

AN-NAWAWI'S

Forty Hadith

Ibn Daqqi al-'id's explanation



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Duas for acquiring beneficial knowledge

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin asserting the exaltedness and authority of Allah (swt)

اللَّهُمَّ انْفَعْنِي بِمَا عَلَّمْتَنِي وَ عَلَّمْنِي مَا يَنْفَعُنِي وَ زِدْنِي عِلْمًا

Oh Allah! Make useful for me what you have taught me and teach me knowledge that will benefit me and increase me in knowledge.

اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ مَا قَرَأْتُ وَمَا حَفَظْتُ فَرُدَّهُ عَلَيَّ عِنْدَ حَاجَتِي
إِلَيْهِ إِنَّكَ عَلَى مَا تَشَاءُ قَدِيرٌ وَأَنْتَ حَسْبِي وَنِعْمَ الْوَكِيلُ

Oh Allah! I entrust you with what I have read and I have studied. Bring it back to me when I am in need of it. You do whatever you wish. You are my helper and protector and the best of aid.

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِّنْ كُلِّ دَاءٍ

O Allah! Verily I ask You for beneficial knowledge, expansion in sustenance, and cure for every illness.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَ مِنْ نَفْسٍ
لَّا تَشْبَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ

O Allah! Verily I seek your protection from knowledge that is not beneficial, from a heart that is inattentive, from nafs (base desires) that cannot be satiated and from duas that are not answered

اللَّهُمَّ أَغْنِنِي بِالْعِلْمِ وَزَيِّنِي بِالْحِلْمِ وَ أَكْرِمْنِي بِالتَّقْوَى وَ جَمِّلْنِي بِالْعَافِيَةِ

O Allah! Endow me with knowledge, embellish me with tolerance, honor me with taqwa (cognizant of Allah) and beautify me with aafiyah (good conditions)

Imâm an-Nawawî's 40 Hadîth Explanation

Ibn Daqîq al-îd's explanation of the famous 40 hadith collected by Imâm an-Nawawî.



Introduction to the Collection of Forty Hadeeth

By Imâm an-Nawawî (d. 676 AH / 1299 CE)

All Praise is due to Allaah, the Lord of the Worlds, the [One Who] Sustains the Heavens and Earths, Director of all that is created, who sent the Messengers (may the peace and blessings of Allaah be upon all of them) to rational beings, to guide them and explain the religious laws to them with clear proofs and undeniable arguments. I praise Him for all of His bounties. I ask Him to increase His grace and generosity. I bear witness that there is none worthy of worship except Allaah alone, who has no partner, the One, Who Subdues, the Generous, the Forgiving. I bear witness that our leader Muhammad is His servant and Messenger, His beloved and dear one, the best of all creation. He was honoured with the Glorious Qur'aan that has been an enduring miracle throughout the years. He was also sent with his guiding Sunnah that shows the way for those who seek guidance. Our leader Muhammad has been particularized with the characteristic of eloquent and pithy speech, and simplicity and ease in the religion. May the peace and blessings of Allaah be upon him, the other Prophets and Messengers, all of their families and the rest of the righteous.

To proceed:

We have narrated, through many chains (isnaad, pl. asaaneed) and various narrations, from Ali ibn Abee Taalib, Abdullaah ibn Mas'ood, Mu'aadh ibn Jabal, Abu ad-Dardaa, [Abdullaah] ibn 'Umar, [Abdullaah] ibn 'Abbaas, Anas ibn Maalik, Abu Hurairah and Abu Sa'eed al-Khudree - May Allaah be pleased with all of them - that the Messenger of Allaah (saw) said : "Whoever preserves for my Ummah forty hadeeth related to the religion, Allaah will then resurrect him in the company of the pious and the scholars." Another narration states: "Allaah will raise him as an erudite and learned scholar". In the narration from Abu ad-Dardaa, it is stated: "On the Day of Resurrection, I will be an intercessor and witness for him". In the narration from Ibn Mas'ood it is stated that the Prophet (saw) said: "It will be said to him 'Enter Paradise through any door you wish'". In the narration from ibn 'Umar, one finds the words: "He will be recorded among the company of the scholars and will be resurrected in the company of the martyrs". **[However] The scholars of hadeeth agree that, although this hadeeth has numerous chains, it is weak [ie. da'eef, and hence cannot be used as a sharee'ah proof].**

The scholars (may Allaah be pleased with them) have compiled innumerable works of this nature [ie. collections of forty hadeeth]. The first one that I know of who compiled such a work was Abdullaah ibn al-Mubaarak [a taabi'ee, rahimahu Allaah]. After him came ibn Aslam at-Toosee, a pious scholar. Then came al-Hasan ibn Sufyaan an-Nasaa'ee, Abu Bakr al-Aajuree, Abu Bakr Muhammad ibn Ibraaheem al-Asfahaanee, ad-Daaraqutnee, al-Haakim, Abu Nu'aim, Abu Abd-ir-Rahmaan as-Sulamee, Abu Sa'eed al-Maleenee, Abu 'Uthmaan as-Saaboonee, Abdullaah ibn Muhammad al-Ansaaree, Abu Bakr al-Baihaqee and countless others both from the earlier and later times.

I have turned to Allaah for guidance and prayed to Him while compiling these forty hadeeth, following the example of those Imaams and guardians of Islaam. The scholars have agreed that it is permissible to act in accordance with weak hadeeth that deal with the virtues of good deeds [ie not weak hadeeth that deal with rulings - ahkaam - or acts of worship]. Nonetheless, given that fact, I have not simply relied upon that [weak] hadeeth [mentioned above], in compiling this work. Instead, I am following the statement of the Prophet (saw) found in an authentic hadeeth: "Let him who was present among you inform those who are absent". The Prophet (saw) also said: "May Allaah make radiant the man who has heard what I said, preserved it in his memory and conveyed it in the way that he heard it".

[Note: What an-Nawawi is saying here is that many of the scholars before him have made collections of forty hadeeth, and hence he is following their good example and not simply following the weak hadeeth quoted above, thus showing that he considers it improper to base ones actions upon weak hadeeth alone.]

Scholars have compiled forty hadeeth on faith and belief (usool), on practical matters (furoo'), on jihaad, on austerity (zuhd), on etiquette (adaab), and even on sermons (khutbahs). All of these [collections] were concerning righteous aims. May Allaah be pleased with those who sought them. However I have found it best to collect together forty hadeeth which are more important than all of those. These forty hadeeth incorporate all of those separate topics. In fact, each hadeeth is by itself a great general precept from the foundations of the Religion. Some scholars state that all of Islaam revolves around these hadeeth. Some have said, about a particular hadeeth, that they are one-half of Islaam, one-third of Islaam and so forth.

I have committed myself to including only authentic hadeeth (saheeh or hasan) in these forty hadeeth. The majority of them are from Saheeh al-Bukhaaree or Saheeh Muslim. I have mentioned them without their chain of narrators in order for it to be easier to memorize them and thus more [people] will be able to benefit from them, Allaah willing. After the hadeeth, I included a section on the meanings of the obscure expressions found in the hadeeth.

Everyone who desires and looks forward to the Hereafter must be familiar with these hadeeth because they cover the most important aspects of the religion and offer direction to all forms of obedience of Allaah. This is clear to anyone who ponders these hadeeth.

I rely only upon Allaah and I entrust my affair only to Him. To Him is all Praise and Grace, from Him is Guidance and protection from error.

Hadeeth 1: Actions are but by Intentions

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ
وَرَسُولِهِ فَهَاجَرَتْهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ
يَنْكِحُهَا فَهَاجَرَتْهُ إِلَى مَا هَاجَرَ إِلَيْهِ

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

On the authority of Ameer ul-Mu'mineen (the Commander of the Faithful), Aboo Hafs `Umar ibn al-Khattaab radiAllaahu anhu, who said: I heard the Messenger of Allaah saw say:

"Actions are but by intentions and every man shall have only that which he intended. Thus he whose migration (Hijrah to Madeenah from Makkah) was for Allaah and His Messenger, his migration was for Allaah and His Messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated."

It is related by the two Imaams of the scholars of Hadeeth, Aboo `Abdillaah Muhammad ibn Ismaa`eel ibn Ibraheem ibn al-Mugheera ibn Bardizbah al-Bukhaaree and Aboo-l-Husain Muslim ibn al-Hajjaaj ibn Muslim al-Qushairee an-Naisaabooree, in their two Saheehs, which are the soundest of compiled books [i.e. the most truthful books after the Book of Allaah, since the Qur'aan is not 'compiled'].

Explanation

This is a saheeh hadeeth that has been agreed upon by the scholars, and is collected in both the collections of al-Bukhaaree (Hadeeth No. 1) and Muslim (Hadeeth No. 1907). This hadeeth is great in its benefit and importance, and it has been said that the religion of al-Islaam revolves around it. Some of the scholars have said that it is 1/3rd of Knowledge, because the actions of man involve his heart, his tongue and his limbs, and hence the intention in the heart is 1/3rd of that. Other scholars have said that the whole religion is encompassed in three hadeeth - this one, the hadeeth *"The Halaal is clear, the Haraam is clear and between them are doubtful matters..."*, and the hadeeth *"Whoever innovates in this religion that which is not from it will have his actions rejected [by Allaah]"*. [Note: These other hadeeth will be covered later in shaa' Allaah]

Some of the scholars have said that this hadeeth should be mentioned at the beginning of every book, in order to establish that the seeking of knowledge is for the sake of Allaah alone, and not for anyone else.

In the hadeeth, when the Prophet (saw) says *"actions are but by intention"* then the 'by' here means that the acceptance and correctness of any action depends upon the intention behind it. An action which is apparently good, such as giving money in charity, will be rejected if the intention behind it is wrong, for example: to show off. Indeed, the Prophet (saw) has narrated from Allaah that if a person performs an act for Allaah's sake and also for the sake of someone else, then Allaah will reject the deed entirely and leave the whole of it for the partner that the person made. This shows us how grave the sin of shirk is - it is the only sin that Allaah will never forgive.

In the hadeeth, the words *"shall have"* means that the person will be rewarded for only that which he intended. So, as mentioned in the hadeeth, if a person performed the Hijrah, but did it with the wrong intention then he would not be rewarded for that action of Hijrah.

The word *"actions"* refers to those actions which are part of the Sharee'ah of Islaam. Thus, any action of the Sharee'ah - such as making wudoo', or ghusl, or making tayammum, or the prayer, or zakaat, or fasting, or the Hajj, or i'tikaaf in the masjid, or any other act of worship - will not be accepted and rewarded unless it is performed with the correct intention.

Summary

Everything we do has to be intended to be for Allaah, i.e., for anything we do we want to make sure that it will be acceptable to Him and will not in any way interfere with the upholding of His Deen. A good action with the wrong intention will not get us any reward in the Hereafter.

Hadeeth 2: An Explanation of Islaam, Eemaan and Ihsaan

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ:

بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدٌ بَيَاضَ الثِّيَابِ، شَدِيدٌ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ،

وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا

قَالَ: صَدَقْتَ. فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ

قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ

قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ

قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ

قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ

قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُلْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْنَا مَلِيًّا،

ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ

قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

قَالَ: فَإِنَّهُ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ

رَوَاهُ مُسْلِمٌ

Also on the authority of Umar (r), who said:

One day while we were sitting with the Messenger of Allaah (saw) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journey were to be seen on him and none of us knew him. He walked up and sat down in front of the Prophet (saw), with his knees touching against the Prophet's (saw) and placing the palms of his hands on his thighs he said: "O Muhammad, tell me about Islaam."

The Messenger of Allaah (saw) said: "Islaam is to testify that there is no deity worthy of worship but Allaah and Muhammad is the Messenger of Allaah, to perform prayers, to give zakaah, to fast in Ramadaan, and to make the pilgrimage to the House if you are able to do so."

He said: "You have spoken rightly"; and we were amazed at him asking him and saying that he had spoken rightly.

He (the man) said: "Tell me about Eemaan."

He (the Prophet, saw) said: "It is to believe in Allaah, His Angels, His Books, His Messengers, and the Last Day, and to believe in divine destiny (qadr), both the good and the evil of it."

He said: "You have spoken rightly."

He (the man) said: "Then tell me about Ihsaan."

He (the Prophet, saw) said: "It is to worship Allaah as though you see Him, and if you do not see Him, then (knowing that) truly He sees you."

He said: "Then tell me about the Hour."

He said: "The one questioned about it knows no better than the questioner."

He said: "Then tell me about its signs."

He said: "That the slave-girl will give birth to her mistress, and that you will see barefooted, naked destitute shepherds competing in constructing lofty buildings."

Then he (the man) left, and I stayed for a time. The he (the Prophet, saw) said: "O `Umar, do you know who the questioner was?"

I said: "Allaah and His Messenger know best."

He said: "It was Jibreel, who came to teach you your religion."

It was related by Muslim.

Explanation

This is no doubt a great hadeeth, in that it includes within it all the outwardly apparent and inwardly actions, and all the Sciences of the Sharee'ah return back towards it due to its encompassing all the Knowledge of the Sunnah. Hence some of the scholars have termed this hadeeth the Mother/Core of the Sunnah (Umm as-Sunnah), just as soorah al-Faatihah has been termed the Mother/Core of the Qur'aan (Umm al-Qur'aan), due to its succinctly containing all of the Message of the Qur'aan.

And in this hadeeth (from the mention of the white dress and black hair) is evidence for the beautification of ones appearance when entering upon the scholars, the pious and the kings, as Jibreel (alayhi as-salaam) came to teach the people by his appearance, his statements and his actions.

The fact that the 'man' had no sign of travel upon him, and yet no one had ever seen him before surprised the Sahaabah, as if he did not live amongst them then how did he just appear from 'nowhere'. In this way, Jibreel (alayhi as-salaam) was able to attract their attention to what he was to say next. His statement 'O Muhammad' rather than the respectful 'O Messenger of Allaah' that was obligatory upon the Sahaabah, also helped to attain the full attention of the Sahaabah.

His questions regarding Islaam, Eemaan and Ihsaan show us that these are three distinct levels, with the level of Ihsaan being the highest. It is important to note here that these terms when used together indicate specific meanings, whereas when used on their own they may encompass the meanings of the other terms. What this means will be explained in more detail below in shaa' Allaah.

The term 'Islaam' in its specific meaning refers to the outwardly apparent actions - such as the Shahaadah, the Prayer, paying the Zakaat etc. If a person has the basic amount of eemaan required of him and then performs these major outward actions then he is at the level of 'Islaam'.

The term 'Eemaan' in its specific meaning refers to the inward beliefs of the heart, and for a person to enter the fold of Islaam he must adhere to the basic beliefs mentioned in this hadeeth. However, in a more general sense the word Eemaan denotes the beliefs and actions in the heart (eg aqeedah and fear of Allaah), the statements of the tongue (e.g. dhikr of Allaah) and actions of the limbs (e.g. fighting jihaad in Allaah's cause). If a person achieves the basic outward actions of Islaam, and then increases upon that in terms of his belief and his other actions, then he rises to the level of Eemaan.

Having eemaan in Allaah means the attestation that Allaah - Glory be to Him - exists, and is described with the Lofty and Perfect Attributes, and is free from all deficient characteristics. And it includes the belief that He is One, The Truth, The Independent, and He is the Only Creator of all that exists, and He changes the creation as He wishes and He acts within His Kingdom whatever He wishes.

And eemaan in the Angels means attesting that they are His honoured slaves, and that they do not act except according to Allaah's command.

And eemaan in the Messengers involves attesting that they are Truthful in all that they have conveyed about Allaah, and that they were aided by Allaah in the miracles that they performed to prove their truthfulness, and that they conveyed and explained the Message of what Allaah has ordered us with. Also, we must respect and honour them all, and we must not differentiate between them.

And eemaan in the Last Day involves the attestation that we shall be brought back to life again after our death, and shall be collected together on the Day of Judgement, and on that Day will be the Accounting of our deeds, and the weighing in the Meezaan (Scales), and the crossing of the Siraat (Bridge), and finally the entry to either Paradise or Hellfire. And the belief that Paradise is the place for rewarding the doers of good, while Hellfire is the place for retribution for the doers of evil.

And eemaan in Qadr (Divine Preordainment) includes the belief that Allaah knows all that has happened and all that will happen, and that He has written this down in the Protected Tablet (al-Lawh al-Mahfooz) which is with Him, and that nothing can happen except by Allaah's Will and Permission.

And the way of the Salaf and the Imaams of the later times has been that whomsoever attests to and believes in these matters with a firm conviction having no doubt in them, then he will be counted amongst true Believers, whether he arrived at these beliefs through detailed study of the intellectual proofs or not.

The term 'Ihsaan' refers to the third and highest level, and is attained as mentioned in the hadeeth when the person worships Allaah as though he sees Him, and if he does not see Allaah, then he worships Him knowing that Allaah sees him. The scholars have mentioned that the higher level of worshipping Allaah as though one sees him is the level of mushaahadah. This implies that the person worships Allaah seeing the effect of Allaah's Names and Attributes in all the things around him. For example, when he sees mercy shown by an animal to its young he sees this as the effect of the Mercy of Allaah upon His Creation, and so on and so forth. Thus whatever the slave sees around him he is reminded of the Perfect Attributes of Allaah 'azza wa jall. It does not mean that the slave sees Allaah with his eyes, as this ru'yaa (Seeing) is only for the Believers on the Day of Resurrection. The second and lower level of Ihsaan is where the slave is constantly aware of Allaah watching him at all times.

The statement of the Prophet (saw) that *"the one questioned knows no better than the questioner"* shows that even the Prophet (saw) had no knowledge of when the Last Hour shall be. This knowledge is with Allaah, and Allaah alone. Regarding the Signs of the Day of Judgement, then two are mentioned in this hadeeth.

The first states that a slave-girl shall give birth to her master. Some of the scholars have suggested that this could mean that the people will degenerate to the extent that they will sell their women slaves, from whom they have already had children. These children may then unwittingly buy their mothers as slaves, and thus become their masters. Others have suggested that it means that children will become so bad mannered and insolent towards their parents that they treat their parents as though they were their slaves - and this is what we see in today's society.

The second sign is that the poor, destitute shepherds will compete with one another in building tall buildings. We only have to look to the Arabian Peninsula to see how people who were desert bedouins only a few decades ago are now literally competing with one another in constructing lofty sky scrapers. And there are some ahaadeeth from the Messenger saw indicating that constructing tall buildings is hated, if there is no genuine need for doing so.

So this hadeeth contains an explanation of Islaam, Eemaan and Ihsaan. It has been narrated from the scholars of the past, such as Imaam Aboo al-Husain ibn Bataal al-Maalikgee that Ahl-us-Sunnah wa al-Jamaa'ah are united upon

understanding Eemaan to consist of Beliefs, Speech and Action, and that Eemaan increases with the obedience of Allaah and decreases with His disobedience. This is contrary to the statement of some of the deviant sects that Eemaan is fixed or constant, and a person either has it or does not. So different people have different levels of Eemaan, and we are not all equal in this respect. Rather, we know from the statement of the Prophet (saw) that the Eemaan of Abu Bakr (r) was greater than the eemaan of the rest of the people combined (excluding Allaah's Messenger, of course).

And we also learn from this hadeeth that the person who attests to the shahaadataan and displays the major outward aspects of Islaam is considered a Muslim, while the one who goes further than that and increases in actions and beliefs is called a Mu'min. Thus the Mu'min is at a higher station than the Muslim. And the one who achieves the level of Ihsaan is the best of the three and is called a Muhsin - may Allaah 'azza wa jall make us of them.

Summary

- That the Angel Jibreel himself came to teach the fundamentals of the Faith to the Companions by asking questions to the Messenger (saw).
- That one can teach others by asking about that which he already knows.
- That if someone wants to know about Islaam generally, then he should be made aware of the pillars which constitute it.
- That Islaam is built on the five pillars which have to be acted upon with eemaan and ihsaan. Denying any one of these pillars and not wishing to fulfill any one of them makes one a non-Muslim.
- That belief in what Allaah has destined for us, whether it is perceived to be good, or bad, is part of eemaan, and without believing in it, our eemaan is incomplete and defective.
- That one must accept the Messengers sent by Allaah.
- That one must develop ihsaan in all that he does so that he is as much aware as he can be that Allaah is indeed watching every move that he makes.
- That as part of the Islaamic manner the teacher should be ready to accept and say that he does not know the answer or that he does not know it better than the enquirer.
- That the signs of the Last Hour are real and concern how we live and behave.
- That although the Companions were the best of the people and were the most knowledgeable, they did not interrupt with their own answers, nor did they show impatience at the questioner. Therefore as part of the Islaamic manners, if someone asks a question to the teacher in a group, then the others in the group should keep quiet until one of them is asked for help.
- It is not permissible to say that there is a certain length of time left before the end of the world, for none knows but Allaah, not even the Messenger (saw).

Hadeeth 3: The Pillars of Islaam

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ،
وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ

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On the authority of Aboo `Abd ir-Rahmaan `Abdullaah, the son of `Umar ibn al-Khattab (r), who said: I heard the Messenger of Allaah (saw) say:

Islaam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allaah and that Muhammad is the Messenger of Allaah, establishing the salaah (prayer), paying the zakaah (obligatory charity), making the Hajj (pilgrimage) to the House, and fasting in Ramadaan.

It was related by al-Bukhari and Muslim

Explanation

Aboo al-'Abbaas al-Qurtubee (rahimahu Allaahu) has said that this hadeeth means that these five matters are the foundation and basic principles upon which the religion of al-Islaam is built. With these five matters does Islaam make itself apparent. And the Prophet (saw) particularised these five matters and did not mention Jihaad along with them (even though it is through Jihaad that Islaam is made uppermost and the resistance of the Disbelievers is belittled) because these five matters are obligatory at all times upon all Muslims, whereas Jihaad is a Fard Kifaayah which may not be required during certain times. [Note: a Fard Kifaayah is an obligation that is required of the Muslims such that if a group of them fulfill it then the obligation is lifted from the community as a whole].

And in some of the narrations of this hadeeth (such as the one quoted above), mention of the Hajj is made before mention of the Fasting in Ramadaan. However, and Allaah knows best, the correct form is the placing of the Fasting before the Hajj, as is narrated from Ibn 'Umar that he corrected a narrator who changed the order and said "This is how I have heard it from the Messenger of Allaah (saw)". This incident shows us the precision of the Sahaabah and the scholars of Hadeeth after them in preserving the words of the Messenger (saw), and how can this not be when Allaah 'azza wa jall has said:

"Verily We have sent down the Dhikr and We shall preserve it"

The Dhikr or Wahee sent down to the Prophet saw includes both the Qur'aan and the Sunnah, as Allaah has said:

"Nor does he speak of (his own) desire; It is only an Inspiration that is inspired."

And it is also narrated from Ibn 'Umar (r) that the Messenger saw said:

"Islaam is built upon that you worship Allaah (alone) and disbelieve in (the worship of) all that is other than Him, and the establishment of the Prayer, ...(till the end of the hadeeth)"

And in the hadeeth occurs the phrase 'establishment' of the prayer (iqaaam as-salaah), as opposed to 'performance' of the prayer. The scholars have mentioned how this indicates that the Prayer must be performed in the most perfect manner, after having completed the wudoo' in the most perfect manner, and in the Masjid with the jamaa'ah for the men, and so on and so forth. That is, simply performing the motions of the Prayer in the most minimal fashion is not what is desired from us - but rather we should exert ourselves in this affair, bearing in mind that the Prayer is the first matter that will be judged on the Day of Resurrection - if it is accepted then the rest of our actions will be accepted, and if it is rejected then the rest of our actions will also be rejected.

Summary

That Islaam is indeed built on the five principles of:

- 1) Witnessing that Allaah is our only deity and Muhammad (saw) is His Messenger to show us how to fulfill our existence on this earth as Muslims,
- 2) Prayer,
- 3) Zakaah,
- 4) Fasting and
- 5) Hajj

So one must strive to fulfill these pillars with the utmost care, concern and priority, and one must do so normally before one gets involved with other aspects of the Deen.

Hadeeth 4: Deeds are by their Final Actions



عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَهُوَ الصَّادِقُ الْمَصْدُوقُ: إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: يَكْتُبُ رِزْقَهُ، وَأَجَلَهُ، وَعَمَلَهُ، وَشَقِيٍّ أَوْ سَعِيدٍ. فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ، إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا. وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا

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On the authority of Aboo `Abd ir-Rahmaan `Abdullaah ibn Mas`ood (r), who said: The Messenger of Allaah (saw) and he is the Truthful, the Believed, narrated to us:

Verily the creation of each one of you is brought together in his mother's womb for forty days in the form of a nutfah (a drop), then he becomes an 'alaqah (clot of blood) for a like period, then a mudghah (morsel of flesh) for a like period, then there is sent to him the angel who blows his soul into him and who is commanded with four matters: to write down his rizq (sustenance), his life span, his actions, and whether he will be happy or unhappy (i.e. whether or not he will enter Paradise).

By the One, other than Whom there is no deity, verily one of you performs the actions of the people of Paradise until there is but an arms length between him and it, and that which has been written overtakes him, and so he acts with the actions of the people of the Hellfire and thus enters it; and verily one of you performs the actions of the people of the Hellfire, until there is but an arms length between him and it, and that which has been written overtakes him and so he acts with the actions of the people of Paradise and thus he enters it.

[Narrated by al-Bukhaari and Muslim.]

Explanation of Hadeeth 4

The statement of ibn Mas'ood that the Prophet (saw) was "*the Truthful, the Believed*" means that he was Truthful in his speech and that he was Believed in whatever he came with of the the Wahee (inspiration).

Regarding the statement that "*the creation of each one of you is brought together in his mother's womb for forty days ...*" then some of the scholars have commented that this means that the sperm and egg are initially separate within the mother's womb, and it is Allaah who brings them together (to form the zygote) and they remain in this 'basic' state for a period of forty days. [Please note that this comment was made before the 8th Century Hijree, showing the knowledge of the 'Ulemaa at that time - and further evidence of the Truthfulness of what the Messenger (saw) came with]

The further description of the embryo in the various stages of 'alaqah and mudghah are also incredibly accurate - and in our times Dr Keith Moore has described this in detail in his books on Human Development.

The angel that is sent to the embryo is the angel who is deputised with the Responsibility of the Womb.

Regarding the statement "verily one of you performs the actions of the people of Paradise ..." then we understand that this means that a person may perform good actions correctly until he is an arms length away from Paradise, but then what has been previously written about him (i.e. his Qadar) will override that and he will perform evil deeds and thus enter the Hellfire. And this is in conformance to the hadeeth that "Deeds are by their final actions".

And it is understood and seen that the changing of a person from good to evil is rare and is not the norm, whereas the changing of a person from evil to good is far more common - and this is from the Kindness and Mercy of Allaah subhaanahu, the One whose Mercy knows no bounds, and we thank and praise Him for that. And we know from the Messenger (saw) that Allaah has said: "Verily My Mercy precedes My Anger" and in another narration "Verily My Mercy overcomes my Anger".

And in this hadeeth is the establishment of the Belief in Qadar, and this is the belief of Ahl-us-Sunnah wa al-Jamaa'ah. We believe that all occurrences are by the Pre-ordainment of Allaah (i.e. everything that occurs has already been decreed by Allaah) and everything that happens is only by His Will - both the good of it and the evil of it. Allaah 'azza wa jall has said concerning Himself in His Noble Book:

"He is not asked about His Actions, but they (the creation) are asked" [21: 23]

Allaah Acts as He Wishes in His Kingdom, and no one else may act except by His Will. Imaam as-Sam'aanee said:

"The path to understanding this subject [of Qadaa' and Qadar] is through the guidance of the Qur'aan and Sunnah, and not through analogy and bare intellect. So whoever turns away from the guidance of these two [the Qur'aan and Sunnah] then he is misguided and astray in a sphere of confusion, and he does not achieve the purification of the soul, nor does he attain that which contents the heart. [This is] because al-Qadar is something Hidden from amongst the Hidden Secrets of Allaah ta'aalaa, which He has kept for Himself only, and has veiled from the minds and understanding of the creation. And Allaah ta'aalaa has veiled the knowledge of al-Qadar from all of creation, so that not even the angels or the Messengers comprehend it. And it has been said that the secrets of al-Qadar will be revealed to them when they enter Paradise, but not before that."

And in other ahaadeeth it is established that a person should not leave performing good actions, depending upon what has already been written for him in his Qadar, but rather he should act according to whatever has been prescribed for him in the Sharee'ah. For whoever is of the People of Bliss then Allaah will make easy for him the actions of the People of Bliss, whereas whoever is of the People of Sadness then Allaah will make easy for him the actions of the People of Sadness, as is mentioned in the hadeeth. And also there is the saying of Allaah 'azza wa jall in His Noble Book:

"And We shall make easy for him [the righteous one] the path of Good ... And We shall make easy for him [the wicked one] the path of Evil" [Soorah al-Lail].

Some of the Scholars have said: It is obligatory to have eemaan [faith] in the Book of Allaah, and the Lawh (Protected Tablet) and His Pen [which was ordered to write down everything in the Lawh], but as for the precise nature of these and their modality or 'howness' (kayfiyyah) then this knowledge is with Allaah alone, and no one attains any of His knowledge except what He wishes, and Allaah knows best.

Summary

- That the angel of life blows the soul into the foetus after it is 120 days old, so without doubt, terminating the life of a foetus when it is over 4 months old is definitely murder.
- That each child which is born has its sustenance, how long it will live, what it will do and how it will fare, recorded before birth since Allaah knows the past and the future and allows the child to be what it will be.
- That since life, sustenance, ability and existence is in the Hands of Allaah and taken care of by Him, one who knows this will not become deceitful or desperate about these things, but worship Allaah constantly and patiently.
- That the results are in the Hands of Allaah and one must do what one knows is best according to His Deen.
- That one never knows how a person will change, either for the good or the bad, so one should not give up trying.
- It is permissible to say "By Allaah" to emphasise something.
- One should seek refuge with Allaah from lapsing into evil.

Hadeeth 5: Rejection of Evil Deeds and Innovations

عَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

مَنْ أَخَذَتْ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

الرَّوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ، وَفِي زَوَايِهِ لِمُسْلِمٍ:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

On the authority of the Mother of the Faithful, Umm `Abdillaah `Aaishah (r), who said: The Messenger of Allaah (saw) said:

“He who innovates something in this matter of ours [i.e. Islaam] that is not of it will have it rejected [by Allaah]”. [Related by al-Bukhaari and Muslim]

In one version by Muslim it reads:

“He who does an act which we have not commanded, will have it rejected [by Allaah].”

Explanation

This hadeeth is a Great Principle from amongst the Principles of the Religion, and it is an example of the Perfect and Concise Speech of the Messenger sallAllaahu alayhi wa salaam, as in it is found a clear rejection of every innovation (bid'ah) and every innovator. And this hadeeth is also used as a proof of the invalidity of every contract prohibited by the Sharee'ah, and also by some of the scholars of Usool ul-Fiqh when they say that a prohibition implies the invalidity of that action.

And in the second narration which states that "He who does an act which we have not commanded, will have it rejected" there is a clear and unequivocal command to leave all things which are newly introduced into the religion, whether the person invents that action himself or whether he follows someone else who has preceeded him. For verily some of the obstinate innovators give as a proof for their innovation the fact that they themselves have not introduced the innovation, but rather they are following the action of someone else - and they use the first hadeeth above to show that they are then not blameworthy.

And this hadeeth should be acted upon meticulously in all our affairs, and it should be preserved and spread amongst the people and used as an evidence to show the invalidity of all innovations and evil actions, for verily it includes in its meaning all of that.

However, as for the Furoo' (branches) of knowledge which are established from the Usool (basic principles) and which do not depart from the Sunnah, then these are not referred to by this hadeeth. For example, the writing down of the Qur'aan as a Mus-haf by 'Uthmaan (radiAllaauh 'anhu), or the establishment of the various madhhabs in Fiqh (Schools of Jurisprudence), which are from the understanding of the Mujtahid scholars of Fiqh, those who built the matters of Furoo' upon the Usool (which are the statements of the Prophet saw). And also, from amongst the matters not included in this hadeeth is the writing of books on subjects such as Grammar, or Arithmetic, or the Laws of Inheritance, and other than that from the sciences that are built upon the statements and commands of the Messenger of Allaah saw.

Summary

- That anything new introduced in the matter of worship, which has not already been given sanction from the Qur'aan and the Sunnah will not be accepted by Allaah.
- That anything new incorporated into the Deen must be thrown away and rejected by the Muslims.

Hadeeth 6: The Halaal is clear and the Haraam is clear

عَنْ أَبِي عَبْدِ اللَّهِ التُّعْمَانِيِّ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

إِنَّ الْحَلَالَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَّا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى، أَلَّا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَّا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَّا وَهِيَ الْقَلْبُ

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On the authority of Aboo `Abdillaah an-Nu`maan the son of Basheer (r), who said: I heard the Messenger of Allaah (saw) say:

That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honour, but he who falls into doubtful matters [eventually] falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allaah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart.

[Related by al-Bukhaari and Muslim.]

Explanation

This hadeeth is a great Principle from the Principles of the Sharee'ah, such that the well known Muhaddith Aboo Dawood as-Sijistaanee said, "al-Isaam revolves around four ahaadeeth", and he then mentioned this hadeeth amongst them. And there is consensus amongst the People of Knowledge upon the great status of this hadeeth and its immense benefits.

The statement of the Prophet (saw) "That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters" implies that matters are of three types.

Whatever Allaah has established to be permissible in a text, then it is the 'clear' Halaal, such as the statement of Allaah ta'aalaa:

"Made lawful to you this day are AtTayyibaat [all kinds of lawful foods, such as meat of slaughtered eatable animals, milk, vegetables and fruits, etc.] The food of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them." [5:5]

And whatever Allaah has established to be forbidden in a text, then that is the 'clear' Haraam, such as the statement of Allaah ta'aalaa:

"Forbidden to you (for marriage) are: your mothers, your daughters, your sisters ..." [4:23]

And also such as the forbiddance of fawaahish (evil lusts and desires), that which is apparent of it and also that which is hidden of it. And every matter concerning which Allaah has established upon it a limit or associated with it a punishment or a threat, then that matter is also included amongst the 'clear' haraam.

As for the 'doubtful matters' then they are those issues in which there appears (to the layman) to be opposing evidences from the Book and the Sunnah, and so in this case restraint from them is from piety.

And the scholars have differed regarding the ruling upon the doubtful matters mentioned by the Prophet (saw) in this hadeeth.

So one opinion is that they are all Haraam, due the saying of the Messenger (saw) "*[he] clears himself in regard to his religion and his honour*", as whoever does safeguard his religion and his honour has definitely fallen into the Haraam.

Another opinion is that they are Halaal, due the statement of the Prophet saw "*like the shepherd who pastures around a sanctuary*", so this indicates that these actions are permissible, but leaving them is from piety.

And a third opinion is that we make no ruling regarding the doubtful matters, and do not say that they are Halaal nor that they are Haraam, as the Prophet (saw) placed them between the clear Halaal and the clear Haraam. Hence it is required that we refrain from passing judgement and this too is from piety.

And in the hadeeth from 'Adiyy ibn Haatim that he said to the Prophet (saw):

"O Messenger of Allaah! [Sometimes] I send my hunting dog after game, after pronouncing 'bismillaah' upon it, but when I reach the catch I find another dog there too (upon which I had not pronounced the name of Allaah)." So the Prophet (saw) replied: "Do not eat from it (the catch), for verily you pronounced the name of Allaah upon your dog, but not upon the other dog."

So the Prophet (saw) gave a verdict based upon a doubt, fearing that the dog which killed the game was the other dog upon which the name of Allaah had not been pronounced, hence making the kill slaughtered for other than Allaah. And Allaah has said about this:

"Eat not of that (meat) on which Allaah's Name has not been pronounced (at the time of the slaughtering), for surely it is Fisq (a sin and disobedience of Allaah)." [6:121]

So this verdict contains evidence for taking care regarding those actions or events that involve some judgement regarding what is Halaal or Haraam, due to the similarity between the different situations. And this is encompassed in the meaning of the statement of the Prophet (saw): "*Leave that which causes you doubt, for that which does not cause you doubt.*" [Narrated by an-Nasaa'ee]

And some of the scholars have said the doubtful matters can be divided into three types:

1) That affair which a person knows to be Haraam, but which he then doubts as to whether its forbiddance still continues or not. For example, a person cannot eat from an animal until he is sure that it has been slaughtered Islaamically, and so if he has doubts about this then the forbiddance to eat continues until certainty of the correct slaughtering is achieved. And the origin of this is in the hadeeth of 'Adiyy mentioned above. [Note: this is referring to a situation similar to when 'Adiyy came upon the dogs next to the kill - and not when your butcher says the meat is Halaal and you doubt it!]

2) The opposite of this, where the affair is originally Halaal, and the person has doubts regarding whether it has become Haraam. And whatever is of this type then it is considered permissible until its forbiddance is clearly established. And the origin of this is the hadeeth of Abdullaah bin Zayd, regarding the doubt in ones wudoo' if one is sure that previously he had made wudoo'. [i.e. one continues upon the assumption of being with wudoo' until it becomes clear that the wudoo' has broken]

3) The third type is where one has doubts about a matter and one does not know whether it is Halaal or Haraam, and the matter could be of either of the two, and there is no clear evidence to establish either ruling. Then in this situation the best course of action is restraint. For example, once the Prophet (saw) found a date in his house, but did not eat it for he feared that it may have been from that given as sadaqah (as the Prophet (saw) was forbidden from taking of sadaqah).

However, if a person chooses the opposite of what is clearly apparent due to an imaginary doubt which has no evidence, then restraint in such a situation is foolishness, and is from the whisperings of shaytaan. For example, a

person may restrain from praying in a place which has no visible traces of filth, simply out of a fear that maybe some urine had fallen there and since dried. Or a person may wash a dress simply out of a fear that some filth (najaasah) came upon it but which he did not actually see upon it. So in all such situations where there is no 'real' doubt then it is required that one does not leave the action.

And the statement of the Prophet (saw) *"about which many people do not know"* means that many people do not know the shar'ee ruling upon these matters. However, the People of Knowledge may be able to associate such matters with other principles that they must follow, and thus achieve a ruling upon them as to whether they are Halaal or Haraam, and thus they cease to be doubtful matters.

As for the statement *"but he who falls into doubtful matters [eventually] falls into that which is unlawful"* then this is from two angles:

- 1) The one who does not fear Allaah and indulges in doubtful matters, eventually begins to practise the Forbidden actions too, and becomes lenient in these affairs. And this is as some of the 'ulemaa have said that minor sins lead to major sins and major sins lead to kufr.
- 2) The one who often indulges in doubtful matters oppresses himself as his heart is deprived of the Light of Knowledge and the Light of Piety, so he ends up falling into the Haraam and does not realise it.

And just as a King has a sanctuary, which the shepherds must keep their sheep away from, so too has Allaah specified certain things as Forbidden for his slaves, which they must refrain from - such as murder, interest (riba), theft, drinking alcohol, backbiting and tale-carrying, and other such things, all of which we should keep well away from for fear of falling into them.

As for the statement of the Prophet saw *"Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole ..."*

Allaah ta'aalaa has blessed only man and the animals with this special organ - the heart - and through it we find that even the animals recognize that which benefits them and that which harms them. Then, Allaah has singled out al-Insaan from amongst all the animals with the faculty of the intellect, and additional faculties within the heart. Allah says:

"Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear?" [22:46]

And the various limbs of the body are subservient to the heart, so whatever the heart decides upon, that action appears upon the limbs. So if the heart is good then the actions of the limbs are good, and if the heart is corrupt then the actions of the limbs are also corrupt. And if this fact is understood then the statement of the Prophet (saw) "if it be whole, all the body is whole, and if it is diseased, all of [the body] is diseased" becomes clear.

We ask Allaah the Majestic to cleanse the corruption of our hearts. O Changer of Hearts, establish our hearts upon Your Deen! O Controller of Hearts, turn our hearts towards Your obedience!

Summary

- That those things which are Haraam are clear and need clear evidence.
- That one who does doubtful things may well be doing what is Haraam.
- That it is difficult to live honorably when doing the doubtful.
- That Allaah is the King; The King of kings.
- That it is understandable that Allaah should have things prohibited for us.
- That the sanctuary of Allaah which we must not enter is all those things which He has made Haraam for us. Thus we must know what is Haraam and definitely avoid them.
- That doing the doubtful or what is forbidden adversely affects the heart.
- That it is important to make and keep the heart pure, since it affects the rest of us. Thus we should look for ways to purify and preserve our hearts from being stained.

Hadeeth 7: The Religion is Naseehah (Sincere Advice)

عَنْ أَبِي رُقَيْةٍ تَمِيمِ بْنِ أَوْسٍ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
الدِّينُ النَّصِيحَةُ. قُلْنَا: لِمَنْ؟ قَالَ لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَيِّمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ

رَوَاهُ مُسْلِمٌ فِي غَوِيَّاتِهِ

On the authority of Abu Ruqayya Tameem ibn Aus ad-Daaree (radi Allaahu anhu) that the Prophet (saw) said:

'The Deen (religion) is naseehah (advice/sincerity)'. We said 'To whom?' He said 'To Allah and His Book, and His Messenger, and to the leaders of the Muslims and their common folk.'

[Related by Muslim]

Explanation

This is the only hadeeth narrated by Tameem ad-Daaree (r). And 'Naseehah' is a comprehensive word, whose meaning implies the desire for all possible good for the one being advised. And this word 'an-naseehah' is most concise in speech, and there is no other single word in the Arabic language that completely and precisely explains its meaning.

And the meaning of his (saw) statement "*The Deen is Naseehah*" is that the main pillar of the Religion and its Straightness lies in this concept of Naseehah. And this is similar to the Prophet's (saw) statement "*The Hajj is 'Arafah*", meaning the main pillar of the Hajj is the standing in the Plain of 'Arafah.

As for the detailed explanation of Naseehah then al-Khattaabee (rahimhu Allaah) and others from amongst the 'ulemaa have said:

Naseehah to Allaah ta'aalaa refers to belief in Him and the negation of all shirk, and leaving heresy and disbelief in His Attributes, rather describing Him with the Perfect and Complete Attributes, all of them, and freeing Him of all deficiencies. And it further implies being firm upon His obedience and keeping away from sin, and loving for His sake and hating for His sake, and waging Jihaad against those who disbelieve in Him. And recognising His favours and thanking Him for that, and having sincerity for Him in all our affairs, and supplicating to Him with all of His Names and Attributes that He has mentioned, and encouraging others upon that, and courteous behaviour with the people.

al-Khattaabee also said:

And the reality of these characteristics return back to the slave himself, in his advising himself, for verily Allaah subhaanahu wa ta'aalaa is in no need of any advice/counsel from His slaves.

And as for the Naseehah to His Book, then this is by believing it to be the Speech of Allaah ta'aala, and what He has sent down as Revelation, and that there is no similarity between the Speech of Allaah and the speech of mankind. And that no one from amongst the creation is able to produce anything like it. And further, glorification of His Book and reciting it as it should be recited and fulfilling its Rights, beautifying the recitation and having khushoo' (humility, submissiveness) while doing so, and establishing the correct pronunciation of its letters. And also, defending the Qur'aan from the false interpretations of the innovators, and having faith in all that is in it, and understanding its sciences and examples, and accepting its mutashaabih (hidden, unclear), and making du'aa by it.

And as for the Naseehah to His Messenger (saw) then this involves believing in his Messengership, and having faith in all that he came with, and obeying him in all that he ordered or forbade, and helping him both in his life and after his death, and having enmity with all those who have enmity with him, and having allegiance to all those who have allegiance with him, and fulfilling his Rights, and honouring him, and reviving his manner and Sunnah, and responding to his da'wah, and spreading his Sunnah, and understanding its meanings and sciences, and calling

towards it, and being eager in studying it, and showing respect when it is mentioned, and refraining from speaking about it without knowledge, and mixing amongst the people of the Sunnah, and behaving with the character taught by the Sunnah, and showing love towards the members of the Prophet's (saw) Household, and his Companions, and keeping away from those who innovate in his Sunnah or those who reject/oppose any one of his Companions, or anything like that.

And as for the Naseehah to the leaders of the Muslims, then this involves helping them in the Truth, and obeying them, and ordering them with the Truth, and reminding them of it with kindness and gentle words, and notifying/advising them of that which they have neglected, and informing them of the Rights of the Muslims, and not rebelling against them with the sword, and gathering the hearts of the people upon obeying them, and praying behind them, and fighting in Jihaad along with them, and making supplication for their correction.

And as for the Naseehah to the common folk of the Muslims, and they are those who are other than the rulers, then it involves guiding them towards that which will correct their affairs of both this life and the next, and helping them in that. And it involves protecting them from harm, and helping them in times of need, and acquiring what is beneficial for them, and ordering them with al-Ma'roof (good) and forbidding them from al-Munkar (evil) with kindness and sincerity, and showing mercy towards them. And it involves honouring and respecting their elders, and showing kindness to their youngsters, and supporting them with good advice. And leaving cheating them or having jealousy of them, and that one loves for them what one loves for oneself of goodness, and that one hates for them what one hates for oneself of evil, and protecting their wealth and honour, and other than that from speech and action. And it also involves encouraging them upon all that we have mentioned above of the various types of Naseehah, and Allaah knows best.

And giving Naseehah (advice) is a Fardh Kifaayah, such that if a sufficient number of people perform it then the obligation is lifted from the community as a whole, and it is obligatory according to the ability of the individual.

And in the Arabic language 'naseehah' means 'purification/clarification', as it is said: "I purified (nasahtu) the honey", and it is said that it means other than that. And Allaah knows best.

Summary

That one cannot worship Allah sincerely without being sincere to what He has revealed, and to the people according to their station in life. Also one has to respect and honour His Messenger (saw), which is to respect and honour what he said, did, approved of or recommended, and to love him for who he was and what he was.

Hadeeth 8: Sanctity of a Muslim

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيَقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ؛ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى

رَوَاهُ الْبُخَارِيُّ، وَمُسْلِمٌ

On the authority of the son of 'Umar (r) that the Messenger of Allaah (saw) said:

I have been ordered to fight against the people until they testify that there is none worthy of Worship except Allaah and that Muhammad is the Messenger of Allaah, and until they establish the Salaah and pay the Zakaah. And if they do that then they will have gained protection from me for their lives and property, unless [they commit acts that are punishable] in Islaam, and their Reckoning will be with Allaah.

[Related by Bukhaaree and Muslim]



Explanation

This is a Great Hadeeth and a Principle from amongst the Principles of the Religion. It has also been narrated by Anas (r) whose version mentions:

"Until they testify that there is none worthy of worship except Allaah and that Muhammad is His slave and Messenger, and accept our Qiblah, and eat from what we slaughter, and and pray our Salaah. And if they do all that, then their blood and wealth is Protected except from the Rights of Islaam. And for them is what is for the Muslims and upon them is what is upon the Muslims."

And it has come in Saheeh Muslim from the narration of Abu Hurayrah (r):

"Until they testify that there is none worthy of worship except Allaah and believe in me and in what I have come with"

and this has the same meaning as what Ibn 'Umar narrated. As for the meaning of this hadeeth, then the scholars of seerah have said:

After the death of the Prophet (saw), Abu Bakr as-Siddeeq (r) became the Khaleefah, and some of the Arab tribes apostasized, so Abu Bakr prepared to fight them. And amongst them were those who refused to pay the Zakaah, but who had not explicitly apostasized. So 'Umar (r) said to Abu Bakr:

"How can you fight a people who have said 'laa ilaaha illaa Allaah' and the Prophet (saw) said 'I have been ordered to fight the people until they say 'laa ilaaha illaa Allaah'?" So Abu Bakr (r) replied: "By Allaah! If they refuse to pay (in Zakaah) a young goat that they used to pay the Prophet (saw), I will fight them."

And 'Umar (r) followed him in doing this.

Regarding the statement of the Prophet (s) "I have been ordered to fight the people until they say 'laa ilaahaa illaa Allaah' ..." al-Khattaabee rahimahu Allaah and others said:

The people referred to here are the idol worshippers and the mushriks of the Arabs, and those who do not believe apart from the People of the Book. And whoever approves of Tawheed from his own religion of Kufr, then his statement of 'laa ilaaha illaa Allaah' is not enough to protect his blood and wealth, as has come in other narrations that mention that one must also believe that Muhammad is the Messenger of Allaah, and establish the Salaah, and pay the Zakaah.

And Shaykh Muyee ad-Deen an-Nawawee said:

"And it is necessary that he believes along with this in all that the Messenger (saw) came with, as is mentioned in the hadeeth of Abu Hurayrah : 'until they testify that none is worthy of worship except Allaah, and believe in me and in all that I come with'".

And the meaning of his (saw) statement: "and their Reckoning will be with Allaah" refers to those matters which they hide from the people, i.e. those things other than that which is outwardly apparent from the compulsory actions. Al-Khattaabee mentions this and then says:

"And from this is that the one who outwardly shows Islaam but secretly maintains Kufr, then his Islaam is accepted outwardly by the people, and this is the opinion of most of the People of Knowledge."

And in his (saw) statement: "I have been ordered to fight the people until they testify that none is worthy of worship except Allaah, and believe in me and in all that I come with" is a clear proof for the position of the People of Truth and the vast majority of the Salaf and the Khalaf, that it is enough for a person to believe in the Religion of Islaam

with a firm, unwavering belief, without it being necessary for him to understand the proofs of the Mutakallimoon (people of Theological Rhetoric) regarding the 'recognition' of Allaah through the intellect. And this opposite to the statement of those people that it is an obligatory condition for the correctness of ones eemaan. And this is clear from the fact the Prophet (saw) mentioned only at-Tasdeeq (belief, affirmation) and did not lay any condition for it through intellectual recognition. And this hadeeth appears a number of times in the Saheeh, and together they reach the rank of mutawaatir, without doubt yielding definite knowledge, and Allaah knows best.

Summary

- That the disbelieving people are fought until Islaam triumphs.
- That it is an order from Allaah and thus waajib.
- That the Ameer of the Muslims enforces protection of the lives and the properties of the Muslims.
- That if a Muslim does something which deserves a punishment according to the Rulings of Islaam, then the Ameer of the Muslims must enforce that too.
- That the punishments must be given, regardless of what Allaah will Judge for them (i.e. Allaah may punish them or forgive them).

المهد الاسلامي في غويانا

Hadeeth 9: Obligations are according to Ability

عَنْ أَبِي هُرَيْرَةَ عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَاتُّوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ
كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ
رَوَاهُ الْبُخَارِيُّ، وَمُسْلِمٌ

On the authority of Abu Hurairah 'Abd-ur-Rahmaan ibn Sakhr (r) who said: I heard the Messenger of Allaah (saw) say:

"What I have forbidden for you, avoid. What I have ordered you [to do], do as much of it as you can. For verily, it was only the excessive questioning and their disagreeing with their Prophets that destroyed [the nations] who were before you".

[Related by al-Bukhaaree and Muslim]

Explanation

The wording of this hadeeth in Saheeh Muslim, from Abu Hurairah (r), states: The Messenger of Allaah (s) addressed us and said:

"O People! Hajj has been made obligatory upon you, so perform the Hajj." So a man asked: "Is that every year, O Messenger of Allaah?" So the Prophet saw remained silent until the man repeated his question three times. Then he said: "If I had said 'yes' then it would have become obligatory upon you [i.e. every year], and you would not have been able to do so. Do not ask me about that which I have left [unspecified], for verily the nations before you were destroyed by their excessive questioning and their disagreeing with their Prophets. So if I order you with something then do as much of it as you are able, and if I forbid you from something then keep away from it."

And the Scholars of Usool (i.e. in Fiqh) have differed over the issue of the Command to perform an action - does it imply repetition? That is, if we are ordered to do something then does that automatically imply that we must do it repeatedly? Or does it mean that doing it once is sufficient unless otherwise specified? For example, we are commanded with Hajj but that is just once in a lifetime, but we are also commanded with Salaah and that is every day. So most of the Fuqahaa (jurists) have decided that a command does not automatically imply repetition. Others have said that we do not rule that it implies repetition nor do we rule that it does not imply repetition, except with a further evidence that indicates one or the other. And this hadeeth is a proof for those who have the latter opinion. For if there were an automatically implied ruling of either repetition or no repetition then the Prophet saw would not have replied *"If I had said yes then it would have become obligatory, and you would not have been able to do that."* Rather, if there had been an automatic implication of repetition or otherwise, then the man would not have asked the question in the first place.

And as for his (saw) statement *"Do not ask me about that which I have left [unspecified]"* then this apparently indicates that a command does not imply repetition, and also that the origin of all affairs is that they are not waajib, until the Sharee'ah specifies them as being waajib. And this is the correct position according to the majority of the Scholars of Usool.

And his (saw) statement: *"If I had said yes it would have become obligatorty upon you"* is an evidence that he (saw) would make ijtihaad in rulings, and that it was not binding upon him that all rulings be made by Revelation.

And his (saw) statement: *"What I have ordered you [to do], do as much of it as you can"* is an important Principle of Islaam, and is from his Concise speech. And based upon this principle are countless other rulings - such as the Prayer of one who is unable to complete some of its pillars or conditions, then he performs what he is able to from that which remains. And the one who cannot wash all the necessary limbs of wudoo', washes that which he is able to. And in the case of removing evil, then if one is not able to remove it entirely then one removes what one is able to. And many other affairs like these, as are well known from the Books of Fiqh. And this hadeeth is similar to the statement of Allaah ta'aalaa:

"And have taqwaa of Allaah, as much as you are able" [64:16]

And as for His statement

"O you who believe! Fear Allaah as He should be feared" [3:102]

Then it has been said that this is abrogated by the aayah *"And have taqwaa of Allaah, as much as you are able"*. However, what is correct is that it is not abrogated, but rather the first aayah is an explanation of this aayah, and makes clear what is intended by it. And it has been said that "fearing Allaah as He should be feared" means obeying Him all in that He has commanded, and staying away from all that He has forbidden, and Allaah subhaanahu does not order us except with that which we are able to do, as verily Allaah has said:

"Allaah does not burden a soul more than it can bear" [2: 286]

"and [Allaah] has not laid upon you in religion any hardship" [22:78]

And as for his (saw) statement: *"and what I have forbidden you from then avoid it"* then this is to be taken to apply generally in all situations, except if one has a necessity, such as eating meat from an animal which has not been correctly slaughtered if one's life is in danger or what is similar to that, then that is not considered to be forbidden. However, in all conditions other than that of necessity the individual is not considered to have fulfilled this forbiddance of the Prophet saw until he leaves all those things which the Sharee'ah forbids. So he does not fulfill the forbiddance if he continues to practise even one of the forbidden things. This is in opposition to what has been commanded to do, for in terms of the commands we must do whatever we are able.

And in his (saw) statement: *"verily the nations before you were destroyed due to their excessive questioning and disagreeing with their Prophets"*, then this was mentioned after his saying *"Do not ask me about that which I have left [unspecified]"*. And this implies that we should not be excessive in questioning, as then we would be similar to the Banoo Israa'eel when it was said to them: "Sacrifice a cow". So if they had taken these words upon their apparent meaning and sacrificed any cow they would have fulfilled the command. But because they insisted on asking many questions regarding its colour, its appearance, its work etc, the matter became difficult for them, until

they were able to find a suitable cow only after a great search and paying a large sum of money. So they were blameworthy for this, and our Prophet Muhammad saw feared the same for his Ummah.



Summary

- That what is Haraam must be avoided
- That one must make sure that one has a satisfactory plea to present to Allaah for not doing what the Messenger saw has ordered
- That one must not ask too many questions. Ideally, one only wants to know what Islaam says [about a thing] and do that
- That asking too many questions and disagreeing with the Messenger saw can cause our destruction. If it happened to the people before us it can happen to us too.

Hadeeth 10: Restricting oneself to the Pleasant Halaal

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

إِنَّ اللَّهَ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ فَقَالَ تَعَالَى:
يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا، وَقَالَ تَعَالَى: يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ
طَيِّبَاتِ مَا رَزَقْنَاكُمْ. ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ أَشْعَثَ أَغْبَرَ يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ: يَا رَبِّ!
يَا رَبِّ! وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابَ
لَهُ؟

رَوَاهُ مُسْلِمٌ

On the authority of Abu Hurairah (r) who said: The Messenger of Allaah (saw) said:

Allaah the Almighty is Good and accepts only that which is good. And verily Allaah has commanded the Believers to do that which He has commanded the Messengers.

So the Almighty has said:

"O (you) Messengers! Eat of the Tayyibaat [all kinds of Halaal (legal) foods], and perform righteous deeds." [23:51]

and the Almighty has said:

"O you who believe! Eat of the lawful things that We have provided you" [2:172]

Then he mentioned [the case] of a man who, having journeyed far, is dishevelled and dusty, and who spreads out his hands to the sky saying "O Lord! O Lord!", while his food is Haraam (unlawful), his drink is Haraam, his clothing is Haraam, and he has been nourished with Haraam, so how can [his supplication] be answered?!

[Narrated by Muslim.]

Explanation

And this is one of those ahaadeeth upon which the Principles and Rulings of Islaam are built. And in it is encouragement towards spending upon that which is Halaal, and forbiddance from spending upon that which is other than that. And that what is eaten, and what is drunk and what is worn, and all such similar things should be purely Halaal, without any doubt in them. And that whosoever wishes to supplicate to Allaah should humble and submit himself before his Lord with that which is Halaal. And from the hadeeth we also understand that when the slave spends upon the good, Halaal things then these things purify him and bring him prosperity. And that delicious and tasty food which is not permissible to eat will instead be a source of evil and punishment, and the actions of the slave will then not be acceptable by Allaah.

And his (saw) statement *"Then he mentioned [the case] of a man who, having journeyed far, is dishevelled and dusty ..."* then its meaning is best known by Allaah. But we know from other ahaadeeth that the supplication of the traveller is more readily acceptable to Allaah, and a 'long journey' could be from amongst the actions of worship, such as the Hajj or Jihaad or other than that from the pious actions. And even in this case his supplication is still not accepted because his food, drink and clothing are Haraam. So how about the case of the one who is travelling for some purpose of the dunyaa, or for oppressing the people, or those who are ignorant of the various types of worship and goodness.

And his (saw) statement: *"who spreads out his hands to the sky"* means that he raises his hands in supplication to Allaah 'azza wa jall, while at the same time he is opposing His commands and is sinning. And his (saw) statement: *"so how can [his supplication] be answered?!"* and in another narration *"so how can he be answered because of that?!"* means that there cannot be an answer for the one who possesses such characteristics. Such a person cannot be amongst those whose supplication will be answered, unless Allaah the Almighty does so out of His infinite Grace and Kindness and Generosity, and Allaah knows best.

Summary

- That Allaah accepts only that which is good
- That every believer is obliged to do that which the Messengers were obliged to do (except what is specifically exempted)
- That every Muslim must eat only Halaal and must take great care that he has avoided eating whatever he knew to be Haraam or suspicious
- That performing righteous deeds is waajib for every one of us
- That frequently we turn to Allaah for help while we do not try to eat, drink, maintain ourselves and earn in a pure way
- That if we do not take care of the above then our prayers will not be effective
- That it is correct to raise ones hands while asking Allaah for something

Hadeeth 11: Being Cautious of the Doubtful

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ سِبْطِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِجَالِهِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

دَعُ مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ

رَوَاهُ التِّرْمِذِيُّ، وَالنَّسَائِيُّ، وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ

On the authority of Abu Muhammad al-Hasan ibn 'Alee ibn Abee Taalib (r), the grandson of the Messenger of Allaah (saw), and the one much loved by him, who said: I memorised from the Messenger of Allaah (saw):

Leave that which makes you doubt for that which does not make you doubt.

[It was related by at-Tirmidhee and an-Nasaa'ee, with at-Tirmidhee saying that it was a good and sound (hasan saheeh) hadeeth.]

Explanation

Its meaning returns back to what has already been said regarding the meaning of Hadeeth 6 that is "The Halaal is clear, and the Haraam is clear, and between them are Doubtful matters". And it has been narrated in another hadeeth that the Messenger (saw) said:

"The slave will never be able to attain the ranks of the Muttaqoon (pious ones) until he leaves those things which do not seem to have any harm in them, fearing that they may indeed be harmful/unlawful."

And this would be a higher station than that indicated by the first hadeeth. And Allaah knows best.

Summary

- That it is essential to leave the doubtful things
- That one cannot continue doing the doubtful when one knows of an alternative with certainty

Hadeeth 12: Leaving that which does not concern a Muslim

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ
حَدِيثٌ حَسَنٌ، رَوَاهُ التِّرْمِذِيُّ، ابْنُ مَاجَه

On the authority of Abu Hurairah (r) who said: The Messenger of Allaah (saw) said:

Part of the perfection of one's Islaam is his leaving that which does not concern him.

A Hasan (Good) Hadeeth which was related by at-Tirmidhee and others in this fashion.

Explanation

And this hadeeth has also been narrated by Qurrah bin 'Abd-ir-Rahmaan from [the great Muhaddith] az-Zuhree, from Abee Salamah from Abee Hurairah, and he considered its chains of narration Saheeh (Authentic), and then he said regarding the hadeeth that it is from the Comprehensive speech that contains many significant meanings, and all this in very few words. And similar to this [hadeeth] is the statement of Abu Dharr (radiAllaahu anhu) in some of his narrations from the Prophet (saw) that he said:

"And whoever accounts his speech by his actions, then his speech will be very little except in that which concerns him".

And Imaam Maalik mentioned that it reached him that it was said to Luqmaan: "What has enabled you to attain what we see in you of Grace and Blessing?" to which he replied:

"Speaking the Truth, returning the Trusts, and leaving that which does not concern me."

And it has been narrated from Hasan [al-Basree] that he said:

"From the signs that Allaah ta'aalaa has turned away from the slave is that he finds himself continually engaged in those matters which are not of his concern."

And Abu Daawood as-Sijistaanee said:

"The basic principles of the Sunnah in each branch of learning are based upon four ahaadeeth"

and he mentioned among them this hadeeth.



Summary

That prying and interfering in others affairs is a sign of not being a good Muslim

Hadeeth 13: Loves for his Brother that which he loves for Himself

عَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ خَادِمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ
رَوَاهُ الْبُخَارِيُّ، وَمُسْلِمٌ

On the authority of Abu Hamzah Anas bin Maalik (r) - the servant of the Messenger of Allaah (saw) - that the Prophet (saw) said:

None of you [truly] believes until he loves for his brother that which he loves for himself.

It was related by al-Bukhaaree and Muslim

Explanation

This hadeeth has been narrated thus in Saheeh al-Bukhaaree as "for his brother" without any doubt on the part of the narrator, while in Saheeh Muslim the narrator mentions that the wording may have been "for his brother" or "for his neighbour".

The 'ulamaa have said that the meaning of the hadeeth is that the one who does not have this characteristic has not believed with the complete and perfect eemaan, while he has already achieved the basic level of eemaan.

And the intended meaning of "loves for his brother" is those things which are from obedience to Allaah, and the permissible matters, as opposed to the evil or Haraam matters, and this is proved from the narration collected by an-Nasaa'ee which mentions : *"until he loves for his brother from the good that which he loves for himself"*.

Shaykh Abu 'Amr ibn as-Salaah said: And this appears to be something which is difficult/unobtainable, but this is not the case, because its meaning is that the eemaan of one of you is not completed/perfected until he loves for his brother in Islaam that which he loves for himself [and not that he has no eemaan at all until he does so]. And establishing this is obtained through loving that he obtains something good without vying/competing with him in obtaining that thing, meaning that he does not desire any decrease in him of blessing. [This is the opposite of hasad or jealousy, where one wishes that his brother is deprived of a blessing, and that you possess it instead]. And this is easy and attainable for the Pure and Upright heart, but is difficult for the corrupt heart - may Allaah ta'aalaa forgive us and all of our brothers.

And Abu az-Zinaad said : What is apparent from this hadeeth is that one desires for ones brother the same as that which one wishes for oneself, but the real meaning is that one desires for him better than what one wishes for oneself. This is because man always wishes that he is the best of the people [in all things]; so if he loves for his

brother what he loves for himself [to be the best], then he has placed his brother amongst the generality of those who are the best. [Also,] do you not see that man desires to receive justice for his rights and injustices done against him? So if he has completed/perfected his eemaan, and then he sees that he has wronged his brother or his brother has a right upon him, then he makes haste to establish justice in that affair, even if this may cause himself difficulty.

And it is narrated that al-Fudail bin 'Iyaad said to Sufyaan bin 'Uyaynah "If you wish that the people are similar to you then you have not offered to Allaah, the Most Generous, the True Naseehah [sincerity - see Hadeeth 7], so how will it be if you love that they are less than you?"

And some of the 'Ulamaa have said based upon this Hadeeth that the believer with another believer is like a single soul, and so it is desired that he loves for him that which he loves for himself, since they are as though a single soul. And similar to this has come in another hadeeth: "The Believers are like a single body; if a single limb feels pain, then the whole body along with it suffers with fever and sleeplessness."

Summary:

- The hadeeth negates the perfection/completeness of Faith (eemaan) for someone who does not wish for his Muslim brother that which he likes for himself
- That a believer will not want something to happen to another Muslim which he would not like for himself

Hadeeth 14: The Prohibition of the Blood of a Muslim

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدٍ ثَلَاثٍ: الثَّيِّبُ الزَّانِي، وَالتَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ
الْمُفَارِقُ لِلْجَمَاعَةِ

رَوَاهُ الْبُخَارِيُّ، وَمُسْلِمٌ

On the authority of Ibn Mas'ood (r) who said: The Messenger of Allaah (s) said:

It is not permissible to spill the blood of a Muslim except in three [instances]: the married person who commits adultery, a life for a life, and the one who forsakes his religion and separates from the community.

It was related by al-Bukhaaree and Muslim.

Explanation

And in some of the narrations of this hadeeth, that are also agreed upon by al-Bukhaaree and Muslim, it mentions: *"It is not permissible to spill the blood of a Muslim who testifies that there is none worthy of worship except Allaah, and that I am the Messenger of Allaah, except in three [instances] ..."*. So his (saw) statement *"testifies that none is worthy of worship except Allaah and I am the Messenger of Allaah"* is as though a tafseer (explanation) of his statement *"a Muslim"*. Similarly, his statement *"[who] separates from the community"* is like a tafseer of his statement *"who forsakes his religion"*. So in these three instances the blood of a Muslim can be spilt, from a textual evidence. And the meaning of the 'community' (al-jamaa'ah) is the community of Muslims. So separating from the Muslims by apostacy from the Religion of Islaam is a reason for the permissibility of shedding his blood.

And his (saw) statement *"the one who forsakes his religion and separates from the community"* is general and refers to all those who apostate from Islaam, by whichever method this may occur, and it then becomes obligatory on the Muslims to kill him unless he returns to Islaam.

And the scholars have mentioned that this also includes all those who leave [being of] the community of Muslims through an innovation or transgression or other than that, and Allaah knows best. [Note: It would appear that this innovation or transgression must be of a very serious nature, such that the perpetrator would effectively leave the fold of Islaam]

And what is apparent is that this is a general rule [ie. killing a Muslim is only allowed in these three instances], but it also includes certain specific situations such as an attacker or similar to that. In such cases, then it is permissible to kill a Muslim out of defence from harm from him - indeed it may be that this becomes obligatory, as such an attacker comes under those who have separated from the community. And also, the meaning here is that killing a Muslim **intentionally** is not permitted except in these three instances, and Allaah knows best.

And some of the 'ulamaa have used this hadeeth to show that the one who abandons the Prayer (salaah) is killed, because the one who abandons the Prayer is included amongst these three. And the scholars have differed over this issue, so from them are those who say that the one who abandons the Prayer becomes a disbeliever (kaafir) while others say that he does not. And some of those who rule that he becomes a kaafir use as a proof another hadeeth in the Prophet (saw) said *"I have been ordered to fight the people until they testify that none is worthy of worship except Allaah, and that I am the Messenger of Allaah, and they establish the Prayer (salaah) and pay the poor due (zakaah)".* So it is said: *"the angle of derivation of proof is that the Prophet (saw) made protection based upon fulfilling all of these conditions - the two shahaadahs, establishing the salaah and paying the zakaah. And the consequence of these things (protection) is not attained except by fulfilling all of them, and is negated by the absence of any one of them."* And this is what is obtained if we consider only the apparent speech of the Prophet saw where he said *"I have been ordered to fight the people ..."*, as this seems to indicate an order to fight until the goal is obtained. However, [in taking such an understanding] it is forgotten and overlooked that there is a difference between muqaatalah (fighting) over something, and qatl (killing) over it. For in fighting over something the purpose is to obtain what is desired [that they return to the Prayer] in any way that may occur, and it does imply the necessity of killing the one who leaves the Prayer, as long as they do not fight us, and Allaah knows best.

And as for his (saw) statement *"the married person who commits adultery"* then this includes both males and females, and it is a proof for that which is agreed upon by the Muslims that the ruling for the adulterer is stoning to death, with its conditions, as are mentioned in the books of Fiqh.

And his (saw) statement: *"a life for a life"* is in agreement with the statement of Allaah ta'aalaa *"And we have prescribed for them in it (the Tawraat): a life for a life"* [al-Maa'idah, 45]. And its meaning is those who are equivalent in Islaam and Freedom, due to the statement of the Prophet (saw) *"A Muslim is not killed [in requittal] for a kaafir"*. And also, Freedom is a condition for equality according to Imaams Maalik, ash-Shaafi'ee and Ahmad. [ie. A free man cannot be killed for a slave] However, the scholars of Hanafee madhhab have taken the position that a Muslim is killed for a dhimmee [a non-Muslim who pays the jizyaa, and lives under the protection of a Muslim state] and that a free man is killed for a slave, and they use this hadeeth as a proof. But the jamhoor (majority of the scholars) have ruled opposite to this.

Summary:

- That a Muslim can be killed legally only for three crimes : a) adultery b) murder and c) apostacy

Hadeeth 15: Islaamic Manners

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

رَوَاهُ الْبُخَارِيُّ، وَمُسْلِمٌ

On the authority of Abu Hurairah (radiAllaahu anhu) that the Messenger of Allaah (saw) said:

Let him who believes in Allaah and the Last Day speak good, or keep silent; and let him who believes in Allaah and the Last Day be generous to his neighbour; and let him who believes in Allaah and the Last Day be generous to his guest.

It was related by al-Bukhaaree and Muslim.



Explanation

His (saw) statement *"Let him who believes in Allaah and the Last Day"* means the one who believes with the complete Eemaan that will save him from the Punishment of Allaah, and will attain for him the Pleasure of Allaah; then for such a person, *"let him speak good, or keep silent"*, because the one who believes in Allaah and does not fulfill everything that his Eemaan entails [ie. he falls into sin] then he fears His Threat [of Punishment] and he hopes in His reward, and he strives in performing what he has been commanded with, and in leaving that which he has been forbidden from. And the most important of what is upon him from this is being careful about his tongue and limbs, which are under his control, and which he will be asked about on the Day of Standing, as Allaah ta'aalaa has said : *"Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allaah)" [al-Israa', 36]*. And Allaah ta'aalaa has said: *"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)" [Qaaf, 18]*.

And the sins of the tongue are numerous, and because of this the Prophet (saw) said: *"And what is it that throws the people into the Hellfire upon their noses, except what their tongues have harvested"* and he (saw) has said: *"Everything that the son of Adam speaks will be a proof against him, except the dhikr of Allaah and his ordering the good and forbidding the evil"*. So whosoever understands this, and protects the rights of his Eemaan, then he will fear Allaah and have taqwaa of Him with regards to his tongue, and he will not speak except with good, or will remain silent.

Some of the 'ulamaa have mentioned that all of the Good Manners can be derived from four hadeeth, and they mentioned amongst them this hadeeth. And some of them have said regarding the meaning of this hadeeth that if a person wishes to say something, then if that speech is good, and will surely be rewarded for, then let him say it. And if not, then let him keep silent - whether it is apparent that the speech is Haraam (forbidden) or Makrooh (disliked) or even Mubaah (permissible). So from this it is said that the permissible speech is to be left and avoided, and rather it is preferred to keep silent in such situations, out of fear that it may turn into something which is Haraam or Makrooh; and it is seen that this happens a great deal, and thus Allaah has said: *"Not a word does he (or she) utter, but there is a watcher by him ready (to record it)" [Qaaf, 18]*.

However, the 'ulamaa have differed over whether everything that a person says is written down by the Recording Angels, including that which is considered Mubaah (permissible), or if it is only those things for which he may be rewarded or punished. And Ibn 'Abbaas (r) and others have adopted this second opinion, and so in this case the aayah mentioned above would have its meaning restricted to those words or statements for which there is some kind of recompense - good or bad.

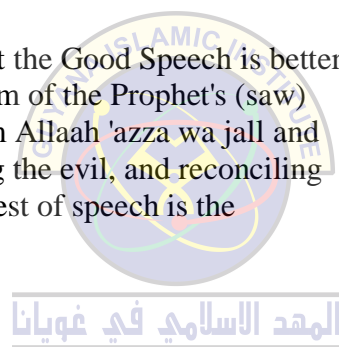
And his (saw) statement *"let him be generous to his neighbour"* and *"let him be generous to his guest"* contains instruction on the rights of the neighbours and guests, and on doing good to them and encouragement upon protecting the limbs from doing harm to them, and also Allaah ta'aalaa has advised us in His Noble Book with Ihsaan (good behaviour, kindness, good treatment) towards the neighbours. And the Prophet (saw) has said: *"Jibreel - alayhi as-salaam - did not cease to advise me regarding the rights of the neighbour, until I began to think that they would also receive a part of the inheritance"*.

And hospitality is from Islaam, and from the character of the Prophets and the Pious. And some of the scholars have made it obligatory, though the majority consider it to be from the noble, recommended traits of character. And the author of "al-Ifsaah" has said regarding this hadeeth:

"It should be believed that hospitality to the guest is a means of attaining nearness to Allaah, and that it is a form of worship of the Lord, and that this worship is not decreased if the guest is a wealthy person (rather than a poor man), nor is it affected if one presents for ones guest simple things from what one possesses. Rather, the correct hospitality is achieved by keeping a smiling countenance for ones guest, and beautifying ones conversation with him, and the Pillar of Hospitality is preparing a meal for the guest; and so one should be eager to prepare for him from what Allaah has provided and made easy, without causing oneself undue difficulty."

He then mentioned some other points on hospitality, before saying :

"And as for his (saw) statement '*let him speak good or keep silent*', then this indicates that the Good Speech is better than keeping silent, and that silence is better than Evil Speech, and this is because the form of the Prophet's (saw) statement contains a command. And from the Good Speech is conveying knowledge from Allaah 'azza wa jall and his Messenger saw, and teaching the Muslims, and commanding the good, and forbidding the evil, and reconciling the differences between people, and speaking well to the people, and from amongst the best of speech is the Statement of Truth, for the one who truly Fears and Hopes for the Recompense."



Summary:

- That one should only speak what is good and true
- That one must not under any circumstances speak evil or use filthy language
- That one should be kind and generous to ones neighbour
- That one should treat ones guest well
- That if one is a true Muslim then one would do the above, else ones [true] belief in Allaah and the Last Day is in question

Hadeeth 16: The Forbiddance of Anger

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي.

قَالَ: لَا تَغْضَبْ، فَرَدَّدَ مِرَارًا، قَالَ: لَا تَغْضَبْ

رَوَاهُ الْبُخَارِيُّ

On the authority of Abu Hurairah (r),

**That a man said to the Prophet saw : "Counsel me",
so he (saw) said: "Do not become angry."**

**The man repeated [his request for counsel] several times,
and he (saw) said : "Do not become angry."**

It was related by al-Bukhaaree and Muslim.

Explanation

The author of "al-Ifsaah min al-Jaa'iz" said that the Prophet (saw) recognised in this man considerable anger, so he singled out for him this particular advice. And the Prophet (saw) has praised the one who is able to control himself at the time of anger, and has said "*The powerful man is not the one who is able to wrestle, but the powerful man is the one who is able to control himself at the time of anger*". And Allaah ta'aalaa has also praised such a person where He says: "*those who repress their anger, and who pardon others*" [aal-'Imraan, 134]. And it is narrated from the Prophet (saw) that he said : "*Whoever represses his anger while he is able to express it and is not in the wrong, then Allaah 'azza wa jall will call him amongst the best of Creation on the Day of Resurrection, and he will be allowed to choose whoever he wishes from amongst the Hoor.*"

And it has also been narrated in another hadeeth: "*Verily anger is from Shaytaan*", and it is because of this that the angry person is no longer able to deal justly, and he speaks falsehood, and he takes on many blameworthy characteristics, and he takes into his heart feelings of hatred and malice and other than that of the despicable, forbidden characteristics - and all of this is from anger, may Allaah protect us from it. And it has been narrated in the hadeeth of Sulaymaan bin Sarud: "*Verily seeking refuge with Allaah from Shaytaan, the outcast, causes the anger to recede.*" And this is because Shaytaan is the one who beautifies anger and all other such blameworthy affairs, for Shaytaan always tries to mislead man and keep him away from the Pleasure of Allaah 'azza wa jall, and so seeking refuge with Allaah from him is one of the strongest weapons available to repel his evil designs.

Summary:

- That one can simply ask for advice or counsel from a teacher
- That one must not become angry because of impatience
- That the teacher may delay in responding to the question
- That the teacher can be asked the same question several times
- That the teacher can respond with the same answer each time



المعهد الاسلامي في غويانا

Hadeeth 17: The Command to Slaughter and Kill in the Best Manner

عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا
الذَّبْحَةَ، وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَبِيحَتَهُ

رَوَاهُ مُسْلِمٌ

On the authority of Abu Ya'laa Shaddaad bin Aws (r) that the Messenger of Allaah (saw) said:

Verily Allaah has prescribed Ihsaan (proficiency, perfection) in all things. So if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.

It was related by Muslim

Explanation

The Arabic terms "*al-qitlah*" and "*adh-dhibhah*", used for killing and slaughtering respectively, refer to the manner and situation of the performance of these acts.

And his (saw) statement "*then kill well*" is general to all situations, whether it be slaughtering animals, or killing a human in Qisaas (equal retaliation) or killing as a Shari'ah Punishment, or other than that.

This hadeeth is from the Comprehensive Statements of the Prophet (saw), and contains many Principles. And the meaning of "*killing well*" is that one exerts himself the utmost in performing it well, and does not intend to cause unnecessary pain or torment through it. And "*slaughtering well*" in respect to livestock implies that one shows kindness to the animal to be slaughtered, and that one does not fell it to the ground cruelly or harshly, nor drag it from one place to another. It also includes facing it towards the Qiblah and taking the name of Allaah upon it, and cleanly and quickly cutting the throat and the two jugular veins, and then leaving it until it has turned cold. And it also includes recognising and acknowledging Allaah's favours upon us, and thanking Him and being grateful to Him for them, for verily He - subhaanahu - has subdued for us from amongst His creation whatever pleases Him, and has made Permissible for us what He could have made Forbidden, if He had so wished.

Summary:

- That it is obligatory on one doing something to do it in the best possible way
- That even killing must be done efficiently and well
- That the knife must be sharpened before using it for slaughtering an animal
- That sparing unnecessary suffering to the animal to be slaughtered is part of fulfilling the Deen
- That one must try to do everything in life in the best and most efficient manner possible

Hadeeth 18: Good Character

عَنْ أَبِي ذَرٍّ جُنْدُبِ بْنِ جُنَادَةَ، وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
إِتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ
رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ، وَفِي بَعْضِ النُّسخِ: حَسَنٌ صَحِيحٌ

On the authority of Abu Dharr Jundub ibn Junaadah (r), and Abu 'Abd-ir-Rahmaan Mu'aadh bin Jabal (r) that the Messenger of Allaah (saw) said:

Have Taqwaa (Fear) of Allaah wherever you may be, and follow up a bad deed with a good deed which will wipe it out, and behave well towards the people.

It was related by at-Tirmidhee, who said it was a Hasan (Good) Hadeeth, and in some copies it is stated to be a Hasan Saheeh Hadeeth.

Explanation

The virtues and outstanding traits of Abu Dharr (r) are many. He accepted Islaam while the Messenger of Allaah (saw) was still in Makkah, and was instructed by him to return to and keep close to his tribe [in order to call them to Islaam]. However, when the Prophet (saw) in him a great eagerness to remain with him in Makkah, and knowing that he would not be able to do so [due to the torment of the Quraysh], he said to Abu Dharr (r) : *"Have Taqwaa (Fear) of Allaah wherever you may be, and follow up a bad deed with a good deed which will wipe it out"*, and this is in accordance with the statement of Allaah ta'aalaa *"Verily, the good deeds remove the evil deeds"* [Hud, 114].

And his (saw) statement *"and behave well towards the people"* means that one should treat the people the way one would like them to treat oneself. And know that *"Verily the heaviest thing to be placed in the Scales [on the Day of Accounting] will be the Good Character/Behaviour"*. And the Messenger of Allaah (saw) is reported to have said *"Verily the most loved of you by me and the closest of you to me on the Day of Resurrection are the best of you in Character"* [related by at-Tabaraanee, but judged weak by al-Haafidh al-Mundhiree in at-Targheeb wa at-Tarheeb]. And good character is from the characteristics of the Prophets and Messengers and the chosen ones from amongst the Believers - those who do not retaliate with evil, but rather forgive and pardon and behave well despite being treated badly.

Summary:

- That one must remember Allaah with Fear no matter where he may be
- That one must do a good act to cover up each bad act that he commits
- That a Muslim must behave well towards others

Hadeeth 19: Be Mindful of Allaah and Allaah will Protect You

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَقَالَ: يَا غُلَامُ! إِنِّي أَعَلِّمُكَ كَلِمَاتٍ:
إِحْفَظِ اللَّهَ يَحْفَظَكَ، إِحْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ
فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ
كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ
عَلَيْكَ؛ رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ

رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ، وَفِي رِوَايَةٍ غَيْرِ التِّرْمِذِيِّ:

إِحْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ
لَمْ يَكُنْ لِيُصِيبَكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ التَّصَرَّعَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ
مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا

On the authority of Abu 'Abbaas 'Abdillaah bin 'Abbaas (r) who said: One day I was behind the Prophet (saw) [riding on the same mount] and he said:

O young man, I shall teach you some words [of advice]: Be Mindful of Allaah and Allaah will protect you. Be Mindful of Allaah and you will find Him in front of you. If you ask, then ask Allaah [alone]; and if you seek help, then seek help from Allaah [alone]. And know that if the Nation were to gather together to benefit you with anything, they would not benefit you except with what Allaah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allaah had already prescribed against you. The Pens have been lifted and the Pages have dried.

It was related by at-Tirmidhee, who said it was a Good and Sound Hadeeth. Another narration, other than that of Tirmidhee, reads:

Be Mindful of Allaah, and you will find Him in front of you. Recognise and Acknowledge Allaah in times of ease and prosperity, and He will Remember you in times of adversity. And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. And know that Victory comes with Patience, Relief with Affliction, and Hardship with Ease.

Explanation

The virtues and outstanding traits of 'Abdullaah bin 'Abbaas (r) are more than can be enumerated, and the Prophet (saw) supplicated for him and said: *"Oh Allaah! Grant him understanding (fiqh) of the Religion and teach him the Interpretation"*, and he also supplicated for him that he be given Wisdom twice over. And it has been narrated that he [ibn 'Abbaas] said that he *"saw Jibreel (alayhi as-salaam) twice"*, though this narration is mursal and is not established. And Ibn 'Abbaas (r) is the Ocean of Knowledge of this Ummah, and its Learned Scholar. And the Messenger of Allaah (saw) considered him to be worthy of carrying a Legacy/Advice from him despite his small age, and so he said to him: *"Be Mindful of Allaah and Allaah will protect you"*, and its meaning is *"Be obedient to your Lord, ordering whatever He has ordered and forbidding whatever He has forbidden"*.

And his (saw) statement: *"Be Mindful of Allaah and you will find Him in front of you"* means *"Perform your actions for His sake out of His obedience, and let yourself not be seen to oppose or disobey Him, then you will find Allaah with you in times of difficulty"*, as happened to the three men who fled to a cave to seek shelter from torrential rain, whereupon a huge rock descended upon the entrance to the cave and sealed it. So they said to one another: *"Look to the pious actions that you have performed [in the past] and ask Allaah ta'aalaa by them, for verily He is the only One who can save us from this."* So each one of them mentioned a good action that they had performed previously, purely for the sake of their Lord, so Allaah removed the rock that was blocking the entrance to the cave, and they were free from their imprisonment, and their story is well known from the Saheeh [of Muslim]. [Note: This story shows that one of the permissible, and indeed recommended, forms of Tawassul, or seeking Waseelah to Allaah, is through the good actions that one has performed.]

And his (saw) statement: *"If you ask, then ask Allaah [alone]; and if you seek help, then seek help from Allaah [alone]"* guides us to having Trust and Reliance upon our Protector, and that we should not take any Ilaah (object of Worship) except Him, and that we should not depend upon or be attached to anyone other than Him in all our affairs, no matter how small they may be. And Allaah ta'aalaa has said: *"And whosoever puts his trust in Allaah, then He will suffice him"* [at-Talaaq, 3].

So according to the degree by which a person relies upon other than Allaah ta'aalaa in his desires and by his heart, or in his hopes, then proportionately he has turned away from his Lord to those who cannot hurt him nor benefit him. And similarly in the case of Fear of other than Allaah, and the Prophet (saw) emphasised this when he said : *"And know that if the Nation were to gather together to benefit you with anything, they would not benefit you except with what Allaah had already prescribed for you"*, and similarly in the case of harm. And this is the essence of Eemaan in Qadr, and having eemaan in it is obligatory, the good of it and the evil of it. And once a Believer has conviction (yaqeen) in this then he sees no benefit in asking from other than Allaah or seeking help from them. And similar to this is the answer of al-Khaleel [Ibraaheem] alayhi as-salaam, to the question of Jibreel (alayhi as-salaam) when he was in the air having been thrown towards the Great Fire: *"Do you have any need?"* to which he replied: *"As for from you, then no. As for from Allaah, then definitely."*

And his (saw) statement: *"The Pens have been lifted and the Pages have dried"* further emphasises what has preceded, and there is no contradiction with that by way of abrogation or change.

And his (saw) statement : *"And know that Victory comes with Patience, Relief with Affliction, and Hardship with Ease"* informs him [Ibn 'Abbaas] to take note that Man in this World will be presented with trials and misfortunes, especially the Pious, due to the statement of Allaah 'azza wa jall :

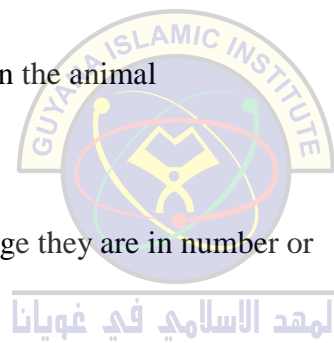
And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Saabireen (the patient ones). Who, when afflicted with calamity, say: "Truly! To Allaah we belong and truly, to Him we shall return." They are those on whom are the Salawaat (blessings) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones. [2:155-157]

and Allaah ta'aalaa has also said :

Only those who are patient shall receive their rewards in full, without reckoning. [39:10]

Summary:

- That it is allowed for two people to be seated on a mount if it does not over-burden the animal
- That if one takes care about Allaah's Rights, then He takes care of him
- That if one takes care of Allaah's Rights, then He helps him
- That one must ask of Allaah only, and seek His help only
- That we cannot be harmed or benefitted by anything or anyone, no matter how large they are in number or strong they appear, except by that which Allaah allows
- That what Allaah has allowed in our destiny will definitely occur
- That one should remember and take care of Allaah's Rights in times of ease, and Allaah will take care of him in times of difficulty
- That Victory comes with Patience
- That relief comes after suffering
- That ease comes after hardship



Hadeeth 20: Modesty is from Eemaan

عَنْ ابْنِ مَسْعُودٍ عُمَيْدٍ بِنِ عَمْرِو الْأَنْصَارِيِّ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى: إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ
رَوَاهُ الْبُخَارِيُّ

On the authority of Abu Mas'ood 'Uqbah bin 'Amr al-Ansaaree al-Badree (radiAllaahu anhu) who said: The Messenger of Allaah (saw) said:

Verily, from what was learnt by the people from the speech of the Earliest Prophecy is : If you feel no shame, then do as you wish.

It was related by al-Bukhaaree

Explanation

The meaning of his (saw) statement "*From the speech of the Earliest Prophecy*" is that modesty has always been considered praiseworthy, commendable and ordered with, and has never been abrogated in the teachings and Laws of the earlier Prophets.

And his (saw) statement "*then do as you wish*" has two angles to it : The first of them is that it is not an order to do as we please, but rather it is a warning or threat that if we do so then we shall have to face the consequences. And this is similar to the statement of Allaah ta'aalaa with reference to the Disbelievers: "*Do what you will*" [Fussilat, 40]. And this is a threat to them as it has been made clear to them what will come about as a result of their disbelief.

And this is also similar to the statement of the Prophet (saw) "*Whoever sells alcohol then let him also make permissible the eating of swine*" - and, clearly, there is not in this permission to eat the flesh of pigs!

The second is that if a person does not have any modesty or shame, then let him come forward and openly perform every single shameful act without any reservation. And similar to this is his (saw) statement: "*Modesty is from Eemaan (faith)*". Its meaning is that modesty prevents a person from committing shameful and evil deeds, but rather encourages him towards piety and good actions; just as a person's Eemaan (faith) prevents him from committing such acts, and instead encourages him upon obedience [of the Lord]. Thus, modesty attains the station and position of Eemaan, through its being equivalent to Eemaan in this. And Allaah knows best.

Summary:

- That people are generally alright until they corrupt themselves
- That when one has remained pure one can trust one's conscience

Hadeeth 21: Say 'I believe in Allaah' and then be Steadfast

عَنْ أَبِي عَمْرٍو وَقِيلَ: أَبِي عَمْرٍو سُفْيَانُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ:
قُلْتُ: يَا رَسُولَ اللَّهِ! قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ؛ قَالَ: قُلْ: آمَنْتُ
بِاللَّهِ ثُمَّ اسْتَقِمَ
رَوَاهُ مُسْلِمٌ

On the authority of Aboo 'Amr - and he is also called Aboo 'Amrah - Sufyaan bin Abdillaah ath-Thaqafee (r) who said:

I said: "O Messenger of Allaah, tell me something about al-Islaam which I can ask of no one but you."

He said : "Say: I believe in Allaah - and then be Steadfast"

It was related by Muslim.

Explanation

The meaning of his (r) statement *"tell me something about al-Islaam which I can ask of no one but you"* is that he is asking the Prophet (saw) to teach him a comprehensive statement about the meaning of al-Islaam, that is clear in and of itself, and does not require any further explanation by anyone other than the Prophet (saw), such that he may act upon it and protect himself (from the Fire) with it. So the Prophet (saw) replied to his question with his statement: *"Say: I believe in Allaah - and then be Steadfast"*.

This is from the Complete and Comprehensive Speech that has been given to our Messenger (saw), for verily he (saw) has combined, for the questioner, in these two phrases the complete meanings of al-Islaam and al-Eemaan. For verily these words instruct one to renew one's Eemaan through the tongue and the remembrance of the heart, and they instruct one to remain steadfast (have Istiqaamah) upon performing the actions of Obedience and to refrain completely from all the actions of Disobedience, since it is not possible to establish al-Istiqaamah while at the same time having some element of crookedness and disobedience, as this is its opposite. And this is similar to His statement: *"Verily, those who say: 'Our Lord is Allaah', and then they remain steadfast upon that" [Fussilat, 30]*, ie they believe in Allaah alone, and then they remain steadfast upon that, and upon His obedience, until Allaah takes their souls and they are still upon that. Umar bin al-Khattaab (r) said: *"They are steadfast upon the obedience of Allaah, and they do not swerve away from that with the evasions of the fox"*. And its meaning is that they are firm upon most of what Allaah has ordered, from the matters of Belief, Speech and Action. And they persist upon that, and this is the meaning of the explanation given by most of the scholars of Tafseer, and it is the meaning of the hadeeth, in shaa' Allaah ta'aalaa.

And similarly the statement of Allaah subhaanahu: *"So stand (O Muhammad (saw)) firm and straight (on the religion of Islaam) as you are commanded" [Hood, 112]*. Ibn 'Abbaas (r) said that no other verse from the entire Qur'aan was revealed upon the Messenger (saw) that was harder upon him than this verse. And due to this he saw said: *"(The Soorah) Hood and its companions have made my hair white"*. And Aboo Bakr (r) has narrated that he (saw) said: *"My hair has been made white by (Soorahs) Hood, and al-Waaqi'ah, and al-Mursalaat, and 'Ammayatasaa'aloona, and Idha ash-Shamsu Kuwwirat"*.

Al-Ustaadh Aboo al-Qaasim al-Qushaaree (rahimahu Allaahu ta'aalaa) said: al-Istiqaamah is a station by which is achieved the perfection of the affairs, and their completion, and with its presence one attains all that is good and in order. And he who does not attain Istiqaamah in his endeavour then he has lost that endeavour and all good fortune.

And it is said: al-Istiqaamah is not sustained except by the elders and seniors [in the Deen], because it involves keeping away from the common [incorrect] practises of the [ignorant] people. And it involves difference and separation from the [incorrect] customs and traditions of the people, and instead standing firm between the Hands of Allaah ta'aalaa upon the Reality of Truth, and due to this the Prophet (saw) said *"Be steadfast [in your actions] and do not count/enumerate [your good actions, which may cause you to limit them]*. And know that the best of

your actions is the Prayer, and none except the [true] Believer takes care to maintain his wudoo". And al-Waasitee (rahimahu Allaah) said: "al-Istiqaamah is a trait such that with it all the good qualities are perfected, and without it they are all disfigured." And Allaah knows best.

Summary:

- That only the Messenger of Allaah (saw) fully understood the essence and worth of worshipping Allaah truly
- That one must truly believe that Allaah is his Lord whom he worships, and then stay upright and steadfast upon that belief, and that covers the whole religion
- That keeping Upright / Steadfast is following the injunctions that have come from Allaah in Whom he trusts and Whom he worships and Whom he takes as the highest authority

Hadeeth 22: Confinement to the Obligatory Deeds is Sufficient to be entered into Paradise

عَنْ أَبِي عَبْدِ اللَّهِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا:
أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوباتِ،
وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلَالَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا؛ أَدْخُلُ
الْجَنَّةَ؟ قَالَ: نَعَمْ
رَوَاهُ مُسْلِمٌ

On the authority of Abu 'Abdillaah Jaabir bin 'Abdillaah al-Ansaaree (r) that:

A man questioned the Messenger of Allaah (saw) and said : Do you think that if I perform the obligatory Prayers, fast in Ramadaan, treat as lawful that which is Halaal, and treat as forbidden that which is Haraam, and do not increase upon that [in voluntary good deeds], then shall I enter Paradise ?

He (saw) replied : Yes

It was related by Muslim.

Explanation

This man who questioned the Prophet (saw) was an-Nu'maan bin Qawqal. The Shaykh Aboo 'Amr bin as-Salaah (rahimahu Allaah) said: "What is apparent from his statement 'treat as forbidden that which is Haraam' is two issues. The first: that he believes those things to be forbidden. The second: that he does not perform those actions, which is different from the case of treating the Halaal as permissible, as in the latter case it is sufficient to believe that they are permissible [without actually performing all of them]."

The author of al-Mufham said that in this hadeeth the Prophet (saw) did not mention to the questioner any of the voluntary actions, and this is a proof indicating the permissibility of leaving all of the voluntary actions. But the one who does so, and does not perform anything from the voluntary deeds, has deprived his soul of a tremendous profit and an immense reward. And the one who persists upon leaving something from the Sunnah is considered to have a deficiency in his Religion, and an impairment to his decency and justice. And if his leaving it is due to disdain or

indifference to it, or due to his detesting it, then this is considered to be *fisq* (sinfulness) that is deserving of punishment.

And our scholars have said: If the people of a land come to an agreement upon the leaving of a *Sunnah*, then they must be fought against until they return back to it. And the leaders from amongst the Sahaabah (radiAllaahu anhum) and those who followed them would persevere upon performing the voluntary deeds, and these would make easy persistence upon the obligatory deeds, and they would not distinguish between the voluntary and the obligatory in trying to attain reward.

And here the Prophet (saw) left out the Sunan and other voluntary acts in his advice to the man to make the Religion easy for him, due to his having recently accepted Islaam, as excessive obligations may have alienated him from the Religion. And he (saw) knew that if the man established himself upon Islaam and if Allaah opened his heart to the Deen, then he would, of his own accord, seek those voluntary actions which the other Muslims sought. Also, it is possible that the Prophet (saw) did not mention the voluntary deeds in his advice so that the man would not wrongly assume that such actions are also obligatory.

And similarly in another hadeeth:

A man asked the Prophet (saw) about the Salaah (Prayer), so he (saw) told him that they are five. So the man said: *"Am I required to perform any more [other than these five]?"* to which the Prophet (saw) replied *"No, except that which you perform voluntarily"*. Then the man asked about the Fasting, and the Hajj and other prescribed matters, and the Prophet (saw) answered him [in a similar manner]. Then at the end of this the man said: *"By Allaah, I will not increase upon this, nor will I perform less than it"*, to which the Prophet (saw) said: *"He will be Successful if he is truthful"*, and in another narration *"If he holds onto that which he has been commanded with then he will enter Paradise"*.

And the meaning of *'treat as forbidden the Haraam'* is to stay away from it, and the meaning of *'treat as lawful the Halaal'* is to perform it believing it to be permissible.

And the Sunan and voluntary deeds have been prescribed to complete and beautify the Obligatory deeds. So in the case of this questioner, and the one mentioned before him, the Prophet (saw) did not include in his advice the voluntary deeds in order to make the Religion easy for them, until their own understanding of the Deen increased, which would then lead to a desire to attain the reward of the voluntary deeds.

So he who preserves the deeds obligatory upon him, and performs them in their time, without leaving anything from them or violating any of their requisites, then he will attain a tremendous and immense Success - may Allaah grant us that. And similarly, he who comes with the obligatory deeds and then follows that up with additional voluntary deeds will achieve a Success even greater than the first.

Summary:

- The hadeeth is self-explanatory and clear
- That Paradise is guaranteed for him who fulfills his Prayer and Fasting in the right way, with faith and perfect submission, and without associating any partners with Him, together with treating as lawful those things that are so, and treating as forbidden those things that are so
- That some things become an obligation to be done or avoided under certain circumstances and given certain conditions, and those things are included in the hadeeth too
- That treating as lawful that which is lawful and treating as forbidden that which is forbidden essentially covers the practising of the whole of the Deen
- That fulfilling the conditions of this hadeeth for Paradise is the upholding of Tawheed by the Worshipper in his life

Hadeeth 23: Hastening to do Good

عَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
الطَّهْرُ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ - أَوْ
تَمْلَأُ - مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالصَّلَاةُ نُورٌ، وَالصَّدَقَةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ
حُجَّةٌ لَكَ أَوْ عَلَيْكَ، كُلُّ النَّاسِ يَغْدُو، فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوْبِقُهَا
رَوَاهُ مُسْلِمٌ

On the authority of Abu Maalik al-Haarith bin al-Haarith al-Ash'aree (radiAllaahu anhu) who said: The Messenger of Allaah (s) said:

Purity is half of Eemaan (Faith). 'al-Hamdu lillaah' [Praise be to Allaah] fills the scales, and 'subhaanAllaah' [How far is Allaah from every imperfection] and 'al-Hamdu lillaah' fill that which is between heaven and earth. And the Salaah (Prayer) is a Light, and charity is a Proof, and Patience is Illumination, and the Qur'aan is a Proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin.

It was related by Muslim.

Explanation

This hadeeth is a Principle from amongst the Principles of Islaam, and it encompasses within it many important matters and fundamental principles of the Deen.

As for 'Purity' then what is intended here is the action. The 'ulemaa have differed over the meaning of the phrase 'Purity is half of Eemaan', so some have said that it means that the reward of purifying oneself is such that it reaches half the reward of Eemaan, and some have said that the meaning of Eemaan here is the Salaah (Prayer). As Allaah ta'aalaa has said: "And Allaah would never let your eemaan (prayers offered towards Jerusalem, before Makkah was made the Qiblah) to be lost" [Soorah al-Baqarah, 143]. And purity is a condition for the correctness of the Prayer, so it becomes like a part of it, and it is not necessary that a part of something is really half of it. And others have said other than this.

And as for his (saw) statement "'al-Hamdu lillaah' [Praise be to Allaah] fills the scales" then its meaning is that due to the great reward for reciting the Praise of Allaah, the scale of good deeds of the worshipper is filled. And it is apparent from the texts of the Qur'aan and the Sunnah that the deeds of the slave will be weighed on the Day of Judgement, and will either be heavy or light.

And similar to this is his (saw) statement "and 'subhaanAllaah' [How far is Allaah from every imperfection] and 'al-Hamdu lillaah' fill that which is between heaven and earth" and the reason for its great virtue is that it combines within it the denial for Allaah of all forms of deficiency and imperfection, and establishes our complete dependence upon Him and need of Him.

And his (saw) statement "the Salaah (Prayer) is a Light" means that it prevents a person from sin, forbids him from fahshaa' (lusts) and guides him towards that which is Right, just as one uses a light to illuminate ones way. And it has also been said that it means that its reward will be a light for the worshipper on the Day of Resurrection, or that it will be a clear and apparent light on the face of the worshipper on the Day of Resurrection, and also in this life in the form of beauty and radiance in his face. And this is the opposite of those who do not pray, and Allaah knows best.

And as for his (saw) statement "*charity is a Proof*" then the author of at-Tajreed said: Its meaning is that safety and refuge is sought through it, just as safety and refuge is sought through proofs [of the truth]. And when the slave will be asked on the Day of Resurrection about how he spent his wealth, then his spending in charity will be a proof for him in answering that question, so he will say "*I spent it in charity*".

And others have said that its meaning is that charity is a proof showing the eemaan of the giver, since the hypocrite does not give charity as he does not believe in its prescription or benefit. So whoever spends in charity, then this is an indication of the strength of his eemaan, and Allaah knows best.

And as for his (saw) statement "*and Patience is Illumination*" then it refers to that Patience which is loved and recommended by the Sharee'ah, and that is Patience upon obedience of Allaah ta'aalaa, and Patience upon avoiding His disobedience. And it also includes Patience with the different difficulties that one must face in the world. And the implication of all this is that Patience is praiseworthy, and always shows the correct path, and always guides to that which is right.

Ibraaheem al-Khawaas (rahimahu Allaah) said: Patience is having steadfastness upon the Qur'aan and the Sunnah. And it is said that patience is restraining oneself in times of difficulty with the best manner and character. And Abu 'Alee ad-Diqaaq (rahimahu Allaah) said that patience is not remonstrating against that which Allaah decrees for us. However, making apparent ones difficulty through complaining [to Allaah] about it does not negate ones patience. For Allaah ta'aalaa said about Ayyoob (alayhi as-salaam) "*Truly! We found him patient. How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!*" [Soorah Saad, 44], while also saying "*And (remember) Ayyoob, when he cried to his Lord: Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.*" [Soorah al-Anbiyaa', 83], and Allaah knows best.

And as for his (saw) statement "*and the Qur'aan is a Proof either for you or against you*" then its meaning is clear that if one recites it and acts upon it, then one will attain great benefit from it, and if not then it will be a proof against us.

And his (saw) statement "*Every person starts his day as a vendor of his soul, either freeing it or causing its ruin*" means that every person strives for his soul, so amongst mankind are those who sell themselves for Allaah through their obeying Him, and thus free their souls from the Punishment, as Allaah ta'aalaa has said: "*Verily, Allaah has purchased from the believers their lives and their properties; for the price that theirs shall be Paradise*" [Soorah at-Tawbah, 111]. And whoever sells his soul for Shaytaan and his desires through his following them, then he has destroyed his soul.

O Allaah! Grant us that we act in Your Obedience, and save us from destroying ourselves through opposing You.

Summary:

- That cleanliness according to the requirements of Islaam is half of Faith
- That realisation and acknowledgement of Allaah as the One deserving all Praise adds weight in our favour to the Scale of Judgment [al-Meezaan]
- That the above coupled with the realisation and acknowledgement of Allaah as the Most Perfect is of great value and ensures justice to the creation from the worshipper
- That Prayer builds Faith and shows the Way
- That charity is a proof of our faith which will be given credit on the Last Day
- That patience in our affairs beautifies them and is a sign of wisdom
- That everything is to be judged by the Qur'aan
- That taking the Qur'aan as a judgement of authority either proves our case or convicts us
- That we are ourselves responsible for our actions and Paradise or Hell very much depends on what we have done, how we have done it and with what sort of faith

Hadeeth 24: The Forbiddence of Oppression

عَنْ أَبِي ذَرٍّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرُويهِ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى، أَنَّهُ قَالَ:
يَا عِبَادِي: إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالَمُوا.
يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهْدُونِي أَهْدِكُمْ. يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ
أَطْعَمْتُهُ، فَاسْتَطْعِمُونِي أُطْعِمَكُمْ. يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكْسُونِي
أَكْسُكُمْ. يَا عِبَادِي! إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا؛ فَاسْتَغْفِرُونِي
أَغْفِرْ لَكُمْ.

يَا عِبَادِي! إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي. يَا عِبَادِي! لَوْ أَنَّ
أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَتَقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي
شَيْئًا. يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ
مِنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا. يَا عِبَادِي! لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ قَامُوا
فِي صَعِيدٍ وَاحِدٍ، فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا
يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ.

يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ، ثُمَّ أُوَفِّيكُمْ بِهَا؛ فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ، وَمَنْ
وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

رَوَاهُ مُسْلِمٌ

On the authority of Abu Dharr al-Ghifaaree (r) from the Prophet (s) from his Lord ('azza wa jall) that He said:

O My servants! I have forbidden dhulm (oppression) for Myself, and I have made it forbidden amongst you, so do not oppress one another.

O My servants, all of you are astray except those whom I have guided, so seek guidance from Me and I shall guide you.

O My servants, all of of you are hungry except those whom I have fed, so seek food from Me and I shall feed you.

O My servants, all of you are naked except those whom I have clothed, so seek clothing from Me and I shall clothe you.

O My servants, you commit sins by day and by night, and I forgive all sins, so seek forgiveness from Me and I shall forgive you.

O My servants, you will not attain harming Me so as to harm me, and you will not attain benefitting

Me so as to benefit Me.

O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as pious as the most pious heart of any individual amongst you, then this would not increase My Kingdom an iota.

O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all as wicked as the most wicked heart of any individual amongst you, then this would not decrease My Kingdom an iota.

O My servants, if the first of you and the last of you, and the humans of you and the jinn of you, were all to stand together in one place and ask of Me, and I were to give everyone what he requested, then that would not decrease what I Possess, except what is decreased of the Ocean when a needle is dipped into it.

O My servants, it is but your deeds that I account for you, and then recompense you for. So he who finds good, let him praise Allaah, and he who finds other than that, let him blame no one but himself.

It was related by Muslim.

Explanation

This hadeeth is a hadeeth where the Prophet (saw) narrates something from Allaah ta'aalaa, and is referred to as a 'Hadeeth Qudsee'.

Regarding His 'azza wa jall statement *"I have forbidden dhulm (oppression) for Myself, and I have made it forbidden amongst you"*, some of the 'ulamaa have said that its meaning is: *"it does not befit My Majesty and hence is not possible for Me"*, as Allaah ta'aalaa has said: *"But it is not befitting of (the Majesty of) the Most Beneficent (Allaah) that He should beget a son"*. So dhulm is inconceivable in respect of Allaah ta'aalaa. And some of the 'ulamaa have said regarding this hadeeth: *"It is not permitted for anyone to ask Allaah to Judge against his adversary except with the Truth, from His - suhaanahu - saying: "I have forbidden dhulm for Myself", so He - subhaanahu - does not oppress His slaves of His own accord, so how can anyone conceive that He would oppress one of His slaves for the sake of another one of His slaves?"*

And similarly He said: *"so do not oppress one another"* and this implies that the oppressed will be avenged for the oppression committed against him.

And His statement *"all of you are astray except those whom I have guided ... all of you are hungry except those whom I have fed ... all of you are naked except those whom I have clothed"* is a reminder of our poverty before Allaah, and our inability to bring about good for ourselves and to fend off harm from ourselves, except by the Help of Allaah subhaanahu in that, and this returns to the meaning of the statement : *'laa howla wa laa quwwata illaa billaah'*, ie 'there is no movement or power except by the Will of Allaah'. So let the slave know that when he sees the traces of these blessings upon himself then this is from the blessing of Allaah, and so it is necessary for him to thank Allaah ta'aalaa for that. And for every thing that he receives in excess of these blessings he should increase in Praise and Thankfulness of Allaah ta'aalaa.

And His statement: *"so seek guidance from Me and I shall guide you"*, then this generally informs the slave that when he sought guidance from his Master, then He guided him. And even if he received guidance before he asked for it from his Lord, then he still cannot say that he attained guidance by knowledge that he possessed. And similarly the meaning of *"all of you are hungry ..."* till the end, is that Allaah has created all of creation in a state of poverty and need of food. So every one who eats was in a state of hunger until Allaah fed him, by sending his rizq (sustenance) to him and perfecting the favours that had been shaped for him. So let not the possessor of wealth think that the sustenance which he holds in his hand and which he has raised to his mouth has been provided to him by anyone other than Allaah ta'aalaa. And in this statement also is an indication of the required manners of the needy - as though He said: *"Do not seek sustenance from anyone other than Me, for verily all those others from whom you might seek sustenance have themselves been provided for by Myself. So seek sustenance from me and I will provide for you"*, and similarly for that which follows this.

And His statement *"you commit sins by day and by night"* contains a censure against that [sins] which every believer feels ashamed of. For Allaah has created the night to be obeyed in, and to be worshipped sincerely in, as the deeds performed in the night are generally safe from *riyaa'* (ostentation) and hypocrisy. So does not the Believer

feel ashamed that he does not spend his nights and days in the obedience of Allaah? And also, Allaah has created witnesses from amongst mankind too, so what is expected of every intelligent and astute person is that he will obey Allaah, and will not openly display disobedience in front of the people. And how can it be that a Believer would sin whether openly or secretly, for verily Allaah subhaanaha wa ta'alaa has said after that: *"and I forgive all sins"*. And in the Arabic of this statement are two forms of emphasis which indicate that Allaah will forgive **all** forms of sin. And He said this before His order to seek forgiveness from Him, so that no one who has committed a sin may despair of the Mercy of Allaah, no matter how great that sin may be.

And in His statement *"if the first of you and the last of you, and the humans of you and the jinn of you"* until the end, is an indication that the taqwaa (piety) of the pious is a Mercy granted to them, and that it does not affect or increase the Kingdom of Allaah in the least.

And as for His statement *"... were all to stand together in one place"* then in it is an exhortation to the creation to lay importance upon asking Allaah and to seek from Him in all affairs, and not to feel shy or decrease in asking Him, for verily that which is with Allaah does not decrease and His treasures are inexhaustible, so let not anyone think that what is with Allaah will diminish by His giving, as the Prophet saw has explained in another hadeeth : *"Allaah's Hand is Full; it is not diminished by His giving all of the day and the night. Have you not seen that your Lord has been giving ever since He created the Heavens and the Earth, and all that has not diminished what is in His Right Hand by the least"*? And what is hidden in this is that His Qudrah (Power, Ability) is always ready for bestowing favours upon His creation, and it is not possible that He lose the ability to do so, or that He decrease in doing so, or that what He is able to do becomes restricted.

And His statement *"except what is decreased of the Ocean when a needle is dipped into it"* is a metaphor, whose purpose is to make understood what we testify for Allaah. And its meaning is that what is with Allaah does not decrease at all.

And His statement *"it is but your deeds that I account for you, and then recompense you for. So he who finds good, let him praise Allaah"* means that the slave should not consider his actions of obedience and worship of Allaah as being the sole result or his own nafs (soul), but rather he should consider them to be the result of the tawfeeq (guidance, good fortune) from Allaah, and hence he should Praise Him for that.

And He said *"and he who finds other than that"* and He did not say *"and he who finds evil"*; and the meaning of this is therefore *"and he who finds anything other than that which is best"*. Then, such a person should not blame anyone except himself. And Allaah emphasises this through a nuance in the Arabic language, so that no person may think that there can be anyone else who partly or wholly bears responsibility for his actions.

And Allaah knows best.

Summary:

- That Allaah never oppresses
- That Allaah cannot oppress
- That it is Haraam for us to oppress one another
- That nobody is guided unless he is guided by Allaah
- That although the Guidance is to be found in the Qur'aan and the Sunnah, yet one cannot be guided by them unless Allaah turns our hearts to His worship
- That it is incumbent upon us to seek His guidance
- That if we sincerely seek His guidance then He will indeed guide us
- That sustenance and provision is from Allaah alone
- That we must seek sustenance and provision from Him Only
- That He will give us sustenance and provision if we ask it of Him
- That all of us are sinful to a greater or lesser extent, ie nobody is sinless
- That Allaah forgives all sins except that which He says He does not forgive, and which He has mentioned
- That none can forgive sins but He

- That it is obligatory to seek His forgiveness for our sins
- That nobody can either harm or benefit Allaah in the least
- That His Kingdom is not affected at all by all of mankind and jinn either becoming like the best among them or the worst among them
- If He were to give everyone what they requested from Him, then it would not decrease what He possesses of treasures and bouties
- That one will be judged on what he has done, so we must make sure our actions are always acceptable to Allaah
- That action is part of Eemaan
- That we cannot be successful without His Guidance, Help, Protection and Mercy, so we should always praise Him for the good that we receive
- That we have no one to blame but ourselves if we end up in misery due to our bad deeds

Hadeeth 25: The Affluent have made off with the Rewards

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَيُّضًا:

أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ ذَهَبَ أَهْلُ الدُّثُورِ بِالْأَجُورِ؛ يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ.

قَالَ: أَوَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ؟ إِنَّ كُلَّ تَسْبِيحَةٍ صَدَقَةٌ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ، وَأَمْرٌ بِمَعْرُوفٍ صَدَقَةٌ، وَنَهْيٌ عَنِ مُنْكَرٍ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ.

قَالُوا: يَا رَسُولَ اللَّهِ أَيَأْتِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟

قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ وَزْرٌ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ، كَانَ لَهُ أَجْرٌ.

رَوَاهُ مُسْلِمٌ

Also on the authority of Abu Dharr (r) that some people from amongst the Companions of the Messenger of Allaah (saw) said to the Prophet (saw):

O Messenger of Allaah, the affluent (rich) have made off with the rewards; they pray as we pray, they fast as we fast, and they give [much] in charity by virtue of their wealth.

He (saw) said: "Has not Allaah made things for you to give in charity? Truly every tasbeehah [saying: subhaan Allaah] is a charity, and every takbeerah [saying: Allaahu akbar] is a charity, and every tahmeedah [saying: al-hamdu lillaah] is a charity, and every tahleelah [saying: laa ilaaha illaa Allaah] is a charity. And commanding the good is a charity, and forbidding an evil is a charity, and in the bud'i [sexual act] of each one of you there is a charity."

They said: O Messenger of Allaah, when one of us fulfils his carnal desire will he have some reward for that?

He (saw) said: "Do you not see that if he were to act upon it [his desire] in an unlawful manner then he would be deserving of punishment? Likewise, if he were to act upon it in a lawful manner then he will be deserving of a reward."

It was related by Muslim.

Explanation of Hadeeth Number 25

In the Arabic the word used for affluent is 'duthoor' which implies a large amount of wealth. And in this hadeeth is an explanation of the Virtue of reciting tasbeeh and all of the other forms of dhikr (remembrance) of Allaah, and of ordering the good and forbidding the evil, and of ensuring that one has the intention of Pleasing Allaah even in the Mubaah (Permissible) actions, for by having such pure intentions they turn into actions of Obedience, deserving of reward.

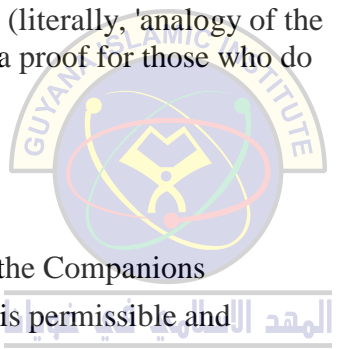
And in this hadeeth is proof that it is permissible to ask a scholar about the evidence for some of the things in the scholar's fatwaa (legal verdict) that are not apparent to the questioner, as long as it is clear that the scholar does not dislike this and the questioning is done in a respectful fashion.

And his (saw) statement *"And commanding the good is a charity, and forbidding an evil is a charity"* is an indication that every single type of ordering the good or forbidding the evil carries the ruling of being a charity. Indeed, it is greater than the tasbeeh and the other forms of dhikr mentioned after it, because ordering the good and forbidding the evil is a Fard Kifaayah (Collective Obligation), and at times it may become obligatory upon every individual, and this is opposite to the case of the adhkaar (plural of dhikr) mentioned previously, which are only nawaafil (voluntary deeds). And the reward of performing the Obligatory deeds is much greater than that of the Voluntary deeds, as the statement of Allaah 'azza wa jall in a hadeeth Qudsee indicates: *"And My slave does not come closer to Me by anything more beloved to Me than the deeds that I have Obligated upon him"* [narrated by al-Bukhaaree]. Some of the 'ulamaa have said that the reward for the obligatory deeds is greater than that for the voluntary deeds by seventy levels, as is indicated by some ahaadeeth.

And as for his (saw) statement: *"and in the bud'i (sexual act) of each one of you there is a charity"* then the word "bud'i" is a general term that encompasses the meaning of intercourse and also the private parts themselves, and both of them correctly convey the intended meaning here. And it has already been mentioned that the Mubaah (Permissible) actions - ie not Obligatory nor Recommended - become like acts of Obedience, which are rewarded for, through the presence of the correct intention. So the act of intercourse also becomes an act of worship, if by it a person intends to fulfill the rights of his wife, and to live with her in a good way, or to seek a pious child, or as a protection for himself or his wife from illegal desires, or other than these from the praiseworthy purposes.

And their statement (r) : *"O Messenger of Allaah, when one of us fulfils his carnal desire will he have some reward for that?"* and his (saw) reply: *"Do you not see that if he were to act upon it [his desire] in an unlawful manner then he would be deserving of punishment ?"* until the end of the hadeeth, then this indicates the permissibility of Qiyaas (using analogy to derive rulings), and this is the madhhab of the 'ulamaa, and none are opposed to this except the Dhaahiriyyah (Literalists - referring to the school of Daawood adh-Dhaahiree). And as for what has been narrated from some of the Taabi'een (the generation after the Sahaabah) and from other scholars to the effect that Qiyaas is rejected and blameworthy, then what they intended was not the Qiyaas that is known by the Mujtahid Fuqahaa (the

Jurists who make ijtihaad in deriving rulings), and this is what is known as Qiyaas al-'Aks (literally, 'analogy of the opposite'), and the scholars of Usool have differed over acting upon it, but this hadeeth is a proof for those who do act upon it.



Summary:

- That we should have concern for attaining the reward of Allaah
- That such concern is from the characteristics of the First Generation of Muslims - the Companions
- That comparing oneself to another to see how many good deeds we are performing is permissible and recommended
- That looking towards one who is rich so that we may do good things like him is desirable
- That being rich is not a bad thing in and of itself
- That everyone can perform acts of charity no matter what his station in life
- That remembering Allaah with words is charity
- That conjugal relations with ones wife is a charity
- That one is rewarded for abstaining from the unlawful, and instead adopting a way which is lawful

Hadeeth 26: The Virtue of Reconciling between People, and Judging Justly between them, and Helping them

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ،
وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ،
وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتَمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ
رَوَاهُ الْبُخَارِيُّ، وَمُسْلِمٌ

On the authority of Abu Hurairah (r), who said: The Messenger of Allaah (saw) said:

Every joint of a person must perform a charity each day that the sun rises: to judge justly between two people is a charity. To help a man with his mount, lifting him onto it or hoisting up his belongings onto it, is a charity. And the good word is a charity. And every step that you take towards the Prayer is a charity, and removing a harmful object from the road is a charity.

It was related by al-Bukhaaree and Muslim.

Explanation

His (saw) statement "every joint" is in Arabic represented by the word "sulaamaa", and this is explained as referring to the joints and limbs of the body. And it is established from another hadeeth, collected in Saheeh Muslim, that there are three hundred and sixty joints in the body. And Qaadee 'Iyaad has mentioned that the origin of the word "sulaamaa" referred to the bones of the palm, fingers and feet, but then it came to be used for all the bones of the body and its joints. And some of the 'ulamaa have explained that the intended meaning here of "charity" is that charity which is encouraged as a means of gaining additional reward, and is not an obligatory charity.

And his (saw) statement "to judge justly between two people is a charity" implies that one attains reconciliation between two people in a just manner.

And in another hadeeth narrated by Muslim: "Each morning, upon every joint of a person's body is due a charity; so every tasbeehah [subhaan Allaah] is a charity, and every tahmeedah [alhamdu lillaah] is a charity, and every tahleelah [laa ilaaha illaa Allaah] is a charity, and every takbeerah [Allaahu akbar] is a charity, and ordering the good is a charity, and forbidding the evil is a charity. These dues are fulfilled by praying two rakaa's of prayer at the time of duhaa [late morning]". So this hadeeth shows that the charity which is due on all the joints each day is accounted for by two raka'as of prayer, for verily the Prayer is an action that involves all of the limbs and joints of the body, so when a person prays every bone performs its part of the whole action, and Allaah knows best.

Summary:

- That it is recommended that an act of charity be done each day for every joint in the body
- That one must do so every day that one lives
- That the hadeeth enumerates some deeds which can be considered as acts of charity
- That one can understand these to apply to acts which are done to mediate between people, helping someone on his travel, walking to the masjid, and making the roads safe for others in any way

Hadeeth 27: Righteousness is in Good Character

عَنِ النَّوَاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ
رَوَاهُ مُسْلِمٌ

وَعَنْ وَابِصَةَ بْنِ مَعْبُدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:
أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟ قُلْتُ: نَعَمْ.
فَقَالَ: اسْتَفْتِ قَلْبَكَ، الْبِرُّ مَا أَطْمَأْنَنْتَ إِلَيْهِ النَّفْسُ، وَأَطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ
فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ
حَدِيثٌ حَسَنٌ، رَوَيْتَاهُ فِي مُسْنَدِي الْإِمَامَيْنِ أَحْمَدَ بْنِ حَنْبَلٍ، وَالْدَّارِمِيِّ بِإِسْنَادٍ حَسَنِ

On the authority of an-Nawwaas bin Sam'aan (r) that the Prophet (saw) said:

Righteousness is in good character/morality, and wrongdoing is that which wavers in your soul, and which you dislike people finding out about.

It was related by Muslim.

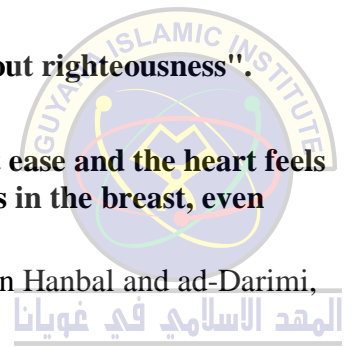
And on the authority of Waabisah bin Ma'bad (r) who said:

I came to the Messenger of Allaah (saw) and he said: "You have come to ask about righteousness".

I said: "Yes".

He said: "Consult your heart. Righteousness is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the breast, even though people have repeatedly given their legal opinion [in its favour]."

A good Hadith which have been related in the two musnads of the two Imams, Ahmad ibn Hanbal and ad-Darimi, with a good chain of authorities.



Explanation

His (saw) statement "*Righteousness (al-Birr) is in good character/morality*" means that good character is the greatest characteristic of Birr, [and not its only characteristic]. This is similar to his (saw) statement "*The Hajj is [standing in] Arafaat*", ie. Standing in the plain of Arafaat on the 9th of Dhul-Hijjah is the greatest part of the Hajj, but is not all of the Hajj. As for Birr then it is that which encourages its doer to perform good righteous actions, and it is associated with the abraar [righteous, pious individuals], and they are the ones who are obedient to Allaah 'azza wa jall.

And what is meant by 'good character' is justice in ones dealings, and kindness and consideration in ones endeavours, and justice in ones orders, and being generous in offering help and other than these from the characteristics of the believers, those whom Allaah ta'aalaa has described by saying :

"The believers are only those who, when Allaah is mentioned, feel a fear in their hearts and when His Verses (this Qur'aan) are recited unto them, they increase their Faith; and they put their trust in their Lord alone. Who perform as-Salaat and spend out of that which We have provided them. It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise)." [8:2-4]

And Allaah has said:

"(The believers whose lives Allaah has purchased are) those who repent to Allaah (from polytheism, sin, etc.), who worship Him, who praise Him, who fast (or go out in Allaah's Cause), who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (people) with Al-Ma'roof (all what Islaam has ordained) and forbid (people) from Al-Munkar (all that Islaam has forbidden), and who observe the limits set by Allaah. And give glad tidings to the believers." [9:112]

And He has said:

"Successful indeed are the believers. Those who offer their Salaat with all solemnity and full submissiveness. And those who turn away from Al-Laghuw (dirty, false, evil, vain talk). And those who pay the Zakaat. And those who guard their chastity. Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame; But whoever seeks beyond that, then those are the transgressors; Those who are faithfully true to their Amanaat (all the duties which Allaah has ordained, honesty, trusts etc.) and to their covenants; And those who strictly guard their (five compulsory congregational) Salawaat (prayers) (at their fixed stated hours). These are indeed the inheritors [of Paradise]." [23:1-10]

And He said:

"And the slaves of the Most Beneficent (Allaah) are those who walk on the earth in humility and sedateness ..." [25:63]

Until the end of the Soorah.

So whoever is unsure of his condition should compare himself to these aayaat, and if he finds in himself all of these good qualities then this is a sign of possessing good character, and if he finds that he does not possess any of them then this is a sign of bad character. And if he finds only some of them, then he should strive to retain that which he possesses and to obtain that which he does not.

And let not one think that 'good character' is interpreted as being only gentleness, and leaving fawaahish (lusts), and sins, and that whoever does only that has purified his character. Rather, good character includes all that along with all the other characteristics of the Believers that we have mentioned above.

And from good character also is patiently bearing bad treatment, as has been narrated in the two Saheehs [of Bukhaaree and Muslim] that a bedouin pulled at the cloak of the Prophet (saw) until its hem left a mark upon the shoulder of the Prophet (saw), and he [the bedouin] said: "O Muhammad! Grant for me from the Wealth of Allaah that is with you", so the Prophet (saw) turned to him and laughed, and then ordered that he be given something.

And his (saw) statement "and wrongdoing is that which wavers in your soul, and which you dislike people finding out about" means that wrongdoing is that thing which results in aversion/dislike in the heart, and this is a principle that is depended upon in distinguishing sin/wrongdoing from righteousness: that sin is that thing which wavers in the breast and the individual hates that the people should come to know of it. And what is intended here by 'the people' is those who are equals in status and respectability, or the best of society, and not the common riff raff. So this is what is sin / wrongdoing, so it is to be left, and Allaah knows best.

Summary:

- That righteousness is beautiful character
- That one should not do good acts begrudgingly and with bad manners
- That what is sinful perturbs the uncorrupted soul
- That secrecy about our acts, generally speaking, shows the sinfulness of those acts
- That the feelings of the heart should be considered when doing something
- That righteousness leaves the soul and heart at peace
- That wrongdoing causes an uncomfortable feeling which does not leave no matter how much you are advised in its favour
- That the legal verdicts and exhortations of people do not make a sin a right thing to do
- That a teacher can pre-empt a pupil's question in order to help the student understand his queries

Hadeeth 28: The Obligation of Binding Oneself to the Sunnah

عَنْ أَبِي نَحِيحٍ الْعُرْبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:

وَعَطَّنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً وَجَلَتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَأَنَّهَُا مَوْعِظَةٌ مُودِعٍ فَأَوْصِنَا، قَالَ: أَوْصِيكُمْ بِتَقْوَى اللَّهِ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسِيرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَصُوا عَلَيْهَا بِالتَّوَاجِدِ، وَإِيَّائِي وَمُحَدَّثَاتِ الْأُمُورِ؛ فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ، وَكُلَّ ضَلَالَةٍ فِي النَّارِ.

رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ

On the authority of Abu Najeeh al-'Irbaad ibn Saariyah (r) who said:

The Messenger of Allaah (saw) gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said: "O Messenger of Allaah! It is as though this is a farewell sermon, so counsel us".

He said: I counsel you to have taqwaa (fear) of Allaah, and to listen and obey [your leader], even if a slave were to become your Ameer. Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the Khulafaa' ar-Raashideen (the Rightly Guided Caliphs), those who guide to the right way. Cling to it stubbornly [literally: with your molar teeth].

Beware of newly invented matters [in the religion], for verily every bid'ah (innovation) is misguidance.

It was related by Abu Dawood and at-Tirmidhee, who said that it was a good and sound Hadeeth.

Explanation

In some of the narrations of this hadeeth it occurs: *"Verily this is a farewell sermon, so what do you charge/entrust us with ?"* to which the Prophet (saw) replied: *"Verily I have left you upon a White Plain [ie Clear Guidance], its Night is like its Day, and none deviates from it except that he is destroyed"*. And in another narration, his (r) statement *"a profound sermon"* means that the sermon affected them and caused them to feel fear in their hearts, and brought tears to their eyes.

And his (saw) statement *"I counsel you to have taqwaa (fear) of Allaah, and to listen and obey [your leader]"* means the ruler, even if he may be a slave. And in some of the narrations it mentions *"an Ethiopian slave"*. Some of the 'ulamaa have said that a slave cannot be the ruler, and that this has been mentioned by way of an example or supposition. And this is similar to his (saw) statement *"Whosoever builds for Allaah a masjid like a bird's nest, Allaah builds for him a house in Paradise"*. And a bird's nest cannot be a masjid, but this is given simply by way of an example. Other 'ulamaa say that in this statement the Prophet (saw) is informing us that the Rulership will become corrupt, and will be given to other than its rightful owners, until it is even given to the slaves. So if this were to occur then still listen and obey, in order to secure the lesser of two evils, which are putting up with a Ruler who rules without right, or bringing about chaos and a great fitnah through revolt.

And his (saw) statement: *"Verily he among you who lives long will see great controversy"* is from amongst his (saw) miracles, as he informed his Companions of that which was to occur after him of differences and the spreading of evil. And he (saw) was aware of this in complete detail, but he did not reveal all these details to every individual. Rather he used to warn about it in a general fashion, but also explained it in detail to some individuals such as Hudhayfah (r) and Abu Hurayrah (r), and this is evidence to show their great position and status.

And as for his (saw) statement *"so you must keep to my Sunnah"* then the word 'sunnah' means the straight, correct and sound way which proceeds upon his normal/customary way, and that is the Clear Path. And *"the Sunnah of the Khulafaa' ar-Raashideen (the Rightly Guided Caliphs), those who guide to the right way"* are those in whom the Guidance was contained, and they are the Four by consensus of the Muslims - Abu Bakr, and 'Umar, and 'Uthmaan and 'Alee, may Allaah be pleased with them all.

And the Prophet (saw) ordered us with clinging to the Sunnah of the Khulafaa' ar-Raashideen for two reasons: The First is in the form of taqleed (following without evidence) for the one who is incapable of making his own discernment/judgement.

The Second is in the form of deciding that which is more correct when faced with a difference of opinion amongst the Sahaabah themselves.

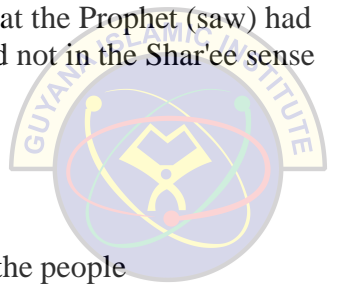
And as for his (saw) statement *"Beware of newly invented matters [in the religion]"* then know that such newly invented matters are of two types :

- 1) That matter which has no basis in the Sharee'ah, and this is baatil [rejected] and blameworthy
- 2) That matter which has a parallel or similarity in the Sharee'ah, then this is not blameworthy.

This is because the words 'newly invented matter' and 'bid'ah' are not deemed blameworthy purely on the basis of the words themselves, but due to their indicating opposition to the Sunnah and calling towards misguidance, and so they are not considered to be unrestrictedly wrong. For example, 'Umar (r) reinstated the Taraaweeh Prayer and said *"What an excellent bid'ah is this."* It is to be noted here that the Prophet (saw) had led the Taraaweeh Prayer in congregation for a few days, but then discontinued it due to his fear that the people would think it obligatory. This

condition remained throughout the Khilaafah of Abu Bakr (r), until 'Umar (r) restarted what the Prophet (saw) had already laid a precedent for. Thus, he used the word bid'ah in a purely linguistic sense, and not in the Shar'ee sense that is used for blameworthy things.

And Allaah knows best.



Summary:

- That one should speak in a way, when it is needed, that reaches the very hearts of the people
- That the Sahaabah (radiAllaahu anhum) cried when listening to the sermon, and hence it is not wrong to cry during sermons
- That the advice given in this Hadeeth is parting advice from the Prophet (saw)
- That the first thing advised is to fear Allaah (ie to have taqwaa)
- That one should obey the Ameer ul-Mu'mineen completely
- That obedience is due to the Ameer ul-Mu'mineen, no matter who becomes so (as long he fulfills its conditions)
- That there will be controversy and difference of opinion after the Messenger saw
- That in all cases of difference it is obligatory to stick to the Sunnah, the way of the Messenger (saw) and to the way of the First Four Rightly Guided Caliphs
- That the Messenger (saw) has referred to his Sunnah and that of the Rightly Guided Caliphs as one thing, through his saying 'Cling to it'
- That one must be extremely careful about new things in the Deen
- That one must ensure that everything that one does as part of his religion indeed has proof for it in the Qur'aan and Sunnah
- That every invented matter in the Deen (which has no basis in the Sharee'ah) is a bid'ah, and bid'ah leads away from Paradise and towards the Hell Fire, and hence there cannot be a "good bid'ah"
- That innovations can be in belief and in actions, and are manifestations of controversy

Hadeeth 29: That which Enters One into Paradise

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

قُلْتُ يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ، قَالَ: لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ، وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسِرَهُ اللَّهُ عَلَيْهِ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ، ثُمَّ قَالَ: إِلَّا أَذْلُكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جُنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ، ثُمَّ تَلَا: "تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ" حَتَّى بَلَغَ "يَعْمَلُونَ"،

ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذُرْوَةِ سَنَامِهِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ!
 قَالَ: رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذُرْوَةُ سَنَامِهِ الْجِهَادُ، ثُمَّ قَالَ: أَلَا أُخْبِرُكَ
 بِمَلَاكِ ذَلِكَ كُلِّهِ؟ فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! فَأَخَذَ بِلِسَانِهِ وَقَالَ: كُفَّ عَلَيْكَ هَذَا.
 قُلْتُ: يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِذُونَ بِمَا تَتَكَلَّمُ بِهِ؟ فَقَالَ: شَكَلَتْكَ أُمُّكَ وَهَلْ يَكُفُّ النَّاسُ فِي
 النَّارِ عَلَى وُجُوهِهِمْ - أَوْ قَالَ عَلَى مَنَاخِرِهِمْ - إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ؟
 رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ

On the authority of Mu'aadh bin Jabal (r) who said:

I said: O Messenger of Allaah, tell me of an act which will take me into Paradise and will keep me away from the Hell Fire.

He said: You have asked me about a great matter, yet it is easy for him for whom Allaah makes it easy: Worship Allaah, without associating any partners with Him; establish the Prayer; pay the Zakaah; fast in Ramadaan; and make the Pilgrimage to the House.

Then he said: Shall I not guide you towards the Means of Goodness? Fasting is a shield; charity wipes away sin as water extinguishes fire; and the Praying of a man in the depths of the Night. Then he recited: "[Those] who forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allaah's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do." [Soorah as-Sajdah, 16-17]

Then he said: Shall I not inform you of the head of the matter, its pillar and its peak?

I said: Yes, O Messenger of Allaah.

He said: The head of the matter is Islaam, its pillar is the Prayer and its peak is jihaad.

Then he said: Shall I not tell you of the foundation of all of that?

I said: Yes, O Messenger of Allaah.

So he took hold of his tongue and said: Restrain this.

I said: O Prophet of Allaah, will we be taken to account for what we say with it?

He said: May your mother be bereaved of you, O Mu'aadh! Is there anything that throws people into the Hell Fire upon their faces - or on their noses - except the harvests of their tongues?

It was related by at-Tirmidhee, who said it was a good and sound hadeeth.

Explanation

His (saw) statement *"You have asked me about a great matter, yet it is easy for him for whom Allaah makes it easy"* is referring to the one whom Allaah grants the ability to act, then guides him to worship Him with sincerity, and without associating any partners with Him.

"Establish the Prayer" means performing it by completing all its requisites in the most perfect manner. Then after this, he (saw) mentioned the other Pillars of Islaam, namely the Zakaah, Fasting and Hajj, and then he asked *"Shall I not guide you towards the Means of Goodness?"*

"Fasting is a shield" - here 'fasting' is referring to the Fasting other than that of Ramadaan, as that has already been mentioned. What is implied here is observing many voluntary fasts. And the protection of fasting is like a shield and covering from the Fire.

"Charity wipes away sin" - what is meant by 'charity' here is that which is beyond the obligatory zakaat.

Then he (saw) said: *"and the Praying of a man in the depths of the Night"* and he recited the verses from Soorah as-Sajdah. All this means that the one who stands in the middle of the night, abandoning the pleasure of his sleep, preferring instead that which he hopes from his Lord, then his reward shall be as mentioned in the verse: *"No person knows what is kept hidden for them of joy as a reward for what they used to do"*. And it has been transmitted in some narrations that "Allaah ta'aalaa boasts about the one who stands in worship in the darkness of the night, by saying: *"Look at My Slaves who stand in the darkness of the night, when none except I see them; bear witness that I have granted for them the abode of My Favour and Generosity"*

And then he (saw) said: *"Shall I not inform you of the head of the matter? ..."*. So he (saw) likened 'the matter' to a male camel and made Islaam its head, as any animal cannot live without a head. Then he said *"its pillar is the Prayer"*: the pillar of something is that thing by which it stands, and remains unstable without it.

And his (saw) statement *"and the peak of its hump is jihaad"*: the peak of anything is its uppermost part, and the peak of the hump of a camel is its uppermost tip. And jihaad is an action which is not matched or equalled by any other, as has been narrated by Abu Hurairah (r) that a man came to the Messenger of Allaah (saw) and said: *"Guide me to an action equal to jihaad"*, to which the Messenger replied: *"I do not find one"*. Then he (saw) said: *"Are you able, when the Mujaahid leaves his house, to enter the Masjid and Pray continuously without breaking, and fast continuously without eating [until the Mujaahid returns] ?"*, to which the man replied: *"And who is able to do so ?"*

And his (saw) statement *"Shall I not tell you of the foundation of all of that? ..."* is encouragement first upon jihaad against kufr, and then the greater jihaad, which is the jihaad against the nafs (soul), and restraining it from speech which will harm it and bring about its downfall. For he (saw) indicated that most of the people will enter the Fire because of their tongues, whence he said: *"May your mother be bereaved of you, O Mu'aadh! Is there anything that throws people into the Hell Fire upon their faces - or: on their noses - except the harvests of their tongues?"* And it has already been mentioned in the authentic hadeeth that *"whosoever believes in Allaah and the Last Day, then let him speak good or keep silent"*, and in another hadeeth *"Whosoever guarantees for me (ie safeguards) that which is between his jaws (ie his tongue) and that which is between his legs (ie his private parts), then I shall guarantee for him Paradise"*.

Summary:

- That seeking Paradise and seeking to be saved from the Fire is a matter of great importance and seriousness, and this concern should have the correct priority in our lives
- That this hadeeth confirms that if one fulfils the requirements of all the five pillars of Islaam then one is guaranteed Paradise
- That the first pillar incorporates abiding by all the compulsory acts and avoiding all that which is forbidden
- That living Islaam is easy when Allaah makes it so
- That the five pillars constitute the indivisible whole that is Islaam; therefore denying any one of them is Kufr that bars us from Paradise
- That fasting, giving in charity and praying Tahajjud lead to goodness in this world and the next
- That fasting protects us from sins, develops in us piety, thus acting as a shield against the Fire and evil in this world
- That giving in charity wipes out our sins
- That praying Tahajjud develops us spiritually and makes our islaam stronger and more sincere
- That the head of our affair in life is living Islaam
- That the Prayer is the central pillar that holds up our Islaam, and without which there is no Islaam in our lives
- That the peak of Islaam is Jihaad in the Way of Allaah, and this is the highest form of Worship
- That one must use ones tongue with extreme caution, as wrongful use of speech will be held against us on the Day of Judgement and can land us in Hell Fire
- The Messenger (saw) did not mean the words "May your mother be bereaved of you" as a literal supplication, but it was a custom of the arabs

Hadeeth 30: The Rights of Allaah ta'aalaa

عَنْ أَبِي ثَعْلَبَةَ الْخُسَيْنِيِّ جُرْثُومَ بْنِ نَاشِرٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
إِنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا
تَنْتَهُكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرَ نِسْيَانٍ فَلَا تَبْحَثُوا عَنْهَا
حَدِيثٌ حَسَنٌ، رَوَاهُ الدَّارَقُطْنِيُّ وَغَيْرُهُ

On the authority of Abu Tha'labah al-Kushanee - Jurthoom bin Naashir (radiAllaahu anhu) - that the Messenger of Allaah (sallAllaahu alayhi wa sallam) said:

Verily Allaah ta'aalaa has laid down Religious Obligations (faraa'id), so do not neglect them; and He has set limits/boundaries, so do not overstep them; and He has Forbidden some things, so do not violate them; and He has remained silent about some things, out of compassion for you, not forgetfulness - so do not seek after them.

A Hasan hadeeth narrated by ad-Daaraqutnee and others.

Explanation

His (saw) statement "*has laid down*" means that Allaah 'azza wa jall has made these things obligatory. And his statement "*so do not overstep them*" means do not enter into them. And as for the forbiddance from delving into those matters which Allaah has remained silent about, then it is in accordance with his (saw) statement: "*Do not ask me about that which I have left [unspecified], for the earlier nations were destroyed because of their excessive questioning and their disagreeing with their Prophets*" [See Hadeeth Number 9]. Some of the 'ulamaa have said: "*The Banoo Israa'eel used to ask [much] and they were answered and given what they asked for, until this became a fitnah (trial) for them, and this brought them towards their destruction.*"

And the Sahaabah (radiAllaahu 'anhum) understood this, and restrained from asking except in those matters which were essential. [Due to this] they would be delighted when a desert bedouin [who would not be so restrained] would come to ask the Messenger of Allaah (saw) questions, so they would listen attentively.

And some people became extreme in this until they said: "*It is not permissible to ask the scholars about new events/situations until they actually occur.*" And the Salaf [ie the Early Scholars] used to say similar to this that is to leave such matters until they actually occurred. [This continued] until they began to fear that Knowledge would be lost [through the death of the 'ulamaa], and so they began to lay down Principles, and discuss finer issues, and to arrange and write down the different branches of Knowledge and their rulings.

And the 'ulamaa have differed regarding the ruling on matters before the Sharee'ah was revealed about them [ie during the life of the Prophet (saw) - were they all forbidden or permissible or was there no ruling about them at all? So the 'ulamaa have split into three madhhabs on this issue, and all this is mentioned in detail in the books of Usool ul-Fiqh.

Summary:

- That a Muslim has specified enjoined duties to perform in his religion, which he cannot neglect
- That Allaah has shown us how and where not commit excesses
- That He has set limits and prohibitions, which also cannot be neglected
- That what is known clearly from the Book and the Sunnah is enough for our lives, and this is a Mercy from Allaah
- That we should not seek after what has not been mentioned
- That speculating, philosophising and hypothesising about Islaam is forbidden
- That Allaah never forgets

Hadeeth 31: The Reality of Asceticism

عَنْ أَبِي الْعَبَّاسِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:

جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ! ذُنِّي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ؛

فَقَالَ: اِرْزُقْ فِي الدُّنْيَا يُحِبُّكَ اللَّهُ، وَارْزُقْ فِيمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ

حَدِيثٌ حَسَنٌ، رَوَاهُ ابْنُ مَاجَهَ، وَغَيْرُهُ بِإِسْنَادٍ حَسَنٍ

On the authority of Abu al-'Abbaas Sahl bin Sa'ad as-Saa'idee (radiAllaahu anhu) who said:

A man came to the Prophet (saw) and said: O Messenger of Allaah, direct me to an act which, if I do it, [will cause] Allaah to love me and the people to love me.

So he (saw) said: Renounce the world and Allaah will love you, and renounce what the people possess and the people will love you.

A Hasan hadeeth related by Ibn Maajah and others with good chains of authorities.

Explanation

Know that the Messenger of Allaah (saw) used to encourage his Companions upon making do with little from worldly possessions and upon abstemiousness, and said: *"Remain in the World as though you are a stranger, or a passing traveller."* And it has been narrated that he (saw) said: *"Love of the Dunyaa (Worldly pleasures) is the head of all sins"* [However, this narration is traceable back only to al-Hasan al-Basree, and not to the Prophet (saw)]. And in another hadeeth: *"Verily the ascetic in this life finds his heart contented in this world and in the Hereafter, while the seeker of the Dunyaa finds his heart weary in this world and in the Hereafter"*.

And know that whosoever lives in the world lives like a guest, and whatever he holds in his hand is but a loan; the guest will ultimately depart, and the loan will ultimately be returned. And 'Alee (r) said: *"The Dunyaa is the land that you see before you - from it eat the pious and the evil ones"*, and it is hated by the Awliyyaa (Friends) of Allaah and loved by the People of the Dunyaa. So whosoever joins them in their love of it (the Dunyaa) then they too are hated.

And the Messenger of Allaah (saw) has guided the questioner in this hadeeth to leave the Dunyaa by being abstemious of it, and as a consequence of that has promised for him the Love of Allaah, the Most High - and that is His being Pleased with him, for verily the Love of Allaah for His slaves is His being Pleased with them. And he (saw) also guided him towards being abstemious of that which the people possess, if he wishes to obtain the love of the people. And wealth is from love of the Dunyaa, and verily there is nothing that the people possess and they hate one another because of it or compete with one another for it, except the wealth of the Dunyaa.

And he (saw) said: *"Whoever makes the Hereafter his pre-occupation, then Allaah gathers together his affairs, and places freedom from want in his heart, and the Dunyaa comes to him despite being reluctant to do so. And whoever makes the Dunyaa his pre-occupation, then Allaah breaks up his affairs, and places his poverty before his eyes, and nothing of the Dunyaa comes to him except that which has been decreed for him. And the happy one is he who chooses that whose blessings will remain forever over the trial whose punishments shall never cease"*.

Summary:

- That renouncing the world secures the love of Allaah
- That renouncing the world means not to take it itself as a goal in life and not to be captivated and misled by it
- Renouncing the world means to leave those things which are non-essential even though they are permissible, and to keep to the necessities of life [Sharh an-Nawawi]
- That renouncing what people have will secure their love for you
- That renouncing what people have means not to compete in having what they own, thus saving one from mutual rivalry for gain at the cost of others and their jealousy



Hadeeth 32: No Harming nor Reciprocating Harm

عَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

لَا ضَرَرَ وَلَا ضِرَارَ

حَدِيثٌ حَسَنٌ، رَوَاهُ ابْنُ مَاجَهَ وَالْذَاقُطْنِيُّ

On the authority of Abu Sa'eed Sa'ad bin Sinaan al-Khudree (r) that the Messenger of Allaah (saw) said:

There should be neither harming [darar] nor reciprocating harm [diraar].

A Hasan hadeeth related by Ibn Maajah, ad-Daaraqutnee and others as a musnad hadeeth. It was also related by Maalik in al-Muwatta in mursal form from 'Amr bin Yahyaa, from his father from the Prophet (saw), but leaving Abu Sa'eed from the chain. And it has other chains of narrations that strengthen one another.

Explanation

Know that he who harms his brother has oppressed him, and oppression is Prohibited [Haraam], as has preceeded in the hadeeth of Abu Dharr (r): *"O My servants! I have forbidden dhulm (oppression) for Myself, and I have made it forbidden amongst you, so do not oppress one another"*, and the Prophet (saw) has said: *"Verily your blood [ie lives] and your property and your honour are all Sacred/Prohibited"*. And he said this on many occasions, including the Sermon he gave at the Farewell Hajj.

And as for his (saw) statement *"There should be neither 'darar' nor 'diraar'"* then some of the 'ulamaa have said that these are two words which have the same meaning, and they have been used together as a form of emphasis.

And Ibn Habeeb (rahimahu Allaah) said: *"According to the scholars of the Arabic language, ad-darar refers to the noun and ad-diraar refers to the action/verb, and so the meaning of 'no darar' is that none of you should harm any other with something that they have not harmed you with first. And the meaning of 'no diraar' is that none of you should harm any other at all."*

And al-Muhsinee (rahimahu Allaah) said: *"ad-darar is that by which you attain benefit, but in it is harm for your neighbour"*, and this is a good understanding of a nuance of the meaning. And other scholars have said: *"ad-darar and ad-diraar are similar to al-qatal [murder] and al-qitaal [fighting one another], so ad-darar is that you harm one who has not harmed you, while ad-diraar is that you harm one who also harms you in a way that is not responding equally or taking revenge rightfully"*, and this is similar to his (saw) statement *"Return the Trusts given to you, to those who entrusted them to you, and do not betray the one who betrays you"* [Hasan Ghareeb, narrated by at-Tirmidhee]. And the meaning of this according to some of the 'ulamaa is that one must not betray the one who betrays, after one has already taken revenge or sought justice for his betrayal. And so it is as though the forbiddance

here is upon initiating an injustice or harm, while the one who seeks revenge with the equal of what he has been harmed with, and who takes his Right, then he is not considered to be a betrayer. Rather, the betrayer is he who takes that which does not belong to him or more than that which is rightfully his.

And the Jurists [fuqahaa'] have differed over the one who refuses to fulfill the rights/trusts that others have upon him, such that the entruster forcibly takes the wealth that he had entrusted to him. So some of the scholars have said: "It is not correct for him to [forcibly] take what is his right due to what is apparent from his (saw) statement *"Return the Trusts, and do not betray the one who betrays you"*. On the other hand, other scholars have said: *"It is permissible for him to take revenge from the one who has betrayed him, and to forcibly take what is due to him from the hand of his betrayer"* and they use as proof the hadeeth narrated by 'Aaishah (radiAllaahu anhaa) regarding the incident involving Hind and her husband Abu Sufyaan, wherein Hind said to the Prophet (saw) *"O Messenger of Allaah! Verily Abu Sufyaan is a stingy/tight-fisted man, and he does not give to me what is sufficient for myself and my child, unless I take it from him secretly."* So the Prophet (saw) replied: *"Take [from his wealth] what is sufficient for you and your child, but with justice"* [narrated by Muslim]. And in this issue the fuqahaa' have mentioned many points and fine issues that cannot be mentioned here.

And what is correct from an examination of all the evidences is that it is not correct for someone to harm his brother, whether he has harmed him or not, except if he avenges himself to the extent that Justice allows him to [ie equally], and this is not considered to be oppression nor harm, as long as it is in a fashion that the Sunnah makes permissible for him.

And the Shaykh Abu 'Amr bin as-Salaah (rahimahu Allaah) has said that [the famous hadeeth scholar] ad-Daraqutnee has collected a number of chains of narration of this hadeeth which strengthen one another, and thus raise it to the level of being Hasan [Sound, acceptable], and it has been transmitted and used as proof by the vast majority of the 'ulamaa, and [the hadeeth scholar] Abu Daawood said : *"The Knowledge of Fiqh revolves around five ahaadeeth"*, and he counted this hadeeth amongst them. So Shaykh Abu 'Amr said that the fact that Abu Daawood counted this hadeeth amongst the five, and his other statements about it, show that he did not consider it to be a Da'eef [Weak, unreliable] hadeeth, and he said about it that ad-diraar is similar to al-qitaal, and this is what is upon the Sunnah. And many of the scholars of Fiqh and Hadeeth have also narrated this hadeeth as *"There should be neither darar nor idraar"*, but this wording has no basis.

And Allaah knows best.

Summary:

- That it is forbidden to harm others
- That it is forbidden to transgress against those who harm us

Hadeeth 33: The Onus of Proof is on the Claimant and The Taking of an Oath is on the Denier

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

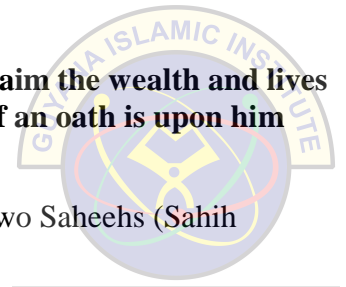
لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ، لَادَّعَى رِجَالُ أَمْوَالِ قَوْمٍ وَدِمَائِهِمْ، لَكِنَّ الْبَيِّنَةَ عَلَى الْمُدَّعِي،
وَالْيَمِينَ عَلَى مَنْ أَنْكَرَ

حَدِيثٌ حَسَنٌ، رَوَاهُ الْبَيْهَقِيُّ، وَغَيْرُهُ هَكَذَا، وَبَعْضُهُ فِي الصَّحِيحَيْنِ

On the authority of Ibn 'Abbaas (r) that the Messenger of Allaah (saw) said:

Were people to be given everything that they claimed, men would [unjustly] claim the wealth and lives of [other] people. But, the onus of proof is upon the claimant, and the taking of an oath is upon him who denies.

A Hasan hadeeth narrated by al-Baihaquee and others in this form, and part of it is in the two Saheehs (Sahih Bukhari and Muslim).



المعهد الاسلامي في غويانا

Explanation

That which is recorded in the Two Saheehs [ie al-Bukhaaree and Muslim] of this hadeeth mentions that Ibn Abee Mulaikah said that Ibn 'Abbaas (r) wrote: *"That the Prophet (saw) decreed that the taking of an oath [of denial] is upon the one against whom a claim is made"*, and in another narration: *"That the Prophet (saw) said that if people were given everything that they claimed, men would [unjustly] claim the blood/lives of other men, and their property; but the taking of an oath is upon the one against whom a claim is made."*

The compiler of the Forty Hadeeth [i.e Imaam an-Nawawee] said: *"This hadeeth has been narrated by al-Bukhaaree and Muslim in their two Saheehs in Marfoo' form [ie the chain of narrartion goes right up to the Prophet (saw)] from the narration of Ibn 'Abbaas, and it has been similarly narrated by the compilers of the Collections of Sunan [such as Abu Daawood, an-Nasaa'ee, etc] and other than them."*

And al-Aseelee said *"Its chain upto the Prophet (saw) is not established - rather it is the statement of Ibn 'Abbaas"*, to which the collector [ie Imaam an-Nawawee] replied: *"If it [the chain of narration] has been declared Marfoo' by the testimony of the Two Imaams [ie al-Bukhaaree and Muslim] then the statement of another who restricts it [to a Sahaabee] does not have any effect, and this is not considered to be a conflict nor disorder."*

And this hadeeth is a principle from the Principles of the Sharee'ah, and a great authority to which one resorts in case of dispute or argument, and it implies that judgement is not simply passed by the claim of an individual.

And his (saw) statement *"men would [unjustly] claim the wealth and lives of [other] people"*, then this has been used by some people to prove the invalidity of the statement of Imaam Maalik regarding the acceptance of the statement of the one who has been [almost] killed that *"so and so killed me"* or *"my blood is on the hands of so and so"*, because if the statement of the sick man is not accepted that *"so and so has my money"* then how can this statement *"my blood is on the hands of so and so"* be accepted ? However, there is no proof in this for them against Imaam Maalik, as he did not link the Qisaas or Diyah [the laws relating to murder] to the statement of the claimant, but rather to the division of the inheritance upon the murder.

And as for his (saw) statement *"and the taking of an oath is upon him who denies"*, then the 'ulamaa have come to a consensus [ijmaa'] that the one against whom a claim is made can be forced to take an oath of denial in the case of disputed property/possessions, but the 'ulamaa have differed in cases other than that. So some have ruled that it is compulsory in every dispute such as in the case of divorce, or nikaah, or freeing a slave, and they have taken this from the apparent generality of the hadeeth. And if the claimed against refuses to take an oath, then the claimant may take an oath and his claim will be accepted.

And Abu Haneefah (rahimahu Allaah) said: *"An oath is taken [from the claimed against] in the case of divorce and nikaah and freeing a slave, and if it is refused [by the claimed against] then the claimant may take an oath in all of these cases."* And he also said: *"And one does not force an oath in the case of the hudood"*.

Summary:

- That we do not have all our wishes and desires fulfilled for the sake of the general good
- That mankind cannot always know by themselves what is good for them all
- That man cannot be completely free of being selfish, and consequently unjust, without the control of Allaah
- That the one who claims something must prove it to be his
- That the one who denies what he is accused of must take an oath of denial

Hadeeth 34: Forbidding the Evil is from Eemaan



عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

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

رَوَاهُ مُسْلِمٌ

On the authority of Abu Sa'eed al-Khudree (r) who said: I heard the Messenger of Allaah (sallAllaahu alayhi wa sallam) say:

Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart - and that is the weakest of faith.

It was related by Muslim.

Explanation

Imaam Muslim has transmitted this hadeeth from Taariq bin Shihaab, who said: The first person to begin with the Khutbah before the Prayer on the Day of 'Eed [instead of the Prayer followed by the Khutbah] was Marwaan [the son of Yazeed]. So a man stood up to him and said: "*The Prayer [should be] before the Khutbah!*" So [Marwaan] replied: "*That old way has been left.*" So Abu Sa'eed [al-Khudree] said: "*As for this man [who spoke up to Marwaan] then he has completed the duty that was upon him. I heard the Messenger of Allaah (saw) say 'Whosoever of you sees an evil, let him change it [until the end of the hadeeth]'*".

In this hadeeth is a proof that no one before Marwaan had changed the order of the 'Eed Prayer and Khutbah. And if it is asked why did Abu Sa'eed himself not attempt to change this evil, until the other man stood up against it, then this can be answered in a number of ways: It is possible that Abu Sa'eed was not present the first time Marwaan began to give the Khutbah before the Prayer, or that the man had begun to oppose Marwaan and then Abu Sa'eed arrived upon the scene and the two of them then opposed Marwaan together. Or it is possible that Abu Sa'eed was present but feared that if he opposed Marwaan then this would lead to a greater fitnah or he feared for his own life, and so he remained silent. Or it is possible that Abu Sa'eed was about to stand up against Marwaan, when the other man unexpectedly rose before him, and so Abu Sa'eed assisted him.

And it is narrated in another hadeeth that is agreed upon by al-Bukhaaree and Muslim, and is mentioned by them in their Chapters on the 'Eeds, that it was Abu Sa'eed who pulled at Marwaan's hand when he was about to climb onto the Mimbar, and Abu Sa'eed and the other man were together so Marwaan replied to them both with what is mentioned here, and so the meaning of what Abu Sa'eed said is that both of them completed their duties.

And as for his (saw) statement "*let him change it*" then it is an order indicating obligation by the consensus of the Imaams, and this is in conformity to the Book of Allaah and the Sunnah regarding the obligation of commanding the good and forbidding the evil, and it is also part of giving Naseehah [sincere advice] which is the Deen [See hadeeth number Seven]. And as for His - ta'aalaa - statement: "*O you who believe! Take care of your ownelves; no harm can come to you from those who are in error if you follow the right guidance*" [Soorah al-Maa'idah, 105] then this is not in opposition to what we have mentioned. This is because the correct understanding of this Noble Aayah according to the 'Ulamaa of the Truth is that if one performs ones duty then one will not be harmed by the deficiencies of others. And this is similar to His statement: "*and no bearer of burdens shall bear the burden of another*" [Soorah al-An'aam, 164]. And if this is the case, then from what the Muslim has been charged with is

commanding the good and forbidding the evil, and so if he does that and yet the one spoken to does not submit, then he carries no blame after that. This is because upon him is the commanding or the forbidding, but not the acceptance [of the correction], and Allaah knows best.

Then, commanding the good and forbidding the evil is a Fard Kifaayah [Collective Duty], so if a group of people establish it such that they suffice then the obligation falls from the rest of the people. But if all of the people leave it, then all of them, who are able to do it without difficulty, are sinful.

Further, sometimes it may be restricted to certain individuals, such as if it concerns an affair that none knows of other than he, or none other than he has the ability to stop that affair, such as the one who sees his wife or son or slave perform an evil.

The 'ulamaa have said that the obligation of commanding the good and forbidding the evil is not removed if a person merely suspects that his admonition will not be accepted - rather he is still obliged to perform it. Allaah ta'aalaa has said: *"Verily, the reminding benefits the believers"* [Soorah adh-Dhaariyaat, 55], and it has already preceded that upon him is to admonish, and acceptance of the admonishment is not upon him. Allaah ta'aalaa has said: *"The Messenger's duty is only to convey (the message) in a clear way"* [Soorah an-Noor, 54]. The 'ulamaa have said: *"It is not a condition for the commander of good or the forbiddor of evil to himself be perfect in his condition, and fully complying with that which he commands and fully leaving that which he forbids. Rather upon him is to command, even if he himself is not upon that completely. This is because he has two duties upon him: firstly, to order his own soul upon good and forbid it from evil, and secondly to command and forbid other people. So if he fulfils one of them then the other still remains obligatory upon him."*

And they said that the actions of commanding the good and forbidding the evil are not meant only for the government officials, but rather they are required from every individual amongst the Muslims, and every one possessing knowledge of what he must command or forbidden must do so. So if the matter is one which is well known and apparent, such as the Prayer or the Fasting [of Ramadaan] or Zinaa or drinking of alcohol, or other matters similar to these, then all of the Muslims have knowledge of them and so must command or forbid. But if the matter is from the finer matters of action or speech or that which is associated with ijtihaad, and they are not matters that the general populace have Knowledge of, then it is not for them to forbid, rather this is for the 'ulamaa.

And the 'ulamaa admonish others regarding those issues upon which there is ijmaa' [consensus]. But as for the issues over which there is a difference of opinion amongst the scholars, then they do not admonish regarding them. This is because, according to the first of the two madhhabs in this issue, every mujtahid is correct in his own ruling, and this madhhab has been adopted by many of the verifying scholars. And according to the second madhhab only one opinion is correct, but which ones are in error is not identifiable by us, and hence there is no sin [upon the one who has erred]. So in such cases the scholars do not admonish, but rather advise, as a form of naseehah [sincere advice], in order to keep clear of the difference of opinion, and this is good and desirable, as long as it is done gently and with kindness.

The Shaykh Muhyee ad-Deen an-Nawawi, rahimahu Allaah, said: "And know that this affair of commanding the good and forbidding the evil has been largely abandoned since a great length of time, and in this age nothing is left of it except very few formalities, despite its being an extremely important affair, by which Authority is established in the land - rather it is its foundation and basis. And if wickedness and evil become widespread in the land then the Punishment [of Allaah] will encompass both the pious and the wicked people. So if they do not take hold of the oppressors then they will all be very near to facing the Punishment of Allaah, as Allaah ta'aalaa has said: *"And let those who oppose the Messenger's commandment beware, lest some Fitnah (trials, afflictions, etc) befall them or a painful torment be inflicted on them"* [Soorah an-Noor 63]. So it is required of the one who seeks the Hereafter, and who exerts himself in attaining the Pleasure of Allaah 'azza wa jall, that he concerns himself with this affair, for indeed its benefit is great. And this is so especially since most of the people have left it, and let not the one who admonishes fear any [evil] repercussions, due to the raising of his rank [with Allaah]. For verily Allaah ta'aalaa has said: *"Verily, Allaah will help those who help His (Cause)."* [Soorah al-Hajj 40]. And know that the reward is proportionate to the exertion made and hardship faced. And one should also not leave it due to the wrong-doer being ones friend or ones loved-one, for verily the true friend of a person is the one who exerts himself in building his Hereafter, even if this may bring about some loss in his worldly affairs. And the true enemy of a person is the one who exerts himself in taking away his Hereafter, or reducing it, even if by doing so he brings about some benefit in his worldly affairs."

And it is required of the one who commands the good and forbids the evil that he does so with gentleness, in order to ensure the greatest chance of attaining that which is desired [ie the correction and rectification of the wrong-doing individual]. And Imaam ash-Shaafi'ee rahimahu Allaah said: *"He who admonishes his brother in secret has sincerely advised him and has adorned him, while he who admonishes his brother openly [in front of everyone] has humiliated him and disfigured him."*

And from what the people [nowadays] have become negligent of in this affair is that if they see a trader selling goods or merchandise or animals that are defective, and he does not show this defect to his customers, then nobody admonishes the trader for this, nor do they inform the buyer about the defect. And they will be questioned about this [on the Day of Judgement] for verily the Religion is Naseehah [sincerity or sincere advice], and he who does not give sincere advice has cheated.

And his saw statement *"let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart"* means that he must hate it with his heart, and this does not stop the evil occurring nor change it to something good, but this is all that he is capable of doing.

And his saw statement *"and that is the weakest of faith"* means, and Allaah knows best, that this is the smallest possible fruit or result of his faith. And it is not upon the one who commands the good and forbids the evil to investigate and search and spy upon others, or to invade others privacy or to suspect others in order to find their wrongs. Rather, if he comes upon an evil then he changes it. And al-Maawardee (rahimahu Allaah) said: *"It is not for him to invade the privacy of and spy upon others, except if he is informed by a trustworthy and reliable person that someone has secluded himself with another man in order to murder him, or with a woman in order to fornicate with her. Then in such cases it is permissible for him spy upon them and investigate, and to try to expose them in order to prevent the occurrence of that which cannot be rectified."*

And as for his (saw) statement *"and that is the weakest of faith"* then it has already been mentioned that this means the smallest fruit of ones faith. And it has been related in a different narration of this hadeeth: *"And after that there does not remain any Eemaan [Faith] even of the size of a mustard seed"*, ie. That after that there does not remain any level of Eemaan. And the word 'Eemaan' in this hadeeth carries the meaning of 'Islam'.

In this hadeeth is a proof that the one who fears being killed or being beaten [for admonishing the wrong-doer] is no longer required to act to change the evil, and this is the madhhab of the Scholars of Truth from amongst the Early and Later scholars. However an extreme group has adopted the position that the responsibility to act remains even if he fears for his life or fears punishment.

And Allaah knows best.

Summary:

- That it is everyone's individual duty to improve matters as far as he is able to do
- That if one can correct something with ones hand without bringing about more harm, then he should do so
- That if it is that one can only say something under the circumstances, then one should do so
- That one must at least hate in ones heart the evil that has happened, even if one cannot do anything about it, and this is the weakest level of Faith
- That if one does not feel anything in one's heart against the wrong then this indicates a lack of Faith
- That one should take action whenever it is conducive to do so

Hadeeth 35: The Brotherhood of Islaam

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ،
وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ: لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا يَكْذِبُهُ، وَلَا
يَحْقِرُهُ. التَّقْوَى هَاهُنَا، وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ، بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ
أَخَاهُ الْمُسْلِمَ. كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ: دَمُهُ وَمَالُهُ وَعِرْضُهُ

رَوَاهُ مُسْلِمٌ

On the authority of Abu Hurairah (r) who said: The Messenger of Allaah (saw) said:

Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but [rather] be Slaves of Allaah and Brothers [amongst yourselves]. A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Taqwaa (Piety) is right here [and he pointed to his chest three times]. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim : his blood, his property, and his honour.

It was related by Muslim.

Explanation

Regarding his (saw) statement "*Do not envy one another*": envy (al-Hasad) is the desire that a blessing is removed from someone else, and this is forbidden. And in another hadeeth "*Do not have envy (Hasad), for verily envy eats away good deeds the way fire consumes firewood or grass*". As for al-Ghibtah then it is the desire to obtain what another fortunate person possesses without wishing that he loses that blessing. And sometimes the word al-Hasad is used in the place of al-Ghibtah due to the proximity of meaning of the two, as in the statement of the Prophet (saw): "*There is to be no Hasad except in two cases ...*" meaning here "There is to be no Ghibtah except in two cases".

And his (saw) statement "*do not inflate prices for one another*" then the word used here in Arabic is 'najasha', and the origin of this word carries the meaning of cheating, deception and swindling. And the Arabs sometimes call a hunter a 'naajish' because he deceives and outsmarts the animal he hunts. And his (saw) statement "*do not hate one another*" means do not adopt the means that lead to hatred. This is because love and hate are matters of the heart, such that Mankind does not possess full ability to control them, nor are they able to bring about change in them. And this is as the Prophet (saw) said [regarding the division of time he had made between his wives]: "*Oh Allaah this division is what I have been able to do, so do not take me to account for that which you control, and over which I have no control*", meaning by this his heart.

And "*turning away*" means enmity, and it has also been said that it means cutting off relations or boycotting. And his (saw) statement "*and do not undercut one another in trade*" is referring to the situation where a buyer has almost completed a contract with a seller, and during the final time of choice a second seller approaches him and says: "*If you revoke this sale then I will sell to you the same thing or better than it for the same price*". Or, if a buyer and seller have agreed upon a price and are pleased with it, and only the completion of the contract remains, and then a second seller offers to give more for the same price, or to give the same goods at a lower price, then this is forbidden as it occurs after agreement on the price has taken place and the buyer and seller have been pleased

with it. However, if the second seller makes his offer before they are pleased with the price then this is not forbidden.

And the meaning of *"but be you, O Servants of Allaah, Brothers"* means deal with one another and live together amiably with brotherhood, and treat one another with love, kindness, compassion and courteousness, and help one another upon goodness, while always having a clear heart and offering sincere advice in all situations.

And regarding his (saw) statement *"A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him nor does he hold him in contempt"*: to fail someone means to leave helping or aiding him, so if a Muslim were to seek ones help in defending himself from an oppressor or similar to that, then it is necessary to help him if one is able to, and one has no Shar'ee excuse for not doing so.

And his (saw) statement *"nor does he hold him in contempt"* means that he does not behave haughtily towards another Muslim, so as to belittle him.

And his (saw) statement *"Taqwaa (Piety) is right here [and he pointed to his chest three times]"* and in another narration *"Verily Allaah does not look at your bodies nor at your appearances, but rather he looks at your hearts"*. This means that the apparent actions of the limbs do not, by themselves, attain for one Taqwaa. But rather Taqwaa is attained through what is in the heart of appreciating the Greatness of Allaah the Exalted, and having Fear of Him and having Recognition of Him, and knowing that the Sight of Allaah encompasses all things. And so the meaning of the hadeeth, and Allaah knows best, is the taking of the self to account, and the point of observation of all of this is by the heart.

And his (saw) statement *"It is enough evil for a man to hold his brother Muslim in contempt"* contains a severe warning from doing so, since Allaah ta'aalaa did not look upon him in contempt when He created him, and nourished him, and then perfected his outward appearance, and then subdued whatever is in the Heavens and whatever is in the Earth for his sake. And even though He did this for others along with him, no doubt he has a share in it. Then after that, Allaah - subhaanahu - named him a Muslim and a Believer and a Slave, and his Command extended to the extent that he made the Messenger that He sent to him Muhammad (saw). So whoever treats with contempt a Muslim from amongst the Muslims, then he has treated with contempt one whom Allaah 'azza wa jall has granted greatness and nobility, and no doubt that is sufficient for him. And so from treating a Muslim with contempt is not to send the greeting of salaam upon him if he passes by him, and not to reply to his greeting of salaam if he begins with it. And it also includes not thinking that Allaah will enter him into Paradise or keep him safe from the Hellfire.

And as for the case of the Intelligent one who is resentful of (or is hostile to) the Foolish Ignorant one, or the Just and Honest one who is resentful of the Sinner, then this is not considered to be contempt of a Muslim. Rather, this is resent for the ignorance that is present in the Ignorant one, and the sinfulness that is present in the Sinner. So when this ignorance or sinfulness leaves that person, he returns to treating him well and raises his status in his estimation.

Summary:

- That it is generally forbidden to be envious of one another, although other ahaadeeth specify that envy in certain [good] cases is allowed if we wish to be like them
- That it is forbidden to raise prices to harm others, such as through hoarding or through trying to make unjust profit
- That it is forbidden to turn away from being good to or helping one another
- That it is forbidden to undercut one another in trade
- That we must be brothers to one another, and true Brotherhood lies in being Allaah's Worshippers and Servants
- That it is forbidden to oppress one another, or fail one another on purpose, or lie to one another, or to hold each other in contempt
- That Taqwaa (Piety) is in the heart - see hadeeth number six - and hence the heart must be trained, purified and protected
- That it is forbidden to violate the rights of another Muslim : to shed his blood [unlawfully], or physically hurt him, or to deprive him of what belong to him, or to cheat him
- That it is forbidden to violate the honour of another Muslim

Hadeeth 36: The Virtue of Gathering for the Recitation of the Qur'aan, and for the Remembrance of Allaah

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:

مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا، نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ. وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ. وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ. وَاللَّهُ فِي عَوْنِ الْعَبْدِ، مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ؛ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمْ الرَّحْمَةُ، وَحَقَّتْ لَهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ. وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرَعْ بِهِ نَسَبُهُ.

رَوَاهُ مُسْلِمٌ بِهَذَا اللَّفْظِ

On the authority of Abu Hurairah (r) that the Prophet (saw) said:

Whoever removes a worldly grief from a believer, Allaah will remove from him one of the griefs of the Day of Resurrection. And whoever alleviates the need of a needy person, Allaah will alleviate his needs in this world and the Hereafter. Whoever shields [or hides the misdeeds of] a Muslim, Allaah will shield him in this world and the Hereafter. And Allaah will aid His Slave so long as he aids his brother. And whoever follows a path to seek knowledge therein, Allaah will make easy for him a path to Paradise. No people gather together in one of the Houses of Allaah, reciting the Book of Allaah and studying it among themselves, except that Sakeenah (Tranquility) descends upon them, and Mercy envelops them, and the angels surround them, and Allaah mentions them amongst those who are with Him. And whoever is slowed down by his actions, will not be hastened forward by his lineage.

It was related by Muslim in these words.

Explanation

This is a great hadeeth that encompasses all the branches of Knowledge, and the Principles [of the Religion], and the Excellent Manners. In it is found the virtue of fulfilling the needs of the Muslims, and benefitting them, from what is possible for one, of Knowledge, or wealth, or aid, or guidance towards that which will correct their affairs, or advice. Or other than that. And the meaning of "alleviates the need" is removing it.

And as for his (saw) statement "*Whoever shields [or hides the misdeeds of] a Muslim*", then 'shielding' here means to hide his slips and lapses, and the intended meaning here is hiding the lapses of those who are of upright and pious character, and those like them who are not known to be evil-doers. And this is with regards to hiding the sins that they may have committed in the past, and which are over. On the other hand, if they are caught red-handed performing a sin then it is obligatory to admonish them and forbid them from it. And if they are unable to do so, then they must raise the matter to the Authorities, if they do not fear any evil repercussions from this. Thus, in such cases the correct action is not to shield them, as this may tempt them to perpetrate more evil, to cause more harm, to enter into more Forbidden matters, or to encourage others upon what is similar to this. So it is desired that one raises the matter to the Leader, as long as he does not fear any further evil from doing so. And similar to all this is

the disparagement and criticising of the Narrators of Hadeeth by the Hadeeth Scholars, and of the Witnesses [to contracts], and the Trustees of the wealth to be distributed in Charity and the Awqaaf, and those who look after the wealth of the Orphans, and what is similar to that. Then in all such cases it is obligatory to expose their evil actions if required, and it is not permissible to hide their sins if one sees from them that which is reproachable. And this is not considered to be from the Forbidden Backbiting, rather it is part of the Obligatory Naseehah [sincerity, advice].

And as for his (saw) statement *"And Allaah will aid His Slave so long as he aids his brother"* then this is a generalisation whose detailed explanation must include the case where the Slave [of Allaah] resolves to help his brother Muslim [by admonishing him], whereupon it becomes required of him not to be cowardly of speaking the Truth to him, believing, all the while, that Allaah will help him and protect him from any evil repercussions of doing so.

And in this hadeeth is mentioned the virtue of fulfilling the needs of a Muslim, and of striving in the Path of seeking Knowledge, and this includes the virtue of being pre-occupied with Knowledge. And what is intended by Knowledge here is the Knowledge of the Sharee'ah. And all this requires that one intends by it the Face of Allaah ta'aalaa, just as this is a condition in every act of worship.

And his (saw) statement *"No people gather together in one of the Houses of Allaah, reciting the Book of Allaah and studying it among themselves"* is a proof for the virtue of gathering in the masjid for the recitation of the Qur'aan. And regarding the word 'Sakeenah' mentioned here, then some people have said that it means 'Mercy', but this interpretation is weak due to the separate mention of Mercy in the next part of the hadeeth. And it has been said that it means Tranquility, Peacefulness and Dignity, and this is better.

And his (saw) statement *"No people gather together"* is in the indefinite, general form, as though he (saw) meant to say *"Any people"* who gather for this, then they will receive all of the Virtue what he has mentioned. And he (saw) did not lay a condition here that the people must be scholars, or ascetics or possessors of High Stations. And the meaning of *"and the angels surround them"* is similar to that mentioned by Allaah ta'aalaa in His Noble Book: *"And you will see the angels surrounding the Throne (of Allaah) from all round"* [Soorah az-Zumar, 75], that is they will encircle and encompass them from every side. And so it will be as though the angels will be so close to them, so as to completely encircle them, and no gap will be left between them through which Shaytaan may enter.

And as for his (saw) statement *"and Mercy envelops them"* then the word 'envelop' is not used except when all the parts of the object are completely covered from all sides. And Shaykh Shihaab ad-Deen bin Farj said: *"And the meaning of this, from what I see to be correct, is that the Envelopment of His Mercy is such that it encircles and embraces all previous sins, in shaa' Allaah ta'aalaa"*.

And his (saw) statement *"and Allaah mentions them amongst those who are with Him"* implies that the mentioning of Allaah ta'aalaa is amongst the Prophets and the Most Honourable of the Angels, and Allaah knows best.

Summary:

- That this hadeeth contains encouragement to help each other for our own benefit
- That any Muslim who makes a Muslim happy will receive the Mercy of Allaah on the Day of Resurrection, and He will remove one of his griefs that Day
- That any Muslim who sees to the need of another Muslim, will have his own needs seen to by Allaah
- That any Muslim who protects another Muslim will be protected by Allaah
- That Allaah will help us as long as we help each other
- That one who strives to gain Knowledge of the Deen will be helped by Allaah in acting upon it
- That the mosques should be used to gather in to study the Deen and to recite the Qur'aan collectively
- That such groups of people receive the Peace and Mercy of Allaah, and are surrounded by the Angels, and are mentioned by Allaah to those near Him
- That this is true for any group of Muslims, whether or not they are scholars or very pious individuals
- That when we remember Allaah, He remembers us and makes mention of us
- That if one becomes lax in his religious duties, his lineage or ancestry will not avail him anything before Allaah
- Seeking knowledge of the Deen entails acting upon it and propagating it

Hadeeth 37: The Grace of Allaah ta'aalaa and His Mercy

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرْوِيهِ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى، قَالَ:

إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةٍ ضَعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً.

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

On the authority of Ibn 'Abbaas, radiAllaahu anhu, from the Messenger of Allaah (saw) from what he has related from his Lord, tabaaraka wa ta'aalaa, that He said:

Verily Allaah ta'aalaa has written down the Good deeds and the Evil deeds, and then explained it [by saying]: Whosoever intended to perform a Good deed, but did not do it, then Allaah writes it down with Himself as a complete Good deed. And if he intended to perform it and then did perform it, then Allaah writes it down with Himself as from ten Good deeds upto seven hundred times, upto many times multiplied. And if he intended to perform an Evil deed, but did not do it, then Allaah writes it down with Him as a complete Good deed. And if he intended it [ie. the evil deed] and then performed it, then Allaah writes it down as one Evil deed.

It was related by al-Bukhaaree and Muslim in their two Saheehs in these words.

Imaam An-Nawawi then said:

So look [at this], my brother, and may Allaah grant us the ability to recognise the immense benevolence of Allaah ta'aalaa, and to contemplate these words. And His statement "with Himself" indicates His interest and concern for it. And His statement "a complete [Good deed]" is for emphasis and expressing the strength of His concern. And He said regarding the Evil deed that one intends to do but then leaves acting upon it: "Allaah writes it down with Him as a complete Good deed", so He emphasised it with completeness. And if he acts upon it: "then Allaah writes it down as one Evil deed", so He emphasised its smallness by mentioning it as a single deed, and He did not describe it with 'completeness'. So for Allaah is all Praise and Grace, subhaanahu, and we cannot enumerate His Praises. And from Allaah is the tawfeeq [ability] for attaining His Pleasure.

Explanation

The explainers of this hadeeth have said: This is a noble and great hadeeth in which the Prophet (saw) has explained the measure of the Grace of Allaah, 'azza wa jall, upon His creation, as He has made the intention to do a Good deed, without actually performing it, equal to the reward of a Good deed. And He has made the intention to do an evil deed, which one then does not perform, as equal to a complete Good deed [also], and if one were to act upon it then it is deemed as a single evil deed. And if one performs a Good deed then Allaah writes it down as ten, and this is an immense Grace, as He has multiplied for the slaves their Good deeds, but has not multiplied their evil deeds against them.

And He has made the intention to perform a Good deed like a [complete] Good deed because the intention to do good is an action of the heart, due to the resolve of the heart upon that. And if it is then said: "This statement then requires that the one who intends to perform an Evil deed, and does not do it, must also have an Evil deed written for him, as the [evil] intention is also an action from amongst the actions of the heart", then the answer to this

would be that this is not the case, as the one who stops short from performing an evil, then he has nullified his resolve to do evil, and has changed it for another resolve to do good, and has thus disobeyed his evil desires, and so he is rewarded for this with the reward of a Good deed. And it has been related in another hadeeth that *"Verily he has left it [the evil deed] because of Me"*, that is "for My sake", and this is similar to his (saw) statement *"Upon every Muslim is the giving of charity"*, so some people asked *"What if they do not do so?"*, so he replied *"Then let them withhold from evil, and that will be their charity"*. This was mentioned by al-Bukhaaree in his Book of Manners. However, if he leaves an evil deed unwillingly, or because he is unable to perform it, then a good deed is not written for him, and this does not enter into the meaning of this hadeeth.

Imaam at-Tabaree, the famous mufasssir, said that in this hadeeth is evidence for the statement that the Two Recording Angels, [assigned to each person to write down the good and bad deeds of that person], write down not just the actions but also what the person intends to do of good or evil, and they know what he resolves to do in his heart. And thus, this hadeeth is a refutation of those who wrongly think that the Two Angels only write down that which is apparent from the outward actions of the person, or from what they hear him say. And so this all means that the Two Angels know all that which a person intends in his heart, and it is conceivable that Allaah ta'aalaa has granted for them a means to attain this knowledge [which is from the Knowledge of the Ghayb or Unseen], just as He has granted a means to many of the Prophets to attain knowledge of many things from the Unseen. And Allaah has said regarding 'Eesaa (alayhi as-salaam) that he said to the Banee Israa'eel *"And I inform you of what you eat, and what you store in your houses"* [Soorah Aal 'Imraan, 49]. And our Prophet Muhammad (saw) was informed of many things from the Matters of the Unseen, and hence all this shows that it is possible that Allaah has granted to the Recording Angels a means to attain the knowledge of what is in the hearts of mankind, from good or evil, and so they write down whatever he resolves to do. And it has been said that this is through a smell or fragrance that they are able to detect emanating from the heart. And hence the Salaf [ie the Early Righteous Scholars] have differed over which form of Dhikr [Remembrance of Allaah] is better: the dhikr of the heart or the dhikr made out loud.

And all of this [that has been narrated from Imaam at-Tabaree] is the statement of Ibn Khalf, who is better known as Ibn Buttaal. And the author of al-Ifsaah, Yahyaa bin Muhammad al-Hanbalee [d. 560 H], said in some of his writings : When this Ummah had its life spans reduced [as compared to the people of the previous Nations who had much longer life spans], it was compensated for this reduction with a multiplication of the reward of its actions. [ie. Since the life span of our Ummah is shorter, we have less time to do good deeds; so Allaah multiplied the reward for our good deeds to compensate for this.] So whoever intends to perform a good action, it will be counted for him as a complete good deed. And Allaah has declared it as being a 'complete' deed so that none may think that since it is only an intention [and not a complete action] it is somehow deficient. And thus, Allaah has raised the intention to the level of being included amongst the complete actions. So He wrote down the intention as a complete good deed and then multiplied that according the degree of sincerity of the performer, and according to the appropriateness of the action to the time and place.

Then he (saw) said after that *"or many times over"*. This is mentioned, in the Arabic, in the indefinite form which is more comprehensive than the definite, and this implies that the multiplication may be counted upto the most that is possible. Then, it is possible that this generous promise includes that one says that when a man spends in charity a single grain of wheat, then it will be counted for him, from the Grace of Allaah ta'aalaa, as though he sowed that grain in the most pure and fertile land, and attended to it and protected it and watered it, according to its needs, until it ripened, so he harvested it; and then he threshed that harvest in that pure fertile land, so the grains were sown again in it, and were looked after in the same manner as has preceeded; and then the same as this in the second year, and then the third and fourth years, and the years that followed that; and this continues until the Day of Resurrection, and so that single grain of wheat or mustard or couscous will come that day like a mountain. And if the charity was a tiny action from amongst the actions of Eemaan [ie. a good deed] then one may compare it to the profit that may be attained through the purchase of a commodity during that time. And so it is possible that if he sold a commodity in the best market of the greatest nation, and that commodity were the most profitable for trade, then that profit were multiplied [through successive trades] until it returns to him on the Day of Resurrection such that its magnitude is like that of the entire world. And similarly all the actions of righteousness will be treated by Allaah 'azza wa jall in a similar manner, as long as they are performed with a pure and clean intention.

And from this also is that the Grace of Allaah multiplies with the transfer of charity from one person to another. So, for example, consider if a person gives a dirham in charity to a poor man, and then that poor man in turn passes the

dirham on to another poor man who is in greater poverty than he, and then this third person passes it onto a fourth, and the fourth to a fifth, and this goes on to a great extent. Then, Allaah ta'aalaa will count for the first person, who originally gave the dirham, ten times the reward. But when this dirham is transferred by the second person to the third, then the second person gains ten and the first person's reward is multiplied to ten thousand. Then, when the third transfers it to the fourth, the second person gets one thousand, and the first gets a million. And so this continues until they attain rewards that may only be counted by Allaah ta'aalaa.

And from this also is that when Allaah - subhaanahu wa ta'aalaa - accounts His Muslim slave on the Day of Resurrection, and his good deeds are of varying and disparate levels, some of them of a high level and others not so, then He - subhaanahu - from His immense Generosity and Grace may count all of his good deeds by the measure of the best and highest amongst them; for verily His Generosity - jalla jalaalahu - is far greater than that He should dispute with his slave, who is pleased with Him, about the disparity in the measure of his good deeds. And no doubt Allaah jalla jalaalahu has said:

"We shall certainly pay them a reward in proportion to the best of what they used to do" [Soorah an-Nahl, 97].

And similarly, the Prophet (saw) has informed us that if a Muslim declares aloud in a market from amongst the markets of the Muslims : *"laa ilaaha illaa Allaah wahdahu laa shareeka lahu, lahu al-mulk wa lahu al-hamd, yuhyee wa yumeet, wa huwa 'alaa kulli shayin qadeer [There is none worthy of being worshipped except Allaah, Alone without any partner; for Him is the Dominion and for Him is all Praise; He gives life and He gives death; and He is All-Powerful over all things]"* then Allaah will write for him due to that a million rewards, and will wipe away from him a million evil deeds, and will build for him a house in Paradise [narrated by at-Tirmidhee].

And all this that we have mentioned is according to only that which we have knowledge of, and not according to the true level of the Grace of Allaah subhaanahu wa ta'aalaa. For verily He is far greater than what anyone may deny for Him, or what any of the creation may try to estimate of Him.

And Allaah knows best.

Summary:

- That whatever is classed as a Good deed, or an Evil deed, has already been written down as such by Allaah, ie. Good and Evil deeds are what He has specified them to be
- Therefore, what Allaah has given us in The Qur'aan and Sunnah is from His knowledge of what is Good and what is Evil, as defined and accepted by Him
- That whatever we are going to do is known by Him
- That if we intend to perform a Good deed [as defined by the Sunnah], but do not actually perform it, then we are still rewarded for one full Good deed
- That if we intend to perform a Good deed, and actually perform it, then Allaah will record it as though it were done ten to seven hundred times over, or more than that
- The actual merit of a Good deed is determined by Allaah according to our sincerity
- That not doing a bad deed which one intended to do, obtains for one a reward equal to a complete Good deed
- That if one actually performs a bad deed that one intended to do, then it is written down only as its worth, ie a single bad deed
- That if one ends up in the Fire then he only gets that which he deserves, as he was indeed a very bad person
- That good actions are not all of equal merit, nor are bad actions. Hence, it is not possible to calculate how much good or bad one has accumulated each day
- That one must not forget that it is still possible to destroy all the good deeds we have been doing

Hadeeth 38: The Worship of Allaah is the Means of Attaining Nearness to Him and His Love

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَلَئِنْ سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لَأُعِيذَنَّهُ

رَوَاهُ الْبُخَارِيُّ

On the authority of Abu Hurairah (r) who said: The Messenger of Allaah (saw) said:

Verily Allaah ta'aalaa has said: Whosoever shows enmity to a walee (friend) of Mine, then I have declared war against him. And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him. And My servant continues to draw near to me with nawaafil (supererogatory) deeds until I Love him. When I Love him, I am his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him; and were he to seek refuge with Me, I would surely grant him refuge.

It was related by al-Bukhaaree

Explanation

The author of al-Ifsaah said about this hadeeth from its understanding: Verily Allaah subhaanahu wa ta'aalaa has put aside all excuses from the one who shows enmity to a walee of His, and has declared that He shall War against him with the same enmity. And the walee of Allaah ta'aalaa is the one who follows that which Allaah has legislated. So let mankind be warned against harming the hearts of the awliyaa of Allaah, 'azza wa jall.

And I consider the meaning [of this hadeeth] as referring to the one who shows enmity to a walee due to the Friendship and Allegiance (Wilaayah) shown to him by Allaah. On the other hand, if the matter is such that it involves a dispute between two walees of Allaah in the form of a legal dispute or a quarrel, which is due to one of them trying to attain a right of his that is hidden from the other, then this does not enter into this hadeeth. And such disputes have occurred between Abu Bakr and 'Umar (radiAllaahu anhumaa), and between al-'Abbaas and 'Alee (r), and similarly between many of the sahaabah, and all of them were awliyaa of Allaah.

And His - subhaanahu wa ta'aalaa - statement "*And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him*" contains a reference to the fact that we do not place the voluntary deeds (nawaafil) before the obligatory (faraa'id). And the 'nawaafil' are named as such because they are performed after the obligatory deeds have been completed; and if not then they are not given the name 'nawaafil'; and this is indicated by His statement "*And My servant continues to draw near to me with nawaafil (supererogatory) deeds until I Love him*", since attaining Nearness with the nawaafil occurs by what follows the completion of the faraa'id. So when the slave becomes persistent in seeking His Nearness through the nawaafil, then this causes Allaah 'azza wa jall to Love him.

Then He said "*When I Love him, I am his hearing with which he hears, and his sight with which he sees*" until the end of the hadeeth. Then this is a sign of the Wilaayah of Allaah, and its meaning is that he does not hear that which is not permitted for him to hear by the Sharee'ah, nor does he see that which is not permitted by the Sharee'ah, nor

does he grasp with his hand that which is not permitted for him by the Sharee'ah, nor does he hasten with his legs towards anything except that which the Sharee'ah allows him to hasten towards. And all of this is the basis (asl) [of being Loved by Allaah]. But also, the Worshipper of Allaah may become so engrossed in the Dhikr of Allaah ta'aalaa that he becomes famous for that, and if another person, who is not from amongst those who Remember Allaah much, were to speak to him without mentioning the Dhikr of Allaah, then it would be as though he did not hear him; until the speaker approaches him with something from the Dhikr of Allaah. And similarly in the case of those things which are seen, and those things which are grasped, and those things towards which one walks. And this is a most noble characteristic, and we ask Allaah that He makes us from amongst its possessors.

And His statement *"and were he to seek refuge with Me, I would surely grant him refuge"* shows that even after the slave becomes from amongst the Beloved of Allaah, this does not prevent him from asking his Lord to satisfy his needs or seeking refuge in Him from those whom he fears. And Allaah ta'aalaa is able to give him what he desires before his asking Him for them, and to grant him refuge before he seeks it, but He subhaanahu becomes Near to His slaves through His giving those who ask Him, and His granting refuge to those who seek it from Him.

And Allaah knows best.

Summary:

- That there are Muslims who are the Awliyaa (Friends) of Allaah
- That one who is close to Allaah because of his piety and worship of Him, has Allaah as his Protector
- That whoever makes a walee an enemy, actually earns the enmity of Allaah for himself
- That one draws closer to Allaah by following the Sharee'ah, and by fulfilling the obligatory duties upon him
- That a Muslim continues to draw closer to Him by performing voluntary acts of worship (nawaafil)
- That ways and means not prescribed in the Sunnah will not help us in drawing closer to Allaah
- That when a servant draws closer to Him, then Allaah Loves him, and then guides him in each moment of his life
- an-Nawawi said that "I am his hearing ..." can mean "I safeguard his hearing from shaytaan"
- That when a servant is Loved by Allaah, He fulfills his du'aa, and protects him from evil when he asks Him to do so

Hadeeth 39: Leniency for the One who errs, the One who forgets, and the One who is forced

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
 إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ، وَالنِّسْيَانَ وَمَا اسْتُكْرِهُوا عَلَيْهِ
 حَدِيثٌ حَسَنٌ، رَوَاهُ ابْنُ مَاجَهٍ وَابْنُ أَبِي حَتْمٍ

On the authority of Ibn 'Abbaas (r) that the Messenger of Allaah (saw) said:

Verily Allaah has pardoned [or been lenient with] for me my Ummah: their mistakes, their forgetfulness, and that which they have been forced to do under duress.

A Hasan hadeeth related by Ibn Maajah, and al-Bayhaquee and others.

Explanation

And it has been related in the tafseer of the statement of Allaah, 'azza wa jall, *"And whether you disclose what is in your own selves or conceal it, Allaah will call you to account for it"* [Soorah al-Baqarah, 284] that when this aayah was revealed it became a great burden upon the Sahaabah, radiAllaahu anhum. So Abu Bakr, 'Umar 'Abd-ur-Rahmaan bin 'Awf and Mu'aadh bin Jabal, amongst a number of others, came to the Messenger of Allaah (saw) and said *"We have been burdened with actions which we find we are incapable of sustaining. Verily one of us may mention to himself [evil] things which he would not like to settle in his heart, even if he were to be offered the wealth of the dunyaa for doing so."* So the Prophet (saw) said *"I fear that you are saying what the Banoo Israa'eel said: 'We hear and we disobey'. But, rather, you should say: 'We hear and we obey'".* So this became very hard upon them, and they remained in this state for some time. Then Allaah ta'aalaa revealed upon them His mercy and that which gave them respite, with His statement:

"Allaah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord! Punish us not if we forget or fall into error'" [2: 286].

So Allaah 'azza wa jall said, in a hadeeth Qudsee, *"I have decreed so"*, and thus Allaah revealed to the Muslims that which lightened their burden, and which abrogated the aayah which came before it.

Al-Bayhaquee said that Imaam ash-Shaafi'ee, rahimahu Allaah, said:

Allaah subhaanahu said *"Except him who is forced [to kufr] and whose heart is at rest with Faith"* [Soorah an-Nahl, 106], and so there are Rulings regarding Kufr. And since Allaah has dropped the ruling of Kufr from the one who is forced to utter such words, then similarly must be the case of the one who is mistaken or the one who forgets, since when the greater of two issues is dropped, then that which is less than it is also dropped along with it. Further, it is related from Ibn 'Abbaas (r) from the Messenger of Allaah (saw) *"Verily Allaah has pardoned for me my Ummah : their mistakes, their forgetfulness, and that which they have been forced to do under duress"*, and it has been related from 'Ayesah (radiAllaahu anhaa) from the Prophet (saw) that he said: *"There is no divorce nor freeing of a slave in a state of anger"*, and this is the madhhab of 'Umar and Abdullaah ibn 'Umar and 'Abdullaah ibn az-Zubair (radiAllaahu anhum). And Thaabit bin al-Ahnaf married the mother of a son of 'Abd-ur-Rahmaan bin Zayd bin al-Khattaab, so 'Abd-ur-Rahmaan intimidated and threatened him with a whip, until he unwillingly divorced her, during the Khilaafah of 'Abdullaah bin az-Zubair. So Abdullaah ibn 'Umar said to him that the divorce was not valid, as it had been made under duress, and so he should return to her. At that time Abdullaah bin az-Zubair, the Khaleefah, was in Makkah so he [ibn az-Zubair] wrote to his governor in Madeenah to return Thaabit's wife to him, and to punish 'Abd-ur-Rahmaan bin Zayd. So Safiyyah bint Abee 'Ubayd, the wife of 'Abdullaah bin 'Umar, prepared her for her return, and 'Abdullaah bin 'Umar attended their Wedding Feast.

And Allaah knows best.

Summary:

- That Allaah has forgiven Muslims for the sins that they commit by mistake
- That Allaah has forgiven Muslims for what they do out of forgetfulness
- That Allaah has forgiven Muslims for what they are compelled to do against their wishes
- That we are to overlook and forgive each other for what we do by mistake, or out of forgetfulness or under duress, since Allaah Himself does so

Hadeeth 40: The World is the Means and the Sowing-Field for Attaining the Hereafter



عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي،
فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ.

وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ:
إِذَا أَمْسَيْتَ فَلَا تَتَنَظَّرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلَا تَتَنَظَّرِ الْمَسَاءَ، وَخُذْ مِنْ صِحَّتِكَ
لِمَرَضِكَ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ.
رَوَاهُ الْبُخَارِيُّ

On the authority of 'Abdullaah bin 'Umar (r), who said: The Messenger of Allaah (s) took me by the shoulder and said:

Be in this world as though you were a stranger or a wayfarer.

And Ibn 'Umar (r) used to say:

In the evening do not expect [to live until] the morning, and in the morning do not expect [to live until] the evening. Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death.

It was related by al-Bukhaaree.

Explanation

The Imaam Abu al-Hasan 'Alee bin Khalf said in his explanation of Saheeh al-Bukhaaree that Abu az-Zinaad said: *The meaning of this hadeeth is an encouragement upon refraining from excessive socialising, upon purchasing little for ones needs, and upon abstention from the dunyaa.* Abu al-Hasan then said: The explanation of this is that the stranger [in a town] does not socialise much or behave cheerfully with its people, but rather remains aloof and lonely, as he does not hope to pass by someone who knows him, with whom he may socialise and be friendly. Thus he remains lowly, submissive and in a state of fear. And similar to this is the traveller, who is unable to complete his arduous journey except with great strength and determination, and by keeping light of all burdens, and by avoiding being tenacious in retaining those things which may prevent him from completing his journey. And he only takes with him minimum provision for his journey, and a riding camel, which are enough to help him attain his destination. And this is an indication of his preference for abstention from the dunyaa, and for taking only that which is sufficient for him. And so, just as the traveller does not require more than that which will help him to reach his destination, so similarly the Believer does not require more of the dunyaa than that which will help him attain his goal [ie. Paradise].

And al-'Izz 'Alaa-ud-Deen bin Yahyaa bin Hubairah (rahimahu Allaah) said : In this hadeeth is evidence that the Messenger of Allaah saw encouraged emulation of the strangers, since when a stranger enters a foreign land he does not compete with its people to attend their gatherings, nor does he worry about being seen in a state and condition opposite to that which is his normal habit in terms of his dress, nor does he try to behave contrary to the customs of the local people. And similarly is the condition of the traveller who does not take a permanent abode of residence, nor does he enter into arguments with the local people which might cause hatred between them, knowing that he will only be amongst them for a few days. So all the conditions of the stranger and the traveller are beloved

for the Believer in this dunyaa, as the dunyaa is not his true abode of residence. Rather, the dunyaa is merely an obstruction that prevents him from reaching his true abode and dwelling place in the Hereafter.

And as for the statement of Ibn 'Umar (r): *"In the evening do not expect [to live until] the morning, and in the morning do not expect [to live until] the evening"*, then this is an encouragement from him for the Believers to always be prepared for the eventuality of death. And death is prepared for with Good Deeds. It is also an encouragement upon not having many hopes and desires, stretching far into the future. Hence, one should not postpone till the morning actions that can be performed at night, but rather, one should hasten towards the performance of good actions. And similarly, when one wakes in the morning he should not rely upon the evening and postpone his good actions till then.

And his, radiAllaahu anhu, statement *"Take from your health before times of sickness"* is an encouragement upon making use of ones health, and striving ones utmost during times of good health, fearing the onset of sickness which may prevent one from good actions. And similarly, his statement *"From your life before your death"* is an admonition to make use of the days of ones life, since the one who dies has his actions cut off and his hopes lost. And then his distress will increase no end due to his neglect and previous lack of remorse. So let us know that a time will come when we will spend a great length of time under the dirt, unable to perform any action and unable to remember Allaah 'azza wa jall. So upon us is to hasten to good actions while we are still capable of doing so. And thus, what is more comprehensive and honourable than this hadeeth in its meanings of good?

And some of the 'ulamaa have said that Allaah ta'aalaa has condemned having high hopes, as He has said:

"Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!" [Soorah al-Hijr, 3].

And 'Alee (r) said:

"The Dunyaa has set out from the rear, while the Aakhirah has set out from the front, and for each of them are its sons: so be from amongst the sons of the Aakhirah, and do not be from amongst the sons of the Dunyaa. For verily, today is the time for deeds without any accounting, while tomorrow is the time for accounting without any deeds."

And Anas (r) said: *"The Prophet (saw) drew some lines [in the sand], and said 'This [line] is Man, and this is his hope, and [the third line, between them] is his appointed time for death. So while he is in this state the closer line takes him'"*, and that is his appointed hour of death, which contains and constrains his life. So this is a warning to him to lower his hopes, and to expect his appointed time to be near, and to always remain in fear that it may come while he is in a state of heedlessness and indulgence. So the Believer should accustom his soul to seeking those things which will remind him of his death, and he should strive against his desires and never-ending hopes, for verily Man is created with a disposition towards hope. 'Abdullaah bin 'Umar (radiAllaahu anhumaa) said: *"The Messenger of Allaah (saw) saw me while I was strengthening with clay a shelter for my mother and myself, so he said 'What is this, O 'Abdullaah ?' So I replied: 'O Messenger of Allaah, it [the shelter] has become weak, and so we are repairing it'. So he (saw) said 'I do not see The Affair [ie Death or the Resurrection] except that it is closer than that [ie the falling apart of the shelter]'."*

We ask Allaah the Glorious to show kindness to us and to help us abstain from the dunyaa, and to make us desire that which is with Him and ease on the Day of Resurrection, for verily He is the Generous, the Forgiving, the Merciful.

Summary:

- That one can hold another's shoulder to say something to him
- That one should not seek name and fame in this world
- That one should not seek permanence in this world
- That a Muslim must always be aware of death
- That a Muslim should know that he may not live to see the night or the next day, thus making him more careful of his actions since he may not have time to repent
- That a Muslim should take advantage of his health to do good deeds
- That a Muslim knows that he has only this life to either make it to eternal happiness or eternal punishment

Hadeeth 41: The Sign of Faith

عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ

حَدِيثُ الْحَسَنِ صَحِيحٌ، زَوَيْدَاهُ فِي كِتَابِ "الْحُجَّةِ" بِإِسْنَادٍ صَحِيحٍ

On the authority of Abu Muhammad 'Abdullaah bin 'Amr bin al-'Aas (r) who said: The Messenger of Allaah (saw) said:

None of you [truly] believes until his desires are subservient to that which I have brought.
[Imaam an-Nawawi says:] We have related it in Kitaab al-Hujjah with a Saheeh chain of narrators.

Explanation

This hadeeth is similar to His - subhaanahu wa ta'aalaa - statement

"But no, by your Lord, they can have no Faith [Eemaan] until they make you (O Muhammad, saw) judge in all disputes between them" [4: 65].

The reason for the revelation of this aayah, as related by al-Bukhaaree (2359-2360), was as follows:

Az-Zubair (r) had a quarrel with a man from amongst the Ansaar over the use of water from a stream, so they both went to the Messenger of Allaah (saw) for judgement between them. So he (saw) said: *"O Zubair, irrigate your land and then let the water flow to [the land of] your neighbour."* Through this, he (saw) encouraged az-Zubair to pardon his neighbour and to make affairs easy for him. However, the Ansaaree then said: *"[You have judged in his favour] because he is the son of your uncle".* So the colour of the face of the Messenger of Allaah (saw) changed [from anger], and he said: *"O Zubair, hold back the water [in your land] until it rises to the level of the stems [of the trees], and then let it flow [to your neighbours land]".* And by this the Messenger of Allaah (saw) indicated to az-Zubair the means by which the Ansaaree could be corrected from his error [of not submitting to the judgement of the Prophet (saw)].

So when the Ansaaree offended and angered the Prophet (saw) with what he said, he (saw) granted for az-Zubair the whole of his right that was due to him, without any concession for the Ansaaree.

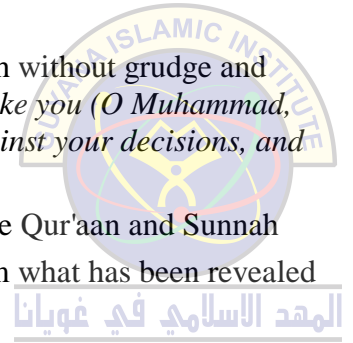
And it has been authenticated from the Prophet (saw) in another hadeeth that he (saw) said: *"By the One in Whose Hand is my soul, none of you believes until I am more beloved to him than his father or child or the whole of mankind".* Abu az-Zinaad said that this is from the Comprehensive Speech of the Prophet (saw), as he has combined in these few, simple words great meaning and import. This is so since the types of Love are three: the Love which arises from a feeling of respect and greatness, such as the Love of ones parents; the Love which arises from compassion and mercy, such as the Love of ones child; and the Love which arises from seeing in another [person] traits which are similar to ones own, such as the Love of the whole of mankind in general. Thus all the types of Love have been enumerated [by the Prophet, saw, in this hadeeth].

Ibn Buttaal (rahimahu Allaah) said that the meaning of the hadeeth, and Allaah knows best, is that whosoever perfects and completes his Faith (Eemaan) knows that Allaah 'azza wa jall has delivered him from the Fire through the Messenger (saw), and through the Messenger (saw) was he guided away from Misguidance and Error.

And the import of the hadeeth is that one must not surrender ones soul to [any person] other than the Messenger (saw). And the Companions (radiAllaahu anhum) used to be alongside the Prophet (saw) in fighting their own fathers and sons and brothers [who were polytheists], and Abu 'Ubaydah (r) killed his own father due to his harming the Messenger of Allaah (saw). And on the Day of Badr, Abu Bakr (r) faced his own son, 'Abd-ur-Rahmaan, in the hope that he would be able to overcome him and kill him. So whosoever finds similar to this in his self then he can be assured that his desires are subservient to that which the Prophet (saw) brought.

Summary:

- That a person is not a Muslim unless he accepts what is in the Qur'aan and Sunnah without grudge and resistance. *"But no, by your Lord, they can have no Faith [Eemaan] until they make you (O Muhammad, saw) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission" [Soorah Nisaa', 65]*
- That we must train our hearts and minds to willingly submit to the teachings of the Qur'aan and Sunnah
- That all our Laws, regulations, principles, values, norms, outlooks, etc, come from what has been revealed



Hadeeth 42: The Expanse of the Forgiveness of Allaah The Most High

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:

قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمَ! إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي، غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي، يَا ابْنَ آدَمَ! لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ. يَا ابْنَ آدَمَ! إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تَشْرِكَ بِي شَيْئًا، لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً
رَوَاهُ التِّرْمِذِيُّ قَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ

On the authority of Anas (radiAllaahu anhu) who said: I heard the Messenger of Allaah (saw) say :

Allaah the Almighty has said: O Son of Aadam, as long as you invoke Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O Son of Aadam, were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you. O Son of Aadam, were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [too].

It was related by at-Tirmidhee, who said that it was a Hasan hadeeth.

Explanation

In this hadeeth are immense good tidings, clemency and great generosity, and what cannot be enumerated of the types of Grace and Beneficence, Compassion and Mercy and what demands Gratitude. And similar to it is his (saw) statement: *"Allaah is more Joyous by the repentance of His slave, than the joy of one of you when he finds his lost camel [in the desert]"*.

From Abu Ayyoob (r), when he was on his death-bed that he said:

"Until now I have hidden from you something that I heard from the Messenger of Allaah (saw). I heard him say: 'If you did not commit sins then Allaah would create a new Creation who would then commit sins [and repent], so He would forgive them'".

And there are many other narrations which are in agreement with the meaning of this hadeeth.

As for His, 'azza wa jall, statement: *"O Son of Aadam, as long as you invoke Me and ask of Me"* then this is in agreement with His statement: *"I [treat My Slave] in accordance to what he supposes of Me, so let him deem of Me whatever he wishes"*. And it has been narrated that when a Slave commits a sin and then feels remorse, and says *"O My Lord! I have committed a sin, so forgive me, for surely none can forgive sins except you!"*; so Allaah ta'aalaa says *"My slave knows that he has a Lord, Who forgives sins and [also] punishes for them. So I testify to you that I*

have forgiven him". Then [the slave] does the same a second time, and a third, and so Allaah 'azza wa jall replies the same way each time. Then after that He says: "Do as you please, for I have forgiven you!", meaning when he commits a sin and then repents for it.

Know, that for the acceptance of Repentance there are three conditions:

1. cessation from the sin,
2. remorse for what has preceded,
3. and firm resolve not to return to performing the sin.

And if the sin involved taking the right of another person, then he must hasten to return his right and absolve himself from this transgression. And if the sin was between him and Allaah ta'aalaa, and a kaffaarah (expiation) is required for this sin, then it is also necessary that he fulfills this kaffaarah, and thus this becomes the fourth condition [for the acceptance of repentance]. And so, even if a person were to commit a sin many times in a single day, and then repent each time with its conditions, Allaah ta'aalaa would still forgive him.

And His, subhaanahu, statement: "for what you have done" implies that Allaah will forgive despite the repetition of the sin.

And His, subhaanahu, statement: "O Son of Aadam, were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you" means that if these sins had a physical form then they would fill the space between the sky and the earth - and this is the limit of multitude. However, even then His Generosity, Clemency, and Forgiveness are still more and greater than that, and there can not even be the thought of comparison between them. So the sins of the creation are wiped away by His Clemency and Forgiveness.

And His, subhaanahu, statement: "and were you then to face Me" means that if the slave were to die upon Eemaan, without associating any partners with Allaah. And there can be no solace or contentment for the Believer until he has faced His Lord. And Allaah ta'aalaa has said:

"Verily Allaah does not forgive that partners be associated with Him [in Worship], but He forgives [all sins] other than that for whomsoever He pleases" [4: 48].

And Abu Hurayrah (r) said that the Messenger of Allaah (saw) said:

"Having good supposition of Allaah is from the best Worship of Allaah".

And Allaah knows best.

Summary:

- That the door of repentance is ever open to a person
- That Allaah forgives no matter how much we sin, as long as we truly repent
- That associating partners with Allaah (shirk) is a sin which He does not forgive
- That if we seek to live a life upholding Tawheed, then we have great hope that He will turn to us in Mercy

Oh Allah! Make useful for me what you have taught me and teach me knowledge that will be useful to me.

Oh Allah! I entrust you with what I have read and I have studied.

Oh Allah! Bring it back to me when I am in need of it.

Oh Allah! You do whatever you wish

you are my availer and protector and the best of aid

اَللّٰهُمَّ اِنْفَعِنِيْ بِمَا عَلَّمْتَنِيْ وَ عَلَّمْنِيْ مَا يَنْفَعُنِيْ
اَللّٰهُمَّ اِنِّيْ اَسْتُوْدِعُكَ مَا قَرَأْتُ وَمَا حَفَظْتُ
فَرَضُهُ عَلَيَّ عِنْدَ حَاجَتِيْ اِلَيْهِ
اِنَّكَ عَلٰى مَا تَشَاءُ قَدِيْرٌ
وَ اَنْتَ حَسْبِيْ وَ نِعَمَ الْوَكِيْلُ

The Guyana Islamic Institute was established on the 26th of January, 1986, by the Guyana Islamic Trust under the stewardship of Dr Irshad A Azami from India. At the time, Shaykh Irshad was a Darul Ifta Daiyah (Missionary) working in Guyana. Several other Shaykhs and Islamic Workers from the GIT, worked along with him to establish the Institute. The support for the project was indeed overwhelming.

The first residential course implemented by the GII lasted for four years. However, over the years the duration of the course was significantly reduced, due to several constraints. Nevertheless, the GII persisted, graduating hundreds of students, from courses ranging from one to four years. Many of these students moved on to further their studies at Islamic and Academic universities overseas.

Today, former GII graduates are serving as Imams, teachers, social workers and Islamic workers in various communities, organizations and institutions in Guyana, the Caribbean and North America.

Furthermore, several Shaykhs and teachers generously and graciously served the institution over the years, making lots of sacrifices and efforts. In fact, the impact of the GII is evident in many places and on many lives. Generous contributions from our Muslim donors and supporters ensured that the GII survived until today. The GII is forever grateful to all of these wonderful people.

The GII was built on the foundations of Tarbiyah. In Islam, education is of paramount importance and its pursuit is an obligation on every Muslim, male and female. Our Prophet (SAS) says:

The scholars are the heirs of the Prophets. The Prophets do not leave behind an inheritance of gold and silver; rather they leave behind the inheritance of knowledge. Whoever acquires knowledge, acquires a lot of wealth.

Thus, he commands us to pursue education:

Acquire knowledge! It enables the possessor to distinguish right from wrong; it illuminates the path to Heaven. It is our friend in the desert, our society in solitude, our companion when friendless and our armor against enemies.

Therefore, the establishment of a superior educational institution is also obligatory on the Muslim community, in order to preserve faith, human dignity and morality and stimulate love for learning. GII's doors are opened to all students regardless of race or status.

Our goal is to implement and devise teaching and training strategies that will encourage students to develop through their natural propensity (fitrah) and strengthen their spirituality; enrich their Muslim character and identity; develop their intellectual alertness and abilities and provide the tools for them to fulfill their roles as Muslims, Islamic workers and responsible citizens.

We seek your support and prayers in this endeavor, for Allah, subhaanahu wa taala to make our joint efforts successful in raising generations of Muslims who shall follow in the footsteps of our beloved Prophet Muhammad (PBUH), his illustrious Companions and their noble predecessors.

We currently offer three courses:

- **Tahfeez Program (memorization of Quran)**
- **One year Islamic Studies and Arabic Language Certificate Program**
- **Two year Diploma in Islamic Studies, Arabic Language and Social Work**