

FORTY HADEETH ON:

The Islamic Personality

by

Shaikh 'Alee Hasan 'Alee 'Abdul Hameed

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All praise and thanks are due to Allaah, Lord of all the worlds. Peace and blessings be upon the Final Messenger, his family, his Companions and all those who strive in their way until the Last Day.

With the resurgence of Islaam amongst the Muslim youth today, it is unfortunate to observe that many of those who fervently call to Islaam, and those who attach themselves to Islaam are in fact far removed from the true Islamic personality. So beautiful is the Islamic personality, that it led many a non-Muslim into Islaam - yet the *callers* of today mar the beauty of Islaam and deter the people with their unislamic characters. Hence in this prevalent situation much effort and education is needed to filter this blemished personality from all characteristics alien to Islaam and to supersede it with the noble Islamic personality mentioned herein.

Before you is an outstanding composition of forty *ahaadeeth* on the Islamic personality¹ by the esteemed scholar Shaikh 'Alee Hasan 'Alee 'Abdul-Hameed al-Halabee al-Atharee a notable student of the *muhaddith* of our age Shaikh Muhammad Naasiruddeen al-Albaanee, may Allaah preserve them.

We ask Allaah, the Greatest One who responds, that this book becomes a firm pivot through which the reader cultivates his soul and hastens to emulate the Prophet (ﷺ) and his Companions (may Allaah be pleased with them) so that he can adorn and refine his personality upon their true way, following it and subsequently calling to it, *ameen*.

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Note:

The footnotes concerning the authentication and source references of each *hadeeth* have been abridged and edited to ease accessibility for the average reader.

Further, refer to the Arabic books for all references except where otherwise stated.

¹ This is the second "Forty Hadeeth" book of Shaikh 'Alee Hasan 'Alee 'Abdul-Hameed translated into English, the first being "Forty Hadeeth on the Call to Islam and the Caller" (Al-Hidaayah Publishing and Distribution, 1994), the reader is encouraged to refer to it.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Author's Introduction

All praise and thanks are due to Allaah. We praise and give thanks to Him. We seek His aid and ask for His forgiveness, and we seek Allaah's refuge from the evil of ourselves and from our evil actions. Whomsoever Allaah guides then none can misguide him, and whomsoever He misguides then none can guide him. I bear witness that none has the right to be worshipped except Allaah, alone, having no partner, and I bear witness that Muhammad is His slave and His Messenger - to proceed:

This is a concise book which contains forty authentic *ahaadeeth*¹ from the fine sayings of the Chosen Prophet (ﷺ) which I gathered as a reminder for myself and my brothers. They contain guidance for the cultivation of souls, purification of the hearts and refinement of character. I myself have added nothing except a few words to explain and clarify anything unclear, to provide chapter headings showing the connection between the *ahaadeeth*, and further brief notes.

It will not be unknown to any of the people that the noble Religion of Islaam has given great importance, and directed full attention in many of the texts of the Book and the *Sunnah*, to building the personality of the Muslim and directing it in accordance with the essential teachings of Islaam and its fundamentals and requirements.

The major incentive which led me to compile and compose this work was that I saw that many of those who attach themselves to Islaam and call to Allaah are actually far removed from the Islamic personality in both essence and outward manner and appearance. We ask Allaah to protect and grant us safety. This being the case I thought that it was essential to com-

¹ There are some *ahaadeeth* reported about the excellence of gathering forty *ahaadeeth*, however all of them are unauthentic as I briefly explained in my introduction to *Forty Hadeeth on the Call To Islam and the Caller* (Published by Al-Hidaayah, 1994).

pile this treatise so that it could be a firm and strong nucleus for the Muslim to initiate his Islamic life, to know the true way, follow it and call to it. Particularly since the Prophet (ﷺ) has indicated this reality with his saying: **For every action there is a period of enthusiasm/activity, and for every period of enthusiasm/activity there is a period of rest/inactivity. So he whose period of rest/inactivity is in accordance with my Sunnah then he is rightly guided, but he whose period of rest/inactivity accords with other than this, then he is destroyed.**²

So I write this book for the enthusiastic Muslim youth who does not find, whilst swimming in the ocean of enthusiasm and excitement, the helping hand of one who knows the poison and is aware of the cure, one who can guide him to the correct way and correct thinking so that these youths can be with their minds and thoughts like the Companions of the Prophet (ﷺ) since they were also youths, but: *They were youths, yet mature youths, their eyes fresh and free of evil, their feet refrained from approaching falsehood and futility. They sacrificed and expended themselves in worship and in withholding themselves from sleep. They sold their souls which were to pass away for souls which would never die. Allaah saw them in the latter part of the night bending their backs, reciting the Qur'aan. Whenever one of them came to an Aayah mentioning Paradise he would weep, longing for it. Whenever he came upon an Aayah mentioning the Fire he would groan out of fear, as if the Hell-Fire were directly in front of him. The earth devoured their knees, their hands and their foreheads. They joined exhaustion in the night with exhaustion in the day. Their colour becoming yellowed and their bodies emaciated through standing long in prayer and frequent fasting-whilest they regarded their own actions to be negligible before Allaah. They fulfilled their covenant with Allaah and attained Allaah's promise.*³ So let us all hasten to be like them, and to resemble them since the affair is as it was said: *We are not in comparison to those who came before*

² It is the twentieth hadeeth of *Forty Hadeeth on the Call to Islam and the Caller*, its source and explanation are quoted there.

³ *Jamharah Khutabil 'Arab* (2/475) of Ahmad Zakiyy Safwat.

except like small herbs growing beside the trunks of tall palm trees.⁴ And as Ibnul Mubaarak said: *Do not mention us whilst mentioning them, the fit and healthy when he walks is not like the crippled.*⁵

I have sought in choosing these *ahaadeeth* to gather those which are the most comprehensive, but the Islamic personality will not be completed until the person follows and implements the Religion (*Deen*) of Allaah the One free of all imperfections and the Most High says:

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلَٰكِ كَآفَّةً

“O you who believe! Enter into Islaam perfectly (completely).”⁶

I have strived to mention the source references for each *hadeeth* along with a statement about its authenticity, as demanded by the science of *hadeeth* whilst avoiding unnecessarily going into great length or falling short of what is necessary. So I tried to be as brief as is fitting for a book of this size, and only rarely speaking at more length when it was essential.

So if Allaah guides me to and grants me that which is correct in what I intended then that is from the completeness of His blessings, but if the result is otherwise and I hope it is not the case, then I ask Allaah for His Forgiveness and His Mercy. Indeed He is the One who hears and responds, and our final call is that all praise and thanks are for Allaah, Lord of all the worlds.

Written by :

'Alee Hasan 'Alee 'Abdul-Hameed al-Halabee al-Atharee

11th Rajab 1408H az-Zarqa (Jordan)

28 February 1988.

⁴ *Al-Muwaddih li Awhaamil-Jam' wat-Tafreeq (1/5)* of al-Khateeb al-Baghdaadee.

⁵ Ibn Rajab quotes it from him in *Fadl 'Ilmus Salaf 'alal Khalaf* (page 59 of the edition with my checking).

⁶ Soorah al-Baqarah (2):208.

Hadeeth One Purity and Sincerity of Intention

From 'Umar ibn al-Khattaab (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

« إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ. »

Actions are but by intentions and there is for every person only that which he intended. So he whose migration was for Allaah and His Messenger, then his migration was for Allaah and His Messenger, and he whose migration was to attain some worldly goal or to take a woman in marriage, then his migration was for that which he migrated.⁷

So the pillar of actions is pure and sincere intention, and through purity of intention the hearts become upright and at rest, and through it the person comes to know the right way in his Religion, thus he does everything in the proper manner. Through purity of intention alone he will come to know of the obligations upon him and the rights due to him. Through it he will behave justly in all affairs and will give everything its due right, not going beyond bounds or falling short of the mark.

So this *hadeeth* is one of the *ahaadeeth* which are the pillars of correct understanding of our upright and true Religion.⁸

⁷ Reported by al-Bukhaaree (Eng. Trans. vol.1, p.1, no.1) and Muslim (Eng. Trans. vol.3, p.1056, no.4692).

⁸ At-Taqyeed (2/6-7) of Ibn Nuqtah.

So when the Muslim servant clearly realises what has preceded then it becomes obligatory upon him that he should, without any hesitation, surround his sincere intention with the protective barrier for the Islamic personality which is:

Hadeeth Two Distinctness

From Ibn 'Umar (*radiyallaahu 'anhumaa*) who said that Allaah's Messenger (ﷺ) said:

« بُعِثْتُ بِالسَّيْفِ بَيْنَ يَدَيِ السَّاعَةِ حَتَّى يُعْبَدَ اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَجُعِلَ الذُّلُّ وَالصَّفَارُ عَلَى مَنْ خَالَفَ أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ ».

I have been sent before the Hour so that Allaah alone should be worshipped without any partner for Him, and my provision has been placed beneath the shade of my spear, and subservience and humiliation have been placed upon those who disobey my orders, and whoever imitates a people then he is one of them.⁹

The Muslim has a distinct personality with its own special nature and particular outlook and manner. It is distinct in its appearance, its nature, its creed (*'aqeedah*), its orientation and direction faced in Prayer, and in all its affairs.

By being distinct as Muslims we preserve our Islaam and our call in a clear and pure form, free from any adulteration or mistakes. However the Muslim whilst being distinct does not depart from:

⁹ Reported by Ahmad (no.5114) and others with *hasan* (good) *isnaad* (chain of narration). I have spoken about it in more detail in my footnotes to *al-Hikamul Jadeerah bil Idhaa'ah* (pp.1-3) of Ibn Rajab.

Hadeeth Three Justice and Being Justly Balanced

From Aboo Hurairah (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

«أَحِبُّ حَبِيبَكَ هَوْنًا مَا، عَسَى أَنْ يَكُونَ بَفِضِكَ يَوْمًا مَا،
وَأَبْغِضُ بَفِضِكَ هَوْنًا مَا، عَسَى أَنْ يَكُونَ حَبِيبَكَ يَوْمًا مَا.»

Love the one whom you love to a certain degree (moderately), perhaps one day he will be someone for whom you have hatred, and hate the one for whom you have hatred to a certain degree (moderately), perhaps one day he will be one whom you love.¹⁰

The Muslim is justly balanced in his loving and hating. He is just both when giving and when taking and is moderate in all of that. His being justly balanced is one of the signs of his Religion and the *Sharee'ah*. So he is not one who goes beyond the limits, nor one who falls short of what is required. Furthermore the Muslim does not derive this quality of being justly balanced from his intellect and desires, nor from his own opinion or other than this, rather he takes it from the Book of Allaah, the One free of all imperfections:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا
شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

¹⁰ Reported by at-Tirmidhee (no.1997) and others by way of Suwayd ibn 'Amr al-Kalbee: Hamaad ibn Salamah narrated to us from Ayyoob as-Sakhtiyaanee from Muhammad ibn Seereen from him. This *isnaad* is *saheeh* (authentic) if Allaah wills, it does not contain anyone needing examination except for Suwayd and he is declared reliable by a group of the scholars and this is the preferred view of al-Haafidh Ibn Hajr. The *hadeeth* is also declared authentic by a group of the scholars such as al-Haafidh al-Iraaqee in *Takhreejul Ihyaa* (2/186), al-Munaa'wee in *al-Fayd* (1/177), az-Zubaydee in *al-Ittihaaf* (6/233) and others, and is further clarified in *Ghaayatul Maraam* (no.472) of our Shaikh al-Albaanee.

“Thus We have made you a justly balanced nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you.”¹¹

Being justly balanced is not an easy matter, indeed many of those who call out and declare it, desire only to water matters down and compromise. So for a person to be truly justly balanced as ordered by Allaah is not, as I have said, easy, rather it requires:

¹¹ Soorah al-Baqarah (2):143

Hadeeth Four Striving Against One's Desires

From al-'Alaa ibn Ziyaad who said:

سَأَلَ رَجُلٌ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِ فَقَالَ: أَيُّ الْمُؤْمِنِينَ أَفْضَلُ
إِسْلَامًا؟ قَالَ: مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، قَالَ: فَأَيُّ الْجِهَادِ
أَفْضَلُ؟ قَالَ: مَنْ جَاهَدَ نَفْسَهُ فِي ذَاتِ اللَّهِ، قَالَ: فَأَيُّ الْمُهَاجِرِينَ أَفْضَلُ؟
قَالَ: مَنْ جَاهَدَ لِنَفْسِهِ وَهَوَاهُ فِي ذَاتِ اللَّهِ، قَالَ: أَنْتَ قُلْتَهُ يَا عَبْدَ اللَّهِ
ابْنَ عَمْرٍو أَوْ رَسُولُ اللَّهِ ﷺ؟ قَالَ: بَلِ رَسُولُ اللَّهِ ﷺ قَالَهُ.

A man asked 'Abdullah ibn 'Amr ibn al-'Aas, saying: Which of the Believers is best in his Islaam? He replied: He from whose tongue and hand the Muslims are safe. He asked: Then what is the best *Jihad*? He replied: He who strives against his own self [and desires] for Allaah. He asked: Then which of those who migrates (performs *hijrah*) is best? He replied: He who strives against his own self and desires for Allaah. He asked: Is it something you have said O 'Abdullah ibn 'Amr, or Allaah's Messenger (ﷺ)? He said: Rather Allaah's Messenger (ﷺ) said it.¹²

¹² Reported by Ibn Nasr al-Marwazee in *Ta'zeem Qadris Salaat* (no.639). Its *isnaad* is good, all of its narrators are reliable except for the shaikh of the author (Ibn Nasr) Ahmad ibn Hafs ibn 'Abdullaah. An-Nasaa'ee said, "He is all right," and others declare him reliable. Refer to *Faidul Qadeer* (2/48) of al-Manaawee.

Translator's note: The narration reported by at-Tabaraanee in *al-Kabeer* from the *hadeeth* of 'Abdullaah ibn 'Amr has the wording: "...The best of those who perform *hijrah* are those who abandon that which Allaah has prohibited, and the best *jihad* is the one who strives against his own self for Allaah the Mighty and Majestic." Declared *saheeh* by Shaikh al-Albaanee (*Saheehul Jaami'*: no. 1129; and *Silsalatus Saheehah*: no. 1491).

So striving against ones own self is one of the highest and most valuable means of increasing ones *eemaan* and causing the servant to draw closer to his Lord, the One free of all imperfections. Concerning this He the Blessed and Most High says:

وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

“As for those who strive hard in Us (Our cause), We will surely guide them to Our Paths (i.e. Allaah’s Religion).”¹³

So a Muslim’s striving against his own self and his desires causes his spirit to rise higher, his *eemaan* to increase and his soul to become purified. Furthermore this striving crowns the Muslim with a very great crown worn in his life, which is:

¹³ Soorah al-Ankaboot (29):69.

Hadeeth Five Gentleness

From Aboo Hurairah (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

« إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ، وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ ».

Indeed Allaah is gentle and loves gentleness, and gives due to gentleness that which He does not give due to harshness.¹⁴

So through gentleness hearts become united in friendship and love, and good becomes widespread. Whereas through its opposite ill-feelings and distrust prevails and people forsake one another. But gentleness facilitates:

¹⁴ Reported by Ibn Maajah (no.3688) and Ibn Hibbaan (no.549) by way of Aboo Bakr ibn 'Ayyaash from al-A'mash from Aboo Saalih from him. This *isnaad* is *hasan* due to the well known talk about Aboo Bakr ibn Ayyaash and the rest of its narrators are fully reliable. The same thing is also reported from a group of the Companions.

Hadeeth Six Returning to the Truth

From Ibn 'Abbaas (*radiyallaahu 'anhumaa*) who said that Allaah's Messenger (ﷺ) said:

« ما من عبدٍ مُؤْمِنٍ إِلَّا وله ذَنْبٌ يَعْتَادُهُ الْفَيْئَةَ بَعْدَ الْفَيْئَةِ، أَوْ ذَنْبٌ هُوَ مَقِيمٌ عَلَيْهِ لَا يُفَارِقُهُ حَتَّى يُفَارِقَ الدُّنْيَا، إِنَّ الْمُؤْمِنَ خُلِقَ مُفْتَنًا تَوَّابًا نَسِيًّا، إِذَا ذُكِرَ ذَكَرَ. »

There is no believing servant except that he has a sin which he commits from time to time, or a sin which he persists in and does not abandon until he leaves this world. Indeed the Believer was created as one who is frequently tried and tested, who often repents and (then) forgets. When he is admonished he accepts the admonition.¹⁵

So it is as is said: *Returning to the truth is a virtue whereas continuing in falsehood is despicable.* Returning to the truth elevates a person and raises his rank, both with Allaah and with the people. Indeed it is only Satan who makes it appear to the people that returning to the truth is a defect and a slight to one's honour. This is one of the deceptions and tricks employed by Iblees. A person returning to the truth and not being too proud to accept it places him in an ideal position to appreciate:

¹⁵ Reported by at-Tabaraanee in *al-Mu'jamul Kabeer* (no. 11,810) its chain of narration is *hasan*, all of its narrators are fully reliable except for 'Alee ibn Hafs al-Madaa'inee who is however acceptable. It also has a further chain of narration also reported by at-Tabaraanee in *al-Kabeer* (no. 10,666), *al-Awsat* and by Aboo Nu'aym in *al-Hilyah* (3/211) with abridged text. It also has a third chain of narration reported in the *Musnad* of 'Abd ibn Humayd (no. 673) so the *hadeeth* is as I have said *hasan* at the very least.

Hadeeth Seven Responsibility

From 'Umar (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

«كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فالإمامُ راعٍ، وهو مَسْئُولٌ عَنْ رَعِيَّتِهِ، والرجلُ راعٍ في أهله، وهو مَسْئُولٌ عَنْ رَعِيَّتِهِ، والمرأةُ راعيةٌ في بيتِ زوجها، وهي مَسْئولةٌ عَنْ رَعِيَّتِهَا، والخادمُ راعٍ في مالِ سيِّده، وهو مَسْئُولٌ عَنْ رَعِيَّتِهِ، والرجلُ راعٍ في مالِ أبيه، وهو مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَكُلُّكُمْ راعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ.»

Each one of you is a guardian and is responsible for those whom he is in charge of. So the ruler is a guardian and is responsible for his subjects; a man is the guardian of his family and is responsible for those under his care; a woman is a guardian of her husband's home and is responsible for those under her care; a servant is the guardian of his master's wealth and is responsible for that which he is entrusted with; and a man is the guardian of his father's wealth and is responsible for what is under his care. So each one of you is a guardian and is responsible for what he is entrusted with.¹⁶

So if everyone from this *ummah* knew his own position and worth, and realised the responsibility upon him and did not seek to overstep it and take on the responsibilities of others and he carried out the obligations

¹⁶ Reported by al-Bukhaaree (Eng. Trans. 9/189/no.252) and Muslim (Eng. Trans. 3/1017/no.4496).

which this placed upon him, then that would be a comprehensive and universal good and a very great treasure through which safety and security would become widespread. Along with this something that is a feature of the Islamic personality is:

Hadeeth Eight The Muslim Seeks to Make Excuses for Other Muslims

From Sa'd ibn 'Ubaadah (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

« .. ولا أَحَدَ أَحَبُّ إِلَيْهِ الْعُذْرُ مِنَ اللَّهِ، وَمِنْ أَجْلِ ذَلِكَ بَعَثَ الْمُبَشِّرِينَ وَالْمُنذِرِينَ ... ».

...and there is no one who loves to accept an excuse more than Allaah, and because of this he sent the bringers of good news and the warners...¹⁷

So a Muslim seeking to make excuse for his brothers and those whom he loves will cause good will to spread instead of antagonism, and will bring about ties of relationship instead of estrangement. Since if Allaah, He who is free of all imperfections, grants excuse, and He is the Creator and the Most Great, then how can you O servant of Allaah, a weak creation of His, not seek to make excuse for others? Rather as is said: *Seek an excuse for your brother.*¹⁸ Likewise there is the saying: *The believers seek to make excuses for others, whereas the hypocrites hope for the downfall of others.* So the fact that the Muslim seeks to excuse his brothers emphasises that:

¹⁷ Reported by al-Bukhaaree (Eng. Trans. 9/378/no.512) and Muslim (Eng. Trans. 2/782/no.3572).

¹⁸ Some people quote this as being a *hadeeth* but it has no basis as such.

Hadeeth Nine The Muslim does not Harbour Envy

From Ibn Mas'ood (*radiyallaahu 'anhumaa*) who said that Allaah's Messenger (ﷺ) said:

« لا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا، فَسَلَّطَهُ عَلَى هَلَكَةِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ، فَهُوَ يَقْضِي بِهَا، وَيُعَلِّمُهَا ».

There is to be no envy except with regard to two¹⁹: A man whom Allaah has given wealth which he strives to spend righteously, and a man to whom Allaah has given the Wisdom [i.e. the Qur'aan] and he acts according to it and teaches it to others.²⁰

If he were to have envy of the people he would hope for their downfall in order to satisfy the pride that he has in himself, his vanity and the conceit- edness of his mind. So he (the Muslim) knows that envy is a dangerous disease and a harmful evil and therefore keeps away from it.

As for the envy which is accepted from that which is sinful, then it is envy which does not cause the person to be afflicted by the sickness of wishing for that blessing to leave the other person. Rather he supplicates to his Lord, the One free of all imperfections, for his brother; that Allaah should protect him, and for himself; that Allaah should make him like him. As for that which is at variance with this, then it is blameworthy and to be condemned.²¹ So this emphasises the fact that the Muslim is one who is:

¹⁹ **Translator's note:** The permitted 'envy' here meaning that one wishes to have these two qualities but does not hope that the one possessing them loses them [*Fathul-Baaree* (1/167)].

²⁰ Reported by al-Bukhaaree (Eng. Trans. 1/62/no.73) and Muslim (Eng. Trans. 2/389/no.1779).

²¹ Refer to the treatise *Dhammul Hasad wa Ahlihi* of Ibnul Qayyim with my footnotes and checking.

Hadeeth Ten

Following and Applying Divine Guidance

From Umm ud-Dardaa (*radiyallaahu 'anhaa*) who said: I said to Aboo Dardaa (*radiyallaahu 'anhu*): Will you not seek for things to entertain your guests with just as others seek for things for their guests? So he replied: I heard Allaah's Messenger (ﷺ) say:

« إِنَّ أَمَامَكُمْ عَقَبَةً كَوُودًا لَا يَجُوزُهَا الْمُتَقَلِّونَ .
فَأَحِبُّ أَنْ أَتَخَفَّفَ لِتِلْكَ الْعَقَبَةِ! »

“Ahead of you is a steep mountain which will not be surmounted by those who are over burdened.” So I wish to lighten my load for that ascent!²²

So the Muslim follows and applies the divine guidance in all his affairs. This world to him is merely a passage to the hereafter and he has no attachment to it except for that which is essential in order to meet his needs and preserve himself.

But as for this world diverting most of his attention and being the goal which he seeks after, thinking that what he is doing is good, then this is not from the character or characteristics of the Muslim. So how strange is the case of people who waste the prime of their lives and expend their youth submerged in worldly actions, thinking they are doing good. This is indeed something from Satan, made alluring by him. So how are there people able to do this when it is the case that:

²² It is reported by al-Haakim (4/574), al-Baihaquee in *Shu'abul Eemaan* and others and its chain of narration is *saheeh*. It was declared *saheeh* by al-Haakim and adh-Dhahabee agreed.

Hadeeth Eleven The Muslim Has No Free Time

From Ibn 'Abbaas (*radiyallaahu 'anhumaa*) who said that Allaah's Messenger (ﷺ) said:

« نِعْمَتَانِ مَغْبُونٌ فِيهَا كَثِيرٌ مِنَ النَّاسِ : الصَّحَّةُ وَالْفَرَاغُ .»

There are two blessings which many of the people lose: health and free time.²³

So how can one who has no free time preoccupy himself with this world? How can one whose time is filled experience free time? So consider, may Allaah have mercy upon you, what one of the scholars said about one of the Imaams: *'I was a neighbour of his at the school in Cairo, my house was above his house. For twelve years, I did not awake on any night, at any hour of the night except that I noticed candle light in his house and he was occupied with knowledge. Even when he was eating, his books would be with him and he was occupied with them.*²⁴ From those things upon which the Muslim personality is built is:

²³ Reported by al-Bukhaaree (Eng. Trans. 8/282/no.421).

²⁴ *Bustaanul 'Aarifeen* (p.79) of an-Nawawee.

Hadeeth Twelve The Muslim's Piety and Self-Restraint

From an-Nu'maan ibn Basheer (*radiyallaahu 'anhu*) who said that I heard Allaah's Messenger (ﷺ) say:

« إِنَّ الْحَلَالَ بَيِّنٌ، وَالْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا مُشْتَبِهَاتٌ لَا يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى، يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمَى، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمُهُ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْفَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ ».

That which is lawful is clear, and that which is forbidden is clear, and between them are doubtful matters about which many of the people do not have knowledge. So whoever avoids the doubtful matters saves his Religion and his honour, and whoever falls into doubtful matters falls into what is forbidden. Just like a shepherd who grazes (his sheep) near to a private pasture (of another), he will soon stray into it. Indeed for every king there is a private preserve. Indeed the preserve of Allaah are those things which He has forbidden. Indeed there is a piece of flesh in the body which if it is good, then the whole body is good, but if it is corrupt then the whole body is corrupt. Indeed it is the heart.²⁵

²⁵ Reported by al-Bukhaaree (Eng. Trans. 1/44/no.49) and Muslim (Eng. Trans. 3/840/no.3882).

So the Muslim with regard to whatever situation arises in his life will have to face each of them with one of the following three stances:

(i) Completely refraining from it: That is with regards to that which is clearly forbidden.

(ii) Accepting without constraint: That is with regard to that which is clearly permissible.

(iii) To abstain from it: This is with regards to things which are not clearly permissible nor clearly forbidden.

If the last stance indicates something it is an indication of a Muslim's piety and fear of falling into that which is forbidden and of entering into something evil.

The Muslim therefore abstains from it, and distances himself from it in order to please Allaah and to ensure that His commands are followed. It is not to be said, as some people say: 'This is not forbidden, so do it.' No, since it is not permissible to do everything other than which has been forbidden. So those things which are doubtful matters are closer to that which is forbidden, as occurs in the *hadeeth* itself: **'Whoever falls into the doubtful matters falls into what is forbidden...!'** So this fear and piety confirms that:

Hadeeth Thirteen

The Muslim is Honest and Truthful in All His Affairs

From Aboo Hurairah (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

« آية المنافق ثلاث: إذا حدّث كذب، وإذا وعد أخلف، وإذا ائتمن خان ».

Three things are the sign of the hypocrite: when he speaks he tells lies, when he promises he breaks it and when he is trusted he proves to be dishonest.²⁶

So he is truthful and honest in his speech, faithful to his promise, trustworthy in carrying out that which he has been entrusted with. He does not deceive or defraud, he does not tell lies and is not guilty of hypocrisy. So truthfulness and honesty is one of the chief of good qualities, whereas falsehood is the head of corruption and evil. So his honesty keeps him far away from evil and foul deeds and sickness of the heart. Therefore whatever action he does, he does it for Allaah, the One free and far removed from all defects, not to attain some worldly position, fame or repute. So his motto is:

²⁶ Reported by al-Bukhaaree (Eng. Trans. 1/31/no.32) and Muslim (Eng. Trans. 1/40/no.112).

Hadeeth Fourteen Knowledge for Knowledge

From Jaabir (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

«ولا تَعَلَّمُوا الْعِلْمَ لِنِبَاهُوا بِهِ الْعُلَمَاءَ، أَوْ تُمَارُوا بِهِ السُّفَهَاءَ، وَلَا لِتَجْتَرُّوا بِهِ الْمَجَالِسَ، فَمَنْ فَعَلَ ذَلِكَ، فَالنَّارُ النَّارُ.»

Do not acquire knowledge in order to compete with the scholars, nor to argue with the ignorant, nor to gain mastery over the gatherings. Since whoever does that, then: The Fire! The Fire!²⁷

The Muslim does not seek knowledge in order to gain mastery of the gatherings, nor to contend with the ignorant, nor to harass the scholars! This is not from the personality of the Muslim. Rather he seeks knowledge for Allaah, having no partner. He does not do so for any personal gain, nor is there any share for anyone else in that.

Consider, may Allaah have mercy on you, the admonition and the lesson contained in what Ibn Abee Haatim ar-Raazee narrates, he said: *I entered into Damascus upon the students of hadeeth and I passed by the circle of Qaasim al-Joo'ee. I found a group sitting around him and he was speaking. Their appear-*

²⁷ Reported by Ibn Maajah (no.254), Ibn Hibbaan (no.90 of *az-Zawaaid*), al-Haakim (1/86) and al-Aajurree in *Akhlaaqul 'Ulamaa* (no.126) its chain of narration is weak due to 'an'ahah [reporting without definitely saying it was from the previous narrator] of Ibn Juraij and Abuz-Zubayr, who despite their being reliable are both *mudallis* (one who sometimes fails to mention the immediate source from whom he narrates). However the *hadeeth* has a witness from the *hadeeth* of Ka'b ibn Maalik reported by at-Tirmidhee (no.2654), al-Haakim (1/186) and al-Aajurree in *Akhlaaqul 'Ulamaa* (no.127). Its chain is also weak due to Ishaq ibn Yahyaa ibn Talhah. It also has a further witness from the *hadeeth* of Aboo Hurairah reported by Ahmad (2/338), and Aboo Daawood (Eng. Trans. 3/1039/no.3656), Ibn Maajah (Eng. Trans. no.252) and others and its chain of narration is acceptable as a support.

ance amazed me and I heard him saying: 'Seize the benefit of five things from the people of your time: when you are present you are not known; when you are absent you are not missed; when you are seen your advice is not sought; when you say something your saying is not accepted; and when you have some knowledge you are not given anything for it. I also advise you with five things: when you are treated unjustly then do not behave unjustly; when you are praised then do not become happy; when you are criticised do not be upset; when you are not believed then do not become angry; and if they act deceitfully towards you do not act deceitfully towards them.' Ibn Abee Haatim said: *So I took that as my benefit from Damascus.*

So consider, may Allaah protect us and you from the evils of the soul, how his sincere desire for knowledge and benefit lead him to listen to one who certainly possessed less knowledge than himself in order to benefit his understanding and to acquire some knowledge. Another matter that must be mentioned here is that:

Hadeeth Fifteen

The Believer is a Mirror for His Brother

From Aboo Hurairah (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

«المُؤْمِنُ مِرَاةُ الْمُؤْمِنِ، وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ، يَكْفُ عَلَيْهِ ضَيْعَتَهُ، وَيَحْوَطُهُ مِنْ وَرَائِهِ.»

The believer is a mirror for the believer, and the believer is the brother of the believer. He safeguards his property for him and defends him from behind.²⁸

So the description of his being a 'mirror' is very precise and profound showing the culmination of brotherhood and solidarity. So your brother, O servant of Allaah, is an image of you yourself. So if he behaves badly it is as if you are the one who has behaved badly, and if he makes a mistake it is as if you have made a mistake. So he is a mirror for you and then an 'image' of you yourself! So do not treat him except with mildness and gentleness. If you do not behave with your brother in this manner, then this will be something which weakens...

²⁸ Reported by al-Bukhaaree in *al-Adabul Mufrad* (no.239), Aboo Daawood (Eng. Trans. 3/ 1370/no.4900) and others. Its chain of narration is *hasan*.

Hadeeth Sixteen The Muslim's Struggle and His Devil

From 'Iyaad ibn Himaar al Mujaashi'ee (*radiyallaahu'anhu*) who said that Allaah's Messenger (ﷺ) said in his address one day:

«أَلَا إِنَّ رَبِّي أَمَرَنِي أَنْ أَعَلِّمَكُمْ مَا جَهِلْتُمْ، مِمَّا عَلَّمَنِي يَوْمِي هَذَا، كُلُّ مَا لَمْ نَحْلُتْهُ عَبْدًا حَلَالًا، وَإِنِّي خَلَقْتُ عَبَادِي حُنَفَاءَ كُلِّهِمْ، وَإِنَّهُمْ أَتَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ، وَحَرَّمْتُ عَلَيْهِمْ مَا احْتَلَّتْ لَهُمْ، وَأَمَرْتَهُمْ أَنْ يُشْرِكُوا بِي مَا لَمْ أَنْزِلْ بِهِ سُلْطَانًا، وَإِنَّ اللَّهَ نَظَرَ إِلَى أَهْلِ الْأَرْضِ فَمَقَّتَهُمْ، عَرَبَهُمْ وَعَجَمَهُمْ، إِلَّا بَقَايَا مِنْ أَهْلِ الْكِتَابِ، وَقَالَ: إِنَّمَا بَعَثْتُكَ لِأَبْتَلِيكَ وَأَبْتَلِي بِكَ، وَأَنْزَلْتُ عَلَيْكَ كِتَابًا لَا يَفْسِلُهُ الْمَاءُ، تَقْرُوهُ نَائِمًا وَيَقْظَانًا، وَإِنَّ اللَّهَ أَمَرَنِي أَنْ أُحَرِّقَ قُرَيْشًا، فَقُلْتُ: يَا رَبِّ إِذْنٌ يَثْلُقُوا رَأْسِي، فَيَدْعُوهُ خُبْرَةٌ، قَالَ: اسْتَخْرِجْهُمْ كَمَا اسْتَخْرِجُوكَ، وَاغْزِهِمْ نَفْرَكَ، وَأَنْفِقْ فَسَنَفِقَ عَلَيْكَ، وَابْعَثْ جَيْشًا نَبَعْتُ خَمْسَةَ مِثْلَهُ، وَقَاتِلْ بَيْنَ أَطَاعِكَ مِنْ عَصَاكَ، وَأَهْلِ الْجَنَّةِ ثَلَاثَةٌ: ذُو سُلْطَانٍ مُقْسِطٌ مُتَّصِدٌّ مُوَفَّقٌ، وَرَجُلٌ رَقِيقُ الْقَلْبِ لِكُلِّ ذِي قُرْبَى وَمَسَلِمٍ، وَعَفِيفٌ مُتَعَفِّفٌ ذُو عِيَالٍ. أَهْلُ النَّارِ خَمْسَةٌ: الضَّعِيفُ الَّذِي لَا زَبَرَ لَهُ، الَّذِي هُمْ فِيكَ تَبَعًا لَا يَبْتَغُونَ أَهْلًا وَلَا مَالًا، وَالخَائِنُ الَّذِي لَا يَخْفَى لَهُ طَمَعٌ وَإِنْ دَقَّ إِلَّا خَانَهُ، وَرَجُلٌ لَا يُصْبِحُ وَلَا يُمَسِي إِلَّا وَهُوَ يَجَادِعُكَ عَنْ أَهْلِكَ وَمَالِكَ. وَذَكَرَ الْبُخْلَ وَالْكَذِبَ وَالشُّنْظِيرَ الْفَحَّاشَ.»

Indeed my Lord ordered me to teach you that which you do not know, from that which He taught me this day, (instructing me): 'The wealth which I confer upon a servant is all lawful for him, and I created all My servants having natural inclination to the true way but the devils came to them and turned them away from their

(true) Religion, and they forbade for them that which I made lawful for them, and they ordered them to associate in worship with Me that for which I sent down no authority.' Allaah looked upon the people of the earth and hated them, the Arabs and the non-Arabs, except for some remnants of the People of the Book, and He said: 'I sent you only to put you to the test and to test others through you, and I sent down to you a Book which cannot be washed away by water, which you will retain and recite whilst asleep and whilst awake.' Allaah ordered me to destroy Quraysh so I said: ' O my Lord they would break my head just as bread is broken.' So He said : 'Turn them out just as they turned you out, and fight them and We shall aid you, and spend and We shall provide for you. Send an army and We will send five more like it. Fight along with those who obey you those who disobey you. The people of paradise are three: The ruler who is just, who spends in charity and is guided to do good; and a man who is merciful and kind hearted towards every relative and Muslim; and the chaste one who does not beg despite having a family to support. The people of the Fire are five: The weak who does not have the will to avoid evil, those amongst you who are merely followers (of others), they do not seek after family or wealth; and the dishonest whose greed cannot be concealed even in the case of minor things; and a man who will betray you morning and evening with regard to your family and your wealth (He also mentioned miserliness or telling lies) and the person of evil manners and foul speech.'²⁹

²⁹ Reported by Muslim (Eng. Trans. 4/1488/no.6853).

So this is very ancient conflict, continuing since the time when Allaah, the One free and far removed from all defects, created Adam, 'alaih-salaam, and what occurred between him and Satan is well known. This conflict will be intensified or diminished depending on the servants closeness to or distance away from his Lord. Consider also his (ﷺ) saying: **Satan has despaired that those who pray should worship him, but he (seeks to) provoke animosity between them.**³⁰

So let this be a warning for us, and its opposite be glad tidings! We must not leave any way for Satan to enter upon our hearts through our actions, granting him neither full nor partial access! Indeed his deceptions are many and his traps abundant.³¹

So beware of this, O servant of Allaah, and do not let Satan trap you with his snares and his tricks, and your impregnable fortress against him is:

³⁰ Hadeeth no.39 of this book.

³¹ Refer to my book *al-Muntaqan Nafees min Talbees Iblees* and *Mawridul Amaan min Masaayidish Shaitaan* and may Allaah through His grace and favour make easy its completion.

Hadeeth Seventeen Remembrance of Allaah

From an-Nu'maan ibn Basheer (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

«الدُّعَاءُ هُوَ الْعِبَادَةُ، قَالَ رَبُّكُمْ عَزَّ وَجَلَّ: ﴿ادْعُونِي أَسْتَجِبْ لَكُمْ﴾ [غافر: ٦٠].»

Supplication (*ad-Du'aa*) is worship, your Lord the Mighty and Majestic said: “Call upon Me - I will respond to your (invocation).”^{32,33}

Supplication is the head of remembrance of Allaah. Indeed he (ﷺ) said: ...and I order you to make mention of Allaah much, and the like of that is a man being chased by the enemy who are hastening after him until he comes to a protected fortress and so protects himself in it. Likewise is the servant, for he does not protect himself from Satan except through remembrance of Allaah, the Mighty and Majestic.³⁴

So a Muslim remembering his Lord, the One free and far removed from all defects, places him in a position of safety and protection which Satan is unable to overcome. So this prevents him from many sins and numerous negative traits pertaining to the tongue, the limbs and the heart. Therefore:

³² Soorah Ghaafir (40):60.

³³ Reported by Ahmad (4/267,271,276), Aboo Daawood (Eng. Trans. 1/387/no.1474) at-Tirmidhee (no.3372), Ibn Maajah (no.3828) and others and its chain of narration is saheeh.

³⁴ An authentic hadeeth which is hadeeth no.40 of *Forty Hadeeth on the Call to Islam and the Caller*.

Hadeeth Eighteen

The Muslim Does not Fall into Backbiting

From Ibn 'Umar (*radiyallaahu 'anhumaa*) who said that Allaah's Messenger (ﷺ) said:

« مَنْ حَالَتْ شَفَاعَتُهُ دُونَ حَدِّ مَنْ حُدِّدَ مِنَ حُدُودِ اللَّهِ عَزَّ وَجَلَّ فَقَدْ ضَادَّ اللَّهَ فِي أَمْرِهِ، وَمَنْ مَاتَ وَعَلَيْهِ دَيْنٌ فَلَيْسَ بِالْدَيْنَارِ وَلَا بِالذَّرْهَمِ، وَلَكِنَّهَا الْحَسَنَاتُ وَالسَّيِّئَاتُ، وَمَنْ خَاصَمَ فِي بَاطِلٍ - وَهُوَ يَعْلَمُهُ - لَمْ يَزَلْ فِي سَخَطِ اللَّهِ حَتَّى يَنْزِعَ، وَمَنْ قَالَ فِي مُؤْمِنٍ مَا لَيْسَ فِيهِ أَسْكَنُهُ اللَّهُ رَدْعَةَ الْخَبَالِ حَتَّى يَخْرُجَ مِمَّا قَالَ، وَلَيْسَ بِخَارِجٍ. »

Whoever intercedes and prevents one of the punishments prescribed by Allaah, the Mighty and Majestic, then he has opposed Allaah regarding His orders. Whoever dies with a debt due on him then it will not be (repaid) by deenaars and dirhams but rather by good and bad deeds. Whoever disputes for something which he knows is false then he remains in Allaah's anger until he desists. Whoever accuses a believer of something that is untrue then Allaah will make him dwell in the pus flowing from the inhabitants of the Fire and he will not leave until he retracts from what he said.³⁵

So the lethal plague of backbiting destroys one's good deeds, destroys brotherhood and destroys one's reward. So the true Muslim does not backbite, nor does he allow backbiting to take place in his presence. So let

³⁵ Reported by Ahmad (no.5385), Aboo Daawood (translation 3/1021/no.3590), Ibn Maajah (no.2320) and al-Haakim(4/383) and its chain of narration is *saheeh*.

those people fear Allaah, those whose bodies do not develop and those whose spirit is not fed except upon spreading rumours and inventing lies against the servants of Allaah claiming that 'this is for the benefit of *da'wah*'!

How strange! What benefit to the *da'wah* will be achieved through slandering, backbiting and mentioning the bad manners of others? Do you think, O you who backbites the people, that you are far removed from defect? O you who can only see the deficiencies of others, do you think that you are free from any mistakes? '*...rather you are full of deficiencies and the people have tongues*'! Also from those things which must be known is that:

Hadeeth Nineteen

The Muslim Does not Pry into the Matters that do not Concern Him

From Aboo Hurairah (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

« مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ: تَرْكُهُ مَا لَا يَعْنِيهِ ».

From the perfection of a person's Islaam is that he leaves alone that which does not concern him.³⁶

So he halts at his limits and does not exceed and pass beyond them. He knows that prying into that which does not concern him and asking about it is not fitting for him. Rather it is forbidden for him and something he has to avoid. So he complies with Allaah's orders and keeps away from what He has forbidden, since:

³⁶ Reported by at-Tirmidhee (no.2318), Ibn Maajah (no.3976) and others and its chain of narration contains Qurrah ibn 'Abdur Rahmaan who is weak. However his narration is supported and witnessed to by other narrations, amongst them what Ahmad (no.1737) and others report with a *saheeh* chain of narration. Its like is also reported from a number of the Companions.

Hadeeth Twenty All of His Actions are for Allaah

From Aboo Umaamah (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

« مَنْ أَحَبَّ لِلَّهِ، وَأَبْغَضَ لِلَّهِ، وَأَعْطَى لِلَّهِ، وَمَنَعَ لِلَّهِ، فَقَدْ اسْتَكْمَلَ
الإيمان » .

Whoever loves for Allaah and hates for Allaah, gives for Allaah and withholds for Allaah, then he has completed *emaan*^{37,38}.

So this *hadeeth* clearly shows the manner in which the believer conducts all his affairs and behaves in all his dealings, all of them are for Allaah and he does not give a share in any of them to other than Him, the One free and far removed from all imperfections. In all his affairs he distances himself from seeking after personal gain and enjoyment. In his loving and hating, giving and withholding he seeks only Allaah's pleasure and His Paradise. He does not seek after worldly positions, wealth or reputation! Then if he falls into the like of this he repents and turns back (to his Lord), so:

³⁷ **Translator's note:** *Eemaan* being true Islamic faith comprising of belief, sayings and actions and it increases through obedience to Him and decreases through disobedience.

³⁸ Reported by Aboo Daawood (Eng. Trans. vol.3,p.1312,no.3664) and others and its chain of narration is *hasan*.

Hadeeth Twenty One

The Muslim Repents and Turns Back to Allaah

From Aboo Sa'eed al-Khudree (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

« مَثَلُ الْمُؤْمِنِ وَمَثَلُ الْإِيمَانِ كَمَثَلِ الْفَرَسِ فِي آخِيَّتِهِ، يَجُولُ ثُمَّ يَرْجِعُ إِلَى آخِيَّتِهِ، وَإِنَّ الْمُؤْمِنَ يَسْهُو ثُمَّ يَرْجِعُ إِلَى الْإِيمَانِ، فَأَطْعِمُوا طَعَامَكُمْ الْأَتْقِيَاءَ، وَوَلُّوا مَعْرُوفَكُمْ الْمُؤْمِنِينَ ».

The example of a believer with regard to *eemaan* is like the example of a horse with regards to its tethering stake; it roams around and then returns to its tethering stake, and the believer is negligent and then returns to *eemaan*. So feed the pious with your food and treat the believers well.³⁹

So he does not persist upon sin nor treat it lightly. Rather like the rest of the children of Adam he commits many sins! However he is frequent in turning back in repentance to his Lord, returning penitent to his Creator. If he has any pride or arrogance, and this is something alien to the Islamic personality, then he does not have it with regard to his Lord since he is a weak servant, and his Lord is the One who sustains the heavens and the earth. So what has preceded will clearly show us:

³⁹ Reported by Ibnul Mubaarak in *az-Zuhd* (no.73), Ahmad (3/38,55), Ibn Hibbaan (no.616) and others and its chain of narration has two weaknesses: (i) Aboo Sulaymaan al-Laythee who is unknown, and (ii) 'Abdullaah ibn al-Waleed who is weak. However it has a support which raises it to the level of *hasan*, it is reported by ar-Raamahurmuzee in *al-Amthaal* (no.39) and all of its narrators are reliable except for the Shaikh of ar-Raamahurmuzee who is unknown. So in conclusion the *hadeeth* is *hasan*.

Hadeeth Twenty Two The Essential Characteristics of His Personality

From Aboo Hurairah (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

« خَصَلَتَانِ لَا تَجْتَمِعَانِ فِي مُنَافِقٍ: حُسْنُ سَمْتٍ، وَفَقْهُ فِي دِينٍ. »

Two characteristics are not found together in a hypocrite: good manners and understanding of the Religion.⁴⁰

So his manners are the manners of the righteous people, and his behaviour that of the servants of the Lord of the worlds. He emulates the pious and follows in the footsteps of the sincere. His heart and his behaviour agree, he is not like the weak who take pains to put on a good appearance whereas their hearts are empty! His knowledge and understanding of the Religion is deep and springs from a good and sensitive heart, and precise memory. However his good manners and knowledge and understanding of the Religion do not prevent him from:

⁴⁰ Reported by at-Tirmidhee (no.2685) and through a different chain of narration by Ibnul-Mubaarak in *az-Zuhd* (no.459) and all the narrators of this chain are reliable and further strengthen the narration of at-Tirmidhee.

Hadeeth Twenty Three Honest Jestng

From Aboo Hurairah (*radiyallaahu 'anhu*) who said: We said: O Messenger of Allaah! You jest with us? He said (ﷺ):

« نَعَمْ، غَيْرَ أَنِّي لَا أَقُولُ إِلَّا حَقًّا » .

Yes, except that I do not say except what is true.⁴¹

So falsehood has no share of this, and lies cannot approach it. So his jesting is with words that are true. Nor does this mean that he is to expend all his time in lightheartedness and jesting. Rather in this and in all matters he follows the footsteps of the Companions, may Allaah be pleased with them all, and their way in this regard was:

⁴¹ Reported by at-Tirmidhee in *as-Sunan* (no.1991) and in *ash-Shamaail* (no.202 of the abridgement), al-Baghawee (no.3602) and Ahmad (2/360 and 2/340). Its chain of narration is *hasan*.

Hadeeth Twenty Four A Time for this and a Time for that

From Hanzalah al-Usayyidee who said:

لَقِينِي أَبُو بَكْرٍ فَقَالَ: كَيْفَ أَنْتَ يَا حَنْظَلَةَ؟ قَالَ: قُلْتُ: نَافِقَ حَنْظَلَةَ! قَالَ: سُبْحَانَ اللَّهِ! مَا تَقُولُ؟ قَالَ: قُلْتُ: نَكُونُ عِنْدَ رَسُولِ اللَّهِ ﷺ يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّهُا رَأْيُ عَيْنٍ، فَإِذَا خَرَجْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيْعَاتِ، فَتَسِينَا كَثِيرًا.

قال أبو بكر: فَوَاللَّهِ إِنَّا لَنَلْقَى مِثْلَ هَذَا.

فَانطَلَقْتُ أَنَا وَأَبُو بَكْرٍ حَتَّى دَخَلْنَا عَلَى رَسُولِ اللَّهِ ﷺ، قُلْتُ: نَافِقَ حَنْظَلَةَ يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: وَمَا ذَاكَ؟ قُلْتُ: نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ، حَتَّى كَأَنَّهَا رَأْيُ عَيْنٍ، فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيْعَاتِ، فَتَسِينَا كَثِيرًا، فَقَالَ رَسُولُ اللَّهِ ﷺ:

«وَالَّذِي نَفْسِي بِيَدِهِ، إِنْ لَوْ تَدُومُونَ عَلَى مَا تَكُونُونَ عِنْدِي وَفِي الذِّكْرِ. لَصَافَحْتُمْ الْمَلَائِكَةَ عَلَى فُرُشِكُمْ وَفِي طُرُقِكُمْ، وَلَكِنْ يَا حَنْظَلَةَ: سَاعَةٌ وَسَاعَةٌ. سَاعَةٌ وَسَاعَةٌ. سَاعَةٌ وَسَاعَةٌ.»

Aboo Bakr met me and asked: How are you O Hanzalah? I replied: Hanzalah is guilty of hypocrisy! He said: Free is Allaah and far removed from all defects! What are you saying? I said: When we are with Allaah's Messenger (ﷺ) and he reminds us of the Fire and Paradise it is as if we are seeing it with our own eyes. Then when we depart from Allaah's Messenger (ﷺ) and attend to our wives, our children and our busi-

ness, then much of this slips from our minds. Aboo Bakr said: By Allaah we also experience the same. So I went with Aboo Bakr until we entered upon Allaah's Messenger (ﷺ). I said: Hanzalah is guilty of hypocrisy O Messenger of Allaah (ﷺ)! So Allaah's Messenger (ﷺ) said: And how is that? I said: When we are with you, you remind us of the Fire and of Paradise and it is as if we are seeing it with our eyes. Then when we depart from you and attend to our wives, children and business then much of this slips from our minds. So Allaah's Messenger (ﷺ) said: By Him in whose Hand is my soul if you remained continually as you are when you are with me and in remembering (Allaah) then the angels would shake hands with you upon your beds and upon your roads. But O Hanzalah, (there is) a time for this and a time for that, (there is) a time for this and a time for that, (there is) a time for this and a time for that.⁴²

So both of these times are regulated by the order of Allaah, as has preceded. His time for serious matters is regulated according to the Book and the *Sunnah*, and his jesting is kept free of anything forbidden and accompanied only by that which Allaah has prescribed.

So he does not, through negligence, allow his jesting to become a way in which he falls into sin. Indeed how could he do this when:

⁴² Reported by Muslim (Eng. Trans. vol.4, p.1436,no.6623).

Hadeeth Twenty Five He does not Take Sins Lightly

From Sahl ibn Sa'd (radiyallaahu 'anhu) who said that Allaah's Messenger (ﷺ) said:

«إِيَّامٌ وَمُحَقَّرَاتِ الدُّنُوبِ، كَقَوْمٍ نَزَلُوا فِي بَطْنٍ وَّادٍ، فَجَاءَ ذَا بَعُودٍ، وَجَاءَ ذَا بَعُودٍ، حَتَّى أَنْضَجُوا خُبَزَتَهُمْ، وَإِنَّ مُحَقَّرَاتِ الدُّنُوبِ مَتَى يُؤْخَذُ بِهَا صَاحِبُهَا تَهْلِكُهُ.»

Beware of sins which are treated as being minor, just like a people who encamp in the centre of a valley, so someone brings a stick of firewood and someone else brings a stick until they are therefore able to bake their bread. Likewise sins which are treated as being minor and for which the person is taken to account will destroy him.⁴³

So it is just as the noble companion 'Abdullaah ibn Mas'ood said: *The believer sees his sins as if he were sitting beneath a mountain which he feared was about to fall upon him, whereas the wicked sees his sins like a man who finds a fly settle upon his nose, so he does this (one of the narrators said: He brushes it away from his nose with his hand).*⁴⁴

The Muslim should realise the greatness of his Lord, the One free and far removed from all imperfections, and His tremendous Power and Might, and he should not think of the sin as being small or great! Rather he should

⁴³ Reported by Ahmad (5/331), at-Tabaraanee in *al-Kabeer* (no.5872) and *as-Sagheer* (no.904) and others and its chain of narration is *saheeh*.

⁴⁴ Reported by al-Bukhaaree (Eng. Trans. 8/214/no.320).

think of it with regard to the One he is disobeying!

Those sins which are ignored by the weak hearted cause their destruction by removing *eemaan* and fear of Allaah from their hearts!

When a person regards sins and acts of disobedience as something slight then he is one who is oppressing his own soul, and that should never occur, since:

Hadeeth Twenty Six The Muslim Does not Commit Oppression

From Jaabir ibn 'Abdullaah (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

« اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشَّحَّ، فَإِنَّ الشَّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ، وَاسْتَحَلُّوا حَرَامَهُمْ ».

Beware of committing oppression for on the Day of Resurrection oppression will be darkness, and beware of avarice for avarice destroyed those who came before you, it led them into shedding blood and into making lawful that which was forbidden for them.⁴⁵

Oppression is of two types: (i) A person oppressing his own soul and (ii) his oppressing others. Both of these have been forbidden by Allaah, the One free and far removed from all imperfections. So a person oppressing his own soul causes him to feel at home with his sins and to commit them, and causes him to abandon acts of obedience to Allaah. Then with regards to him oppressing others, it is by violating their rights, by behaving unjustly in dealings with them, and by lowering their status in order to raise one's own! On top of this, what oppression is worse than attributing partners to Allaah in one's worship? And we seek Allaah's refuge from that! Oppression is, furthermore, the key to sins, since if a person refrains from oppression his heart becomes tender and his certainty increases, whereas oppression will cause sins to take hold of him and corrupt him so that his tongue becomes a venomous snake ready with poison and harm, lies and fabrications, filled with malice and envy. The true Muslim is far removed from all of this and furthermore:

⁴⁵ Reported by Muslim (Eng. Trans. 4/1366/no.6248).

Hadeeth Twenty Seven He is not a Carrier of Malicious Reports

From Anas ibn Maalik (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said: Do you know what calumny (*al-'Adh*) is? They said: Allaah and His Messenger know best. He said:

« نَقُلُ الْحَدِيثَ مِنْ بَعْضِ النَّاسِ إِلَى بَعْضٍ لِيُفْسِدُوا بَيْنَهُمْ » .

Conveying the words of some people to others in order to create mischief between them.⁴⁶

Tale-carrying is a foul disease; when it enters the heart it corrupts it, and when the heart is corrupt the rest of the body becomes corrupt and ones actions are destroyed. How many people there are today whose evil actions have been made alluring to them by their devils, so that they think that their deeds are good and free from blemish! How many there are today who think that tale-carrying is a good deed and righteous action which they are carrying out! However these people who circulate amongst the servants of Allaah, the One free and far removed from all imperfections, spreading mischief, falsehood and leading hearts astray, then the sincere Muslim should not give them any chance to operate but should rather turn away from them and keep away from them! This is the least punishment that is possible for these people!

This sickness of tale-carrying only finds a place in hearts which are filled with love of this world, the hearts of those who use the Religion for lowly and despicable ends, and we seek Allaah's refuge from that! However, as for the sincere Muslim who strives to follow and apply the guidance sent by his Lord, then:

⁴⁶ Reported by al-Bukhaaree in *al Adabul Mufrad* (no.425), al-Baihaqee in his *Sunanul Kubraa* (10/246) and others and its chain of narration is *hasan*. A similar report from Ibn Mas'ood is reported by Muslim (Eng. Trans. 4/1375/no.6306).

Hadeeth Twenty Eight He is not Attached to this World

From Sahl ibn Aa'd (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

« أَتَانِي جَبْرِيلُ فَقَالَ:
يَا مُحَمَّدُ! عَشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ، وَأَحِبِّ مَنْ شِئْتَ فَإِنَّكَ
مُفَارِقُهُ، وَاَعْمَلْ مَا شِئْتَ فَإِنَّكَ مَجْزِيٌّ بِهِ، وَاَعْلَمْ أَنَّ شَرَفَ الْمُؤْمِنِ
قِيَامُهُ بِاللَّيْلِ، وَعِزَّهُ اسْتِغْنَاؤُهُ عَنِ النَّاسِ.»

Jibreel came to me and said: O Muhammad! Live as you will for you must certainly die; love whom you will since you must certainly leave him; act as you will since you shall certainly be given due reward for it; know that the believers eminence is his standing in prayer during the night, and his honour is having sufficiency without dependency upon the people.⁴⁷

The person who lives attached to this world is poor with regard to his Religion and his intellect, he does not realise that this world, for the one having no Religion is the road to degradation, the path to corruption and the key to evil and foul deeds. Whereas the Muslim who is sincere to his Lord and his own soul and with his brothers should be an excellent example to those who thirst after this world and the few dirhams or deenaars.

⁴⁷ Reported by al-Haakim (4/324) and others and its chain of narration is weak due to the narrator Zaa'fir ibn Sulaymaan. However it has a witness reported by at-Tayaaliseen (no.1755) and the chain of narration of this is also weak due to the weakness of al-Hasan ibn Abee Ja'far and because Abuz-Zubayr is a *mudallis* and reports without definitely stating that he heard it directly. Al-Boosayree says in his *Zawaa'id*: It is reported by at-Tayaaliseen with a chain of narration that is weak due to the weakness of al-Hasan ibn Abee Ja'far. However it has a witness reported by al-Haakim. Therefore the *hadeeth* is *hasan*.

He should be a lesson for them that there is no good in that, and that good lies only in taking this world as a means of increasing ones rank with regard to the Religion and seeking to purify one's heart. However these two will not be achieved except through:

Hadeeth Twenty Nine Disassociation from this World

From Aboo Umaamah Iyaas ibn Tha'labah who said:

ذَكَرَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ يَوْمًا عِنْدَهُ الدُّنْيَا، فَقَالَ رَسُولُ اللَّهِ ﷺ :
« أَلَا تَسْمَعُونَ، أَلَا تَسْمَعُونَ!! إِنَّ الْبَدَاذَةَ مِنَ الْإِيمَانِ إِنَّ الْبَدَاذَةَ
مِنَ الْإِيمَانِ » .

The Companions of Allaah's Messenger (ﷺ) mentioned this world one day in his presence, so Allaah's Messenger (ﷺ) said: Will you not listen, will you not listen! Wearing old clothes is part of eemaan, wearing old clothes is part of eemaan.⁴⁸

Zuhd (abstemiousness) is to have little regard for this world, to manifest ones poverty and need before Allaah, to treat the servants of Allaah kindly and gently, to avoid spending lavishly upon clothing, food and drink, and to avoid fame.

Zuhd is not the rejection of the favours which Allaah, the One free and far removed from all defects, bestows upon some of His servants, rather it is as Shaikhul-Islam Ibn Taimiyyah, *rahimahullaah*, said: *Keep away from that which does not bring benefit, either because it contains no benefit at all, or because something other than it is more beneficial, so that by doing the first he would be missing greater benefit, or because it will produce something whose harm will grow to outweigh its benefit. But as regards things which are purely beneficial or predominantly, then avoidance of them is stupidity.*⁴⁹ Therefore there is to be no abstemiousness with regard to:

⁴⁸ Reported by Aboo Daawood (Eng. Trans. 3/1158/no.4149) and its chain of narration is *hasan*.

⁴⁹ *Majmoo'ul-Fataawaa* (10/615).

Hadeeth Thirty Good Actions

From Aboo Hurairah (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

« كُلُّ سُلَامَىٰ مِنْ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ:
يَعْدَلُ بَيْنَ الْاِثْنَيْنِ صَدَقَةٌ، وَيُعِينُ الرَّجُلَ عَلَىٰ دَابَّتِهِ فَيَحْمِلُهُ عَلَيْهَا أَوْ
يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَكُلُّ خَطْوَةٍ يَخْطُوهَا
إِلَى الصَّلَاةِ صَدَقَةٌ، وَيُمِيطُ الْأَذَىٰ عَنِ الطَّرِيقِ صَدَقَةٌ. »

Charity (*sadaqah*) is due upon every joint of a person on every day that the sun rises. Administering justice between two people is an act of charity; and to help a man concerning his riding beast by helping him on to it or lifting his luggage on to it is an act of charity; a good word is charity; and every step which you take to the prayer is charity; and removing that which is harmful from the road is charity.⁵⁰

So if the servant is able to spend all his days and nights in obedience to Allaah and in doing actions pleasing to Him then let him do so! He should not let Satan cause him to refrain and avoid good deeds! This is not abstemiousness (*zuhd*) as pointed out by Shaikhul-Islam Ibn Taimiyyah, rather it is a deception which Satan is only able to perpetrate upon those who are weak with regard to the Religion, lacking certain conviction, so that you find Satan sitting comfortably upon his heart, erecting his throne upon it! So the more good deeds which the Muslim performs the closer he will draw to his Lord, the One free and far removed from all imperfections,

⁵⁰ Reported by al-Bukhaaree (Eng. Trans. 4/146/no.232) and Muslim (Eng. Trans. 2/483/no.2204).

and his love for Him will increase.

Furthermore even though abstemiousness is to be given special attention by the rich due to their ability to spend and their wealth, as opposed to the poor, then this will not prevent the Muslim, rich or poor, from having a contented and rich soul, since:

Hadeeth Thirty One The Muslim is Contented and Satisfied

From Aboo Hurairah (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

« لَيْسَ الْغِنَىٰ عَنْ كَثْرَةِ الرِّعَازِ ، وَلَكِنَّ الْغِنَىٰ غِنَى النَّفْسِ . »

Richness is not in having many belongings, but richness is the richness of the soul (contentment).⁵¹

So the greatest of riches that you can attain, O servant of Allaah, is contentment of ones soul, and having a contented heart and this will not be achieved except through humbling oneself before Allaah, the One free and far removed of all defects, and calling upon Him in supplication and in placing reliance upon Him. So he whose soul is contented and rich will increase in his:

⁵¹ Reported by al-Bukhaaree (Eng. Trans. 8/304/no.453) and Muslim (Eng. Trans. 2/501/no.2287).

Hadeeth Thirty Two Devotion to the Religion of Islaam

From Ka'b ibn Maalik al-Ansaaree (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

« ما ذئبان جائعان أرسلأ في غنم فأفسدَ لها مِن حِرصِ المرءِ على المالِ والشرفِ لدينه » .

Two hungry wolves let loose amongst sheep will not cause more harm to them than a persons craving after wealth and status will do to his Religion.⁵²

So this is a very great example struck by the Prophet (ﷺ) showing how the Muslim's Religion is destroyed by craving after wealth and worldly status. It shows that the corruption to one's Religion caused by this is no less than the destruction caused if two ravenous wolves were left to spend the night amongst a flock of sheep whose shepherd was absent, and they were free to slaughter and feed at will. So as is clear in such a state none of the sheep, except perhaps a few would survive the carnage caused by the two wolves. So Allaah's Messenger (ﷺ) informed that a person's craving after wealth and status will not cause less damage than the damage caused to the sheep by the two wolves. Rather the damage caused will either be the same, or greater. This shows that when a person craves after wealth and status not much of the Muslims Religion will remain unharmed, just as only a few of the sheep would escape the destruction caused by the two wolves.⁵³

⁵² Reported by Ahmad (3/456 and 460), at-Tirmidhee (no.2376), al Bukhaaree in *at-Taareekhul Kabeer* (1/1/150) and others and its chain of narration is *saheeh*.

⁵³ From Ibn Rajab's explanation (*Sharh*) of this *hadeeth*.

Publisher's note: Ibn Rajab's explanation of this *hadeeth* has been published in English under the title *The Evil of Craving for Wealth and Status* (Al-Hidaayah Publishing and Distribution, 1995)

So flee, may Allaah have mercy upon you, from this mad craving after this world and its finery, and there is no salvation from that which has been destined for a person.

So he who wishes for salvation then let it be the case that his desire for his Religion is his foundation and guiding principle, if this is so then Allaah will protect him and protect his Religion. Then from the comprehensive matters that should be known is:

Hadeeth Thirty Three How the Muslim Deals with People

From 'Aa'ishah (*radiyallaahu 'anhaa*) who said that a man sought permission to enter upon the Prophet (ﷺ), so he said:

« ائذِنُوا لَهُ، فَلَيْسَ ابْنُ الْعَشِيرَةِ، أَوْ: يَنْسَ رَجُلُ الْعَشِيرَةِ ».
فَلَمَّا دَخَلَ عَلَيْهِ الْآنَ لَهُ الْقَوْلُ. قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ!
قُلْتَ لَهُ الَّذِي قُلْتَ، ثُمَّ أَلَيْتَ لَهُ الْقَوْلَ؟ قَالَ: « يَا عَائِشَةُ، إِنَّ شَرَّ
النَّاسِ مَنْزِلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مَنْ وَدَعَهُ - أَوْ: تَرَكَهُ - النَّاسُ
اتِّقَاءً فَحْشِهِ ».

Give permission to him and what a bad son of his people (or: what a bad man of his people). Then when he entered he spoke politely to him. 'Aa'ishah said: So I said: O Messenger of Allaah, you said about him what you said and then you spoke politely to him? He said: O 'Aa'ishah the worst people in station before Allaah on the Day of Resurrection are those whom the people desert, or abandon, in order to save themselves from their evil speech.⁵⁴

So he treats a close friend in the manner befitting one for whom he has love... and he treats the clear enemy with caution and remains on his guard... and he treats the worst of people in a manner which does not make apparent to him what he thinks of him in his heart, and so on, each one is treated in the appropriate manner. This is from the knowledge necessary for giving *da'wah*, that he treats everyone in the manner befitting their varying inclinations and manners! It will also not be hidden that one of the best ways of cementing ties and improving relations is:

⁵⁴ Reported by al Bukhaaree (8/50/80) and Muslim (4/1370/no.6268).

Hadeeth Thirty Four Visiting Brothers

From Aboo Hurairah (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

« إِنَّ رَجُلًا زَارَ أَخَا لَهُ فِي قَرْيَةٍ، فَأَرَصَدَ اللَّهُ تَعَالَى عَلَى مَدْرَجَتِهِ مَلَكًا، فَلَمَّا أَتَى عَلَيْهِ الْمَلَكُ قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أَزُورُ أَخًا لِي فِي هَذِهِ الْقَرْيَةِ، قَالَ: هَلْ لَهُ عَلَيْكَ مِنْ نِعْمَةٍ تَرُبُّهَا؟ قَالَ: لَا، إِلَّا أَنِّي أَحْبَبْتُهُ فِي اللَّهِ، قَالَ: فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ: أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ لَهُ. »

A man went out to visit a brother of his in a (different) village, so Allaah, the Most High, put an angel in wait for him on the road. So when the angel came to him he said: Where are you going? He said: I am going to visit a brother in this village. He said: Is it that you have done something for him for which you seek repayment? He said: No, it is just that I love him for Allaah's sake. He said: Then I am one sent by Allaah to you (to inform you) that Allaah, the Mighty and Majestic, loves you, just as you have loved for His sake.⁵⁵

So it is as is said: distance causes detachment. So visiting causes the hearts to become polished and to come together and because of it Allaah, the One free and far removed from all defects, loves His servants, so that there is comprehensive good for the servants of Allaah. Allaah's Mercy encompasses them and He enters them into Paradise. This, however, cannot be attained unless the incentive for it is:

⁵⁵ Reported by Muslim (4/1362/no.6226).

Hadeeth Thirty Five The Muslim's Character

From Abud Dardaa (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

« مَا مِنْ شَيْءٍ أَثْقَلُ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ » .

There is nothing which is heavier upon the Balance than good character.⁵⁶

So by his character the Muslim turns enemies into friends, opponents into companions, and harsh people into those who are mild. Character is a commodity which is almost something rare amongst the people today, except amongst those who sincerely worship Allaah alone, Who are honest and true in the worship of the Lord of the Worlds. So good character refines the soul and enables that:

⁵⁶ Reported by Ahmad (6/446 and 448), Aboo Daawood (Eng. Trans. 3/1344/no.4781) and others and its chain of narration is *saheeh*.

Hadeeth Thirty Six The Muslim Knows His Own Worth

From Aboo Hurairah (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

«سَيَأْتِي عَلَى النَّاسِ سَنَوَاتٌ خَدَاعَاتٌ، يُصَدَّقُ فِيهَا الْكَاذِبُ،
وَيُكَذَّبُ فِيهَا الصَّادِقُ، وَيُؤْتَمَنُ فِيهَا الْخَائِنُ، وَيُخَوَّنُ فِيهَا الْأَمِينُ،
وَيَنْطِقُ فِيهَا الرَّوَيْبِضَةُ.»
قيل: وما الرَّوَيْبِضَةُ؟ قال:
«الرجل التَّافِهُ يتكلم في أمر العامة.»

There will come upon the people years of deceit in which the liar will be believed, the truthful disbelieved, the treacherous will be trusted and the trustworthy held to be treacherous, and the despicable (*ar-Ruwaybidah*) will speak out. It was said: Who are the despicable ones (*ar-Ruwaybidah*)? He said: The lowly, ignoble man who speaks out about the public affairs.⁵⁷

So by knowing his own worth he will behave as befits him in all affairs and no one will harm the efforts of others. It is just as Ibn Hazm, *rahimahullaah*, said: *There is nothing more harmful to the branches of knowledge and its people than those who enter themselves into it and they are not from its people. They*

⁵⁷ Reported by Ahmad (no.7899), Ibn Maajah (no.4036) and others and its chain of narration is weak due to 'Abdul Maalik ibn Qudaamah who is weak and Ishaq ibn Abil Furaat who is unknown. However it has another chain of narration reported by Ahmad (no.8440) and it has a witnessing narration reported by Ahmad also (3/220), so the *hadeeth* is supported to the level of *hasan*.

*are ignorant and yet they think they have knowledge, they cause corruption whilst thinking they are correcting the affairs.*⁵⁸

May Allaah have mercy upon the one who said: Every crazed fool has put himself forward to teach, dull witted, yet claiming to be a scholar and teacher. So it is fitting that the people of knowledge should quote the ancient poem, famous and quoted in every sitting: The (sheep) has become so weak and emaciated that its kidneys are visible, so that even every poor ignorant person would pass it by.

So we seek Allaah's refuge from a soul which arrogantly seeks to raise itself to the level of the mountains where as to Allaah it does not equal even a seed! And to the people of knowledge and the students it is weak and collapsed. So it is as is said: 'If those who did not know remained silent then it would be an end to disagreement.' Then the key to all of this is that each person should know their own worth and station, and then not transgress by overstepping their bounds and Allaah alone is the One who grants success.

So when the obedient servant knows this, then it is binding upon him that he should:

⁵⁸ Quoted by our noble friend and brother Shaikh Bakr Aboo Zayd in his excellent book: *at Ta'aalam wa Atharuhu 'alal Fikr wal Kitaab* (p.7).

Hadeeth Thirty Seven

He Hopes for Good from His Lord for Himself and His Brothers

From Jundub (*radiyallaahu 'anhu*) who said that the Messenger of Allaah (ﷺ) narrated:

« أَنْ رَجُلًا قَالَ: وَاللَّهِ لَا يَغْفِرُ اللَّهُ لِفُلَانٍ، وَإِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ ذَا الَّذِي يَتَأَلَّى عَلَيَّ أَنْ لَا أُغْفِرَ لِفُلَانٍ، فَإِنِّي قَدْ غَفَرْتُ لِفُلَانٍ، وَأَحْبَبْتُ عَمَلَكَ . »

That a man said: By Allaah, Allaah will not forgive so and so. Whereas Allaah, the Most High, said: Who is it who swears by Me that I will not forgive so and so, for I have forgiven so and so, and have rendered your actions futile.⁵⁹

This is another matter which depends upon a persons knowing his worth, and his position, since the question of unbelief (*kufr*) and faith (*eemaan*), reward and punishment is something which Allaah, the One free and far removed from all defects, has made particular to Himself. Imaam Aboo Ja'far at-Tahaawee said in his *'Aqeedah: We do not bear witness that they are guilty of kufr, shirk or nifaaq as long as none of that appears from them, and we leave what is hidden about them to Allaah, the Most High.* The explainer added:⁶⁰ Since we have been ordered to judge by what is manifest, and we have been forbidden from suspicion and from following that of which we have no knowledge... Allaah, the Most High, says:

⁵⁹ Reported by Muslim (Eng. Trans. 4/1381/no.6350).

⁶⁰ *Sharhul 'Aqeedatit Tahaawiyyah* (p.379).

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ
إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

“And follow not that of which you have no knowledge. Verily! The hearing, the sight and the heart of each of you will be questioned (by Allaah).”⁶¹

So the true and sincere Muslim hopes for good from his Lord for himself and he seeks His forgiveness for his brothers, as at-Tahaawee also said⁶²: *With regard to the doers of good from the believers, then we hope that they are pardoned and entered into Paradise through Allaah’s Mercy, but we do not feel safe for them, nor do we bear witness that they have attained Paradise. With regard to those of them who commit evil, then we ask for them to be forgiven, we have fear for them, but we do not make them despair.* Yet this fear and hope which the Muslim has for his brothers does not prevent him from carrying out what Allaah has established with regard to:

⁶¹ Soorah al-Israa (17):36

⁶² Sharhul ‘Aqeedatit Tahaawiyah (p.325).

Hadeeth Thirty Eight Ordering Good and Forbidding Evil

From Aboo Sa'eed al-Khudree (*radiyallaahu 'anhu*) who said:

قام فينا رسولُ اللهِ ﷺ خطيباً، فكان من خطبته أن قال:
«ألا إنِّي أوشِكُ أن أذعَى فأجيبَ، فيليكم عمالٌ من بعدي،
يقولون ما يعلمون، ويعملون بما يعرفون، وطاعة أولئك طاعة،
فتلثون كذلك دَهراً، ثم يليكم عمالٌ من بعدهم يقولون ما لا
يعلمون، ويعملون ما لا يعرفون، فمن ناصحهم ووازرهم أو شدَّ على
أعضادهم، فأولئك قد هلكوا وأهلكوا، خالطوهم بأجسادكم، وزالوهم
بأعمالكم، واشهدوا على المُخسِنِ بأنه مُخسِنٌ، وعلى المُسيءِ بأنه
مُسيءٌ.»

Allaah's Messenger (ﷺ) stood up amongst us to deliver an address, and from his address was that he said: Indeed it is about to occur that I will be called and will respond. Then after me there will follow rulers over you who say what they have knowledge of, and act upon what they know. Obedience to them is obedience to me, and you will remain like that for a time. Then there will follow rulers over you after them who say what they do not have knowledge of and act according to what they do not have knowledge of. So whoever is sincere to them and assists them, or strengthens them then they are destroyed and have caused destruction. Accompany them with your bodies and differ with them by your actions, and bear witness for the doer of good from them that he is a doer of good, and for the doer of evil that he is a doer of evil.⁶³

⁶³ Reported by al-Baihaquee in *az-Zuhdul Kabeer* (no.191) and its chain of narration is *hasan*.

This is something general to all the people, the rulers and those whom they rule over, friends and enemies. It is not to be stopped due to fear of someone, nor prevented by ones being a friend of theirs. Rather this obligation is to be carried out without any fear or apprehension except from Allaah, the One free and far removed from all defects.

He (ﷺ) said : **There are no people amongst whom sins are committed and they are stronger than those who commit them yet they do not prevent that, except that Allaah sends His punishment upon them all.**⁶⁴

So consider, may Allaah have mercy upon you, his (ﷺ) saying in this *hadeeth*: **And they are stronger than those who commit them.** So it contains a valuable indication of the matter of ones capability in forbidding an evil and that is dependent upon it. It is however of different levels, not a single level. Furthermore in admonishing his brothers and ordering them with good and forbidding them from evil the Muslim is careful of:

⁶⁴ Reported by Ahmad (4/361,363,364,366), Aboo Daawood (Eng. Trans. 3/1208/no.4325) and others and it is *hasan*. See *Forty Hadeeth on the Call to Islam and the Caller* (no.22).

Hadeeth Thirty Nine Being Cautious to Avoid Animosity and Dissension

From Jaabir ibn 'Abdullaah (*radiyallaahu 'anhu*) who said that Allaah's Messenger (ﷺ) said:

« إِنَّ الشَّيْطَانَ قَدْ أَيَسَ أَنْ يَغْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ،
وَلَكِنْ: فِي التَّحْرِيشِ بَيْنَهُمْ ».

Indeed Satan has despaired that those who pray should worship (him) in the Arabian peninsular, however (he seeks) to provoke animosity between them.⁶⁵

So perhaps a word which one who does not realise allows to escape from his tongue and it falls upon one of the servants of Allaah, or a mistake he makes, perhaps this will cause a great fire to blaze in the hearts of the brothers, so that it destroys brotherhood and removes the love between them.

This is the most that Satan desires and it causes him to become joyful and happy. So what we have indicated certainly occurs and is bound to occur and it leads to widespread evil and great danger, so since this is the case then what is:

⁶⁵ Muslim (Eng. Trans. 4/1471/no.6752).

Hadeeth Forty

The Means to Escape the Trial which Befalls the People

From 'Abdullaah ibn Mas'ood (*radiyallaahu 'anhumaa*) who said:

« كَيْفَ أَنْتُمْ إِذَا لَبَسْتُمْ فِتْنَةً، يَرَبُّو فِيهَا الصَّغِيرَ، وَيَهْرَمُ فِيهَا الْكَبِيرُ، إِذَا تَرَكْنَا مِنْهَا شَيْئًا قِيلَ: تَرَكْنَا السُّنَّةَ ». .
قِيلَ: وَمَتَى ذَاكَ يَا أَبَا عَبْدِ الرَّحْمَنِ « قَالَ:
« إِذَا ذَهَبَتْ عُلَمَاؤُكُمْ، وَكَثُرَتْ جُهَالُكُمْ، وَكَثُرَتْ قُرَاؤُكُمْ، وَقَلَّتْ فَقَهَاؤُكُمْ، وَكَثُرَتْ أُمْرَاؤُكُمْ، وَقَلَّتْ أَمْنَاؤُكُمْ، وَالتَّمَسَّتِ الدُّنْيَا بِعَمَلِ الْآخِرَةِ، وَتَفَقَّهَ لِغَيْرِ الدِّينِ ». .

How will you be when you are covered by a trial in which the young grow up and the old become infirm. If anything of it is abandoned it is said: The *Sunnah* has been abandoned. It was said: When will that occur, O Aboo 'Abdur Rahman? He said: When your scholars pass away, and the ignorant amongst you become many; when those who recite amongst you are many, but those who have understanding of the Religion are few; when your leaders are many, but those who are trustworthy are few; when this world is sought with actions of the Hereafter; and when knowledge is sought for other than the Religion.⁶⁶

⁶⁶ Reported by ad-Daarimee (1/64), al-Laalikaa'ee (no. 123), al-Haakim (4/514) and others, and its chain of narration is *saheeh* from him and it is something that is: 'Authentically reported from Ibn Mas'ood as being his words (*mawqoof*) and it has the ruling of being something said by the Prophet (*) (*marfoo'*).' From *Qiyaamur Ramaadaan* (p.4) of our Shaikh al-Albaanee (*hafidhahullaah*).

So the means of escape is to follow the example provided for us! Indeed obeying and following Allaah's Messenger (ﷺ) is the greatest escape from the trials which envelop us, and it is the greatest lantern showing the way in the depths of the darkness of ignorance. So by knowing his (ﷺ) *Sunnah*, that which is worthless will be uncovered, that which is false will be exposed, the affairs will be returned to their true state and the hidden signposts will be made manifest. Then there will be no place for those who pretend to have knowledge, nor for the envious, nor for one boldly speaking beyond his limits, nor for those who rant carelessly. So the *Sunnah* is a guiding light. He who knows it has attained great good, and he who is ignorant of it will meet great evil. So for Allaah, for Allaah, O servants of Allaah, learn, and act, and fear Allaah and obey Him that you may be shown mercy.

Epilogue

The Islamic personality is a clear and distinct personality. Its fabric is the Book of Allaah, and its thread is the *Sunnah* and these two are inseparable from it.

It is a sincere and determined personality educated and refined upon a precise methodology which does not contain even the slightest deficiency, and how could it since it is the Religion of Allaah, Lord of all the worlds?!

So what I have written is knowledge which is the path to action, a reminder which leads one to obey and follow, and advice which is essential for the attainment of benefit.

So I ask Allaah to grant success to myself and all of the Muslims, and that He establishes us upon the way and methodology of His Prophet (ﷺ). He is the best One to ask and the greatest One who responds, and our final call is all praise is for Allaah, Lord of all the worlds.

18th Ramadaan 1408H
az-Zarqaa,
Jordan.

Forty Hadeeth on the Islamic Personality

"This is a concise book which contains forty authentic *ahaadeeth*¹ from the fine sayings of the Chosen Prophet (ﷺ) which I gathered as a reminder for myself and my brothers. They contain guidance for the cultivation of souls, purification of the hearts and refinement of character..."

"The Islamic personality is a clear and distinct personality. Its fabric is the Book of Allaah, and its thread is the *Sunnah* and these two are inseparable from it. It is a sincere and determined personality educated and refined upon a precise methodology which does not contain even the slightest deficiency, and how could it since it is the Religion of Allaah, Lord of all the worlds!?"

"I write this book for the enthusiastic Muslim youth who does not find, whilst swimming in the ocean of enthusiasm and excitement, the helping hand of one who knows the poison and is aware of the cure, one who can guide him to the correct way and correct thinking so that these youths can be with their minds and thoughts like the Companions of the Prophet (ﷺ)... So let us all hasten to be like them, and to resemble them since the affair is as it was said: *We are not in comparison to those who came before except like small herbs growing beside the trunks of tall palm trees...*

So what I have written is knowledge which is the path to action, a reminder which leads one to obey and follow, and advice which is essential for the attainment of benefit."

Taken from the Introduction and the Epilogue.



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