

قواعد وفوائد
من الأربعين النووية

للشيخ ناظم سلطان

الجزء الأول

**Basics & Benefits From
The Forty Hadith Nawawi**

Shaikh Nathim Sultan

Part I



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أَوْ تَصْوِيرِهِ، أَوْ بَثِّهِ، بِأَيِّ طَرِيقَةٍ كَانَتْ، أَوْ تَغْيِيرِ هَيْئَتِهِ، طَلَبُ الْإِذْنِ الْكِتَابِيِّ الْمُسَبِّقِ
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,
The Ever-Merciful,
The Bestower of Mercy



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Introduction

All the thanks be to Allah, Whom we thank and seek for His help and forgiveness. We seek refuge in Allah from the evils in ourselves and from the burden of our evil deeds. Whomsoever Allah guides, will never be misled, and whomsoever He does not guide, will never find enlightenment. I testify that there is no deity worthy of worship except Allah, and that Mohammad is His slave and Messenger.

﴿O, you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.﴾ [3:102]. ﴿O Mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women, and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations) of the wombs (kinship)! Surely, Allah is Ever an All-Watcher over you.﴾ [4:1]. ﴿O you who believe! Keep your duty to Allah and fear Him, and speak (always) the Truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great achievement.﴾ [33:70-71].

The best speech is contained in the Book of Allah, and the best guidance, is the guidance sent with Mohammad, Salla Allahu Alayhi Wasallam; and the worst matters are the innovations (in the religion), and every innovation is a Bid'ah (heresy), and every Bid'ah is a sin, and every sin is in Hellfire.

The forty Hadiths that Imam An-Nawawi has collected, in this famous book, **Al-Arba'un An-Nawawiyyah**, have had tremendous importance and impact on the Muslim Nation for many reasons. Firstly, these Hadiths clearly make evident the unique way of speech which Allah has bestowed on His Messenger, Salla Allahu Alayhi Wasallam, who confirmed this, when he said, "***I was given Fawati'ha Al-Kalam, wa Jawami'ahu wa Khawatimah*** (by Allah)." [Sahih Al-Jami' & As-Silsilah As-Sahihah]. This Hadith indicates that Allah has given His Messenger a type of speech which was very unique and extremely powerful, containing tremendous meanings, yet comprised of a few words. Secondly, each of these forty Hadiths is itself a fundamental base on which the religion is firmly founded, along with the many beneficial rules and aspects that each Hadith contains. Those whom Allah helps to study and then understand these Hadiths, will have acquired a good deal of information about the various aspects and rules of the Islam, and will have also acquired a great deal and a good share from the legacy that the Messenger of Allah has left behind as an inheritance for the Muslim Nation, that is, knowledge of the religion.

It is for these reasons that ever since Imam An-Nawawi collected his forty Hadiths, the Muslim Nation of old and new has been interested in learning and teaching these forty Hadiths, especially to the children. Also, the scholars of Islam of old and new have repeatedly written commentaries and detailed explanation for the forty Nawawi Hadiths in such a way that is suitable to both the

knowledgeable and the common-folk. Among the scholars who have explained the forty Hadiths are:

1 -- Imam An-Nawawi himself.

2 -- Ibn Daqiq Al-'Eed.

3 -- Ibn Rajab, in his book, **Jami' Al-'Uloom wa Al-'Hikam.**

4 -- Ibn 'Hajar Al-Haytami, in his book, **Fat'h Al-Mubin bi-Shar'h Al-Arba'in.**

5 -- Dr. Mustafa Al-Bagha and Mu'hyi Ad-Din Mesto, in their book, **Al-Wafi fi Shar'h Al-Arba'in An-Nawawiyyah.**

Further, when I was teaching the forty Hadiths to some of my brethren, (and by Allah's Grace), I have acquired many benefits while preparing for these lessons. I thus sought to transfer and convey to my Muslim brethren the benefits that I have gained from studying (and also teaching) the forty Hadiths, by writing a detailed explanation for these Hadiths. What will provide further help to fulfill this task, is that with Allah's help, I have also given many lectures about the forty Nawawi Hadiths. I ask Allah that what I have written here will be of benefit for Muslims. It is a fact that writing books about various aspects of Islam has a great effect in spreading knowledge of the religion. Further, writing these beneficial books is indeed an excellent chance to gain the rewards of Allah, both in this life and in the Hereafter.

In my explanation on **Al-Arba'un An-Nawawiyyah**, I have relied on the sayings (and comments) of the great scholars of Islam, and then listed these sayings while explaining every Hadith, as you will come to know, Allah willing. I have relied on the sayings of the

scholars, because I am a student of the religion, and as such, I felt compelled to rely on the scholars who have had a solid lead on the path of gaining and then conveying knowledge of the religion.

Knowledge of the religion can only be taken from those scholars who are known to be firm in the religion and who also have both a good memory and a sound understanding in the Quran and Sunnah, according to the way of the Salaf (the companions and the successive generations who followed their way) of this Muslim Nation whom Allah and His Messenger have repeatedly praised.

In this book, I have chosen the following method of explaining the Forty Hadiths:

1 -- I would first emphasize the significance and the importance of each Hadith, according to the opinions and sayings of the scholars.

2 -- I would then list several points of interest and important aspects of each Hadith under their own subheadings, followed by a brief explanation.

3 -- I would also mention a brief biography of the scholars whom I narrate their sayings and opinions while explaining the Hadiths.

4 -- I would then list a brief description of the various benefits gained from every Hadith and which the scholars have understood and comprehended from the Hadith under discussion.

I consider my work herewith as a humble effort, somewhat hindered by being busy in various other affairs. I ask Allah to benefit all Muslims from this book and to grant me a good reward for writing

it, both in this life and in the Last Life. He, only He is Able to do everything, and the last of our speech is all the thanks and appreciation be to Allah, the Lord of the worlds.

Nathim Mohammad Sultan



A Brief Biography of Imam An-Nawawi

He is Abu Zakariyya, Mu'hyi Ad-Din, Ya'hya ibn Sharaf An-Nawawi. He was born in the month of Mu'harram, 631 after the Hijrah (around 1255 AD), in Nawa, a village in the area of 'Huran which is located to the south of Damascus in Syria. When he was still very young, and with Allah's help, An-Nawawi was interested in seeking and gaining knowledge of the religion, and soon memorized the Book of Allah. His father's support and encouragement were important factors in An-Nawawi's activity and his paying tremendous effort in pursuing knowledge of the religion.

Afterwards, An-Nawawi moved to Damascus and joined a boarding school, Ar-Rawa'hiyyah. He was very serious about acquiring knowledge of the religion, that he memorized At-Tanbih (a book on the Shafi'i school of thought) in only four and a half months. And for the rest of that year, he recited Al-Muhath-thab from memory to his teacher. He was active pursuing the knowledge of Islam until he became a noted scholar in the Shafi'i school of thought,

and also in the Hadith and the Arabic language. Soon after, he became a famous teacher of Islam and was the head teacher in Dar Al-Hadith Al-Ashrafiyyah (which is a school of Hadith).

Imam An-Nawawi was a noted scholar who was known for observing modesty in the way he conducted and lived his life. He was an honorable person, spending the time in the obedience of Allah. He was also vigorous in enjoining righteousness and forbidding evil, even with the rulers, and he never feared any blame or criticism from people in fulfilling this obligation. He wrote many letters to the ruler of Syria and Egypt then, Ath-Thahir Baibars, in which he ordered him to work righteousness and advised him with that which is righteously good and beneficial.

Imam An-Nawawi was always a noted and a respected scholar, both during his time and in later generations. Shaykh Qutb Ad-Din Al-Yunini said, "He was the top person in his time with regards knowledge, Wara' (avoiding vague and doubtful matters, for fear of falling into the prohibitions), performing acts of worship, modesty and humbleness in his livelihood." Also, Shaykh ibn Fara'h said, "Shaykh Mu'hyi Ad-Din (An-Nawawi) has acquired three virtues, each virtue alone deserves that people travel (or go to great trouble) so that they would be able to acquire such a virtue: He acquired Knowledge (of the religion), observed Zuhd (modesty in the way he conducted his life) and practiced enjoining righteousness and forbidding evil."

Imam An-Nawawi died on the twenty fourth day of the month of Rajab, during the year 676 after the Hijrah, in his village Nawa. An-Nawawi only lived for forty five years, yet these years were blessed and full of performing various acts of obedience to Allah and also full of learning, teaching and writing. An-Nawawi was very poor and lived on whatever little financial aid his parents could send him, and this is why he never married.

Imam An-Nawawi and the Knowledge of Islam

Imam An-Nawawi left behind such an important variety of books that he has written about the various aspects of knowledge of the religion. His many beneficial books only testify to the greatness of this Imam, who had an extraordinarily strong memory and a sound understanding of the Texts of the Quran and Sunnah, along with being a scholar in various types of knowledge, such as the Arabic language, Fiqh (Islamic Law), Usul (Belief and Faith, or major rules of the religion), terminology of Hadith, etc. The following list includes but a few of the many books that Imam An-Nawawi has written:

- 1 -- Al-Minhaj fi Shar'h Sahih Muslim ibn Al-'Hajjaj.
- 2 -- Tahthib Al-Asmaa' Wal-Lughat.
- 3 -- Minhaj At-Talibin.
- 4 -- Ad-Daqa-eq.
- 5 -- Tas'hi'h At-Tanbih fi Fiqh Ash-Shafi'iyyah.
- 6 -- At-Taqrif wat-Taysir fi Mustala'h Al-'Hadith.
- 7 -- Al-Athkar An-Nawawiyyah.
- 8 -- Khulasat Al-A'hkam min Mubhamat As-Sunan wa Qawa'id Al-Islam.
- 9 -- Riyadh As-Sali'hin min Kalami Sayyid Al-Mursalin.
- 10 -- Bustan Al-'Arifin.

11 -- Al-Idha'h.

12 -- Shar'h Al-Muhath-thab.

13 -- Rawdhat At-Talibin.

14 -- At-Tibyan fi Adab 'Hamalat Al-Quran.

15 -- Al-Maqasid.

16 -- Mukhtasar Tabaqat Ash-Shafi'iyyah.

17 -- Manaqib Ash-Shafi'i.

18 -- Al-Manthoorat.

19 -- Mukhtasar Al-Bayan.

20 -- Manar Al-Huda fi Al-Waqf wal Ibtida.

21 -- Al-Mubhamat min Rijal Al-Hadith.

22 -- Al-Arba'un An-Nawawiyyah, which is the book that we are explaining, and which was explained by many scholars of Islam, as we have stated.

I ask Allah to grant His forgiveness to Imam An-Nawawi on the Day of Resurrection, and to benefit him from the great beneficial legacy of books which he left behind for the Muslims. I also ask Allah that He benefits all Muslims with these books.

Imam An-Nawawi`s Introduction

﴿*And whatsoever the Messenger (Mohammad) gives you, take it.*﴾ [59:7].

In the Name of Allah, Most Gracious, Most Merciful, the Sustainer of the heavens and the earth and the Lord of all creation, Who sent the Messengers, peace be upon them all, to those who are responsible adults, so that they will guide them and explain the religion to them using the irrefutable proofs and the clearest evidence. I hereby thank Him for all His Bounties, and ask Him for more of His Favor and Generosity. I hereby testify that there is no deity worthy of worship except Allah, the One Who has no partners, the One and Only, the Irresistible, the Most Generous and the Oft-Forgiving. I also testify that our master Mohammad, is His slave and Messenger, His beloved and loyal slave and the best of all creation, who was honored by receiving the Glorious Quran, which is the eternal miracle that will stay for all ages to come, and who also received the Sunnah

as a light of guidance for those who seek the true guidance. He is our Master, Mohammad, who was given Jawami' Al-Kalim (saying few words that contain tremendous beneficial meanings) and the most easy religion to implement. May Allah's peace and blessings be upon him and upon the rest of the Prophets and the Messengers, and on all the righteous persons and their households (who followed the true guidance and the religion of Allah).

We have received several narrations by Ali ibn Abi Talib, Abdullah ibn Mas'ud, Mu'ath ibn Jabal, Abu Ad-Dardaa', ibn 'Umar, ibn 'Abbas, Anas ibn Malik, Abu Hurayrah and Abu Sa'id Al-Khudri, may Allah be pleased with them all, through several chains of narrators, that the Messenger of Allah said, "Whoever preserved forty Hadiths for my (Muslim) Nation that include matters of its religion, Allah will resurrect him on the Day of Resurrection with the company of the Faqihs (whom Allah helps acquire knowledge of the religion) and the scholars." [Refer to the collection of weak Hadiths by Al-Albani]. In another narration, the Prophet is reported to have said, "Allah will raise him a Faqih and an 'Alim (a scholar)." Also, Abu Ad-Dardaa's narration reads, "And I will be his Shafi'i (intercessor, by Allah's leave) and Shahid (witness) on the Day of Resurrection." [Refer to the collection of weak Hadiths by Al-Albani #4589]. Ibn Mas'ud's narration reads, "He will be told, 'Enter from any of Paradise's doors you wish.'" While in ibn 'Umar's narration, "He will be written with the company of the scholars, and in the company of the Shuhadaa' (the witnesses, the martyrs)." The scholars of Hadith have all agreed that although this Hadith has many narrations, it is still weak.

In this regard (meaning collecting forty Hadiths), the scholars have written many books, that which cannot be duly counted (except by Allah). The first scholar whom I know has written about this subject (collecting forty Hadith), is Abdullah ibn Al-Mubarak, then

ibn Aslam At-Tusi, the righteous scholar, then Al-'Hasan ibn Sufyan An-Nasaii, Abu Bakr Al-AjJurri, Abu Bakr ibn Ibrahim Al-Asfahani, Ad-Daraqutni, Al-'Hakim, Abu Na'im, Abu Abdur-Rahman As-Sulami, Abu Sa'id Al-Malini, Abu 'Uthman As-Sabooni, Abdullah ibn Mohammad Al-Ansari and Abu Bakr Al-Bayhaqi, along with an innumerable number of scholars of old and new.

Following the lead of these noted Imams and great scholars of Islam, I performed Istikharah after I decided to collect forty Hadiths (which was encouraged by the above weak Hadith). And although the scholars of Hadith agree that implementing weak Hadiths is permissible with regards to Fadha-el Al-A'mal (codes of conduct), yet, I did not only depend on the above (weak) Hadith, but on the correct narration, "***Let those present*** (meaning listening to the Prophet in his Farewell Speech during his Farewell Hajj) ***convey*** (the Quran and Sunnah) ***to those who are absent.***" [Sahih Al-Jami'], and his saying, "***May Allah radiate with pleasure the face of a person who hears my saying*** (teachings), ***understands it and then conveys it exactly as he has heard it.***" [Sahih At-Targhib].

Some of these scholars (listed above) collected forty Hadiths on major rules of the religion, while others (collected forty Hadiths) on minor rules of the religion, Jihad (struggle in the sake of Allah), Zuhd (being modest in the way one conducts his life), codes of conduct and some about Khutab (pl. For Khutbah, which is a ceremonial speech). All these are good goals, indeed, and may Allah be pleased with those who have written about such aspects and subjects. Yet, I wanted to assemble an even more comprehensive collection of forty Hadiths on all these aspects. Each of these forty Hadiths that I have collected contains a major aspect of the religion, prompting the scholars of Islam to say that Islam rotates around this Hadith, or that this certain Hadith is one half or one third of Islam, etc. Then, I made it a condition that all these Hadiths must be authentic, as

most of them are collected from Sahih (meaning a collection of authentic Hadiths) Al-Bukhari and Sahih Muslim. Further, I decided to mention the Texts of the Hadiths without the chains of narrators, so that memorizing the Hadiths will be easy, and to maximize the benefit, Allah willing. Then, I followed the Text of each Hadith with an explanation for some difficult words. All those who seek the good end in the Hereafter, are obliged to know these Hadiths, because of the significant aspects of the religion that they contain, and because they encourage performing the various types of the acts of worship, as is apparent for those who have good understanding. My total dependence is always (and will always be) on Allah, and to Him I refer all my matters and my needs, and to Him I direct all the thanks and the appreciation for His tremendous Favors. Certainly, from Allah alone comes the success and He alone grants immunity from error.



A Commentary on An-Nawawi`s Introduction

Firstly: An-Nawawi said in his introduction for the Forty Hadiths, “The scholars agree that it is permissible to practice Fadha-el Al-A`mal (codes of conduct) that depend on the weak Hadith.” This opinion is not accurate, for there are some scholars who do not allow practicing a weak Hadith either with regards to Fadha-el Al-A`mal, or with regards to the acts of worship.

Mohammad Jamal Ad-Deen Al-Qasimi said, “Let it be known that there are three opinions on how to treat the weak Hadiths. First, it is not allowed to implement (or practice the weak Hadith), either with regards Al-A`hkam (Islamic law and Shari`ah), or with regards Fadha-el Al-A`mal. This is the opinion of Ya`hya ibn Ma`een, as narrated by ibn Sayyed An-Nas, in ‘Uyun Al-Athar, and this is also the opinion of Abu Bakr ibn Al-`Arabi, as in Fat`h Al-Mugheeth. Apparently, it is also the opinion of Imam Al-Bukhari and Imam Muslim, as is evident from Al-Bukhari`s condition in his Sahih (he only listed the authentic Hadiths which were narrated by truthful narrators, each

proven to have met the previous person in the chain of narrators), and by Imam Muslim's criticism (in his introduction for his collection of authentic Hadiths) for those who narrate weak Hadiths, as we have stated. They both (meaning Al-Bukhari & Muslim) did not narrate any weak Hadiths in their Two Sahihs.

This is also ibn 'Hazm's opinion, for he said in, Al-Melal wan-Ne'hal, 'The Hadith that is reported by... a Thiqah (truthful person, who has a good memory in the Hadith he is narrating) taken from another Thiqah, until it (the chain of narrators) reaches the Prophet, Salla Allahu Alayhi Wasallam, except that there is a person in the chain or narrators who is accused of lying, or Ghaflah (forgetfulness, weakness in comprehension, etc.), or he is unknown with regards his truthfulness, (such Hadith) is acceptable to some Muslims. However, we must state that to us, it is neither allowed for Muslims to embrace this (weak Hadith), nor believe in it, nor implement any part of it.'

The position that these scholars have taken, is the correct opinion, and Allah has the Perfect Knowledge. Shaykh Al-Albani said, "The weak Hadith only offers a Thann (guess, being doubtful as regards authenticity), and I know of no difference on this fact between the scholars. If this is the case, then how can we say that it is allowed to implement it (meaning the weak Hadith), while Allah has criticized Ath-Thann in several Ayat in His Book. Allah said, what translated means, ﴿*While they have no knowledge thereof. They follow but a Thann* (guess), *and verily, Ath-Than is no substitute for the truth.*﴾ [53:28], and, ﴿*They follow but a Thann* (guess)!﴾ [53:23]. Also, the Messenger of Allah said, what translated means, "*Beware of Ath-Thann, for Ath-Thann is the most false type of speech.*" [Al-Bukhari & Muslim]. Further, know that those who oppose this opinion that I have chosen, have no proof whatsoever from the Quran or the Sunnah (to support their position)."

Furthermore, Shaykh Al-Islam ibn Taymiyyah said, “Never has Ahmad ibn ‘Hanbal, or any of the other Imams, depended on these (weak) Hadiths in the Shari’ah (Islamic law, codes of conduct). Those who reported that Ahmad used to accept the weak Hadith that is not a ‘Hasan (acceptable) or Sahih (authentic), have erred with regards his position (meaning Imam Ahmad’s position).” There are those who reported that Imam Ahmad, Abdur-Rahman ibn Mahdi and Abdullah ibn Al-Mubarak have all said, “If we narrate about the Halal (permissible) and the Haram (impermissible), we are firm (with regards authenticity). If we narrate (Hadiths) about Fadha-el Al-A’mal, we are not as firm.” However, Ahmad Shaker commented on this sentence, saying, “They (these three Imams) are only talking about the Hasan (acceptable) Hadith which has not reached the status of the Sahih. This is because the terminology that differentiates between the Sahih and the Hasan has not yet been established or classified during their time. The majority of the early scholars of Hadith either describe a Hadith of being a Sahih or a Dha’eef (weak).”

Also, Al-Albani commented about this sentence by the three scholars we have listed above, “Their being “not so firm” with regards narrating the weak Hadiths, entails narrating these Hadiths with their full Asaneed (pl. for Isnad, the chain of narrators) --as was their habit-, and these full Asaneed will expose the weakness in these Hadiths, as listing the Sanad will suffice for clearly stating that a certain Hadith is weak. As for narrating these Hadiths without Isnad, as is the case with Al-Khalaf (the later generations), and without stating that they (these Hadiths they are narrating) are weak, they (the early scholars of Hadith) were more honorable and had more fear from Allah than to fall into this error, and Allah, the Exalted, has more knowledge.”

In addition, narrating weak Hadiths in matters of Targheeb (encouraging) and Tarheeb (discouraging) (some acts or types of conduct) has the following harmful effects:

1 -- This attitude will cause differences and divisions on how to evaluate various good deeds. Some people, for example, may prefer Ath-Thikr (remembering Allah in supplication, etc.) than performing Jihad in Allah's Cause, because of some weak Hadiths that exaggerate in encouraging Ath-Thikr.

2 -- Usually, these Hadiths which are not authentic, exaggerate with regards At-Targheeb and At-Tarheeb. This will have many harmful effects on the individual, as the specialists in this field very well know. This is why the scholars have warned against listening to the Qussas (or Qassasin, those who remind the people with the Last Life, the Fire, Paradise, etc., but frequently use weak or even fake Hadiths in their story-telling). Imam Muslim narrated in his introduction on his Sahih that 'Aasim said, "Do not sit with the Qassasin."

The Conditions that Allow Narrating Some Weak Hadiths with Regards At-Targheeb and At-Tarheeb

Many among those who believe that it is allowed to narrate weak Hadiths in At-Targheeb and At-Tarheeb, do not follow the required conditions that the scholars, who accept this opinion, have set and which regulate narrating weak Hadiths. If such people follow these conditions, then the value and the availability of the weak Hadiths will diminish between Muslims. These conditions are as follows.

1 -- The weakness in the Hadith must not be strong or sizable. It is not allowed for one to narrate a Hadith that was narrated by known liars, or by those accused of lying, or by those whose mistakes are enormous and numerous. This condition ensures that the only people who would use and implement a weak Hadith, are those who

have knowledge in Hadith in general. This certainly is not an easy task, for how can a person know that the weakness in a particular Hadith is not enormous, unless he has truly acquired good knowledge in Hadith in general?

2 -- A certain weak Hadith must be supported by a major authentic rule. Therefore, any weak Hadith that establishes a new act of worship which is not supported by an authentic Hadith, will be rejected. Shaykh Al-Albani said about this condition, "This condition will render implementing a weak Hadith theoretical and not practical."

3 -- When one wants to implement a weak Hadith, he must do so without believing that this weak Hadith is valid or authentic. Such a person only implements the weak Hadith just to be on the safe side (either acquiring a prescribed reward, or by avoiding a prescribed punishment narrated in a certain weak Hadith). Also, Al-Albani commented on this condition, "The third condition meets with the first condition in that they both ensure the necessity of knowing the status of the Hadith, so that one does not think that it is valid (meaning it is a part of the religion). Know that the crowds that use and implement weak Hadiths have no knowledge in these Hadiths' weaknesses."

Secondly: An-Nawawi also said, "I then made it a condition that these forty Hadiths are all authentic." An-Nawawi has performed Ijtihad and paid his best effort that his forty Hadiths are all authentic. But he did not succeed in this regard. In any case, he will receive a reward, Allah willing, whether he was right or wrong, because he performed Ijtihad. Among the Hadiths that he has listed, believing they are authentic, while in reality they are weak:

1 -- Hadith #30: Abu Tha'labah Al-Khishni, Jurthum ibn Nasher, may Allah be pleased with him, narrated that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, "Allah has ordained (on

you) some requirements, so do not abandon them, and has set limits, so do not transgress them, and has made some things Haram (disallowed), and has left some other things (meaning without rulings) as a Mercy (from Him), not because He has forgotten them. Therefore, do not seek their rulings.” An-Nawawi said that this is a Hasan (acceptable) Hadith that was narrated by Ad-Daraqutni.

However, this Hadith is Dha’eef, as Shaykh Naser Ad-Deen Al-Albany has stated in his book, **Ghayatu Al-Maram**, in which he comments on the Hadiths of **Al-Halal wa Al-Haram**.

2 -- Hadith #41: Abu Mohammad, Abdullah ibn Amr ibn Al-’Aas said, “The Messenger of Allah said, ‘None among you will attain Iman, unless what he desires conforms with what I was sent with.’” An-Nawawi then said that this is a Hasan, Sahih Hadith (meaning it has two chains of narrators, one is Hasan and one is Sahih), and that he narrated it from **Kitab Al-Hijjah** with an authentic chain of narrators.

This is a weak Hadith, however, as we will come to know later on in this book, Allah willing.

Nathim Mohammad Sultan

Hadith #1

“The actions are only tied to the intentions...”

On the authority of the leader of the believers, Abu Hafs, Umar ibn Al-Khattab, who said: I heard the Messenger of Allah, Salla Allahu Alayhi Wasallam, say,

“The actions are Innama (only, certainly) tied to the intentions and every person will earn that which he intended. Therefore, he whose migration was for Allah and His Messenger, then his migration will be for Allah and His Messenger; and he whose migration was to achieve some worldly gain or to take a woman in marriage, then his migration will be for that for which he migrated.”

Related by Al-Bukhari & Muslim

عن أمير المؤمنين أبي حفص عمر بن الخطاب رضي الله عنه قال : سمعت رسول الله صلى الله عليه وسلم يقول : "إنما الأعمال بالنيات وإنما لكل امرئ ما نوى ، فمن كانت هجرته إلى الله ورسوله فهجرته إلى الله ورسوله ، ومن كانت هجرته لدنيا يصيبها أو امرأة ينكحها ، فهجرته إلى ما هاجر إليه " (رواه البخاري ومسلم) .

The Status of this Hadith

This Hadith is unique in the completeness of its meaning, although it consists of a few words. This is typical of the Prophet's speech. Imam Ash-Shafi'i said about this Hadith, "The Hadith about An-Niyyah (intention) touches seventy different subjects in Fiqh (Islamic Jurisprudence and knowledge)." Imam An-Nawawi commented about Ash-Shafi'i's words, "Ash-Shafi'i did not intend to restrict the benefits of this Hadith to these (seventy) areas only, for they are certainly more numerous." Ash-Shawkani said, "This Hadith is one of the basis of the religion. Some even said that it is one third of all knowledge." He also said, "Although this is only one Hadith, it deserves to be explained in a volume by itself." The scholars held this Hadith in such a high position, that they would usually start their books by mentioning it, in order for those who seek knowledge of the religion to start their quest by correcting their Niyyah. Abdur-Rahman ibn Mahdi said, "Whoever wants to write a book, let him start with this Hadith." Imam Al-Bukhari benefited from this advice and started his **Sahih** (authentic collection of Hadith) with this Hadith. Also, Taqy Ad-Din Al-Maqdisi, in his book, **'Umdat Al-A'hkam**, As-Suyuti, in his book, **Al-Jami' As-Saghir**, and An-Nawawi, in his book, **Al-Majmoo'**, all started their books with this Hadith. Imam Abu 'Ubayd said, "No other Hadith is more complete, richer (in meaning), more beneficial and more useful (in general) than this Hadith."

The Reason Behind this Hadith

Some people thought that the reason behind the Prophet saying this Hadith, is the migration of a man to marry a woman called “Umm Qays.” This person’s migration from Makkah to Madinah was for this reason and not to seek the benefit with Allah of the Hijrah (migration). They used as evidence the following:

Abdullah ibn Mas’ud said, “Whoever migrated for a particular gain, will gain only that thing. A man migrated to marry a woman called ‘Umm Qays,’ and was known afterwards as ‘Muhajir (the migrant of) Umm Qays.’” At-Tabarani related this story using another chain of narrators that includes Al-A’amash. This narration reads, “There was a man from among us who asked a woman called ‘Umm Qays’ for marriage. She refused to marry him except after he migrates. He migrated and then married her. We used to call him ‘Muhajir Umm Qays.’” Ibn Hajar Al-Asqalani commented, “The chain of Isnad (narrators of this story) is authentic, following the conditions laid down by Ash-Shaykhan (Al-Bukhari & Muslim). However, it does not state that this (Muhajir Umm Qays’s story) is the reason behind the Hadith about the actions (are tied to the intentions). I did not see such relation (between the story of the migrant of Umm Qays and this Hadith about the intention) in any of the various narrations.”

Just as the scholars of Tafsir (explaining the meanings of the Quran) search for the reasons behind revealing verses of the Quran, the scholars also searched for the reason behind the Prophet saying this Hadith, to help them further understand it. Ibn Daqiq Al-’Eed¹ said, “Searching for the reason behind the revelation is an effective method of understanding the Quran.” Also, ibn Taymiyyah said, “Searching for the reason behind the revelation helps to understand

the Ayah.” Likewise, knowing the reason behind a Hadith helps to understand and comprehend its meanings and implications.

The Meaning of this Hadith

1 -- The Prophet’s saying, “*The actions are Innama* (only) *tied to ...*”, *Innama* is a unique word that entails a restriction on one hand that applies to all actions, on the other hand, as ibn Abbas implied. Further, there is no reported opposition by the other companions to this understanding for this portion of the Hadith. Ibn Daqiq Al-’Eed said, “This constitutes a consensus that this (the word *Innama*) is a restriction (that entails all actions).” This restriction indicates that all actions are included without exception.

2 -- *Innama* is sometimes used to describe a general or a specific restriction, according to the desired meaning. Allah said, what translated means, ﴿*Innama Anta* (You are only) *a Warner*﴾ [13:7]. The apparent meaning of the Ayah restricts the job of the Messenger in warning his nation. The true and expanded meaning is different, because the Messenger has other jobs along with being a warner. He is also a giver of glad tidings. Also, the Prophet said, “*Innama Ana* (I am only) *human, and you come to me to judge between you* (so I pass my judgment based on the apparent aspects of various worldly disputes).” [Al-Jami’ As-Sahih]. “*Innama*” here is a restriction that indicates that the Messenger is only a human who does not know all secrets, and does not include the judgments that he passes in matters of the religion, which are a revelation. Also, Allah said, ﴿*Innama* (only) *the life of this world is but play and pastime.*﴾ [47:36]. In this Ayah, “*Innama*” indicates that being a play and pastime is the usual happening and effect of life on people and neither entails all aspects of life, nor does it include all people. Some people

use the life of this world in a way that will bring them the benefit of this life and the Last Life.

In short, as ibn Daqiq Al-'Eed has stated, "When you hear "Innama," hold it to be general in its restriction, except if the Texts (of the Quran and Sunnah) lead to the conclusion that it is restricted to only some areas. Otherwise, you will have to hold its meaning to be general in its restriction." And this is the case with this Hadith: it is general in its restriction, that is, it entails all actions and deeds.

3 -- This Hadith entails all types of actions and speech, because, contrary to what some people say, words are considered actions too. Ibn Abbas, as well as ibn Daqiq Al-'Eed, considered the speech to be a type of actions. Ibn Abbas said with regards to the Ayah, ﴿*So that I may do good...*﴾ [23:100], "This involves attesting that, 'There is no deity worthy of worship except Allah.'" Also, abandoning an action is considered an action itself, because it is voluntary and, therefore, is also tied to the intention behind it. For example, abandoning doing evil for the sake of Allah will bring about His reward. On the other hand, when one abandons an obligation, he will be punished. What further proves and supports this meaning, is what Allah said in a Qudsi Hadith (the meaning is from Allah but the wording is from the Prophet), what translated means, "*If My slave wants to commit an evil deed....*" until, "*and if he abandons it for My Sake, then write it (for him) a good deed.*" [Al-Bukhari]. This Qudsi Hadith implies that if one abandons an evil act, but not for the sake of Allah, he will not gain a reward. And if he abandons it for fear from creation, and not from Allah, he will also gain an evil deed. Some actions, such as removing the harm from people's way and giving back the pawned items, do not need an intention to be accepted. However, the reward will vary according to the reason that leads one to these actions.

4 -- The Prophet's saying, "***The action are Innama tied to the intentions...***," indicates that it is necessary for the actions to be accepted to be preceded by good intentions. Some said that this only indicates that the intention perfects the actions. This is invalid, as As-San'ani has said. Further, and as ibn Daqiq Al-Eed has attested, it is apparent from the wording of the Hadith that the acceptance or rejection of the deed is what is desired, and not only the perfection of the deed.

5 -- The Prophet's saying, "***And every person will earn that which he intended...***" means that whoever intends an action, his gain will be at the same level as his intention. Yet, if one intends to work righteousness and was prevented for a reason that the religion considers valid, such as illness or death, etc., then, this person will gain a credit for what he has intended, although he did not perform it. To support this meaning, there is a Hadith that reads, "***And a man whom Allah gave wealth and knowledge, so he implements his knowledge using his wealth which he spends righteously. And a man whom Allah gave knowledge but not wealth, so he says, 'If I had the same wealth like that (wealthy and knowledgeable man), I would do just like what he does.' Both of them will gain a similar reward.***" [Ibn Majah & Ahmad]. The actions that are not preceded by an intention, will not be awarded a reward accordingly. As for those who intend to perform Hajj before its due time, they will only gain 'Umrah (because Hajj is due on a prescribed time, in the month of Thul-Hijjah).

In short, and as Ibn Rajab² has stated, the action itself contains what leads to its acceptance or rejection, according to the intention behind it. Also, the reward or punishment that will follow an action is tied to the intention that led such an action to be good and accepted, or evil and rejected.

6 -- “*And he whose migration was to achieve some worldly benefit or to take a woman in marriage, his migration will be for that for which he migrated.*” With regards to this part of the Hadith, ibn Rajab said that the Prophet has stated that the actions are tied to the intentions behind them, and that what one will gain or lose is tied to the good or evil he intends. Good and evil are unique terms that entail all actions. The Prophet then mentioned some types of actions as examples of the actions which are accepted or rejected according to the intentions behind them, as if saying, “All types of actions are treated the same way as in this example.”

Hijrah (migration) involves abandoning an action or a place to another action or place instead. Leaving Kafir countries to a Muslim country is called Hijrah, and this type of Hijrah still exists. Leaving Makkah to Ethiopia, or Makkah to Madinah, were also called Hijrah (this type of Hijrah occurred during the time of the Prophet). Abandoning what Allah has prohibited is also called Hijrah.

The Prophet has explained that Hijrah varies according to the intention behind it. Whoever performs Hijrah for the sake of Allah, the love of His Prophet, to seek knowledge in the religion or to establish the religion on firm grounds, whereas he could not do that where he was staying, then this is the true Hijrah to Allah and His Messenger. As for those who migrate for the sake of worldly gains, of women, wealth or positions, they will only gain what they have migrated for, that is, this worldly life. The Prophet meant to degrade such gain when he said, “... *his migration will be for that for which he migrated.*” He did not name or specify the worldly gains such a person desires behind this migration, belittling it.

All other actions, such as Hajj, Umrah, Jihad, etc., are treated and thus accepted or rejected according to the intentions behind them.

7 -- The scholars mention several subjects with regards to An-Niyyah, as follows:

a -- They treat matters of worship differently than they treat matters of habit. One may want to stop eating because he wants to follow a strict diet, for example. Or, one may choose not to eat for the sake of Allah, such as when fasting for the sake of Allah, an act of worship that requires an intention to distinguish it from refraining from eating for other purposes. Also, washing up for purity (Ghusl) requires an intention, if it is to be distinguished from washing just to cool off or to clean the body. All types of worship also vary according to the intention behind performing them. The prayer, for example, needs the relevant intention in all cases, but this intention varies according to the type of prayer, whether voluntary or obligatory. Fasting, when intended as an act of worship, is performed either to satisfy an obligation, such as fasting during the month of Ramadhan, to fulfill a vow to Allah, etc. Or, fasting is voluntarily performed, such as fasting during the day of Arafah (the ninth day of the month of Thul-Hijjah), Ashooraa' (the tenth day of the month of Mu'harram) and fasting during Mondays and Thursdays. Also, giving away charity includes either satisfying an obligation, or is voluntarily given away for the sake of Allah. Each act of worship needs its relevant intention, so as to distinguish each from the other types of worship.

b -- The action is also distinguished according to the sincerity of the intention behind it, whether it is for the sake of Allah alone, or for the sake of Allah and others. These types of intentions were explained in detail by the righteous scholars of the Muslim Nation. Imam Abu Bakr ibn Abi Ad-Dunya wrote a book about this subject, and he called it, "Kitab (the Book of) Al-Ikhlās (Sincerity) Wa (and) An-Niyyah (Intention)."

What Does An-Niyyah Mean

1 -- Linguistically, “An-Niyyah” means “intention.” Therefore, one’s Niyyah is his intention to do something. Further, when one says, “Nawak Allah with the Khayr (all that which is good),” it means, “May Allah direct the Khayr to you.” An Arab named his son “Ibrahim”, saying, “Nawaytu Ibrahim with this,” meaning, “I intended to name my son ‘Ibrahim’ that he may be blessed by having this name (that he may take Ibrahim as a good example in life).” An-Niyyah is also used to describe the direction or the place that one intends to go to, or the meaning that he intends to deliver. It is also used to describe the heart’s intending an action or planning to do an action.

2 -- In Islamic terminology, there is no special meaning for the word “Niyyah.” Shaykh Umar Al-Ashqar said that those who gave a special meaning in Islamic terminology for the word “Niyyah”, do not have any proof to support their position. This is why An-Nawawi, among other scholars, used the same linguistic meaning for the word “Niyyah” in Islamic terminology. An-Nawawi said, “An-Niyyah is the intention to do something. During the time of Jahiliyyah (before Islam), they used to say, ‘Nawaka Allah with His Protection,’ meaning, ‘May Allah intend (direct, bless) you with His Protection.’” Al-Qarafi³ said, “An-Niyyah involves someone’s intention in his heart to do something.” Also, Al-Khattabi said, “An-Niyyah is your intending in your heart to perform an action, after choosing what you desire to accomplish by such an action.” Umar Al-Ashqar said, “Explaining An-Niyyah that it is the intention, is certainly powerful and exactly states what the Arabs usually mean by this word.”

In addition, some people said that the Niyyah entails sincerity, just like the popular saying, “An-Niyyah is sincerity in the religion.” This is because An-Niyyah is used to describe either the purpose

behind performing the acts of worship, the acts themselves and/or the intention to please Allah. All this is included in the linguistic meaning of the word, as we have explained.

Announcing An-Niyyah Aloud

Announcing An-Niyyah aloud is an evil innovation. Texts of the Book of Allah and the Sunnah of His Messenger do not permit uttering An-Niyyah aloud. An-Niyyah is an act of worship that must be conducted according to the rules of the religion, for all acts of worship are impermissible, except those which the religion specifies and permits.

Jamal Ad-Din, Sulayman ibn Umar said, “Announcing the Niyyah and reciting the Quran aloud behind the Imam are (two innovated acts that are) not from the Sunnah and, therefore, they are not accepted. If they lead to disturbing those who are praying, then they become even more impermissible. Those who said that announcing the Niyyah is from the Sunnah have fallen into error. It is not allowed of them and of all others to say about the religion of Allah that which they have no knowledge of.”

In addition, Alaa’ Ad-Din Al-Attar said, “According to the consensus (of the scholars), it is Haram (impermissible) to raise the voice with the Niyyah, especially if it is accompanied by causing nuisance for those who are praying. If these actions do not disturb those who are praying, then announcing the Niyyah aloud is still an evil innovation. If one also wants to show off with this action, he will be committing two Harams, that will add up to a major sin. Those who reject the claim that announcing the Niyyah aloud is from the Sunnah, are saying the truth. Those who defy these people are wrong. It is an act of Kufr to believe that this innovated act is from the religion of

Allah. Hence, announcing the Niyyah is a sin, providing that one does not believe that it is from the religion of Allah (). All those able believers should try to criticize and prevent whoever practice this sin from doing it. Finally, this sin was never practiced by the Messenger of Allah, any of his companions or any of the scholars of Islam whom people follow.”

This ruling is also similar to the ruling issued by Mohammad ibn Al-Hariri Al-Ansari and ibn Rajab, among others. Therefore, announcing the Niyyah with the tongue is an evil innovation that has nothing to do with the guidance of the Messenger of Allah.

Effects of Good Intentions on Permissible Acts

According to the scholars, a Muba’h (permissible) act is the act that neither brings about reward, if performed, nor brings about punishment, if abandoned. Performing or abandoning the Muba’h are the same. Yet, one will gain a reward if he precedes performing a Muba’h with a good intention, such as eating with the intention to be stronger in the obedience to Allah and His Messenger, and one’s working in the intention so that he support his family and save himself from the humiliation of begging others, etc.

Many scholars agree with this understanding. Ibn Al-Qayyim said, “Those who are the closest to Allah are the ones who have their Muba’h turned into acts of worship and into a means of approach to Allah, on account of their good Niyyah. They no longer have a Muba’h that is equal on both side (where doing or abandoning it are the same). All their deeds are leaning to one side, (that is, they always gain a reward).” Also, ibn Al-Hajj Al-Maliki⁴ said, “With the Niyyah, Al-Muba’h may become a Mandub (preferred act). And if we can precede an act with a Niyyah similar to that which precedes

performing an obligation, it will be even better in this case, because of the Qudsi Hadith, *'And My slave will not perform acts of worship better in My Sight than doing that which I have obliged on him.'* [Al-Bukhari].” Also, An-Nawawi said, in his book, Al-Arba'un An-Nawawiyyah, about this Hadith (#25 of the Forty Nawawi Hadiths), “This Hadith proves that Al-Muba’h acts will be turned into acts of worship if accompanied by good intentions. Sexual intercourse (for example) becomes an act of worship if one intends by it to satisfy and fulfill his wife’s rights, to live with her in a way that is better, to seek an offspring and to help himself and his wife to preserve their honor and to avoid looking at, thinking about or intending to commit any impermissible act, etc.”

What gives further proof to the validity of these sayings by the respected scholars, is the Hadith by the Prophet to Saa’d ibn Abi Waqqas, *“You will not give away a charity with which you seek Allah’s Face, but you will gain a reward for it, including what you put in your wife’s mouth (of food).”* [Al-Bukhari & Muslim]. After mentioning this Hadith, An-Nawawi said, “Putting a bite (of food) in the wife’s mouth, is usually an act of fondling her. Therefore, it has a lot to do with one’s desire. Yet, if a good intention and seeking the rewards with Allah precede this action mentioned in this case, then this person will gain a reward as a bounty from Allah.”

Imam As-Suyuty⁵ said, “One of the best supporting evidence that the scholars have used to prove that the Muslim will gain a reward on account of his good intention when performing Al-Mubah’, is the Prophet’s saying, *'And every person will earn that which he intended.'* Those who do this (preceding Al-Mubah’ with a good intention), will gain a reward if they intend (by their actions) to draw closer to Allah. However, if they did not intend that, then they will not gain any reward.” Also, the Prophet said, *“And one will be performing an act of charity when he has sexual intercourse (with*

the wife).” The companions said, “O Messenger of Allah! Will one be satisfying his desire and still gain a reward?” He said, “*Do you see that if he satisfies his desire with Haram* (illegal sexual intercourse), *will he carry the weight of this evil act? Likewise, if he satisfies it with Halal* (permissible means, with the wife), *he will gain a reward.*” [Muslim & Ahmad].

Conditions for Al-Mubah’ to Become an Act of Worship

1 -- Al-Mubah’ (the permissible) acts, such as walking, eating, standing and wearing clothes, should not be considered acts of worship themselves. This is why the Prophet criticized Abu Israel when he saw him standing in the sun. When he asked why he was standing, they told him, “This is Abu Israel! He made a vow to stand and not sit down, to avoid the shade, to keep silent and to fast.” The Prophet said, “*Order him to speak, seek the shade, sit down and let him continue his fast* (which is the only act of worship Abu Israel vowed to perform).” [Abu Dawood, ibn Majah & others, also Al-Bukhari related the Hadith without mentioning standing in the sun].

2 -- When Al-Mubah’ is a means to performing acts of worship. Ibn Ash-Shaat said, “When one intends to be stronger and able to perform the various acts of worship by performing the Mubah’, such as eating, sleeping and earning money, it (each of these permissible acts) will become an act of worship.” It must be noted here, however, that Al-Ezz ibn Abd As-Salam⁶ said that in this case, the Muslim will only gain a reward for the intention and not for the act itself. Ibn Taymiyyah said, “One should only perform the acts of Al-Mubah’ that will enable him to perform acts of worship, and should also intend by doing them to be able to perform the acts of worship.”

3 -- To Perform Al-Mubah' believing that it is legislated by Allah. When the Muslim performs Al-Mubah', he should do so believing that Allah has permitted it for him. Allah likes that His permissibles be made use of, just as He likes that one fulfills His obligations. Also, Allah does not accept from one to be difficult with himself, going to the extreme and becoming like monks. What Islam legislates is the middle and the best way to demonstrate and prove one's slavery to Allah. One conducts himself according to a complete, yet reasonable set of codes of conduct. The Halal is what Allah has made Halal, the Haram is what Allah has made Haram and Al-Mubah' is what Allah has made Mubah'. Those who treat Al-Mubah' in this manner will gain Allah's reward, Allah willing.

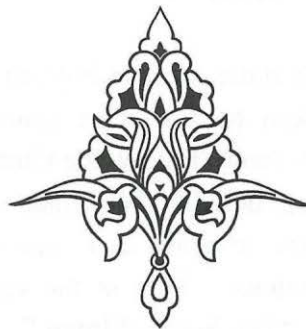
4 -- When an act of worship is conditionally permitted (Muba'h), like voluntary fasts, then one is not allowed to exhaust or physically harm himself by going to the extreme with regards to this Mubah'. In this case, it is an obligation that one breaks his fast and eat and drink to save himself from harm. If he does not do this, then he may be punished for harming himself. On the other hand, if people abandon and avoid various Muba'hs, such as marriage, commerce, agriculture or industry, they will all be committing a sin. These areas are required in our Muslim Nation.

Benefits from the Hadith

1 -- This Hadith states that An-Niyyah is a part of Iman. An-Niyyah is an action taken by the heart (not the tongue). Ahlu As-Sunnah Wa Al-Jama'ah (who follow the Quran, the Sunnah and the way of the companions), believe that Iman consists of Faith in the heart, attesting with the tongue and then implementing Islam's requirements and obligations. This is the reason why Al-Bukhari mentioned this Hadith in "The Book of Iman."

2 -- This Hadith states that the Muslim is obliged to know the ruling of the religion with regards an action that he intends to take, so as to know if this act is Halal, Haram, obligatory, etc. The Hadith also states that the actions will be accepted or rejected according to the Niyah that precedes them.

3 -- This Hadith requires from Muslims to precede performing the various acts of worship with a good intention. Otherwise, the act will not be accepted.



Hadith #2

“Islam is to testify that there is no deity...”

On the authority of Umar, may Allah be pleased with him, who said, “One day, while we were sitting with the Messenger of Allah, a man, with very white clothes, very dark hair and who was unknown to us (meaning the companions), passed by us and sat next to the Prophet, leaning his knees on his knees and laying his palms on his (the Prophet’s) thighs. He said, ‘*O Mohammad! Tell me about Islam.*’ The Messenger of Allah said, ‘*Islam is to testify that there is no deity worthy of worship except Allah and that Mohammad is the Messenger of Allah, to establish the prayer* (performing them perfectly and on time), *to give Az-Zakat* (obligatory charity), *to fast during* (the lunar month of) *Ramadhan and to perform Hajj* (pilgrimage) *to the House* (the Kaa’bah in Makkah) *if you have the ability to do so.*’ He (the stranger) said, ‘*You have said the truth!*’ So, we were surprised that he was asking

him and then confirming what he says.’ He (the stranger) then said, **‘Then, tell me about Iman.’** He (the Prophet) said, **‘(Iman is) to believe in Allah, His Angels, His Books (authentic versions), His Messengers and the Last Day, and to believe in Al-Qadar (Predestination), its good and its bad.’** He (the stranger) then said, **‘You have said the truth!’** Then, he (the stranger) said, **‘Then, tell me about Al-I’hsan (excellence in the religion).’** He (the Prophet) said, **‘(Al-I’hsan is) to worship Allah as if you see Him, for although you do not see Him, He certainly sees you.’** He (the stranger) then said, **‘Then, tell me about the (Last) Hour.’** He said, **‘The one who is being asked has no more knowledge of it than the one who is asking.’** He said, **‘Then, tell me about its Signs.’** He said, **‘When the slave-girl gives birth to her master, and when you see the (previously) bare-footed, barely-clothed and needy shepherds of sheep compete in raising ever taller buildings.’** Then, he (the stranger) left. I waited for some time, then he (the Prophet) said to me, **‘O Umar! Do you know who the questioner was?’** I said, **‘Allah and His Messenger have more knowledge.’** He said, **‘He was Gibreal (the angel); he came to you to teach you your religion.’”**

Related by Muslim

عن عمر بن الخطاب رضي الله عنه قال : بينما نحن جلوس عند رسول الله صلى الله عليه وسلم ذات يوم إذ طلع علينا رجل شديد بياض الثياب ، شديد سواد الشعر ، لا يرى عليه أثر السفر ولا يعرفه منا أحد ، حتى جلس إلي النبي صلى الله عليه وسلم ، فأسند ركبتيه إلي ركبتيه ووضع كفيه على فخذيه ، قال : يا محمد ، أخبرني عن الإسلام . فقال رسول الله صلى الله عليه وسلم : "الإسلام أن تشهد أن لا إله إلا الله وأن

محمدًا رسول الله ، وتقويم الصلاة ، وتؤتي الزكاة ، وتصوم رمضان ، وتحج البيت إن استطعت إليه سبيلاً" ، قال : صدقت . قال : فحجبتنا له يسأله ويصدقه . قال : فأخبرني عن الإيمان . قال : " أن تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر ، وتؤمن بالقدر خيره وشره " . قال : صدقت . قال : فأخبرني عن الإحسان . قال : " أن تعبد الله كأنك تراه ، فإن لم تكن تراه فإنه يراك " . قال : فأخبرني عن الساعة . قال : " ما المسئول عنها بأعلم من السائل " . قال : فأخبرني عن أماراتها . قال : " أن تلد الأمة ربنتها ، وأن ترى الحفاة العراة العالة رعاء الشاة يتطاولون في البنيان " ، قال : ثم انطلق ، فلبثت ملياً ، ثم قال لي : " يا عمر ، أتدري من السائل؟ " . قلت : الله ورسوله أعلم . قال : " فإنه جبريل أتاكم يعلمكم دينكم " (رواه مسلم) .

The Status of this Hadith

Ibn Daqiq Al-'Eed said, "This is a great Hadith which entails all prescribed acts, both apparent and hidden. All parts of knowledge of the religion originate from and are interconnected with this Hadith that contains knowledge (of Taw'hid, Iman, etc.) and all major aspects of the Sunnah. It is like the mother of the Sunnah, just as Al-Fati'hah (chapter 1 of the Quran) is called "Umm (the mother of) Al-Quran", because of what Al-Fati'hah contains of the major meanings of the Quran."

Also, ibn Rajab said, "This is a Hadith which has a great significance, for it explains the entire religion. This is why he (the Prophet) said at the end, *'He was Gibreal; he came to you to teach you your religion.'*" Furthermore, An-Nawawi said, "Know that this Hadith contains all types (aspects, parts) of knowledge, information, good manners and good speech. It is the basis of Islam." This is why

An-Nawawi included this Hadith in his "Al-Arba'un An-Nawawiyah".

Al-Islam

Islam and Istislam both have the same meaning, that is, submissiveness. In Islamic terminology, Islam means to show submissiveness to Allah, to establish the religion and to adhere by and implement what the Messenger was sent with, and this is how life is preserved and harm is repelled, that is, such Muslims will have the sanctity of their blood and possessions preserved.

In this Hadith, the Messenger of Allah explains to us all apparent acts of the religion, whether in tongue or deed. Attesting to the two testimonies, that there is no deity worthy of worship except Allah and that Mohammad is His Messenger, is an act of the tongue. Performing the prayer and fasting are both physical acts. Az-Zakat is monetary dues, while Hajj involves both monetary dues and physical acts.

We should note here that all other acts of worship are indirectly included in this Hadith. The Prophet only mentioned the prayer and the rest of the cornerstones of Islam, because they are the practical basis of the religion. What testifies to the fact that all other acts of worship are included in the general meaning of this Hadith (and the general meaning of Islam, Muslim), is that the Messenger of Allah said, "*The Muslim is whom other Muslims are immune from (harm done by) his tongue (such as cursing and backbiting) and hand.*" [Muslim].

Also, avoiding the prohibitions is included in this Hadith. The Messenger of Allah said, "*A sign of one's excellence in his Islam, is*

his avoiding what does not concern him.” [Ahmad, Malik & At-Tirmithi].

Iman (Belief, Faith)

We will discuss the following points with regards to Iman:

1 -- Originally, Iman means to believe, accept and agree. In this Hadith, the Messenger of Allah explains Iman by the hidden beliefs. Also, Allah explained Iman with the same cornerstones of creed listed in this Hadith (#2 above), when He said, what translated means, *﴿The Messenger (Mohammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books and His Messengers.﴾* [2:285]. The creed of Ahlu As-Sunnah wal Jama’ah, (which is the righteous group because of their following the Quran, the Sunnah and the understanding of the companions), is that Iman entails belief in the heart, attesting with the tongue and implementing the obligations of Islam. All acts of worship are thus included in the meaning of Iman. Imam Ash-Shafi’i said that this meaning of Iman agrees with the consensus of the companions, the second generation and the successive generations of Islam. We will further explain this matter later on, Allah willing.

2 -- Islam and Iman: Ibn Rajab said, “The Prophet’s differentiating between the meaning of Iman and Islam, in that he included the acts of worship in Islam and not in Iman, can be explained by the following rule. Some terms are general in meaning and entail several specific meanings. When a general term is coupled with another (but related) term, the first term will only involve some aspects of what it generally means, while the second term will involve the rest of the two terms’ collective meanings. Just like the terms “the

poor” and “the needy”: when one of them is mentioned alone, it will include all those who are needy. Yet, when both of them are mentioned together, the first term will include some types of needy people, while the other term will include the rest. Likewise, when any one of the terms “Iman” and “Islam” is mentioned alone, it will entail the collective meanings of both terms and, thus, each term alone will include the other in its meaning. However, when they are both mentioned together, one of them will carry some meanings and the other the rest.”

When a Text from the Quran or Sunnah mentions Iman and Islam together, they will have different meanings. In this case, Iman entails the creed and the acceptance of the heart, and Islam means submissiveness to Allah and adhering by His Commands. This is why the scholars said that every Mu'min is a Muslim, but not every Muslim is a Mu'min. This is because the slave may implement the acts of worship, such as the prayer, Hajj, Zakat, etc., while concealing hypocrisy. The slave may also implement the Commandments while his faith and acceptance are weak, just as Allah said, what translated means, *﴿The Bedouins say, “We believe.” Say, “You believe not but you only say, ‘We have surrendered (in Islam),’ for faith has not yet entered your hearts. But if you obey Allah and His Messenger, He will not decrease anything in reward for your deeds. Verily, Allah is Oft-Forgiving, Most Merciful.﴾* [49:14]. Ibn Abbas said, with regards to the people mentioned in this Ayah, that they were not hypocrites, rather, their Iman was weak.

We must state here that Ahlu As-Sunnah wal Jama'ah believe that the acts of worship are a part of Iman, because of the abundant Texts from the Quran and Sunnah that testify to this fact. Allah said, what translated means, *﴿The believers are only those who, when Allah is mentioned, feel a fear in their hearts, and when His Verses (this Quran) are recited unto them, they (the Verses) increase their*

Faith; and they put their trust in their Lord (alone). Who offer prayer perfectly and spend out of that We have provided them. It is they who are the believers in truth. ﴿[8:2-4]. In these Ayat, Allah states that the believer is the one who possesses these characteristics that He has listed, and which entail having a correct faith in the heart and implementing the obligations.

Also, the Prophet said, what translated means, “***Iman is seventy and some parts, the highest of which is attesting that there is no deity worthy of worship except Allah, and the least of which is removing harm from the way. And shyness is a part of Iman.***” [Muslim]. Therefore, removing harm from the street, which is an action, is considered a part of Iman. Ibn Battal⁷ said, “This is the meaning which Imam Al-Bukhari wanted to emphasize in the Book of Iman (in his, **Sahih**). With Iman, he named all the chapters in the Book of Iman, such as, Chapter: Acts of Iman, Chapter: Prayer is a Part of Iman, Chapter: Az-Zakat is a Part of Iman, Chapter: Jihad is a Part of Iman, etc. He only sought to refute and expose the error, misguided belief and the defiance of the Book, the Sunnah and the accepted Mathhabs of the respected Imams, by Al-Murjiah (a misguided sect) who have claimed that Iman involves attesting with the tongue only and does not include the actions.”

4 -- Ahlu As-Sunnah wal Jama’ah believe that Iman increases with the increase in the number of good deeds and decreases with the increase in sins. Their proof for this ruling is the following Ayat, ﴿***That they may grow more in Faith along with their present Faith.***﴾ [48:4], ﴿***And We increased them in guidance.***﴾ [18:13] and, ﴿***And Allah increases in guidance those who walk aright*** (true believers in the Oneness of Allah),﴾ [19:76], among other proofs.

Ibn Battal said, “Those who do not feel an increase in their Iman, then their Iman is incomplete.” He also said, “If someone said,

‘Linguistically, Iman means to accept,’ we say in answer that acceptance is only complete with implementing all the acts of worship. When the believer increases his working righteousness, then his Iman will be more complete, and this is how Iman increases, while the opposite (committing sins) decreases Iman. Hence, when working righteousness decreases, Iman decreases, as well, and when working righteousness increases, Iman will be more complete. This is the most reasonable explanation for the meaning of Iman.”

Also, ibn Abdir-Razzaq said, “I have heard those whom I met from our scholars and colleagues, such as Sufyan Ath-Thawry, Malik ibn Anas, Ubaiydillah ibn Umar, Al-Awza’i, Ma’mar ibn Rashid, ibn Juraij and Sufyan ibn ‘Uyaynah. They have all affirmed that, ‘Iman involves attesting (with the tongue) and (working the) good deeds, and it increases and decreases (according to the increase or decrease in the number of good deeds).’ This is also the opinion of ibn Mas’ud, Huthayfah, An-Nikh’ii, Al-Hasan Al-Basri, ‘Ataa, Tawoos, Mujahid and Abdullah ibn Al-Mubarak.”

5 -- The believers vary in the degree of their Iman. Therefore, the faith of the Siddiqhun (saints), to whom the Unseen becomes as if it is uncovered (because of their strong faith), cannot be compared with the Iman of those who did not reach the Siddiqhun’s exalted degree of Iman. This is why some people said, “Abu Bakr As-Siddiq did not reach his status because of fasting and praying alone, but also because of something which resided in his heart.”

Ibn Umar was once asked, “Did the companions of the Messenger of Allah sometimes laugh?” He said, “Yes, while the Iman in their hearts was bigger than the mountain.” Ibn Rajab said, “How far is this degree of Iman from those whose Iman weighs an atom or a seed, such as those people who are removed from Hellfire (after being punished for their sins) on account of their Taw’hid (faith in the

Oneness of Allah). Those latter ones can correctly be described that Iman did not truly enter their hearts, because their Iman is weak.”

Belief in Al-Qadhaa’ and Al-Qadar

Al-Qadhaa’ means Allah’s eternal decision to the existence or non-existence of a matter. Al-Qadar means Allah’s bringing into existence a matter which He shapes and creates for a certain time. Al-Qadhaa’ and Al-Qadar are two distinct terms that can both be used to describe the other.

Believing in Al-Qadar is a cornerstone of Iman, just as the Messenger has attested, “*And to believe in Al-Qadar, its good and its bad.*” Ibn Umar mentioned this Hadith in a rebuttal for a misguided sect that has rejected Predestination and claimed that Allah did not have a Qadar beforehand for what occurs in this life. Ibn Umar became furious with this sect and said harsh words to them and disowned them. He also told them that their good deeds will be rejected of them until they believe in Al-Qadar.

According to the scholars, belief in Al-Qadar has two sections:

1 -- Believing that Allah, the Exalted and Ever-High, has Eternal Knowledge in what His slaves will work of good or evil, obedience or disobedience, before He created them. He also knows if they are among the people of eternal happiness, in Paradise, or among the people of eternal misery, in Hellfire. Allah has recorded all this in Al-Law’h Al-Ma’hfooth, the Kept Book, which has the records of everything. The Messenger of Allah said, what translated means, “*Allah recorded the Predestination (and due measurement) of all creation, fifty thousand years before He created the heavens and earth.*” [Muslim]. Therefore, creation will do that which is in exact

conformity with what Allah has recorded for them with His Eternal Knowledge.

Al-Qadariyyah, a misguided sect that denied Al-Qadar, such as Ma'bad Al-Juhani and Amr ibn 'Ubayd, disbelieves in Al-Qadar and defies the way of the righteous ancestors and, therefore, have fallen into utter misguidance. Imams Ahmad and Ash-Shafi'i, among other scholars of Islam, said that it is Kufr (disbelief) to reject Al-Qadar and Allah's Eternal and Perfect Knowledge in everything.

2 -- That Allah has created the slaves and all what they will work of Kufr or Iman, disobedience or obedience. Allah said, what translated means, *﴿While Allah has created you and what you make.﴾* [37:96]. This is the creed of Ahlu As-Sunnah wal Jama'ah, whom Al-Qadariyyah have defied. Al-Qadariyyah started their innovation near the end of the generation of the companions of the Prophet. When ibn Umar was told about them, he said, "If you meet these people, tell them that I disown them and that they disown me. By He (Allah) Whom ibn Umar swears, if one of them owns as much as Mount U'hud in gold, and then spends it (in charity), Allah will never accept it of him until he believes in Al-Qadar."

Staying Aright on the Path of Believing in Al-Qadar

It is a well-known fact that many people have fallen into misguidance with regards to Al-Qadhaa' and Al-Qadar, and were led astray and away from the understanding of our righteous ancestors, because of the following reasons:

1 -- The enemies of Islam used the various Texts that mention Al-Qadar, as a means of misguiding Muslims, distorting their beliefs

and raising doubts in their minds. Many Muslims fell victim to this war of distortion and, as a consequence, fell into misguidance as regards Al-Qadar. Some of these misguided Muslims describe Allah as being unjust! Others treat these Texts about Al-Qadar the same way they treat the letters in the beginning of some chapters of the Quran, claiming inability to comprehend them. Yet, Allah has ordered us to understand Al-Qadar through the Texts, and He did not shut the door closed in this regard, as He did with regard to the Ru'h (the soul), *﴿And they ask you (O Mohammad) concerning the Ru'h; Say, "The Ru'h: its knowledge is with my Lord. And of knowledge, you (mankind) have been given only a little.﴾* [17:85].

2 -- False understanding of the Texts of the Quran and Sunnah with regards to Al-Qadar. Some people understand a general meaning from a specific Text, such as when some misunderstand the Ayah, *﴿Verily, Allah sends astray whom He will, and guides whom He will.﴾* [35:8], believing that this means that the person has no will of his own and that he is forced to do whatever he does! This is a result of partial and incomplete understanding of this particular Text about Al-Qadar.

3 -- Some people are unaware that the various Texts about Al-Qadar can only be understood by combing them with the other Texts about this subject, so as to reach a full and sound comprehension in their collective meaning.

4 -- Some people prefer their limited and often false understanding, and sometimes even the understanding of the enemies of Islam, to the pure and blessed understanding of the righteous ancestors, whom Allah has praised in His Book, and the Prophet has repeatedly stated their many virtues in the Sunnah in many of his Hadiths. Therefore, we must take these Salaf as our teachers on the path of comprehending the Texts of the Quran and Sunnah; a method

that is abundant in blessings and righteousness. Therefore, "All good originates from following As-Salaf, and all evil resides with the innovations of Al-Khalaf." Al-Khalaf are the latter generations who did not conform to the way of As-Salaf: the only righteous and blessed way.

To fully and correctly understand the true meaning of Al-Qadar, one should be aware of the following points, so as to stay aright on the true path of As-Salaf, which Allah wants us to follow:

1 -- Allah's Attributes are different from creation's attributes: It is an absolute necessity to differentiate between the Knowledge of Allah and the knowledge of creation. Knowledge is an Attribute of Allah that must be accepted and approved in the best and most perfect and complete form. Allah, the Exalted and Ever-High, knows all secrets of everything and His Knowledge is never preceded by ignorance. He knows all that which will occur in His Kingdom before He created it. His Knowledge is indeed Perfect and Precise and is never prone to decrease or shortcomings. He recorded in Al-Law'h Al-Ma'hfooth all what will occur in His Kingdom, whether good or bad, happy or sad. What will occur will happen exactly according to what Allah has recorded beforehand. Otherwise, His Knowledge would not be perfect. Allah is Praised in that no shortcomings can ever touch His Knowledge.

What we have stated as regards Allah's Knowledge must also be said as regards the rest of His Attributes. Allah's Will and Power are perfect and complete and cannot be touched or hindered by any weakness or insurmountable barriers, as is the case with the will and power of creation, which power is limited and imperfect and can face barriers that they cannot defeat. Hence, all what occurs in Allah's Kingdom, whether an act of Iman or an act of Kufr, occurs under the full and superior Power of Allah's Will. Yet, Allah wants His slaves

to be believers and hates for them to fall into Kufr. Some people thought that the Kafir falls into Kufr despite Allah! These people worship a limited god who is being defeated by his own creation! Allah is Praised from such utter misguidance and injustice that the wrongdoers attribute to Him.

2 -- Praising Allah in that no shortcomings can ever touch Him: The slaves must believe that no shortcomings, ignorance, injustice or weakness can ever touch Allah, as He said in this regard about Himself, *﴿Surely! Allah wrongs not even of the weight of an atom.﴾* [4:40] and, *﴿And your Lord is not at all unjust to His slaves.﴾* [41:46].

Injustice involves placing a thing in an undeserved status or place. Allah will never prevent guidance from a person who deserves to be guided. Also, He will never mislead a person who does not deserve to be misled. Our understanding and comprehension is limited and, therefore, our minds cannot breach that which they cannot breach of matters of the Unseen. As a result of understanding this fact, one should not be bewildered and amazed as regards a person who falls into misguidance after he had appeared to be rightly guided. We should accuse our understanding of not reaching the full truth, rather than accuse Allah of injustice. This is how one can attain safety from the Wrath of Allah.

3 -- Referring to the Quran and the Sunnah in their totality: One should refer to the Texts of the Quran and Sunnah in their totality, and *then* try to reach a ruling concerning a certain aspect of the religion. One should thus collect the various Texts with regards to a certain subject and then try to establish the common grounds between them before he can reach a judgment or a conclusion.

4 -- Allah's Judgment and Wisdom must never be questioned or disputed: Allah said, what translated means, **﴿He cannot be questioned as to what He does, while they will be questioned.﴾** [21:23]. When the person seeks the knowledge of everything, then he will be trying to appoint himself as a god besides Allah, and will be seeking to share Allah's Attributes with Him! Therefore, when Satan raises this question in your mind, "Why did Allah create such and such person while He Knows that he will be among the people of the Fire?", along with the many other doubts that Satan raises, remember this Ayah, **﴿He cannot be questioned as to what He does, while they will be questioned.﴾**. We must praise Allah of all injustice and wrongdoing and attest that He is the Most Wise, the Most Just. We must question our limited understanding, rather than question Allah's Wisdom. We must also defeat the plots of Satan, who has acquired a tremendous experience in what directs and leads mankind to misguidance and deviation from the Straight Path.

5 -- Do your best and leave the result to Allah: We must know that we are obliged to try our best during our lifetimes. As for the results, they are Allah's Domain, alone. Two persons may offer the same effort trying to reach the same goal, yet, only one of them may achieve his goal. Some people may work hard to earn their living, but can only earn that which is barely enough. Others may exert a little effort, but earn much more than the effort which they spend. Some people may appear to try hard to earn good, yet, misery and misguidance is their end, **﴿Some faces, that Day (Day of Reckoning), will be humiliated (the faces of all disbelievers, Jews Christians, etc.). Laboring (hard in the worldly life by worshipping others besides Allah), weary (in the Hereafter with humility and disgrace). They will enter in the hot Blazing Fire.﴾** [88:1-4]. These persons mentioned in these Ayat work hard in their lifetimes. Yet, their end is (certainly) miserable. Therefore, the results and the ends are in the Hands of

Allah, and He gives each the just result, according to His Eternal Wisdom and Fairness, All Praise be to Him.

The Messenger of Allah said, what translated means, “*Adam and Moses disputed to their Lord, and Adam won the argument over Moses. Moses said, ‘You are Adam whom Allah created with His Hand, blew life unto him, commanded the angels to prostrate before you and gave you Paradise as place for dwelling, and then your sin was the cause for people to be sent down to earth?’ Adam said, ‘You are Moses whom Allah chose by His Message and His speaking (to you), gave you the Tablets which has the explanation of all things and drew you near (to Him); according to your knowledge, how long back has Allah written the Torah before I was created?’ Moses said, ‘Forty years.’ Adam said, ‘Did you read in it ﴿Thus did Adam disobey his Lord, so he went astray﴾ [20:121]?’ Moses said, ‘Yes.’ Adam said, ‘Then, do you blame me for the result of a deed that I have committed and which (meaning the result) Allah has written for me forty years before He created me?’*” The Messenger of Allah then said, “*Therefore, Adam won over Moses.*” Adam won this argument over Moses because he was expelled from Paradise as a result of his mistake. And as we have stated, the results are the Domain of Allah, alone. As for the mistake itself, Adam is fully responsible for committing it.

These are some important facts that we thought need to be emphasized, so as to help us understand the various Texts of the Quran and Sunnah as regards Al-Qadar.

Sings of the Last Hour

The Prophet mentioned two signs of the Last Hour in this Hadith, and they are as follows:

1 -- "*When the slave-girl gives birth to her master.*" "Her master" means her owner, and the scholars have several explanations for this term:

a -- Some said that bad treatment of the parents will become so widespread, that the child will treat his mother as the master treats his slave, cursing, striking, humiliating, etc. This meaning was preferred by ibn Hajar.

b -- Ibn Rajab said, "This is a sign that new conquests will increase and that, as a consequence, slave-women will be in abundance and will therefore bear children. Then, the slave woman will be owned to her husband while her children with her master will be of his status, that is, they will be masters, as well. When a master sires a child, the child will also be a master and thus the child's mother will be as if she was a slave for her own son."

c -- Some scholars said that when a female slave gives birth to the child of her master, she becomes a free woman. Thus, it will appear that she became free because of her child, as if her child was her master (since he is the reason behind her freedom).

2 -- "*And when you see the bare-footed, barely-clothed and needy shepherds of sheep compete in raising ever taller buildings.*" "Bare-footed" means not wearing shoes, while those who do not wear enough clothes are called "barely-clothed", and the poor are called "the needy". This portion of the Hadith states that those at the lower end of the social scale will become masters, acquire huge wealth and will compete with each other in raising ever taller buildings to express their arrogance and indifference to Allah's slaves.

Al-Qurtubi⁸ said, "This shows that (many social) changes will occur and that residents of the deserts will ascend to authority and will

forcibly control the countries. Their wealth will increase accordingly, and all what they will care about is their competing in raising high-rise buildings. We have witnessed this during our present time (around the fourteenth century AD).”

Gibreal’s Attributes

Gibreal is the Ru’h, as Allah has stated in the Quran, *﴿Which the trustworthy Ru’h (Gibreal) has brought down.﴾* [26:193]. Allah’s description of Gibreal as “the trustworthy” is a mighty word of praise, especially that it is coming from the Lord, the Exalted and Ever High. Also, Allah describes Gibreal as, *﴿Verily, this is the Word (this Quran brought by) a most honorable Messenger (Gibreal), from Allah to the Prophet (Mohammad). Owner of Power, and high rank with (Allah) the Lord of the Throne. Obeyed (by the angels), trustworthy there (in the heavens).﴾* [81:19-21]. In these Ayat, Allah describes Gibreal as being good-mannered, beautiful, powerful and possessor of strength, both in his actions and in the punishment he carries by the order of Allah. Also, Allah describes Gibreal as having a high status with Him. Gibreal is the master of all angels and his order is obeyed by the angels in the heavens.

The Messenger of Allah has seen Gibreal twice in his original shape as created by Allah. The first time was three years after he became a Prophet, as he said, what translated means, *“While I was walking, I heard a voice coming from the sky, and when I looked up, I saw the angel who came to me in (cave) ‘Hiraa’. He was sitting on a chair (filling what is) between the earth and the sky. I got scared of him and went back (home), saying, ‘Zammiluni (wrap me in garments).”* [Al-Bukhari]. What testify to this description of Gibreal, are the following Ayat, *﴿He has been taught (this Quran) by one mighty in Power (Gibreal). Free from any defect in mind and body,*

then he (Gibreal) rose and became stable. While he (Gibreal) was in the highest part of the horizon. Then he (Gibreal) approached and came closer. And was at a distance of two bow-lengths or (even) nearer. ﴿ [53:5-9].

The Prophet has seen Gibreal for a second time during the night of Al-Israa' and Al-Mi'raj (the Prophet's overnight journey from Makkah to Jerusalem and then to heaven), as Allah said, what translated means, *﴿And indeed he (Mohammad) saw him (Gibreal) at a second descent (another time). Near Sidrat Al-Muntaha (lote-tree of the utmost boundary beyond which none can pass).﴾* [53:13-14]. The Messenger of Allah describes Gibreal as having an enormously large frame. Abdullah ibn Mas'ud said, "The Messenger of Allah saw Gibreal in his (original) shape having six hundred wings, each wing covering the side of the horizon." [related by Ahmad and rendered strong by ibn Kathir]. Also, the Messenger of Allah said, "*I saw him (Gibreal) descending from the sky, while his large frame was covering what is between the sky and the earth.*" [At-Tirmithi].

Benefits From the Hadith

1 -- When a scholar is asked about a matter he has no knowledge of, he should simply say, "I do not know." This will not diminish the status of the scholar. On the contrary, this will testify to the strength of his Iman. On the other hand, when one involves himself in all aspects of the religion, whereas he has not acquired reasonable knowledge in such aspects, he will be testifying to the weakness of his Iman. For example, some so-called scholars of today have rushed to reject the authentic Hadith narrated by Abu Sa'id ibn Abi Maryam, that the Messenger of Allah said, what translated means, "*Ayyub (Job), the Prophet of Allah, suffered from his illness for eighteen years. The near of kin and the stranger rejected (and*

abandoned) *him, except for two of his brothers who used to attend to him.*” [As-Silsilah As-Sahihah]. One of those so-called scholars of today said that this Hadith is a lie, without even taking the time to study its chain of narrators. This is an example of one’s involvement in that which he has no knowledge. We ask Allah to save us from such ill behavior.

2 -- This Hadith establishes a method of teaching: asking and giving the answer. The caller to Islam should always try to use various permissible methods to convey his message to the listeners. He should also benefit himself and the Muslim Nation by learning and adopting such methods while calling unto Islam, and should avoid using only one rigid method, because this will cause boredom to the listeners. We say this because it appears that some people dislike using new permissible teaching methods which are proven to be beneficial.

3 -- This Hadith proves that the angels can take the shape of humans. The Quran testifies to this fact too, *﴿And mention in the Book (the Quran, O Mohammad, the story of) Mary, when she withdrew in seclusion from her family to a place facing east. She placed a screen (to screen herself) from them (her people); then We sent to her Our Ru’h, and he appeared before her in the form of a man in all respects.﴾* [19:16-17]. “Our Ru’h” mentioned in this Ayah, is the angel Gibreal, peace be upon him.

Also, Allah states that the angels came to Ibrahim in the shape of men, and that Ibrahim did not recognize them but after they introduced themselves to him. Also, Lut received the angels who were taking the shape of handsome men. There are several other Texts to support this fact.

4 -- The Hadith implies that it is not preferable to exaggerate in raising extravagant and tall buildings. Some people may say that this Hadith does not imply the rule we are stating, rather, that it only states that this is a sign of the Last Hour. In response, we note here that there are several other Hadiths that support this rule, among them is, *“There is a reward in all expenditures which the slave spends, except that which he spends in building.”* [Al-Jami’ As-Sahih].

The Muslim Nation has fallen into the exact thing which the Messenger of Allah hated for them, that is, raising and competing in building high-rise buildings. Muslims spend tremendous amounts on extravagant buildings, while it is better for them to spend this wealth on what will benefit the Muslim Nation, such as calling unto Muslims to the true path of Allah and saving them from misguidance and darkness.

5 -- This Hadith also states that it is preferable to wear good clothes and take care of the outer appearance when visiting the scholars or people of authority.

6 -- This Hadith teaches Muslims the manners of seeking knowledge from the scholars. Gibreal sat close to the Messenger of Allah, and this should be the habit of those who seek knowledge, so as to carefully record and comprehend the knowledge they are directly taking from the mouth of the scholar.

Also, this Hadith teaches Muslims how to sit in audiences where knowledge is being taught. Gibreal sat next to the Messenger of Allah, leaned his knees next to his knees and placed his palms on his thighs. The pupil, therefore, should concentrate on the knowledge that he is being taught, so as to achieve maximum benefit from the scholar.

7 -- Matters of the Unseen are Allah's Domain, as is evident in many Texts of the Quran, among them is, ﴿Say (O Mohammad), *"I don't tell you that with me are the treasures of Allah, nor I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration."*﴾ [6:50]. Therefore, the Messenger of Allah has no knowledge of the Unseen, except that which Allah has taught him. Also, Allah said, what translated means, ﴿*And with Him are the keys of the Ghaiyb* (the Unseen and all that is hidden).﴾ [6:59] and, ﴿Say (O Mohammad), *"I possess no power of benefit or hurt to myself except as Allah will. If I had the knowledge of the Unseen, I should have secured to myself an abundance of wealth, and no evil should have touched me. I am but a Warner, and a bringer of glad tidings unto people who believe."*﴾ [7:188]. These and several other Texts in the Quran and Sunnah testify to the utter misguidance that the Shiites have fallen into, when they claimed that their Imams have knowledge of the Unseen. Al-Killini, in his book, Al-Kafi, which is a collection of Hadiths for the Shiites more revered and respected than Al-Bukhari for the Sunnis, mentioned this false claim, "The Imams, peace be upon them, know when they will die, and they will not die except by their choice", and, "If the Imams will, they will know (anything and everything)!" Also, in page 26, Al-Killini mentions the following claim, "The Imams have knowledge of the past and the future, and nothing escapes their knowledge!"

8 -- The Messenger of Allah explained that these questions that were raised by Gibreal, and his answers to them, entail and explain the cornerstones and pillars of the religion of Islam. All other aspects of the religion, the Creed, acts of worship, codes of conduct, etc., originate from these pillars and cornerstones. This demonstrates the true importance of this great Hadith. Indeed, Imam An-Nawawi was successful in collecting this Hadith among his, Al-Arba'un An-Nawawiyah, which he sought by collecting to emphasize and list the Hadiths that contain all major aspects of Islam.

Hadith #3

“Islam is built on five cornerstones...”

Abdullah ibn Umar ibn Al-Khattab said: I heard the Messenger of Allah, Salla Allahu Alayhi Wasallam, say,

“Islam is built on five (cornerstones): Testifying that there is no deity worthy of worship except Allah and that Mohammad is the Messenger of Allah, establishing the (obligatory) prayer, giving the (obligatory) Zakat (alms), performing Hajj (pilgrimage) to the House (the Kaa’bah in Makkah) and fasting during (the lunar month of) Ramadhan.”

Related by Al-Bukhari & Muslim

عن أبي عبد الرحمن عبد الله بن عمر بن الخطاب رضي الله عنه قال : سمعت رسول الله صلى الله عليه وسلم يقول : “بني الإسلام على خمس :

شهادة أن لا إله إلا الله وأن محمدا رسول الله ، وإيتمام الصلاة ، وإيتاء الزكاة ، وحج البيت ، وصوم رمضان" (رواه البخاري ومسلم) .

The Status of this Hadith

This is an important Hadith which lists the cornerstones and the base around which Islam is built and established. The person becomes a Muslim when he satisfies the requirements of these cornerstones, while abandoning them constitutes an act of rebellion against the religion.

Imam An-Nawawi said, "This Hadith is a great basis (cornerstone, pillar) with which basic knowledge of the religion can be attained, and certainly, the religion depends on this Hadith because it contains its cornerstones." Therefore, this is a Hadith that every Muslim should learn, preserve and then convey to other Muslims.

When Does A Person Become Muslim

One will not become Muslim unless he or she preserves and performs the cornerstones and pillars of Islam contained in this Hadith. The Messenger likened the base that this religion is built around to a strong, firm building that is built on firm ground. Otherwise, the building will collapse on its inhabitants. We must note here that all the other obligations of Islam perfect the building of the religion and, therefore, one cannot do without them. The four walls of the religion are built on the most firm grounds, that is, the testimony that there is no deity worthy of worship except Allah and that Mohammad is the Messenger of Allah. Without this testimony, Allah

does not accept the performing of the other four cornerstones mentioned in the Hadith.

The Prophet did not mention the pillars of Iman and the other obligations and requirements of Islam, because believing that Mohammad is the Messenger of Allah obliges embracing the beliefs and implementing the righteous deeds that he has commanded his nation. Also, he did not mention Jihad, which involves struggling in the sake of Allah, because it is an obligation only on a part of the nation, although under certain circumstances, Jihad may become an obligation on the entire Muslim Nation. Jihad is an act of worship that will raise high the flag of Islam and will deter the disbelievers and the hypocrites from aggression against Islam and Muslims.

First: Ash-Shahadah

The Prophet's saying, "*Islam is built on five: Testifying that there is no deity worthy of worship except Allah and that Mohammad is the Messenger of Allah*", states the most important aspect of the religion. With this testimony, one's blood and possessions will be honored and preserved, as the Messenger said, what translated means, "*I was ordered to fight the people until they testify that there is no deity worthy of worship except Allah and believe in me and what I was sent with. If they do this, they will protect their blood and possessions from me except with its right (meaning Islam's right, such as stoning the adulterer, executing the murderer, etc.) and their reckoning will be with Allah.*" [Muslim].

With this testimony, Allah will accept our righteous deeds that He has obliged on us to perform, and this will qualify us to enter Paradise and to be saved from the Fire, by Allah's Leave. Allah said, what translated means, *Verily, those who belie Our Ayat* (proofs,

verses, signs, revelations, etc.) **and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle** (which is impossible). ﴿ [7:40]. Further, with this testimony, one will ultimately earn Allah's forgiveness for his evil deeds, no matter how grave they may be.

Announcing this Shahadah (the testimony that there is no deity worthy of worship except Allah and that Mohammad is the Messenger of Allah), will draw one closer to Allah by making him or her eager and vigorous in performing the sincere worship of Allah, while announcing the boycott and the disowning of directing any act of worship at anyone or anything except Allah, the Only True Lord of the worlds. Also, Ash-Shahadah contains the testimony that Mohammad is the Messenger of Allah, which obliges loving him, obeying him in all that he commanded, believing in him and holding his sayings above the sayings of all other humans.

Second: The Prayer

The prayer is the connection between the slave and his Lord, the Exalted and Ever High, and must be conducted according to the guidance and the Sunnah of the Messenger of Allah, who said, what translated means, "**Pray as you have seen me pray.**" [Al-Bukhari]. The successful persons are those who perform the prayer perfectly with sincerity, submission and humbleness. Allah said, what translated means, ﴿**Successful indeed are the believers. Those who offer their prayers with all solemnity and full submissiveness.**﴾ [23:1-2]. On the Day of Judgment, the prayer will be a light, a proof of correct belief, a safety from Hellfire and an act of worship that will earn those who perform it a pledge from the Lord that He will enter them into Paradise.

Also, the prayer is a strong moral deterrent for the Muslim, in that it will prevent him from committing what does not please Allah, the Exalted and Ever High. Allah said, what translated means, ﴿*Verily, prayers prevent Al-Fahsha'* (great sins of every kind, unlawful sexual intercourse, etc.) *and Al-Munkar* (disbelief, polytheism and every kind of evil, wicked deed, etc.).﴾ [29:45]. Also, the Prophet said, what translated means, "*The prayer will be the first* (act of worship) *that the slave will be asked about on the Day of Resurrection. If it is Sale'h* (good and accepted), *then all of his other* (good) *deeds will be Sale'h, as well. And if it is Fased* (invalid, rejected), *then all his* (good) *deeds will be Fased, as well.*" [At-Tabarani].

Abandoning the Obligatory Prayer

The scholars of Islam all agree that whoever abandons the obligatory prayer, rejecting that it indeed is an obligation, will have nullified his Islam and fallen into Kufr (disbelief). They differed, however, concerning those who abandon the prayer because of laziness or other invalid excuses, while still believing that it is an obligation.

1 -- Some of the companions, such as Umar ibn Al-Khattab, Abdur-Rahman ibn Awf, Mu'ath ibn Jabal, Abu Hurayrah, Abdullah ibn Mas'ud, Abdullah ibn Abbas, Jabir ibn Abdillah and Abu Ad-Dardaa', said that such persons, are Kuffar (disbelievers). Also, Ahmad ibn Hanbal, Is'haq ibn Rahawaiyh, Abdullah ibn Al-Mubarak and An-Nukh'iy, from among the successive generations, have agreed with this rule. They used as proof what Jabir narrated that the Messenger of Allah said, "*Between man and* (falling into) *Shirk, is abandoning the prayer.*" [Muslim]. Also, Abdullah ibn Shaiq Al-'Aqili said, "The companions of the Messenger of Allah have never

considered abandoning an action to be Kufr, except for (abandoning) the prayer.” [At-Tirmithi & Al-’Hakim].

2 -- Other scholars, including the majority of the scholars from among our ancestors, such as Malik, Ash-Shafi’i and Abu ‘Hanifah, said that such a person is only rebellious and not Kafir. They used as evidence the following proofs:

The Messenger of Allah said, what translated means, “***Five prayers that Allah has ordained on the slaves, whoever performs them and does not disregard any of their obligations, or take them lightly, will earn a pledge from Allah that He will enter him into Paradise. Whoever does not perform them will not earn this pledge, Allah will either punish him, or He will enter him into Paradise, if He will.***” [Ahmad & Malik].

This Hadith is clear in its indication that those who abandon the prayer *may* earn Allah’s forgiveness. Therefore, abandoning the prayer is not total Kufr, otherwise, how can such a person earn Allah’s forgiveness? What further proves this fact, is that this Hadith indicates that whoever abandons the prayer, as long as he still believes that it is an obligation, will not abide in Hell for eternity. Only the Kuffar will abide in Hellfire for eternity.

They also used as evidence the Ayah, ﴿***Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom He pleases other sins than that.***﴾ [4:116].

Furthermore, ‘Huthayfah ibn Al-Yaman narrated that the Messenger of Allah said, what translated means, “***Islam will gradually fade, just as the marks on a dress fade. Then, the meaning of As-Siyam (fasting), the prayer, Nusuk (sacrifice) and charity will no longer be comprehended. The Book of Allah will also disappear***

at night until there will be no Ayah of it left on the earth. Groups of people will remain, old men and women. They will say, 'We remember our fathers reciting this word "La Ilaha Illa Allah (there is no deity worthy of worship except Allah)" and we are reciting it in turn.'" Silah ibn Zafar said to 'Huthayfah, "And what will they benefit from reciting 'La Ilaha Illa Allah', while they do not know what the prayer, Siyam, Nusuk and charity mean?" 'Huthayfah did not answer him until he repeated the question three times, each time 'Huthayfah ignoring him. After the third time, 'Huthayfah said, "O Silah! It will save them from the Fire (repeating it three times)." [Ibn Majah & Al-Hakim].

Shaykh Al-Albani said about this Hadith, "This Hadith contains an important benefit (rule, fact, etc.) in Fiqh (knowledge of the religion), that is, testifying that 'La Ilaha Illa Allah' saves whoever attests to it from eternal dwelling in the Fire on the Day of Resurrection, even if he does not perform any of the other cornerstones of Islam, such as the prayer, etc. I believe that this rule, which is approved by the majority of the scholars, is valid and correct. Further, what was related to the companions (that they considered whoever abandons the prayer a Kafir) is not a Text that what they actually meant by Kufr here, is the Kufr that leads one to eternal punishment in the Fire and which means that Allah will never forgive him. How can this be, while 'Huthayfah ibn Al-Yaman, one of the great companions, refuted Silah ibn Zafar --who understood from this matter what Imam Ahmad understood-- and who (meaning Silah) asked (meaning 'Huthayfah), 'And what will they benefit from reciting, "La Ilaha Illa Allah", while they do not know what the prayer...', while 'Huthayfah answering him by saying 'O Silah! It will save them from the Fire,' three times?

Therefore, this is a clear Text by 'Huthayfah that whoever abandons the prayer, along with the rest of the cornerstones, is not a

Kafir. On the contrary, he is a Muslim who will be saved from eternal dwelling in the Fire on the Day of Resurrection.” [As-Silsilah As-Sahihah].

Also, the general and apparent meaning of some other Texts from the Sunnah support this opinion. ‘Ubadah ibn As-Samit narrated that the Messenger of Allah said, what translated means, “**Whoever attests that there is no deity worthy of worship except Allah, with no partners, and that Mohammad is His slave and Messenger, and that Jesus is the slave of Allah and His Messenger and His Word** (“Be”, and he was) **and a Ru’h** (Messenger created by Him) **which He gave to Mary** (she became pregnant with Jesus by Allah’s leave and without male intervention), **and that Paradise and the Fire are true, then Allah will enter him into Paradise, whatever his deeds may be.**” [Al-Bukhari & Muslim].

The majority of the scholars hold the Hadiths that indicate the Kufr of those who abandon the prayer, to be describing those who reject the obligation of the prayer, or those who say that it is allowed for one to abandon the prayer. Some of these scholars said that the Kufr mentioned in these Hadiths is Kufr Al-Ma’siyah (the Kufr of rebellion), or Kufr Al-’Amal (Kufr in deed), and not the total Kufr that will take one out of the religion altogether. This is because Kufr, injustice and rebellion are grades. This is why ibn Abbas said, “There is Kufr and a lesser Kufr.” Furthermore, Al-Bukhari classified many types of this lesser Kufr under, “The Book of Iman.” This lesser Kufr includes the Kufr of the mate (by being unappreciative) etc. Also, and as in some Texts of the Quran and Sunnah, the believer may be called using the descriptions Fisq (rebellion, sinning), Thulm (injustice), Shirk, disbelief or Kufr, for committing some acts that are considered Kufr. Still, he will not be considered to have abandoned the religion altogether.

In addition, ibn Mas'ud narrated that the Prophet said, what translated means, "***Heralding obscenities at the Muslim is Fisq*** (an act of rebellion) ***and fighting him is Kufr.***" [Al-Bukhari & Muslim]. No person whose opinions are respected said that the type of Kufr mentioned in this Hadith, is the Kufr that nullifies the religion. What supports the fact that fighting other Muslims is not total Kufr, is the Ayah, ***﴿And if two parties or groups among the believers fall to fighting, then make peace between them both.﴾*** [49:9]. This Ayah clearly supports the rule which states that Kufr, Fusuq, injustice and Shirk are grades. It is for all these reasons that the majority of the scholars explain the Texts which state the Kufr of whoever abandons the prayer, that this Kufr is either Kufr An-Ni'mah (being unappreciative for the Bounties of Allah), or an act that is closer to Kufr (than to Iman), or the Kufr of rebellion, or the Kufr of deed, as we have explained. I support this opinion by the majority of the scholars, which I think is the most accurate. Allah has the Perfect Knowledge.

Third: Az-Zakat

Az-Zakat (alms, obligatory charity) is ordained by Allah, the Exalted and Ever High, on every Muslim, as long as he or she owns the minimum possessions (Nisab) that oblige Az-Zakat. Az-Zakat is a word which means "growth, purity, blessing." It is called Az-Zakat because of the blessings from Allah that giving charity brings to a person's possessions, along with the purity that Az-Zakat bestows on the heart, while ridding the heart from the ills of selfishness and being miserly, all by Allah's Leave.

The obligation of paying Az-Zakat is repeatedly mentioned in the Ayat of the Book of Allah, one of which is, ***﴿Take Sadaqah*** (alms) ***from their wealth in order to purify them and sanctify them***

with it. ﴿ [9:103]. In this Ayah, Sadaqah means Az-Zakat which Allah has ordered the Prophet to collect from the believers, and which rules are fully explained in the books of Fiqh (Islamic Jurisprudence). Allah willing, we will explain Az-Zakat with regards to the following points:

1 -- Encouraging Muslims to Pay Az-Zakat

In many Ayat of the Quran, Allah, the Exalted and Ever High, has encouraged His rich and financially-able slaves to give the Zakat due on their possessions. Allah has also stated that giving Az-Zakat is a cause for His Mercy to descend on His slaves, ﴿*The believers, men and women, are Awliya'* (helpers, supporters, friends, protectors) *of one another, they enjoin* (on the people) *Al-Ma'ruf* (Islamic Monotheism and all what Islam orders one to do), *and forbid* (people) *from Al-Munkar* (polytheism and disbelief of all kinds, and all what Islam has forbidden); *they offer their prayers perfectly and give Az-Zakat and obey Allah and His Messenger. Allah will have His Mercy on them.* ﴿ [9:71]. Also, giving Az-Zakat purifies the heart and rids it from the ills of selfishness, misery and hard heartiness with the poor and the needy, ﴿*Take Sadaqah from their wealth in order to purify them and sanctify them with it.* ﴿ [9:103]. Furthermore, giving Az-Zakat earns the believers the dominance and victory in the earth, ﴿*Those* (Muslim rulers, or Muslims) *who, if We give them power in the land, (they) order for establishing the prayer, to pay Az-Zakat, and they enjoin Al-Ma'ruf, and forbid Al-Munkar. And with Allah rests the end of* (all) *matters* (of creatures). ﴿ [22:41].

The Messenger of Allah has also encouraged able Muslims to give Az-Zakat, as he stated in many Hadiths that giving Az-Zakat enters one into Paradise, Allah willing. Abu Ayyub narrated that a man said to the Prophet, "Tell me about a deed that will enter me into

Paradise.” He said, “*Worship Allah and do not associate* (anyone or anything) *with Him, offer the* (obligatory) *prayer, pay Az-Zakat and keep good relations with the kinship.*” [Al-Bukhari & Muslim]. Also, giving Az-Zakat rids one’s money from all ills and evils. Jabir ibn Abdillah narrated that a man said, “O Messenger of Allah! Do you see if a man gives the Zakat due on his possessions (meaning what will he earn or gain)?” The Messenger of Allah said, “*Whoever gives the Zakat due on his possessions, will have ridden it* (his money) *from its ills* (and from evil).” [At-Tabarani & ibn Khuzaymah].

2 -- A Warning Against Abandoning Giving Az-Zakat

a -- Allah, the Exalted, has described the terrible end of those who abandon giving Az-Zakat due on their gold and silver, on the Day of Shame and Sorrow (for the disbelievers and the rebellious). The gold and silver, which may cause some to be miserly and thus abandon giving Az-Zakat due on it to the slaves of Allah, will be heated in the Fire. Then, the foreheads of these miserly persons and also the rest of their bodies will be burned with this heated gold and silver. Allah said, what translated means, *“And there are those who hoard up gold and silver* (the Zakat of which has not been paid), *and spend it not in the way of Allah, announce unto them a painful torment. On the Day that* (this hoarded gold and silver, the Zakat of which has not been made) *will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs,* (and it will be said unto them), *“This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard.”* ﴿ [9:34- 35].

b -- Allah, the Exalted and Ever High, has stated that those who abandon Az-Zakat, and thus abandon fulfilling Allah’s rights on them, will have the hoarded gold, silver, etc., tied to their necks like a collar, *“And let not those who covetously withhold of that which*

Allah has bestowed on them of His Bounty (wealth) think that it is good for them (and so they do not pay Az-Zakat). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. ﴿ [3:180]. With regards to the meaning of this Ayah, ibn Kathir mentioned a Hadith narrated by Abu Hurayrah that the Messenger of Allah said, what translated means, “*Whoever Allah gives wealth, but does not give its due Zakat, then on the Day of Judgment, this (wealth, hoarded money, gold, silver, etc.) will be made in the shape of a male, bold (meaning full of venom) viper and it will be tied (to his neck) like a collar and will hold him from both his cheeks and will then say, ‘I am your money, I am your treasure.’*” Then the Prophet recited this Ayah, ﴿*And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty think that it is good for them. Nay it will be worse for them.*﴾ [3:180]. [Al-Bukhari].

c -- Al-A’hnaf ibn Qays said, “I was sitting with a group of men from the tribe of Quraysh (the grand tribe in Makkah), when a man with untidy hair, clothes and appearance came by and kept standing next to them (the group of men who were sitting) and then greeted them. Then, he said, ‘Give the glad tidings to those who hoard (gold, silver, money and abandon paying Az-Zakat due on them) of a stone that will be heated in the Fire of Hell, and then will be poured on the tips of their breasts until it drips from the top of their shoulders. Also, it will be poured on the top of their shoulders until it drips from the tips of their breasts.’ [Al-Bukhari, and also Muslim who related the meaning of this Hadith].

d -- Abandoning Az-Zakat causes droughts. Ibn Umar reported that the Prophet said, what translated means, “*And if they abandon the Zakat due on their possessions, then rain will not be sent for them from the sky. And if it was not for the animals, they would not receive rain.*” [Ahmad].

Fourth: Hajj

This Hadith (#3 above) states that performing the Hajj (pilgrimage) to the House of Allah, the Kaa'bah in Makkah, is a cornerstone of Islam. A further proof that Hajj is obliged on able Muslims, is this Ayah, *And Hajj to the House is a duty 'Ala (on) mankind Lillah (to Allah) for those who can afford the expenses (for one's conveyance, provision and residence).* [3:97]. In this Ayah, Allah describes the obligation of performing Hajj using the most direct and clear terms, both to assert its revered position and to confirm its compulsory status.

Imam Ash-Shawkani⁹ said, "Allah's saying 'Lillah (to Allah)' using the letter 'Lam' serves to assert the obligation and necessity (of this act). Allah then used the word 'Ala (on [people])' to further affirm this meaning. This form of speech is the most clear and direct way that the Arabs would use to confirm an obligation."

Hajj is an obligation that has to be performed once in a lifetime. Abu Hurayrah said, "The Messenger of Allah gave a speech to us, saying, '*O people! Allah has ordained Hajj on You. Therefore, perform Hajj.*' A man said, 'Every year, O Messenger of Allah?' The Prophet did not respond until the man repeated his question three times, and then the Prophet said, '*If I say yes, it will be an obligation and you will not be able to satisfy it.*'" [Muslim].

Hajj is an Obligation As Soon As One Can Afford it

Physically-able Muslims who can financially afford the trip to the Hajj and back, while leaving behind an adequate amount of money with their families until they come back from the Hajj, must perform Hajj without delay. The following Texts support this rule:

1 -- The Messenger of Allah said, what translated means, “*Whoever broke (a bone), fell ill or became lame (while performing Hajj), then he is in a state of ‘Hill (as opposite to the state of I’hram during Hajj) and will have to perform Hajj the next year.*” [Sahih Al-Jami’]. Ash-Shawkani said, “If Hajj can be delayed (while able to perform it), then the Prophet would not have said, ‘*Will have to perform Hajj the next year.*’”

2 -- Ibn Abbas narrated that the Prophet said, “*Hasten to perform (the obligatory) Hajj, for one does not know what will happen to him.*” [Sahih Al-Jami’]. This Hadith is clear in its indications, that Hajj is an obligation as soon as one is able to perform it, because the Messenger has ordered Muslims to hasten to perform it, and because there is no proof to the contrary. Allah has the best Knowledge.

3 -- Al-Hasan said, “Umar ibn Al-Khattab said, ‘I thought of sending some men to the various provinces and order them to seek those who can afford Hajj but did not perform it, and then require them to pay Al-Jizyah (tax which resident non-Muslims must pay to the Islamic state in return for safe refuge and protection by the Muslims). They are not Muslims. They are not Muslims.’” [Sa’id ibn Mansur & Al-Bayhaqi].

As supported by the general orders in the Quran and Sunnah to rush to work righteously good when able, many scholars said that Hajj is obliged as soon one is able to perform it. These scholars include Malik, Abu ‘Hanifah, Ahmad, some Shafi’i scholars, Zayd ibn Ali, Al-Mu-ayyad Billah, An-Naser and Abu Yusuf. Those who did not agree with this rule said that Hajj became an obligation on the sixth year of Hijrah (the Prophet’s migration from Makkah to Madinah in 623 AD) and that the Prophet only performed Hajj on the tenth year.

They said that if Hajj is due as soon one is able, then why would the Prophet delay it until the tenth year?

We should state here the rebuttal that Imam Ash-Shawkani has issued against this opinion taken by some of the respected scholars. He said, “They said that the Prophet performed Hajj only on the tenth year and that Hajj was ordained on the fifth or the sixth year. However, we must state that there is a difference of opinions on when Hajj was made an obligation, including the opinion that Hajj was ordained on the tenth year, which means that Hajj was not delayed (since the Prophet performed it in that year). And let us suppose that Hajj was ordained before the tenth year, the Prophet delayed performing it, because he did not want to associate with the disbelievers around the House. During their Hajj, the disbelievers used to circle the Kaa’bah while naked. As soon as Allah cleared the House from the (filth and the polytheism of the) disbelievers, the Prophet performed Hajj. Therefore, his delaying it was for a valid reason. The real issue here is delaying Hajj for an invalid reason.”

Also, we must state here that the Prophet’s saying, “*Hasten to perform Hajj...*”, is a verbal command by the Prophet, and when an action of the Prophet is in opposition of a verbal command, then the Prophet’s command must be followed (because his action may be especially for him, but his order is a legislation for his Ummah [Muslim Nation]). This is a rule of Usul Al-Fiqh (general rules of Fiqh) that is used whenever there is an apparent contradiction between the various Texts. Allah has the Perfect Knowledge.

Performing Hajj is Greatly Encouraged

The Prophet has encouraged the Muslim Nation to perform Hajj, as he has detailed the benefits and rewards which Allah has

prepared for those who perform Hajj to His Revered House, as follows:

1 -- Hajj is one of the best deeds that one can perform to gain closeness to his Lord, the Exalted and the Most High. Also, it is an act of worship that has a significant effect on the souls of those who perform it. Furthermore, the reward for Hajj is among the most substantial of any act of worship. Abu Hurayrah said, "The Messenger of Allah was asked, 'Which deed is the best?' He said, '**Believing in Allah and His Messenger.**' Then he was asked, 'Then what?' He said, '**Jihad in the sake of Allah.**' Then he was asked, 'Then what?' He said, '**A Hajj that is Mabrur.**'" [Al-Bukhari & Muslim]. The Hajj that is "Mabrur" is the Hajj that is performed perfectly, just as the Prophet has practiced it. The Prophet said, "**Take your Manasik** (acts and rituals of Hajj) **from me.**" [Sahih Al-Jami']. Further, the Mabrur Hajj has several deep effects on the Muslim's behavior, purifying his soul and decreasing his interest in the life of this world, while increasing his eagerness and interest in the Last Life.

2 -- When Muslims performs Hajj as perfectly as Allah has ordained on them, then Hajj will cleanse them from the sins and wrongdoing, just as a white garment is cleaned from stains. Abu Hurayrah said that he heard the Messenger of Allah say, "**Whoever performs Hajj and does not commit Rafath** (approach his wife for sexual relation) **or Fusuq** (sin), **he will return** (as sinless) **as the day his mother gave birth to him.**" [Al-Bukhari]. Ibn Hajar¹⁰ said, "Rafath means sexual intercourse, shameful acts or the man's words to his wife about having sexual intercourse with her. Each of these three meanings (for Rafath) in this Hadith was adopted by a group of scholars. Allah has the Best Knowledge."

3 -- The Mabrur Hajj is rewarded by Paradise, which has what no eye has breached, no ear has ever heard and no heart has ever

imagined (of Allah's Bounties and hidden joys for the believers). Abu Hurayrah narrated that the Messenger of Allah said, "***Umrah*** (visiting the House in Makkah) ***until the next Umrah will erase*** (the sins) ***that are*** (committed) ***between them. And the Mabruur Hajj has no reward*** (with Allah) ***less than Paradise.***" [Al-Bukhari, Muslim & Malik].

4 -- Hajj is the Jihad for the weak males and for women. Al-Hasan ibn Ali said, "A man came to the Prophet and said, 'I am a coward and a weak man.' He said, '***Then come to a type of Jihad that does not need strength*** (or courage), (that is), ***Hajj.***" [At-Tabarani]. Also, 'Aaishah said, "I said, 'O Messenger of Allah! We (women) see that Jihad is the best deed, can we perform Jihad?' He said, '***No. However, the best Jihad*** (for women) ***is a Hajj that is Mabruur.***" [Al-Bukhari].

Fifth: Fasting During the Month of Ramadhan

1 – The Obligation of Fasting During Ramadhan

Fasting during the lunar month of Ramadhan is an obligation that has been ordained in the Book of Allah, the Exalted and the Most High. He said, what translated means, ﴿***O you who believe! Fasting is prescribed*** (ordained) ***for you as it was prescribed for those before you, that you may become Al-Muttaqun*** (the pious), ﴿ [2:183], and, ﴿***So whoever of you sights*** (the crescent on the first night of) ***the month*** (of Ramadhan, meaning he is present at his home), ***he must fast that month.*** ﴿ [2:185]. Also, the obligation of Siyam (fasting) is mentioned and stated in the Sunnah, like this Hadith that we are explaining (#3) and several other Hadiths. The Ummah (Muslim Nation) has agreed that As-Siyam is well-established as one of the cornerstones of Islam. Those who deny its obligation after it was

conveyed to them and after the proof is presented to them, will have fallen into Kufr, no doubt.

2 - Encouraging Fasting Ramadhan

a -- Whoever fasts during Ramadhan for the sake of Allah alone and seeking the good rewards that He has prepared for those who fast, will gain Allah's forgiveness for his sins. Abu Hurayrah narrated that the Prophet said, what translated means, "***Whoever fasts during Ramadhan with Iman and I'htisab*** (seeking and anticipating the reward with Allah alone) ***will be forgiven his previous sins.***" [Al-Bukhari].

Shaykh Al-Albani said, "If one does not have sins, then in this case performing As-Siyam will elevate his status, just as in the case with the young children who are sinless."

Abu Hurayrah also narrated that the Messenger of Allah said, "***The five prayers and the Jum'ah*** (Friday prayer) ***to the next Jum'ah erase*** (the sins that are committed) ***between them, as long as the major sins are avoided. And Ramadhan to the next Ramadhan are erasers for*** (the sins that are committed) ***between them, as long as the major sins are avoided.***" [Muslim].

b -- Abu Hurayrah narrated that the Messenger of Allah said, what translated means, "***The month of Ramadhan, a blessed month, has come, during which Allah has ordered you to fast. During it*** (meaning Ramadhan), ***the gates of Paradise are opened, the gates of Hellfire are closed shut and the devils are restrained. It*** (Ramadhan) ***contains a night that is better than a thousand months*** (the Night of Al-Qadar), ***whoever loses its benefit, will have lost*** (a great deal)." [An-Nasai & Al-Bayhaqi].

Al-Munthiri said about the Prophet's saying, "*And the devils will be restrained...*", "The devils will be prevented from leading people into sin as much as they would do during the other months, because during Ramadhan, the Muslims are busy with the Siyam that entails defeating the desires, and are also busy reading the Quran and performing the other acts of worship."

People witness that during Ramadhan, many of those who used to fall short in their performing the prayer in congregation or attending the Jum'ah prayer, are eager to perform the prayer in the mosques. Also, during this month, many people abandon the sins that they frequently commit in the other months of the year.

c -- Abu Sa'id Al-Khudri narrated that the Prophet said, "*During every day and night (in Ramadhan), Allah will have those whom He will free (from Hellfire), and every Muslim will have an accepted Du'aa' (supplication), during every day and night (in Ramadhan).*" [Sahih At-Targhib].

3 – A Warning Against Abandoning As-Siyam

Abandoning As-Siyam in Ramadhan is a major sin. Therefore, the Muslim must save himself from Allah's anger and wrath and must perform As-Siyam as Allah has prescribed and ordained on him. Allah said, what translated means, *﴿O you who believe! Ward off from yourselves and your families a Fire whose fuel is men and stones.﴾* [66:6].

Abu Umamah Al-Bahili narrated that he heard the Messenger of Allah say, what translated means, "*While I was asleep, two men came to me and grabbed me by the shoulders and then led me to a steep mountain and said, 'Climb.' I said, 'I cannot overcome it.'*" He

(one of the two men) *said, ‘We will make it easy for you.’ So I climbed until when I was on top of the mountain, I heard loud screams. I said, ‘What are these screams?’ They said, ‘These are the howls of the people of the Fire.’ Then I was led until I met some people who were hanged by the ankles, and who had scars on their cheeks. Their cheeks were also bleeding. I said, ‘Who are these (people)?’ He (one of the two men) said, ‘These are the ones who break their fast before its due time.’*” [Sahih At-Targhib]. *“Before its due time”* means before the month of Shawwal, which comes after the end of the month of Ramadhan. This Hadith is a tremendous warning for those who abandon the Siyam in Ramadhan without a valid reason accepted by the Shari’ah. We ask Allah to grant us safety from such an evil end.



Hadith #4

“Verily, the creation of the one of you...”

On the Authority of Abu Abdur-Rahman, Abdullah Ibn Mas’ud who said: The Messenger of Allah, Salla Allahu Alayhi Wasallam, and he is the truthful, the believed, said to us,

“Verily, the creation of the one of you is brought together in his (or her) mother’s womb for forty days in the form of Nutfah (seed), then he is an ‘Alaqhah (a clot of blood) for an equal amount of time, then a Mudh-ghah (a morsel of flesh) for an equal amount of time, then an angel will be sent to him and will blow Ar-Ru’h (life) unto him and will be commanded (to record) four matters: To record his (the fetus’s) Rizq (all his gain of material possessions during his life), his life span, his works, and whether he will be happy or miserable (in this life and in the Hereafter). By Allah, other than Whom there is no god, verily, one of you may behave like the people of Paradise

until there is but an arm's length separating him from it, and that which has been written overtakes him, and so he behaves like the people of Hellfire and he thus enters it. And one of you may behave like the people of Hellfire until there is but an arm's length separating him from it, and that which has been written overtakes him, and so he behaves like the people of Paradise and thus enters it."

Related by Al-Bukhari & Muslim

عن أبي عبد الرحمن عبد الله بن مسعود رضي الله عنه قال : حدثنا رسول الله صلى الله عليه وسلم وهو الصادق المصدوق : "إن أحدكم يجمع خلقه في بطن أمه أربعين يوماً نطفة ، ثم يكون علقة مثل ذلك ، ثم يرسل إليه الملك فينفخ فيه الروح ويؤمر بأربع كلمات : يكتب رزقه وأجله وعمله وشقي أو سعيد . فوالله الذي لا إله غيره ، إن أحدكم ليعمل بعمل أهل الجنة حتى ما يكون بينه وبينها إلا ذراع ، فيسبق عليه الكتاب ، فيعمل بعمل أهل النار فيدخلها . وإن أحدكم ليعمل بعمل أهل النار حتى ما يكون بينه وبينها إلا ذراع ، فيسبق عليه الكتاب ، فيعمل بعمل أهل الجنة فيدخلها" (رواه البخاري ومسلم) .

The Status of this Hadith

In this Hadith, the Prophet informs us of the stages of the creation of the human being, whom Allah gave honor above the other creation. Also, this Hadith mentions Al-Qhadaa' Wa Al-Qhadar (Predestination and Preordainment), the sixth cornerstone of Iman. Without correct belief in Predestination, one's Iman will not be complete. Also, this Hadith contains many benefits that the scholars have understood and comprehended from it.

The Stages of Creation for mankind

In this Hadith, the Prophet details the stages of the creation of mankind in the womb. He said, ***“Verily, the creation of the one of you is brought together in his mother’s womb...”*** “Brought together” means that it is collected after it was scattered. Al-Qhurtubi said, “After the semen is thrown into the womb, by the force of the strong desire that scatters it, Allah gathers this creation (one sperm) together with and inside the place of the fetus (the egg) in the womb.” This opinion by Al-Qhurtubi is in agreement with the new scientific discoveries that state that semen contains a huge number of sperms, out of which only one conceives the egg. The stages of creation mentioned in the Hadith are:

1 -- The Nutfah (seed). This is the first stage of the creation of the fetus in the womb, after the egg is conceived by the sperm. “Nutfah” is an Arabic word that is used to describe pure water, in this case, the semen. This stage’s length is forty days, just as the Prophet said, ***“for forty days in the form of Nutfah.”***

2 -- An ‘Alaqah (clot of blood). This is the second stage of creation for the fetus. The ‘Alaqah is the thick, dry blood. It is called “‘Alaqah” because it sticks to what passes by it. This stage is also for forty days, as the Prophet said, ***“Then, he is an ‘Alaqah for an equal amount of time.”*** What provides further proof that this stage is a fact, is the Ayah, ﴿*Has created man from ‘Alaqh.*﴾ [96:2].

3 -- A Mudh-ghah (morsel of flesh). This is the third stage of creation. “Mudh-ghah” is a piece of meat. It is called as such, because it is as big as a bite of meat. This stage is also for forty days, as the Prophet said, ***“Then a morsel of flesh for an equal amount of time.”***

4 -- Blowing life unto the fetus. This takes place after a hundred and twenty days have passed since conception. The Prophet said, ***“Then an angel will be sent to him and will blow Ar-Ru’h unto him.”*** Ar-Ru’h (the soul, life) is what one lives with. Allah said, what translated means, ***﴿And they ask you (O Mohammad) concerning Ar-Ru’h (the Spirit); say, “The Ru’h: its knowledge is with my Lord. And of knowledge, you (mankind) have been given only a little.﴾ [17:85].*** Some scholars defined the soul as a soft creation that exists in the body and that is strongly tied to the body, just as water sticks to a green stem [From An-Nawawi’s explanation on Sahih Muslim]. Others defined the soul as, “A unique and soft creation that exists in the body.” [Al-Ghazzali].

Believing in Al-Qhadaa’ Wa Al-Qhadar

The Prophet said, ***“And will be commanded (to record) four matters.”*** The angel will record every human’s Rizq, his life span, his works and whether he will be happy or miserable. This portion of the Hadith explains some aspects of Al-Qhadaa’ Wa Al-Qhadar, which relates to the Perfect Knowledge of Allah Who knows the past, the present and the future.

With His Perfect Knowledge, Allah has recorded all what mankind will acquire in their lifetimes until they die. Also, Allah has recorded all what the creation will do, whether good or evil, and, as a consequence, whether they will be among those who are happy or miserable in this life and in the Last Life. This fact, however, does not mean that Allah compels the creation to do what they do. Predestination is a matter of Knowledge and not a matter of forcing the human to work righteousness or commit evil. Also, the Texts of the Quran and Sunnah state that mankind have a will of their own and that they freely choose their actions.

Actions are Considered According to their Ends

What one does in this life will happen exactly as Allah has recorded it in His Book of Records. Whoever Allah writes that he is from among the people of Paradise, will only do, with his full choice, and will be helped to do what will enter him into Paradise, even if he works the deeds of the people of Hellfire during a portion of his life. Likewise, if one is from among the people of Hellfire, he will do, with his full choice, what will enter him into Hellfire, even if he performs many righteous acts in his lifetime. This is why the Messenger of Allah said, *“By Allah, other than Whom there is no god, verily, one of you may behave like the people of Paradise until there is but an arm’s length separating him from it, and that which has been written overtakes him, and so he behaves like the people of Hellfire and he thus enters it. And one of you may behave like the people of Hellfire...”*

Benefits from the Hadith

The scholars listed many benefits from this Hadith. If one looks closely at these benefits, he will be certain of the good knowledge and right comprehension that Allah has bestowed on these scholars in their correct understanding of the Hadith of the best of mankind, the Messenger of Allah, Salla Allahu Alayhi Wasallam. It is the truth, what the Prophet has said, *“May Allah radiate with pleasure the face of whoever hears my speech, then memorizes and comprehends it, and then conveys it. There may be a carrier of Fiqh (knowledge of the religion) who is not a Faqih (one who has good Fiqh in the religion). And there may be a carrier of Fiqh who conveys it to whoever has a better Fiqh.”* [Ash-Shafi’i, and held authentic by Al-Albani in, Al-Mishkah]. This is because some people may memorize many Texts of the Quran and Sunnah, yet they

do not have good understanding of the meanings behind these Texts. Such people may use a particular Text to state or derive an unrelated rule. Or, they may read the Text, yet they do not understand which part of it has the proof to a certain rule. I ask Allah, the All-Mighty, that He grants us and our scholars the gift of Fiqh and good comprehension in the religion. The Messenger of Allah said, ***“Whomever Allah wills that he acquires all that which is good (in this life and in the Last Life), He will grant him the Fiqh of the religion.”*** [Al-Bukhari & Muslim]. Following are some benefit from this Hadith:

1 -- This Hadith encourages the Muslims to ask Allah to grant them firmness in the religion. The Messenger of Allah used to ask Allah for the same for himself, as Anas narrated that the Messenger of Allah said, ***“O You Who changes the hearts (Allah)! Grant our hearts firmness in Your religion.”*** [Al-Hakim].

2 -- Also, in this Hadith, the Muslims are encouraged to seek refuge with Allah from the evil end. Our Salaf (the companions and those who followed their way) were always asking Allah to save them from the evil end. One of them said, “Nothing brings tears to the eyes more than the previous book (that takes precedence just before one’s death).” Ibn Rajab has listed many sayings for our Salaf that demonstrate how great their fear was from the evil end. Muslims must never be proud because of the good deeds that they perform, or on account of their apparent righteousness. They must always carry feelings of hope in Allah’s Mercy and fear from His punishment and from the evil end.

3 -- One’s deeds qualify him or her to enter Paradise, or to fall into Hellfire.

4 -- Those who know and understand how they are created, must always thank Allah for creating them in the best of shapes and, as a consequence of this knowledge, obey His orders and avoid and abandon His prohibitions.

5 -- The ultimate happiness or misery that every man or woman will achieve are only known to Allah.

6 -- One can swear to the truthfulness of what he is reporting, so that to make sure that the listener has more confidence and certainty in his report (opinion, narration, etc.).

7 -- One must always feel certain that his own sustenance will be provided for him and, thus, feel satisfaction with the Rizq that Allah has granted him. One must also avoid being greedy and avoid willingness to sell his honor and religion for material gains, as some people do in the present time.

8 -- Life and death are Allah's Domain. Muslims who understands this fact will not fear anything or anyone for their lives, except Allah, the All-Mighty. Such Muslims will always be courageous.

9 -- One's actions, whether good or evil, are only apparent signs and are not the final authority as to what one's end will be like, whether good or evil.

10 -- Some people of knowledge said that creating mankind through these stages that the Hadith states, is meant to ease out the hardships that women endure during pregnancy. Allah is Able to create the fetus in its final shape and ready to be delivered without going through these stages.

11 -- Some scholars allowed abortion as long as life has not yet been blown unto the fetus. They said that the fetus in this case is not alive yet, just as the case when one ejaculates outside the womb. However, this opinion is weak, invalid and is refuted because the fetus will start taking a certain shape as soon as conception is successful. Also, the Prophet said, "***When An-Nutfah is forty two --or forty and some-- nights old, Allah sends down an angel who will give it its shape, its hearing, its seeing abilities and its skin, flesh and bones.***" [Shar'h Muslim for An-Nawawi]. In addition, new scientific discoveries testify to this fact.

Ibn Rajab said, "Some scholars of Fiqh have allowed for the woman to have an abortion as long as life has not yet been blown unto the fetus. They resembled this case with Al-'Azl (when one ejaculates outside the womb). However, this opinion is weak. This is because (as soon as conception is successful) the fetus will have already been created and started to take shape. When one uses Al-'Azl, there will be no fetus altogether. Al-'Azl only serves to prevent conception. And even Al-'Azl cannot prevent conception if Allah wants it to be successful." [Jami' Al-'Ulum Wa Al-'Hikam].

12 -- This Hadith proves that Resurrection will certainly occur. The One who created mankind from worthless sperm, is surely Able to resurrect them after they have all perished.

13 -- Some scholars of Fiqh have relied on this Hadith as evidence that if a fetus of four months or more is born dead, then the Janazah (funeral) prayer must be held for it. This is because after four months have passed, life will have been blown unto the fetus. This opinion was supported by Ahmad, Sa'id ibn Al-Musayyib, Ash-Shafi'i and Is'haqh.

Hadith #5

“Whoever introduced into our matter...”

On the authority of the Mother of the Faithful, Umm Abdullah, ‘Aaishah, who said that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means,

“Whoever introduces into our matter (religion) that which is not a part of it, will have it (his innovation) rejected.”

Related by Al-Bukhari & Muslim

عن أم المؤمنين أم عبدالله عائشة رضي الله عنها قالت : قال رسول الله صلى الله عليه وسلم : " من أحدث في أمرنا هذا ما ليس منه فهو رد " (رواه البخاري ومسلم) .

In another narration for this Hadith, the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means,

“Whoever commits an act which is not a part of our matter (religion), will have it (his act) rejected.”

Related by Muslim

وفي رواية : "من عمل عملا ليس عليه أمرنا فهو رد" (رواه مسلم).

The Status of this Hadith

Ibn Hajar said, “This Hadith is considered one of the basis of Islam and a pillar of the religion.” An-Nawawi said, “This Hadith deserves to be preserved, publicly announced and (firmly) implemented in rejecting the impermissible.” At-Turaqi said, “This is a Hadith that deserves to be called ‘one half of the proofs of the religion.’ This is because the proof (evidence, Text, etc.) is used to confirm or reject a rule, and this Hadith is a tremendous tool to confirm or reject all religious rulings.” In addition, ibn Rajab said, “This Hadith is one of the major basis of Islam, just like the Hadith, ‘*Actions are only considered according to the intentions...*’, which is the scale with which the actions, in both their hidden and apparent aspects, are weighed.”

A Warning Against Innovating in the Religion

The Prophet said, “*Whoever introduces into our matter that which is not a part of it, will have it rejected.*” This indicates that whoever follows his desire and “invents” or “adds” to the religion of

Allah what is not a part of the religion, or what is not in conformity with the general rules and basis of the religion, then this innovation is rejected and will not benefit its originator in his religion or life. This is a Hadith that lays down the firm foundation for this great rule of our religion, that is, all innovations in the religion are rejected, and is supported by many Texts in the Quran and the Sunnah, that which will take considerable space and time if we attempt to list them all.

Innovating in Acts of Worship

Acts of worship are all prohibited, except those which Allah and His Messenger have legislated. Therefore, the Muslim is obliged to avoid all the acts of worship which Allah or His Messenger have not legislated. In the light of this rule that the scholars have agreed with, whoever performs an act of worship must produce the evidence to its validity, from the Quran and/or the Sunnah, when required to do so. The following points must be noted here:

1 -- An act that is a part of an act of worship may not be accepted outside that act of worship. Examples to this are, uncovering the head during I'hram and during Hajj, or standing up for prayer or to perform Athan (the call to prayer) (these are all accepted parts of prescribed acts of worship: Hajj and prayer). If one vows to keep standing, or vows to uncover his head in other than the cases when these acts are sanctioned by the religion, then he will have fallen into Bid'ah (innovation in the religion) that the religion has prohibited. Therefore, this innovation or addition will be rejected of him.

The Prophet once saw a man standing in the sun and asked about the reason behind his action. He was told, "He vowed to stand and avoid sitting, to avoid the shade and to fast." The Prophet ordered that man to sit down, seek the shade and to continue his fast. The

Prophet did not accept this man's vow to stand and avoid the shade, but he ordered him to continue his fast, because fasting was the only part of his vow that is legislated.

2 -- All acts of worship that are not legislated by Allah and His Messenger, are prohibited in the religion and are thus rejected. This includes using, as a means of approach to Allah, listening to music, dancing, or other acts of deviation and innovation which Allah did not authorize or legislate and which are popular in the Muslim world today. These acts have even become a part of the religion to some people and they grow and become old while nursing these acts and habits. All these acts are firmly rejected and Allah will never accept them. Furthermore, Allah will not guide one to truly repent from his sins unless he abandons the Bid'ah he innovated. The Prophet said, what translated means, "***Allah has withheld repentance from every person who commits a Bid'ah until he abandons his Bid'ah.***" [Sahih At-Targhib]. Also, those who innovate (in the religion) are included in the Ayah, ﴿***Or have they partners with Allah (false gods) who have instituted for them a religion which Allah has not allowed?***﴾ [42:21].

3 -- Adding to an authorized act of worship is firmly rejected. As for the acceptance of the original deed (and not the addition which is always rejected), it depends on the type of action. Sometimes, the entire act of worship will be rejected, such as when one adds one more Rak'ah (kneeling prayer) in the compulsory prayers. Sometimes, the addition does not invalidate the entire act of worship, such as when one performs Wudhu (washing up for prayer) and repeats its actions four times each (while one should repeat them only once, twice or three times).

Therefore, this Hadith should not be used to invalidate the entire act of legal worship that one adds to. One should study these

acts of worship and their additions, investigate the addition's validity and follow the sayings of the scholars, so as not to invalidate entire acts of worship, which were altered by some additions, without knowledge or authority.

4 -- Deleting a part or parts of an accepted act of worship. Some people may perform an accepted act of worship for the sake of Allah, yet, they delete a part or parts of this act. If this happens, then we must study the deleted part of this act of worship. If the unfulfilled part is required in the act of worship, such as performing Wudhu for prayer, which is a requirement of the prayer itself, then we can rule that the entire act of worship is rejected. Also, whoever deletes a cornerstone of an act of worship, such as deleting one Rak'ah from the prayer, will have his entire act of worship rejected altogether.

We must note here that we cannot rule that deleting an inessential part of an act of worship will have the entire act rejected. Rather, we can only state that the act will be incomplete. An example to this is when one abandons the prayer in Jama'ah (congregation). His prayer will be accepted of him, but he will gain a sin for abandoning the prayer in Jama'ah, according to those who consider praying in Jama'ah an obligation on men.

Innovations in Dealings

All dealings are permissible, unless the religion specifies otherwise. Therefore, those who claim that a type of dealing is impermissible, will have to produce their evidence to support their claim. There are several types of innovations in dealings:

1 -- Those types of dealings that are meant to be in lieu of contracts, rules, laws or dealings legislated in the Shari'ah. Such

types of contracts are impermissible and will not bring any benefit to the parties involved. The following Hadith supports this rule:

Abu Hurayrah and Zayd ibn Khalid narrated that a man came to the Messenger of Allah and said, "O Messenger of Allah! I ask you by Allah to rule for me with the Book of Allah." His opponent, who was more knowledgeable than him, said, "Yes! Judge between us with the Book of Allah and permit me to speak first." The Messenger of Allah said, "***Speak.***" He said, "My son was working for this man and he committed fornication with his wife. Since I was told that my son will have to be stoned to death, I paid a hundred sheep and ewe as a ransom for him. Then, I asked people of knowledge and they told me that my son will only have to be flogged a hundred times and banished for a year (because he was not married), and that this man's wife will have to be stoned to death." The Messenger of Allah said, "***By He Whose my soul is in His Hand! I will judge between you with the Book of Allah. The ewe and the sheep will be returned to you, your son will have to be flogged a hundred times and banished for a year. And O Unays (a man from the tribe of Aslam), go to this man's wife and stone her if she confesses.***" He went to her and she confessed and then the Messenger of Allah ordered that she be stoned. [Muslim, and Al-Bukhari whose narration is similar in meaning to this Hadith]. (In this Hadith, the Messenger only applied Islamic law, and rejected the offer of the father, because it was in lieu of an Islamic law).

2 -- Impermissible dealings or contracts:

a -- When one of the parties to a contract is not allowed to be a party. This includes marriage contracts to those who are not permitted for one in marriage, because of ties of relations (such as the sister or the aunt), ties initiated by marriage (such as the step daughter) and to combine (the wife and her sister or her aunt in marriage to the same man). This type of contracts is impermissible, because they entail

transgressing against the rules set by Allah Who prohibited marrying Al-Ma'harim (those whom one cannot marry), such as certain degrees of relative initiated by marriage and by suckling and to combine (the woman and her sister or her aunt in marriage to the same man).

b -- When a condition of a contract is ignored, even if both parties to the contract agree to ignore it. This includes marriage to a woman still in her Iddah (prescribed time before a divorced woman or a widow can remarry) and marrying a woman without a Wali (agent, such as her father or brother, etc.). This type of contracts is also invalid. It was reported that the Prophet separated between a man and a woman who got married during the woman's Iddah, although he made her pregnant (after his marriage to her).

c -- Contracts that contain what Allah has prohibited, such as business transactions that entail selling liquor, dead animals (not slaughtered according to Islamic Law), pigs, idols, usury and other types of impermissible goods. All these contracts are invalid and rejected. The Prophet ordered that a man who has exchanged one Saa' (four handfuls) of dates for two, to return the extra Saa'.

3 -- Contracts that entail injustice for one of the parties or signatories. An example to this is when a woman is married by her Wali without her permission. This contract is only valid when the woman agrees to it, and if she does not agree, then the marriage contract will be invalid. The Prophet invalidated the marriage of a Thayyib woman (who married before, not a virgin) and who was married without her permission. Also, the Prophet gave a woman, who was a virgin at the time of her marriage, the choice to uphold or dissolve her marriage that was conducted without her consent.

Also, this type of dealings includes the case when one gives a charity out of someone else's money. This dealing is only valid if the owner agrees to it, as the scholars have stated.

A Summary

The Muslim is always encouraged to be patient and to avoid rushing to conclusions, rendering some types of actions rejected and invalid and using this Hadith as evidence. First, one must be knowledgeable in the sayings of the scholars and the general rules and guidelines of the religion with regards to these dealings or actions before reaching the conclusion that an action or a contract is invalid.

Benefits from the Hadith

1 -- Prohibiting an act or a contract indicates that it is invalid. An-Nawawi said, "This Hadith supports what some scholars of Usul (general rules and guidelines of the religion) have ruled, 'The prohibition (of an act or a contract) indicates both its invalidity and rejection.' Those who took the opinion that this (disallowing an act or a contract) does not entail invalidity, claim that this Hadith is only one Text and is not sufficient to prove such an important rule. This is an invalid answer, indeed." Further, Ibn Hajar said, "This Hadith indicates that the prohibition also indicates the invalidity (of the prohibited actions and dealings)."

2 -- Islam is a complete religion and has no shortcomings.

Hadith #6

“The Halal is clear and the Haram is clear...”

Abu Abdillah, An-Nu'man the son of Al-Bashir, may Allah be pleased with them both, said: I heard the Messenger of Allah, Salla Allahu Alayhi Wasallam say,

“That which is Halal (permissible) is plain and that which is Haram (impermissible) is plain. Between them there are certain matters that are Mushtabihat (pl. for Mushtabih, which means vague, not as plain or clear) and which many people are not aware of. He (or she) who avoids Al-Mushtabihat will have preserved (the integrity of) his religion and honor. And he who falls into Al-Mushtabihat will have fallen into Haram, just like the shepherd who is tending (his herd) right next to Al-‘Hima (a land reserve owned by a king or a state), and is close to violating it. Verily, for every king there is a ‘Hima, and Allah’s ‘Hima is His Prohibitions. Verily! There is a morsel (of flesh) in the body which if it is healthy, then the

whole body is healthy, and if it is diseased, the whole body is diseased and that is Al-Qalb (the heart)."

Related by Al-Bukhari & Muslim

عن عبدالله النعمان بن بشير رضي الله عنهما قال : سمعت رسول الله صلى الله عليه وسلم يقول : "إن الحلال بين وإن الحرام بين ، وبينهما أمور مشتبهات لا يعلمهن كثير من الناس . فمن اتقى الشبهات فقد استبرأ لدينه وعرضه ، ومن وقع في الشبهات وقع في الحرام ، كالراعي يرعى حول الحمى يوشك أن يرتع فيه ، ألا وإن لكل ملك حمى ، ألا وإن حمى الله محارمه . ألا وإن في الجسد مضغة ، إذا صلحت صلح الجسد كله ، وإذا فسدت فسد الجسد كله ، ألا وهي القلب " (رواه البخاري ومسلم) .

The Status of this Hadith

This Hadith is one of the major cornerstones of the Shari'ah (Islamic Law), about which Abu Dawood As-Sijistani¹¹ said, "Islam rotates around four Hadiths," and he mentioned this Hadith as one of them. Another scholar said, "The basis of the religion are (contained in some) words that are related to the best of mankind (Prophet Mohammad, peace be upon him), (that state the following), 'Avoid Al-Mushtabihat (which is this Hadith),' 'Be humble,' 'Avoid that which does not concern you,' and 'Precede your working the deeds with good intention.'"

The Halal and the Haram are Plain and Clear

The Prophet said, "*That which is Halal is plain and that which is Haram is plain.*" Al-'Hafith ibn Hajar Al-'Asqalani said,

“This means that Halal and Haram matters are clear and plain on account of the clear evidence (from the Quran and Sunnah to their permissibility or prohibition).”

Therefore, that which is Halal is plain, clear and not vague, such as marriage, eating permissible foods and wearing what one needs of clothes made of wool or cotton. Also, that which is Haram is plain, clear and not vague, such as consuming Al-Khamr (alcohol), marrying women who are not lawful for one for marriage, wearing silk for men, adultery or fornication and Riba (usury).

The Messenger of Allah did not depart from this world but after he has detailed for the Muslim Nation what Allah has permitted and what He has prohibited for them. He said, what translated means, *“I have left you (on a path) as plain as the white (sheet), its nights are as clear as its days. He who is led astray away from it, is indeed the destroyed one.”* [Sahih At-Targhib].

Although Halal and Haram matters are clear and plain, not everyone has full knowledge in them. There are certain rules which are more apparent and known than others. Furthermore, there are matters of the religion that are well-established in Islam and are universally acknowledged. Muslims will not be excused for their ignorance in such apparent matters, as long as they live among Muslims.

Yet, there are other rules of the religion which are only known to students of the knowledge of Islam and the Shari’ah, but are not usually apparent to Muslim common-folk. Yet, again, there are other matters of the religion which are only known to the established scholar who has deep knowledge in Islam.

Al-Mushtabihat

The Prophet said, “*Between them there are certain matters that are Mushtabihat and which many people are not aware of.*” This indicates that other than the plain and clear Halal and the plain and clear Haram matters, there are certain rules and aspects of Islam which are vague and not clear to many people, as they do not know if these matters are Halal or Haram. As for the established scholars of Islam, such aspects are usually not as vague or unclear as they are to the common-folk. The scholars usually have knowledge in the ruling of the religion with regards to these Mushtabihat matters, except when one of them has not yet reached a definite decision as regard a certain Mushtabih, because he could not establish the proof if it is Halal or Haram.

The Meaning of Al-Mushtabihat

Al-Mushtabihat is plural for Al-Mushtabih, which means unclear or vague, because Al-Mushtabih is not plain to whether it is Halal or Haram. An-Nawawi said, “Al-Mushtabihat are not clear to whether they are Halal or Haram, and this is why many people are unaware of them. As for the scholars, they know their ruling (whether Halal or Haram) using a Text (from the Quran or Sunnah) or Qiyas (Ijtihad, paying the best effort to reach a ruling based on the Quran or Sunnah). When there are no clear Texts or an Ijmaa’ (a consensus of the entire community of scholars) to the ruling on whether a matter is Halal or Haram, the scholar will then try his best Ijtihad and give this Mushtabih matter a ruling of either one of them (either Halal or Haram), depending on sound (valid, acceptable) proof.”

As for Imam Ahmad ibn Hanbal, he explained Al-Mushtabih as a grade that is between Halal and Haram. He also explained it by

saying that it is a matter that has both elements, Halal and Haram, to varying degrees, such as when one's money is a mixture of Halal and Haram. In this case, Imam Ahmad has ruled, when the portion that is Haram in the money is more than the Halal, then the owner must not benefit from this money. Otherwise, when the Halal is more than the Haram and the Haram is minute, then the owner can use and benefit from this money.

In short, the various meanings of Al-Mushtabih according to the scholars and as reported by ibn Hajar in his book, **Fat'h Al-Bari**, are as follows :

1 -- When the proofs to either being Halal or Haram appear to be in opposition to each other, such as the case with some aspects of worship and dealings. This is the meaning of Al-Mushtabih which ibn Hajar prefers.

2 -- When the scholars differ amongst themselves if the ruling under discussion falls under the Halal or the Haram. This is similar to the first meaning.

3 -- Al-Makruh (disliked matters). Some scholars used this meaning for Al-Mushtabih because Al-Makruh is leaning towards avoiding it. (Some scholars said that Al-Makruh is a barrier between the slave and Haram, when one regularly falls into Al-Makruh, then he may fall into Haram, as well). Ibn Hajar said that this meaning is probable, especially applicable with regards to the scholars. This is why he said, "Usually, the knowledgeable scholar does not find trouble establishing the ruling (of a Mushtabih matter whether it is Halal or Haram). As stated before, this (falling into Al-Mushtabih) does not occur to the scholar except if he regularly falls into the Muba'h (permissible) or Makruh (disliked). However, other people of lesser knowledge have doubts in these (Muba'h or Makruh matters) to

varying degrees (meaning they are Mushtabih to them, unlike the scholar who knows their rulings). In general, there is no doubt that those who regularly fall into Al-Makruh will have less hesitation to fall into Haram. Or, they will fall into Haram because they are used to falling into Al-Makruh, especially if Haram and Makruh were somewhat similar. Or, this will occur because the Haram has become somewhat vague; for indulging in the disliked matters (Makruh) will darken the heart because of the lack of Waraa' (fear of falling into Haram), and thus, such a person will fall into Haram although he does not intend it. The writer (meaning Al-Bukhari whom ibn Hajar explained his Sahih in, **Fat'h Al-Bari**) mentioned the following Hadith under the category of Al-Buyu' (business transactions), in what ibn Abi Farwah narrated by Shu'bah that the Prophet said, *'Therefore, he who avoids that which is Mushtabih to him as regards permissibility, will be more able to avoid that which is clear (Haram). And he who dares to regularly fall into that which is Mushtabih to him as regards permissibility, may fall in that which is clear (Haram).'*'” This last meaning is similar to the first type mentioned above.

4 -- Al-Muba'h (permissible, which means both doing and avoiding it are the same). Those who support this meaning for Al-Mushtabih cannot mean those Muba'h acts that are similar in all respects, (meaning both doing or avoiding them are equal), but they mean such Muba'hs where avoiding is better than doing them. This type of Muba'h is originally equal on both sides (doing and avoiding) without outside interference (as explained later on in the paragraph). However, with outside interference, the side of avoiding becomes more preferred. Al-Qibari said, “Al-Muba'h is a barrier between one and Al-Makruh. Those who regularly fall into Al-Muba'h will fall into Al-Makruh.” (And as we have stated before, Al-Makruh is a barrier between the slave and Haram, and those who regularly fall into Al-Makruh may fall into Haram, as well). In this case, when regular

falling into Al-Muba'h is feared to lead to committing to Al-Makruh or even Al-Haram, then Al-Muba'h should be avoided. When, for example, one regularly practices permissible matters, he will need to acquire more means of support for this habit. This may lead to acquiring what is unlawful, becoming used to easy life or, at least, will take precious time away from being busy worshipping Allah (in which case, avoiding this type of Al-Muba'h becomes more desirable).

We believe that the meaning which ibn Hajar preferred, #1 above, is more accurate than the other meanings which appear to be far from the true meaning of Al-Mushtabih. Allah has the Most Perfect Knowledge.

People's Attitude Towards Al-Mushtabih

People treat Al-Mushtabih in two different ways:

1 -- Some of them avoid Al-Mushtabih for the sake of Allah and to avoid falling into sin. This is because the ruling with regards Al-Mushtabih is unclear to them. Such people seek to preserve the integrity of their religion and to protect their honor from all what may lead to dishonor and disrespect.

As our respected scholars have said, honor, or lack of it, is the possession that leads to either being praised or criticized. When one indulges in that which is honorable, people will remember him as such, and thus will say words of praise about him. When one falls into that which is dishonorable, people will know such behavior of him and will say words of blame about him. This reputation, however, may also be a result of the actions taken by some of the person's ancestors or relatives, in which case this person will be

remembered as being related to those praised or criticized persons. All this is the reason behind what the Prophet said, ***“He who avoids Al-Mushtabihat will have preserved his religion and honor.”***

2 -- Some people fall into some acts which are Mushtabih, because, unlike the case with others, such Mushtabih is clear to them and, therefore, they know its ruling in the Shari’ah. Such people should not be blamed for practicing the Mushtabih acts which they know to be Halal. Yet, it is better for them to avoid such matters which are Mushtabih to others in order to preserve their reputation and honor from anything that will injure them, for Muslims are obliged to preserve their honor and good reputation. Al-Bukhari and Muslim reported that the Prophet was once walking with his wife Safiyyah and that they passed by some of the companions. The Prophet said to them, ***“Behold! This is Safiyyah, the daughter of ‘Huyay”,*** (alerting them that he was walking with his wife).

Some people, however, follow their desires and commit a Haram, as they frequently indulge into Mushtabih matters which are Mushtabih and unclear to them. The Messenger of Allah said, ***“He who falls into Al-Mushtabihat will have fallen into Haram.”***

The scholars have two meaning for falling into Haram mentioned in this last Hadith:

a -- That such persons, by regular falling into Al-Mushtabih while aware that it is a matter of Al-Mushtabih, will gradually find it easy to fall into Haram acts themselves. The Hadith, ***“And he who dares to regularly fall into that which is Mushtabih to him as regards permissibility, may fall in that which is clear (Haram).”*** [Al-Bukhari].

b -- When one falls into Mushtabih acts, unaware if they are Halal or Haram, he may also fall into Haram acts unintentionally and unaware that they are Haram.

The Ruling With Regards to Al-Mushtabih

Ibn Hajar said, “There is a difference with regards to the ruling of Al-Mushtabih. Some said that it is Haram to fall into, but this opinion is not accepted. Some said it is Makruh (disliked), while others did not have an opinion.” Avoiding Al-Mushtabih is a part of Waraa’ (fear of falling into the Haram) which the Messenger of Allah has encouraged for Muslims. This is why Al-Bukhari mentioned this Hadith in his “**Sahih**”, in the Book of Iman, to show the importance of Waraa’ and that Waraa’ completes Iman. Therefore, the opinion that Al-Mushtabih matters are among the Makruh, as Ibn Hajar has reported by some scholars, is the closest opinion to the truth. Allah has the Best Knowledge.

Avoiding the Haram

“Just like the shepherd who is tending (his herd) right next to Al-‘Hima, and is close to violating it. Certainly, for every king there is a ‘Hima, and Allah’s ‘Hima is His Prohibitions.” Some rulers, justly or unjustly, establish land reserves, ‘Hima, which are out of bounds for the common-folk. Those who bring their herds or cattle to graze next to this ‘Hima, will face the risk that their cattle or herd may violate the ‘Hima and, as a result, the shepherd will have to face the consequences to this violation.

The Prophet used this example to show the similarity between falling into the ‘Hima, by tending the herds right next to it, and

between falling into Al-Mushtabih, which is on the border area of Haram. Those who fall into Haram will expose themselves to punishment by the King of all kings. Ibn Rajab said, “This shows the importance of avoiding Al-Haram and that people should erect a barrier between them (and Haram, that is, by avoiding Al-Mushtabih).”

Al-Qalb (the Heart) is the Driving Force Behind the Body

The Messenger said, *“Verily! There is a morsel in the body which if it is healthy, then the whole body is healthy, and if it is diseased, the whole body is diseased, and that is Al-Qalb.”*

1 -- Why is the heart called “Al-Qalb”: Ibn Hajar said, “The heart is called Al-Qalb because it takes care of different situations, or because it is the center (or leader) of the body. Therefore, the Qalb of a thing is its center (or leader).”

2 -- Why is the Qalb important: The Qalb is the part of the body with which mankind can comprehend and understand. This is why Allah said, what translated means, *“And surely, We have created many of the Jinn and mankind for Hell. They have Qulub (pl. for Qalb, the heart) wherewith they understand not.”* [7:179] and, *“Verily! Therein is indeed a reminder for him who has a Qalb.”* [50:37]. Scholars of Tafsir (meanings) of the Quran said that the heart here means the mind. Ibn Hajar also said, “This Hadith is proof that comprehension resides in Al-Qalb”, which is also the opinion of Shafi’i scholars.

The heart is where the belief resides. Having a righteous belief in the heart is the reason behind righteousness in deed and

following the commands of the religion. However, when the heart is diseased, then the deeds of the limbs will also be diseased. Ibn Hajar said, "The heart is the leader of the body. When the leader is righteous, the subjects will also be righteous. But when the leader is diseased, the subjects will be diseased, as well."

3 -- The heart may fall victim to disease: Allah said, what translated means, *﴿Is there a disease in their hearts? Or do they doubt?﴾* [24:50], *﴿In their hearts is a disease (of doubts and hypocrisy) and Allah has increased their disease.﴾* [2:10] and, *﴿Or do those in whose hearts is a disease (of hypocrisy), think that Allah will not bring to light all their hidden ill-wills?﴾* [47:29]. These Ayat state that the hearts are disease-prone. The heart may become diseased with hypocrisy, doubts, Kufr, hard-heartedness, arrogance or envy, may Allah save us from them all.

Therefore, Muslims are obliged to protect and preserve their hearts from these diseases. They must also strive hard on Allah's Path and for His Sake, for He has promised those who stay firm on His Path with guidance and firmness in belief, *﴿As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (Islam). And verily, Allah is with the good doers﴾* [29:69].

Benefits From the Hadith

1 -- This Hadith encourages Muslims to firmly avoid what Allah has prohibited and to erect a barrier between them and falling into the Haram.

2 -- Muslims are obliged to preserve their honor and to avoid all what leads to dishonor and disrespect.

3 -- This Hadith contains proof for those who believe that Islam has shut the doors closed in the face of all paths and means which lead to Haram. This fact is supported by the general rules and guidelines of Islam. Therefore, it is Haram to consume alcohol in small quantities, to have private audiences with women (for it may lead to adultery or fornication), etc. The proofs to this rule are in abundance.

4 -- Also, this Hadith stipulates that when one tends his animal close to other people's property, he is liable for what his animal destroys or consumes. Likewise, when one sends his hunting dog to hunt for him close to other people's property, he will also be liable for the game that his dog hunts inside the borders of such private property, as Imam Ahmad has ruled.

5 -- This Hadith clearly states the great importance of the heart and encourages Muslims to spare no effort in pursuit of correcting and maintaining their hearts. This is because the heart is the leader of the limbs, when the heart is righteous and good, the limbs will only do what is righteous and good.



Hadith #7

“The religion is An-Nasi’hah...”

Abu Ruqayyah, Tamim ibn Aws Ad-Dari, reported that the Prophet, Salla Allahu Alayhi Wasallam, said, “*The religion is An-Nasi’hah* (sincerity, advice).” We said, “For whom?” He said, “*For Allah, His Book, His Messenger and for Muslim Leaders and commoners.*”

Related by Muslim

عن أبي رقية تميم بن أوس الداري رضي الله عنه أن النبي صلى الله عليه وسلم قال : "الدين النصيحة" ، قلنا : لمن ؟ قال : "الله وكتابه ورسوله ولأئمة المسلمين وعامتهم" (رواه مسلم) .

The Status of this Hadith

This is a very important Hadith, as it states that An-Nasi'hah (sincerity or advice) is the basis of the religion. As long as An-Nasi'hah exists in the Muslim Nation, the status of the religion will be even stronger in the life of Muslims. Whenever An-Nasi'hah vanishes from the life of Muslims, weaknesses and shortcomings will appear in every aspect of their lives. Furthermore, the status of this Hadith becomes even more apparent when we remember that following the Messenger's Sunnah and being sincere with Allah, are two conditions that ensure the acceptance of good deeds and actions.

“An-Nasi'hah”, Linguistically

“An-Nus'h” means to be pure. Also, the pure honey is called “Nasi'h”. Every matter that is accompanied by sincerity will have become Nasa'ha.

From these meanings for An-Nus'h, we realize that purifying the speech and deeds from all that which will nullify them, and also cleansing the soul from all that which will make it impure, are similar to ridding the honey from all impurity.

Further, “An-Nus'h” sometimes means to mend or sew the clothes. Al-Khattabi¹² said, “They (Arabs) drew the similarity between the good that the one who is giving advice seeks to bring about to the one receiving the advice, and between properly-mended clothes. Therefore, when Muslims advise each other with all that which is good and pure, they will be just as the Mansa'hah (the needle) when it works through the garment to produce properly sewn clothes.”

Furthermore, Al-Khattabi said that An-Nasi'hah is, "A unique word that entails seeking all that which is good for the one who is receiving the Nasi'hah." Also, ibn Al-Athir¹³ said, "An-Nasi'hah is a word that is used to describe the intention of bringing all that which is good to the one receiving it (meaning the advice)." In addition, Abu Amr ibn As-Salah said, "An-Nasi'hah is a unique term that entails the intention of the one who is giving it to bring about all that which is good, in deed and tongue, to the one who is receiving it."

An-Nasi'hah For Allah

An-Nasi'hah for Allah means to have sincere Iman (Faith) in Him and in all what He has informed us in His Book or by the tongue of His Messenger, to direct all acts of worship to Allah alone and with full sincerity, to reject all other deities except Him and to obey His Commands and avoid His Prohibitions. It also means to love or hate whom He loves or hates, to give loyalty and support to His believing slaves and to disown His enemies. When one does all this, he will be ridding his soul from all impurities and will have performed An-Nasi'hah for Allah.

An-Nasi'hah for Allah, therefore, means to be sincere with Allah and with one's self, and does not mean to advise Allah, for Allah does not need the advice from His slaves.

What testifies to the meaning of An-Nasi'hah for Allah that we have mentioned, is the Ayah, *﴿There is no blame on those who are weak or ill or who find no resources to spend (in Jihad), if they Nasa'hu (are sincere) to Allah and His Messenger.﴾* [9:91]. In this Ayah, An-Nasi'hah for Allah and His Messenger means to be sincere in deed and tongue. Also, Al-Qurtubi said with regards to this last Ayah, "The scholars said that An-Nasi'hah for Allah means to be

sincere in the belief in His Oneness, affirming all His Attributes and Lordship, praising Him from all shortcomings, seeking (and performing) all what He loves and avoiding all what He hates.”

An-Nasi’hah For the Book (the Quran)

An-Nasi’hah for the Book entails to believing in it in the same manner that our righteous ancestors believed in it. At-Ta’hawi¹⁴ said, “The Quran: It is the Word of Allah’, its words started from Him without (indulging ourselves as to) “How”, and He sent it down as a revelation, and the believers truly believed in this (that the Quran is Allah’s Words) and became certain that it is truly the Word of Allah and not the words of creation. Therefore, whoever hears the Quran and claims that it is the words of creation, will have committed Kufr. Such a person is the one whom Allah criticized, blamed and promised with Hellfire, when He said, *﴿I will cast him into Saqar (Hellfire).﴾* [74:26]. Since Allah promised Saqar for whoever says, *﴿“This is nothing but the word of a human being!”﴾* [74:25], we realized and reached certainty that the Quran is the Word of the Creator and does not resemble creation’s speech.”

Indeed, Muslims who believe in the Quran the same way our Salaf (righteous ancestors) believed in it, will have acquired safety from what Al-Mu’tazilah (a misguided sect) have fallen into. Al-Mu’tazilah believe that the Quran did not start from Allah and also believe that its words are Allah’s Words, but not the meanings! Al-Kilabiyyah (another misguided sect), on the other hand, believe that the meanings of the Quran are from Allah but not the words!

An-Nasi’hah for the Book also means to highly regard the Quran and to believe that it contains a complete way of life suitable for all time-frames and for all places. Also, it means to strive hard to

implement the Quran in the Muslim Nation as its perfect and divine constitution, especially since many Muslims in the present time have abandoned implementing its commands and rulings in their lives.

Furthermore, An-Nus'h for the Book means to recite it perfectly, as Allah said, *﴿And recite the Quran (aloud) in a slow, (pleasant tone and) style.﴾* [73:4]. It also means to teach the Quran to Muslims, as the Messenger of Allah said, what translated means, *“The best one among you is he (or she) who learns the Quran and then teaches it.”* [Al-Bukhari].

An-Nasi'hah For the Messenger of Allah

Al-Qurtubi said with regards to the meaning of the Ayah, *﴿If they Nasa'hu (are sincere) to Allah and His Messenger.﴾*, “An-Nasi'hah for His Messenger means to believe in his Prophecy and to firmly obey his commands and avoid his prohibitions. It also means to give loyalty and support to those who give their loyalty to him and deny it from those who deny him their loyalty. It also means to respect and love him and his household and to highly regard his Sunnah and resurrect it after his death, by searching for it and learning, defending, spreading and calling people unto it. It also includes imitating his righteous conduct and kind behavior.”

An-Nasi'hah For Muslim Leaders

According to ibn 'Hajar, An-Nasi'hah for Muslim Leaders means, “To help them do their job which they were authorized, reminding them when they forget and correcting their mistakes whenever they fall into shortcomings. It also entails calling Muslims to unite around them and calling those hearts which are scattered to

gather around them. It also involves performing that which is the best Nasi'hah, that is, preventing them from falling into injustice, using the best manner.”

An-Nasi'hah For Muslims in General

An-Nawawi said, “(This type of Nasi'hah means) to show Muslims the way to acquire that which is good for their Last Life and this earthly life and to refrain from harming them. It also means to teach them what they do not know in matters of the religion and then helping them implement this knowledge in tongue and deed. It also involves covering their mistakes, rectifying their shortcomings, fending harm off of them and helping bring about what is good for them. In addition, An-Nasi'hah means to enjoin righteousness on them and forbid them from committing evil using the best and most lenient methods, to be kind with them, to respect their elders and be merciful with their young and to choose the best time to give them good advice. It also means to refrain from cheating or envying them, to love for them what one loves for himself of good, to hate for them what one hates for himself of evil and to defend their wealth, honor and their possessions with tongue and deed. It also includes encouraging them to conduct themselves according to all the types of Nasi'hah that we have mentioned above and to also encourage them to perform the various acts of worship. There were those among our Salaf who would busy themselves in giving Nasi'hah so much, that they would sometimes ignore their own life affairs.”

An-Nasi'hah should not be only given to Muslims, but to non-Muslims, as well. The Prophet gave his people (those who were not Muslims) his best advice and tried his very best to save them from the darkness of polytheism and idol-worshipping. Only Allah knows the

extent of the hardships that His Messenger endured in pursuit of this path.

The Status of An-Nasi'hin (Who Frequently Perform Nasi'hah)

An-Nasi'hah for Allah's slaves and leading them to what will benefit them in this life and the Last Life, is the job of the Messengers of Allah. Allah said that Prophet Hud said to his people, what translated means, ﴿*"I convey unto you the Messages of my Lord, and I am a trustworthy advisor (or well-wisher) for you."*﴾ [7:68]. Also, Allah said with regards to Prophet Sali'h, what translated means, ﴿*Then he (Sali'h) turned from them and said, "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice, but you like not the good advisors."*﴾ [7:79].

Therefore, those who want to be elevated in the Sight of Allah, the Lord of the heavens and earth, must busy themselves with achieving and fulfilling the requirements of this great and honorable mission, that is, performing the various types of Nasi'hah that we have listed. Indeed, what job is more honorable than to carry the job of Allah's Messengers and Prophets, the best of mankind and who were elevated in grade and status for the tremendous Nus'h that they gave to their nations.

The Ruling with Regards to Performing An-Nasi'hah

An-Nawawi said, "An-Nasi'hah is Fardh Kifayah (an obligation on a part of the Muslim Nation), and if some Muslims

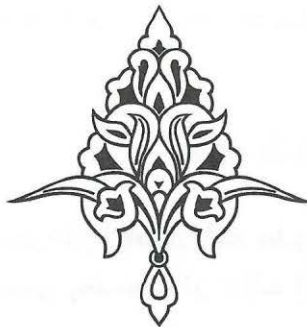
satisfy its requirements, the others do not have to perform it. Also, its necessity is tied to the capability (to perform it).”

However, we believe that the meanings of An-Nasi’hah that we have presented to the reader include what is Fardh ‘Ayn (an obligation on everyone), Fardh Kifayah, Wajib (necessary) act and the Musta’hab (preferred). This is because the Messenger of Allah has stated that the religion is An-Nasi’hah, and the religion entails what is Fardh ‘Ayn, Fardh Kifayah, Wajib and Musta’hab.

Benefits From this Hadith

1 -- Ibn Hajar said, “An-Nasi’hah can be called “the religion” and “Islam”. Also, the religion entails (all types of) righteous and good deeds and speech.”

2 -- An-Nasi’hah is a part of Iman. Imam Al-Bukhari mentioned this Hadith in his collection of authentic Hadiths under, “The Book of Iman (Faith), Chapter: The Prophet’s saying, “*The religion is sincerity...*” and Allah’s saying, *﴿If they Nasa’hu (are sincere) to Allah and His Messenger.﴾*.”



Hadith #8

“I was commanded to fight the people until...”

Ibn Umar narrated that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means,

“I was commanded to fight the people until they testify that there is no deity worthy of worship except Allah and that Mohammad is the Messenger of Allah, establish the prayer perfectly and give Az-Zakat (obligatory charity). If they do this, they will protect their blood and honor from me, except for that which is Islam’s right (such as executing the murderer, etc.), and their account is with Allah, the Exalted.”

Related by Al-Bukhari & Muslim

عن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال :
“أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمدا رسول

الله ، وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ . فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَائِهِمْ وَأَمْوَالِهِمْ إِلَّا بِحَقِّ الْإِسْلَامِ ، وَحَسَابِهِمْ عَلَى اللَّهِ تَعَالَى" (رواه البخاري ومسلم) .

The Status of this Hadith

This is an important Hadith for it lists the pillars of the religion, from Taw'hid (worshipping Allah in Islamic Monotheism), establishing the prayer, giving Az-Zakat and fighting in Jihad, to performing the other obligations of Islam. Also, this Hadith clearly establishes the sanctity of every Muslim's blood and possessions.

Jihad is an Obligation

The Prophet's saying, "*I was commanded to fight people*", is also what Allah commands Muslims, when He said, what translated means, *﴿Jihad is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.﴾* [2:216].

Allah has obliged Muslims to fight in His Cause, in Jihad, to repel the treacherous plots of the enemies of Islam and to establish the dominance of the Islamic Faith above all other faiths and peoples. Islam only allows the People of the Scriptures (Jews and Christians) to remain on their chosen religion. As for Arab polytheists and all idol-worshippers, Islam only allows them to accept Islam or be killed. Az-Zuhry¹⁵ said, "Jihad is an obligation on everyone, whether he is among those who actually fight or among those who stay behind. As for those who stay behind, they must help when they are called to

help, rush to the rescue (of Muslims) when they are called to rush and march forth (for Jihad) when they are called to march forth, but when he (who stays behind) is not needed, he can remain behind.”

What Ensures the Sanctity of Muslim Blood and Possessions

In this Hadith, the Messenger of Allah has detailed the conditions that will ensure the sanctity of Muslim blood, as follows:

1 -- Pronouncing the Shahadatayn (the Two Testimonies), ***“That there is no deity worthy of worship except Allah and that Mohammad is the Messenger of Allah.”*** Ibn Rajab said, “It is a well-established fact that the Prophet has accepted the Shahadatayn from all those who wanted to embrace Islam, making this the condition with which the sanctity of their blood is preserved and thus treating them as Muslims. He criticized Usamah ibn Zayd for raising his sword and then killing a person (a Mushrik man) who said, ‘La Ilaha Illa Allah (there is no deity worthy of worship except Allah)’ and his criticism (of Usamah) was harsh. Indeed, the Messenger of Allah used to unconditionally accept (the conversion to) Islam from those who came to him (to announce their Islam), then he would oblige such people to pray and give Az-Zakat.”

2 -- Establishing the prayer, as the Prophet has stated when he said, ***“Establish the prayer perfectly.”*** Establishing the prayer means to *always* offer the obligatory prayer and making sure to fulfill all its obligations and conditions. An-Nawawi said, “This Hadith states that those who intentionally refrain from praying shall be killed.”

Among the proofs to the opinion that those who abandon the prayer will not have their blood preserved, is Allah’s saying, ***﴿But if***

they repent and offer prayer perfectly, and give Az-Zakat, then leave their way free. ﴿9:5﴾. This Ayah is clear proof that supports the opinion that those who abandon the prayer will be killed if they do not repent and start praying again.

Also, the Messenger of Allah said, what translated means, “*Various rulers* (governors, commanders, etc.) *will be appointed for you and you will then witness from their behavior that which you will recognize* (as being righteous) *and that which you will not recognize* (evil matters). *Those who hate* (such evil matters in their hearts) *will have disowned* (these evils), *those who refuse* (to go forth with such evils) *will have acquired safety; however, as for those who agree and follow suit!*” They said, “O Messenger of Allah! Should we fight them (the unjust rulers)?” He said, “*No, as long as they still offer the prayer.*” [Muslim]. His saying, “*No, as long as they still offer the prayer.*”, means that Muslims are not allowed to fight the unjust rulers, as long as they still pray.

Also, Abu Sa’id Al-Khudry said, “When he was in Yemen, Ali sent some gold to the Prophet (in Madinah) and the Prophet divided it between four (people). A man then said, ‘O Messenger of Allah, fear Allah!’ The Prophet said, ‘*Woe unto you! Am I not, among all people of the earth, the one who would fear Allah the most?*’ Afterwards, the man left. Khalid ibn Al-Walid then said, ‘O Messenger of Allah, should I smite his neck (kill him)?’ He said, ‘*No, for he may be one who prays.*’” [Al-Bukhari & Muslim]. The Prophet’s saying “*No, for he may be one who prays.*”, means that praying, along with fulfilling the other Islamic obligations mentioned in the Hadith, ensures the sanctity of blood.

Among our respected scholars and Imams who took the opinion that those who abandon the prayer must be killed, are: Malik, Ash-Shafi’i, Ahmad, Is’haq ibn Rahawayh, ibn Al-Mubarak, ibn

Taymiyyah and Ash-Shawkani, to name a few. Yet, some of these scholars said that such people will be killed for abandoning the prayer (yet, they still consider them Muslims), while other scholars said that they will be killed for abandoning Islam by abandoning the prayer.

Shaykh Naser Ad-Din Al-Albani has some precious words with regards to this subject. He said, “He who abandons the prayer out of laziness can still be called Muslim, as long as there are no signs that will uncover, or at least hint to what his heart conceals (as to the real reason behind his abandoning the prayer). This is especially the case if such a person dies in this state before he was asked to repent, as is the case today (because Islamic law is unjustly prevented from being implemented these days). However, if such a person was given the choice between being killed or reestablishing the prayer, yet he still chooses to be killed and was then killed, he will die in a state of Kufr. Such a person should neither be buried in Muslim graveyards nor be treated as other Muslims are treated. This is because it is unimaginable that he would choose to be killed than to pray, if it was not for the fact that he truly rejects the obligation to establish the prayer. This (imagining that such a person believes that the prayer is an obligation, yet he prefers to die than to pray) is impossible, indeed, according to the well-established facts regarding human nature and, therefore, (such impossibility) does not need to be proved.”

3 -- Giving Az-Zakat (Obligatory Charity), as the Messenger of Allah said, “*And give Az-Zakat.*” Therefore, those who pay Az-Zakat, will have their blood and possessions preserved, and those who deny that it is an obligation, will have committed Kufr that nullifies their Islam. As for those who refuse to pay Az-Zakat, but still believe that it is an obligation, they will be committing a sin, but will not have abandoned the religion altogether. The Muslim ruler will then have to force such persons to pay Az-Zakat. Also, when a powerful group of people or a tribe refuse to pay Az-Zakat, while still considering it an

obligation, then the Muslim ruler must fight them until they pay Az-Zakat. The following Texts testify to this fact:

Abu Hurayrah said, “When the Messenger of Allah died, and then came Abu Bakr (was chosen to be the Caliph), and those among the Arabs who became Kuffar did fall into disbelief, Umar said (to Abu Bakr), ‘How can you fight the people (those who refused to pay the due Zakat), while the Messenger of Allah said, *‘I was commanded to fight the people until they testify that there is no deity worthy of worship except Allah. Whoever announces it, will have preserved his possessions and blood from me, except for its (Islam’s) right, and his account is with Allah, the Exalted.’*” He (Abu Bakr) said, ‘By Allah! I will fight those who differentiate between praying and paying Az-Zakat. Az-Zakat is Islam’s right with regards to money. By Allah! If they refuse to give a camel’s belt that they used to give to the Messenger of Allah, I will fight them for refusing to give it (the camel’s belt).’ Umar then said, ‘By Allah! When Allah opened Abu Bakr’s breast (heart) for fighting, I knew it was the truth.’” [Al-Bukhari, Muslim, Abu Dawood, At-Tirmithi, An-Nasaii and ibn Majah].

What testifies to this last Hadith, is the Ayah, *﴿But if they repent and offer prayer perfectly and give Az-Zakat, then leave their way free.﴾* [9:5]. Abu Bakr ibn Al-Arabi¹⁶ said with regards to this Ayah, “This is a sound proof testifying to Abu Bakr’s position with regards to the People of Ar-Riddah (those who refused to pay Az-Zakat, also those who converted from Islam), when he said, ‘I will fight those who differentiate between praying and paying Az-Zakat. Az-Zakat is Islam’s right with regards to money.’ This is because Allah has made preserving the sanctity (of Muslim blood and possessions) tied to establishing the prayer and paying Az-Zakat. So he (Abu Bakr) relied on this rule (which allowed him to fight people of Ar-Riddah).”

4 -- Fulfilling the Other Obligations of Islam. When Abu Bakr said, "By Allah! I will fight those who differentiate between praying and paying Az-Zakat. Az-Zakat is Islam's right with regards to money", he derived this ruling from the Prophet's Hadith, "***Except for that which is Islam's right.***"

Relying on this portion of the Hadith, some other scholars of Islam have also ruled that those who abandon performing Hajj or fasting must be fought, just as Abu Bakr derived his ruling, that those who abandon paying Az-Zakat must be fought, relying on this same Hadith. Sa'id ibn Jubayr said that Umar ibn Al-Khattab said, "We will fight the people who abandon Hajj, just as we fought those who abandoned the prayer and Az-Zakat." Ibn Rajab said, "This (ruling by Umar) concerns a group (or a tribe) that refuses to fulfill some of the obligations. As for killing the individual who refuses to fulfill them (the obligations), the majority of scholars ruled that this (capital punishment) will only be applied in the case of he who abandons the prayer."

Also, among the rights of Islam, is applying capital punishment for the murderer who kills a person whom he is not allowed to kill, for a married person who commits adultery and for Ar-Riddah (converting from Islam). The Messenger of Allah said, what translated means, "***A Muslim, who testifies that there is no deity worthy of worship except Allah and that I am the Messenger of Allah, will have the sanctity of his (or her) blood preserved, except for three (offenses): The adulterer who is married, life for life and whoever abandons his religion (Islam) and shuns the Jama'ah.***" [Muslim, and also Al-Bukhari who narrated these wordings]. The Jama'ah here means the community of the believers.

Therefore, the Muslim who announces the Shahadatayn, prays, pays Az-Zakat, fulfills the Islamic obligations and refrains from the

prohibitions that are punishable by death, will have his blood and possessions preserved, for the Messenger of Allah said, “*They will protect their blood and honor from me.*”

Islam Treats People According to their Outwardly Conduct

The Prophet’s saying, “*And their account is with Allah, the Exalted.*”, indicates that those who announce their Islam and fulfill its obligations, will have their blood and possessions preserved and will be treated as Muslims. If such persons intend Allah and the Last Day with this adherence to Islam, then they are the true believers who will be paid their full wages and rewards for their faith on the Day of Resurrection.

As for he who shows Islam not out of true belief, but to be saved from capital punishment, he is a hypocrite and his account is with Allah. But in this case, these hypocrites, such as those who pray without performing Wudhu (ablution), or who eat at home and pretend to be fasting, will have to be believed in their claim that they pray and fast. The Messenger of Allah used to treat the hypocrites as Muslims, although Allah has revealed to him that they were hypocrites.

Benefits from the Hadith

1 -- Ibn Hajar said, “Iman (Creed, Faith) is acquired by having a firm belief (in its various parts), even without knowing the specific proofs (to each part), as some have erroneously required.”

2 -- Ibn Rajab said, “His (the Prophet’s) saying, ‘*They will protect their blood and honor from me.*’, indicates that at the time he

said this Hadith, the Prophet was ordered to fight the people who have refused to embrace Islam. Fulfilling this command occurred after the Prophet's migration to Madinah.”

3 -- This Hadith clearly refutes Al-Murji-ah (a misguided sect), who claim that fulfilling the obligations is not a part of Iman! This is why Al-Bukhari mentioned this Hadith in the **Book of Iman**, in his collection of authentic Hadiths, to refute such a misguided claim by Al-Murji-ah.

4 -- This Hadith states that Muslims must accept people's outwardly conduct and refer what their hearts conceal to Allah.

5 -- It is not allowed to consider Al-Mubtadi'ah (the innovators in the religion) as Kuffar (disbelievers), as long as they believe in Taw'hid (worshipping Allah in Islamic Monotheism) and perform the obligations of Islam.



Hadith #9

“Avoid that which I have prohibited for you...”

Abu Hurayrah, Abdur-Rahman ibn Sakhr, said: I heard the Messenger of Allah, Salla Allahu Alayhi Wasallam, say,

“Avoid that which I have prohibited for you, and perform that which I have commanded you, as much as you can, (and know that) what has led to the destruction of those (nations) who were before you, were their numerous questions (about matters that did not happen yet, or unnecessary questions, etc.) and their disputing with their Prophets.”

Related by Al-Bukhari & Muslim

عن أبي هريرة عبد الرحمن بن صفر رضي الله عنه قال : سمعت رسول الله صلى الله عليه وسلم يقول : " ما نهيتكم عنه فاجتنبوه ، وما أمرتكم به فأتوا منه ما استطعتم ، فإنما أولئك الذين من قبلكم كثرة مسائلهم واختلافهم على أنبيائهم " (رواه البخاري ومسلم) .

The Status of this Hadith

This is an example of the Prophet's unique method of speech, few words yet tremendous meanings. This Hadith commands Muslims to obey the Messenger as much as they can in whatever he orders them, without hesitation or dispute. It also warns Muslims of the dire consequences and destruction that befell the previous nations that existed before Islam for their disobeying their Prophets. An-Nawawi described this Hadith as, "A pillar of Islam."

The Reason Behind this Hadith

Abu Hurayrah said, "The Messenger of Allah delivered a Khutbah (speech) once, and said, '*O People! Allah has ordained Hajj (pilgrimage) on you. Therefore, perform Hajj.*' A man said, 'Every year, O Messenger of Allah?' He did not reply until the man repeated his question thrice. Then, the Messenger of Allah said, '*If I say "yes", it (Hajj every year) will become an obligation and you will not be able to fulfill it.*' Then, he said, '*Avoid asking me about what I did not mention to you, because what led to the destruction of those who were before you, were their numerous questions and their disputing with their Prophets. Therefore, perform that which I have commanded you, as much as you can, and when I prohibit something for you, avoid it.*'" [Muslim]. The man who asked this question about Hajj, was Al-Aqhraa' ibn 'Habis, ibn Majah reported.

Avoiding the Prohibitions

The Prophet's saying, "*Avoid that which I have prohibited for you*", indicates that Muslims are commanded to completely avoid what Allah and His Messenger have prohibited, except when warranted by an emergency. In such situations, Muslims can fall into some of the prohibitions, providing they observe the rules and guidelines provided by the religion to deal with such emergency cases.

The Prohibitions are two types:

1 -- The Haram (forbidden): The Haram are those matters that are prohibited for Muslims, and which Muslims are commanded to completely avoid. Committing the Haram carries a punishment, while avoiding it carries a reward with Allah. The Haram includes alcohol consumption, adultery or fornication, usury, abandoning the 'Hijab (Muslim woman's dress), cheating, backbiting and the rest of the prohibitions.

2 -- The Makruh (discouraged): The Makruh matters are not forbidden for Muslims, yet, they are encouraged to avoid them. Those who avoid Al-Makruh will gain a reward, while those who fall into some of them will not be punished. Al-Makruh includes starting conversations after 'Isha prayer and eating garlic or onion before entering the Masjid, etc.

Muslims are allowed to practice Al-Makruh, even without a necessity that warrants such behavior. Yet, it is better for those who fear Allah to avoid Al-Makruh, so as to elevate their status and position with Allah, the Lord of the heavens and earth.

Fulfilling the Obligations

The Messenger of Allah said, “*And perform that which I have commanded you, as much as you can.*” What Allah has commanded Muslims fall under two categories:

1 -- The Wajib (obligations) that Muslims are commanded and required to perform, such as praying and performing the other cornerstone of Islam, being kind to the parents, being just in our rulings, implementing the Islamic penal code, spending on those whom one is obliged to spend on, etc. The Wajib carries a reward for whoever performs it and a punishment for those who abandon it.

2 -- The Musta’hab (preferred) matters, which carry a reward for those who perform them, while those who abandon them will not be punished. Al-Musta’hab includes voluntary prayers, using Siwak (a middle-eastern tree-branch) to clean the teeth and other types of preferred matters.

Muslims, therefore, are obliged to perform the Wajib and in a perfect manner. Then, they should acquire the habit of practicing Al-Musta’hab as much as they can, so that their grade and position with Allah are elevated and to gain His reward and Mercy. When one studies the manner with which our Salaf (the companions and those who followed their way) conducted their religion, he will find that they used to compete with one another in performing as much as they can of the Musta’hab matters (after performing the obligations, of course).

“That which is Partially Difficult to Perform is not Completely Abandoned”

The Messenger of Allah said, “*As much as you can.*” The scholars derived a general rule from this portion of the Hadith, that is, “The easy parts (of any obligation) are not abandoned because of the difficult parts.” This rule means that Muslims must fulfill the parts of an obligation that they can fulfill and are not allowed to completely abandon such an obligation because it contains some parts which are difficult to perform. For example, when a Muslim needs to perform Wudhu (washing up for prayer) but can only find an insufficient amount of water, he should use this water to perform as much as he can of the Wudhu and then perform Tayammum (striking the sand once and wiping the hands and face) to suffice for the parts that he could not clean with water. Also, those who can reject and stop at least a part of some evils must do so and are not allowed to completely abandon rejecting such evils. As for those who cannot perform all the obligations of the prayer, they still have to pray in a manner that suits their conditions.

However, this rule is not valid in all cases, for there are certain rules and conditions that govern using it in various cases. When a Muslim finds that he is able to fast during a day in Ramadhan which he could not fast from the beginning, he is not allowed to use this rule and fast the rest of that day, because, according to the scholars, fasting a part of a day in Ramadhan does not fulfill the obligation of fasting. Rather, Muslims are required to fast the entire day during the days of the month of Ramadhan.

What testifies to this part of the Hadith, is what Allah said, what translated means, ﴿*So keep your duty to Allah (and fear Him) as much as you can.*﴾ [64:16].

The Reason Behind the Destruction of Some Nations

The Prophet said, “(And know that) *what has led to the destruction of those (nations) who were before you, were their numerous questions and their disputing with their Prophets.*” This part of the Hadith explains the reason why some ancient nations were destroyed, so as to encourage Muslims to avoid their evil and destructive ways.

Asking Numerous Questions

The types of questions that bring about such destruction are as follows:

1 -- Asking about what the religion did not yet specify its ruling. Allah, the Exalted, has promised mankind that He will provide them with all what will bring about their happiness in this life and the Last Life. Therefore, hurrying to know a ruling that Allah did not yet specify, is a hated behavior, indeed. Sometimes, when such questions are raised, a ruling may then be specified, leading Muslims to fall into what is difficult to bare. The Messenger of Allah said, what translated means, “*Those who will acquire the heaviest sin as regards other Muslims, are the ones who ask about a matter which Allah did not yet prohibit and, as a consequence, it becomes Haram for Muslims because of this question.*” [Muslim]. An-Nawawi said with regards to this last Hadith, “This prohibition applies to his (the Prophet’s) lifetime only, for ever since the religion was completed, there was no way to add to the Commandments. Therefore, this prohibition became invalid because what necessities it does not exist anymore (for there is no revelation after the Prophet has died).”

2 -- Asking about matters that carry no benefit, especially when the questioner could receive an answer that he hates. Abu Musa Al-Ash'ari said that the Messenger was once repeatedly asked about some insignificant matters which he hated and which made him angry. Then, the Prophet said to the people, "***Ask me any question you want!***" A man said, "Who is my father, O Messenger of Allah!" He said, "***Your Father is 'Huthafah.***" Then, another man stood up and said, "Who is my father, O Messenger of Allah!" He said, "***Your father is Salim, the Mawla*** (freed slaves are called Mawla or loyalists of their ex-masters) ***of Shaybah.***" When Umar saw the anger in the face of the Messenger of Allah, he said, "O Messenger of Allah! We repent to Allah." [Muslim].

3 -- Asking questions for jest and joyful play. Ibn Abbas said, "Some people used to ask the Messenger of Allah out of jest and joyful play. A man would ask, 'Who is my father?', and another man would ask, 'Where is my camel?', when he loses his camel. Then, Allah revealed this Ayah, ***﴿O you who believe! Ask not about things which, if made plain to you, may cause you trouble.﴾*** [5:101]."

4 -- Asking about the ruling with regards to matters that did not occur yet. Ibn 'Hajar said, "This Hadith indicates that it is better for one to busy himself in the matters which will bring about immediate benefit and refrain from (asking about) the matters that will not result in immediate benefit. This is just like if he (the Prophet) had said, 'Busy yourselves fulfilling the obligations and avoiding the prohibitions, instead of asking about matters which did not occur yet.' Therefore, the Muslim is obliged to search for the matters that were mentioned by Allah and His Messenger and then strive to comprehend their meanings and busy himself implementing them. If one of these matters was with regards to Faith, he must believe in it and in its truthfulness. If it was a practical matter, he should strive his best to implement it, either by performing or avoiding it. When one finds that

he still has spare time, he is allowed to think about the ruling about some matters that did not occur yet, so as to know what to do when they occur. However, it is prohibited for one to hear of an obligation or a prohibition and then spend his effort assuming some matters that may or may not occur and ignore implementing what he heard (the obligation or the prohibition). Acquiring knowledge in the religion is good, as long one seeks to implement this knowledge and not acquire it to indulge in useless arguments and disputes.”

What further testifies to this meaning offered by ibn ‘Hajar, is the answer that Zayd ibn Thabit used to give when asked about a matter, “Has it occurred yet?” If he was told, “No,” he would say, “Then wait until it occurs!” Also, Umar once said, “I forbid you from asking about that which has not yet occurred, for we are sufficiently busy in that which has occurred!”

5 -- Asking questions for the sake of making matters difficult and as an act of defiance. Such questions can lead to evil ends, because their answers may be difficult to implement and fulfill, just as what has occurred with the Jews. They were ordered to sacrifice a cow, any cow! Yet, they made their matter difficult by their asking several questions about the description of the cow, as Allah mentioned, ﴿*They said, “Call upon your Lord for us that He may make plain to us what it is!”*﴾ [2:68], ﴿*They said, “Call upon your Lord for us to make plain to us its color.”*﴾ [2:69] and, ﴿*They said, “Call upon your Lord for us that He may make plain to us what it is.”*﴾ [2:70]. This is why Allah made this matter difficult for the Jews and criticized them for such hated and evil behavior. Also, this is why the Messenger of Allah feared this end for his nation when he forbade them from asking too many questions.

6 -- Asking about what Allah has hidden from His slaves for a wisdom that He best knows, such as asking questions about

Predestination, when will the Last Hour commence, secrets of the soul and matters of the Unseen.

A man once came to Imam Malik and asked him, “O Abu Abdillah! ﴿*Ar-Rahman* (the Most Beneficent), *Istawa* (rose over) *the Throne*.﴾ [20:5], How did He *Istawa*?” The narrator of this story said, “I never saw Malik as angry and sweaty as he was when he was asked this question!” The audience became silent until Malik overcame his anger. Then, Malik said, “‘How’ cannot be comprehended, His *Istiwaa*’ (its meaning) is not unknown, believing in it is an obligation and asking with regards it (as to how) is a vague! I fear that you are a *Mubtadi*’ (an innovator in the religion).” Then, Malik ordered that this man is removed from the Masjid.

As for asking about actual matters of the religion, it is warranted and necessary, as Allah said, what translated means, ﴿*So ask of those who have knowledge, if you know not*.﴾ [16:43]. Acquiring some aspects of knowledge in the religion is sometimes *Wajib* (an obligation), such as acquiring knowledge in the conditions and obligations of *Taharah* (cleansing), prayer, fasting, etc.

Some aspects of this knowledge are *Fardh Kifayah* to acquire, that is, it is required by a part of the Muslim Nation. This includes acquiring knowledge in the rules of inheritance and judging between people. Furthermore, some parts of this knowledge is *Musta’hab* (encouraged), such as asking about the various preferred acts and good deeds.

Disputing with the Prophets

In this Hadith, the Messenger of Allah warns Muslims against disputing and defying his order. Also, Allah warns Muslims against

defying the Messenger, informing them about the evil end and destruction that the people of Noah has brought upon themselves for defying their Messenger. Allah said, what translated means, ﴿*Noah said, “My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but only loss.”*﴾ [71:21]. Then, He informed Muslims about the consequence that befell Noah’s nation because of this defiance, ﴿*Because of their sins they were drowned, then were made to enter the Fire, and they found none to help them instead of Allah.*﴾ [71:25].

Therefore, all Muslims are obliged to obey the Messenger in all what he has commanded them by Allah’s Leave, in all aspects, economic, social, political, etc. Muslims are also warned not to defy the Messenger of Allah, as Allah said, what translated means, ﴿*And let those who oppose the Messenger’s (Mohammad) commandment (his Sunnah) beware, lest some Fitnah befall them or a painful torment be inflicted on them.*﴾ [24:63]. Ibn Kathir said with regards to this Ayah, “Let those who defy the religion (and the commands) of the Messenger, inwardly or outwardly, beware and be afraid of a “Fitnah” that may befall them, meaning disbelief, hypocrisy or Bid’ah (innovation in the religion) that may enter their hearts. ﴿*Or a painful torment be inflicted on them*﴾, meaning in this life, that they may be killed, jailed, punished or face something similar.” The Texts from the Quran and Sunnah that warn Muslims against defying the Prophet are in abundance.

The Prophet’s Ijtihad (Opinion)

“*If I say “yes”, it will become an obligation.*” This portion of the Hadith provides proof that the Prophet is allowed to issue a ruling based on Ijtihad (relying on his best judgment). When the Prophet

issues a correct decision, Allah will approve it, but when he issues an erroneous decision, then Allah will disapprove it.

An-Nawawi said, “This proves the correct Mathhab (way or opinion) that the Prophet is allowed to issue some decisions based on Ijtihad, and that some of his decisions are not a part of the revelation (if they are proven to be solely an Ijtihad).”

Also, ibn Kathir said, “His (Allah’s) statement, *﴿That you might judge between men by that which Allah has shown you﴾* [4:105], proves the opinion taken by the scholars that the Messenger was entitled to rule between Muslims with his Ijtihad, as is apparent from the Ayah. Also, As-Sahihan (Al-Bukhari & Muslim) narrated that Umm Salamah said that the Messenger of Allah heard a loud argument between some foes next to his room. He went out to them and said, “I am only human, and I only judge according to what I hear. One of you may present his case better than others (his foe) and I may then rule in his favor. Therefore, whoever I ruled in his favor and gave him that which, in fact, is another Muslim’s right, then it is a part of the Fire. So let him take it or abandon it!”

Benefits from the Hadith

1 -- An-Nawawi said, “The Prophet’s saying, “*Avoid asking me about what I did not mention to you,*” is proof that there is no ruling or obligation with regards to any matter except after the religion specifies one. This is a valid rule agreed upon by scholars of Usul (major rules of) Al-Fiqh (Islamic Law), for Allah said, what translated means, *﴿And We never punish until We have sent a Messenger* (to give warning).*﴾* [17:15].

2 -- Al-'Hafith ibn 'Hajar Al-'Asqalani said, "Also, this Hadith emphasizes the importance of indulging in what is immediately needed, not what is needed later on (meaning matters that have not occurred yet)."

3 -- According to the consensus of the Muslim Ummah (Nation), Hajj is an obligation once in every Muslim's lifetime.



Hadith #10

“Allah is Tayyib and He only accepts...”

Abu Hurayrah narrated that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means,

“Allah, the Exalted, is Tayyib (Good and Pure) and He only accepts that which is Tayyib. Allah has indeed Commanded the believers with what He has Commanded the Messengers, He said, ﴿O (you) Messengers! Eat of At-Tayyibat (all things good and pure), and do righteous deeds.﴾ [23:51] and, ﴿O you who believe! Eat of the lawful things that We have provided you.﴾ [2:172]. Then he (the Prophet) mentioned a man --who has been traveling for such a long time, that his hair has become messed up and he has become covered in dust-- and who is raising his hand towards heaven (and praying), ‘O my Lord. O my Lord,’ while his food is from Haram (impermissible source), his drink is from Haram, his clothes are from

Haram and he was fed (and grew up) from Haram, therefore, how can his pleas be accepted?"

Related by Muslim

عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم :
"إن الله طيبٌ لا يقبل إلا طيباً ، وإن الله أمر المؤمنين بما أمر به
المرسلين ، فقال تعالى : ﴿يا أيها الرسل كلوا من الطيبات واعملوا
صالحاً﴾ (المؤمنون/ ٥١) ، وقال تعالى : ﴿يا أيها الذين آمنوا كلوا من
طيبات ما رزقناكم﴾ (البقرة/ ١٧٣) ، ثم ذكر الرجل يطيل السفر
أشعث أغبر يمد يديه إلى السماء ، يا رب يا رب ، ومطعمه حرام ومشربه
حرام وغذّي بالحرام ، فأنى يستجاب له؟" (رواه مسلم) .

The Status of this Hadith

This Hadith has a high ranking in Islam. It is also a cornerstone of the religion as it involves all the righteous, good deeds that are a means of approach (and drawing closer) to Allah. This Hadith explains the conditions that ensure the acceptance of the righteous, good deeds.

This Hadith encourages Muslims to eat, drink and wear clothing from pure and permissible sources. It also discourages Muslims from partaking in what is impure and impermissible, because such an evil attitude will lead to the rejection of their pleas and Du'aa' (supplication). Du'aa' is one of the greatest forms and acts of worship that one can and should perform to please Allah, the Exalted.

Praising Allah From Imperfections

Allah, the Exalted, rejects all misconceptions and ill descriptions of Him, such as when He praised Himself from having a wife or children, *﴿And they say, “The Most Beneficent has begotten a son!” Indeed you have brought forth a terrible evil thing. Whereby the heavens are almost torn, the earth is split asunder, and the mountains fall in ruins. That they ascribe a son to the Most Beneficent. But it is not suitable for the Most Beneficent (Allah) that He should beget a son.﴾* [19:88-92]. Allah has also praised Himself from dealing injustice to anyone, *﴿Surely! Allah wrongs not even of the weight of an atom.﴾* [4:40]. Further, Allah has praised Himself from slumber and sleepiness, *﴿Neither slumber nor sleep overtake Him.﴾* [2:255]. There are many other Ayat in the Quran that contain praising Allah from all negative descriptions that are not suitable to His Majesty and perfect Attributes.

“*Allah is Tayyib*” contains praising Allah from all negative descriptions and limitations. At-Tayyib is the Pure and the Exalted One, and most certainly, no limitations or shortcomings can ever touch Allah.

The Meaning of Accepting the Tayyib

Allah only accepts the Tayyib, that is, the good and pure, and this meaning can be found in numerous Hadiths of the Prophet. This fact indicates that some sayings or deeds will be rejected, because whoever says or performs them has fallen into some forbidden actions (which are impure and evil). This rejection of the righteous deeds can also occur as a result of not fulfilling all the conditions or the cornerstones of a certain good deed that one performs for the sake of Allah. So, what are the repercussions that this rejection entail?

Rejection of a certain deed means that no reward will be awarded to whoever fails to perfectly fulfill all the conditions that ensure the acceptance of such a deed. If, in certain situations, one performs an obligatory act of worship under less than perfect circumstances (which does not include totally abandoning a cornerstone or a condition of this certain act of worship), he will have fulfilled the obligation itself, but is given no reward beyond that. The Prophet said, what translated means, “*A woman who wears perfume to this Masjid will have her prayer rejected, unless she goes (back home) and performs Ghusl (purification) as if performing Ghusl from Janabah (impurity).*” [Sahih Al-Jami’].

Furthermore, rejection of a certain good deed may entail the rejection of the deed altogether. The Prophet said, what translated means, “*Allah does not accept the prayer from any of you, if he A’hdath (lost his ablution), unless he performs Wudhu (ablution).*” [Muslim]. The prayer is not accepted unless Wudhu is performed beforehand and, therefore, the prayer will still be an obligation if one has no Wudhu, but he still prays.

Therefore, what the Prophet meant by, “*And He only accepts that which is Tayyib*” is that, the reward will not be granted, the praise will not be directed and the angels will not be told of one’s good deed, unless he fulfills all the conditions of a certain good deed. Furthermore, Allah will not accept the charity from impermissible means, as the Prophet has stated, what translated means, “*Allah neither accepts the prayer without performing Tahur (purity, washing up for prayer) nor the charity from Ghalul (theft, especially from war possessions).*” [Muslim]. Imam Ash-Shafi’i said that impure or stolen money must not be spent, even in charity, and must instead be returned to its rightful owners.

The Permissible Foods

The Hadith states, *“Allah has indeed Commanded the believers with what He has Commanded the Messengers. He said, ﴿O (You) Messengers! Eat of Al-Tayyibat. And do righteous deeds.﴾ and, ﴿O you who believe! Eat of the lawful things that We have provided you.﴾.”*

This section of the Hadith contains Allah’s order to eat from what He has made permissible, and to use permissible means to obtain such necessities. One must avoid all impermissible things, as Allah has ordained, *﴿He has forbidden you only dead animals, and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for other than Allah.﴾* [2:173]. What Allah has made Haram is much less and is indeed more limited than what He has made Halal (permissible). One, therefore, must always seek the good and pure in what he eats, drinks and earns. Eating from Haram is reason enough to ensure the rejection of one’s supplication and his acts of worship.

Conditions for the Acceptance of Good Deeds

Allah has commanded Muslims to perform righteous, good deeds, *﴿So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.﴾* [18:110]. Allah has also set certain conditions that will ensure the acceptance of one’s righteous, good deeds. Some of these conditions were mentioned in the above Hadith, *“He only accepts that which is Tayyib.”* Being Tayyib is a condition that must exist in every deed, including charity, *“Whoever donates the weight of one date in Sadaqah (charity) from Halal means, and Allah only accepts that which is Tayyib, then Allah will accept it (the charity) in His Right (Hand) and will then raise it for its giver, like when one of you*

raises his camel, until it (the charity) becomes like a mountain.” [Al-Bukhari & Muslim].

“*And He only accepts that which is Tayyib*”, is a general rule that encompasses all the types of good deeds and sayings that one performs to worship Allah, the King and the All-Knower. Allah said, what translated means, *﴿To Him ascend (all) the goodly words, and the righteous deeds exalt it.﴾* [35:10]. Remembering Allah, reading the Quran and reciting various supplications are but some types of the righteous deeds contained in the meaning of this Ayah.

The Tayyib of deeds and sayings also include performing the deeds for the sake of Allah, alone, and not having any feelings of arrogance or worldly purpose. Also, these good deeds must be performed with perfection and according to the way Allah has ordained on the believers to perform them.

Conditions and Ways that will Ensure the Acceptance of Du’aa’

1 -- Traveling for a long time, as in this Hadith, the Prophet mentioned a man who has been traveling for a long period of time. This means that traveling is a cause for the acceptance of the Du’aa’ (supplication). Abu Hurayrah narrated that the Messenger of Allah said, what translated means, “(There are) *three types of accepted supplication, no doubt about that: Du’aa’ from one who was dealt injustice, Du’aa’ of the traveler and the Du’aa’ of a parent against his offspring.*” [At-Tirmithi & Abu Dawood]. Traveling is usually accompanied by hardships and humbleness, and enduring these hardships may win the traveler Allah’s answering of his supplication.

2 -- Modesty and humbleness in one's clothes and appearance, will also ensure the acceptance of his or her supplication. The Prophet said, what translated means, "*There may be a person whose hair is messed up and whose appearance at doorsteps is not welcome, yet, if he swears that Allah does a thing, Allah will fulfill (his pledge) for him.*" [Sahih Al-Jami'] and, "*There may be a person who owns two old shirts; nobody cares for him; yet, if he swears that Allah does a thing, Allah will fulfill (his pledge) for him.*" [Sahih Al-Jami']. The Prophet used to perform the prayer of Istisqa' (asking Allah to send down the rain) with humbleness in his appearance and his speech.

A nephew of Mutarrif ibn Abdillah's was once imprisoned. Mutarrif then went out of his house wearing old, humble clothes and holding a stick to support himself. He was asked, "Why is this (show of humbleness)?" He said, "I want to feel and look humble, so that Allah may accept my Du'aa' for my nephew (to be freed from jail)." [Jami' Al-Uloom Wal-'Hikam].

3 -- Raising the hands upwards while performing Du'aa'. The Prophet said in this Hadith (#10), "*Raising his hands towards heaven, (saying), 'O my Lord.'*" He also said in another Hadith, "*Allah is Shy and Most Generous. He is Shy that when a man raises his hands to Him (in Du'aa'), He does not allow him to put them down empty in failure.*" [Ahmad, Abu Dawood & At-Tirmithi]. The Prophet used to raise his hands during the prayer of Istisqa'. He also raised his hands in Du'aa' during the battle of Badr. There are several ways and methods for raising the hands while in Du'aa':

a - Pointing to the sky with the index finger only, as the Prophet used to do while on the Minbar (podium).

b - Raising the hands while facing the Qiblah (direction of Al-Kaa'bah in Makkah) with the back of the hands. The Prophet did this while performing Al-Istisqa' prayer.

c - Raising the hands with the backs of the hands facing upward. Anas narrated that the Prophet prayed Al-Istisqa' prayer once and that he pointed to the sky with the back of his hands.

4 -- To insist (on asking for your need from Allah) while making Du'aa', by continually mentioning Allah's Lordship, saying "O my Lord. O my Lord." This method demonstrates the strong eagerness by the slave for his Du'aa' to be accepted. Ibn Mas'ud said, "When the Prophet used to make Du'aa', he would repeat it thrice. If he wanted to ask for something, he would ask thrice, saying, '*O my Lord, take care of (defeat) Quraysh, (his disbelieving tribe). O my Lord, take care of Quraysh. O my Lord, take care of Quraysh.*'" [Muslim].

5 -- To eat, drink and wear only from Tayyib sources. This can be understood from, "*While his food is from Haram, his drink is from Haram, his clothes are from Haram and he was fed from Haram, therefore, how can his pleas be accepted?*" This question in the Hadith is meant to show wonder as to how this man expects his pleas and supplication to be accepted, while he lives on and by Haram! Saa'd once requested from the Prophet that he asks Allah that He makes Saa'd's Du'aa' always accepted. The Messenger responded, "*Eat from At-Tayyib, and your pleas will be accepted.*"

Above are some conditions that, if met, will lead to the acceptance of Du'aa', Allah willing. There are many other ways and conditions that need to be met in order for the Du'aa' to be accepted. In this regard, Ad-Du'aa', by Abdullah Al-Khudhari, is a beneficial book to read about the subject of the acceptance of Du'aa'.

Hadith #11

“Avoid that which is doubtful...”

Abu Mohammad, Al-'Hasan ibn Ali ibn Abi Talib, the grandson of the Messenger of Allah, Salla Allahu Alayhi Wasallam, said,

“I memorized from the Messenger of Allah (this saying), *‘Avoid that which is doubtful* (regarding permissibility) *and only indulge in that which is certain* (as permissible).”

Related by At-Tirmithi & An-Nasaii

عن أبي محمد الحسن بن علي بن أبي طالب ، سبط رسول الله صلى الله عليه وسلم وريحانته ، رضي الله عنهما ، قال : حفظت من رسول الله صلى الله عليه وسلم : "دع ما يريبك إلى ما لا يريبك" (رواه الترمذي والنسائي وصححه الألباني).

The Status of this Hadith

This Hadith contains a pillar of the rules of the religion, that is, avoiding Ash-Shubuhah (matters that are vague regarding permissibility) and indulging in what is clearly and certainly permissible. Ibn 'Hajar Al-Haiytami¹⁷ said, "This Hadith is a great rule of the religion and a pillar of Al-Waraa' (fear from Allah and fear from falling into the prohibitions) on which the person who seeks what is certain (as regards permissibility) relies on. This rule also saves one from the darkness and confusion of the doubts and being unsure (about the permissibility of a certain act) that prevent him from reaching the light of certainty."

Avoiding Ash-Shubuhah

The Messenger's saying, "*Avoid that which is doubtful and indulge in that which is certain*", commands Muslims to avoid vague and unclear matters regarding permissibility and to indulge in what is known to be permissible. When Muslims do this, they will preserve their honor from criticism and will save themselves from falling into what Allah has prohibited, while ridding their hearts of doubts and confusion. This is because doubtful matters will result in hesitation and confusion in the heart for he who is trying hard to be firm in his religion. Avoiding Ash-Shubuhah will also lead to a beneficial result, that is, acquiring Al-Waraa', which brings good benefits in this life and in the Last Life. Al-Waraa' has a tremendous benefit, in that it helps Muslims close the door shut in the face of the deceit and evil plots of Satan.

The Waraa' of our Salaf and their Avoiding Ash-Shubuhah

Our Salaf (the companions and those who followed their way) used to vigorously observe the code of good conduct ordained by Islam, whether adhering by this conduct was an obligation or just among the preferred matters. Here are some examples of our Salaf's behavior and good conduct that clearly demonstrate the effect of the Quran and Sunnah on their lives:

1 -- 'Aaishah said, "Abu Bakr As-Siddiq once had a servant whom he hired out for a Kharaj (a fixed due that a servant pays to the master and then the servant keeps whatever he earned more than this amount). Abu Bakr used to eat from this Kharaj (payment). One day, the servant brought a Kharaj (of some food) that Abu Bakr ate from. The servant then said to him, 'Do you know how I acquired this (Kharaj)?' He said, 'How?' The servant said, 'During the time of Jahiliyyah (before Islam), I once performed soothe-saying for a person. Soothe-saying is good (so he claimed), except that I cheated him. Later on, he met me and gave me that which you ate from (and which he thought he owed me as a payment for my service).' Abu Bakr then put his fingers down his throat and vomited everything he ate." [Al-Bukhari].

2 -- Nafi' narrated that Umar ibn Al-Khattab made a provision of four thousands (of currency) for the early Muhajirin (who migrated from Makkah to Madinah), but gave his son only three thousands and five hundred. He was told, "He is also among the Muhajirin, so why did you decrease his amount?" He said, "He only migrated with his father!", as if saying, "Therefore, he is not like those who migrated on their own." [Al-Bukhari].

3 -- Ibn Al-Mubarak¹⁸ said, “A servant for ‘Hassan ibn Abi Sinan once wrote to him from Al-Ahwaz (in Iran), ‘A disease has destroyed (this year’s) sugar cane crops, therefore, buy all the sugar that you can find there (in your city).’ So he (‘Hassan) bought (a large amount of) sugar from a merchant, that which will make him a profit of thirty thousands (in currency). Then, he (‘Hassan) later came to the merchant and said to him, ‘O fellow! My servant had wrote to me about this (that sugar cane crops were destroyed in Al-Ahwaz), but I did not inform you (when I bought from you the sugar that you have sold me). Therefore, take back what I bought from you.’ The merchant said, ‘But you have informed me now, and I am satisfied.’ He (‘Hassan) left the man, but his heart could not tolerate it, so he went back to the merchant, saying, ‘O Fellow! I did not perform this transaction in the proper manner, therefore, I would like that you take back your merchandise.’ He kept insisting until the merchant took it back.”

4 -- Yazid ibn Zuray’ forfeited five hundred thousand of what he inherited from his father, because his father used to work for an unjust king.

Avoiding what the Scholars Have Disagreed on Regarding Permissibility, is not Always a Part of Al-Waraa’

Avoiding matters of the religion that the scholars have differed among themselves with regards to their permissibility, whereas there are authentic Hadiths that permit them, is not always a part of Al-Waraa’. The Prophet said to a person who had a slight doubt that he has passed gas, “*Do not depart* (from the Masjid or the prayer) *unless you hear a sound or find a smell.*” [Al-Bukhari & Muslim].

Some Muslims abandon parts of the Sunnah because some scholars have issued rulings disallowing these Sunnah matters. This is not Waraa'. Al-Waraa' is observed in certain vague matters that are difficult with regards to knowing which of the opposing sides, whether permissible or impermissible, is the correct and right position.

Al-Waraa' is for those Who are Firm in the Religion

He who is firm on performing the obligations and avoiding the prohibitions, is indeed the best suited to observe Al-Waraa'. As for the one who falls into the prohibitions, abandons the obligations and then seeks to avoid Ash-Shubuhah, it is doubtful that he truly has Waraa'. This is why ibn Umar once criticized a man from Iraq who asked him about killing mosquitoes in Al-'Haram (the Grand Mosque in Makkah), saying, "He asks me about the blood of a mosquito, while they (people of Iraq) have killed Al-Husayn (the Prophet's grandson), whom the Messenger of Allah said about (and about his brother, Al-'Hasan), *'They both are my Ray'han* (a flower, meaning he loves them very much) *from among the people of the life of this world.*" [Jami' Al-Uloom wa Al-'Hikam]. Also, a man once asked Bishr ibn Al-'Harith about a person who had a wife whom his mother was demanding that he divorces. He said to him, "If he treats his mother in a way that is better and the only thing left is obeying her by divorcing his wife, then let him do that. If he would be obeying her by divorcing his wife, and then would beat her up (meaning his mother), then let him not divorce his wife in this case!"

Hadith #12

“A sign of one’s excellence in his Islam...”

Abu Hurayrah, may Allah be pleased with him, narrated that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means,

“A sign of one’s excellence in his Islam, is ignoring what does not concern him.”

Related by Ahmad, Malik & At-Tirmithi

عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم :
"من حسن إسلام المرء تركه ما لا يعنيه" (رواه الترمذي ومالك وأحمد
وصححه الألباني).

The Status of this Hadith

Ibn Rajab said, “This Hadith is a basic and an important source of good behavior in Islam.” Mohammad Ibn Zayd, a great scholar of the Maliki Mathhab, said, “Four Hadiths comprise a perfect code of conduct. One of them is, *‘Whoever believes in Allah and His Messenger should say that which is useful or keep silent.’* Another Hadith is when the Prophet said to the man who sought his advice,

'Avoid getting angry.' A third is the Hadith, *'The believer loves for his (believing) brother what he loves for himself.'* The fourth is the above Hadith."

A Sign of Excellence in Islam

A sign of one's excellence in the religion, is his ignoring what does not concern him, including all things said or done. The Muslim should only participate in what concerns him, such as anything that is his property, right, obligation or under his control. To be concerned with something entails preserving and taking care of this thing that one is allowed to be concerned with.

As for the matters that do not concern one, they are in abundance. Usually, when a person tries to interfere in such matters that do not concern him, the tool frequently used for this is the tongue. Muslims are ordered to utter only good words, for Allah said, what translated means, *﴿Not a word he (man) utters, but there is a watcher by him ready (to record it).﴾* [50:18].

Many people ignore the fact that in Islam, words are considered actions. Such people care not to preserve their tongues from uttering evil or nonsense. Mu'ath Ibn Jabal did not know the importance of discretion in the words one utters, so he asked the Prophet, "Are we going to be held responsible for what we say?" The Prophet answered, *"May your mother lose you! What else will lead people to be dragged in the Fire on their faces, but the result of what they utter with their tongues?"* [Irwaa' Al-Ghaleel].

An-Nawawi said in his book, **Riyadh As-Sali'heen**, "Know that everyone should only talk about what might lead to benefit. When talking and being silent are equal in benefit, then the Sunnah is to be

silent. This is because to be talkative will usually lead to uttering evil, even if it starts with seemingly harmless words. One should always be on the safe side, a state that is indeed desired.” When a person utters only good words, he gains respect in his community. Likewise, if he is talkative and nosy, disrespect and a bad reputation are the result.

This Hadith indicates that ignoring what does not concern one, is a sign of his excellence in the religion. Being successful in working the righteous deeds and gaining an increase in the number of good deeds are all results of this better behavior. The number of sins will also decrease if one protects his tongue from uttering evil. Abu Hurayrah said, “If you improve your Islam, then every good deed you work will increase (and will be multiplied) by ten folds to seven hundred times in reward. On the other hand, each sin is recorded according to its weight, until one meets Allah, the Exalted One.” [Muslim].

Ignoring What Does not Concern You

The only way to know right from wrong is through the Islamic Shari’ah (Law). What one wishes and desires do not count in this regard. The Prophet has considered the one who ignores what does not concern him to be an excellent Muslim. Therefore, Islam alone must be consulted to define what does or does not concern a Muslim. Because many Muslims do not depend on the Shari’ah to define what they can or cannot participate in, they sometimes abandon their obligations or what they are supposed to do or say, thinking that this is not of their concern. They sometimes defy the rules of the religion by not advising their Muslim brothers, thinking that this also is not of their concern. Or, they indulge in what does not concern them, thinking that it is their concern. To get out of this confusion, one

should always consult the Shari'ah to know what he is supposed to do or say.

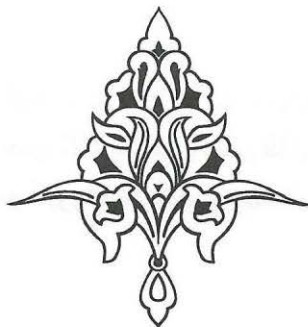
Benefits from the Hadith

1 -- This Hadith encourages Muslims to use the time in a manner that brings about their benefit in this life and in the Hereafter.

2 -- Muslims should always be concerned with what is beneficial and constructive, and should avoid what does not bring about benefit and what does not preserve the honor.

3 -- This Hadith also encourages Muslims to strive hard to discipline their behavior, and to reject and abandon sins, dishonor and what brings about disrespect.

4 -- This Hadith also ordains avoiding interfering with other people's affairs, for unwarranted interference with other people's business causes divisions and hatred among Muslims.



Hadith #13

“No one among you will attain Iman until...”

Abu Hamzah, Anas Ibn Malik, the servant of the Messenger of Allah, narrated that the Prophet, Salla Allahu Alayhi Wasallam, said, what translated means,

“No one among you will attain Iman (Faith), unless he loves for his (believing) brother what he loves for himself.”

Related by Al-Bukhari & Muslim

عن أبي حمزة أنس بن مالك رضي الله عنه - خادم رسول الله صلى الله عليه وسلم - عن النبي صلى الله عليه وسلم قال : " لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه " (رواه البخاري ومسلم) .

The Status of this Hadith

This Hadith is among the great Hadiths celebrated by the scholars of Islam, as it contains an unsurpassed code of righteous conduct that regulates the behavior of the Muslim towards other Muslims. The Muslim is obliged to love for other Muslims what he loves for himself of good sayings, actions, etc., and to hate and dislike for other Muslims what he hates and dislikes for himself of evil sayings, actions, etc. This Hadith also instructs one to treat other people the way he likes other people to treat him.

What Does the Negation of Iman in the Hadith Mean

Ibn Hajar said, “This Hadith only denies perfect Iman (to those who do not implement it). It is a common practice that the Arabs would deny the existence of an attribute (Iman in this case) although only a part of it is actually being denied (that is, perfect Iman). This is similar to their saying, ‘This person is not human (meaning he has shortcomings in his attitude or attributes).’” An-Nawawi said, in Sharh’ Muslim, “The scholars said that the negation (of Iman in this Hadith) indicates that perfect Iman will not be attained. The one who does not have this quality (mentioned in the Hadith) will still possess the basis of Iman.” Also, Amr ibn As-Sala’h¹⁹ said, “This (Hadith) indicates that no one will be able to perfect his Iman until he loves for his Muslim brother what he loves for himself.” Also, Ibn Rajab said, “The Iman that is being denied (in this Hadith) is its peak and its perfect form.”

An Essential Part of Iman

Al-Bukhari, in his **Sahih'** (collection of authentic Hadiths), wrote, "Chapter: A part of Iman is that one should love for his (believing) brother what he loves for himself", and then mentioned this Hadith. Also, Imam Muslim wrote, in his **Sahih'**, "(Chapter:) It is an act of Iman that one loves for his (believing) brother what he loves for himself", and he then mentioned this Hadith.

Therefore, this Hadith states that loving the good for our Muslim brothers is an essential part of Iman. "Good" entails all acts of worship and permissible acts, including matters of this life and the Last Life. It is an obligation that the righteous Muslim should love for other Muslims to be righteous and to strive to save them from doing evil. This is because righteousness is the reason behind attaining the good of both this life and the Last Life. The Muslim is also obliged to hate and dislike to see that his fellow Muslims suffer from any torment or evil. Al-Karmani²⁰ said, "It is a part of Iman that one hates for his (believing) brother what he hates for himself. The Hadith did not mention this specifically, because loving a thing means hating its opposite, and this is the reason why this meaning was only implied, for it is obvious. Allah has the Perfect Knowledge."

An-Nawawi said, "It is better to widen the scope of this Hadith to include the general aspect of brotherhood, so as to entail both the Muslim and the disbeliever. Therefore, the Muslim loves for a non-Muslim what he loves for himself, that is, to accept Islam. This is why it is permitted (of a Muslim) to pray to Allah to guide the disbelievers to accept Islam. Also, the Muslim loves for his Muslim brother to stay firm on the path of Islam."

Effects of this Hadith on the Life of the Companions and those who Followed their Way

1 -- The Prophet said to Abu Tharr, what translated means, “*O Abu Tharr! I see that you are weak, and I love for you what I love for myself. Therefore, do not be responsible for (even) two (people), and do not be a guardian of an orphan’s estate.*” [Muslim]. Ibn Rajab said, “He (the Prophet) forbade this for him (Abu Tharr) because he was unable to assume such a responsibility. He (the Prophet) loves this for all those who are weak. The Prophet himself held the responsibility of leading the people because Allah has given him the strength to carry out such responsibility. Allah has commanded the Prophet to call upon mankind to His obedience and then (ordered him) to be responsible for mankind’s affairs in both the material and religious aspects.”

2 -- Once, Mohammad Ibn Wasi’ wanted to sell his donkey to a man, and the man asked him, “Are you satisfied with this donkey that you recommend it for me (to buy)?” He said, “If I was that satisfied with it, I would not have tried to sell it.” He hated to recommend to his believing brother what he does not recommend to himself.

3 -- Ibn Abbas said, “Whenever I read an Ayah in the Quran, I wish that everyone knows from it what I know.”

4 -- Imam Ash-Shafi’i said, “I wish that everyone knows what I know so that no part of it (knowledge of the religion) is attributed to me.” His saying, “I wish ...”, means that he loved that such good touches other people. Loving the good for others indicates being free of ill feelings, deceit, envy and hatred.

Benefits from this Hadith

1 -- Attributes of envy, hatred, ill will and selfishness are firmly forbidden. A person who has such evil attributes will never wish for the others what he wishes for himself of good.

2 -- Implementing this Hadith will increase affection and harmony in the Muslim Ummah and will lead to solid unity between its members until they all become like the one body. The Prophet said, what translated means, "*The likeness of the believers in the affection and mercy they have for each other, is the likeness of the (human) body, if a part of it becomes sick, the whole body responds with restlessness and fever.*" [Al-Bukhari & Muslim]. The nation that is united like this will be undefeated and its flag will always be raised high, Allah willing.

3 -- This Hadith proves that Iman increases by performing acts of obedience to Allah and by doing righteously good, and decreases by committing acts of disobedience and by falling into evil.



Hadith #14

“The blood of a Muslim is prohibited...”

Ibn Mas’ud narrated that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means,

“(Shedding) the blood of a Muslim person who testifies that there is no deity worthy of worship except Allah and that I (Mohamamd) am the Messenger of Allah, is impermissible except for three (offenses): the Thayyib (married) adulterer, life for life and for he (or she) who converts from his religion (meaning Islam) and abandons the Jama’ah (the community of the believers).”

Related by Al-Bukhari & Muslim

عن أبي مسعود رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : " لا يجل دم امرئ مسلم يشهد أن لا إله إلا الله وأني رسول الله إلا بإحدى

ثلاث: الثيب الزاني، والنفس بالنفس، والتارك لدينه المفارق للجماعة" (رواه البخاري ومسلم).

The Status of this Hadith

Ibn 'Hajar Al-Haythami said about this Hadith, "It specifies one of the major rules (of the religion), as it touches the most dangerous of all matters, that is, (the sanctity of) the blood. This Hadith explains what is permissible and what is impermissible (with regards to shedding Muslim blood), stating that the general rule is that it is not permissible. Also, the mind supports this rule, for mankind lean towards preserving human life which was created in the best form and shape."

The Sanctity of Muslim Blood

This Hadith states that Muslim blood must be protected and preserved for those who perform the obligations of Islam. There are many Ayat in the Book of Allah and many Hadiths by the Messenger of Allah with regards to this subject, as follows:

1 -- Allah has warned whoever unjustly kills a Muslim person with a painful torment and the invalidation of his good deeds in this life and in the Last Life. On the Day of Resurrection, such murderers will have no helper or refuge from Allah, *Verily! Those who disbelieve in the Ayat (signs, verses, evidences, etc.) of Allah and kill the Prophets without right, and kill those men who order just dealing, announce to them a painful torment. They are those whose works will be lost in this world and in the Hereafter, and they have no helpers.* ﴿3:21-22﴾.

2 -- Those who intentionally and unjustly kill Muslims, will acquire Allah's anger and curses, and Allah has prepared for them a severe punishment in Hell. Allah said, what translated means, *﴿And whosoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him.﴾* [4:93].

3 -- The Messenger of Allah has stated that unjustifiable killing of a person is one of the seven evil deeds that destroy. He said, what translated means, "*Avoid the seven (sins) that destroy!*" They said, "O Messenger of Allah! What are they?" He said, "*Shirk in Allah, magic, unjustly killing a person whose blood Allah has forbidden, ...*", and he continued the rest of the Hadith which is narrated by Al-Bukhari and Muslim. The Messenger of Allah also said, what translated means, "*It is better in the Sight of Allah that this Dunya (the life of this world) ends, than a Muslim man (or woman) is killed.*" [At-Tirmithi]. Therefore, Islam strictly preserves the sanctity of Muslim blood, except in some specific situations and offenses for which such Muslims are punished with death.

Committing Adultery by a Married Person

Muslim scholars all agree that when a married Muslim, whether male or female, commits adultery, he or she is punished by stoning to death. The Messenger of Allah applied this rule with a married Muslim man and a married Muslim woman who committed adultery. Also, stoning to death was mentioned in the Quran, as narrated by Umar. However, Allah erased from the Quran the words of this Ayah, but He confirmed the rule that it has stated, that is, stoning the adulterer. Furthermore, ibn Abbas interpreted the following Ayah that it affirms stoning for the adulterer, *﴿O people of the Scripture (Jews and Christians)! Now has come to you Our*

Messenger (Mohamamd) *explaining to you much of that which you used to hide from the Scripture.* ﴿ [5:15]. Ibn Abbas said, “Therefore, those who reject Ar-Rajm (stoning the adulterer), will have unintentionally disbelieved in the Quran.” Then, he recited this Ayah, saying, “Ar-Rajm was among the portions (from the Scripture) that they (rabbis and priests) have hidden.”

We must state here that beforehand, Allah’s rule with regards to married women who commit adultery or fornication, is that they are kept under house arrest for life. Later on, Allah made a way out of this lifetime imprisonment for women. The Messenger of Allah said, “*Hear this from me! Hear this from me! Allah has made a way out for them* (women who commit adultery or fornication): *a* (male) *virgin* (who commits fornication) *with a* (female) *virgin*, (must both be flogged) *a hundred stripes and banished for a year* (banishment applies for males only). *Ath-Thayyib* (a married male who commits adultery) *with a* (female) *Thayyib*, (must both be flogged) *a hundred stripes and stoned* (to death).” [Sahih Al-Jami’].

Several scholars, including Ahmad, Is’haq, Al-’Hasan, and others, stated that the *Thayyib* (a married person) adulterer must be flogged a hundred stripes and then stoned to death. They used this last Hadith as evidence, and also mentioned that Ali ibn Abi Talib applied this rule with an adulterous woman, saying, “I had her flogged according to the Book of Allah and I had her stoned according to the Sunnah of the Messenger of Allah.”

Intentional Murder

The Messenger of Allah said, “*Life for life.*” Scholars of Islam have the consensus that he who intentionally kills a Muslim, deserves to be executed. Indeed, Allah said, what translated means,

﴿*And We ordained therein for them, "Life for life."*﴾ [5:45], and, ﴿*And there is (a saving of) life for you in Al-Qisas (the law of Equality in punishment), O men of understanding, that you may become the pious.*﴾ [2:179]. Premeditated murder of a Muslim person, whether male or female, is therefore punishable by death, for it is reported that the Messenger of Allah said, "*A man shall be killed for a woman (whom he unjustly murdered).*" [Irwa' Al-Ghalil]. Also, a correct Hadith stated that the Messenger of Allah killed a Jewish man for killing a Muslim girl, [Irwa' Al-Ghalil]. Only when the victim's family pardons the person who murdered their relative, then the death penalty for the murderer is warded off. Furthermore, there are certain cases where the rule of "life for life" does not apply, and they are:

1 -- According to the majority of the scholars of Islam, when a parent kills his child, then the parent is not executed. They used as evidence the following Hadith, "*No parent shall be killed for (killing) his son!*" [Sahih Al-Jami']. Ibn Abd Al-Barr²¹ said, "This is a well-known Mustafidh (widely known to a certain generation in the chain of narrators) Hadith to the scholars of Hijaz (Western Arabia) and Iraq (during his time). It is also the practice of the people of Madinah and the practice of Caliph Umar."

2 -- When a Muslim unjustly kills a Kafir, whether this Kafir is a combatant or a non-combatant, then the Muslim person shall not be killed. As for killing a Muslim for murdering a non-combatant Kafir (disbeliever), there is a difference between people of knowledge on whether the Muslim person is killed in this case, with the majority objecting, for the Messenger of Allah said, what translated means, "*No Muslim shall be killed for (killing) a Kafir.*" [Al-Bukhari]. This latter position is the truth, and Allah has the Perfect Knowledge.

3 -- A free person will not be killed for killing a slave, for Allah said, what translated means, ﴿*The free for the free.*﴾ [2:178]. Sayyid Sabiq said, “This expression affirms a restriction, as if saying, ‘The free is not killed for a slave person whom he killed.’ However, although the free is not killed for a slave (whom he murdered), he still has to pay what is equal to his (the slave’s) worth, whatever it may be, even if it is more than the Diyyah (ransom paid in lieu of executing a person who murdered another person) of free persons.”

When a free person or a master kills his slave, then his punishment is as follows: Amr ibn Shu’ayib narrated that his father reported that his grandfather said, “A man killed his slave intentionally and in cold blood. The Messenger of Allah had him flogged a hundred stripes and banished him for a year. He also erased his name from the Muslim Sahn (which guarantees him a share in what Muslims seize during battle, or a share in the payments that Muslims receive from the Muslim treasury). He did not order that he be killed, but ordered him to free a slave.” [Ad-Daraqutni]. The opinion of the majority of scholars, such as Malik, Ahmad and Ash-Shafi’i, conforms with the rule that this last Hadith contains.

Ar-Riddah (Renouncing Islam)

The Messenger of Allah said, “*And he who converts from his religion and abandons the Jama’ah.*” Muslim scholars all agree that those who convert from the religion and abandon Islam become Kuffar and, therefore, are punished by execution. This Hadith (Hadith #14) that we are explaining adds proof to this rule. Also, Al-Bukhari and other scholars of Hadith narrated that the Messenger of Allah said, what translated means, “*He who changes his religion (converts from Islam), execute him.*” Also, Abu Bakr fought Al-Murtaddin, those who converted from the religion and also those who

pledged not to pay the Zakat due on their possessions. As for killing the woman who converts from the religion, the majority of scholars said that she is treated in the same manner that male converts are treated, for female Muslims share the same burden for indulging in the prohibitions. The Messenger of Allah said to Mu'ath when he sent him to Yemen, "***Any man who converts from Islam, then call upon him*** (to re-embrace Islam). ***If he does*** (then free him), ***otherwise smite his neck***. ***Any woman who converts from Islam, call upon her*** (to re-embrace Islam). ***If she does*** (then free her), ***otherwise, smite her neck***." [Ibn 'Hajar said that this Hadith is 'Hasan (meaning it is acceptable)].

Applying Capital Punishment for Other Offenses

There are other instances and offenses that necessitate applying capital punishment for those who commit them:

1 -- Sodomy: Those who commit sodomy, whether they are married or not, will be killed if caught. This is the opinion of Abu Bakr, Abdullh ibn Az-Zubayr, ibn Abbas, Jabir, Az-Zuhry, Malik, Is'haq ibn Rahawayh, Ahmad and Ash-Shafi'i. They used as evidence what ibn Abbas narrated that the Messenger of Allah said, what translated means, "***Those whom you catch committing the act of the people of Lut*** (sodomy), ***then kill both parties to this act*** (the victim who was forced to participate in this act is not punished.)." [Abu Dawood, At-Tirmithi & ibn Majah].

2 -- Those who seek to disunite the Muslim Nation: The Messenger of Allah said, what translated means, "***He who rises at a time when you all are united around one man*** (leader), ***seeking to rebel against you*** (Muslims) ***and shatter your unity, then kill him***." [Muslim], and, "***If, at the same time, two Caliphs were given the***

Bay'ah (pledge of support and obedience), *then kill the latter one among them.*" [Muslim & Ahmad].

3 -- Allah said, what translated means, *﴿The recompense of those who wage war against Allah and His Messenger and do mischief through the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.﴾* [5:33]. The scholars of Islam have listed lengthy meanings for the rules that this Ayah contains. It is important to note that when a gang causes mischief in the land and kills someone, then all of them shall be killed.

4 -- Those who abandon the prayer shall be killed, after offering them the chance to repent and start praying again.

5 -- Those who unjustly and forcibly seek to acquire a Muslim's money or violate his honor (such as intruders or home invaders, they shall be warded off, even if this led to killing them).

6 -- The witch must be killed, as Ahmad, Malik, Abu 'Hanifah and Umar ibn Abdul-Aziz have ruled. This is because those who indulge in magic and witchcraft are treated in the same manner as the Murtadd (who converts from Islam). As for the Murtadd, scholars of Islam, such as Umar, Uthman, ibn Umar, 'Hafsah, Jundub ibn Abdillah, Jundub ibn Kaa'b, Qays ibn Saa'd and Ash-Shafi'i, agree that he or she must be killed. 'Hafsah, the Prophet's wife, ordered that a maid of hers be killed because she directed some spills of witchcraft at her. Also, Imam Malik said, "The witch who practices witchcraft, is like the one whom Allah described in His Book, *﴿And indeed they knew that the buyers of it* (those who practice magic) *would have no share in the Hereafter.﴾* [2:102]. Therefore, I rule that such a person shall be killed."

Capital Punishment for other Offenses

Some people of knowledge claimed that this Hadith (#14) that we are explaining, invalidates other Hadiths that specify capital punishment for some offenses (since this Hadith is somewhat general in meaning). However, this position is refuted for the following reasons:

1 -- For a Hadith to invalidate another Hadith that touches the same subject, in what the scholars call “Naskh”, one of these Hadiths must be proven to be historically earlier than the other, thus invalidating the older Hadith. However, there is no strong, irrefutable proof that this is the case with this Hadith.

2 -- According to the majority of scholars, a Hadith that contains a specific ruling is not invalidated by a Hadith that contains a general rule, even if this latter Hadith is more recent. Ibn Rajab said, “This is because a specific rule that is mentioned in a Hadith has its own merit by being mentioned in a specific Text. On the other hand, a general rule only entails apparent and general implications, according to the majority (of the scholars). Therefore, the apparent general implication cannot invalidate a specific ruling.”

Benefits from the Hadith

1 -- This Hadith obliges Muslims to protect and preserve their honor and good reputation.

2 -- This Hadith obliges Muslims to unite around the Jama’ah, and prohibits deserting them.

3 -- Allah has ordained the Law of Equality in punishment to discourage those who may otherwise harm others. Al-Qisas also protects the society from crime.

4 -- This Hadith emphasizes the gravity of murdering a Muslim person without justification.



Hadith #15

“Whoever believes in Allah...”

Abu Hurayrah narrated that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means,

“Whoever believes in Allah and the Last Day, let him say what is righteous or keep silent. Whoever believes in Allah and the Last Day, let him be kind to his neighbor. And Whoever believes in Allah and the Last Day, let him be generous to his guest.”

Related by Muslim

عن أبي هريرة رضي الله عنه أن رسول الله صلى الله عليه وسلم قال :
"من كان يؤمن بالله واليوم الآخر فليقل خيرا أو ليصمت ، ومن كان
يؤمن بالله واليوم الآخر فليكرم جاره ، ومن كان يؤمن بالله واليوم
الآخر فليكرم ضيفه" (رواه مسلم) .

The Status of this Hadith

Ibn Hajar Al-Asqalani said, “This Hadith is unique. It contains three categories of good actions that encompass the best conduct in tongue and deed.”

This Hadith calls for dealing with others in the best possible manner, which in turn will lead to spreading love and goodwill between people. If members of the Muslim Ummah (Nation) love each other, then unity, peace and tranquillity will be widespread, Allah willing.

Controlling the Tongue

“Whoever believes in Allah and in the Last Day, let him say what is righteous or keep silent.” Imam Ash-Shafi’i²² said about this part of the Hadith, “This indicates that if someone wants to speak, let him weigh his words first. If no harm will result, then he can speak. If he thought or doubted that harm will result, let him keep silent.”

Ibn Hajar said, “This Hadith encourages one to weigh his speech before he utters it. If he is sure that no evil, impermissible or discouraged results will be produced, then he can speak. And even if what he is going to say is permissible (not obligatory), then let him also think twice, for there may be a permissible speech that leads to evil or discouraged ends.” Also, ibn Rajab said that the Prophet has ordered Muslims in this Hadith to utter righteousness, or keep silent about what may lead to evil and hated results.

What Does the Negation of Iman Mean in this Hadith

Imam At-Towfi said, “This Hadith implies that whoever does not do such good deeds (that the Hadith lists), will lose his Iman. However, this meaning is not desired. The Hadith only seeks to greatly discourage abandoning such obligations (saying what is righteous or keeping silent, etc.), like if a parent says to his son, ‘If you are truly my son, then obey me.’ This will encourage the son to obey his father. However, if the son disobeys his father, he will still be his father’s son.”

Whenever the Prophet says, “*Whoever believes in Allah and the Last Day, let him...*”, do such and such acts, we understand that these acts are a part of Iman. Some parts of Iman deal with the rights of the Lord, like implementing the commandments and avoiding the prohibitions. Some parts of Iman deal with the rights of other people on Muslims, like avoiding doing evil to others, being generous to the guests and keeping good relation with the kindred.

“*Let him say what is righteous or keep silent.*” Ibn Hajar said, “The choice offered in this part of the Hadith has caused some confusion. This is because if permissible acts are included in this choice (to speak or keep silent), then they will be among (or joined with) the obligations (because whenever the Prophet orders Muslims to do or to refrain from doing something, it becomes an obligation on them to fulfill his command). Otherwise, they will be among the impermissible and forbidden acts (because of the Prophet’s order, ‘or keep silent’). To clarify this confusion, we affirm that the order in ‘let him say,’ and ‘or keep silent,’ is indeed a general command that includes all permissible acts (let alone performing the obligations and avoiding the prohibitions). Therefore, the permissible acts are also a part of ‘what is righteous’ mentioned in the Hadith (meaning one can

indulge in a permissible speech, or keep silent if he fears that such speech will result in evil ends).”

Being Kind to the Neighbor

This Hadith advises and commands Muslims to treat their neighbors righteously and with kindness, and to refrain from harming them in any way. Several points must be noted here:

1 -- Allah said, what translated means, *﴿Worship Allah and join none with Him in worship, and do good to parents, kinfolks, orphans, the poor who beg, the neighbor who is a near of kin, the neighbor who is a stranger, the companion by your side...﴾* [4:36].

Allah has made a strong connection between keeping His rights and keeping the rights of His slaves, including the rights of the neighbors, to demonstrate the importance of these rights. ‘Aaishah narrated that the Prophet said, what translated means, *“Gibreal (the angel) kept reminding me with the rights of the neighbor, until I thought that he is going to give him a share of the inheritance.”* [Al-Bukhari].

2 -- Harming the neighbor is firmly prohibited. Muslims are not allowed to harm anyone, let alone their neighbors. Al-Miqdad ibn Al-Aswad reported that the Messenger of Allah said, what translated means, *“Committing adultery with a neighbor’s wife is worse than committing adultery with ten women. Stealing from a neighbor’s home is worse than stealing from ten homes.”* [Sahih Al-Jami’]. Adultery is one of the evils that Allah has prohibited and has prescribed severe punishment for whoever commits it. Yet, one of the worst kinds of adultery is that committed with the neighbor’s wife.

Stealing from the neighbor's home is also one of the worst kinds of theft.

Abu Shurayh' narrated that the Prophet said, what translated means, "**By Allah, he will not attain Iman** (and repeated this statement it three times)." He was asked, "**Who, O Messenger of Allah?**" The Prophet said, "**Whoever** (has a neighbor and) **his neighbor is not immune from his harm.**" [Al-Bukhari]. Ibn Battal said that this Hadith, "Demonstrates the importance of keeping good relations with the neighbors, for the Prophet swore by Allah three times, all three times denying Iman for whoever harms his neighbor by tongue or deed. It must be noted here that only perfect Iman is being denied in this Hadith because the 'Aasi (sinner, such as the person who harms his neighbor) does not have perfect Iman." [Fath' Al-Bari].

3 -- Being kind to the neighbors takes many forms, including giving them gifts, greeting them with Salam, smiling at them, finding their needs and then trying to fulfill them, avoiding harming them in any way and being most kind to the most near neighbor. 'Aaishah once asked the Prophet, "**I have two neighbors. To whom should I give gifts?**" He said, "**To the nearest one.**" [Al-Bukhari]. Al-Bukhari classified this Hadith under, "Chapter: The Best Kept Rights are the Rights of the Closest Neighbor," illustrating his deep understanding in the knowledge of Hadith and Fiqh.

4 -- There are many types of neighbors to be kind with. Some neighbors have more rights than others:

a) A Muslim neighbor who is also a relative. This type has three rights, for being a Muslim, a relative and a neighbor.

b) A Muslim neighbor has two rights, for being a Muslim and a neighbor.

c) A neighbor who is not a Muslim has rights for being a neighbor. The Hadiths that require generosity to the neighbors do not distinguish between Muslim and non-Muslim neighbors. Ibn Umar once sacrificed a sheep and ordered that his Jewish neighbor be given a part of it as a gift. Also, the Prophet used to be kind and generous with his Jewish neighbor.

Being Generous to the Guests

“Whoever believes in Allah and the Last Day, let him be generous to his guest.” This part of the Hadith emphasizes that being generous to the guests, is a part of Iman and a type of worship that brings one closer to Allah. The Messenger of Allah also said, what translated means, *“Hosting the guests shall last for three days and his gift is one more day and one night. Whatever is beyond that, it will be an act of Sadaqah (charity, by the host) to him (the guest).”* [Muslim]. We must emphasize several points here:

1 -- As for hosting the guests, some scholars, such as Ahmad, Al-Layth, ibn Hazm, and Ash-Shawkani, said that being generous to the guests is a Wajib (obligatory).

Ibn Hazm²³ said in his book, Al-Muh’alla, “Being generous to the guests is an obligation upon the Bedouin, city or village dwellers, the knowledgeable and the ignorant, for one day and one night of utmost generosity. After that, the guest can stay over for three days, not more. If the guest stays for more than three days, then hosting him is not an obligation anymore. However, it is generous of anyone to host his guest for more than three days. If the guest is prevented from

his rightful due of generosity during the first three days, then he can acquire his needs even by force, and the judge will rule in his favor in this case.”

Ash-Shawkani said, “Being generous to the guest is an obligation. The Prophet’s saying that after three days it is a Sadaqah, indicates that generosity to the guest before that is an obligation. The Hadith restricts the number of days of obligatory generosity to the guest to three days. After this period the guest must not embarrass his host, unless he knows that the host is willing to accommodate him.”

2 -- Hosts must prepare and then serve the food for their guests. During the first day, reasonable overspending is acceptable. Al-Bukhari related the story of Salman and Abu Ad-Dardaa’ under chapter, “Making Food and Reasonable Overspending.” In this narration, Abu Ad-Dardaa’ is mentioned to have made some food for Salman and that he was very generous with Salman.

Abu Hurayrah said, “The Messenger of Allah left (his house) one night and was met by Abu Bakr and Umar. He asked them, ‘*What brought you out of your homes at this hour?*’ They both said, ‘Hunger, O Messenger of Allah.’ He said, ‘*And I, by the One Who Owns my soul, left (my house) for the reason that you left (yours); come.*’ And they left with him. They reached a house of a man from Al-Ansar (people of Madinah who gave shelter and help to the Prophet), but he was not at home. When his wife saw the Prophet, she said, ‘Greetings and welcome.’ The Messenger said to her, ‘*Where is Fulan* (meaning: your husband)?’ She said, ‘He went out to bring us fresh water.’ Later, the man came back, looked at the Messenger and his two companions and said, ‘All thanks are to Allah, for tonight, no person has a better company than I.’ The man then left and brought a branch of ripe and unripe dates, saying, ‘Eat this.’ Then, he picked up the knife. The Prophet said to him, ‘*Avoid the ewe.*’ Then, the man

slaughtered a sheep for them and cooked it. They all ate from the meat of that sheep and the dates and they also drank (water or milk). After they were full and having satisfied their thirst, the Messenger of Allah said to Abu Bakr and Umar, ***‘By the One Who has my soul in His Hands, you will be asked about this delight on the Day of Resurrection. Hunger made you leave your homes, but you will return after you have indulged in this delight.’*** [Muslim]. The Prophet approved of this Ansari man’s generosity with his guests.

Prophet Abraham was once visited by a company of angels, taking the shape of young men, and with whom he was most generous, roasting a calf on hot stones for them, ***﴿And verily, there came our Messengers to Abraham with glad tidings. They said, “Salam” (greetings or peace). He answered, “Salam,” and he hastened to entertain them with a roasted calf.﴾ [11:69], ﴿Then he (Abraham) turned to his household, so brought out a fat calf.﴾ [88:26]***. Ibn Kathir said, “This Ayah contains some rules of hosting the guests. Abraham brought his food quickly, without them even noticing it. He did not boast on them, saying: ‘Do you require food?’ Rather, he prepared and brought the food quickly and without them noticing it, cooking the best of what he has, a young, fat calf. He then brought the food near them and did not leave it far from them to then ask them to come closer to the food. Then, he did not order them to eat, rather, he politely said, ‘Would you eat,’ like if someone today says, ‘Would you be generous enough to do this or that?’ Abraham and his wife hosted their guests by themselves, and this is why Al-Bukhari mentioned the Ayah, ***﴿The honored guests of Abraham...﴾ [51:24]***, under chapter: ‘To be Generous with the Guests and to personally Entertain them.’”

Benefits From the Hadith

1 -- Islam calls for every matter, deed and action that bring about and spread love, goodwill and harmony in the Muslim society.

2 -- The tongue and what it utters are very dangerous. One may utter an evil word that angers Allah, not caring for the harm it brings, and, as a result, may fall in Hell for seventy years, as stated in a Hadith related by At-Tirmithi and Ibn Majah.

3 -- This Hadith encourages the best behavior and conduct and warns against and discourages bad behavior and ill conduct.

4 -- This Hadith encourages the best treatment and demeanor while dealing with others.



Hadith #16

“Avoid getting angry...”

Abu Hurayrah reported that a man said to the Messenger of Allah, Salla Allahu Alayhi Wasallam, “Advise me!” The Messenger said, what translated means, “*Avoid getting angry!*” The Messenger then repeated several times, “*Avoid getting angry!*”

Related by Al-Bukhari

عن أبي هريرة رضي الله عنه أن رجلا قال للنبي صلى الله عليه وسلم :
أوصني . قال : " لا تغضب " ، فردد مرارا ، قال : " لا تغضب " (رواه البخاري) .

The Status of this Hadith

Al-Jardani said, “This is a great Hadith, and a good example of the unique speech (which Allah gave His Messenger, few words, yet

tremendous meanings), for it combined all that which is good both in this life and the Last Life, by commanding Muslims to avoid anger, which combines all types of evil. Avoiding anger, on the other hand, combines all types of righteousness.”

The Meaning of Al-Ghadhab (Anger)

A noted companion of the Messenger of Allah, it was reported that he was Abu Ad-Dardaa', asked the Messenger for a general, yet brief advice that combines all types of righteous behavior and good conduct, so that he may remember this advice and practice it thereon. The Messenger of Allah advised him thrice to avoid getting angry. Al-Ghadhab, therefore, combines and leads to all types of evil, while avoiding it leads to all that which is good and righteous. Indeed, people can easily witness the negative effect of anger on others and at times feel it themselves. Al-Ghadhab is the opposite of Ar-Ridha, which means being content. Some people of knowledge said that anger entails elevation in the blood pressure of a person who is either trying to avert harm from touching him, or to avenge the harm he had already sustained. When one is angry, he may fall into several prohibited actions, such as murder, assault, etc. Furthermore, anger is sometimes satisfied by heralding obscenities, sweating, cursing, etc. Sometimes, one may swear to do something while angry, such as swearing to divorce his wife, etc. For all these reasons, the Messenger advised this companion and the rest of the Muslim Nation in general to avoid all paths that lead to being angry or furious. When one feels anger, he is required to try his best to contain his anger and to strive hard to be calm.

Allah's Anger

Does Allah get Angry? If we read through the Book of Allah, we will find that the answer to this question is "Yes." Allah said, what translated means, *﴿And that He may punish the hypocrites, men and women, and also the disbelievers, men and women, who think evil thoughts about Allah, for them is a disgraceful torment, and the Anger of Allah is upon them, and He has cursed them and prepared Hell for them, and worst indeed is that destination.﴾* [48:6], *﴿O you who believe! Take not as friends a people who incurred Allah's Anger (the Jews).﴾* [60:13], and, *﴿Eat of the good lawful things wherewith We have provided you, and commit no oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.﴾* [20:81]. Also, the Sunnah stated that Allah gets angry with those who disobey Him. On the Day of Judgment, and according to an authentic Hadith narrated by Imam Ahmad, mankind will come to the Prophets and Messengers of Allah, appealing to them to intervene with the Lord on their behalf, so that Allah will commence the Day of Reckoning. However, every Prophet that mankind appeal to, except Prophet Mohammad, will answer with the following, *"My Lord has gotten more angrier today than He ever was or will ever be!"* It is imperative, therefore, that Muslims believe in this Attribute of Allah, that He gets angry with those who disobey Him. Furthermore, Muslims are not allowed to refer to Taa'wil (searching for a "hidden meaning" to replace an "apparent and direct meaning" that some think is "inappropriate", so they claim) to empty the word "anger" from what it truly means. Allah, indeed, gets angry, and His Anger is nothing like the anger that creation feel, for, *﴿There is nothing like unto Him, and He is the All-Hearer, the All-Seer.﴾* [48:11]. Just like the rest of Allah's Names and Attributes, the Ghadhab of Allah is appropriate, suitable and befitting His Majesty and Greatness. This is

the path that As-Salaf As-Sali'h (the companions and whoever followed their way) took with regard to Allah's Names and Attributes.

The Impermissible Type of Anger

Being angry for worldly reasons is prohibited for Muslims, for Abu Hurayrah narrated that the Messenger of Allah said, what translated means, "*The strong person is not one who is able to manhandle others. On the contrary, the strong person is he who controls himself while angry.*" [Al-Bukhari]. Strength, therefore, is not the ability to defeat others physically. Strength is the ability to control anger, so that no obscenities or foul speech are heralded and no harm is done to others, except when warranted and permitted by the religion. Usually, this type of anger, for worldly reasons, is meant to satisfy the desires and this lures one to say or do what the religion does not permit. In this case, one may herald harsh words or curse others, or even harm them physically. This type of anger is not meant to raise the flag of the truth, but to satisfy the desires of the heart.

The Encouraged Type of Anger

Being angry for the sake of Allah and for the religion, especially when Allah's prohibitions are being violated, is an encouraged type of Ghadhab. This type of Ghadhab was in the attitude of the Prophets and Messengers of Allah, for certainly, they used to get angry for the sake of Allah and in defense of His Religion. Following are some examples that confirm that anger for the sake of Allah was practiced by the Messengers of Allah:

1 -- Jabir said, "When the Messenger of Allah would get angry (for the sake of Allah or when warning Muslims against

disobeying Allah, etc.), his eyes would turn red, his voice would get louder and his anger will intensify, until he becomes like he who is warning of an invading army, saying, *'It will reach you in the morning'* or, *'(It will reach you) at night.'*"

2 -- When Moses came back after He spoke directly to Allah and then received the Tablets, he found his people worshipping the golden calf. He then became very angry and threw the Tablets on the ground and held Aaron, his brother, by the beard. Allah mentioned this incident in the Quran, *﴿And when Moses returned to his people, angry and grieved, he said, "What an evil thing is that which you have done during my absence. Did you hasten and went ahead as regard the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by the hair of his head and dragged him towards him. Aaron said, "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put you me among the people who are wrongdoers.﴾* [7:150]. This is how Muslims should be, strong and firm in their faith and becoming angry for the sake of Allah and when His Religion and prohibitions are being violated.

3 -- Also, Prophet Yunus became angry because his people disbelieved and rejected him, as Allah said in the Quran, what translated means, *﴿And remember Jonah, when he went off in anger, and imagined that We shall not punish him (the calamities which had befallen him)! But he cried through the darkness, saying, "None has the right to be worshipped but You (O Allah), glorified be You. Truly, I have been of the wrongdoers.﴾* [21:87].

It is allowed for Muslims to get angry when someone tries to harm them or their families or unjustly tries to acquire their property, etc. In this case, Muslims are allowed to use whatever means they

have at their disposal to defend themselves, their families, honor, possessions, etc. This is a permitted type of Ghadhab and may even be obligatory at times. Yet, when this situation occurs, one should not be excessive in his response and should always observe the rules of the religion in such situations.

In short, anger is a natural behavior that Allah has created in mankind. By analyzing and searching for its reasons and effects, (and by referring to Islamic Law) we will find that the religion renders some types of anger permissible, while rendering some other types prohibited.

Remedies for the Impermissible Ghadhab

1 -- Reciting Du'aa' (asking Allah in supplication) frequently, for Allah is the One Who guides whom He will to the Straight Path and to all that which brings about the good of this life and the Last Life. Allah is the One Who aids the person who seeks to purify himself from all types of evil said or done, as Allah said in the Quran, what translated means, *Invoke Me, I will respond to your invocation.* ﴿[40:60].

2 -- Remembering Allah always by reciting the Quran and praising Him by reciting Tasbi'h (Sub'hana Allah, all praise be to Allah) and Tahlil, "La Ilaha Illa Allah, there is no deity worthy of worship except Allah". Also, frequent repenting to Allah and asking Him for forgiveness, will help soften the heart and fill it with calmness and tranquillity. Allah said, what translated means, *Verily, in the remembrance of Allah do hearts find rest.* ﴿[13:28].

3 -- Remembering and reciting the Texts of the Quran and Sunnah that mention controlling anger and avoiding its harmful

effects. For example, Anas narrated that the Messenger of Allah said, what translated means, ***“He who controls his anger, while he can still obey it if he wishes, then Allah will call him, while creation witness, and will give him the choice to marry any one he wishes of ‘Hur Al-’Ein (Houris, fair females with wide, lovely eyes, as wives).”*** [At-Tirmithi & ibn Majah]. Referring to the Texts of the Quran and Sunnah will always help one remember Allah, Allah willing, for He said, what translated means, ***﴿And remind (by preaching the Quran, O Mohammad) for verily, the reminding profits the believers.﴾*** [51:55].

4 -- Seeking refuge with Allah from Satan, for Al-Bukhari and Muslim narrated that Sulayman ibn Surd said, “Two men cursed one another in the presence of the Prophet. One of them became so angry, that his face became swollen and changed color. The Prophet said, ***‘I know of a word that would help him get rid of what he feels, providing he says it!’*** A man then went to him (the angry man) and informed him of what the Prophet has said, saying, ‘Ask Allah for protection and refuge from Satan (by saying, ‘A’uthu Billahi Mina Ash-Shaytan Ar-Rajim’)!’ He said, ‘Do you think I lost my mind? Do you think I am crazy?’”

5 -- Changing the condition or environment that one was in when he got angry, such as standing up if he was sitting, or sitting down if he was standing, etc. Abu Tharr narrated that the Messenger of Allah said, what translated means, ***“If any one of you got angry while standing, let his sit down. If his anger still did not disappear, let him lay on his side.”*** [Mishkat Al-Masabi’h].

Centuries after the Prophet said this Hadith, psychiatrists have discovered that the Prophet’s advice has a remarkable effect on those who practice it. Let this be a lesson for those who are so fond of the western civilization and let them go back to their religion, may they win the good of this life and the Last Life.

6 -- Resting or sleeping for a while, so the body will have its rightful share of rest and relaxation. When we search for the reason why some people get angry easily sometimes, we will discover that what lies at the core of this behavior, is that they have not had enough sleep, rest, food, etc. The Messenger of Allah said, what translated means, "*And your body too has a right on you.*" [Al-Bukhari].

7 -- Avoiding all what may lead one to get angry.

Benefits From the Hadith

1 -- Muslims should always search for and practice all the methods and ways that will bring about good results. They should also search for good advice and then try to practice it.

2 -- It is useful to repeat the speech more than once, so that the listener will comprehend it better and will realize its importance.

3 -- When one gets angry, he is responsible for the actions and the speech that he commits or says while angry. If, for example, one destroys other people's property while angry, he must pay retribution, and if he murders someone, he will face the prescribed punishment for this grievous act. Sometimes, one may be excused for certain things that he may fall into while angry, such as when he divorces his wife. However, validating this excuse must rely on sound proof from the Quran and Sunnah, or on correct Ijtihad.

Hadith #17

“Allah has enjoined Al-I’hsan...”

Abu Ya’la, Shaddad ibn Aws, may Allah be pleased with him, related to the Messenger of Allah, Salla Allahu Alayhi Wasallam, that he said, what translated means,

“Allah Kataba (has enjoined) ***Al-I’hsan*** (excellence, perfection, precision, etc.) ***in everything. Therefore, when you kill, kill with I’hsan, and when you slaughter, slaughter with I’hsan; and let one of you sharpen his knife and provide fast relief for his animal*** (kill it quickly with a sharp knife).”

Related by Muslim

عن أبي يعلى شداد بن أوس رضي الله عنه عن رسول الله صلى الله عليه وسلم قال : "إن الله كتب الإحسان على كل شيء ، فإذا قتلتم فأحسنوا

القتلة ، وإذا ذبحتم فأحسنوا الذبحة ، وليُجد أحدكم شفرته وليُرم
ذبيحته" (رواه مسلم) .

The Status of this Hadith

An-Nawawi said, "This Hadith is among the unique Hadiths that specify some of the general rules of Islam, as it enjoins I'hsan while doing everything. The Prophet's mentioning killing and slaughtering are just meant as an example or explanation for this rule (I'hsan while doing everything)." An-Nawawi, may Allah bestow His Mercy on him, was successful when he chose this Hadith to be among his, Al-Arba'un An-Nawawiyah. Since this Hadith specifies a general rule that regulates every action and speech, it qualifies to be among the forty Hadiths that An-Nawawi has collected and which contain the general rules of Islam.

The Ruling With Regards to Al-I'hsan

The Prophet's saying, "*Allah Kataba Al-I'hsan in everything*", demonstrates that Al-I'hsan is an obligation, because the Prophet used the word "*Kataba* (enjoined, ordained)." In the Quran, the same word, *Kataba*, is used to confirm an obligation. Allah said, what translated means, ﴿*Verily, the prayer on the believers is a Kitaban (enjoined) at fixed hours.*﴾ [4:103], and, ﴿*Fasting is Kutiba (enjoined) on you.*﴾ [2:183]. Also, the word *Kataba* is sometimes used to affirm what will certainly occur, such as, ﴿*Allah has Kataba (decreed): "Verily! It is I and My Messengers who shall be the victorious."*﴾ [58:21], and, ﴿*And indeed We Katabna (have written) in the Zabur (all the revealed Holy Books, such as the Torah, the Gospel, the Quran) after (We have already written in) Al-Law'h Al-*

Ma'hfuth (the Kept Book), *that My righteous slaves shall inherit the Land* (Paradise). ﴿ [21:105].

In short, this Hadith enjoins and prescribes Al-I'hsan in everything. Allah has also enjoined Al-I'hsan on Muslims in the Quran, ﴿*Verily, Allah enjoins justice and Al-I'hsan.*﴾ [16:90], and, ﴿*And observe Al-I'hsan, for indeed, Allah loves Al-Mu'hsinin* (those who observe Al-I'hsan).﴾ [2:195].

What Does “Al-I'hsan” Mean

Al-I'hsan is used to describe bringing benefit to others. Some types of I'hsan are Wajib (obligatory), such as being kind with the parents, the relatives and the guests. Also, some types of I'hsan are Mandub (encouraged), such as voluntary charity.

Also, Al-I'hsan describes the excellence (perfection, patience, precision, etc.) in which one should perform all matters. A part of this I'hsan is also Wajib, such as performing the obligations perfectly, in both their apparent and hidden aspects. Furthermore, some parts of this type of I'hsan are Mandub, such as performing the voluntary prayers which are encouraged either after or before the obligatory prayers, etc.

Al-I'hsan While Killing

The Prophet's saying, “*Therefore, when you kill, kill with I'hsan*”, regulates the way one should kill, that is, by performing it as fast as can be, providing one is allowed to kill that is (such as in self defense, and those appointed by the government to carry out the capital punishment).

Decapitation is the least painful way to kill a person whom one is allowed to kill. Islam strictly prohibits one from mutating the body parts of dead persons, even those decapitated for capital offenses. The Messenger of Allah, “***Prohibited Muslims from looting and mutating.***” [Al-Bukhari]. However, and according to Malik, Ash-Shafi’i and Ahmad, if a murderer mutates his victim’s body, then the victim’s family is allowed to demand that the same be done to the murderer after he is decapitated. Ibn ‘Hazm said in his beneficial book, ***Al-Mu’halla***, “He who intentionally kills a believer, whether living in Muslim or enemy lands --knowing that he is a Muslim--, then the victim’s family is allowed to demand that the murderer be killed in the same manner that their relative was killed. This includes beating, throwing (an object at the victim which killed him), throwing down (from a high place), burning, drowning, fatal injuring (with a sharp object), causing death by starving, thirst, choking, poisoning, trampling by a horse, etc.” Afterwards, ibn ‘Hazm mentioned the correct narrations affirming the rule that he has mentioned above.

Anas ibn Malik said, “In Madinah, a girl went out carrying something on her head, when a Jewish man threw a stone on her. She was brought to the Messenger of Allah while still breathing. The Messenger said, ‘***Did Fulan*** (that fellow, meaning the Jew) ***kill you?***’ She raised her head (but could not answer). In the third time, he asked her, ‘***Did Fulan kill you?***’ She nodded her head. The Messenger of Allah sent for him (the Jewish man) and had his head smashed between two rocks.” [Al-Bukhari].

As for those who mentioned this Hadith (#17 above) about Al-I’hsan with regards to killing in rebuttal to the rule that ibn ‘Hazm has stated, ibn ‘Hazm said, “The best I’hsan is to kill the murderer in the same manner that he killed the victim. This is fairness and justice. Allah said, ***And for the prohibited things, there is the Law of Equality.***” [2:194]. As for those who decapitate someone who

murdered a person by choking, drowning, injuring (with a sharp object), they did not kill with I’hsan!”

Al-I’hsan While Slaughtering

The Prophet said, “*And when you slaughter, slaughter with I’hsan; and let one of you sharpen his knife and provide fast relief for his animal.*” While slaughtering an animal, Al-I’hsan is observed by satisfying the following Wajibs (obligations) and Mandubs (encouraged matters):

1 -- The knife must be sharp enough to cause the blood to flow, for the Messenger of Allah said, what translated means, “(Use *that* (knife) *which causes the blood to flow, and* (eat from meat of the slaughtered animal on which) *Allah’s Name has been pronounce. However, avoid* (eating) *the bones and the hoof.*” [Al-Bukhari & Muslim]. Also, the Messenger of Allah said, what translated means, “*And let one of you sharpen his knife.*” [Muslim].

2 -- Cutting the jugular vein in the throat in one clean cut across the throat. However, when an animal falls into a well or runs away, and if one is unable to cut the jugular vein as we have stated, then it is permissible to kill it using any other means possible. Once, the Messenger of Allah was with the companions, when a camel ran away when they did not have horses to follow it. A man then threw an arrow at the camel and killed it. The Messenger of Allah then said, “*These animals* (meaning domesticated animals, such as cattle, etc.) *sometimes act just like wild animals. Therefore, when this happens from one of them* (when a camel, or a sheep runs away), *then do the same* (by killing it by throwing an arrow or a spear, or by shooting it).” [Al-Bukhari].

3 -- Pronouncing Allah's Name while slaughtering, for Allah said, what translated means, **﴿And eat not (O believers) from that (meat) on which Allah's Name has not been pronounced.﴾** [6:121]. Also, the Messenger of Allah said, what translated means, **“(Use) that (knife) which causes the blood to flow, and (eat from meat of the slaughtered animal on which) Allah's Name has been pronounced.”** [Al-Bukhari & Muslim].

4 -- Those who slaughter the animal must be either adult, mentally-competent Muslims, or capable children, or from among the People of the Scripture (Jews and Christians). Allah said, what translated means, **﴿The food (slaughtered cattle, eatable animals, etc.) of the People of the Scripture (Jews and Christians) is lawful to you.﴾** [5:5]. However, if such People of the Scripture are slaughtering the animal for a church or a religious ceremony, then it is better for Muslims to avoid eating from the meat of these slaughtered animals, for those may be included in the types of slaughtered animals that were meant for other than Allah. This rule was affirmed by 'Aaishah, ibn Umar, Tawoos, Al-'Hasan, Ash-Shafi'i, and others.

5 -- Muslims should avoid sharpening a knife in front of an animal which they are going to slaughter. Once, a man laid a sheep on its side while sharpening his knife in front of it. The Messenger of Allah said to him, as ibn Abbas narrated, **“Do you want to kill it twice? Could not you sharpen your knife before laying it down (for slaughter)?”** [As-Silsilah As-Sahihah].

6 -- It is a part of I'hsan not to cut off any part of the slaughtered animal before it dies. Also, one should not exaggerate while killing the animal, by cutting off the entire head. Yet, if one does this, then the slaughtered animal can be eaten from, although it was not killed with I'hsan.

Benefits from the Hadith

1 -- This Hadith obliges Muslims to show mercy and kindness to the animals, even while slaughtering them for the purpose of eating from their meat. Centuries ago, Islam started this call to show mercy with the animals, long before the Western animal rights organizations, that seek to prevent cruelty with animals, were established in the so-called advanced world, at a time when human beings are suffering from the great injustice that they live in and face in Western societies!

2 -- This Hadith prohibits Muslims from mutating the corpses of dead people, except for certain situations (where the family of the victim demands that the murderer is killed in the same manner that he killed the victim).



Hadith #18

“Fear Allah wherever you may be...”

Abu Tharr and Mu’ath ibn Jabal narrated that the Messenger of Allah, Salla Allahu Alayhi Wasallam said, what translated means,

“Have Taqwa (fear) of Allah wherever you may be; and follow the sin with a righteous, good deed, and it will erase it; and deal with people with good conduct.”

Related by At-Tirmithi

عن أبي ذر جندب بن جنادة وأبي عبدالرحمن معاذ بن جبل رضي الله عنهما عن رسول الله صلى الله عليه وسلم قال : " اتق الله حيثما كنتم وأنتمج السيئة الحسنة تمحها ، وخالف الناس بخلق حسن " (رواه الترمذي وصححه الألباني) .

The Status of this Hadith

This is a very important Hadith, because of the following reasons:

1 -- It calls upon Muslims to fear Allah (have Taqwa), which is the goal of this religion and the reason behind every righteous act. Allah has commanded all mankind of old and new to fear Him.

2 -- Good conduct is a goal that this religion strives to spread and achieve. Good conduct produces unity and affection in the Muslim Ummah (Nation) and leads to closeness to Allah and reaching the highest grades on the Day of Judgment.

A Great Advice

Advising people to have Taqwa of Allah, is certainly a great advice. Allah has commanded all nations of old and new to fear Him, *﴿And verily, We have recommended the people of the Scripture before you, and you (O Mohammad) to fear Allah.﴾* [4:131].

The Messenger of Allah used to always start his speech by reminding Muslims to fear Allah. He used to read the following Ayat, *﴿O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam.﴾* [3:102], *﴿O Mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women, and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations) of the wombs (kinship)! Surely, Allah is Ever an All-Watcher over you.﴾* [4:1] and, *﴿O you who believe! Keep your duty to Allah and fear Him, and speak (always) the Truth. He will direct you to do righteous good*

deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great achievement. ﴿ [33:70-71].

The Definition of Taqwa

Taqwa means to find Wiqayah (a barrier or protection) that will fend off any harm that one may fear for himself. Ibn Rajab said about the Taqwa of Allah, “The slave erects a barrier between him and what he fears of Allah’s punishment, anger and torment. This barrier consists of implementing the Commandments and abandoning the prohibitions.” As-Salaf (our rightly-guided ancestors) have produced several ways of Tafsir (meaning) of Taqwa. One of them is, “(Taqwa of Allah is) that He is obeyed and not disobeyed, remembered and not forgotten and thanked and not unappreciated.”

At-Taqwa consists of enjoining righteous, good deeds and abandoning evil. This part of At-Taqwa is an obligation that all people must fulfill. Also, At-Taqwa involves performing the permissible acts and abandoning the Makruh (disliked) acts. If one fulfills At-Taqwa in this meaning, then he will have perfected the Taqwa. Allah said, what translated means, ﴿*This is the Book* (the Quran), *whereof there is no doubt, a guidance to those who are Al-Muttaqin* (those who have Taqwa). *Who believe in the unseen and offer the prayers perfectly and spend out of what We have provided them. And who believe in that which has been sent down to you* (Mohammad) *and in that which was sent down before you* (the Torah and the Gospel) *and they believe with certainty in the Hereafter.* ﴿ [2: 2-4].

The Various Meanings of the Taqwa of Allah

Taqwa is sometimes followed by mentioning Allah's Name. Allah said, what translated means, *﴿And have Taqwa of Allah to Whom you shall be gathered back.﴾* [5:96] and, *﴿O you who believe! Have Taqwa of Allah. And let every person look to what he has sent forth for the morrow, and have Taqwa of Allah. Verily, Allah is All-Aware of what you do.﴾* [59:18]. If Allah's Name is mentioned after the word "Taqwa," then, it means: "Fear Allah's anger and torment." This, indeed, is what must be feared the most. Allah's anger and torment, in this life and on the Last Day, come as a result of abandoning the Taqwa of Allah. Allah is the One who deserves to be feared, revered and praised the most by His slaves, *﴿He is the Lord deserving that mankind should be afraid of, and should be dutiful to Him.﴾* [74:56].

Also, At-Taqwa is sometimes followed by the word "Fire." Taqwa from the Fire refers to fear from Allah's punishment, Hellfire, and refers to when it will befall the disbelievers, on the Day of Judgment. Allah said, what translated means, *﴿And have Taqwa of the Fire, which is prepared for the disbelievers.﴾* [3:131], *﴿Have Taqwa of the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.﴾* [2:24] and, *﴿And have Taqwa of a Day when you shall be brought back to Allah.﴾* [2:281].

Benefits of Taqwa

Many Ayat and Hadiths list and detail several benefits of Taqwa:

1 -- Paradise will be inherited by Al-Muttaqin (those who have Taqwa), *﴿Such is the Paradise which We shall give as an*

inheritance to those of Our slaves who have been Al-Muttaqin. ﴿ [19:63].

2 -- Taqwa leads and directs one to be loved by Allah, ﴿*Yes, whoever fulfills his pledge and fears Allah much; verily, then Allah loves those who are Al-Muttaqin.*﴾ [3:76].

3 -- Blessings of Allah on the earth and in the heaven will be for Al-Muttaqin, ﴿*And if the people of the towns had believed and had Taqwa, certainly, We should have opened for them blessings from the heavens and the earth.*﴾ [7:96].

4 -- Allah is with the Muttaqin, aiding and protecting them, ﴿*Truly, Allah is with those who fear Him and those who are good-doers.*﴾ [16:128].

5 -- All the affairs of this life and the Last Life will be made easy for Al-Muttaqin, ﴿*And whosoever fears Allah, He will make his matters easy for him.*﴾ [65:4].

6 -- The best possession in this life and on the Day of Resurrection, is At-Taqwa, ﴿*And take a provision (with you) for the journey, but the best provision is Taqwa.*﴾ [2:197].

7 -- The good end, both in this life and on the Day of Judgment, is for Al-Muttaqin, ﴿*And the blessed end is for Al-Muttaqin.*﴾ [7:128].

Taqwa of Allah in Public and Private

The Messenger said, “*Fear Allah wherever you may be.*” This means that one must fear Allah in private, because Allah knows

all the secrets, and must also fear Allah in public, when people are witnessing one's deeds and actions. Allah Knows all the actions and all the deeds of the heart and the tongue, whether performed in public or in private, ﴿Allah is Ever an All-Watcher over you.﴾ [4:1]. Ibn Kathir said, "This is an advice and a commandment that one should feel certainty in Allah's Perfect Watch over all things."

Abandoning fearing Allah in private is a sign of a heart diseased with hypocrisy. Allah criticized the hypocrites for hiding their evils from people's eyes, for fear of them. The hypocrites, however, are announcing their evils to Allah, who Knows all secrets of the hearts and what they conceal, ﴿They may hide (their crimes) from men, but they cannot hide them from Allah.﴾ [4:108]. This is why a righteous man once said, "Fear Allah and do not make Him the least feared of whoever watches what you do." Abu Sulayman Al-Jawazjani²⁴ also said, "The loser is the one who shows the people his best deeds, but shows his worst deeds to He (Allah) Who is nearer to him than the veins of his heart." Fearing Allah in private, on the other hand, is a sign of one's excellent faith.

The Actions that Will Erase Sins

The Prophet said, "*And follow the sin with a righteous, good deed, and it will erase it.*" This part of the Hadith confirms that a slave of Allah may sometimes have shortcomings in implementing the Commandments, or may fall into sin. Therefore, if one experiences any shortcomings or falls into sin, he must follow that with righteous, good deeds, for good deeds erase evil deeds, ﴿And offer prayer perfectly, at the two ends of the day and in some hours of the nights. Verily, the good deeds remove the evil deeds (small sins).﴾ [11:114]. This Ayah was revealed because a man kissed a woman (who was not his wife or sister, etc.) and then came to the Prophet and told him what

had happened. In response, Allah revealed this last Ayah. The man said to the Prophet, “Is this Ayah for me alone?” The Prophet replied, **“It is for my entire (Muslim) Nation.”** [Al-Bukhari]. Allah also described Al-Muttaqin as being regretful for their sins (and repenting from a sin will erase it, Allah willing). They do not insist on sinning, rather, they always go back to Allah in repentance, **﴿And those who, when they have committed illegal sexual intercourse or wronged themselves with evil, remember Allah and ask forgiveness for their sins; -- and who can forgive sins except Allah? -- and do not persist in what (wrong) they have done, while they know.﴾** [3:135]. We thank Allah that He has provided us with a way out of sin and wrongdoing.

Kinds of Good Deeds That Will Erase Sins

The scholars of Islam have two descriptions for the good deeds that will erase sins:

1 -- Some scholars said that repenting from wrongdoing erases sins. Allah said that if one repents from his sin, then he will be forgiven, **﴿Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allah will forgive.﴾** [4:17] and, **﴿Except those who repent and believe, and do righteous deeds, for those, Allah will change their sins into good deeds.﴾** [25:70].

The scholars have stated that these Ayat indicate that if one repents from his sins, with sincerity and firmness in his heart, then Allah’s forgiveness will erase his sins. They have also stated that Muslims must accept one’s claim that he repented from his sin, as they must accept the Declaration of Faith from whoever converts to Islam and then stands fast on its path. This rule is confirmed and

approved by the consensus of the scholars of Islam, as ibn Abd Al-Barr has stated.

A few have disagreed with this explanation, depending on the following Ayat, *﴿But as for him who repented, believed, and did righteous deeds, then there is a hope that he will be among those who are successful.﴾* [28:67], *﴿And beg Allah to forgive you all, O believers, that you may be successful.﴾* [24:31] and, *﴿And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was evil. Perhaps Allah will turn unto them in forgiveness.﴾* [9:102]. Ibn Rajab said about these Ayat, “It is apparent that these Ayat describe those persons who repent. Acknowledgment of sin is a sign of repentance.” Ibn Abbas said, “‘Asa (there is a hope, may, perhaps) from Allah means that He will (grant them forgiveness).” Also, Ibn Rajab said, “The rewards for Iman and performing righteous, good deeds are also coupled with the word ‘‘Asa.’’ This does not mean that forgiveness and reward are not going to be granted for certainty (as some have thought because of the word ‘Asa’’).

2 -- Some scholars said that righteous, good deeds are a wider category than repentance (which is a righteous, good deed itself). Allah said, what translated means, *﴿And offer prayer perfectly, at the two ends of the day and in some hours of the nights. Verily, the good deeds remove the evil deeds (small sins).﴾* [11:114]. Therefore, ablution and prayer are also reasons behind the forgiveness of sins. Many Texts from the Sunnah also support this meaning. The Prophet said, as Abu Hurayrah narrated, “*May I show you a way that leads to Allah’s erasing the sins and to an enhanced position (with Allah)?*” They said, “Yes, indeed, O Messenger of Allah.” He said, “*Performing ablution perfectly, especially when one hates it (such as early in the morning or when using cold water), frequently going to the Masjid, and waiting for the prayer (in the Masjid). This is Ar-*

Ribat (it means here to stand fast seeking what is beneficial).” [Muslim].

Likewise, whoever fasts during the month of Ramadhan for the sake of Allah, will gain forgiveness, Allah willing. Abu Hurayrah narrated that the Messenger of Allah said, what translated means, **“Whoever fasts during Ramadhan, with Iman and sincerity, then his previous sins will be forgiven. Whoever stands up in prayer during the Night of Al-Qadr (the Night of the Decrees) with Iman and sincerity, then his previous sins will be forgiven.”** [Al-Bukhari]. Also, performing Hajj is a reason for forgiveness and erasing sins. Abu Hurayrah narrated that the Prophet said, **“Whoever performs Hajj for the sake of Allah, and does not indulge in Rafath (sexual intercourse with the wife) or Fusuq (sin),-- will return (to his home after Hajj) similar to the day his mother gave birth to him (sinless).”** [Al-Bukhari]. There are many other Texts from the Quran and the Sunnah that state that performing righteous, good deeds leads to achieving Allah’s forgiveness and having one’s sins erased by Allah’s Grace.

What Sins Do Good Deeds Erase?

‘Ataa’ and several other scholars said that righteous, good deeds erase only minor sins. Some scholars even said that avoiding major sins is required in order to have good deeds erase minor sins. They said that if good deeds indeed erase sins, both major and minor, then there will be no need for repentance, which is an obligation that must be performed with sincerity and good intention. Also, if major sins are erased with performing the Wajibs (obligations), then no one will have any sins left to be punished for in Hell, on the Day of Judgment.

The scholars who have said that good deeds erase minor sins only, and only if major sins are avoided, have produced many evidences. The Prophet said, “***The five (daily) prayers, and from one Friday (prayer) to the next Friday, and from (fasting during) Ramadhan to the next Ramadhan, these are erasers for whatever is between them*** (of sins committed), ***as long as major sins are avoided.***” [Muslim]. Therefore, avoiding major sins is a condition that ensures erasing minor sins with performing good deeds. Qatadah said, “Allah has promised forgiveness (refer to the last Hadith) for whoever avoids major sins.” Also, the Prophet said that whoever commits major sins, and Allah protects his secret (in this life), then the decision is for Allah; if He wills, He will punish him, or He will forgive him his major sins. [The meaning of this Hadith is in Al-Bukhari]. All these proofs support that performing righteous, good deeds, including the Wajibs (the obligations), do not erase major sins. Major sins are erased with feeling true repentance and sorrow until Allah’s forgiveness erases them.

Ibn Rajab said, “As for the forgiveness of major sins because of performing good deeds, if one means by this that major sins are erased just by performing the Wajibs, just as minor sins are erased by abandoning major sins, then, this meaning is false. If one means that on the Day of Judgment, major sins and the Wajibs will be weighed against each other, and that major sins may be outweighed by some of the Wajibs, then, this may be valid. However, the Wajibs will disappear this way and one will not receive a reward for them.”

Repentance From Minor Sins

Some scholars of Islam said that Muslims are obliged to repent from minor sins. They produced as evidence the following Ayat, ﴿***Tell the believing men to lower their gaze*** (from looking at

forbidden things) ﴿ [24:30] until ﴿ *And beg Allah to forgive you all, O believers, that you may be successful.* ﴿ [24:31]. Also, Allah said, ﴿ *O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former* ﴿ [49:11] until, ﴿ *And whosoever does not repent, then such are indeed the wrongdoers.* ﴿ [49:11].

Good Conduct is a Part of the Taqwa of Allah

The Prophet said, “*And deal with people with good conduct.*” Taqwa cannot be complete without good conduct, ﴿ *... and for Paradise as wide as the heavens and the earth, prepared for Al-Muttaqun. Those who spend (in Allah’s cause) in prosperity and in adversity. Who repress anger and who pardon men; verily, Allah loves the good doers.* ﴿ [3:133-134]. Allah considers good conduct with others as a sign of one’s Taqwa.

The Prophet has also recommended good conduct to the Muslim Nation, as follows:

1 -- Good conduct is a sign of excellence in Iman, “*Mumins (believers) who have the most perfect Iman, are those who have the best conduct.*” [Sahih Al-Jami’].

2 -- Good conduct leads one to higher grades, in the company of the best believers, “*As a result of his good conduct, the believer may reach the grade of whoever keeps fasting and standing up in prayer.*” [Abu Dawood & ibn Majah].

3 -- The scale of good deeds will be heavier on the Day of Judgment because of good conduct, “*No deed on the Scale (of good deeds) is heavier than good conduct.*” [Sahih Al-Jami’].

4 -- Good conduct is what enters the believers into Paradise the most. The Prophet was asked about what enters people into Paradise the most. He said, “*Taqwa of Allah and good conduct.*” [At-Tirmithi].

What Does Good Conduct Mean?

Ibn Rajab listed several sayings of As-Salaf (our righteous ancestors) which explain what good conduct means. Following are some of them. Al-’Hasan has said that good conduct entails generosity, help extended to others and patience. Also, Ibn Al-Mubarak said that good conduct entails, “Being always cheerful, helping others and avoiding harming anyone.” Imam Ahmad said, “Good conduct entails avoiding getting angry and avoiding concealing hatred for others.” Further, some other scholars said that good conduct means to control and suppress rage and anger for the sake of Allah, and to be always cheerful and showing satisfaction, unless the opponent is an innovator in the religion. It also means to forgive transgressors, unless teaching them a lesson or punishing them are needed and warranted. Good conduct also means to avoid harming others, unless to remove or stop an evil, or to help whoever is dealt with injustice to re-possess his lost rights. All these meanings explain good conduct.

How to Achieve Good Conduct

Following and imitating the leader of all Messengers of Allah, our Prophet Mohammad, Salla Allahu Alayhi Wasallam, is the best way to perfect our conduct. The Prophet has achieved the highest grade with regards to good conduct, *﴿And verily, you (O Mohammad) are on an exalted standard of character.﴾* [68:4]. The Prophet is the

best example in good conduct, *﴿Indeed in the Messenger of Allah you have a good example to follow.﴾* [33:21]. Muslims must study the Seerah (life story) of the Prophet in every matter and in every aspect of life and religion, so that they acquire knowledge in the exalted standard of good conduct that the Prophet has achieved with his Lord and with all Muslims, especially his family and his companions, and with non-Muslims.

In addition, good conduct can be achieved by following and imitating the best believers. In this regard, we must note that one's company that he keeps has a great effect on his own conduct, for the Prophet said, *“One follows the religion (or behavior) of his companions. Therefore, make sure to know whom to befriend.”* [At-Tirmithi]. Therefore, Muslims must avoid associating with evildoers and with those who do not behave in the best manner.



Hadith #19

“O young man! I will teach you...”

Abu Al-'Abbas, Abdullah ibn 'Abbas, said: One day, I was riding behind the Messenger of Allah, Salla Allahu Alayhi Wasallam, when he said, what translated means,

“O young man! I will teach you a few words (so pay attention); I’hfath (remember, guard or observe the commands of) Allah and He will Ya’hfath (direct His care and aid at) you. I’hfath Allah and you will find Him with you (by His aid, knowledge and protection). When you invoke (meaning supplication), invoke Allah alone, and when you ask for help, ask Allah alone. And know that if the Nation (mankind, the Jinn) came together to bring you benefit, they can never bring you any benefit except that which Allah has written for you. And if they came together to harm you, they will never be able to harm you, except by what Allah has written for you. The pens have already

been raised (and stopped writing) and the pages (of the Book of Records) have dried.”

Related by At-Tirmithi

عن أبي العباس عبدالله بن عباس رضي الله عنهما قال : كنت خلف النبي صلى الله عليه وسلم يوماً ، فقال : "يا غلام ، إني أعلمك كلمات : احفظ الله يحفظك ، احفظ الله تجده تجاهك ، إذا سألت فاسأل الله ، وإذا استعنت فاستعن بالله . واعلم أن الأمة لو اجتمعت على أن ينفعوك بشيء لم ينفعوك إلا بشيء قد كتبه الله لك ، وإن اجتمعوا على أن يضروك بشيء لم يضروك إلا بشيء قد كتبه الله عليك ، رفعت الأقاليم وجفت الصحف " (رواه الترمذي وصححه الألباني) .

In another narration for this Hadith, the Messenger of Allah said, what translated means,

“I’hfath Allah, and you will find Him with you (by His care and aid). I’hfath Allah in times of abundance, and He will Ya’hfath you in times of hardship. Know that what has missed you, would never have touched you; and what has touched you, would never have missed you. And know that victory is awarded for observing patience, that relief comes after disaster, and that ease comes after difficulty.”

Related in Riyadh As-Sali’hin

وفي رواية غير الترمذي : "احفظ الله تجده أمامك . تعرّف إلى الله في الرخاء يعرفك في الشدة . واعلم أن ما أخطأك لم يكن ليصيبك ، وما أصابك لم يكن ليخطئك . واعلم أن النصر مع الصبر ، وأن الفرج مع الكرب ، وأن مع العسر يسرا" (صحيح انظر رياض الصالحين بتحقيق الألباني) .

The Status of this Hadith

Ibn Rajab said, “This Hadith contains a precious advice and mentions some of the most important general rules of the religion. This fact led one scholar to say, ‘I comprehended the meanings in this Hadith, and was so surprised (by its power and tremendous meanings) that I was overcome by amazement. It is so sad to notice the ignorance in this Hadith and the limited effort paid to comprehending it (by many Muslims).’”

I’hfath Allah and He Will Ya’hfath You

The Prophet’s saying, “*I’hfath Allah and He will Ya’hfath you*”, means, “Observe His obedience and rights, obey His commands, avoid His prohibitions and refrain from overstepping His stated limits.” This part of the Hadith obliges Muslims to perform what Allah and His Messenger have ordained and to avoid the prohibitions. Allah has praised those who do all this, ﴿(It will be said), “*This is what you were promised. It is for those oft-returning (to Allah) in sincere repentance, and those who are ‘Hafeeth (remember Allah). Who feared the Most Beneficent (Allah) in the Unseen (in this world before meeting Him), and brought a heart turned in repentance (to Him).*”﴾ [50:32-33]. Ibn Abbas said that “Hafeeth” means, “Those who preserve their covenant with Allah (by worshipping Him in Monotheism and obeying His Commands).”

Among the major aspects of the religion which Allah has ordered Muslims to protect and observe is, ﴿*‘Hafithu (guard) strictly the (five obligatory) prayers, especially the middle prayer (‘Asr).*﴾ [2:238]. Allah has praised those who protect and preserve the prayers by performing them perfectly and on time, ﴿*And those who Yu’hafithun (guard) their prayers well.*﴾ [70:34]. Also, Allah said,

what translated means, ﴿*And I'hfath* (protect) *your oaths* (do not swear much),﴾ [5:89], thus ordering Muslims to refrain from the habit of frequently swearing by Allah. Furthermore, Allah has ordered Muslims to preserve their honor, and has praised those who protect their chastity, ﴿*The men and the women who are 'Hafithin* (guard) *their chastity* (from illegal sexual acts),﴾ [33:35].

The Prophet's saying, "... *and He will Ya'hfath you*", means that for those who observe Allah's Law by performing the obligations and avoiding the prohibitions, then Allah will grant them with reward in proportion to the best of what they used to do, for the reward is of a grade comparable to the act. Allah said, what translated means, ﴿*And fulfill* (your obligations to) *My Covenant* (with you), *so that I fulfill* (My obligations to) *your covenant* (with Me), *and fear none but Me.*﴾ [2:40], ﴿*Remember Me* (by praying, glorifying, etc.), *I will remember you.*﴾ [2:152], and, ﴿*If you help* (in the cause of) *Allah, He will help you.*﴾ [47:7].

Allah helps His obedient slave in this life by protecting him and his worldly interests, possession, family members, children, etc. Certainly, Allah never forgets those who are righteously good, even after their departure from this earthly life, as He said, what translated means, ﴿*And their father was a righteous man.*﴾ [18:82]. The scholars said with regards to this Ayah, "This proves that a righteous person's offspring will be protected (both before and after their parents die), and that the blessing of the righteous person's worshipping Allah will benefit his children both in this life and the in Last Life. On the Last Day, and as the Quran and Sunnah testify, the righteous parent will be granted the right to intercede on their behalf and (will be granted his appeal that) their grades in Paradise are raised to the highest grade so that his heart will be pleased with them (being close by him in Paradise). Sa'id ibn Jubayr said that ibn Abbas said, 'They (the two boys mentioned in the previous Ayah [18:82]) were

protected because their father was a righteous man.” Also, Sa’id ibn Al-Musayyib²⁵ said to his son, “I will perform even more prayer for your sake, that I may be rewarded with your protection,” then he recited the previous Ayah.

Furthermore, an obedient slave of Allah will be protected and shielded from all types of the doubts and confusion that Satan raises in his heart. He will also be helped disobey his desires, until he meets with Allah while having preserved the integrity of his religion and good conduct, just as Allah likes for His slaves. In this regard, Allah protected Prophet Yusuf (Joseph) from sin and from obeying his desire, as He said, what translated means, *﴿Thus it was, that We might turn away from him (Joseph) evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves.﴾* [12:24]. The Messenger of Allah used to ask Allah for His protection, saying, what translated means, *“If you take away my soul, then forgive her; but if you send her (for a term appointed), then protect her by that which You protect Your righteous slaves.”* [Al-Bukhari].

Allah’s Aid For His Pious Slaves

The Messenger of Allah said, *“I’hfath Allah and you will find Him with you.”* Indeed, he who preserves Allah’s Commandments by adhering to them himself and ordering his family to comply with them, according to the Quran and Sunnah, then Allah will be with him always, protecting, aiding and guiding him to the Straight Path and giving him victory over his enemies. Allah said, what translated means, *﴿Truly, Allah is with those who fear Him (keep their duty unto Him), and those who are Mu’hsinin (good doers).﴾* [16:128]. Also, Allah said to Moses and Aaron, *﴿He (Allah) said, “Fear not, verily! I am with you both, Hearing and Seeing.”﴾* [20:46], and He

said that Moses stated, ﴿“*Nay, verily! With me is my Lord, He will guide me.*”﴾ [26:62].

When the Messenger of Allah was hiding in Cave Thawr just after he started his migration to Madinah, he said to his friend and companion, Abu Bakr, “*What do you think of two companions, with Allah as their third?*” [Al-Bukhari & Muslim]. The Prophet also said to Abu Bakr, as the Quran stated, ﴿“*Be not sad (or afraid), surely Allah is with us.*”﴾ [9:40]. This is a very special kind of presence which entails Allah’s presence by His utmost care, aid and protection for His Messenger and his companion. This is not the type of presence mentioned in the following two Ayat, ﴿*There is no secret counsel of three, but He is their fourth* (with His Knowledge).﴾ [58:7], and, ﴿*But they cannot hide (their crimes) from Allah, for He is with them* (with His Knowledge).﴾ [4:108]. According to the scholars, this latter type serves as a warning to mankind, alerting them that Allah has total knowledge and perfect watch over everything they do.

Asking Allah in Supplication for His Help

The Messenger’s saying, “*When you invoke, invoke Allah alone*”, indicates that supplication can only be directed at Allah. Du’aa’, (supplication) is indeed an important act of worship, for Allah said, what translated means, ﴿*And ask Allah of His Bounty.*﴾ [4:32] and, ﴿*And your Lord said, “Invoke Me, I will respond to your invocation. Verily! Those who scorn My worship (do not invoke Me, and do not believe in My Oneness) they will surly enter Hell in humiliation.*﴾ [40:60]. This last Ayah considers those who do not invoke Allah in supplication among the arrogant boasters. Muslims are therefore required to invoke and perform Du’aa’ to Allah, Alone. When a person invokes other than Allah in supplication, he or she will

be committing Shirk which Allah has forbidden for His slaves, *﴿And who is more astray than one who calls (invokes) besides Allah, such as will not answer him till the Day of Resurrection.﴾* [46:5].

Ibn Rajab said, “Know that it is an obligation to invoke Allah Alone in Du’aa’, and not His creation. Invoking entails showing humiliation, destitution, need and poverty by the one who is invoking while admitting that the one who is being invoked has power over delivering such matters as removing hardship, delivering the need, bringing about benefit and fending off harm. Admitting (and showing) humility and meekness can only be revealed to Allah, Alone, for this is the essence of worship.”

There are several Hadiths that discourage asking mankind for the matters of this life that they *can and are able to* deliver. The Messenger of Allah said to Qabisah, what translated means, “*O Qabisah! Asking (for help that one can ask of mankind) is only allowed for three (persons): (The first,) a man who has promised a ‘Hamalah and, therefore, is allowed to ask (people to help pay the ‘Hamalah) until he acquires that which he needs, and then stops. (The second,) a man who suffered an affliction that wiped out his money, is allowed to ask (people for help) until he acquires what sustains his life expenses. (The third,) a man who suffers from such poverty, that three wise men from among his people say (to each other), ‘Fulan (such and such person) is suffering from poverty,’ is also allowed to ask (people for financial help) until he acquires that which is enough to sustain his life expenses. Other than these (and comparable situations), O Qabisah, will be a type of Su’ht (illegal thing) that one will be consuming.*” [Muslim]. [A ‘Hamalah is money that a man pledges to pay for the expenses of his brokered peace between two feuding groups or individuals].

The last Hadith indicates that it is a discouraged behavior to ask people for their help in material matters, except when in an emergency, such as the cases that are specified in the Hadith and other comparable situations.

Allah has praised His slaves who refrain from asking people for their help, when He said, what translated means, ﴿(Charity is) *for the poor, who in Allah's Cause they are restricted* (from travel), *and cannot move about in the land* (for trade or work). *The one who knows them not, think they are rich because of their modesty. You may know them by their mark, they do not beg of people at all.*﴾ [2:273]. There are several other Texts from the Quran and Sunnah about this subject, some of which discourage asking people for various types of help, such as when one asks his friend if he can use his means of transportation, pen, etc. The Messenger of Allah accepted Bay'ah (pledge of obedience) from some of his companions, such as Abu Bakr, Thawban and Abu Tharr, on the condition that they do not ask people for anything. These companions obeyed the terms of this Bay'ah in such a righteous manner, that when any one of them would lose his grip on the belt around his camel's neck, or when his whip would fall down while he is riding, he would get down and pick it up himself and would not ask anyone to hand it to him. [A Hadith in this meaning is narrated by Muslim]. Some scholars said concerning this last Hadith (about the Bay'ah), "They (Abu Bakr, Thawban and Abu Tharr) took this order literally (holding it to be general in meaning), as they were discouraged from asking anyone in general. Therefore, one must refer to the general (apparent) meaning (of the Texts from the Quran and Sunnah, except when there is proof otherwise). This also indicates that one is discouraged from asking others for help with his need, however insignificant his need was."

Asking Allah Alone for Help

The Messenger of Allah said, “*And when you ask for help, ask Allah alone.*” All slaves of Allah, however capable and powerful they may be, will always be dependent on Allah and will always be powerless to bring about benefit to themselves, except by Allah’s Leave. All the slaves of Allah must therefore depend on Allah Alone, so that He will deliver to them what is good for them in matters of life and religion. He whom Allah aids and helps, is truly rightly guided. He whom Allah declines to aid, is the destitute loser. This meaning will help explain the great reward Allah grants for those who say, “La ‘Hawla Wala Quwwata Illa Billah,” which means, “There is neither ability nor power except from Allah.” These words are a treasure of Paradise, as the Messenger of Allah has stated, because by reciting these words, the slave admits that all power and capability to do anything belong to Allah, Alone.

Muslims are obliged to depend on Allah and to ask Him to help them perform their obligations and abandon His prohibitions. They must depend on Him to help them endure all types of hardships and to be firm on believing in Him in Islamic Monotheism for a Day when no money or offspring can bring safety from Him, except for he who has a heart full of Iman and Taw’hid. To further emphasize these meanings, Allah said, what translated means, *﴿You (Alone) we worship, and You (Alone) we ask for help* (for each and every thing).﴾ [1:4]. Also, the Messenger of Allah said, what translated means, “*Seek that which will bring about your benefit* (Islamic Monotheism), *and do not feel powerless* (for if you seek Allah’s help always, He will aid you).” [Muslim]. Surely, Allah has Full Power to deliver all good to whom He will.

Believing in Predestination and Preordainment

The Messenger of Allah said, *“And know that if the Nation came together to bring you benefit, they can never bring you any benefit except that which Allah has written for you. And if they came together to harm you, they will never be able to harm you, except by what Allah has written for you. The pens have already been raised and the pages have dried.”* This portion of the Hadith explains a major aspect of Iman (Faith), that is, Al-Qadhaa’ and Al-Qadar (Predestination and Preordainment). It is an essential part of Iman to believe in Al-Qadhaa’ and Al-Qadar, which entails believing that Allah’s knowledge is so perfect and precise, that He has full knowledge of *all* what will touch His slaves of bounty or hardship and *all* what they will perform of good or evil during their lifetimes. Allah’s Perfect Knowledge was never preceded by ignorance. He has recorded the measurement of everything in Al-Law’h Al-Ma’hfuth (the Kept Book), as the Messenger of Allah testified, *“Fifty thousand years before He created the heavens and earth.”* [Muslim]. Also, the Messenger of Allah said, what translated means, *“As soon as Allah created the Pen, He commanded it, saying, ‘Write,’ and it started recording all that which will occur until the commencement of the (Last) Hour.”* [Ahmad]. Therefore, all what will touch the slave of bounty or hardship and all his works during his lifetime, were duly written and recorded for him long before he was created. Those whom Allah has written in their Qadar that they will acquire a matter, will certainly acquire what Allah has written for them, even if all mankind, the Jinn and the inhabitants of the heavens and earth join forces to prevent that from occurring. Allah said, what translated means, *﴿Say, “Nothing shall ever happen to us except what Allah has ordained for us.”﴾* [9:51], and, *﴿Say, “Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death.”﴾* [3:154].

To further emphasize this vital aspect of Iman, the Messenger of Allah said at the end of the Hadith, "***The pens have already been raised and the pages have dried.***" Ibn Rajab said, "This is a figure of speech which indicates that the Qadar of everything has been recorded beforehand and that this job has already finished a long time ago. When writing a book has finished, and thus the pens cease to record any more information, and when the book is kept for a long period of time, then we can describe this situation by saying that the pens have been raised and have become dry, meaning the ink that was used to write the book. This a unique and most beautiful figure of speech (which the Messenger of Allah used in this Hadith)."

Remember Allah in Times of Abundance

The Messenger of Allah said, "***Remember Allah in times of abundance, and He will remember you in times of hardship.***" This advice given by the Messenger deserves to be memorized and often repeated. The Messenger calls upon Muslims to always appreciate the Favor of Allah on them and to remember Him in times of ease, comfort, health, strength and abundance. Remembering Allah in these situations entails performing the obligations, refraining from the prohibitions and frequently performing the preferred acts of worship. When the slave knows Allah during times of comfort and ease, Allah will Ya'hfath him when he is suffering from illness, poverty or any other type of hardship, and the life of this world is certainly full of difficulties and hardships. When Allah Ya'hfath a slave in this situation, He will give him His aid, victory and support and will keep his feet firm on the path of Truth, the Path of Allah.

The Messenger always remembered Allah during times of comfort. Allah, in turn, has always 'Hafitha (remembered, aided, etc.) this grateful slave of His, especially when he was hiding in Cave

Thawr and during the battles of Badr, U'hud and Al-A'hzab, by giving His aid, support, relief and victory to the Messenger. He also raised high his flag and made him firmer on the Straight Path. Allah also 'Hafitha His Prophet Yunus (Jonah) when he was trapped inside the belly of a great whale, saving him from death and extending His aid and relief to him.

Victory is Awarded for Observing Patience

The Messenger of Allah said, “*And know that victory is awarded for observing patience.*” Also, Allah said, what translated means, ﴿*How often a small group overcame a mighty host by Allah's Leave? And Allah is with the patient.*﴾ [2:249], and, ﴿*And if there are a thousand of you, they shall overcome two thousand with the Leave of Allah. And Allah is with the patient.*﴾ [8:66].

Patience is an important virtue and a righteous conduct that all Muslims need to observe, so that they will be able to fulfill their obligations towards Allah. Allah tests His slaves with hardships and difficulties during their lifetimes and requires from them to observe calmness and patience. Abandoning desires of the heart, for example, requires patience, for the desires tempt the resolve of mankind, and many of them indeed obey their desires. Only those whom Allah gives immunity from obeying their desires and life's temptations will be saved from falling into sin and evil. Furthermore, obeying Allah and performing Jihad in His Cause while fighting His enemies, all require patience from the slave. Jihad is difficult, but when Muslims are patient while in Jihad, then Allah's victory will certainly come to their aid as Allah has promised. As ibn Rajab has said, the victory that Allah has promised for His patient slaves while in Jihad, “Entails being victorious during both types of Jihad, Jihad against the apparent (the disbelievers) and the hidden enemy (meaning Satan, the desires

and temptations of life, etc.). Those who observe patience during both of these types of Jihad, will be victorious over their enemy by Allah's leave. As for those who show weakness and do not observe patience, they will be defeated and will either be captured or killed by their enemy." Umar once asked some people of the tribe of 'Abs, who were well-known for their bravery in battle, "How did you defeat your foes?" They said, "By observing patience. We never met a foe except that we observe patience with them as (or more than) they do with us."

Relief Comes After Disaster

The Messenger of Allah said, "*And that relief comes after disaster.*" A Muslim may suffer many hardships and even disasters, which sometimes makes the earth appear small in his eyes and sadness may then fill his heart. Yet, when such a Muslim observes patience and seeks Allah's reward for this hardship he is being patient with, knowing that whatever touches him is a part of the destiny that Allah has appointed for him, and when such a Muslim does not feel hopelessness in Allah's Mercy, then Allah's Mercy, aid and protection will soon provide him with the relief that he truly needs. Then, Al-Faraj (ease) will hurry to his aid, by Allah's Leave, as Allah has mentioned in the Quran in beautiful terms, and the Quran is filled with good advice for those who seek good advice. Allah said, what translated means, *﴿Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When will come the help of Allah?" Yes! Certainly, the help of Allah is near.﴾* [2:214].

During the battle of Al-A'hzab, hardships were present in abundance for the Messenger and his companions, for they were under a tight siege by a large disbelieving army. Muslims then endured hunger, fear and harsh weather. But just like a solid rock, the master of all mankind, Mohammad, and his brave companions were all patient in the face of these seeming overwhelming odds. Soon enough then, Allah's victory and aid came, and the Muslims defeated the disbelievers without a fight, for Allah defeated the disbelievers Himself (with strong winds that scattered the disbelievers' forces and led to their abandoning the battle even before it started).

After Hardship, There Comes Ease

The Messenger of Allah said, "*And ease comes after difficulty*", which is similar to what Allah said, what translated means, ﴿Allah will grant after hardship, ease.﴾ [65:7], and, ﴿So verily, with the hardship, there is relief. Verily, with the hardship, there is relief (so one hardship cannot overcome two reliefs).﴾ [94:5-6]. Difficulties, hardships and even disasters will only strengthen the resolve of the true Muslim and will help him purify his heart from evil while bringing him closer to Allah. This close association with the remembrance of Allah will only intensify whenever Muslims face even more difficulties. This is when true Muslims go back to Allah with pure hearts and seeking His help, and this, indeed, is when Allah intervenes on their behalf by His much needed and anticipated relief. Imam Ash-Shafi'i once said, "Observe a most fitting patience, for relief is truly nearby. He who remembers Allah's watch over him, will be saved (because he will perform the obligations and avoid the prohibitions). He who is truthful with Allah (believing in Him, obeying Him, etc.), will never be truly harmed (in the strength of his faith). He who appeals to Allah, will find Him where he most needs Him."

This Hadith (#19) by the Prophet clearly states that hardships are only temporary, especially for those who observe patience and seek Allah's reward and aid, knowing that whatever touches them has already been ordained for them and that they cannot avoid their appointed destiny. Such are the true Muslims who will be even firmer in Allah's religion just as Allah likes for them.

Benefits From the Hadith

1 -- A good teacher ought to capture the attention of his pupil, such as by saying to him, "O Young man! I want to teach you some words", before he starts conveying the information he intends to convey. This is an effective method of teaching.

2 -- This Hadith encourages Muslims to teach their children matters of the religion at an early age.

3 -- This is also a Hadith that teaches Muslims the virtue of using time in the best and most beneficial fashion and manner, so that every Muslim will gain the good of this life and the Last Life, Allah willing. Furthermore, this Hadith indicates that the Messenger of Allah was always eager to teach his companions matters of the religion, even while traveling. In this case, the Messenger delivered this precious advice to his cousin, ibn Abbas, while they were traveling and both riding the same camel.

4 -- Muslims are encouraged to be brave, yet cautious. Only Allah can bring about good and prevent harm. When Muslims know this fact, they will be encouraged to be courageous and brave, for they are certain that they will never gain any good, and that no harm will ever touch them, except by Allah's Leave.

Hadith #20

“If you do not have ‘Hayaa’, then...”

Abu Mas’ud, ‘Uqbah ibn Amr Al-Ansari Al-Badri (who participated in the battle of Badr), said that the Messenger of Allah, Salla Allahu Alayhi Wasallam, said, what translated means,

“What has reached people, unchanged, from the words of the early prophet-hood (Prophets before Mohammed), is, ‘If you do not have ‘Hayaa’ (shyness), then do whatever you want.”

Related by Al-Bukhari

عن أبي مسعود عقبة بن عمرو الأنصاري البدرى رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : "إن مما أدرك الناس من كلام النبوة الأولى : إذا لم تستم فاصنع ما شئت" (رواه البخاري) .

The Status of this Hadith

This is an important Hadith, in that it calls upon Muslims to observe Al-‘Hayaa’ (shyness), which is a part of Iman. Al-‘Hayaa’ only produces good, for it leads those who observe it to acquire good character and to avoid sin and obscenity. Al-‘Hayaa’ has always been in the conduct of the Prophets, especially their leader, Mohammad ibn Abdillah, Salla Allahu Alayhi Wasallam. The Prophet was described as, “He had more ‘Hayaa’ than Al-‘Athraa’ (the virgin) in her Khidr (the place where she usually stays or takes refuge).” Also, Al-‘Hayaa’ is in the conduct of the angels, for the Messenger of Allah said about Uthman ibn Affan, “*Should not I observe Al-‘Hayaa’ with he whom the angels observe Al-‘Hayaa’ with?*” [Mishkat Al-Masabi’h]. According to this Hadith (#20 above), Al-‘Hayaa’ is one of the earliest commands conveyed to mankind by the Prophets of Allah.

A Part of What Mankind Inherited from the Prophets

The Prophet’s saying, “*What has reached people, unchanged, from the words of the early prophet-hood,*” means that this great wisdom, observing Al-Hayaa’, is a part of the legacy of the Prophets of Allah that mankind inherited. This wisdom has been passed on from generation to generation, until it reached the Muslim Nation. Indeed, one of the earliest commands that mankind received from their Prophets, is commanding them to observe Al-‘Hayaa’. When Prophet Mohammad reminded Muslims with this fact, he sought by this reminder to emphasize the great importance of this beneficial wisdom and Commandment, that is, observing Al-‘Hayaa’.

What Does the Command in this Hadith Mean

The Prophet's saying, "*If you do not have 'Hayaa', then do whatever you want,*" has several possible meanings:

1 -- It is meant as a warning. In this case, this portion of the Hadith would mean, "If you do not have 'Hayaa', then do whatever you like, for you will be punished for whatever you do, either in this life, the Last Life or both."

2 -- Or, this part of the Hadith means, "If you want to do something that will not make you ashamed later on, either with Allah, His Messenger or with other Muslims, then you are allowed to perform that act (for it is a permissible act)." An-Nawawi said, "The command in this Hadith is a permission to, 'If you want to indulge in what will not be shameful for you either with Allah or with people, then you are permitted to perform it. Otherwise, abandon it.'"

3 -- Or, this portion of the Hadith is to inform Muslims that the reason why the slave does not indulge in sin, is his 'Hayaa' from Allah. When he loses this 'Hayaa', he will freely indulge in what Allah has prohibited. This is similar to the Hadith, "*Let him take his seat in the Fire.*" [Al-Bukhari & Muslim], meaning he *will* take his seat in the Fire. Al-Khattabi says, "The wisdom in using the command ("*Then do whatever you want.*") instead of informing (such as saying, "You will do whatever you want anyway..."), is that what prevents a person from indulging in sin is the 'Hayaa' that he has. When he abandons Al-'Hayaa', he will be like the one whose character and habit order him to indulge in every type of evil."

The Two Types of 'Hayaa'

1 -- A type which is bestowed by Allah and is not acquired by mankind: Allah bestows whomever He will with some bounties from Him, such as Al-'Hayaa'. This is a great bounty, for Al-'Hayaa' only produces that which is good for the slave. The Messenger of Allah said, what translated means, "*Al-'Hayaa' only produces that which is good.*" [Al-Bukhari & Muslim]. Some people, on the other hand, do not indulge in sin or obscenities, but not because they observe rules of the religion in this case. They do this because this is in their nature, as a saying goes, "I saw that sins are a shameful conduct, therefore, I abandoned them because of (my observing what will preserve) honor. This (conduct) later became a habit and led me to abandoning them (sins) because of (adhering to the) religion."

2 -- A type which is required: This type of 'Hayaa' is acquired when the slave fills his heart with Allah's Might and His Names and Attributes. When one knows that Allah is All-Watcher over him, that no secret is hidden from His Knowledge and that He knows what the hearts hide and conceal, then he will be compelled to observe and acquire Al-'Hayaa'. This type of 'Hayaa' is a part of Iman. The Messenger of Allah said, "*Al-'Hayaa' is a part of Iman.*" [Al-Bukhari & Muslim]. Al-Qurtubi said, "The type of 'Hayaa' that is required, is the type that the Legislator (Allah) has made a part of Iman. The slave is required to acquire this type of 'Hayaa', to the contrary with the case of the natural shyness that is not acquired, but bestowed by Allah. However, those who are bestowed with the natural shyness, will find that this bestowed 'Hayaa' will help them on this path (acquiring the required 'Hayaa')." When one neither has the acquired 'Hayaa' nor the one which is bestowed by Allah, then there will be no barrier between him and falling into sin and evil. In this case, the slave becomes just like a devil who is walking between people in the shape of a human!

The Criticized 'Hayaa'

Judge 'Iyadh said, "The (false) 'Hayaa' that leads one to abandon some of his obligations, is not lawful 'Hayaa'. On the contrary, it is a weakness and a disgrace. It is only called 'Hayaa' as a figure of speech, for it remotely resembles the obliged 'Hayaa'." Therefore, the type of 'Hayaa' that leads one to shy away from fulfilling Allah's rights on him, such as worshipping Allah while ignorant and being lazy regarding seeking knowledge of the religion, and such as refraining from fulfilling one's obligations towards his household and towards other Muslims; this type of 'Hayaa' is certainly criticized, because it constitutes impotence and weakness.

Women and 'Hayaa'

Allah said, what translated means, *﴿And when he arrived at the water of Median, he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said, "What is the matter with you?" They said, "We cannot water (our flocks) until the shepherds take (their flocks). And our father is a very old man.﴾* [28:23]. Moses saw those two honorable girls who refrained from mingling with men, preferring instead to wait until male shepherds take their flocks to the water source first. These girls acted in this honorable manner outside of their home, which testifies to the exalted standard of conduct and 'Hayaa' they were taught at home. When Moses asked them about their matter, they said that the reason why they had to leave their home to bring their flocks to the water source, is that their father was an old man. Then, Moses fulfilled his duty and led their flocks to the water source to have their fill. The Quran continues, *﴿Then there came to him one of these two women, walking shyly.﴾* [28:25]. The Quran describes the honorable conduct and 'Hayaa' that the Muslim

woman should acquire, by detailing to us the shyness, purity of heart and exalted manner that this honorable woman observed while walking. Also, the Quran indicates to Muslims how women should talk to men, without either softness in speech or rudeness. This is why Allah chose one of these two girls to be Moses' wife, as He said, what translated means, *«Good women are for good men, and good men are for good women.»* [24:26].

This is how parents should rear their children, especially their daughters, teaching them to be shy and honorable. When a woman rids herself of shyness, she will rid herself from all types of honorable conduct, as well.

The wives of the companions of the Messenger of Allah had an exalted standard with regards to 'Hayaa' and good conduct. Asmaa' bint Abi Bakr, for example, once said, "Az-Zubayr married me when he did not own money, a servant or anything on the earth, except for a Nadhi'h (a camel that is used to bring water) and his horse. I used to feed his horse, go (to the well) to bring water, mend his leather bucket and make the dough. However, I was not a good baker, and this is why some of my neighbors from among the women of Al-Ansar (people of Madinah) used to bake for me. They, indeed, were honorable women. I also used to transport date-seeds from Az-Zubayr's land that the Messenger of Allah gave him, carrying the date-seeds on my head. This land was about two thirds of a Farsakh (a Farsakh is around eighteen miles) from my house. One day, I was on my way back, when the Messenger of Allah, along with some people from Al-Ansar, met me. He called me and then said, "*Ikh, Ikh* (to his camel so that it lowers its back for Asmaa')", so that he will carry me behind him. I felt shy to accompany men, and I also remembered Az-Zubayr and his jealousy, for indeed, he was the most jealous among men. Then, the Prophet knew that I was shy and left." Asmaa' said that she felt shy to accompany this most honorable company on the

face of the earth. When the Messenger of Allah saw that she was shy, he encouraged her by leaving her. All Muslim women must take these companions of the Messenger of Allah as their example, for they are certainly the example that, if followed, will never lead one to destruction or loss.

Benefits from the Hadith

1 -- This Hadith demonstrates that Al-'Hayaa' is a righteous conduct, and he whose 'Hayaa' is abundant, will be abundant in righteousness, as well. On the contrary, he whose 'Hayaa' is minute, the goodness that originates from him will be minute, as well.

2 -- The type of shyness that prevents one from learning matters of the religion and seeking the truth, is a criticized type of 'Hayaa'.

3 -- Parents and all those in authority are obliged to teach and encourage those under their authority to acquire Al-'Hayaa'.

4 -- Allah willing, honor and faithfulness will be among the many benefits Muslims will gain from acquiring Al-'Hayaa'.

5 -- Being rude and impolite is the opposite of Al-'Hayaa'. Being rude is a type of bad conduct that encourages people to fall into evil acts and to indulge in and also announce sin. The Messenger of Allah said, what translated means, "*All my nation is safe except Al-Mujahirin* (those who announce the sins they commit, and those who sin in public)." [Al-Bukhari & Muslim].

6 -- Al-'Hayaa' is one of the obligatory parts of Iman.

Endnotes

¹ **Ibn Daqiq Al-'Eed**, 625-702 after the Hijrah (which occurred in 623 AD): Abu Al-Fat'h, Taqy Ad-Din Al-Qushayri, Mohammad ibn Ali ibn Wahb ibn Mutee'. His father and grandfather were also known by "ibn Daqiq Al-'Eed". Ibn Daqiq Al-'Eed, who worked as a judge, was one of the greatest scholars of Usul (Major aspects and rules of the religion). He was also a Mujtahid (who performs Ijtihad). His father was originally from Manfalut, in Egypt, but later on moved to Qoos. He was born close to the red see shores, and he died in Cairo.

² **Ibn Rajab**, 736-895 AH: He is Abu Abdur-Rahman ibn Ahmad ibn Rajab Al-'Hanbali (meaning he was a follower of the 'Hanbali school of thought). He was born in Baghdad, and he died in Damascus. He was a Mu'haddith (scholar of Hadith), a 'Hafith (memorizing a tremendous number of Hadiths along with their chains of narrators), a Faqih (scholar in Islamic Jurisprudence), an Usuli (a scholar in the major rules and guidelines of the religion) and a historian. He was especially excellent in the knowledge of the Hadith, as he reached a high grade and standard in this regard. Many of Ibn Rajab's fellow Hanbalis were students of this noted Imam. Among the books that he wrote:

* Taqreer Al-Qawa'ed wa Ta'hreer Al-Faw-ed, also known as Qawa'ed ibn Rajab fi Al-Fiqh.

* Shar'h Sunan At-Tirmithi.

* Thayl Tabaqat Al-'Hanbilah.

³ **Al-Qarafi**, 626-684 AH: He is Ahmad ibn Idrees ibn Abdur-Rahman Abu-Al-Qasem, from the tribe of Sinhajah, a Berber tribe from Morocco. He was known by Al-Qarafi, Al-Qarafah being the area where Imam Ash-Shafi'i is buried in Cairo. Al-Qarafi was born in Egypt, and he also died there. He was the Shaykh of the Malikis

(followers of the Maliki school of thought) in his time. Among his books that he wrote:

- * Al-Furuq.
- * Ath-Thakheerah.
- * Shar'h Tanqee'h Al-Fusul fi Al-Usul.
- * Al-E'hkam fi Tamyeez Al-Fatawa min Al-'Ahkam.

⁴ **Ibn Al-'Hajj**, ?-737 AH: He is Mohammad ibn Mohammad ibn Mohammad, Abu Abdillah Al-'Abdari, from the tribe of Abd Ad-Dar. Ibn Al-'Hajj is originally from Fas (Fez) in Morocco. He was an expert in the Maliki Mathhab, and worked for a period of time as a judge. Ibn Al-'Hajj lost his sight near the end of his life. Among his books:

- * Mudkhal Ash-Shar' Ash-Shareef.
- * Shumus Al-Anwar.
- * Kunuz Al-Asrar.

⁵ **As-Suyuty**, 849-911 AH: He is Jalal Ad-Deen Abu Al-Fadhl, Abdur-Rahman ibn Abi Bakr ibn Mohammad ibn Sabiq Ad-Deen Al-Khudhayri As-Suyuty, from the area of Asyut in Egypt. He was raised in Cairo as an orphan. When he reached the age of forty, he abandoned Iftaa' (issuing religious decrees derived from the Quran and Sunnah) and teaching, and concentrated on worshipping Allah and writing. Among his books:

- * Al-Ashbaah wa An-Natha-er.
- * Al-'Hawy Lil-Fatawi.
- * Al-Etqan fi 'Ulum Al-Quran.

⁶ **Ezz Ad-Deen ibn Abdis-Salam**, 577-660 AH: He is Abu Abdil-'Aziz ibn Abdus-Salam, Abu Al-Qasim ibn Al-'Hasan As-Sulamy. He was born in Damascus, where he later became a teacher and a Khateeb (giving Friday and other ceremonial speeches) in the Umayyad mosque. He later moved to Egypt and worked as a judge and as a Khateeb. He was a noted Shafi'i (following the Shafi'i school of thought) Faqih and a Mujtahed. Among his books:

- * Qawa'ed Al-A'hkam fi Masali'h Al-Anam.

* Al-Fatwa.

* At-Tafsir Al-Kabeer.

⁷ **Ibn Battal**, ?-449 AH: He is Al-Lajjam, Ali ibn Khalaf ibn Abdul-Malek, from Cordoba in Al-Andalus (Spain now). The tribe of Al-Battal is originally from Yemen. Ibn Battal was a scholar of Hadith, and a follower of the Maliki Mathhab. Ibn 'Hajar Al-'Asqalani repeatedly quoted him in his famous book, Fat'h Al-Bari, which is an explanation of Sahih Al-Bukhari.

⁸ **Al-Qurtubi**, ?-671 AH: He is Mohammad ibn Ahmad ibn Abi Bakr ibn Far'h, a resident of Cordoba in Al-Andalus. Al-Qurtubi is a scholar of Tafsir (explaining the meanings of the Quran). He later moved to Egypt and settled in the area of Minyat ibn Al-Khatib, to the north of Asyut, and remained there until he died. Among his books:

* Al-Jami' li A'hkam Al-Quran, which an important book of Tafsir.

* At-Tathkerah fi 'A'hwat Al-Mawt wa Al-Akhirah.

* Shar'h Al-Asmaa' Al-Khamsah.

⁹ **Ash-Shawkani**, 1173-1250 AH: He is Mohammad ibn Ali ibn Mohammad Ash-Shawkani, one of the greatest Faqihs and Mujtaheds. He was born in Hajrat Shawkan, in the area of Khawlan in Yemen. He was raised in Sana, and worked as a judge later on in his life. Ash-Shawkani announced and conducted a war against Taqleed (blind following of the Mathahib) and stated that Taqleed is prohibited for Muslims. Among his books:

* Nayl Al-Awtar, Shar'h Muntaqa Al-Akhbar, which is an important book of Fiqh (Islamic Jurisprudence).

¹⁰ **Ibn 'Hajar Al-'Asqalani**, 773-852 AH: He is Shihab Ad-Deen, Abu Al-Fadhl Al-Kinani Al-'Asqalani, Ahmad ibn Ali ibn Mohammad. He is universally known as ibn 'Hajar, from the tribe of 'Hajar which is originally from Tunisia. Ibn 'Hajar was born in Egypt, where he lived until he died in 852 AH. Ibn 'Hajar is one of the major Shafi'i scholars, and a scholar of Fiqh, Hadith and history.

He was the most noted scholar in his time with regards the knowledge of A-Rijal (criticizing the chains of narrators of the Hadiths). In addition, he was very knowledgeable in the knowledge of discovering hidden weaknesses in the various Hadiths. He is also universally known as Al-'Hafeth. Ibn 'Hajar worked as a judge and a teacher of the religion, and left behind a rich legacy of beneficial books, such as:

- * Fat'h Al-Bari, Shar'h Sahih Al-Bukhari, which is a very important book.
- * Ad-Derayah fi Muntakhab Takhreej A'hadeeth Al-Hidayah.
- * Talkhees Al-'Habeer fi Takhreej 'A'hadeeth Ar-Rafi'i Al-Kabeer.

¹¹ **Abu Dawood**, 202-275 AH: He is Sulayman ibn Al-Ash'ath ibn Basheer-Azdy, from Sujustan (in Afghanistan). He was an Imam in the Hadith, one who traveled extensively to collect the Hadith, and he indeed succeeded in collecting a very large number of Hadiths, 500,000 in all. From this vast number of Hadiths, he chose 4,800 Hadiths and recorded them in his famous Sunan, Sunan Abi Dawood. Abu-Dawood was a student of Imam Ahmad, and he narrated and recorded many minor rules of Fiqh by Imam Ahmad. He moved to Basrah, in Iraq, to spread the knowledge of Hadith, and died there in 275 AH. Among his books:

- * Al-Maraseel.
- * Al-Ba'th.

¹² **Al-Khattabi**, 319-388 AH: He is Abu Sulayman, Mohammad ibn Mohammad ibn Ibraheem Al-Busty, from Kabul. It is said that Al-Khattabi is a descendant of Zayd ibn Al-Khattab, Caliph Umar's brother. Al-Khattabi is an Imam in the Sunnah, and was especially excellent in knowledge of the Hadith and Fiqh. Among his books:

- * Ma'alem As-Sunan, Shar'h Abi Dawood.
- * Ghareeb Al-'Hadeeth.
- * Shar'h Al-Bukhari.
- * Al-Ghunyah.

¹³ **Ibn Al-Athir**, 542-606 AH: He is Abu As-Sa'adaat Majd Ad-Deen, Al-Mubarak ibn Mohammad ibn Mohammad ibn Abdul-Kareem Ash-

Shaibani Al-Jazry, who is known by ibn Al-Athir. He was born in Jazeerat ibn Umar, and later on became a noted scholar and teacher of Islam. He traveled to many areas, but had to settle down after he suffered from a decease that disabled him from writing and moving about. He dictated the following books to his students while he was paralyzed:

* An-Nihayah fi Ghareeb Al-'Hadith.

* Jami' Al-Usool fi A'hadeeth Ar-Rasool.

* Al-Ensaf fi Al-Jam' Bayn Al-Kashf wal Kash-shaf, a book of Tafsir.

¹⁴ **At-Ta'hawi**, 239-321 AH: He is Abu Ja'far, Ahmad ibn Mohammad ibn Salamah Al-Azdy, from the Egyptian village of Ta'ha. At-Ta'hawi first learned the Fiqh from his maternal uncle Al-Muzny, the student of Imam Ash-Shafi'i. He then started learning the 'Hanafi school of thought, where he later became one of the major 'Hanafi scholars. Among his books:

* A'hkam Al-Quran.

* Ma'ani Al-Aathaar.

* Shar'h Mushkel Al-Aathaar.

* An-Nawader Al-Fiqhiyyah.

* Al-'Aqeedah At-Ta'hawiyyah, which is an excellent book that explains the articles of Faith according to the Salaf of the Ummah.

¹⁵ **Az-Zuhry**, 58-124 AH: Mohammad ibn Muslim ibn Abdillah ibn Shehab, from the tribe of Bani Zuhrah, from the grand tribe of Quraysh. He is a Tabi'i (from the second generation of Islam), a 'Hafeth and a Faqih. He first resided in Al-Madinah, and then moved to Ash-Shaam (what is now known as Syria, Lebanon, Palestine and Jordan). Az-Zuhry was among the first scholars to record the Sunnah along with the knowledge and the Fiqh of the companions, for some of whom he was a student. He was the teacher of Malek ibn Anas and several other noted scholars of Islam.

¹⁶ **Ibn Al-'Arabi**, 468-543 AH: He is Abu Bakr, Mohammad ibn Abdillah ibn Mohammad, one of the noted scholars and Faqihs of the Maliki Mathhab, and he was also a noted Mujtahed. He traveled to

the east, where he became a student of At-Tartushy and Abu ‘Hamed Al-Ghazzali. Later on, he went back to Morocco. He was the teacher of Al-Qhadhi ‘Iyadh. Ibn Al-‘Arabi left behind a rich legacy of knowledge and Fiqh, which testify to his deep knowledge and Fiqh. Among his books:

- * ‘Aredhat Al-A’hwathi, Shar’h At-Tirmithi.
- * A’hkam Al-Quran.
- * Al-Ma’hsool fi ‘Elm Al-Usool
- * Mushkel Al-Kitab was-Sunnah
- * Al-‘Awasem mina Al-Qawasem.

¹⁷ **Ibn ‘Hajar Al-Haytami**, 909-973 AH: He is Shehab Ad-Deen, Abu Al-‘Abbas, Ahmad ibn ‘Hajar Al-Haytami, or Al-Haythami, As-Sa’di Al-Ansari. He was born in Egypt, in Ma’hallat Abi Al-Haytam, and was taught in Al-Azhar, in the traditions of the Shafi’i Mathhab. He lived in Makkah and wrote many books there until he died in Makkah in 973 AH. Among his books:

- * Tu’hfah Al-Mu’htaj, Shar’h Al-Minhaj.
- * Al-‘Ee’aab, Shar’h Al-‘Ubab.
- * Fat’h Al-Mubeen Li Shar’h Al-Arba’een.

¹⁸ **Ibn Al-Mubarak**, 118-181 AH: He is Abu Abdur-Rahman Al-Hanthali, Abdullah ibn Al-Mubarak Al-Marwazi. His mother was from Khwarezm and his father was a Turk. Ibn Al-Mubarak was a scholar in Hadith and Fiqh. He learned from Abu ‘Haneefah, Sufyan Ath-Thawry and ibn ‘Uyaynah. Many noted scholars of Islam took knowledge of the Hadith from him, such as Ahmad and Ya’hya ibn Ma’een. Ibn Al-Mubarak was also a noted scholar in the Arabic language, and was known for his excellence in the obedience of Allah. He was a successful merchant who used to spend a lot of money on the poor and the needy. Among his books:

- * Tafseer Al-Quran.
- * Ad-Daqa-eq fi Ar-Raqa-eq.
- * Reqa’ Al-Fatawa.

¹⁹ **Ibn As-Sala'h**, 577-643 AH: He is Taqy Ad-Deen, Abu 'Umar, 'Uthman ibn Abdur-Rahman ibn Musa, a great scholar of the Shafi'i Mathhab. He was also one the most noted scholars of Hadith and Fiqh during his time, especially in the knowledge of Hadith, that when one says Ash-Shaykh (the master [of Hadith]), he means ibn As-Sala'h. He was also a scholar of Tafsir and the Arabic grammar. In the beginning, he was a student of his father. Later on, he traveled to Al-Mawsel, in Iraq, and Ash-Sham. Among his books:

* Mushkel Al-Waseet.

* Al-Fatawa.

* 'Elm Al-'Hadeeth, also known as Muqaddamat ibn As-Sala'h.

²⁰ **Al-Karmani**, 717-786 AH: He is Shams Ad-Deen, Mohammad ibn Yusuf ibn Ali ibn Sa'eed Al-Karmani Al-Baghdadi. He was a scholar of Fiqh, Hadith, Usul and Tafsir. He was also very active in spreading knowledge of the religion in Baghdad. Later on, he moved to Makkah. He was a very generous man, always busy with acquiring and then spreading knowledge of the religion. Among his books:

* Al-Kawakib Ad-Darari fi Shar'h Sahih Al-Bukhari.

* Dhama-er Al-Quran.

* An-Nuqud war-Rudud fi Al-Usool.

* Shar'h Mukhtasar ibn Al-'Hajeb.

²¹ **Ibn Abd Al-Barr**, 368-463 AH: He is Abu 'Umar, Yusuf ibn Abdillah ibn Mohammad ibn Abd Al-Barr An-Nimry. He was born in Cordoba, and soon became the scholar of Al-Andalus in the knowledge of the Hadith, Fiqh, history and literature. Ibn Abd Al-Barr traveled extensively. Among his books:

* Al-Estithkar fi Shar'h Mathaheb 'Ulama' Al-Amsar.

* Al-Kafi fi Al-Fiqh.

* At-Tamheed Lima fi Al-Muwatta' Min Al-Ma'ani wal Aathaar.

²² **Ash-Shafi'i**, 150-204 AH: He is Mohammad ibn Idrees ibn Al-'Abbas ibn 'Uthman ibn Shafi', from Bani Abd Al-Muttalib from the tribe of Quraysh. He was born in Ghazzah (Gaza) in Palestine, then

moved to Makkah when he was two years old. Ash-Shafi'i was an Imam in Fiqh, Quran, Usul, the Arabic language and poetry. Imam Ahmad once said, "Ash-Shafi'i has a favor on everyone who has ink and paper." Ahmad Shaker also said about Ash-Shafi'i, "If Taqleed is permitted from a scholar with another scholar, I believe that Ash-Shafi'i will be the most suited to be followed in Taqleed. This is because I believe, without exaggeration or going to the extreme, that no other scholar of Islam was similar to Ash-Shafi'i in his deep knowledge of Fiqh in the Quran and Sunnah." Ash-Shafi'i traveled to Iraq, Al-'Hijaz (western Arabia) and Yemen. He then settled in Egypt until he died. Among his books:

* Al-Umm.

* Ar-Risalah, on Usool Al-Fiqh.

* A'hkam Al-Quran.

* Ekhtilaf Al-'Hadith.

²³ **Ibn 'Hazm**, 384-456 AH: He is Abu Mohammad, Ali ibn Sa'eed ibn 'Hazm Ath-Thahery, the noted scholar of Al-Andalus. Originally a Persian, ibn 'Hazm worked as a minister in the government for a while, but later abandoned government positions and started teaching and writing. He was a Faqih and a 'Hafith. He was also straight forward and very sharp with his tongue, that his tongue was equated with the sword of Al-'Hajjaj (the infamous tyrant during the Umayyad dynasty). During his lifetime, the various kings were usually against him (because of his sharp words and his defying Taqleed), and he died away from his hometown. Ibn 'Hazm left behind many books, many of which were destroyed by his enemies. Among his books:

* Al-Mu'halla fi Al-Fiqh.

* Al-E'hkam fi Usool Al-A'hkam.

* Tawq Al-'Hamamah, a book of literature.

²⁴ **Abu Sulayman Al-Jawazjani**, ?-200 AH: He is Abu Sulayman, Musa ibn Sulayman Al-Jawazjani Al-Baghdadi, originally from Afghanistan. Al-Jawzani was a follower of the 'Hanafi Mathhab. He was a Faqih and a student of Imam Mohammad ibn Al-'Hasan (the noted student of Imam Abu 'Haneefah). Al-Maa'moon (the Abbasid

Caliph) wanted him to become a judge, but Abu Sulayman Al-Jawazjani refused. Among his books:

* As-Seyar As-Sagheerah.

* As-Salah.

* Ar-Rahn.

* Nawader Al-Fatawa fi Furu' Al-'Hanafiyyah.

²⁵ **Sa'id ibn Al-Musayyib**, 13-94 AH: He is Sa'id ibn Al-Musayyib ibn 'Hazz ibn Abi Wahb, from the tribe of Makhzum, from the grand tribe of Quraysh. Sa'eed ibn Al-Musayyib was one of the Tabi'in and also one of the seven noted Faqihs of Madinah. He was a Faqih and a scholar of Hadith, and was also known for his Wara' (avoiding the vague matters for fear of falling into the impermissible) and for the modesty that he observed in the way he conducted his life. He also memorized a lot of knowledge from Caliph Umar. Ibn Al-Musayyib avoided taking any gifts from the rulers, and preferred instead to work to earn his living. He died in Al-Madinah.

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