ اللَّهُ، وَاسْتَغْفَرَ اللَّهُ، وَعَزَّلَ حَجَرًا عَنْ طَرِيقِ النَّاسِ، أَوْ شُوْكَةً، أَوْ عَظِيمًا عَنْ طَرِيقِ النَّاسِ، أَوْ أَمْرًا بِمَعْرُوفٍ، أَوْ نَهَى عَنْ مُنْكَرٍ، عَدَدُ السِّتِّينَ وَالثَّلَاثِمِائَةِ، فَإِنَّهُ يُمْسِي يَوْمَئِذٍ وَقَدْ رَحَّخَ نَفْسَهُ عَنِ النَّارِ.

It is narrated from ‘Ā’ishah ﷺ who said:

‘The Messenger of Allāh ﷺ said, “Each person of the children of Ādam was created with three hundred and sixty joints. Whoever magnifies Allāh [by saying: ‘Allāhu Akbar’], praises Allāh [by saying: ‘al-ḥamdu lillāh’], proclaims the Oneness of Allāh [by saying: ‘lā ilāha illa’llāh’], glorifies Allāh [by saying: ‘subḥāna’llāh’], seeks forgiveness from Allāh [by saying: ‘astaghfiru’llāh’], removes a stone from people’s path or a thorn or a bone from people’s path, enjoins what is right or forbids what is wrong, the same number of times as these three

hundred and sixty, he will reach evening on that day having removed himself from the Fire (*Nār*).” [Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (771) also applies to this ḥadīth.]

773 - عن أبي ذر أيضًا ﷺ: أنَّ رَسُولَ اللَّهِ قَالَ: يُصْبِحُ عَلَىٰ كُلِّ سُلَامٍ مِنْ أَحَدِكُمْ صَدَقَةٌ: فَكُلُّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلُّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ، وَكُلُّ تَكْبِيرَةٍ صَدَقَةٌ، وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ، وَيُجْزِيُ إِنْ دُلِكَ رَكْعَتَانِ يَرْكَعُهُمَا مِنَ الصُّحَىِ .

It is narrated from Abū Dharr  that the Messenger of Allāh  said:

“In the morning, a charitable offering (*ṣadaqah*) is owed for every bone of each of you. Every glorification [i.e. saying: ‘*subḥāna’llāh*’] is a charitable offering; every praise [i.e. saying: ‘*al-ḥamdu lillāh*’] is a charitable offering; every magnification [i.e. saying: ‘*Allāhu Akbar*’] is a charitable offering; and enjoining good and forbidding evil is a charitable offering. Someone who performs the two units of prayer (*rak‘atān*) of the Forenoon Prayer (*Ṣalāt ad-Duḥā*) will be rewarded with [all] that.” [Muslim]

Wisdom of the ḥadīth

Believers are encouraged to perform many charitable offerings (*sadaqāt*) in thanks to Allāh Most High for well-being and to repel tribulations. Hence, if a believer is incapable of thanking Allāh Most High through actions, he should do so through constant remembrance of Him (*dhikr*), and by declaring His Infallibility (*tanzīh*), magnifying Him (*ta‘zīm*), worshipping Him alone (*tawḥīd*) and giving good counsel in His Religion (*Dīn*).

The ḥadīth indicates the virtue of performing much remembrance of Allāh Most High using the remembrances (*adhkār*) mentioned. Likewise, it emphasises the virtue of observing the Forenoon Prayer (*Salāt ad-Duḥā*). This consists of at least two units of prayer (*rak‘atān*) and at most eight. Its time is from when the sun has risen to a spear-length [from the horizon] until shortly before noon (*Zuhr*).

Notwithstanding that, for someone who has the means to give charitable offerings and spend from his wealth, it is better to do so, because of the many-fold benefits which it entails. Anyone who performs both kinds of charitable acts [i.e. by spending and otherwise] attains a more perfect offering.

٧٧٤ - وَعَنْ أَبِي ذِرَّةِ أَيْضًا قَالَ: قَالَ لِي النَّبِيُّ ﷺ: لَا تَحْقِرُنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلَقَّى أَخَاهُ بِوَجْهٍ طَلِيقٍ.

It is also narrated from Abū Dharr  who said:

‘The Prophet  said to me, “Do not disdain any right action (*ma‘rūf*), even meeting your brother with a cheerful face.”’
[Muslim]

Wisdom of the ḥadīth

A believer should not show contempt for any good act. It is recommended (*mustahabb*) to keep company with others and to make them feel happy, because this establishes friendship between Muslims.

There are many hadīths on this topic.

Chapter Twenty Two

فِي أَحَادِيثٍ مُتَفَرِّقَةٍ فِي مَعَانِ شَتَّى

VARIOUS ḤADĪTHS ON DIVERSE TOPICS



LESSON 117

في أحاديث متفرقة

ON VARIOUS HADĪTHS

775 - وعن أبي هريرة رضي الله عنه أنَّ النَّبِيَّ صلوات الله عليه وآله وسلامه قال: لَا يُلْدَغُ الْمُؤْمِنُ مِنْ جُحْرٍ وَاحِدٍ مَرَّتَيْنِ.

It is narrated from Abū Hurayrah رضي الله عنه that the Prophet صلوات الله عليه وآله وسلامه said:

“A believer is not stung from under the same stone twice.”
[Bukhārī and Muslim]

Wisdom of the hadīth

A believer must be cautious, careful and alert in all matters, so as not to be deceived by enemies, or destroyed by his own self (*nafs*) or his worldly affairs (*dunyā*).

776 - وعن أبي هريرة رضي الله عنه أيضاً قال: قال رسول الله صلوات الله عليه وآله وسلامه: ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ، وَلَا يَنْظُرُ إِلَيْهِمْ، وَلَا يُزَكِّيهِمْ، وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَى فَضْلٍ مَاءِ بِالْفَلَةِ يَمْنَعُهُ مِنْ ابْنِ السَّبِيلِ، وَرَجُلٌ بَايَعَ رَجُلًا سُلْعَةً بَعْدَ العَصْرِ فَحَالَفَ بِاللَّهِ لِأَحْدَاهَا بِكَذَّا وَكَذَّا فَصَدَّقَهُ وَهُوَ عَلَى غَيْرِ ذَلِكَ، وَرَجُلٌ بَايَعَ إِمَامًا لَا يُبَايِعُهُ إِلَّا لِدُنْيَا فَإِنَّ أَعْطَاهُ مِنْهَا وَفَى وَإِنْ لَمْ يُعْطِهِ مِنْهَا لَمْ يَفِ.

It is also narrated from Abū Hurayrah رضي الله عنه who said:

‘The Messenger of Allāh صلوات الله عليه وآله وسلامه said, “There are three people whom Allāh will not speak to on the Day of Resurrection (*Yawm al-Qiyāmah*); nor will He look at them; nor will He purify them; and they will undergo a painful punishment: a man who has

extra water in the desert and refuses it to a traveller; a man who sells goods to a man after the Afternoon prayer ('Aṣr),¹ swearing by Allāh that he bought them for such-and-such, and the man believes him, when that is not the case; and a man who offers allegiance to an Imām, only doing so for the sake of worldly gain (*dunyā*)—then if he gives him it, he remains loyal; but if he gives him nothing, he is not loyal.”” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that the actions mentioned are unlawful (*ḥarām*) and major sins. This is because they involve causing constraint for people, taking the Name of Allāh in vain, consuming property unlawfully and deceiving the Imām of the Muslims.

777 - وعن سلمان الفارسي ﷺ من قوله قال: لَا تَكُونَ إِنْ اسْتَطَعْتَ أَوَّلَ مَنْ يَدْخُلُ السُّوقَ، وَلَا آخِرَ مَنْ يَخْرُجُ مِنْهَا، فَإِنَّهَا مَعْرَكَةُ الشَّيْطَانِ، وَبِهَا يَنْصُبُ رَأْيَتَهُ.
رواہ مسلم هکذا.

ورواه البرقاني في صحيحه عن سلمان، قال: قال رسول الله ﷺ: لَا تَكُونْ أَوَّلَ مَنْ يَدْخُلُ السُّوقَ، وَلَا آخِرَ مَنْ يَخْرُجُ مِنْهَا. فِيهَا بَاضُ الشَّيْطَانُ وَفَرَّخَ.

It is narrated from Salmān al-Fārisī ﷺ, being part of what he said:

‘Do not—if you can [avoid it]—be the first to enter the market, nor the last to leave it. It is the arena of Satan (*Shayṭān*), in which he raises his banner.’ [Muslim]

That is how Muslim narrated it, as part of what Salmān said.

Barqānī also narrated it in his *Sahīh*, from Salmān, who said:

‘The Messenger of Allāh ﷺ said, “Do not—if you can [avoid it]—be the first to enter the market, nor the last to leave it. In it

Satan (*Shaytān*) lays eggs and hatches them.””

Wisdom of the ḥadīth

It is disliked (*makrūh*) to spend a lot of time in market places and visiting them. This is because a visitor to the market rarely avoids witnessing or perpetrating sin.

778 - وعن أبي مسعود الأنباري  قال: قال النبي ﷺ: إنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الْأَوَّلِيِّ: إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ.

It is narrated from Abū Mas‘ūd al-Anṣārī  who said:

‘The Prophet  said, “Part of what people understood from the words of earlier prophecy is: if you have no shame, do what you want.”” [Bukhārī]

Wisdom of the ḥadīth

The ḥadīth indicates that anyone from whom the quality of modesty has been removed will behave as if it is lawful (*halāl*) to do anything—whether it is lawful or unlawful—since there is nothing which prevents him.

This is the meaning where the imperative is taken to be giving information or used as a threat. It has also been said that the meaning is: if you intend to do something, and it is something about which a person would feel no shame before Allāh and other people, then go ahead; but if this is not the case, do not do it. It is in this sense an authorisation.

779 - وعن عائشة  قالت: قال رَسُولُ اللَّهِ : مَنْ أَحَبَ لِقَاءَ اللَّهِ أَحَبَ اللَّهَ لِقَاءً، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءً، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَكَرِهُ الْمَوْتَ، فَكُلُّنَا نَكْرُهُ الْمَوْتَ؟ قَالَ: لَيْسَ كَذَلِكَ، وَلِكِنَّ الْمُؤْمِنَ إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَرِضْوَانِهِ وَجَنَّتِهِ أَحَبَ لِقَاءَ اللَّهِ فَأَحَبَّ اللَّهُ لِقَاءً، وَإِنَّ الْكَافِرَ إِذَا بُشِّرَ بِعَذَابِ اللَّهِ وَسَخَطِهِ كَرِهَ لِقَاءَ اللَّهِ وَكَرِهَ اللَّهُ لِقَاءً.

It is narrated from 'Ā'ishah  who said:

'The Messenger of Allāh  said, "Whoever wants to meet Allāh, Allāh wants to meet him. Whoever hates to meet Allāh, Allāh hates to meet him." I said, "O Messenger of Allāh, does that mean hatred of death (*mawt*)? All of us hate death." He said, "It does not mean that; but when the believer is given the good news of the Mercy (*Rahmah*) of Allāh, His Pleasure (*Ridwān*) and His Paradise (*Jannah*), he wants to meet Allāh and so Allāh wants to meet him. When the unbeliever (*kāfir*) is given the news of the Punishment ('*Adhāb*) of Allāh and His Wrath (*Sakht*), he hates to meet Allāh and so Allāh hates to meet him.'" [Muslim]

Wisdom of the ḥadīth

Believers are encouraged to perform acts of obedience to Allāh with perseverance and sincerity (*ikhlāṣ*). In the throes of death, a believer rejoices at what he is preceding towards in terms of the blessings of the Hereafter (*Ākhirah*) and the honour which Allāh will bestow on him.

٧٨٠ - وعن أبي هريرة  قال: قال رسول الله : أَيُّهَا النَّاسُ، إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ. فَقَالَ تَعَالَى : (يَا أَيُّهَا الرَّسُولُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا) [المؤمنون: ٥١]، وَقَالَ تَعَالَى : (يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ) [البقرة: ١٧٢]. ثُمَّ ذَكَرَ الرَّجُلُ يُطْبِلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمْدُدُ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبَّ يَا رَبَّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرُبُهُ حَرَامٌ، وَمَلْبُسُهُ حَرَامٌ، وَغُدْدَيَ بِالْحَرَامِ، فَانَّى يُسْتَحِابُ لِذَلِكَ؟

It is narrated from Abū Hurayrah  who said:

'The Messenger of Allāh  said, "O people! Allāh is Good (*Tayyib*) and only accepts good. Allāh has commanded the

believers with that which He has commanded the Messengers (*Mursalūn*). The Most High says:

﴿يَا أَيُّهَا الرُّسُلُ كُلُّوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا﴾

O Messengers! Eat of the good things and act righteously. [23:51]

The Most High also said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ﴾

O you who believe! Eat of the good things with which we have provided you. [2:172]"

Then he mentioned a man on a long journey, who is dishevelled and dusty, and who stretches his hands to heaven [saying], "O Lord! O Lord!" when his food is unlawful (*harām*), his drink is unlawful, his clothes are unlawful and his sustenance is unlawful. How could such a man be answered?' [Muslim]

Wisdom of the ḥadīth

Allāh Most High is described with Attributes (*Siffāt*) of Perfection. Hence, He does not accept charitable offerings (*ṣadaqāt*) which are from an unlawful (*harām*) source of earning. However, all kinds of good provision (*rīzq*), which are earned lawfully and legitimately, are permissible. On the other hand, one of the reasons for a supplication (*du‘ā’*) not to be accepted is the consumption of unlawful property; likewise, one of the reasons for a supplication to be accepted is the consumption of good things which are lawful. That is why it is said: a supplication has two wings, lawful consumption and truthful speech.

The ḥadīth also indicates that the prophets (*anbiyā’*) and believers (*mu’mīnūn*) are equal in respect of religious rulings, except in terms of what applies specifically to prophets.

٧٨١ - وعن أبي هريرة رضي الله عنه أياضاً قال: قال رسول الله صلوات الله عليه وآله وسلامه: ثلاثة لا يكلّمهم الله يوم القيمة، ولا يرّكيهم، ولا ينظر إليهم، ولهم عذاب أليم: شيخ زان، ومملوك كاذب، وعائل مُستكبر.

It is also narrated from Abū Hurayrah رضي الله عنه who said:

'The Messenger of Allāh صلوات الله عليه وآله وسلامه said, "[There are] three whom Allāh will not speak to on the Day of Resurrection (Yawm al-Qiyāmah); neither will He purify them, nor look at them; and they will have a painful punishment: an elderly adulterer, a lying ruler and a poor person who is arrogant.'" [Muslim]

Wisdom of the ḥadīth

The ḥadīth illustrates Allāh's Dislike (*Karāhiyyah*), praise be to Him, for the kinds of people mentioned. Qādī Iyād said: 'These three have been singled out for the threat mentioned because each of them persisted in sinning without any necessity or compelling reason, so that their engaging in it is akin to stubbornness, disdain for the Right (*Haqq*) of Allāh Most High and deliberate disobedience to Him.'

[The commentary on ḥadīth (633) also applies to this ḥadīth.]

٧٨٢ - وعن عائشة رضي الله عنها أنَّ النَّبِيَّ صلوات الله عليه وآله وسلامه قال: الْحُمَّى مِنْ فَيْحٍ جَهَنَّمَ فَأَبْرُدُوهَا بِالْماءِ.

It is narrated from ‘Ā’ishah رضي الله عنها that the Prophet صلوات الله عليه وآله وسلامه said:

"Fever is from heat emanating from Hellfire (*Jahannam*), so cool it down with water." [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is recommended (*mustahabb*) to apply cold water to the face and extremities of a person with fever (*hummā*). This is part of the Prophetic medicine (*aṭ-ṭibb an-Nabawī*). It has been established that cold water reduces the temperature of a person afflicted by some kinds of fever.

٧٨٣ - وعن عائشة أياضًا عن النبي ﷺ قال: مَنْ مَاتَ وَعَلَيْهِ صَوْمٌ، صَامَ عَنْهُ وَلِيُّهُ.

It is also narrated from ‘Ā’ishah  from the Prophet  that he said:

“Anyone who dies owing some fasting (ṣawm), his guardian (*walī*) should fast on his behalf.” [Bukhārī and Muslim]

Imām Nawawī said after this ḥadīth: ‘The preferred opinion is that it is permissible to fast on behalf of someone who has died, on the basis of this ḥadīth. The intended meaning of ‘guardian’ (*walī*) is a relative—whether or not they are an heir of the deceased.

Wisdom of the ḥadīth

It is only permissible for a guardian (*walī*) to fast on behalf of his relative if he dies having missed an obligatory fast (ṣawm wājib) which he had the opportunity to make up. If he wishes, he may give in compensation one measure (*mudd*) of food for every day missed. It is not permissible for a non-relative to fast on behalf of the deceased without his permission.

٧٨٤ - وعن عائشة أياضًا قالت: قَالَ النَّبِيُّ ﷺ: مَنْ نَذَرَ أَنْ يُطِيعَ اللَّهَ فَلْيُطِعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللَّهَ فَلَا يَعْصِيهِ.

It is also narrated from ‘Ā’ishah  who said:

‘The Prophet  said, “Anyone who vows to obey Allāh should obey Him. Anyone who vows to disobey Allāh should not disobey Him.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

It is obligatory (*wājib*) to fulfil any vow which involves adhering to obedience to Allāh Most High, and not to effect it if it involves disobeying Him.

٧٨٥ - وعن ابن عمر  قال: قال رسول الله ﷺ: إِذَا أَنْزَلَ اللَّهُ تَعَالَى بِقَوْمٍ عَذَابًا، أَصَابَ الْعَذَابَ مَنْ كَانَ فِيهِمْ، ثُمَّ بُعْثُوا عَلَى أَعْمَالِهِمْ.

It is narrated from Ibn ‘Umar  who said:

‘The Messenger of Allāh  said, “When Allāh Most High sends down a punishment on people, the punishment strikes all those amongst them. Then they will be resurrected according to their actions.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that when punishment (*‘adhāb*) is sent down by Allāh, it encompasses both the pious and the sinful. However, they will be resurrected on the Day of Resurrection (*Yawm al-Qiyāmah*) according to their intentions (*niyyāt*) and actions (*a‘māl*).

This constitutes a warning against keeping the company of sinners and remaining silent about them.

¹ This time is mentioned specifically because it is honoured by the meeting of the angels (*malā’ikah*) of the night and the angels of the day.

LESSON 118

درس في أحاديث متفرقة

ON VARIOUS HADĪTHS

٧٨٦ - عن سعيد بن عبد العزيز، عن ربيعة بن يزيد، عن أبي إدريس الخولاني، عن أبي ذر جندب بن جنادة رض، عن النبي ﷺ فيما يروي عن الله تبارك وتعالى، آله قال: يا عبادي، إنني حرمت الظلم على نفسى وجعلته بينكم محرماً فلأنظالموا. يا عبادي، كلكم ضال إلا من هدى الله فاستهدوني أهديكم. يا عبادي، كلكم جائع إلا من أطعمته فاستطعمونى أطعمكم. يا عبادي، كلكم عار إلا من كسوته فاستكسونى أكسكم. يا عبادي، إنكم تخطئون بالليل والنهر وأنا أغفر الذنب جميعاً فاستغفرونني أغفر لكم. يا عبادي، إنكم لن تبلغوا صري فتضرونني، ولكن تبلغوا نفعي فتنفعونى. يا عبادي، لو أن أولكم وأخركم وإنسكم وجنمكم كانوا على تقى قلب رجل واحد منكم ما زاد ذلك في ملكي شيئاً. يا عبادي، لو أن أولكم وأخركم وإنسكم وجنمكم كانوا على أفجر قلب رجل واحد منكم مما نقص ذلك من ملكي شيئاً. يا عبادي، لو أن أولكم وأخركم وإنسكم وجنمكم قاموا في صعيد واحد فسألوني فأعطيت كل إنسان مسألته مما نقص ذلك مما عندي إلا كما ينقص المحيط إذا دخل البحر. يا عبادي، إنما هي أعمالكم أحصيها لكم ثم أوفيكم إياها، فمن وجد خيراً فليحمد الله ومن وجد غير ذلك فلا يلومن إلا نفسه.

It is narrated from Sa‘id ibn ‘Abd al-Azīz, from Rabī‘ah ibn Yazīd, from Abū Idrīs al-Khawlānī, from Abū Dharr Jundab ibn Junādah رض, from the Prophet ﷺ from what he narrates from Allāh, the Blessed the Most High, that He said:

“O My slaves! I have forbidden Myself injustice (*zulm*) and I have made it unlawful between you, so do not wrong one another. O My slaves! All of you are misguided except those whom I guide, so seek guidance from Me and I will guide you. O My slaves! All of you are hungry except those whom I feed, so ask Me for food and I will feed you. O My slaves! All of you are naked except those whom I clothe, so ask me for clothing and I will clothe you. O My slaves! You make mistakes by night and by day and I forgive all sins, so seek forgiveness from Me and I will forgive you. O My slaves! You will never attain to My Harm and thus harm Me; and you will never attain to My Benefit and thus benefit Me. O My slaves! If the first and last of you, the men amongst you and the jinn amongst you, possessed the heart of the single most god-fearing man amongst you, that would not increase My Dominion in any way. O My slaves! If the first and last of you, the men amongst you and the jinn amongst you, possessed the heart of the single most evil man amongst you, that would not decrease My Dominion in any way. O My slaves! If the first and last of you, the men amongst you and the jinn amongst you, were to stand in a single place and ask of Me, and I were to give to every man what he asks, that would not decrease what I have in any way, except as a needle¹ when it enters the sea. O My slaves! It is your actions for which I hold you to account; then I repay you in full for them. So whoever finds good should praise Allāh, and whoever finds otherwise should blame none but himself.” [Muslim]

Sa‘īd, the narrator of this ḥadīth, said: ‘When Abū Idrīs al-Khawlānī narrated this ḥadīth, he would fall to his knees.’

Imām Nawawī says: ‘We have narrated from Imām Aḥmad ibn Ḥanbal that he said, “The people of the Levant (*Shām*) do not have a nobler

ḥadīth than this.””

Wisdom of the ḥadīth

The ḥadīth demonstrates the legitimacy of performing supplication (*du‘ā’*) to ask for guidance (*hidāyah*); for guidance is in the Hands of Allāh Most High. The same goes for asking for provision (*rīzq*), since all creatures are the slaves of Allāh and they do not possess anything for themselves. Their provision is in the Hands of Allāh, Who provides for those of them whom He wills. This does not contradict the principle of adopting tangible means [to acquire provision], because they are also part of the creation of Allāh and have no authority in themselves.

The ḥadīth also demonstrates the legitimacy of seeking forgiveness (*istighfār*) from Allāh in abundance and sincere repentance (*tawbah*); for Allāh forgives all sins, provided the intention (*niyyah*) is correct and the innermost objective is upright.

Allāh Most High, praise be to Him, does not benefit from the obedience of His slaves; neither is He harmed by their disobedience.

787 - وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: حُجَّبَتِ النَّارُ بِالشَّهْوَاتِ، وَحُجَّبَتِ الْجَنَّةُ بِالْمَكَارِهِ.

وفي رواية لمسلم: حَفَّتْ بَدْلٌ حُجَّبَتْ وَهُوَ بِمَعْنَاهُ: أي بينه وبينها هذا الحجاب.

It is narrated from Abū Hurayrah  that the Messenger of Allāh  said:

“The Fire (*Nār*) is veiled by [indulgence of] appetites (*shahawāt*), and Paradise (*Jannah*) is veiled by things people dislike.” [Bukhārī and Muslim]

In a narration of Muslim [there is]: “is encompassed by” (*huffat*) instead of “is veiled by” (*hujibat*). It means the same; that is: between him and it there is this barrier.

Wisdom of the ḥadīth

Qurṭubī said: ‘This is the height of eloquence, since it compares things which people dislike (*makārih*) to a veil (*hijāb*); that is, a thing which circumscribes and surrounds something, and which must be overstepped in order to reach it. The lesson in this similitude is that Paradise (*Jannah*) cannot be attained without crossing the wastelands of things which one dislikes, with forbearance (*ṣabr*). Likewise, there is no salvation from the Fire (*Nār*) without abandoning indulgence in carnal appetites (*shahawāt*) and weaning the soul (*nafs*) off them.’

٧٨٨ - عن أبي هريرة ﷺ قال: قال رسول الله ﷺ: المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف وفي كل خير. احرص على ما ينفعك، واستعن بالله ولا تعجز. وإن أصابتك شيء فلا تقل لو أتي فعذت كان كذلك ولكن قل: قدر الله وما شاء فعل؛ فإن لو تفتح عمل الشيطان.

It is also narrated from Abū Hurayrah ﷺ who said:

‘The Messenger of Allāh ﷺ said, “The strong believer is better and more beloved to Allāh than the weak believer, although there is good in each.² Strive for that which will benefit you; seek help from Allāh and do not give way to incapacity. If you are afflicted by something, do not say: ‘If only I had done such-and-such.’ Rather, say: ‘Allāh has decreed and He does as He wills.’ Otherwise, you will open yourself up to the action of Satan (*Shaytān*).”’ [Muslim]

Wisdom of the ḥadīth

This is an illustration of how strength (*quwwah*) and weakness (*da'f*) are only relative to the extent to which a person struggles against [the vain desires of] his soul (*nafs*), perseveres in maintaining obedience to Allāh and performs actions which will benefit people and repel evil from them.

It is each person's duty to strive for what will benefit them in respect of religion (*dīn*) and worldly affairs (*dunyā*). This entails maintaining his religion, dependants and a noble character, and seeking help for this from Allāh Most High. Truly, a person whom Allāh aids is aided.

The ḥadīth also instructs believers to have recourse to medication when that which has been decreed comes to pass. This must be accompanied by surrendering to Allāh's Command (*Amr*) and acceptance of His Ordainment (*Qadā'*), as well as avoiding looking back on what has passed, since this leads to loss.

[Say: *Qaddar Allāh wa mā shā'a fa''al.*]

٧٨٩ - عن ابن عباس ﷺ قال: قَالَ رَسُولُ اللَّهِ ﷺ: نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ، وَالْفَرَاغُ .

It is narrated from Ibn ‘Abbās ﷺ who said:

‘The Messenger of Allāh ﷺ said, “There are two blessings by which many people are deceived: health (*siḥḥah*) and free time (*farāgh*).”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth compares a person who is religiously responsible (*mukallaf*) [i.e. a Muslim who is sane and mature] to a tradesman (*tājir*), and health (*siḥḥah*) and free time (*farāgh*) to capital. Whoever uses his capital well, profits; and whoever wastes it, incurs loss and regret.

Believers must strive to benefit from their health and free time in order to attain closeness to Allāh Most High, and to perform acts of good before missing the chance to do so. Many people do not appreciate this blessing; so they waste their time in that which is of no benefit, and deplete their bodies with that which is harmful to them. Islām, on the other hand, is concerned with spending time wisely and physical well-being.

٧٩٠ - عن ابن مسعود رض قال: قال النبي ﷺ: الجنّة أقربٌ إلى أحدٍ كُمْ مِنْ شِراكَ
نَعْلِهِ، والنَّارُ مِثْلُ ذَلِكَ.

It is narrated from Ibn Mas'ūd رض who said:

'The Prophet صلی اللہ علیہ وسَلَّمَ said, "Paradise (*Jannah*) is nearer to each of you than the strap of your sandal, and the Fire (*Nār*) is the same."'¹ [Bukhāri]

Wisdom of the ḥadīth

This is an illustration of the fact that obedience (*tā'ah*) to Allāh will convey a believer to Paradise (*Jannah*), while disobedience leads to the Fire (*Nār*). Hence, the way to Paradise is by opposing one's vain desires, whereas conforming to them in disobedience to Allāh will destine a person to the Fire. There is nothing between a person and either Paradise or the Fire, but for him to die when his actions are deserving of either one or the other.

¹ Imām Nawawī says in *Sharḥ Ṣaḥīḥ Muslim*, 8:310 (2577): 'The scholars ('ulamā') have said that this is a device to facilitate understanding; the meaning is that it would not decrease at all...'

² Imām Nawawī says in *Sharḥ Ṣaḥīḥ Muslim*, 8:382 (2664): 'This means that there is good (*khayr*) in both the strong and the weak because they share in faith (*īmān*).'

Chapter Twenty Three

في أشراط الساعة

ON THE PORTENTS FOR [THE COMING OF]
THE LAST HOUR (*SĀ'AH*)



LESSON 119

درس في بعض أشراط الساعة

ON SOME PORTENTS FOR [THE COMING OF] THE LAST HOUR

٧٩١ - وعن أبي هريرة رضي الله عنه قال: بَيْنَمَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَجْلِسٍ يُحَدِّثُ الْقَوْمَ، جَاءَ أَعْرَابِيٌّ فَقَالَ: مَتَى السَّاعَةُ؟ فَمَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُحَدِّثُ، فَقَالَ بَعْضُ الْقَوْمِ: سَمِعَ مَا قَالَ فَكَرِهَ مَا قَالَ، وَقَالَ بَعْضُهُمْ: بَلْ لَمْ يَسْمَعْ، حَتَّى إِذَا قَضَى حَدِيثَهُ قَالَ: أَيْنَ السَّائِلُ عَنِ السَّاعَةِ؟ قَالَ: هَا أَنَا يَا رَسُولَ اللَّهِ. قَالَ: إِذَا ضَيَّعْتِ الْأَمَانَةَ فَانْتَظِرِ السَّاعَةَ، قَالَ: كَيْفَ إِصَاعَتُهَا؟ قَالَ: إِذَا وُسِّدَ الْأَمْرُ إِلَى غَيْرِ أَهْلِهِ فَانْتَظِرِ السَّاعَةَ.

It is narrated from Abū Hurayrah رضي الله عنه who said:

‘While the Prophet صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was in an assembly talking to the people, a Bedouin came to him and asked, “When is the Last Hour (*Sā‘ah*)?” The Messenger of Allāh صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ continued talking. Some of the people said, “He صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ heard what [the man] said and disliked it.” Some others said, “Rather, he did not hear it.” When he صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had finished speaking, he asked, “Where is the enquirer about the Hour?” He said, “Here I am, O Messenger of Allāh.” [The Prophet صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ] said, “When trustworthiness (*amānah*) has been lost, then expect the Hour.” [The Bedouin] said, “How will it be lost?” He صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied, “When authority is handed to other than those who should rightfully have it, then expect the Hour.”’ [Bukhārī]

Wisdom of the ḥadīth

The ḥadīth indicates that one of the signs that trustworthiness (*amānah*) has been lost is that positions of authority, jobs and professions will be bestowed upon those who do not befit them. Such a scenario will entail a loss of rights (*huqūq*) and provoke tribulations (*fitan*).

Ibn al-Munayyir said: ‘This ḥadīth should be made a principle in taking lessons, reading, for governments and formulation of legal opinions (*fatāwā*).’

Another ḥadīth says: “One of the portents of the Last Hour is that knowledge (*ilm*) is sought from the young.”

٧٩٢ - وعن أنس  قال: قال رسول الله : مَا مِنْ نَبِيٍّ إِلَّا وَقَدْ أَنْذَرَ أُمَّتَهُ الْأَعْوَرَ
الْكَذَّابَ، أَلَا إِنَّهُ أَعْوَرُ، وَإِنَّ رَبَّكُمْ  لَيْسَ بِأَعْوَرَ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَفْرٌ.

It is narrated from Anas  who said:

‘The Messenger of Allāh  said, “There is no prophet who has not warned his community about the one-eyed liar. Indeed, he is one-eyed; and your Lord  is not one-eyed. Written between his eyes is: [the letters] *kāf-fā-rā*.’” [Bukhārī and Muslim]

Wisdom of the ḥadīth

Both this ḥadīth and that which follows it [ḥadīth (793)] establish the appearance of the Anti-Christ (*Dajjāl*) and explain some of his signs. The ḥadīths on this topic are so extensive as to conclusively establish his appearance, such that his existence cannot be doubted. . .

Hāfiẓ ibn Ḥajar said: ‘You may ask: How can Allāh allow such dazzling signs to come to pass at his hands; such as raising the dead, which is one of the great signs which only the prophets are allowed to perform?..The answer is: this is a means of trial (*fitnah*) for Allāh’s slaves. At the same time, they have evidence which indicates that he is a liar and untruthful in his claims; that is, that he is blind in one eye and it is written on his forehead that he is an unbeliever (*kāfir*). His claims are disproved by this stamp of unbelief, and by his own imperfection; for

were he a god, he would have removed this imperfection from his face. Hence, when he claims to people that he is their Lord, the least that a rational person who sees him should perceive is that he will be unable to restore someone else, when he cannot remove his own deficiency.

From what the reader has learnt, it must be apparent that the *Dajjāl* will be a dangerous and major trial for people, as the Messenger of Allāh ﷺ clarified and warned. If Allāh had not enabled him to perform certain supernatural phenomena, and given him the keys to many resources and provisions, he would not present a trial.

Knowing this, also be aware that the matter of the *Dajjāl* remains a matter of the unseen (*ghayb*), and that there is no rational means of analysing and studying this person, apart from what the authentic sources inform us. Hence, the only rational means of understanding anything about him is by an indisputably established report [i.e. a rigorously authenticated ḥadīth]. Were it not for this kind of report, we would not have imagined his existence at all, let alone belief in him and faith in his appearance. However, when the time of his appearance approaches (knowledge of which is with Allāh Almighty), and he appears to people, then the matter will change from a mere issue of the unknown to a tangible, palpable reality.

Finally, the unseen matters about which there exist rigorously authenticated (*sahīh*) ḥadīths are obligatory (*wājib*) to believe in. They are not subject to being established rationally; for rational judgements are based on perception and observation, which do not necessarily contradict the unseen world which lies behind them. Knowledge of the unseen involves that which cannot be circumscribed by reason. That is why Allāh Most High praises the believers who believe in the unseen. He says, praise be to Him:

﴿الْمَ, ذَلِكَ الْكِتَابُ لَا رَيْبٌ فِيهِ هُدًى لِّلْمُتَّقِينَ، الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ﴾

Alif-lām-mīm. That is the Book in which there is no doubt, guidance for those who fear Allāh (muttaqūn), who believe in the unseen. . .
(2:1-3)

[The commentary on this ḥadīth also applies to ḥadīth (793).]

٧٩٣ - وعن حذيفة وأبي مسعود الأنصاري ﷺ عن رسول الله ﷺ أنه قال: إنَّ الدَّجَالَ يَخْرُجُ، وَإِنَّ مَعَهُ مَاءً وَنَارًا، فَمَمَّا الَّذِي يَرَاهُ النَّاسُ مَاءً فَنَارٌ تُحْرِقُ، وَأَمَّا الَّذِي يَرَاهُ النَّاسُ نَارًا، فَمَاءٌ بَارِدٌ عَذْبٌ. فَمَنْ أَدْرَكَهُ مِنْكُمْ، فَلْيَقُعْ فِي الَّذِي يَرَاهُ نَارًا، فَإِنَّهُ مَاءٌ عَذْبٌ طَيِّبٌ.

It is narrated from Hudhayfah and Abū Mas'ūd al-Anṣārī ﷺ from the Messenger of Allāh ﷺ that he said:

“The Anti-Christ (*Dajjāl*) will emerge and he will be accompanied by water and fire. What appears to the people as water will in fact be fire that burns; and what appears to the people as fire will in fact be sweet water. Anyone amongst you who meets him should plunge into what he sees as fire; for it will in fact be sweet, pleasant water.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

[The commentary on ḥadīth (792) also applies to this ḥadīth.]

Imām Nawawī cites in the original text other ḥadīths concerning the Anti-Christ (*Dajjāl*), including the long ḥadīth narrated by Muslim which mentions the descent of ʻIsā ﷺ upon the White Eastern Minaret of Damascus, and his pursuit of the *Dajjāl* until he catches him at the gates of Lod and kills him. Then Allāh will send Yaʼjūj and Maʼjūj [i.e. Gog and Magog]; and ʻIsā ﷺ and his companions will supplicate against them, so Allāh Most High will destroy them. Then Allāh will send a pleasant breeze which will pick them up from under their arms, seizing the soul of every believer. Only wicked people will remain, publicly copulating like donkeys, and the Last Hour (*Sāʼah*) will come upon them.

٧٩٤ - وعن مِرْدَاسِ الْأَسْلَمِيِّ ﷺ قال: قال النَّبِيُّ ﷺ: يَذْهَبُ الصَّالِحُونَ الْأَوَّلُ فَالْأَوَّلُ، وَيَبْقَى حُثَّالَةُ كُحْثَالَةِ الشَّعِيرِ أَوِ التَّمْرِ لَا يُبَالِهُمُ اللَّهُ بَالَّةً.

It is narrated from Mirdās al-Aslāmī ﷺ who said:

‘The Prophet ﷺ said, “The righteous will disappear one by one, until only the dregs remain: like the dregs of barley”—or: “dates.” “Allāh will not pay them any heed.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that the death of the righteous (*ṣāliḥūn*) is one of the portents of the Last Hour (*Sā’ah*). Good people (*ahl al-khayr*) will become extinct at the end of time, until only ignorant people remain; then the Hour will come upon them.

It is recommended (*mustahabb*) to follow the example of good people, and believers are warned not to contradict them, so as not to end up amongst those to whom Allāh will pay no attention.

٧٩٥ - وعن أَبِي هُرَيْرَةَ ﷺ قال: قَالَ رَسُولُ اللَّهِ ﷺ: وَالَّذِي نَفْسِي بِيَدِهِ لَا تَذْهَبُ الدُّنْيَا حَتَّى يَمْرُّ الرَّجُلُ عَلَى الْقَبْرِ، فَيَتَمَرَّغُ عَلَيْهِ فَيَقُولُ: يَا لَيْتَنِي مَكَانٌ صَاحِبٌ هَذَا الْقَبْرِ، وَلَيْسَ بِهِ الدِّينُ، مَا بِهِ إِلَّا الْبَلَاءُ.

It is narrated from Abū Hurayrah ﷺ who said:

‘The Messenger of Allāh ﷺ said, “By the One in Whose Hand my soul is, this world (*dunyā*) will not end until a man passes by a grave and rolls on it, saying, “Would that I was the one in this grave!” That is not on account of religion (*dīn*); it is only due to affliction.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that evil and sinful actions will increase, and afflictions and pain will spread, to the extent that a man will wish himself numbered amongst the dead. This is from the Prophet's ﷺ reports about what will happen at the end of time.

Chapter Twenty Four

فِيمَا أَعْدَ اللَّهُ لِلْمُؤْمِنِينَ فِي الْجَنَّةِ

ON WHAT ALLĀH HAS PREPARED FOR THE
BELIEVERS IN PARADISE (JANNAH)



LESSON 120

درس فيما أعد الله للمؤمنين في الجنة

ON WHAT ALLĀH HAS PREPARED FOR THE BELIEVERS IN PARADISE

Allāh Most High says:

﴿يَا عِبَادِ لَا خُوفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَخَرُّنُونَ، الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ، ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُخْبِرُونَ، يُطَافُ عَلَيْهِمْ بِصَحَافٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ طَفِيلٍ مِّا تَشْتَهِيَ الْأَنْفُسُ وَتَلَذُّلُ الْأَعْيُنِ وَأَنْتُمْ فِيهَا خَالِدُونَ﴾

My servants! No fear shall be on you this Day, nor shall you grieve, [you] who believed in Our Signs (Āyāt) and were Muslims. Enter Paradise, you and your wives, in happiness. Trays of gold and cups will be passed round them; [there will be] therein all that their souls desire, and all that eyes could delight in; and you will abide therein forever. (43:68–71)

٧٩٦ - وعن أبي هريرة رض قال: قال رسول الله صل: قال الله تعالى: أعددت لعبادتي الصالحين ما لا عين رأت، ولا أذن سمعت، ولا خطر على قلب بشير، واقرروا إن شئتم: ﴿فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾ [٣٢: ١٧]

It is narrated from Abū Hurayrah رض who said:

‘The Messenger of Allāh صل said, “Allāh Most High said: ‘I have prepared for My righteous slaves something which no eye has seen and no ear has heard, and which has not occurred to any human heart. Recite, if you wish:

﴿فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفِي لَهُمْ مِنْ قَرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

No soul knows what is kept hidden for them that will delight the eyes, as recompense for what they used to do. (32:17)'''

[Bukhārī and Muslim]

Wisdom of the ḥadīth

This is an illustration of the perfect blessing of Paradise (*Jannah*), and that its people find there sources of happiness which are free from any anxiety or worry.

٧٩٧ - وعن أبي هريرة رضي الله عنه أيضاً قال: قال رسول الله ﷺ: أَوَّلُ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، ثُمَّ الَّذِينَ يَلْوَنُهُمْ عَلَى أَشَدِّ كَوْكِبٍ دُرِّيٍّ فِي السَّمَاءِ إِضَاءَةً، لَا يَبُولُونَ، وَلَا يَتَغَوَّطُونَ، وَلَا يَتَنَخَّطُونَ، أَمْسَاطُهُمُ الْذَّهَبُ، وَرَشْحُهُمُ الْمِسْكُ، وَمَجَامِرُهُمُ الْأَلْوَهُ - عُودُ الطَّيْبِ - أَزْوَاجُهُمُ الْحُورُ الْعَيْنُ، عَلَى خَلْقٍ رَجُلٍ وَاحِدٍ، عَلَى صُورَةِ أَبِيهِمْ آدَمَ سِتُّونَ ذِرَاعًا فِي السَّمَاءِ.

It is also narrated from Abū Hurayrah رضي الله عنه who said:

'The Messenger of Allāh صلوات الله عليه وسلم said, "The first group to enter Paradise (*Jannah*) will resemble the moon on the night of the full moon; then those who follow them will resemble a very bright planet in the sky. They will not [need to] urinate, nor defecate, nor spit, nor blow their noses. Their combs will be golden and their perspiration musk. Their braziers will burn fragrant aloes-wood. Their wives will be wide-eyed houris. Their form will be that of one man, resembling their father Ādam, stretching sixty cubits into heaven." [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth depicts how all imperfect characteristics will be removed from the people of Paradise (*ahl al-Jannah*). Qurṭubī said: ‘The bliss experienced by the people of Paradise in terms of food, drink, clothing and scent will not involve pain, hunger, thirst, or foul odour. Rather, they will be successive pleasures and consecutive blessings.’

Nawawī says: ‘The position of those who follow the Sunnah (*ahl as-Sunnah*) is that the people of Paradise will be blessed in the manner of the people of this world, except that they will be favoured with greater pleasure. The Book (*Kitāb*) of Allāh and the Sunnah indicate that it will be uninterrupted bliss.’

Furthermore, there will be no envy between the people of Paradise and no difference of opinion, since their hearts will have been purified from any blameworthy characteristics.

٧٩٨ - وعن أبي هريرة رضي الله عنه أياضًا أنَّ رَسُولَ اللَّهِ صلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَقَابُ قَوْسٍ فِي الْجَنَّةِ خَيْرٌ مِّمَّا تَطْلُعُ عَلَيْهِ الشَّمْسُ أَوْ تَعْرُبُ.

It is also narrated from Abū Hurayrah رضي الله عنه that the Messenger of Allāh صلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

“A bow’s length of Paradise (*Jannah*) is better than everything on which the sun rises or sets.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

This is an illustration of the bounty of Paradise (*Jannah*), such that a small area of it is better than all that the sun rises or sets upon in this world (*dunyā*). This is because Paradise is everlasting, eternal, while this world is transitory and fleeting.

٨٩٩ - وعن أبي موسى رضي الله عنه أنَّ النَّبِيَّ صلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ لِلْمُؤْمِنِ فِي الْجَنَّةِ لَخَيْمَةً مِّنْ لُؤْلُؤَةٍ وَاحِدَةٍ مُّجَوَّفَةٍ طُولُهَا فِي السَّمَاءِ سِتُّونَ مِيلًا. لِلْمُؤْمِنِ فِيهَا أَهْلُونَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُ فَلَا يَرَى بَعْضَهُمْ بَعْضًا.

It is narrated from Abū Mūsā  that the Prophet  said:

“In Paradise (*Jannah*) the believer will have a tent made out of a single hollow pearl which stretches up sixty miles into the sky. His family will be there with him; he will go round visiting them and they will be unable to see one another [i.e. from the spaciousness of the tent].” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth elucidates the greatness of Allāh’s creation in Paradise (*Jannah*), where the believer will enjoy dazzling scenes of permanent bliss.

٨٠٠ - وعن أبي سعيد الخدري  عن النبي  قال: إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءُونَ أَهْلَ الْغُرْفِ مِنْ فَوْقِهِمْ كَمَا تَرَاءُونَ الْكَوْكَبَ الدُّرِّيَ الْغَابِرَ فِي الْأَفْقِ مِنَ الْمَشْرِقِ أَوْ الْمَغْرِبِ لِتَفَاضُلِ مَا بَيْنَهُمْ، قَالُوا: يَا رَسُولَ اللَّهِ، تِلْكَ مَنَازِلُ الْأَنْبِيَاءِ لَا يَبْلُغُهَا غَيْرُهُمْ، قَالَ: بَلَى وَالَّذِي نَفْسِي بِيَدِهِ، رِجَالٌ آمَنُوا بِاللَّهِ وَصَدَّقُوا الْمَرْسَلِينَ.

It is narrated from Abū Sa‘id al-Khudrī  from the Prophet  who said:

“The people of Paradise (*ahl al-Jannah*) will look at the people in the rooms above them as if looking at a bright star traversing the horizon in the east or the west, on account of [the great distance] between them.” They said, “O Messenger of Allāh, are those the stations of the prophets which only they attain?” He said, “Rather, by the One in Whose Hand my soul is, they are men who believed in Allāh and confirmed the Messengers.” [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that the people of Paradise (*ahl al-Jannah*) have different stations, according to their varying degrees of virtue, such that

those of a high degree of virtue are seen from beneath as stars. Allāh Most High says:

﴿هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ﴾

They are [of varying] degrees with Allāh. (3:163)

Furthermore, righteous believers will attain the stations of the prophets, on account of their faith (*īmān*) and their confirmation of Allāh's Messengers. We ask Allāh Most High to be amongst them.

٨٠١ - وعن أبي سعيد الخدري رضي الله عنه أنَّ رَسُولَ اللَّهِ قَالَ: إِنَّ اللَّهَ يَعْلُمُ لَأْهَلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ، فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدِيْكَ، وَالْخَيْرُ فِي يَدِيْكَ، فَيَقُولُ: هَلْ رَضِيْتُمْ؟ فَيَقُولُونَ: وَمَا لَنَا لَا تَرْضَى يَا رَبَّنَا وَقَدْ أَعْطَيْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنْ خَلْقِكَ، فَيَقُولُ: أَلَا أَعْطِيْكُمْ أَفْضَلَ مِنْ ذَلِكَ؟ فَيَقُولُونَ: وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ فَيَقُولُ: أَحَلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ عَلَيْكُمْ بَعْدَهُ أَبْدًا.

It is also narrated from Abū Sa‘īd al-Khudrī رضي الله عنه that the Messenger of Allāh صلوات الله عليه وسلم said:

"Allāh صلوات الله عليه وسلم will say to the people of Paradise (*ahl al-Jannah*), 'O people of Paradise!' They will say, 'At Your Command, Our Lord, at Your service! All good is in Your Hands.' He will say, 'Are you content?' They will say, 'How could we not be content, O our Lord, when You have given us what You have not given any of Your creation?!' He will say, 'Shall I give you even better than that?' They will say, 'What thing could be better than that?' He will say, 'That I send down My Pleasure (*Ridwān*) upon you, and afterwards never more be angry with you.'" [Bukhārī and Muslim]

Wisdom of the ḥadīth

This is an illustration of the virtue of the people of Paradise (*ahl al-Jannah*), in that they are addressed by Allāh Most High, and His additional Grace towards them in making them this beautiful promise.

٨٠٢ - وعن جرير بن عبد الله ﷺ قال: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ، فَقَالَ: إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عَيَّانًا كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تُصَامُونَ فِي رُؤْبَيْتِهِ.

It is narrated from Jarīr ibn ‘Abd Allāh ﷺ who said:

‘We were with the Messenger of Allāh ﷺ when he looked at the moon on the night of a full moon and said, “You will see your Lord clearly, as you see this moon, and you will not be caused any hardship in seeing Him.”’ [Bukhārī and Muslim]

Wisdom of the ḥadīth

The ḥadīth establishes that the believers will see their Lord in Paradise (*Jannah*). However, it is a vision which cannot be explained or expressed, and for which there is no comparison or analogy. The Most High says:

﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَى رَبِّهَا نَاظِرَةٌ﴾

Some faces that Day shall be radiant, looking at their Lord. (75:22–23)

Imām Mālik ﷺ said: ‘Allāh Most High cannot be seen in this world (*dunyā*) only because He is Eternal, and the eternal cannot be seen in the transitory. However, if it is in the Hereafter (*Ākhirah*), and they are given eternal vision, then the eternal can be seen with the eternal.’

٨٠٣ - وعن صهيب ﷺ أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا دَخَلَ أَهْلَ الْجَنَّةَ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتُنْجِنَا مِنَ النَّارِ؟ فَيُكَشِّفُ الْحِجَابَ، فَمَا أَعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رَبِّهِمْ.

It is narrated from Ṣuhayb  that the Messenger of Allāh  said:

“When the people of Paradise (*Jannah*) enter Paradise, Allāh Most High, Blessed be He, will say, ‘Do you desire Me to add anything?’ They will say, ‘Have You not made our faces shining white? Have You not admitted us to Paradise and saved us from the Fire?’ Then He will lift the veil, and they will not be given anything they love more than looking at their Lord.” [Muslim]

Wisdom of the ḥadīth

The ḥadīth indicates that the veil will be removed from the people of Paradise (*ahl al-Jannah*) so that they will see their Lord Almighty. This establishes that the believers (*mu'minūn*) will see Allāh Most High in Paradise; as for the unbelievers (*kuffār*), they will be deprived of this. The Most High says:

﴿كَلَّا إِنَّهُمْ عَنِ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ﴾

Nay! Surely, they will be veiled from seeing their Lord that Day.
(83:15)

Ibn 'Allān said: ‘It is fitting that Nawawī finishes with this ḥadīth, since it discusses the honourable end which the righteous will be granted by their Master. The seal befits the conclusion, and thus forms a good ending.’

Allāh Most High says:

﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهُدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحْيِيَّهُمْ فِيهَا سَلَامٌ وَآخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

Truly, those who believe and perform righteous actions, their Lord will guide them through their faith; under them will flow rivers in the Gardens of Delight. Their supplication therein will be: ‘Glory to You, O Allāh!’ and their greeting

*therein will be: ‘Peace!’ (*Salām*). Their final supplication will be: ‘All praise is due to Allāh, the Lord of the Worlds.’ (10:9–10)*

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Imām Nawawī’s other famous writings include *Al-Arba‘īn an-Nawawiyyah*, *Sharḥ Ṣahīḥ Muslim* and *Kitāb Al-Adhkār*.



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