5

In the name of Allāh, Most Gracious, Most Merciful.

All praise is due to Allāh ﷻ, the Lord of the worlds.

And peace, blessings and salutations be upon His Messenger, Muḥammad ﷺ.

رِيَاضُ الصَّالِحِينَ

مِن كَلَامِ سَيِّدِ الْمُرْسَلِينَ

by Imām Nawawī رحمه الله

A Translation and Commentary

of

RIYĀḌ AL-ṢĀLIḤĪN

Volume 1

Ḥadīth 1 to 601

General Editor

Moulana Afzal Ismail



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﴿ وَمَا يَنْطِقُ عَنِ الْهَوٰى
إِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ﴾

He (Muḥammad ﷺ) does not speak out of (his own) desire.

It is but revelation revealed (to him).

(Sūrah Najm, 3-4)

Transliteration Key

أ إ	’
آ	ā
ب	b
ت	t
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ
ظ	ẓ
ع	ʿ, ʿa, ʿi, ʿu
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
و	ū
ه	h
ي	y, ī

ﷻ Used after the name of Allāh, translated as, “Blessed and exalted is He.”

ﷺ Used after the name of Nabī Muḥammad, translated as, “May Allāh’s peace and blessing be upon him.”

عليه السلام Used after the name of a Messenger of Allāh, translated as, “May Allāh’s peace be upon him.”

رضي الله عنه Used after the name of a male Ṣaḥābī (companion) of Nabī Muḥammad ﷺ, translated as, “May Allāh be pleased with him.”

رضي الله عنها Used after the name of a female Ṣaḥābiyā (companion) of Nabī Muḥammad ﷺ, translated as, “May Allāh be pleased with her.”

رضي الله عنهم Used after the names of more than one Ṣaḥābī (companion) of Nabī Muḥammad ﷺ, translated as, “May Allāh be pleased with them.”

رحمه الله Used after the name of a pious person, translated as, “May Allāh’s mercy be upon him.”

Contents

Introduction 11

Foreword by Mufti Muhammed Saeed Motara حفظه الله 13

Foreword by Moulana Haroon Abasoomar رحمه الله 15

Author's Preface 17

Chapter on sincerity and the presence of intention in all deeds, words and conditions, both external and internal 19

Chapter on repentance 41

Chapter on patience 68

Chapter on truthfulness 106

Chapter on Allāh-consciousness 112

Chapter on fearing Allāh ﷻ 128

Chapter on conviction and reliance on Allāh ﷻ 133

Chapter on steadfastness 146

Chapter on reflecting over the great creations of Allāh ﷻ, the fleeting nature of the world, the terrors of the Hereafter, other matters of this world and the Hereafter, the curtailment and culturing of the soul, and keeping it steadfast 149

Chapter on hastening towards good deeds and encouraging a person who intends doing good by motivating him to remain firm and focussed 151

Chapter on striving 159

Chapter on the encouragement to increase in good deeds in one's latter life 179

Chapter on exposition of the numerous avenues of doing good 186

Chapter on moderation in worship 208

Chapter on upholding good deeds 224

Chapter on upholding the sunnah and its etiquettes 227

Chapter on the obligation of submitting to the order of Allāh ﷻ and what is to be said by one who is invited to that, commanded to good and forbidden from evil 240

Chapter on the prohibition of innovations and introducing new matters in religion 243

Chapter on a person who initiates a good or evil way 246

Chapter on directing towards good, and inviting towards guidance or misguidance 249

CONTENTS

Chapter on helping each other in goodness and the fear of Allāh ﷻ 253

Chapter on good counsel 256

Chapter on commanding good and forbidding evil 259

Chapter on the severe punishment for the person who commands good and forbids evil but his actions contradict his utterances 273

Chapter on the command of fulfilling trusts 275

Chapter on the prohibition of oppression and the command to recompense where oppression was perpetrated 284

Chapter on honouring the sanctity of Muslims; an exposition of their rights, and having compassion and mercy for them 301

Chapter on concealing the faults of Muslims and the prohibition of publicising their faults unnecessarily 315

Chapter on fulfilling the needs of Muslims 318

Chapter on intercession 320

Chapter on restoring harmony between people 322

Chapter on the virtues of the weak, poor and undistinguished Muslims 327

Chapter on treating women well 348

Chapter on the rights of a husband over his wife 356

Chapter on spending on one's wife and children 362

Chapter on spending from that which one loves and that which is superior in quality 367

Chapter on the obligation to command one's family, children and those in one's care to obey Allāh ﷻ and prohibit them from disobeying Him; and training them and forbidding them from indulging in the prohibited 369

Chapter on the rights of the neighbour and being good to him 374

Chapter on kindness to parents and maintaining ties of kinship 380

Chapter on the prohibition of disobeying parents and severing ties of kinship 402

Chapter on honouring the family of the Messenger of Allāh ﷺ and an exposition of their virtues 414

Chapter on honouring the scholars, elders, and people of goodness; giving preference to them over others, elevating their seating places and acknowledging their status 418

Chapter on the virtue of loving someone for the sake of Allāh ﷻ and encouraging it; and informing the one who a person loves and what to reply to him when he informs him 444

CONTENTS

Chapter on the signs of Allāh's love for a person and encouragement that these be adopted and that one should strive to acquire them 455

Chapter on warning against harming the righteous, the weak and the poor 460

Chapter on passing judgement on the outward actions of people while leaving their hidden actions to Allāh ﷻ 461

Chapter on fear 468

Chapter on hope 484

Chapter on the virtue of hope 517

Chapter on combining fear and hope 520

Chapter on the virtue of weeping due to the fear of Allāh ﷻ and longing for Him 523

Chapter on the virtue of living a life of abstinence and encouragement to suffice on little in this world and the virtue of poverty 530

Chapter on the virtue of hunger, living a simple life, sufficing with little in food and drink, and clothing 557

Chapter on contentment, chastity and restraint, moderation in lifestyle and expenses, and disapproval of begging unnecessarily 589

Chapter on the permissibility of taking that which comes without asking for it and expecting it 602

Chapter on encouraging to earn one's own livelihood, to abstain from begging, and to be charitable 603

Chapter on generosity and magnanimity, and spending in good causes with reliance on Allāh ﷻ. 605

Chapter on the prohibition of miserliness and greed 619

Chapter on giving preference to and comforting others 620

Chapter on competing in matters of the Hereafter and to desire much of that which is blessed 624

Chapter on the virtue of a grateful wealthy person – one who earns in the correct manner and spends in avenues that have been commanded 626

Chapter on remembering death and curtailing aspirations 629

Chapter on the advisability of men visiting graves and what a visitor should recite 636

Chapter on piety and abstaining from the doubtful 641

Chapter on the desirability of seclusion at times of corruption, when one fears tribulations in religion or falling into the unlawful or doubtful 648

Glossary 652

Bibliography 655

Preface to the 5th Edition

All praise belongs to Allāh ﷻ, the Master of the universe. Peace, blessings and salutations be upon our beloved leader, Nabī ﷺ.

It is purely the grace and mercy of Allāh ﷻ that this translation and commentary of *Riyāḍ al-Ṣāliḥīn* has been well received by ʿUlamā, teachers, students and general readers.

In this edition, some changes were made to the Arabic, English translation and commentary of various *aḥādīth* based on the suggestions of ʿUlamā.

We make *duʿā'* that Allāh ﷻ accepts this effort and grants the reward of it to all those who have been part of the project.

Afzal Ismail
20 Rajab 1443 / 22 February 2022

Introduction

All praise belongs to Allāh ﷻ, the Master of the universe. Peace, blessings and salutations be upon our beloved leader, the Messenger of Allāh ﷺ.

Islām is a perfect faith. Its teachings are based on divine revelation which is the Qur'ān, and the *Sunnah* which is the words, actions and life of the Messenger of Allāh ﷺ. Both of these sources are not only divinely protected, but are interconnected – one can only be understood with the help of the other.

For this reason, many Islāmic scholars dedicated their lives to the study of the Sunnah and *ḥadīth*. The *ḥadīth* master, ʿAbdullāh ibn al-Mubārak ؒ, used to spend much of his time at home. When he was asked whether he felt lonely, he replied, "How can I be lonely when I am with the Messenger of Allāh ﷺ and his *Ṣaḥābah*." (*Tārīkh Dimishq*) His short but thought-provoking reply aptly explains the sweetness and pleasure derived by those who read and study the blessed words and teachings of the Messenger of Allāh ﷺ.

From the spectrum of *ḥadīth* literature, we have *Riyāḍ al-Ṣāliḥīn*, which is a collection of *aḥādīth* by Imām Nawawī ؒ, the great scholar of *ḥadīth* and *fiqh* of the seventh century *Hijrī*. It deals with every aspect of Islamic belief and conduct and covers a wide range of topics such as etiquette, manners, morals, supplications, beliefs, worship, human interactions, etc.

It contains *aḥādīth* from the six canonical compilations of *ḥadīth*: *Bukhārī, Muslim, Tirmidhī, Abū Dāwūd, Nasai* and *Ibn Mājah*. The fact that the learned Imām sufficed on authentic *aḥādīth*, not only testifies to his superior scholarship in the field, but allows the general reader to benefit from his vast collection.

The compilation contains approximately 1800 *aḥādīth* and 372 chapters. Every chapter commences with a title which provides the content and summary of the *aḥādīth* that appear in that chapter. This is followed by relevant Qur'ānic verses which provide a valuable link between the words of Allāh ﷻ and the words of His Messenger ﷺ. It also serves to contextualise the *aḥādīth* in the framework of Qur'ānic teachings. This systematic presentation is unique to *Riyāḍ al-Ṣāliḥīn* and makes it an indispensable resource for students, scholars, general readers and ordinary Muslims.

Its acceptance as an authentic and beneficial book of *aḥādīth* can be gauged from its numerous commentaries that have been meticulously compiled by scholars through the centuries. Many Imāms of *masājid* utilise it for daily recitation and it is a popular choice for students and scholars. It is incorporated into the curriculum of numerous *madāris* and universities and is widely accepted throughout the world by people of diverse social backgrounds.

The author's choice of *aḥādīth* perfectly fits the needs of those desiring moral refinement. It forms an ideal basis for spiritual reformation and contains solid foundational principles in the field of character development. Because it is a complete source of guidance and advice, it allows its readers the unique opportunity of obtaining comprehensive knowledge of Islam from a single book. It provides solutions and answers for the reformation of individuals and communities.

The *aḥādīth* quoted in every chapter can safely be regarded as a comprehensive summary of the content of the chapter. They are easy to study and transmit the sweet-smelling aroma that emanates from prophetic traditions. The compilation gives an indication of what is available in the blessed *Sunnah* in terms of advice for engaging in virtuous actions, adopting noble values, and obeying laws.

One who studies this work diligently and sincerely will feel the abundant *barakah*, guidance and spiritual radiance that the compilation has been blessed with. The fact that it so passionately touches the heart and soul, points to the sincerity and selflessness of the author.

For this English commentary, translation of Qur'ānic verses have generally been taken from *Qur'ān Made Easy*. Translations of *aḥādīth* have been compiled with the help of the translation of Moulana Mohamedy, *Gardens of the Righteous*, as well as an online edition by Aisha Bewley. Regarding the commentary of the *aḥādīth,* the following Arabic commentaries were consulted: *Dalīl al-Fāliḥīn, Nuzhat al-Muttaqīn*, a commentary by Sheikh Muhammad Ilyas al-Bārabankawi and a commentary by Sheikh Muhammad Ali Sābūni. An Urdu commentary, *Rawḍat al-Ṣāliḥīn*, was also utilised. Full details of these are provided in the bibliography.

I would like to acknowledge all those who assisted in making this publication possible: Muftī Abdullah Moolla and Moulānā Fathi Alam for their help in the commentary; Muftī Muhammed Haffejee for painstakingly doing the edit of the *fiqhi* aspects of the compilation; Moulānā Moosa Kajee for proofreading; and all those sincere individuals who assisted on condition that their contributions remain anonymous. May Allāh ﷻ reward them all abundantly in this world and the Hereafter.

I would like to request those who find mistakes or weaknesses in the publication to kindly bring these to the attention of the publisher so that the necessary changes may be effected in future editions.

Finally, we make *duʿā'* that Allāh ﷻ accepts this effort and crowns it with success. May He make it a source of reward in the Hereafter for the author, publisher and all those who have been associated with it. There is no power and might except in Allāh ﷻ.

Afzal Ismail

Foreword

by Mufti Muhammed Saeed Motara حفظه الله

Senior Ustādh of Ḥadīth, Darul Uloom Azaadville

I have had the rare honour and privilege of browsing through the manuscript of the book that you (dear reader) are holding in your hands.

The original book *Riyāḍ al-Ṣāliḥīn* (on which this work is based), is one of the most well known and highly acclaimed books of ḥadīth in both the Arab and non-Arab world. It has been translated into several languages and is widely read in many circles and taught in many Madāris throughout the Islamic world.

The author of *Riyāḍ al-Ṣāliḥīn*, ʿAllāmah Nawawi رحمه الله is an esteemed Shāfiʿī Scholar, *Muḥaddith* and *Faqīh* of great repute and has become a shining star in Islamic academic circles. He has many academic works to his credit; amongst them an outstanding commentary on *Ṣaḥīḥ Muslim*. Apart from that, he has also authored other well known books such as "*Al-Arbaʿīn*", "*Al-Adhkār*", "*Al-Majmūʿ Sharḥul-Muhadh-dhab*" and many other books, too numerous to mention in this short foreword.

Riyāḍ al-Ṣāliḥīn is a collection of ḥadīth focusing primarily on ethics, morals and conduct. In this book, the author has brought together a compilation of aḥādīth that truly inspires the reader to put the spiritual dimension of his life back on track, weed out evil and corrupt tendencies from his day to day activities, bring him closer to the Sunnah of Rasūlullāh ﷺ and grant him proximity to his Creator.

Riyāḍ al-Ṣāliḥīn has been previously translated into English and also been occasionally published with brief footnotes. However, what was really lacking was an in-depth explanation and elucidation of each ḥadīth in the English language, so that an ordinary layman can also understand the purport of each ḥadīth and absorb its message thoroughly. This work that you are holding in your hands dear reader, will Inshā-Allāh go a long way towards filling that vacuum.

Rasūlullāh ﷺ has said in a ḥadīth: "I have left amongst you two precious assets, which if you hold fast onto (by way of practical implementation), you will never go astray - and those valuable assets are – the Book of Allāh and my Sunnah."

The book that you hold in your hands will Inshā-Allāh bring the celestial light of the Sunnah into your household and illuminate the hearts of all those who read it with devotion and sincerity.

May Allāh ﷻ reward Moulana Afzal Ismail Saheb حفظه الله and his team who have truly rendered a great service for the English-speaking world by preparing this valuable book. In his endeavour to present before the English-speaking reader the captivating and mesmerising beauty of *Riyāḍ al-Ṣāliḥīn*, he has pored through a number of Arabic and other commentaries of this august book. He has burnt the proverbial midnight oil and left no stone unturned in bringing to the reader the hidden gems of this profound and noble work of ḥadīth.

May Allāh ﷻ make this work a source of goodness in this world and the next for Moulana Afzal Ismail Saheb حفظه الله, his team and also for all those who contributed in any way to make this work reach fruition. May He through His Infinite Mercy make it a means of salvation for them and the entire Ummah at large. *Āmīn.*

Muhammed Saeed
Darul Uloom Azaadville.
17 Rajab 1435

Foreword

by Moulana Haroon Abasoomar ﷾

Shaykhul Ḥadīth, Madrasah Taʿlimuddeen, Isipingo Beach

All praise is due to Allāh, the Master of the worlds. May Allāh ﷻ shower peace and salutations upon our Beloved Nabī ﷺ forever and ever. (Āmīn).

Allāh ﷻ revealed the Qur'ān as a guidance, as stated in the Qur'ān: "These are the verses of the Qur'ān, the clear book. A (means of) guidance and (a bearer) of glad tidings for the Believers." (S.27 : V.1-2)

Allāh ﷻ further states in the Qur'ān: "We have revealed the reminder (the Qur'ān) to you (O! Muḥammad ﷺ) so that you may explain to the people what has been revealed to them, so that they may reflect." (S.16 : V.44)

From the above verse it is clearly understood that the verses of the Qur'ān were explained by our Beloved Nabī ﷺ. Without the explanations of Nabī ﷺ the Dīn of Islām would have remained incomplete as is further understood from the following:

The Qur'ān orders: "Establish *Ṣalāh*..." However, none of the following, regarding *Ṣalāh*, is found in the Qur'ān:

a. The detailed times when *Ṣalāh* has to be offered;
b. How many *Rakāhs* in each of the *Ṣalāhs*;
c. What are the *Farḍ* acts of *Ṣalāh*;
d. Similarly, what are the *Sunnah* and *Wājib* acts of *Ṣalāh*;
e. What is *Sajdā Sahw* and when and how it is to be offered, etc, etc, etc.

All of these details have been explained by Rasūlullāh ﷺ who, Allāh declares in the Qur'ān, was divinely inspired whenever he spoke: "He does not speak of his own desires. Whatever he says is revelation (which Allāh has) revealed to him." (S.53 : V.3-4)

The scholars of ḥadīth made tremendous effort in identifying falsehood from the reliable aḥādīth and thereafter classifying the reliable into various categories. Some are so authentic and reliable that by means of them beliefs and *Farāʾiḍ* are established, while from others only *Sunnah* acts are established. Some aḥādīth may be used to establish virtues of certain good actions, however they may not be used to establish *Farḍ* or *Wājib* actions.

It should also be borne in mind that the sources of *Sharīʿah* (those by which the Laws of

Sharīʿah are established) are not restricted only to the Qur'ān and the aḥādīth but also include *Ijmāʿ* and *Qiyās*. *Ijmāʿ* can be simply translated as "the consensus of the ʿUlamā'", and *Qiyās* as, "deduction by analogy". Both Ijmāʿ and Qiyās have to be supported by the Qur'ān and the aḥādīth.

May Allāh ﷻ reward our pious predecessors who worked tirelessly and presented our most beautiful Dīn in a most simple and beautiful manner for lay people such as us.

I humbly beg the readers to honour and revere the study of aḥādīth, and that they should avoid its study without *wudhū'*.

Finally, I humbly advise all students to refrain from studying mere translations of aḥādīth as one will not be able to obtain the exact intention of our beloved Nabī ﷺ by doing so.

The book in your hands is the English translation with explanatory notes of the world famous book *Riyād al-Ṣāliḥīn* by the great and renowned 7th Hijrī scholar, Imām Nawawi رحمه الله.

I have perused through sections of the book and cannot but commend Moulana Afzal Ismail (Sallamahu) for an outstanding effort. May Allāh ﷻ reward Moulana for his efforts and may the Almighty accept this service of his. (*Āmīn*) It is my humble suggestion that students of Dīn derive maximum benefit from this work. This book has been compiled in such a beautiful manner that even non-scholars could study the same and increase their Islāmic knowledge since Moulana has provided explanatory notes from authentic and reliable sources together with the translation, vocabulary and other beneficial deductions.

May Allāh ﷻ shower His bounties and mercies upon Moulana Afzal Ismail (Sallamahu) for doing a great service to the English speaking world by rendering this work into English. May Allāh ﷻ continue to use Moulana for the service of his Dīn. *Āmīn.*

Moulana Haroon Abasoomar
Shaykhul Ḥadīth, Madrasah Taʿlimuddeen, Isipingo Beach
12 Jumaadal Ukhra 1435

Author's Preface

All praise belongs to Allāh, the One, the Almighty, the All-Powerful, the All-Forgiving, the One Who shrouds the day with the night as a reminder for the intelligent and observant, and as an enlightenment for the knowledgeable and those who reflect. He awakened those whom He chose from His creation and made them exercise restraint in this worldly abode; and He engaged them in His contemplation and perpetual reflection, and in learning lessons and pondering. He motivated them to persevere in His obedience and to prepare for the eternal abode; to abstain from that which may anger Him and lead to the devastating abode; and to safeguard all of this despite changing times and circumstances.

I praise Him with the most profound, pure, comprehensive and expansive of praises.

I testify that there is none worthy of worship besides Allāh, the Most Kind, the Most Compassionate, the Most Gracious and the Most Merciful; and I testify that Muḥammad is His servant and messenger, His beloved and His friend, the guide to the straight path and the inviter to the upright religion. Peace and salutations of Allāh be upon him and upon all the prophets, their families and all the righteous.

To proceed: Allāh said, "I have created man and Jinn only to worship me. I require neither sustenance from them nor do I want them to feed me. (Sūrah al-Dhāriyāt, 56-57) This is a clear pronouncement that they were created for worship, and it is therefore essential that they give due importance to what they were created for, and by exercising restraint, turn away from the wealth of the world. This is because it is a transitory abode not a perpetual one, a transporting conveyance not a joyful destination, and a temporary path not a permanent abode. For this reason, the attentive of its inhabitants are the worshippers, and the wisest of its people are those who exercise restraint.

Allāh said, "The example of this worldly life is like the water that We send down from the sky, with which mingles the plants of the earth that man and animals eat. Until the earth reflects its splendour, becomes beautified, and its inhabitants think that they have control over it. Then Our command comes to it by night or by day, turning it into a pile of reaped harvest, as if it had not even existed before. In this way We explain the signs for those who ponder." (Sūrah Yūnus, 24) Many verses portray the same meaning. A poet has appropriately said,

Allāh has some intelligent servants; they divorced the world and feared temptations.
They analysed it and when they realised that it is not an abode for the living;
they considered it an ocean; and regarded good actions as ships therein.

When its condition is as I have described, and our condition and purpose of creation is as I have outlined, it is binding upon those who are obligated to adopt the way of the righteous, and tread the path of the intelligent and insightful, to prepare for what I have indicated towards and give due importance to what I have cautioned about. The best path he can follow in this regard and the most appropriate way he can utilise is to adopt the noble character - as proven from authentic hadith – of our Messenger, the leader of the first and last of generations, and the most respectable of the former and latter of people. Peace and salutations of Allāh be upon him and upon all the prophets.

Allāh said, "Assist each other in good deeds and piety," (Sūrah al-Mā'idah, 2) and it is authentically narrated from the Messenger that he said, "Allāh continues helping a person as long as a person continues helping his brother. (*Muslim*) He also said, "One who directs towards any good shall receive a similar reward to that of the person who does it." (*Muslim*) And he said, "One who invites towards guidance shall receive a similar reward to that of all those who follow him, without any decrease in their rewards." (*Muslim*) And he said to ʿAlī, "By Allāh , if Allāh guides a single person through you it will be better for you than red camels." (*Bukhārī, Muslim*)

I, therefore, decided to compile a concise collection of authentic *aḥādīth* which would include what is required for a traveller on the path of the hereafter, by which he could acquire etiquettes of the internal and external self, combining *aḥādīth* of encouragement and fear, as well as all such etiquettes required by those who walk upon the path. These include *aḥādīth* dealing with exercising restraint, religious devotions for the soul, refinement of morals, cleansing and treatment of the heart, safeguarding of the limbs and protecting them from divergence, and the various other aims of people who have knowledge of Allāh.

I have been careful to quote only authentic and clear *aḥādīth* which are attributed to the authentic and famous *ḥadīth* compilations. I begin chapters with verses from the Noble Qur'ān, I explain diacritical pronunciations of words where necessary, and I carefully elucidate complex meanings. When, at the end of a *ḥadīth*, I mention متفق عليه it means that it is narrated by both *Bukhārī* and *Muslim*.

I hope that if this book is completed it will lead one who studies it carefully towards good, and be a barrier for him against evils and destruction. I request that a brother who benefits from it in any way should supplicate for me, my parents, my teachers, all our close friends, and all Muslims. Upon Allāh, the Compassionate, do I place my trust, and on Him do I depend. Allāh is sufficient for me, and an excellent guardian is He. There is no power and no might except in Allāh, the Almighty, the Wise.

CHAPTER 1

باب الإخلاص وإحضار النية في جميع الأعمال والأقوال والأحوال البارزة والخفية

Chapter on sincerity and the presence of intention in all deeds, words and conditions, both external and internal

قَالَ اللهُ تَعَالَى: ﴿وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوا اللهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ حُنَفَآءَ وَيُقِيْمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ وَذٰلِكَ دِيْنُ الْقَيِّمَةِ﴾

Allāh ﷻ says, 'They were commanded only to worship Allāh, devoting their religion exclusively to Him and turning away from other religions, to establish *ṣalāh* and to pay *zakāh*. This is the way of the true religion.' (Sūrah al-Bayyinah, 5)

وَقَالَ تَعَالَى: ﴿لَنْ يَّنَالَ اللهَ لُحُوْمُهَا وَلَا دِمَآؤُهَا وَلٰكِنْ يَّنَالُهُ التَّقْوٰى مِنْكُمْ﴾

Allāh ﷻ says, 'Their flesh and blood will never reach Allāh, but it is your piety that will reach Him.' (Sūrah al-Ḥaj, 37)

وَقَالَ تَعَالَى: ﴿قُلْ اِنْ تُخْفُوْا مَا فِيْ صُدُوْرِكُمْ اَوْ تُبْدُوْهُ يَعْلَمْهُ اللهُ ﴾

Allāh ﷻ says, 'Say, 'Whether you hide or reveal what is in your hearts, Allāh knows it.' (Sūrah Āl ʿImrān, 29)

Introduction

Ikhlāṣ (sincerity) means to worship Allāh ﷻ with the sole objective of attaining His closeness. A person should not worship Allāh ﷻ to boast, seek praise or solicit compliments from people.

Ikhlāṣ is a precondition for the acceptance of an action as Allāh ﷻ only accepts actions done for His pleasure. Good actions done with ulterior motives are rejected by Allāh ﷻ. One should, therefore, evaluate one's intention before commencing any action and correct it if necessary.

Scholars advise that a person should make multiple intentions for any action. For example, if one intends going to the *masjid* for *ṣalāh*, one should, together with the intention of performing *ṣalāh*, make the following intentions: teaching others about Islām, meeting and greeting people, removing dirt and impurities from the *masjid*, assisting the old and infirm,

and removing obstacles from the path.

Intentions are made from the heart and therefore the validity of an intention is not conditional on uttering it verbally. This is supported by other *aḥādīth* which state that Allāh ﷻ considers the actions and intentions of a person rather than his outward appearance and form.

The importance of intention can be gauged from the statements of the pious. Yaḥyā ibn Abī Kathīr ﷺ said, "Consider your intention because it is more far-reaching than your action." Sufyān al-Thawrī ﷺ said, "I have not been concerned with anything more difficult than my intention because it fluctuates." ʿAbdullāh ibn al-Mubārak ﷺ said, "Many small actions are exalted by an intention and many great actions are diminished by an intention."

Ḥadīth 1

وعن أمير المؤمنين أبي حَفْصٍ عمرَ بنِ الخطابِ بنِ نُفَيْلِ بنِ عبدِ العُزّى بن رياحِ بنِ عبدِ اللهِ بن قُرْطِ بن رَزاحِ بنِ عدِي بنِ كعب بنِ لُؤَيِّ بنِ غالبٍ القُرشِيِّ العَدويِّ ﷺ ، قالَ : سَمِعتُ رَسُولَ اللهِ ﷺ ، يقُولُ : ((إنّمَا الأَعْمَالُ بالنِّيّاتِ ، وَإِنَّمَا لِكُلِّ امرِىءٍ مَا نَوَى ، فَمَنْ كَانَتْ هجرته إلى الله ورسوله ، فهجرته إلى الله ورسوله ، ومن كانت هِجْرَتُهُ لِدُنْيَا يُصيبُهَا، أَوْ امْرَأَةٍ يَنْكَحُهَا ، فَهِجْرَتُهُ إلى مَا هَاجَرَ إِلَيْه)) . مُتَّفَقٌ عَلَى صِحَّتِهِ . رَوَاهُ إمَامَا الْمُحَدّثِينَ، أَبُو عَبْدِ الله مُحَمَّدُ بْنُ إِسْمَاعيلَ بْن إبراهِيمَ بْن المُغيرَةِ بنِ بَرْدِزْبهْ الجُعْفِيُّ البُخَارِيُّ ، وَأَبُو الحُسَيْنِ مُسْلمُ بْنُ الحَجَّاجِ بْنِ مُسْلمٍ الْقُشَيريُّ النَّيْسَابُورِيُّ ﷺ فِي صحيحيهما اللَّذَيْنِ هما أَصَحُّ الكُتبِ المصنفةِ .

ʿUmar[1] ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Actions are gauged by intentions. Each person will receive (the reward for) what he intended. One who emigrates to Allāh and His Messenger, his emigration is indeed to Allāh and His Messenger. One who emigrates to acquire something of the world or to marry a woman, his emigration is to that to which he emigrated." (*Bukhārī*, *Muslim*, *Abū Dāwūd*)

1 ʿUmar ibn Khaṭṭāb ﷺ was from the Quraish and served as their ambassador to the various tribes during the era of ignorance. He accepted Islām in the 6th year of prophethood and this was a great victory for the Muslims because it gave them courage and strength. He participated in all the expeditions with the Messenger of Allāh ﷺ. The pledge of allegiance for *khilāfah* was taken at his hands in 13 *Hijrī*. Great conquests took place during his rule as *Amīr al-Mu'minīn*. He was martyred in 23 *Hijrī* after the fire worshipper Abū Lu'lu' stabbed him while he was performing the *Fajr ṣalāh*. May Allāh ﷻ have mercy upon him and may He be pleased with him.

Vocabulary and Definitions

النِّيَّاتِ (intentions) is the plural of *al-Niyyah*. According to the lexicon, *al-Niyyah* means to intend something and according to the *sharīʿah*, it refers to an intention when doing an action.

هجرته (his migration): The word *Hijrah* literally means 'to leave'. According to the *sharīʿah*, it means to leave a land of disbelief and proceed to a land of Islām due to fear of trials and tribulations.

"Actions are gauged by intentions," means that the correctness and goodness of an action is based on the intention with which it is done. Allāh ﷻ looks at the underlying intention more than the action itself. Hence, those who migrated in order to assist the religion of Allāh ﷻ will be rewarded, while those who migrated for marriage or trade will be deprived of a reward.

Commentary

The background of this *ḥadīth* is explained by a narration of Ibn Masʿūd ؓ who said: "A man amongst us proposed to marry a woman by the name of Umm Qais ؓ, but she refused to marry him unless he migrated to Madīnah Munawwarah. He agreed and married her, and therefore became known as Muhājir Umm Qais."

This *ḥadīth* teaches us that actions are considered according to the intention with which they are done. Mundane actions such as eating, greeting or speaking will earn a reward, if coupled with the correct intention, but will earn chastisement if done with an evil intention. The *Ṣaḥābah* ؓ and pious were particularly cautious of this and scrutinised their actions at every step.

This *ḥadīth* has been narrated with *tawātur,* meaning that many people have narrated it. It enjoys great status and virtue and is a foundational principle of Islām. A narration in *Bukhārī* states that the Messenger of Allāh ﷺ would mention it in his sermons and that ʿUmar ؓ would narrate it from the pulpit of the Messenger of Allāh ﷺ.

It is such an integral part of Islām, that some scholars have regarded it as being a third of all Islāmic teachings. Abū ʿUbayd ؒ said, "There is no single *ḥadīth* that is more comprehensive, independent and beneficial than this *ḥadīth*." Abū Dāwūd ؒ, the great scholar of *ḥadīth*, said, "It is half of all knowledge." According to Imām Bayhaqī ؒ it is a third of knowledge because the deeds of man are associated with his heart, tongue and limbs, and intentions are related to the heart. Abū Dāwūd ؒ also said, "I wrote five hundred thousand *aḥādīth* of the Messenger of Allāh ﷺ. From these I chose four thousand eight hundred *aḥādīth*. From these, four *aḥādīth* are sufficient for a person's religion: 'Actions are gauged by intentions', 'the permissible is clear and the prohibited is clear', 'the beauty of a man's Islām is his avoiding that which does not concern him' and 'None of you (truly) believes unless he loves for his

brother what he loves for himself.'"

Imām al-Bukhārī ﷺ chose to begin his *Ṣaḥīḥ* with this *ḥadīth* in order to reinforce the importance of sincerity and correctness of intention. In this way, he intended that his compilation should be for the pleasure of Allāh ﷻ. History bears testimony to the fact that he succeeded in his intention because his *Ṣaḥīḥ* was blessed with unique acceptance amongst Islāmic books of both the east and the west.

Ḥadīth 2

وعن أمِّ المؤمِنينَ أمِّ عبدِ اللهِ عائشةَ ﷺ ، قالت : قالَ رسول الله ﷺ : ((يغْزُو جَيْشٌ الْكَعْبَةَ فإذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرضِ يُخْسَفُ بِأَوَّلِهِمْ وآخِرِهِمْ)) . قَالَتْ : قلتُ : يَا رَسُولَ اللهِ ،كَيْفَ يُخْسَفُ بأوَّلِهِمْ وَآخِرِهِمْ وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ ؟! قَالَ : ((يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ ثُمَّ يُبْعَثُونَ عَلَى نِيّاتِهِمْ)) مُتَّفَقٌ عَلَيهِ . هذَا لَفْظُ الْبُخَارِيِّ .

ʿĀ'ishah[2] ﷺ narrates that the Messenger of Allāh ﷺ said: "An army will advance in order to attack the Kaʿbah. When they reach an even plain, all of them will be swallowed into the earth." I asked, "O Messenger of Allāh! How will all of them be swallowed up when among them were traders and others who were not really part of them?" He replied, "All of them will be swallowed up and they will be resurrected according to their intentions." *(Bukhārī, Muslim)*

Vocabulary and Definitions

بَيْدَاءَ refers to desert or barren land and according to other scholars, it is the name of a place between Makkah Mukarramah and Madīnah Munawwarah.

أَسْوَاقُ refers to traders or, according to other commentators, common folk who did not know why they accompanied the army.

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2 ʿĀ'ishah bint Abū Bakr al-Ṣiddīq ﷺ was one of the mothers of the believers. She was most knowledgeable and possessed great understanding of Islām because of her closeness to the Messenger of Allāh ﷺ. After his demise, senior *Ṣaḥābah* used to approach her to obtain answers to their questions on various jurisprudential issues. She was married to the Messenger of Allāh ﷺ in Makkah Mukarramah and went to live with him in Shawwāl, in the 2nd year of the *Hijrah*. The Messenger of Allāh ﷺ passed away when she was eighteen. She lived for forty years after his demise and passed away in 58 *Hijrī*. She was a virtuous woman who was very generous and humble. She would fast abundantly, set slaves free and would perform *ḥaj* every year. 2210 *aḥādīth* are narrated from her, 174 of which appear in both *Bukhārī* and *Muslim*.

"They will be resurrected according to their intentions," means that Allāh ﷻ will resurrect people from their graves based on their actions, and judge them according to their intentions.

Commentary

One should be mindful of company and friends because their influence has an impact upon a person. One often commits actions that he would not commit while alone, due to prompting and peer pressure. According to the teachings of this *ḥadīth*, merchants and traders should constantly reflect upon whether their association with sinners is purely for trade and necessity or whether it is needlessly assisting in their transgression. Muhallab ﷺ said, "One who joins the sinners by choice and increases their numbers thereby invites punishment upon himself."

This *ḥadīth* expounds on a verse of the Qur'ān,

﴿وَاتَّقُوْا فِتْنَةً لَّا تُصِيْبَنَّ الَّذِيْنَ ظَلَمُوْا مِنْكُمْ خَآصَّةً﴾

> Beware of a trial that will afflict not only the oppressive ones from you. (Sūrah al-Anfāl, 25)

Additional Points

- ✓ Allāh ﷻ alone knows the details of the army referred to in this *ḥadīth* as well as the time in which the incident will occur. It is a component of a believer's faith to believe in such unseen matters because the Messenger of Allāh ﷺ spoke only the truth.
- ✓ One should accompany the pious and righteous and avoid the gatherings of the oppressors and sinners.

Ḥadīth 3

وعن عائِشةَ ﷺ ، قَالَتْ : قَالَ النبي ﷺ : ((لا هِجْرَةَ بَعْدَ الفَتْحِ ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ ، وَإِذَا اسْتُنْفِرْتُمْ فانْفِرُوا)) مُتَّفَقٌ عَلَيْهِ . وَمَعناهُ : لا هِجْرَةَ مِنْ مَكّةَ لأَنَّهَا صَارَتْ دَارَ إسلاَمٍ .

> ʿĀ'ishah ﷺ narrates that the Messenger of Allāh ﷺ said: "There is no migration after the conquest (of Makkah), but there is *jihād* and intention. When you are commanded to go in *jihād*, you should go." *(Bukhārī, Muslim)*

Vocabulary and Definitions

"When you are commanded to go in *jihād*, you should go," means that people who are commanded to go in *jihād* (or any other noble venture) by their Muslim leader should proceed without hesitation.

Commentary

Hijrah (migration) was obligatory upon the Muslims in the early stages of Islām, because of their small numbers. They could not practise upon Islām easily and there was a pressing need for them to escape the tyranny and remain united. When Makkah Mukarramah was conquered in the 8th year after *Hijrah*, Islām was strengthened and people began to accept Islām in droves, hence this obligation fell away while the obligation of *jihād* and intention remained. However, it will remain compulsory for Muslims to migrate from *Dār al-Kufr* (territory of disbelief) where they cannot practise their religion. Similarly, Muslims may leave their lands for the purpose of seeking knowledge or preserving their faith in the face of tyranny and oppression.

While the obligation to migrate from Makkah Mukarramah no longer applies, the obligation of *jihād* against the enemies of Islām is as valid today as it was in the early stages. A Muslim should always be prepared and intend to participate in *jihād* if the need arises.

When it is not compulsory to migrate from *Dār al-Islām* to another *Dār al-Islām*, migrating from *Dār al-Islām* to *Dār al-Kufr* out of love for the latter, and to reside there permanently is discouraged by the *sharīʿah*. Many Muslims nowadays settle in lands of disbelief, with their wealth and property, and their focus is then diverted away from Islām. This is reprehensible.

Additional Points

- ✓ The *ḥadīth* gives glad tidings that Makkah Mukarramah will forever remain a land of Islām.

Ḥadīth 4

وعن أبي عبدِ اللهِ جابر بن عبدِ اللهِ الأنصاريِّ ﷺ ، قَالَ : كُنَّا مَعَ النَّبيِّ ﷺ في غَزَاةٍ ، فَقالَ ((إِنَّ بالمدِينَةِ لَرِجَالاً ما سِرْتُمْ مَسِيراً ، وَلاَ قَطَعْتُمْ وَادِياً ، إلاَّ كَانُوا مَعَكُمْ حَبَسَهُمُ الْمَرَضُ)) وَفي روَايَة : ((إلاَّ شَرَكُوكُمْ في الأجْرِ)) رواهُ مسلمٌ .

ورواهُ البخاريُّ عن أنسٍ ﷺ ، قَالَ : رَجَعْنَا مِنْ غَزْوَةِ تَبُوكَ مَعَ النَّبيِّ ﷺ ، فقال : ((إنَّ أقْواماً خَلْفَنَا بالْمَدِينَةِ مَا سَلَكْنَا شِعْباً وَلاَ وَادياً ، إلاّ وَهُمْ مَعَنَا ؛ حَبَسَهُمُ العُذْرُ)) .

Jābir ibn ʿAbdullāh al-Anṣārī ﷺ[3] narrates: "We were once with the Messenger

3 Jābir ibn ʿAbdullāh al-Anṣārī ﷺ accepted Islām before the *Hijrah*. He participated with his father in the pledge of ʿAqabah when he was young. Imām Muslim ﷺ transmits from Jābir ﷺ who said: "I fought in nineteen battles with the Messenger of Allāh ﷺ, but I did not participate in Badr and Uḥud because my father stopped me. When my father was martyred in Uḥud, I did not stay behind from the Messenger of Allāh ﷺ in any battle." 1540 *aḥādīth* were narrated from him. He passed away in 74 *Hijrī*

of Allāh ﷺ on a military expedition when he said, "There are some people who remained behind in Madīnah. They were with you when you traversed any path or crossed any valley; it was only that illness kept them back." Another narration has: "However, they will share the reward with you." (*Muslim*)

Bukhārī narrates from Anas ibn Mālik ﷺ who said: "We returned from the battle of Tabūk with the Messenger of Allāh ﷺ when he said, "There are some people who remained behind in Madīnah, but we did not traverse any path or any valley without them sharing the reward with us. A valid excuse kept them back." *(Bukhārī)*

Vocabulary and Definitions

الأنصار (helpers) is the plural of *al-Nāṣir* and refers to those *Ṣaḥābah* ﷺ of Madīnah Munawwarah who assisted the Messenger of Allāh ﷺ and the *Ṣaḥābah* ﷺ who migrated from Makkah Mukarramah to Madīnah Munawwarah.

"We did not traverse any path..." refers to the verse,

﴿وَّلَا يَقْطَعُوْنَ وَادِيًا اِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللّٰهُ اَحْسَنَ مَا كَانُوْا يَعْمَلُوْنَ﴾

...and every valley that they cross will be recorded for them so that Allāh rewards them better than that which they do. (Sūrah al-Taubah, 121)

Commentary

The battle of Tabūk took place in the 9th year after the *Hijrah*. It was the last expedition undertaken in the life of the Messenger of Allāh ﷺ and is known by the name of *Jaysh al-Usrā*, meaning the difficult battle. The Messenger of Allāh ﷺ stayed at Tabūk for about twenty days, but no fighting took place because the Roman enemy had retreated.

The *ḥadīth* explains that a person who had the noble intention of participating in *jihād* but was withheld by a valid reason will receive the same reward as the *mujāhidīn* (those who participate in *jihād*). Scholars explain that this *ḥadīth* indicates to a verse of the Qur'ān,

﴿ذٰلِكَ بِاَنَّهُمْ لَا يُصِيْبُهُمْ ظَمَاٌ وَّلَا نَصَبٌ وَّلَا مَخْمَصَةٌ فِىْ سَبِيْلِ اللّٰهِ وَلَا يَطَئُوْنَ مَوْطِئًا يَّغِيْظُ الْكُفَّارَ وَلَا يَنَالُوْنَ مِنْ عَدُوٍّ نَّيْلًا اِلَّا كُتِبَ لَهُمْ بِهٖ عَمَلٌ صَالِحٌ ؕ اِنَّ اللّٰهَ لَا يُضِيْعُ

at the age of 94 and was the last *Ṣaḥābī* to pass away in Madīnah Munawwarah. His bequest was that the tyrant Ḥajāj ibn Yūsuf should not perform his *Janāzah ṣalāh.* He was buried in Baqī'.

اَجْرَ الْمُحْسِنِيْنَ﴾

> That is because a good deed will be recorded for them for every bit of thirst, tiredness and hunger that afflicts them in the path of Allāh, as well as for every step that they take by which the disbelievers are angered and anything that they take from the disbelievers. Surely, Allāh does not put the reward of the righteous ones to waste. (Sūrah al-Taubah, 120)

In addition, scholars mention that the more a person is remorseful over his absence from *jihād* or any noble venture, the greater will be his reward. This principle is explained in another *ḥadīth* which states that a person who intends to perform the optional night prayer but is overpowered by sleep will receive the full reward of performing it. Therefore, one of the means of attaining great rewards is by making good intentions and desiring to do the good that other Muslims are doing.

Additional Points

- ✓ *Jihād* is the responsibility of every Muslim who is healthy and has the means to engage in it.
- ✓ The noble intention of a believer is equivalent in reward to his good action.

Ḥadīth 5

وعن أبي يَزيدَ مَعْنِ بنِ يَزيدَ بنِ الأخنسِ ﷺ ، وهو وأبوه وَجَدُّه صحابيُّون ، قَالَ : كَانَ أبي يَزيدُ أخْرَجَ دَنَانِيرَ يَتَصَدَّقُ بِهَا ، فَوَضعَهَا عِنْدَ رَجُلٍ في الْمَسْجِدِ ، فَجِئْتُ فأخذْتُها فَأَتَيْتُهُ بِهَا . فقالَ : واللهِ ، مَا إيَّاكَ أرَدْتُ ، فَخَاصَمْتُهُ إلى رسولِ اللهِ ﷺ ، فقَالَ : ((لكَ مَا نَوَيْتَ يَا يزيدُ ، ولَكَ ما أخَذْتَ يَا مَعْنُ)) رواهُ البخاريُّ .

> Maʿn ibn Yazīd ibn al-Akhnas ﷺ[4] and he, his father and grandfather were all *Ṣaḥābah*, narrates, "My father, Yazīd, put aside some *dīnārs* to give in charity and placed them in the hand of a person in the *masjid*. I came along, took the *dīnārs* and brought them to him. He said: "By Allāh, I did not intend giving them to you." We then went and presented the case before the Messenger of Allāh ﷺ. He said: "O Yazīd, you will receive what you intended, and, O Maʿn, you may keep what you took." (*Bukhārī*)

4 Maʿn ibn Yazīd ﷺ resided in Kūfa. He later moved to Syria. He participated in the Battle of Ṣiffīn with Muʿāwiyah ﷺ and was martyred in 54 *Hijrī*. 5 *aḥādīth* are narrated from him.

Vocabulary and Definitions

صحابيُّون (*Ṣaḥābah*) is the plural of *Ṣaḥābī*. The general definition of a *Ṣaḥābī* is one who met with the Messenger of Allāh ﷺ during his lifetime (even for a short while), believed in him and passed away with *īmān*.

Wājib (compulsory) charity is that which is ordained by the Qur'ān and *Sunnah* such as *zakāh* whilst *Nafl* (optional) charity is that which is not confined to a specific time. *Nafl* charity remains purely voluntary and is often referred to as *lillāh* or *ṣadaqah*.

Commentary

In this incident, Yazīd ﷺ was rewarded because he intended to give charity to a needy person and his son was needy, even though he did not intend giving it to him. From this the scholars have stated that a person who gives optional charity will be rewarded if his intention was correct, irrespective of whether it reaches a worthy recipient or not.

Maʿn ﷺ took possession of the *dīnārs* with the permission of the person in the masjid, which was justified, hence his action was valid.

Additional Points

- ✓ Optional charity may be given to ones offspring, as opposed to *zakāh*, which may not be given to ones parents or offspring.
- ✓ It is permissible to appoint a representative to distribute ones charity, especially optional charity because it has the element of anonymity, which is meritorious.
- ✓ A child will not be regarded as disobedient to a parent in a dispute regarding a religious issue in order to determine the truth.

Ḥadīth 6

وعن أبي إسحاقَ سَعدِ بنِ أبي وَقَّاصٍ مالِكِ بنِ أُهَيْب بنِ عبدِ مناف بنِ زُهرَةَ بنِ كلابِ بنِ مُرَّةَ بنِ كعبِ بنِ لُؤيٍّ القُرشِيِّ الزُّهريِّ ﷺ ، أَحَدِ العَشَرَةِ المشهودِ لهم بالجنةِ ﷺ ، قَالَ جاءني رسولُ اللهِ ﷺ يَعُودُنِي عَامَ حَجَّةِ الوَدَاعِ مِنْ وَجَعٍ اشْتَدَّ بي ، فقُلْتُ : يَا رَسُولَ اللهِ ، إِنِّي قَدْ بَلَغَ بي مِنَ الوَجَعِ مَا تَرَى ، وَأَنَا ذُو مالٍ وَلا يَرِثُني إلا ابْنَةٌ لي ، أفأَتَصَدَّقُ بِثُلُثَيْ مَالِي؟ قَالَ: ((لا)) ، قُلْتُ : فالشَّطْرُ يَا رَسُولَ اللهِ ؟ فقَالَ : ((لا)) ، قُلْتُ : فالثُّلُثُ يَا رَسُولَ اللهِ؟ قَالَ : ((الثُّلُثُ والثُّلُثُ كَثِيرٌ – أَوْ كبيرٌ – إِنَّكَ إِنْ تَذَرَ وَرَثَتَكَ أغنِيَاءَ خيرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً يتكفَّفُونَ النَّاسَ ، وَإِنَّكَ لَنْ تُنفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجهَ اللهِ إلاَّ أُجِرْتَ عَلَيْهَا حَتَّى مَا تَجْعَلُ في فِي امْرَأَتِكَ)) ، قَالَ : فَقُلتُ : يَا رسولَ اللهِ ، أُخلَّفُ بعدَ أَصْحَابي ؟ قَالَ : ((إِنَّكَ لَنْ تُخَلَّفَ

فَتعملَ عَمَلاً تَبتَغي بِهِ وَجْهَ اللهِ إلاَّ ازْدَدتَ بِهِ دَرَجةً ورِفعَةً ، وَلَعلَّكَ أنْ تُخَلَّفَ حَتّى يَنتَفِعَ بِكَ أقْوَامٌ وَيُضَرَّ بِكَ آخرونَ . اللَّهُمَّ أَمْضِ لأصْحَابي هِجْرَتَهُمْ ولاَ تَرُدَّهُمْ عَلَى أعقَابهِمْ، لكنِ البَائِسُ سَعدُ بْنُ خَوْلَةَ)) يَرْثي لَهُ رَسُولُ اللهِ ﷺ أنْ ماتَ بمَكَّة . مُتَّفَقٌ عليهِ .

Saʿd ibn Abī Waqqāṣ رضي الله عنه[5], one of the ten *Ṣaḥābah* who were given the glad tidings of Paradise, narrates: "The Messenger of Allāh ﷺ visited me in the year of the Farewell Pilgrimage because I was afflicted with a serious illness. I said: "O Messenger of Allāh, you can see the severity of my illness and I am a wealthy person with no heirs except a daughter. Should I give two thirds of my wealth in charity?" He replied: "No." I asked, "A half, O Messenger of Allāh?" He replied: "No." I asked, "A third, O Messenger of Allāh?" He replied: "A third is fine, but even a third is a lot (or much). It is better for you to leave your heirs wealthy than to leave them poor and begging from people. You will most certainly be rewarded for whatever you spend for the pleasure of Allāh ﷻ, even for the morsel of food which you place in your wife's mouth." I asked: "O Messenger of Allāh, will I live after my companions?" He replied: "If you live after them and you do any action by which you seek the pleasure of Allāh ﷻ, you will only increase in status and rank through it. And perhaps you will live after them so that some people will benefit from you while others will be harmed by you. O Allāh, complete for my *Ṣaḥābah* their emigration and do not let them turn back on their heels. However, the unfortunate Saʿd ibn Khaulah." The Messenger of Allāh ﷺ lamented over him because he passed away in Makkah. *(Bukhārī, Muslim)*

Vocabulary and Definitions

The Messenger of Allāh's ﷺ *duʿā'* that his "*Ṣaḥābah* complete their migration and not turn

5 Saʿd ibn Abī Waqqāṣ رضي الله عنه was the conqueror of Iraq and Madā'in. He was one of the six *Ṣaḥābah* specified by ʿUmar رضي الله عنه for the *khilāfah* after him. He accepted Islām during the early stages and was of the first emigrants. He participated in Badr and the battles thereafter. He was from the *ʿAsharah Mubassharah* (the ten *Ṣaḥābah* who were granted the glad tidings of Paradise in this world). The Messenger of Allāh ﷺ made *duʿā'* for him, 'O Allāh, straighten his aim and accept his *duʿā'*. He used to guard the Messenger of Allāh ﷺ during the battles. He was also the first *Ṣaḥābī* to fire an arrow in the path of Allāh ﷻ. He passed away in 55 *Hijrī* at the age of seventy and was buried in Madīnah Munawwarah. 271 *aḥādīth* are narrated from him. When his final moments approached he called for a specific garment and said, "Shroud me in it, verily I met the polytheists on the day of Badr in it and I kept it for this day."

back on their heels" meant that they should be granted the good fortune of leaving the land they had intended to migrate from and receive the reward of their sacrifice.

The *Ḥajjat al-Wadāʿ* (Farewell Pilgrimage) is also known as *Ḥajjat al-Balāgh* because the Messenger of Allāh ﷺ, on this occasion, instructed the *Ṣaḥābah* to convey the message of Islām to others. It is also called *Ḥajjat al-Islām* because only Muslims were present.

Commentary

The *ḥadīth* states that Saʿd ibn Abī Waqqāṣ ؓ mentioned his illness to the Messenger of Allāh ﷺ. This proves that it is permissible for a patient to mention his condition for a valid reason such as obtaining treatment, requesting the *duʿā'* of a pious person or enquiring about religious rulings that apply to him. It is disliked for a patient to mention his illness if it is done out of displeasure as it will diminish the reward he would have received because of the illness.

The fact that a person will be rewarded for spending on his family, for giving to his relatives and for leaving wealth for his heirs is based on his intention to please Allāh ﷻ. From this, the scholars have drawn the following principle:

أن المباح إذا قصد به وجه الله تعالى صار طاعة ويثاب عليه

> Any permissible action done with the intention of pleasing Allāh ﷻ will become an act of worship and will be rewarded.

"Perhaps you will be left behind so that some people will benefit from you while others will be harmed by you" was actually a prophesy of the Messenger of Allāh ﷺ because Saʿd ibn Abī Waqqāṣ ؓ survived the illness and lived until he conquered Iraq.

Saʿd ibn Abī Waqqāṣ ؓ asked whether he would, "be left behind after his companions (leave Makkah Mukarramah)", out of concern that his sacrifice of migrating from Makkah Mukarramah to Madīnah Munawwarah for Allāh's ﷻ pleasure may not be rewarded if he passed away in Makkah Mukarramah.

The Messenger of Allāh ﷺ lamented over Saʿd ibn Khaulah ؓ because, according to some scholars, he did not migrate and passed away in Makkah Mukarramah. According to the narration of *Bukhārī,* he migrated, participated in Badr and then returned to Makkah Mukarramah where he passed away. According to others, he migrated to Abyssinia, participated in Badr and other battles and passed away in Makkah Mukarramah during the *Ḥajjat al-Wadāʿ*.

Additional Points

- ✓ A testator is allowed to bequeath up to one third of his estate.
- ✓ A bequest cannot be made in favour of an heir. The wisdom of this ruling lies in Islām's excellent model of wealth distribution. An heir automatically benefits from the estate by his allocated share of it and others should therefore be allowed to receive a portion of the deceased's estate.
- ✓ A leader should visit and console those of his subjects who are ill.
- ✓ It is permissible to gather wealth for permissible reasons and it will not be regarded as hoarding if the rights of that wealth are fulfilled.
- ✓ Joining of family ties and kindness to one's relatives is an integral component of Islām. It is more virtuous to join family ties with family who are close relatives as compared to distant relatives.

Ḥadīth 7

وعنْ أبي هريرةَ عبدِ الرحمانِ بنِ صخرٍ ﷺ ، قَالَ : قَالَ رَسُولُ الله ﷺ : ((إنَّ الله لا ينْظُرُ إلى أجْسَامِكُمْ ، ولا إلى صُوَرِكمْ ، وَلَكن ينْظُرُ إلى قُلُوبِكمْ وأعمالكم)) رواه مسلم .

Abū Hurayrah ﷺ[6] narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ neither looks at your bodies nor at your appearances; rather, He looks at your hearts and your deeds." *(Muslim)*

Commentary

Allāh ﷻ does not reward people based on their outer form or complexion. Instead, Allāh ﷻ rewards an action when one's heart is sincere and purified of evil qualities. This is supported by a verse of the Qur'ān,

﴿وَمَآ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ بِالَّتِيْ تُقَرِّبُكُمْ عِنْدَنَا زُلْفٰٓى اِلَّا مَنْ اٰمَنَ وَعَمِلَ صَالِحًا﴾

Your wealth and children are not such that they can draw you closer to Us,

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6 Abū Hurayrah ﷺ was the agnomen of ʿAbd al-Raḥmān ibn Ṣakhr. Ibn ʿAbdul Barr ﷺ mentioned that Abū Hurayrah ﷺ said, "I had a cat in my sleeve one day and the Messenger of Allāh ﷺ noticed me. He said, "What is this?" I said, "It is a cat." He remarked, "O Abū Hurayrah." The Arabic word for cat is *hirrah*, while *hurayrah* refers to a kitten. Abū Hurayrah ﷺ accepted Islām in the year that Khaybar was conquered and participated in the conquest with the Messenger of Allāh ﷺ. He remained in the company of the Messenger of Allāh ﷺ at all times. From all the *Ṣaḥābah* ﷺ he remembered the most *aḥādīth* on account of the *duʿā'* of the Messenger of Allāh ﷺ in his favour. He passed away in Madīnah Munawwarah in 57 *Hijrī* at the age of 78. 5374 of his narrations are recorded in the books of *ḥadīth*.

except for him who has *īmān* and does good deeds. (Sūrah Saba', 37)

This *ḥadīth* encourages us to correct our objectives and intentions. It further stresses the need to purify the heart from evil qualities and to beautify it with praiseworthy qualities because Allāh ﷻ considers the state of the heart. One should strive to purify the heart when commencing any action with the limbs because a heart that is pure and conscious of Allāh ﷻ will rectify the action and guide it toward success.

The intention and state of the heart is unknown to us, therefore we cannot be sure that every action of a righteous individual is good. Perhaps, Allāh ﷻ is aware of some reprehensible quality associated with his heart that renders his action worthless. Similarly, we cannot be sure that a sinful person is evil since Allāh ﷻ may forgive him because of a single praiseworthy quality he possesses.

In summary, external actions are not absolute proof of the status of a person. We therefore, should not exaggerate in honouring a person who does good actions; neither should we despise a sinful person.

Ḥadīth 8

وعن أبي موسى عبدِ اللهِ بنِ قيسٍ الأشعريِّ ﷺ ، قَالَ : سُئِلَ رسولُ الله ﷺ عَنِ الرَّجُلِ يُقاتلُ شَجَاعَةً ، ويُقَاتِلُ حَمِيَّةً، ويُقَاتِلُ رِيَاءً، أَيُّ ذلِكَ في سبيلِ الله ؟ فقال رَسُول الله ﷺ : ((مَنْ قَاتَلَ لِتَكونَ كَلِمَةُ اللهِ هي العُلْيَا ، فَهوَ في سبيلِ اللهِ)) مُتَّفَقٌ عَلَيهِ

ʿAbdullāh ibn Qays al Ashʿarī ﷺ[7] narrates: "The Messenger of Allāh ﷺ was asked about a person who fights to display his bravery, a person who fights to protect his family honour and a person who fights to show off and whether any of them were in the cause of Allāh? The Messenger of Allāh ﷺ replied: "The person who fights so that the word of Allāh may reign supreme is the one who is in the cause of Allāh." *(Bukhārī, Muslim)*

7 ʿAbdullāh ibn Qays al Ashʿarī ﷺ is also commonly referred to as Abū Mūsā al-Ashʿarī ﷺ. He is linked to the Ashʿar tribe of Yemen. He came to the Messenger of Allāh ﷺ in Makkah Mukarramah before the migration, accepted Islām and returned to his tribe where he converted fifty people to Islām. He later came to Madīnah Munawwarah with Jaʿfar ﷺ and other Muslims who migrated to Abyssinia. He had a beautiful voice and would recite the Qur'ān extremely well. He used to pass *fatāwā* (religious verdicts) during the lifetime of the Messenger of Allāh ﷺ. He passed away in Kūfa in 44 *Hijrī.* 360 *aḥādīth* are narrated from him.

Vocabulary and Definitions

One "who fights to protect his family honour" refers to a person who blindly rallies to fight on the side of his family irrespective of whether they are right or wrong.

Commentary

The *ḥadīth* explains that the true *mujāhidīn* are those who only fight so that the religion of Allāh ﷻ may reign supreme. The virtues narrated in the Qur'ān and various *aḥādīth* regarding the *mujāhidīn* are specific to those who fight for the advancement of the religion of Allāh ﷻ and not for the questionable motives mentioned in this *ḥadīth*. Despite this, the rulings that apply to a martyr will apply to any Muslim killed in the battlefield; hence he will not be bathed and shrouded as a mark of honour. His intention and purpose of fighting are known and left to Allāh ﷻ.

One who fights seeking the reward of the Hereafter or the pleasure of Allāh ﷻ is also included in the reward mentioned in the *ḥadīth* because his action is within the ambit of one "who fights so that the word of Allāh ﷻ may reign supreme."

Additional Points

- ✓ A person may be engaged in an action that is outwardly good and may claim that his intention is noble, however only such an intention which is for the pleasure of Allāh ﷻ will be rewarded by Him.
- ✓ A person should be careful not to succumb to their base desires or incline towards worldly motives when engaging in any noble action.

Ḥadīth 9

وعن أبي بكرَةَ نُفيع بنِ الحارثِ الثقفيِّ ﷺ : أَنَّ النَّبيَّ ﷺ ، قَالَ : ((إِذَا التَقَى المُسلِمَان بسَيْفَيهِمَا فالقَاتِلُ وَالمَقْتُولُ في النّارِ)) قُلتُ : يا رَسُولَ اللهِ ، هذا القَاتِلُ فَمَا بَالُ المقْتُولِ ؟ قَالَ : ((إِنَّهُ كَانَ حَرِيصاً عَلَى قتلِ صَاحِبِهِ)) مُتَّفَقٌ عليهِ .

Nufayʿ ibn Ḥārith ﷺ[8] narrates that the Messenger of Allāh ﷺ said: "When two Muslims attack each other with their swords, then both the killer and the one who is killed will be in the Hell-fire." I asked, "O Messenger of Allāh, I can understand this with regard to the killer, but what about the one who is killed?" He ﷺ replied: "He was eager to kill his companion."

8 Nufayʿ ibn Ḥārith al-Thaqafī ﷺ was a *Ṣaḥābī* from Ṭā'if. He was one of those who turned away from the tribulations in the battles of Jamal and Ṣiffīn. He passed away in Baṣrah in 52 *Hijrī*. 132 *aḥādīth* are narrated from him.

(Bukhārī, Muslim)

Commentary

The person who kills another living being will be in the Hell-Fire, if Allāh ﷻ does not forgive him, because killing is regarded as a major sin and is viewed very seriously in the Qur'ān. Allāh ﷻ says,

﴿وَمَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ جَهَنَّمُ خٰلِدًا فِيْهَا وَغَضِبَ اللّٰهُ عَلَيْهِ وَلَعَنَهٗ وَاَعَدَّ لَهٗ عَذَابًا عَظِيْمًا﴾

One who purposely murders a believer, his punishment will be Hell where he will remain for a long time. Allāh will be angry with him, curse him and prepare for him a dreadful punishment. (Sūrah al-Nisā', 93)

The value of taking one human life in the light of the Qur'ān is similar to taking the lives of the entire humanity. Allāh ﷻ says,

﴿مِنْ اَجْلِ ذٰلِكَ ۚ كَتَبْنَا عَلٰى بَنِيْٓ اِسْرَآءِيْلَ اَنَّهٗ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ اَوْ فَسَادٍ فِى الْاَرْضِ فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا ؕ وَمَنْ اَحْيَاهَا فَكَاَنَّمَآ اَحْيَا النَّاسَ جَمِيْعًا﴾

Because of this We decreed for the Bani Isrāīl that whoever kills another for a reason other than in retaliation for another, or corruption on the earth, then it is if he had killed all of mankind. Whoever preserves a life, it is as if he has preserved the lives of all of mankind. (Sūrah al-Mā'idah, 32)

The magnitude of an intention can be gauged from the fact that the killer is punished for his act of killing while the one who is killed will also be punished because his intention was also to kill.

The *ḥadīth* warns against Muslims fighting each other, as this weakens their collective strength and draws the anger of Allāh ﷻ. This applies when Muslims fight each other for invalid Islāmic reasons such as tribal fanaticism. Nufayʿ ibn Ḥārith ؓ, the narrator of the *ḥadīth*, practised on this *ḥadīth* and did not fight during the time of trials and tribulations. He said: "If someone comes to kill me, I shall not prevent him." However, the majority of *Ṣaḥābah* and *Tābiʿīn* are of the view that it is compulsory for Muslims to uphold the truth and fight against Muslims who defect and rebel.

The *ḥadīth* also teaches us that a person will be held accountable for his firm intention to perpetrate an evil action. If the thought of a sin crosses a person's mind and he rejects it,

then it will be forgiven as stated by other *aḥādīth*. However, if he affirms his intention to proceed with the sin and utilises the means to accomplish it, then it will be recorded as an evil, even if some factor prevents its culmination. When he commits the action itself, a second misdeed will be recorded against him. If, after resolving to proceed with the sin, he abandons it out of the fear of Allāh ﷻ, a good deed will be recorded in his favour.

Ḥadīth 10

وعن أبي هريرةَ ﷺ ، قَالَ : قالَ رَسُول الله ﷺ : ((صَلاةُ الرَّجلِ في جمَاعَةٍ تَزيدُ عَلَى صَلاتِهِ في سُوقِهِ وبيتِهِ بضْعاً وعِشرِينَ دَرَجَةً ، وَذَلِكَ أَنَّ أَحدَهُمْ إِذَا تَوَضَّأَ فَأَحْسَنَ الوُضوءَ ، ثُمَّ أَتَى المَسْجِدَ لا يُرِيدُ إلاَّ الصَّلاةَ ، لاَ يَنْهَزُهُ إِلاَّ الصَلاةُ : لَمْ يَخْطُ خُطْوَةً إِلاَّ رُفِعَ لَهُ بِهَا دَرجَةٌ، وَحُطَّ عَنْهُ بها خَطِيئَةٌ حَتَّى يَدْخُلَ المَسْجِدَ ، فإذا دَخَلَ المَسْجِدَ كَانَ في الصَّلاةِ مَا كَانَتِ الصَّلاةُ هِي تَحْبِسُهُ ، وَالمَلائِكَةُ يُصَلُّونَ عَلَى أَحَدِكُمْ مَا دَامَ في مَجْلِسِهِ الَّذِي صَلَّى فِيهِ ، يَقُولُونَ: اللَّهُمَّ ارْحَمْهُ ، اللَّهُمَّ اغْفِرْ لَهُ ، اللَّهُمَّ تُبْ عَلَيهِ ، مَا لَم يُؤْذِ فيه ، مَا لَمْ يُحْدِثْ فِيهِ)) . مُتَّفَقٌ عليه .وهذا لفظ مسلم . وقوله – صلى الله عليه وسلم – : ((يَنْهَزُهُ)) هُوَ بِفَتْحِ اليَاءِ والْهَاءِ وبالزَّايِ : أَيْ يُخرِجُهُ ويُنْهضُهُ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The *ṣalāh* which a person offers in congregation (in a *masjid*) is more than twenty times superior to his *ṣalāh* in his business or his home. The reason for this is that when a person performs a perfect *wuḍū'*, proceeds to the *masjid* with the sole intention of offering *ṣalāh* and nothing except *ṣalāh* urges him on, then for every step that he takes, his rank is elevated by a degree and a sin is wiped off his record, until he enters the *masjid*. Once he enters the *masjid*, he is considered to be in *ṣalāh* as long as the *ṣalāh* keeps him in the *masjid*. The angels continue making *duʿā'* for him as long as he remains seated at the place where he offered his *ṣalāh*, saying: 'O Allāh, be merciful to him! O Allāh, forgive him! O Allāh, accept his repentance!' This continues as long as he does not harm anyone and as long as he does not nullify his *wuḍū'*." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* explains the great reward for performing *ṣalāh* in congregation. *Ṣalāh* in congregation is superior to the *ṣalāh* that is performed individually by twenty-five or twenty-seven times as stated in other *aḥādīth*. The sincerity of intention whilst performing *ṣalāh* will determine the exact reward.

In addition, the *ḥadīth* draws our attention to the virtue of performing *wuḍū'* with all its *Sunan* and etiquettes, arriving early for the congregational *ṣalāh* and eagerly waiting for it to commence. This routine is the perfect remedy for drawing closer to Allāh ﷻ, while asking for ones needs from Him and obtaining relief from the worries and stresses of the day.

Allāh ﷻ is exceptionally compassionate and generous in reward to those who perform *ṣalāh*. For every step to the *masjid,* their rank is elevated and a sin is obliterated. Thereafter, the angels, whose *duʿā's* are certainly accepted by Allāh ﷻ, seek forgiveness and mercy on their behalf for as long as they remain in the *masjid*. A verse of the Qur'ān confirms that one of the duties of the angels is to make *duʿā'* for the believers. Allāh ﷻ says,

﴿ اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَمَنْ حَوْلَهٗ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُوْنَ بِهٖ وَيَسْتَغْفِرُوْنَ لِلَّذِيْنَ اٰمَنُوْا﴾

> The angels carrying the throne, as well as those around them, glorify the praises of their Sustainer, believe in Him and seek forgiveness for those who have *īmān*. (Sūrah al-Mu'min, 7).

The angels continue making *duʿā'* as long as the person performing *ṣalāh* remains in the *masjid* with *wuḍū'* and does not speak or contravene any of the etiquettes of the *masjid*.

Additional Points

- ✓ Scholars state that *ṣalāh* is permissible in malls and marketplaces, but it is *makrūh* (disliked) because the heart and mind are easily distracted at such places.

Ḥadīth 11

وعن أبي العبَّاسِ عبدِ اللهِ بنِ عباسِ بنِ عبد المطلب ﷺ ، عن رَسُول الله ﷺ ، فيما يروي عن ربهِ ، تباركَ وتعالى ، قَالَ : ((إنَّ اللهَ كَتَبَ الحَسَنَاتِ والسَّيِّئَاتِ ثُمَّ بَيَّنَ ذلِكَ ، فَمَنْ هَمَّ بحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَها اللهُ تَبَارَكَ وتَعَالى عِنْدَهُ حَسَنَةً كامِلَةً ،وَإنْ هَمَّ بهَا فَعمِلَهَا كَتَبَهَا اللهُ عَشْرَ حَسَناتٍ إلى سَبْعمئةِ ضِعْفٍ إلى أَضعَافٍ كَثيرةٍ ، وإنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ تَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً ، وَإنْ هَمَّ بِهَا فَعمِلَهَا كَتَبَهَا اللهُ سَيِّئَةً وَاحِدَةً)) مُتَّفَقٌ عليهِ .

ʿAbdullāh ibn ʿAbbās[9] ﷺ narrates from the Messenger of Allāh ﷺ who

9 ʿAbdullāh ibn ʿAbbās ﷺ was the cousin of the Messenger of Allāh ﷺ. He was born in Makkah Mukarramah in the valley of Abū Ṭālib where the Muslims were boycotted for three years. The Messenger of Allāh ﷺ made *duʿā'* for him, "O Allāh, grant him understanding of religious matters and teach him the interpretations." The Messenger of Allāh ﷺ passed away when he was thirteen, fifteen

narrates from Allāh ﷻ: "Allāh ﷻ recorded the good and evil deeds and He then explained them: Whoever intends doing a good deed but does not carry it out, Allāh ﷻ records it as a complete good deed. However, if he intends doing a good deed and then carries it out, Allāh ﷻ records ten good deeds to seven hundred good deeds and multiplies it many times over. Whoever intends doing an evil deed but does not carry it out, Allāh ﷻ records it as a good deed. But if he intends doing an evil deed and carries it out, Allāh ﷻ records it as one evil deed." *(Bukhārī, Muslim)*

Vocabulary and Definitions

This is referred to as a *Ḥadīth al-Qudsī*. The meaning of a *Ḥadīth al-Qudsī* is communicated by Allāh ﷻ to the Messenger of Allāh ﷺ through inspiration, dreams or other forms of revelation and the Messenger of Allāh ﷺ then gives expression to it through his own words. It is of a higher status than an ordinary *ḥadīth* but lesser in status than the Qur'ān. Hence there are differences between the Qur'ān and a *Ḥadīth al-Qudsī*. One does not need to be in the state of *wuḍū'* to touch a *Ḥadīth al-Qudsī*. In addition, it is not inimitable and unique like the verses of the Qur'ān. Further, the Qur'ān is on the level of *tawātur* (i.e. it is narrated by many people) while a *Ḥadīth al-Qudsī* may be related by even one person.

"Allāh ﷻ recorded the good and evil deeds," means that Allāh ﷻ commanded the angels to record the deeds.

Commentary

Allāh's ﷻ system of recording good and evil actions is highlighted in this *ḥadīth*. If a person intends a good action, then resolves to carry it out and finally executes it, then a reward is recorded for his intention and it is then multiplied up to tenfold for its execution. Allāh ﷻ says,

﴿مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا﴾

Whoever brings a good deed will receive ten times as much. (Sūrah al-Anʿām,

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or ten according to some. ʿUmar ibn Khaṭṭāb ﷺ maintained a close relationship with him especially in meetings so that he could benefit from his deep knowledge and intellect. Many *aḥādīth* narrate his interpretations of Qur'ānic verses as he was an expert in this field. He passed away in Ṭā'if in 71 *Hijrī* and was buried there in the *khilāfah* of Ibn Zubayr ﷺ. Muḥammad ibn Ḥanafiyyah performed his *Janāzah ṣalāh* and said, "The *rabbānī* (one who has a close relationship with Allāh ﷻ) of this *Ummah* has passed away." 1660 *aḥādīth* are narrated from him. He said, "I saw Jibra'īl twice," and this was why he became blind in old age.

160).

In addition, Allāh ﷻ further multiplies the reward for whosoever He wishes. Allāh ﷻ says,

﴿وَاللّٰهُ يُضٰعِفُ لِمَنْ يَّشَآءُ﴾

Allāh increases for those whom He wills. (Sūrah al-Baqarah, 261).

Another *ḥadīth* states: 'It is multiplied up to seven-hundred times, except for *sawm* (fasting), because it is for Me and I shall give the reward for it.' *(Bukhārī, Muslim)* From this, we learn that the number of times the reward for *sawm* is multiplied is known to Allāh ﷻ alone, since *sawm* is the most virtuous form of patience. The Qur'ān states,

﴿اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾

The patient ones shall be granted their reward without reservation. (Sūrah al-Zumar, 10)

Conversely, if a person resolved to do an evil action, then abandoned it due to the fear of Allāh ﷻ and not for show, fear of people or helplessness, then a reward will be recorded for him. If he abandoned it for any reason besides the fear of Allāh ﷻ, a sin will be recorded against him, because it is not acceptable to fear people, and not Allāh ﷻ.

The various stages of thought, resolve and intention have been discussed at length by the scholars. The first stage is called *ḥājis*, which refers to stray thoughts that cross a person's mind. If the thought lingers in the mind, it is called *khāṭir* and if the person deliberates within himself whether to do the action or not, it is called *ḥadīth al-nafs*. When preference is given to a course of action, it is called *hamm*. *ʿAzm* is the final stage wherein one resolves to do the action. According to all the scholars, a person will not be answerable for *ḥājis* because stray thoughts are not of his own doing. Regarding *khāṭir* and *ḥadīth al-nafs,* the *aḥādīth* mention that Allāh ﷻ overlooks them. In these first three stages, there is no reward for good thoughts either because there is no firm intent or resolve to carry out the action. As for the stage of *hamm*, a reward will be recorded for a good action, but a sin will not be recorded for an evil one. If a person now abandons the evil thought due to the fear of Allāh ﷻ, Allāh ﷻ will record a reward for him and if he follows through with it, Allāh ﷻ will record a sin against him. As for the stage of *ʿazm*, a person will be answerable for ones actions.

This entire process of recording good and evil demonstrates Allāh's ﷻ compassion and generosity. A person who does not execute an evil action, despite his prior intention to perform the evil action, will be rewarded and will only receive one sin if he does execute it.

However, a person who has the intention to do a good action receives one reward because of his sincere intention, and if he follows through with the action, he receives ten to seven hundred rewards, and even more if Allāh ﷻ wishes. Imām Nawawī ﷺ states: 'If Allāh ﷻ had not shown such compassion upon His servants, none would have entered Paradise since the sins of man exceed his good actions. It is Allāh's ﷻ compassion that He multiplied the reward for his good deeds and not the punishment for his sin.'

Ḥadīth 12

وعن أبي عبد الرحمان عبدِ الله بنِ عمرَ بن الخطابِ ﷺ ، قَالَ : سمعتُ رسولَ الله ﷺ ، يقول : ((انطَلَقَ ثَلاثَةُ نَفَرٍ مِمَّنْ كَانَ قَبْلَكُمْ حَتَّى آوَاهُمُ المَبيتُ إِلى غَارٍ فَدَخلُوهُ، فانْحَدرَتْ صَخْرَةٌ مِنَ الجَبَلِ فَسَدَّتْ عَلَيْهِمُ الغَارَ ، فَقالُوا : إِنَّهُ لاَ يُنْجِيكُمْ مِنْ هذِهِ الصَّخْرَةِ إِلاَّ أَنْ تَدْعُوا اللهَ بِصَالِحِ أَعْمَالِكُمْ . قَالَ رجلٌ مِنْهُمْ : اللَّهُمَّ كَانَ لِي أَبَوانِ شَيْخَانِ كبيرانِ ، وكُنْتُ لا أَغْبِقُ قَبْلَهُمَا أَهْلاً ولاَ مالاً ، فَنَأَى بِي طَلَبُ الشَّجَرِ يَوْماً فلم أُرِحْ عَلَيْهِمَا حَتَّى نَامَا ، فَحَلَبْتُ لَهُمَا غَبُوقَهُمَا فَوَجَدْتُهُما نَائِمَينِ، فَكَرِهْتُ أَنْ أُوقِظَهُمَا وَأَنْ أَغْبِقَ قَبْلَهُمَا أَهْلاً أو مالاً ، فَلَبِثْتُ – والْقَدَحُ عَلَى يَدِي – أَنتَظِرُ اسْتِيقَاظَهُما حَتَّى بَرِقَ الفَجْرُ والصِّبْيَةُ يَتَضَاغَوْنَ عِنْدَ قَدَمَيَّ ، فاسْتَيْقَظَا فَشَرِبا غَبُوقَهُما . اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذلِكَ ابتِغَاء وَجْهِكَ فَفَرِّجْ عَنّا مَا نَحْنُ فِيهِ مِنْ هذِهِ الصَّخْرَةِ ، فانْفَرَجَتْ شَيْئاً لا يَسْتَطِيعُونَ الخُروجَ مِنْهُ . قَالَ الآخر : اللَّهُمَّ إِنَّهُ كانَتْ لِيَ ابْنَةُ عَمّ ، كَانَتْ أَحَبَّ النّاسِ إِليَّ – وفي رواية : كُنْتُ أُحِبُّها كأَشَدِّ مَا يُحِبُّ الرِّجَالُ النساءَ – فأَرَدْتُهَا عَلَى نَفْسِهَا فامْتَنَعَتْ مِنِّي حَتَّى أَلَمَّتْ بها سَنَةٌ مِنَ السِّنِينَ فَجَاءتْنِي فَأَعْطَيْتُهَا عِشْرِينَ وَمِئَةَ دينَارٍ عَلَى أَنْ تُخَلِّيَ بَيْنِي وَبَيْنَ نَفْسِهَا فَفَعَلَتْ ، حَتَّى إِذَا قَدَرْتُ عَلَيْهَا – وفي رواية : فَلَمَّا قَعَدْتُ بَينَ رِجْلَيْهَا ، قالتْ : اتَّقِ اللهَ وَلاَ تَفُضَّ الخَاتَمَ إلاّ بِحَقِّهِ ، فَانصَرَفْتُ عَنْهَا وَهِيَ أَحَبُّ النَّاسِ إِليَّ وَتَرَكْتُ الذَّهَبَ الَّذِي أَعْطَيْتُها . اللَّهُمَّ إِنْ كُنْتُ فَعَلْتُ ذلِكَ ابْتِغاءَ وَجْهِكَ فافْرُجْ عَنَّا مَا نَحْنُ فيهِ ، فانْفَرَجَتِ الصَّخْرَةُ ، غَيْرَ أَنَّهُمْ لا يَسْتَطِيعُونَ الخُرُوجَ مِنْهَا . وَقَالَ الثَّالِثُ : اللَّهُمَّ اسْتَأْجَرْتُ أُجَرَاءَ وأَعْطَيْتُهُمْ أَجْرَهُمْ غيرَ رَجُل واحدٍ تَرَكَ الَّذِي لَهُ وَذَهَبَ، فَثَمَّرْتُ أَجْرَهُ حَتَّى كَثُرَتْ مِنهُ الأَمْوَالُ، فَجَاءنِي بَعدَ حِينٍ ، فَقالَ : يَا عبدَ اللهِ ، أَدِّ إِلَيَّ أَجْرِي ، فَقُلْتُ : كُلُّ مَا تَرَى مِنْ أَجْرِكَ : مِنَ الإِبلِ وَالبَقَرِ والْغَنَمِ والرَّقِيقِ ، فقالَ : يَا عبدَ اللهِ ، لاَ تَسْتَهْزِىءْ بي ! فَقُلْتُ : لاَ أَسْتَهْزِئ بِكَ ، فَأَخَذَهُ كُلَّهُ فاسْتَاقَهُ فَلَمْ يَتْرُكْ مِنهُ شَيئاً. اللَّهُمَّ إِنْ كُنتُ فَعَلْتُ ذلِكَ ابتِغَاءَ وَجْهِكَ فافْرُجْ عَنَّا مَا نَحنُ فِيهِ ، فانْفَرَجَتِ الصَّخْرَةُ فَخَرَجُوا يَمْشُونَ)) مُتَّفَقٌ عليهِ .

ʿAbdullāh ibn ʿUmar[10] ﷺ narrates: "I heard the Messenger of Allāh ﷺ saying: "Three people from a nation of the past were walking and took refuge in a cave for the night. A rock from the mountain fell at the mouth of the cave and trapped them therein. They said: "The only thing that will save you from this rock is your supplication to Allāh ﷻ by virtue of your good deeds." One of them said: "O Allāh, I had extremely old parents and it was my habit that I never gave milk to my family and slaves before giving it to them. One day I went far off in search of grazing pastures and I returned late in the evening. I found that my parents had already fallen asleep. I milked their drink as was my habit and brought it to them. I did not want to awaken them from their sleep and I also did not want to give it to my family and slaves before giving it to my parents. I remained standing with the bowl in my hands, waiting for them to wake up until dawn broke and the children were crying at my feet out of hunger. They then both awoke and drank their milk. O Allāh, if I did this for Your pleasure, then rescue us from this cave by removing this rock." It opened slightly, but they were still unable to get out. The second person said: "O Allāh, I had a cousin who I loved passionately." Another narration has: "I loved her as passionately as a man could love a woman." "I tried to seduce her but she refused me. Eventually, one year she was reduced to poverty and was forced to come to me for assistance. I gave her 120 *dīnārs* on condition that she yield herself to me. She agreed, but when I had full control over her – and in another narration – when I was about to engage in sexual relations with her, she said: "Fear Allāh and do not break the seal of virginity unlawfully." So I turned away from her despite the fact that I loved her so passionately

10 ʿAbdullāh Ibn ʿUmar ﷺ was born one year before the prophethood of the Messenger of Allāh ﷺ. He accepted Islām with his father in Makkah Mukarramah as a young boy. He did not participate in Badr. On the occasion of the Battle of Uḥud, he was fourteen and the Messenger of Allāh ﷺ felt that he was too young to participate in the battle. He was given permission to participate in the Battle of the Trench by the Messenger of Allāh ﷺ when he was fifteen years of age. After this, he did not remain behind from any army that was sent by the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ once said to his sister, Ḥafsah, "Your brother is a pious man, if he would only perform the optional night prayer." He never omitted the night prayer after this. Amongst the *Ṣaḥābah* ﷺ, he was a jurist and known for his abstinence. He withdrew from the infighting of the Muslims. He was one of the most knowledgeable regarding the rulings pertaining to ḥaj and was an expert in the meaning of Qur'ān and *aḥādīth*. It is said that he performed sixty ḥaj and a thousand ʿUmrah. He passed legal rulings for sixty years and he mounted a thousand conveyances in the path of Allāh ﷻ. He passed away in Makkah Mukarramah in 73 *Hijrī*. 2630 *aḥādīth* are narrated from him.

and I also left her the gold which I had given her. O Allāh, if I did this for Your pleasure, rescue us from this cave by removing this rock." It opened slightly, but they were still unable to get out. The third person said: "O Allāh, I hired some labourers and paid them their wages, except for one man who left without taking what was due to him. I invested his wage and it increased greatly in value. He came to me after some time and said: "O servant of Allāh, pay me my wage." I said: "All these camels, cows, sheep and slaves that you see are part of your wage." He said: "O servant of Allāh, do not make fun of me." I replied: "I am not making fun of you." He then took them all and led them away without leaving behind anything. O Allāh, if I did this for Your pleasure, rescue us from this cave by removing this rock." The rock moved away completely and they were able to walk free." *(Bukhārī, Muslim)*

Commentary

The incidents of three people who had sincere intentions have been related in this *ḥadīth*. The first of these is the incident of a person who served his parents, dealt kindly with them and gave preference to them over his wife and children. Serving one's parents is compulsory as Allāh ﷻ commands,

﴿وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًا ۭ اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا (٢٣) وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا﴾

Your Sustainer has commanded that you worship only Him and that you treat your parents kindly. If any one of the two, or both of them reaches old age with you, then do not even tell them 'oof!' and do not rebuke them. Speak gently to them. Lower for them the wings of humility out of compassion and say, "O my Sustainer, be merciful to them as they had raised me when I was young." (Sūrah al-Isrā', 23-24)

There are other *aḥādīth* that mention severe warnings for those who disobey their parents.

The second person abandoned the sin of infidelity when he had the full ability to commit it. This requires spiritual strength and *taqwā* that can be developed by frequenting the company of the righteous, avoiding places of evil and being conscious of Allāh ﷻ at all times.

From the incident of the third person, we learn the virtue of fulfilling ones promises, returning

trusts, and dealing generously in matters of trade. An honest and truthful trader is promised the company of the pious and the martyrs on the day of *Qiyāmah*, in a *ḥadīth.*

The outstanding characteristic of all three people was that their intention was solely for the pleasure of Allāh ﷻ, hence Allāh ﷻ responded positively to their supplications when the need arose. From this we learn that sincerity will not only grant us tremendous rewards in the Hereafter, but will also benefit us during difficult times.

Additional Points

- ✓ It is advisable to make *duʿā'* at the time of difficulty and to utilise the means of one's good actions. This is referred to as *tawassul.*
- ✓ A person's *duʿā'* will be accepted by Allāh ﷻ if it is made with sincerity, especially if he has good actions to his credit.
- ✓ Allāh ﷻ does not allow the good actions of a person to go in vain.
- ✓ A person's good actions will save him from difficulties and problems.
- ✓ Allāh ﷻ grants some of His pious servants the ability to perform miracles.

CHAPTER 2

باب التوبة

Chapter on repentance

قَالَ العلماءُ : التَّوْبَةُ وَاجبَةٌ مِنْ كُلِّ ذَنْب ، فإنْ كَانتِ المَعْصِيَةُ بَيْنَ العَبْدِ وبَيْنَ اللهِ تَعَالَى لاَ تَتعلَّقُ بحقّ آدَمِيٍّ فَلَهَا ثَلاثَةُ شُرُوط : أَحَدُها : أنْ يُقلِعَ عَنِ المَعصِيَةِ . والثَّانِي : أَنْ يَنْدَمَ عَلَى فِعْلِهَا .والثَّالثُ : أنْ يَعْزِمَ أَنْ لا يعُودَ إِلَيْهَا أَبَداً . فَإِنْ فُقِدَ أَحَدُ الثَّلاثَةِ لَمْ تَصِحَّ تَوبَتُهُ. وإنْ كَانَتِ المَعْصِيةُ تَتعَلقُ بآدَمِيٍّ فَشُرُوطُهَا أَرْبَعَةٌ : هذِهِ الثَّلاثَةُ ، وأنْ يَبْرَأ مِنْ حَقّ صَاحِبِها ، فَإِنْ كَانَتْ مالاً أَوْ نَحوَهُ رَدَّهُ إِلَيْه ، وإنْ كَانَت حَدَّ قَذْفٍ ونَحْوَهُ مَكَّنَهُ مِنْهُ أَوْ طَلَبَ عَفْوَهُ ، وإنْ كَانْت غِيبَةً استَحَلَّهُ مِنْهَا . ويجِبُ أنْ يَتُوبَ مِنْ جميعِ الذُّنُوبِ ، فَإِنْ تَابَ مِنْ بَعْضِها صَحَّتْ تَوْبَتُهُ عِنْدَ أَهْلِ الحَقِّ مِنْ ذلِكَ الذَّنْبِ وبَقِيَ عَلَيهِ البَاقي . وَقَدْ تَظَاهَرَتْ دَلائِلُ الكتَابِ والسُّنَّةِ ، وإجْمَاعِ الأُمَّةِ عَلَى وُجوبِ التَّوبةِ .

The scholars state that *taubah* (repentance) is compulsory from every sin. If the sin involves a right of Allāh ﷻ and is not related to the right of any human being, then three conditions need to be fulfilled for its validity:

firstly, one should abandon the sin; secondly, one should be remorseful over having committed the sin; thirdly, one should make a firm resolution never to commit the sin again. If any of these three conditions are omitted, the repentance will not be valid.

If the sin involves the right of a human being, four conditions need to be fulfilled. In addition to these three conditions, one should acquit oneself from the right of the person against whom the sin was committed. If it has to do with wealth or anything similar, one should return it to the rightful owner. If it has to do with slander or anything similar, one should give the person the right to take retribution or one should seek his pardon. If it has to do with backbiting, one should seek his forgiveness.

It is compulsory for a person to repent from all sins. If he repents from some sins, then according to the scholars of true knowledge, his repentance will be valid in respect of those sins, while the remaining sins will remain his responsibility. The Qur'ān, *Sunnah* and consensus of the scholars clearly state that repentance from sin is compulsory.

Introduction

According to the lexicon, the word *taubah* means to return. A person who repents to Allāh ﷻ returns from a life of blameworthy qualities toward one of praiseworthy qualities. Similarly, it means that a person is leaving that which has been forbidden by Allāh ﷻ to that which He has commanded or he is moving away from the displeasure of Allāh ﷻ to that which pleases Him. A person moves away from rebellion to submission.

One who turns away from the disobedience of Allāh ﷻ out of fear for His punishment is called a *tā'ib*; one who turns away from sin out of shame for Allāh ﷻ is called a *munīb*; and one who turns away from sin out of honour for the grandeur of Allāh ﷻ is called an *awwāb*.

Scholars state that repentance is compulsory from all sins, irrespective of whether these are minor, major, concealed or exposed. Man is further required to seek Allāh's ﷻ forgiveness and repent continuously in order to obliterate the sins he commits intentionally or unknowingly. In addition to the three conditions mentioned previously, some scholars have added a further condition for the acceptance of repentance: a person should abandon the company of the sinners with whom he committed the sin.

Shaiṭān deceives man into believing that he will have the opportunity of repenting later in life, but no person knows the time of his death. In addition, a person who does not repent

from sin plunges into more sin and becomes trapped in a vicious cycle of disobedience. Sin may seem pleasurable but it results in nothing but sorrow and failure.

Repentance not only obliterates sin, but also draws inner peace, tranquillity, joy and divine blessings. Allāh ﷻ loves repentance so dearly that He leads His repentant servants towards the path of goodness and safety.

قَالَ الله تَعَالَى : ﴿وَتُوْبُوْٓا اِلَى اللهِ جَمِيْعًا اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ﴾ (النور : ٣١)

Allāh ﷻ says: 'And collectively repent to Allāh, O believers, so that you may be successful.' (Sūrah al-Nūr, 31)

وَقالَ تَعَالَى : ﴿اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ﴾ (هود : ٣)

Allāh ﷻ says: 'Seek forgiveness from your Sustainer, then turn to Him in repentance.' (Sūrah Hūd, 3)

وَقالَ تَعَالَى: ﴿يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللهِ تَوْبَةً نَّصُوْحًا ﴾ (التحريم : ٨).

Allāh ﷻ says: 'O you who believe! Sincerely repent to Allāh.' (Sūrah al-Taḥrīm, 8)

Ḥadīth 13

وعن أبي هريرةَ ﷺ ، قَالَ : سمعْتُ رسولَ الله ﷺ ، يقول : ((والله إنِّي لأَسْتَغْفِرُ الله وأَتُوبُ إِلَيْه في اليَوْمِ أَكْثَرَ مِنْ سَبْعِينَ مَرَّةً)) رواه البخاري .

Abū Hurayrah ﷺ narrates: "I heard the Messenger of Allāh ﷺ saying: "By Allāh, I seek forgiveness from Allāh and I turn to Him in repentance more than seventy times a day." (*Bukhārī*)

Commentary

The abundant repentance of the Messenger of Allāh ﷺ was not because of any sin or disobedience committed by him as he was the best of creation and sinless; rather, it serves as encouragement and a lesson to the *Ummah* to repent and seek the forgiveness of Allāh ﷻ in abundance. The Messenger of Allāh ﷺ felt responsible for shortfalls in his worship of Allāh ﷻ and repented for it. This further raised his status in the sight of Allāh ﷻ.

Ḥadīth 14

وعن الأَغَرِّ بنِ يسار المزنِيِّ ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((يَا أَيُّهَا النَّاسُ ، تُوبُوا إِلى اللهِ واسْتَغْفِرُوهُ ، فإِنِّي أَتُوبُ في اليَومِ مئةَ مَرَّةٍ)) رواه مسلم

Al-Agharr ibn Yasār al Muzanī ﷺ[11] narrates that the Messenger of Allāh ﷺ said: "O people! Turn in repentance to Allāh ﷻ and seek forgiveness from Him for I turn to Him in repentance one hundred times a day." *(Muslim)*

Commentary

This *ḥadīth*, like the previous one, encourages us to hasten in repentance. The figure of a hundred in this *ḥadīth* and seventy in the previous one is not of essence rather they simply indicate that the Messenger of Allāh ﷺ engaged in abundant repentance.

Ḥadīth 15

وعن أبي حمزةَ أنسِ بنِ مالكٍ الأنصاريِّ- خادِمِ رسولِ الله ﷺ - ﷺ ، قَالَ : قَالَ رَسُولُ الله ﷺ : ((لَلهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وقد أضلَّهُ في أرضٍ فَلاةٍ)) مُتَّفَقٌ عليه .

وفي رواية لمُسْلم : ((لَلهُ أَشَدُّ فَرَحاً بِتَوبَةِ عَبْدِهِ حِينَ يتوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كَانَ عَلَى رَاحِلَتِهِ بأرضٍ فَلاةٍ ، فَانْفَلَتَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ فأَيِسَ مِنْهَا ، فَأَتى شَجَرَةً فاضطَجَعَ في ظِلِّهَا وقد أيِسَ مِنْ رَاحلَتِهِ ، فَبَينَما هُوَ كَذَلِكَ إِذْ هُوَ بِها قائِمَةً عِندَهُ ، فَأَخَذَ بِخِطامِهَا ، ثُمَّ قَالَ مِنْ شِدَّةِ الفَرَحِ : اللَّهُمَّ أَنْتَ عَبدِي وأنا رَبُّكَ ! أَخْطَأَ مِنْ شِدَّةِ الفَرَحِ)) .

Anas ibn Mālik al-Anṣārī[12] ﷺ, the attendant of the Messenger of Allāh ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ is more pleased with the repentance of His servant than one of you who finds his camel after having lost it in a desert land."

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11 *Muslim*, *Abū Dāwūd* and *Tirmidhī* narrated from this *Ṣaḥābī*.

12 Anas ibn Mālik al-Anṣārī ﷺ was the attendant of the Messenger of Allāh ﷺ in travel and when he was resident in Madīnah Munawwarah throughout his life. When the Messenger of Allāh ﷺ arrived in Madīnah Munawwarah, Anas ibn Mālik ﷺ was ten years old. He served the Messenger of Allāh ﷺ for ten years. He participated in eighteen expeditions with the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ made *du'ā'* for him, "O Allāh, increase his wealth and children, bless him and grant him entry into Paradise." As a result, he had more than a hundred-and-twenty children and his orchard used to bear fruit twice every season. His garden would emit a musk scent. He lived to over a hundred years of age. He was the last *Ṣaḥābī* to pass away in Baṣrah in 93 *Hijrī*. 2286 *aḥādīth* are narrated from him.

Another narration of *Muslim* has: "Allāh ﷻ is more pleased with the repentance of His servant than one of you who were on his camel in a desert land and it slipped away from him with his food and drink still loaded on it. He becomes despondent, goes to a tree and lies down in its shade, having no hope of finding it. While he is lying down, he suddenly sees his camel standing before him. He holds it by its reins and exclaims out of intense joy: 'O Allāh, you are my slave and I am Your Lord,' erring because of his intense joy at finding his camel." *(Bukhārī, Muslim)*

Commentary

The *ḥadīth* teaches us that Allāh ﷻ is intensely pleased when His servant turns to Him in repentance.

The Messenger of Allāh ﷺ, the perfect teacher, utilised an analogy to simplify the idea so that people could understand it. The helplessness and despondency of a person who loses his possessions in the desert can be well imagined and his joy at finding them is indescribable. This joy is likened to the pleasure of Allāh ﷻ when His servant turns to Him and obeys His commands. When the urge to turn to Allāh ﷻ enters the heart, one should hasten in repentance because our life in this world is to please Him.

Allāh's ﷻ mercy and love descends upon a person whose repentance is accepted. Allāh ﷻ says,

﴿اِنَّ اللهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ﴾

Verily Allāh loves those who repent excessively and those who remain pure. (Sūrah al-Baqarah, 222)

Additional Points

✓ We should surrender to the will of Allāh ﷻ and accept our joys and sorrows as part of His supreme wisdom.

Ḥadīth 16

وعن أبي موسَى عبدِ اللهِ بنِ قَيسٍ الأشْعريِّ ﷺ ، عن النَّبيّ ﷺ ،قَالَ : ((إنَّ الله تَعَالَى يَبْسُطُ يَدَهُ بالليلِ لِيَتُوبَ مُسِيءُ النَّهَارِ ، ويَبْسُطُ يَدَهُ بالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيلِ ، حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِها)) رواه مسلم

ʿAbū Mūsa al-Ashʿarī ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ stretches out His hand at night so that one who sinned during the day

may turn to Him in repentance and He stretches out His hand in the day so that one who sinned during the night may turn to Him in repentance, until the sun rises from the west." *(Muslim)*

Vocabulary and Definitions

"Allāh ﷻ spreading out His hand," means that Allāh ﷻ spreads out His mercy and opens the door of repentance. According to the Arabs, an open hand indicates pleasure and acceptance of something, while a closed hand indicates dislike. The nature and state of "Allāh's ﷻ hand" is unknown to us.

"The rising of the sun from the west" is one of the major signs of *Qiyāmah*.

Commentary

This *ḥadīth* encourages us to hasten in repentance for sins committed during the day or night. It is purely through the mercy of Allāh ﷻ that He accepts repentance at any time. Repentance is accepted by Allāh ﷻ as long as the doors of repentance remain open. They will close when *Qiyāmah* begins.

Ḥadīth 17

وعن أبي هُريرةَ ﷺ ، قَالَ : قَالَ رَسُولُ اللهِ ﷺ : ((مَنْ تَابَ قَبْلَ أنْ تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِها تَابَ اللهُ عَلَيهِ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ will accept the repentance of anyone who turns in repentance to Him before the time when the sun rises from the west." *(Muslim)*

Commentary

Allāh ﷻ accepts the repentance of a person out of His mercy and kindness and the doors of His repentance will remain open until *Qiyāmah*. The Qur'ān says,

﴿يَوْمَ يَاْتِىْ بَعْضُ اٰيٰتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ مِنْ قَبْلُ اَوْ كَسَبَتْ فِىْٓ اِيْمَانِهَا خَيْرًا﴾

On the day when one of your Lord's signs will appear, the *īmān* of a person will not benefit him if he did not have *īmān* previously or if he did not do any good through his *īmān*. (Sūrah al-Anʿām, 158)

The scholars of *tafsīr* explain that "some of your Lord's signs" refer to the rising of the sun from the west.

Ḥadīth 18

وعن أبي عبد الرحمان عبد الله بنِ عمَرَ بنِ الخطابِ ﷺ ، عن النَّبي ﷺ، قَالَ : ((إنَّ الله ﷻ يَقْبَلُ تَوبَةَ العَبْدِ مَا لَمْ يُغَرْغِرْ)) رواه الترمذي، وَقالَ : ((حديث حسن)) .

ʿAbdullāh ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ accepts the repentance of a person as long as his soul does not reach his throat (at the time of death)." (*Tirmidhī*)

Vocabulary and Definitions

يُغَرْغِرْ literally means to place a drink into the mouth and push it to the back of the throat without swallowing it. It refers to the state of a person who is in his final moments of life and his soul has reached the bottom part of his throat.

Commentary

This *ḥadīth* teaches us that repentance is only valid if it takes place before a person reaches a state when life is slipping away and is unlikely thereafter. Allāh ﷻ says,

﴿وَلَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ ۚ حَتّٰٓى اِذَا حَضَرَ اَحَدَهُمُ الْمَوْتُ قَالَ اِنِّيْ تُبْتُ الْـٰٔنَ﴾

Forgiveness is not for those who commit evil acts and then, when death presents itself before any of them, he says, "Now I repent." (Sūrah al-Nisā', 18)

One's repentance is not accepted at such a time because one has already seen the angels of punishment. Scholars state,

ان المطلوب الايمان بالغيب لا بالمشاهدة

Belief in the unseen is the objective, not belief in perceived things.

Ḥadīth 19

وعن زِرِّ بن حُبَيْشٍ ، قَالَ : أَتَيْتُ صَفْوَانَ بْنَ عَسَّالٍ ﷺ أَسْأَلُهُ عَن الْمَسْحِ عَلَى الخُفَّيْنِ ، فَقالَ: ما جاءَ بكَ يَا زِرُّ ؟ فقُلْتُ : ابتِغَاء العِلْمِ ، فقالَ : إنَّ المَلائكَةَ تَضَعُ أَجْنِحَتَهَا لطَالبِ العِلْمِ رِضىً بِمَا يطْلُبُ . فقلتُ : إنَّهُ قَدْ حَكَّ في صَدْري المَسْحُ عَلَى الخُفَّينِ بَعْدَ الغَائِطِ والبَولِ ، وكُنْتَ امْرَءاً مِنْ أَصْحَابِ النَّبيِّ ﷺ فَجئتُ أَسْأَلُكَ هَلْ سَمِعْتَهُ يَذكُرُ في ذلِكَ شَيئاً ؟ قَالَ: نَعَمْ ، كَانَ يَأْمُرُنا إِذَا كُنَّا سَفراً – أَوْ مُسَافِرِينَ – أَنْ لا نَنْزِعَ خِفَافَنَا ثَلاثَةَ أَيَّامٍ وَلَيَالِيهِنَّ إلاَّ مِنْ جَنَابَةٍ ، لكنْ مِنْ غَائطٍ وَبَولٍ ونَوْمٍ . فقُلْتُ : هَلْ سَمِعْتَهُ يَذْكرُ في الهَوَى شَيئاً ؟ قَالَ : نَعَمْ

، كُنّا مَعَ رسولِ اللهِ ﷺ في سَفَرٍ ، فبَيْنَا نَحْنُ عِندَهُ إِذْ نَادَاه أَعرابيٌّ بصَوْتٍ لَهُ جَهْوَرِيٍّ : يَا مُحَمَّدُ ، فأجابهُ رسولُ الله ﷺ نَحْواً مِنْ صَوْتِه : ((هَاؤُمْ)) فقُلْتُ لَهُ : وَيْحَكَ! اغْضُضْ مِنْ صَوتِكَ فَإِنَّكَ عِنْدَ النَّبي ﷺ ، وَقَدْ نُهِيتَ عَنْ هذَا ! فقالَ : والله لاَ أَغْضُضُ . قَالَ الأعرَابيُّ: المَرْءُ يُحبُّ القَوْمَ وَلَمَّا يلْحَقْ بِهِمْ ؟ قَالَ النَّبيُّ ﷺ : ((المَرْءُ مَعَ مَنْ أَحَبَّ يَومَ القِيَامَةِ)) . فَمَا زَالَ يُحَدِّثُنَا حَتَّى ذَكَرَ بَاباً مِنَ المَغْرِبِ مَسيرَةُ عَرْضِهِ أَوْ يَسِيرُ الرَّاكبُ في عَرْضِهِ أَرْبَعينَ أَوْ سَبعينَ عاماً – قَالَ سُفْيانُ أَحدُ الرُّواةِ : قِبَلَ الشَّامِ – خَلَقَهُ الله تَعَالَى يَوْمَ خَلَقَ السَّمَاواتِ والأَرْضَ مَفْتوحاً للتَّوْبَةِ لا يُغْلَقُ حَتَّى تَطْلُعَ الشَّمْسُ مِنْهُ. رواه الترمذي وغيره، وَقالَ: ((حديث حسن صحيح)).

Zirr ibn Ḥubaysh رحمه الله[13] narrates: I went to Ṣafwān ibn ʿAssāl رضي الله عنه to ask him the ruling about *masaḥ* (passing of wet hands) over leather socks. He asked me: "Why have you come, O Zirr?" I replied: "To seek knowledge." He said: "The angels spread out their wings for the seeker of knowledge out of pleasure at what he is seeking." I said to him: "I am in doubt about the ruling with regard to *masaḥ* on leather socks after passing stool and urine. You were from among the *Ṣaḥābah* of the Messenger of Allāh ﷺ, so I have come to ask you whether you heard him saying anything in this regard." He replied: "Yes. He ordered us that when we were on a journey (or travelling) not to remove our leather socks for three days and three nights, except due to major impurity. We did not need to remove them due to passing stool, urine, or sleep." I asked: "Did you hear him saying anything about love?" He replied: "Yes. We were once on a journey with the Messenger of Allāh ﷺ and while we were in his company, a Bedouin with a loud voice called out to him saying: 'O Muḥammad!' The Messenger of Allāh ﷺ replied to him in a similarly loud voice, saying: 'Here I am.' I said to the Bedouin: 'Woe to you! Lower your voice as you are in the presence of the Messenger of Allāh ﷺ and you have been prohibited from raising your voice.' He said: 'By Allāh! I will not lower my voice.' The Bedouin then said: 'What do you say about a person who loves a people but has not joined them as yet?' The Messenger of Allāh ﷺ said: 'A person shall be with those whom he loved, on the day of *Qiyāmah*.' The Messenger of Allāh ﷺ continued talking to us until he mentioned a door in the west whose width is (or in whose width a rider will continue to ride for) forty or seventy years." Sufyān, one of the

13 Zirr ibn Ḥubaysh رحمه الله was a *Tābiʿī* who lived for 120 years and passed away in 82 *Hijrī*.

narrators, said: "This door is in the direction of Syria. Allāh ﷻ created it the day He created the heavens and the earth. It is open for repentance and it will not be shut until the sun rises from there." (*Tirmidhī*)

Vocabulary and Definitions

"The angels spread out their wings for a seeker of knowledge," means that he will be assisted and his quest for attaining knowledge will be made easy. It also shows the honour accorded by the angels to a seeker of knowledge.

وَيْحَكَ is a phrase that is said to a person who is about to commit an evil act.

Commentary

The *ḥadīth* teaches us that the doors of repentance are open and will remain open until *Qiyāmah*.

Such *aḥādīth* which deal with the virtue of acquiring knowledge, are not specific to students, rather they apply equally to those who ask questions about Islām in order to learn or improve themselves.

The rulings of the *khuff* (leather socks) are briefly explained in this *ḥadīth*. The *khuff* serves as a substitute for washing the feet in *wuḍū'*. A *musāfir* (traveller) may wear the *khuff* for a period of seventy-two hours, while a non-traveller may do so for twenty-four hours. The *khuff* does not serve as a substitute for washing the feet if one requires *ghusl* (compulsory bath) due to major impurity after intercourse or a wet dream.

According to the *ḥadīth*, the generally impolite desert dweller addressed the Messenger of Allāh ﷺ in an unusually loud voice. From the *Ṣaḥābī*'s advice to him to lower his voice, we deduce the importance of being respectful before scholars and in the gatherings of knowledge. ʿUmar ؓ, for example, would speak so softly and respectfully in the presence of the Messenger of Allāh ﷺ that the latter would request him to repeat himself.

The Messenger of Allāh's ﷺ tolerant and measured reply to the Bedouin emphasises the need for a leader to patiently bear the improper or impolite conduct of people and at the same time address them according to their level of knowledge and intellect. His response and explanation of repentance illustrate that those who invite people to the truth should provide hope and glad tidings, whilst being kind and lenient.

The Messenger of Allāh's ﷺ explanation that "a person shall be with those, whom he loved, on the day of *Qiyāmah*," indicates the significance of having true love for Allāh ﷻ, His Messenger ﷺ and the pious. This is expressed by obedience to divine commands. Anas ؓ

said, "After Islām, nothing pleased us more than this statement of the Messenger of Allāh ﷺ." Anas ﷺ also said, "I love Allāh, His Messenger, Abū Bakr and ʿUmar and hope to be with them, even though I cannot perform actions as they did."

Additional Points

- ✓ Key principles of effective communication are derived from the blessed words and character of the Messenger of Allāh ﷺ.
- ✓ One should refer to reputable scholars regarding matters of religion.
- ✓ Those who seek Islāmic knowledge should know that Islāmic knowledge is as vast as an ocean that has no shore.

Ḥadīth 20

وعن أبي سَعيد سَعْدِ بنِ مالكِ بنِ سِنَانٍ الخدريِّ ﷺ : أنّ نَبِيَّ الله ﷺ ، قَالَ : ((كَانَ فِيمَنْ كَانَ قَبْلَكمْ رَجُلٌ قَتَلَ تِسْعَةً وتِسْعينَ نَفْساً ، فَسَأَلَ عَنْ أعْلَمِ أَهْلِ الأرض ، فَدُلَّ عَلَى رَاهِبٍ، فَأَتَاهُ . فقال : إنَّهُ قَتَلَ تِسعَةً وتِسْعِينَ نَفْساً فَهَلْ لَهُ مِنْ تَوبَةٍ ؟ فقالَ : لا ، فَقَتَلَهُ فَكَمَّلَ بِهِ مئَةً ، ثُمَّ سَأَلَ عَنْ أَعْلَمِ أَهْلِ الأَرضِ ، فَدُلَّ عَلَى رَجُلٍ عَالِمٍ . فقَالَ : إنَّهُ قَتَلَ مِئَةَ نَفْسٍ فَهَلْ لَهُ مِنْ تَوْبَةٍ ؟ فقالَ : نَعَمْ ، ومَنْ يَحُولُ بَيْنَهُ وبَيْنَ التَّوْبَةِ ؟ انْطَلِقْ إلى أرضِ كَذَا وكَذَا فإنَّ بِهَا أُناساً يَعْبُدُونَ الله تَعَالَى فاعْبُدِ الله مَعَهُمْ ، ولاَ تَرْجِعْ إلى أَرْضِكَ فَإِنَّهَا أرضُ سُوءٍ ، فانْطَلَقَ حَتَّى إِذَا نَصَفَ الطَّرِيقَ أَتَاهُ الْمَوْتُ ، فاخْتَصَمَتْ فِيهِ مَلائِكَةُ الرَّحْمَةِ ومَلائِكَةُ العَذَابِ . فَقَالَتْ مَلائِكَةُ الرَّحْمَةِ : جَاءَ تَائِباً ، مُقْبِلاً بِقَلبِهِ إلى اللهِ تَعَالَى ، وقالتْ مَلائِكَةُ العَذَابِ : إنَّهُ لمْ يَعْمَلْ خَيراً قَطُّ ، فَأَتَاهُمْ مَلَكٌ في صورَةِ آدَمِيٍّ فَجَعَلُوهُ بَيْنَهُمْ – أيْ حَكَماً – فقالَ : قِيسُوا ما بينَ الأرضَينِ فَإِلَى أيّتهما كَانَ أدنى فَهُوَ لَهُ . فَقَاسُوا فَوَجَدُوهُ أدْنى إلى الأرْضِ التي أرَادَ ، فَقَبَضَتْهُ مَلائِكَةُ الرَّحمةِ)) مُتَّفَقٌ عليه .

وفي رواية في الصحيح : ((فَكَانَ إلى القَريَةِ الصَّالِحَةِ أقْرَبَ بِشِبْرٍ فَجُعِلَ مِنْ أهلِهَا)). وفي رواية في الصحيح : ((فَأوحَى الله تَعَالَى إلى هذِهِ أَنْ تَبَاعَدِي ، وإِلَى هذِهِ أَنْ تَقَرَّبِي ، وقَالَ : قِيسُوا مَا بيْنَهُما ، فَوَجَدُوهُ إلى هذِهِ أَقْرَبَ بِشِبْرٍ فَغُفِرَ لَهُ)) . وفي رواية : ((فَنَأى بصَدْرِهِ نَحْوَهَا)) .

Abū Saʿīd al-Khudrī ﷺ[14] narrates that the Messenger of Allāh ﷺ said:

14 Abū Saʿīd al-Khudrī's ﷺ name was Saʿd ibn Mālik ibn Sinān. His title was Abū Saʿīd. His father was martyred in the battle of Uḥud. 1170 *aḥādīth* are narrated from him. He participated in twelve battles with the Messenger of Allāh ﷺ and was among the scholars and jurists of Madīnah Munawwarah. He passed away in Madīnah Munawwarah on a Friday in 64 *Hijrī* and is buried in Baqīʿ.

"Amongst the nations before you there was a person who had killed ninety-nine people. He inquired who was the most knowledgeable person on the earth and was referred to a monk. He went to him and informed him that he had killed ninety-nine people and asked whether there was any possibility of repentance for him. The monk said: 'No,' so he killed the monk and thereby increased the number he had killed to one hundred. He again inquired who was the most knowledgeable person on earth and was referred to a scholar. He informed him that he had killed a hundred people and asked whether there was any possibility of repentance for him. The scholar replied: 'Yes. Who can come between you and repentance? Go to such and such place because there are people there who are engaged in the worship of Allāh ﷻ. Join them in the worship of Allāh ﷻ and do not return to your land because it is an evil place.' The man then departed for that land, but when he reached halfway, death overcame him. The angels of mercy and the angels of punishment disputed among themselves with regard to his fate. The angels of mercy said: 'He came in repentance, turning with his heart to Allāh ﷻ.' The angels of punishment said: 'He never did any good.' An angel then came to them in the form of a human being and they appointed him as an arbitrator between them. He said to them: 'Measure the distance between the two places and to whichever of the two he is closer, he will be considered to be of that place.' They measured the distance and found him to be closer to the place to which he was going, so the angels of mercy took his life."

Another narration of *Bukhārī* has: "He was closer to the land of virtue by one hand-span and he was therefore included among its people." Another narration of *Bukhārī* has: "Allāh ﷻ commanded this land to move further away and that land to come closer. He then said: 'Measure the distance between the two.' They found him to be closer to the land he was going to, by one hand-span, so he was forgiven." Another narration has: "He turned towards it with his chest." *(Bukhārī, Muslim)*

Vocabulary and Definitions

A رَاهِبٌ (monk) is one who severs contact with the world and its pleasures and chooses a life of isolation, toil and hardship.

According to *Ṭabarānī*, the man was in a place called Kafarah and was advised to go to Bararah.

Commentary

This *ḥadīth* serves as a tremendous source of hope for those seeking the mercy and forgiveness of Allāh ﷻ.

The killer's sincere desire to purify himself of sin led him to a monk who wrongly advised that the doors of mercy were closed to him. The man being an ascetic, was deceived into thinking that he had knowledge, but his reply resulted in his own destruction. On the contrary, the scholar's knowledge guided the man to the truth. This establishes the virtue of knowledge over worship, as a true scholar's knowledge leads him to inspire others by means of his wisdom.

The initial setback did not discourage the repentant man from his search for truth and reformation. From this we learn that the path of repentance is not always easy since it requires courage. We also learn that those souls that have the innate capacity of goodness will return to steadfastness even if they are temporarily diverted from the path of guidance.

Another important lesson we draw from the *ḥadīth* is that a person should abstain from befriending sinners and evil-minded individuals. One should instead strive to remain in the company of the scholars of Islām, the worshippers, the pious and those who have reformed themselves so that one may benefit from them. In truth, adopting the habits and company of the close servants of Allāh ﷻ is proof of one's true inclination to repent.

The Qur'ān states,

﴿يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ﴾

> O believers, fear Allāh and adopt the company of the truthful. (Sūrah al-Taubah, 119)

Additional Points

- ✓ Scholars unanimously agree that Allāh ﷻ accepts the sincere repentance of a murderer.
- ✓ The Messenger of Allāh ﷺ used examples and narratives to convey his message as these are easy to comprehend and remember.
- ✓ It is permissible to relate the incidents of previous nations, if they do not contradict any teachings of Islām.

Ḥadīth 21

وعن عبدِ الله بن كعبِ بنِ مالكٍ ، وكان قائِدَ كعبٍ ﷺ مِنْ بَنِيهِ حِينَ عمِيَ ، قَالَ : سَمِعتُ كَعْبَ بنَ مالكٍ ﷺ يُحَدِّثُ بحَديثِهِ حينَ تَخلَّفَ عن رسولِ اللهِ ﷺ في غَزْوَةِ تَبُوكَ . قَالَ

كعبٌ: لَمْ أتَخَلَّفْ عَنْ رسولِ الله ﷺ في غَزْوَةٍ غزاها قط إلا في غزوة تَبُوكَ ، غَيْرَ أنّي قَدْ تَخَلَّفْتُ في غَزْوَةِ بَدْرٍ ، ولَمْ يُعَاتَبْ أَحَدٌ تَخَلَّفَ عَنْهُ ؛ إِنَّمَا خَرَجَ رسولُ الله ﷺ والمُسْلِمُونَ يُريدُونَ عِيرَ قُرَيْشٍ حَتَّى جَمَعَ الله تَعَالَى بَيْنَهُمْ وبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ ميعادٍ . ولَقَدْ شَهِدْتُ مَعَ رسولِ الله ﷺ لَيلَةَ العَقَبَةِ حينَ تَوَاثَقْنَا عَلَى الإِسْلامِ ، وما أُحِبُّ أَنَّ لي بِهَا مَشْهَدَ بَدْرٍ ، وإِنْ كَانَتْ بدرٌ أَذْكَرَ في النَّاسِ مِنْهَا . وكانَ مِنْ خَبَري حينَ تَخَلَّفْتُ عَنْ رسولِ اللهِ ﷺ في غَزْوَةِ تَبُوكَ أَنِّي لم أَكُنْ قَطُّ أَقْوى ولا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عنْهُ في تِلكَ الغَزْوَةِ ، وَالله ما جَمَعْتُ قَبْلَهَا رَاحِلَتَيْنِ قَطُّ حَتَّى جَمَعْتُهُمَا في تِلْكَ الغَزْوَةِ وَلَمْ يَكُنْ رسولُ الله ﷺ يُريدُ غَزْوَةً إلاَّ وَرَّى بِغَيرِها حَتَّى كَانَتْ تلْكَ الغَزْوَةُ ، فَغَزَاها رسولُ الله ﷺ في حَرٍّ شَديدٍ ، واسْتَقْبَلَ سَفراً بَعِيداً وَمَفَازاً ، وَاستَقْبَلَ عَدَداً كَثِيراً ، فَجَلَّى لِلْمُسْلِمينَ أَمْرَهُمْ ليتَأَهَّبُوا أُهْبَةَ غَزْوِهِمْ فَأَخْبرَهُمْ بوَجْهِهِمُ الَّذِي يُريدُ ، والمُسلِمونَ مَعَ رسولِ الله كثيرٌ وَلاَ يَجْمَعُهُمْ كِتَابٌ حَافِظٌ (يُريدُ بذلِكَ الدّيوَانَ) قَالَ كَعْبٌ: فَقَلَّ رَجُلٌ يُريدُ أَنْ يَتَغَيَّبَ إلاَّ ظَنَّ أَنَّ ذلِكَ سيخْفَى بِهِ ما لَمْ يَنْزِلْ فِيهِ وَحْيٌ مِنَ الله، وَغَزا رَسُول الله ﷺ تِلْكَ الغَزوَةَ حِينَ طَابَت الثِّمَارُ وَالظِّلالُ ، فَأَنَا إِلَيْهَا أَصْعَرُ ، فَتَجَهَّزَ رسولُ الله ﷺ وَالمُسْلِمُونَ مَعَهُ وطَفِقْتُ أَغْدُو لكَيْ أَتَجَهَّزَ مَعَهُ ، فأَرْجِعُ وَلَمْ أَقْضِ شَيْئاً ، وأَقُولُ في نفسي : أَنَا قَادِرٌ عَلَى ذلِكَ إِذَا أَرَدْتُ ، فَلَمْ يَزَلْ يَتَمادى بي حَتَّى اسْتَمَرَّ بالنَّاسِ الْجِدُّ ، فأَصْبَحَ رسولُ الله ﷺ غَادياً والمُسْلِمُونَ مَعَهُ وَلَمْ أَقْضِ مِنْ جِهَازي شَيْئاً ، ثُمَّ غَدَوْتُ فَرَجَعْتُ وَلَمْ أَقْضِ شَيئاً ، فَلَمْ يَزَلْ يَتَمَادَى بي حَتَّى أَسْرَعُوا وتَفَارَطَ الغَزْوُ ، فَهَمَمْتُ أَنْ أَرْتَحِلَ فَأُدْرِكَهُمْ ، فَيَا لَيْتَني فَعَلْتُ ، ثُمَّ لم يُقَدَّرْ ذلِكَ لي ، فَطَفِقْتُ إِذَا خَرَجْتُ في النَّاسِ بَعْدَ خُرُوجِ رَسُولِ اللهِ ﷺ يَحْزُنُنِي أَنِّي لا أَرَى لي أُسْوَةً ، إلاّ رَجُلاً مَغْمُوصاً عَلَيْهِ في النِّفَاقِ ، أَوْ رَجُلاً مِمَّنْ عَذَرَ اللهُ تَعَالَى مِنَ الضُّعَفَاءِ ، وَلَمْ يَذْكُرْنِي رَسُولُ اللهِ ﷺ حَتَّى بَلَغَ تَبُوكَ ، فَقَالَ وَهُوَ جَالِسٌ في القَوْمِ بِتَبُوكَ : ((ما فَعَلَ كَعْبُ بْنُ مَالِكٍ ؟)) فَقَالَ رَجُلٌ مِنْ بَنِي سَلِمَةَ : يا رَسُولَ اللهِ ، حَبَسَهُ بُرْدَاهُ والنَّظَرُ في عِطْفَيْهِ . فَقَالَ لَهُ مُعَاذُ بْنُ جَبَلٍ ﷺ : بِئْسَ مَا قُلْتَ ! واللهِ يا رَسُولَ اللهِ مَا عَلِمْنَا عَلَيْهِ إلاَّ خَيْرَاً ، فَسَكَتَ رَسُولُ اللهِ ﷺ . فَبَيْنَا هُوَ عَلى ذَلِكَ رَأى رَجُلاً مُبْيِضاً يَزُولُ بِهِ السَّرَابُ ، فَقَالَ رَسُولُ اللهِ ﷺ : ((كُنْ أَبَا خَيْثَمَةَ)) ، فَإِذَا هُوَ أَبُو خَيْثَمَةَ الأَنْصَارِيُّ وَهُوَ الَّذِي تَصَدَّقَ بِصَاعِ التَّمْرِ حِيْنَ لَمَزَهُ المُنَافِقُونَ . قَالَ كَعْبٌ : فَلَمَّا بَلَغَنِي أَنَّ رَسُولَ اللهِ ﷺ قَدْ تَوَجَّهَ قَافِلاً مِنْ تَبُوكَ حَضَرَنِي بَثِّي ، فَطَفِقْتُ أَتَذَكَّرُ الكَذِبَ وأَقُولُ : بِمَ أَخْرُجُ مِنْ سَخَطِهِ غَداً ؟ وأَسْتَعِيْنُ عَلى ذَلِكَ بِكُلِّ ذِي رأْيٍ مِنْ أَهْلِي ، فَلَمَّا قِيْلَ : إِنَّ رَسُولَ اللهِ ﷺ قَدْ أَظَلَّ قَادِمَاً ، زَاحَ عَنّي البَاطِلُ حَتَّى عَرَفْتُ أَنِّي لَمْ

أَنْجُ مِنْهُ بِشَيءٍ أَبَداً ، فَأَجْمَعْتُ صِدْقَهُ وأَصْبَحَ رَسُولُ الله ﷺ قَادِماً ، وَكَانَ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ ، فَلَمَّا فَعَلَ ذلِكَ جَاءهُ المُخَلَّفُونَ يَعْتَذِرونَ إِلَيْه ويَحْلِفُونَ لَهُ ، وَكَانُوا بِضْعاً وَثمانينَ رَجُلاً ، فَقَبِلَ مِنْهُمْ عَلانِيَتَهُمْ وَبَايَعَهُمْ واسْتَغْفَرَ لَهُمْ وَوَكَلَ سَرَائِرَهُمْ إِلى الله تَعَالَى ، حَتَّى جِئْتُ، فَلَمَّا سَلَّمْتُ تَبَسَّمَ تَبَسُّمَ المُغْضَبِ. ثُمَّ قَالَ: ((تَعَالَ)) ، فَجِئْتُ أَمْشي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ ، فقالَ لي : ((مَا خَلَّفَكَ ؟ أَلَمْ تَكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ ؟)) قَالَ : قُلْتُ : يَا رسولَ الله ، إِنّي والله لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا لَرَأَيتُ أَنِّي سَأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ ؛ لَقَدْ أُعْطِيتُ جَدَلاً ، ولَكِنِّي والله لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ اليوم حَدِيثَ كَذِبٍ تَرْضَى به عنِّي لَيُوشِكَنَّ الله يُسْخِطَكَ عَلَيَّ ، وإِنْ حَدَّثْتُكَ حَدِيثَ صِدقٍ تَجِدُ عَلَيَّ فِيهِ إِنّي لأَرْجُو فِيهِ عُقْبَى الله ﷻ ، والله ما كَانَ لي مِنْ عُذْرٍ ، واللهِ مَا كُنْتُ قَطُّ أَقْوَى وَلاَ أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ . قَالَ : فقالَ رسولُ الله ﷺ : ((أَمَّا هَذَا فقَدْ صَدَقَ ، فَقُمْ حَتَّى يَقْضِيَ اللهُ فيكَ)) . وَسَارَ رِجَالٌ مِنْ بَنِي سَلِمَة فاتَّبَعُوني فَقالُوا لِي : واللهِ مَا عَلِمْنَاكَ أَذْنَبْتَ ذَنْباً قَبْلَ هذا لَقَدْ عَجَزْتَ في أَنْ لا تَكونَ اعتَذَرْتَ إِلَى رَسُول الله ﷺ بما اعْتَذَرَ إِليهِ المُخَلَّفُونَ ، فَقَدْ كَانَ كَافِيكَ ذَنْبَكَ اسْتِغْفَارُ رَسُول الله ﷺ لَكَ . قَالَ : فَوالله ما زَالُوا يُؤَنِّبُونَنِي حَتَّى أَرَدْتُّ أَنْ أَرْجِعَ إِلَى رسولِ الله ﷺ فأُكَذِّبَ نَفْسِي ، ثُمَّ قُلْتُ لَهُمْ : هَلْ لَقِيَ هذا مَعِيَ مِنْ أَحَدٍ ؟ قَالُوا : نَعَمْ ، لَقِيَهُ مَعَكَ رَجُلانِ قَالاَ مِثْلَ مَا قُلْتَ ، وَقيلَ لَهُمَا مِثْلَ مَا قيلَ لَكَ ، قَالَ : قُلْتُ : مَنْ هُما ؟ قَالُوا : مُرَارَةُ بْنُ الرَّبِيع الْعَمْرِيُّ ، وهِلاَلُ ابنُ أُمَيَّةَ الوَاقِفِيُّ ؟ قَالَ : فَذَكَرُوا لِي رَجُلَينِ صَالِحَينِ قَدْ شَهِدَا بَدْراً فيهما أُسْوَةٌ ، قَالَ : فَمَضَيْتُ حِينَ ذَكَرُوهُما لِي . ونَهَى رَسُول الله ﷺ عَنْ كَلامِنا أَيُّهَا الثَّلاثَةُ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ ، فاجْتَنَبَنَا النَّاسُ – أَوْ قَالَ : تَغَيَّرُوا لَنَا – حَتَّى تَنَكَّرَتْ لي في نَفْسي الأَرْض ، فَمَا هِيَ بالأَرْضِ الَّتي أَعْرِفُ ، فَلَبِثْنَا عَلَى ذلِكَ خَمْسِينَ لَيْلَةً . فَأَمّا صَاحِبَايَ فَاسْتَكَانا وقَعَدَا في بُيُوتِهِمَا يَبْكِيَان . وأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَومِ وأَجْلَدَهُمْ فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلاَةَ مَعَ المُسْلِمِينَ ، وأَطُوفُ في الأَسْوَاقِ وَلا يُكَلِّمُنِي أَحَدٌ ، وَآتِي رسولَ الله ﷺ فأُسَلِّمُ عَلَيْهِ وَهُوَ في مَجْلِسِهِ بَعْدَ الصَّلاةِ، فَأَقُولُ في نَفسِي : هَلْ حَرَّكَ شَفَتَيْه بِرَدِّ السَّلام أَمْ لاَ ؟ ثُمَّ أُصَلِّي قَرِيباً مِنْهُ وَأُسَارِقُهُ النَّظَرَ ، فَإِذَا أَقْبَلْتُ عَلَى صَلاتِي نَظَرَ إِلَيَّ وَإِذَا الْتَفَتُّ نَحْوَهُ أَعْرَضَ عَنِّي ، حَتَّى إِذَا طَال ذلِكَ عَلَيَّ مِنْ جَفْوَةِ المُسْلِمينَ مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدارَ حائِط أبي قَتَادَةَ وَهُوَ ابْنُ عَمِّي وأَحَبُّ النَّاس إِلَيَّ، فَسَلَّمْتُ عَلَيهِ فَوَاللهِ مَا رَدَّ عَلَيَّ السَّلامَ ، فَقُلْتُ لَهُ : يَا أَبَا قَتَادَةَ ، أَنْشُدُكَ بالله هَلْ تَعْلَمُنِي أُحِبُّ الله وَرَسُولَهُ ﷺ ؟ فَسَكَتَ ، فَعُدْتُ فَنَاشَدْتُهُ فَسَكَتَ ، فَعُدْتُ فَنَاشَدْتُهُ، فَقَالَ : اللهُ

ورَسُولُهُ أَعْلَمُ. فَفَاضَتْ عَيْنَايَ ، وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الجِدَارَ ، فَبَيْنَا أَنَا أَمْشِي في سُوقِ الْمَدِينة إِذَا نَبَطِيٌّ مِنْ نَبَطِ أَهْلِ الشَّام مِمَّنْ قَدِمَ بالطَّعَامِ يَبِيعُهُ بِالمَدِينَةِ يَقُولُ : مَنْ يَدُلُّ عَلَى كَعْبِ بْنِ مَالِكٍ ؟ فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ إِلَيَّ حَتَّى جَاءنِي فَدَفَعَ إِلَيَّ كِتَاباً مِنْ مَلِكِ غَسَّانَ، وَكُنْتُ كَاتباً . فَقَرَأْتُهُ فإِذَا فِيهِ : أَمَّا بَعْدُ، فإِنَّهُ قَدْ بَلَغَنا أَنَّ صَاحِبَكَ قَدْ جَفَاكَ وَلَمْ يَجْعَلْكَ اللهُ بدَارِ هَوانٍ وَلاَ مَضْيَعَةٍ ، فَالْحَقْ بنَا نُوَاسِكَ ، فَقُلْتُ حِينَ قَرَأْتُهَا : وَهَذِهِ أَيضاً مِنَ البَلاءِ ، فَتَيَمَّمْتُ بهَا التَّنُّورَ فَسَجَرْتُهَا ، حَتَّى إِذَا مَضَتْ أَرْبَعُونَ مِنَ الْخَمْسينَ وَاسْتَلْبَثَ الْوَحْيُ إِذَا رسولُ رسولِ الله ﷺ يَأتِيني ، فَقالَ : إِنَّ رسولَ الله ﷺ يَأمُرُكَ أَنْ تَعْتَزِلَ امْرَأَتَكَ ، فَقُلْتُ : أُطَلِّقُهَا أَمْ مَاذَا أَفْعَلُ ؟ فَقالَ : لاَ ، بَلِ اعْتَزِلْهَا فَلاَ تَقْرَبَنَّهَا ، وَأَرْسَلَ إِلَى صَاحِبَيَّ بِمِثْلِ ذلِكَ . فَقُلْتُ لامْرَأتِي : الْحَقِي بِأَهْلِكِ فَكُوني عِنْدَهُمْ حَتَّى يَقْضِيَ اللهُ في هَذَا الأَمْرِ . فَجَاءتِ امْرَأةُ هِلاَلِ بْنِ أُمَيَّةَ رسولَ الله ﷺ فَقَالَتْ لَهُ : يَا رَسُولَ الله ، إِنَّ هِلاَلَ بْنَ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خَادِمٌ ، فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ ؟ قَالَ : ((لاَ ، وَلَكِنْ لاَ يَقْرَبَنَّكِ)) فَقَالَتْ : إِنَّهُ واللهِ ما بِهِ مِنْ حَرَكَةٍ إِلَى شَيْءٍ ، وَوَاللهِ مَا زَالَ يَبْكِي مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ إِلَى يَومِهِ هَذَا . فَقَالَ لي بَعْضُ أَهْلِي : لَو اسْتَأْذَنْتَ رسولَ الله ﷺ في امْرَأَتِكَ فَقَدْ أَذِن لامْرَأةِ هِلاَلِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ ؟ فَقُلْتُ : لاَ أَسْتَأْذِنُ فيها رسولَ الله ﷺ ، وَمَا يُدْرِيني مَاذَا يقُول رسولُ الله ﷺ إِذَا اسْتَأْذَنْتُهُ ، وَأَنَا رَجُلٌ شَابٌّ ! فَلَبِثْتُ بِذلِكَ عَشْرَ لَيَالٍ فَكَمُلَ لَنا خَمْسُونَ لَيْلَةً مِنْ حِينَ نهَي عَنْ كَلاَمِنا ، ثُمَّ صَلَّيْتُ صَلاَةَ الْفَجْرِ صَبَاحَ خَمْسِينَ لَيْلَةً عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا ، فَبَيْنَا أَنَا جَالِسٌ عَلَى الْحالِ الَّتي ذَكَرَ الله تَعَالَى مِنَّا ، قَدْ ضَاقَتْ عَلَيَّ نَفْسي وَضَاقَتْ عَلَيَّ الأَرْضُ بِمَا رَحُبَتْ ، سَمِعْتُ صَوْتَ صَارِخٍ أَوفَى عَلَى سَلْعٍ يَقُولُ بِأَعْلَى صَوتِهِ : يَا كَعْبَ بْنَ مَالِكٍ أَبْشِرْ ، فَخَرَرْتُ سَاجِداً ، وَعَرَفْتُ أَنَّهُ قَدْ جَاءَ فَرَجٌ . فَآذَنَ رسولُ الله ﷺ النَّاسَ بِتَوْبَةِ الله عَزَّوَجَلَّ عَلَيْنَا حِينَ صَلَّى صَلاَةَ الفَجْرِ فَذَهَبَ النَّاسُ يُبَشِّرُونَنَا ، فَذَهَبَ قِبَلَ صَاحِبَيَّ مُبَشِّرونَ وَرَكَضَ رَجُلٌ إِلَيَّ فَرَساً وَسَعَى سَاعٍ مِنْ أَسْلَمَ قِبَلِي ، وَأَوْفَى عَلَى الْجَبَلِ ، فَكانَ الصَّوْتُ أَسْرَعَ مِنَ الفَرَسِ ، فَلَمَّا جَاءني الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُني نَزَعْتُ لَهُ ثَوْبَيَّ فَكَسَوْتُهُمَا إِيَّاهُ بِبشارته، وَاللهِ مَا أَمْلِكُ غَيْرَهُمَا يَوْمَئِذٍ ، وَاسْتَعَرْتُ ثَوْبَيْنِ فَلَبِسْتُهُما ، وَانْطَلَقْتُ أَتَأَمَّمُ رسولَ الله ﷺ يَتَلَقَّاني النَّاسُ فَوْجاً فَوْجاً يُهَنِّئونَني بالتَّوْبَةِ وَيَقُولُونَ لِي : لِتَهْنِكَ تَوْبَةُ الله عَلَيْكَ . حَتَّى دَخَلْتُ الْمَسْجِدَ فَإِذَا رسولُ الله ﷺ جَالِسٌ حَوْلَه النَّاسُ ، فَقَامَ طَلْحَةُ بْنُ عُبَيْدِ اللهِ رضي الله عنه يُهَرْوِلُ حَتَّى صَافَحَني وَهَنَّأَنِي ، والله مَا قَامَ رَجُلٌ مِنَ المُهَاجِرينَ غَيرُهُ - فَكَانَ كَعْبٌ لاَ يَنْسَاهَا لِطَلْحَةَ - . قَالَ كَعْبٌ : فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ الله ﷺ قَالَ وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ

السُّرُور : ((أَبْشِرْ بِخَيْرِ يَومٍ مَرَّ عَلَيْكَ مُذْ وَلَدَتْكَ أُمُّكَ)) فَقُلْتُ : أمِنْ عِنْدِكَ يَا رَسُول الله أَمْ مِنْ عِندِ الله ؟ قَالَ : ((لاَ ، بَلْ مِنْ عِنْدِ الله ﷻ)) ، وَكَانَ رسولُ الله ﷺ إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ حَتَّى كَأَنَّ وَجْهَهُ قِطْعَةُ قَمَرٍ وَكُنَّا نَعْرِفُ ذلِكَ مِنْهُ ، فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ : يَا رسولَ الله ، إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللهِ وَإِلَى رَسُولِهِ . فَقَالَ رسولُ الله ﷺ : ((أَمْسِكَ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ)) . فقلتُ : إِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيبَر . وَقُلْتُ : يَا رسولَ الله ، إِنَّ الله تَعَالَى إِنَّمَا أَنْجَانِي بالصِّدْقِ ، وإِنَّ مِنْ تَوْبَتِي أَنْ لا أُحَدِّثَ إِلاَّ صِدْقاً مَا بَقِيتُ ، فوَالله مَا عَلِمْتُ أَحَداً مِنَ المُسْلِمينَ أَبْلاهُ الله تَعَالَى في صِدْقِ الحَدِيثِ مُنْذُ ذَكَرْتُ ذلِكَ لِرسولِ الله ﷺ أَحْسَنَ مِمَّا أَبْلاني الله تَعَالَى ، واللهِ مَا تَعَمَّدْتُ كِذْبَةً مُنْذُ قُلْتُ ذلِكَ لِرسولِ الله ﷺ إِلَى يَومِيَ هَذَا ، وإِنِّي لأَرْجُو أَنْ يَحْفَظَنِي الله تَعَالَى فيما بَقِيَ ، قَالَ : فَأَنْزَلَ الله تَعَالَى : ﴿ لَقَدْ تَّابَ اللّٰهُ عَلَى النَّبِيِّ وَالْمُهٰجِرِيْنَ وَالْاَنْصَارِ الَّذِيْنَ اتَّبَعُوْهُ فِيْ سَاعَةِ الْعُسْرَةِ (حَتَّى بَلَغَ :) اِنَّهٗ بِهِمْ رَءُوْفٌ رَّحِيْمٌ وَّعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا حَتّٰٓى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ (حَتَّى بَلَغَ :) اتَّقُوا اللّٰهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ﴾ (التوبة : 117–119) قَالَ كَعْبٌ : واللهِ ما أَنْعَمَ الله عَلَيَّ مِنْ نِعمةٍ قَطُّ بَعْدَ إِذْ هَدَانِي اللهُ للإِسْلامِ أَعْظَمَ في نَفْسِي مِنْ صِدقِي رسولَ الله ﷺ أَنْ لا أكونَ كَذَبْتُهُ ، فَأَهْلِكَ كما هَلَكَ الَّذينَ كَذَبُوا ؛ إِنَّ الله تَعَالَى قَالَ لِلَّذِينَ كَذَبُوا حِينَ أَنْزَلَ الوَحْيَ شَرَّ مَا قَالَ لأَحَدٍ ، فقال الله تَعَالَى : ﴿ سَيَحْلِفُوْنَ بِاللّٰهِ لَكُمْ اِذَا انْقَلَبْتُمْ اِلَيْهِمْ لِتُعْرِضُوْا عَنْهُمْ فَاَعْرِضُوْا عَنْهُمْ اِنَّهُمْ رِجْسٌ وَّمَاْوٰىهُمْ جَهَنَّمُ جَزَآءًۢ بِمَا كَانُوْا يَكْسِبُوْنَ يَحْلِفُوْنَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَاِنْ تَرْضَوْا عَنْهُمْ فَاِنَّ اللّٰهَ لَا يَرْضٰى عَنِ الْقَوْمِ الْفٰسِقِيْنَ﴾ (التوبة : 95–96) قَالَ كَعْبٌ : كُنّا خُلِّفْنَا أَيُّهَا الثَّلاَثَةُ عَنْ أَمْرِ أُولئكَ الذينَ قَبِلَ مِنْهُمْ رسولُ الله ﷺ حِينَ حَلَفُوا لَهُ فَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وأرجَأَ رسولُ الله ﷺ أَمْرَنَا حَتَّى قَضَى الله تَعَالَى فِيهِ بِذلِكَ . قَالَ الله تَعَالَى :﴿ وَعَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ﴾ وَلَيْسَ الَّذِي ذَكَرَ مِمَّا خُلِّفْنَا تَخلُّفَنَا عن الغَزْو ، وإِنَّمَا هُوَ تَخْلِيفُهُ إِيّانا وإِرْجَاؤُهُ أَمْرَنَا عَمَّنْ حَلَفَ لَهُ واعْتَذَرَ إِلَيْهِ فقبِلَ مِنْهُ. مُتَّفَقٌ عليه .

وفي رواية : أَنَّ النَّبيّ ﷺ خَرَجَ في غَزْوَةِ تَبوكَ يَومَ الخَميسِ وكانَ يُحِبُّ أَنْ يخْرُجَ يومَ الخميس .

وفي رواية : وكانَ لاَ يقْدمُ مِنْ سَفَرٍ إِلاَّ نَهَاراً في الضُّحَى ، فإِذَا قَدِمَ بَدَأَ بالمَسْجِدِ فَصَلَّى فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ فِيهِ .

ʿAbdullāh ibn Kaʿb ibn Mālik, who was from among the sons of Kaʿb ﷺ and who served as a guide to him when he became blind, narrates: I heard

(my father) Kaʿb ibn Mālikرضي الله عنه[15] narrating his story when he did not join the Messenger of Allāh ﷺ in the expedition of Tabūk. Kaʿb رضي الله عنه said: I participated in every expedition with the Messenger of Allāh ﷺ except Tabūk. I did not participate in the battle of Badr, but no one was reprimanded for remaining behind in that battle because at that time, the Messenger of Allāh ﷺ and the Muslims merely went out to intercept the caravan of the Quraish, however Allāh عزوجل caused the Muslims to face their enemy unexpectedly. I was present with the Messenger of Allāh ﷺ on the night of ʿAqabah when we pledged our allegiance to Islām and I would not exchange this participation of mine even with that of Badr although Badr was more famous among the people than the night of ʿAqabah.

At the time when I remained behind and did not join the Messenger of Allāh ﷺ for the expedition of Tabūk, my situation was such that there was no one stronger or more affluent than I was. By Allāh, I never had two fully laden camels in any previous expedition as I had in this expedition. Whenever the Messenger of Allāh ﷺ decided to go on an expedition, he would not disclose his real destination until the actual expedition took place, except in this expedition."

"The Messenger of Allāh ﷺ undertook this expedition in extremely hot weather and he had to endure a long journey across difficult terrain and face a huge army. He made the matter at hand clear to the Muslims so that they could make adequate preparations for their expedition. He informed them of the destination. The Muslims who accompanied the Messenger of Allāh ﷺ were many, but there was no register that recorded their exact number."

Kaʿb رضي الله عنه said: "A person who wanted to absent himself would think that it would go unnoticed, as long as revelation from Allāh عزوجل did not come down exposing him. The Messenger of Allāh ﷺ undertook this expedition at a time when the fruits had ripened and there was plenty of shade towards which I was inclined. The Messenger of Allāh ﷺ and the Muslims with

15 Kaʿb ibn Mālik رضي الله عنه was one of the poets of the Messenger of Allāh ﷺ. He participated in all the battles after Uḥud, except Tabūk. 80 *aḥādīth* are narrated from him. He passed away in 50 *Hijrī* in Madīnah Munawwarah.

him began their preparations. I would also go out in the morning in order to begin preparations with him, but I would return without having done anything. I would think to myself: 'I have the means to make preparations whenever I like.' I continued procrastinating in this way, until people were fully prepared. The Messenger of Allāh ﷺ and the Muslims departed the next morning, while I had not yet completed any of my preparations. I went out in the morning but again returned without having accomplished anything. I continued procrastinating until such a time arrived that the army set out for the expedition. I made an intention to also set out and join up with them, and if only I had done so, but it was not destined for me. After the departure of the Messenger of Allāh ﷺ, I began to walk around and it grieved me that I did not find others like myself except a confirmed hypocrite or those whom Allāh ﷻ had exempted from going out in battle because of their weakness.

The Messenger of Allāh ﷺ made no mention of me until he reached Tabūk. While he was sitting among the people at Tabūk, he asked: 'What happened to Kaʿb ibn Mālik?' A person from the Banū Salimah said: 'O Messenger of Allāh! His cloak and self-conceit have kept him back.' Muʿādh ibn Jabal ؓ said: 'What an evil thing to say! By Allāh, O Messenger of Allāh, we know nothing but good about him.' The Messenger of Allāh ﷺ remained silent. While still sitting, he saw a man in white clothing, appearing like a mirage. The Messenger of Allāh ﷺ said: 'He seems to be Abū Khaythamah,' and it was indeed Abū Khaythamah al-Anṣārī ؓ. He was the one who had given a *ṣāʿ* of dates in charity and whom the hypocrites had condemned."

Kaʿb ؓ continues: "When the news reached me that the Messenger of Allāh ﷺ was returning from Tabūk, I began to get worried and I started thinking of excuses to make. I would think to myself: 'How am I going to escape his wrath tomorrow?' And I sought advice from every knowledgeable person in my family in this regard."

"When the announcement was made that the Messenger of Allāh ﷺ was about to arrive (in Madīnah Munawwarah), all thoughts of fabricating an excuse left me and I was convinced that I would never be able to escape him. I made a firm resolution to speak the truth. The Messenger of Allāh ﷺ arrived the next morning. It was his habit that whenever he returned

from a journey, he would first go to the *masjid*, offer two *rakʿāts* of *ṣalāh* and sit down to meet the people. When he had done so, those who had remained behind came to him, offered their excuses and took oaths before him. There were more than eighty of them. He accepted their excuses, took their pledges of allegiance, sought forgiveness for them and left their inner secrets to Allāh ﷻ, until I came to him. When I greeted him, he replied with an angry smile and said: 'Come forward.' I walked towards him and sat down in front of him. He then asked me: 'What kept you back? Didn't you already purchase your camel?' I replied: 'O Messenger of Allāh, by Allāh, had I been sitting in front of anyone else besides you, I would have been able to escape from his anger by offering an excuse, as I have been blessed with eloquence; but, by Allāh, I know for a fact that if I were to offer a false excuse to you today, by virtue of which you will be pleased with me, Allāh ﷻ will soon make you angry with me (by exposing my wrong to you). And if I were to speak the truth to you, you will become angry with me, but I hope that Allāh will be pleased with me for speaking the truth to you. By Allāh, I had no excuse for remaining behind. By Allāh, my situation was such that I was never in a stronger or more affluent position than at the time when I remained behind from you."

The Messenger of Allāh ﷺ said: 'This one has spoken the truth.' You may go until Allāh ﷻ issues an order regarding you.' Some men from the Banū Salimah followed me and said: 'By Allāh, we have not known you to commit any sin before this. You certainly failed to offer an excuse to the Messenger of Allāh ﷺ as the others had offered excuses. The Messenger of Allāh's ﷺ forgiveness in your favour would have been sufficient to expiate your sin.' By Allāh, they continued rebuking me to such an extent, that I thought of returning to the Messenger of Allāh ﷺ and denying whatever I had said. I then asked them: 'Has anyone else met the same fate as me?' They replied: 'Yes. Two men have met the same fate as you. They said the same thing that you said and the Messenger of Allāh ﷺ gave them the same reply.' I asked: 'Who are they?' They replied: 'Murārah ibn al-Rabī' al-ʿAmrī and Hilāl ibn Umayyah al-Wāqifī.' They were known to me to be righteous men who had participated in the battle of Badr and who were worthy role-models. After they mentioned them to me I continued on my way."

"From amongst all those who had remained behind in the expedition, the

Messenger of Allāh ﷺ prohibited the people from speaking to only the three of us. The people remained aloof from us (or he said: "their attitude towards us changed,") and the entire earth seemed strange to me. It was not the earth that I had known previously. We remained in this state for fifty days."

"My two companions became miserable and remained crying in their homes. I was younger and much stronger than them and I would therefore go out, attend the *ṣalāh* with the Muslims and walk around in the market places, but no one would talk to me. I would go to the Messenger of Allāh ﷺ when he was seated in his assembly after the *ṣalāh* and I would greet him. I would ask myself: 'Did his lips move in reply to my greeting or not?' I would then offer *ṣalāh* close to him and steal a glance at him. While I was engaged in my *ṣalāh*, he would turn towards me, but when I turned towards him, he would turn away from me."

"When the boycott of the Muslims seemed too long to me, I walked and climbed over the orchard wall of Abū Qatādah, who was my cousin and most beloved to me. I greeted him, but, by Allāh, he did not reply to my greeting. I said to him: 'O Abū Qatādah! I ask you in the name of Allāh; don't you know that I love Allāh and His Messenger ﷺ?' He remained silent. I repeated my question and he was still silent. I repeated my question again and he replied: 'Allāh and His Messenger know best.' My eyes filled with tears and I turned around and climbed back over the wall."

"While I was walking in the market place of Madīnah, I heard a farmer from Syria, who used to sell his food in Madīnah, saying: 'Who can direct me to Kaʿb ibn Mālik?' The people began directing him towards me. He came to me and handed me a letter from the king of Ghassān. As I could read and write, I read it: 'News has reached us that your companion (the Messenger of Allāh ﷺ) has boycotted you. Allāh did not compel you to live in a place where you are humiliated and where your rights are trampled upon. Join us and we will assist you.' After reading the letter, I said to myself: 'This is also a test (from Allāh ﷻ),' and I took it to an oven and burnt it."

"When forty of the fifty days had passed and the revelation was still delayed, a messenger sent by the Messenger of Allāh ﷺ came to me and said:

'The Messenger of Allāh ﷺ commands you to distance yourself from your wife.' I asked him: 'Should I divorce her or what?' He replied: 'No, merely distance yourself from her and do not have sexual relations with her.' The Messenger of Allāh ﷺ sent the same command to my two companions as well. I said to my wife: 'Go to your parents and remain with them until Allāh ﷻ passes a decree in this matter.' The wife of Hilāl ibn Umayyah came to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh! Hilāl ibn Umayyah is an old man and he has no one to attend to him. Do you disapprove of my attending to him?' He replied: 'No, but he should not have sexual relations with you.' She said: 'By Allāh, he has no inclination to anything. By Allāh, he has been crying continuously since the time this matter began until today.' Some of my family members said to me: 'Why don't you go and ask permission from the Messenger of Allāh ﷺ for your wife to attend to you, because he permitted the wife of Hilāl ibn Umayyah to attend to him?' I replied: 'I will not ask the Messenger of Allāh ﷺ for permission in this regard because I do not know what he will say, considering the fact that I am a young man.' I remained like this for ten days and fifty days had passed from the time that people were prohibited from speaking to us."

"I offered the *Fajr ṣalāh* on the morning of the fiftieth day on the rooftop of one of our homes. While I was sitting in that condition which Allāh ﷻ described about us – my life being constricted and the earth narrowed despite its vastness – I heard a person, who had climbed the Salaʿ mountain, shouting at the top of his voice: 'O Kaʿb ibn Mālik! Glad tidings!' I fell into prostration and knew that reprieve had come. The Messenger of Allāh ﷺ had informed the people of Allāh's acceptance of our repentance after the *Fajr ṣalāh*. The people began conveying the glad tidings to us and they also conveyed the glad tidings to my two companions. A person galloped towards me on his horse and a man from the Banū Aslam tribe ran and climbed a mountain. The voice of the man on the mountain reached me quicker than the man who was on horseback. When the person whose voice I had heard eventually came to me, I removed my clothes and placed them onto him (as appreciation) for the glad tidings which he had brought to me. By Allāh, I did not have any other clothes on that day, so I borrowed some clothes and wore them."

"I then left with the intention of meeting the Messenger of Allāh ﷺ. Along the way, groups of people met me and congratulated me on the acceptance of the repentance and said to me: 'Congratulations on Allāh's acceptance of your repentance,' until I entered the *masjid*. The Messenger of Allāh ﷺ was sitting with people around him. Ṭalḥah ibn ʿUbaydullāh رضي الله عنه hastened towards me, embraced me and congratulated me. By Allāh, none of the other *Muhājirīn* (emigrants) besides him stood up to meet me." Kaʿb رضي الله عنه never forgot this act of Ṭalḥah رضي الله عنه.

"When I greeted the Messenger of Allāh ﷺ, his face was beaming out of happiness. He said to me: 'Glad tidings to you on the best day of your life since your mother gave birth to you.' I asked: "O Messenger of Allāh! Is this from you or is it from Allāh ﷻ?' He replied: 'No, it is from Allāh ﷻ.' Whenever the Messenger of Allāh ﷺ used to be happy, his face would shine as if it was a piece of the full moon. This was how we would recognize his happiness."

"When I sat down in front of him, I said: 'O Messenger of Allāh! Part of my repentance is that I will give some of my wealth in charity to Allāh and His Messenger.' The Messenger of Allāh ﷺ said: 'Retain some of your wealth, as that will be better for you.' I said: 'I will retain my share that I received from Khaybar.' I then said: 'O Messenger of Allāh! Allāh ﷻ saved me on account of my honesty and part of my repentance is that I will speak nothing but the truth for the rest of my life.' By Allāh, I do not know of any Muslim whom Allāh ﷻ bestowed with anything better than what He bestowed me since the day I mentioned this to the Messenger of Allāh ﷺ. By Allāh, I never intended speaking a lie ever since I said that to the Messenger of Allāh ﷺ until this day and I hope that Allāh ﷻ will protect me (from speaking lies) for the remainder of my life as well."

"Allāh ﷻ revealed the following verses:' And Allāh turned in mercy to the Messenger of Allāh and the *Muhājirīn* and *Anṣār* who followed him in the hour of distress, after the hearts of some of them were almost shaken. He then turned again in mercy to them. Surely He is Most Compassionate and Most-Merciful to them. And (He turned in kindness) to those three who were kept behind until the land was narrowed for them despite its vastness, their own lives became narrowed for them and they were convinced that

there was no safety from Allāh except towards Him. He then turned in mercy to them so that they may turn to Him. Surely Allāh is Most Kind, Most Merciful. O you who believe! Fear Allāh and stay with the truthful.'" (Sūrah al-Taubah, 117-119)

"By Allāh, after guiding me to Islām, Allāh ﷻ did not bestow me with a greater bounty than the ability to speak the truth to the Messenger of Allāh ﷺ and the ability not to speak a lie to him and be destroyed like the others. The worst thing which Allāh ﷻ said about anyone was when he revealed these verses about those who had lied: 'They will swear before you by Allāh, when you return to them, so that you may leave them alone. Pay no attention to them! They are impure and their abode is Hell as punishment for what they earned. They will swear before you so that you may be pleased with them. Even if you are pleased with them, Allāh is certainly not pleased with the disobedient ones.'" (Sūrah al-Taubah, 95-96)

Kaʿb ؓ said: "The matter of the three of us was deferred from that of those whose excuses the Messenger of Allāh ﷺ accepted when they took oaths that they were speaking the truth and he took pledges of allegiance from them and sought forgiveness. The Messenger of Allāh ﷺ deferred the matter until Allāh ﷻ decided regarding it. Allāh ﷻ said: 'And (He turned in kindness) to those three who were kept behind.' The words 'who were kept behind' do not refer to our remaining behind from the expedition; rather, they refer to His deferring and delaying of our matter as opposed to those who took oaths before the Messenger of Allāh ﷺ and presented excuses to him, which he accepted." *(Bukhārī, Muslim)*

Another narration has: "The Messenger of Allāh ﷺ departed on a Thursday for the expedition to Tabūk. He liked departing on a Thursday."

Another narration has: "He would only return from a journey during the day, at the time of mid-morning. When he returned, he would first go to the *masjid*, offer two *rakʿāts* of *ṣalāh* and remain seated there."

Vocabulary and Definitions

"His cloak and self-conceit kept him back", meant that his pride prevented him from joining the expedition.

Commentary

The story of the repentance of Kaʿb ibn Mālik ﷺ and his companions is profound indeed. It teaches us that Allāh ﷻ accepts the repentance of those who have sincere and honest intentions. It is mentioned briefly in the Noble Qur'ān and this *ḥadīth* describes the incident in full. The story unfolds in a narrative form, leaving the reader with emotions of happiness, sadness and hope.

Kaʿb ibn Mālik ﷺ was one of the notable and outstanding *Ṣaḥābah* of the Messenger of Allāh ﷺ. He participated in all the battles except for Badr and Tabūk. He was also present at the second pledge of ʿAqabah when people from Madīnah Munawwarah pledged allegiance to the Messenger of Allāh ﷺ to assist and protect him.

The Battle of Tabūk took place because news reached the Messenger of Allāh ﷺ that the Romans were gathering a force in Syria in order to attack the Muslims and around thirty thousand Muslims heeded the call of the Messenger of Allāh ﷺ and left to fight. To proceed in *jihād* at that time was compulsory because only the sick and those who were exempted were permitted to remain behind.

Additional Points

- ✓ One should never be complacent or procrastinate when it comes to doing good deeds and obeying the command of Allāh ﷻ.
- ✓ Truth always prevails; hence, a Muslim should always be truthful and honest.
- ✓ Lies and falsehood only lead a person deeper into problems.
- ✓ Non-Muslims frequently identify the vulnerable and weak elements among the Muslims and utilise them to achieve their sinister objectives.
- ✓ One should not make excuses or speak a lie to save one's reputation.
- ✓ The incident illustrates the superior communication and organisational skills of the Messenger of Allāh ﷺ in dealing with people socially as well as in combat.
- ✓ The *Ṣaḥābah* ﷺ willingly went out in *jihād*, despite the difficulty and hardships that they had to endure.
- ✓ The *Ṣaḥābah* ﷺ were grieved when they could not fulfil a compulsory duty and were particularly careful not to fall in the category of hypocrites and sinners due to their actions.
- ✓ As far as worldly matters are concerned, a person should be dealt with according to his outward actions; his intentions and internal state should be left for Allāh ﷻ to judge.
- ✓ As part of repentance, a believer should be remorseful over his sins.

- ✓ A person who apologises should be dealt with kindly.
- ✓ The greatness of the Messenger of Allāh ﷺ as a leader is evident from the way he displayed mercy and compassion to his *Ṣaḥābah*.
- ✓ A believer is continuously tested in his worldly and religious matters; hence, he should always remain firm in his faith.
- ✓ A believer should give preference to the obedience of Allāh ﷻ and His Messenger ﷺ over other matters.
- ✓ It is meritorious to give charity as part of one's repentance, however it is disliked to give all of one's wealth in charity as this will reduce one to poverty and begging.
- ✓ One should continue with acts of obedience despite having sinned.
- ✓ When arriving home from a journey, it is meritorious to proceed to the *masjid* before proceeding to one's family.
- ✓ One should attempt to clear the name of a Muslim who is unjustly accused, ridiculed or insulted.
- ✓ Islām permits the boycott of a sinner as a reprimand in order to bring him back to the path of guidance.
- ✓ It is permissible and encouraged to congratulate a Muslim on an occasion of happiness as well as those who reform their lives for the better.

Ḥadīth 22

وَعَنْ أبي نُجَيد – بضَمِّ النُّونِ وفتحِ الجيم – عِمْرَانَ بنِ الحُصَيْنِ الخُزَاعِيِّ ﷺ: أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتْ رسولَ الله ﷺ وَهِيَ حُبْلَى مِنَ الزِّنَى ، فقالتْ : يَا رسولَ الله ، أَصَبْتُ حَدّاً فَأَقِمْهُ عَلَيَّ ، فَدَعَا نَبيُّ الله ﷺ وَلِيَّها ، فقالَ : ((أَحْسِنْ إِلَيْهَا ، فإذا وَضَعَتْ فَأْتِني بهَا)) ففَعَلَ فَأَمَرَ بهَا نبيُّ الله ﷺ ، فَشُدَّتْ عَلَيْهَا ثِيَابُهَا، ثُمَّ أَمَرَ بِهَا فَرُجِمَتْ، ثُمَّ صَلَّى عَلَيْهَا. فقالَ لَهُ عُمَرُ: تُصَلِّي عَلَيْهَا يَا رَسُول الله وَقَدْ زَنَتْ ؟ قَالَ: ((لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ بَيْنَ سَبْعِينَ مِنْ أَهْلِ المَدِينَةِ لَوَسِعَتْهُمْ، وَهَلْ وَجَدْتَ أَفضَلَ مِنْ أَنْ جَادَتْ بنفْسِها لله ﷻ ؟!)) رواه مسلم .

ʿImrān ibn Ḥuṣayn ﷺ[16] narrates that a woman from the Juhaynah tribe came to the Messenger of Allāh ﷺ. She was pregnant as a result of committing

16 ʿImrān ibn Ḥuṣayn ﷺ accepted Islām in the year of Khaybar, the 7th year *Hijrī* and he participated in a number of expeditions with the Messenger of Allāh ﷺ. ʿUmar ibn Khaṭṭāb ﷺ sent him to Baṣrah to teach the people about Islām. He was one of those whose *duʿā's* were always accepted. He passed away in Baṣrah in 52 *Hijrī*. 180 *aḥādīth* are narrated from him. Muḥammad ibn Sīrīn ﷺ said, "We did not see a more virtuous companion than ʿImrān ibn Ḥuṣayn in Baṣrah."

adultery and said: "O Messenger of Allāh! I am eligible for the execution of the *ḥadd* (stipulated Islāmic punishment), so execute it upon me." The Messenger of Allāh ﷺ called for her guardian and said to him: "Treat her well. Once she gives birth, bring her to me." He complied. The Messenger of Allāh ﷺ then ordered that her clothes be tied tightly to her body and he issued the order that she be stoned. He then offered (*Janāzah*) *ṣalāh* over her. ʿUmar رضي الله عنه said to him: "O Messenger of Allāh! You are offering *ṣalāh* over her despite the fact that she committed adultery?!" He said: "She repented with such sincerity that if her repentance were to be distributed among seventy of the people of Madīnah, it would suffice for all of them. Can you think of anything better than the fact that she humbled herself willingly for the pleasure of Allāh ﷻ?" *(Muslim)*

Vocabulary and Definitions

The command that "her clothes be tied to her body" was to ensure that her body would not become exposed while stoning.

Commentary

The woman referred to in this *ḥadīth* was Khaulah bint Khuwaylid رضي الله عنها. She wisely preferred to cleanse and purify herself of her sin in this world. The state of *īmān* of the *Ṣaḥābah* رضي الله عنهم was such that, because they desired to meet Allāh ﷻ in a completely pure state, their sorrow and guilt after committing a sin would direct them to seek forgiveness for their sins without delay.

From the *aḥādīth,* we learn that the penalty meted out for a sin obliterates the sin. In this particular *ḥadīth,* the stoning obliterated the sin of adultery, especially since it was executed by the command of the Messenger of Allāh ﷺ. ʿUmar رضي الله عنه did not deny the command of performing *ṣalāh* for her, but questioned the wisdom of it after taking into consideration the evil of her sin. He was not aware of the sincerity and acceptance of her repentance, hence the Messenger of Allāh ﷺ informed him of it.

The execution of the penalty of stoning was delayed so that the child was not harmed because Islām regards every child as sinless, and places tremendous value upon human life. Hence, the scholars state that the penalty of stoning is to be executed upon a pregnant woman only after she gives birth, and the child is independent of the mother, even if the child needs to be given the milk of another woman.

Additional Points

- ✓ A woman should be seated and her clothing should be tied to her body when she is being stoned.

Ḥadīth 23

وعن ابنِ عباسٍ ﷺ أَنَّ رَسُولَ الله ﷺ ، قَالَ : ((لَوْ أَنَّ لابنِ آدَمَ وَادِياً مِنْ ذَهَبٍ أَحَبَّ أَنْ يكُونَ لَهُ وَادِيانِ ، وَلَنْ يَمْلأَ فَاهُ إِلاَّ التُّرَابُ ، وَيَتُوبُ اللهُ عَلَى مَنْ تَابَ)) مُتَّفَقٌ عليه .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "If the son of Adam possesses a valley full of gold, he would love to have two valleys, but nothing will fill his mouth except the soil of the grave. Allāh ﷻ accepts the repentance of those who repent to Him." *(Bukhārī, Muslim)*

Vocabulary and Definitions

"Nothing will fill his mouth except the soil of the grave," means that nothing will satisfy him until he is placed in his grave.

Commentary

The general nature of man is that greed for wealth makes him blind and overpowers him until he does not distinguish between *ḥalāl* and *ḥarām*. His only objective is to amass more wealth and he only realizes his foolishness when his belly is filled with the sand of his grave.

Scholars say that the soul of a man in search of wealth is similar to the fire of Hell because when fuel is added to it, it will say,

﴿هَلْ مِنْ مَّزِيْدٍ﴾

Is there any more to come? (Sūrah Qāf, 30)

Ḥadīth 24

وعن أبي هريرة ﷺ أَنَّ رسولَ الله ﷺ ، قَالَ : ((يَضْحَكُ اللهُ سُبْحَانَهُ وَتَعَالَى إِلَى رَجُلَيْنِ يقْتلُ أَحَدهُمَا الآخَرَ يَدْخُلانِ الجَنَّةَ ، يُقَاتِلُ هَذَا في سَبيلِ اللهِ فَيُقْتَلُ ، ثُمَّ يتُوبُ اللهُ عَلَى القَاتلِ فَيُسْلِم فَيُسْتَشْهَدُ)) مُتَّفَقٌ عليه .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ laughs in pleasure at two people: one of whom kills the other, yet both of them enter Paradise. One fights for the cause of Allāh ﷻ and is killed (martyred). Allāh ﷻ then turns towards the killer who then embraces Islām and is martyred." *(Bukhārī, Muslim)*

Vocabulary and Definitions

يَضْحَكُ اللهُ (Allāh ﷻ laughs) - Only Allāh ﷻ knows the true nature of "His laughter", if we

assume a literal meaning. However, some scholars figuratively interpret it to mean Allāh's ﷻ pleasure and reward.

Commentary

The fact that the two people will enter Paradise does not necessarily mean that they will have an equal status in Paradise; this will depend on their respective actions.

One should never be despondent of the mercy of Allāh ﷻ, as Allāh ﷻ is Most Forgiving, Most Merciful. Allāh ﷻ pardons the sin of disbelief after a person accepts Islām and He accepts a Muslim's repentance from major sins.

CHAPTER 3

باب الصبر

Chapter on patience

قَالَ الله تَعَالَى : ﴿يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا﴾ (آل عمران : ٢٠٠)،

Allāh ﷻ says: "O you who believe, be patient and compete with each other in patience." (Sūrah Āl ʿImrān, 200)

وقال تعالى : ﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوْعِ وَنَقْصٍ مِّنَ الْاَمْوَالِ وَالْاَنْفُسِ وَالثَّمَرٰتِ ؕ وَبَشِّرِ الصّٰبِرِيْنَ﴾ (البقرة : ١٥٥) ،

"Most certainly We will test you with a bit of fear and hunger and loss in wealth, lives and fruit. And give glad tidings to those who exercise patience." (Sūrah al-Baqarah, 155)

وَقالَ تَعَالَى : ﴿اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾ (الزمر :١٠) ،

"Certainly those who exercise patience will be given their reward in full without measure." (Sūrah al-Zumar, 10)

وَقالَ تَعَالَى: ﴿وَلَمَنْ صَبَرَ وَغَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ﴾ (الشورى: ٤٣) ،

"And one who exercises patience and forgives, surely it is one of the most courageous of matters." (Sūrah al-Shūrā, 43)

وَقالَ تَعَالَى: ﴿اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ اِنَّ اللهَ مَعَ الصّٰبِرِيْنَ﴾ (البقرة : ١٥٣)،

"Seek help by means of patience and *ṣalāh*. Surely Allāh is with those who are patient." (Sūrah al-Baqarah, 153)

وَقالَ تَعَالَى : ﴿وَلَنَبْلُوَنَّكُمْ حَتّٰى نَعْلَمَ الْمُجٰهِدِيْنَ مِنْكُمْ وَالصّٰبِرِيْنَ﴾ (محمد : ٣١) ،

"And We will certainly test you until We may ascertain those of you who strive and those who exercise patience." (Sūrah Muḥammad, 31)

وَالآياتُ في الأمر بالصَّبْر وَبَيانِ فَضْلِهِ كَثيرةٌ مَعْرُوفةٌ .

The verses that command patience and explain its virtues are many and well known.

Introduction

Ṣabr (patience) means to remain firm upon that which the soul regards as difficult. Scholars have mentioned that it is one of the qualities of the Messengers and it is a sign of complete *īmān* when one patiently accepts the decision of Allāh ﷻ and is pleased with it. One who displays patience and does not become anxious in the face of a difficulty or calamity will be blessed with peace and contentment from Allāh ﷻ.

A believer is continuously faced with changing circumstances and conditions through the passage of life and these require patience. The large number of *aḥādīth,* which the author has included in this chapter, alludes to the virtue and importance of patience in Islām.

Patience is of three types:

1. Exercising patience in the obedience of Allāh ﷻ.
2. Exercising patience by abstaining from prohibited and evil desires.
3. Exercising patience in the face of difficulties, calamities and tribulations.

The renowned ascetic, Junayd Baghdādī ؒ, said, "Patience is swallowing something bitter without frowning."

ʿUmar ؓ beautifully explained the value of patience by saying, "Never did any calamity befall me, except that I found three bounties therein. Firstly, I appreciated that it did not affect my religion. Secondly, I appreciated that it did not affect me more severely than it did. Thirdly, I reminded myself that Allāh ﷻ has promised immense rewards for those who are patient: 'And give glad tidings to the patient.' "

Ḥadīth 25

وعن أبي مالكٍ الحارث بن عاصم الأشعريِّ ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((الطُّهُورُ شَطْرُ الإِيمان ، والحَمدُ لله تَمْلأُ الميزَانَ ، وَسُبْحَانَ الله والحَمدُ لله تَملآن – أَوْ تَمْلأُ – مَا بَينَ السَّماوات وَالأَرْضِ، والصَّلاةُ نُورٌ ، والصَّدقةُ بُرهَانٌ ، والصَّبْرُ ضِياءٌ ، والقُرْآنُ حُجةٌ لَكَ أَوْ عَلَيْكَ . كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُها)) رواه مسلم .

Al-Ḥārith ibn ʿĀṣim al-Ashʿarī ﷺ[17] narrates that the Messenger of Allāh ﷺ said: "Purity is half of faith. (The phrase) *al-Ḥamdulillāh* fills the scale. (The phrases) *Subḥānallūh* and *al-Ḥamdulillāh* fill (or the reward fills) all the space between the heavens and the earth. *Ṣalāh* is a light. Charity is a proof. Patience is an illumination. The Qur'ān is a proof for you or against you. Every person departs in the morning and sells his soul by either freeing it (from punishment) or destroying it." *(Muslim)*

Vocabulary and Definitions

الميزَانَ is the scale that is referred to in various *aḥādīth* and Qur'ānic verses. It physically exists and on the day of *Qiyāmah*, it will be used to weigh either people's actions or the books in which actions are recorded.

الحَمدُ لله - All praise belongs to Allāh. This phrase is regarded as the most superior form of praise because the book of Allāh ﷻ begins with it.

سُبْحَانَ الله - Allāh is pure from every such blemish which is not befitting of His grand status.

"*Ṣalāh* is a light," means that, on the day of *Qiyāmah* when darkness will prevail, *ṣalāh* will illuminate the path of a person who was constant in offering *ṣalāh*. Other scholars suggest that, on the day of *Qiyāmah*, *ṣalāh* will appear as a light on the face of one who performed it regularly. According to other interpretations, it means that *ṣalāh* restrains a person from pursuing evil and guides him towards righteousness just as a light functions as a guide for a person through darkness.

"Charity is a proof," means that charity testifies to the faith of a person and serves as evidence of his love for Allāh ﷻ and His Messenger ﷺ. It could also mean that, on the day of *Qiyāmah*, a person's charity will serve as an answer to the question of how he fulfilled the rights of the wealth he owned.

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17 The title of this *Ṣaḥābī* was Abū Mālik. He came to the Messenger of Allāh ﷺ with the tribe of Ashʿar. He passed away during the reign of ʿUmar ibn Khaṭṭāb ﷺ and 27 *aḥādīth* are narrated from him.

The Qur'ān will serve as proof and evidence in favour of a person who holds firm to its commands and practises upon them. On the other hand, it will serve as proof and evidence against a person who fails to practise upon it.

"Patience is an illumination," means that one who adopts this noble quality will be rightly guided. It could also mean that patience eliminates darkness and difficulties.

"A person selling his soul by either freeing it or destroying it," means that a person can either save his soul from punishment by engaging in good deeds, or draw punishment by selling his soul to the devil or succumbing to his own base desires.

Commentary

Imām Nawawī ﷺ has mentioned that this *ḥadīth* encapsulates the foundational principles of Islām. It draws our attention to a number of virtuous deeds: *ṭahārah* (purity), praising Allāh ﷻ, *ṣalāh*, charity, patience and obedience to the Qur'ān.

Islām attaches great importance to physical cleanliness and purity through *ghusl*, *wuḍū'* and the removal of impurities. Cleanliness is classified as half of faith because *īmān* purifies the internal self while cleanliness purifies the external. Imām Ghazālī ﷺ has stated in *Iḥyā'* that one should strive to cleanse the internal self of pride, jealousy, etc. just as one cleanses the external body with water.

The two phrases of praise mentioned in this *ḥadīth* carry immense virtue because they express the pure and unblemished nature of Allāh ﷻ, and declare man's weakness in the face of Allāh's ﷻ power.

Ḥadīth 26

وعن أبي سَعيد سعدِ بن مالكِ بنِ سنانٍ الخدري ﷺ : أَنَّ نَاساً مِنَ الأَنْصَارِ سَألوا رسولَ الله ﷺ فَأعْطَاهُمْ ، ثُمَّ سَألوهُ فَأعْطَاهُمْ ، حَتَّى نَفِدَ مَا عِندَهُ ، فَقَالَ لَهُمْ حِينَ أَنْفَقَ كُلَّ شَيءٍ بِيَدِهِ : ((مَا يَكُنْ عِنْدي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ ، وَمَنْ يَسْتَعْفِفْ يُعِفهُ اللهُ ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ ، وَمَنْ يَتَصَبَّرْ يُصَبِّرْهُ اللهُ . وَمَا أُعْطِيَ أَحَدٌ عَطَاءً خَيْراً وَأَوْسَعَ مِنَ الصَّبْرِ)) مُتَّفَقٌ عليه .

Abū Sa'īd al-Khudrī ﷺ narrates that some people from the *Anṣār* (Helpers) asked the Messenger of Allāh ﷺ for something so he gave them. They again asked him and he again gave them. This continued until whatever he had was depleted. When he had given everything, he said to them: "I will never withhold from you what I possess. However, Allāh ﷻ gives chastity to the one who seeks it, Allāh ﷻ gives independence to the one

who seeks it and Allāh ﷻ gives patience to the one who exercises patience. No person has been given a gift that is better and greater than that of patience." *(Bukhārī, Muslim)*

Vocabulary and Definitions

The words يَسْتَعْفِفْ and يُعِفهُ are derived from the root word عفة, which means to abstain, refrain or be chaste. In the context of the *ḥadīth,* it means that one who refrains from asking of others will be granted contentment.

"Allāh ﷻ gives independence to the one who seeks it," means that Allāh ﷻ will grant contentment to one who seeks independence, by opening for him the doors of sustenance from sources he would never have imagined.

"Allāh ﷻ gives patience to the one who exercises patience," means that Allāh ﷻ will grant a deeper sense of realisation, insight and purpose to one who is patient.

Commentary

In this *ḥadīth,* the Messenger of Allāh ﷺ draws our attention to three admirable qualities: chastity, independence and patience.

The *ḥadīth* highlights the generosity of the Messenger of Allāh ﷺ. He was known as one who never refused when he was asked. He never hoarded anything for himself and was always eager to spend what he had in the path of Allāh ﷻ.

Despite his generosity, the Messenger of Allāh ﷺ encouraged others toward contentment and independence, and explained that begging was not advisable. A Muslim should avoid desiring what others possess, and should be patient in times of difficulty. Another *ḥadīth* of the Messenger of Allāh ﷺ perfectly explains the concept of contentment,

ليس الغنى عن كثرة العرض ولكن الغنى غنى النفس

Wealth is not a lot of possessions; wealth is the independence of the self. (*Bukhārī*)

The Qur'ān praises those who do not beg from others despite being destitute,

﴿يَحْسَبُهُمُ الْجَاهِلُ اَغْنِيَآءَ مِنَ التَّعَفُّفِ ۚ تَعْرِفُهُمْ بِسِيْمٰهُمْ ۚ لَا يَسْئَلُوْنَ النَّاسَ اِلْحَافًا﴾

They are considered by those who are unaware of their condition to be free from want, because they refrain from begging; but they can be known from their appearance. (Sūrah al-Baqarah, 273)

Ḥadīth 27

وعن أبي يحيى صهيب بن سنانٍ ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((عَجَباً لأَمْرِ المُؤمنِ إنَّ أمْرَهُ كُلَّهُ لَهُ خيرٌ ولَيسَ ذلِكَ لأَحَدٍ إلاَّ للمُؤْمِن : إنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكانَ خَيراً لَهُ ، وإنْ أَصَابَتْهُ ضرَاءُ صَبَرَ فَكانَ خَيْراً لَهُ)) رواه مسلم .

Ṣuhayb ibn Sinān ﷺ[18] narrates that the Messenger of Allāh ﷺ said: "Truly excellent is the situation of a believer! Everything is to his advantage and this is enjoyed by none except him. When he experiences happiness, he is grateful and it is to his advantage. When he experiences distress he is patient, and it is to his advantage." *(Muslim)*

Vocabulary and Definitions

A "believer" here refers to one who has complete faith and belief in Allāh ﷻ, one who is content with the decisions of Allāh ﷻ and whose actions conform to the commands of Allāh ﷻ.

"Distress" refers to any form of harm coming upon one's personal self, family or wealth.

Commentary

Man is tested on two types of occasions in life: happiness and sadness. The words used by the Messenger of Allāh ﷺ illustrate that a true believer is successful at both these times because of his excellent conduct. His gratitude at the time of happiness means that he recognises the bounty of Allāh ﷻ and thanks Him for it, resulting in an increase of the bounty in this world and a reward in the Hereafter. His patience at the time of difficulty means that he accepts the decision of Allāh ﷻ and is hopeful for reward from Him.

In contrast, a person who has incomplete faith in Allāh ﷻ becomes anxious, perplexed and angry if he suffers some difficulty. The strain of it overwhelms and defeats him. He also does not appreciate the value of a bounty, neither is he grateful for it, hence the bounty becomes a misfortune for him.

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18 This eminent *Ṣaḥābī* was known as al-Rūmī because the Romans imprisoned him when he was young and he grew up amongst them. A person from the tribe of Banū Kalb purchased him and brought him to Makkah Mukarramah. ʿAbdullāh ibn Jadʿān al-Taymī then purchased him and freed him. He stayed in Makkah Mukarramah as a trader and later accepted Islām. He migrated to Madīnah Munawwarah with ʿAlī ibn Abī Ṭālib ﷺ and participated in all the expeditions with the Messenger of Allāh ﷺ. ʿUmar ibn Khaṭṭāb ﷺ had great love for him and held him in high regard. When ʿUmar ibn Khaṭṭāb ﷺ was stabbed, he advised that Ṣuhayb ﷺ should lead the *ṣalāh* during his injury. He passed away in Madīnah Munawwarah in 38 *Hijrī*. 30 *aḥādīth* are narrated from him.

Ḥadīth 28

وعن أَنسٍ ﷺ ، قَالَ : لَمَّا ثَقُلَ النَّبيُّ ﷺ جعلَ يَتَغَشَّاهُ الكَرْبُ ، فَقَالَتْ فَاطِمَةُ ﷺ : وَاكَرْبَ أَبَتَاهُ . فقَالَ : ((لَيْسَ عَلَى أَبيكِ كَرْبٌ بَعْدَ اليَوْمِ)) فَلَمَّا مَاتَ ، قَالَتْ : يَا أَبَتَاهُ ، أَجَابَ رَبّاً دَعَاهُ ! يَا أَبَتَاهُ ، جَنَّةُ الفِردَوسِ مَأْوَاهُ ! يَا أَبَتَاهُ ، إِلَى جبْرِيلَ نَنْعَاهُ ! فَلَمَّا دُفِنَ قَالَتْ فَاطِمَةُ ﷺ : أَطَابَتْ أَنْفُسُكُمْ أَنْ تَحْثُوا عَلَى رَسُول الله ﷺ التُّرَابَ ؟! رواه البخاري .

Anas ﷺ narrates: When the health of the Messenger of Allāh ﷺ began to deteriorate, the pangs of death began overpowering him. Fāṭīmah ﷺ said: "Oh! How painful the pangs of death are to my father!" He said: "After this day your father will experience no more pain." When he passed away, she said: "O my father! You replied to the call of your Sustainer. O my father! The Garden of Firdaus is your abode. O my father! We shall convey this news to Jibra'īl." When the Messenger of Allāh ﷺ was buried, Fāṭimah ﷺ said: "Did it please you to throw sand over the Messenger of Allāh ﷺ?" (*Bukhārī*)

Vocabulary and Definitions

الفِردَوس is a garden that has all the features and vegetation any garden could possibly have. A *ḥadīth* states, 'When you ask Allāh, then ask for Firdaus because it is the centre of Paradise.' (*Ṭabarānī*). Another *ḥadīth* states, 'It is the centre of Paradise and indeed it is the highest point of Paradise and its roof is the throne of *Raḥmān*.' *(Bukhārī)*

جبْرِيلَ is a non-Arabic word that means 'servant of *Raḥmān*', or according to others, 'servant of Allāh'. It is the name of the angel that brought revelation to the Messengers.

Commentary

As a Messenger, the Messenger of Allāh ﷺ experienced tremendous difficulty at the time of his demise and this elevated his rank and status in the sight of Allāh ﷻ.

Fāṭīmah ﷺ was the only one of his daughters who was alive at the time of his demise. She was most beloved to him and enjoyed a special relationship with him. Whenever the Messenger of Allāh ﷺ would visit her, she would stand up, greet him and seat him where she had been seated. She also resembled him most in his actions and conduct. She bore the beloved grandsons of the Messenger of Allāh ﷺ who will be the leaders of the youth in Paradise.

Her sadness and grief at the time of his demise can be imagined, but she displayed extreme patience and was pleased with the decision of Allāh ﷻ. The Messenger of Allāh ﷺ consoled her by saying that he would no longer experience pain, difficulty or grief because he was leaving his temporary abode and going to meet his Allāh.

Scholars mention that Anas ﷺ remained silent at the question of Fāṭimah ﷺ about throwing sand over his grave, out of consideration for her sadness. However, it was as if he had replied, "We were certainly not pleased, but we were obliged to follow his instructions." Her statement was an expression of her grief and was not an objection to the burial of the Messenger of Allāh ﷺ.

This *ḥadīth* is relevant to the chapter of patience as it describes the Messenger of Allāh's ﷺ patience during his final moments. It also describes the patience and restraint of Fāṭimah ﷺ. Their patience provides us with a fine example of self-discipline during challenging times.

Additional Points

- ✓ It is natural and permissible to be saddened upon the demise of a person; however, one should not be angry and displeased with the decision of Allāh ﷻ.
- ✓ It is permissible to mention the true qualities of the deceased after his demise, but it is not permissible to exaggerate them.

Ḥadīth 29

وعن أبي زَيدٍ أُسَامَةَ بنِ زيدِ بنِ حارثَةَ مَوْلَى رسولِ الله ﷺ وحِبِّه وابنِ حبِّه ﷺ، قَالَ : أَرْسَلَتْ بِنْتُ النَّبيِّ ﷺ إنَّ ابْني قَد احْتُضِرَ فَاشْهَدنَا ، فَأَرْسَلَ يُقْرِئُ السَّلامَ ، ويقُولُ : ((إنَّ لله مَا أَخَذَ وَلَهُ مَا أعطَى وَكُلُّ شَيءٍ عِندَهُ بِأجَلٍ مُسَمًّى فَلتَصْبِرْ وَلْتَحْتَسِبْ)) فَأَرسَلَتْ إِلَيْهِ تُقْسِمُ عَلَيهِ لَيَأتِيَنَّهَا . فقامَ وَمَعَهُ سَعْدُ بْنُ عُبَادَةَ ، وَمُعَاذُ بْنُ جَبَلٍ ، وَأُبَيُّ بْنُ كَعْبٍ ، وَزَيْدُ بْنُ ثَابتٍ ، وَرِجَالٌ ﷺ ، فَرُفِعَ إِلَى رَسُول الله ﷺ الصَّبيُّ ، فَأَقْعَدَهُ في حِجْرِهِ وَنَفْسُهُ تَقَعْقَعُ ، فَفَاضَتْ عَينَاهُ فَقالَ سَعدٌ : يَا رسولَ الله ، مَا هَذَا ؟ فَقالَ : ((هذِهِ رَحمَةٌ جَعَلَها اللهُ تَعَالَى في قُلُوبِ عِبَادِهِ)) وفي رواية : ((فِي قُلُوبِ مَنْ شَاءَ مِنْ عِبَادِهِ ، وَإِنَّما يَرْحَمُ اللهُ مِنْ عِبادِهِ الرُّحَماءَ)) مُتَّفَقٌ عَلَيهِ .

Usāmah ibn Zayd ibn Ḥārithah[19] ﷺ, the freed slave, beloved and the son of

19 Usāmah ibn Zayd's ﷺ mother was Barakah al-Habshiyyah ﷺ. She breast-fed the Messenger of Allāh ﷺ as well. The Messenger of Allāh ﷺ appointed Usāmah ibn Zayd ﷺ as the commander of an army, which was composed of such notable *Ṣaḥābah* as ʿUmar ibn Khaṭṭāb ﷺ and others. When the illness of the Messenger of Allāh ﷺ intensified, he bequeathed that the army should depart. It departed after the demise of the Messenger of Allāh ﷺ. When ʿUmar ibn Khaṭṭāb ﷺ, the second *khalīf*, stipulated stipends for the people in his time, he allocated 2000 for his son ʿAbdullāh and 5000 for Usāmah ﷺ. ʿAbdullāh ibn ʿUmar ﷺ asked his father about this and ʿUmar ibn Khaṭṭāb ﷺ replied, "I honoured him because he was more beloved to the Messenger of Allāh ﷺ than you and his father was more beloved to the Messenger of Allāh ﷺ than your father." Usāmah ibn Zayd ﷺ passed away

the beloved of the Messenger of Allāh ﷺ narrates: The daughter (Zaynab رضي الله عنها) of the Messenger of Allāh ﷺ sent a message to him saying: "My son is on the verge of death. Please come." He sent a message conveying his greetings and said: "To Allāh alone belongs all that He takes and to Him belongs all that He gives; everything has an appointed term with Him, so you should exercise patience and be hopeful of reward (for your patience)." She then sent a message with an oath that he should come to her. The Messenger of Allāh ﷺ proceeded with Saʿd ibn ʿUbādah رضي الله عنه, Muʿādh ibn Jabal رضي الله عنه, Ubayy ibn Kaʿb رضي الله عنه, Zayd ibn Thābit رضي الله عنه and other *Ṣaḥābah* رضي الله عنهم. The child was given to the Messenger of Allāh ﷺ who placed it in his lap, while it was panting for breath. The eyes of the Messenger of Allāh ﷺ began flowing with tears and Saʿd رضي الله عنه asked: "What is this, O Messenger of Allāh?" He replied: "This is mercy which Allāh ﷻ placed in the hearts of His servants." Another narration has: "This is mercy which Allāh ﷻ places in whichever of His servants He wills. Allāh ﷻ is merciful to those of His servants who are merciful to others." *(Bukhārī, Muslim)*

Vocabulary and Definitions

"Everything has an appointed term," means that matters cannot be advanced or delayed; hence, a person should be patient and content with the decision of Allāh ﷻ.

Commentary

This *ḥadīth* illustrates the mercy and compassion of the Messenger of Allāh ﷺ. It encourages us to be compassionate towards Allāh's ﷻ creation as Allāh ﷻ shows mercy to those who are merciful to others and not to those who are hard-hearted.

Saʿd رضي الله عنه regarded the tearing of the Messenger of Allāh ﷺ as strange because the Messenger of Allāh ﷺ was known to be steadfast and patient. However, his tearing was not contrary to patience as one is only prohibited from wailing and similar uncontrolled behaviour.

The words of the Messenger of Allāh ﷺ, "To Allāh alone belongs all that He takes and to Him belongs all that He gives; everything has an appointed term with Him, so you should exercise patience and be hopeful of reward (for your patience)," are in fact a *duʿā'* of comfort, which helps to lighten the burden of a difficulty. It should be memorised and recited at such times.

Additional Points

- ✓ It is permissible for noble and virtuous individuals to be present at the time of the demise

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in 54 *Hijrī.* 128 *aḥādīth* are narrated from him.

of a person so that their blessings and *duʿā'* may benefit him.

- ✓ It is perfectly normal and permissible to shed tears at the demise of a person, however one should not wail or complain.
- ✓ It is meritorious to console a person in difficulty by encouraging him to be patient and hopeful of a reward from Allāh ﷻ.
- ✓ It is meritorious to visit those who are ill.
- ✓ It is acceptable for a subordinate to question his leader regarding an aspect that may appear doubtful to him.
- ✓ When we are told that "to Allāh alone belongs all that He takes" it is most inappropriate to complain, as the owner of anything may rightfully take what belongs to him.

Ḥadīth 30

وعن صهيب رضي الله عنه : أَنَّ رسولَ الله ﷺ ، قَالَ : ((كَانَ مَلِكٌ فيمَنْ كَانَ قَبلَكمْ وَكَانَ لَهُ سَاحِرٌ فَلَمَّا كَبِرَ قَالَ للمَلِكِ : إِنِّي قَدْ كَبِرْتُ فَابْعَثْ إِلَيَّ غُلاماً أُعَلِّمْهُ السِّحْرَ ؛ فَبَعثَ إِلَيْهِ غُلاماً يُعَلِّمُهُ ، وَكانَ في طريقِهِ إِذَا سَلَكَ رَاهِبٌ ، فَقعدَ إِلَيْه وسَمِعَ كَلامَهُ فَأَعْجَبَهُ ، وَكانَ إِذَا أَتَى السَّاحِرَ ، مَرَّ بالرَّاهبِ وَقَعَدَ إِلَيْه ، فَإِذَا أَتَى السَّاحِرَ ضَرَبَهُ ، فَشَكَا ذلِكَ إِلَى الرَّاهِب ، فَقَالَ : إِذَا خَشيتَ السَّاحِرَ ، فَقُلْ : حَبَسَنِي أَهْلِي ، وَإِذَا خَشِيتَ أهلَكَ ، فَقُلْ : حَبَسَنِي السَّاحِرُ .

فَبَيْنَما هُوَ عَلَى ذلِكَ إِذْ أَتَى عَلَى دَابَّةٍ عَظِيمَةٍ قَدْ حَبَسَتِ النَّاسَ ، فَقَالَ : اليَوْمَ أَعْلَمُ السَّاحرُ أَفْضَلُ أم الرَّاهبُ أَفْضَلُ ؟ فَأَخَذَ حَجَراً، فَقَالَ : اللَّهُمَّ إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ مِنْ أَمْرِ السَّاحِرِ فَاقْتُلْ هذِهِ الدّابَّةَ حَتَّى يَمضِي النَّاسُ ، فَرَمَاهَا فَقَتَلَها ومَضَى النَّاسُ ، فَأَتَى الرَّاهبَ فَأَخبَرَهُ . فَقَالَ لَهُ الرَّاهبُ : أَيْ بُنَيَّ أَنْتَ اليَومَ أَفْضَل منِّي قَدْ بَلَغَ مِنْ أَمْرِكَ مَا أَرَى ، وَإِنَّكَ سَتُبْتَلَى ، فَإِن ابْتُلِيتَ فَلاَ تَدُلَّ عَلَيَّ ؛ وَكانَ الغُلامُ يُبْرِىءُ الأَكْمَهَ وَالأَبْرصَ ، ويداوي النَّاسَ مِنْ سَائِرِ الأَدْوَاء . فَسَمِعَ جَليسٌ لِلملِكِ كَانَ قَدْ عَمِيَ ، فأتاه بَهَدَايا كَثيرَةٍ ، فَقَالَ : مَا ها هُنَا لَكَ أَجْمعُ إِنْ أنتَ شَفَيتَنِي ، فَقَالَ : إِنّي لا أَشْفِي أَحَداً إِنَّمَا يَشفِي اللهُ تَعَالَى ، فَإِنْ آمَنْتَ بالله تَعَالَى دَعَوتُ اللهَ فَشفَاكَ ، فَآمَنَ بالله تَعَالَى فَشفَاهُ اللهُ تَعَالَى ، فَأَتَى المَلِكَ فَجلسَ إِلَيْهِ كَما كَانَ يَجلِسُ ، فَقَالَ لَهُ المَلِكُ : مَنْ رَدّ عَلَيْكَ بَصَرَكَ ؟ قَالَ : رَبِّي ، قَالَ : وَلَكَ رَبٌّ غَيري ؟ قَالَ : رَبِّي وَرَبُّكَ اللهُ ، فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الغُلامِ ، فَجيء بالغُلاَمِ ، فَقَالَ لَهُ المَلِكُ : أَيْ بُنَيَّ ، قَدْ بَلَغَ مِنْ سِحْرِكَ مَا تُبْرِىء الأَكْمَهَ وَالأَبْرَصَ وتَفْعَلُ وتَفْعَلُ ! فَقَالَ : إِنِّي لا أَشْفي أَحَداً ، إِنَّمَا يَشفِي الله تَعَالَى . فَأَخَذَهُ فَلَمْ يَزَلْ يُعَذِّبُهُ حَتَّى دَلَّ عَلَى الرَّاهبِ ؛ فَجِيء بالرَّاهبِ فَقيلَ لَهُ : ارجِعْ عَنْ دِينكَ ، فَأَبَى ، فَدَعَا بِالمِنْشَارِ فَوُضِعَ المِنْشَارُ في مَفْرِق رَأسِهِ

، فَشَقَّهُ حَتَّى وَقَعَ شِقَّاهُ ، ثُمَّ جِيءَ بِجَلِيسِ المَلِكِ فقيل لَهُ : ارْجِعْ عَنْ دِينِكَ ، فَأَبَى ، فَوضِعَ المِنْشَارُ في مَفْرِق رَأسِهِ ، فَشَقَّهُ بِهِ حَتَّى وَقَعَ شِقَّاهُ ، ثُمَّ جِيءَ بالغُلاَمِ فقيلَ لَهُ : ارْجِعْ عَنْ دِينك ، فَأَبَى ، فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ ، فَقَالَ : اذْهَبُوا بِهِ إِلَى جَبَلِ كَذَا وَكَذَا فَاصْعَدُوا بِهِ الجَبَل ، فَإِذَا بَلَغْتُمْ ذِرْوَتَهُ فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلاَّ فَاطْرَحُوهُ . فَذَهَبُوا بِهِ فَصَعِدُوا بِهِ الجَبَلَ ، فَقَالَ : اللَّهُمَّ أكْفنيهمْ بِمَا شِئْتَ ، فَرَجَفَ بهِمُ الجَبلُ فَسَقَطُوا ، وَجاءَ يَمشي إِلَى المَلِكِ ، فَقَالَ لَهُ المَلِكُ : مَا فَعَلَ أَصْحَابُكَ ؟ فَقَالَ : كَفَانِيهمُ الله تَعَالَى ، فَدَفَعَهُ إِلَى نَفَرٍ مِنْ أَصْحَابِهِ فَقَالَ : اذْهَبُوا بِهِ فاحْمِلُوهُ في قُرْقُورٍ وتَوَسَّطُوا بِهِ البَحْرَ ، فَإِنْ رَجعَ عَنْ دِينِهِ وإِلاَّ فَاقْذِفُوهُ . فَذَهَبُوا بِهِ ، فَقَالَ : اللَّهُمَّ أكْفِنيهمْ بمَا شِئْتَ ، فانْكَفَأَتْ بِهمُ السَّفينةُ فَغَرِقُوا ، وَجَاء يَمْشي إِلَى المَلِكِ . فَقَالَ لَهُ المَلِكُ : مَا فعلَ أَصْحَابُكَ ؟ فَقَالَ : كَفَانيهمُ الله تَعَالَى . فَقَالَ لِلمَلِكِ : إِنَّكَ لَسْتَ بقَاتلي حَتَّى تَفْعَلَ مَا آمُرُكَ بِهِ . قَالَ : مَا هُوَ ؟ قَالَ : تَجْمَعُ النَّاسَ في صَعيدٍ وَاحدٍ وتَصْلُبُني عَلَى جِذْعٍ ، ثُمَّ خُذْ سَهْماً مِنْ كِنَانَتي ، ثُمَّ ضَعِ السَّهْمَ في كَبدِ القَوْسِ ثُمَّ قُلْ : بسْم الله ربِّ الغُلاَمِ ، ثُمَّ ارْمِني، فَإِنَّكَ إِذَا فَعَلْتَ ذلِكَ قَتَلتَني، فَجَمَعَ النَّاسَ في صَعيد واحدٍ ، وَصَلَبَهُ عَلَى جِذْعٍ ، ثُمَّ أَخَذَ سَهْماً مِنْ كِنَانَتِهِ ، ثُمَّ وَضَعَ السَّهْمَ في كَبِدِ القَوْسِ ، ثُمَّ قَالَ : بِسمِ اللهِ ربِّ الغُلامِ ، ثُمَّ رَمَاهُ فَوقَعَ في صُدْغِهِ، فَوَضَعَ يَدَهُ في صُدْغِهِ فَمَاتَ ، فَقَالَ النَّاسُ : آمَنَّا بِرَبِّ الغُلامِ ، فَأُتِيَ المَلِكُ فقيلَ لَهُ : أَرَأَيْتَ مَا كُنْتَ تَحْذَرُ قَدْ والله نَزَلَ بكَ حَذَرُكَ . قَدْ آمَنَ النَّاسُ . فَأَمَرَ بِالأُخْدُودِ بأفْواهِ السِّكَكِ فَخُدَّتْ وأُضْرِمَ فيهَا النِّيرانُ وَقَالَ : مَنْ لَمْ يَرْجِعْ عَنْ دِينِهِ فَأَقْحموهُ فيهَا ، أَوْ قيلَ لَهُ: اقتَحِمْ ففَعَلُوا حَتَّى جَاءت امْرَأَةٌ وَمَعَهَا صَبيٌّ لَهَا ، فَتَقَاعَسَتْ أَنْ تَقَعَ فيهَا، فَقَالَ لَهَا الغُلامُ : يَا أُمهْ اصْبِري فَإِنَّكِ عَلَى الحَقِّ !)) رواه مسلم .

Ṣuhayb ﷺ narrates that the Messenger of Allāh ﷺ said: “Among those before you, there was a king who had a magician. When he reached old age, he said to the king: ‘I have become old, so send me a young man to whom I may teach this magic.’ So the king sent him a young man to teach. On his way to the magician, he saw a monk. He sat down in the monk’s assembly, heard his speech and liked it. Whenever he went to the magician, he would sit in the company of the monk. When he would reach the magician, the latter would beat him (for sitting in the monk’s company). He complained to the monk who said: ‘When you fear the magician's beating, say to him: ‘My family delayed me.’ And when you fear your family complaining, say to them: ‘The magician delayed me.’”

"He continued like this for a time. One day, he came across a huge animal that was obstructing the people's path. He said to himself: 'Today I will find out who is better, the magician or the monk.' He picked up a rock and said: 'O Allāh! If the monk's ways are more beloved to You than the magician's, then kill this animal so that the people may walk on the path.' He then threw the rock at the animal and killed it and the people were again able to use the path. He then went to the monk and informed him what had happened. The monk said to him: 'O my son! Today, you are better than I am. I have seen the level that you have reached. You will certainly be put through trials and tribulations and when that happens, do not disclose my identity.'"

"The youth began to cure the blind, the lepers and treat all the ailments of people. A courtier of the king, who had become blind, heard about the youth and brought him many gifts. He said to him: 'You may have all these gifts if you cure me.' The youth replied: 'I do not cure anyone. It is Allāh who cures. If you believe in Allāh, I will supplicate to Allāh to cure you.' So the man brought faith in Allāh and Allāh ﷻ cured him. He then returned to the king and sat near him as he used to do. The king asked him: 'Who returned your eyesight?' He replied: 'My Lord.' The king asked: 'Do you have a lord apart from me?' He replied: 'My Lord and your Lord is Allāh.' This king seized him and continued torturing him until he informed him of the youth. The youth was brought before the king who asked him: 'O my son! Your magic has reached such a level that you are able to cure the blind, the lepers and you do such and such things!' The youth said: 'I do not cure anyone. It is Allāh who cures.' The king seized him and continued torturing him until he informed him of the monk."

"The monk was brought before the king and ordered: 'Renounce your religion.' He refused. The king asked for a saw, which was then placed at the centre of his head. He was then cut until both halves of his body fell apart. The king's courtier was then summoned and ordered: 'Renounce your religion.' He refused. A saw was placed at the centre of his head and he was cut until both halves of his body fell apart. The youth was then summoned and ordered: 'Renounce your religion.' He refused. The king handed him over to some of his other courtiers and said: 'Take him to such and such mountain and climb up with him. When you reach the peak and he has

still not renounced his religion, then throw him down the mountain.' They took him and climbed the mountain. He supplicated: 'O Allāh! Save me from them in whichever way You please.' The mountain shook and they all fell down. The youth returned to the king who asked: 'What happened to your companions?' He replied: 'Allāh saved me from them.'"

"The king then handed him over to another group of his courtiers and said: 'Take him, put him onto a ship and sail to the middle of the ocean. If he does not renounce his religion, cast him into the ocean.' They took him and he supplicated: 'O Allāh! Save me from them in whichever way You please.' The ship capsized and they were drowned. The youth returned to the king who asked: 'What happened to your companions?' He replied: 'Allāh saved me from them.'"

"The youth then said to the king: 'You will never be able to kill me unless you do as I say.' The king asked: 'What should I do?' He replied: 'You should assemble all the people on a single plain and suspend me from a tree. You should then take an arrow from my quiver, place it in the centre of your bow and say: 'In the name of Allāh, the Lord of the youth.' You should then shoot me. If you do so, you will kill me.'"

"So the king assembled all the people on a single plain, suspended the youth from a tree, took an arrow from his quiver, placed it in the centre of the bow and said: 'In the name of Allāh, the Lord of the youth.' He then shot it and it struck the youth's temple. The youth placed his hand on his temple and passed away."

"(On seeing this), the people said: 'We believe in the Lord of the youth.' The king was told: 'By Allāh, what you feared has come to pass. The people have brought faith.' So the king ordered trenches to be dug on the roads and fires were ignited therein. He then announced: 'Whoever does not renounce his religion will be forcefully cast into the fire.' (or will be ordered: 'Jump into the fire'.) They obeyed the order until a woman with an infant came forward. She hesitated to jump into it and the infant said to her: 'O my mother! Exercise patience for you are on the truth.'" *(Muslim)*

Vocabulary and Definitions

According to a narration of *Tirmidhī*, the animal that appeared on the road was a lion.

Commentary

The incident mentioned here has been briefly referred to in the Qur'ān,

﴿قُتِلَ اَصْحٰبُ الْاُخْدُوْدِ﴾

"Accursed are the people of the trenches." (Sūrah al-Burūj, 4)

The name of the boy was ʿAbdullāh ibn Ṭāmir and the monk whose company he frequented was a Christian who was devoted to the worship of Allāh ﷻ. The monk advised the boy to tell the magician that his family had kept him back when he would arrive late because the monk's company benefitted him while the time spent with the magician harmed him. Such deception is permissible at times of war or in order to save oneself from harm.

The king of the time was opposed to religiousness and the worship of Allāh ﷻ. This is generally the case with worldly leaders, presidents, kings and influential individuals who fail to realise that greater power lies with Allāh ﷻ. They utilise brutality and savagery to silence the true believers, who in turn respond with patience and steadfastness as faith teaches them that Allāh ﷻ grants victory to those who turn to Him and who proclaim the truth.

This *ḥadīth* teaches us that honour lies in patience and that we should never trade the truth for sin and worldly enjoyment. The value of studying the lives of those who were patient and resilient in the face of torture and brutality builds faith and develops courage within a person to endure difficulties for the sake of Allāh ﷻ. A sterling example of such courage is that of Bilāl ؓ, the *mu'adhdhin* of the Messenger of Allāh ﷺ, who was severely tortured in the initial stages of Islām. Despite all his suffering, he continued to proclaim the Oneness of Allāh ﷻ.

Why did the boy give himself up to be killed? Scholars state that his intention was to gain *shahādah* (martyrdom) and to expose the falsehood of the king, so that all his subjects would bring *īmān* on the One true Allāh ﷻ.

This *ḥadīth* provides guidance for the youth. The young boy's intention in disclosing the only way he could be killed was that the people could witness the Oneness of Allāh ﷻ and believe in Him. He courageously sacrificed his life so that others could be guided to the truth, and the events that followed happened as he had intended.

Additional Points

- ✓ Allāh ﷻ tests the faith and conviction of every believer.
- ✓ While it is permissible for a person to save his life by outwardly declaring words of disbelief, while still having faith in Allāh ﷻ internally, it is superior to proclaim the truth.
- ✓ The fact that the incident has been very briefly mentioned in the Qur'ān teaches us that the Qur'ān can only be understood by studying the *aḥādīth* because the latter serves as an elucidation of the former.
- ✓ Sound nurturing and continuous guidance should be principles which every parent and teacher should adopt in order to help their children and students along the path of life.

Ḥadīth 31

وعن أنس ﷺ ، قَالَ : مَرَّ النَّبيُّ ﷺ بامرأةٍ تَبكي عِنْدَ قَبْرٍ ، فَقَالَ : ((اتّقِي الله واصْبِري)) فَقَالَتْ : إِلَيْكَ عَنِّي ؛ فإِنَّكَ لم تُصَبْ بمُصِيبَتي وَلَمْ تَعرِفْهُ ، فَقيلَ لَهَا : إِنَّه النَّبيُّ ﷺ فَأَتَتْ بَابَ النَّبيِّ ﷺ ، فَلَمْ تَجِدْ عِنْدَهُ بَوَّابينَ ، فقالتْ : لَمْ أَعْرِفكَ ، فَقَالَ : ((إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولى)) مُتَّفَقٌ عَلَيهِ .

وفي رواية لمسلم : ((تبكي عَلَى صَبيٍّ لَهَا)) .

Anas ﷺ narrates that the Messenger of Allāh ﷺ passed by a woman who was crying at a grave. He said: "Fear Allāh and exercise patience." She said: "Leave me alone. You have not been afflicted by a calamity like mine." She did not know that it was the Messenger of Allāh ﷺ. When someone informed her: "That was the Messenger of Allāh ﷺ," she came to the door of the Messenger of Allāh ﷺ and, finding no guards there, she said to him: "I did not recognize you." He said: "The time for patience is at the onset of the calamity." *(Bukhārī, Muslim)*

A narration of *Muslim* has: "She was crying over the loss of her child."

Vocabulary and Definitions

"The onset of the calamity" refers to the period immediately after a person has been afflicted with a difficulty.

Commentary

Patience at the onset of a calamity or difficulty, rather than later, is noteworthy because the stress associated with it subsides over time. This too is a mercy of Allāh ﷻ upon man

because if the human mind were created such that it would never forget any calamity, man would have lived a life of perpetual depression and anxiety.

While encouraging good and forbidding evil is compulsory, it should be done wisely and appropriately. The Messenger of Allāh ﷺ did not respond angrily when the woman unknowingly rebuked him and when she later apologised; rather, he preferred to advise her towards patience in the future. This was due to his humility and compassion towards the ignorant and it provides a golden example for those who are involved in teaching and inviting people to the truth.

The woman in this particular *ḥadīth* had lost a child. Imām Qurṭubī ﷺ said that she was probably crying and wailing, hence the Messenger of Allāh ﷺ advised her to fear the anger of Allāh ﷻ and be patient so that she could be rewarded.

The fact that the woman "found no guards" at the door of the Messenger of Allāh ﷺ was evidence of his humility and simplicity, as he did not create artificial barriers between himself and his subjects.

Imām Muslim ﷺ states that, out of shame and awe for the Messenger of Allāh ﷺ, a condition similar to that of the stupor of death came over her when she realised that he was the one who had advised her.

Additional Points

- ✓ One is not forbidden from grieving over the demise of a person, however crying loudly, screaming and wailing is prohibited.

Ḥadīth 32

وعن أبي هريرة ﷺ : أنَّ رسولَ الله ﷺ ، قَالَ : ((يَقُولُ اللهُ تَعَالَى : مَا لعَبدِي المُؤْمِنِ عِنْدِي جَزَاءٌ إِذَا قَبَضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا ثُمَّ احْتَسَبَهُ إلاَّ الجَنَّةَ)) رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh says, 'When I take away a beloved of My believing servant and he exercises patience in anticipation of reward, then he can have no recompense from Me except Paradise.'" (*Bukhārī*)

Vocabulary and Definitions

"The taking away of a beloved," refers to the death of a son, daughter, wife, husband or any person whom one loves.

The specific mention of "believing servant," indicates that this reward is exclusive to a

believer. A disbeliever will not be rewarded in the Hereafter for his good deeds because he is deficient of the vital quality of *īmān*.

Commentary

This *Ḥadīth al-Qudsī* teaches us that patience in the face of a calamity is a sign of complete *īmān*. The prerequisites for acquiring the reward specified here are that a person should exercise patience, be pleased with the decision of Allāh ﷻ and be hopeful of divine reward.

Ḥadīth 33

وعن عائشةَ رضي الله عنها: أَنَّهَا سَأَلَتْ رسولَ الله ﷺ عَنِ الطّاعُونِ، فَأَخْبَرَهَا أَنَّهُ كَانَ عَذَاباً يَبْعَثُهُ اللهُ تَعَالَى عَلَى مَنْ يشَاءُ ، فَجَعَلَهُ اللهُ تعالى رَحْمَةً لِلْمُؤْمِنِينَ ، فَلَيْسَ مِنْ عَبْدٍ يَقَعُ في الطَّاعُونِ فيمكثُ في بلدِهِ صَابراً مُحْتَسِباً يَعْلَمُ أَنَّهُ لا يصيبُهُ إلاَّ مَا كَتَبَ اللهُ لَهُ إلاَّ كَانَ لَهُ مِثْلُ أَجْرِ الشّهيدِ . رواه البخاري .

ʿĀ'ishah رضي الله عنها narrates that she asked the Messenger of Allāh ﷺ about a plague. He informed her that it is a punishment, which Allāh ﷻ sends to whomever He wills, but He makes it a source of mercy for the believers. Any servant who is caught in a plague and remains there patiently, anticipating reward and having full conviction that nothing can afflict him except that which Allāh ﷻ has destined for him, shall receive the reward of a martyr." (*Bukhārī*)

Vocabulary and Definitions

الطّاعُونِ (plague) – According to other *aḥādīth,* the scholars have described a plague as the emergence of painful pimples or sores usually from beneath the armpits together with surrounding inflammation and blackening. Symptoms also include palpitations and vomiting. This type of plague occurred six times during the era of the Messenger of Allāh ﷺ and the *Ṣaḥābah* رضي الله عنهم.

Commentary

This *ḥadīth* explains the reward of a person who patiently endures a plague or fatal sickness. He acknowledges that both his safety and affliction are the decisions of Allāh ﷻ and he places his full reliance on Allāh ﷻ. His physical distress and suffering may be indescribable, but he is comforted by the fact that the reward attached is equally great. Scholars have stated,

الصبر على المرض دليل الرضا بالقضاء والقدر وهو من كمال الايمان

Patience upon illness is proof of one's satisfaction with destiny and fate. This indicates to the perfection of faith. (*Nuzhat al-Muttaqīn*)

While the *ḥadīth* encourages a person to remain in the place where a plague has broken out, it does not prevent one from seeking medical treatment and utilising other permissible means of protection and cure.

Additional Points

- ✓ Scholars mention that the reward of martyrdom is not confined to one killed in the battlefield. Those who pass away in a plague or by drowning or those women who pass away during childbirth are also regarded as martyrs.
- ✓ While a plague is a mercy for the believers, it is a punishment for the disbelievers, major sinners and those who are resolute upon minor sins.
- ✓ One should not attempt to escape from a plague if it has afflicted one's locality, so that one does not become a means of it spreading to other areas. One should also not enter an area where a plague has erupted.
- ✓ A severe sickness or plague is a source of mercy for the believers if they abstain from major sins, as explained by Shaykh Zakariyyā al-Anṣārī ﵀.

Ḥadīth 34

وعن أنس ﵁ ، قَالَ : سمعتُ رسولَ الله ﷺ ، يقول : ((إنَّ الله ﷻ ، قَالَ : إِذَا ابْتَلَيْتُ عبدي بحَبيبتَيه فَصَبرَ عَوَّضتُهُ مِنْهُمَا الجَنَّةَ)) يريد عينيه ، رواه البخاري .

Anas ﵁ narrates: I heard the Messenger of Allāh ﷺ saying: "Allāh ﷻ says: 'When I afflict My servant by means of his two beloved things and he exercises patience, I repay him with Paradise in lieu of them." (*Bukhārī*)

Vocabulary and Definitions

The eyes have been referred to as the "two beloved things" because they are the most valuable limbs to man considering the sorrow that one experiences when one cannot see what he desires.

Commentary

The loss of sight is a major trial in life because the eye is one of the most important organs of the body. One who loses sight requires assistance with everything and is deprived of the sight of his beloved ones and Allāh's ﷻ beautiful world. This *Ḥādīth al-Qudsī* explains that those who exercise patience and have hope of Allāh's ﷻ reward in such a situation are

promised Paradise. This is the perfect and appropriate reward because the benefit of one's eyes will end when the world ends, whereas Paradise is eternal.

Ḥadīth 35

وعن عطَاء بن أبي رَباحٍ ، قَالَ : قَالَ لي ابنُ عَباسٍ ﷺ : ألاَ أُريكَ امْرَأَةً مِنْ أَهْلِ الجَنَّة ؟ فَقُلْتُ: بَلَى، قَالَ : هذِهِ المَرْأَةُ السَّوداءُ أتتِ النَّبيَّ ﷺ، فَقَالَتْ : إنّي أُصْرَعُ ، وإنِّي أتَكَشَّفُ ، فادْعُ الله تَعَالَى لي . قَالَ : ((إنْ شئْتِ صَبَرتِ وَلَكِ الجَنَّةُ ، وَإنْ شئْتِ دَعَوتُ الله تَعَالَى أنْ يُعَافِيكِ)) فَقَالَتْ : أَصْبِرُ ، فَقَالَتْ : إنِّي أتَكَشَّفُ فَادعُ الله أنْ لا أَتَكَشَّف ، فَدَعَا لَهَا . مُتَّفَقٌ عَلَيهِ .

ʿAṭāʾ ibn Abī Rabāḥ ﷺ[20] narrates: Ibn ʿAbbās ﷺ asked me: "Shall I show you a woman from the inhabitants of Paradise?" I replied: "Indeed." He said: "This black woman who came to the Messenger of Allāh ﷺ and said: 'I am overtaken by epileptic seizures as a result of which my body is exposed. Supplicate to Allāh ﷻ in my favour." He said: "If you exercise patience, you will be rewarded with Paradise, but if you wish, I will supplicate to Allāh ﷻ to cure you." She replied: "I will exercise patience." She then added: "However, my body gets exposed, so supplicate to Allāh that my body does not get exposed." So he supplicated for her. *(Bukhārī, Muslim)*

Commentary

The *ḥadīth* teaches us that Paradise is the reward for those who exercise patience through illness.

The *ḥadīth* also informs us that women are required to cover their entire bodies. Women during the time of the Messenger of Allāh ﷺ were well aware of this; hence, the woman in this incident requested the Messenger of Allāh ﷺ to make *duʿā'* that her body does not become exposed when she experienced seizures.

Additional Points

- ✓ It is more beneficial and effective to treat an illness by making *duʿā'* to Allāh ﷻ instead of only relying on medication. However, *duʿā'* needs to be accompanied by a truthful

20 ʿAṭāʾ ibn Abī Rabāḥ ﷺ was one of the eminent *Tābiʿīn*. He was a *ḥāfiẓ* of Qur'ān and *ḥadīth*; he was especially proficient in the laws pertaining to *ḥaj*. He narrated *aḥādīth* from ʿĀ'ishah ﷺ and Abū Hurayrah ﷺ. Auzā'ī, Ibn Jurayj, Abū Ḥanīfah and Layth ﷺ narrated from him. Imām Shāfiʿī ﷺ once mentioned that none of the *Tābiʿīn* practiced on the *aḥādīth* to the extent that ʿAṭā' did. He lived to the age of eighty.

intention (*niyyah*), reliance upon Allāh (*tawakkul*) and Allāh-consciousness (*taqwā*) for it to be completely effective.

- ✓ It is superior to practise upon the absolute law (*ʿazīmah*) as compared to concessionary law (*rukhṣah*) if one has the ability and strength to bear it, as this carries greater reward.
- ✓ It is permissible to request a pious person to make *duʿā'* for one who is ill.

Ḥadīth 36

وعن أبي عبد الرحمانِ عبدِ الله بنِ مسعودٍ ﷺ ، قَالَ : كَأَنِّي أَنْظُرُ إِلَى رسولِ الله ﷺ يَحْكِي نَبِيّاً مِنَ الأَنْبِياءِ ، صَلَواتُ الله وَسَلامُهُ عَلَيْهِمْ ، ضَرَبه قَوْمُهُ فَأَدْمَوهُ ، وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ ، يَقُولُ : ((اللَّهُمَّ اغْفِرْ لِقَومي ، فَإِنَّهُمْ لا يَعْلَمونَ)) مُتَّفَقٌ عليه .

ʿAbdullāh ibn Masʿūd ﷺ[21] narrates: It is as if I can picture the Messenger of Allāh ﷺ relating the story of one of the Messengers whose people beat him until blood flowed from his body. While wiping the blood from his face, he said: "O Allāh! Forgive my people for they do not know." *(Bukhārī, Muslim)*

Commentary

Some scholars have stated that the Messenger referred to in this *ḥadīth* is Nūḥ ﷺ. Imām Qurṭubī ﷺ, however, stated that the Messenger of Allāh ﷺ was speaking about himself. If we accept the former interpretation, it indicates the tremendous sacrifices made by the Messengers in propagating the truth. If we accept the latter interpretation, it is a reference to the battle of Uḥud when the head and face of the Messenger of Allāh ﷺ were wounded and bled profusely. The Messenger of Allāh ﷺ wiped away his blessed blood so that it would not reach the ground, in which case the enemy would have been punished. He tolerated their ignorance with kindness by making *duʿā'* for their forgiveness. This was the superb example of forbearance set by the Messenger of Allāh ﷺ for those who desire to propagate the truth.

Ḥadīth 37

وعن أبي سعيدٍ وأبي هريرةَ ﷺ ، عن النَّبيِّ ﷺ ، قَالَ : ((مَا يُصيبُ المُسْلِمَ مِنْ نَصَبٍ ،

21 ʿAbdullāh ibn Masʿūd ﷺ was one of the early reverts to Islām. He was the sixth person to embrace the faith. He was famous amongst the *Ṣaḥābah* ﷺ as the keeper of the secrets of the Messenger of Allāh ﷺ. He used to be the attendant of the Messenger of Allāh ﷺ in travel. The Messenger of Allāh ﷺ held him in high esteem and said regarding him, "I am pleased for my *Ummah* regarding that which Ibn Umm ʿAbd is pleased with for them, and I am displeased for them regarding that which Ibn Umm ʿAbd is displeased with." He was sent to Kūfa by ʿUmar ibn Khaṭṭāb ﷺ to teach and spread Islām. Four thousand scholars in Kūfa saw him off when he returned to Madīnah Munawwarah, where he passed away. 848 *aḥādīth* are narrated from him.

وَلاَ وَصَبٍ، وَلاَ هَمٍّ ، وَلاَ حَزَنٍ ، وَلاَ أَذَىً ، وَلاَ غَمٍّ ، حَتَّى الشَّوكَةُ يُشَاكُهَا إِلاَّ كَفَّرَ اللهُ بِهَا مِنْ خَطَايَاهُ)) مُتَّفَقٌ عَلَيهِ .

و((الوَصَبُ)) : المرض .

Abū Saʿīd ﷺ and Abū Hurayrah ﷺ narrate that the Messenger of Allāh ﷺ said: "No fatigue, illness, worry, grief, injury or anxiety afflicts a Muslim, even to the extent of a thorn pricking him, without Allāh ﷻ expiating his sins by means of it." *(Bukhārī, Muslim)*

Vocabulary and Definitions

"Allāh ﷻ expiating his sins," means that he will not be punished for such sins in the Hereafter. These sins exclude major sins and those dealing with the rights of fellow human beings.

Commentary

This *ḥadīth* contains glad tidings and consolation for a believer who remembers Allāh ﷻ when he experiences any difficulty or inconvenience. Remembering Allāh ﷻ will purify him from sin if he is also patient and hopeful of a reward for his patience. In contrast, one who reacts to a difficulty with displeasure not only misses the promised reward, but is also sometimes liable for punishment. Hence, during times of anxiety or grief one needs to be careful not to utter any such word or phrase that could be blasphemous. May Allāh ﷻ protect us!

Ḥadīth 38

وعن ابنِ مسعودٍ ﷺ ، قَالَ : دخلتُ عَلَى النَّبيِّ ﷺ وهو يُوعَكُ ، فقلت : يَا رسُولَ الله ، إِنَّكَ تُوْعَكُ وَعْكاً شَدِيداً ، قَالَ : ((أَجَلْ ، إِنِّي أوعَكُ كَمَا يُوعَكُ رَجُلانِ مِنكُمْ)) قلْتُ: ذلِكَ أن لَكَ أجْرينِ ؟ قَالَ : ((أَجَلْ ، ذلِكَ كَذلِكَ ، مَا مِنْ مُسْلِمٍ يُصيبُهُ أذىً ، شَوْكَةٌ فَمَا فَوقَهَا إِلاَّ كَفَّرَ اللهُ بِهَا سَيِّئَاتِهِ ، وَحُطَّتْ عَنْهُ ذُنُوبُهُ كَمَا تَحُطُّ الشَّجَرَةُ وَرَقَهَا)) مُتَّفَقٌ عَلَيهِ .

Ibn Masʿūd ﷺ narrates: I visited the Messenger of Allāh ﷺ while he had a fever. I said: "O Messenger of Allāh! You have a very high fever." He replied: "Indeed. My fever is equal to the fever experienced by two of you." I said: "So that would mean that you will receive a double reward?" He replied: "Yes. Similarly, no Muslim is afflicted by an injury, a thorn-prick or worse, without Allāh ﷻ expiating his sins thereby and his sins falling away as leaves fall from a tree." *(Bukhārī, Muslim)*

Commentary

The *ḥadīth* reaffirms that patience obliterates a believer's minor sins that relate to the rights of Allāh ﷻ.

The Messenger of Allāh's ﷺ intensified pain was to increase his rank and status. The Messengers suffered most because they had perfect patience and were hopeful of a reward; hence, their example provides a model for the rest of humanity to emulate.

From other *aḥādīth*, we learn of the great rewards in store for those who are patient when afflicted with fever.

وحمى ليلة تكفر خطايا سنة مجرمة

A believer's single night of fever obliterates the sins of one year. (*Kanzul ʿUmmāl*)

الحمى شهادة

One who dies of fever is a *shahīd* (martyr). (*Daylamī*)

الحمى تحت الخطايا كما تحت الشجرة ورقها

A fever eradicates sins like a tree sheds its leaves. (*Kanzul ʿUmmāl*)

Ḥadīth 39

وعن أبي هريرة ﷺ ، قَالَ : قَالَ رَسُولُ الله ﷺ : ((مَنْ يُرِدِ اللهُ بِهِ خَيْراً يُصِبْ مِنْهُ)) رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When Allāh ﷻ desires good for a person, He afflicts him (with calamities)." (*Bukhārī*)

Commentary

Every trial, tribulation, negative emotion, illness or death is a blessing for a believer. In this world, it helps to draw him closer to Allāh ﷻ, while in the Hereafter it obliterates his sins, augments his good deeds and elevates his status.

Ḥadīth 40

وعن أنس ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((لا يَتَمَنَّيَنَّ أَحَدُكُمُ المَوتَ لضُرٍّ أَصَابَهُ، فَإِنْ كَانَ لاَ بُدَّ فاعلاً ، فَلْيَقُلْ : اللَّهُمَّ أَحْيِني مَا كَانَتِ الحَيَاةُ خَيراً لِي، وَتَوفّنِي إِذَا كَانَتِ الوَفَاةُ

خَيراً لي)) مُتَّفَقٌ عَلَيهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "None of you should desire death because of a calamity that has afflicted him. But if he has no alternative, he should say: 'O Allāh! Keep me alive as long as life is better for me and take my life if death is better for me." *(Bukhārī, Muslim)*

Commentary

Death prevents a believer from worship and obedience; hence, one who is afflicted with illness, poverty or similar worldly difficulties should not desire death. However, in the light of other *aḥādīth,* scholars have mentioned that this prohibition is not absolute. In some circumstances, a person is permitted to desire death. These include the yearning to meet Allāh ﷻ, to achieve martyrdom in the path of Allāh ﷻ, to be buried in a blessed land or to escape the detrimental trials associated with one's religion.

The best stance is to leave the matter of life and death in the hands of Allāh ﷻ, since man does not always know what is in his best interests. Every so often, a life of difficulty is better, in view of the eternal rewards, and at other times, death is better for one who would have lived a life of sin. One should, therefore, hand the matter over to Allāh ﷻ as this will keep one at peace and prevent irrational and undesirable thoughts.

Ḥadīth 41

وعن أبي عبد الله خَبَّاب بنِ الأَرتِّ ﷺ ، قَالَ : شَكَوْنَا إِلَى رسولِ الله ﷺ وَهُوَ متوَسِّدٌ بُرْدَةً لَهُ في ظلِّ الكَعْبَةِ ، فقُلْنَا : أَلاَ تَسْتَنْصِرُ لَنَا أَلاَ تَدْعُو لَنا ؟ فَقَالَ : ((قَدْ كَانَ مَنْ قَبْلَكُمْ يُؤْخَذُ الرَّجُلُ فَيُحْفَرُ لَهُ في الأرضِ فَيُجْعَلُ فِيهَا ، ثُمَّ يُؤْتَى بِالمِنْشَارِ فَيُوضَعُ عَلَى رَأسِهِ فَيُجْعَلُ نصفَينِ ، وَيُمْشَطُ بأَمْشَاطِ الحَديدِ مَا دُونَ لَحْمِه وَعَظْمِهِ ، مَا يَصُدُّهُ ذلِكَ عَنْ دِينِهِ ، وَاللهِ لَيُتِمَّنَّ الله هَذَا الأَمْر حَتَّى يَسيرَ الرَّاكبُ مِنْ صَنْعَاءَ إِلَى حَضْرَموتَ لاَ يَخَافُ إلاَّ اللهَ والذِّئْب عَلَى غَنَمِهِ ، ولكنكم تَسْتَعجِلُونَ)) رواه البخاري .

وفي رواية : ((وَهُوَ مُتَوسِّدٌ بُرْدَةً وَقَدْ لَقِينا مِنَ المُشْرِكِينَ شدَّةً)) .

Khabbāb ibn al-Aratt ﷺ[22] narrates: We complained to the Messenger of Allāh ﷺ while he was lying down in the shade of the Kaʿbah with his outer

22 Khabbāb ibn al-Aratt ﷺ was one of the first to accept Islām and the first to proclaim his Islām in Makkah Mukarramah. The polytheists regarded him as a soft target and tortured him immensely. He adopted patience until he migrated to Madīnah Munawwarah. He participated in all the battles and later left to settle in Kūfa where he passed away in 37 *Hijrī* at the age of 72. 32 *aḥādīth* are narrated from him.

garment tucked under his head (as a pillow). We said: "Are you not going to seek help for us? Are you not going to make *duʿā'* for us?" He replied: "Among the nations before you there was a person who was seized and placed in a hole which had been dug for him. A saw was then brought, placed on his head and he was cut in half. Steel combs were used to comb him through his flesh until his bones. These forms of torture did not make him renounce his religion. I take an oath by Allāh that He will most certainly give victory to this religion (of Islām) to such an extent that a rider will be able to travel from Ṣanʿā to Ḥaḍramaut fearing none but Allāh and wolves attacking his flock of sheep. But, you are expecting things to happen too quickly." (*Bukhārī*)

Another narration has: "He was lying down with an outer garment tucked under his head (as a pillow), and we had faced persecution from the idolators."

Vocabulary and Definitions

"A rider will be able to travel from Ṣanʿā to Ḥaḍramaut fearing none but Allāh," means that people would be at ease regarding their religious affairs because of the general safety and security. The distance between the two cities is approximately 500 kilometres.

Commentary

Khabbāb ibn al-Aratt ﷺ, the narrator of this *ḥadīth*, was one of those *Ṣaḥābah* who was severely tortured by the polytheists. He was made to lie on burning coals and the fat that melted from his back would be used to extinguish fires. The *Ṣaḥābah* were shocked when they saw his back later in his life. Bilāl ﷺ and Sumayyah ﷺ were other *Ṣaḥābah* who were severely tortured and whose only comfort was Allāh ﷻ and the consolation they received from the Messenger of Allāh ﷺ. The *Ṣaḥābah* did not complain out of anger or impatience about the difficulty they bore for the sake Islām; rather, their desire was to achieve freedom so that they could worship Allāh ﷻ in peace.

The Messenger of Allāh ﷺ consoled his *Ṣaḥābah* by urging them to wait for a time when Allāh ﷻ would grant them victory and the possessions of the world would come to their feet. History testifies that this prophecy of the Messenger of Allāh ﷺ regarding the spread of Islām was correct. It confirms his truthfulness as a Messenger.

This *ḥadīth* teaches us that it is praiseworthy to exercise patience for the sake of Islām, in the face of difficulty and torture. Although it was permissible to outwardly utter words of disbelief, while having firm faith in the heart, the *Ṣaḥābah* ﷺ chose the more difficult path of perseverance upon the truth. Allāh ﷻ made them endure torture and persecution

in order to elevate their rank and status. Their tremendous faith in Allāh ﷻ, perseverance and courage provide an exceptional model of leadership for humanity until *Qiyāmah*.

Ḥadīth 42

وعن ابن مسعودٍ ﷺ ، قَالَ : لَمَّا كَانَ يَومُ حُنَينٍ آثَرَ رسولُ الله ﷺ نَاساً في القسْمَةِ ، فَأعْطَى الأقْرَعَ بْنَ حَابسٍ مئَةً مِنَ الإبِلِ ، وَأعْطَى عُيَيْنَة بْنَ حصن مِثْلَ ذلِكَ ، وَأعطَى نَاساً مِنْ أشْرافِ العَرَبِ وآثَرَهُمْ يَوْمَئِذٍ في القسْمَةِ . فَقَالَ رَجُلٌ : واللهِ إنَّ هذِهِ قِسْمَةٌ مَا عُدِلَ فِيهَا ، وَمَا أُريدَ فيهَا وَجْهُ اللهِ ، فَقُلْتُ : وَاللهِ لأُخْبِرَنَّ رسولَ الله ﷺ ، فَأَتَيْتُهُ فَأخْبَرتُهُ بمَا قَالَ ، فَتَغَيَّرَ وَجْهُهُ حَتَّى كَانَ كالصِّرْفِ . ثُمَّ قَالَ : ((فَمَنْ يَعْدِلُ إذَا لم يَعْدِلِ اللهُ وَرسولُهُ ؟)) ثُمَّ قَالَ : ((يَرْحَمُ اللهُ مُوسَى قَدْ أُوذِيَ بأكْثَرَ مِنْ هَذَا فَصَبر)) . فَقُلْتُ : لاَ جَرَمَ لاَ أرْفَعُ إلَيْه بَعدَهَا حَدِيثاً. مُتَّفَقٌ عَلَيهِ .

Ibn Masʿūd ﷺ narrates that after the battle of Ḥunayn, the Messenger of Allāh ﷺ gave preference to some people in distributing the booty. He gave 100 camels to al-Aqraʿ ibn Ḥābis and a similar number to ʿUyaynah ibn Ḥiṣn. He also gave to some noblemen of the Arabs and gave them preference in the distribution. A man said: "By Allāh, this distribution is not just and neither is it for the pleasure of Allāh ﷻ." I said to the man: "By Allāh, I am going to inform the Messenger of Allāh ﷺ." Therefore, I went to him and told him what the man had said. His face changed colour to red and he then said: "Who will be just if Allāh ﷻ and His Messenger are not just?" He then added: "May Allāh ﷻ shower his mercy on Mūsā ﷺ. He was harmed more than this but he exercised patience." I thought to myself: "In future, I will most certainly not inform him of such things." *(Bukhārī, Muslim)*

Commentary

Ḥunayn is the name of a valley about ten miles out of Makkah Mukarramah in the direction of Ṭā'if. The battle of Ḥunayn took place after the conquest of Makkah Mukarramah in Shawwāl 8 *Hijrī*. The Muslims were victorious and captured a large amount of booty, which included twenty thousand camels and forty thousand sheep.

Al-Aqraʿ ibn Ḥābis ﷺ was one of the leaders of the Banū Tamīm who was respected during the days of ignorance and after accepting Islām. The Messenger of Allāh ﷺ gave more of the booty to him and other new Muslims in order to win their hearts and welcome them into the fold of Islām. Due to his confidence in the faith of those who had accepted Islām

earlier, he did not give them as much and his decision was based on his wise management and leadership.

The remark that the Messenger of Allāh ﷺ was unjust in his distribution was made by one of the hypocrites. When the Messenger of Allāh ﷺ was informed of it, he exercised patience and recalled the patience of Mūsā ﷺ to draw strength and consolation. It is a characteristic of the Messengers to overlook the abuses and taunts of their enemies.

Additional Points

- ✓ The Messenger of Allāh's ﷺ praise for Mūsā ﷺ, despite being the leader of the Messengers, was a sign of his humility.

Ḥadīth 43

وعن أنسٍ ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((إِذَا أَرَادَ الله بعبدِهِ خَيراً عَجَّلَ لَهُ العُقُوبَةَ في الدُّنْيا ، وَإِذَا أَرَادَ اللهُ بِعَبدِهِ الشَّرَّ أمْسَكَ عَنْهُ بذَنْبِهِ حَتَّى يُوَافِيَ بِهِ يومَ القِيَامَةِ)) .

وَقالَ النَّبيُّ ﷺ : ((إنَّ عِظَمَ الجَزَاءِ مَعَ عِظَمِ البَلاَءِ ، وَإنَّ اللهَ تَعَالَى إِذَا أَحَبَّ قَوْماً ابْتَلاَهُمْ ، فَمَنْ رَضِيَ فَلَهُ الرِّضَا ، وَمَنْ سَخِطَ فَلَهُ السُّخْطُ)) رواه الترمذي ، وَقالَ: ((حديث حسن)).

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "When Allāh ﷻ desires good for His servant, He hastens punishment for him in this world (as a recompense for his sins). When He desires evil for His servant, He withholds the punishment for his sins so that he may be punished in full on the day of *Qiyāmah*."

The Messenger of Allāh ﷺ said: "The greater the difficulties, the greater the reward. When Allāh ﷻ loves a nation, He puts them through trials and tribulations. One, who accepts, shall receive the pleasure of Allāh ﷻ, while one who is displeased shall receive the wrath of Allāh ﷻ." (*Tirmidhī*)

Vocabulary and Definitions

"Punishment" in relation to a servant of Allāh ﷻ refers to trials and tribulations such as the death of a close one, loss of wealth or any similar difficulty.

Commentary

Allāh ﷻ tests those whom He loves, more intensely than others. When a person bears trials and tribulations patiently, hoping for reward from Allāh ﷻ, then his sins are obliterated and he will meet Allāh ﷻ in a state that Allāh ﷻ is pleased with him. One who endured the most intense tribulations in this world will be rewarded most in the Hereafter. While the

ḥadīth explains the rewards of patience, it also highlights the iniquity of being displeased and angered when dealing with difficulties.

One of the wisdoms for Allāh ﷻ testing a person is that Allāh ﷻ wants to draw him closer to Him. For this reason, when faced with a difficulty or tribulation, one should immediately engage in *taubah* and *istighfār* (repentance). One should also do some introspection and ensure that one is not oppressing others or engaged in any sin.

Ḥadīth 44

وعن أنسٍ ﷺ ، قَالَ : كَانَ ابنٌ لأبي طَلْحَةَ ﷺ يَشتَكِي ، فَخَرَجَ أَبُو طَلْحَةَ ، فَقُبِضَ الصَّبيُّ ، فَلَمَّا رَجَعَ أَبُو طَلْحَةَ ، قَالَ : مَا فَعَلَ ابْنِي ؟ قَالَتْ أُمُّ سُلَيم وَهِيَ أُمُّ الصَّبيِّ : هُوَ أَسْكَنُ مَا كَانَ ، فَقَرَّبَتْ إليه العَشَاءَ فَتَعَشَّى ، ثُمَّ أَصَابَ منْهَا ، فَلَمَّا فَرَغَ ، قَالَتْ : وَارُوا الصَّبيَّ فَلَمَّا أَصْبحَ أَبُو طَلْحَةَ أَتَى رسولَ الله ﷺ فَأَخْبَرَهُ ، فَقَالَ : ((أَعَرَّسْتُمُ اللَّيلَةَ ؟)) قَالَ : نَعَمْ ، قَالَ ((اللَّهُمَّ بَارِكْ لَهُمَا)) ، فَوَلَدَتْ غُلاماً ، فَقَالَ لي أَبُو طَلْحَةَ : احْمِلْهُ حَتَّى تَأْتِيَ بِهِ النَّبيَّ ﷺ ، وَبَعَثَ مَعَهُ بِتَمَراتٍ ، فَقَالَ : ((أَمَعَهُ شَيءٌ ؟)) قَالَ : نَعَمْ ، تَمَراتٌ ، فَأَخَذَهَا النَّبيُّ ﷺ فَمَضَغَهَا ، ثُمَّ أَخَذَهَا مِنْ فِيهِ فَجَعَلَهَا في فِيِّ الصَّبيِّ ، ثُمَّ حَنَّكَهُ وَسَمَّاهُ عَبدَ الله . مُتَّفَقٌ عَلَيهِ .

وفي رواية للبُخَارِيِّ : قَالَ ابنُ عُيَيْنَةَ : فَقَالَ رَجُلٌ مِنَ الأَنْصارِ : فَرَأَيْتُ تِسعَةَ أَوْلادٍ كُلُّهُمْ قَدْ قَرَؤُوا القُرْآنَ ، يَعْنِي : مِنْ أَوْلادِ عَبدِ الله المَولُودِ .

وَفي رواية لمسلم : مَاتَ ابنٌ لأبي طَلْحَةَ مِنْ أُمِّ سُلَيم ، فَقَالَتْ لأَهْلِهَا : لاَ تُحَدِّثُوا أَبَا طَلْحَةَ بابْنِهِ حَتَّى أَكُونَ أَنَا أُحَدِّثُهُ، فَجَاءَ فَقَرَّبَتْ إِلَيْه عَشَاءً فَأَكَلَ وَشَرِبَ، ثُمَّ تَصَنَّعَتْ لَهُ أَحْسَنَ مَا كَانَتْ تَصَنَّعُ قَبْلَ ذلِكَ ، فَوَقَعَ بِهَا . فَلَمَّا أَنْ رَأَتْ أَنَّهُ قَدْ شَبِعَ وأَصَابَ مِنْهَا ، قَالَتْ : يَا أَبَا طَلْحَةَ ، أَرَأَيتَ لو أَنَّ قوماً أعارُوا عَارِيَتَهُمْ أَهْلَ بَيتٍ فَطَلَبُوا عَارِيَتَهُمْ ، أَلَهُمْ أن يَمْنَعُوهُمْ ؟ قَالَ : لا ، فَقَالَتْ : فَاحْتَسِبْ ابْنَكَ ، قَالَ : فَغَضِبَ ، ثُمَّ قَالَ : تَرَكْتِنِي حَتَّى إِذَا تَلَطَّخْتُ ، ثُمَّ أَخْبَرتني بِابْنِي ؟! فانْطَلَقَ حَتَّى أَتَى رسولَ الله ﷺ فَأَخْبَرَهُ بِمَا كَانَ فَقَالَ رسولُ الله ﷺ: ((بَارَكَ اللهُ في لَيْلَتِكُمَا)) ، قَالَ : فَحَمَلَتْ . قَالَ : وَكَانَ رسولُ الله ﷺ في سَفَرٍ وَهِيَ مَعَهُ ، وَكَانَ رسولُ الله ﷺ إِذَا أَتَى المَدِينَةَ مِنْ سَفَرٍ لاَ يَطْرُقُهَا طُرُوقاً فَدَنَوا مِنَ المَدِينَة ، فَضَرَبَهَا المَخَاضُ ، فَاحْتَبَسَ عَلَيْهَا أَبُو طَلْحَةَ ، وانْطَلَقَ رسولُ الله ﷺ . قَالَ : يَقُولُ أَبُو طَلْحَةَ : إِنَّكَ لَتَعْلَمُ يَا رَبِّ أَنَّهُ يُعْجِبُنِي أَنْ أَخْرُجَ مَعَ رسولِ الله ﷺ إِذَا خَرَجَ وَأَدْخُلَ مَعَهُ إِذَا دَخَلَ وَقَدِ احْتَبَسْتُ بِمَا تَرَى ، تَقُولُ أُمُّ سُلَيْمٍ : يَا أَبَا طَلْحَةَ ، مَا أَجِدُ الَّذِي كُنْتُ أجدُ انْطَلِقْ ،

فَانْطَلَقْنَا وَضَرَبَهَا المَخَاضُ حِينَ قَدِمَا فَوَلَدَت غُلامَاً . فَقَالَتْ لِي أُمِّي : يَا أَنَسُ ، لا يُرْضِعْهُ أَحَدٌ حَتَّى تَغْدُو بِهِ عَلَى رسولِ الله ﷺ ، فَلَمَّا أَصْبَحَ احْتَمَلْتُهُ فَانْطَلَقْتُ بِهِ إِلَى رسولِ الله ﷺ ..وَذَكَرَ تَمَامَ الحَدِيثِ .

Anas ﷺ narrates: A son of Abū Ṭalḥah ﷺ fell ill. Abū Ṭalḥah ﷺ left home and during his absence, the child passed away. When he returned home, he asked: "How is my son?" Umm Sulaym ﷺ, who was the mother of the child, replied: "He is more relaxed than before." She then brought his supper, which he ate. He then engaged in conjugal relations with her and when he had finished, she said: "Shroud the child." The next morning, Abū Ṭalḥah ﷺ went to the Messenger of Allāh ﷺ and told him what had happened. The Messenger of Allāh ﷺ asked: "Did you engage in conjugal relations last night?" He replied: "Yes." He said: "O Allāh! Bless them both." Consequently, she gave birth to a boy. Abū Ṭalḥah ﷺ said to me: "Take him to the Messenger of Allāh ﷺ," and he sent some dates along with him. On reaching the Messenger of Allāh ﷺ, the latter asked: "Is there anything with him?" He replied: "Yes, some dates." The Messenger of Allāh ﷺ took it, softened it in his mouth and placed it in the child's mouth. He then named him ʿAbdullāh.

Another narration of *Bukhārī* has: Ibn ʿUyaynah said: A man from the *Anṣār* said: "I saw nine children all of whom had learnt the Qur'ān," meaning nine children from the offspring of ʿAbdullāh, the newborn.

Another narration of *Muslim* has: A son of Abū Ṭalḥah ﷺ from his wife, Umm Sulaym ﷺ, passed away, so she said to her family members: "Do not inform Abū Ṭalḥah about his son until I have told h im myself." When he returned home, she brought his supper, which he ate and drank. She then beautified herself for him better than she had ever beautified herself previously. He then had conjugal relations with her. When she noticed his satisfaction, she said: "O Abū Ṭalḥah! Tell me, if someone lends an item to a particular family and later asks them to return it, does that family have a right to refuse?" He replied: "No." She said: "Then expect the reward for the passing away of your child." The narrator says: "He became angry and said: 'You left me to become impure and then only informed me about my son?' He then went to the Messenger of Allāh ﷺ and told him what had happened. The Messenger of Allāh ﷺ said: "May Allāh bless the night for

you two." The narrator said that she became pregnant, and then continued: "The Messenger of Allāh ﷺ was on a journey and she accompanied him. When the Messenger of Allāh ﷺ returned from a journey, he would not enter his house at night. As they approached Madīnah, she began experiencing labour pains, so Abū Ṭalḥah ﷺ remained with her and the Messenger of Allāh ﷺ continued. Abū Ṭalḥah ﷺ said: 'O my Sustainer! You know that I like to leave with the Messenger of Allāh ﷺ when he leaves and to enter Madīnah when he enters, but I have now been delayed as You can see.' Umm Sulaym ﷺ then said to him: 'O Abū Ṭalḥah! I am no longer experiencing the pains. You may proceed,' so we proceeded. She then went into labour when they neared Madīnah and gave birth to a boy. My mother said to me: 'O Anas! None should breast-feed him until you take him to the Messenger of Allāh ﷺ.' The next morning, I carried him to the Messenger of Allāh ﷺ." He then related the entire *ḥadīth*. *(Bukhārī, Muslim)*

Vocabulary and Definitions

حَنَّكَهُ - *Taḥnīk* means to soften a piece of date in the mouth and then place it beneath the palate of a new-born baby so that it may swallow it. It is done as a good omen of *īmān* because dates are the fruit of a tree that the Messenger of Allāh ﷺ compared to a believer.

Commentary

The *ḥadīth* teaches us that a righteous Muslim woman who is patient and who sees to the comfort of her husband is richly rewarded in this world and the Hereafter.

Umm Sulaym ﷺ was married to Mālik ibn Naḍar before she accepted Islām. He refused to accept Islām and fled to Syria. She then married Abū Ṭalḥah ﷺ. It is narrated in other *aḥādīth* that Umm Sulaym ﷺ was a brave woman who would go out with the men into the battlefield and treat the wounded.

Abū Ṭalḥah ﷺ had great love for his son, Abū Ūmair, and was saddened when he became ill. On the day his son passed away, Abū Ṭalḥah ﷺ was in the state of fasting and arrived home late. From Umm Sulaym's ﷺ initial response to his question, he thought that the child was no longer ill and this comforted him. Her patience and courage at the loss of a child was extraordinary. She not only bore the tragedy with patience but also comforted her husband by creating a pleasant environment in their home. Allāh ﷻ blessed Umm Sulaym's ﷺ sincerity of intention with the excellent reward of pious offspring, through the blessed *du'ā'* of the Messenger of Allāh ﷺ.

The Messenger of Allāh ﷺ did not question Abū Ṭalḥah ﷺ about his previous night in order

to pry into his private life, but out of surprise at his wife's amazing patience and acceptance of Allāh's ﷻ decision.

Additional Points

- ✓ One should be gentle and composed when conveying the news of death to others.
- ✓ The Messenger of Allāh ﷺ was a central figure in the lives of the *Ṣaḥābah* ﷺ, who consulted with him and profited from his company in many ways.
- ✓ It is *Sunnah* for a spouse to console his or her partner and lighten their burdens.
- ✓ It is important to give good names to children. ʿAbdullāh and ʿAbd al-Raḥmān are the most beloved of names to Allāh ﷻ.
- ✓ Spouses should beautify themselves for each other so that happiness and love may remain strong between them. They however should not imitate the disbelievers nor should a woman's beauty become exposed to others besides her husband.
- ✓ *Taḥnīk* and the naming of a child should be done by a pious individual so that the effect of his goodness may positively influence the child.
- ✓ It is permissible to utilise ambiguity or allusion in situations of necessity, if the right of any individual is not compromised.

Ḥadīth 45

وعن أبي هريرةَ ﷺ أنّ رسولَ الله ﷺ ، قَالَ : ((لَيْسَ الشَّدِيدُ بالصُّرَعَةِ ، إنَّمَا الشَدِيدُ الَّذِي يَملكُ نَفْسَهُ عِنْدَ الغَضَبِ)) مُتَّفَقٌ عَلَيهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A strong person is not one who wrestles his opponent to the ground. A strong person is one who controls himself at the time of anger." *(Bukhārī, Muslim)*

Commentary

Islām revised the concept of strength from physical strength, which was the accepted meaning during the pre-Islāmic era of ignorance, to controlling oneself at the time of anger. One should control anger since it causes grave harm to oneself, one's family and society. The fight against the carnal desires is more challenging than fighting the enemy and a great deal of patience is required to swallow anger, hence the relevance of this *ḥadīth* to the chapter of patience.

Anger is in itself not blameworthy, however to misuse it is. The guiding principle we draw from the life of the Messenger of Allāh ﷺ is that one should be pleased with that which pleases Allāh ﷻ and one should be angry with that which displeases Allāh ﷻ. People often only vent their anger on their subordinates, while behaving timidly before their superiors. This is an indication that such anger is misplaced and the result of pride.

Ḥadīth 46

وعن سُلَيْمَانَ بن صُرَدٍ ﷺ ، قَالَ : كُنْتُ جالِساً مَعَ النَّبيِّ ﷺ ، وَرَجُلانِ يَسْتَبَّانِ ، وَأَحَدُهُمَا قدِ احْمَرَّ وَجْهُهُ ، وانْتَفَخَتْ أَوْدَاجُهُ ، فَقَالَ رَسُول اللهِ ﷺ : ((إنِّي لأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ مَا يَجِدُ ، لَوْ قَالَ : أعُوذ باللهِ منَ الشَّيطَانِ الرَّجِيمِ ، ذَهَبَ منْهُ مَا يَجِدُ)) . فَقَالُوا لَهُ : إنَّ النَّبيَّ ﷺ ، قَالَ : ((تَعَوّذْ باللهِ مِنَ الشَّيطَانِ الرَّجِيمِ)) مُتَّفَقٌ عَلَيهِ

Sulaymān ibn Ṣurad ﷺ[23] narrates: I was once sitting with the Messenger of Allāh ﷺ when two men began to quarrel. The face of one of them had turned red and the veins on his neck were protruding. The Messenger of Allāh ﷺ said: "I know a statement which, if he says, will cause his anger to subside. If he says: 'I seek refuge in Allāh from Shaiṭān, the accursed', his anger will subside." (*Bukhārī*, *Muslim*) The *Ṣaḥābah* then said to him: "The Messenger of Allāh ﷺ said, 'Seek refuge in Allāh from Shaiṭān, the accursed.'" *(Bukhārī, Muslim)*

Vocabulary and Definitions

The word الشيطَان is derived from the root word شاط which means 'to burn', or from شطن, which means 'to be distant.'

The word الرَّجِيم means one who is removed and isolated from the mercy of Allāh ﷻ.

Commentary

This *ḥadīth* explains the verse of the Qur'ān,

﴿وَاِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ؕ اِنَّهٗ سَمِيْعٌ عَلِيْمٌ﴾

Should Shaiṭān provoke you, then seek protection from Allāh. Verily He is All Hearing, All Knowing. (Sūrah al-Aʿrāf, 200)

Shaiṭān is well aware of the catastrophic harms that anger can cause in worldly and religious matters; hence, he kindles the fires of anger and stokes its flames by his evil whisperings and prompting. We have therefore been advised to address the root of the problem by seeking protection in Allāh ﷻ from Shaiṭān.

In addition to the *duʿā'* taught to us in this *ḥadīth*, scholars also prescribe that at the time

23 During the pre-Islāmic days of ignorance, this *Ṣaḥābī*'s name was Yasār. The Messenger of Allāh ﷺ then changed it to Sulaymān. He lived in Kūfa and was martyred at the age of 93. 15 *aḥādīth* are narrated from him.

of anger, a person should remain silent and move away from the aggravating source of his anger. Other *aḥādīth* advise that an angry person should perform *wuḍū'* and that he should sit down if he is standing and lie down if he is sitting. On a psychological level, one should consider that Allāh ﷻ is All-powerful, yet He forgives and overlooks, hence lower mortals should do so to a greater extent. One should also concede that everything occurs by the will of Allāh ﷻ and that anger will not assist in solving any problem.

Ḥadīth 47

وعن معاذِ بنِ أَنسٍ رضي الله عنه : أَنَّ النَّبيَّ ﷺ ، قَالَ : ((مَنْ كَظَمَ غَيظاً ، وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ ، دَعَاهُ اللهُ سُبحَانَهُ وَتَعَالى عَلَى رُؤُوسِ الخَلائِقِ يَومَ القِيامَةِ حَتَّى يُخَيِّرَهُ مِنَ الحُورِ العِينِ مَا شَاءَ)) رواه أَبو داود والترمذي ، وَقالَ : ((حديث حسن)) .

Muʿādh ibn Anas رضي الله عنه[24] narrates that the Messenger of Allāh ﷺ said: "One who suppresses his anger despite having the ability to give vent to it, Allāh ﷻ shall summon him on the day of *Qiyāmah* before the entire creation so that he may choose whichever of the wide-eyed maidens he likes." (*Abū Dāwūd*, *Tirmidhī*)

Vocabulary and Definitions

الحُورِ العِينِ (wide-eyed maidens) refer to the women of Paradise, who will have white and wide eyes and will be exceedingly beautiful. The Qur'ān states, "And fair large-eyed damsels who are like preserved pearls." (Sūrah al-Wāqiʿah, 22-23)

Commentary

The effects of anger are devastating because a person has little control over his emotions and actions when he is angry. Hence, to control and discipline oneself for the pleasure of Allāh ﷻ at that time carries immense reward. One can well imagine the honour one will enjoy when one will be called up in front of the entire creation by Allāh ﷻ to receive the reward for patience.

Scholars explain that a person will be rewarded according to the degree of restraint and patience he exercises at the time of anger, and they further state that a person's true intention and character are revealed at the time of anger.

According to another narration, Allāh ﷻ shall fill the heart of one who suppresses his anger despite having the ability to give vent to it, with peace and *īmān*. (*Jāmiʿ al-Ṣaghīr*)

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24 Muʿādh ibn Anas رضي الله عنه resided in Egypt. 30 *aḥādīth* are narrated from him.

Ḥadīth 48

وعن أبي هريرةَ ﷺ : أنَّ رَجُلاً قَالَ للنبي ﷺ : أوصِني . قَالَ : ((لا تَغْضَبْ)) فَرَدَّدَ مِراراً ، قَالَ : ((لاَ تَغْضَبْ)) رواه البخاري .

Abū Hurayrah ﷺ narrates that a person said to the Messenger of Allāh ﷺ: "Advise me." He replied: "Do not get angry." He repeated the request several times and the Messenger of Allāh ﷺ said: "Do not get angry." (*Bukhārī*)

Commentary

Scholars have identified the person who requested the advice as Sufyān ibn ʿAbdullāh al-Thaqafī ﷺ. The Messenger of Allāh ﷺ, in all probability, knew the *Ṣaḥābī* to be one who was easily angered, hence he provided him with advice that was appropriate to his temperament. The advice the Messenger of Allāh ﷺ gave was short but comprehensive and far-reaching.

Ḥadīth 49

وعن أبي هريرة ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((مَا يَزَالُ البَلاَءُ بالمُؤمِنِ وَالمُؤْمِنَةِ في نفسِهِ ووَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى الله تَعَالَى وَمَا عَلَيهِ خَطِيئَةٌ)) رواه الترمذي ، وَقالَ : ((حديث حسن صحيح)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Believing men and women will continuously be afflicted with calamities and hardships in respect of themselves, their children and their wealth, until they meet Allāh without any sin in their name." (*Tirmidhī*)

Vocabulary and Definitions

Calamities with regard to "themselves" refer to sickness, poverty, etc. Calamities with regard to "children" refer to death, sickness, instability or any issue that may cause hurt to a parent. Calamities with regard to "wealth" refer to loss or destruction due to fire, theft, etc.

Commentary

Allāh ﷻ, who is Most Wise, knows well why He puts us through trials. As believers, we should exercise patience and be assured that Allāh ﷻ is purifying our sins. Allāh explains,

﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوْعِ وَنَقْصٍ مِّنَ الْاَمْوَالِ وَالْاَنْفُسِ وَالثَّمَرٰتِ ؕ وَبَشِّرِ الصّٰبِرِيْنَ﴾

Most definitely We will test you with a bit of fear, with hunger and with a

shortage in wealth, life and fruit. So give glad tidings to those who exercise patience. (Sūrah al-Baqarah, 155)

The true personality of a person becomes apparent during trials and tribulations. Those of weak faith, harbour doubts and reservations like the hypocrites, when tested with the slightest of tribulations.

Ḥadīth 50

وعن ابْنِ عباسٍ ﷺ ، قَالَ : قَدِمَ عُيَيْنَةُ بْنُ حِصْنٍ ، فَنَزَلَ عَلَى ابْنِ أَخِيهِ الحُرِّ بنِ قَيسٍ ، وَكَانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمرُ ﷺ ، وَكَانَ القُرَّاءُ أَصْحَابَ مَجْلِس عُمَرَ ﷺ وَمُشاوَرَتِهِ كُهُولاً كانُوا أَوْ شُبَّاناً ، فَقَالَ عُيَيْنَةُ لابْنِ أخيهِ : يَا ابْنَ أَخِي ، لَكَ وَجْهٌ عِنْدَ هَذَا الأَمِيرِ فَاسْتَأْذِنْ لِي عَلَيهِ ، فاسْتَأْذَن فَأَذِنَ لَهُ عُمَرُ . فَلَمَّا دَخَلَ قَالَ : هِي يَا ابنَ الخَطَّابِ ، فَواللهِ مَا تُعْطِينَا الْجَزْلَ وَلا تَحْكُمُ فِينَا بالعَدْلِ . فَغَضِبَ عُمَرُ ﷺ حَتَّى هَمَّ أَنْ يُوقِعَ بِهِ . فَقَالَ لَهُ الحُرُّ : يَا أَميرَ المُؤْمِنِينَ ، إِنَّ الله تَعَالَى قَالَ لِنَبِيِّهِ ﷺ : ﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجٰهِلِيْنَ ﴾ (الأعراف : ١٩٩) وَإِنَّ هَذَا مِنَ الجَاهِلِينَ ، واللهِ مَا جَاوَزَهَا عُمَرُ حِينَ تَلاَهَا ، وكَانَ وَقَّافاً عِنْدَ كِتَابِ اللهِ تَعَالَى . رواه البخاري .

Ibn ʿAbbās ﷺ narrates: ʿUyaynah ibn Ḥiṣn came and stayed as a guest with his nephew, al-Ḥurr ibn Qays who was one of those whom ʿUmar ﷺ would keep in his close company. Those who were well versed in the Qur'ān were part of the assembly of ʿUmar ﷺ and those whom he used to consult, irrespective whether they were old or young. ʿUyaynah said to his nephew: "O my nephew! You have a special relationship with this leader (ʿUmar ﷺ). Obtain permission for me to see him." He sought permission and ʿUmar ﷺ granted it. When he entered, he said: "O son of al-Khaṭṭāb! By Allāh, you do not give us sufficient stipends nor do you rule over us with justice." ʿUmar ﷺ became so angry that he thought of punishing him. Al-Ḥurr said to him: "O Amīrul Mu'minīn! Allāh ﷻ said to His Messenger ﷺ: 'Hold on to forgiveness, command the good and ignore the ignorant ones and this is one of the ignorant ones." By Allāh, when he recited this verse, ʿUmar ﷺ did not proceed any further. He was one who adhered strictly to the Book of Allāh ﷻ. (*Bukhārī*)

Vocabulary and Definitions

The القُرَّاءُ refer to those who recite, understand and practise on the laws of the Qur'ān.

Commentary

It was the practice of ʿUmar ﷺ to closely associate with the *Qurrā'* and consult with them as they would provide advice based on the Qur'ān. From this, we learn that it is wise to have righteous advisors and consultants as their advice will guide one according to Allāh's ﷻ commands.

This *ḥadīth* throws light on dealing with criticism. When distinguished people like the Messenger of Allāh ﷺ and the righteous *khalīfs* were criticised, those who follow in their path should expect the same. As the *ḥadīth* suggests, one who is criticised should exercise patience, forgive those who are ignorant and continue fulfilling the commands of Allāh ﷻ. Scholars also recommend that one should examine the truth of any criticism; if it is valid, one should effect change and if it is not, then one should ignore it and forgive the person who has criticised them.

"Accustom yourself to pardon" in the Qur'ānic verse means that one should be soft in character and avoid debates. Baghawī ﷺ has mentioned a narration in his *tafsīr* that states, 'When this verse was revealed, the Messenger of Allāh ﷺ said to Jibra'īl, "What is this?" He said, "I do not know until I enquire." He left and after a while returned and said, "Indeed your Sustainer commands you to join ties with those who break them, to give those who deprive you and to forgive those who oppress you." Jaʿfar al-Ṣādiq ﷺ said, "There is no verse in the Qur'ān that is more comprehensive than this one regarding good character."

Additional Points

- ✓ ʿUmar's ﷺ compliance to the advice offered to him teaches us that one should be humble and calmly accept the truth when it is pointed out.
- ✓ Those who rule with anger instead of patience and tolerance are prone to committing injustices.

Ḥadīth 51

وعن ابن مسعود ﷺ : أن رَسُول الله ﷺ ، قَالَ : ((إِنَّهَا سَتَكونُ بَعْدِي أَثَرَةٌ وأُمُورٌ تُنْكِرُونَها !)) قَالُوا : يَا رَسُول الله ، فَمَّا تَأْمُرُنا ؟ قَالَ : ((تُؤَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ ، وَتَسأَلُونَ الله الَّذِي لَكُمْ)) مُتَّفَقٌ عَلَيهِ .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "After I depart (from this world) there will be discrimination and other matters which you will dislike." The *Ṣaḥābah* ﷺ asked: "What do you command us to do, O Messenger of Allāh?" He replied: "You should fulfil the rights due to others and ask Allāh ﷻ for what is due to you." *(Bukhārī, Muslim)*

Commentary

"Discrimination" here refers to rulers giving preference to those who are unworthy, in positions of public office and in the share of *fay'* (wealth acquired by the Islāmic state when peacefully conquering a land). In such situations where rights are usurped, Islām advocates that one should not rebel against the ruler, but seek the help of Allāh ﷻ in removing his unjust practices. Selflessness and supplication to Allāh ﷻ are key principles that contribute to social justice.

This *ḥadīth* is relevant to the chapter of patience because it advocates being content and pleased with the decision of Allāh ﷻ, the All Knowing and All Wise.

Additional Points

- ✓ Muslim subjects are only permitted to rebel against their Muslim ruler when he perpetrates open *kufr* (disbelief).

Ḥadīth 52

وعن أبي يحيى أُسَيْد بن حُضَير ﷺ : أَنَّ رَجُلاً مِنَ الأنْصارِ ، قَالَ : يَا رسولَ الله ، ألاَ تَسْتَعْمِلُني كَمَا اسْتَعْمَلْتَ فُلاناً ، فَقَالَ : ((إنكُمْ سَتَلْقَونَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوني عَلَى الحَوْضِ)) مُتَّفَقٌ عَلَيهِ .

Usayd ibn Ḥuḍayr ﷺ[25] narrates that a man from the *Anṣār* asked: "O Messenger of Allāh! Why do you not appoint me as you appointed so-and-so?" He replied: "You shall experience discrimination after me, so remain patient until you meet me at the Ḥauḍ (al-Kauthar)." *(Bukhārī, Muslim)*

Vocabulary and Definitions

Shaykh Zakariyyā al-Anṣārī ﷺ stated that the questioner was the narrator himself, namely Usayd ibn Ḥuḍayr ﷺ and the person he was referring to by the words "as you appointed so-and-so" was ʿAmr ibn al-ʿĀṣ ﷺ.

الحَوْض or the 'fountain of abundance' refers to that fountain in Paradise from which the Messenger of Allāh ﷺ will give his followers to drink.

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25 Usayd ibn Ḥuḍayr ﷺ accepted Islām in Madīnah Munawwarah at the hands of Musʿab ibn ʿUmayr ﷺ and took part in the second pledge of ʿAqabah. He would recite the Noble Qur'ān very beautifully. 18 *aḥādīth* are narrated from him. He passed away in 20 *Hijrī.* ʿUmar ibn Khaṭṭāb ﷺ performed his *Janāzah ṣalāh* and he was buried in Baqīʿ.

Commentary

The Messenger of Allāh's ﷺ reply can be rephrased as follows: "You are assuming that my appointment is discrimination when it is not actually so. Actual discrimination will occur after my demise. If you cannot exercise patience now, how will you be able to do so then?" In other words, the Messenger of Allāh ﷺ responded to the *Ṣaḥābī* by affectionately guiding him towards patience.

The *ḥadīth* teaches us that a person should be patient and accept the will of Allāh ﷻ during times of corruption and when the unjust become rulers, which will result in ultimate goodness.

Additional Points

- ✓ A person should not seek a position of authority unless he is able to fulfil its responsibilities.
- ✓ This *ḥadīth* was a prophecy because events happened as the Messenger of Allāh ﷺ had predicted.

Ḥadīth 53

وعن أبي إبراهيم عبدِ الله بن أبي أوفى ﷺ : أنَّ رَسُول الله ﷺ في بعْضِ أيامِهِ التي لَقِيَ فِيهَا العَدُوَّ ، انْتَظَرَ حَتَّى إِذَا مالَتِ الشَّمْسُ قَامَ فيهِمْ ، فَقَالَ : ((يَا أَيُّهَا النَّاسُ ، لا تَتَمَنَّوا لِقَاءَ العَدُوِّ ، وَاسْأَلُوا الله العَافِيَةَ ، فَإِذَا لقيتُمُوهُمْ فَاصْبرُوا ، وَاعْلَمُوا أنّ الجَنَّةَ تَحْتَ ظِلالِ السُّيوفِ)) . ثُمَّ قَالَ النَّبيُّ ﷺ : ((اللَّهُمَّ مُنْزِلَ الكِتَابِ ، وَمُجْرِيَ السَّحَابِ ، وَهَازِمَ الأحْزَابِ ، اهْزِمْهُمْ وَانصُرْنَا عَلَيْهِمْ)) مُتَّفَقٌ عَلَيهِ ، وبالله التوفيق .

ʿAbdullāh ibn Abī Aufā ﷺ[26] narrates that on one occasion when the Messenger of Allāh ﷺ confronted the enemy, he waited until the sun passed its zenith. He then stood up and said: "O people! Do not desire to meet the enemy. Ask Allāh ﷻ for well-being. But when you do meet the enemy, remain steadfast. Know that Paradise lies beneath the shade of the swords." The Messenger of Allāh ﷺ then said: "O Allāh! The One who revealed the Book, the One who sends clouds and the One who defeats the armies of disbelievers, defeat them and help us against them." *(Bukhārī, Muslim)*

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26 The name of ʿAbdullāh ibn Abū Aufā ﷺ was ʿAlqamah ibn Khālid. He participated in the pledge of Riḍwān and took part in the battle of Khaybar and the expeditions that followed. After the demise of the Messenger of Allāh ﷺ, he came to Kūfa where he passed away in 86 *Hijrī*. He was the last *Ṣaḥābī* to pass away in Kūfa. 95 *aḥādīth* are narrated from him.

Vocabulary and Definitions

The word العَافِيَة has been translated as "well being", however it is a broad term which refers to safety from adversities that are associated with the physical body, whether outward or inward, as well as trials associated with religion, the world and the Hereafter.

The statement, "Paradise lies beneath the shade of the swords" is one of those statements of the Messenger of Allāh ﷺ which is concise, but very articulate as it combines many elements of eloquence. It encourages the believers towards *jihād* and urges them to pursue the enemy. It advises them to draw their swords jointly in such a way that their shade covers them, and by virtue of participating in *jihād* they will enter Paradise.

The "armies of disbelievers" refers to those disbelievers and polytheists of Arabia who launched a unified attack on the Muslims in the battle of Aḥzāb which took place in the 5th year after *Hijrah*.

Commentary

The *ḥadīth* teaches us that patience is an important component of *jihād* in the path of Allāh ﷻ.

The reason for waiting for the sun to incline towards the west was that the *mujāhidīn* would find it easier to carry their weapons when it was cooler. Scholars also mention that the wind aided the Muslims at such a time. It is astonishing to note that Allāh ﷻ defeated the enemy by the very means that is often a source of comfort during the scorching heat of the desert, namely a breeze.

The Messenger of Allāh ﷺ forbade the *Ṣaḥābah* رضي الله عنهم from hoping to meet the enemy because when one is inclined towards greater reliance upon physical strength, it breeds self-satisfaction. According to Ibn Baṭṭāl رحمه الله, however, the wisdom of the prohibition is the uncertainty of the outcome of the battle, hence, safety from trials was sought.

The statement, "Paradise lies beneath the shade of the swords", is similar to another *ḥadīth* in which the Messenger of Allāh ﷺ said, "Paradise lies beneath the feet of mothers," which means that obedience to one's mother and fulfilling her rights guarantees a person entry into Paradise.

The *ḥadīth* stresses upon a fundamental principle of Islām, which is to utilise means and then supplicate to Allāh ﷻ for His assistance. The Messenger of Allāh ﷺ prepared for *jihād* by acquiring weapons, adopting strategies of war, encouraging the *Ṣaḥābah* to fight and then turned to Allāh ﷻ in *duʿā'*.

The *duʿā'* of the Messenger of Allāh ﷺ asking for the help of Allāh ﷻ serves as a perfect

example of how *duʿā'* should be made. One should praise Allāh ﷻ by utilising such names and qualities of His which are appropriate for the occasion.

CHAPTER 4

باب الصدق

Chapter on truthfulness

قَالَ الله تَعَالَى : ﴿يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللهَ وَكُوْنُوْا مَعَ الصّٰدِقِيْنَ﴾ (التوبة : ١١٩)،

Allāh ﷻ says: "O you who believe! Fear Allāh and be with the truthful." (Sūrah al-Taubah, 119)

وَقَالَ تَعَالَى : ﴿وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ﴾ (الأحزاب : ٣٥)،

Allāh ﷻ says: "...the truthful men and the truthful women...for them Allāh has prepared forgiveness and a great reward." (Sūrah al-Aḥzāb, 35)

وَقَالَ تَعَالَى : ﴿فَلَوْ صَدَقُوا اللهَ لَكَانَ خَيْرًا لَّهُمْ﴾ (محمد :٢١) .

Allāh ﷻ says: "Had they been truthful to Allāh, it would have been much better for them." (Sūrah Muḥammad, 21)

Introduction

ʿAllāmah ibn Abī Sharīf ﷺ stated, "*Ṣidq* (truthfulness) according to the righteous means that the external condition of a person conforms to his internal. His internal condition should not contradict his actions, nor should his actions contradict his internal condition." Truthfulness applies to speech when it corresponds to reality, as well as actions that should be performed in the correct manner.

Living a life of truth and honesty creates contentment, confidence, honour and trustworthiness within a person because one will not have the fear and anxiety of being disgraced. One who lives by the truth ultimately triumphs. The lengthy *ḥadīth* of Kaʿb ibn Mālik ﷺ and many other incidents prove the safety and security that truth generates. Falsehood generates doubts, uncertainty, fear, humiliation, disgrace and mistrust.

Ḥadīth 54

وأما الأحاديث فالأول : عن ابن مسعود ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((إنَّ الصِّدقَ يَهْدِي إِلَى البرِّ ، وإنَّ البر يَهدِي إِلَى الجَنَّةِ ، وإنَّ الرَّجُلَ لَيَصدُقُ حَتَّى يُكْتَبَ عِنْدَ اللهِ صِدِّيقاً . وَإِنَّ الكَذِبَ يَهْدِي إِلَى الفُجُورِ ، وَإِنَّ الفُجُورَ يَهدِي إِلَى النَّارِ ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكتَبَ عِنْدَ الله كَذَّاباً)) مُتَّفَقٌ عَلَيهِ .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "Truthfulness leads to righteousness and righteousness leads to Paradise. A person habitually speaks the truth until he is recorded as a very truthful person in the sight of Allāh ﷻ. Falsehood leads to evil and evil leads to the Hell-fire. A person habitually speaks lies until he is recorded as a grave liar in the sight of Allāh ﷻ." *(Bukhārī, Muslim)*

Vocabulary and Definitions

"Truthfulness leads to righteousness," means that truthfulness guides a person to perform good and sincere actions.

"Falsehood leads to evil," means that lies and dishonesty lead a person to indulge in sinful speech and actions.

Commentary

If a person continuously speaks the truth, he will be recorded as a truthful person because truth becomes his second nature. Similarly, one who habitually lies is recorded as a grave liar because lies become his second nature. The implication of this is that Allāh ﷻ reveals a person's nature to the creation by means of His close angels or by propagating it on the hearts and tongues of people. This leads to a person being honoured or disgraced in the sight of others. According to other scholars, the *ḥadīth* implies that a person who adopts truthfulness or lies becomes worthy of the title of being truthful or dishonest and is rewarded or punished accordingly.

In essence, the natural outcome of truth is goodness and the pleasure of Paradise, whereas that of dishonesty is evil and the displeasure of Hell.

Ḥadīth 55

الثاني : عن أبي محمد الحسن بنِ عليٍّ بن أبي طالب ﷺ ، قَالَ : حَفِظْتُ مِنْ رَسُول الله ﷺ ((دَعْ مَا يَرِيبُكَ إِلَى مَا لاَ يَرِيبُكَ ؛ فإنَّ الصِّدقَ طُمَأنِينَةٌ ، وَالكَذِبَ رِيبَةٌ)) رواه الترمذي ،

وَقالَ : ((حديث صحيح)) .

Al-Ḥasan ibn ʿAlī ibn Abī Ṭālib رضي الله عنهما[27] narrates: I memorised from the Messenger of Allāh ﷺ: "Abstain from that which causes you doubt in favour of that which does not cause you doubt, because truthfulness brings peace of mind, whereas falsehood causes constant doubt." (*Tirmidhī*)

Commentary

From other *aḥādīth* we learn that Allāh ﷻ has placed the doubtful between that which is permissible and that which is absolutely forbidden. The strength of a purified soul guides a believer to question what is doubtful.

This *ḥadīth* advises the believer to avoid the doubtful, as habitual involvement therein will ultimately lead to indulgence in the forbidden. Further, in doubtful situations, a person will not be questioned by Allāh ﷻ for abstaining, but he will be accountable for perpetrating a doubtful action that turned out to be a sin.

This *ḥadīth* accurately describes the nature and outcome of truth and falsehood. When the carnal self is purified, one is naturally content with truth and one dislikes falsehood. The effects of these reflect in the choices and nature of a person.

Ḥadīth 56

الثالث : عن أبي سفيانَ صَخرِ بنِ حربٍ رضي الله عنه في حديثه الطويلِ في قصةِ هِرَقْلَ ، قَالَ هِرقلُ فَمَاذَا يَأْمُرُكُمْ – يعني : النَّبيّ ﷺ – قَالَ أبو سفيانَ : قُلْتُ : يقولُ : ((اعْبُدُوا اللهَ وَحدَهُ لا تُشْرِكوُا بِهِ شَيئاً ، وَاتْرُكوا مَا يَقُولُ آبَاؤُكُمْ ، ويَأْمُرُنَا بالصَلاةِ ، وَالصِّدْقِ ، والعَفَافِ ، وَالصِّلَةِ)) مُتَّفَقٌ عَلَيهِ .

Abū Sufyān Ṣakhr ibn Ḥarb رضي الله عنه[28] narrates from his lengthy conversation with

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27 Al-Ḥasan ibn ʿAlī ibn Abī Ṭālib Al Hāshimī Al Qurashī رضي الله عنهما was the son of Fāṭimah رضي الله عنها, the daughter of the Messenger of Allāh ﷺ. He was born in Madīnah Munawwarah and was brought up in the household of prophethood. He was very intelligent, tolerant, righteous and articulate in speech. The people of Iraq pledged allegiance to him after his father ʿAlī رضي الله عنه was martyred. After six months, he handed the *khilāfah* over to Muʿāwiyah ibn Abū Sufyān رضي الله عنه. He was poisoned in 41 *Hijrī* for gathering all the Muslims under one *khalīf*. He passed away in 50 *Hijrī* in Madīnah Munawwarah and is buried in Baqīʿ. 13 *aḥādīth* are narrated from him.

28 Abū Sufyān Ṣakhr ibn Ḥarb رضي الله عنه was a leader of the Quraish during the pre-Islāmic era of ignorance. He accepted Islām at the conquest of Makkah Mukarramah in 8 *Hijrī* and participated in the battles of Ḥunayn and Ṭā'if alongside the Messenger of Allāh ﷺ. He lost his eyesight in the battles that he

Heraclius that Heraclius asked: "What does he, referring to the Messenger of Allāh ﷺ, order you to do?" Abū Sufyān ﷺ says: "I replied: 'He tells us, "Worship Allāh alone and do not ascribe partners to Him, and abandon what your fathers believed in.' He also commands us to establish *ṣalāh*, to be truthful, to remain chaste and to maintain family ties." *(Bukhārī, Muslim)*

Commentary

The Messenger of Allāh ﷺ wrote letters to various kings and leaders calling them to Islām. One of them was Heraclius, who was in Syria when the letter reached him in the 6th year after *Hijrah*. Abū Sufyān ﷺ, who was not a Muslim at the time, also happened to be in a trade caravan in Syria. Heraclius wanted to find out about the Messenger of Allāh ﷺ and summoned Abū Sufyān ﷺ to his court. He asked various questions and one of these is quoted in this *ḥadīth*. Despite his dislike and hatred for the Messenger of Allāh ﷺ at the time, Abū Sufyān spoke the truth and explained that the basis of the Islāmic call was the Oneness of Allāh and obedience to divine teachings. Based on this discussion, Heraclius concluded that the Messenger of Allāh ﷺ was the promised Messenger of Allāh ﷻ.

The *ḥadīth* reminds us that truthfulness is a key principle and teaching of the Messengers.

Ḥadīth 57

الرابع : عن أبي ثابت ، وقيل : أبي سعيد ، وقيل : أبي الوليد ، سهل ابن حُنَيْفٍ وَهُوَ بدريٌّ ﷺ : أَنَّ النَّبيّ ﷺ ، قَالَ : ((مَنْ سَأَلَ الله تَعَالَى الشَّهَادَةَ بِصِدْقٍ بَلَّغَهُ الله مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ)) رواه مسلم .

Sahl ibn Ḥunayf ﷺ[29], a *Ṣaḥābī* who participated in the battle of Badr, narrates that the Messenger of Allāh ﷺ said: "One who sincerely asks Allāh ﷻ for martyrdom, Allāh ﷻ shall raise him to the rank of the martyrs even if he passes away on his bed." *(Muslim)*

Vocabulary and Definitions

الشَّهَادَةَ (martyrdom) can be defined as death while fighting the enemy for the pleasure of

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fought. He was appointed as governor of Najrān in the era of the Messenger of Allāh ﷺ. He passed away in Madīnah Munawwarah, and according to others in Syria in 31 *Hijrī*. ʿUthmān ﷺ performed his *Janāzah ṣalāh*. His son Muʿāwiyah ﷺ was the first king of the Umayyad Dynasty, after the era of the rightly guided *khulafā'*.

29 Sahl ibn Ḥunayf ﷺ was from amongst those Muslims who accepted Islām early. He participated in Badr and all the expeditions thereafter. ʿAlī ﷺ made him the governor of Kūfa after the incident of Jamal. He passed away in Kūfa in 38 *Hijrī*. 40 *aḥādīth* are narrated from him.

Allāh ﷻ. The root word is شهد, which means to personally witness or to testify. According to the latter meaning, one who dies in this manner is referred to as a شهيد because Allāh ﷻ and the angels testify to him being worthy of Paradise. According to other scholars, it means that the angels of mercy will testify on his behalf. It could also mean that his testifying to the truth led to his martyrdom.

Commentary

This *ḥadīth* establishes the superiority of a truthful and sincere intention. By virtue of Allāh's ﷻ compassion and mercy, one is rewarded for such an intention, even if one does not perform the action due to some reason. From this, scholars have deduced the following important principle,

ان صدق القلب سبب لبلوغ الارب

A truthful heart is a means of achieving the objective.

The *ḥadīth* also teaches us the virtue of sincerely supplicating for martyrdom. ʿUmar ﷺ was one of those who repeatedly asked Allāh ﷻ for martyrdom in Madīnah Munawwarah and his aspiration was fulfilled by Allāh ﷻ. The scholars also remind us that any such supplication for martyrdom should be with the intention of serving Islām.

Ḥadīth 58

الخامس : عن أبي هريرةَ ﷺ ، قَالَ : قَالَ رَسُولُ الله ﷺ : ((غَزَا نبيٌّ مِنَ الأَنْبِياءِ صَلَوَاتُ اللهِ وَسَلاَمُهُ عَلَيْهِمْ فَقَالَ لِقَومِهِ : لا يَتْبَعَنِّي رَجُلٌ مَلَكَ بُضْعَ إِمْرَأةٍ وَهُوَ يُرِيدُ أَنْ يَبْنِي بِهَا وَلَمَّا يَبْنِ بِهَا ، وَلا أَحَدٌ بَنَى بُيُوتاً لَمْ يَرْفَعْ سُقُوفَهَا ، وَلا أَحَدٌ اشْتَرَى غَنَماً أَوْ خَلِفَاتٍ وَهُوَ يَنْتَظِرُ أَوْلادَها . فَغَزا فَدَنَا مِنَ القَرْيَةِ صَلاةَ العَصْرِ أَوْ قَرِيباً مِنْ ذلِكَ ، فَقَالَ لِلشَّمْسِ : إِنَّكِ مَأمُورَةٌ وَأنَا مَأمُورٌ ، اللَّهُمَّ احْبِسْهَا عَلَيْنَا ، فَحُبِسَتْ حَتَّى فَتَحَ اللهُ عَلَيهِ ، فَجَمَعَ الغَنَائِمَ فَجَاءتْ - يعني النَّارَ - لِتَأكُلَهَا فَلَمْ تَطعَمْها ، فَقَالَ : إِنَّ فِيكُمْ غُلُولاً ، فَلْيُبايِعْنِي مِنْ كُلِّ قَبيلةٍ رَجُلٌ ، فَلَزِقَتْ يد رجل بِيَدِهِ فَقَالَ : فِيكُمُ الغُلُولُ فلتبايعني قبيلتك ، فلزقت يد رجلين أو ثلاثة بيده ، فقال : فيكم الغلول ، فَجَاؤُوا بِرَأْس مثل رأس بَقَرَةٍ مِنَ الذَّهَبِ ، فَوَضَعَهَا فَجاءت النَّارُ فَأَكَلَتْها . فَلَمْ تَحلَّ الغَنَائِمُ لأَحَدٍ قَبْلَنَا ، ثُمَّ أَحَلَّ الله لَنَا الغَنَائِمَ لَمَّا رَأَى ضَعْفَنا وَعَجْزَنَا فَأَحَلَّهَا لَنَا)) مُتَّفَقٌ عَلَيهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One of the Messengers ﷺ of the past who went out in battle said to his people: 'A

person who has just been married and wants to consummate his marriage should not accompany me, nor a person who is building a house and has not yet completed its roof, nor a person who has purchased pregnant sheep or pregnant camels and is waiting for them to give birth.' He then went out in battle and approached a village at, or close to, the time of *ʿAṣr ṣalāh*. He addressed the sun, 'You are under the command of Allāh ﷻ and I am also under His command. O Allāh! Delay the sun from setting.' And the sun was withheld until Allāh ﷻ enabled him to conquer the village. He gathered all the booty and the fire (from the sky) came to consume it, but did not. He said: 'Some of you have stolen from the booty. A person from each tribe should come and pledge allegiance to me.' A man's hand became stuck to his hand, so he said: 'The theft has been from your tribe. Your tribe should pledge allegiance to me.' Now the hands of two or three men stuck to his hand, so he said: 'You have committed theft.' They then brought a head of gold similar to the head of a cow. He put it down and the fire came and consumed it. Booty was not lawful to any nation before us, but Allāh ﷻ made it lawful to us when He saw our weakness and incapacity." *(Bukhārī, Muslim)*

Commentary

The Messenger referred to in this *ḥadīth* is Yūshaʿ ibn Nūn ﷺ. He disallowed certain types of people from joining him in *jihād* because their hearts were engrossed in other activities thereby hindering their effectiveness in the battlefield. He recognised that those whose hearts were free of diversions could envision sincere martyrdom and would be steadfast and enthusiastic in pursuing their objective. In a similar manner, jurists advise that one should consume food before proceeding for *ṣalāh* so that one's mind is not diverted from Allāh ﷻ.

It was the procedure of all the Messengers before the Messenger of Allāh ﷺ to gather all the booty after a battle, and a fire from the skies would then consume it as a sign of acceptance of their *jihād.* It was an indication that no misappropriation of the booty had occurred. A speciality of the *Ummah* of the Messenger of Allāh ﷺ was that booty was made *ḥalāl* for them to utilise.

The delay in the setting of the sun was a miracle. Al-Qāḍi ﷺ stated that the movement of the sun was also delayed for the Messenger of Allāh ﷺ on two occasions. The first occasion was in the battle of Khandaq, when the Messenger of Allāh ﷺ and the *Ṣaḥābah* ﷺ were occupied and had not yet performed the *ʿAṣr ṣalāh* and the sun had set. The sun was caused to move above the horizon until they completed their *ʿAṣr ṣalāh*. On the second occasion, the

sun did not rise until the caravan, which the Messenger of Allāh ﷺ described, had entered Madīnah Munawwarah on the morning of the *Miʿrāj*.

Additional Points

- ✓ The dishonesty and deception of one person negatively affects others in his company.
- ✓ A declaration of one's weakness and frailty before Allāh ﷻ draws Allāh's ﷻ assistance.

Ḥadīth 59

السادس : عن أبي خالد حَكيم بنِ حزام ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((البَيِّعَانِ بالخِيَار مَا لَمْ يَتَفَرَّقَا ، فَإنْ صَدَقا وَبيَّنَا بُورِكَ لَهُمَا في بيعِهمَا ، وإنْ كَتَمَا وَكَذَبَا مُحِقَتْ بركَةُ بَيعِهما)) مُتَّفَقٌ عَلَيهِ .

Ḥakīm ibn Ḥizām ﷺ[30] narrates that the Messenger of Allāh ﷺ said: "The buyer and seller have the option of annulling or continuing the transaction as long as they do not part ways. If they are both truthful and make things clear, they will be blessed in their transaction. If they conceal and lie, the blessing of their transaction is removed." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* draws our attention to honesty and integrity in trade. The laws of Islāmic commerce stipulate that the buyer and seller should clarify the price, quality and quantity of the commodity before the transaction is concluded. Any defect in the commodity should be clearly specified. Transactions concluded in this way will draw blessings for both the buyer and the seller. One who deceives eventually comes to be known as a dishonest trader and suffers disgrace. In addition, the profit he derives by lying and deceiving is devoid of blessings.

Just as a truthful trader acquires blessings through his trade, one who is truthful in fulfilling his responsibilities to his Creator will acquire blessings and divine rewards.

CHAPTER 5

باب المراقبة

Chapter on Allāh-consciousness

30 Ḥakīm ibn Ḥizām ﷺ was the son of the brother of Umm al Mu'minīn Khadījah bint Khuwaylid ﷺ. He was blessed with the speciality of being born in the Kaʿbah. He was the friend of the Messenger of Allāh ﷺ before and after prophethood. He lived for 120 years, 60 of which were while he was a Muslim. He passed away in Madīnah Munawwarah in 38 *Hijrī* and 40 *aḥādīth* are narrated from him.

قَالَ الله تَعَالَى : ﴿الَّذِيْ يَرٰكَ حِيْنَ تَقُوْمُ وَتَقَلُّبَكَ فِي السّٰجِدِيْنَ﴾ (الشعراء : ٢١٩ – ٢٢٠)،

Allāh ﷻ says: "Who sees you when you stand up (in prayer) and sees your movements with those who prostrate." (Sūrah al-Shuʿarā', 218-219)

وَقالَ تَعَالَى : ﴿وَهُوَ مَعَكُمْ اَيْنَ مَا كُنْتُمْ﴾ (الحديد :٤) ،

Allāh ﷻ says: "He is with you wherever you are." (Sūrah al-Ḥadīd, 4)

وَقالَ تَعَالَى : ﴿اِنَّ اللهَ لَا يَخْفٰى عَلَيْهِ شَىْءٌ فِى الْاَرْضِ وَلَا فِى السَّمَآءِ﴾ (آل عمران : ٦) ،

Allāh ﷻ says: "Nothing is hidden from Allāh in the heavens or in the earth." (Sūrah Āl ʿImrān, 5)

وَقالَ تَعَالَى : ﴿اِنَّ رَبَّكَ لَبِالْمِرْصَادِ﴾ (الفجر : ١٤) ،

Allāh ﷻ says: "Surely your Sustainer is Ever-watchful." (Sūrah al-Fajr, 14)

وَقالَ تَعَالَى : ﴿يَعْلَمُ خَآئِنَةَ الْاَعْيُنِ وَمَا تُخْفِى الصُّدُوْرُ﴾ (غافر : ١٩)

Allāh ﷻ says: "He knows the treachery of the eyes and what the hearts conceal." (Sūrah al-Ghāfir, 19)

Introduction:

Murāqabah is one of the stages of *iḥsān* referred to in the first *ḥadīth* of this chapter. It entails a person being aware that Allāh ﷻ is watching him wherever he may be.

Ibn ʿAṭā' ﷺ stated,

الهي عميت عين لا تراك عليها رقيبا

My Lord, that eye is blind which does not see You as watchful over it.

Ḥadīth 60

وأما الأحاديث ، فالأول : عن عمر بن الخطاب ﷺ ، قَالَ : بَيْنَما نَحْنُ جُلُوسٌ عِنْدَ رَسُول الله ﷺ ذَاتَ يَومٍ ، إِذْ طَلَعَ عَلَينا رَجُلٌ شَديدُ بَياضِ الثِّيابِ ، شَديدُ سَوَادِ الشَّعْرِ ، لا يُرَى عَلَيهِ أَثَرُ السَّفَرِ ، وَلا يَعْرِفُهُ مِنَّا أَحَدٌ ، حَتَّى جَلَسَ إِلَى النَّبيّ ﷺ ، فَأَسْنَدَ رُكْبَتَيهِ إِلَى رُكْبَتَيهِ ، وَوَضعَ كَفَّيهِ عَلَى فَخِذَيهِ ، وَقالَ : يَا مُحَمَّدُ ، أَخْبرني عَنِ الإِسلامِ ، فَقَالَ رَسُول الله ﷺ

((الإسلامُ : أنْ تَشْهدَ أنْ لا إلهَ إلاَّ الله وأنَّ مُحمَّداً رسولُ الله ، وتُقيمَ الصَّلاةَ ، وَتُؤتِيَ الزَّكَاةَ ، وَتصومَ رَمَضَانَ ، وَتَحُجَّ البَيتَ إن اسْتَطَعْتَ إِلَيْهِ سَبيلاً)) . قَالَ : صَدَقْتَ . فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ ! قَالَ : فَأَخْبِرني عَنِ الإيمَانِ . قَالَ : ((أنْ تُؤمِنَ باللهِ ، وَمَلائِكَتِهِ ، وَكُتُبِهِ ، وَرُسُلِهِ ، وَاليَوْمِ الآخِرِ ، وتُؤْمِنَ بالقَدَرِ خَيرِهِ وَشَرِّهِ)) . قَالَ : صَدقت . قَالَ : فأَخْبِرني عَنِ الإحْسَانِ . قَالَ : ((أنْ تَعْبُدَ اللهَ كَأنَّكَ تَرَاهُ فإنْ لَمْ تَكُنْ تَرَاهُ فإنَّهُ يَرَاكَ)) . قَالَ : فَأَخْبِرني عَنِ السَّاعَةِ . قَالَ : ((مَا المَسْؤُولُ عَنْهَا بأعْلَمَ مِنَ السَّائِلِ)) . قَالَ : فأخبِرني عَنْ أمَاراتِهَا . قَالَ : ((أنْ تَلِدَ الأَمَةُ رَبَّتَهَا ، وأنْ تَرَى الحُفَاةَ العُرَاةَ العَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ في البُنْيَانِ)) . ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِيّاً ، ثُمَّ قَالَ : ((يَا عُمَرُ ، أَتَدْري مَنِ السَّائِلُ ؟)) قُلْتُ : اللهُ ورسُولُهُ أعْلَمُ . قَالَ : ((فإنَّهُ جِبْريلُ أَتَاكُمْ يعلِّمُكُمْ أمْرَ دِينكُمْ)). رواه مسلم .

ومعنى ((تَلِدُ الأَمَةُ رَبَّتَهَا)) أيْ سَيِّدَتَهَا ؛ ومعناهُ : أنْ تَكْثُرَ السَّراري حَتَّى تَلِدَ الأَمَةُ السُّرِّيَّةُ بِنْتاً لِسَيِّدِهَا وبِنْتُ السَّيِّدِ في مَعنَى السَّيِّدِ وَقيلَ غَيْرُ ذلِكَ . وَ((العَالَةُ)) : الفُقَراءُ . وقولُهُ : ((مَلِيّاً)) أَيْ زَمَناً طَويلاً وَكانَ ذلِكَ ثَلاثاً .

ʿUmar ibn al-Khaṭṭāb ﷺ narrates: One day while we were sitting in the company of the Messenger of Allāh ﷺ, there appeared before us a man whose clothes were exceptionally white and whose hair was pitch black. The effects of travelling were not visible on him and none of us recognised him. He came and sat before the Messenger of Allāh ﷺ in such a way that his knees touched the knees of the Messenger of Allāh ﷺ. He then placed his palms on the thighs of the Messenger of Allāh ﷺ and said: "O Muḥammad! Tell me about Islām." The Messenger of Allāh ﷺ said: "Islām means that you testify that there is none worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, to establish *ṣalāh*, give *zakāh*, fast in the month of *Ramaḍān* and fulfil the pilgrimage to the House (Kaʿbah) if you have the means to undertake the journey." The man said: "You are correct." (ʿUmar ﷺ says): "We were surprised because he posed the question and then affirmed the answer."

The man then asked: "Tell me about *īmān*." The Messenger of Allāh ﷺ replied: "It is to believe in Allāh, His angels, His Books, His Messengers and the Last Day and to believe in fate, it's good and it's evil." The man said: "You are correct."

He then asked: "Tell me about *ihsān*." The Messenger of Allāh ﷺ said: "It is to worship Allāh as though you can see Him and if you cannot visualize this, then know that He is watching you."

He then asked: "Tell me about the Hour." The Messenger of Allāh ﷺ said: "The person who is being questioned knows no more than the questioner about it." He said: "Then tell me about its signs." The Messenger of Allāh ﷺ said: "A slave woman will give birth to her master and you will see the bare-footed, the naked, the poor and the shepherds competing with each other in constructing lofty buildings."

He then left and I (ʿUmar رضي الله عنه) waited for some time. The Messenger of Allāh ﷺ then asked me: "O ʿUmar! Do you know who the questioner was?" I replied: "Allāh and His Messenger know best." He said: "That was Jibra'īl. He came to you to teach you matters of your religion." *(Muslim)*

Vocabulary and Definitions

In the *sharīʿah*, "*īmān*" refers to belief and verification of the foundational principles of Islām, while Islām refers to those actions commanded by Allāh ﷻ. However, the terms *īmān* and Islām are used interchangeably.

"Belief in Allāh," means that one should believe that Allāh ﷻ is One in His being, qualities and actions. He alone is worthy of worship and He is characterised with every perfect quality and is pure from every blemish.

"Belief in the angels," means that one should believe that the angels are the honoured servants of Allāh ﷻ and do not disobey what they are commanded to do.

"*Ṣalāh*" according to the lexicon means *duʿā'*. According to the *sharīʿah*, it refers to a specific set of actions to be performed at specific times. It begins with *takbīr* and ends with *salām*.

"*Zakāh*" according to the lexicon means to increase and to purify. According to the *sharīʿah,* it refers to a specific amount of wealth that is to be given to the poor.

"Ramaḍān" is derived from the root word رمض , which means 'to burn', because it 'burns' away ones sins. The word "*ṣaum*" literally refers to abstention. According to the *sharīʿah,* it refers to a specific type of abstention, i.e. from food, drink and conjugal relations from before dawn to sunset.

"*Ḥaj*" means to intend. According to the *sharīʿah,* it means to intend travelling to the Kaʿbah

for the rites of pilgrimage.

"Belief in the books" refers to belief in all the divine books of Allāh ﷻ, which are His speech. Some of these books were revealed in the form of tablets to the Messengers while others were revealed through an angel. Zamakhsharī ﷺ and other scholars are of the opinion that there were a hundred scriptures and four major books. Fifty scriptures were revealed to Shīth ﷺ, thirty to Idrīs ﷺ, ten to Ādam ﷺ and ten to Ibrāhīm ﷺ. The four major books are the *Taurāh, Zabūr, Injīl* and *Qur'ān*. They were revealed to Mūsā ﷺ, Dāwūd ﷺ, 'Īsā ﷺ and Muḥammad ﷺ respectively.

"Belief in the Messengers," means that one should accept that Allāh ﷻ sent Messengers to guide the creation and to perfect their way of life. Allāh ﷻ aided them with miracles that helped to prove their truthfulness. They conveyed the message and explained to their people what was required of them. It is compulsory to honour and believe in all of them. Allāh ﷻ purified them from all defects; hence, they were sinless before and after receiving prophethood. According to a narration of *Musnad Aḥmad*, there were 124000 Messengers.

"The Last Day", or the day of *Qiyāmah*, has been named as such because there is no night after it. It will be the last day of this world. One should believe in it as well as everything related to it such as the reckoning, crossing the bridge of *Ṣirāt*, Paradise and Hell.

"Belief in (*taqdīr*) fate," means that one should believe that everything has been predestined by Allāh ﷻ and happens according to His will. Allāh ﷻ has knowledge of everything that man will do, whether good or evil and every occurrence is based on His wisdom.

"*Iḥsān*" entails a person performing every action, from beginning to end, in the manner it has been commanded, by keeping in mind the rights of Allāh ﷻ, being conscious of Him and being aware of His greatness and grandeur.

"Worship" is a loose translation of the Arabic word عبادة. A more precise meaning is to humble oneself to the depths of humility.

"Shepherds competing with each other in constructing lofty buildings" could be taken literally or it could refer to positions of leadership being given to those who are unworthy of them.

Commentary

The scholars of *ḥadīth* attach great importance to this *ḥadīth* because of its comprehensive nature. According to Imām Qurṭubī ﷺ, this *ḥadīth* may be referred to as *Umm al-Sunnah* because it encompasses a great deal of information, just as Sūrah al-Fātiḥah is called *Umm al-Qur'ān*.

Jibra'īl ﷺ appeared amongst the *Ṣaḥābah* dressed very neatly and tidily, hence we learn that a presentable outward appearance has an impact on the inward. Jibra'īl's ﷺ posture and behaviour demonstrate the respect and honour a student should display to his teacher. His addressing the Messenger of Allāh ﷺ by name, according to some scholars, proves that the angels are not included in the Qur'ānic injunction not to address the Messenger of Allāh ﷺ by name.

The *ḥadīth* teaches us that we are required to be conscious of Allāh ﷻ with the highest level of humility and sincerity in all conditions and actions. If we cannot attain this state of humility and consciousness, then we should at least be aware of the fact that Allāh ﷻ is constantly watching us.

The Messenger of Allāh's ﷺ declaration that he had no knowledge of *Qiyāmah* indicates that if a scholar has no knowledge regarding any matter, he should unreservedly say so.

A slave woman giving birth to her master is an indication that conditions will deteriorate close to *Qiyāmah*. Those who are dishonoured and disgraced will rule over people of honour. Parents will be disobeyed and people will treat their mothers like slaves, by disgracing them and shouting at them.

Ḥadīth 61

الثاني : عن أبي ذر جُنْدُب بنِ جُنادَةَ وأبي عبدِ الرحمانِ معاذِ بنِ جبلٍ ﷺ ، عن رسولِ الله ﷺ ، قَالَ : ((اتَّقِ الله حَيْثُمَا كُنْتَ وَأتْبِعِ السَّيِّئَةَ الحَسَنَةَ تَمْحُهَا ، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ)) رواه الترمذي ، وَقالَ : ((حديث حسن)) .

Abū Dharr Jundub ibn Junādah[31] ﷺ and Muʿādh ibn Jabal[32] ﷺ narrate that the Messenger of Allāh ﷺ said: "Fear Allāh wherever you are. Follow up an evil deed with a good deed, which will wipe it out. And interact kindly

31 Abū Dharr Jundub ibn Junādah ﷺ was from among the early Muslims. After accepting Islām, the Messenger of Allāh ﷺ sent him to his tribe where he preached Islām. Half of them accepted the new faith immediately while the remainder entered the fold after *Hijrah*. He was the first person to greet the Messenger of Allāh ﷺ with the Islāmic greeting. He passed away in Rabdha in 32 *Hijrī*. 281 *aḥādīth* are narrated from him.

32 Muʿādh ibn Jabal ﷺ earned the title of being the most knowledgeable in matters of *ḥalāl* and *ḥarām* from the Messenger of Allāh ﷺ himself. He accepted Islām at the age of 18 and proved to be among the most virtuous of youth from the *Anṣār* in terms of tolerance, generosity and modesty. The Messenger of Allāh ﷺ sent him as a governor to Yemen. He passed away at the age of 34 in the plague of Amwās in 18 *Hijrī*. 155 *aḥādīth* are narrated from him.

with people." (*Tirmidhī*)

Vocabulary and Definitions

The word *taqwā* has been translated as "fearing Allāh", however its broader meaning is to carry out every command of Allāh ﷻ and abstain from every prohibition.

"Good deeds wiping out evil deeds," means that one's evil deeds will be erased from one's book of deeds, according to some scholars, while others interpret it to mean that one will not be taken to task for such deeds.

"Interacting kindly with others" is a broad concept which includes displaying a good countenance, propagating good, preventing harm and treating people kindly.

Commentary

This *ḥadīth* has few words but its meaning is profound and far-reaching. Muʿādh ibn Jabal ﷺ heard the *ḥadīth* from the Messenger of Allāh ﷺ when the latter sent him to Yemen towards the end of his life. It reinforces three basic concepts of Islām. Firstly, we are reminded to be conscious of Allāh ﷻ at all times and in all places. Secondly, it encourages us to adopt noble character. In another *ḥadīth,* the Messenger of Allāh ﷺ stated that noble character would be the most weighty of actions in the scale of a believer on the day of *Qiyāmah*. (*Abū Dāwūd*) Thirdly, it affirms that good deeds remove evil deeds. This is also mentioned in a verse of the Qur'ān,

﴿اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ﴾

Good deeds remove evil deeds. (Sūrah Hūd, 114)

It is important to note that the wiping away of evil deeds applies only to minor sins, as major sins require repentance. In addition, it does not apply to the rights of people, because if one has usurped the rights of others, one needs to restore those rights and seek their forgiveness.

Ḥadīth 62

الثالث : عن ابنِ عباسٍ ﷺ ، قَالَ : كنت خلف النَّبيّ ﷺ يوماً ، فَقَالَ : ((يَا غُلامُ ، إنِّي أعلّمُكَ كَلِمَاتٍ : احْفَظِ اللهَ يَحْفَظْكَ ، احْفَظِ اللهَ تَجِدْهُ تُجَاهَكَ ، إذَا سَأَلْتَ فَاسأَلِ الله ، وإذَا اسْتَعَنْتَ فَاسْتَعِنْ باللهِ ، وَاعْلَمْ : أنَّ الأُمَّةَ لَوْ اجْتَمَعَتْ عَلَى أنْ يَنْفَعُوكَ بِشَيءٍ لَمْ يَنْفَعُوكَ إلاَّ بِشَيءٍ قَدْ كَتَبَهُ اللهُ لَكَ ، وَإن اجتَمَعُوا عَلَى أنْ يَضُرُّوكَ بِشَيءٍ لَمْ يَضُرُّوكَ إلاَّ بِشَيءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ ، رُفِعَتِ الأَقْلاَمُ وَجَفَّتِ الصُّحفُ)) رواه الترمذي ، وَقالَ : ((حديث

حسن صحيح)) .

وفي رواية غيرِ الترمذي : ((احْفَظِ الله تَجِدْهُ أَمَامَكَ ، تَعرَّفْ إِلَى اللهِ في الرَّخَاءِ يَعْرِفكَ في الشِّدَّةِ ، وَاعْلَمْ : أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبكَ ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ ، وَأَنَّ الفَرَجَ مَعَ الكَرْبِ ، وَأَنَّ مَعَ العُسْرِ يُسْراً)) .

Ibn ʿAbbās ﷺ narrates: One day, I was sitting behind the Messenger of Allāh ﷺ (on a conveyance) and he said: "O boy! I would like to teach you some essentials: Follow the injunctions of Allāh and He will take care of you. Follow the injunctions of Allāh and you will find Him with you. When you ask, ask from Allāh and when you seek help, seek help from Allāh. And know full well that if the entire creation were to get together in order to benefit you in any way, they would not be able to do so except to that extent which Allāh had already destined for you. And if they were to get together to harm you in any way, they would not be able to do so except to that extent which Allāh had already destined for you. The pens have been raised and the pages have dried." (*Tirmidhī*)

A narration besides *Tirmidhī* has: "Uphold the injunctions of Allāh and you will find Him with you. Remember Allāh during times of prosperity and He will remember you during times of adversity. Have the conviction that whatever was not destined for you will never come to you and whatever comes to you was never destined to miss you. Have the conviction that help comes with patience, prosperity comes with adversity and ease comes with difficulty."

Vocabulary and Definitions

"The pens have been raised and the pages have dried," means that destinies have been recorded in the *Lawḥ al-Maḥfūẓ* (the Protected Tablet); hence, no alterations, additions or erasures are possible.

Commentary

This *ḥadīth* is from the *jawāmiʿ al-kalim* of the Messenger of Allāh ﷺ. That means that the words are concise but the meaning is all-encompassing. It highlights a number of noteworthy Islāmic values: being conscious of Allāh ﷻ and His rights, handing over ones affairs to Him and relying on Him, declaring His Oneness and acknowledging one's weakness and dependence on Him.

Ibn ʿAbbās ﷺ was only ten years of age when the Messenger of Allāh ﷺ advised him with these words. This teaches us to educate and guide our children regarding the teachings of Islām when they are young. Such nurturing will ensure a firm grounding and safeguard them from the confusing ideologies and philosophies of the day.

If a person adopts *taqwā*, abstains from the forbidden and adopts that which pleases Allāh ﷻ, Allāh ﷻ will protect him, his family and possessions while he is alive and safeguard his *īmān* at the time of death. Allāh ﷻ states precisely this in a verse of the Qur'ān,

﴿اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ﴾ (النحل:١٢٨)

Allāh is with those who fear Him and those who do good deeds. (Sūrah al-Naḥl, 128)

If we examine this *ḥadīth* carefully, we will realise that it encourages us to hand over all our affairs to Allāh ﷻ because no being other than Allāh ﷻ can truly benefit or harm humankind. In addition, the *ḥadīth* forbids people from asking from anyone other than Allāh ﷻ as all the treasures of this world and the Hereafter are in His control. This applies to that which only He has absolute power over, such as sustenance, cure and forgiveness. There is no harm in requesting assistance from people regarding matters that are within human ability and could include hiring of labourers, requesting of loans as well as asking for directions.

Scholars explain that one of the reasons for associating ease with difficulty is that one may develop true *tawakkul* (trust) in Allāh ﷻ because at times when all other avenues appear to be closed, one is inclined to turn sincerely to Allāh ﷻ and this is the essence of *tawakkul*.

Additional Points

- ✓ Scholars explain that, unlike the Protected Tablet, the evil actions recorded by the angels in one's book of deeds may be deleted when a believer repents.

Ḥadīth 63

الرابع : عن أنسٍ ﷺ ، قَالَ : إِنَّكُمْ لَتعمَلُونَ أعْمَالاً هي أدَقُّ في أعيُنِكُمْ مِنَ الشَّعْرِ ، كُنَّا نَعُدُّهَا عَلَى عَهْدِ رَسُول الله ﷺ مِنَ المُوبِقاتِ . رواه البخاري .

Anas ﷺ said: "You commit such actions which you consider more insignificant than a strand of hair whereas during the time of the Messenger of Allāh ﷺ we used to consider them to be among the intensely destructive." (*Bukhārī*)

Commentary

This *ḥadīth* is corroborated by a verse of the Qur'ān, which states,

﴿وَتَحْسَبُوْنَهٗ هَيِّنًا وَّهُوَ عِنْدَ اللّٰهِ عَظِيْمٌ﴾

You deem it a light matter, while with Allāh it is very great. (Sūrah al-Nūr, 15)

The most self-disciplined and Allāh-fearing of people after the Messengers ﷺ were the *Ṣaḥābah* of the Messenger of Allāh ﷺ and one of their amazing qualities was that they regarded as important what others regarded as insignificant. They honoured every command of Allāh ﷻ and refrained from every prohibition because the more a person fears Allāh ﷻ, the more good actions he will do and the more he will refrain from sin.

This *ḥadīth* also teaches us that apart from major sins, we should also refrain from minor sins because their cumulative effect harms a person's faith just as small doses of poison harm one's physical health.

In another *ḥadīth,* the difference between a believer and a disbeliever in their reaction to sin is explained as follows: A believer regards sin as a mountain upon himself, while a disbeliever treats it like a fly on his nose and wafts it away with his hand. *(Bukhārī)*

Ḥadīth 64

الخامس : عن أبي هريرةَ ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((إنَّ الله تَعَالَى يَغَارُ ، وَغَيرَةُ الله تَعَالَى ، أنْ يَأتِيَ المَرْءُ مَا حَرَّمَ الله عَلَيهِ)) متفق عَلَيهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ has a sense of discontent and His discontent manifests when a person commits an act which Allāh ﷻ has made unlawful for him." *(Bukhārī, Muslim)*

Vocabulary and Definitions

The word غَيرَةُ has been loosely translated as discontent because it is difficult to find an accurate translation of it in the English language. Scholars explain that it reflects feelings similar to the resentment and displeasure a man would have to contend with if his wife were to interact with a strange man.

Commentary

The *ḥadīth* means that Allāh ﷻ is displeased when His servant flagrantly perpetrates an action that he has been prohibited from doing. It should, however, be remembered that whilst the quality of discontent may change the emotion and behaviour of a human being,

such change is impossible in the case with Allāh ﷻ.

Additional Points

✓ One should refrain from every forbidden action in order to draw the pleasure of Allāh ﷻ.

Ḥadīth 65

السادس : عن أبي هريرةَ ﷺ : أنَّه سَمِعَ النَّبيَّ ﷺ ، يقُولُ : ((إنَّ ثَلاثَةً مِنْ بَني إِسْرَائِيلَ : أبْرَصَ ، وَأَقْرَعَ ، وَأَعْمَى ، أَرَادَ اللهُ أنْ يَبْتَلِيَهُمْ فَبَعَثَ إِلَيْهِمْ مَلَكاً ، فَأَتَى الأَبْرَصَ ، فَقَالَ : أَيُّ شَيءٍ أَحَبُّ إِلَيْكَ ؟ قَالَ : لَوْنٌ حَسنٌ ، وَجِلدٌ حَسَنٌ ، وَيَذْهبُ عَنِّي الَّذِي قَدْ قَذِرَنِي النَّاسُ ؛ فَمَسَحَهُ فَذَهَبَ عَنْهُ قَذَرُهُ وَأُعْطِيَ لَوناً حَسناً . فَقَالَ : فَأَيُّ المَالِ أَحَبُّ إِليكَ ؟ قَالَ : الإِبلُ – أَوْ قالَ : البَقَرُ شكَّ الرَّاوي – فَأُعطِيَ نَاقَةً عُشَرَاءَ ، فَقَالَ : بَارِكَ الله لَكَ فِيهَا .

فَأَتَى الأَقْرَعَ، فَقَالَ: أَيُّ شَيءٍ أَحَبُّ إِلَيْكَ؟ قَالَ: شَعْرٌ حَسَنٌ، وَيَذْهَبُ عَنِّي هَذَا الَّذِي قَذِرَنِي النَّاسُ ؛ فَمَسَحَهُ فَذَهَبَ عَنْهُ وأُعْطِيَ شَعراً حَسَناً . قالَ : فَأَيُّ المَالِ أَحَبُّ إِلَيْكَ ؟ قَالَ : البَقَرُ ، فَأُعْطِيَ بَقَرَةً حَامِلاً ، وَقالَ : بَارَكَ الله لَكَ فِيهَا .

فَأَتَى الأَعْمَى ، فَقَالَ : أَيُّ شَيءٍ أَحَبُّ إِلَيْكَ ؟ قَالَ : أَنْ يَرُدَّ الله إِلَيَّ بَصَرِي فَأُبْصِرُ النَّاسَ؛ فَمَسَحَهُ فَرَدَّ اللهُ إِلَيْهِ بَصَرهُ. قَالَ: فَأَيُّ المَالِ أَحَبُّ إِلَيْكَ ؟ قَالَ : الغَنَمُ ، فَأُعْطِيَ شَاةً والداً ، فَأَنْتَجَ هذَانِ وَوَلَّدَ هَذَا ، فَكانَ لِهذَا وَادٍ مِنَ الإِبلِ ، وَلِهذَا وَادٍ مِنَ البَقَرِ ، وَلِهَذَا وَادٍ مِنَ الغَنَمِ .

ثُمَّ إِنَّهُ أَتَى الأَبْرَصَ في صُورَتِهِ وَهَيئَتِهِ ، فَقَالَ : رَجلٌ مِسْكِينٌ قَدِ انقَطَعَتْ بِيَ الحِبَالُ في سَفَرِي فَلا بَلاغَ لِيَ اليَومَ إلاَّ باللهِ ثُمَّ بِكَ ، أَسْأَلُكَ بِالَّذي أَعْطَاكَ اللَّونَ الحَسَنَ ، والجِلْدَ الحَسَنَ ، وَالمَالَ ، بَعِيراً أَتَبَلَّغُ بِهِ في سَفَرِي ، فَقَالَ : الحُقُوقُ كثِيرةٌ . فَقَالَ : كأَنِّي اعْرِفُكَ ، أَلَمْ تَكُنْ أَبْرَصَ يَقْذَرُكَ النَّاسُ فقيراً فأَعْطَاكَ اللهُ !؟ فَقَالَ : إِنَّمَا وَرِثْتُ هَذَا المالَ كَابِراً عَنْ كَابِرٍ ، فَقَالَ : إِنْ كُنْتَ كَاذِباً فَصَيَّرَكَ الله إِلَى مَا كُنْتَ .

وَأَتَى الأَقْرَعَ في صُورَتِهِ وَهَيْئَتِهِ ، فَقَالَ لَهُ مِثْلَ مَا قَالَ لِهَذا ، وَرَدَّ عَلَيهِ مِثْلَ مَا رَدَّ هَذَا ، فَقَالَ : إِنْ كُنْتَ كَاذِباً فَصَيَّرَكَ اللهُ إِلَى مَا كُنْتَ .

وَأَتَى الأَعْمَى في صُورَتِهِ وَهَيْئَتِهِ ، فَقَالَ : رَجُلٌ مِسْكِينٌ وابنُ سَبِيلٍ انْقَطَعتْ بِيَ الحِبَالُ في سَفَرِي ، فَلا بَلاَغَ لِيَ اليَومَ إلاَّ بِاللهِ ثُمَّ بِكَ ، أَسأَلُكَ بالَّذِي رَدَّ عَلَيْكَ بَصَرَكَ شَاةً أَتَبَلَّغُ بِهَا في سَفري ؟ فَقَالَ : قَدْ كُنْتُ أعمَى فَرَدَّ اللهُ إِلَيَّ بَصَرِي فَخُذْ مَا شِئْتَ وَدَعْ مَا شِئْتَ فَوَاللهِ ما أَجْهَدُكَ اليَومَ بِشَيءٍ أَخَذْتَهُ للهِ ﷻ. فَقَالَ : أَمْسِكْ مالَكَ فإِنَّمَا ابْتُلِيتُمْ . فَقَدْ رضي الله عنك

، وَسَخِطَ عَلَى صَاحِبَيكَ)) مُتَّفَقٌ عَلَيهِ .

و((النَّاقةُ العُشَرَاءُ)) بضم العين وفتح الشين وبالمد : هي الحامِل . قوله : ((أَنْتَجَ)) وفي رواية : ((فَنتَجَ)) معناه : تولَّى نِتاجها ، والناتج لِلناقةِ كالقابِلةِ للمرأةِ . وقوله : ((وَلَّدَ هَذَا)) هُوَ بتشديد اللام : أي تولى ولادتها ، وَهُوَ بمعنى أنتج في الناقة ، فالمولّد ، والناتج ، والقابلة بمعنى ؛ لكن هَذَا لِلحيوان وذاك لِغيرِهِ . وقوله : ((انْقَطَعَتْ بي الحِبَالُ)) هُوَ بالحاءِ المهملةِ والباءِ الموحدة : أي الأسباب . وقوله : ((لا أَجْهَدُكَ)) معناه : لا أشق عليك في رد شيء تأخذه أَوْ تطلبه من مالي . وفي رواية البخاري : ((لا أحمَدُكَ)) بالحاءِ المهملة والميم ومعناه : لا أحمدك بترك شيء تحتاج إِلَيْه ، كما قالوا : لَيْسَ عَلَى طولِ الحياة ندم : أي عَلَى فواتِ طولِها .

Abū Hurayrah ﷺ narrates that he heard the Messenger of Allāh ﷺ saying: "Allāh decided to test three people from the Banī Isrā'īl: a leper, a bald person and a blind person. So, He sent an angel to them. The angel went to the leper and asked: 'What would you like most?' He replied: 'A beautiful complexion, lovely skin and that this disease due to which people have an aversion for me be removed from me.' The angel passed his hand over the man and his disease disappeared and he was given a beautiful complexion. The angel asked him: 'What type of wealth do you like most?' He replied: 'Camels (or he said - cattle.') So he was given a pregnant she-camel. The angel then said: 'May Allāh bless you in this.'"

"The angel then went to the bald man and asked: 'What would you like most?' He replied: 'Beautiful hair and that this disease due to which people have an aversion for me be removed from me.' The angel passed his hand over the man and his disease disappeared and he was given beautiful hair. The angel asked him: 'What type of wealth do you like most?' He replied: 'Cattle.' So he was given a pregnant cow. The angel then said: 'May Allāh bless you in this.'"

"The angel then went to the blind man and asked: 'What would you like most?' He replied: 'That Allāh ﷻ returns my sight so that I may see people.' The angel passed his hand over the man and Allāh ﷻ returned his sight to him. The angel asked him: 'What type of wealth do you like most?' He replied: 'Sheep.' So he was given a pregnant sheep."

"The animals of all gave birth and multiplied in number. The first had a valley full of camels, the second a valley full of cattle and the third a valley full of sheep."

"The angel then went to the leper in the form and appearance of a leper and said: 'I am a poor man. My means of travel have been destroyed. Today I have no means of reaching my destination except through the help of Allāh ﷻ and by your assistance. I ask you for a single camel in the name of the One who gave you a beautiful complexion, lovely skin and plenty of wealth, so that I may complete my journey.' The leper replied: 'I have many commitments.' The angel said: 'I seem to know you. Were you not a leper, who people regarded as low? Were you not a poor man and Allāh gave you wealth?' He replied: 'I inherited this wealth from my forefathers.' The angel said: 'May Allāh return you as you were if you are a liar.'"

"The angel then went to the bald man in the form and appearance of a bald man and said the same thing which he had said to the leper. The bald man gave the same reply, so the angel said: 'May Allāh return you as you were if you are a liar."

"The angel then went to the blind man in the form and appearance of a blind man and said: 'I am a poor man on a journey and my means of travel have been destroyed. I have no means of reaching my destination except through the help of Allāh ﷻ and by your assistance. I ask you for a single sheep in the name of the One who returned your sight to you, so that I may complete my journey.' The blind man replied: 'I was a blind person and Allāh ﷻ returned my sight to me. You may take what you like and leave what you like. By Allāh, I will not rebuke you for anything which you take in the name of Allāh.' The angel said: 'You may keep your wealth. You were tested. Allāh is pleased with you and angry with your two companions.'" *(Bukhārī, Muslim)*

Vocabulary and Definitions

The offspring of Yaʿqūb ﷺ were referred to as the Banī Isrā'īl because Isrā'īl was his title.

Commentary

This *ḥadīth* teaches us that genuine gratitude of Allāh's ﷻ bounties and kindness is reflected by a compassionate heart, kind words and generosity in spending in Allāh's ﷻ cause.

Miserliness, on the other hand, leads one to deny the favours of Allāh ﷻ.

Allāh's ﷻ decision to test the three men was not because He wanted to determine their intentions. Allāh ﷻ has complete knowledge of everything; however, He tests people in order to reveal their intentions to others.

In Allāh's ﷻ perfect system of creation, some people begin their lives in poverty and destitution. They are then granted wealth and riches and tested thereby. Fortunate are those who remember their past and are grateful for their present. Unfortunate are those who become arrogant and ungrateful of Allāh's ﷻ compassion upon them. They forget that Allāh ﷻ grants more to those who are grateful, while He is displeased with those who are unappreciative.

The Messenger of Allāh ﷺ often narrated incidents of the Banī Isrā'īl and previous nations as this was an effective method of teaching. It simplified a concept that would otherwise have been difficult to accept and implement.

Ḥadīth 66

السابع : عن أبي يعلى شداد بن أوس ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((الكَيِّسُ مَنْ دَانَ نَفْسَهُ ، وَعَمِلَ لِمَا بعدَ المَوتِ ، والعَاجِزُ مَنْ أتْبَعَ نَفْسَهُ هَواهَا وَتَمنَّى عَلَى اللهِ)) رواه الترمذي ، وَقالَ : ((حديث حسن)) .

Shaddād ibn Aus[33] ﷺ narrates that the Messenger of Allāh ﷺ said: "An intelligent person is one who subjugates himself and does actions for that which is to follow after death and a foolish person is one who follows his desires and then hopes (for forgiveness) from Allāh." (*Tirmidhī*)

Vocabulary and Definitions

"One who subjugates himself" refers to a person suppressing his carnal desires and abstaining from impermissible temptations and pleasures.

"Following one's desires," means that a person succumbs to his carnal desires by indulging in that which is prohibited.

Commentary

The *ḥadīth* teaches us that an intelligent person subdues his carnal self and focuses upon

33 Shaddād ibn Aus ibn Thābit Al Anṣārī ﷺ was a *Ṣaḥābī* who was very eloquent, wise and tolerant. ʿUmar ﷺ appointed him as the governor of Ḥims. After ʿUthmān's ﷺ martyrdom, he dedicated himself to worship. He passed away in Palestine in 58 *Hijrī.* 50 *aḥādīth* are narrated from him.

life after death. It also outlines the key concept that Allāh ﷻ rewards people based on their intentions, effort and good actions. Allāh ﷻ does not reward people based on false aspirations that are not complemented with good actions.

Ḥasan al-Baṣri ﷺ mentioned, '*Īmān* is not based on hopes, but on what is established in the heart and actions testify to this. Those who have left this world without good deeds to their credit and said that they had favourable hopes in Allāh were dishonest. If they truly had favourable hopes in Allāh, they should have done good deeds.'

Ḥadīth 67

الثامن : عن أبي هريرة ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((مِنْ حُسْنِ إِسْلامِ المَرْءِ تَرْكُهُ مَا لا يَعْنِيهِ)) حديث حسن رواه الترمذي وغيرُه .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The excellence of a person's Islām is that he refrains from all that does not concern him." (*Tirmidhī*)

Vocabulary and Definitions

Refraining from "all that does not concern him" refers to every such action or speech, which is unnecessary or unbeneficial.

Commentary

The underlying principle of this *ḥadīth* is that a Muslim should regulate his speech and actions according to necessity and benefit in this world and the Hereafter. One should not indulge in that which is harmful, neither should one meddle in the lives of others.

Imām Ghazālī ﷺ said, "The outer boundary of that which does not concern you is that you utter such words, which if you had not uttered, you would not have committed sin or harm in the present or future. If you engage in that which does not concern you, you destroy your time and you will be accountable for the action of your tongue. Therefore, substitute that which is inferior for that which is superior. If you utilise that time in *dhikr* and *duʿā'*, greatly beneficial gifts from Allāh may open up to you. One who has the opportunity to acquire from the treasures of Paradise, but settles for a single pearl has failed."

The importance of this *ḥadīth* can be gauged from the fact that Imām Nawawī ﷺ considered it as one of the four fundamental *aḥādīth* from the entire treasury of *aḥādīth*.

Ḥadīth 68

التاسع : عن عُمَرَ ﷺ ، عَنِ النَّبيِّ ﷺ ، قَالَ : ((لاَ يُسْأَلُ الرَّجُلُ فِيمَ ضَرَبَ امْرَأَتَهُ)) رواه

أبو داود وغيره .

ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "A man will not be questioned as to why he beat his wife." (*Abū Dāwūd*)

Commentary

This *ḥadīth* needs to be understood in its proper context. Allāh ﷻ has granted the husband the responsibility of seeing to the moral and spiritual growth of his wife and family. He has to ensure that they practise upon the laws of the *sharīʿah* by utilising various means of teaching and encouragement and he may reprimand them within the boundaries of Islāmic law if they choose to pursue the wrong path.

The *ḥadīth* means that a husband will ordinarily not be questioned why he reprimanded his spouse because it could have been because of a personal and confidential marital issue that may compromise the integrity of his marriage or spouse. Similarly, it might be a sensitive or shameful issue that is compulsory to conceal. Such an issue may be a wife's negligence in performing her *ṣalāh*, her refusal to fulfil her husband's conjugal rights, her association with strangers, etc. In such cases, a husband will be permitted to reprimand her within the confines of *sharīʿah*. The husband's response will be confined to the marriage and should be governed by his fear of Allāh ﷻ.

It is necessary, however, to point out that in cases where there are genuine problems or abuse and the matter is brought before a judge or tribunal, the husband will necessarily have to answer or explain his reasons for reprimanding his wife, so that justice and equity may be established.

A husband should not use this *ḥadīth* as a license to abuse his wife. The Messenger of Allāh ﷺ himself nurtured, taught and admonished his spouses and he did so in such a beautiful manner that not only his spouses, but the entire *Ummah* benefitted tremendously from his style and approach.

The *ḥadīth* is relevant to the chapter because, even though a husband will not be questioned for reprimanding his wife, he should remember that Allāh ﷻ is watching him at all times; hence, he should not abuse his authority.

CHAPTER 6

باب في التقوى

Chapter on fearing Allāh ﷻ

قَالَ الله تَعَالَى : ﴿يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللهَ حَقَّ تُقٰتِهٖ﴾ (آل عمران : ١٠٢) ،

Allāh ﷻ says: "O you who believe! Fear Allāh as He should be feared." (Sūrah Āl ʿImrān, 102)

وَقالَ تَعَالَى : ﴿فَاتَّقُوا اللهَ مَا اسْتَطَعْتُمْ﴾ (التغابن :١٦) . وهذه الآية مبينة للمراد مِنَ الأُولى

Allāh ﷻ says: "So fear Allāh as best you can." (Sūrah al-Taghābun, 16)

وَقالَ تَعَالَى : ﴿ يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللهَ وَقُوْلُوْا قَوْلاً سَدِيْدًا﴾ (الأحزاب :٧٠) ، وَالآيات في الأمر بالتقوى كثيرةٌ معلومةٌ ،

Allāh ﷻ says: "O you who believe! Fear Allāh and speak what is right." (Sūrah al-Aḥzāb, 70)

وَقالَ تَعَالَى : ﴿وَمَنْ يَّتَّقِ اللهَ يَجْعَلْ لَّهٗ مَخْرَجًا ○ وَّيَرْزُقْهُ مِنْ حَيْثُ لا يَحْتَسِبُ﴾ (الطلاق : ٢-٣) ،

Allāh ﷻ says: "Whoever fears Allāh, He makes a way out for him and provides for him from sources he would never have imagined." (Sūrah al-Ṭalāq, 2-3)

Abū Dharr ﷺ said, "The Messenger of Allāh ﷺ recited this verse and then explained, 'O Abū Dharr, if all the people held onto this firmly, it would suffice them.'" *Tafsīr al-Bayḍāwī* mentions that Sālim ibn ʿAuf ibn Mālik al Ashjaʿī was captured by the enemy. His father reported this to the Messenger of Allāh ﷺ who advised, "Fear Allāh and recite the following in abundance: 'There is no power and no might except in Allāh'." He complied and soon thereafter, his son knocked at the door of their home with a hundred camels. The enemy had been negligent regarding him, so he managed to escape taking the camels with him.

وَقالَ تَعَالَى : ﴿ اِنْ تَتَّقُوا اللهَ يَجْعَلْ لَّكُمْ فُرْقَانًا وَّيُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَيَغْفِرْ لَكُمْ ؕ وَاللهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴾ (الأنفال :٢٩) والآيات في البابِ كثيرةٌ معلومةٌ .

Allāh ﷻ says: "O believers! If you continually fear Allāh, He shall grant

you a criterion (to judge between right and wrong), and expiate your sins, and forgive you. And Allāh is of great bounty." (Sūrah al-Anfāl, 29)

Introduction

The word التقوى is derived from وقاية, which refers to a head covering that is used to shield a person from harm. In the context of faith, *taqwā* refers to a figurative shield that is placed between a person and that which may harm his spirituality. *Taqwā* entails a person obeying the commands of Allāh ﷻ and refraining from that which He has prohibited. One who exercises *taqwā* is called a *muttaqī*.

Many verses of the Qur'ān and many *aḥādīth* outline the necessity of developing *taqwā* and they elucidate its many benefits. *Taqwā* protects one from difficulties, it draws *ḥalāl* sustenance and it protects one from the enemy. Allāh ﷻ fills the heart and mind of a *muttaqī* with a spiritual radiance that allows him to identify and follow the truth and to recognize and abstain from evil. Allāh ﷻ grants a *muttaqī* assistance, acceptance, honour, safety from Hell-fire and entry into Paradise.

Ḥadīth 69

وأما الأحاديث : فالأول : عن أبي هريرةَ ﷺ ، قَالَ : قِيلَ: يَا رسولَ الله ، مَنْ أكرمُ النَّاس ؟ قَالَ : ((أَتْقَاهُمْ)) . فقالوا : لَيْسَ عن هَذَا نسألُكَ ، قَالَ : ((فَيُوسُفُ نَبِيُّ اللهِ ابنُ نَبِيِّ اللهِ ابنِ نَبِيِّ اللهِ ابنِ خليلِ اللهِ)) قالوا : لَيْسَ عن هَذَا نسألُكَ ، قَالَ : ((فَعَنْ مَعَادِنِ العَرَبِ تَسْأَلوني ؟ خِيَارُهُمْ في الجَاهِلِيَّةِ خِيَارُهُمْ في الإِسْلامِ إِذَا فقُهُوا)) مُتَّفَقٌ عَلَيهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ was asked: "Who is the noblest of people?" He replied: "The person who fears Allāh ﷻ the most." The *Ṣaḥābah* said: "That is not what we meant." He said: "Yūsuf, a Messenger of Allāh, a son of a Messenger of Allāh, a son of a Messenger of Allāh, a son of the bosom friend of Allāh (Ibrāhīm ﷺ)." The *Ṣaḥābah* said: "That is not what we meant." He said: "Are you then asking me about the Arab tribes? Those who were the best of them in Jāhilīyyah (pre-Islāmic era of ignorance) are the best of them in Islām provided they have knowledge (of Islām)." *(Bukhārī, Muslim)*

Vocabulary and Definitions

"The noblest of people" refer to those who are highest in status in the sight of Allāh ﷻ.

Yūsuf ﷺ was blessed with noble character, prophethood and a noble lineage in which there were three great Messengers: Yaʿqūb ﷺ, Isḥāq ﷺ and Ibrāhīm ﷺ.

Commentary

The *ḥadīth* states that those who possessed honour, integrity and good character during the pre-Islāmic era of ignorance will be the noblest in Islām provided they understood and practised upon its teachings. A perfect example of this was Khālid ibn Walīd ﷺ. He was noble, intelligent and skilled before accepting Islām and after accepting Islām, he became one of the greatest army generals in history because of his *taqwā* and understanding of Islām.

From this *ḥadīth,* we also learn that Islām and *īmān* help to advance the fine qualities of courage, honour and nobility because these are then utilised for a divine objective rather than to bolster personal ego.

Ḥadīth 70

الثَّاني : عن أبي سعيد الخدري ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((إنَّ الدُّنْيَا حُلْوَةٌ خَضِرةٌ ، وإنَّ اللهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرَ كَيفَ تَعْمَلُونَ ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاء ؛ فإنَّ أَوَّلَ فِتْنَةِ بَنِي إسرائيلَ كَانَتْ في النِّسَاءِ)) رواه مسلم .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "The world is sweet and green. Allāh ﷻ has granted you authority over it and He then sees how you act. Beware of the world and beware of women. The first test and tribulation of the Banī Isrā'īl was regarding women." *(Muslim)*

Commentary

The world has been likened to sweet fruit and green vegetation because of their appeal and temptation in terms of taste and colour. In addition, just as vegetation shrivels, rots and decomposes, this temporary world will one day also be destroyed.

After providing a description of its nature, the Messenger of Allāh ﷺ offered the precious advice of refraining from the evil temptations of the world and that of women, as both of these have the potential of distracting one from fulfilling the commands of Allāh ﷻ.

Numerous Qur'ānic verses and *aḥādīth* warn against the dangers of excessive love for materialism and wealth. The Messenger of Allāh ﷺ said,

إن لكل أمة فتنة وفتنة أمتي المال

Every nation had a tribulation and the tribulation of my nation is wealth. (*Tirmidhi*)

The mention of the Banī Isrā'īl may either be a reference to the incident of Hārūt and Mārūt

or that of Balʿām ibn Bāʿūrah, as women were instrumental in bringing failure in both cases. Strange women become a serious temptation when men associate with them in a prohibited manner by intermingling, gazing at their beauty, speaking to them unnecessarily, etc. In addition, married women who lead their husbands away from their obligatory religious duties are a threat to their spiritual progress. In another *ḥadīth*, the Messenger of Allāh ﷺ stated,

مَا تَرَكْتُ بَعْدِي فِتْنَةً أَضَرَّ عَلَى الرِّجَالِ مِنْ النِّسَاءِ

I did not leave behind any tribulation greater for men than women. (*Bukhārī*)

Ḥadīth 71

الثالث : عن ابن مسعودٍ ﷺ : أَنَّ النَّبِيّ ﷺ كَانَ يقول : ((اللَّهُمَّ إِنِّي أَسأَلُكَ الهُدَى ، وَالتُّقَى ، وَالعَفَافَ ، وَالغِنَى)) رواه مسلم .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ used to say: "O Allāh! I ask You for guidance, Allāh-consciousness, chastity and independence." *(Muslim)*

Vocabulary and Definitions

"Guidance" literally means to follow the right way. It is a quality that Muslims pray for in Sūrah Fātiḥah, in every *rakʿāh* of *ṣalāh,* asking Allāh ﷻ: "Guide us on the straight path."

"Chastity" means to abandon that which is not permissible. It could also refer to abstaining from asking of others.

"Independence" refers to asking only from Allāh ﷻ and not desiring what others possess.

Commentary

This *ḥadīth* provides one of the many beautiful and comprehensive *duʿā's* of the Messenger of Allāh ﷺ. Its wording is concise, but its meaning is comprehensive. One, who possesses the qualities outlined here, will achieve contentment in this world and success in the Hereafter.

Ḥadīth 72

الرابع : عن أبي طريفٍ عدِيِّ بن حاتمٍ الطائيِّ ﷺ ، قَالَ : سمعتُ رسولَ الله ﷺ ، يقول : ((مَنْ حَلَفَ عَلَى يَمِينٍ ثُمَّ رَأَى أَتْقَى للهِ مِنْهَا فَلْيَأْتِ التَّقْوَى)) رواه مسلم .

ʿAdī ibn Ḥātim al-Ṭāʾī[34] ﷺ narrates: I heard the Messenger of Allāh ﷺ

34 ʿAdī ibn Ḥātim al-Ṭāʾī ﷺ, the eminent *Ṣaḥābī*, came to the Messenger of Allāh ﷺ as part of a

saying: "Whoever takes an oath and then realises an option in which there is greater Allāh-consciousness, he should follow the option of Allāh-consciousness." *(Muslim)*

Commentary

It is important to understand that taking an oath is a serious matter according to the *aḥādīth* and books of jurisprudence because Islām does not permit taking the name of Allāh ﷻ merely to please someone. Hence, one who takes an oath should honour it.

The *ḥadīth* explains that once an oath has been taken and another option in which there is greater Allāh-consciousness becomes apparent, the latter should be adopted. Similarly, if the oath entails the performance of a sin, it should be abandoned, and compensation should be made for it. The compensation for having broken a vow is to feed or clothe ten people. Only if this is beyond a person, will one be obliged to fast for three consecutive days.

Ḥadīth 73

الخامس : عن أبي أُمَامَةَ صُدَيّ بنِ عجلانَ الباهِلِيِّ ﷺ ، قَالَ : سَمِعتُ رسولَ الله ﷺ يَخْطُبُ في حجةِ الوداعِ ، فَقَالَ : ((اتَّقُوا الله وَصلُّوا خَمْسَكُمْ ، وَصُومُوا شَهْرَكُمْ ، وَأَدُّوا زَكاةَ أَمْوَالِكُمْ ، وَأَطِيعُوا أُمَرَاءكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ)) رواه الترمذي ، في آخر كتابِ الصلاةِ ، وَقالَ : ((حديث حسن صحيح)) .

Abū Umāmah Ṣudayy ibn ʿAjlān al-Bāhilī[35] ﷺ narrates: "I heard the Messenger of Allāh ﷺ delivering a sermon on the occasion of the Farewell Pilgrimage. He said: "Fear Allāh, offer your five compulsory Ṣalāhs, fast in the month of *Ramaḍān*, discharge the *zakāh* of your wealth, obey your leaders and you will enter the Paradise of your Sustainer." (*Tirmidhī*)

Commentary

Many of the injunctions of Islām, such as *ṣalāh*, *zakāh* and *ṣaum* are based upon the foundation of *taqwā*; hence, the Messenger of Allāh ﷺ commenced his advice with it.

The *ḥadīth* teaches us that it is essential to obey leaders and those in authority pertaining to matters that do not contradict the commands of Allāh ﷻ. If they, however, command any

delegation in Shaʿbān 9 *Hijrī*. He was originally a Christian, but proved to be a very good Muslim after accepting Islām. He was very generous and respected. He greatly honoured the Messenger of Allāh ﷺ. He passed away in 67 *Hijrī*. 66 *aḥādīth* are narrated from him.

35 Abū Umāmah Ṣudayy ibn ʿAjlān al-Bāhilī ﷺ lived in Syria and passed away in Ḥimṣ in 81 *Hijrī*. He was the last *Ṣaḥābī* to pass away in Syria. 250 *aḥādīth* are narrated from him.

such matter which contradicts the teachings of Islām, it will not be permissible to obey them. It is also not permissible to rebel against a leader, unless he commits open *kufr* (disbelief).

CHAPTER 7

باب في اليقين والتوكل

Chapter on conviction and reliance on Allāh ﷻ

قَالَ الله تَعَالَى : ﴿وَلَمَّا رَاَ الْمُؤْمِنُوْنَ الْاَحْزَابَ ۙ قَالُوْا هٰذَا مَا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗ وَصَدَقَ اللّٰهُ وَرَسُوْلُهٗ ۫ وَمَا زَادَهُمْ اِلَّاۤ اِيْمَانًا وَّتَسْلِيْمًا﴾ (الأحزاب : ٢٢)،

Allāh ﷻ says: "When the believers saw the confederates, they said: 'This is what Allāh and His Messenger had promised us and Allāh and His Messenger had spoken the truth. This only increased their conviction and submission (to Allāh and His Messenger)." (Sūrah al-Aḥzāb, 22)

وَقالَ تَعَالَى : ﴿اَلَّذِيْنَ قَالَ لَهُمُ النَّاسُ اِنَّ النَّاسَ قَدْ جَمَعُوْا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ اِيْمَانًا ۖ وَّقَالُوْا حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ o فَانْقَلَبُوْا بِنِعْمَةٍ مِّنَ اللّٰهِ وَفَضْلٍ لَّمْ يَمْسَسْهُمْ سُوْٓءٌ ۙ وَّاتَّبَعُوْا رِضْوَانَ اللّٰهِ ؕ وَاللّٰهُ ذُوْ فَضْلٍ عَظِيْمٍ﴾ (آل عمران :١٧٣- ١٧٤) ،

Allāh ﷻ says: "Those to whom the people said: 'The people have gathered against you, so fear them!' This only increased their faith and they said: 'Allāh is sufficient for us and He is the best of helpers.' So they returned with Allāh's grace and bounty, without any harm even touching them and they submitted to the pleasure of Allāh. And Allāh is the possessor of great bounties." (Sūrah Āl ʿImrān, 173-174)

وَقالَ تَعَالَى : ﴿وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِىْ لَا يَمُوْتُ﴾ (الفرقان :٥٨) ،

Allāh ﷻ says: "Place your trust in the Ever-living who cannot die." (Sūrah al-Furqān, 58)

وَقالَ تَعَالَى : ﴿وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ﴾ (إبراهيم : ١١) ،

Allāh ﷻ says: "And only in Allāh should the believers place their trust."

(Sūrah Ibrāhīm, 11)

وَقالَ تَعَالَى : ﴿فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ﴾ (آل عمران : ١٥٩) ، والآيات في الأمرِ بالتوكلِ كثيرةٌ معلومةٌ .

Allāh ﷻ says: "Once you have made a decision, place your trust in Allāh." (Sūrah Āl ʿImrān, 159)

وَقالَ تَعَالَى : ﴿ وَمَنْ يَّتَوَكَّلْ عَلَى اللهِ فَهُوَ حَسْبُهٗ ﴾ (الطلاق : ٣) : أي كافِيهِ .

Allāh ﷻ says: "And whoever places his trust in Allāh, He is sufficient for him." (Sūrah al-Ṭalāq, 3)

وَقالَ تَعَالَى : ﴿ اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اِذَا ذُكِرَ اللهُ وَجِلَتْ قُلُوْبُهُمْ وَاِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا وَّعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴾ (الأنفال : ٢) ،

Allāh ﷻ says: "The believers are those whose hearts tremble when the name of Allāh is mentioned, whose faith increases when His words are recited to them and who place their trust only in their Sustainer." (Sūrah al-Anfāl, 2)

Introduction

Yaqīn, according to the lexicon, means knowledge in which there is no doubt. Technically, it refers to belief in something to be in a certain way, with the absolute faith that it cannot be otherwise. According to some scholars, it refers to perception with the power of *īmān* and not on the basis of proof and explanation.

Tawakkul is defined as having faith upon Allāh ﷻ, turning to Him and subjecting oneself before Him instead of relying on one's own strength and power.

It should be noted that trusting and placing one's full reliance upon Allāh ﷻ as the One whose decisions will come to pass, does not necessarily entail renouncing the means and methods of achieving an outcome.

One who relies on other than Allāh ﷻ chooses unwisely because everyone and everything besides Allāh ﷻ will perish.

The outcome of the fear of Allāh ﷻ (*taqwā*) is that one begins to rely upon Allāh ﷻ and to have conviction in Him alone; hence, the chapter that preceded this was on *taqwā*.

Ḥadīth 74

وأما الأحاديث : فالأول : عن ابن عباس ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((عُرِضَتْ عَلَيَّ الأُمَمُ ، فَرَأَيْتُ النَّبِيّ ومَعَهُ الرُّهَيطُ ، والنبي وَمَعَهُ الرَّجُلُ وَالرَّجُلانِ ، والنبيَّ لَيْسَ مَعَهُ أَحَدٌ إِذْ رُفِعَ لي سَوَادٌ عَظِيمٌ فَظَنَنْتُ أَنَّهُمْ أُمَّتِي فقيلَ لِي : هَذَا مُوسَى وَقَومُهُ ، ولكنِ انْظُرْ إِلَى الأُفُقِ ، فَنَظَرتُ فَإِذا سَوادٌ عَظِيمٌ ، فقيلَ لي : انْظُرْ إِلَى الأُفُقِ الآخَرِ ، فَإِذَا سَوَادٌ عَظِيمٌ ، فقيلَ لِي : هذِهِ أُمَّتُكَ وَمَعَهُمْ سَبْعُونَ ألفاً يَدْخُلُونَ الجَنَّةَ بِغَيرِ حِسَابٍ ولا عَذَابٍ)) ، ثُمَّ نَهَضَ فدخَلَ مَنْزِلَهُ فَخَاضَ النَّاسُ في أُولئكَ الَّذِينَ يَدْخُلُونَ الجَنَّةَ بِغَيْرِ حِسَابٍ ولا عَذَابٍ ، فَقَالَ بَعْضُهُمْ : فَلَعَلَّهُمْ الَّذينَ صَحِبوا رسولَ الله ﷺ ، وَقالَ بعْضُهُمْ : فَلَعَلَّهُمْ الَّذِينَ وُلِدُوا في الإِسْلامِ فَلَمْ يُشْرِكُوا بِالله شَيئاً - وذَكَرُوا أشيَاءَ - فَخَرجَ عَلَيْهِمْ رسولُ الله ﷺ ، فَقَالَ : ((مَا الَّذِي تَخُوضُونَ فِيهِ ؟)) فَأَخْبَرُوهُ فقالَ : ((هُمُ الَّذِينَ لاَ يَرْقُونَ، وَلا يَسْتَرقُونَ، وَلا يَتَطَيَّرُونَ؛ وعَلَى رَبِّهِمْ يَتَوكَّلُون)) فقامَ عُكَّاشَةُ ابنُ محصنٍ ، فَقَالَ : ادْعُ الله أنْ يَجْعَلني مِنْهُمْ ، فَقَالَ : ((أَنْتَ مِنْهُمْ)) ثُمَّ قَامَ رَجُلٌ آخَرُ، فَقَالَ : ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ، فَقَالَ : ((سَبَقَكَ بِهَا عُكَّاشَةُ)) مُتَّفَقٌ عَلَيهِ.

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "The nations (of the past) were shown to me and I saw a Messenger with a small group of people, a Messenger with one or two followers and a Messenger with no one at all. Then a huge mass of people were raised before me. I thought that they belonged to my *Ummah* (nation), but it was said to me: 'This is Mūsā ﷺ and his people. Now look towards the horizon.' When I looked, I saw a huge mass of people and I was told: 'Now look towards the other horizon.' When I looked, I saw a huge mass of people. It was said to me: 'This is your *Ummah*. With them are 70 000 who will enter Paradise without any accountability and punishment.'"

"(The Messenger of Allāh ﷺ) then stood up and entered his house and people began discussing about those who would enter Paradise without any accountability and punishment. Some of them said: 'They are probably those who accompanied the Messenger of Allāh ﷺ.' Some of them said: 'They are probably those who were born as Muslims and so they never ascribed partners to Allāh.' They mentioned various other possibilities. The Messenger of Allāh ﷺ came out to them and asked: 'What are you discussing?' They told him and he said: 'They do not cast spells, nor ask

others to cast spells and they do not seek evil omens. They trust only in their Sustainer.' ʿUkkāshah ibn Muḥsin stood up and said: 'Pray to Allāh that he includes me among them.' He ﷺ said: 'You shall be from among them.' Another man stood up and said: 'Pray to Allāh that he includes me among them.' He ﷺ said: "Ukkāshah surpassed you." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* teaches us that reliance upon Allāh ﷻ is the cornerstone of faith and that those who have complete trust and conviction in Allāh ﷻ will enter Paradise without reckoning.

It should be remembered that the *ruqyā* (incantations) which Islām forbids are those, which entail disbelief in Allāh ﷻ. It is totally forbidden for Muslims to visit such people who claim to cure, bring ease and riches or solve problems with the aid of demons, satanic powers, words of blasphemy, etc. We are, however, permitted to use such *ruqyā* that are based on the words of the Qur'ān and *aḥādīth*.

ʿUkkāshah ibn Muḥsin ؓ was among the more virtuous of the *Ṣaḥābah* ؓ. His extreme desire for goodness enabled him to surpass the other *Ṣaḥābah* ؓ in asking the Messenger of Allāh ﷺ for a *duʿā'* on this occasion. Scholars have suggested that his request was successful because of the *duʿā'* of the Messenger of Allāh ﷺ, the Messenger of Allāh ﷺ received revelation in this regard or ʿUkkāshah possessed the qualities that were mentioned by the Messenger of Allāh ﷺ. Saʿd ibn ʿUbādah ؓ also requested a *duʿā'*, but according to Imām Qurṭubī ؒ, the Messenger of Allāh's ﷺ reply effectively prevented the remaining *Ṣaḥābah* ؓ from making the same request.

Additional Points

- ✓ The *Ummah* of the Messenger of Allāh ﷺ will be the largest in number on the day of *Qiyāmah*.
- ✓ Allāh ﷻ guides whom He chooses; even the Messengers cannot guide others unless Allāh ﷻ wills.

Ḥadīth 75

الثاني : عن ابن عباس ؓ أيضاً : أنَّ رَسُول الله ﷺ كَانَ يقول : ((اللَّهُمَّ لَكَ أَسْلَمْتُ ، وَبِكَ آمَنْتُ ، وَعَلَيْك تَوَكَّلْتُ ، وَإِلَيْكَ أَنَبْتُ ، وَبِكَ خَاصَمْتُ. اللَّهُمَّ أَعُوذُ بعزَّتِكَ؛ لا إلهَ إلاَّ أَنْتَ أنْ تُضلَّني، أَنْتَ الحَيُّ الَّذِي لاَ تَمُوتُ، وَالجِنُّ والإنْسُ يَمُوتُونَ)) مُتَّفَقٌ عَلَيهِ، وهذا لفظ مسلم واختصره البخاري.

Ibn ʿAbbās ؓ narrates that the Messenger of Allāh ﷺ used to say: "O

Allāh! I have submitted before You alone, I believe in You alone, I place my trust in You alone, I have focussed my attention towards You alone and it is by Your help alone that I dispute (with Your enemies). O Allāh! I seek refuge in Your might – there is none worthy of worship except You – from You leading me astray. You are the Ever-living who does not die, whereas the jinn and human beings will die." (This is the wording of *Muslim*, and it has been summarised by *Bukhārī*)

Vocabulary and Definitions

"To submit before Allāh," means that a person yields to the command of Allāh ﷻ and is pleased with it.

"To trust in Allāh," means to rely on Allāh's ﷻ planning in all matters and not to rely on one's own plans and strength.

"To focus one's attention to Allāh," means to focus upon the worship of Allāh ﷻ and towards that, which leads one closer to Him. According to other scholars, it means to repent to Allāh ﷻ.

Commentary

This *ḥadīth* contains another of the comprehensive *duʿā's* of the Messenger of Allāh ﷺ. It reveals the Messenger of Allāh's ﷺ supreme degree of faith and conviction in Allāh ﷻ.

Ḥadīth 76

الثالث : عن ابن عباس ﷺ أيضاً ، قَالَ : حَسْبُنَا اللهُ وَنِعْمَ الوَكِيلُ ، قَالَهَا إِبرَاهيمُ ﷺ حِينَ أُلقِيَ في النَّارِ ، وَقَالَهَا مُحَمَّدٌ ﷺ حِينَ قَالُوا : إِنَّ النَّاسَ قَدْ جَمَعوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيْماناً وَقَالُوا : حَسْبُنَا الله ونعْمَ الوَكِيلُ . رواه البخاري .

وفي رواية لَهُ عن ابن عَبَّاسٍ ﷺ ، قَالَ : كَانَ آخر قَول إِبْرَاهِيمَ ﷺ حِينَ أُلْقِيَ في النَّارِ : حَسْبِي الله ونِعْمَ الوَكِيلُ .

Ibn ʿAbbās ﷺ said: "Allāh is sufficient for us and an excellent guardian is He!" These were the words uttered by Ibrāhīm ﷺ when he was thrown into the fire and which Muḥammad ﷺ uttered when people said: "The people have assembled to fight you, so fear them." But this only increased their faith and they said: "Allāh is sufficient for us and an excellent guardian is He!" (*Bukhārī*)

Another narration of *Bukhārī* from Ibn ʿAbbās has: "The last words that Ibrāhīm ﷺ uttered when he was cast in the fire were, 'Allāh is sufficient for me and an excellent guardian is He!'"

Vocabulary and Definitions

A person who makes Allāh ﷻ his الوَكِيلُ (guardian) hands over the management of all his affairs to Him.

Commentary

The polytheists of Makkah Mukarramah were disappointed that they did not kill all the Muslims at the battle of Uḥud. In truth, Allāh ﷻ had instilled such fear in them that they left the battle and returned to Makkah Mukarramah. The Messenger of Allāh ﷺ pursued them until Ḥamrā' al-Asad, but he was then informed that Abū Sufyān was on his way to attack Madīnah Munawwarah with a fresh new army. When the *Ṣaḥābah* ﷺ heard this, they recited the *duʿā'* mentioned in this *ḥadīth*.

It is explained in *Tafsīr al-Qurṭubī* that Ibrāhīm ﷺ recited this *duʿā'* when he was thrown into the fire and the angels in charge of water and wind came to his aid, but he refused their assistance. Instead, his absolute conviction and reliance on Allāh ﷻ guided him to turn his focus towards the heavens and Allāh ﷻ.

On the basis of this *ḥadīth*, scholars state that a person in difficulty or one who is oppressed should recite this *duʿā'*. The Messengers, *Ṣaḥābah*, *Tābiʿīn* and pious used to recite it regularly and found it to be extremely beneficial. It should, however, be recited with conviction and contemplation, and not just uttered mindlessly with the lips.

Ḥadīth 77

الرابع : عن أبي هريرةَ ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((يَدْخُلُ الجَنَّةَ أَقْوامٌ أَفْئِدَتُهُمْ مِثلُ أَفْئِدَةِ الطَّيرِ)) رواه مسلم .

قيل : معناه متوكلون ، وقيل : قلوبهم رَقيقَةٌ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Some people will enter Paradise whose hearts are like the hearts of birds." *(Muslim)*

It is said that this means that they have full trust in Allāh ﷻ. Others are of the view that it means that their hearts are gentle.

Commentary

Man has been compared to birds because of all animals, birds have the gentlest of hearts and are therefore very receptive to external impulses. Similarly, people with gentle hearts are readily receptive towards the message of Allāh ﷻ. On the other hand, those who are hard-hearted are reluctant to listen to the voice of truth.

A true believer has trust in Allāh ﷻ and does not worry about his sustenance. He is like a bird, which relies on Allāh ﷻ for its daily sustenance, as explained in another narration,

تَغْدُو خِمَاصاً وَتَرُوحُ بِطَانًا

It sets out in the morning with an empty belly and returns in the evening with a full belly. (*Tirmidhī*)

Ḥadīth 78

الخامس : عن جابر ﷺ : أَنَّهُ غزَا مَعَ النبي ﷺ قِبلَ نَجْدٍ ، فَلَمَّا قَفَلَ رَسُول الله ﷺ قَفَلَ معَهُمْ ، فَأَدْرَكَتْهُمُ القَائِلَةُ في وَادٍ كثير العِضَاه ، فَنَزَلَ رَسُول الله ﷺ وَتَفَرَّقَ النَّاسُ يَسْتَظِلُّونَ بالشَّجَرِ ، وَنَزَلَ رَسُول الله ﷺ تَحتَ سَمُرَة فَعَلَّقَ بِهَا سَيفَهُ وَنِمْنَا نَوْمَةً ، فَإِذَا رسولُ الله ﷺ يَدْعونَا وَإِذَا عِنْدَهُ أعْرَابِيٌّ ، فَقَالَ : ((إنَّ هَذَا اخْتَرَطَ عَلَيَّ سَيفِي وَأنَا نَائمٌ فَاسْتَيقَظْتُ وَهُوَ في يَدِهِ صَلتاً ، قَالَ : مَنْ يَمْنَعُكَ مِنِّي ؟ قُلْتُ : الله – ثلاثاً–)) وَلَمْ يُعاقِبْهُ وَجَلَسَ . مُتَّفَقٌ عَلَيهِ .

وفي رواية قَالَ جَابرٌ : كُنَّا مَعَ رَسُولِ الله ﷺ بذَاتِ الرِّقَاعِ ، فَإِذَا أَتَيْنَا عَلَى شَجَرَةٍ ظَلِيلَةٍ تَرَكْنَاهَا لرسول الله ﷺ ، فجاء رَجُلٌ مِنَ المُشْركينَ وَسَيفُ رَسُول الله ﷺ معَلَّقٌ بالشَّجَرَةِ فَاخْتَرطَهُ ، فَقَالَ : تَخَافُنِي ؟ قَالَ : ((لاَ)) فَقَالَ : فَمَنْ يَمْنَعُكَ مِنِّي ؟ قَالَ : ((الله)) .

وفي رواية أبي بكر الإسماعيلي في « صحيحه » ، قَالَ : مَنْ يَمْنَعُكَ مِنِّي ؟ قَالَ : ((اللهُ)) . قَالَ : فَسَقَطَ السيفُ مِنْ يَدِهِ ، فَأَخَذَ رسولُ الله ﷺ السَّيْفَ ، فَقَالَ : ((مَنْ يَمْنَعُكَ مني ؟)) . فَقَالَ : كُنْ خيرَ آخِذٍ . فَقَالَ : ((تَشْهَدُ أنْ لا إلهَ إلاَّ الله وَأَنِّي رَسُول الله ؟)) قَالَ : لاَ ، وَلَكنِّي أُعَاهِدُكَ أنْ لا أُقَاتِلَكَ ، وَلاَ أَكُونَ مَعَ قَومٍ يُقَاتِلُونَكَ ، فَخَلَّى سَبيلَهُ ، فَأَتَى أَصْحَابَهُ ، فَقَالَ : جِئتُكُمْ مِنْ عِنْد خَيْرِ النَّاسِ .

Jābir ﷺ narrates that he accompanied the Messenger of Allāh ﷺ on an expedition towards Najd. When the Messenger of Allāh ﷺ returned, he returned with him. It was in the afternoon when they reached a valley in which there were many thorn trees. The Messenger of Allāh ﷺ dismounted

and the people scattered in order to find some shade beneath the trees. The Messenger of Allāh ﷺ dismounted beneath an acacia tree and hung his sword on it. We fell asleep for some time and suddenly we heard the Messenger of Allāh ﷺ calling us. On reaching him, we saw a Bedouin next to him. The Messenger of Allāh ﷺ said to us: "This person seized my sword while I was asleep. I woke up and saw the unsheathed sword in his hand. He then said to me: 'Who is going to save you from me?' I replied: 'Allāh,' three times." The Messenger of Allāh ﷺ did not punish him and merely sat down. (*Bukhārī*)

In another narration, Jābir ﷺ said: "We accompanied the Messenger of Allāh ﷺ on the expedition of Dhāt al-Riqā'. We reached a shady tree and left it for the Messenger of Allāh ﷺ. A polytheist came along while the sword of the Messenger of Allāh ﷺ was hanging from the tree. He seized the sword and said: 'Do you fear me?' He ﷺ replied: 'No.' He asked: 'Who is going to save you from me?' He ﷺ replied: 'Allāh.'"

A narration of Abū Bakr al-Ismāʿīlī in his *Ṣaḥīḥ* has: "The man asked: 'Who is going to protect you from me?' He ﷺ said: 'Allāh.' The sword fell from the man's hand and the Messenger of Allāh ﷺ took it and asked: 'Who is going to save you from me?' The man replied: 'Be kind when you have power over me.' He ﷺ asked: 'Do you bear witness that there is none worthy of worship except Allāh and that I am the Messenger of Allāh?' He replied: 'No. However, I promise you that I will not fight against you, nor will I support any people who fight against you.' The Messenger of Allāh ﷺ permitted him to leave. He went to his people and said: 'I have come to you from the best of people.'"

Vocabulary and Definitions

ذَاتِ الرِّقَاعِ was the name of an expedition and was named as such because during this expedition the *Ṣaḥābah* ﷺ tied patches of cloth (رِقَاع) to their feet due to the heat and the wounds they sustained on the long journey. According to another view, it was named after a particular mountain found at the place of the battle.

The name of the Bedouin that unsheathed the sword of the Messenger of Allāh ﷺ was Ghaurith from the Banū Muhārib tribe. He later accepted Islām.

Commentary

The *ḥadīth* illustrates the Messenger of Allāh's ﷺ bravery and his conviction in Allāh ﷻ in the face of danger. Scholars are of the opinion that the Messenger of Allāh ﷺ repeated the word 'Allāh' thrice because of his love for *tauḥīd* (Oneness of Allāh ﷻ) and his unwavering faith in Allāh ﷻ. Others explain that the Bedouin had repeated his question thrice.

This *ḥadīth* and many others also draw our attention to the impressive character of the Messenger of Allāh ﷺ. He was kind and generous even to his enemies. His foresight and wisdom in winning over the hearts of people did not permit him to take revenge or respond in anger; rather, he forgave and overlooked their weaknesses.

Ḥadīth 79

السادس : عن عُمَر ﷺ ، قَالَ : سمعتُ رَسُول الله ﷺ ، يقول : ((لَوْ أَنَّكُمْ تتوَكَّلُونَ عَلَى اللهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ ، تَغْدُو خِمَاصاً وَتَرُوحُ بِطَاناً)) رواه الترمذي ، وَقالَ : ((حديث حسن)) .

معناه : تَذْهبُ أَوَّلَ النَّهَارِ خِمَاصاً : أي ضَامِرَةَ البُطُونِ مِنَ الجُوعِ ، وَتَرجعُ آخِرَ النَّهَارِ بِطَاناً . أَي مُمْتَلِئَةَ البُطُونِ .

ʿUmar ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "If you were to place your trust in Allāh ﷻ in the true sense of reliance, He will provide sustenance to you as he provides to a bird. It leaves in the morning with an empty stomach, but returns in the evening with a full stomach." (*Tirmidhī*)

Commentary

Scholars have stated that a bird's effort in going out to acquire food points towards the acceptability of striving for ones sustenance. This does not contradict the concept of *tawakkul*. Imām al-Qushairī ﷺ explained, "*Tawakkul* is from the heart, while actions are performed by the external limbs, hence actions do not contradict *tawakkul*. However, the servant of Allāh ﷻ needs to affirm that sustenance is from Allāh ﷻ. If sustenance is not derived easily, it is by divine fate and if it is derived easily, it is because Allāh ﷻ has made it so."

Ḥadīth 80

السابع : عن أبي عُمَارة البراءِ بن عازب ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((يَا فُلانُ ، إِذَا أَوَيْتَ إِلَى فراشِكَ ، فَقُل : اللَّهُمَّ أَسْلَمتُ نَفْسي إِلَيْكَ ، وَوَجَّهتُ وَجْهِي إِلَيْكَ ، وَفَوَّضتُ أَمْري إِلَيْكَ ، وَأَلجأْتُ ظَهري إِلَيْكَ رَغبَةً وَرَهبَةً إِلَيْكَ ، لا مَلْجَأ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ ،

آمنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ ؛ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ . فَإِنَّكَ إِنْ مِتَّ مِنْ لَيلَتِكَ مِتَّ عَلَى الفِطْرَةِ ، وَإِنْ أَصْبَحْتَ أَصَبْتَ خَيراً)) مُتَّفَقٌ عَلَيهِ .

وفي رواية في الصحيحين ، عن البراءِ ، قَالَ : قَالَ لي رَسُول الله ﷺ : ((إِذَا أَتَيْتَ مَضْجِعَكَ فَتَوَضَّأْ وُضُوءكَ للصَّلاةِ ، ثُمَّ اضْطَجعْ عَلَى شِقِّكَ الأَيمَنِ ، وَقُلْ ... وذَكَرَ نَحْوَهُ ثُمَّ قَالَ : وَاجْعَلْهُنَّ آخِرَ مَا تَقُولُ)) .

Al-Barā' ibn ʿĀzib[36] رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "O so- and-so person! When you go to bed, say: 'O Allāh! I submit myself to You; I have turned my face to You; I have entrusted all my affairs to You; I have placed my back (my entire body) in Your protection, in anticipation of Your reward and due to fear of Your punishment. There is no escape nor salvation from You except with You. I believe in the Book which You revealed and the Messenger whom You sent.' If you say these words and pass away during that night, you will pass away with *īmān* and if you awake the next morning, you would have acquired much good." *(Bukhārī, Muslim)*

Another narration of *Bukhārī* and *Muslim* from al-Barā' رضي الله عنه has: "The Messenger of Allāh ﷺ said to me: 'Before going to bed, perform the ablution (*wuḍū'*) as you would for *ṣalāh*. Then lie down on your right side and say: '... (he said the same words) and then said: 'Let these be the last words which you say (before falling asleep).'"

Vocabulary and Definitions

"I submit myself to You," means that one is obedient to the command of Allāh ﷻ, pleased with His decision and content with His decree.

"I have turned my face to You," means that one is pleased with Allāh ﷻ.

"I have entrusted all my affairs to You," means that one relies upon Allāh ﷻ in all his affairs of this world and the Hereafter and hands their management over to Him.

"I have placed my back in Your protection," means that one accepts that one's every action will reach completion by the grace and help of Allāh ﷻ.

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36 Al-Barā' ibn ʿĀzib رضي الله عنه accepted Islām at a young age. He participated in 15 expeditions with the Messenger of Allāh ﷺ, the first of which was the Battle of the Trench. When ʿUthmān ibn ʿAffān رضي الله عنه became the *khalīf*, he was appointed as the governor of Rayy. 305 *aḥādīth* are narrated from him and he passed away in 71 *Hijrī*.

"In anticipation of Your reward and out of fear of Your punishment," means that the motivation for all the actions of a believer is either fear or hope.

"You would have acquired much good," means that one will be rewarded for practising upon the instructions of Allāh ﷻ and His Messenger ﷺ.

Commentary

This *duʿā'* of the Messenger of Allāh ﷺ encourages us to affirm our reliance and trust in Allāh ﷻ every night. Frequent recitation while pondering over its meaning, will enable a person to develop conviction in Allāh ﷻ. In addition, going to sleep in the state of *wuḍū'* enables a person to combine his verbal declaration of faith with a physical act of subservience.

Ḥadīth 81

الثامِنُ : عن أبي بكرٍ الصِّديق ﷺ عبدِ اللهِ بنِ عثمان بنِ عامرِ بنِ عمر ابنِ كعب بنِ سعدِ بن تَيْم بنِ مرة بن كعبِ بن لُؤَيِّ بن غالب القرشي التيمي ﷺ – وَهُوَ وَأَبُوهُ وَأُمُّهُ صَحَابَةٌ – ﷺ – قَالَ : نَظَرتُ إِلَى أَقْدَامِ المُشْرِكينَ وَنَحنُ في الغَارِ وَهُمْ عَلَى رُؤُوسِنا ، فقلتُ : يَا رسولَ الله ، لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيهِ لأَبْصَرَنَا . فَقَالَ : ((مَا ظَنُّكَ يَا أَبا بكرٍ باثنَيْنِ الله ثَالِثُهُمَا)) مُتَّفَقٌ عَلَيهِ .

Abū Bakr al-Ṣiddīq[37] ﷺ (his father, mother and himself were all *Ṣaḥābah* ﷺ) narrates: "When we could see the feet of the polytheists who were hovering above us, while we were in the cave, I said: 'O Messenger of Allāh! If one of them had to merely look down at his feet, he will see us.' He ﷺ said: 'O Abū Bakr! What do you think regarding those two for whom Allāh ﷻ is the third.'" *(Bukhārī, Muslim)*

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37 ʿAbdullāh ibn Abī Quḥāfah ﷺ was the first free man to accept Islām. He was born in Makkah Mukarramah and was a bosom friend of the Messenger of Allāh ﷺ since childhood. He was very knowledgeable of the lineage of the Arab tribes. He used his wealth and the proceeds of his business in the path of Allāh ﷻ, to help the Messenger of Allāh ﷺ, feed the poor, free slaves, etc. He was given the tile of *Ṣiddīq* (the truthful) because he unhesitatingly verified the truth of the Messenger of Allāh's ﷺ Miʿrāj when he was informed about it. The *Ṣaḥābah* ﷺ selected him as the first *khalīf* after the demise of the Messenger of Allāh ﷺ, and he held this post for two years and three months. Under his leadership, Islām was stabilized, the renegades were eliminated, and Islām began to spread with the conquests of the Roman and Persian Empires. He passed away in Madīnah Munawwarah in 13 *Hijrī* and was buried next to the Messenger of Allāh ﷺ. Many *aḥādīth* testify to his great virtues and the scholars of *aḥādīth* have dedicated individual chapters on his noble status and personality in their works. 142 *aḥādīth* are narrated from him.

Commentary

This *ḥadīth* is supported by the verse of the Qur'ān,

﴿ثَانِيَ اثْنَيْنِ اِذْ هُمَا فِى الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا﴾

...the one of the two, when they were in the cave and he said to his companion: "Have no fear, surely Allāh is with us." (Sūrah al-Tawbah, 40)

The polytheists of Makkah Mukarramah had pursued the Messenger of Allāh ﷺ and Abū Bakr ؓ in order to apprehend and kill them when the two of them migrated from Makkah Mukarramah to Madīnah Munawwarah. They sought refuge in the cave of Thūr and Allāh ﷻ protected them by causing a spider to spin its web and a bird to lay its egg at the mouth of the cave. Ḥāfiẓ Taqī ud-Dīn in Aqṭāf al-Nūr ؒ has narrated that Abū Bakr ؓ asked the Messenger of Allāh ﷺ, "If the polytheists enter the cave, what shall we do?" The Messenger of Allāh ﷺ pointed to the other end of the cave where an opening appeared, by the power of Allāh ﷻ, and said, "We shall leave from there." *(Dalīl al-Fāliḥīn)*

The Messenger of Allāh's ﷺ reassuring response to Abū Bakr ؓ was an illustration of his deep-routed reliance on Allāh ﷻ and his bravery in the face of difficulty.

Additional Points

- ✓ This incident and many others prove Abū Bakr's ؓ intense love for the Messenger of Allāh ﷺ.

Ḥadīth 82

التاسع : عن أم المُؤمنينَ أمِّ سَلَمَةَ وَاسمها هِنْدُ بنتُ أَبي أميةَ حذيفةَ المخزومية ؓ : أنَّ النَّبيّ ﷺ كَانَ إِذَا خَرَجَ مِنْ بَيتِهِ ، قَالَ : ((بِسْمِ اللهِ تَوَكَّلتُ عَلَى اللهِ ، اللَّهُمَّ إِنِّي أعُوذُ بِكَ أنْ أضِلَّ أَوْ أُضَلَّ ، أَوْ أَزِلَّ أَوْ أُزَلَّ ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ)) حديثٌ صحيح ، رواه أبو داود والترمذي وغيرهما بأسانيد صحيحةٍ . قَالَ الترمذي : ((حديث حسن صحيح)) وهذا لفظ أبي داود .

Umm Salamah[38] ؓ narrates that when the Messenger of Allāh ﷺ left

38 Hind bint Umayyah is known more commonly as Umm Salamah ؓ. She was one of the pure spouses of the Messenger of Allāh ﷺ. Her marriage took place in 4 *Hijrī*. She was from among the best of women in intelligence and character. She was also very beautiful. She passed away in 62 *Hijrī* at the age of 90. From the pure spouses of the Messenger of Allāh ﷺ, she was the last to leave this world. 378 *aḥādīth* are narrated from her.

his house, he would say: "In the name of Allāh. I trust in Allāh. O Allāh! I seek refuge in You from going astray or being led astray, from slipping or being caused to slip, from wronging others or being wronged by others, from being ignorant or from someone acting ignorantly towards me." (*Abū Dāwūd, Tirmidhī*)

Vocabulary and Definitions

One who seeks refuge in Allāh ﷻ "from slipping," means that one seeks Allāh's ﷻ protection from committing a sin unintentionally.

Commentary

The beauty of the *Sunnah* is that a believer is encouraged to remember Allāh ﷻ at all times. When one recites the appropriate *duʿā's* mentioned in the *aḥādīth*, ones entire life will be transformed into worship. This *ḥadīth* mentions the *duʿā'* to be recited when leaving the home. While emphasising humility, the *duʿā'* teaches one to seek protection from every conceivable evil that one could encounter. When reciting it and pondering over its meaning, one subconsciously remembers not to harm one's family members and others, behave ignorantly or commit sins. Just as a person dresses to protect himself from the cold, he should recite this *duʿā'* to protect himself from social and spiritual evils.

Ḥadīth 83

العاشر : عن أنس ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((مَنْ قَالَ – يَعْني : إِذَا خَرَجَ مِنْ بَيتِهِ – : بِسمِ اللهِ تَوَكَّلْتُ عَلَى اللهِ ، وَلا حَولَ وَلا قُوَّةَ إلاَّ باللهِ ، يُقالُ لَهُ : هُدِيتَ وَكُفِيتَ وَوُقِيتَ ، وَتَنَحَّى عَنْهُ الشَّيطَانُ)) رواه أبو داود والترمذي والنسائي وغيرهم . وَقالَ الترمذي : ((حديث حسن)) ، زاد أبو داود : ((فيقول – يعني : الشيطان– لِشيطان آخر : كَيفَ لَكَ بِرجلٍ قَدْ هُدِيَ وَكُفِيَ وَوُقِيَ ؟)) .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "One who leaves his house and says, 'In the name of Allāh; I trust in Allāh; there is no power and might except in Allāh,' it is said to him: 'You are guided, your needs are fulfilled and you are protected.' And Shaiṭān stays far from him." (*Abū Dāwūd, Tirmidhī, Nasaī and others*)

Abū Dāwūd adds: "One Shaiṭān says to the other: 'How can you overpower a person who has been guided, sufficed for and protected?'"

Vocabulary and Definitions

Regarding the meaning of "there is no power and might except in Allāh", Ibn Masʿūd ﷺ narrates, "I was with the Messenger of Allāh ﷺ and I said these words." He said, "Do you know what they mean?" I replied that Allāh and His Messenger knew best." He said, "Except with the help of Allāh, there is no power [to abstain] from the disobedience of Allāh and there is no might to obey Allāh." (*Bazzār*)

Commentary

The reply to the person who recites this *duʿā'* is given by either Allāh ﷻ or an angel. It means that a person who seeks the help of Allāh ﷻ by taking His name will be guided to the straight path, his issues of this world and the Hereafter will be made easy and he will be protected from every enemy. These rewards are because of his truthfulness in handing over the management of all his affairs to Allāh ﷻ and attributing all power and might to Him.

Ḥadīth 84

وعن أنس ﷺ ، قَالَ : كَانَ أَخَوانِ عَلَى عهد النَّبيّ ﷺ وَكَانَ أَحَدُهُمَا يَأتِي النَّبيَّ ﷺ وَالآخَرُ يَحْتَرِفُ ، فَشَكَا المُحْتَرِفُ أَخَاهُ للنبي ﷺ ، فَقَالَ : ((لَعَلَّكَ تُرْزَقُ بِهِ)) . رواه الترمذي بإسناد صحيحٍ عَلَى شرطِ مسلم .

Anas ﷺ narrates: There were two brothers during the time of the Messenger of Allāh ﷺ. One of them used to come to the Messenger of Allāh ﷺ (to learn from him) and the other was occupied in earning a living. The latter complained about his brother to the Messenger of Allāh ﷺ, who said: "It is possible that you are receiving sustenance because of him." (*Tirmidhī*)

Commentary

The *ḥadīth* teaches us two lessons. Firstly, Allāh ﷻ often grants sustenance because of His mercy for the weak and righteous and not because of the efforts of the strong and intelligent. Secondly, Allāh ﷻ fulfils the needs of students and scholars of religious knowledge because they abandon their own needs for His pleasure. Such people should, therefore, be respected and not criticised.

CHAPTER 8

باب في الاستقامة

Chapter on steadfastness

قَالَ الله تَعَالَى : ﴿فَاسْتَقِمْ كَمَآ اُمِرْتَ﴾ (هود : ١١٢) ،

Allāh ﷻ says: "So remain steadfast, as you have been ordered." (Sūrah Hūd, 112)

وَقَالَ تَعَالَى : ﴿اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللهُ ثُمَّ اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلاَّ تَخَافُوْا وَلَا تَحْزَنُوْا وَاَبْشِرُوْا بِالْجَنَّةِ الَّتِىْ كُنْتُمْ تُوْعَدُوْنَ o نَحْنُ اَوْلِيٰٓؤُكُمْ فِى الْحَيٰوةِ الدُّنْيَا وَفِى الْاٰخِرَةِ ج وَلَكُمْ فِيْهَا مَا تَشْتَهِىْٓ اَنْفُسُكُمْ وَلَكُمْ فِيْهَا مَا تَدَّعُوْنَ o نُزُلاً مِّنْ غَفُوْرٍ رَّحِيْمٍ﴾ (حم سجدة : ٣٠- ٣٢) ،

Allāh ﷻ says: "Surely those who said: 'Our Sustainer is Allāh' and then remain steadfast, angels descend upon them, saying: 'Do not fear and do not grieve; and rejoice with the glad tidings of Paradise which you have been promised. We are your friends in this world as well as in the Hereafter. There you shall have whatever your heart desires and you shall have whatever you ask for. This is hospitality from the Most-Forgiving, the Most-Merciful.'" (Sūrah Fuṣṣilat, 30-32)

ʿUmar ﷺ recited this verse from the pulpit and explained, 'By Allāh, follow the straight path, for the pleasure of Raḥmān and do not evade and dodge like a fox.'

وَقَالَ تَعَالَى : ﴿اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللهُ ثُمَّ اسْتَقَامُوْا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ o اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ خٰلِدِيْنَ فِيْهَا ج جَزَآءً بِمَا كَانُوْا يَعْمَلُوْنَ﴾ (الأحقاف : ١٣-١٤) .

Allāh ﷻ says: "Surely those who say: 'Our Sustainer is Allāh', and are then steadfast, they will have no fear nor shall they grieve. They are the people of Paradise, where they will live forever, as a reward for what that they used to do." (Sūrah al-Aḥqāf, 13-14)

Introduction

Istiqāmah has been defined as the quality to adhere firmly to the upright path and system of Islām. The various verses of the Qur'ān that have been quoted above impress upon the need to believe in the fundamentals of Islām and to then faithfully adhere to the various injunctions of Islām.

Those who attempt to develop this quality but find it difficult to maintain it are well advised to seek the assistance of Allāh ﷻ and to remain in an environment where good actions and good people are many.

Ḥadīth 85

وعن أبي عمرو ، وقيل : أبي عَمرة سفيان بن عبد الله ﷺ ، قَالَ : قُلْتُ : يَا رَسُول الله ، قُلْ لي في الإسْلامِ قَولاً لاَ أَسْأَلُ عَنْهُ أَحَداً غَيْرَكَ . قَالَ : ((قُلْ : آمَنْتُ بِاللهِ ، ثُمَّ استَقِمْ)) رواه مسلم .

Sufyān ibn ʿAbdullāh[39] ﷺ narrates: I said: "O Messenger of Allāh! Tell me something about Islām regarding which I will not have to ask anyone besides you." He said: "Say: 'I believe in Allāh' and then remain steadfast." *(Muslim)*

Commentary

The *Ṣaḥābī* asked for comprehensive advice and was told to renew his *īmān* and then to remain steadfast in the obedience of Allāh ﷻ by fulfilling His commands in character, word and deed. Imām Nawawī ﷺ mentioned that this *ḥadīth* is from the fundamental principles of Islām. The *ḥadīth* teaches us to follow through on our verbal declaration of faith with corresponding actions and deeds.

Ḥadīth 86

وعن أبي هريرةَ ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((قَارِبُوا وَسَدِّدُوا ، وَاعْلَمُوا أَنَّهُ لَنْ يَنْجُوَ أَحَدٌ مِنْكُمْ بعَمَلِهِ)) قالُوا : وَلا أَنْتَ يَا رَسُول الله ؟ قَالَ : ((وَلاَ أنا إلاَّ أنْ يَتَغَمَّدَني الله برَحمَةٍ مِنهُ وَفَضْلٍ)) رواه مسلم .

قَالَ العلماءُ : مَعنَى الاستقامَةِ لُزُومُ طَاعَةِ الله تَعَالَى ، قالوا : وهِيَ مِنْ جَوَامِعِ الكَلِم ، وَهِيَ نِظَامُ الأُمُورِ ؛ وبِاللهِ التَّوفِيقُ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Follow the middle path and be steadfast. Know that none of you shall attain salvation by virtue of his deeds." The *Ṣaḥābah* ﷺ asked: "Not even you, O Messenger of Allāh?" He replied: "Not even me, lest Allāh ﷻ engulfs me with His mercy and grace." *(Muslim)*

The scholars say that "steadfastness" refers to remaining firm in the obedience of Allāh ﷻ. They state that these are comprehensive words. And only Allāh grants ability.

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39 Sufyān ibn ʿAbdullāh ﷺ served as the governor of Ṭā'if during the *khilāfah* of ʿUmar ﷺ. Only this single *ḥadīth,* which is recorded in *Muslim*, *Tirmidhī*, *Sunan Nasa'ī* and *Ibn Mājah* is narrated from him.

Commentary

This *ḥadīth* proves that a person is not deserving of reward or Paradise based on his deeds only; he requires the mercy of Allāh ﷻ. However, one may question the verse, 'Enter Paradise on account of what you used to do' and other similar verses that state that actions will enter a person into Paradise. Scholars have explained this in various ways. One is that a person will enter Paradise through the means of his good deeds; however, the ability, guidance, sincerity and acceptance hinge on the mercy and grace of Allāh ﷻ. Another possible explanation is that a person will enter Paradise through Allāh's ﷻ mercy, and his good deeds will then elevate his status in Paradise. Therefore, it is correct to state that a person will not enter Paradise solely because of his deeds. A believer needs to do good deeds and, equally importantly, supplicate to Allāh ﷻ for His mercy and grace.

CHAPTER 9

باب في التفكر في عظيم مخلوقات الله تَعَالَى وفناء الدنيا وأهوال الآخرة وسائر أمورهما وتقصير النفس وتهذيبها وحملها عَلَى الاستقامة

Chapter on reflecting over the great creations of Allāh ﷻ, the fleeting nature of the world, the terrors of the Hereafter, other matters of this world and the Hereafter, the curtailment and culturing of the soul, and keeping it steadfast

قَالَ الله تَعَالَى : ﴿اِنَّمَآ اَعِظُكُمْ بِوَاحِدَةٍ ۚ اَنْ تَقُوْمُوْا لِلّٰهِ مَثْنٰى وَفُرَادٰى ثُمَّ تَتَفَكَّرُوْا﴾ (سبأ ، ٤٦) :

Allāh ﷻ says: "I give you only one advice: that you stand up for Allāh's sake in pairs and individually and then reflect." (Sūrah Saba', 46)

وَقالَ تَعَالَى : ﴿اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَاٰيٰتٍ لِّاُولِي الْاَلْبَابِ o الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّعَلٰى جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا بَاطِلاً سُبْحٰنَكَ﴾ الآيات(آل عمران : ١٩٠-١٩١) ،

Allāh ﷻ says: "Surely in the creation of the heavens and the earth and in the alternation of night and day are signs for those who have intelligence. They remember Allāh standing, sitting and lying down and reflect on the creation of the heavens and the earth. They say: 'O our Sustainer! You

have not created this in vain. We proclaim Your purity from all defects.'" (Sūrah Āl ʿImrān, 190-191)

ʿĀ'ishah ﵂ narrated that the Messenger of Allāh ﷺ said, "Destruction to the person who recites this verse and does not ponder over it." (*ibn Ḥibbān*)

وَقالَ تَعَالَى : ﴿اَفَلاَ يَنْظُرُوْنَ اِلَى الْاِبِلِ كَيْفَ خُلِقَتْ o وَاِلَى السَّمَآءِ كَيْفَ رُفِعَتْ o وَاِلَى الْجِبَالِ كَيْفَ نُصِبَتْ o وَاِلَى الْاَرْضِ كَيْفَ سُطِحَتْ o فَذَكِّرْ ط اِنَّمَآ اَنْتَ مُذَكِّرٌ﴾ (الغاشية :١٧-٢١) ،

Allāh ﷻ says: "Do they not look at the camels and see how they are created? And at the sky, how it is raised? And at the mountains, how they are firmly placed? And at the earth, how it is spread out? So, (O Messenger of Allāh ﷺ), keep on giving advice for you are only an advisor." (Sūrah al-Ghāshiyah, 17-21)

وَقالَ تَعَالَى : ﴿اَفَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا﴾ الآية(محمد : ١٠) . والآيات في الباب كثيرة .

Allāh ﷻ says: "Have they not travelled in the land and seen..." (Sūrah Muḥammed, 10)

Introduction

Pondering and reflecting over the creation of Allāh ﷻ is from amongst the most virtuous forms of worship. The Messenger of Allāh ﷺ said, "There is no worship like pondering." It is reported from Ibn ʿAbbās ﵄ and Abū Dārdā' ﵁ who said, "Pondering for a moment is better than standing in worship at night."

Islām, the religion of Allāh ﷻ, is in perfect harmony with the natural disposition of man and his sound intelligence. It therefore naturally leads him to reflect over the great creations of Allāh ﷻ. Such reflection promotes *istiqamah* (steadfastness).

The following *ḥadīth* was quoted previously:

Shaddād ibn Aus ﵁ narrates that the Messenger of Allāh ﷺ said: "An intelligent person is one who takes stock of himself and does (good) deeds for what is to follow after death (i.e. for the Hereafter). A foolish person is one who follows his desires and then hopes (for forgiveness) from Allāh."

(*Tirmidhī*)

True recognition of Allāh ﷻ is developed through deep reflection; this should lead a person to a firm, unshakeable level of faith. Conversely, one who is false in his belief of Allāh ﷻ is led by his desires towards instability. Hence, an intelligent person takes his carnal self to task regarding every small and major matter, while a foolish person becomes a slave of his base desires.

CHAPTER 10

باب في المبادرة إلى الخيرات وحثٍّ من توجه لخير على الإقبال عليه بالجد من غير تردد

Chapter on hastening towards good deeds and encouraging a person who intends doing good by motivating him to remain firm and focussed

قَالَ الله تَعَالَى : ﴿فَاسْتَبِقُوا الْخَيْرٰتِ﴾ (البقرة : ١٤٨) ،

Allāh ﷻ says: "So hasten towards good deeds." (Sūrah al-Baqarah, 148)

وَقالَ تَعَالَى : ﴿وَسَارِعُوْآ اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ اُعِدَّتْ لِلْمُتَّقِيْنَ﴾ (آل عمران : ١٣٣)

Allāh ﷻ says: "Hasten towards the forgiveness of your Sustainer and towards Paradise, the width of which spans the heavens and the earth. It has been prepared for the Allāh-fearing." (Sūrah Āl ʿImrān, 133)

Introduction

A believer hastens in doing good deeds. He does not procrastinate, as he fears that death may overtake him and thereby deprive him of the opportunity of earning great rewards in the Hereafter.

Ḥadīth 87

وأما الأحاديث : فالأولُ : عن أبي هريرة ﷺ : أن رَسُول الله ﷺ ، قَالَ : ((بَادِرُوا بِالأعْمَال فتناً كقطَعِ اللَّيْلِ المُظْلِمِ ، يُصْبحُ الرَّجُلُ مُؤْمِناً وَيُمْسِي كَافِراً ، اَوْ يُمْسِي مُؤمِناً ويُصبحُ كَافِراً ، يَبِيعُ دِينَهُ بعَرَضٍ مِنَ الدُّنيا)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Hasten

with good deeds before a time of trials and tribulations which will follow one after the other like a dark night. A person will be a believer in the morning and will become a disbeliever in the evening, or he will be a believer in the evening and become a disbeliever in the morning. He will sell his religion for worldly belongings." *(Muslim)*

Vocabulary and Definitions

The word فتن is a broad term with many meanings such as test, trial, punishment, tribulation, etc. Here it refers to any such sin, tribulation or evil that will prevent a person from doing good deeds.

"A believer becoming a disbeliever" could either refer to a person rejecting a bounty of Allāh ﷻ, or it could refer to actual disbelief, namely the negation of *īmān.*

A person "selling his religion," means that one will abandon his religion for the sake of procuring something of this world, by usurping the wealth of his brother, regarding interest to be permissible, deceiving people, etc.

Commentary

In this *ḥadīth,* the Messenger of Allāh ﷺ has encouraged us to hasten in doing good deeds before the arrival of such a time when it will be difficult to do so. The imagery of a dark night perfectly describes the escalating intensity of tribulations that will appear towards the end of time. According to the scholars, the *īmān* of people close to *Qiyāmah* will deteriorate to such an extent that they will be prepared to sell their faith for meagre and paltry gains of this world. One should seek protection in Allāh ﷻ from such tribulations and according to Imām Qurṭubī ؒ, adhere firmly to the faith.

Ḥadīth 88

الثَّاني : عن أبي سِرْوَعَة – بكسر السين المهملة وفتحها – عُقبةَ بن الحارث ﷺ ، قَالَ : صَلَّيتُ وَرَاءَ النَّبيّ ﷺ بالمَدِينَةِ العَصْرَ ، فَسَلَّمَ ثُمَّ قَامَ مُسْرِعاً ، فَتَخَطَّى رِقَابَ النَّاسِ إِلَى بعْضِ حُجَرِ نِسَائِهِ ، ففَزِعَ النَّاسُ مِنْ سُرْعَتِهِ ، فَخَرَجَ عَلَيهِمْ ، فَرأى أَنَّهمْ قَدْ عَجبُوا مِنْ سُرعَتِهِ ، قَالَ : ((ذَكَرتُ شَيئاً مِنْ تِبرٍ عِندَنَا فَكَرِهتُ أَنْ يَحْبِسَنِي فَأَمَرتُ بِقِسْمَتِهِ)) رواه البخاري .

وفي رواية لَهُ: ((كُنتُ خَلَّفتُ في البَيْتِ تِبراً مِنَ الصَّدَقةِ فَكَرِهتُ أَنْ أُبَيِّتَهُ)).

ʿUqbah ibn al-Ḥārith[40] ﷺ narrates: I offered the ʿAṣr *ṣalāh* behind the

40 ʿUqbah ibn al-Ḥārith ﷺ accepted Islām in the year of the conquest of Makkah Mukarramah, i.e. 8 *Hijrī.* 7 *aḥādīth* are narrated from him.

Messenger of Allāh ﷺ in Madīnah. He completed the *ṣalāh* and stood up hastily, stepping over the shoulders of people as he headed for one of the rooms of his wives. The people were alarmed by his haste. He emerged after some time and saw that they were surprised by his haste. He said: "I remembered some gold nuggets in our possession and I did not want them to distract me (from the worship of Allāh ﷻ). So I ordered that they be given away in charity." (*Bukhārī*)

Another narration of *Bukhārī* has: "I had left behind some gold nuggets of charity at home and I did not want to spend the night with them in my possession."

Commentary

This *ḥadīth* highlights the theme of the chapter - to hasten in doing good deeds.

The reason why the *Ṣaḥābah* ﷺ were astonished was that the Messenger of Allāh ﷺ walked through the rows hastily while they were seated, whereas his normal habit was to walk at a moderate pace. The Messenger of Allāh ﷺ hastened to give away the gold in charity because he did not want the adornments of the world to distract him in his worship and relationship with Allāh ﷻ. His example is worthy of emulation. One who ponders and reflects over worldly affairs while engaged in worship destroys its essence and beauty.

Additional Points

- ✓ It is permissible to appoint someone to distribute one's charity despite having the ability to discharge it personally.
- ✓ Ibn ʿArabī ﷺ stated that it is *Sunnah* to walk at a moderate pace; to walk too fast or too slow is discouraged.
- ✓ One should attempt to clear all mental distractions before proceeding for *ṣalāh*.

Ḥadīth 89

الثالث : عن جابر ﷺ ، قَالَ : قَالَ رجل للنبي ﷺ يَومَ أُحُد : أَرَأيتَ إنْ قُتِلتُ فَأَيْنَ أَنَا ؟ قَالَ ((في الجنَّةِ)) فَأَلْقَى تَمَرَاتٍ كُنَّ في يَدِهِ ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ . مُتَّفَقٌ عَلَيهِ .

Jābir ﷺ narrates that on the day of the battle of Uḥud, a man asked the Messenger of Allāh ﷺ: "Where will I be if I am killed?" He replied: "In Paradise." The man then cast aside some dates that were in his hand and fought until he was killed." *(Bukhārī, Muslim)*

Commentary

The narration of *Ḥākim* provides us with the background of this *ḥadīth*. *Ḥākim* narrates from Anas ﷺ that a person who was dark in complexion came to the Messenger of Allāh ﷺ and said, 'O Messenger of Allāh, I am dark in complexion, my breath has a bad odour and I have no wealth. If I fight these people until I am killed, where will I be?' The Messenger of Allāh ﷺ replied: "In Paradise." He then fought until he was killed. The Messenger of Allāh ﷺ came to his body and said, 'May Allāh illuminate your face, freshen your breath and increase your wealth.' This *Ṣaḥābī*'s mind-set accurately reflects the enthusiasm of the *Ṣaḥābah* ﷺ to sacrifice their lives in *jihād*.

Additional Points

- ✓ Paradise is the reward for being martyred in the path of Allāh ﷻ.
- ✓ One who sincerely desires martyrdom in Allāh's ﷻ path will receive this honour.

Ḥadīth 90

الرابع : عن أبي هريرة ﷺ ، قَالَ : جاءَ رَجُلٌ إِلَى النَّبيِّ ﷺ ، فَقَالَ : يَا رسولَ الله ، أيُّ الصَّدَقَةِ أعْظَمُ أجْرَاً ؟ قَالَ : ((أنْ تَصَدَّقَ وَأنتَ صَحيحٌ شَحيحٌ ، تَخشَى الفَقرَ وتَأمُلُ الغِنَى ، وَلاَ تُمهِلْ حَتَّى إِذَا بَلَغتِ الحُلقُومَ قُلْتَ لِفُلان كذا ولِفُلانٍ كَذا ، وقَدْ كَانَ لِفُلانٍ)) مُتَّفَقٌ عَلَيهِ .

Abū Hurayrah ﷺ narrates that a man came to the Messenger of Allāh ﷺ and asked: "O Messenger of Allāh! Which charity earns the greatest reward?" He replied: "That charity which you give while you are healthy, miserly, fearing poverty and desiring affluence. Do not delay in giving charity until such a time when your soul reaches your throat (i.e. at the point of death) and then you say: 'So much is for so-and-so and so much is for so-and-so', when it practically belongs to another person already." *(Bukhārī, Muslim)*

Vocabulary and Definitions

The word شَحيحٌ (miserly) is derived from the root word شح, which is more general in meaning than بخل, which is also translated as miserliness. This form of miserliness is so deeply entrenched within a person that it is regarded as part of his nature. Other scholars say that شح refers to miserliness coupled with greed.

Commentary

The *ḥadīth* encourages spending in charity while one is enjoying good health and has the desire to accumulate more. When one is healthy and wealthy, the qualities of miserliness and greed are strong and to give charity at this time indicates that one has sincere love for

Allāh ﷻ. One should therefore ignore the whisperings of Shaiṭān that one will lose wealth by spending in the path of Allāh ﷻ. The promise of Allāh ﷻ is that He will increase and bless a person who spends for His sake.

Scholars unanimously agree that it is incorrect to bequeath in charity at a time when the soul has reached the throat, at the point of death. At such a time fear and regret, rather than sincerity, often prompt a person to spend his wealth. At that time, one may only give a third in charity because the rights of heirs are to be considered.

Another narration summarises this sentiment perfectly,

لأَنْ يَتَصَدَّقَ الْمَرْءُ فِى حَيَاتِهِ بِدِرْهَمٍ خَيْرٌ لَهُ مِنْ أَنْ يَتَصَدَّقَ بِمِائَةٍ عِنْدَ مَوْتِهِ

It is better for a person to give one dirham in charity when he is healthy, than to give a hundred at the time of his death. (*Abū Dāwūd*)

Ḥadīth 91

الخامس : عن أنس ﷺ : أَنَّ رسول الله ﷺ أخذ سيفاً يَومَ أُحُدٍ ، فَقَالَ : ((مَنْ يَأْخُذُ مِنِّي هَذَا ؟)) فَبَسطُوا أيدِيَهُمْ كُلُّ إنسَانٍ مِنْهُمْ يقُولُ : أَنَا أَنَا . قَالَ : ((فَمَنْ يَأْخُذُهُ بحَقِّه ؟)) فَأَحْجَمَ القَومُ فَقَالَ أَبُو دُجَانَةَ ﷺ : أنا آخُذُهُ بِحَقِّهِ ، فأخذه فَفَلَقَ بِهِ هَامَ المُشْرِكِينَ . رواه مسلم .

Anas ﷺ narrates that the Messenger of Allāh ﷺ took a sword on the day of the battle of Uḥud and said: "Who will take this from me?" The *Ṣaḥābah* ﷺ stretched out their hands, each one saying: "I will take it, I will take it." The Messenger of Allāh ﷺ then said: "Who will take it with the responsibility which it bears?" The people hesitated. Abū Dujānah[41] ﷺ said: "I will take it with the responsibility which it bears." He took it and severed the heads of the polytheists with it. *(Muslim)*

Commentary

According to Imām Qurṭubī ﷺ, "the responsibility which the sword bears" meant fighting until Allāh ﷻ granted the Muslims victory or one was martyred in the course of it.

Another *Ṣaḥābī* stated, "I was disappointed not to have received the sword after requesting the Messenger of Allāh ﷺ for it. I decided to follow Abū Dujānah and observe his movements.

41 Abū Dujānah's ﷺ name was Simāk ibn Kharāshah. He participated in Badr and Uḥud. He bravely defended the Messenger of Allāh ﷺ during the battle of Uḥud. He was martyred in the battle of Yamāmah.

He tied a red cloth on his head, which the *Anṣār* regarded as the 'head-cloth of death' and after reciting some words of poetry, he entered the battlefield. He killed every enemy that he confronted."

This *ḥadīth* is a perfect description of the mind-set of the *Ṣaḥābah* ﷺ. Each of them had the desire to hasten towards good deeds when encouraged by the Messenger of Allāh ﷺ.

The *Ṣaḥābah's* reluctance to accept the sword after being told of its responsibility does not suggest that they behaved unfaithfully or cowardly; rather, they were not prepared to take up the task and then fall short in fulfilling its responsibility. They were men of their word and realised that a Muslim who has been assigned a responsibility should fulfil it with truth and honour.

Ḥadīth 92

السادس : عن الزبير بن عدي ، قَالَ : أتينا أنسَ بن مالك ﷺ فشكونا إِلَيْه مَا نلقى مِنَ الحَجَّاجِ . فَقَالَ : ((اصْبرُوا ؛ فَإِنَّهُ لا يَأتي عليكم زَمَانٌ إلاَّ والَّذِي بَعدَهُ شَرٌّ مِنهُ حَتَّى تَلقَوا رَبَّكُمْ)) سَمِعتُهُ مِنْ نَبِيِّكُمْ ﷺ . رواه البخاري .

Al-Zubayr ibn ʿAdī[42] ﷺ narrates: Anas ibn Mālik ﷺ came to us and we complained to him about the tyranny which we were experiencing at the hands of al-Ḥajjāj[43]. He said: "Exercise patience for surely every era will be followed by another that is worse than it, until you meet your Sustainer. I heard this from your Messenger ﷺ." (*Bukhārī*)

Vocabulary and Definitions

The words "until you meet your Sustainer" indicate that a believer will only be at complete ease when he meets his Sustainer.

Anas ibn Malik ﷺ mentioned that "I heard this from your Messenger ﷺ" as a consolation to those who complained to him.

Commentary

The *ḥadīth* urges us to be patient and to hasten towards good deeds because each era will be worse than the previous one. As we move further away from the era of prophethood,

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42 Al-Zubayr ibn ʿAdī ﷺ was the judge of Rayy, a jurist and a reliable narrator of *ḥadīth*. He passed away in 131 *Hijrī*.

43 Ḥajjāj ibn Yūsuf Al-Thaqafī was the governor of Ḥijāz and later Iraq during the rule of ʿAbdul Malik ibn Marwān. He became notorious for his injustice, oppression and murder of innocent people.

innovation, trials and calamities will increase. This is a general rule, however there were exceptions such as the just rule of ʿUmar ibn ʿAbdul ʿAzīz ﵀, which followed that of the tyrant Ḥajjāj ibn Yūsuf. In addition, the eras of ʿĪsā ﵇ and Imām Mahdī ﵇, which are to come, will be periods of prosperity and righteousness.

According to Ibn Masʿūd ﵁, the deteriorating conditions referred to here will be because of the scarcity of knowledge and the death of true scholars. Ignorance will be rife and people will be easily led astray. This is supported by a narration in *Bukhārī,* which also states that the signs of the Final Hour will be a scarcity of knowledge and prevailing ignorance.

Ḥadīth 93

السابع : عن أبي هريرة ﵁ : أن رَسُول الله ﷺ ، قَالَ : ((بادِرُوا بِالأَعْمَالِ سَبْعاً ، هَلْ تَنْتَظِرُونَ إلاَّ فقراً مُنسياً ، أَوْ غِنىً مُطغِياً ، أَوْ مَرَضاً مُفسِداً ، أَوْ هَرَماً مُفْنداً ، أَوْ مَوتاً مُجْهزاً ، أَوْ الدَّجَّالَ فَشَرُّ غَائِبٍ يُنْتَظَرُ ، أَوْ السَّاعَةَ فالسَّاعَةُ أدهَى وَأَمَرُّ)) رواه الترمذي ، وَقالَ : ((حديث حسن)) .

Abū Hurayrah ﵁ narrates that the Messenger of Allāh ﷺ said: "Hasten with good deeds before seven things overtake you. Are you waiting for poverty that makes you forgetful; or affluence that makes you transgress; or illness that disables you; or old age that makes you senile; or sudden death; or Dajjāl and what an evil unseen creation that is to be; or the Final Hour, which will be terrible and most bitter." (*Tirmidhī*)

Commentary

This *ḥadīth* identifies various circumstances of life, which often prevent a person from doing good deeds. In essence, the *ḥadīth* conveys the importance of utilising available time and opportunities for engaging in beneficial deeds. Just as a trader utilises the shopping season to his advantage, we are encouraged to hasten towards the obedience of Allāh ﷻ while the time and opportunity exists. One should not delay in good deeds in anticipation of 'better times'.

"Poverty" becomes a barrier towards good because the afflicted person's search for food, clothing, shelter and money often diverts him from Allāh's ﷻ obedience.

Additional Points

- ✓ Our attention is drawn to the severe tribulation of Dajjāl because he will claim divinity and will have certain extraordinary powers that will lead people to follow him. A *ḥadīth* states,

مَا بَيْنَ خَلْقِ آدَمَ إلى قِيَامِ السَّاعَةِ أَمْرٌ أَكْبَرُ مِنَ الدَّجَّالِ

There is no greater event between the creation of Ādam ﷺ and *Qiyāmah* than Dajjāl. (*Muslim*)

Ḥadīth 94

الثامن : عَنْهُ : أن رَسُول الله ﷺ ، قَالَ يَومَ خيبر : ((لأُعْطِيَنَّ هذِهِ الرَّايَةَ رَجُلاً يُحِبُّ اللهَ وَرَسُولَهُ يَفتَحُ اللهُ عَلَى يَدَيهِ)) قَالَ عُمَرُ ﷺ : مَا أحبَبْتُ الإِمَارَةَ إلاَّ يومَئِذٍ ، فَتَسَاوَرتُ لَهَا رَجَاءَ أنْ أُدْعَى لَهَا ، فَدَعا رسولُ الله ﷺ عليّ بن أبي طالب ﷺ فَأَعْطَاهُ إيَّاهَا ، وَقالَ : ((امْشِ وَلا تَلتَفِتْ حَتَّى يَفتَح اللهُ عَلَيكَ)) فَسَارَ عليٌّ شيئاً ثُمَّ وَقَفَ ولم يلتفت فصرخ : يَا رَسُول الله ، عَلَى ماذا أُقَاتِلُ النّاسَ ؟ قَالَ : ((قاتِلْهُمْ حَتَّى يَشْهَدُوا أنْ لا إله إلاَّ اللهُ ، وَأنَّ مُحَمداً رسولُ الله ، فَإِذَا فَعَلُوا فقَدْ مَنَعوا مِنْكَ دِمَاءهُمْ وَأَمْوَالَهُمْ إلاَّ بحَقِّهَا ، وحسَابُهُمْ عَلَى الله)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ stood up on the day of the expedition of Khaybar and said: "I will give this flag to a person who loves Allāh and His Messenger, and Allāh ﷻ will give victory at his hands." ʿUmar ﷺ said: "I never desired leadership except for that day, so I made myself appear taller hopeful that I would be called to take the flag." The Messenger of Allāh ﷺ summoned ʿAlī ibn Abī Ṭālib ﷺ, gave it to him and said: "Proceed and do not be distracted until Allāh ﷻ grants you victory." ʿAlī ﷺ went ahead then stopped and, without turning around, shouted: "O Messenger of Allāh! On what basis should I fight the people?" He replied: "Fight them until they bear witness that there is none worthy of worship besides Allāh and that Muḥammad is the Messenger of Allāh. If they do so, their lives and wealth are safe from you except in the case of a right and they shall be answerable to Allāh." *(Muslim)*

Vocabulary and Definitions

Khaybar was a large, fortified city with orchards, situated a hundred miles north of Madīnah Munawwarah in the direction of Syria.

The command "not to be distracted" could have had three possible meanings. Firstly, the literal meaning is that he was to focus straight ahead without looking to his left or right. Secondly, it was an order to advance and hasten. Thirdly, he was told not to return until Allāh ﷻ granted the Muslims victory at his hands.

"And they shall be answerable to Allāh," means that the laws of Islām are executed based on people's external behaviour, while their intentions are left to Allāh ﷻ. Those who are truthful will reap their reward in the Hereafter, while those who are untruthful are worthy of punishment in the Hereafter.

Commentary

The Jews of Madīnah Munawwarah were banished to Khaybar, however even this did not stop them from their treachery towards the Muslims. In the 7th year of the *Hijrah*, the Messenger of Allāh ﷺ finally decided to conquer Khaybar. The Muslims were victorious and the Jews were forced to flee to Syria.

ʿUmar ﷺ did not desire leadership and position, but was anxious to be blessed with the glad tiding of having love for Allāh ﷻ and His Messenger ﷺ and achieving victory for the Muslims.

Additional Points

- ✓ Disbelievers should first be invited towards Islām. If they refuse Islām, they should be requested to pay the *jizyah*. If they refuse to pay the *jizyah*, the Muslims should wage *jihād* against them.
- ✓ It is not permissible to kill a person who has uttered the testimony of faith, unless he rejects a fundamental teaching of Islām or commits an act of *kufr* (disbelief).
- ✓ One can only be true in his love for Allāh ﷻ and His Messenger ﷺ when one sincerely believes in them and obeys their commands.
- ✓ The *ḥadīth* highlights the virtue and superior status of ʿAlī ﷺ.
- ✓ This *ḥadīth* is miraculous in that the Messenger of Allāh ﷺ informed the *Ṣaḥābah* ﷺ in advance of their forthcoming victory over Khaybar.

CHAPTER 11

باب في المجاهدة

Chapter on striving

قَالَ الله تَعَالَى : ﴿وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۭ وَاِنَّ اللهَ لَمَعَ الْمُحْسِنِيْنَ﴾ (العنكبوت : ٦٩) ،

Allāh ﷻ says: "As for those who strive in Our cause, We will certainly lead them to Our paths. Surely Allāh is with those who do good." (Sūrah

al-ʿAnkabūt, 69)

وَقالَ تَعَالَى : ﴿وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ﴾ (الحجر : ٩٩) ،

Allāh ﷻ says: "And worship your Sustainer until the certainty (death) comes to you." (Sūrah al-Ḥijr, 99)

وَقالَ تَعَالَى : ﴿وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ اِلَيْهِ تَبْتِيْلاً﴾ (المزمل : ٨) : أي انْقَطِعْ إِلَيْه ،

Allāh ﷻ says: "And remember the name of your Sustainer and devote yourself to Him, in exclusive devotion." (Sūrah al-Muzzammil, 8)

وَقالَ تَعَالَى : ﴿فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ﴾ (الزلزلة : ٧) ،

Allāh ﷻ says: "And whoever does an atom's weight of good will see it." (Sūrah al-Zalzalah, 7)

وَقالَ تَعَالَى : ﴿وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ عِنْدَ اللهِ هُوَ خَيْرًا وَّاَعْظَمَ اَجْرًا﴾ (المزمل : ٢٠) ،

Allāh ﷻ says: "Whatever good you send ahead for yourselves, you will find it with Allāh, much better in condition and more greater in reward." (Sūrah al-Muzzammil, 20)

وَقالَ تَعَالَى : ﴿وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَاِنَّ اللهَ بِهٖ عَلِيْمٌ﴾ (البقرة : ٢٧٣) والآيات في الباب كثيرة معلومة.

Allāh ﷻ says: "And whatever good you spend, surely Allāh knows of it." (Sūrah al-Baqarah, 273)

Introduction

مجاهدة and جهاد may be defined as exerting oneself to the utmost in opposing the enemy. It comprises three categories: opposing the outward enemy, opposing Shaiṭān and opposing the carnal self. It is sometimes also used to describe opposition to flagrant sinners. Opposing Shaiṭān means to resist his prompting and evil temptations. Opposing the carnal self comprises learning the injunctions of Islām, then practising upon them and finally teaching

them to others. Opposing the disbelievers and flagrant sinners entails confronting them physically, verbally or by deliberation and mental planning.

Ḥadīth 95

وأما الأحاديث : فالأول : عن أبي هريرة ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((إِنَّ الله تَعَالَى قَالَ : مَنْ عادى لي وَلِيًّا فَقَدْ آذَنْتُهُ بالحَرْبِ ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدي بشَيءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيهِ ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بالنَّوافِلِ حَتَّى أُحِبَّهُ ، فَإِذَا أَحبَبْتُهُ كُنْتُ سَمعَهُ الَّذِي يَسْمَعُ بِهِ ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ ، ويَدَهُ الَّتي يَبْطِشُ بِهَا ، وَرِجْلَهُ الَّتِي يَمْشي بِهَا ، وَإِنْ سَأَلَني أَعْطَيْتُهُ ، وَلَئِنِ اسْتَعَاذَنِي لأُعِيذَنَّهُ)) رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ said: 'I declare war on anyone who opposes a friend of Mine. My servant does not draw close to Me with anything that I love more than by fulfilling whatever I made obligatory upon him. My servant continues to draw closer to me through optional deeds until I love him. Once I love him, I become his ears with which he hears, his eyes with which he sees, his hands with which he holds and his legs with which he walks. If he were to ask Me, I would grant him and if he were to seek refuge in Me, I would grant him refuge.'" (*Bukhārī*)

Vocabulary and Definitions

A وَلِيّ (friend of Allāh ﷻ) is defined as a person who has total faith in Allāh ﷻ and is Allāh-conscious (*muttaqī*). He gains closeness to Allāh ﷻ by obeying His commands, abstaining from His prohibitions and abundant optional acts of worship. A verse of the Qur'ān states,

﴿اَلَآ اِنَّ اَوْلِيَآءَ اللهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ (٦٢) اَلَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ﴾

Behold! Verily the friends of Allāh, no fear shall come upon them nor shall they grieve. They are those who have faith and who are Allāh-conscious. (Sūrah Yūnus, 62-63)

The word نَوافِل is the plural of نافلة and is literally defined as an extra and refers to optional acts of worship.

Commentary

Here our attention is drawn to the difference between *Farḍ* and *Nafl*. A *Farḍ* is specific and absolute; one is rewarded for executing it and punished for abandoning it. A *Nafl* is optional

and voluntary. The status of *Farḍ* is seventy times more than *Nafl*. *Farā'iḍ* such as the five daily *ṣalāh, zakāh, sawm, etc.* should therefore be given preference over *Nawāfil* acts such as *Tahajjud ṣalāh*, recitation of the Qur'ān, etc.

Sincerely engaging in optional acts of worship in addition to the obligatory acts draws the love of Allāh ﷻ and allows one to become His close friend. When Allāh ﷻ loves a person, He grants him the divine ability to utilise all his senses and limbs for His pleasure. Hence, his sight, hearing, touch, walking, etc. fall within the parameters of Allāh's ﷻ obedience. According to another interpretation, the *ḥadīth* means that Allāh ﷻ fulfils the needs of His beloved faster than the working of his own senses of sight, hearing, touch, etc. A third interpretation is that it refers to the help, support and protection which Allāh ﷻ provides in ensuring that a person's every limb is safe from transgression.

Additional Points

- ✓ The *ḥadīth* highlights the severe consequences of harming or opposing the true friends of Allāh ﷻ because a war fought against Allāh ﷻ can never be won. The only other context in which Allāh ﷻ declares war is against those who consume *ribā* (interest).
- ✓ Allāh ﷻ readily accepts the supplications of his beloved servants.

Ḥadīth 96

الثاني : عن أنس ﷺ ، عن النَّبيّ ﷺ فيما يرويه عن ربّه ﷻ ، قَالَ : ((إِذَا تَقَربَ العَبْدُ إِلَيَّ شِبْراً تَقَربْتُ إِلَيْه ذِرَاعاً ، وَإِذَا تَقَرَّبَ إِلَيَّ ذِرَاعاً تَقَربْتُ مِنهُ بَاعاً ، وإِذَا أَتَانِي يَمشي أَتَيْتُهُ هَرْوَلَةً)) رواه البخاري .

Anas ﷺ narrates that the Messenger of Allāh ﷺ narrates from Allāh ﷻ: "When a servant comes to Me one hand-span, I go to him by one arm's-length. When he comes to Me one arm's-length, I go to him by two arm's-lengths. When he comes to Me walking, I go to him running." (*Bukhārī*)

Commentary

This *Ḥadīth al-Qudsī* indicates towards Allāh's ﷻ expeditious mercy and generosity. Allāh ﷻ honours every good deed no matter how small it may appear and He grants manifold reward for it. The more a person performs good deeds, the more he is rewarded.

Those who are honoured by Allāh ﷻ experience true blessings, peace and contentment. While they may externally seem to be in difficult circumstances, Allāh ﷻ in reality blesses them in abundance. The lives of the Messengers ﷺ, *Ṣaḥābah* ﷺ and righteous servants of Allāh ﷻ are proof of this. On the other hand, those who disobey Allāh ﷻ and spend their

lives in temporary false enjoyments suffer from unhappiness. Outwardly, they may appear to be happy but true contentment eludes them.

Ḥadīth 97

الثالث : عن ابن عباس ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((نِعْمَتَانِ مَغبونٌ فيهما كَثيرٌ مِنَ النَّاسِ : الصِّحَّةُ ، وَالفَرَاغُ)) رواه البخاري .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said: "Many people are deceived by two bounties: health and free time." (*Bukhārī*)

Vocabulary and Definitions

مَغبونٌ (deceived) – The root word denotes selling an item for far below its true value or purchasing an item for an exorbitant price. In other words, it refers to one who is deceived in a transaction.

Commentary

This *ḥadīth* likens the actions of man to that of a trader. An intelligent trader is one who uses his capital well and earns a profit thereby, while an unwise trader wastes his capital. Man's capital is health and free time. When these are used in the obedience of Allāh ﷻ, one profits by being rewarded by Allāh ﷻ. The *ḥadīth* points out that man generally does not appreciate the value of these two particular bounties and he unfortunately wastes them in vain pursuits.

A study of the lives of our pious predecessors leaves one amazed at the feats and volume of work they accomplished. This can be explained by the basic truth that they used their time and health profitably.

Ḥadīth 98

الرابع : عن عائشة ﷺ : أَنَّ النَّبيّ ﷺ كَانَ يقُومُ مِنَ اللَّيلِ حَتَّى تَتَفَطَّرَ قَدَمَاهُ فَقُلْتُ لَهُ : لِمَ تَصنَعُ هَذَا يَا رسولَ الله ، وَقدْ غَفَرَ الله لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ ؟ قَالَ : ((أَفَلا أُحِبُّ أَنْ أَكُونَ عَبْداً شَكُوراً)) مُتَّفَقٌ عَلَيهِ ، هَذَا لفظ البخاري . ونحوه في الصحيحين من رواية المغيرة بن شعبة .

ʿĀ'ishah ﷺ narrates that the Messenger of Allāh ﷺ used to engage in prayer at night to such an extent that his feet would swell. I said to him: "O Messenger of Allāh! Why do you do this when Allāh ﷻ has forgiven all your past and future sins?" He replied: "Should I not be a grateful servant?" (*Bukhārī and Muslim. This is the wording of Bukhārī. A similar narration appears*

in Bukhārī and Muslim from Mughīrah ibn Shuʿbah.)

Commentary

An outstanding feature of the blessed life of the Messenger of Allāh ﷺ was that he would remain awake in the worship of Allāh ﷻ every night. The *Ṣaḥābah* ﷺ and our pious predecessors also consistently engaged in this practice. Awakening for optional worship during the latter portion of the night has numerous benefits. *Duʿā's* are readily accepted during this time and those who do so are more alert and energetic during the day.

It is our belief that all the Messengers ﷺ were sinless. They were pure from all major and minor sins. In appreciation of this great favour of Allāh ﷻ, the Messenger of Allāh ﷺ exerted himself in His worship. Further, according to some scholars it is impossible - even for a Messenger - to fulfil the rights of worship and gratitude to Allāh ﷻ, hence the Messenger of Allāh ﷺ and the Messengers ﷺ regarded this as a deficiency that warranted repentance. Hence, "Allāh ﷻ has pardoned you for all your past and future sins," does not imply that the Messenger of Allāh ﷺ committed sins like other men; rather, due to his elevated status and rank, he repented for actions that he considered to be contrary to what was preferred (*khilāf al-awlā).* Scholars state that,

إن حسنات الأبرار سيئات المقربين

The good deeds of the righteous are regarded as evil by the close servants of Allāh ﷻ.

It is narrated from the Messenger of Allāh ﷺ that he would experience tremendous peace, contentment and joy in *ṣalāh*. He would not tire from the worship of Allāh ﷻ, although his external body bore the effects of exertion.

Ḥadīth 99

الخامس : عن عائشة ﷺ ، أَنَّها قَالَتْ : كَانَ رَسُول الله ﷺ إِذَا دَخَلَ العَشْرُ أَحْيَا اللَّيلَ ، وَأَيْقَظَ أَهْلَهُ ، وَجَدَّ وَشَدَّ المِئْزَر . مُتَّفَقٌ عَلَيهِ .

والمراد : العشر الأواخر مِنْ شهر رمضان . و((المِئْزَرُ)) : الإزار ، وَهُوَ كناية عن اعتزالِ النساءِ . وقيلَ : المُرادُ تَشْمِيرُهُ لِلعِبَادةِ ، يُقالُ : شَدَدْتُ لِهَذَا الأمْرِ مِئْزَري : أي تَشَمَّرْتُ وَتَفَرَّغْتُ لَهُ .

ʿĀ'ishah ﷺ narrates: "When the last ten days of *Ramaḍān* would begin, the Messenger of Allāh ﷺ would remain awake at night, awaken his family,

strive to the utmost and fasten his loin cloth." *(Bukhārī, Muslim)*

Vocabulary and Definitions

"He would fasten his loin cloth," means that he remained aloof from conjugal relations with his wives. It could also mean that he would devote himself to acts of worship.

Commentary

This *ḥadīth* reminds us that a Muslim should recognise the value of his free time by doing good deeds, especially during *Ramaḍān*.

Tirmidhī reports from Zaynab bint Umm Salamah ﵂, "When ten (nights) were left of *Ramaḍān*, the Messenger of Allāh ﷺ would not leave anyone of his household asleep who had the ability to stand in worship." He would exert himself more than normal during the last ten nights in order to search for the night of *Qadr*, which is more virtuous than a thousand months.

Ḥadīth 100

السادس : عن أبي هريرة ﵁ ، قَالَ : قَالَ رَسُول الله ﷺ : ((المُؤْمِنُ القَوِيُّ خَيرٌ وَأَحَبُّ إِلَى اللهِ مِنَ المُؤْمِنِ الضَّعيفِ وَفي كُلٍّ خَيرٌ. احْرِصْ عَلَى مَا يَنْفَعُكَ ، واسْتَعِنْ بِاللهِ وَلاَ تَعْجَزْ . وَإِنْ أَصَابَكَ شَيءٌ فَلاَ تَقُلْ لَوْ أَنّي فَعَلْتُ كَانَ كَذَا وَكَذَا ، وَلَكِنْ قُلْ : قَدَّر الله ، وَمَا شَاءَ فَعلَ ؛ فإنَّ لَوْ تَفْتَحُ عَمَلَ الشَّيطَانِ)) رواه مسلم .

Abū Hurayrah ﵁ narrates that the Messenger of Allāh ﷺ said: "A strong believer is better and more beloved in the sight of Allāh ﷻ than a weak believer, although there is good in both of them. Desire whatever could be of benefit to you, seek help from Allāh and do not give up. If anything afflicts you, do not say: 'If I had done that, such and such would have been the outcome.' You should rather say: 'It was destined by Allāh ﷻ and He does whatever He wills.' 'If' opens the door to Satanic whispers." *(Muslim)*

Vocabulary and Definitions

Imām Qurṭubī ﵀ said that a "strong believer" is one who is strong in body and soul and who has developed the firmness of purpose to strive in acts of worship such as *ḥaj*, *ṣaum* and encouraging good and forbidding evil. A "strong believer", according to Imām Nawawī ﵀, is one who has true desire for the Hereafter and advances in matters of worship.

"There is good in both of them," means that a strong and a weak believer both have goodness because they have the quality of *īmān*.

Commentary

The *ḥadīth* encourages us to be desirous of performing every beneficial good deed and reinforces the Islāmic concept of striving against the carnal self. Importantly, it highlights the core concept of predestination. A Muslim believes that everything in life is predestined; therefore, barriers and difficulties should not cause one to lose focus. One should accept the decree of Allāh ﷻ and persevere by capitalising on the present, as excessive ruminating about the past only leads to regret.

A believer should physically toughen and spiritually strengthen himself as this will assist him to focus on advancement in matters of religion. A strong believer is superior to a weak believer because the former will be better able to exercise patience in the face of resistance from others.

Ḥadīth 101

السابع : عَنْهُ : أَنَّ رَسُول الله ﷺ ، قَالَ : ((حُجِبَتِ النَّارُ بالشَّهَواتِ ، وَحُجِبَتِ الجَنَّةُ بِالمَكَارِهِ)) مُتَّفَقٌ عَلَيهِ . وفي رواية لمسلم : ((حُفَّتْ)) بدل ((حُجِبَتْ)) وَهُوَ بمعناه : أي بينه وبينها هَذَا الحجاب فإذا فعله دخلها .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Hell-fire is veiled by desires and Paradise is veiled by hardships." *(Bukhārī, Muslim)*

Another narration of *Muslim* has the word "surrounded" instead of "veiled." Both have the same meaning, namely they are barriers between Hell-fire and Paradise. If a person commits them, he will enter either of them.

Vocabulary and Definitions

"Hell-fire is veiled by desires," means that one will enter Hell by engaging in forbidden actions such as consuming liquor, indulging in adultery, fornication, backbiting and fraud.

"Paradise is veiled by hardships," means that one will not enter Paradise except through sacrifice and effort in the form of consistency in worship, patience upon adversity, controlling of anger, exercising compassion and forbearance, giving in charity, exhibiting kindness to adversaries and restraining the base desires.

Commentary

In this *ḥadīth,* the Messenger of Allāh ﷺ eloquently explained the nature of Paradise and Hell. He likened hardships to a barrier that cannot be traversed except by adopting the appropriate means and methods. Hence, one cannot acquire Paradise except through difficulty, sacrifice

and patience upon adversity and one cannot gain salvation from Hell except by restraining one's desires and disciplining the carnal self.

Ḥadīth 102

الثامن : عن أبي عبد الله حُذَيفَةَ بنِ اليمانِ ﷺ ، قَالَ : صَلَّيْتُ مَعَ النَّبيِّ ﷺ ذَاتَ لَيلَةٍ فَافْتَتَحَ البَقَرَةَ ، فَقُلْتُ : يَرْكَعُ عِنْدَ المئَةِ ، ثُمَّ مَضَى . فَقُلْتُ : يُصَلِّي بِهَا في ركعَة فَمَضَى، فقُلْتُ : يَرْكَعُ بِهَا ، ثُمَّ افْتَتَحَ النِّسَاءَ فَقَرَأَهَا ، ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا ، يَقرَأُ مُتَرَسِّلاً : إِذَا مَرَّ بآية فِيهَا تَسبيحٌ سَبَّحَ ، وَإِذَا مَرَّ بسُؤَالٍ سَأَلَ ، وَإِذَا مَرَّ بتَعَوُّذٍ تَعَوَّذَ ، ثُمَّ رَكَعَ ، فَجَعَلَ يَقُولُ : ((سُبْحَانَ رَبِّيَ العَظِيم)) فَكَانَ رُكُوعُهُ نَحواً مِنْ قِيَامِهِ ، ثُمَّ قَالَ : ((سَمِعَ اللهُ لِمَنْ حَمِدَهُ ، رَبَّنَا لَكَ الحَمْدُ)) ثُمَّ قَامَ طَويلاً قَريباً مِمَّا رَكَعَ ، ثُمَّ سَجَدَ ، فَقَالَ : ((سُبْحَانَ رَبِّيَ الأَعْلَى)) فَكَانَ سُجُودُهُ قَريباً مِنْ قِيَامِهِ . رواه مسلم .

Hudhayfah ibn al-Yamān[44] ﷺ narrates: "I offered *ṣalāh* with the Messenger of Allāh ﷺ one night and he began by reciting Sūrah al-Baqarah. I thought to myself that he would go into *rukūʿ* after reciting 100 verses, but he continued reciting. I then thought to myself that he would complete the Sūrah in the *ṣalāh* (two *rakʿāts*), but he continued. I then thought that he would go into *rukūʿ* at the end of the Sūrah, but he began reciting Sūrah al-Nisā' and completed the entire Sūrah. He then began reciting Sūrah Āl ʿImrān and completed the entire Sūrah. His recitation was slow and measured. When he recited a verse containing glorification, he glorified Allāh ﷻ. When he recited a verse of request, he asked from Allāh ﷻ. When he recited a verse seeking refuge, he sought refuge (in Allāh ﷻ). He then went into *rukūʿ* and said: سُبْحَانَ رَبِّيَ الْعَظِيْم (Glory be to my Sustainer, the Mighty). His *rukūʿ* was similar to his standing. He then said: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ (Allāh hears the one who praises Him. O our Sustainer! All praise is due to You). He then remained standing for a long time, almost as long as his *rukūʿ*. He then prostrated and said: سُبْحَانَ رَبِّيَ الأَعْلَى (Glory be to my Sustainer, the Most High). His prostration was almost as long as his

44 Hudhayfah ibn al-Yamān ﷺ was linked to the *Anṣār* who were originally from Yemen. He was one of the closest of the *Ṣaḥābah* ﷺ to the Messenger of Allāh ﷺ, and knew the secrets of the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ informed him of the names of all the hypocrites. He was a jurist and an expert in the *aḥādīth* dealing with the conditions to come before *Qiyāmah*. He was also a great *mujāhid*. Hamdān and other areas were conquered by him. ʿUmar ﷺ appointed him as the governor of Madā'in. He passed away in Madīnah Munawwarah in 36 *Hijrī*. 220 *aḥādīth* are narrated from him.

standing." *(Muslim)*

Commentary

This *ḥadīth* describes the intensity and zeal of the Messenger of Allāh's ﷺ worship. His example should motivate us to strive in the obedience of Allāh ﷻ. Through this, we can attain closeness to Allāh ﷻ, forgiveness of our sins, entry into Paradise, salvation from Hell, blessings in this world and other countless rewards. It should also be remembered that the more one engages in worship, the greater the pleasure and enjoyment one experiences.

The *ḥadīth* states that the recitation of the Messenger of Allāh ﷺ was slow and measured; hence, it is a *Sunnah* to recite the Qur'ān slowly, clearly and with the correct pronunciation.

Sajdah is a posture of total submission and humility before Allāh ﷻ and a greater expression of honour to Allāh ﷻ as compared to *rukūʿ*. This is reflected in the difference between the *tasbīḥ* recited in each of these postures. The *tasbīḥ* of *sajdah* contains the word الأَعْلَى, which is an expression of greater honour then the word الْعَظِيْم, which is the *tasbīḥ* of *rukūʿ*. In other words, the superior form of *tasbīḥ* has been associated with the posture of superior submission.

Additional Points

- ✓ The minimum number of *tasbīḥāt* to be recited in *rukūʿ* and *sajdah* is one.
- ✓ In *ṣalāh,* the Sūrahs should be recited in the order in which they are written in the Qur'ān. However, if a person unintentionally does not abide by this sequence, it will not render the *ṣalāh* invalid, however, one should avoid not abiding by this sequence.

Ḥadīth 103

التاسع : عن ابن مسعود ﷺ ، قَالَ : صَلَّيْتُ مَعَ النَّبِيِّ ﷺ لَيلَةً ، فَأَطَالَ القِيامَ حَتَّى هَمَمْتُ بأمْرِ سُوءٍ ! قيل : وَمَا هَمَمْتَ بِهِ ؟ قَالَ : هَمَمْتُ أنْ أجْلِسَ وَأَدَعَهُ . مُتَّفَقٌ عَلَيهِ .

Ibn Masʿūd ﷺ narrates: "I offered *ṣalāh* with the Messenger of Allāh ﷺ one night and he remained standing in *ṣalāh* for so long that I thought of doing something evil." He was asked: "What did you think of doing?" He replied: "I thought of sitting down and leaving him." *(Bukhārī, Muslim)*

Commentary

This *ḥādīth* highlights the sacrifice and effort of the Messenger of Allāh ﷺ in worship. The *Ṣaḥābah* ﷺ tried their utmost to adopt the very same spirit but realized that their efforts were in vain.

The *ṣalāh* referred to here is *Tahajjud*; hence, it was acceptable to prolong it. In normal

circumstances, it is not acceptable for an Imām to prolong the *Farḍ ṣalāh* to such an extent that it inconveniences those in the congregation who are elderly or ill.

Additional Points

- ✓ Ibn Masʿūd's ﷺ reluctance to oppose the action of the Imām emphasises the need to be respectful towards seniors and teachers.
- ✓ Scholars state that if a *muqtadī* (one who follows the Imām) finds it difficult to stand for a long time during *Farḍ* or *Nafl ṣalāh*, then he may sit down.
- ✓ The *Ṣaḥābah's* ﷺ asking for clarification from ʿAbdullāh ibn Masʿūd ﷺ teaches us that an explanation should be sought regarding religious issues that are unclear or difficult to comprehend.

Ḥadīth 104

العاشر : عن أنس ﷺ ، عن رَسُول الله ﷺ ، قَالَ : ((يَتْبَعُ المَيتَ ثَلاَثَةٌ : أَهْلُهُ وَمَالُهُ وَعَملُهُ ، فَيَرجِعُ اثنَانِ وَيَبْقَى وَاحِدٌ : يَرجِعُ أَهْلُهُ وَمَالُهُ ، وَيَبقَى عَملُهُ)) مُتَّفَقٌ عَلَيهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Three things accompany the deceased (to his grave): his family, his wealth and his deeds. Two of these return and one remains with him. His family and wealth return, while his deeds remain." *(Bukhārī, Muslim)*

Vocabulary and Definitions

"His wealth accompanying him" refers to the ancient Arab tradition wherein the deceased's slaves, animals and possessions would be taken with him to his grave and then brought back to his home.

Commentary

Just as a traveller carries luggage which will benefit him on his journey, this *ḥadīth* urges us to accumulate good deeds so that these could be to our advantage on our journey of the Hereafter.

Ḥadīth 105

الحادي عشر : عن ابن مسعود ﷺ ، قَالَ : قَالَ النَّبيّ ﷺ : ((الجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ ، وَالنَّارُ مِثلُ ذلِكَ)) رواه البخاري .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "Paradise is closer to you than your sandal straps and the Hell-fire is just the same." (*Bukhārī*)

Commentary

Paradise and Hell have been compared to sandal straps for three reasons. Firstly, just as sandal straps are regarded as trivial, good or bad deeds which are considered trivial may be decisive in leading a person to Paradise or Hell. Hence, we are well advised to strive for every good deed and abstain from every sin because we frequently do not know which actions draw Allāh ﷻ mercy or anger. This interpretation is corroborated by another *ḥadīth* that states,

إِنَّ العَبْدَ لَيَتَكَلَّمُ بِالكَلِمَةِ مِنْ رِضْوَانِ الله تَعَالَى مَا يُلْقِي لَهَا بَالاً يَرْفَعُهُ اللهُ بِهَا دَرَجاتٍ ، وإِنَّ العَبْدَ لَيَتَكَلَّمُ بِالكَلِمَةِ مِنْ سَخَطِ اللهِ تَعَالَى لا يُلْقِي لَهَا بَالاً يَهْوِي بِهَا في جَهَنَّمَ

A slave of Allāh might say something which pleases Allāh ﷻ without him realising it, on account of which Allāh raises his ranks; and a slave of Allāh might say something which angers Allāh ﷻ without him realising it, on account of which he falls into Hell. (*Bukhārī*)

Secondly, attaining Paradise and Hell is as easy as tying sandal straps. According to Ibn al-Jawzī ﷺ, the *ḥadīth* means that attaining Paradise is easy provided one corrects his intentions and does acts of obedience, and entering Hell is easy if one follows one's desires and does sinful deeds. Thirdly, it could mean that Paradise and Hell are close to a person just as sandal straps are close to his body; hence the performance of actions which draw him closer to either of these abodes are also easily accessible to him.

Ḥadīth 106

الثاني عشر : عن أبي فِراسٍ ربيعةَ بنِ كعبٍ الأسلميِّ خادِمِ رَسُول الله ﷺ ، ومن أهلِ الصُّفَّةِ رضي الله عنه ، قَالَ : كُنْتُ أَبِيتُ مَعَ رسولِ الله ﷺ فآتِيهِ بِوَضُوئِهِ وَحَاجَتِهِ ، فَقَالَ : ((سَلْنِي)) فقُلْتُ : اسْأَلُكَ مُرَافَقَتَكَ في الجَنَّةِ . فَقَالَ : ((أَوَ غيرَ ذلِكَ)) ؟ قُلْتُ : هُوَ ذَاكَ ، قَالَ : ((فأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ)) رواه مسلم .

Rabīʿah ibn Kaʿb al-Aslamī[45] رضي الله عنه (the attendant of the Messenger of Allāh ﷺ and one from among the people of Ṣuffah) narrates: "I used to spend nights with the Messenger of Allāh ﷺ and bring him his water for *wuḍū'* (ablution) and other necessities." (One day), he said to me: "Ask me (whatever you like)." I replied: "I ask you for your companionship in Paradise." He asked: "Is that all?" I replied: "That is all." He said: "Help me in achieving

45 Rabīʿah ibn Kaʿb al-Aslamī ﷺ was the attendant of the Messenger of Allāh ﷺ while travelling and at his home. 12 *aḥādīth* are narrated from him and he passed away in 63 *Hijrī*.

your desire by means of abundant prostrations." *(Muslim)*

Vocabulary and Definitions

The Ṣuffah refers to a roofed area at the rear of Masjid al-Nabawī where the poor and those who had no family would reside. They would learn Islām from the Messenger of Allāh ﷺ and whenever charity would come to the Messenger of Allāh ﷺ, he would give some of it to them.

The mention of "prostrations" is a reference to *ṣalāh* because *sajdah* (prostration) is one of the most important postures of *ṣalāh*.

Commentary

This *ḥadīth* proves that Paradise and the company of the Messenger of Allāh ﷺ can only be attained by striving against the carnal self in the form of acts of obedience and worship.

The *Ṣaḥābī*'s request for the companionship of the Messenger of Allāh ﷺ in Paradise displayed his foresight and wisdom. He desired the blessing of being able to see the Messenger of Allāh ﷺ all the time and as the Messenger of Allāh ﷺ has been uniquely blessed to intercede for his *Ummah*, this request was not unreasonable. In fact, it allows us to gauge the love of the *Ṣaḥābah* رضي الله عنهم for the Messenger of Allāh ﷺ and their sincerity and devotion to him. They lived through difficulty, hardship and poverty, but they never desired any worldly reward or recompense.

The scholars of *ḥadīth* explain that the Messenger of Allāh ﷺ was like a doctor seeing to the well-being of his patients. Just as a doctor prescribes medication, the Messenger of Allāh ﷺ advised the *Ṣaḥābī* to resort to abundant *ṣalāh*. Ibn Ḥajar رحمه الله explained that each of the *Ṣaḥābī*'s prostrations would serve to elevate him in status until he achieved the reward of the Messenger of Allāh's ﷺ closeness in Paradise.

The *ḥadīth* also teaches us that closeness to the Messenger of Allāh ﷺ cannot be attained except by closeness to Allāh ﷻ, and closeness to Allāh ﷻ cannot be attained except by closeness to the Messenger of Allāh ﷺ. The love for Allāh ﷻ and the love for his Messenger ﷺ are interrelated. Hence, the love a person has for Allāh ﷻ and the love Allāh ﷻ has for a person are dependent upon following the Messenger of Allāh ﷺ. The Qur'ān states,

﴿قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللهُ﴾

Say, if you love Allāh then obey me; Allāh will love you. (Sūrah Āl ʿImrān, 31)

Additional Points

- ✓ One should serve the scholars and ascetics with the objective of being rewarded in the

Hereafter, and not for any worldly benefit.

Ḥadīth 107

الثالث عشر : عن أبي عبد الله ، ويقال : أَبُو عبد الرحمان ثوبان –مولى رَسُول الله ﷺ – رضي الله عنه ، قَالَ : سَمِعْتُ رسولَ الله ﷺ ، يَقُولُ : ((عَلَيْكَ بِكَثْرَةِ السُّجُودِ ؛ فَإِنَّكَ لَنْ تَسْجُدَ للهِ سَجْدَةً إلاَّ رَفَعَكَ اللهُ بِهَا دَرجَةً ، وَحَطَّ عَنكَ بِهَا خَطِيئَةً)) رواه مسلم .

Abū ʿAbdullāh (he is also known as Abū ʿAbd al-Raḥmān Thaubān[46] رضي الله عنه, the freed slave of the Messenger of Allāh ﷺ, narrates: I heard the Messenger of Allāh ﷺ saying: "You should perform abundant prostrations (by offering abundant *ṣalāh*) for surely every time you prostrate to Allāh ﷻ, Allāh ﷻ will elevate you by one degree and expiate one of your sins." *(Muslim)*

Commentary

This *ḥadīth* can be better understood by the narration of Maʿdān ibn Ṭalḥa رضي الله عنه who said, "I came to Thaubān رضي الله عنه and said, 'Tell me of an action, on account of which Allāh ﷻ will enter me into Paradise,' (or he said, 'The most beloved action to Allāh ﷻ'). Thaubān رضي الله عنه remained silent. He asked again and Thaubān رضي الله عنه remained silent. He asked a third time and then Thaubān رضي الله عنه replied, 'I asked the Messenger of Allāh ﷺ regarding this...' and he then narrated this *ḥadīth*."

The *ḥadīth* teaches us that optional acts of worship and obedience elevate one's status and eradicate sins.

Scholars have expressed various opinions regarding whether abundant prostrations or extended periods of standing in *ṣalāh* are more virtuous. The preferred view is that standing is more virtuous. Either way, the importance of striving in the obedience of Allāh ﷻ by means of *ṣalāh* is highlighted here.

The virtue of *sajdah* has also been highlighted in another *ḥadīth*,

أَقْرَبُ مَا يَكُونُ العَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ

The closest a person is to Allāh is when he prostrates in *sajdah*. (*Muslim*)

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46 Reports differ regarding the roots of this *Ṣaḥābī*. Some say that he was originally from Yemen, others say that he was from Tamr, while yet others say he was from Surrah – a place between Makkah Mukarramah and Yemen. The Messenger of Allāh ﷺ freed him from slavery and he remained with the Messenger of Allāh ﷺ until he ﷺ passed away. He then relocated to Ḥimṣ, where he passed away in 54 *Hijrī*. 128 *aḥādīth* are narrated from him.

Ḥadīth 108

الرابع عشر : عن أَبي صَفوان عبد الله بنِ بُسْرٍ الأسلمي ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((خَيرُ النَّاسِ مَنْ طَالَ عُمُرهُ ، وَحَسُنَ عَمَلُهُ)) رواه الترمذي ، وَقالَ : ((حديث حسن)) .

ʿAbdullāh ibn Busr al-Aslamī ﷺ[47] narrates that the Messenger of Allāh ﷺ said: "The best of people is one who lives a long life and whose deeds are good." (*Tirmidhī*)

Commentary

This *ḥadīth* teaches us that the goodness of a person is determined by the multitude of his good deeds. Life and time are assets that need to be utilised wisely. While many people can boast of their age, health, wealth and offspring, it is important to ask how many can say that their lives are filled with good deeds.

This *ḥadīth* has very appropriately been narrated by a *Ṣaḥābī* who lived for one hundred years. He was thus a living example of the message it contains. May Allāh ﷻ be pleased with all the *Ṣaḥābah* ﷺ, bless us with true and sincere love for them and unite us with them in Paradise.

Additional Points

- ✓ It is permissible for a person to hope or make *duʿā'* for a long life so that he may engage in more worship and serve the religion of Allāh ﷻ better.

Ḥadīth 109

الخامس عشر : عن أنس ﷺ ، قَالَ : غَابَ عَمِّي أَنَسُ بْنُ النَّضْرِ ﷺ عن قِتالِ بدرٍ ، فَقَالَ : يَا رسولَ الله ، غِبْتُ عَنْ أوّل قِتال قَاتَلْتَ الْمُشْرِكِينَ ، لَئِن اللهُ أَشْهَدَنِي قِتَالَ الْمُشركِينَ لَيُرِيَنَّ اللهُ مَا أَصْنَعُ . فَلَمَّا كَانَ يَومُ أُحُدٍ انْكَشَفَ الْمُسْلِمونَ ، فَقَالَ : اللَّهُمَّ أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هؤُلاءِ – يعني : أَصْحَابهُ – وأَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ هؤُلاءِ – يَعني : الْمُشركِينَ – ثُمَّ تَقَدَّمَ فَاسْتَقْبَلَهُ سَعدُ بْنُ مُعاذٍ ، فَقَالَ : يَا سعدَ بنَ معاذٍ ، الجَنَّةُ وربِّ الكعْبَةِ إِنِّي أَجِدُ ريحَهَا منْ دُونِ أُحُدٍ . قَالَ سعدٌ : فَمَا اسْتَطَعتُ يَا رسولَ الله مَا صَنَعَ ! قَالَ أنسٌ : فَوَجَدْنَا بِهِ بِضْعاً وَثَمانينَ ضَربَةً بالسَّيفِ ، أَوْ طَعْنَةً بِرمْحٍ ، أَوْ رَمْيَةً بسَهْمٍ ، وَوَجَدْنَاهُ قَدْ قُتِلَ وَمَثَّلَ بِهِ الْمُشْرِكونَ فما عَرَفهُ أَحَدٌ إلاَّ أُخْتُهُ بِبَنَانِهِ . قَالَ أنس : كُنَّا نَرَى أَوْ نَظُنُّ أن هذِهِ الآية نزلت فِيهِ وفي أشباهه : ﴿ مِنَ

47 ʿAbdullāh ibn Busr al-Aslamī ﷺ was among those who performed *ṣalāh* in the direction of both qiblahs. The Messenger of Allāh ﷺ once placed his hand on his head and made *duʿā'* for him, "This boy will live for a century." He was the last *Ṣaḥābī* to pass away in Syria in 88 *Hijrī* at the age of 100. 50 *aḥādīth* are narrated from him.

الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا عَاهَدُوا اللهَ عَلَيْهِ ﴾ (الأحزاب : ٢٣) إِلَى آخِرِها . مُتَّفَقٌ عَلَيهِ .

Anas ﷺ narrates: "My uncle, Anas ibn al-Naḍr ﷺ was not present for the battle of Badr and he said: 'O Messenger of Allāh! I was absent from the first battle in which you fought against the polytheists. If Allāh ﷻ gives me the opportunity to fight the polytheists, Allāh will show what I will do.' When the battle of Uḥud took place, the Muslims were exposed (when a group of them left their posts), so he said: 'O Allāh! I ask You to excuse what these people (i.e. Muslims) have done and I absolve myself from what these people (i.e. polytheists) have done.' He then advanced and Saʿd ibn Muʿādh met him, so he said: 'O Saʿd ibn Muʿādh! By the Lord of the Kaʿbah, I desire Paradise. I can smell its fragrance from a place closer than Mount Uḥud.' Saʿd ﷺ said: 'O Messenger of Allāh! I was unable to do what he did.' Anas ﷺ says: 'We found him with more than 80 sword strikes, spear stabs and arrow shots. We found that he had been killed and that the polytheists had mutilated his body. None could recognize him except his sister who looked at his fingertips.' Anas ﷺ says: 'We believed that this verse was revealed with regard to him and others like him: 'Among the believers there are men who are true to the pledge which they made to Allāh...'" (Sūrah al-Aḥzāb, 23) *(Bukhārī, Muslim)*

Vocabulary and Definitions

Badr is a village about 129 kilometers from Madīnah Munawwarah on the way to Syria.

Uḥud is the name of a mountain on the northern outskirts of Madīnah Munawwarah.

"I can smell its fragrance from a place closer than Mount Uḥud" could mean that he was literally smelling the fragrance of Paradise, or that he was consciously visualising the Paradise of the martyrs and was convinced that it could be attained by fighting in the battle.

Commentary

Anas ibn al-Naḍr ﷺ regretted missing the battle of Badr. He did not participate because the Messenger of Allāh ﷺ had left Madīnah Munawwarah with the intention of raiding the trade caravan of the Quraish and had taken along only a small group of *Ṣaḥābah* ﷺ. Despite the Quraishite caravan altering their route and escaping danger, they called for reinforcements from Makkah Mukarramah. Abū Jahal was adamant upon fighting and the Muslims were forced to face the Quraish at Badr. With the help of Allāh ﷻ, the Quraish were defeated and routed and many of their leaders were killed. Despite this, they remained firm in their disbelief and came to Uḥud the following year intending revenge.

Anas ibn al-Naḍr ﷺ made a firm intention to strive in *jihād* to the best of his ability. Due to his truthfulness and sincerity, Allāh ﷻ referred to it as a pledge. He subsequently fought bravely, giving his life in the cause of Allāh ﷻ.

These were the *Ṣaḥābah*. They gave their lives for Allāh ﷻ and His Messenger ﷺ. They had true love for Islām and strove to fulfil their obligations perfectly. Even at the pledge of ʿAqabah when the pledge was taken to protect the Messenger of Allāh ﷺ, they truthfully and sincerely fulfilled their commitment.

Additional Points

- ✓ It is permissible to take an oath or bind oneself for doing a good deed.
- ✓ Allāh ﷻ grants martyrdom to a person who truly desires it for His pleasure, by guiding him and granting him the courage to strive for it.
- ✓ One should serve Islām with enthusiasm and not be influenced by false ideologies.

Ḥadīth 110

السادس عشر : عن أبي مسعود عقبة بن عمرو الأنصاري البدري ﷺ ، قَالَ : لَمَّا نَزَلَتْ آيَةُ الصَّدَقَةِ كُنَّا نُحَامِلُ عَلَى ظُهُورِنَا ، فَجَاءَ رَجُلٌ فَتَصَدَّقَ بِشَيءٍ كَثِيرٍ ، فقالوا : مُرَاءٍ ، وَجَاءَ رَجُلٌ آخَرُ فَتَصَدَّقَ بِصَاعٍ ، فقالُوا : إِنَّ اللهَ لَغَنِيٌّ عَنْ صَاعِ هَذَا ! فَنَزَلَتْ : ﴿ اَلَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوِّعِيْنَ مِنَ الْمُؤْمِنِيْنَ فِى الصَّدَقٰتِ وَالَّذِيْنَ لَا يَجِدُوْنَ اِلَّا جُهْدَهُمْ ﴾ (التوبة : ٧٩) . مُتَّفَقٌ عَلَيهِ، هذا لفظ البخاري.

وَ((نُحَامِلُ)) بضم النون وبالحاء المهملة : أي يحمل أحدنا عَلَى ظهره بالأجرة ويتصدق بِهَا .

ʿUqbah ibn ʿAmr al-Anṣārī al-Badrī ﷺ[48] narrates: When the verse regarding giving charity was revealed, we used to earn a living by carrying goods on our backs. A man would come and give a lot of wealth in charity and some people would say: 'He is showing off.' Then another man would come and give one *ṣāʿ* (a small weight) in charity and some people would say: 'Allāh does not need the *ṣāʿ* of this person.' The following verse was then revealed: 'Those who mock the believers because of their charity which they give of their own free will and those who do not find anything to give except their labour.' (Sūrah al-Taubah, 79) *(Bukhārī, Muslim)*

48 ʿUqbah ibn ʿAmr al-Anṣārī al-Badrī ﷺ lived in Badr and participated in the battle of Badr. He participated in the second pledge at ʿAqabah, before the Messenger of Allāh ﷺ migrated to Madīnah Munawwarah. 102 *aḥādīth* are narrated from him. He passed away in 41 *Hijrī*.

Vocabulary and Definitions

The person who gave a lot of wealth in charity was ʿAbd al-Raḥmān ibn ʿAuf ﷺ. He gave 8000 *dirhams* or, according to others, 4000 *dirhams*. Some say he gave 40 *uqiyah* of gold.

The person who gave one *ṣāʿ*, was Abū ʿAqīl ﷺ. A *ṣāʿ* is approximately 3.216 kilograms.

Commentary

This *ḥadīth* stresses the need for every believer to strive and fulfil the obligations of Allāh ﷻ according to his ability and potential. Like the *Ṣaḥābah* ﷺ were taunted and criticised by the hypocrites, one who seeks to please Allāh ﷻ and live according to the *Sunnah* will also have to bear criticism. Such criticism should not cause one to waver, but to persevere with the same passion, enthusiasm and vigour.

Additional Points

- ✓ One should not disparage any good deed, no matter how insignificant it might appear.
- ✓ One should spend in charity, even if it is a small amount.

Ḥadīth 111

السابع عشر : عن سعيد بن عبد العزيز ، عن ربيعة بن يزيد ، عن أَبي إدريس الخولاني ، عن أبي ذر جندب بن جُنادة ﷺ ، عن النَّبيّ ﷺ فيما يروي ، عن اللهِ تَبَارَكَ وتعالى ، أَنَّهُ قَالَ : ((يَا عِبَادي ، إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسي وَجَعَلْتُهُ بَيْنَكم مُحَرَّماً فَلا تَظَالَمُوا . يَا عِبَادي ، كُلُّكُمْ ضَالٌّ إِلاَّ مَنْ هَدَيْتُهُ فَاستَهدُوني أَهْدِكُمْ . يَا عِبَادي ، كُلُّكُمْ جَائِعٌ إِلاَّ مَنْ أَطْعَمْتُهُ فَاستَطعِمُوني أُطْعِمْكُمْ . يَا عِبَادي ، كُلُّكُمْ عَارٍ إِلاَّ مَنْ كَسَوْتُهُ فاسْتَكْسُونِي أَكْسُكُمْ . يَا عِبَادي ، إِنَّكُمْ تُخْطِئُونَ بالليلِ وَالنَّهارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعاً فَاسْتَغْفِرُوني أَغْفِرْ لَكُمْ . يَا عِبَادي، إِنَّكُمْ لَنْ تَبْلُغوا ضُرِّي فَتَضُرُّوني ، وَلَنْ تَبْلُغُوا نَفعِي فَتَنْفَعُوني . يَا عِبَادي ، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذلِكَ في مُلكي شيئاً . يَا عِبَادي ، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذلِكَ من مُلكي شيئاً. يَا عِبَادي، لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا في صَعِيدٍ وَاحِدٍ فَسَأَلُوني فَأَعْطَيتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذلِكَ مِمَّا عِنْدِي إِلاَّ كما يَنْقصُ المِخْيَطُ إِذَا أُدْخِلَ البَحْرَ . يَا عِبَادي ، إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا ، فَمَنْ وَجَدَ خَيراً فَلْيَحْمَدِ الله وَمَنْ وَجَدَ غَيْرَ ذلِكَ فَلا يَلُومَنَّ إِلاَّ نَفْسَهُ)) .

قَالَ سعيد : كَانَ أَبُو إدريس إِذَا حَدَّثَ بهذا الحديث جَثا عَلَى رُكبتيه . رواه مسلم .

وروينا عن الإمام أحمد بن حنبل رحمه الله ، قَالَ : لَيْسَ لأهل الشام حديث أشرف من هَذَا الحديث

Saʿīd ibn ʿAbdul ʿAzīz[49] ﷺ narrates from Rabīʿah ibn Yazīd[50] ﷺ who narrates from Abū Idrīs al-Khaulānī[51] ﷺ, who narrates from Abū Dharr Jundub ibn Junādah ﷺ, who narrates from the Messenger of Allāh ﷺ who narrates from Allāh ﷻ that He said: "O My servants! I have prohibited oppression for Myself and made it prohibited among you, so you should not wrong one another. O My servants! All of you are astray except those whom I guide, so seek My guidance and I will guide you. O My servants! All of you are hungry except those whom I feed, so ask Me to feed you and I will feed you. O My servants! All of you are naked except those whom I clothe, so ask Me to clothe you and I will clothe you. O My servants! You commit sins by day and night and I forgive all sins, so seek forgiveness from Me and I will forgive you. O My servants! If you wish to harm Me, you will never be able to do so and if you wish to benefit Me, you will never be able to do so. O My servants! If the first and last of you, and all the humans and jinn among you were to reach the level of the most righteous among you, then that will not increase My sovereignty in any way. O My servants! If the first and last of you and all the humans and jinn among you were to reach the level of the most wicked among you, then that will not decrease My sovereignty in any way. O My servants! If the first and last of you and all the humans and jinn among you were to stand on a single field and ask Me (whatever they desire) and I give to every person whatever he asks for, that will not decrease My treasures any more than when a needle is dipped into the ocean. O My servants! It is your deeds which I keep in store for you and I will then repay you in full, so whoever does good should thank

49 Saʿīd ibn ʿAbdul ʿAzīz ﷺ was the chief Muftī and a scholar of Damascus. When ʿAṭā' ﷺ was asked about him, he replied, "He and Auzāʿī are equal in status according to me. They feared (Allāh) abundantly and would cry much." He passed away in 67 *Hijrī*. Imām Muslim and other *ḥadīth* scholars narrated from him.

50 Rabīʿah ibn Yazīd ﷺ, together with Makhūl ﷺ, was the chief jurist of Damascus. He was martyred in Africa in 112 *Hijrī*. The authors of the six canonical books of *ḥadīth* have narrated from him.

51 Abū Idrīs al-Khawlānī's ﷺ name was ʿĀʿidhullāh. He was born on the day of the battle of Ḥunayn and passed away in 80 *Hijrī*. The authors of the six canonical books of *ḥadīth* have narrated from him. Saʿīd ibn ʿAbdul ʿAzīz ﷺ said, "After Abū al-Dārdā' ﷺ, he was the most knowledgeable of the inhabitants of Syria."

Allāh and whoever does evil, should blame none but himself." *(Muslim)*

Saʿīd (one of the narrators) said: "When Abū Idrīs used to narrate this *ḥadīth*, he would sit up on his knees."

Imām Aḥmad ibn Ḥanbal ﷺ said: "The people of Syria regarded this *ḥadīth* as the most noble."

Vocabulary and Definitions

الظُّلْمَ (oppression) is literally defined as placing an object in a place where it does not belong. In a religious context, it can be defined as unjust conduct in respect of the rights of others.

Humanity is repeatedly addressed as "my servants" as a sign of honour.

Commentary

This *Ḥadīth al-Qudsī* brings to the fore a number of key concepts of faith. It reminds us that the kingdom and sovereignty of Allāh ﷻ is at the ultimate level of perfection. Allāh ﷻ is in total control of every facet of existence. He is independent, supreme and flawless in every respect. The good deeds and sins of people do not benefit nor harm Allāh ﷻ in any way.

"All of you are astray" does not contradict the *ḥadīth* that states that "every new-born is born on natural disposition" because the latter infers that every person has the potential and ability to be rightly guided. If Allāh ﷻ then chooses, He prepares such means that cause him to be rightly guided in practise; and if Allāh ﷻ does not choose one to be rightly guided, He allows his natural disposition to be changed towards other faiths such as Christianity, Judaism and Zoroastrianism.

The example of a needle being placed into the ocean is merely to explain the concept of Allāh's ﷻ greatness by means of an example which people may understand, otherwise there is absolutely no decrease in the treasures of Allāh ﷻ. The reference to the vastness of the ocean emphasises that man should never regard any of his needs as impossible for Allāh ﷻ to fulfil. The treasures of Allāh ﷻ have not decreased since the creation of the heavens and earth and they will remain as they are until eternity.

Allāh ﷻ has prohibited all forms of oppression; therefore, the lives, wealth, honour and dignity of all people must be respected and protected. The greatest form of oppression is to ascribe partners to Allāh ﷻ, while committing other sins is also a form of oppression. A poet has eloquently explained the harm of oppression,

لا تظلمنّ إذا ما كنت مقتدرا ... فالظلم آخره يأتيك بالندم

نامت عيونك والمظلوم منتبه ... يدعو عليك وعين الله لم تنم

Do not oppress when you have the power,
As the result of oppression will bring you only regret.
Your eyes may be asleep, but the oppressed is awake,
Supplicating against you and the eye of Allāh never sleeps.

Sustenance is in the control of Allāh; hence, one should not expect the creation to provide it. A person's supplication to Allāh ﷻ and his relying upon Him for sustenance does not, however, negate the adoption of means, as means are also in the control of Allāh ﷻ. Such means do not cause an effect of their own accord, but are subject to the command and control of Allāh ﷻ because He subdues the clouds to rain, He softens the hearts of His servants to give to others and He grants wealth to some in order to employ others.

Additional Points

- ✓ In addition to supplicating to Allāh ﷻ for all our needs, we should engage in abundant *istighfār* (repentance).
- ✓ Allāh ﷻ has ordained the system of man supplicating to Him for guidance, sustenance, food, clothing, etc to prevent him from pride and for various other reasons. Scholars state,

فإذا سأل ربه فقد اعترف على نفسه بالعبودية ولمولاه بالربوبية

When man supplicates to his Sustainer, he acknowledges his own servitude and the divinity of his Master.

CHAPTER 12

باب الحث عَلَى الازدياد من الخير في أواخر العمر

Chapter on the encouragement to increase in good deeds in one's latter life

قَالَ الله تَعَالَى : ﴿اَوَلَمْ نُعَمِّرْكُمْ مَّا يَتَذَكَّرُ فِيْهِ مَنْ تَذَكَّرَ وَجَآءَكُمُ النَّذِيْرُ﴾ (فاطر : ٣٧)

Allāh ﷻ says: "Did We not grant you a sufficient age in your life so that lessons could have been learnt by those who wished to take lesson?" (Sūrah Fāṭir, 37)

قَالَ ابن عباس والمُحَقِّقُونَ : معناه أَو لَمْ نُعَمِّرْكُمْ سِتِّينَ سَنَةً ؟ وَيُؤَيِّدُهُ الحديث الَّذِي سنذْكُرُهُ إِنْ شاء الله تَعَالَى ، وقيل : معناه ثماني عَشْرَة سَنَةً ، وقيل : أَرْبَعِينَ سَنَةً ، قاله الحسن والكلبي ومسروق ونُقِلَ عن ابن عباس أيضاً . وَنَقَلُوا أَنَّ أَهْلَ المدينَةِ كانوا إِذَا بَلَغَ أَحَدُهُمْ أربعين سَنَةً تَفَرَّغَ للعِبادَةِ ، وقيل : هُوَ البُلُوغُ .

Ibn ʿAbbās ﷺ and other scholars say: "Its meaning is: Did We not grant you a life of 60 years?" This view is supported by a *ḥadīth* that we will quote later on, *inshā-Allāh.* Others are of the opinion that it refers to 18 years. Yet others feel that it refers to 40 years. This latter opinion is that of al-Ḥasan ﷺ, al-Kalbī ﷺ, Masrūq ﷺ and Ibn ʿAbbās ﷺ. It is stated that when any resident of Madīnah reached the age of 40, he would devote himself completely for the worship of Allāh ﷻ. Another opinion is that it refers to the age of maturity.

وقوله تَعَالَى : ﴿وجَآءَكُمُ النَّذِيْرُ﴾

Allāh ﷻ says: "The issuer of warnings has come to you."

قَالَ ابن عباس والجمهور : هُوَ النَّبيّ ﷺ ، وقيل : الشَّيبُ ، قاله عِكْرِمَةُ وابن عُيَيْنَة وغيرهما . والله أعلم .

Ibn ʿAbbās ﷺ and the majority of scholars say that the "issuer of warnings" refers to the Messenger of Allāh ﷺ. ʿIkramah ﷺ, Ibn ʿUyaynah ﷺ and others are of the opinion that it refers to grey hair (which should serve to warn a person of his impending death). And Allāh ﷻ knows best.

Introduction

Life and time are assets that need to be utilised efficiently, particularly towards the end of one's life. One who reaches old age should focus his attention towards the Hereafter by doing good deeds. Old age is the final stage and termination of a person's life, hence if this time is used in worship and obedience, there is hope of a good ending.

Ḥadīth 112

وأما الأحاديث فالأول : عن أبي هريرةَ ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((أَعْذَرَ الله إِلَى امْرِئٍ أَخَّرَ أَجَلَهُ حَتَّى بَلَغَ سِتِّينَ سَنَةً)) رواه البخاري .

قَالَ العلماء : معناه لَمْ يَتْرُكْ لَهُ عُذراً إِذْ أَمْهَلَهُ هذِهِ المُدَّةَ . يقال : أَعْذَرَ الرجُلُ إِذَا بَلَغَ الغايَةَ في العُذْرِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ leaves no excuse for a person whose life He lengthens until he reaches 60 years of age." (*Bukhārī*)

The scholars have stated that the meaning of this is that there remains no excuse for a person since Allāh ﷻ gave him such a long respite.

Commentary

This *ḥadīth* explains that one, who lived a long life and had the ability to do good deeds but did not do so, has no excuse for his shortcoming. Such a person should immediately repent, engage in the worship of Allāh ﷻ, and focus upon the Hereafter.

Additional Points

- ✓ Once a person reaches the age of 60, he should regard his time to leave the world to be close.

Ḥadīth 113

الثاني : عن ابن عباس ﷺ ، قَالَ : كَانَ عمر ﷺ يُدْخِلُنِي مَعَ أَشْيَاخِ بَدرٍ فكأَنَّ بَعْضَهُمْ وَجَدَ في نفسِهِ ، فَقَالَ : لِمَ يَدْخُلُ هَذَا معنا ولَنَا أَبْنَاءٌ مِثلُهُ ؟! فَقَالَ عُمَرُ : إِنَّهُ منْ حَيثُ عَلِمْتُمْ ! فَدعانِي ذاتَ يَومٍ فَأَدْخَلَنِي مَعَهُمْ فما رَأيتُ أَنَّهُ دعاني يَومَئِذٍ إلاَّ لِيُرِيَهُمْ ، قَالَ : مَا تقُولُون في قولِ الله : ﴿ إِذَا جَآءَ نَصْرُ اللهِ وَالْفَتْحُ ﴾ ؟ (الفتح : ١) فَقَالَ بعضهم : أُمِرْنَا نَحْمَدُ اللهَ وَنَسْتَغْفِرُهُ إِذَا نَصَرنَا وَفَتحَ عَلَيْنَا ، وَسَكتَ بَعْضُهُمْ فَلَمْ يَقُلْ شَيئاً . فَقَالَ لي : أَكَذلِكَ تقُول يَا ابنَ عباسٍ ؟ فقلت : لا. قَالَ : فما تقول ؟ قُلْتُ : هُوَ أَجَلُ رَسُول الله ﷺ أعلَمَهُ لَهُ، قَالَ : ﴿ إِذَا جَآءَ نَصْرُ اللهِ وَالْفَتْحُ﴾ وذلك علامةُ أَجَلِكَ ﴿ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ اِنَّهٗ كَانَ تَوَّابًا ﴾ فَقَالَ عمر ﷺ : مَا أعلم مِنْهَا إلاَّ مَا تقول . رواه البخاري .

Ibn Abbās ﷺ narrates: "'Umar ﷺ used to permit me to join the discussions with the senior *Ṣaḥābah* who had taken part in the battle of Badr. It seemed that some of them were annoyed at this and said: 'Why should this one be permitted to join us when we also have children of his age?' ʿUmar ﷺ replied: 'You know well where he comes from.' One day ʿUmar ﷺ summoned me to join them and I think he did so in order to demonstrate it to them.' ʿUmar ﷺ asked them: 'What do you have to say about this verse: 'When the

help of Allāh and victory comes'?' Some of them said: 'We are commanded to praise Allāh ﷻ and seek His forgiveness when He helps us and grants us victory.' Others remained silent and did not say anything. He then asked me: 'Is this your opinion too, O Ibn ʿAbbās?' I replied: 'No.' He asked: 'What do you say?' I replied: 'It refers to the demise of the Messenger of Allāh ﷺ. Allāh ﷻ informed him by saying: 'When the help of Allāh and victory comes,' that is a sign of your demise, so 'glorify the praises of your Sustainer and seek His forgiveness. Surely He accepts repentance.' (On hearing this), ʿUmar ؓ said: 'I know of no other explanation except yours.'" (*Bukhārī*)

Vocabulary and Definitions

"You know where he comes from," means that he is from the family of the Messenger of Allāh ﷺ and has comprehensive understanding of Islām.

The "victory" referred to in Sūrah al-Naṣr is the conquest of Makkah Mukarramah. Other scholars say that it refers to other victories that the Muslims achieved. Sūrah al-Naṣr is also referred to as Sūrah al-Tauḍīʿ (farewell) because it was an indication of the demise of the Messenger of Allāh ﷺ.

Commentary

ʿUmar ؓ used to consult the senior *Ṣaḥābah* of Badr in matters of importance. In view of the profound and outstanding knowledge of ʿAbdullāh ibn ʿAbbās ؓ, ʿUmar ؓ included him in the council as well.

When this Sūrah was revealed the Messenger of Allāh ﷺ delivered a sermon in which he said, "Allāh gave a servant the choice between this world and what is with Him. He chose that which is with Allāh." Abū Bakr ؓ cried when he heard this and remarked, "May our parents be your ransom, O Messenger of Allāh!" The other *Ṣaḥābah* ؓ were surprised at Abū Bakr's ؓ statement as they did not understand at the time that the slave who was given the choice was the Messenger of Allāh ﷺ.

It is from this Sūrah and *ḥadīth* that scholars say that every good deed should be concluded with *istighfār* and the praise of Allāh ﷻ. It is hoped that this will cause the mercy of Allāh ﷻ to descend and that the deed will be accepted by Him.

Additional Points

- ✓ Knowledge and scholars are vital in the culture of Islām in order to promote its principles, teachings and create a deeper understanding.
- ✓ A person may surpass his contemporaries and peers because of his in-depth understanding

and comprehensive knowledge.

- ✓ ʿAbdullāh ibn ʿAbbās' ﷺ knowledge and understanding of the Qur'ān was so extensive that he was given the title of 'the ocean of knowledge'. He was blessed with knowledge because of the *duʿā'* of the Messenger of Allāh ﷺ.
- ✓ The close servants and friends of Allāh ﷻ are given glad tidings before their demise that indicate towards a favourable end.
- ✓ It is permissible for a person to disclose his virtues in order to praise Allāh ﷻ for His bounties or for some other beneficial purpose, however it should not be done out of pride.
- ✓ It is acceptable to interpret the verses of the Qur'ān based on understanding derived from signs, indications and proofs; however, it is important that only those who are thoroughly versed in the field should do so.

Ḥadīth 114

الثالث : عن عائشة ﷺ ، قَالَتْ : مَا صلّى رَسُول الله ﷺ صلاةً بَعْدَ أنْ نَزَلَتْ عَلَيهِ : (اِذَا جَآءَ نَصْرُ اللهِ وَالْفَتْحُ) إلاَّ يقول فِيهَا : ((سُبحَانَكَ رَبَّنَا وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لي)) مُتَّفَقٌ عَلَيهِ .

وفي رواية في الصحيحين عنها : كَانَ رَسُول الله ﷺ يُكْثِرُ أنْ يقُولَ في ركُوعِه وسُجُودِه : ((سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمدِكَ ، اللَّهُمَّ اغْفِرْ لِي)) ، يَتَأَوَّلُ القُرآنَ . معنى : ((يَتَأَوَّلُ القُرآنَ)) أي يعمل مَا أُمِرَ بِهِ في القرآن في قوله تَعَالَى : (فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ) .

وفي رواية لمسلم : كَانَ رَسُول الله ﷺ يُكثِرُ أنْ يَقُولَ قَبلَ أنْ يَمُوتَ :

((سُبحَانَكَ اللَّهُمَّ وَبِحَمدِكَ أسْتَغْفِرُكَ وَأتُوبُ إلَيْكَ)) . قَالَتْ عائشة : قُلْتُ : يَا رَسُول الله ، مَا هذِهِ الكَلِماتُ الَّتي أرَاكَ أحْدَثْتَها تَقُولُهَا ؟ قَالَ : ((جُعِلَتْ لي عَلامَةٌ في أُمَّتِي إذَا رَأيْتُها قُلتُها (اِذَا جَآءَ نَصْرُ اللهِ وَالْفَتْحُ) ... إلَى آخِرِ السورة))

وفي رواية لَهُ : كَانَ رسولُ الله ﷺ يُكثِرُ مِنْ قَولِ : ((سبْحَانَ اللهِ وَبِحَمدِهِ أسْتَغفِرُ اللهَ وأتُوبُ إلَيْهِ)) . قَالَتْ : قُلْتُ : يَا رسولَ اللهِ ، أَراكَ تُكثِرُ مِنْ قَولِ سُبحَانَ اللهِ وَبِحَمدِهِ أسْتَغْفِرُ اللهَ وأتُوبُ إلَيْه ؟ فَقَالَ : ((أخبَرَني رَبِّي أنِّي سَأرَى عَلامَةً في أُمَّتي فإذا رَأَيْتُها أكْثَرْتُ مِنْ قَولِ : سُبْحَانَ اللهِ وبِحَمدِهِ أسْتَغْفِرُ اللهَ وَأَتُوبُ إلَيْه فَقَدْ رَأَيْتُهَا: ﴿ اِذَا جَآءَ نَصْرُ اللهِ وَالْفَتْحُ ﴾ فتح مكّة ، ﴿ وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللهِ اَفْوَاجًا ، فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ اِنَّهٗ كَانَ تَوَّابًا ﴾ .

ʿĀ'ishah ﷺ narrates: "After the revelation of the verse, 'When the help

of Allāh and victory comes', the Messenger of Allāh ﷺ did not perform any *ṣalāh* without saying, 'Glory be to You, O our Sustainer and praise be to You. O Allāh! Forgive me.'" *(Bukhārī, Muslim)*

A narration of *Bukhārī* and *Muslim* from ʿĀ'ishah رضي الله عنها has: "The Messenger of Allāh ﷺ would abundantly say in his *rukūʿ* and *sajdah*: 'Glory be to You, O Allāh, our Sustainer and praise be to You. O Allāh! Forgive me,' thereby practising upon the order of the Qur'ān."

A narration of *Muslim* has: "Before the Messenger of Allāh ﷺ passed away, he used to abundantly say: 'Glory be to You, O Allāh and praise be to You. I seek forgiveness from You and I turn in repentance to You.'" ʿĀ'ishah رضي الله عنها narrates: "I asked: 'O Messenger of Allāh! What are these words which you have now started saying?' He replied: 'I have been given a sign regarding my *Ummah*, which if I see, I should say these words. The sign that is referred to is, 'When the help of Allāh and victory comes...'"

Another narration of *Muslim* has: "The Messenger of Allāh ﷺ used to abundantly say: 'Glory and praise be to Allāh. I seek forgiveness from Allāh and I turn in repentance to Him.'" ʿĀ'ishah رضي الله عنها said: "I asked: 'O Messenger of Allāh! I notice you saying these words abundantly: 'Glory and praise be to Allāh. I seek forgiveness from Allāh and I turn in repentance to Him'?' He replied: 'My Sustainer informed me that I will see a particular sign in my *Ummah* and when I see it, I should abundantly say the words: 'Glory and praise be to Allāh. I seek forgiveness from Allāh and I turn in repentance to Him.' I have seen that sign: 'When the help of Allāh and victory comes,' and that victory refers to the conquest of Makkah, 'and you see the people entering the religion of Allāh in groups, then glorify the praises of your Sustainer and seek forgiveness from Him. Surely He accepts repentance.'"

Vocabulary and Definitions

سُبحَانَكَ (*tasbīḥ*) – (O Allāh), You are free of every such blemish which does not befit Your status.

بِحَمدِكَ (*taḥmīd*) – (O Allāh), praise be to You with the most perfect of attributes.

Tasbīḥ (*subḥānallāh*) is usually always mentioned before *taḥmīd* (*alḥamdulillāh*) because clearing and vindication precedes beautification and decoration.

Commentary

After the revelation of Sūrah al-Naṣr, the Messenger of Allāh ﷺ realised that his demise was near. He therefore began to praise Allāh ﷻ, glorify Him and recite abundant *istighfār* in *rukūʿ* and *sajdah*, in obedience to the command of Allāh ﷻ.

It is our belief that all the Messengers of Allāh ﷻ are sinless. The Messenger of Allāh ﷺ therefore sought forgiveness due to his humility and not because he committed sins. He regarded his worship and conduct, as a slave of Allāh ﷻ, to be deficient in fulfilling the rights of Allāh ﷻ. In addition, he engaged in abundant *taubah* in order to teach the *Ummah* to do the same.

Additional Points

- ✓ One should be grateful to Allāh ﷻ for His countless bounties.
- ✓ It is *Mustaḥab* (advisable) to recite *istighfār* and the *duʿā's* mentioned in the *aḥādīth*, in emulation of the Messenger of Allāh ﷺ.

Ḥadīth 115

الرابع : عن أنس ﷺ ، قَالَ : إِنَّ اللهَ ﷻ تَابَعَ الوَحيَ عَلَى رسولِ الله ﷺ قَبلَ وَفَاتِهِ حَتَّى تُوُفِّيَ أَكْثَرَ مَا كَانَ الوَحْي . مُتَّفَقٌ عَلَيهِ .

Anas ﷺ narrates: "Allāh ﷻ sent revelation more frequently to the Messenger of Allāh ﷺ as he neared his demise, so that when he passed away revelation was at its highest frequency." (*Bukhārī*)

Commentary

The abundance of revelation close to the demise of the Messenger of Allāh ﷺ, was due to the many delegations that came to Madīnah Munawwarah after the conquest of Makkah. These delegations posed many questions pertaining to the rules and regulations of Islām, necessitating revelation. Further, there was a need to reveal the remaining aspects of the *sharīʿah* so that Islām was perfected before the demise of the Messenger of Allāh ﷺ. It is also possible that, due to the Messenger of Allāh's ﷺ closeness to Allāh ﷻ during the end stages of his worldly life, Allāh ﷻ communicated with him more frequently.

Ḥadīth 116

الخامس : عن جابر ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((يُبْعَثُ كُلُّ عَبْدٍ عَلَى مَا مَاتَ عَلَيهِ)) رواه مسلم .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "Every person will

be resurrected in the state in which he passed away." *(Muslim)*

Commentary

Based on this *ḥadīth,* scholars explain that a person who passes away in *ḥaj* will be resurrected reciting the *talbiyah*. In addition, one who dies with a musical instrument in his hand, in a state of intoxication or while committing adultery will be resurrected in the very same condition. The *ḥadīth,* therefore, encourages us to engage in praiseworthy actions and speech at all times so that we are resurrected accordingly.

The author appropriately concluded the chapter with this *ḥadīth* because it encourages one towards perfection, especially towards the end of one's life when death is imminent. As the end result is decisive and conclusive, it is hoped that one who engaged in good deeds towards the end of his life will have glad tidings of goodness for the Hereafter.

Additional Points

- ✓ A person should adhere firmly to the *Sunnah* of the Messenger of Allāh ﷺ in his worship, character and every aspect of life.
- ✓ One should increase in good deeds especially during old age and illness.
- ✓ One is encouraged to adopt good company in the form of friends, colleagues and social groups.

CHAPTER 13

باب في بيان كثرة طرق الخير

Chapter on exposition of the numerous avenues of doing good

قَالَ الله تَعَالَى : ﴿ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللهَ بِهٖ عَلِيْمٌ ﴾ (البقرة :٢١٥)،

Allāh ﷻ says: "And Allāh is well aware of the good you do." (Sūrah al-Baqarah, 215)

وَقالَ تَعَالَى : ﴿ وَمَا تَفْعَلُوْا مِنْ خَيْرٍ يَّعْلَمْهُ اللهُ ﴾ (البقرة :١٩٧) ،

Allāh ﷻ says: "Allāh is aware of whatever good you do." (Sūrah al-Baqarah, 197)

وَقالَ تَعَالَى : ﴿ فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ﴾ (الزلزلة : ٧) ،

Allāh ﷻ says: "Whoever does an atom's weight of good, will see it." (Sūrah al-Zalzalah, 7)

وَقالَ تَعَالَى : ﴿ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ﴾ (الجاثية : ١٥) والآيات في الباب كثيرة .

Allāh ﷻ says: "Whoever does good, does so for his own benefit." (Sūrah al-Jāthiyah, 15)

Introduction

Good deeds are of many varieties and types. One who constantly engages in good deeds remains enthusiastic in his quest for perfection and by alternating between the various types of good deeds, one has the opportunity to earn the pleasure of Allāh ﷻ at all times.

وأما الأحاديث فكثيرة جداً وهي غيرُ منحصرةٍ فنذكُرُ طرفاً مِنْهَا :

Ḥadīth 117

الأول: عن أبي ذر جُنْدبِ بنِ جُنَادَةَ ﷺ ، قَالَ: قُلْتُ : يَا رسولَ الله، أيُّ الأعمالِ أفْضَلُ ؟ قَالَ : ((الإيمانُ باللهِ وَالجِهادُ في سَبيلِهِ)) . قُلْتُ : أيُّ الرِّقَابِ أفْضَلُ ؟ قَالَ : ((أنْفَسُهَا عِنْدَ أهلِهَا وَأكثرُهَا ثَمَناً)) . قُلْتُ : فإنْ لَمْ أفْعَلْ ؟ قَالَ : ((تُعِينُ صَانِعاً أَوْ تَصْنَعُ لأَخْرَقَ)) . قُلْتُ : يَا رَسُول الله ، أرأيْتَ إنْ ضَعُفْتُ عَنْ بَعْضِ العَمَلِ ؟ قَالَ : ((تَكُفُّ شَرَّكَ عَنِ النَّاسِ ؛ فإنَّهَا صَدَقَةٌ مِنْكَ عَلَى نَفْسِكَ)) مُتَّفَقٌ عليه .

((الصَّانِعُ)) بالصاد المهملة هَذَا هُوَ المشهور ، وروي ((ضائعاً)) بالمعجمة : أي ذا ضِياع مِنْ فقرٍ أَوْ عيالٍ ونحوَ ذلِكَ ، ((وَالأَخْرَقُ)) : الَّذِي لا يُتقِنُ مَا يُحَاوِل فِعلهُ .

Abū Dharr Jundub ibn Junādah ﷺ narrates: "I asked: 'O Messenger of Allāh! Which action is the best?' He replied: 'Belief in Allāh and waging *jihād* in His cause.' I asked: 'The freeing of which slave earns the most reward?' He replied: 'A slave who is considered most valuable by his masters and one who is highest in price.' I asked: 'What if I am unable to do this?' He replied: 'Help a labourer or work for a person who is unable to work for himself.' I asked: 'O Messenger of Allāh! What if I become too weak to do anything?' He replied: 'Restrain your evil from others. This will be a charity from your side and it will be for your benefit.'" *(Bukhārī, Muslim)*

Commentary

The Qur'ān and *Sunnah* teach us to be humane, generous and caring, rather than be self-

centred. One who strives to develop these qualities will find immense satisfaction in life and bring considerable joy to others as well.

Every person irrespective of his financial status or background has the opportunity of engaging in various avenues of good in order to earn the pleasure of Allāh ﷻ because even effortless deeds such as saving others from one's harm are counted as good deeds in His sight.

A Muslim is also encouraged to spend from his most valuable wealth. The Qur'ān states,

﴿لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ﴾

> You will never attain goodness until you spend of that which you love. (Sūrah Āl ʿImrān, 92)

There is no contradiction between this *ḥadīth* and others which state that *ṣalāh*, kindness to parents, feeding others, etc. are the best of deeds, since the Messenger of Allāh ﷺ replied to people based on their situations and circumstances.

Additional Points

- ✓ Recompense and reward is relative to the effort rendered.
- ✓ There is great reward in assisting those who are unable to do things for themselves.
- ✓ *Īmān* in Allāh ﷻ is the foundation and prerequisite for the acceptance of all good actions.
- ✓ Islām was instrumental in abolishing slavery.

Ḥadīth 118

الثاني : عن أبي ذر أيضاً ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((يُصْبحُ عَلَى كُلِّ سُلامَى منْ أَحَدِكُمْ صَدَقةٌ : فَكُلُّ تَسبيحَةٍ صَدَقَةٌ ، وَكُلُّ تحميدةٍ صَدَقَة ، وَكُلُّ تَهْلِيلَةٍ صَدَقَةٌ ، وَكُلُّ تكبيرَةٍ صَدَقَةٌ ، وَأمْرٌ بِالمعرُوفِ صَدَقةٌ ، ونَهيٌ عَنِ المُنْكَرِ صَدَقةٌ ، وَيُجزِىءُ مِنْ ذلِكَ رَكْعَتَانِ يَركَعُهُما مِنَ الضُّحَى)) رواه مسلم .

Abū Dharr ﷺ narrates that the Messenger of Allāh ﷺ said: "Every morning, charity is due on behalf of every joint of your body. Every *tasbīḥ* (*subḥānallāh* - glorification of Allāh ﷻ) is charity; every *taḥmīd* (*alḥamdulillāh* - praise of Allāh ﷻ) is charity; *tahlīl* (*lā ilāhā illallāh* - proclamation of the oneness of Allāh ﷻ) is charity; every *takbīr* (*allāhu akbar* - expression of the greatness of Allāh ﷻ) is charity; commanding good is charity; and forbidding evil is charity. However, two *rakʿāts* of *ṣalāh* at mid-morning (Ṣalāt al-Ḍuḥā) suffices for all of this." *(Muslim)*

Commentary

The bounty and blessing of every joint in the human body is immense. One can well understand their value when one considers those who are incapacitated. Hence, when one awakes every morning safe from sickness and difficulty, one needs to be grateful to Allāh ﷻ. Charity has been suggested for this purpose as it repels calamities and difficulties. By giving in charity, it is hoped that the joints of the body will remain sound and healthy.

Various forms of giving charity have been taught to us in this *ḥadīth*. The most obvious and superior of these is monetary while the other forms have to do with the actions of the body and the tongue. One who engages is all these forms of charity is fortunate indeed.

Ṣalāh has been specified as a suitable alternative for the charity of the joints because *ṣalāh* incorporates all the previous mentioned forms of charity such as *tasbīḥ*, *taḥmīd*, *tahlīl*, *takbīr*, encouraging good and forbidding evil. The Qur'ān states,

﴿اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ﴾

Verily ṣalāh prevents immoral behaviour and sins. (Sūrah al-ʿAnkabūt, 45)

Additional Points

✓ The minimum number of *rakāts* for *Ṣalah al-Ḍuḥā* is two and the maximum is twelve.

Ḥadīth 119

الثالث : عَنْهُ ، قَالَ : قَالَ النَّبِيُّ ﷺ : ((عُرِضَتْ عَلَيَّ أعْمَالُ أُمَّتِي حَسَنُهَا وَسَيِّئُهَا فَوَجَدْتُ في مَحَاسِنِ أعْمَالِهَا الأذَى يُمَاطُ عَنِ الطَّرِيقِ ، وَوَجَدْتُ في مَسَاوِىءِ أعمَالِهَا النُّخَاعَةُ تَكُونُ في المَسْجِدِ لا تُدْفَنُ)) رواه مسلم .

Abū Dharr ﷺ narrates that the Messenger of Allāh ﷺ said: "The good and evil deeds of my *Ummah* were presented before me. I noticed that removing a harmful object from the path was from among their good deeds and I noticed that phlegm which is left unburied in the *masjid* was from among their evil deeds." *(Muslim)*

Commentary

This *ḥadīth* highlights the virtue of benefitting people and safeguarding them from harm.

Ibn Ruslān ﷺ said that he heard from scholars that it is appropriate to recite the testimony of faith (لاَ إله إلا الله) when removing a harmful object from the path. This is in order to unite the lowest branch of *īmān* (removing a harmful object from the path) with the highest (the

testimony of faith). Further, when the intention of the heart is joined to the speech of the tongue, actions reach perfection.

The *ḥadīth* also urges us to refrain from harmful forms of speech. One should therefore be wary of speaking lies, insulting, passing disparaging remarks, backbiting or sowing disunity between people.

Additional Points

- ✓ It is compulsory to honour the *masjid* and uphold its etiquette. One therefore, should not engage in improper behaviour such as spitting, shouting, belching and talking about worldly matters in a *masjid*.
- ✓ It is meritorious to remove unpleasant and offensive objects from a *masjid*.
- ✓ Islām is all-encompassing and promises reward for any good deed that is done for the pleasure of Allāh ﷻ.

Ḥadīth 120

الرابع : عَنْهُ : أَنَّ ناساً قالوا : يَا رَسُولَ الله ، ذَهَبَ أهلُ الدُّثُور بالأُجُورِ ، يُصَلُّونَ كَمَا نُصَلِّي ، وَيَصُومُونَ كَمَا نَصُومُ ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ ، قَالَ : ((أَوَلَيسَ قَدْ جَعَلَ اللهُ لَكُمْ مَا تَصَدَّقُونَ بِهِ : إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةً ، وَكُلِّ تَكبيرَةٍ صَدَقَةً ، وَكُلِّ تَحمِيدَةٍ صَدَقَةً ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةً ، وَأَمْرٌ بالمَعْرُوفِ صَدَقَةٌ ، وَنَهيٌ عَنِ المُنْكَرِ صَدَقَةٌ ، وفي بُضْعِ أَحَدِكُمْ صَدَقَةٌ)) قالوا : يَا رسولَ اللهِ ، أيَأتِي أَحَدُنَا شَهْوَتَهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ ؟ قَالَ : ((أَرَأَيتُمْ لَوْ وَضَعَهَا في حَرامٍ أَكَانَ عَلَيهِ فِيهَا وِزرٌ ؟ فكذَلِكَ إِذَا وَضَعَهَا في الحَلالِ كَانَ لَهُ أَجْرٌ)) رواه مسلم .

Abū Dharr ﷺ narrates that some people said: "O Messenger of Allāh! The wealthy have taken all the rewards: they offer *ṣalāh* as we do, they fast as we do, but they can give their extra wealth in charity." The Messenger of Allāh ﷺ said: "Has Allāh ﷻ not given you something which you could give in charity? Every glorification of Allāh ﷻ is charity; every expression of the greatness of Allāh ﷻ is charity; every praise of Allāh ﷻ is charity; every proclamation of the oneness of Allāh ﷻ is charity; commanding good is charity; forbidding evil is charity; and engaging in conjugal relations with your wife is charity." The *Ṣaḥābah* ﷺ asked: "O Messenger of Allāh! If any of us fulfils his passions, is he rewarded for it?" He replied: "If he were to have illicit relations, will it not be a sin against him? Similarly, if he were to have lawful conjugal relations he will be rewarded for it." *(Muslim)*

Commentary

All of the above-mentioned actions have been referred to as charity because their reward is equivalent to giving charity. This is because they are done for the pleasure of Allāh ﷻ, even though they may differ in status, nature, characteristics and effect.

The *ḥadīth* highlights the aspect of morality and faithfulness in marriage and is particularly important in our era of immorality and shamelessness. Islām teaches that fulfilling one's desires with one's wife draws divine rewards when it is accompanied with the correct intention. Such an intention could be to safeguard one's chastity or the chastity of one's spouse from evil thoughts and gazes, to fulfil the spouse's marital rights, to produce offspring that will believe in one Allāh ﷻ, or to increase the *Ummah* of the Messenger of Allāh ﷺ. Intending to rear pious offspring is a noble intention as they will serve as a perpetual reward after their parent's demise by performing good deeds on the latter's behalf.

Additional Points

- ✓ The *Ṣaḥābah* of the Messenger of Allāh ﷺ used to compete in doing good deeds. They constantly endeavoured to acquire greater rewards, and were remorseful when any opportunity of reaping such rewards escaped them.
- ✓ A person will be rewarded for abandoning a sin if his intention is to obey Allāh ﷻ, just as he will be rewarded for performing a good deed.
- ✓ From a legal perspective, the *ḥadīth* proves the validity of analogy (*qiyās*).
- ✓ A permissible action can become an act of worship if it is done with a good intention.

Ḥadīth 121

الخامس : عَنْهُ ، قَالَ : قَالَ لي النَّبيّ ﷺ : ((لا تَحْقِرَنَّ مِنَ المَعرُوفِ شَيئاً وَلَوْ أنْ تَلقَى أخَاكَ بِوَجْهٍ طَليقٍ)) رواه مسلم .

Abū Dharr ﷺ narrates: "The Messenger of Allāh ﷺ said to me: 'Do not regard any good deed to be insignificant even if it is meeting your brother with a cheerful face.'" *(Muslim)*

Commentary

This *ḥadīth* teaches us that no good deed should be regarded as insignificant as it may be a means of earning Allāh's ﷻ pleasure. It also teaches us to smile because people are attracted to a person who has a cheerful countenance. A smile removes ill feelings, makes others feel comfortable, and creates love between people.

Ḥadīth 122

السادس : عن أبي هريرةَ ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((كُلُّ سُلامَى مِنَ النَّاسِ عَلَيهِ صَدَقَةٌ ، كُلَّ يَومٍ تَطلُعُ فِيهِ الشَّمْسُ : تَعْدِلُ بَينَ الاثْنَينِ صَدَقةٌ ، وتُعِينُ الرَّجُلَ في دَابَّتِهِ ، فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ ، وَالكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ ، وبكلِّ خَطْوَةٍ تَمشيهَا إِلَى الصَّلاةِ صَدَقَةٌ ، وتُميطُ الأذَى عَنِ الطَّرِيقِ صَدَقَةٌ)) مُتَّفَقٌ عَلَيهِ .

ورواه مسلم أيضاً من رواية عائشة ﷺ ، قَالَتْ : قَالَ رَسُول الله ﷺ : ((إِنَّهُ خُلِقَ كُلُّ إِنْسان مِنْ بَنِي آدَمَ عَلَى سِتِّينَ وثلاثمئة مفْصَل ، فَمَنْ كَبَّرَ اللهَ ، وحَمِدَ الله ، وَهَلَّلَ اللهَ ، وَسَبَّحَ الله ، وَاسْتَغْفَرَ الله ، وَعَزَلَ حَجَراً عَنْ طَرِيقِ النَّاسِ ، أَوْ شَوْكَةً ، أَوْ عَظماً عَن طَرِيقِ النَّاسِ ، أَوْ أَمَرَ بمَعْرُوف ، أَوْ نَهَى عَنْ منكَر ، عَدَدَ السِّتِّينَ والثَّلاثِمئَة فَإِنَّهُ يُمْسِي يَومَئِذٍ وقَدْ زَحْزَحَ نَفسَهُ عَنِ النَّارِ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Every day in which the sun rises, charity is due on behalf of every joint of the body. Establishing justice between two people is charity; helping a man to mount his animal or to load his goods onto it is charity; a good word is charity; every step that you take towards *ṣalāh* is charity; removing a harmful object from the path is charity." *(Bukhārī, Muslim)*

This is also narrated by *Muslim* from ʿĀ'ishah ﷺ who said: The Messenger of Allāh ﷺ said: "Every human being is created with 360 joints. The person who expresses the greatness of Allāh, praises Allāh, proclaims the oneness of Allāh, glorifies Allāh, seeks forgiveness from Allāh, removes a rock, thorn or bone from the path of people, enjoins good or prohibits evil, has justly accounted for the 360 joints and he will then have spent that evening having distanced himself from the Hell-fire."

Vocabulary and Definitions

"A good word" includes the remembrance of Allāh ﷻ, *duʿā'* for oneself or others, greeting people, giving appropriate praise and any beneficial speech that will result in happiness and unity.

Commentary

In this *ḥadīth,* we are told to be grateful on a daily basis for the health of our joints and bodies. Gratitude may be expressed by engaging in any of the numerous forms of good

deeds, however it should be remembered that sincerity is a precondition for the acceptance of every good deed.

One who arbitrates or reconciles justly between people in order to bring about peace, receives the reward of charity. In fact, reconciling between disputing groups is such a noble action that speaking a lie becomes permissible for this purpose. Some scholars are of the view that speaking a lie in such situations refers to *tauriyah* - when the speaker intends something different to what the listener understands.

Additional Points

- ✓ This *ḥadīth*, along with many others, encourages the performance of *ṣalāh* in congregation in the *masjid*.

Ḥadīth 123

السابع : عَنْهُ ، عن النَّبيّ ﷺ ، قَالَ : ((مَنْ غَدَا إِلَى المَسْجِد أَوْ رَاحَ ، أَعَدَّ اللهُ لَهُ في الجَنَّةِ نُزُلاً كُلَّمَا غَدَا أَوْ رَاحَ)) مُتَّفَقٌ عَلَيهِ .

((النُّزُلُ)) : القوت والرزق وما يُهيأُ للضيف .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Whoever goes to the *masjid* at the times of dawn and dusk, Allāh ﷻ prepares for him a special feast in Paradise for every occasion he went to the *masjid* at the times of dawn and dusk." *(Bukhārī, Muslim)*

Commentary

Allāh ﷻ will prepare a feast in Paradise for one who frequents the *masjid* to perform *ṣalāh* or *iʿtikāf*, recite the Qur'ān or seek knowledge for the pleasure of Allāh ﷻ.

Ḥadīth 124

الثامن : عَنْهُ ، قَالَ : قَالَ رَسُول الله ﷺ : ((يَا نِسَاءَ المُسْلِمَاتِ ، لاَ تَحْقِرَنَّ جَارَةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شاةٍ)) مُتَّفَقٌ عَلَيهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "O Muslim women! No neighbour should regard anything as insignificant for another neighbour even if it be a sheep's trotter." *(Bukhārī, Muslim)*

Commentary

A person should not refrain from sending a gift to a neighbour considering it to be insignificant or little because a gift may be insignificant to the person receiving it but its reward with Allāh

ﷻ is immense. In addition, charity and gifts should be given according to one's financial status; hence, the poor are also encouraged to give something that is affordable to them. It is better to give something small rather than nothing at all. Allāh ﷻ says,

﴿فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ﴾

One who does an atoms-weight of good, will see its reward. (Sūrah al-Zilzāl, 7)

The *ḥadīth* may also mean that a person who has received a gift should not regard it as insignificant.

Sheep's trotters are rarely sent as a gift because they are of little value; hence, the *ḥadīth* uses them as an example to emphasize the importance of giving in charity.

Ḥadīth 125

التاسع : عَنْهُ ، عن النَّبيّ ﷺ ، قَالَ : ((الإيمانُ بِضْعٌ وَسَبعُونَ أَوْ بِضعٌ وسِتُونَ شُعْبَةً فَأَفْضَلُهَا قَولُ : لا إلهَ إلاَّ اللهُ ، وَأَدْنَاهَا إمَاطَةُ الأذَى عَنِ الطَّرِيقِ ، والحياءُ شُعبَةٌ مِنَ الإيمان)) مُتَّفَقٌ عَلَيهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "*Īmān* has more than seventy (or more than sixty) branches. The best of them is to bear witness that there is none worthy of worship besides Allāh and the least of them is to remove a harmful object from the path. And modesty is also a branch of *īmān*." *(Bukhārī, Muslim)*

Vocabulary and Definitions

الحياءُ (modesty) is literally defined as a feeling prompted by fear, for doing an action that will draw a reprimand or admonishment from others. In terms of *sharī'ah,* it can be defined as a character trait that urges a person to abstain from evil deeds and shortcomings in fulfilling the rightful obligations of people.

Commentary

Bayhaqī ﷺ and others have compiled books listing the various branches of *īmān*. However, Abū Sulaymān al-Khaṭṭābī ﷺ and others are of the view that the exact number of branches of *īmān* is in the knowledge of Allāh ﷻ and the Messenger of Allāh ﷺ alone.

The highest branch of *īmān* is to utter the testimony of faith because it relates to the Oneness of Allāh ﷻ and no other branch of *īmān* holds any weight if it is absent.

Modesty has been singled out because it generally upholds the remaining branches of *īmān*. One who has genuine modesty fears disgrace in both worlds, hence he acts on all divine commands and abstains from all prohibitions. The highest form of modesty is that one should constantly be wary that Allāh ﷻ should not see him doing anything that He has forbidden. One can develop this state of mind by *murāqabah* (pondering and reflection) and acceptance of the truth.

The all-encompassing nature of this *ḥadīth* can be understood when one considers that rights are due to Allāh ﷻ and His creation. The *kalimah* (testimony of faith) encompasses fulfilling the rights of Allāh, while removing obstacles from the path encompasses fulfilling the rights of His creation.

Additional Points

- ✓ *Īmān* consists of belief and actions, both of which vary in degrees of virtue and significance.

Ḥadīth 126

العاشر : عَنْهُ : أَنَّ رَسُول الله ﷺ ، قَالَ : ((بَيْنَما رَجُلٌ يَمشي بِطَريقٍ اشْتَدَّ عَلَيهِ العَطَشُ ، فَوَجَدَ بِئراً فَنَزَلَ فِيهَا فَشربَ ، ثُمَّ خَرَجَ فإِذَا كَلْبٌ يَلْهَثُ يأْكُلُ الثَّرَى مِنَ العَطَشِ ، فَقَالَ الرَّجُلُ : لَقَدْ بَلَغَ هَذَا الكَلْبُ مِنَ العَطَشِ مِثلُ الَّذِي كَانَ قَدْ بَلَغَ مِنِّي فَنَزَلَ البِئْرَ فَمَلأَ خُفَّهُ مَاءً ثُمَّ أَمْسَكَهُ بفيهِ حَتَّى رَقِيَ ، فَسَقَى الكَلْبَ ، فَشَكَرَ الله لَهُ ، فَغفَرَ لَهُ)) قالوا : يَا رَسُول اللهِ ، إِنَّ لَنَا في البَهَائِمِ أَجْراً ؟ فقَالَ : ((في كُلِّ كَبِدٍ رَطْبَةٍ أَجْرٌ)) مُتَّفَقٌ عَلَيهِ .

وفي رواية للبخاري : ((فَشَكَرَ اللهُ لَهُ ، فَغَفَرَ لَهُ ، فأَدْخَلَهُ الجَنَّةَ)) وفي رواية لهما : ((بَيْنَما كَلْبٌ يُطِيفُ بِرَكِيَّةٍ قَدْ كَادَ يقتلُهُ العَطَشُ إِذْ رَأَتْهُ بَغِيٌّ مِنْ بَغَايَا بَنِي إِسْرَائِيل ، فَنَزَعَتْ مُوقَها فَاسْتَقَتْ لَهُ بِهِ فَسَقَتْهُ فَغُفِرَ لَهَا بِهِ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A man was once walking on a path and he became very thirsty. He found a well into which he climbed and drank. When he emerged, he saw a dog panting and eating mud because of thirst. He thought to himself: 'This dog is experiencing a similar degree of thirst to what I had experienced.' So he again climbed down the well, filled his leather socks with water and holding it in his mouth, climbed back out of the well and gave it to the dog to drink. Allāh ﷻ appreciated this act of his and forgave him." The *Ṣaḥābah* ﷺ asked: "O Messenger of Allāh! Are we rewarded even because of animals?" He replied: "There is reward for (showing kindness to) every living creature." *(Bukhārī, Muslim)*

A narration of *Bukhārī* has: "Allāh ﷻ appreciated this act of his, forgave him and admitted him into Paradise."

A narration of *Bukhārī* and *Muslim* has: "A dog on the verge of dying due to thirst was walking around a well. An immoral woman from the Banī Isrā'īl saw the dog, so she removed her leather socks, filled them with water and gave it to the dog. Due to this she was forgiven."

Commentary

When Allāh ﷻ grants such a splendid reward for an act of kindness towards an animal, one wonders the true extent of Allāh's ﷻ reward and kindness towards His close and beloved servants.

The narration, which states that a woman (instead of a man) had given water to a dog is not contradictory because it may refer to another incident.

Additional Points

- ✓ We are urged to carry out as many good deeds as we can, no matter how insignificant they may appear, as we have no idea which deed holds Allāh's ﷻ special mercy.
- ✓ Sincerity draws divine reward. The man's action of giving water to the dog was sincere and devoid of ulterior motives, hence it attracted Allāh's ﷻ forgiveness.
- ✓ Providing water to people is an exceedingly noble action in the sight of Allāh ﷻ. This includes providing a water source for people in drought-stricken areas or giving a fasting person water to drink.
- ✓ Allāh ﷻ is merciful to all His creation, even animals.
- ✓ The fact that Allāh ﷻ forgives major sins due to minor acts of goodness displays His grace and magnanimity.

Ḥadīth 127

الحادي عشر : عَنْهُ ، عن النَّبيّ ﷺ ، قَالَ : ((لَقدْ رَأيْتُ رَجُلاً يَتَقَلَّبُ في الجَنَّةِ في شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَرِيقِ كَانَتْ تُؤذِي المُسْلِمِينَ)) رواه مسلم .

وفي رواية : ((مَرَّ رَجُلٌ بِغُصْنِ شَجَرَةٍ عَلَى ظَهرِ طَرِيقٍ ، فَقَالَ : وَاللهِ لأُنْحِيَنَّ هَذَا عَنِ المُسْلِمينَ لا يُؤذِيهِمْ ، فَأُدخِلَ الجَنَّةَ)) .

وفي رواية لهما : ((بَيْنَمَا رَجُلٌ يَمْشي بِطَرِيقٍ وَجَدَ غُصْنَ شَوكٍ عَلَى الطريقِ فأخَّرَه فَشَكَرَ اللهُ لَهُ ، فَغَفَرَ لَهُ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "I saw a man enjoying the pleasures of Paradise because of a tree which he chopped off from the path because it was obstructing the Muslims." *(Muslim)*

Another narration has: "A man passed by a branch of a tree which was obstructing the path and thought to himself: 'By Allāh, I will remove this from the path of the Muslims so that it does not obstruct them.' For this he was admitted into Paradise."

A narration of *Bukhārī* and *Muslim* has: "While a man was walking, he saw a thorn tree on the path and moved it aside. Allāh ﷻ appreciated this act of his and forgave him."

Commentary

This *ḥadīth* explains the tremendous virtue of any deed that benefits the Muslims or removes harm from them. Islām advocates cleanliness and orderliness in every aspect of life and this is of particular importance with regard to public amenities such as roads, gardens and other communal facilities. A Muslim should therefore be considerate and contribute to the overall comfort and general well-being of others.

Ḥadīth 128

الثاني عشر : عَنْهُ ، قَالَ : قَالَ رَسُول الله ﷺ : ((مَنْ تَوَضَّأَ فَأَحْسَنَ الوُضُوءَ ، ثُمَّ أَتَى الجُمعَةَ فَاسْتَمَعَ وَأَنْصَتَ غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْن الجُمُعَةِ وَزِيادَةُ ثَلاثَةِ أيَّامٍ ، وَمَنْ مَسَّ الحَصَا فَقَدْ لَغَا)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Whoever performs a perfect *wuḍū'*, then attends the *Jumuʿah ṣalāh*, listens attentively to the sermon and remains silent, will have his sins forgiven until the next Friday and another three days more. But, a person who plays with pebbles has involved himself in a futile act." *(Muslim)*

Vocabulary and Definitions

A "perfect ablution" entails observing all the relevant *Sunan* and *ādāb* (etiquettes) associated with it.

Commentary

The *ḥadīth* highlights the importance of focusing the body and soul to the *Jumuʿah* sermon. Playing with pebbles is a useless activity, hence any form of disinterest towards the sermon

is forbidden. From other *aḥādīth*, we learn that even advising another person to remain silent while the *Jumuʿah* sermon is in progress is forbidden.

Scholars have stated that the reward for a single day of *Jumuʿah* is multiplied tenfold, hence a total of ten days' minor sins are forgiven, because the reward of every good deed is multiplied by ten times according to a law mentioned in the Qur'ān.

Additional Points

- ✓ It is meritorious to perfect one's *wuḍū'* and be punctual for *Jumuʿah ṣalāh*.
- ✓ The *Jumuʿah* sermon is an important forum and channel through which people may learn the teachings of Islām.

Ḥadīth 129

الثالث عشر : عَنْهُ : أَنَّ رَسُول الله ﷺ ، قَالَ : ((إِذَا تَوَضَّأَ العَبْدُ المُسْلِمُ ، أَو المُؤمِنُ فَغَسَلَ وَجْهَهُ خَرَجَ مِنْ وَجْهِهِ كُلُّ خَطِيئَةٍ نَظَرَ إِلَيْهَا بِعَينيهِ مَعَ المَاءِ ، أَوْ مَعَ آخِرِ قَطْرِ المَاءِ ، فَإِذا غَسَلَ يَدَيْهِ خَرَجَ مِنْ يَدَيهِ كُلُّ خَطِيئَة كَانَ بَطَشَتْهَا يَدَاهُ مَعَ المَاءِ ، أَوْ مَعَ آخِرِ قَطْرِ المَاءِ ، فَإِذَا غَسَلَ رِجْلَيهِ خَرَجَتْ كُلُّ خَطِيئَةٍ مشتها رِجْلاَهُ مَعَ المَاء أَوْ مَعَ آخِرِ قَطْرِ المَاءِ حَتَّى يَخْرُجَ نَقِيّاً مِنَ الذُّنُوبِ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When a Muslim servant or believer performs *wuḍū'* and washes his face, every sin which he committed with his eyes leaves his face with the water or with the last drop of water. When he washes his hands, every sin which his hands committed leaves his hands with the water or with the last drop of water. When he washes his feet, every sin which his feet walked towards leaves his feet with the water or with the last drop of water. This continues until he leaves completely purified of sin." *(Muslim)*

Commentary

When a person commits a sin, it leaves a stain or blemish on his limbs. People of piety can sometimes see these stains because of their spiritual insight. Performing a perfect *wuḍū'* with the correct intention will cause such sins to be physically washed away by the grace of Allāh ﷻ. This is the literal meaning of the *ḥadīth*. According to the figurative interpretation, the *ḥadīth* would mean that Allāh ﷻ forgives sins.

Additional Points

- ✓ In addition to believing that *wuḍū'* washes away sins, a person should be remorseful

over having committed a sin and make a firm resolution not to commit the sin again.

- ✓ *Wuḍū'* washes away only minor sins because forgiveness for major sins requires *taubah*.
- ✓ *Wuḍū'* cleanses the body from apparent impurities and purifies the carnal self from spiritual impurities.

Ḥadīth 130

الرابع عشر : عَنْهُ ، عن رَسُول الله ﷺ ، قَالَ : ((الصَّلَوَاتُ الخَمْسُ ، وَالجُمُعَةُ إِلَى الجُمُعَةِ ، وَرَمَضَانُ إِلَى رَمَضَانَ مُكَفِّراتٌ لِمَا بَيْنَهُنَّ إِذَا اجْتُنِبَتِ الكَبَائِرُ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The five daily *Ṣalāhs*, one Friday to the next Friday and one *Ramaḍān* to the next *Ramaḍān* are expiation for whatever sins are committed between them provided the major sins are avoided." *(Muslim)*

Commentary

This *ḥadīth* is an explanation of a verse of the Qur'ān,

﴿اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ﴾

Good deeds obliterate evil deeds. (Sūrah Hūd, 114)

Ḥāfiẓ Walī ud-Dīn ʿIrāqī ﷺ stated that this *ḥadīth* is proof that only minor sins are forgiven through good deeds. However, Imām Qurṭubī ﷺ stated that Allāh ﷻ forgives even the major sins of a person through good deeds if his intention is sincere. Allāh ﷻ grants this favour to whomever He chooses.

A question may be posed here: when so many good deeds can obliterate sin, what transpires when all the sins of a person have been obliterated? Scholars explain that when one engages in good deeds while having no minor sins, his status will be raised; or if a person has only major sins, it is hoped that these will also be forgiven. However, it should be remembered that the general rule is that major sins require *taubah*.

Additional Points

- ✓ During periods of goodness and blessings, one should be punctual upon good deeds and activities that will lead one closer to Allāh ﷻ.

Ḥadīth 131

الخامس عشر : عَنْهُ ، قَالَ : قَالَ رَسُول الله ﷺ : ((ألا أَدُلُّكُمْ عَلَى مَا يَمْحُو اللهُ بِهِ الخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ ؟)) قَالُوا : بَلَى ، يَا رسولَ اللهِ ، قَالَ : ((إِسْبَاغُ الوُضُوءِ عَلَى المَكَارِهِ

، وَكَثْرَةُ الخُطَا إِلَى المَسَاجِدِ ، وَانْتِظَارُ الصَّلاةِ بَعْدَ الصَّلاةِ فَذلِكُمُ الرِّبَاطُ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Shall I not inform you of that by which Allāh ﷻ expiates sins and by which He raises ranks?" The *Ṣaḥābah* ﷺ replied: "Indeed, O Messenger of Allāh!" He said: "Performing a complete *wuḍū'* despite difficulties, taking many steps to the *masjid* and waiting for the next *ṣalāh* after having performed the present one. That is *ribāṭ*." *(Muslim)*

Vocabulary and Definitions

الرِّبَاطُ means to guard the borders of the Islāmic state, ensuring the safety and protection of the Muslims.

"Waiting for the next *ṣalāh*" means that one's heart and mind are connected to the *masjid*, consciously awaiting the next *ṣalāh*. This applies equally whether one is in a *masjid*, home or place of work.

Commentary

This *ḥadīth* means that *ṭahārah*, *ṣalāh* and worship are similar to *jihād* because these are a form of struggle against the carnal self. This supports another *ḥadīth* that states,

رجعنا من الجهاد الأصغر الى الجهاد الأكبر

We returned from the minor *jihād* (fighting the enemy in battle) to the major *jihād* (opposing the carnal desires).

The reason for this is that *jihād* against the external enemy is restricted to a particular time and place, while *jihād* against the carnal self is a perpetual struggle.

Additional Points

- ✓ We are encouraged to perform *wuḍū'* perfectly even during difficult circumstances such as severe cold or illness.
- ✓ It is compulsory to perform *ṣalāh* in congregation in the *masjid*, unless one cannot do so due to a valid reason.
- ✓ All the *aḥādīth* that relate to the forgiveness of sins apply to sins associated with the rights of Allāh ﷻ. For sins relating to the rights of man, it is necessary to fulfil those rights or seek forgiveness from the wronged individual.
- ✓ The *ḥadīth* illustrates the virtue of residing far from the *masjid* because of the many steps one will need to take to attend congregational *ṣalāh*. The *ḥadīth* is supported by another

ḥadīth in which the Messenger of Allāh ﷺ advised certain *Ṣaḥābah* to continue residing far from the *masjid* as their footsteps were being recorded and rewarded.

Ḥadīth 132

السادس عشر : عن أبي موسى الأشعرِيِّ ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((مَنْ صَلَّى البَرْدَيْنِ دَخَلَ الجَنَّةَ)) مُتَّفَقٌ عَلَيهِ .

Abū Mūsā al-Ashʿarī ﷺ narrates that the Messenger of Allāh ﷺ said: "Whoever offers the two 'cold' *Ṣalāhs* shall enter Paradise." *(Bukhārī, Muslim)*

The 'cold' *Ṣalāhs* refer to the *Fajr* and *ʿAṣr Ṣalāhs*. They are referred to as such because it is relatively cooler during these times of the day compared to other times.

Commentary

At the time of *Fajr ṣalāh* people are enjoying their sleep while at the time of *ʿAṣr ṣalāh* they are concluding their business activities for the day, hence to perform these *Ṣalāhs* punctually is a sign of sincerity and displays love for worship. The *ḥadīth* does not mean that Paradise is guaranteed for one who performs only these two *Ṣalāhs*, rather it points to the fact that one who performs these two *Ṣalāhs* will observe the remaining three *Ṣalāhs* more regularly and punctually.

Some scholars are of the view that the two 'cold' *Ṣalāhs* refer to *Fajr* and *ʿIshā'*. The time of *ʿIshā'* is also a difficult time because at night people are generally tired from the day's toils.

Ḥadīth 133

السابع عشر : عَنْهُ ، قَالَ : قَالَ رَسُول الله ﷺ : ((إِذَا مَرِضَ العَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيماً صَحِيحاً)) رواه البخاري

Abū Mūsā al-Ashʿarī ﷺ narrates that the Messenger of Allāh ﷺ said: "When a person falls ill or is on a journey, the same good deeds that he used to do while he was healthy or resident are recorded in his favour." (*Bukhārī*)

Commentary

This *ḥadīth* demonstrates the immense mercy of Allāh ﷻ in that the good deeds we habitually engage in are recorded in our favour when we cannot do them. According to *Abū Dāwūd*, the best deeds done by a person when he is healthy are recorded for him when he is ill. In addition, good deeds refer to optional ones, not the obligatory and compulsory ones, as the

latter need to be performed without fail.

Additional Points

- ✓ Scholars explain that a journey undertaken for a sinful purpose does not fall within the ambit of this *ḥadīth*.

Ḥadīth 134

الثامن عشر : عن جَابِرٍ ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((كُلُّ مَعْرُوفٍ صَدَقَةٌ)) رواه البخاري ، ورواه مسلم مِنْ رواية حُذَيفة ﷺ .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "Every good deed is charity." (*Bukhārī*)

Commentary

A Muslim is truly fortunate because his every good deed reaps the reward of charity and in the light of other *aḥādīth*, we learn that charity will grow in reward. The *ḥadīth* also indicates that charity is neither confined to physical spending, nor is it only the privilege of the wealthy.

Ḥadīth 135

التاسع عشر : عَنْهُ ، قَالَ : قَالَ رَسُول الله ﷺ : ((مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْساً إلاَّ كَانَ مَا أُكِلَ مِنْهُ لَهُ صَدَقَةً ، وَمَا سُرِقَ مِنهُ لَهُ صَدَقَةً ، وَلاَ يَرْزَؤُهُ أَحَدٌ إلاَّ كَانَ لَهُ صَدَقَةً)) رواه مسلم .

وفي رواية لَهُ : ((فَلاَ يَغْرِسُ المُسْلِمُ غَرْساً فَيَأْكُلَ مِنْهُ إنْسَانٌ وَلاَ دَابَّةٌ وَلاَ طَيْرٌ إلاَّ كَانَ لَهُ صَدَقة إِلَى يَومِ القِيَامةِ)). وفي رواية لَهُ : ((لاَ يَغرِسُ مُسْلِمٌ غَرساً ، وَلاَ يَزرَعُ زَرعاً ، فَيَأكُلَ مِنهُ إنْسَانٌ وَلاَ دَابَّةٌ وَلاَ شَيءٌ ، إلاَّ كَانَتْ لَهُ صَدَقَةً)) .

ورواياه جميعاً من رواية أنس ﷺ .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "No Muslim plants a tree without him receiving the reward of charity for whatever is eaten from it, whatever is stolen from it and whatever someone takes from it." *(Muslim)*

A narration of *Muslim* has: "No Muslim plants a tree without him receiving the reward of charity until the day of *Qiyāmah* for whatever a human, animal or bird eats from it."

Another narration of *Muslim* has: "No Muslim plants a tree or sows a field

without him receiving the reward of charity for whatever a human, an animal or anything else eats from it."

Commentary

The *ḥadīth* indicates that planting a tree or vegetation, from which the creation of Allāh ﷻ may derive benefit, is a virtuous deed and one who does so will be rewarded even after his demise. This is termed *Ṣadaqah al-Jāriyah* (perpetual charity). There are six such actions that earn perpetual reward. They are continuous charity, knowledge that benefits others, a pious child that supplicates for his parents, farming, planting of vegetation and *ribāṭ* (guarding the borders of the Islāmic state).

Additional Points

- ✓ A Muslim should always strive to benefit the creation of Allāh ﷻ to the best of his ability.
- ✓ A Muslim is rewarded when his wealth is stolen or destroyed, provided he exercises patience and is hopeful of reward from Allāh ﷻ.
- ✓ Reward in the Hereafter is exclusively for the believers.
- ✓ The specified reward is not limited to a person who manages or oversees the planting of trees and vegetation, but also applies to a labourer who does the manual task of digging the ground or sowing the soil.
- ✓ One will continue receiving the reward of planting, even if it is on a portion of land that is subsequently purchased by another person.

Ḥadīth 136

العشرون : عَنْهُ ، قَالَ : أراد بنو سَلِمَةَ أَن يَنتقِلوا قرب المسجِدِ فبلغ ذلِكَ رسولَ الله ﷺ ، فَقَالَ لهم : ((إِنَّهُ قَدْ بَلَغَني أَنَّكُمْ تُرِيدُونَ أَنْ تَنتَقِلُوا قُربَ المَسجِد ؟)) فقالُوا : نَعَمْ ، يَا رَسُول اللهِ قَدْ أَرَدْنَا ذلِكَ . فَقَالَ : ((بَنِي سَلِمَةَ ، دِيَارَكُمْ ، تُكْتَبْ آثَارُكُمْ ، دِيَارَكُمْ تُكْتَبْ آثَارُكُمْ)) رواه مسلم .

وفي روايةٍ : ((إِنَّ بِكُلِّ خَطوَةٍ دَرَجَةً)) رواه مسلم . رواه البخاري أيضاً بِمَعناه مِنْ رواية أنس رضي الله عنه .

وَ((بَنُو سَلِمَةَ)) بكسر اللام : قبيلة معروفة مِنَ الأنصار – رضي الله عنهم – ، وَ((آثَارُهُمْ)) : خطاهُم .

Jābir رضي الله عنه narrates: "The Banū Salimah intended relocating closer to the *masjid*. This information reached the Messenger of Allāh ﷺ and he said: 'I have heard that you want to relocate closer to the *masjid*.' They replied: 'Yes, O Messenger of Allāh! That is what we have decided to do.' He said: 'O

Banu Salimah! Remain in your homes and your footsteps will be recorded in your favour. Remain in your homes and your footsteps will be recorded in your favour.'" *(Muslim)*

Another narration has: "Every step that you take will elevate you by one degree." *Bukhārī* also narrated a similar *ḥadīth* from Anas ﷺ.

Commentary

The tribe of Banū Salimah were a branch of the *Anṣār* and they lived at a distance from Masjid al-Nabawī. The Messenger of Allāh ﷺ encouraged them to stay where they were because of the great rewards for every step taken while walking to and from the *masjid*.

Additional Points

- ✓ While walking to and from the *masjid*, one should engage in *dhikr*, remove obstacles from the path, greet people and do good deeds to supplement one's rewards.
- ✓ One is encouraged to perform *ṣalāh* in congregation even if one resides far from the *masjid*.

Ḥadīth 137

الحادي والعشرون : عن أبي المنذِر أُبيِّ بنِ كَعْب ﷺ ، قَالَ : كَانَ رَجُلٌ لا أَعْلَمُ رَجلاً أَبْعَدَ مِنَ المَسْجِدِ مِنْهُ ، وَكَانَ لاَ تُخْطِئُهُ صَلاةٌ ، فَقيلَ لَهُ أَوْ فَقُلْتُ لَهُ : لَوِ اشْتَرَيْتَ حِمَاراً تَرْكَبُهُ في الظَّلْمَاء وفي الرَّمْضَاء ؟ فَقَالَ : مَا يَسُرُّنِي أَنَّ مَنْزِلي إِلَى جَنْبِ المَسْجِدِ إِنِّي أريدُ أَنْ يُكْتَبَ لِي مَمشَايَ إِلَى المَسْجِدِ وَرُجُوعِي إِذَا رَجَعْتُ إِلَى أَهْلِي ، فَقَالَ رَسُول الله ﷺ : ((قَدْ جَمَعَ اللهُ لَكَ ذلِكَ كُلَّهُ)) رواه مسلم .

وفي رواية : ((إِنَّ لَكَ مَا احْتَسَبْتَ)) . ((الرَّمْضَاءُ)) : الأَرْضُ التي أصابها الحر الشديد .

Ubay ibn Kaʿb ﷺ[52] narrates: "There was a particular man, and I do not know of anyone else who lived further away from the *masjid* than him, but he never missed a *ṣalāh*. He was asked (or I asked him) 'Why don't you

52 Ubay ibn Kaʿb ﷺ was from the Banū Najjār of the tribe of Khazraj. He was literate before accepting Islām. Upon accepting Islām, the Messenger of Allāh ﷺ made him a scribe of revelation. The Messenger of Allāh ﷺ gave him the title of Abul Mundhir. He participated in Badr, Uḥud and all the other campaigns with the Messenger of Allāh ﷺ. A *ḥadīth* of *Bukhārī* and *Muslim* states that the Messenger of Allāh ﷺ once recited Sūrah al-Bayyinah to him saying that Allāh ﷻ commanded him to do so. No other *Ṣaḥābī* shared in this virtue. He passed away in Madīnah Munawwarah in 30 *Hijrī*. 164 *aḥādīth* are narrated from him.

purchase a donkey which you could ride in the dark of the night and the heat of the sun?' He replied: 'It would not please me to have my house right next to the *masjid*. Instead, I want my footsteps to the *masjid* and my footsteps while returning to my family to be recorded in my favour.' The Messenger of Allāh ﷺ said: 'Allāh ﷻ has combined all those rewards for you.'" *(Muslim)*

Another narration has: "You shall receive whatever you hoped for."

Commentary

The *Ṣaḥābah* ﷺ gave due importance to performing *ṣalāh* in congregation and endured all forms of difficulty in this regard.

Ḥadīth 138

الثاني والعشرون : عن أبي محمد عبدِ اللهِ بنِ عمرو بن العاصِ ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((أَرْبَعُونَ خَصْلَةً : أَعْلاَهَا مَنِيحَةُ العَنْزِ ، مَا مِنْ عَامِلٍ يَعْمَلُ بِخَصْلَة مِنْهَا ؛ رَجَاءَ ثَوَابِهَا وتَصْدِيقَ مَوْعُودِهَا ، إلاَّ أَدْخَلَهُ اللهُ بِهَا الجَنَّةَ)) رواه البخاري . ((المَنِيحَةُ)) : أَنْ يُعْطِيَهُ إِيَّاهَا لِيَأْكُلَ لَبَنَهَا ثُمَّ يَرُدَّهَا إِلَيْهِ .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ[53] ﷺ narrates that the Messenger of Allāh ﷺ said: "There are 40 excellent deeds, the highest of which is loaning one's goat so that others could consume its milk. When one does any of these good deeds in anticipation of their reward and believing in whatever has been promised for this, Allāh ﷻ admits him into Paradise." (*Bukhārī*)

Commentary

Allāh ﷻ, through His mercy and grace, has given us many avenues of doing good deeds. He accepts even the smallest of good actions, when these are based on sincere intentions.

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53 ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ accepted Islām before his father and was prominent in worship. He was also a scholar amongst the *Ṣaḥābah*. Abū Hurayrah ﷺ is recorded to have said that none narrated more *aḥādīth* from the Messenger of Allāh ﷺ than him, except ʿAbdullāh ibn ʿAmr ﷺ. He used to write *aḥādīth* while Abū Hurayrah ﷺ would not because the Messenger of Allāh ﷺ gave him permission to do so. However, the narrations from him are relatively fewer compared to those of Abū Hurayrah ﷺ because he lived in Egypt and the people who came to seek knowledge there were very few, whereas Abū Hurayrah ﷺ lived in Madīnah Munawwarah and Muslims from all over would come to seek knowledge and record *aḥādīth* from him there. He participated in many battles with the Messenger of Allāh ﷺ. He passed away in 65 *Hijrī* and 700 *aḥādīth* are narrated from him.

From other narrations, we learn that some of the forty excellent deeds alluded to here are concealing the faults of Muslims, planting a tree, being compassionate to others, sharing in the joys and happiness of people, creating space for others to join in a gathering, replying to *salām (Islāmic* greeting), and answering to the praise of one who sneezes.

Ḥadīth 139

الثالث والعشرون : عن عَدِي بنِ حَاتمٍ ﷺ ، قَالَ : سمعت النَّبيّ ﷺ ، يقول : ((اتَّقُوا النَّارَ وَلَوْ بشقِّ تَمْرَةٍ)) مُتَّفَقٌ عَلَيهِ .

وفي رواية لهما عَنْهُ ، قَالَ : قَالَ رَسُول الله ﷺ : ((مَا مِنْكُمْ مِنْ أَحَدٍ إلاَّ سَيُكَلِّمُهُ رَبُّهُ لَيْسَ بَينَهُ وَبَيْنَهُ تَرْجُمَانٌ ، فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلاَ يَرَى إلاَّ مَا قَدَّمَ ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلاَ يَرى إلاَّ مَا قَدَّمَ ، وَيَنظُرُ بَيْنَ يَدَيهِ فَلاَ يَرَى إلاَّ النَّار تِلقَاءَ وَجْهِهِ ، فَاتَّقُوا النَّارَ وَلَو بِشِقِّ تَمْرَةٍ ، فَمَنْ لَمْ يَجِدْ فَبِكَلِمَةٍ طَيِّبَةٍ)) .

ʿAdī ibn Ḥātim ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Safeguard yourselves from the Hell-fire even if it is by giving half a date (in charity)." *(Bukhārī, Muslim)*

A narration of *Bukhārī* and *Muslim* has: The Messenger of Allāh ﷺ said: "Allāh ﷻ will most certainly speak with every single one of you without any interpreter. He will look to his right and see nothing except the deeds that he sent ahead and he will look to his left and see nothing except the deeds that he sent ahead. He will look in front of him and see only the Hell-fire straight before him. So safeguard yourselves from the Hell-fire even if it is by giving half a date (in charity). And if you do not have even that, then by a good word."

Vocabulary and Definitions

"Safeguard yourself from the Hell-fire," means that a person should engage in good deeds and acts of obedience that will protect him from the punishment of Hell-fire.

"A good word" refers to speech that brings joy to the heart of another person.

Commentary

This *ḥadīth* teaches us that each person will be directly accountable to Allāh ﷻ for his deeds on the day of *Qiyāmah*. Only good deeds will benefit a person at that time. We are also encouraged to give in charity, according to our capacity and to deal kindly and gently with

people. A Qur'ānic verse states,

﴿قَوْلٌ مَّعْرُوْفٌ وَّمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَّتْبَعُهَآ اَذًى﴾

Kind words and forgiving of faults are better than *ṣadaqah* (charity) followed by injury. (Sūrah al-Baqarah, 263)

Ḥadīth 140

الرابع والعشرون : عن أنس ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((إِنَّ اللهَ لَيَرْضَى عَنِ العَبْدِ أَنْ يَأكُلَ الأَكْلَةَ ، فَيَحمَدَهُ عَلَيْهَا ، أَوْ يَشْرَبَ الشَّرْبَةَ ، فَيَحْمَدَهُ عَلَيْهَا)) رواه مسلم .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ is pleased with a person who eats and praises Allāh ﷻ for it, or drinks and praises Allāh ﷻ for it." (*Muslim* 89)

Commentary

In this *ḥadīth,* we are encouraged to be grateful to Allāh ﷻ for His many bounties. It is Allāh ﷻ alone Who is worthy of praise. The *Sunnah* of praising Allāh ﷻ after a meal can be fulfilled by saying '*alḥamdulillāh*'.

Other *du'ā's* that may be recited will be mentioned in the chapter on etiquettes, if Allāh wills. Ibn Mālik ﷺ said that it is also *Sunnah* not to raise ones voice when praising Allāh ﷻ, so as not to disturb others who may still be eating.

Allāh ﷻ greatly rewards one who is grateful to Him. In another *ḥadīth* it is stated,

الطاعم الشاكر مثل الصائم الصابر

One who is grateful while eating is like one who fasts patiently. (*Mustadrak*)

We are indeed fortunate that Allāh ﷻ has made eating an act of obedience. When done with the correct intention and etiquette, we can enjoy a meal in this world and still acquire its reward in the Hereafter.

Ḥadīth 141

الخامس والعشرون : عن أَبي موسى ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((عَلَى كلّ مُسْلِمٍ صَدَقَةٌ)) قَالَ : أرأيتَ إنْ لَمْ يَجِدْ ؟ قَالَ : ((يَعْمَلُ بِيَدَيْهِ فَيَنْفَعُ نَفْسَهُ وَيَتَصَدَّقُ)) قَالَ : أرأيتَ إن لَمْ يَسْتَطِعْ ؟ قَالَ : ((يُعِينُ ذَا الحَاجَةِ المَلْهُوف)) قَالَ : أرأيتَ إنْ لَمْ يَسْتَطِعْ ، قَالَ : ((يَأمُرُ

بِالمعْرُوفِ أوِ الخَيْرِ)) قَالَ : أَرَأَيْتَ إنْ لَمْ يَفْعَلْ ؟ قَالَ : ((يُمْسِكُ عَنِ الشَّرِّ ، فَإِنَّهَا صَدَقَةٌ)) مُتَّفَقٌ عَلَيهِ .

Abū Mūsā ﷺ narrates that the Messenger of Allāh ﷺ said: "Charity is compulsory upon every Muslim." He was asked: "What if one does not have anything to give?" He replied: "He should work by himself and thereby benefit himself and then give in charity." He was asked: "What if he is unable to do so?' He replied: "He should assist a needy and distressed person." He was asked: 'What if he is unable to do so?' He replied: 'He should command good or goodness.' He was asked: 'What if he cannot do so?' He replied: 'He should restrain himself from committing evil, for that is also charity.'" *(Bukhārī, Muslim)*

Commentary

Charity is incumbent upon every person in gratitude for the countless bounties of Allāh ﷻ he enjoys at every moment. This *ḥadīth* lists various avenues of charity. The best of these is to give charity from the wealth one earns by one's own efforts and the very least is to abstain from harming others. There is immense reward for assisting others, especially those who are oppressed and afflicted. This sentiment is expressed in other *aḥādīth* such as,

والله في عون العبد ما كان العبد في عون أخيه

Allāh remains in the assistance of a servant who continues to assist his brother. (*Muslim*)

Additional Points

- ✓ We are encouraged to work in order to earn a living so that we are able to fulfil our needs without asking or begging from others.

CHAPTER 14

باب في الاقتصاد في العبادة

Chapter on moderation in worship

قَالَ الله تَعَالَى : ﴿ طٰهٰ مَآ اَنْزَلْنَا عَلَيْكَ الْقُرْاٰنَ لِتَشْقٰى ﴾ (طـه : ١) ،

Allāh ﷻ says: "*Tāhā*. We have not revealed to you the Qur'ān to cause you

difficulty." (Sūrah Tāhā, 1-2)

وَقالَ تَعَالَى : ﴿ يُرِيْدُ اللهُ بِكُمُ الْيُسْرَ وَلَا يُرِيْدُ بِكُمُ الْعُسْرَ ﴾ (البقرة : ١٨٥) .

Allāh ﷻ says: "Allāh desires ease for you and does not desire hardship for you." (Sūrah al-Baqarah, 185)

Introduction

Islām is an easy, natural way that balances the various facets of life. It encourages moderation rather than extremism and ease rather than self-imposed difficulty. One who unduly punishes himself by engaging in that which he does not have the ability to bear, causes weakness to his mind and body. The result is that he loses more from his resulting weakness than he had gained through exertion.

Ḥasan ﷺ said, "Your bodies are your conveyances; so take care of your conveyances and they will lead you to your Sustainer. One who fulfils the right of his body by engaging in permissible actions with the correct intention and abstains from its base desires will be rewarded. As Muʿādh ﷺ said, 'Indeed I hope for reward for my sleep just as I hope for reward for my standing in worship.' When a person fails to fulfil the rights of his body resulting in it becoming weak and ineffective, he has oppressed it."

Man who walks the path of life is like an animal that walks along a physical path. By loading a heavy burden on the animal, therefore forcing it to complete the long journey in a short time will exhaust the animal, resulting in failure to reach the destination. In contrast, by being kind to the animal one will reach the destination with ease and the animal will be able to overcome obstacles in the path. The case of humankind is similar on the path of life.

Ḥadīth 142

وعن عائشة ﷺ : أنَّ النَّبيّ ﷺ دخل عَلَيْهَا وعِندها امرأةٌ ، قَالَ : ((مَنْ هذِهِ ؟)) قَالَتْ : هذِهِ فُلاَنَةُ تَذْكُرُ مِنْ صَلاتِهَا . قَالَ : ((مهْ ، عَلَيْكُمْ بِمَا تُطِيقُونَ ، فَواللهِ لاَ يَمَلُّ اللهُ حَتَّى تَمَلُّوا)) وكَانَ أَحَبُّ الدِّينِ إِلَيْهِ مَا دَاوَمَ صَاحِبُهُ عَلَيهِ . مُتَّفَقٌ عَلَيهِ .

وَ((مهْ)) : كَلِمَةُ نَهْيٍ وَزَجْر . ومَعْنَى ((لاَ يَمَلُّ اللهُ)) : لاَ يَقْطَعُ ثَوَابَهُ عَنْكُمْ وَجَزَاء أَعْمَالِكُمْ ويُعَامِلُكُمْ مُعَامَلةَ المَالِّ حَتَّى تَمَلُّوا فَتَتْرُكُوا ، فَيَنْبَغِي لَكُمْ أنْ تَأْخُذُوا مَا تُطِيقُونَ الدَّوَامَ عَلَيهِ لِيَدُومَ ثَوابُهُ لَكُمْ وَفَضْلُهُ عَلَيْكُمْ .

ʿĀ'ishah ﷺ narrates that the Messenger of Allāh ﷺ came to her when

there was a woman with her. He asked: "Who is this?" She replied: "This is so-and-so woman who is saying how much of *ṣalāh* she offers. The Messenger of Allāh ﷺ said: "Abstain! You should only do what you are capable of doing. By Allāh, Allāh ﷻ does not become exhausted (of rewarding), as you become exhausted. The deen (religion) He loves most is that wherein there is consistency." *(Bukhārī, Muslim)*

Commentary

It is disliked to engage in such extremes of worship that lead to exhaustion. One should rather adopt a balanced and moderate approach. Actions that draw the most reward are those done continuously, but in moderation.

Imām Nawawī ﷺ said that continuity upon little is superior to a lot performed inconsistently because consistency is accompanied by sincerity, genuine obedience, recognition and remembrance of Allāh ﷻ.

The woman mentioned in this *ḥadīth* was Al-Haulā' bint Thuwayb ﷺ. Some narrations state that she was one of the greatest worshippers in Madīnah Munawwarah. She would perform *ṣalāh* the entire night. The Messenger of Allāh ﷺ indicated his dislike for this extremism fearing that she would exhaust herself and then abandon worship altogether.

ʿAllāmah Suyūṭī ﷺ mentioned that the Messenger of Allāh's ﷺ instruction to 'abstain' could also possibly have been an admonition for ʿĀ'ishah ﷺ not to praise the woman, if we assume that ʿĀ'ishah ﷺ related the extent of her worship.

Ḥadīth 143

وعن أنس ﷺ ، قَالَ : جَاءَ ثَلاثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ ، يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ ، فَلَمَّا أُخْبِروا كَأَنَّهُمْ تَقَالُّوهَا وَقَالُوا : أَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ وَقَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ . قَالَ أحدُهُم : أَمَّا أنا فَأُصَلِّي اللَّيلَ أبداً . وَقالَ الآخَرُ : وَأَنَا أَصُومُ الدَّهْرَ وَلا أُفْطِرُ . وَقالَ الآخر : وَأَنا أَعْتَزِلُ النِّسَاءَ فَلاَ أَتَزَوَّجُ أَبَداً . فجاء رسولُ الله ﷺ إليهم ، فَقَالَ : ((أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا ؟ أَمَا واللهِ إِنِّي لأَخْشَاكُمْ للهِ ، وَأَتْقَاكُمْ لَهُ ، لَكِنِّي أَصُومُ وَأُفْطِرُ ، وأُصَلِّي وَأَرْقُدُ ، وَأَتَزَوَّجُ النِّساءَ ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي)) مُتَّفَقٌ عَلَيهِ .

Anas ﷺ narrates: "Three people came to the houses of the Messenger of Allāh's ﷺ wives, inquiring about the worship of the Messenger of Allāh ﷺ. When they were informed, it was as if they considered it little. They then said among themselves: 'We can never compare with the Messenger

of Allāh ﷻ as all his past and future sins are forgiven.' One of them said: 'I will remain awake every night in order to perform the *Tahajjud ṣalāh*.' The second person said: 'I will fast everyday without *iftār*.' The third person said: 'I will withdraw from women and never marry.' The Messenger of Allāh ﷺ then came to them and asked: 'Are you the ones who made such and such statements? By Allāh, I fear Allāh ﷻ more than you do and I am more conscious of Him than you are, yet, I fast and I break the fast, I offer *ṣalāh* and I sleep, and I marry. Whoever is disinclined to my *Sunnah* is not of me.'" *(Bukhārī, Muslim)*

Vocabulary and Definitions

He "is not of me" means that he does not follow my teachings and hence is not my follower.

ʿAlī ibn Abī Ṭālib ﷺ, ʿAbdullāh ibn ʿAmr ibn al ʿĀṣ ﷺ and ʿUthmān ibn Mazʿūn ﷺ were the three *Ṣaḥābah* described in this *ḥadīth*.

Commentary

The *ḥadīth* reinforces the balanced and natural system of Islām as opposed to other faiths such as Christianity. Islām does not advocate monasticism; rather, it encourages marriage that allows a person to counter lustful desires and to foster chastity.

The tremendous sacrifices and worship of the *Ṣaḥābah* ﷺ and pious predecessors should serve as an inspiration for us. These should not make us despondent nor should they lead us to form unrealistic goals. We should strive to perform what Allāh ﷻ desires from us, in proportion to our abilities and circumstances.

Additional Points

- ✓ The *ḥadīth* highlights the virtue of the *Ṣaḥābah* ﷺ and their enthusiasm to excel in worship and obedience.
- ✓ To marry is virtuous and *Sunnah*.
- ✓ It is not an act of piety to innovate something that is not substantiated by the Qur'ān and *Sunnah*.
- ✓ Just as the *Ṣaḥābah* ﷺ enquired about the worship of the Messenger of Allāh ﷺ, we are taught to learn about the habits and etiquette of our pious predecessors so that we can follow their example. Since the era of our pious predecessors was closer to the prophetic era, their practises were likely to be more in conformity to it, hence we endeavour to emulate their ways.
- ✓ One is allowed to expose one's good deeds for a valid reason, provided it is not done

boastfully.

- ✓ One who omits practising upon the laws of Islām due to laziness is not a disbeliever, but a sinner.
- ✓ One who abandons the laws of Islām, whether *Farḍ* or *Sunnah,* and regards them to be inferior, commits disbelief.
- ✓ Moderation in worship allows a person to develop the strength to engage in additional worship.

Ḥadīth 144

وعن ابن مسعود ﷺ : أنّ النَّبيّ ﷺ ، قَالَ : ((هَلَكَ المُتَنَطِّعُونَ)) قالها ثَلاثاً . رواه مسلم.

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "Those who impose (undue) hardships upon themselves will be destroyed." He said this thrice. *(Muslim)*

Commentary

A Muslim should be one who is soft and easy-going, not one who brings about undue difficulties and complexities. According to some scholars, the *ḥadīth* refers to those who probe into matters that are irrelevant and beyond their understanding. The Messenger of Allāh ﷺ mentioned the words thrice for emphasis and to ensure that the meaning was clearly understood.

Ḥadīth 145

عن أَبي هريرةَ ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((إنَّ الدِّينَ يُسْرٌ ، وَلَنْ يُشَادَّ الدِّيْنُ إلاَّ غَلَبَهُ ، فَسَدِّدُوا وَقَارِبُوا وَأبْشِرُوا ، وَاسْتَعِينُوا بِالغَدْوَةِ وَالرَّوْحَةِ وَشَيءٍ مِنَ الدُّلْجَةِ)) رواه البخاري.

وفي رواية لَهُ : ((سَدِّدُوا وَقَارِبُوا ، وَاغْدُوا وَرُوحُوا ، وَشَيءٌ مِنَ الدُّلْجَةِ ، القَصْدَ القَصْدَ تَبْلُغُوا)) .

قوله : ((الدِّينُ)) : هُوَ مرفوع عَلَى مَا لَمْ يسم فاعله . وروي منصوباً وروي ((لن يشادَّ الدينَ أحدٌ)) . وقوله ﷺ : ((إلا غَلَبَهُ)) : أي غَلَبَهُ الدِّينُ وَعَجَزَ ذلِكَ المُشَادُّ عَنْ مُقَاوَمَةِ الدِّينِ لِكَثْرَةِ طُرُقِهِ . وَ((الغَدْوَةُ)) : سير أولِ النهارِ . وَ((الرَّوْحَةُ)) : آخِرُ النهارِ . وَ((الدُّلْجَةُ)) : آخِرُ اللَّيلِ .

وهذا استعارة وتمثيل ، ومعناه : اسْتَعِينُوا عَلَى طَاعَةِ اللهِ ﷻ بِالأَعْمَالِ في وَقْتِ نَشَاطِكُمْ وَفَرَاغِ قُلُوبِكُمْ بِحَيثُ تَسْتَلِذُّونَ العِبَادَةَ ولا تَسْأَمُونَ وتبلُغُونَ مَقْصُودَكُمْ ، كَمَا أنَّ المُسَافِرَ

الحَاذِقَ يَسيرُ في هذِهِ الأَوْقَاتِ ويستريح هُوَ وَدَابَّتُهُ في غَيرِهَا فَيَصِلُ المَقْصُودَ بِغَيْرِ تَعَب ، واللهُ أعلم .

Abū Hurayrah ﵁ narrates that the Messenger of Allāh ﷺ said: "The religion (of Islām) is easy. One who imposes upon himself undue hardships in religious matters, they will overwhelm him. So follow the middle path, do as much as you can, rejoice (over the reward for your good deeds) and seek to utilise a portion of the morning and evening and latter part of the night (in worship)." (*Bukhārī*)

Another narration of *Bukhārī* has: "Remain moderate and do as much as you possibly can. (Worship) in the morning, evening and in the latter part of the night. Be moderate, be moderate and you will reach your goal."

This is a simile or a comparison. It means that you should seek help for the worship of Allāh ﷻ by doing good deeds when you are fresh and your heart is clear (of all worries and tensions). In so doing, you will enjoy your worship, you will not become bored and you will reach your goal. This is similar to an experienced traveller who travels during these times and takes a rest with his animal at other times. In so doing, he reaches his destination without any tiredness. And Allāh ﷻ knows best.

Commentary

We are advised to be moderate and balanced in our worship as extremism leads to more harm than benefit. It is always wise to gradually increase and progress to the point of excellence rather than attempt to reach the top all at once. One who improperly exerts himself often "overwhelms" himself, as the *ḥadīth* explains and is then deprived of engaging in any good. It should be remembered that this only applies to optional forms of worship. Obligatory forms of worship need to be compulsorily performed at their required times, irrespective whether one is tired or not.

Together with our efforts, we should take inspiration from the glad tidings promised for doing good actions. We should also seek the help of Allāh ﷻ because only He grants us the ability and strength to do good deeds.

"The religion (of Islām) is easy" compared to religions of the past because Allāh ﷻ removed various complications from the Muslims that were placed on previous nations.

Ḥadīth 146

وعن أنس ﷺ ، قَالَ : دَخَلَ النَّبِيُّ ﷺ المَسْجِدَ فَإِذَا حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ ، فَقَالَ : ((مَا هَذَا الحَبْلُ ؟)) قالُوا : هَذَا حَبْلٌ لِزَيْنَبَ ، فَإِذَا فَتَرَتْ تَعَلَّقَتْ بِهِ . فَقَالَ النَّبِيُّ ﷺ : ((حُلُّوهُ ، لِيُصلِّ أَحَدُكُمْ نَشَاطَهُ فَإِذَا فَتَرَ فَلْيَرْقُدْ)) مُتَّفَقٌ عَلَيهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ entered the *masjid* and noticed a rope tied between two pillars. He asked: "What is this rope for?" The *Ṣaḥābah* ﷺ replied: "Zaynab ﷺ tied this rope. When she is tired (by worship), she holds onto it." The Messenger of Allāh ﷺ said: "Untie it. You should offer *ṣalāh* when you are energetic and when you are tired you should lie down." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* refers to Zaynab bint Jaḥsh ﷺ, the wife of the Messenger of Allāh ﷺ and mother of the believers. Her home was adjacent to the *masjid*, hence she would engage in optional *ṣalāh* in the *masjid*.

The foundational principle of moderation in worship also runs through this *ḥadīth*. One should not overburden oneself in optional worship, but pace oneself so that one may gradually increase in intensity.

Additional Points

- ✓ One should physically enact change by hand or tongue if one is able to do so.
- ✓ It is disliked for a person to lean against an object during *ṣalāh*.
- ✓ It is permissible for a female to perform *Nafl ṣalāh* in the *masjid*.

Ḥadīth 147

وعن عائشة ﷺ : أَنَّ رَسُول الله ﷺ ، قَالَ : ((إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي فَلْيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّومُ ، فإِنَّ أحدكم إِذَا صَلَّى وَهُوَ نَاعِسٌ لا يَدْرِي لَعَلَّهُ يَذْهَبُ يَسْتَغْفِرُ فَيَسُبُّ نَفْسَهُ)) مُتَّفَقٌ عَلَيهِ .

ʿĀ'ishah ﷺ narrates that the Messenger of Allāh ﷺ said: "When any of you feels drowsy while offering *ṣalāh*, he should lie down so that his drowsiness disappears. If a person offers *ṣalāh* when he is drowsy, he may unknowingly curse himself instead of seeking forgiveness." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* explains that overindulgence in worship and obedience may lead to adverse results; a person may become sinful rather than attain reward.

The scholars of *ḥadīth* explain that the point of drowsiness referred to in this *ḥadīth* is when a person can hear the speech of others but cannot understand it. He should then rest, rather than engage in *ṣalāh* because he may very easily utter an inappropriate statement. This applies to both *Farḍ* and *Nafl ṣalāh*, however in the case of the former one should ensure that the time of that particular *ṣalāh* does not elapse while one is asleep.

Ibn Abī Jamrah ﷺ said that the reason for this prohibition is that a person may unfortunately make an inappropriate *duʿā'* at a time when *duʿā's* are readily accepted by Allāh ﷻ.

Imām Nawawī ﷺ stated that this *ḥadīth* proves the importance of performing *ṣalāh* with a clear mind and total concentration.

Ḥadīth 148

وعن أَبي عبد الله جابر بن سمرة ﷺ ، قَالَ : كُنْتُ أُصَلِّي مَعَ النَّبيِّ ﷺ الصَّلَوَاتِ ، فَكَانَتْ صَلاتُهُ قَصْداً وَخُطْبَتُهُ قَصْداً . رواه مسلم .

Jābir ibn Samurah ﷺ[54] narrates: "I used to offer *Ṣalāhs* with the Messenger of Allāh ﷺ. His *Ṣalāhs* and sermons were moderate in length." *(Muslim)*

Commentary

This *ḥadīth* teaches us that leaders should be moderate in leading communal activities in cognisance of those who are of weak temperament.

This statement of Jābir ibn Samurah ﷺ was based on extensive experience, because he stated, "By Allāh, I have performed more than 2000 *ṣalāh* with the Messenger of Allāh ﷺ." *(Muslim)*

"Moderate" in this narration means that his *ṣalāh* and sermons were perfectly performed with all the necessary *Sunan*, without excessive lengthening or shortening. However, narrations state that the Messenger of Allāh ﷺ would sometimes shorten the *ṣalāh* and sermon out of mercy and compassion for the ill and weak. As he could impart a comprehensive message with a few words, his sermons were perfectly paced for the audience to derive maximum benefit therefrom. There was no need for him to exert himself in order to speak eloquently.

54 Jābir ibn Samurah ﷺ as well as his father were *Ṣaḥābah* of the Messenger of Allāh ﷺ. Jābir lived in Kūfah and passed away in 74 *Hijrī* or according to others in 66 *Hijrī.* 146 *aḥādīth* are narrated from him.

Ḥadīth 149

وعن أبي جُحَيْفَة وَهْب بنِ عبد اللهِ ﷺ ، قَالَ : آخَى النَّبيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبي الدَّرْداءِ ، فزارَ سَلْمَانُ أَبَا الدَّرداءِ فرَأى أُمَّ الدَّرداءِ مُتَبَذِّلَةً ، فَقَالَ : مَا شَأْنُكِ ؟ قَالَتْ : أَخُوكَ أَبُو الدَّرداءِ لَيْسَ لَهُ حَاجَةٌ في الدُّنْيَا ، فَجاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ طَعَاماً ، فَقَالَ لَهُ : كُلْ فَإِنِّي صَائِمٌ ، قَالَ : مَا أنا بِآكِلٍ حَتَّى تَأْكُلَ فأكل ، فَلَمَّا كَانَ اللَّيلُ ذَهَبَ أَبُو الدَّردَاءِ يَقُومُ فَقَالَ لَهُ : نَمْ ، فنام ، ثُمَّ ذَهَبَ يَقُومُ فَقَالَ لَهُ : نَمْ . فَلَمَّا كَانَ من آخِرِ اللَّيلِ قَالَ سَلْمَانُ : قُم الآن ، فَصَلَّيَا جَمِيعاً فَقَالَ لَهُ سَلْمَانُ : إِنَّ لِرَبِّكَ عَلَيْكَ حَقّاً ، وَإِنَّ لِنَفْسِكَ عَلَيكَ حَقّاً ، وَلأَهْلِكَ عَلَيكَ حَقّاً ، فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ ، فَأَتَى النَّبيَّ ﷺ فَذَكَرَ ذلِكَ لَهُ فَقَالَ النَّبيُّ ﷺ : ((صَدَقَ سَلْمَانُ)) رواه البخاري .

Wahb ibn ʿAbdullāh ﷺ[55] narrates: "The Messenger of Allāh ﷺ joined Salmān ﷺ and Abū al-Dārdā' ﷺ in brotherhood. One day, Salmān ﷺ went to visit Abū al-Dārdā' ﷺ and saw Umm al-Dārdā' ﷺ poorly dressed. He asked her: 'What is the matter with you?' She replied: 'Your brother, Abū al-Dārdā', has no inclination to this world.' Abū al-Dārdā' ﷺ then came, prepared food for Salmān ﷺ and said to him: 'You may eat, for I am fasting.' Salmān ﷺ said: 'I will not eat unless you join me.' So he ate with him. When night came, Abū al-Dārdā' ﷺ stood up (to offer *ṣalāh*) and Salmān ﷺ said to him: 'Go to sleep.' So he went back to sleep. He then awoke again (to offer *ṣalāh*), and Salmān ﷺ said to him: 'Go to sleep.' In the last portion of the night Salmān ﷺ said to him: 'You may awake now.' They then offered *ṣalāh* together and Salmān ﷺ then said to him: 'Your Sustainer has a right over you, your soul has a right over you and your family has a right over you. So you should give everyone their due right.' Abū al-Dārdā' ﷺ then went to the Messenger of Allāh ﷺ and related to him all that had transpired. The Messenger of Allāh ﷺ said: 'Salmān spoke the truth.'" (*Bukhārī*)

Vocabulary and Definitions

The "brotherly relationship" referred to in this *ḥadīth*, was that which the Messenger of Allāh ﷺ established between the *Anṣār* and *Muḥajirīn* after migration to Madīnah Munawwarah.

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55 Wahb ibn ʿAbdullāh ﷺ was one of the younger *Ṣaḥābah*. The Messenger of Allāh ﷺ passed away when he did not even reach the age of maturity. ʿAlī ﷺ later appointed him to oversee the Bayt al-Māl and he became one of the senior companions of ʿAlī ﷺ. He passed away in 74 *Hijrī* and 45 *aḥādīth* are narrated from him.

Commentary

Umm al-Dārdā' ﵂ did not wear beautiful clothing nor did she adorn herself because her husband would fast during the day and stand in *ṣalāh* at night as mentioned by her in the narration of *Tirmidhī*. After hearing this, Salmān ﵁ tried to convince Abū al-Dārdā' ﵁ to try to maintain a balance between worship and social responsibilities. He advised him to adopt moderation and avoid extremism.

Additional Points

- ✓ Muslims should strengthen their unity and mutual brotherhood for the sake of Allāh ﷻ by visiting one another.
- ✓ It is permissible to talk to a strange woman at times of necessity.
- ✓ One should advise others regarding matters in which one senses negligence.
- ✓ It is permissible to stop a person from optional worship when such worship causes him to abandon the compulsory rights of Allāh ﷻ and His creation.
- ✓ One is permitted to break an optional fast when invited for a meal; however, it should be kept on another day.
- ✓ One should live respectfully with one's spouse and fulfil his or her natural desires. Spouses should also beautify themselves for each other in order to keep the flame of love burning between them.
- ✓ Optional *ṣalāh* during the last portion of the night is extremely virtuous.

Ḥadīth 150

وعن أَبي محمد عبدِ اللهِ بنِ عَمْرو بن العاصِ ﵄ ، قَالَ : أُخْبِرَ النَّبيُّ ﷺ أَنِّي أَقُولُ : وَاللهِ لأَصُومَنَّ النَّهَارَ ، وَلأَقُومَنَّ اللَّيلَ مَا عِشْتُ . فَقَالَ رسولُ الله ﷺ : ((أنتَ الَّذِي تَقُولُ ذلِكَ ؟)) فَقُلْتُ لَهُ : قَدْ قُلْتُهُ بأبي أَنْتَ وأمِّي يَا رسولَ الله . قَالَ : ((فَإِنَّكَ لاَ تَسْتَطِيعُ ذلِكَ فَصُمْ وَأَفْطِرْ ، وَنَمْ وَقُمْ ، وَصُمْ مِنَ الشَّهْرِ ثَلاثَةَ أَيَّامٍ ، فإنَّ الحَسَنَةَ بِعَشْرِ أَمْثَالِهَا وَذَلكَ مِثلُ صِيامِ الدَّهْرِ)) قُلْتُ : فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذلِكَ ، قَالَ : ((فَصُمْ يوماً وَأَفْطِرْ يَوْمَيْنِ)) قُلْتُ : فَإِنِّي أُطِيقُ أفضَلَ مِنْ ذلِكَ ، قَالَ : ((فَصُمْ يوماً وَأَفْطِرْ يوماً فَذلِكَ صِيَامُ دَاوُد ﵇ ، وَهُوَ أَعْدَلُ الصيامِ)) .

وفي رواية : ((هُوَ أَفْضَلُ الصِّيامِ)) فَقُلْتُ : فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذلِكَ ، فَقَالَ رسولُ الله ﷺ : ((لا أفضَلَ مِنْ ذلِكَ)) ، وَلأَنْ أَكُونَ قَبِلْتُ الثَّلاثَةَ الأَيَّامَ الَّتي قَالَ رَسُول الله ﷺ أَحَبُّ إِليَّ مِنْ أَهْلي وَمَالي .

وفي رواية : ((أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ النَّهَارَ وتَقُومُ اللَّيلَ ؟)) قُلْتُ : بَلَى ، يَا رَسُول الله ، قَالَ : ((فَلاَ تَفْعَلْ : صُمْ وَأَفْطِرْ ، وَنَمْ وَقُمْ ؛ فإنَّ لِجَسَدِكَ عَلَيْكَ حَقّاً ، وَإنَّ لِعَيْنَيكَ عَلَيْكَ حَقّاً ، وَإنَّ لِزَوْجِكَ عَلَيْكَ حَقّاً ، وَإنَّ لِزَوْرِكَ عَلَيْكَ حَقّاً ، وَإنَّ بِحَسْبِكَ أنْ تَصُومَ في كُلِّ شَهْرٍ ثلاثَةَ أيَّامٍ ، فإنَّ لَكَ بِكُلِّ حَسَنَةٍ عَشْرَ أمْثَالِهَا ، فَإنَّ ذلِكَ صِيَامُ الدَّهْرِ)) فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ ، قُلْتُ : يَا رَسُول الله ، إنِّي أجِدُ قُوَّةً ، قَالَ : ((صُمْ صِيَامَ نَبيِّ الله دَاوُد وَلاَ تَزد عَلَيهِ)) قُلْتُ : وَمَا كَانَ صِيَامُ دَاوُد ؟ قَالَ : ((نِصْفُ الدَّهْرِ)) فَكَانَ عَبدُ الله يقول بَعدَمَا كَبِرَ : يَا لَيتَنِي قَبِلْتُ رُخْصَة رَسُول الله ﷺ .

وفي رواية : ((أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ الدَّهرَ ، وَتَقْرَأُ القُرآنَ كُلَّ لَيْلَة ؟)) فقلت : بَلَى ، يَا رَسُول الله ، وَلَمْ أُرِدْ بذلِكَ إلاَّ الخَيرَ ، قَالَ : ((فَصُمْ صَومَ نَبيِّ اللهِ دَاوُد ، فَإنَّهُ كَانَ أعْبَدَ النَّاسِ ، وَاقْرَأ القُرْآنَ في كُلِّ شَهْر)) قُلْتُ : يَا نَبيَّ اللهِ ، إنِّي أُطِيقُ أَفْضَلَ مِنْ ذلِكَ ؟ قَالَ : ((فاقرأه في كل عشرين)) قُلْتُ : يَا نبي الله ، إني أطيق أفضل من ذلِكَ ؟ قَالَ : ((فَاقْرَأهُ في كُلِّ عَشْر)) قُلْتُ : يَا نبي اللهِ ، إنِّي أُطيقُ أَفْضَلَ مِنْ ذلِكَ ؟ قَالَ : ((فاقْرَأهُ في كُلِّ سَبْعٍ وَلاَ تَزِدْ عَلَى ذلِكَ)) فشدَّدْتُ فَشُدِّدَ عَلَيَّ وَقالَ لي النَّبيّ ﷺ : ((إنَّكَ لا تَدري لَعَلَّكَ يَطُولُ بِكَ عُمُرٌ)) قَالَ : فَصِرْتُ إلَى الَّذِي قَالَ لي النَّبيُّ ﷺ . فَلَمَّا كَبِرْتُ وَدِدْتُ أنِّي كُنْتُ قَبِلتُ رُخْصَةَ نَبيِّ الله ﷺ .

وفي رواية : ((وَإنَّ لِوَلَدِكَ عَلَيْكَ حَقّاً)) .

وفي رواية : ((لاَ صَامَ مَنْ صَامَ الأَبَدَ)) ثلاثاً .

وفي رواية : ((أَحَبُّ الصِيَامِ إلَى اللهِ تَعَالَى صِيَامُ دَاوُد ، وَأَحَبُّ الصَّلاةِ إلَى اللهِ تَعَالَى صَلاةُ دَاوُدَ : كَانَ ينام نصف الليل ، ويقوم ثلثه ، وينام سدسه ، وكان يصوم يوماً ويفطر يوماً ، وَلاَ يَفِرُّ إذَا لاقَى)) .

وفي رواية قال : ((أنْكَحَني أَبي امرَأةً ذَاتَ حَسَبٍ وَكَانَ يَتَعَاهَدُ كَنَّتَهُ - أي : امْرَأَةَ وَلَدِهِ - فَيَسْأَلُهَا عَنْ بَعْلِهَا . فَتقُولُ لَهُ : نِعْمَ الرَّجُلُ مِنْ رَجُلٍ لَمْ يَطَأْ لَنَا فِرَاشاً ، وَلَمْ يُفَتِّشْ لَنَا كَنَفاً مُنْذُ أتَيْنَاهُ . فَلَمَّا طَالَ ذلِكَ عَلَيهِ ذَكَرَ ذلك للنَّبيِّ ﷺ ، فَقَالَ : ((القِنِي بِهِ)) فَلَقيتُهُ بَعد ذلك ، فَقَالَ : ((كَيْفَ تَصُومُ ؟)) قُلْتُ : كُلَّ يَوم ، قَالَ : ((وَكَيْفَ تَخْتِمُ ؟)) قُلْتُ : كُلَّ لَيْلَةٍ ، وَذَكَرَ نَحوَ مَا سَبَقَ ، وَكَانَ يَقْرَأُ عَلَى بَعْضِ أَهْلِهِ السُّبُعَ الَّذِي يَقْرَؤُهُ ، يَعْرِضُهُ مِنَ النَّهَارِ لِيَكُونَ أخفّ عَلَيهِ باللَّيلِ ، وَإذَا أَرَادَ أنْ يَتَقَوَّى أفْطَرَ أيَّاماً وَأحْصَى وَصَامَ مِثْلَهُنَّ كرَاهِيَةَ أنْ يَترُكَ

شَيئاً فَارَقَ عَلَيهِ النَّبيَّ ﷺ .

كل هذِهِ الرواياتِ صحيحةٌ ، مُعظمُها في الصحيحين ، وقليل مِنْهَا في أحدِهِما .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates: "The Messenger of Allāh ﷺ was informed that I had said: 'By Allāh, I will keep fast all day and remain in *ṣalāh* all night for as long as I live.' The Messenger of Allāh ﷺ asked: 'Did you say that?' I replied: 'May my parents be sacrificed for you, O Messenger of Allāh! I did say that.' He said: 'You will not be able to do so. You should fast some days and not others. You should sleep and also awake (for *ṣalāh*). You may fast three days in the month and because the reward for a single deed is multiplied ten times, it will be like fasting forever.' I said: 'I have the strength to do more than that.' He said: 'If that is the case, then fast for one day and do not fast for the next two days.' I said: 'I have the strength to do more than that.' He said: 'Then fast for one day and do not fast the next day. This is the fast of Dāwūd ﷺ and it is the most balanced way of fasting.' Another narration has: 'And this is the most superior way of fasting.' I said: 'I have the strength to do more than that.' The Messenger of Allāh ﷺ said: 'There is nothing better than that.' (ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ) says: 'If only I had accepted the three days which the Messenger of Allāh ﷺ had suggested, it would have been more beloved to me than my family and wealth.'"

According to another narration, the Messenger of Allāh ﷺ asked him: "Have I not been informed that you fast all day and offer *ṣalāh* all night?" I replied: "Indeed, O Messenger of Allāh!" He said: "Do not do so. You should fast some days and not others. You should sleep and awake (for *ṣalāh*). Surely, your body has a right over you. Your eyes have a right over you. Your wife has a right over you. Your guests have a right over you. It is sufficient for you to fast three days every month and because the reward for a single deed is multiplied ten times, it will be as though you kept fast forever." (ʿAbdullāh ﷺ says): However, I was harsh upon myself and things became difficult for me. I said: "O Messenger of Allāh! I have strength." He said: "Fast as the Messenger of Allāh, Dāwūd ﷺ, used to fast and do not do more than that." I asked: "What was his fasting like?" He replied: "Half of the time." After Abdullāh ﷺ became old, he used to say: "If only I had accepted the concession of the Messenger of Allāh ﷺ."

Another narration has: "Have I not been informed that you keep fast all the time and that you recite the Qur'ān the entire night?" I replied: "Indeed, O Messenger of Allāh! However, I desire only good by doing so." He said: "You should fast as the Messenger of Allāh, Dāwūd ﷺ, used to keep fast, for he was one of the most ardent of worshippers. And complete one recitation of the Qur'ān in a month." I said: "O Messenger of Allāh! I have the strength to do more than that." He said: "Then complete a recitation every 20 days." I said: "O Messenger of Allāh! I have the strength to do more than that." He said: "Then complete a recitation every 10 days." I said: "O Messenger of Allāh! I have the strength to do more than that." He said: "Then complete a recitation every seven days and do not do more than that." (ʿAbdullāh ﷺ says): However, I was harsh upon myself and things became difficult for me. The Messenger of Allāh ﷺ said to me: "You do not know that you may live a long life." I eventually reached that old age which the Messenger of Allāh ﷺ spoke of and I wish that I should have accepted the concession of the Messenger of Allāh ﷺ."

Another narration has: "Your children have a right over you." Another narration has: "One who fasts all the time is not really fasting." He said this three times. Another narration has: "The fast Allāh ﷻ loves most is that of Dāwūd ﷺ and the *ṣalāh* Allāh ﷻ loves most is that of Dāwūd ﷺ. He used to sleep half the night, remain in *ṣalāh* for one third of the night, and then sleep one sixth of the night. He used to keep fast one day and not fast the next day and he did not flee when he faced the enemy (in battle)."

According to another narration ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ said: "My father married me to a noble woman. He was always concerned about his daughter-in-law and would ask her about her husband. She would say to him: '(ʿAbdullāh) is a wonderful man; however, he has never slept on our bed or removed our veil since we came to him.' When quite some time passed in this way, he related it to Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said: 'Send him to me.' I then went to meet him and he asked: 'How do you keep fast?' I replied: 'Every day.' He asked: 'How often do you complete the recitation of the Qur'ān?' I replied: 'Every night.' He then related everything as stated above. He would also recite one seventh of the Qur'ān during the day to one of his family members so that it would be easier for him at night; and when he wanted to gain strength, he would

not fast for several days. He would then count the number of days which he did not fast and would fast this same number so as not to leave out anything which he used to do at the time when he separated from the Messenger of Allāh ﷺ."

All the above narrations are authentic. Most of them are narrated by both *Bukhārī* and *Muslim*, while a few of them are narrated by one of the two.

Commentary

Sincere worship brings true enjoyment, peace and tranquillity. Once a person experiences these benefits, he is likely to be drawn towards additional worship. However, continuous worship can lead to neglect of compulsory duties such as fulfilling the rights of spouses, parents, children and neighbours. Therefore, to adopt balance and moderation is of utmost importance.

The right of one's spouse is to fulfil his or her natural desires. The right of one's guests is to host them with honour and see to their needs. The right of one's children is to spend on their basic needs and to teach them the essentials of Islām.

Additional Points

- ✓ Like the *Ṣaḥābah* رضي الله عنهم consulted with the Messenger of Allāh ﷺ, we should also consult with our seniors in worldly and religious matters.
- ✓ There is no monasticism in Islām.
- ✓ ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ رضي الله عنهما displayed *istiqāmah* by admirably fulfilling what he had intended, even after the demise of the Messenger of Allāh ﷺ.
- ✓ It is the grace and mercy of Allāh ﷻ upon this *Ummah*, as explained by Qarāfī رحمه الله, that good deeds are multiplied in reward. Therefore, if a person fasts for three days a month he will receive the reward of fasting the entire month.
- ✓ A woman's natural sense of modesty should inhibit her from disclosing sensitive and personal issues of her marriage to others.

Ḥadīth 151

وعن أبي رِبعِي حنظلة بنِ الربيعِ الأُسَيِّدِيِّ الكاتب أحدِ كتّاب رَسُول الله ﷺ ، قَالَ : لَقِيَنِي أَبُو بكر رضي الله عنه ، فَقَالَ : كَيْفَ أَنْتَ يَا حنْظَلَةُ ؟ قُلْتُ : نَافَقَ حَنْظَلَةُ ! قَالَ : سُبْحَانَ الله مَا تَقُولُ ؟! قُلْتُ : نَكُونُ عِنْدَ رَسُول الله ﷺ يُذَكِّرُنَا بالجَنَّةِ وَالنَّارِ كأَنَّا رَأيَ عَيْنٍ فإِذَا خَرَجْنَا مِنْ عِنْدِ رَسُول الله ﷺ عَافَسْنَا الأَزْواجَ وَالأَوْلاَدَ وَالضَّيْعَاتِ نَسينَا كَثِيراً ، قَالَ أَبُو بكر رضي الله عنه : فَوَالله إِنَّا لَنَلْقَى

مِثْلَ هَذَا ، فانْطَلَقْتُ أَنَا وأَبُو بَكْر حَتَّى دَخَلْنَا عَلَى رَسُول الله ﷺ . فقُلْتُ : نَافَقَ حَنْظَلَةُ يَا رَسُول اللهِ ! فَقَالَ رَسُول الله ﷺ : ((وَمَا ذَاكَ ؟)) قُلْتُ : يَا رَسُول اللهِ ، نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ والجَنَّةِ كأَنَّا رَأيَ العَيْن فإِذَا خَرَجْنَا مِنْ عِنْدِكَ عَافَسْنَا الأَزْواجَ وَالأَوْلاَدَ وَالضَّيْعَاتِ نَسينَا كَثِيراً . فَقَالَ رَسُول الله ﷺ : ((وَالَّذِي نَفْسي بِيَدِهِ ، لَوْ تَدُومُونَ عَلَى مَا تَكُونونَ عِنْدِي ، وَفي الذِّكْر ، لصَافَحَتْكُمُ الملائِكَةُ عَلَى فُرُشِكُمْ وَفي طُرُقِكُمْ ، لَكِنْ يَا حَنْظَلَةُ سَاعَةً وسَاعَةً)) ثَلاَثَ مَرَات . رواه مسلم .

قولُهُ : ((رِبْعِيٌّ)) بِكسر الراء . وَ((الأُسَيِّدِي)) بضم الهمزة وفتح السين وبعدها ياء مكسورة مشددة . وقوله : ((عَافَسْنَا)) هُوَ بِالعينِ والسينِ المهملتين أي : عالجنا ولاعبنا . وَ((الضَّيْعاتُ)) : المعايش .

Ḥanzalah ibn al-Rabīʿ al-Usaydī al-Kātibﷺ[56], one of the scribes of the Messenger of Allāh ﷺ, narrates: "Abū Bakr ﷺ met me (one day) and asked: 'How are you, O Ḥanzalah?' I replied: 'Ḥanzalah has become a hypocrite.' He said: 'Glory be to Allāh! What are you saying?' I said: 'When we are in the company of the Messenger of Allāh ﷺ and he talks about Paradise and the Hell-fire, then it is as though we can see them right before our eyes. Then when we leave the company of the Messenger of Allāh ﷺ and we become occupied with our wives, children and livelihood we forget much.' Abū Bakr ﷺ said: 'By Allāh, I have also experienced the same thing.' Abū Bakr ﷺ and I then went to the Messenger of Allāh ﷺ. I said: 'O Messenger of Allāh! Ḥanzalah has become a hypocrite.' The Messenger of Allāh ﷺ asked: 'Why is that?' I said: 'O Messenger of Allāh! When we are with you and you talk to us about Paradise and the Hell-fire, it is as though we can see them right before our eyes. But when we leave you and we become occupied with our wives, children and livelihoods we forget much.' The Messenger of Allāh ﷺ said: 'I take an oath by that Being in whose control is my life, if you remain in the condition in which you are when you are in my company and you remain in the remembrance of Allāh ﷻ, the angels will shake hands with you on your beds and your pathways, but, O Ḥanzalah, there is a time (for worship) and there is a time (for worldly

56 Ḥanzalah al-Kātibﷺ was one of the scribes of revelation. He participated in the battle of Qādisiyyah in the time of ʿUmar ibn al Khaṭṭābﷺ and resided in Kūfah. He passed away in the era of Muʿāwiyahﷺ in 45 *Hijrī*. 3 *aḥādīth* are narrated from him.

engagements.)' He said this three times." *(Muslim)*

Commentary

Ḥanzalah ﷺ feared that he had become a hypocrite because his state of focus and awareness while in the gathering of the Messenger of Allāh ﷺ would fade away when he would engage in his daily affairs. The Messenger of Allāh ﷺ, however, reassured him that he was not compelled to remain perpetually in that elevated state of spirituality. Only the angels remember Allāh ﷻ continuously.

The life of man consists of body and soul; the body is nourished by his endeavours to earn and sustain himself, while his soul is nourished by his spiritual relationship with his Creator. Company, environment and circumstances influence him and the change in his state of mind does not entail hypocrisy. Neither is the enjoyment of life's bounties contrary to the requirements of worship and spirituality. Allāh ﷻ says,

﴿قُلْ مَنْ حَرَّمَ زِيْنَةَ اللهِ الَّتِيْٓ اَخْرَجَ لِعِبَادِهٖ وَالطَّيِّبٰتِ مِنَ الرِّزْقِ﴾

Say (O Muḥammad ﷺ): "Who has forbidden the beauty that Allāh has produced for His servants and the pure foods?" (Sūrah al-Aʿarāf, 32)

One should not be disillusioned by his mental state; rather, he should seek to fulfil his obligations to Allāh ﷻ and to His creation. Ideally, a person should divide his time between conversing with Allāh ﷻ, introspection, pondering and meditation over the system of Allāh ﷻ and fulfilling his worldly needs of food and drink.

According to some scholars, the elevated spiritual state that the *Ṣaḥābah* ﷺ experienced in the company of the Messenger of Allāh ﷺ was due to his intrinsic power and awe. In other words, his personality had the ability to affect the emotions of those who encountered him or were in his presence.

Ḥadīth 152

وعنِ ابن عباس ﷺ ، قَالَ : بينما النَّبيُّ ﷺ يخطب إِذَا هُوَ برجلٍ قائم فسأل عَنْهُ ، فقالوا : أَبُو إِسْرَائيلَ نَذَرَ أَنْ يَقُومَ في الشَّمْسِ وَلاَ يَقْعُدَ ، وَلاَ يَسْتَظِل ، وَلاَ يَتَكَلَّمَ ، وَيَصُومَ ، فَقَالَ النَّبيّ ﷺ : ((مُرُوهُ ، فَلْيَتَكَلَّمْ ، وَلْيَسْتَظِلَّ ، وَلْيَقْعُدْ ، وَلْيُتِمَّ صَوْمَهُ)) رواه البخاري .

Ibn ʿAbbās ﷺ narrates: "While the Messenger of Allāh ﷺ was delivering a sermon, he noticed a man standing and asked regarding him. The *Ṣaḥābah* ﷺ said: 'He is Abū Isrā'īl. He took a vow to stand in the sun and not sit down, take shade or speak and to fast perpetually.' The Messenger of Allāh

ﷺ said: 'Go and tell him to speak, take shade, sit down, but to complete his fast.'" (*Bukhārī*)

Commentary

The Messenger of Allāh ﷺ informed the *Ṣaḥābī* that his actions were not regarded as worship. Ibn Rajab ﷺ has explained in *Jāmiʿ al-ʿUlūm wal-Ḥikam* that all such actions are baseless and rejected, which Allāh ﷻ and His Messenger ﷺ have not classified as worship or a means of achieving closeness to Him, despite ones intention to achieve closeness to Allāh ﷻ by engaging in them.

This *ḥadīth* highlights the important point that closeness to Allāh ﷻ and His Messenger ﷺ can only be attained through those channels, which Islām has stipulated. Man might conceive various ideas and methods of worship but these will not be acceptable because their origin is not from divine sources.

The Messenger of Allāh ﷺ instructed Abū Isrā'īl to keep his fast, as this aspect of his vow was possible to accomplish, as opposed to the others.

CHAPTER 15

باب في المحافظة عَلَى الأعمال

Chapter on upholding good deeds

قَالَ الله تَعَالَى : ﴿ اَلَمْ يَاْنِ لِلَّذِيْنَ اٰمَنُوْٓا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ الله وَمَا نَزَلَ مِنَ الْحَقِّ ۙ وَلَا يَكُوْنُوْا كَالَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْاَمَدُ فَقَسَتْ قُلُوْبُهُمْ ﴾ (الحديد : ١٦)

Allāh ﷻ says: "Has the time not come for those who believe that their hearts submit to the remembrance of Allāh and to the truth that has been revealed? Do not be like those who were given the Book before, after which a long period of time elapsed and their hearts hardened" (Sūrah al-Ḥadīd, 16)

وَقَالَ تَعَالَى : ﴿ وَقَفَّيْنَا بِعِيْسَى ابْنِ مَرْيَمَ وَاٰتَيْنٰهُ الْاِنْجِيْلَ ۙ وَجَعَلْنَا فِيْ قُلُوْبِ الَّذِيْنَ اتَّبَعُوْهُ رَاْفَةً وَّرَحْمَةً ؕ وَرَهْبَانِيَّةَ ِ ابْتَدَعُوْهَا مَا كَتَبْنٰهَا عَلَيْهِمْ اِلَّا ابْتِغَآءَ رِضْوَانِ الله فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ﴾ (الحديد : ٢٧) ،

Allāh ﷻ says: "We then sent ʿĪsā, the son of Maryam, and We gave him

the Injīl, and we placed mercy and compassion in the hearts of those who followed him. And they invented monasticism, which We did not ordain for them, but they did it in search of Allāh's pleasure. But they did not observe it as it ought to have been observed." (Sūrah al-Ḥadīd, 27)

وَقالَ تَعَالَى: ﴿ وَلاَ تَكُوْنُوْا كَالَّتِيْ نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ اَنْكَاثًا ﴾ (النحل : ٩٢) ،

Allāh ﷻ says: "Do not be like the woman who had shredded her yarn to pieces after spinning it firmly." (Sūrah al-Naḥl, 92)

وَقالَ تَعَالَى : ﴿ وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ ﴾ (الحجر : ٩٩) .

Allāh ﷻ says: "And worship your Sustainer until the certainty (death) comes to you." (Sūrah al-Ḥijr, 99)

وَأَمَّا الأَحاديث فمنها : حديث عائشة : وَكَانَ أَحَبُّ الدِّين إِلَيْهِ مَا دَاوَمَ صَاحِبُهُ عَلَيهِ . وَقَدْ سَبَقَ في البَاب قَبْلَهُ .

From among the *aḥādīth*, is the *ḥadīth* of ʿĀ'ishah ﵂: "The most beloved obedience in His sight is that which a person steadfastly adheres to." (Refer to previous chapter, *ḥadīth* no. 145)

Introduction

Imām Nawawī's ﵀ reasoning in bringing this chapter after that of 'Moderation in acts of obedience', is important because it is common knowledge that many who do not adopt moderation in worship, become exhausted and leave out doing good deeds altogether.

Ḥadīth 153

وعن عمر بن الخطاب ﵁ ، قَالَ : قَالَ رَسُول الله ﷺ : ((مَنْ نَامَ عَنْ حِزْبِهِ مِنَ اللَّيلِ ، أَوْ عَنْ شَيءٍ مِنْهُ ، فَقَرَأَهُ مَا بَيْنَ صَلاةِ الفَجْرِ وَصَلاةِ الظُّهْرِ ، كُتِبَ لَهُ كَأَنَّمَا قَرَأَهُ مِنَ اللَّيلِ)) رواه مسلم .

ʿUmar ibn al-Khaṭṭāb ﵁ narrates that the Messenger of Allāh ﷺ said: "One who sleeps through his routine of optional night worship or leaves it incomplete and then fulfils it in the time between the *Fajr* and *Ẓuhr Ṣalāh*s, it will be recorded as though he fulfilled it at night." *(Muslim)*

Commentary

This *ḥadīth* means that one who omits an optional act of worship should hasten to make up for it because he will then receive its full reward just as if he had done it in its prescribed time.

Imām Nawawī ﷺ said that this *ḥadīth* points to the importance of being punctual upon one's daily recitations and worship. Imām Qurṭubī ﷺ said that the virtue mentioned in this *ḥadīth* is specific to one who had the intention of worship but was overpowered by sleep or restrained due to a valid excuse. Some scholars are of the opinion that if a person has a true intention of engaging in worship but could not do so, he will receive the full reward thereof and more, because of his intention, truthfulness and resulting remorse.

Ḥadīth 154

وعن عبد الله بن عَمْرو بن العاص ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((يَا عبدَ اللهِ ، لاَ تَكُنْ مِثْلَ فُلان ، كَانَ يَقُومُ اللَّيلَ فتَرَكَ قِيَامَ اللَّيلِ)) مُتَّفَقٌ عَلَيهِ .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates: "The Messenger of Allāh ﷺ said to me: 'O ʿAbdullāh! Do not be like so-and-so person who used to worship at night and then stopped doing so." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* gives us a glimpse of the moral integrity of the Messenger of Allāh ﷺ because Ibn Ḥajar al-ʿAsqalānī ﷺ mentioned that from the various narrations of this *ḥadīth,* not even one specifies the name of the person who was worthy of admonishment. In other words, the Messenger of Allāh ﷺ concealed his identity.

Based on this *ḥadīth*, it is preferable to adopt continuity upon a good habit, according to Ibn al-ʿArabī ﷺ, however one should adopt moderation.

Ḥadīth 155

وعن عائشة ﷺ ، قَالَتْ : كَانَ رَسُول الله ﷺ إِذَا فَاتَتْهُ الصَّلاةُ مِنَ اللَّيلِ مِنْ وَجَعٍ أَوْ غَيرِهِ، صَلَّى مِنَ النَّهارِ ثِنْتَيْ عَشرَةَ رَكْعَةً . رواه مسلم .

ʿĀ'ishah ﷺ narrates: "When the Messenger of Allāh ﷺ missed the night *ṣalāh* because of illness or some other reason, he would offer 12 *rakʿāts* of *ṣalāh* during the day." *(Muslim)*

Commentary

This *ḥadīth* teaches us that it is advisable to remain steadfast upon acts of optional worship

and make up for omitted ones when one has the opportunity. During the course of travel or illness, one encounters circumstances that cause changes in routine. However, to the best of one's ability, one is encouraged to continue with routine practices and habits, as this *ḥadīth* proves from the action of the Messenger of Allāh ﷺ.

CHAPTER 16

باب في الأمر بالمحافظة عَلَى السنة وآدابها

Chapter on upholding the sunnah and its etiquettes

قَالَ الله تَعَالَى : ﴿ وَمَآ اٰتٰكُمُ الرَّسُوْلُ فَخُذُوْهُ وَمَا نَهٰكُمْ عَنْهُ فَانْتَهُوْا ﴾ (الحشر : ٧) ،

Allāh ﷻ says: "Hold fast to what the Messenger gives you and refrain from what he forbids you." (Sūrah al-Ḥashr, 7)

ʿAllāmah Suyūṭī ؒ has stated in *al-Iklīl*, 'This verse points to the compulsion of practising upon the commands of the Messenger of Allāh ﷺ and abstaining from that which he has prohibited.'

وَقالَ تَعَالَى : ﴿ وَمَا يَنْطِقُ عَنِ الْهَوٰى اِنْ هُوَ اِلاَّ وَحْيٌ يُّوْحٰى ﴾ (النجم :٣-٤) ،

Allāh ﷻ says: "He does not speak of his own desire. Whatever he says is revelation revealed to him." (Sūrah al-Najm, 3-4)

وَقالَ تَعَالَى : ﴿ قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ﴾ (آل عمران : ٣١) ،

Allāh ﷻ says: "Say: 'If you love Allāh, then follow me, Allāh will then love you and forgive your sins.'" (Sūrah Āl ʿImrān, 31)

وَقالَ تَعَالَى : ﴿ لَقَدْ كَانَ لَكُمْ فِىْ رَسُوْلِ اللهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُو اللهَ وَالْيَوْمَ الْاٰخِرَ ﴾ (الأحزاب :٢١) ،

Allāh ﷻ says: "There is an excellent example in the Messenger of Allāh for one who has hope in Allāh and the Last Day." (Sūrah al-Aḥzāb, 21)

وَقالَ تَعَالَى : ﴿ فَلاَ وَرَبِّكَ لاَ يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا ﴾ (النساء : ٦٥) ،

Allāh ﷻ says: "Never! By the oath of your Sustainer! They cannot be believers until they make you a judge in the disputes that arise among them and they do not find any dissatisfaction in their hearts for your decision and they accept with total submission." (Sūrah al-Nisā', 65)

وَقالَ تَعَالَى : ﴿ فَاِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ اِلَى اللهِ وَالرَّسُوْلِ ﴾ (النساء : ٥٩) قَالَ العلماء : معناه إِلَى الكتاب والسُنّة ،

Allāh ﷻ says: "Then if you dispute regarding any matter, then refer it to Allāh and the Messenger if you believe in Allāh and the Last Day." (Sūrah al-Nisā', 59)

The scholars say that this refers to the Qur'ān and the *Sunnah*.

وَقالَ تَعَالَى : ﴿ مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللهَ ﴾ (النساء :٨٠) ،

Allāh ﷻ says: "Whoever obeys the Messenger has obeyed Allāh." (Sūrah al-Nisā', 80)

وَقالَ تَعَالَى : ﴿ وَاِنَّكَ لَتَهْدِيْٓ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴾ (الشورى : ٥٢–٥٣) ،

Allāh ﷻ says: "And surely you guide towards the path of Allāh." (Sūrah al-Shūrā, 52)

وَقالَ تَعَالَى : ﴿ فَلْيَحْذَرِ الَّذِيْنَ يُخَالِفُوْنَ عَنْ اَمْرِهٖٓ اَنْ تُصِيْبَهُمْ فِتْنَةٌ اَوْ يُصِيْبَهُمْ عَذَابٌ اَلِيْمٌ ﴾ (النور : ٦٣) ،

Allāh ﷻ says: "Those who oppose his commands should beware that some calamity or a painful punishment will afflict them." (Sūrah al-Nūr, 63)

وَقالَ تَعَالَى : ﴿ وَاذْكُرْنَ مَا يُتْلٰى فِيْ بُيُوْتِكُنَّ مِنْ اٰيٰتِ اللهِ وَالْحِكْمَةِ ﴾ (الأحزاب : ٣٤) ، والآيات في الباب كثيرة .

Allāh ﷻ says: "(O wives the Messenger) remember Allāh's verses and the

wisdom recited in your homes." (Sūrah al-Aḥzāb, 34)

Ḥadīth 156

وَأما الأحاديث : فالأول : عن أبي هريرةَ ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((دَعُونِي مَا تَرَكْتُكُمْ ، إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ كَثْرَةُ سُؤالِهِمْ واخْتِلافُهُمْ عَلَى أَنْبيَائِهِمْ ، فَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ ، وَإِذَا أَمَرْتُكُمْ بأَمْرٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ)) مُتَّفَقٌ عَلَيهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Accept that which I have left for you (and do not ask for more) because the excessive questioning and disagreements with their Messengers destroyed those before you. When I forbid you from doing something, abstain from it and when I command you to do something, do as much of it as you possibly can." *(Bukhārī, Muslim)*

Commentary

Another narration provides the background of this *ḥadīth*. It states that on one occasion, the Messenger of Allāh ﷺ delivered a sermon and said, "O people, Allāh has made *ḥaj* compulsory upon you, so perform *ḥaj*." A person asked, "Is it compulsory every year, O Messenger of Allāh?" The Messenger of Allāh ﷺ remained silent and the person repeated the question a number of times. The Messenger of Allāh ﷺ then said, "If I had said yes, then it would have been made compulsory on you and you would not have had the ability to perform it." He ﷺ then related the above *ḥadīth*.

The Messenger of Allāh ﷺ instructed the *Ṣaḥābah* ﷺ not to unnecessarily question him, like the Banī Isrā'īl questioned their Messenger because such questioning would only have resulted in difficulty upon themselves or inconvenience to the Messenger of Allāh ﷺ. In truth, cultivating unnecessary doubts and raising trivial issues that divide the *Ummah* only further the cause of our enemies by sowing weakness within our own ranks.

One of the principle laws of Islām is drawn from this *ḥadīth*. When we are prohibited from something, we should abandon and refrain from it totally and when we are commanded to do something, we should strive to do it to the best of our ability.

Ḥadīth 157

الثاني : عن أَبي نَجيحٍ العِرباضِ بنِ سَارية ﷺ ، قَالَ : وَعَظَنَا رسولُ اللهِ ﷺ مَوعظةً بَليغَةً وَجِلَتْ مِنْهَا القُلُوبُ ، وَذَرَفَتْ مِنْهَا العُيُونُ ، فَقُلْنَا : يَا رسولَ اللهِ ، كَأَنَّهَا مَوْعِظَةُ مُوَدِّعٍ فَأَوْصِنَا ، قَالَ : ((أُوصِيكُمْ بِتَقْوَى اللهِ ، وَالسَّمْعِ وَالطَّاعَةِ

وَإِنْ تَأَمَّر عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ ، وَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اختِلافاً كَثيراً ، فَعَلَيْكُمْ بِسُنَّتِي وسُنَّةِ الخُلَفاءِ الرَّاشِدِينَ المَهْدِيِّينَ عَضُّوا عَلَيْهَا بالنَّواجِذِ ، وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ ؛ فإنَّ كلَّ بدعة ضلالة)) رواه أَبُو داود والترمذي ، وَقالَ : ((حديث حسن صحيح)) .

((النَّواجذُ)) بالذال المعجمةِ : الأنيَابُ ، وَقِيلَ : الأضْراسُ .

Al-ʻIrbād ibn Sāriyah ﷺ[57] narrates: "The Messenger of Allāh ﷺ delivered a very profound and eloquent lecture to us which made our hearts tremble and our eyes shed tears. We said: 'O Messenger of Allāh! This seems to be the admonition of a person bidding farewell, so advise us.' He said: 'I advise you to constantly fear Allāh and to listen and obey even if an Abyssinian slave were to rule over you. Whoever remains alive from among you (after me), will witness many disagreements, so you should hold on firmly to my *Sunnah* and the *Sunnah* of the rightly guided khulafā'. Hold on to it with your teeth. Beware of introducing new things into the religion. Surely every innovation is misguidance." (*Abū Dāwūd*, *Tirmidhī*)

Vocabulary and Definitions

"Holding onto it with your teeth" indicates to a firm grip. It could also mean that one should exercise patience during times of turmoil just as one who is in pain bites his teeth.

Commentary

In this *ḥadīth,* the Messenger of Allāh ﷺ prophesised differences and disunity in the *Ummah.* This was part of the comprehensive knowledge granted to him. He would narrate such matters in general terms to the *Ṣaḥābah* ﷺ and explained details thereof to selected *Ṣaḥābah* like Hudhayfah ﷺ and Abū Hurayrah ﷺ. The Messenger of Allāh ﷺ advised that in times of differences and problems we should hold onto the *Sunnah* of the Messenger of Allāh ﷺ and the ways of the rightly guided *khulafā'*, Abū Bakr ﷺ, ʻUmar ﷺ, ʻUthmān ﷺ and ʻAlī ﷺ. In our era, scholars have stated that it is not permissible to follow any way other than that codified by the four illustrious Imāms, Abū Ḥanīfah ﷺ, Mālik ﷺ, Shāfiʻī ﷺ and Ibn Ḥanbal ﷺ. The reason for this is that the four *madhāhib* propounded by these Imāms are based on the Qur'ān, *Sunnah* and ways of the rightly guided *khulafā'.*

The Messenger of Allāh ﷺ instructed us to hold firmly onto the *Sunnah* and to strive in adopting it like a person who holds tightly onto something with his teeth so that it does not

57 Al-ʻIrbād ibn Sāriyah Abū Najīḥ ﷺ was the fourth person to accept Islām. He lived in Syria and passed away in 75 *Hijrī.* He narrated from ʻAbd al-Raḥmān ibn ʻUmar ﷺ, Jubayr ibn Nufayr ﷺ and Khālid ibn Maʻdān ﷺ. A total of 31 *aḥādīth* are narrated from him.

slip from him. At the same time, we have been warned from introducing *bidʿāt* (innovations) into Islām and from following any other way besides that of the rightly guided *khulafā'*. Anything that is not part of the *sharīʿah* must be opposed and rejected as it is based on falsehood.

Scholars have explained that a *bidʿah* is despised if it opposes the *Sunnah*. However, innovations such as *Tarāwīḥ* in congregation and the first *adhān* of *Jumuʿah* were introduced after the demise of the Messenger of Allāh ﷺ, but were unanimously accepted by the *Ṣaḥābah*. Hence, scholars have divided innovations into various types:

a. *Wājib ʿalal kifāyah* (compulsory upon a portion of the community) - An example of this is the teaching of Islāmic knowledge.

b. *Ḥarām* (prohibited) – Innovations that oppose the teachings of the *Ahlus Sunnah Wal Jamaʿah*.

c. *Mandūbah* (recommended) – Beneficial practices that were not prevalent during early Islāmic times such as *madrasahs*.

d. *Makrūhah* (discouraged) - Activities such as decorating *masājid*.

e. *Mubāḥah* (acceptable) – Practices such as preparing a variety of food and drink.

Additional Points

- ✓ One should obey the leaders as long as they do not encourage the disobedience of Allāh ﷻ.

Ḥadīth 158

الثَّالثُ : عَنْ أَبي هريرةَ ﷺ : أنَّ رَسُول الله ﷺ ، قَالَ : ((كُلُّ أُمَّتِي يَدخُلُونَ الجَنَّةَ إلاَّ مَنْ أَبَى)) . قيلَ : وَمَنْ يَأبَى يَا رَسُول الله ؟ قَالَ : ((مَنْ أَطَاعَنِي دَخَلَ الجَنَّةَ ، وَمَنْ عَصَانِي فَقَدْ أَبَى)) رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "All of my *Ummah* shall enter Paradise except those who reject." He was asked: "O Messenger of Allāh! Who are those who reject?" He replied: "Those who obey me shall enter Paradise and those who disobey me reject." (*Bukhārī*)

Commentary

According to the teachings of Islām, we believe that a disbeliever who rejects Allāh ﷻ and the Messenger of Allāh ﷺ will never enter Paradise. On the other hand, a Muslim who does not reject Allāh ﷻ and the Messenger of Allāh ﷺ, but disobeys them will not enter Paradise together with those who were pious and successful, rather his entry will be delayed.

Ḥadīth 159

الرابع : عن أَبي مسلم ، وقيل : أَبي إياس سَلمة بنِ عمرو بنِ الأكوع ﷺ : أَنَّ رَجُلاً أَكَلَ عِنْدَ رَسُول الله ﷺ بِشِمَالِهِ ، فَقَالَ : ((كُلْ بِيَمِينكَ)) قَالَ : لا أَسْتَطِيعُ . قَالَ : ((لا استَطَعْتَ)) مَا مَنَعَهُ إلاَّ الكِبْرُ فمَا رَفَعَهَا إِلَى فِيهِ . رواه مسلم .

Salamah ibn ʿAmr ibn al-Akwaʿ ﷺ[58] narrates that a man ate food with his left hand in the presence of the Messenger of Allāh ﷺ, so he ﷺ said to him: "Eat with your right hand." He replied: "I cannot." He ﷺ said: "Then you will not be able to." Nothing but pride had prevented him from eating with his right hand. Consequently, he was never again able to raise his hand to his mouth. *(Muslim)*

Commentary

The person ate using his left hand out of pride and opposed Allāh's ﷻ law and the *Sunnah* without any valid reason. The Messenger of Allāh ﷺ, therefore, made a *duʿā'* of misfortune against him. It should be noted that a person is permitted to eat with his left hand if he is compelled to do so due to a valid reason such as sickness.

In essence, the *ḥadīth* teaches us that following the *Sunnah* is a matter of honour and dignity, while opposing the *Sunnah* is ingratitude.

Additional Points

- ✓ Every noble deed should be done using the right hand and every lowly act should be done using the left hand.
- ✓ It is praiseworthy to encourage good and forbid evil even at meal times.
- ✓ It is commendable to teach people the etiquette of eating.

Ḥadīth 160

الخامس : عن أَبي عبدِ الله النعمان بن بشير ﷺ ، قَالَ : سمعت رَسُول الله ﷺ ، يقول : ((لَتُسَوُّنَّ صُفُوفَكُمْ ، أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ)) مُتَّفَقٌ عَلَيهِ .

وفي رواية لمسلم : كَانَ رَسُول الله ﷺ يُسَوِّي صُفُوفَنَا حتى كأَنَّما يُسَوِّي بِهَا القِدَاحَ حَتَّى

58 Salamah ibn ʿAmr ibn al-Akwaʿ ﷺ participated in the pledge of Riḍwān. He was extremely brave and a distinguished archer. He participated in 7 battles with the Messenger of Allāh ﷺ. Allāh ﷻ blessed him with great ability. He could run faster than a horse. He passed away in Madīnah Munawwarah in 74 *Hijrī* and 77 *aḥādīth* are narrated from him.

إِذَا رَأَى أَنَّا قَدْ عَقَلْنَا عَنْهُ . ثُمَّ خَرَجَ يَوماً فقامَ حَتَّى كَادَ أَنْ يُكَبِّرَ فرأَى رَجلاً بَادِياً صَدْرُهُ ، فَقَالَ : ((عِبَادَ الله ، لَتُسَوُّنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ))

Al-Nuʿmān ibn Bashīr رضي الله عنه[59] narrates: I heard the Messenger of Allāh ﷺ saying: "You should most certainly straighten your rows (in *ṣalāh*) or else Allāh ﷻ will create friction between your hearts." *(Bukhārī, Muslim)*

A narration of *Muslim* has: "The Messenger of Allāh ﷺ used to straighten our rows (in *ṣalāh*) to such an extent that it was as though he was using them to straighten arrows, until he was convinced that we understood the matter. Then one day, he arrived, stood up and was about to say the *takbīr*, when he saw a man with his chest protruding. He said: 'O servants of Allāh! You should straighten your rows or else Allāh ﷻ will create friction between your hearts.'"

Commentary

The command to "straighten your rows" means that those performing congregational *ṣalāh* should stand in a straight line next to each other. A warning from the Messenger of Allāh ﷺ in this regard indicates the importance of this instruction. Imām Nawawī رحمه الله said that "creating friction between your hearts" means that people will be afflicted with enmity, hatred and conflicting views. In other words, external disparity will result in internal conflict.

Viewed from a wider perspective, just as Muslims need to show uniformity and discipline in *ṣalāh* they also need to be united in their utterances, intentions and objectives. The training of unity in *ṣalāh* should be extended to all aspects of life.

Additional Points

- ✓ It is permissible to speak in the period between the *iqāmah* and the commencement of *ṣalāh* regarding an issue of *ṣalāh*. Some scholars have allowed speaking regarding other matters as well, however in such a case it is recommended that the *iqāmah* be repeated.

Ḥadīth 161

السادس : عن أَبي موسى رضي الله عنه ، قَالَ : احْتَرَقَ بَيْتٌ بالمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيلِ ، فَلَمَّا حُدِّثَ رسولُ الله ﷺ بشَأْنِهِمْ ، قَالَ : ((إِنَّ هذِهِ النَّارَ عَدُوٌّ لَكُمْ ، فَإِذَا نِمْتُمْ ، فَأَطْفِئُوهَا عَنْكُمْ))

59 The parents of this *Ṣaḥābī* were also *Ṣaḥābah* of the Messenger of Allāh ﷺ. He was the first child born to the *Anṣār* after *Hijrah*. He lived in Syria and later on became a leader of Kūfah. Muʿāwiyah رضي الله عنه then relocated him to Ḥimṣ where he was martyred in 64 *Hijrī*. 114 *aḥādīth* are narrated from him.

مُتَّفَقٌ عَلَيهِ .

Abū Mūsā ﷺ narrates that a house in Madīnah together with its inhabitants burnt down one night. When the Messenger of Allāh ﷺ was informed of this he said: "Fire is your enemy. When you go to sleep, you should extinguish it." *(Bukhārī, Muslim)*

Vocabulary and Definitions

Fire has been referred to as an "enemy" despite its benefits because of its general potential of causing damage to life and wealth.

Commentary

The command in this *ḥadīth* has to do with safety and well-being in daily life. Caution in such matters ensures the protection of life and wealth. It is common, even today to hear of fires starting from electrical heating appliances left switched on negligently. The *ḥadīth* illustrates the mercy of the Messenger of Allāh ﷺ upon the *Ummah* as he showed concern for our worldly safety as well as our spiritual well-being.

Additional Points

- ✓ Any form of light or heat that is controlled or harmless may be left on when one goes to sleep.

Ḥadīth 162

السابع : عَنْهُ ، قَالَ : قَالَ رَسُول الله ﷺ : ((إنَّ مَثَلَ مَا بَعَثَنِي الله بِهِ مِنَ الهُدَى والعِلْم كَمَثَلِ غَيثٍ أَصَابَ أَرْضاً فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ ، قَبِلَتِ المَاءَ فَأَنْبَتَتِ الكَلأَ والعُشْبَ الكَثِيرَ ، وَكَانَ مِنْهَا أَجَادِبُ أمسَكَتِ المَاء فَنَفَعَ اللهُ بِهَا النَّاسَ فَشَرِبُوا مِنْهَا وَسَقُوا وَزَرَعُوا ، وَأَصَابَ طَائِفَةً مِنْهَا أُخْرَى إنَّمَا هِيَ قِيعَانٌ لا تُمْسِكُ مَاءً وَلاَ تُنْبِتُ كَلأً ، فَذَلِكَ مَثَلُ مَنْ فَقُهَ في دِينِ اللهِ وَنَفَعَهُ بِمَا بَعَثَنِي الله بِهِ فَعَلِمَ وَعَلَّمَ ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأساً وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِي أُرْسِلْتُ بِهِ)) مُتَّفَقٌ عَلَيهِ .

((فَقُهَ)) بضم القافِ عَلَى المشهور وقيل بكسرِها : أي صار فقيهاً .

Abū Mūsā ﷺ narrates that the Messenger of Allāh ﷺ said: "The example of the guidance and knowledge with which Allāh ﷻ sent me is like that of abundant rain which falls on the earth. Some of it is fertile and it absorbs the water and causes grass and vegetation to grow. Some of it is hard and

holds the water enabling Allāh ﷻ to allow people to use it. They drink from it, give it to their animals to drink and use it for irrigation. Some of it is barren land and it neither stores the water nor allows vegetation to grow. The first type of land is an example of a person who understands the religion of Allāh ﷻ and that with which Allāh ﷻ has sent me, hence he acquires knowledge and conveys it to others; and the last type of land is an example of a person who pays no attention to knowledge and does not accept the guidance of Allāh ﷻ with which I have been sent." *(Bukhārī, Muslim)*

Commentary

Knowledge and guidance have been very appropriately compared to rain because the former enlivens dead hearts just as the latter enlivens barren ground. It is interesting to note that the Arabic word used here for rain is "*ghayth*". The word *maṭr* also means rain but *ghayth* has been preferred because it refers to necessary rain at the time of drought. This alludes to the fact that, before the prophethood of the Messenger of Allāh ﷺ, humankind was in a spiritual drought, which was quenched by the fountains of knowledge, which he brought.

The similitude of three types of people has been mentioned here. One who benefits himself by means of knowledge and teaches it to others is like fertile land, which grows crops and allows other creatures to benefit from it. One who only bears knowledge, but does not benefit thereby is like hard ground, which only stores water for others. One who benefits neither himself nor others by means of knowledge is like a barren land.

Every Muslim should strive to be like that portion of fertile land that benefits itself and others. Fortunate are those noble servants of Allāh ﷻ who make it their mission in life to acquire true knowledge, practise upon it and teach it to others.

Additional Points

- ✓ The Messenger of Allāh ﷺ taught by means of everyday examples and similitudes in order to enable his audience to understand difficult concepts and to encourage them to practise upon his teachings.

Ḥadīth 163

الثامن : عن جابر ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ أَوْقَدَ نَاراً فَجَعَلَ الجَنَادِبُ والفَرَاشُ يَقَعْنَ فِيهَا وَهُوَ يَذُبُّهُنَّ عَنْهَا ، وَأَنَا آخذٌ بِحُجَزِكُمْ عَنِ النَّارِ ، وَأَنْتُمْ تَفَلَّتونَ مِنْ يَدَيَّ)) رواه مسلم .

((الجَنَادِبُ)) : نَحوُ الجرادِ وَالفَرَاشِ ، هَذَا هُوَ المَعْرُوف الَّذِي يَقَعُ في النَّارِ . وَ((الحُجَزُ)) : جَمْعُ حُجْزَة وَهِيَ مَعْقدُ الإزَار وَالسَّراويل .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "My and your example is like that of a person who ignites a fire and grasshoppers and moths begin falling into it while he attempts to drive them away from it. I am holding you by your waists and attempting to save you from falling into the fire, but you desire to slip from my hands." *(Muslim)*

Commentary

The Messenger of Allāh ﷺ mercifully and passionately encouraged humankind towards practising upon his teachings and *Sunnah* and thereby save themselves from the fire of Hell. This *ḥadīth* describes those who choose to ignore the teachings of the Messenger of Allāh ﷺ and instead follow their lowly desires.

The similarity of insects flying into a worldly fire and those from humanity who fall into the fire of the Hereafter is clear: their choice is disastrous and they willingly destroy themselves due to their recklessness.

Ḥadīth 164

التاسع : عَنْهُ : أنَّ رَسُول الله ﷺ أَمَرَ بِلَعْقِ الأَصَابِعِ وَالصَّحْفَةِ ، وَقَالَ : ((إنَّكُمْ لا تَدْرونَ في أَيِّها البَرَكَةُ)) رواه مسلم

وفي رواية لَهُ : ((إِذَا وَقَعَتْ لُقْمَةُ أَحَدِكُمْ فَلْيَأْخُذْهَا ، فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أذىً ، وَلْيَأْكُلْهَا وَلاَ يَدَعْهَا لِلشَّيطَانِ ، وَلا يَمْسَحْ يَدَهُ بالمنْدِيلِ حَتَّى يَلْعَقَ أصَابعَهُ فَإِنَّهُ لاَ يَدْرِي في أيِّ طَعَامِهِ البَرَكَةُ)) .

وفي رواية لَهُ : ((إنَّ الشَّيطَانَ يَحْضُرُ أَحَدَكُمْ عِنْدَ كُلِّ شَيءٍ مِنْ شَأنِهِ ، حَتَّى يَحْضُرَهُ عِنْدَ طَعَامِهِ ، فَإِذَ سَقَطَتْ مِنْ أَحَدِكُمْ اللُّقْمَةُ فَلْيُمِطْ مَا كَانَ بِهَا مِنْ أَذىً ، فَلْيَأْكُلْهَا وَلاَ يَدَعْهَا لِلشَّيطَانِ)) .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ commanded the licking of the fingers and the plate (after eating) and he said: "You do not know in which portion of the food blessing lies." *(Muslim)*

A narration of *Muslim* has: "If a morsel of your food falls to the ground, pick it up, remove the dirt from it and eat it and do not leave it for Shaiṭān. Do not wipe your hand with a cloth until you lick your fingers because you

do not know in which portion of your food blessing lies."

Another narration of *Muslim* has: "Shaiṭān joins you in every task you pursue and he even joins you when you eat food. So, if any morsel of your food falls to the ground, remove the dirt from it and eat it and do not leave it for Shaiṭān."

Commentary

Food may be broken down into four portions: that which has been eaten, that which remains on the fingers, that which remains in the utensil and that which falls to the ground. This *ḥadīth* teaches us to consume all these portions of food. There are many advantages in licking the fingers after eating: one benefits from the blessings contained in food, it is an expression of gratitude for the bounty of food and it creates humility. Throwing away excess food is a sign of pride and a declaration of ingratitude for Allāh's ﷻ bounties.

From other narrations, we learn that the Messenger of Allāh ﷺ ate with three fingers: the middle finger, the index finger and the thumb. Ibn Ḥajar ﷺ explained that the middle finger should be licked first, then the index finger and lastly the thumb. The middle finger is the longest and generally is soiled the most, hence it is to be licked first.

The blessings of food become manifest when it is a source of nourishment, it is consumed and not wasted and it grants one the strength to engage in acts of worship.

Additional Points

- ✓ This *ḥadīth* proves that Shayāṭīn exist and eat food.
- ✓ If it is not possible to remove any dirt or impurity that might have become attached to the food, even after washing it, then it should be fed to an animal and not left for the Shayātīn to consume.

Ḥadīth 165

العاشر : عن ابن عباس ﷺ ، قَالَ : قَامَ فِينَا رَسُول الله ﷺ بِمَوعِظَةٍ ، فَقَالَ : ((يَا أَيُّهَا النَّاسُ ، إِنَّكُمْ مَحْشُورونَ إِلَى الله تَعَالَى حُفَاةً عُرَاةً غُرْلاً ﴿ كَمَا بَدَأْنَآ اَوَّلَ خَلْقٍ نُّعِيْدُهٗ وَعْدًا عَلَيْنَا اِنَّا كُنَّا فٰعِلِيْنَ ﴾ (الأنبياء: 104) ألا وَإِنَّ أَوَّلَ الخَلائِقِ يُكْسى يَومَ القِيَامَةِ إبراهيمُ ﷺ ، ألا وَإِنَّهُ سَيُجَاءُ بِرِجالٍ مِنْ أُمَّتي فَيُؤخَذُ بِهِمْ ذَاتَ الشَّمالِ ، فَأَقُولُ : يَا رَبِّ أصْحَابِي . فَيُقَالُ : إِنَّكَ لاَ تَدْرِي مَا أَحْدَثُوا بَعْدَكَ . فَأَقُولُ كَما قَالَ العَبدُ الصَّالِحُ : ﴿ وَكُنْتُ عَلَيْهِمْ شَهِيْدًا مَّا دُمْتُ فِيْهِمْ ﴾ إِلَى قولِهِ : ﴿ الْعَزِيْزُ الحَكِيْمُ ﴾ (المائدة : ١١٧ – ١١٨) فَيُقَالُ لِي : إِنَّهُمْ لَمْ

يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ)) مُتَّفَقٌ عَلَيهِ .

Ibn ʿAbbās ﷺ narrates: The Messenger of Allāh ﷺ stood up to address us and said: "O people! You will be resurrected before Allāh ﷻ barefooted, naked and uncircumcised. [Allāh ﷻ says:] 'As We originated the first creation, We will repeat it. This is a binding promise upon Us. We shall fulfil it.' Know that the first of the creation to be clothed on the day of *Qiyāmah* shall be Ibrāhīm ﷺ. Some people from my *Ummah* will be seized and taken to the left side (i.e. the Fire). I will say: 'O my Sustainer! These are from my *Ummah*.' It will be said: 'You do not know what they innovated (in the religion) after you.' I will say just as a righteous servant of Allāh ﷻ (i.e. ʿĪsā ﷺ) said: 'I was witness to them as long as I was with them. When You took me away, then You were watching over them. You are witness over all things. If You punish them, then verily they are Your slaves, and if You forgive them, then surely You are the Mighty, the Wise.' It will be said to me: 'These people became renegades after you left them.'" *(Bukhārī, Muslim)*

Commentary

According to ʿAllāmah Suyūṭī ﷺ, Ibrāhīm ﷺ will be the first to be clothed because he was thrown into the fire in a naked state. This speciality of his does not in any way make him superior to the Messenger of Allāh ﷺ because it does not necessitate absolute superiority and we further believe that the Messenger of Allāh ﷺ was the seal of the Messengers and the best of creation.

Those who will be seized and cast into the Fire will be the hypocrites, or according to other scholars, Muslims who were deficient in fulfilling the rights of others. It is our belief that the apostates will forever remain in the Fire of Hell, while sinful Muslims will be punished but will eventually attain salvation due to the intercession of the Messenger of Allāh ﷺ.

Innovations have been severely prohibited in Islām; hence, one should be particularly careful that one follows the teachings and *Sunnah* as taught in divine sources. Those who claim to be Muslims but innovate, tread on dangerous ground because the intercession of the Messenger of Allāh ﷺ will not benefit such people.

Ḥadīth 166

الحادي عشر : عن أَبي سعيد عبد الله بن مُغَفَّلٍ ﷺ ، قَالَ : نَهَى رَسُول الله ﷺ عَنِ الخَذْفِ ، وقالَ : ((إِنَّهُ لاَ يَقْتُلُ الصَّيْدَ ، وَلاَ يَنْكَأُ العَدُوَّ ، وإِنَّهُ يَفْقَأُ العَيْنَ ، وَيكْسِرُ السِّنَّ)) مُتَّفَقٌ عَلَيهِ .

وفي رواية : أَنَّ قَرِيباً لابْنِ مُغَفَّل خَذَفَ فَنَهَاهُ ، وَقالَ : إِنَّ رَسُول الله ﷺ نَهَى عَن الخَذْفِ ، وَقَالَ : ((إِنَّهَا لاَ تَصِيدُ صَيداً)) ثُمَّ عادَ ، فَقَالَ : أُحَدِّثُكَ أَنَّ رسولَ الله ﷺ نَهَى عَنْهُ ، ثُمَّ عُدْتَ تَخذفُ !؟ لا أُكَلِّمُكَ أَبَداً .

ʿAbdullāh ibn Mughaffal رضي الله عنه[60] narrates that the Messenger of Allāh ﷺ prohibited the throwing of pebbles using the index finger and thumb and said: "It neither kills game nor causes any destruction to the enemy, however, it bursts an eye and breaks a tooth." *(Bukhārī, Muslim)*

According to another narration, a relative of (ʿAbdullāh) ibn Mughaffal رضي الله عنه threw pebbles using his index finger and thumb. His relative stopped him from doing so and said: "The Messenger of Allāh ﷺ prohibited throwing pebbles using the index finger and thumb and said: 'It does not kill game.'" However, the person did it again. He then said: "I told you that the Messenger of Allāh ﷺ prohibited this, yet you continue doing so. I will not speak to you again."

Commentary

Imām Nawawī رحمه الله stated that this *ḥadīth* proves the permissibility of remaining aloof from one who is involved in innovation and sin. It is prohibited to remain aloof from someone for more than three days due to personal or worldly reasons. However, if there is a valid Islāmic reason such as sin or transgression, then one is permitted to do so for more than three days. An example of this was the case of those *Ṣaḥābah* رضي الله عنهم of Madīnah Munawwarah who severed ties with three other *Ṣaḥābah* for approximately fifty days because the latter remained absent from the Battle of Tabūk without any valid reason.

The *Ṣaḥābah* of the Messenger of Allāh ﷺ held every prophetic command in high regard and could not bear others breaking it because they were fully convinced that the *Sunnah* is an embodiment of blessing and goodness.

Ḥadīth 167

وعَن عابس بن رَبيعة ، قَالَ : رَأَيْتُ عُمَرَ بن الخطاب رضي الله عنه يُقَبِّلُ الحَجَرَ – يَعْنِي : الأَسْوَدَ – وَيَقُولُ : إني أَعْلَمُ أَنَّكَ حَجَرٌ مَا تَنْفَعُ وَلاَ تَضُرُّ ، وَلَولا أَنِّي رَأَيْتُ رسولَ الله ﷺ يُقَبِّلُكَ مَا

60 ʿAbdullāh ibn Mughaffal رضي الله عنه was among those *Ṣaḥābah* who pledged allegiance to the Messenger of Allāh ﷺ at Ḥudaybiyyah. He resided in Madīnah Munawwarah and was one of the eleven people sent by ʿUmar رضي الله عنه to teach Islām in Baṣrah. He passed away in Baṣrah in 57 *Hijrī*. 43 *aḥādīth* are narrated from him.

قَبَّلْتُكَ . مُتَّفَقٌ عَلَيهِ .

‘Ābis ibn Rabī ‘ah رضي الله عنه[61] narrates: I saw ʿUmar ibn al-Khaṭṭāb رضي الله عنه kissing the Black Stone and saying: “I know that you are a stone that can neither benefit nor harm. If I had not seen the Messenger of Allāh ﷺ kissing you, I would never have kissed you.” *(Bukhārī, Muslim)*

Commentary

The core message of this *ḥadīth,* which is absolute obedience to Allāh ﷻ and His Messenger ﷺ, is a pivotal teaching of Islām.

التسليم للشارع في أمور الدين وحسن الاتباع فيما لم يكشف عن معانيه، وهي قاعدة عظيمة في اتباع النبي فيما يفعله ولو لم نعلم الحكمة فيه

To submit to the law-giver (Allāh ﷻ) in matters of religion and to gracefully accept matters whose meanings may be concealed is a fundamental principle regarding obedience to the actions of the Messenger of Allāh ﷺ even if we do not understand their wisdom.

Scholars of *ḥadīth* have mentioned that ʿUmar رضي الله عنه clarified his action of kissing the Black Stone in order to dispel the notion that *istilām* is a form of veneration. It should be remembered that the Arabs had very recently abandoned idol worship; hence, actions of this nature could very easily have been misinterpreted by them.

Additional Points

- ✓ Muslim leaders and Imāms should explain and clarify any of their actions that have the potential of being misunderstood by their congregations.
- ✓ It is not permissible to kiss any stone apart from the Black stone.

CHAPTER 17

باب في وجوب الانقياد لحكم الله وما يقوله من دُعِيَ إِلَى ذلِكَ وأُمِرَ بمعروف أَوْ نُهِيَ عن منكر

Chapter on the obligation of submitting to the order of Allāh ﷻ and what is to be said by one who is invited to that, commanded to good and forbidden from evil

61 This high-ranking *Tābiʿī* was a *Mukhadram*, i.e. a person who was born in the time of the Messenger of Allāh ﷺ but was not blessed with his companionship.

قَالَ الله تَعَالَى : ﴿ فَلاَ وَرَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِيْ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا ﴾ (النساء : ٦٥) ،

Allāh ﷻ says: "By the oath of your Sustainer! They cannot be believers until they make you a judge in the disputes that arise among them and they do not find any dissatisfaction in their hearts for your decision and they accept with total submission." (Sūrah al-Nisā', 65)

وَقالَ تَعَالَى : ﴿ اِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِيْنَ اِذَا دُعُوْٓا اِلَى اللهِ وَرَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ اَنْ يَّقُوْلُوْا سَمِعْنَا وَاَطَعْنَا ۭ وَاُولٰۗىِٕكَ هُمُ الْمُفْلِحُوْنَ ﴾ (النور : ٥١) .

Allāh ﷻ says: "When the believers are summoned to appear before Allāh and His Messenger so that he may pass judgment between them, all they say is: 'We hear and we obey.' These are the successful ones." (Sūrah al-Nūr, 51)

وفيه من الأحاديث : حديث أَبي هريرة المذكور في أول الباب قبله وغيره من الأحاديث فِيهِ .

Ḥadīth 168

عن أَبي هريرة ﷺ ، قَالَ : لَمَّا نَزَلَتْ عَلَى رَسُول الله ﷺ : ﴿ لِلهِ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَاِنْ تُبْدُوْا مَا فِيْٓ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللهُ ﴾ الآية(البقرة : 284) اشْتَدَّ ذلِكَ عَلَى أَصْحَابِ رَسُول الله ﷺ ، فَأَتوا رَسُول الله ﷺ ثُمَّ بَرَكُوا عَلَى الرُّكَبِ ، فَقَالُوا : أَيْ رسولَ الله ، كُلِّفْنَا مِنَ الأَعمَالِ مَا نُطِيقُ : الصَّلاةَ والجِهَادَ والصِّيامَ والصَّدَقَةَ ، وَقَدْ أُنْزِلَتْ عَلَيْكَ هذِهِ الآيَةُ وَلا نُطيقُها .قَالَ رَسُول الله ﷺ : ((أَتُرِيدُونَ أَنْ تَقُولُوا كَمَا قَالَ أَهْلُ الكِتَابَينِ مِنْ قَبْلِكُمْ: سَمِعْنَا وَعَصَيْنَا ؟ بَلْ قُولُوا سَمِعنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ المَصِيرُ)) فَلَمَّا اقْتَرَأَهَا القومُ ، وَذَلَّتْ بِهَا أَلْسِنَتُهُمْ أَنْزَلَ اللهُ تَعَالَى في إِثرِهَا : ﴿ اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ كُلٌّ اٰمَنَ بِاللهِ وَمَلٰۗىِٕكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ﴾ (البقرة : ٢٨٥) فَلَمَّا فَعَلُوا ذلِكَ نَسَخَهَا اللهُ تَعَالَى ، فَأَنزَلَ الله ﷻ : ﴿ لَا يُكَلِّفُ اللهُ نَفْسًا اِلاَّ وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ﴾ (البقرة : ٢٨٦) قَالَ : نَعَمْ ﴿ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ﴾ قَالَ : نَعَمْ ﴿ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ﴾ قَالَ : نَعَمْ ﴿ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا اَنْتَ مَوْلٰنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴾ قَالَ : نَعَمْ . رواه مسلم .

Abū Hurayrah ﷺ narrates: "When the verse, 'To Allāh alone belongs everything in the heavens and the earth. Whether you expose what is in your hearts or conceal it, Allāh will call you to account for it', was revealed, it was difficult for the *Ṣaḥābah* of the Messenger of Allāh ﷺ to bear. They went to the Messenger of Allāh ﷺ, fell to their knees and said: 'O Messenger of Allāh! We have been commanded to do deeds which we are capable of doing, such as *ṣalāh*, *jihād*, *sawm* and charity. Now, this verse has been revealed to you and we do not have the ability to bear it.' The Messenger of Allāh ﷺ said: 'Do you intend making a statement like that of the people of the Book before you: 'We hear and we disobey'? Rather say: 'We hear and we obey. O our Sustainer! We seek Your forgiveness and to You is the eventual return.' When the people recited it and their tongues submitted to it, Allāh ﷻ revealed the verse: 'The Messenger believes in the Book that has been revealed to him from his Sustainer and so do the believers. Each of them believes in Allāh, His angels, His Books and His Messengers. (They say): 'We do not differentiate between any of His Messengers.' And they say: 'We hear and we obey. O our Sustainer! We seek Your forgiveness. To You is the eventual return.' When the *Ṣaḥābah* ﷺ did this, Allāh ﷻ abrogated the first verse and revealed: 'Allāh does not impose on a soul more than it can bear. For it is the reward of that which it earns and against it is (the punishment) for that which it commits. O our Sustainer! Do not take us to task if we forget or make a mistake.' He said: 'Yes.' 'O our Sustainer! Do not place upon us a burden like You placed on those before us.' He said: 'Yes.' 'O our Sustainer! Do not place upon us a burden for which we do not have the strength. Pardon us, forgive us and show mercy to us. You are our Master. And help us against the disbelievers.' He said: 'Yes.'" *(Muslim)*

Commentary

The *ḥadīth* teaches us that a Muslim should accept and obey the commands of Allāh ﷻ, knowing that He will not order us to do something that is beyond our ability.

The *Ṣaḥābah* ﷺ initially felt that they could not shoulder the responsibility of being taken to task for their inner feelings and thoughts. They mentioned this fear to the Messenger of Allāh ﷺ, who warned them that they should not be like the Jews and Christians who heard the Messengers but did not obey them. When the *Ṣaḥābah* ﷺ accepted this advice and submitted to it, Allāh ﷻ praised them in the subsequent verse and abrogated the earlier verse. This was in stark contrast to the disgrace that engulfed the Banū Isrāīl who chose to

oppose the commands of Allāh ﷻ and the teachings of their Messengers ﷺ.

Additional Points

- ✓ One of the advantages that stemmed from the obedience of the *Ṣaḥābah* ﷺ was that humanity was taught, through these Qur'ānic verses, the method of making *duʿā'* to Allāh ﷻ.
- ✓ One will only be taken to task for those evil thoughts which one consciously brings to mind.

CHAPTER 18

باب في النهي عن البدع ومحدثات الأمور

Chapter on the prohibition of innovations and introducing new matters in religion

قَالَ الله تَعَالَى : ﴿ فَمَاذَا بَعْدَ الْحَقِّ اِلاَّ الضَّلٰلُ ﴾ (يونس : ٣٢) ،

Allāh ﷻ says: "After the truth, there is only deviation?" (Sūrah Yūnus, 32)

وَقالَ تَعَالَى : ﴿ مَا فَرَّطْنَا فِى الْكِتٰبِ مِنْ شَىْءٍ ﴾ (الأنعام : ٣٨) ،

Allāh ﷻ says: "We have not omitted anything in the book." (Sūrah al-Anʿām, 38)

وَقالَ تَعَالَى : ﴿ فَاِنْ تَنَازَعْتُمْ فِى شَىْءٍ فَرُدُّوْهُ اِلَى الله وَالرَّسُوْلِ ﴾ (النساء : ٥٩) أي الكِتَابِ وَالسُّنَّةِ .

Allāh ﷻ says: "Then if you dispute regarding any matter, then refer it to Allāh and the Messenger." (Sūrah al-Nisā', 59)

In other words, refer it to the Qur'ān and the *Sunnah*.

وَقالَ تَعَالَى : ﴿ وَاَنَّ هٰذَا صِرَاطِىْ مُسْتَقِيْمًا فَاتَّبِعُوْهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ﴾ (الأنعام : ١٥٣) ،

Allāh ﷻ says: "This is My straight path, so follow it. And do not follow

other paths for they will deviate you from His path." (Sūrah al-Anʿām, 153)

وَقالَ تَعَالَى : ﴿قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ﴾ (آل عمران :٣١) وَالآياتُ فِي البَابِ كَثيرةٌ مَعلُومَةٌ .

Allāh ﷻ says: "Say: 'If you love Allāh, then follow me, Allāh will then love you and forgive your sins.'" (Sūrah Āl ʿImrān, 31)

Introduction

A *bidʿah* (innovation) is defined as any act that is not based on any law of the *sharīʿah*, nor can it be proven or supported by the Qur'ān or *Sunnah*. It is strongly prohibited because it destroys and dilutes the foundational principles of the faith. Innovations are not necessarily limited to acts of worship, but may also include religious beliefs, ideologies, behaviour and conduct.

Ḥadīth 169

عن عائشة ﵂ ، قَالَتْ : قَالَ رَسُول الله ﷺ : ((مَنْ أَحْدَثَ في أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ)) مُتَّفَقٌ عَلَيهِ . وفي رواية لمسلم : ((مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيهِ أَمرُنا فَهُوَ رَدٌّ)) .

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ said: "Whoever introduces into our religion that which is not part of it, it will be rejected." *(Bukhārī, Muslim)*

A narration of *Muslim* has: "One who does an action which we did not command, it will be rejected."

Commentary

From this *ḥadīth,* we learn that every innovation or action that contradicts the clear texts and laws of Islām should be disregarded.

The significance of this *ḥadīth* can be deduced from the recommendation of Imām Nawawī ﵀ that it be memorised, taught and spread so that unfounded practices may be eradicated. In addition, according to Ibn Ḥajar ʿAsqalānī ﵀, this *ḥadīth* is regarded as one of the principles and laws of religion. Al-Ṭūfī ﵀ stated that this *ḥadīth* may be regarded as half of the proofs of the *sharīʿah*.

A new practice that was not prevalent during the era of the Messenger of Allāh ﷺ or the *Ṣaḥābah* ﵃, does not oppose the principles of Islām and falls within the scope of the laws of *sharīʿah,* will not be regarded as an innovation; rather, it may even be compulsory or desirable to adopt. Examples of this include printing of educational Islāmic literature, usage

of sophisticated weaponry, construction of Islāmic institutions, writing of the Qur'ānic text in a book form and the four *madhāhib*. The root and foundation of each of these can be backed by a Qur'ānic verse or prophetic practice; hence, these are not regarded as innovations.

Ḥadīth 170

وعن جابر ﷺ ، قَالَ : كَانَ رَسُولُ الله ﷺ إِذَا خَطَبَ احْمَرَّتْ عَينَاهُ ، وَعَلا صَوتُهُ ، وَاشْتَدَّ غَضَبُهُ ، حَتَّى كَأَنَّهُ مُنْذِرُ جَيشٍ ، يَقُولُ : ((صَبَّحَكُمْ وَمَسَّاكُمْ)) وَيَقُولُ : ((بُعِثْتُ أَنَا والسَّاعَةُ كَهَاتَينِ)) وَيَقْرِنُ بَيْنَ أُصبُعَيهِ السَّبَّابَةِ وَالوُسْطَى ، وَيَقُولُ : ((أَمَّا بَعْدُ ، فَإِنَّ خَيْرَ الحَديثِ كِتَابُ الله ، وَخَيرَ الهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ ، وَشَرَّ الأُمُورِ مُحْدَثَاتُهَا ، وَكُلَّ بِدْعَة ضَلالَةٌ)) ثُمَّ يَقُولُ : ((أَنَا أَوْلَى بِكُلِّ مُؤمِنٍ مِنْ نَفسِهِ ، مَنْ تَرَكَ مَالاً فَلأَهْلِهِ ، وَمَنْ تَرَكَ دَيْناً أَوْ ضَيَاعاً فَإِلَيَّ وَعَلَيَّ)) رواه مسلم . وعن العرباض بن سَارية ﷺ حدِيثه السابق في بابِ المحافظةِ عَلَى السنةِ .

Jābir ﷺ narrates: "When the Messenger of Allāh ﷺ used to deliver a sermon, his eyes would become red, he would raise his voice and his anger would intensify, as though he was warning of an impending army. He would say: 'Beware against an attack in the morning and evening.' He would say: 'I have been sent at a time when I and the Final Hour are like this.' He would then join his index and middle fingers. He would say: 'To proceed: The best speech is the Book of Allāh. The best guidance is the way of Muḥammad ﷺ. The worst of matters are those that are introduced (in the religion). Every innovation is a misguidance.' He would say: 'I am closer to every believer than his own self. Whoever leaves behind wealth, it is for his family and whoever leaves behind debts or needy children, they are for me and are my responsibility.'" *(Muslim)*

The *ḥadīth* of al-ʿIrbāḍ ibn Sāriyah ﷺ was narrated in the previous chapter. Refer to *ḥadīth* no. 157.

Vocabulary and Definitions

The Messenger of Allāh ﷺ joined his index and middle fingers to show the closeness of *Qiyāmah*.

"They are for me and are my responsibility" meant that the Messenger of Allāh ﷺ would handle the debts of orphans left by the deceased, and see to their needs. In the light of other narrations, the Messenger of Allāh ﷺ regarded debts as his responsibility in the case where

a person incurred legitimate, interest free debt, and the individual had an intention to settle the debt, however death overtook him.

Commentary

The *ḥadīth* teaches us that the best path to follow is that of the Qur'ān and *Sunnah*, while the worst is that of innovation.

The description of the Messenger of Allāh ﷺ given at the beginning of this *ḥadīth* provides us with a clear indication of his physical state when he encountered disobedience. He would sound a warning just as a person would warn of an approaching army. This stemmed from his deep compassion for the *Ummah* and his fear of the difficult conditions of the day of *Qiyāmah*.

Additional Points

✓ It is compulsory for a community to take care of the needs of orphans and widows.

CHAPTER 19

باب فيمن سن سنة حسنة أَوْ سيئة

Chapter on a person who initiates a good or evil way

قَالَ الله تَعَالَى : ﴿ وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ وَّاجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا ﴾ (الفرقان : ٧٤) ،

Allāh ﷻ says: "Those who say: 'O our Sustainer! Grant us from our wives and our children coolness of the eyes and make us leaders of the righteous.'" (Sūrah al-Furqān, 74)

وَقالَ تَعَالَى : ﴿ وَجَعَلْنٰهُمْ اَئِمَّةً يَّهْدُوْنَ بِاَمْرِنَا ﴾ (الأنبياء : ٧٣) .

Allāh ﷻ says: "We made them leaders, who guided by Our command." (Sūrah al-Ambiyā', 73)

Ḥadīth 171

عن أَبي عمرو جرير بن عبد الله ﷺ ، قَالَ : كنا في صَدْرِ النَّهَارِ عِنْدَ رَسُول الله ﷺ فَجَاءهُ قَومٌ عُرَاةٌ مُجْتَابي النِّمَار أَوْ العَبَاء ، مُتَقَلِّدِي السُّيُوف ، عَامَّتُهُمْ من مضر بَلْ كُلُّهُمْ مِنْ مُضَرَ ، فَتَمَعَّرَ وَجْه رَسُول الله ﷺ لما رَأَى بِهِمْ مِنَ الفَاقَة ، فَدَخَلَ ثُمَّ خَرَجَ ، فَأَمَرَ بِلالاً فَأَذَّنَ وَأَقَامَ

، فصَلَّى ثُمَّ خَطَبَ ، فَقَالَ : ((﴿ يَاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِىْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ ﴾ إِلَى آخر الآية : ﴿ اِنَّ اللهَ كَانَ عَلَيْكُمْ رَقِيْبًا ﴾ ، والآية الأُخْرَى التي في آخر الحَشْرِ : ﴿ يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ﴾ تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ، مِنْ دِرهمِهِ، مِنْ ثَوبِهِ ، مِنْ صَاعِ بُرِّهِ ، مِنْ صَاعِ تَمْرِهِ - حَتَّى قَالَ - وَلَوْ بِشِقِّ تَمرَةٍ)) فَجَاءَ رَجُلٌ مِنَ الأَنْصَارِ بِصُرَّةٍ كَادَتْ كَفُّهُ تَعجَزُ عَنهَا، بَلْ قَدْ عَجزَتْ، ثُمَّ تَتَابَعَ النَّاسُ حَتَّى رَأَيْتُ كَومَيْنِ مِنْ طَعَامٍ وَثِيَابٍ ، حَتَّى رَأَيْتُ وَجْهَ رَسُول الله ﷺ يَتَهَلَّلُ كَأَنَّهُ مُذْهَبَةٌ. فَقَالَ رَسُول الله ﷺ: ((مَنْ سَنَّ في الإسلامِ سنَّةً حَسَنَةً فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ،مِنْ غَيرِ أَنْ يَنْقُصَ مِنْ أُجُورهِمْ شَيءٌ،وَمَنْ سَنَّ في الإِسْلامِ سُنَّةً سَيِّئَةً كَانَ عَلَيهِ وِزْرُهَا ، وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ ، مِنْ غَيرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيءٌ)) رواه مسلم .

قَولُهُ : ((مُجْتَابِي النِّمَارِ)) هُوَ بالجيم وبعد الألِف باءٌ مُوَحَّدَةٌ ، والنِّمَار جَمْعُ نَمِرَةٍ وَهِيَ كِسَاءٌ مِنْ صُوفٍ مُخَطَّطٌ . وَمَعْنَى ((مُجْتَابِيهَا)) ، أي : لاَبِسيهَا قَدْ خَرَقُوهَا في رُؤوسِهِم . وَ((الجَوْبُ)) القَطْعُ ، ومِنْهُ قَولُهُ تعالى : { وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ } ((2)) أي نَحتُوهُ وَقَطَعُوهُ . وَقَولُهُ : ((تَمَعَّرَ)) هُوَ بالعين المهملة : أيْ تَغَيَّرَ . وَقَولُهُ : ((رَأَيْتُ كَوْمَينِ)) بفتح الكافِ وَضَمِّهَا : أي صُبْرَتَيْنِ . وَقَولُهُ : ((كَأَنَّهُ مُذْهَبَةٌ)) هُوَ بالذال المُعْجَمَةِ وفتح الهاءِ والباءِ الموحَّدةِ قالَهُ القاضي عِيَاضٌ وَغَيرُهُ وَصَحَّفَهُ بَعْضُهُمْ ، فَقَالَ : ((مُدْهُنَةٌ)) بدَال مهملة وَضَمِّ الهاءِ وبالنونِ وكذا ضبطه الحميدي . والصحيح المشهور هُوَ الأول . والمراد بهِ عَلَى الوجهين : الصفاءُ والاستنارة .

Jarīr ibn ʿAbdullāh ﷺ[62] narrates: “We were once in the company of the Messenger of Allāh ﷺ at the beginning of the day when a group of people came to him. Their bodies were exposed and they wore tattered garments that were cut by the neck and from their necks hung swords. Most of them, indeed all of them, were from the Muḍar tribe. The face of the Messenger of Allāh ﷺ changed colour when he saw their poverty. He entered his house and then returned and ordered Bilāl ﷺ to call out the *adhān* and the *iqāmah*. He led the *ṣalāh* and then addressed the people: ‘O people!

62 Jarīr ibn ʿAbdullāh ﷺ accepted Islām 40 days before the demise of the Messenger of Allāh ﷺ. He was extremely handsome. ʿUmar ﷺ said that he was the Yūsuf of this *Ummah*. He was very tall, reaching the height of the hump of a camel. He led his people in the days of ignorance as well as in the era of Islām. He was instrumental in many of the wars in ʿIrāq and passed away in 51 *Hijrī*. 100 *aḥādīth* are narrated from him.

Fear your Sustainer Who created you from a single soul, created from it its spouse and spread great numbers of men and women from the two. Fear that Allāh in whose name you ask of one another and be mindful of your relatives. Surely Allāh is watchful over you.' (Sūrah al-Nisā', 1) He also recited the ending verses of Sūrah al-Ḥashr: 'O you who believe! Fear Allāh and let every soul see what it has sent forward for tomorrow.' (Sūrah al-Ḥashr, 18) A person should give in charity from his *dīnārs*, his *dirhams*, his clothes, his wheat, his dates – until he said – even a piece of a date.' A man from the *Anṣār* brought a bag that was almost too heavy to carry, in fact, he could not. The people continued bringing things to such an extent that I saw two heaps of food and clothing and I saw the face of the Messenger of Allāh ﷺ glittering like gold. The Messenger of Allāh ﷺ then said: 'One who initiates a good action in Islām shall receive the reward thereof and also the reward of those who do that action after him, without any decrease in his reward; and one who initiates an evil action in Islām shall bear the sin thereof and also the sin of those who commit that action after him, without any decrease in their sin.'" *(Muslim)*

Commentary

This *ḥadīth* teaches us that initiating a good action will draw for one the reward of all those who continue it, while initiating an evil action will draw punishment in a similar manner.

The reward for those who initiate good is multiplied manifold because its ripple effect continues until the day of *Qiyāmah*. Based on the same logic we also deduce that the rank and virtue of the classical scholars is far superior to that of contemporary scholars.

The expression of the Messenger of Allāh ﷺ initially changed because he realised that the wealthy did not help alleviate the plight of the poor. When the *Ṣaḥābah* رضي الله عنهم obeyed his call to assist them, the Messenger of Allāh ﷺ became extremely pleased.

Additional Points

- ✓ The wealthy should assist and uplift those who are poor.
- ✓ The Messenger of Allāh ﷺ was extremely compassionate towards the destitute.
- ✓ One should hasten and compete with others in doing good deeds.
- ✓ The behaviour of a Muslim should serve as a model of good conduct for others to follow.

Ḥadīth 172

وعن ابنِ مسعود رضي الله عنه : أن النَّبيّ ﷺ ، قَالَ : ((لَيْسَ مِنْ نَفْس تُقْتَلُ ظُلْماً إلاَّ كَانَ عَلَى ابْنِ

آدَمَ الأَوْلِ كِفْلٌ مِنْ دَمِهَا ، لأَنَّهُ كَانَ أَوَّلَ مَنْ سَنَّ القَتلَ)) مُتَّفَقٌ عَلَيهِ .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "No person is murdered unjustly without a share of that blood being placed on the first son of Ādam ﷺ because he was the first to initiate the act of murder." *(Bukhārī, Muslim)*

Commentary

One should be cautious not to initiate evil because one who does so will be equal in the sin of others who perpetuate it. Qābil's sister who was to be married to Hābil was more beautiful than Hābil's sister who was to be married to Qābil. Qābil therefore wanted to marry his own sister, but as this was not permissible, he murdered his brother out of jealousy. Due to his evil action, he will continue to earn the sin of every murder because he was the first to initiate it.

Additional Points

- ✓ Shaiṭān drives a person towards jealousy, which in turn leads towards other forms of sin such as murder.

CHAPTER 20

باب في الدلالة عَلَى خير والدعاء إِلَى هدى أَوْ ضلالة

Chapter on directing towards good, and inviting towards guidance or misguidance

قَالَ تَعَالَى : ﴿ وَادْعُ اِلٰى رَبِّكَ ﴾ (القصص : ٨٧) ،

Allāh ﷻ says: "Invite towards your Sustainer..." (Sūrah al-Qaṣaṣ, 87)

وَقالَ تَعَالَى : ﴿ اُدْعُ اِلٰى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ﴾ (النحل : ١٢٥) ،

Allāh ﷻ says: "Invite to the path of your Sustainer with wisdom and good counsel." (Sūrah al-Naḥl, 125)

وَقالَ تَعَالَى : ﴿وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ﴾ (المائدة :٢) ،

Allāh ﷻ says: "Assist each other in good deeds and piety." (Sūrah al-Mā'idah, 2)

وَقالَ تَعَالَى : ﴿ وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ ﴾ (آل عمران :١٠٤) .

Allāh ﷻ says: "There should be a group from among you who invite towards good." (Sūrah Āl ʿImrān, 104)

Ḥadīth 173

وعن أَبي مسعود عُقبةَ بنِ عمرو الأنصاري البدري ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((مَنْ دَلَّ عَلَى خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ)) رواه مسلم .

Abū Masʿūd ʿUqbah ibn ʿAmr al-Anṣārī al-Badrī ﷺ narrates that the Messenger of Allāh ﷺ said: "One who directs towards any good shall receive a similar reward to that of the person who does it." *(Muslim)*

Commentary

Another narration provides the background of this *ḥadīth*. It states that a person once came to the Messenger of Allāh ﷺ and requested for a conveyance. The Messenger of Allāh ﷺ said that he did not have a conveyance to give him. Another *Ṣaḥābī* who was present volunteered to direct him to one who could give him a conveyance. In response the Messenger of Allāh ﷺ said, "One who directs towards any good shall receive a similar reward to that of the person who does it."

This *ḥadīth* encourages us to invite and motivate others towards doing good actions. This will not only draw great rewards in our favour but is a positive step towards reforming society for the better.

Ḥadīth 174

وعن أَبي هريرة ﷺ : أَنَّ رَسُول الله ﷺ ، قَالَ : ((مَنْ دَعَا إِلَى هُدًى ، كَانَ لَهُ مِنَ الأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَه ، لاَ يَنْقُصُ ذلِكَ مِنْ أُجُورِهِمْ شَيئاً ، وَمَنْ دَعَا إِلَى ضَلاَلَةٍ ، كَانَ عَلَيهِ مِنَ الإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ ، لاَ يَنْقُصُ ذلِكَ مِنْ آثَامِهِمْ شَيئاً)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who invites towards guidance shall receive a similar reward to that of all those who follow him, without any decrease in their rewards; and one who invites towards misguidance shall receive a similar sin to that of all those who follow him, without any decrease in their sins." (*Muslim*)

Commentary

This *ḥadīth* reinforces the message of the previous *ḥadīth*. It further teaches us that we should be far-sighted and always consider the consequences of our actions.

Ḥadīth 175

وعن أَبي العباس سهل بن سعد الساعدي ﷺ : أَنَّ رَسُول الله ﷺ ، قَالَ يوم خَيبَر : ((لأُعْطِيَنَّ الرَّايَةَ غداً رجلاً يَفْتَحُ الله عَلَى يَدَيهِ ، يُحبُّ اللهَ وَرَسولَهُ ، ويُحِبُّهُ اللهُ وَرَسُولُهُ)) ، فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا . فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رسولِ الله ﷺ كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا . فَقَالَ : ((أينَ عَلِيُّ ابنُ أَبي طالب ؟)) فقيلَ: يَا رسولَ الله، هُوَ يَشْتَكي عَيْنَيهِ . قَالَ : ((فَأَرْسِلُوا إِلَيْه)) فَأُتِيَ بِهِ فَبَصَقَ رسولُ الله ﷺ في عَيْنَيْهِ ، وَدَعَا لَهُ فَبرأ حَتَّى كأنْ لَمْ يكُن بِهِ وَجَعٌ ، فأعْطاهُ الرَّايَةَ . فقَالَ عَليٌّ ﷺ : يَا رَسُول اللهِ ، أقاتِلُهمْ حَتَّى يكُونُوا مِثْلَنَا ؟ فَقَالَ : ((انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلاَمِ ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللهِ تَعَالَى فِيهِ ، فَوَالله لأَنْ يَهْدِيَ اللهُ بِكَ رَجُلاً وَاحِداً خَيرٌ لَكَ مِنْ حُمْرِ النَّعَم)) مُتَّفَقٌ عَلَيهِ . قوله : ((يَدُوكُونَ)) : أي يَخُوضُونَ وَيَتَحَدَّثُونَ . وقوله : ((رِسْلِكَ)) بكسر الراءِ وبفتحها لغتانِ ، والكسر أفصح .

Sahl ibn Saʿd al-Sāʿidī ﷺ[63] narrates that on the occasion of the conquest of Khaybar, the Messenger of Allāh ﷺ said: "Tomorrow I will give this flag to a person at whose hands Allāh ﷻ will grant victory. He loves Allāh ﷻ and His Messenger ﷺ and Allāh ﷻ and His Messenger ﷺ love him. The people spent the night talking about who would receive the flag. The next morning, they went to the Messenger of Allāh ﷺ, hoping that each of them would receive it. The Messenger of Allāh ﷺ asked: "Where is ʿAlī?" They replied: "O Messenger of Allāh! He is complaining about pain in his eyes." He said: "Bring him to me." He was brought. The Messenger of Allāh ﷺ placed some of his (blessed) saliva on his eyes and supplicated for him. He was cured to such an extent that no pain whatsoever remained. He then gave him the flag. ʿAlī ﷺ asked: "O Messenger of Allāh! Should I fight them until they become like us?" He replied: "Proceed cautiously until you reach their area. Then invite them towards Islām and inform them of what is incumbent on them regarding the rights of Allāh ﷻ. By Allāh, if Allāh ﷻ guides a single person through you, it will be better for you than red camels." *(Bukhārī, Muslim)*

63 This *Ṣaḥābī*'s name was originally Ḥuzn (sadness). The Messenger of Allāh ﷺ changed it to Sahl. He was fifteen years old when the Messenger of Allāh ﷺ passed away. He was blessed with a long life and lived until the era of Ḥajjāj ibn Yūsuf. He passed away in 88 *Hijrī* at the age of 100 years. 188 *aḥādīth* are narrated from him.

Vocabulary and Definitions

A red camel was the most valuable of possessions to the Arabs; hence, it was frequently used to illustrate the value of something by way of example.

Commentary

When Allāh ﷻ loves a person it means that Allāh ﷻ grants the person the ability to do such actions that please Him and draw him closer to Him. On the other hand, the love that a person has for Allāh ﷻ is manifested in his obedience to the commands of Allāh ﷻ and the Messenger of Allāh ﷺ and abstaining from that which they have prohibited.

Based on this *ḥadīth*, scholars have deduced that it is compulsory to invite people towards Islām before waging *jihād* against them, if the message of Islām had not previously reached them.

Additional Points

- ✓ The reference to worldly items such as red camels as a reward for good actions is merely to facilitate understanding. In reality, the reward in the Hereafter is beyond human imagination.
- ✓ The *ḥadīth* highlights the excellence and bravery of ʿAlī ﷺ.
- ✓ The foremost priority of the *Ṣaḥābah* ﷺ was to gain the love of Allāh ﷻ and His Messenger ﷺ and they therefore strove to their utmost in order to outdo others in their quest for excellence.
- ✓ Islām does not aim to convert people to the faith by force.
- ✓ Inviting towards Allāh ﷻ and saving people from misguidance is meritorious.
- ✓ The curing of ʿAlī's ﷺ inflamed eyes through the blessed saliva of the Messenger of Allāh ﷺ was a miracle.

Ḥadīth 176

وعن أنس ﷺ : أن فتىً مِنْ أسلم ، قَالَ : يَا رَسُول الله ، إِنِّي أُرِيدُ الغَزْوَ وَلَيْسَ معي مَا أَتَجَهَّز بِهِ ، قَالَ : ((ائتِ فُلاَناً فإِنَّهُ قَدْ كَانَ تَجَهَّزَ فَمَرِضَ)) فَأَتَاهُ ، فَقَالَ: إِنَّ رسولَ الله ﷺ يُقْرِئُكَ السَّلامَ ، وَيَقُولُ : أَعْطِني الَّذِي تَجَهَّزْتَ بِهِ ، فَقَالَ : يَا فُلاَنَةُ ، أَعْطِيهِ الَّذِي تَجَهَّزْتُ بِهِ ، وَلا تَحْبِسِي مِنْهُ شَيئاً ، فَواللهِ لاَ تَحْبِسِين مِنْهُ شَيئاً فَيُبَارِكَ لَكِ فِيهِ . رواه مسلم .

Anas ﷺ narrates that a youth from the Banū Aslam tribe said: "O Messenger of Allāh! I want to go out in *jihād* but I do not have anything to equip myself." He said: "Go to so-and-so person who made preparations (for *jihād*) but fell ill." The youth went to him and said: "The Messenger of Allāh

ﷺ has conveyed his greetings to you and said that you should give me the equipment which you prepared (for *jihād*)." He called out to his wife and said: "Give him whatever equipment I prepared and do not withhold anything. By Allāh, if you withhold anything from him, you will not be blessed therein." *(Muslim)*

Commentary

From this *ḥadīth,* we learn that if we cannot follow through with a good deed for any particular reason, we should maintain our sincere intention and choose another avenue in which we can utilise our time, energy and wealth.

Additional Points

✓ One who is miserly in spending in the path of Allāh ﷻ will not be blessed in his wealth.

CHAPTER 21

باب في التعاون عَلَى البر والتقوى

Chapter on helping each other in goodness and the fear of Allāh ﷻ

قَالَ الله تَعَالَى : ﴿ وَتَعَاوَنُوْا عَلَى الْبِرِّ وَالتَّقْوٰى ﴾ (المائدة : ٢) ،

Allāh ﷻ says: "Assist each other in good deeds and piety." (Sūrah al-Mā'idah, 2)

وَقالَ تَعَالَى : ﴿ وَالْعَصْرِ ۝ اِنَّ الْاِنْسَانَ لَفِيْ خُسْرٍ ۝ اِلاَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَتَوَاصَوْا بِالْحَقِّ ۙ وَتَوَاصَوْا بِالصَّبْرِ ﴾ (العصر : ١-٢)

Allāh ﷻ says: "By the oath of time, surely man is at a loss; except those who believe, do good deeds, who encourage each other towards the truth and who encourage each other to exercise patience." (Sūrah al-ʿAṣr, 1-3)

قَالَ الإمام الشافعي – رَحِمَهُ الله – كلاماً معناه : إنَّ النَّاسَ أَوْ أكثرَهم في غفلة عن تدبر هذِهِ السورة .

Imām al-Shāfi'ī[64] ﷺ said: "People, or the vast majority of them, are negligent

64 Imām Muḥammad ibn Idrīs al-Shāfi'ī ﷺ was born in Gaza in 150 *Hijrī.* He was then taken to Makkah Mukarramah where he grew up. He memorized the Qur'ān at the age of seven, the *Muwaṭṭa* at the age

in pondering over this Sūrah."

Ḥadīth 177

وعن أَبي عبد الرحمان زيد بن خالد الجهني ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((مَنْ جَهَّزَ غَازِياً في سَبيلِ اللهِ فَقَدْ غَزَا ، وَمَنْ خَلَفَ غَازياً في أَهْلِهِ بِخَيرٍ فَقَدْ غَزَا)) مُتَّفَقٌ عَلَيهِ .

Zayd ibn Khālid al-Juhanī ﷺ[65] narrates that the Messenger of Allāh ﷺ said: "One who equips a *mujāhid* in the cause of Allāh ﷻ has gone out in *jihād* himself and one who takes care of a *mujāhid's* family in his absence has gone out in *jihād* himself." *(Bukhārī, Muslim)*

Commentary

The Messenger of Allāh ﷺ classified the sponsoring of a *mujāhid* or looking after the family of a *mujāhid* as *jihād* because assisting a *mujāhid* is supporting a good cause, while supporting his family financially or otherwise is equally meritorious.

Additional Points

- ✓ We are encouraged to look after the needs of those who devote their time in serving the Muslims.
- ✓ The responsibility of *jihād* is not restricted to one particular group of Muslims; rather, every Muslim should physically be part of *jihād* or financially contribute towards it.

Ḥadīth 178

وعن أَبي سعيد الخدري ﷺ : أن رَسُول الله ﷺ بعث بعثاً إِلَى بني لِحْيَان مِنْ هُذَيْلٍ ، فَقَالَ : ((لِيَنْبَعِثْ مِنْ كُلِّ رَجُلَيْنِ أَحَدُهُمَا وَالأَجْرُ بَيْنَهُمَا)) رواه مسلم .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ sent an expedition to the Banū Liḥyān, who were from the Hudhayl. He said: "From every two people, one should proceed and the reward will be shared by both." *(Muslim)*

Commentary

The Banū Liḥyān were disbelievers, therefore the Messenger of Allāh ﷺ sent an army against

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of ten and was granted permission to issue *fatāwā* at the age of fifteen. He studied under Imām Mālik ﷺ and Imām Muḥammad ibn Ḥasan Shaybānī ﷺ. He was a man of great virtue and merit.

65 Zayd ibn Khālid al-Juhanī ﷺ participated in Ḥudaybiyyah. He held aloft the flag of Juhaynā at the conquest of Makkah Mukarramah. He passed away in Madīnah Munawwarah in 78 *Hijrī* and 81 *aḥādīth* are narrated from him.

them. The *ḥadīth* reinforces the idea that not every person should go out in *jihād*. Those who remain behind to serve the needs of the families of the *mujāhidīn* will be equally rewarded because they are aiding in the obedience of Allāh ﷻ.

The *ḥadīth* also highlights the fact that Muslims should work together as a united front, helping and aiding one another in good causes.

Ḥadīth 179

وعن ابن عباس ﷺ : أَنَّ رَسُول الله ﷺ لَقِيَ رَكْباً بالرَّوْحَاءِ ، فَقَالَ : ((مَن القَوْمُ ؟)) قالوا : المسلمون ، فقالوا : من أنتَ ؟ قَالَ : ((رَسُول الله)) ، فرفعت إِلَيْه امرأةٌ صبياً ، فَقَالَتْ : ألِهَذَا حَجٌّ ؟ قَالَ : ((نَعَمْ ، وَلَكِ أجْرٌ)) رواه مسلم .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ met a caravan of people at al-Rauḥā'. He asked them: "Who are you people?" They replied: "We are Muslims." They then asked, "Who are you?" He said: "I am the Messenger of Allāh." A woman (from among them) brought a child to him and asked: "Can this child perform *ḥaj*?" He replied: "Yes. And you shall receive the reward." *(Muslim)*

Commentary

The *ḥadīth* teaches us that one who becomes the means of others obeying Allāh ﷻ, or who guides towards it, receives the reward that they receive. Hence, one who takes along a child to perform *ḥaj* receives the reward of the child's *ḥaj*. However, according to the consensus of the scholars, the sins of a child during *ḥaj* are not recorded against the accompanying adult. It should also be remembered that a child's *ḥaj* does not stand in place of an obligatory *ḥaj* when the child reaches puberty.

Additional Points

- ✓ The fact that the tribe of al-Rauhā' did not recognise the Messenger of Allāh ﷺ showed his humility and simplicity; he was indistinguishable from his followers.

Ḥadīth 180

وعن أَبي موسى الأشعري ﷺ ، عن النَّبيّ ﷺ ، أنَّه قَالَ : ((الخَازِنُ المُسْلِمُ الأمِينُ الَّذِي يُنفِذُ مَا أُمِرَ بِهِ فيُعْطيهِ كَامِلاً مُوَفَّراً طَيِّبَةً بِهِ نَفْسُهُ فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ ، أَحَدُ المُتَصَدِّقين)) مُتَّفَقٌ عَلَيهِ . وفي رواية : ((الَّذِي يُعْطِي مَا أُمِرَ بِهِ)) وضبطوا ((المُتَصَدِّقَين)) بفتح القاف مَعَ كسر النون عَلَى التثنية ، وعكسه عَلَى الجمعِ وكلاهما صحيح .

Abū Mūsā al-Ashʿarī ﷺ narrates that the Messenger of Allāh ﷺ said: "A trustworthy Muslim treasurer who carries out what he is instructed to do and gladly gives it to the person whom he was ordered to give, shall be recorded among those who gave charity." *(Bukhārī, Muslim)*

Another narration has, "who gives what he is ordered to give."

Commentary

The *ḥadīth* highlights that the person who is appointed to manage or administer a task, and does so properly, will receive a similar reward to the person who appointed him.

The Messenger of Allāh ﷺ used the example of a treasurer because treasurers are sometimes amongst the most miserly even though they do not own what they are responsible to administer. Hence, a treasurer who gives honestly and contentedly, receives the reward of the person whose charity he gives. On a broader scale, we learn that when assisting others in good actions, we should do so happily and honestly.

CHAPTER 22

باب في النصيحة

Chapter on good counsel

قَالَ تَعَالَى : ﴿ اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ ﴾ (الحجرات : ١٠) ،

Allāh ﷻ says: "The believers are all brothers." (Sūrah al-Ḥujurāt, 10)

وَقَالَ تَعَالَى : إخباراً عن نوحٍ عليه السلام : ﴿ وَاَنْصَحُ لَكُمْ ﴾ (الأعراف : ٦٢) ،

Allāh ﷻ relates the words of Nūh عليه السلام: "And I advise you." (Sūrah al-Aʿrāf, 62)

وعن هود عليه السلام : ﴿ وَاَنَا لَكُمْ نَاصِحٌ اَمِيْنٌ ﴾ (الأعراف : ٦٧) .

Allāh ﷻ relates the words of Hūd عليه السلام: "And I am a trustworthy advisor to you." (Sūrah al-Aʿrāf, 68)

Introduction

The word النصيحة, loosely translated as intending good for others, is an Arabic word whose meaning is very comprehensive. Scholars have stated that no single Arabic word encompasses

the meaning that this word does. The root of the word can be traced to:

1. نصح الرجل ثوبه – One who mends clothing by sewing patches. Similarly, one who advises others seeks to rectify and reform their wrongs. التوبة النصوح is derived from this root, meaning that sins are like holes in the religion and *taubah* mends them.

2. نصحت العسل – To purify honey from impurities, similarly, one who advises, purifies and reforms evil practices.

Ḥadīth 181

وأما الأحاديث : فالأول : عن أَبي رُقَيَّةَ تَمِيم بن أوس الداريِّ ﷺ : أَنَّ النَّبيّ ﷺ ، قَالَ : ((الدِّينُ النَّصِيحةُ)) قلنا : لِمَنْ ؟ قَالَ : ((لِلهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلأئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ)) رواه مسلم .

Tamīm ibn Aus al-Dārī ﷺ[66] narrates that the Messenger of Allāh ﷺ said: "Religion is good counsel." We asked: "For whom?" He replied: "For Allāh, His Book, His Messenger, for the leaders of the Muslims and their common folk." *(Muslim)*

Commentary

This *ḥadīth* is fundamental in Islām. The Messenger of Allāh ﷺ emphasised *naṣīha* to such an extent that it has been regarded as the entire religion. Each person is required to advise others according to his capacity, when there is no fear of harm.

"Good counsel" in relation to Allāh ﷻ entails believing in Him, negating all forms of partnership with Him, declaring His purity from all faults and shortcomings, loving and hating for His sake, being grateful for all His bounties, adopting sincerity in one's affairs and inviting and encouraging others to Allāh ﷻ. The reality of this 'advice', according to Khattābī ﷺ, relates to people because Allāh ﷻ is independent of any form of advice.

"Good counsel" in relation to the book of Allāh ﷻ entails believing in it and its revelation, accepting that it does not resemble the speech of creation, honouring it and reciting it as it ought to be, understanding its content, benefitting from its advice, pondering over its miraculous nature, practising upon its commands, spreading its knowledge and inviting others toward it.

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66 Tamīm al-Dārī ﷺ accepted Islām in the ninth year of the *Hijrah* and lived in Madīnah Munawwarah. He then moved to Syria and settled at Bayt al-Muqaddas after the martyrdom of ʿUthmān ﷺ. Interestingly, he was the first person to light a lamp in Masjid al-Nabawī. He passed away in Palestine in 40 *Hijrī*. *Bukhārī* and *Muslim* have narrated 18 *aḥādīth* from him.

"Good counsel" in relation to the Messenger ﷺ entails accepting his prophethood, obeying his commands and abstaining from his prohibitions, living and propagating his *Sunnah* and benefitting from and understanding its meaning, respectfully reciting the *aḥādīth*, loving his family and *Ṣaḥābah* and detesting the innovators and those who object against the *Sunnah*.

"Good counsel" in relation to Muslim leaders entails assisting them in matters of truth, obeying them without disobeying Allāh ﷻ, advising them with kindness and informing them of that which they are negligent.

"Good counsel" in relation to the general Muslims entails advising them regarding that which is beneficial for them in matters of the world and the Hereafter, concealing their faults, removing harm from them, benefiting them, advising them towards good and forbidding them from evil and loving for them what one loves for oneself.

Ḥadīth 182

الثاني : عن جرير بن عبد الله ﷺ ، قَالَ : بَايَعْتُ رسولَ الله ﷺ عَلَى إِقَامِ الصَّلاةِ ، وَإِيتَاءِ الزَّكَاةِ ، والنُّصْحِ لِكُلِّ مُسْلِمٍ . مُتَّفَقٌ عَلَيهِ .

Jarīr ibn ʿAbdullāh ﷺ narrates: "I pledged allegiance to the Messenger of Allāh ﷺ for establishing *ṣalāh*, paying *zakāh* and giving advice to every Muslim." *(Bukhārī, Muslim)*

Commentary

The importance of advising others can be gauged from the fact that it has been mentioned in the same breath as *ṣalāh* and *zakāh*. Furthermore, the *ḥadīth* states that the *Ṣaḥābah* ﷺ would take a pledge regarding it just as they pledged to fulfil other injunctions of Islām. Jarīr ibn ʿAbdullāh ﷺ, the narrator of the *ḥadīth*, practically implemented this injunction by paying eight hundred *dirhams* for a horse, which its owner had priced at three hundred because he felt that it was worth more.

Ḥadīth 183

الثالث : عن أنس ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((لا يُؤمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحبُّ لِنَفْسِهِ)) مُتَّفَقٌ عَلَيهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "None of you can be a true believer unless he loves for his brother what he loves for himself." *(Bukhārī, Muslim)*

Commentary

It is human nature to love the best of everything for oneself, however when one desires the best for others too, that is a sign of humility. Desiring the best for others means that one should advise and guide every Muslim towards goodness and hope that they enjoy the same bounties as oneself. In another *ḥadīth,* it is stated: "You will notice the believers in their mercy, love and compassion for one another like a single body; the pain of one limb results in sleeplessness and pain for the entire body." (*Bukhārī*)

This single teaching of the Messenger of Allāh ﷺ has within it the power to unify and strengthen the Muslim *Ummah* so that it may stand firm against all external enemies.

CHAPTER 23

باب في الأمر بالمعروف والنهي عن المنكر

Chapter on commanding good and forbidding evil

قَالَ الله تَعَالَى : ﴿ وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ؕ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴾ (آل عمران : ١٠٤) ،

Allāh ﷻ says: "There should be a group among you that invites towards good, commands what is good and forbids evil. These are the successful ones." (Sūrah Āl ʿImrān, 104)

وَقالَ تَعَالَى : ﴿كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ ﴾ (آل عمران : ١١٠) ،

Allāh ﷻ says: "You are the best of all nations which has been raised for mankind. You command good and forbid evil." (Sūrah Āl ʿImrān, 110)

وَقالَ تَعَالَى : ﴿ خُذِ الْعَفْوَ وَاْمُرْ بِالْعُرْفِ وَاَعْرِضْ عَنِ الْجٰهِلِيْنَ ﴾ (الأعراف : ١٩٩) ،

Allāh ﷻ says: "Adopt forgiveness, command what is good and ignore the ignorant ones." (Sūrah al-Aʿrāf, 199)

وَقالَ تَعَالَى : ﴿ وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ

عَنِ الْمُنْكَرِ ﴾ (التوبة :٧١) ،

Allāh ﷻ says: "The believing men and believing women are supporters of each other. They command good and forbid evil." (Sūrah al-Taubah, 71)

وَقالَ تَعَالَى : ﴿ لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِيْٓ اِسْرَآءِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ ط ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ o كَانُوْا لَا يَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ ط لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ ﴾ (المائدة : ٧٨) ،

Allāh ﷻ says: "Those who disbelieved from the Banī Isrā'īl were cursed on the tongues of Dāwūd and ʿĪsā, the son of Maryam because they were disobedient and transgressed the bounds. They would not prevent each other from the evil, which they would commit. Evil indeed is that which they did!" (Sūrah al-Mā'idah, 78-79)

وَقالَ تَعَالَى : ﴿ وَقُلِ الْحَقُّ مِنْ رَّبِّكُمْ قف فَمَنْ شَآءَ فَلْيُؤْمِنْ وَّمَنْ شَآءَ فَلْيَكْفُرْ ﴾ (الكهف :٢٩) ،

Allāh ﷻ says: "Say: 'The truth is from your Sustainer. Whoever is willing should believe; and whoever is willing should disbelieve.'" (Sūrah al-Kahf, 29)

وَقالَ تَعَالَى : ﴿ فَاصْدَعْ بِمَا تُؤْمَرُ ﴾ (الحجر :٩٤) ،

Allāh ﷻ says: "Proclaim openly what you have been commanded." (Sūrah al-Ḥijr, 94)

وَقالَ تَعَالَى : ﴿ اَنْجَيْنَا الَّذِيْنَ يَنْهَوْنَ عَنِ السُّوْٓءِ وَاَخَذْنَا الَّذِيْنَ ظَلَمُوْا بِعَذَابٍ بَئِيْسٍ بِمَا كَانُوْا يَفْسُقُوْنَ ﴾ (الأعراف : ١٦٥) وَالآيات في الباب كثيرة معلومة .

Allāh ﷻ says: "We saved those who used to forbid evil and We seized those who did wrong with a dreadful punishment because of their disobedience." (Sūrah al-Aʿrāf, 165)

Introduction

To encourage good and forbid evil is an obligatory responsibility upon every Muslim. One of the primary reasons for this is that when good is not promoted and when evil is allowed to flourish, the entire community is weakened because of moral degradation. One should therefore strive to save people from the darkness of disbelief and misguidance.

The enjoining of good and forbidding of evil has numerous benefits. When done sincerely and correctly, there is a strong possibility that the person addressed will heed the warning, and the advisor is reminded to practise upon his preaching. Also by guiding towards goodness, one receives the reward of those who follow the advice, and one gains the pleasure of Allāh ﷻ.

Ḥadīth 184

وأما الأحاديث : فالأول : عن أبي سعيد الخدري ﷺ ، قَالَ : سَمِعت رَسُول الله ﷺ ، يقول : ((مَنْ رَأى مِنْكُمْ مُنْكَراً فَلْيُغَيِّرْهُ بِيَدِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ ، وَذَلِكَ أَضْعَفُ الإِيمَانِ)) رواه مسلم .

Abū Saʿīd al-Khudrī ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "If any of you sees an evil he should change it with his hand. If he is unable then with his tongue. If he is unable then with his heart and this is the weakest form of *īmān*." *(Muslim)*

Commentary

This *ḥadīth* occupies a central function in effecting change. It explains the sequence to be followed in correcting a wrong: utilising physical means, then verbal means and finally by means of the faculty of the heart. Examples of physically effecting change include destroying instruments of sin, pouring out intoxicants and returning stolen goods to their rightful owners. Examples of verbally effecting change include requesting for assistance in the case of danger, issuing a warning and reminding wrongdoers of eternal punishments.

The question now arises: how does one correct a wrong by means of the heart? Scholars have given various explanations. Firstly, one should make a firm intention that if one had the ability to effect change by using the tongue or hand one would have done so. Secondly, one should develop hatred for the evil and perpetually focus towards Allāh ﷻ to uproot it.

It is important to note that tacit approval of an evil is tantamount to perpetrating it. When one does not even attempt to change the evil by means of the heart, it is an indication that *īmān* has virtually left a person. This is a particularly worrying situation because, according to Ibn Masʿūd ﷺ, "One who does not recognise a good and an evil by heart is destroyed."

The command to reform the wrong applies irrespective whether one witnesses it being perpetrated or not; whether one is himself practising what he is preaching or not; or whether his contribution will bear any fruit or not. In all these situations, one needs to effect change in the most appropriate manner.

One's approach, tone and response will be determined by the demands of the situation,

however gentleness is advisable with the ignorant and oppressors, as this is more effective in drawing them to accept the message.

If one fears that by physically effecting change it will result in greater evil such as murder, bodily harm or usurping of wealth then one should resort to verbal means. If the same fear is perceived with verbal means, one should then resort to effecting change by means of the heart. It should also be noted that only a genuine suspicion of harm occurring should inhibit a person from reacting physically or verbally; fear or awe of the sinner is not a valid excuse.

Ḥadīth 185

الثاني : عن ابن مسعود ﷺ ، قَالَ : ((مَا مِنْ نَبِيٍّ بَعَثَهُ اللهُ في أُمَّة قَبْلِي إلاَّ كَانَ لَهُ مِنْ أُمَّتِهِ حَوَارِيُّونَ وَأَصْحَابٌ يَأْخُذُونَ بِسنَّتِهِ وَيَقْتَدُونَ بِأَمْرِهِ ، ثُمَّ إِنَّهَا تَخْلُفُ مِنْ بَعْدِهِمْ خُلُوفٌ يَقُولُونَ مَا لاَ يَفْعَلُونَ وَيَفْعَلُونَ مَا لا يُؤْمَرونَ ، فَمَنْ جَاهَدَهُمْ بِيَدِهِ فَهُوَ مُؤْمِنٌ ، وَمَنْ جَاهَدَهُمْ بِقَلبِهِ فَهُوَ مُؤمِنٌ ، وَمَنْ جَاهَدَهُمْ بِلسَانِهِ فَهُوَ مُؤمِنٌ ، وَلَيسَ وَرَاءَ ذلِكَ مِنَ الإيمَانِ حَبَّةُ خَرْدَل)) رواه مسلم .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "There was no Messenger whom Allāh ﷻ sent to a nation before me who did not have disciples and companions from that nation who held onto his *Sunnah* and followed his orders. After them came people who did not practise what they preached, and did things which they were not ordered to do. One who wages physical *jihād* against them is a believer; one who wages a *jihād* in the heart against them is a believer; one who wages verbal *jihād* against them is a believer. Beyond that, there is not even the equivalent of a mustard seed worth of *īmān*." *(Muslim)*

Commentary

Like the previous *ḥadīth*, this *ḥadīth* means that a person who does not despise wrong within his heart, has very little or no *īmān*. This is a useful yardstick for introspection. How much do we dislike the evil we see and hear around us? Are we comfortable to turn a blind eye and a deaf ear to evil and simply blend in with others or do we make a conscious attempt to stop it?

Ḥadīth 186

الثالث : عن أبي الوليدِ عبادة بن الصامِت ﷺ ، قَالَ : بَايَعْنَا رَسُول الله ﷺ عَلَى السَّمْعِ والطَّاعَةِ في العُسْرِ واليُسْرِ ، والمَنْشَطِ وَالمَكْرَهِ، وَعَلَى أثَرَةٍ عَلَيْنَا ، وَعَلَى أنْ لاَ نُنَازِعَ الأمْرَ أَهْلَهُ إلاَّ أنْ تَرَوْا كُفْراً بَوَاحاً عِنْدَكُمْ مِنَ اللهِ تَعَالَى فِيهِ بُرْهَانٌ، وَعَلَى أنْ نَقُولَ بالحَقِّ أيْنَمَا

كُنَّا لاَ نَخَافُ في اللهِ لَوْمَةَ لاَئِمٍ . مُتَّفَقٌ عَلَيهِ .

((المَنْشَطُ وَالمَكْرَهُ)) بفتح ميمَيْهِما : أي في السهل والصعب . وَ((الأَثَرَةُ)) : الاختِصاص بالمشترَكِ وقد سبق بيانها . ((بَوَاحاً)) بفتح الباءِ الموحدة بعدها واو ثُمَّ ألف ثُمَّ حاءٌ مهملة : أي ظاهِراً لا يحتمل تأويلاً .

ʿUbādah ibn al-Ṣāmit رضي الله عنه[67] narrates: "We pledged allegiance to the Messenger of Allāh ﷺ to hear and to obey, in difficulty or in ease, whether we like it or not; to obey even if we are discriminated against, not to dispute with those who have been given authority over us unless we see an apparent act of disbelief for which we have proof from Allāh; and to state the truth with regard to the injunctions of Allāh ﷻ wherever we may be without fearing the criticism of critics." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* teaches us not to dispute with or oppose our leaders unless they are involved in blatant sin, in which case they should be confronted and counselled appropriately. Even if the leader is involved in wrong, it will not be permissible to rebel or wage war against him because the harmful consequences of such an action will far outweigh the benefit. Hence, the lesser of the two evils, namely his sinful behaviour, will be tolerated. It will only be permissible to rebel against a leader when he openly commits *kufr* (disbelief).

The *ḥadīth* also emphasises the injunction of commanding good and forbidding evil at all times. It should however be noted that our approach should be measured and based on wisdom and good counsel. Commanding towards good and forbidding evil is no easy task, especially with tyrants and oppressors. There is always the fear of physical harm, emotional abuse, threats, lies, false accusations, torments and slander. It is perhaps for this reason that speaking the truth to them is regarded as one of the greatest forms of *jihād*.

67 ʿUbādah ibn al-Ṣāmit رضي الله عنه participated in the first and second pledge of ʿAqabah at the hands of the Messenger of Allāh ﷺ. He participated in Badr, Uḥud, Khandaq, the pledge of Riḍwān and all the other expeditions. The Messenger of Allāh ﷺ appointed him to manage charities. He would teach the Qur'ān to the people of Ṣuffah. After the conquest of Syria, ʿUmar رضي الله عنه sent him with Muʿādh رضي الله عنه and Abū al-Dārdā' رضي الله عنه to teach the Qur'ān to the people of Syria. He resided in Ḥimṣ and then moved to Palestine. In character, he was powerful and brave and he would freely command good and forbid evil. He passed away in Bayt al-Muqaddas and according to others, in Ramallah in 34 *Hijrī* at the age of 72. 181 *aḥādīth* are narrated from him.

Ḥadīth 187

الرابع : عن النعمان بن بشير ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((مَثَلُ القَائِمِ في حُدُودِ اللهِ وَالوَاقِعِ فِيهَا ، كَمَثَلِ قَومٍ اسْتَهَمُوا عَلَى سَفِينَةٍ فَصَارَ بَعْضُهُمْ أعْلاها وَبَعْضُهُمْ أَسْفَلَهَا ، وَكَانَ الَّذِينَ في أَسْفَلِهَا إِذَا اسْتَقَوا مِنَ المَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ ، فَقَالُوا : لَوْ أَنَّا خَرَقْنَا في نَصِيبِنَا خَرْقاً وَلَمْ نُؤذِ مَنْ فَوقَنَا ، فَإِنْ تَرَكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَميعاً ، وَإِنْ أَخَذُوا عَلَى أيدِيهِمْ نَجَوا وَنَجَوْا جَميعاً)) رواه البخاري .

((القَائِمُ في حُدُودِ اللهِ تَعَالَى)) معناه : المنكر لَهَا ، القائم في دفعِها وإزالتِها ، وَالمُرادُ بالحُدُودِ : مَا نَهَى الله عَنْهُ . ((اسْتَهَمُوا)) : اقْتَرَعُوا .

Al-Nuʿmān ibn Bashīr ﷺ narrates that the Messenger of Allāh ﷺ said: "The similitude of one who upholds the limits of Allāh ﷻ and one who transgresses them is like that of a group of people who board a ship after casting lots. Some of them go to the upper deck and others to the lower deck. When those on the lower deck need to obtain water, they have to pass those on the upper deck, so they think to themselves, "If we make a hole in the lower deck, we will not disturb those above us." If those on the upper deck allow them to do so, they will all be destroyed and if they stop them, they will all be saved." (*Bukhārī*)

Commentary

This *ḥadīth* highlights, by means of a simple example, the danger of those who transgress the laws of Allāh ﷻ and the responsibility of others who should counsel them. Those who transgress are like those on the lower deck who intend to sink the ship, while those who give advice are like those on the upper deck.

The example brings to the fore two important points. Firstly, the effect of sin does not only affect the sinner, but many other people as well. Secondly, by collectively forsaking the commanding of good and forbidding of evil, the *Ummah* invites upon itself divine punishment because silence in the face of sin is tantamount to being pleased with it.

Additional Points

- ✓ Absolute freedom of expression is a delusion because the rights and well-being of all people need to be respected.
- ✓ People with noble intentions sometimes slip up in their application and technique and should be advised appropriately.

Ḥadīth 188

الخامس : عن أُمِّ المؤمنين أم سلمة هند بنت أَبي أمية حذيفة ﵂ ، عن النَّبيّ ﷺ ، أنه قَالَ : ((إِنَّهُ يُسْتَعْمَلُ عَلَيْكُمْ أُمَرَاءُ فَتعرِفُونَ وتُنْكِرُونَ ، فَمَنْ كَرِهَ فَقَدْ بَرِئَ ، وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ ، وَلَكِنْ مَنْ رَضِيَ وَتَابَعَ)) قَالوا : يَا رَسُول اللهِ ، ألا نُقَاتِلهم ؟ قَالَ : ((لا ، مَا أَقَامُوا فيكُمُ الصَّلاةَ)) رواه مسلم .

معناه : مَنْ كَرِهَ بِقَلْبِهِ وَلَمْ يَسْتَطِعْ إِنْكَاراً بِيَدٍ وَلا لِسَانٍ فقَدْ بَرِىءَ مِنَ الإِثْمِ ، وَأَدَّى وَظِيفَتَهُ ، وَمَنْ أَنْكَرَ بحَسَبِ طَاقَتِهِ فَقَدْ سَلِمَ مِنْ هذِهِ المَعْصِيَةِ وَمَنْ رَضِيَ بِفِعْلِهِمْ وَتَابَعَهُمْ فَهُوَ العَاصِي .

The Mother of the Believers, Umm Salamah Hind bint Abī Umayyah ﵂, narrates that the Messenger of Allāh ﷺ said: "Rulers will be appointed over you and you will approve of some of their actions and disapprove of others. One who disapproves of their evil actions has absolved himself. One who rejects their evil actions will be saved (from divine punishment). But others will be pleased with their evil actions and follow them." The *Ṣaḥābah* ﵃ asked: "Should we not wage war against them?" He replied: "No, as long as they establish *ṣalāh* among you." *(Muslim)*

This means that one who disapproves of an evil action in his heart and is unable to refute it physically or verbally, has absolved himself from sin and fulfilled his responsibility. One who rejects their evil actions according to his capacity has saved himself from the evil. In addition, one who is pleased with their evil actions and follows them is a sinner.

Commentary

This *ḥadīth* teaches us that a Muslim should reject and disapprove of sin because to be pleased with sin is also sinful.

Muslims are required to obey their leaders as long as they establish *ṣalāh,* because *ṣalāh* is a sign of Islām and differentiates between faith and disbelief. Scholars have extended this to other injunctions, hence as long as leaders do not modify the salient features of Islām, it will not be permissible to wage war against them. The reason for this is that waging war against Muslim leaders is a cause of major calamities and differences, which result in more harm than the sins they commit. Exercising patience is, therefore, advisable in such situations.

Ḥadīth 189

السادس : عن أم المؤمنين أم الحكم زينب بنتِ جحش ﵂ : أن النَّبيّ ﷺ دخل عَلَيْهَا فَزِعاً ، يقول : ((لا إلهَ إلاّ الله ، وَيلٌ لِلْعَرَبِ مِنْ شَرٍّ قَدِ اقْتَرَبَ ، فُتِحَ اليَوْمَ مِنْ رَدْمِ يَأجُوجَ وَمَأجُوجَ مِثلَ هذِهِ)) ، وحلّق بأُصبُعِيهِ الإبهامِ والتي تليها ، فقلتُ : يَا رَسُول الله ، أنَهْلِكُ وَفِينَا الصَّالِحُونَ ؟ قَالَ : ((نَعَمْ ، إِذَا كَثُرَ الخَبَثُ)) مُتَّفَقٌ عَلَيهِ .

The Mother of the Believers, Umm al-Ḥakam Zaynab bint Jaḥsh﵂[68] narrates that the Messenger of Allāh ﷺ came to her and appeared worried. He said: "There is none worthy of worship except Allāh. Destruction be to the Arabs because of the evil which has drawn closer. Today, an opening of this size has been made in the wall of Yaʿjūj and Maʿjūj," and he made a circle with his thumb and index finger. I asked: "O Messenger of Allāh! Will we be destroyed despite the presence of righteous people among us?" He replied: "Yes, when wickedness thrives." *(Bukhārī, Muslim)*

Vocabulary and Definitions

The Messenger of Allāh ﷺ uttered the words "there is none worthy of worship except Allāh" to express his surprise and to indicate the magnitude of the event he was about to refer to.

The word وَيلٌ, translated here as destruction, is used to show grief according to *Tuḥfatul Qārī.*

The Messenger of Allāh ﷺ made a circle by placing his index finger at the base of his thumb in order to explain and display the small size of the opening.

Most of the scholars, including Imām Nawawī ﵀, have interpreted the word "wickedness" as sin in general. Others have suggested that it refers specifically to adultery. A third opinion is that it refers to those born from adulterous relationships.

Commentary

This *ḥadīth* highlights the importance of preventing evil to the best of one's ability. It is not sufficient to remain complacent upon righteous deeds; one should be concerned about the spirituality and welfare of one's family, neighbours, friends and the entire humanity. If the

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68 Zaynab ﵂ accepted Islām at an early stage, and migrated to Madīnah Munawwarah. She was first married to Zayd ibn Ḥāritha ﵁, the adopted son of the Messenger of Allāh ﷺ. After he divorced her, Allāh ﷻ married her to the Messenger of Allāh ﷺ. She used to say to her co-wives, "Allāh married me in the heavens." She was the first of the beloved wives of the Messenger of Allāh ﷺ to pass away after him. She passed away in 20 *Hijrī.* ʿUmar ﵁ performed her *Janāzah Ṣalāh* and she was buried in the graveyard of Baqīʿ. 11 *aḥādīth* are narrated from her.

righteous do not prevent evil, it will spread, resulting in moral degradation of the entire society.

Ḥadīth 190

السابع : عن أَبي سعيد الخُدري ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((إيَّاكُمْ وَالجُلُوسَ في الطُّرُقَاتِ !)) فقالوا : يَا رَسُول الله ، مَا لنا مِنْ مجالِسِنا بُدٌّ ، نتحدث فِيهَا . فَقَالَ رسولُ الله ﷺ : ((فَإذَا أَبَيْتُمْ إلاَّ المَجْلِسَ ، فَأَعْطُوا الطَّريقَ حَقَّهُ)) . قالوا : وما حَقُّ الطَّريقِ يَا رسولَ الله ؟ قَالَ : ((غَضُّ البَصَرِ ، وَكَفُّ الأَذَى ، وَرَدُّ السَّلامِ ، وَالأمْرُ بِالمَعْرُوفِ ، والنَّهيُ عن المُنْكَرِ)) مُتَّفَقٌ عَلَيهِ .

Abū Sa'īd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "Abstain from sitting on pathways." The *Ṣaḥābah* ﷺ replied: "O Messenger of Allāh! We have no choice because this is where we sit and have our discussions." The Messenger of Allāh ﷺ said: "If you have no alternative but to sit there, then fulfil the rights of the pathways." The *Ṣaḥābah* ﷺ asked: "What are the rights of the pathways, O Messenger of Allāh?" He replied: "Lowering the gaze, removing harmful objects, replying to the salām, commanding good and forbidding evil." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* teaches us that public places are communal, hence the rights of all who frequent them should be duly respected.

The five advices given by the Messenger of Allāh ﷺ to the *Ṣaḥābah* ﷺ are equally applicable to us when we interact with others in the public domain. Adopting these etiquette will ensure that we become true ambassadors of the faith.

Scholars have interpreted these five advices in broader terms. Lowering the gaze means to abstain from meddling and interfering in unnecessary matters; removing harm from the path means to abstain from sinful activities such as backbiting and ridicule; replying to *salām* means honouring others who pass by; enjoining good and forbidding evil means to enjoin every command of Islām and abstain from every prohibition.

Other *aḥādīth* mention additional rights of the road that should be fulfilled: replying by saying *yarḥamukallāh* to one who said *alḥamdulillāh* after sneezing; assisting people to carry their goods; aiding the oppressed; remembering Allāh ﷻ in abundance; engaging in beneficial discussions; and guiding those who have lost their way.

Ḥadīth 191

الثامن : عن ابن عباس ﷺ : أن رَسُول الله ﷺ رأى خاتَماً مِنْ ذهبٍ في يدِ رجلٍ فنَزعه فطرحه ، وَقالَ : ((يَعْمدُ أحَدُكُمْ إلَى جَمْرَةٍ مِنْ نَارٍ فَيَجْعَلُهَا في يَدِهِ !)) فقِيلَ لِلرَّجُلِ بَعْدَمَا ذهب رَسُول اللهِ ﷺ : خُذْ خَاتَمَكَ انْتَفِعْ بِهِ . قَالَ : لا والله لا آخُذُهُ أبَداً وَقَدْ طَرَحَهُ رسولُ الله ﷺ . رواه مسلم .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ noticed a gold ring on the hand of a man. He removed it and cast it aside. He then said: "If any of you desires to hold a piece of hot coal from the Hell-fire, then he should wear this." When the Messenger of Allāh ﷺ had left, someone said to him: "Take your ring so that you may derive some benefit from it." He replied: "By Allāh, I will never take it back after the Messenger of Allāh ﷺ cast it aside." *(Muslim)*

Commentary

This *ḥadīth* is a practical example of rectifying wrong by use of the hand, for one who has the ability to do so. Those in positions of authority should utilise their power to guide their subordinates to the truth. They should command good and forbid evil for the pleasure of Allāh ﷻ without any ulterior motives.

The *Ṣaḥābī*'s reluctance to benefit from the ring demonstrates the extraordinary enthusiasm of the *Ṣaḥābah* ﷺ to obey the commands of the Messenger of Allāh ﷺ. He was only prohibited from wearing it, not from selling it or giving it away, yet he refused to touch it because the Messenger of Allāh ﷺ had thrown it aside. The faith, enthusiasm and obedience of the *Ṣaḥābah* were unparalleled.

Additional Points

- ✓ It is a major sin for men to wear a gold ring because of the severity of the warning contained in this *ḥadīth*.

Ḥadīth 192

التاسع : عن أَبي سعيد الحسن البصري : أن عائِذَ بن عمرو ﷺ دخل عَلَى عُبَيْدِ اللهِ بنِ زياد ، فَقَالَ : أي بُنَيَّ ، إني سمعت رَسُول الله ﷺ ، يقول : ((إنَّ شَرَّ الرِّعَاءِ الحُطَمَةُ)) فَإيَّاكَ أنْ تَكُونَ مِنْهُمْ ، فَقَالَ لَهُ : اجلِسْ فَإنَّمَا أنْتَ مِنْ نُخَالَةِ أصْحَابِ مُحَمَّد ﷺ ، فَقَالَ : وهل كَانَتْ لَهُم نُخَالَةٌ إنَّمَا كَانَتِ النُّخَالَةُ بَعْدَهُمْ وَفي غَيْرِهِمْ . رواه مسلم .

Al-Ḥasan al-Baṣrī[69] ﷺ narrates that ʿĀ'idh ibn ʿAmr ﷺ[70] went to ʿUbaydullāh ibn Ziyād[71] and said: "O my son! I heard the Messenger of Allāh ﷺ saying: 'The worst of rulers are those who are oppressive. I warn you against being one of them." (Ibn Ziyād) said to him: "Have a seat. You are nothing but husk (i.e. an insignificant person) from the *Ṣaḥābah* of Muḥammad ﷺ." ʿĀ'idh ﷺ replied: "Was there any husk among them? The husk was among those who came after them and those who were not from them." *(Muslim)*

Commentary

The *Ṣaḥābah* ﷺ fearlessly spoke out in the face of oppression, admirably fulfilling the directive of commanding good and forbidding evil. It is understood that one who chooses to go this route should have the spiritual strength and the necessary foresight.

The *Ṣaḥābī* correctly explained the belief of the *Ahlus Sunnah Wal Jamāʿah*, who say that all the *Ṣaḥābah* ﷺ were the best of people after the Messengers ﷺ. They were all on the path of truth and superior to every generation that followed.

Ḥadīth 193

العاشر: عن حذيفة ﷺ ، عن النَّبيّ ﷺ ، قَالَ: ((وَالَّذِي نَفْسي بِيَدِهِ، لَتَأْمُرُنَّ بِالمَعْرُوفِ ، وَلَتَنْهَوُنَّ عَنْ المُنْكَرِ أَوْ لَيُوشِكَنَّ اللهُ أنْ يَبْعَثَ عَلَيْكُمْ عِقَاباً مِنْهُ ثُمَّ تَدْعُونَهُ فَلا يُسْتَجَابُ لَكُمْ)) رواه الترمذي ، وَقالَ : ((حديث حسن)) .

Ḥudhayfah ﷺ narrates that the Messenger of Allāh ﷺ said: "I take an oath in that Being in whose control is my life, you should command good and forbid evil, or Allāh ﷻ will soon send a punishment upon you. You will then supplicate to Him and He will not answer your supplication." (*Tirmidhī*)

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69 Al-Ḥasan al-Baṣrī ﷺ was born two years before the end of the *khilāfah* of ʿUmar ﷺ. He was from among the senior *Tābiʿīn*. It is said that he met 130 *Ṣaḥābah*. He lived in Baṣrah, where he passed away in 110 *Hijrī*. He was distinguished as an eloquent speaker. Many of his advices have been recorded and are scattered throughout Islāmic works.

70 ʿĀ'idh ibn ʿAmr ﷺ was among those *Ṣaḥābah* who pledged allegiance to the Messenger of Allāh ﷺ at the Baiʿat al-Riḍwān. He lived in Baṣrah and passed away in the era of ʿUbaydullāh ibn Ziyād. 8 *aḥādīth* are narrated from him.

71 Ziyād was the son of Abū Sufyān ibn Ḥarb ﷺ. Abū Sufyān ﷺ did not proclaim that he was his son and he was therefore known as Ziyād ibn Abīhi (Ziyād the son of his father). Later, Muʿāwiyah ibn Abū Sufyān ﷺ declared that Ziyād was his brother and Sumayyah was his mother. ʿUbaydullāh, the oppressive ruler mentioned in this *ḥadīth*, was the son of Ziyād.

Commentary

The *ḥadīth* explains that the commanding of good and forbidding of evil is a critically important component of Islām. It is a *Wājib* obligation upon every Muslim. Negligence or laxity in this regard will result in severe consequences such as the appointment of oppressive rulers, attacks by ruthless enemies, affliction by way of widespread calamities and non-acceptance of *duʿā's*.

Ḥadīth 194

الحادي عشر : عن أَبي سعيد الخدري ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((أَفْضَلُ الجِهَادِ كَلِمَةُ عَدْلٍ عِنْدَ سُلْطَانٍ جَائِرٍ)) رواه أَبُو داود والترمذي ، وَقالَ : ((حديث حسن)) .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "The best *jihād* is a just word to a tyrant ruler." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

This *ḥadīth* teaches us that one of the greatest forms of *jihād* is to confront an oppressive ruler. Scholars have given various explanations why this form of *jihād* is the most superior. One of these is that a person who engages in physical combat with the enemy is in a fluctuating state of hope and fear – he does not know whether he will be victorious or defeated. In comparison, one who confronts a tyrant ruler is restrained by his overwhelming power. His statement of truth casts him into the lion's den. He is at the mercy of the ruler, who may easily punish, torture or even kill him. Hence, it is a superior form of *jihād* because it hinges on fear rather than hope.

Other scholars suggest that it is superior because the benefit is greater. The positive results of averting the oppression of a tyrant, filters down to his many subjects, as compared to defeating a single enemy soldier in battle.

A third explanation is that such a bold expression of truth reflects the conviction and strength of faith of the speaker. He does not fear the oppression or the tyranny of the ruler, but gives preference to the command of Allāh ﷻ over himself.

Throughout Islāmic history, one finds many great luminaries of the *Ummah* whose faith and trust in Allāh ﷻ and the Messenger of Allāh ﷺ drove them to address the tyrants of their era. The four illustrious *Imāms* of *Fiqh* were classic examples of this.

Ḥadīth 195

الثاني عشر : عن أَبي عبدِ الله طارِقِ بن شِهاب البَجَليِّ الأَحْمَسِيّ ﷺ : أَنَّ رجلاً سأل النَّبيّ

ﷺ وقد وضع رِجله في الغَرْزِ : أيُّ الجِهادِ أفضلُ ؟ قَالَ : ((كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائرٍ)) رواه النسائي بإسناد صحيح .

((الغرز)) بغين معجمة مفتوحة ثُمَّ راء ساكنة ثُمَّ زاي : وَهُوَ ركاب كَوْرِ الجملِ إِذَا كَانَ من جلد أَوْ خشب وقيل : لا يختص بجلد وخشب .

Ṭāriq ibn Shahāb al-Bajalī al-Aḥmasīﷺ[72] narrates that a man who had already placed his foot in the stirrup (i.e. he was about to set out on his conveyance) asked the Messenger of Allāh ﷺ: "What type of *jihād* is best?" He replied: "A word of truth to a tyrant ruler." (*Nasa'ī*)

Ḥadīth 196

الثالث عشر : عن ابن مسعود ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((إِنَّ أَوَّلَ مَا دَخَلَ النَّقْصُ عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ كَانَ الرَّجُلُ يَلْقَى الرَّجُلَ ، فَيَقُولُ : يَا هَذَا، اتَّقِ الله ودَعْ مَا تَصْنَعُ فَإِنَّهُ لاَ يَحِلُّ لَكَ ، ثُمَّ يَلْقَاهُ مِنَ الغَدِ وَهُوَ عَلَى حَالِهِ ، فَلا يَمْنَعُهُ ذلِكَ أَنْ يَكُونَ أَكِيلَهُ وَشَرِيبَهُ وَقَعِيدَهُ ، فَلَمَّا فَعَلُوا ذلِكَ ضَرَبَ اللهُ قُلُوبَ بَعْضِهِمْ بِبَعْضٍ)) ثُمَّ قَالَ : ﴿ لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْ بَنِيْٓ اِسْرَآءِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ كَانُوْا لَا يَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ تَرٰى كَثِيْرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِيْنَ كَفَرُوْا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ اَنْفُسُهُمْ ﴾ - إِلَى قوله - ﴿ فٰسِقُوْنَ ﴾ (المائدة : ٧٨- ٨١) ثُمَّ قَالَ : ((كَلاَّ، وَاللهِ لَتَأْمُرُنَّ بالمَعْرُوفِ ، وَلَتَنْهَوُنَّ عَنِ المُنْكَرِ ، وَلَتَأْخُذُنَّ عَلَى يَدِ الظَّالِمِ ، وَلَتَأْطِرُنَّهُ عَلَى الحَقِّ أَطْراً ، وَلَتَقْصُرُنَّه عَلَى الحَقِّ قَصْراً ، أَوْ لَيَضْرِبَنَّ اللهُ بقُلُوبِ بَعْضِكُمْ عَلَى بَعْضٍ ، ثُمَّ لَيَلْعَنكُمْ كَمَا لَعَنَهُمْ)) رواه أَبُو داود والترمذي ، وَقالَ : ((حديث حسن)) .

هَذَا لفظ أَبي داود ، ولفظ الترمذي ، قَالَ رَسُول الله : ((لَمَّا وَقَعَتْ بَنُو إِسْرَائِيلَ في المَعَاصي نَهَتْهُمْ عُلَمَاؤهُمْ فَلَمْ يَنْتَهُوا ، فَجَالَسُوهُمْ في مَجَالِسِهِمْ ، وَوَاكَلُوهُمْ وَشَارَبُوهُمْ ، فَضَربَ اللهُ قُلُوبَ بَعضِهِمْ بِبعْضٍ ، وَلَعَنَهُمْ عَلَى لِسانِ دَاوُد وعِيسَى ابنِ مَرْيَمَ ذلِكَ بما عَصَوا وَكَانُوا يَعتَدُونَ)) فَجَلَسَ رَسُول الله ﷺ وكان مُتَّكِئاً ، فَقَالَ : ((لا ، والَّذي نَفْسِي بِيَدِهِ حَتَّى تَأطِرُوهُمْ عَلَى الحَقِّ أَطْراً)) .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "The weakness

72 Ṭāriq ibn Shahāb al-Bajalī al-Aḥmasī ﷺ fought in 33 battles during the time of Abū Bakr ﷺ and ʿUmar ﷺ. He lived in Kūfa and passed away in 83 *Hijrī*.

that entered the Banī Isrā'īl began when a man would meet another and say: 'O you, fear Allāh and abstain from what you are doing; this is not permissible for you.' The man would then meet him the next day and he would be doing the very same thing, but that would not stop him from eating, drinking and being in his company. When they continued in this way, Allāh ﷻ unified their hearts (in sin). (The Messenger of Allāh ﷺ) then quoted this verse: 'Those of the Banī Isrā'īl who disbelieved were cursed on the tongues of Dāwūd and ʿĪsā, the son of Maryam. This was because they were disobedient and transgressed the bounds. They did not prevent each other from the evil, which they committed. Evil indeed was that which they did. You will see many of them befriend the unbelievers. Evil indeed is that which they send ahead for themselves; that Allāh was angry with them and they shall remain in punishment forever. If they had believed in Allāh, in the Messenger and what was revealed to him, they would never have befriended them. However, many of them are disobedient.' (Sūrah al-Mā'idah, 78-81)

(The Messenger of Allāh ﷺ) then said: "Never! By Allāh, you should command good, forbid evil, restrain the oppressor, persuade him to the truth and confine him to the truth, or Allāh ﷻ will unify your hearts (in sin) and curse you as He had cursed them." (*Abū Dāwūd*, *Tirmidhī*)

This is the wording of *Abū Dāwūd.* The narration of *Tirmidhī* has: The Messenger of Allāh ﷺ said: "When the Banī Isrā'īl fell into sin, their scholars prohibited them but they did not abstain. The scholars then joined them in their assemblies and ate and drank with them and Allāh ﷻ then unified their hearts (in sin) and cursed them on the tongues of Dāwūd ﷺ and ʿĪsā the son of Maryam ﷺ. This was because they disobeyed and transgressed." The Messenger of Allāh ﷺ had been lying down when he said this, but then sat up and said: "Never! I take an oath in the name of that Being in whose control is my life, you will have to persuade them to the truth."

Commentary

This *ḥadīth* warns us to be careful of falling into the error made by the Banī Isrā'īl. They were ordered to reprimand the sinners and refrain from their company, but they chose to mix freely with them and as a result joined them in sin. A Muslim is one who positively influences and saves others from wrong; he is not drawn into the ocean of vain attractions

around him. To be silent in the face of sin and to freely associate with sinners is tantamount to encouraging sin.

If one cannot prevent others from wrong, one's *īmān* and dignity should at least prevent one from joining their company.

Ḥadīth 197

الرابع عشر : عن أَبي بكر الصديق ﷺ ، قَالَ : يَا أيّها النَّاس ، إنّكم لتَقرؤُون هذِهِ الآية :﴿ يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ ﴾ (المائدة : ١٠٥) وإني سمعت رَسُول الله ﷺ ، يقول : ((إنَّ النَّاسَ إِذَا رَأَوُا الظَّالِمَ فَلَمْ يأْخُذُوا عَلَى يَدَيْهِ أوشَكَ أنْ يَعُمَّهُمُ اللهُ بِعِقَابٍ مِنْهُ)) رواه أَبُو داود والترمذي والنسائي بأسانيد صحيحة .

Abū Bakr al-Siddīq ﷺ said: "O people! You recite this verse: 'O you who believe! Take care of your own selves. Those who have strayed cannot harm you when you are rightly-guided.' (Sūrah al-Mā'idah, 105) I heard the Messenger of Allāh ﷺ saying: "When people see a tyrant and they do not restrain him, Allāh ﷻ shall soon engulf them with an all-encompassing punishment." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

Abū Bakr ﷺ sought to clarify the Qur'ānic verse that some people were interpreting incorrectly. They erroneously thought that they would not be punished if they did not advise and warn the wrongdoers, because they themselves were practising on the right and avoiding the wrong. The essence of his explanation was that being rightly guided entails advising others towards good and prohibiting them from evil.

Every individual of the *Ummah* should take up the responsibility of advising and counselling those who engage in wrong. If the responsibility of prohibiting sin is ignored, the oppressors and sinners will be punished because of their sin, while others will be punished because they did not stop the sin despite having the ability to do so.

CHAPTER 24

باب تغليظ عقوبة من أمر بمعروف أَوْ نهى عن منكر وخالف قوله فعله

Chapter on the severe punishment for the person who commands good and forbids evil but his actions contradict his utterances

قَالَ الله تَعَالَى : ﴿ اَتَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ اَنْفُسَكُمْ وَاَنْتُمْ تَتْلُوْنَ الْكِتٰبَ ۭ اَفَلَا تَعْقِلُوْنَ ﴾ (البقرة : ٤٤) ،

Allāh ﷻ says: "Do you command the people to piety and forget yourselves, whereas you are the ones who recite the Book? Have you no understanding?" (Sūrah al-Baqarah, 44)

وَقالَ تَعَالَى : ﴿يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ o كَبُرَ مَقْتًا عِنْدَ اللهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ﴾ (الصف : ٢-٣) ،

Allāh ﷻ says: "O you who believe! Why do you say that which you do not do? It is most abhorrent in the sight of Allāh that you say that which you do not do." (Sūrah al-Ṣaff, 2-3)

وَقالَ تَعَالَى إخباراً عن شعيب ﷺ : ﴿ وَمَآ اُرِيْدُ اَنْ اُخَالِفَكُمْ اِلٰى مَآ اَنْهٰىكُمْ عَنْهُ ﴾ (هود : ٨٨) .

Allāh ﷻ quotes the words of Shuʿayb ﷺ: "And I do not wish to oppose you, in a manner that I do the same thing that I forbid you from." (Sūrah Hūd, 88)

Introduction

Even though these verses were revealed regarding the Jews, Muslims are reminded not to commit the same errors made by them. They should practise what they preach because one who does not do so is like a candle that provides light for the benefit of others, but burns itself out. However, even if one does not practise, one should still enjoin good and forbid evil because abandoning this responisibility then constitutes a double sin. In addition, when one advises others, one should desire one's own reformation.

Ḥadīth 198

وعن أَبي زيد أسامة بن حارثة ﷺ ، قَالَ : سمعت رَسُول الله ﷺ ، يقول : ((يُؤْتَى بالرَّجُلِ يَوْمَ القيَامَةِ فَيُلْقَى في النَّارِ ، فَتَنْدَلِقُ أَقْتَابُ بَطْنِهِ فَيَدُورُ بِهَا كَمَا يَدُورُ الحِمَارُ في الرَّحَا ، فَيَجْتَمِعُ إِلَيْه أَهْلُ النَّارِ ، فَيَقُولُونَ : يَا فُلانُ ، مَا لَكَ ؟ أَلَمْ تَكُن تَأْمُرُ بالمعْرُوفِ وَتنهَى عَنِ المُنْكَرِ ؟ فَيقُولُ : بَلَى ، كُنْتُ آمُرُ بِالمَعْرُوفِ وَلا آتِيهِ ، وأَنْهَى عَنِ المُنْكَرِ وَآتِيهِ)) مُتَّفَقٌ عَلَيهِ .

قوله : ((تَنْدلِقُ)) هُوَ بالدالِ المهملةِ ، ومعناه تَخرُجُ . وَ((الأَقْتَابُ)) : الأمعاءُ ، واحدها

قِتْبٌ .

Usāmah ibn Zayd ibn Ḥārithah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "A man will be brought on the day of *Qiyāmah* and flung into the Hell-fire. His intestines will fall out of his body and he will go around in circles with them just as a donkey goes around a mill. The inmates of the Hell-fire will gather around him and ask: 'O so-and-so, why are you like this? Were you not the one who used to command good and forbid evil?' He will reply: 'Indeed. I used to command good without doing it myself and I used to prohibit evil but engaged in it myself.'" *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* explains that men of knowledge bear the great responsibility of practising what they preach. Because they are aware of the commands of Allāh ﷻ, they are accountable if they contradict the knowledge in practice.

CHAPTER 25

باب الأمر بأداء الأمانة

Chapter on the command of fulfilling trusts

قَالَ الله تَعَالَى : ﴿ اِنَّ اللهَ يَاْمُرُكُمْ اَنْ تُؤَدُّوا الْاَمٰنٰتِ اِلٰى اَهْلِهَا ﴾ (النساء : ٥٨) ،

Allāh ﷻ says: "Allāh ﷻ commands you to return the trusts to their rightful owners." (Sūrah al-Nisā', 58)

وَقَالَ تَعَالَى : ﴿ اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَاَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ ط اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلاً ﴾ (الأحزاب : ٦٢) .

Allāh ﷻ says: "We offered the trust to the heavens, the earth and the mountains but they refused to bear it and were afraid of it. Man bore it; he is very unjust and ignorant." (Sūrah al-Aḥzāb, 72)

Introduction

Fulfilling of trusts is a broad concept that includes protecting the laws of *sharī'ah*, being truthful in ones dealings and fulfilling the rights of others.

Ḥadīth 199

وعن أَبي هريرة ﷺ : أن رَسُول الله ﷺ ، قَالَ : ((آيةُ المُنافقِ ثلاثٌ : إِذَا حَدَّثَ كَذَبَ ، وَإِذَا وَعدَ أَخْلَفَ ، وَإِذَا اؤْتُمِنَ خَانَ)) مُتَّفَقٌ عَلَيهِ .

وفي رواية: ((وَإِنْ صَامَ وَصَلَّى وَزَعَمَ أَنَّهُ مُسْلِمٌ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "There are three signs of a hypocrite: when he speaks, he lies; when he makes a promise, he breaks it; when he is placed in a position of trust, he betrays his trust." *(Bukhārī, Muslim)*

Another narration has: "Even if he fasts, offers *ṣalāh* and claims that he is a Muslim."

Vocabulary and Definitions

A المُنافِق (hypocrite) is one who proclaims Islām outwardly, but is a disbeliever inwardly. The Qur'ān explains that hypocrites will dwell in the lowest level of Hell-fire.

Commentary

This *ḥadīth* teaches us that speaking lies, breaking promises and misappropriating trusts are qualities of hypocrites and should be avoided. It serves as a severe warning to those Muslims who are firm on *ṣalāh*, *sawm*, *ḥaj* and other duties to Allāh ﷻ, but pay little attention to the rights of fellow man. These three signs of a hypocrite, if found in a Muslim, do not lead him out of the fold of Islām, but he will be sinful due to his similarity with the actions of the hypocrites. If one regards these three sinful actions to be permissible or ridicules their prohibition, he will become a disbeliever.

The *ḥadīth* rebukes one who makes a promise, but intends to break it. If however, he intends to fulfill it, but fate does not allow him to do so, then it will not be a sign of hypocrisy, as explained by Imām Suyūṭī ﷺ.

Ḥadīth 200

وعن حذيفة بن اليمان ﷺ ، قَالَ : حدثنا رَسُول الله ﷺ حدِيثَينِ قَدْ رأيْتُ أَحَدَهُمَا وأنا أنتظرُ الآخر : حدثنا أن الأمانة نَزلت في جَذرِ قلوبِ الرجال ، ثُمَّ نزل القرآن فعلموا مِنَ القرآن ، وعلِموا من السنةِ ، ثُمَّ حدّثنا عن رفع الأمانة ، فَقَالَ : ((يَنَامُ الرَّجُلُ النَّوْمَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ ، فَيَظَلُّ أَثَرُهَا مِثلَ الوَكْتِ ، ثُمَّ يَنَامُ النَّومَةَ فَتُقْبَضُ الأَمَانَةُ مِنْ قَلْبِهِ ، فَيَظَلُّ

أَثَرُهَا مِثلَ أَثَرِ المَجْلِ ، كَجَمْرٍ دَحْرَجْتَهُ عَلَى رِجْلِكَ فَنَفِطَ ، فَتَرَاهُ مُنْتَبِراً وَلَيسَ فِيهِ شَيءٌ)) ثُمَّ أَخَذَ حَصَاةً فَدَحْرَجَهُ عَلَى رِجْلِهِ ((فَيُصْبِحُ النَّاسُ يَتَبَايعُونَ ، فَلا يَكَادُ أحدٌ يُؤَدّي الأَمَانَةَ حَتَّى يُقَالَ : إنَّ في بَني فُلان رَجُلاً أميناً ، حَتَّى يُقَالَ لِلرَّجُلِ : مَا أجْلَدَهُ ! مَا أَظْرَفَهُ ! مَا أعْقَلَهُ ! وَمَا في قَلْبِهِ مِثْقَالُ حَبَّة مِن خَرْدَل مِنْ إيمَان)) . وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَمَا أُبَالِي أَيُّكُمْ بَايَعْتُ : لَئن كَانَ مُسْلِماً لَيَرُدَّنَّهُ عليَّ دِينهُ ، وَ لَئن كَانَ نَصْرانِيّاً أَوْ يَهُودِياً لَيَرُدَّنَّهُ عَلَيَّ سَاعِيهِ ، وَأَمَّا اليَوْمَ فَمَا كُنْتُ أُبَايعُ مِنْكُمْ إلاَّ فُلاناً وَفُلاناً)) مُتَّفَقٌ عَلَيهِ .

قوله : ((جَذْرُ)) بفتح الجيم وإسكان الذال المعجمة : وَهُوَ أصل الشيء وَ((الوكت)) بالتاء المثناة من فوق : الأثر اليسير . وَ((المَجْلُ)) بفتح الميم وإسكان الجيم : وَهُوَ تَنَفُّطٌ في اليدِ ونحوها من أثرِ عمل وغيرِهِ . قوله : ((مُنْتَبِراً)) : مرتفِعاً . قوله : ((ساعِيهِ)) : الوالي عَلَيهِ .

Ḥudhayfah ibn al-Yamān ﷺ narrates: "The Messenger of Allāh ﷺ related two *aḥādīth* to us. I witnessed the truth of one of them and am waiting for the other to unfold. He related to us that *amānah* (trustworthiness) descended into the hearts of people. Then the Qur'ān was revealed, so the people learnt from the Qur'ān and from the *Sunnah*. He then related to us that *amānah* would be removed by saying: 'A man will go to sleep and *amānah* will be taken away from his heart; only a small trace of it will remain. He will again go to sleep and *amānah* will be taken away from his heart; only a small trace of it will remain like a blister which, when you roll a hot ember on your foot, it swells and protrudes, but is empty.' The Messenger of Allāh ﷺ took a pebble and rolled it on his foot. 'The people will then engage in business transactions and there will be hardly anyone who will discharge his trusts. Things will deteriorate to such an extent that people will say: 'There is a trustworthy person in so-and-so tribe.' In a similar manner, people will say about a person, 'He is so tough. He is so clever. He is so intelligent,' but he will not even have a mustard seed of *īmān* in his heart.' (Ḥudhayfah ﷺ continues): "I experienced such a time that I did not bother whom I did business with; if he was a Muslim, his religion would make him fulfil his dues to me and if he was a Christian or Jew, his ruler (or his superior) would ensure that he fulfilled my dues. Today, I do not do business except with a select few." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* teaches us that in the golden era of Islām people learnt the importance of trustworthiness from the Qur'ān and *Sunnah*, in addition to it being a part of their natural disposition. However, as Imām Nawawī ﷺ explained, trustworthiness would gradually be removed from the hearts of people and the void created as a result would be filled with darkness. When hypocrisy, lies and fraud will replace the trustworthiness of the Muslims, it is a sign that the *Ummah* is in a state of weakness and retrogression.

This *ḥadīth* proves the truthfulness of the Messenger of Allāh ﷺ because his prediction is especially true in our time, when it is difficult to find people that are trustworthy in both word and deed. Honesty and truthfulness need to be taught and ingrained into people from a young age. The *Ummah* needs to understand the critical nature of sound social dealings and strive to be truthful in all circumstances.

Ḥadīth 201

وعن حُذَيفَة وأبي هريرة ﷺ، قالا : قَالَ رَسُول الله ﷺ : ((يَجمَعُ اللهُ تبَارَكَ وَتَعَالَى النَّاسَ فَيَقُومُ المُؤمِنُونَ حَتَّى تُزْلَفَ لَهُمُ الجَنَّةُ ، فَيَأتُونَ آدَمَ صَلَواتُ اللهِ عَلَيهِ ، فَيقُولُونَ : يَا أَبَانَا اسْتَفْتِحْ لَنَا الجَنَّةَ ، فَيقُولُ : وَهَلْ أخْرَجَكُمْ مِنَ الجَنَّةِ إلاَّ خَطيئَةُ أبيكُمْ ! لَسْتُ بِصَاحِبِ ذلِكَ ، اذْهَبُوا إِلَى ابْنِي إِبْراهيمَ خَلِيل اللهِ . قَالَ : فَيَأتُونَ إبرَاهِيمَ فَيَقُولُ إبراهيم : لَسْتُ بِصَاحِبِ ذلِكَ إِنَّمَا كُنْتُ خَليلاً مِنْ وَرَاءَ وَرَاءَ، اعْمَدُوا إِلَى مُوسَى الَّذِي كَلَّمَهُ الله تَكليماً. فَيَأتُونَ مُوسَى ، فَيَقُولُ : لستُ بِصَاحِبِ ذلِكَ ، اذْهَبُوا إِلَى عِيسى كلمةِ اللهِ ورُوحه ، فيقول عيسى : لستُ بصَاحبِ ذلِكَ ، فَيَأتُونَ مُحَمَّداً ﷺ فَيَقُومُ فَيُؤذَنُ لَهُ ، وتُرْسَلُ الأَمَانَةُ وَالرَّحِمُ فَيَقُومانِ جَنْبَتَي الصِّرَاطِ يَمِيناً وَشِمَالاً فَيَمُرُّ أَوَّلُكُمْ كَالبَرْقِ)) قُلْتُ : بأبي وَأُمِّي ، أيُّ شَيءٍ كَمَرِّ البَرقِ ؟ قَالَ : ((أَلَمْ تَرَوا كَيْفَ يمُرُّ وَيَرْجِعُ في طَرْفَةِ عَيْن ، ثُمَّ كَمَرّ الرِّيحِ ، ثُمَّ كَمَرِّ الطَّيْرِ ، وَشَدِّ الرِّجَال تَجْري بهِمْ أعْمَالُهُمْ ، وَنَبِيُّكُمْ قَائِمٌ عَلَى الصِّراطِ ، يَقُولُ : رَبِّ سَلِّمْ سَلِّمْ ، حَتَّى تَعْجِزَ أعْمَالُ العِبَادِ ، حَتَّى يَجِيء الرَّجُلُ لا يَسْتَطِيعُ السَّيْرَ إلاَّ زَحْفاً ، وَفي حَافَتي الصِّراطِ كَلاَليبُ مُعَلَّقَةٌ مَأمُورَةٌ بِأخْذِ مَنْ أُمِرَتْ بِهِ ، فَمَخْدُوشٌ نَاجٍ ، وَمُكَرْدَسٌ في النَّارِ)) وَالَّذِي نَفْسُ أَبي هُرَيْرَةَ بِيَدِهِ ، إنَّ قَعْرَ جَهَنَّمَ لَسَبْعُونَ خَرِيفاً . رواه مسلم .

قوله : ((وراء وراء)) هُوَ بالفتح فيهما . وقيل : بالضم بلا تنوين ومعناه : لست بتلك الدرجة الرفيعة ، وهي كلمة تذكر عَلَى سبيل التواضع . وقد بسطت معناها في شرح صحيح مسلم، والله أعلم .

Ḥudhayfah ﷺ and Abū Hurayrah ﷺ narrate that the Messenger of Allāh ﷺ said: "Allāh ﷻ will assemble all of mankind (on the plains of resurrection) and the believers will stand up and Paradise will be brought close to them. They will go to Ādam ﷺ and say: 'O our father! Request (Allāh ﷻ) to open Paradise for us.' He will reply: 'It was only the error of your father that expelled you from Paradise. I am not worthy of this. Go to my son, Ibrāhīm, the bosom friend of Allāh ﷻ.' They will go to him and he will say: 'I am not worthy of this. I was the bosom friend of Allāh ﷻ very long ago. You should rather go to Mūsā ﷺ with whom Allāh ﷻ spoke directly.' They will go to Mūsā ﷺ and he will say: 'I am not worthy of this. Go to ʿĪsā ﷺ, the word and spirit of Allāh ﷻ.' ʿĪsā ﷺ will say: 'I am not worthy of this.' They will then go to Muḥammad ﷺ. He will stand up (before Allāh ﷻ) and will be granted permission. Trustworthiness and ties of kinship will both be sent and made to stand on either side of the *Sirāt*, to the right and left. The first group from you will cross over it at the speed of lightning. I asked: 'May my parents be your ransom, what is the meaning of crossing at the speed of lightning?' He ﷺ replied: 'Have you not seen how lightning flashes and disappears in the blink of an eye?' The next group will cross as fast as the wind. The next group will cross at the speed of a flying bird. The next group will cross at the speed of a swift running man. Deeds will determine the speed at which people will cross. Your Messenger will be standing at the *Ṣirāṭ* saying: 'O my Sustainer! Grant protection. Grant protection.' Eventually, the deeds of some people will be too weak to take them across. A man will be brought but will not have the ability to walk. He will drag himself on his buttocks. There will be suspended hooks on either side of the *Ṣirāṭ*, which will catch who they are ordered to. Some will be saved after having suffered a scratch and others will be cast brutally into the Hell-fire. I take an oath in the name of that Being in whose control is the life of Abū Hurayrah, the depth of the pit of Hell is a journey of 70 years." *(Muslim)*

Commentary

The Messenger of Allāh ﷺ provided the *Ummah* with detailed accounts of the realities of the Hereafter so that they could heed the warnings, receive inspiration from the glad tidings and strive to achieve eternal bliss. The *Ṣirāṭ* has been described as being thinner than a strand of hair and sharper than a sword. Those who are pious will cross it easily, while sinners will have difficulty and stumble.

This *ḥadīth* graphically and strikingly illustrates the significance of trustworthiness and the maintenance of family ties. They are so critical that safe passage across the *Ṣirāṭ* depends on establishing them. They will be made to assume a form and then either testify in favour of those who established them in the world, or bear witness against those who were careless in this regard.

Additional Points

- ✓ The refusal of the Messengers to request the opening of Paradise will be due to their humility. Their admittance of mistakes does not indicate that they committed sins because we believe that all Messengers were sinless before and after prophethood.
- ✓ Those who are senior in age should be given preference over juniors.
- ✓ The wisdom behind the Messenger of Allāh ﷺ being approached last is to make known his superior virtue and rank over all the Messengers.
- ✓ One should engage in as many good actions as possible and supplicate to receive the intercession of the Messenger of Allāh ﷺ.

Ḥadīth 202

وعن أَبي خُبيب – بضم الخاء المعجمة – عبد الله بن الزبير ﷺ ، قَالَ : لَمَّا وَقفَ الزُّبَيْرُ يَوْمَ الجَمَل دَعَانِي فَقُمْتُ إِلَى جَنْبه ، فَقَالَ : يَا بُنَيَّ، إِنَّهُ لاَ يُقْتَلُ اليَومَ إِلاَّ ظَالِمٌ أَوْ مَظْلُومٌ، وَإِنِّي لا أراني إِلاَّ سَأُقْتَلُ اليوم مظلوماً، وإِنَّ مِنْ أكبرَ هَمِّي لَدَيْنِي ، أَفتَرَى دَيْننا يُبقي من مالِنا شَيئاً ؟ ثُمَّ قَالَ : يَا بُنَيَّ ، بعْ مَا لَنَا وَاقْضِ دَيْنِي ، وَأَوْصَى بِالثُّلُثِ وَثُلُثِهِ لِبَنِيهِ ، يعني لبني عبد الله بن الزبير ثُلُثُ الثُّلُث . قَالَ : فَإِنْ فَضَلَ مِنْ مَالِنَا بَعْدَ قَضَاءِ الدَّينِ شَيء فَثُلُثُه لِبَنِيكَ . قَالَ هِشَام : وَكَانَ بَعْضُ وَلَدِ عَبْدِ اللهِ قَدْ وَازى بَعْضَ بَنِي الزُّبَيْرِ خُبيب وَعَبَّاد ، وَلَهُ يَوْمَئِذٍ تِسْعَةُ بَنِينَ وَتِسْعُ بَنَات . قَالَ عَبدُ الله : فَجعلَ يُوصِينِي بدَيْنِهِ وَيَقُولُ : يَا بُنَيَّ ، إِنْ عَجزْتَ عَن شَيْءٍ مِنْهُ فَاسْتَعِنْ عَلَيهِ بِمَوْلاَيَ . قَالَ : فَوَاللهِ مَا دَرَيْتُ مَا أَرَادَ حَتَّى قُلْتُ : يَا أَبَتِ مَنْ مَوْلاَكَ ؟ قَالَ : الله . قَالَ : فَوَاللهِ مَا وَقَعْتُ في كُرْبةٍ مِنْ دَيْنِهِ إِلاَّ قُلْتُ : يَا مَوْلَى الزُّبَيْرِ اقْضِ عَنْهُ دَيْنَهُ فَيَقْضِيهُ . قَالَ : فَقُتِلَ الزُّبَيْرُ وَلَم يَدَعْ دِينَاراً وَلا دِرْهماً إِلاَّ أَرَضِينَ ، مِنْهَا الغَابَةُ وإِحْدَى عَشْرَةَ دَاراً بالمَدِينَةِ ، وَدَارَيْنِ بالبَصْرَةِ ، ودَاراً بالكُوفَةِ ، ودَاراً بِمِصْرَ . قَالَ : وَإِنَّمَا كَانَ دَيْنُهُ الَّذِي كَانَ عَلَيهِ أَنَّ الرَّجُلَ كَانَ يَأتِيهِ بالمال ، فَيَسْتَودِعُهُ إِيَّاهُ ، فَيَقُولُ الزُّبَيْرُ : لا ، وَلَكِنْ هُوَ سَلَفٌ إِنِّي أَخْشَى عَلَيهِ الضَّيْعَةَ . وَمَا وَلِيَ إِمَارَةً قَطُّ وَلا جِبَايَةً ولا خراجاً وَلاَ شَيئاً إِلاَّ أَنْ يَكُونَ في غَزْوٍ مَعَ رسولِ الله ﷺ أَوْ مَعَ أَبي بَكْرٍ وَعُمَرَ وَعُثْمَانَ ﷺ ، قَالَ عَبدُ الله : فَحَسَبْتُ مَا كَانَ عَلَيهِ مِن الدَّيْنِ فَوَجَدْتُهُ أَلْفَيْ أَلْفٍ وَمِئَتَي أَلْف ! فَلَقِيَ حَكِيمُ بنُ حِزَام عَبْدَ الله بْنَ الزُّبَيْرِ

، فَقَالَ : يَا ابْنَ أَخِي ، كَمْ عَلَى أخي مِنَ الدَّيْنِ ؟ فَكَتَمْتُهُ وَقُلْتُ : مِئَةُ أَلْف . فَقَالَ حَكيمٌ : واللهِ مَا أَرَى أَمْوَالَكُمْ تَسَعُ هذِهِ . فَقَالَ عَبْدُ اللهِ : أَرَأَيْتُكَ إِنْ كَانَتْ أَلْفَي ألف وَمِئَتَيْ أَلْف ؟ قَالَ : مَا أَرَاكُمْ تُطيقُونَ هَذَا ، فَإِنْ عَجَزْتُمْ عَنْ شَيءٍ مِنْهُ فَاسْتَعِينُوا بي ، قَالَ : وَكَانَ الزُّبَيرُ قَد اشْتَرَى الغَابَةَ بِسَبْعِينَ ومئة أَلف ، فَبَاعَهَا عَبدُ اللهِ بِأَلْفِ أَلْف وَسِتّمِئَةِ أَلْف ، ثُمَّ قَامَ فَقَالَ : مَنْ كَانَ لَهُ عَلَى الزُّبَيرِ شَيْء فَلْيُوافِنَا بِالغَابَةِ ، فَأَتَاهُ عَبدُ اللهِ بنُ جَعفَر ، وَكَانَ لَهُ عَلَى الزُّبَيرِ أَرْبَعمئةِ أَلْف ، فَقَالَ لعَبدِ الله : إِنْ شِئْتُمْ تَرَكْتُهَا لَكمْ ؟ قَالَ عَبدُ الله : لا ، قَالَ : فَإِنْ شِئتُمْ جَعَلْتُمُوهَا فِيمَا تُؤَخِّرُونَ إِنْ إِخَّرْتُمْ ، فَقَالَ عَبدُ الله : لا ، قَالَ : فَاقْطَعُوا لِي قِطْعَةً ، قَالَ عَبدُ الله : لَكَ مِنْ هاهُنَا إِلَى هَاهُنَا . فَبَاعَ عَبدُ اللهِ مِنهَا فَقَضَى عَنْهُ دَينَه وَأَوْفَاهُ ، وَبَقِيَ مِنْهَا أَرْبَعَةُ أَسْهُم وَنِصْفٌ ، فَقَدِمَ عَلَى مُعَاوِيَة وَعِنْدَهُ عَمْرُو بْنُ عُثْمَانَ ، وَالمُنْذِرُ بْنُ الزُّبَيْرِ ، وَابْنُ زَمْعَةَ ، فَقَالَ لَهُ مُعَاوِيَةُ : كَمْ قُوِّمَتِ الغَابَةُ ؟ قَالَ : كُلُّ سَهْم بمئَة ألف، قَالَ : كَمْ بَقِيَ مِنْهَا ؟ قَالَ: أَرْبَعَةُ أَسْهُم وَنصْفٌ، فَقَالَ المُنْذِرُ بْنُ الزُّبَيرِ : قَدْ أَخَذْتُ مِنْهَا سَهماً بِمئَةِ ألف ، قَالَ عَمْرُو بْنُ عُثْمَانَ : قَدْ أَخَذْتُ مِنْهَا سَهْماً بمئَةِ أَلْف . وَقالَ ابْنُ زَمْعَةَ : قَدْ أَخَذْتُ سَهْماً بِمئَةِ أَلْف ، فَقَالَ مُعَاوِيَةُ : كَمْ بَقِيَ مِنْهَا ؟ قَالَ : سَهْمٌ ونصْفُ سَهْم ، قَالَ : قَدْ أَخَذْتُهُ بخَمْسِينَ وَمئَةِ أَلْف . قَالَ : وَبَاعَ عَبدُ الله بْنُ جَعفَر نَصيبهُ مِنْ مَعَاوِيَةَ بستِّمِئَةِ أَلْف ، فَلَمَّا فَرَغَ ابْنُ الزُّبَيرِ مِنْ قَضَاءِ دَيْنِه ، قَالَ بَنُو الزُّبَيرِ : اقسمْ بَينَنَا ميراثَنا ، قَالَ : وَاللهِ لا أَقْسِمُ بَيْنَكُمْ حَتَّى أَنَادِي بالمَوْسم أَرْبَعَ سنينَ : أَلا مَنْ كَانَ لَهُ عَلَى الزُّبَيرِ دَيْنٌ فَلْيَأْتِنَا فَلْنَقْضِهِ . فَجَعَلَ كُلّ سَنَةٍ يُنَادِي في المَوْسِمِ ، فَلَمَّا مَضَى أَرْبَعُ سنينَ قَسَمَ بَيْنَهُمْ وَدَفَعَ الثُّلُثَ . وَكَانَ للزُّبَيْرِ أَرْبَعُ نِسْوَةٍ ، فَأَصَابَ كُلَّ امرَأَةٍ أَلْفُ أَلف وَمِئَتَا أَلْف ، فَجَميعُ مَالِه خَمْسُونَ أَلف أَلْف وَمِئَتَا أَلْف . رواه البخاري .

ʿAbdullāh ibn Zubayr ﷺ[73] narrates: "As (my father) Zubayr ﷺ stood in the battle of Jamal, he called me and I went over to him. He said: 'O my son! None will be killed today except an oppressor or one who is oppressed. I

73 The mother of ʿAbdullāh ibn Zubayr ﷺ was Asmā' bint Abū Bakr ﷺ. His father was Zubayr – one of the ten *Ṣaḥābah* who were given glad tidings of Paradise. His grandmother was Ṣafiyyah ﷺ, the aunt of the Messenger of Allāh ﷺ. His aunt was ʿĀ'ishah ﷺ, the mother of the believers. He was the first child to be born among the Muslims after the migration to Madīnah Munawwarah. The Muslims were overjoyed at his birth because the Jews were proved wrong in their claim that due to black magic, no Muslim child would be born. His *taḥnīk* was done by the Messenger of Allāh ﷺ and the first thing that entered his stomach was the blessed saliva of the Messenger of Allāh ﷺ. He would fast in abundance and was an ardent worshipper. He was known for his bravery. When Yazīd ibn Muʿāwiyah died, the pledge of allegiance was taken at his hands. He was martyred in a battle with Ḥajjāj ibn Yūsuf in 73 *Hijrī*. 33 *aḥādīth* are narrated from him.

think that I will be killed as one who is oppressed. My greatest concern is my debts. Do you think that any of my wealth will remain after all my debts are settled?' He then said: 'O my son! Sell all our possessions and pay off my debts.' He made a bequest of one third and one third of that for his children. In other words, for the children of ʿAbdullāh ibn Zubayr ﷺ is a third of a third. He continued: 'If anything is left after settling my debts, then a third of it is for your children.' Hishām (one of the narrators) said: 'Some of the children of ʿAbdullāh were of the same age as some of the children of Zubayr ﷺ, such as Khubayb and ʿAbbād. At that time, Zubayr ﷺ had nine sons and nine daughters.' ʿAbdullāh ﷺ said: 'My father continued advising me about his debts by saying: 'O my son! If you are unable to settle any of the debts, seek assistance from my Master.' ʿAbdullāh ﷺ said: 'By Allāh, I did not know who he was referring to, so I asked: 'O father, who is your Master?' He replied: 'Allāh.' ʿAbdullāh ﷺ said: 'By Allāh, whenever I faced any difficulty in settling his debts, I would say: 'O Master of Zubayr, settle his debts on his behalf,' and Allāh ﷻ would settle them.' 'Zubayr ﷺ was killed without leaving a single *dīnār* or *dirham*, except some properties. Among them was a land in al-Ghābah, eleven houses in Madīnah, two houses in Baṣrah, one house in Kūfah and one house in Egypt. His debts were incurred when a man would come to him with some wealth and ask him to keep it in trust. Zubayr ﷺ would say to him: 'No, I will not accept it as a trust, but as a debt upon me. I will not accept it as a trust because I fear that it might be destroyed.' He was never in a position of leadership, he never collected *zakāh* and taxes, or anything similar, however, he joined the Messenger of Allāh ﷺ, Abū Bakr ﷺ, ʿUmar ﷺ and ʿUthmān ﷺ in *jihād*."

"'ʿAbdullāh ﷺ said: 'I calculated all the debts that he owed and they came to a total of two million and two hundred thousand!' Ḥakīm ibn Ḥizām ﷺ met ʿAbdullāh ibn Zubayr ﷺ and asked: 'O my nephew! How much in debts does my brother owe?' I concealed the exact amount and said to him: 'One hundred thousand.' Ḥakīm ﷺ said: 'By Allāh, I do not think that your assets are sufficient to cover these debts.' ʿAbdullāh ﷺ said: 'And what if his debts are two million and two hundred thousand?' He replied: 'I do not think that you will be able to pay off such an amount. If you experience any difficulty, you may come to me for help.'"

"(The narrator) said: 'Zubayr ﷺ had purchased al-Ghābah for a hundred and seventy thousand and ʿAbdullāh ﷺ sold it for one million and six hundred thousand. He then began announcing among the people: 'Whoever has a claim against Zubayr ﷺ should meet me at al-Ghābah.' ʿAbdullāh ibn Jaʿfar came to him with a claim of four hundred thousand against Zubayr ﷺ. He said to ʿAbdullāh: 'If you wish, I can waive this debt.' ʿAbdullāh ﷺ replied: 'No.' He said: 'If you wish, you may include it with those payments which you are going to defer (to a later date).' ʿAbdullāh ﷺ replied: 'No.' He said: 'Then you may allot a portion of the land to me.' ʿAbdullāh ﷺ said: 'You can have this portion of land from here to here.' In this way, ʿAbdullāh ﷺ sold the land of al-Ghābah (and the houses) and paid off all his father's debts. Four and a half shares of the land remained. He then went to Muʿāwiyah ﷺ when ʿAmr ibn ʿUthmān, al-Mundhir ibn al-Zubayr and Ibn Zamʿah were sitting together with him. Muʿāwiyah ﷺ said to him: 'At what price is the land in al-Ghābah selling for?' He replied: 'One hundred thousand per share.' He asked: 'How many shares are still remaining?' He replied: 'Four and a half shares.' Al-Mundhir ibn al-Zubayr said: 'I will take one share for one hundred thousand.' ʿAmr ibn ʿUthmān said: 'I will take one share for one hundred thousand.' Ibn Zamʿah said: 'I will take one share for one hundred thousand.' Muʿāwiyah ﷺ asked: 'How many shares remain?' He replied: 'One and a half shares.' He said: 'I will take them for one hundred and fifty thousand.'"

"(The narrator) says: 'ʿAbdullāh ibn Jaʿfar sold his share to Muʿāwiyah for six hundred thousand. When ʿAbdullāh ibn Zubayr ﷺ paid off all his father's debts, the children of Zubayr ﷺ said to him: 'Distribute our inheritance amongst us.' He replied: 'By Allāh, I will not distribute it amongst you until I announce for four years in the *ḥaj* season, 'Whoever has a claim against Zubayr should come to us so that we may settle it.' He did this every year in the *ḥaj* season. When the four years had passed, he set aside the bequest of one third and distributed the balance among the inheritors. Zubayr ﷺ had four wives and each of them received one million and two hundred thousand. His total wealth was fifty million and two hundred thousand." (*Bukhārī*)

Vocabulary and Definitions

The battle of Jamal (the Camel) took place between ʿAlī ﷺ and ʿĀ'ishah ﷺ. It was named

as such because of the camel upon which ʿĀ'ishah ﵂ was seated.

Commentary

This *ḥadīth* teaches us that one who is honest and intends to honour his trusts will find ease in all his dealings and interactions with people.

The land owned by Zubayr ﵁ was acquired as booty during the battles he participated in with the Messenger of Allāh ﷺ, Abū Bakr ﵁ and ʿUmar ﵁.

Zubayr ﵁ had debt, which shows its permissibility, although the scholars do not recommended it. However, the loan must be paid back as soon as possible. It is highly disgraceful to take a loan without the intention of paying it back.

ʿAbdullāh ibn Zubayr ﵁ waited four years before distributing the estate to allow sufficient time for people from Yemen, Iraq, Syria and Egypt to receive the message and request their rightful dues.

Additional Points

- ✓ According to the scholars of *fiqh*, bequests are of various types. The *Wājib* type is made up of omitted fasts, *ṣalāh,* etc. The *Mustaḥab* type includes charity that an individual intends to leave behind for perpetual reward. The *Ḥarām* type includes bequeathing body parts. Finally, the *Makrūh* type entails a bequest in favour of an individual who, in all likelihood, will misappropriate the asset granted to him.
- ✓ Before departing in *jihād* or on a journey it is necessary for one to make a bequest regarding matters that fall in the *Wājib* category, in case one does not return.
- ✓ Just as Zubayr ﵁ assigned the responsibility of settling his debts to his son, we should appoint a reliable person to see to our financial matters. Furthermore, if a written record is kept, matters can be easily resolved.
- ✓ All the debts of a deceased need to be settled before his estate is distributed to his heirs.
- ✓ One who has complete reliance on Allāh ﷻ and seeks His assistance will be relieved of all difficulties.

CHAPTER 26

باب تحريم الظلم والأمر بردِّ المظالم

Chapter on the prohibition of oppression and the command to recompense where oppression was perpetrated

قَالَ الله تَعَالَى : ﴿ مَا لِلظّٰلِمِيْنَ مِنْ حَمِيْمٍ وَّلَا شَفِيْعٍ يُّطَاعُ ﴾ (غافر :١٨)،

Allāh ﷻ says: "The oppressors will have no friend or intercessor who will be obeyed." (Sūrah Ghāfir, 18)

وَقالَ تَعَالَى : ﴿ وَمَا لِلظّٰلِمِيْنَ مِنْ نَّصِيْرٍ ﴾ (الحج :٦١) .

Allāh ﷻ says: "The unjust will have no helper." (Sūrah al-ḥaj, 71)

وأمّا الأحاديث فمنها : حديث أبي ذر ﷺ المتقدم في آخر باب المجاهدة .

Introduction

الظلم literally means to place something where it does not belong. According to the *sharīʿah,* it refers to using the right of someone, without the permission, right or authority to do so. Allāh ﷻ often gives the oppressor respite in this world, however the divine punishment is severe when it is meted out.

Ḥadīth 203

وعن جابر ﷺ : أن رَسُول الله ﷺ ، قَالَ : ((اتَّقُوا الظُّلْمَ ؛ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ القِيَامَةِ . وَاتَّقُوا الشُّحَّ ؛ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ . حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءهُمْ ، وَاسْتَحَلُّوا مَحَارِمَهُمْ)) رواه مسلم .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "Abstain from oppression because oppression will be a cause of intense darkness on the day of *Qiyāmah*. Abstain from miserliness because it destroyed those before you. It prompted them to shed blood and to consider as lawful all that was made unlawful to them." *(Muslim)*

Vocabulary and Definitions

The word الشُّحَّ, which is translated as miserliness, actually refers to the worst form of miserliness. Some say that it refers to miserliness accompanied by greed.

Commentary

This *ḥadīth* encourages us to refrain from oppression and miserliness and to adopt the path of justice, benevolence and generosity.

Oppression includes assisting in the disobedience of Allāh ﷻ or preventing others from acquiring what is rightfully theirs. Qāḍī ʿIyāḍ ﷺ accepted the literal meaning of the *ḥadīth*

that oppression will be darkness in the Hereafter. In other words, an oppressor will not be able to find his way on the day of *Qiyāmah* due to his oppressive ways in the world, while the light of a believer's faith will guide the believer. Other scholars are of the view that darkness refers to the severe difficulties and torments an oppressor will experience in the Hereafter.

Oppression is a major sin because it entails two sins: usurping the right of another without justification and brazenly opposing Allāh ﷻ. It is generally worse than other sins because it is perpetrated against the weak who have no recourse.

Ḥadīth 204

وعن أَبي هريرة ﷺ : أن رَسُول الله ﷺ ، قَالَ : ((لَتُؤَدُّنَّ الحُقُوقَ إِلَى أَهْلِهَا يَومَ القِيَامَةِ ، حَتَّى يُقَادَ للشَّاةِ الجَلْحَاءِ مِنَ الشَّاةِ القَرْنَاءِ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "On the day of *Qiyāmah*, rights will have to be given to their rightful recipients to the extent that a hornless goat will take retribution from a horned goat." *(Muslim)*

Commentary

People may get away with oppression and injustice in this world, but in the Hereafter, Allāh ﷻ, the Most Just, will ensure that the rights of every person are fulfilled. In order to demonstrate the level of equity, the Messenger of Allāh ﷺ said that retribution would even be exacted from animals.

On the day of *Qiyāmah*, the good deeds of the oppressor will be given to the oppressed; if these are lacking or insufficient to balance the wrong committed, the sins of the oppressed will be passed onto the oppressor. One is therefore well advised to abstain from all forms of oppression.

Ḥadīth 205

وعن ابن عمر ﷺ ، قال : كُنَّا نَتَحَدَّثُ عَنْ حَجَّةِ الوَدَاعِ ، والنَّبِيُّ ﷺ بَيْنَ أَظْهُرِنَا ، وَلا نَدْرِي مَا حَجَّةُ الوَدَاعِ حَتَّى حَمِدَ اللهَ رَسُول الله ﷺ وَأَثْنَى عَلَيهِ ثُمَّ ذَكَرَ المَسْيحَ الدَّجَّال فَأَطْنَبَ في ذِكْرِهِ ، وَقَالَ : ((مَا بَعَثَ اللهُ مِنْ نَبِيٍّ إلاَّ أَنْذَرَهُ أُمَّتَهُ أَنْذَرَهُ نُوحٌ وَالنَّبِيُّونَ مِنْ بَعْدِهِ ، وَإِنَّهُ إِنْ يَخْرُجْ فِيكُمْ فَما خَفِيَ عَلَيْكُمْ مِنْ شَأنِه فَلَيْسَ يَخْفَى عَلَيْكُم ، إِنَّ رَبَّكُمْ لَيْسَ بأَعْوَرَ وإِنَّهُ أَعْوَرُ عَيْنِ اليُمْنَى ، كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ . ألا إِنَّ الله حَرَّمَ عَلَيْكُمْ دِمَاءكُمْ وَأَمْوَالَكُمْ كحُرْمَةِ يَوْمِكُمْ هَذَا ، في بلدكم هذا ، في شَهْرِكُمْ هَذَا ، ألا هَلْ بَلَّغْتُ ؟)) قالُوا : نَعَمْ ، قَالَ : ((

اللَّهُمَّ اشْهَدْ)) ثلاثاً ((وَيْلَكُمْ – أَوْ وَيْحَكُمْ – ، انْظُروا : لا تَرْجعُوا بَعْدِي كُفّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ)) رواه البخاري ، وروى مسلم بعضه .

Ibn ʿUmar ﷺ narrates: "We were talking about the Farewell Pilgrimage (*Ḥajjatul Wadāʿ*), while the Messenger of Allāh ﷺ was sitting amongst us. We did not know what the Farewell Pilgrimage was. The Messenger of Allāh ﷺ then praised and glorified Allāh ﷻ. He then spoke about al-Masīḥ al-Dajjāl in detail. He ﷺ said: 'Every Messenger whom Allāh ﷻ sent warned his people about Dajjāl. Nūḥ ﷺ and the Messengers after him warned about him. If he were to come among you, then what is concealed from you now of his affairs will not be concealed from you then. It is not a secret that Your Sustainer is not one-eyed, but Dajjāl is one-eyed having only a right eye. His eye is like a swollen grape. Know that Allāh ﷻ has made your lives and wealth sacred like the sanctity of this day, in this (sacred) city, in this (sacred) month. Have I conveyed (the injunctions of Allāh ﷻ to you)?' The *Ṣaḥābah* ﷺ replied: 'Yes.' He said the following three times: 'O Allāh! You are a witness to this.' 'Destruction to you, do not become disbelievers after me by striking the necks of one another.'" (*Bukhārī* and some of it by *Muslim*)

Vocabulary and Definitions

The Farewell Pilgrimage of the Messenger of Allāh ﷺ was called *Ḥajjatul Wadāʿ* because he bid farewell to the world soon thereafter.

Commentary

The Messenger of Allāh ﷺ informed and warned us of the various stages and signs that would come before the end of the world so that we would prepare ourselves adequately. One of the severest of trials to come upon the *Ummah* before *Qiyāmah* will be Dajjāl. The true believers will recognise Dajjāl as an imposter based on his defective features.

It is important to note that one of the parting advices of the Messenger of Allāh ﷺ was that the wealth and blood of Muslims are sacred and that no Muslim should be harmed or oppressed.

Ḥadīth 206

وعن عائشة ﷺ : أن رَسُول الله ﷺ ، قَالَ : ((مَنْ ظَلَمَ قيدَ شِبْرٍ مِنَ الأَرْضِ ، طُوِّقَهُ مِنْ سبْعِ أَرَضينَ)) مُتَّفَقٌ عَلَيهِ .

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ said: "One who seizes a single hand-span of land unlawfully will be neck-laced with seven earths (on the day of *Qiyāmah*)." *(Bukhārī, Muslim)*

Commentary

One of the worst forms of oppression is to usurp or unjustly appropriate the land of others. This *ḥadīth* mentions the severe punishment associated with this sin. According to Al-Khaṭṭābī ﵀, to "be neck-laced with seven earths" can be interpreted in two ways. One is that he will be sunk into the ground to the depth of seven earths, each of which will be like a necklace around his neck. The second meaning is that the oppressor will be made to transfer to the plains of *Qiyāmah* whatever he usurped of the land; it will not be a physical collar around his neck, but his burden will necklace him. One who has perpetrated this sin should, therefore, repent by returning such property to the rightful owner, or prepare to face a dreadful punishment in the Hereafter.

Ḥadīth 207

وعن أَبي موسى ﵁ ، قَالَ : قَالَ رَسُول الله ﷺ : ((إِنَّ الله لَيُمْلِي لِلظَّالِمِ ، فَإِذَا أَخَذَهُ لَمْ يُفْلِتْهُ)) ، ثُمَّ قَرَأَ : ﴿ وكَذٰلِكَ اَخْذُ رَبِّكَ اِذَآ اَخَذَ الْقُرٰى وَهِىَ ظَالِمَةٌ اِنَّ اَخْذَهٗٓ اَلِيْمٌ شَدِيْدٌ ﴾ (هود : ١٠٢) مُتَّفَقٌ عَلَيهِ .

Abū Mūsā ﵁ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ gives respite to an oppressor, but when He seizes him, He will never let him go." He then recited this verse: "Such is the grasp of your Sustainer when He seizes the towns which do wrong. Surely His seizing is painful, severe." (Sūrah Hūd, 102) *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* explains that Allāh ﷻ gives respite to the oppressor for a period, but His punishment is severe when it comes. An oppressor should not be deceived by such respite, but should realise the need for him to hasten towards repentance and discharge the rights that he has unjustly usurped.

Ḥadīth 208

وعن معاذ ﵁ ، قَالَ : بَعَثَنِي رَسُول الله ﷺ ، فَقَالَ : ((إِنَّكَ تَأْتِي قَوْماً مِنْ أهلِ الكِتَابِ فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لا إِلَهَ إِلاَّ الله ، وَأَنِّي رسولُ الله ، فَإِنْ هُمْ أَطَاعُوا لِذلِكَ ، فَأَعْلِمْهُمْ أَنَّ اللهَ قَدِ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَواتٍ في كُلِّ يَوْمٍ وَلَيلَةٍ ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ ، فَأَعْلِمْهُمْ أَنَّ

اللهَ قَدِ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ ، فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ ؛ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللهِ حِجَابٌ)) مُتَّفَقٌ عَلَيهِ .

Muʿādh ﷺ narrates: "The Messenger of Allāh ﷺ sent me (as a governor to Yemen). He advised me saying: 'You are going to the people of the Book. Invite them to testify that there is none worthy of worship except Allāh and that I am the Messenger of Allāh. If they accept this, then inform them that Allāh ﷻ made five daily *Ṣalāhs* compulsory on them. If they accept this, then inform them that Allāh ﷻ made *zakāh* compulsory on them and it is to be taken from their rich and given to the poor amongst them. If they accept this, then refrain from taking their precious wealth (as *zakāh*) and beware of the supplication of the oppressed for there is no barrier between it and Allāh.'" *(Bukhārī, Muslim)*

Commentary

The Messenger of Allāh ﷺ appointed Muʿādh ibn Jabal ﷺ as the governor of Yemen towards the end of the 9th year of the *Hijrah*. He remained as the governor until the era of ʿUmar ﷺ, when he moved to Syria. He passed away in the plague of ʿAmwās.

The Jews and Christians numbered more than the polytheists in Yemen. They had knowledge of the divine scriptures and were acquainted with religious matters, in contrast with the idol worshippers. For this reason, the Messenger of Allāh ﷺ gave him these indispensable advices, which are applicable to those who invite the disbelievers to Islām.

The *duʿā'* of the oppressed is definitely accepted, even if he is a sinner. History has proven that such a *duʿā'* can destroy an oppressor or literally turn his life into a living nightmare. Ziyād ibn Abīhi, for instance, died after ʿAbdullāh ibn ʿUmar ﷺ made a *duʿā'* to be saved from the former's evil.

Why is *sawm* and *ḥaj* not mentioned in the *ḥadīth*? Firstly, the *ḥadīth* teaches the method of inviting to Islām; it does not seek to elaborate on its various branches and subdivisions. Secondly, *ḥaj* is a bodily and monetary worship like *ṣalāh* and *zakāh*, respectively; and *sawm* is a bodily worship like *ṣalāh*. Hence, *sawm* and *ḥaj* are indirectly included amongst the other two forms of worship.

Additional Points

- ✓ Reverts to Islām should be gradually introduced to its various injunctions so that they are not overwhelmed and develop a dislike for the faith.
- ✓ It is compulsory to convey the message of Islām to the disbelievers and invite them

before waging war against them.

- ✓ According to Imām Abū Ḥanīfah ﷺ, *zakāh* may be taken from one area and given to the poor of another area, especially if the latter are in greater need of help.
- ✓ For a *zakāh* collector to demand the most superior quality of goods for *zakāh* is oppression.

Ḥadīth 209

وعن أبي حُمَيدٍ عبد الرحمان بن سعد السَّاعِدِي ﷺ ، قَالَ : اسْتَعْمَلَ النَّبيُّ ﷺ رَجُلاً مِنَ الأَزْدِ يُقَالُ لَهُ : ابْنُ اللُّتْبِيَّةِ عَلَى الصَّدَقَةِ ، فَلَمَّا قَدِمَ ، قَالَ : هَذَا لَكُمْ ، وَهَذَا أُهْدِيَ إِلَيَّ ، فَقَامَ رسولُ الله ﷺ عَلَى المِنْبَرِ فَحَمِدَ الله وَأَثْنَى عَلَيهِ ، ثُمَّ قَالَ : ((أَمَّا بَعدُ ، فَإِنِّي أَسْتَعْمِلُ الرَّجُلَ منْكُمْ عَلَى العَمَلِ مِمَّا وَلاَّنِي اللهُ ، فَيَأْتِي فَيَقُولُ : هَذَا لَكُمْ وَهَذا هَدِيَّةٌ أُهْدِيتْ إِلَيَّ ، أَفَلا جَلَسَ في بيت أَبِيهِ أَوْ أُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ إِنْ كَانَ صَادِقاً ، واللهِ لا يَأْخُذُ أَحَدٌ مِنْكُمْ شَيئاً بِغَيرِ حَقِّهِ إِلاَّ لَقِيَ الله تَعَالَى ، يَحْمِلُهُ يَوْمَ القِيَامَةِ، فَلا أَعْرِفَنَّ أَحَداً مِنْكُمْ لَقِيَ اللهَ يَحْمِلُ بَعِيراً لَهُ رُغَاءٌ، أَوْ بَقَرَةً لَهَا خُوَارٌ ، أَوْ شَاةً تَيْعَرُ)) ثُمَّ رفع يديهِ حَتَّى رُؤِيَ بَيَاضُ إِبْطَيْهِ ، فَقَالَ : ((اللَّهُمَّ هَلْ بَلَّغْتُ)) ثلاثاً مُتَّفَقٌ عَلَيهِ .

ʿAbd al-Raḥmān ibn Saʿd al-Sāʿidī ﷺ[74] narrates: "The Messenger of Allāh ﷺ appointed a man by the name of Ibn al-Lutbīyyah from the Azd tribe as a collector of *zakāh*. When he returned (after having collected the *zakāh*), he said: 'This (wealth of *zakāh*) is for you and this was given to me as a gift.' The Messenger of Allāh ﷺ stood up on the pulpit, praised and glorified Allāh ﷻ and said: 'I appointed a person from among you to a position of responsibility which Allāh ﷻ entrusted me with. When he returned, he said: 'This is for you and this is a gift which was given to me.' Why did he not sit in his father's or mother's house so that, if he was truthful, his gift would have come to him? By Allāh, anyone who takes anything unlawfully shall meet Allāh ﷻ on the day of *Qiyāmah* while carrying that unlawful wealth. I therefore do not want to see any of you meeting Allāh ﷻ while carrying a camel that is grunting, a cow that is mooing, or a sheep that is bleating.' He then raised his hands to such an extent that the whiteness of his armpits could be seen and he said: 'O Allāh! I conveyed (Your message).'

74 ʿAbd al-Raḥmān ibn Saʿd al-Sāʿidī ﷺ was more famously known by his title, rather than his name. There is difference of opinion regarding his name. According to some it was Al-Mundhir ibn Saʿd. He was from the inhabitants of Madīnah Munawwarah. He passed away towards the end of the *khilāfah* of Muʿāwiyah ibn Abū Sufyān ﷺ. A total of 198 *aḥādīth* are narrated from him.

He said this three times." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* teaches us that utilising one's rank and position for personal gain amounts to oppression and misuse of trust, hence the Messenger of Allāh ﷺ strongly forbade it.

The Messenger of Allāh ﷺ would appoint *zakāh* collectors to go to the various tribes. They would collect the *zakāh* and bring it to Madīnah Munawwarah and the Messenger of Allāh ﷺ would then distribute it among the needy. In this instance, the gift given to the collector was questionable because the tribe did not give it to him in his personal capacity, but because of his position in relation to them. If he had not been in a position of authority, they would not have given it to him. Such a gift is bribery and oppression in respect of public funds.

According to scholars like Ibn ʿAllān ﷺ, this *ḥadīth* establishes the impermissibility of gifts for collectors and governors. However, other scholars have stated that a person who used to receive gifts from family and friends prior to his appointment may continue accepting them afterwards, if there are no favours requested or anticipated.

The method utilised by the Messenger of Allāh ﷺ to advise the *Ṣaḥābī* was remarkable. He did not admonish and disgrace him in public by mentioning his name, but spoke of the evil in general terms and warned against it.

Additional Points

- ✓ One who misappropriates public funds will be disgraced before the entire creation on the day of *Qiyāmah*.

Ḥadīth 210

وعن أَبي هريرة ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((مَنْ كَانَتْ عِنْدَهُ مَظْلَمَةٌ لأَخِيه ، مِنْ عِرضِهِ أَوْ مِنْ شَيْءٍ ، فَلْيَتَحَلَّلْهُ مِنْهُ اليَوْمَ قبْلَ أنْ لاَ يكُونَ دِينَار وَلاَ دِرْهَمٌ ؛ إنْ كَانَ لَهُ عَمَلٌ صَالِحٌ أُخِذَ مِنْهُ بِقَدْرِ مَظْلَمَتِهِ ، وَإنْ لَمْ يكُنْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ سَيِّئَاتِ صَاحِبِهِ فَحُمِلَ عَلَيهِ)) رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who has committed a wrong against his brother, whether it be in respect of his honour or otherwise, he should seek to correct his action today, before there comes a time when neither *dīnār* nor *dirham* will be of any benefit to him. If the person who committed the wrong has any good deeds, these will be taken away from him in proportion to the wrong that he had committed and if he has no good deeds, the evil deeds of the wronged person will be taken and placed onto his shoulders." (*Bukhārī*)

Vocabulary and Definitions

"He should seek to correct his action" means that he should fulfil the right that he usurped or seek the pardon of the person he had oppressed.

Commentary

In the court of Allāh ﷻ, there will be perfect justice and recompense for everything that one did on earth. One therefore, should be particularly careful not to oppress others because it entails disobedience to Allāh ﷻ and harm to the creation. If one has oppressed or unjustly usurped the rights of others, one should hasten in correcting the wrong that has been caused because on the day of *Qiyāmah*, wealth, prestige or position will not be of any benefit.

The transfer of the evil deeds of the oppressed onto the oppressor does not contradict the verse of the Qur'ān which states that "no bearer of burdens shall bear the burden of another," because the oppressor will be punished for his own sin and not the sin of another.

Ḥadīth 211

وعن عبد الله بن عمرو بن العاص ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((المُسْلِمُ منْ سَلِمَ المُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ ، وَالمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللهُ عَنْهُ)) مُتَّفَقٌ عَلَيهِ .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "A Muslim is one from whose tongue and hands other Muslims are safe and an emigrant is one who abstains from whatever Allāh has prohibited." (*Bukhārī*)

Vocabulary and Definitions

The harms of the tongue include vulgar language, gossiping, lies, slander and cursing.

The harms of the hand include fighting, murder and producing harmful literature.

Migration is of two types: one is to flee from an area of tribulation to protect one's religion and the other is to forsake the prompting of the carnal self.

Commentary

This *ḥadīth* addresses the issue that one cannot be a perfect Muslim while harming and inconveniencing others. Harming any human being is sinful, however harming a fellow Muslim is weightier in sin. Particular mention has been made of the tongue and hands because most of the actions of man are by the abuse of these two limbs.

This *ḥadīth* should not be misinterpreted to mean that one should only be good to others and

not give any attention to *ṣalāh*, *zakāh*, *ḥaj*, etc. Ibn Ḥajar ﷺ stated that such *aḥādīth* mean that all the necessary fundamentals should also be adhered to before one qualifies as a believer.

Ḥadīth 212

وعنه ﷺ ، قَالَ : كَانَ عَلَى ثَقَل النَّبِيِّ ﷺ رَجُلٌ يُقَالُ لَهُ كِرْكِرَةُ ، فَمَاتَ ، فَقَالَ رَسُول الله ﷺ : ((هُوَ في النَّارِ)) فَذَهَبُوا يَنْظُرُونَ إِلَيْه ، فَوَجَدُوا عَبَاءةً قَدْ غَلَّهَا . رواه البخاري .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that a man by the name of Kirkirah was responsible for the luggage of the Messenger of Allāh ﷺ. When he passed away the Messenger of Allāh ﷺ said: "He is in the Hell-fire." People inquired about him and found a cloak which he had stolen (from the spoils of war)." (*Bukhārī*)

Commentary

Misappropriation of anything from the spoils of war is forbidden and worse than ordinary theft because the former violates the rights of the entire Muslim nation as opposed to the right of a single individual.

One needs to be particularly careful to utilise all trusts and resources diligently. An employee, for example, is not permitted to utilise his employer's resources for his personal benefit, without his employer's permission.

Ḥadīth 213

وعن أَبي بكْرة نُفَيْع بن الحارث ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِه يَوْمَ خَلَقَ اللهُ السَّمَاوَاتِ وَالأَرضَ : السَّنَةُ اثْنَا عَشَرَ شَهْرَاً ، مِنْهَا أَرْبَعَةٌ حُرُمٌ : ثَلاثٌ مُتَوالِياتٌ : ذُو القَعْدَة ، وذُو الحِجَّةِ ، وَالمُحَرَّمُ ، وَرَجَبُ مُضَرَ الَّذِي بَيْنَ جُمَادَى وَشعْبَانَ ، أَيُّ شَهْر هَذَا ؟)) قُلْنَا : اللهُ وَرَسُولُهُ أَعْلَمُ ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيْرِ اسْمِهِ ، قَالَ : ((أَلَيْسَ ذَا الحِجَّةِ ؟)) قُلْنَا : بَلَى . قَالَ : ((فَأَيُّ بَلَد هَذَا ؟)) قُلْنَا : اللهُ ورَسُولُهُ أَعْلَمُ ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيرِ اسْمِهِ . قَالَ : ((أَلَيْسَ البَلْدَةَ ؟)) قُلْنَا : بَلَى . قَالَ : ((فَأَيُّ يَوْم هَذَا ؟)) قُلْنَا : اللهُ ورَسُولُهُ أَعْلَمُ ، فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ سَيُسَمِّيهِ بِغَيرِ اسْمِهِ . قَالَ : ((أَلَيسَ يَوْمَ النَّحْرِ ؟)) قُلْنَا : بَلَى . قَالَ : ((فَإِنَّ دِمَاءكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عليكم حَرَامٌ ، كَحُرْمَةِ يَوْمِكُمْ هَذَا في بَلَدِكُمْ هَذَا في شَهْرِكُمْ هَذَا ، وَسَتَلْقُونَ رَبَّكُمْ فَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ ، أَلا فَلا تَرْجعوا بعدي كُفّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْض ، أَلا لِيُبَلِّغ الشَّاهِدُ الغَائِبَ ، فَلَعَلَّ بَعْضَ مَنْ يَبْلُغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْض مَنْ سَمِعَهُ)) ، ثُمَّ قَالَ : ((أَلاَ هَلْ بَلَّغْتُ ، أَلاَ هَلْ

بَلَّغْتُ ؟)) قُلْنَا : نَعَمْ . قَالَ : ((اللَّهُمَّ اشْهَدْ)) مُتَّفَقٌ عَلَيهِ .

Nufayʿ ibn al-Ḥārith ﷺ narrates that the Messenger of Allāh ﷺ said: "Time has completed its cycle and returned to the state in which it was on the day when Allāh ﷻ created the heavens and the earth. A year comprises twelve months, four of which are sacred. Three of these four months are consecutive: Dhul Qaʿdah, Dhul Ḥijjah and Muḥarram. The fourth is Rajab of the Muḍar tribe. It is between Jumādā al-Ukhrā and Shaʿbān. What month is this?" We replied: "Allāh and His Messenger know best." He remained silent to the extent that we thought that he would give it some other name. He asked: "Is it not Dhul Ḥijjah?" We replied: "Indeed." He asked: "What city is this?" We replied: "Allāh and His Messenger know best." He remained silent to the extent that we thought that he would give it some other name. He asked: "Is it not the Sacred City?" We replied: "Indeed." He asked: "What day is this?" We replied: "Allāh and His Messenger know best." He remained silent to the extent that we thought that he would give it some other name. He asked: "Is it not the day of sacrifice?" We replied: "Indeed." He said: "Your blood, your wealth and your honour are all prohibited to you like the sanctity of this day, in this city of yours, in this month of yours. You shall soon meet your Sustainer and He will question you about your deeds. You should therefore not become disbelievers after me by striking each other's necks. The one who is present should convey (this message) to the one who is absent. It may well be that one to whom the message is conveyed has a better memory than the one who hears it (directly from me)." He then said: "Listen! Have I conveyed (the message)? Listen! Have I conveyed (the message)?" We replied: "Yes." He said: "O Allāh! You be witness." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* explains a portion of the sermon that the Messenger of Allāh ﷺ delivered during the Farewell Ḥaj at ʿArafah. It states that the blood, wealth and honour of every Muslim are sacred.

In the era of ignorance, the Arabs practiced upon the teaching of Ibrāhīm ﷺ regarding the prohibition of warfare during the sacred months. However, they found the three consecutive months of abstention from hostilities to be too rigid for their requirements, hence when they felt the need to engage in battle, they would shift the sanctity of *Muḥarram* to *Ṣafar*. They would then also wrongly assign the months of *ḥaj* according to their incorrectly revised

calendar. In this way, they literally played around with the calendar according to their desires.

Although it is famous that the calendar was corrected during the Farewell Ḥaj, the preferred view is that it was done in the 9th year of the *Hijrah*, when the Messenger of Allāh ﷺ sent Abū Bakr ؓ to perform *ḥaj*, as it is inconceivable that he was sent at an incorrect time.

Having "a better memory" of the message has been explained as possessing a higher level of understanding of its meaning. This does not mean that the *Ṣaḥābah* had difficulties in understanding; rather, they were engaged in activities that were regarded as more important and critical at the time, such as *jihād*. It also does not mean that the *Ṣaḥābah* are not the most virtuous of the *Ummah*, rather it means that there was a possibility of later generations having some understanding of *ḥadīth* that the *Ṣaḥābah* ؓ did not have.

Additional Points

- ✓ According to some scholars, the greatest of major sins after polytheism is murder.
- ✓ It is a greater crime to commit sin in the blessed cities of Makkah Mukarramah and Madīnah Munawwarah as compared to elsewhere in the world.
- ✓ A Muslim will have to stand before Allāh ﷻ and give account of all his major and minor sins.
- ✓ We are taught to propagate knowledge with truthfulness and integrity.

Ḥadīth 214

وعن أَبي أمامة إياس بن ثعلبة الحارثي ؓ : أَنَّ رَسُول الله ﷺ ، قَالَ : ((مَن اقْتَطَعَ حَقَّ امْرىء مُسْلِم بيَمينه ، فَقدْ أَوْجَبَ اللهُ لَهُ النَّارَ ، وَحَرَّمَ عَلَيهِ الجَنَّةَ)) فَقَالَ رَجُلٌ : وإِنْ كَانَ شَيْئاً يَسيراً يَا رَسُول الله ؟ فَقَالَ : ((وإِنْ قَضيباً مِنْ أَرَاك)) رواه مسلم .

Abū Umāmah Iyās ibn Thaʿlabah al-Ḥārithī ؓ[75] narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ makes the Hell-fire essential and Paradise forbidden for one who tramples on the right of a Muslim by taking an oath." A man asked: "O Messenger of Allāh! What if it is something insignificant?" He replied: "Even if it is a twig from the *Arāk* tree." *(Muslim)*

Commentary

The *ḥadīth* explains the impermissibility of usurping the right of a Muslim, whether it is tangible or intangible. We learn that every person will have to account before Allāh ﷻ for his deeds, no matter how minor it may appear to be.

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75 Abū Umāmah Iyās ibn Thaʿlabah al-Ḥārithī ؓ participated in the battle of Badr. 2 *aḥādīth* are narrated from him.

Imām Nawawī ﷺ mentioned that the punishment of Hell-fire stated in this *ḥadīth* applies to one who regards oppression as permissible and dies without repenting. One who repents and fulfils the rights of the oppressed person will not be punished in this way.

Ḥadīth 215

وعن عَدِيّ بن عَميْرَةَ ﷺ ، قَالَ : سمعت رَسُول الله ﷺ ، يقول : ((مَنِ اسْتَعْمَلْنَاهُ مِنْكُمْ عَلَى عَمَل ، فَكَتَمَنَا مِخْيَطاً فَمَا فَوْقَهُ ، كَانَ غُلُولاً يَأْتِي به يَومَ القِيَامَةِ)) فَقَامَ إليه رَجُلٌ أَسْوَدُ مِنَ الأَنْصَارِ ، كَأَنِّي أَنْظُرُ إِلَيْهِ ، فَقَالَ : يَا رَسُول الله ، اقْبَلْ عَنِّي عَمَلَكَ ، قَالَ : ((وَمَا لَكَ ؟)) قَالَ : سَمِعْتكَ تَقُولُ كَذَا وكَذَا، قَالَ : ((وَأَنَا أَقُولُه الآنَ : مَنِ اسْتَعْمَلْنَاهُ عَلَى عَمَلٍ فَلْيَجِيءْ بقَليله وَكَثيره ، فَمَا أُوتِيَ مِنْهُ أَخَذَ ، وَمَا نُهِيَ عَنْهُ انْتَهَى)) رواه مسلم .

ʿAdī ibn ʿUmayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "When we appoint anyone from among you to handle any particular task and he conceals a needle or anything more, it will be an embezzlement which he will have to account for on the day of *Qiyāmah*." A black man from the *Anṣār* stood up - and it is as though I can picture him - and said: "O Messenger of Allāh! Accept my resignation." He asked: "What happened?" He replied: "I heard you saying such and such thing." He ﷺ said: "I am saying it again now. When we appoint anyone to handle a particular task, he needs to bring everything, whether it is little or a lot. Thereafter, whatever he is given thereof, he may take and whatever he is prohibited from, he must abstain." *(Muslim)*

Commentary

The *ḥadīth* applies to those collectors of *zakāh*, booty, etc who are dishonest and who misappropriate public funds. It stresses the importance of utilising the wealth and resources of the *Ummah* with care and prudence.

It also underlines the need for those who handle funds to possess the correct Islāmic knowledge on how to collect and distribute it. In addition to ensuring that there is no embezzlement, proper procedures need to be in place to ensure that such wealth is utilised appropriately. Those who are not trustworthy should not be in positions of leadership. If any funds or goods are misappropriated, these need to be returned to their rightful owners.

Ḥadīth 216

وعن عمر بن الخطاب ﷺ ، قَالَ : لَمَّا كَانَ يَوْمُ خَيبَر أَقْبَلَ نَفَرٌ مِنْ أَصْحَابِ النَّبيِّ ﷺ ، فقَالُوا

: فُلاَنٌ شَهِيدٌ ، وفُلانٌ شَهِيدٌ ، حَتَّى مَرُّوا عَلَى رَجُلٍ ، فقالوا : فُلانٌ شَهِيدٌ . فَقَالَ النَّبِيُّ ﷺ : ((كَلاَّ ، إِنِّي رَأَيْتُهُ في النَّار في بُرْدَةٍ غَلَّهَا – أَوْ عَبَاءة –)) رواه مسلم .

ʿUmar ibn al-Khaṭṭāb ﷺ narrates: "On the day of (the battle of) Khaybar, a group of the *Ṣaḥābah* of the Messenger of Allāh ﷺ came to him and said: 'So-and-so person is a martyr. So-and so-person is a martyr.' When they passed by another man, they said: 'So-and-so person is a martyr.' The Messenger of Allāh ﷺ said: 'Never. I saw him in the Hell-fire because of a sheet or cloak which he stole.'" *(Muslim)*

Vocabulary and Definitions

The battle of Khaybar took place in the year 6 *Hijrī*, after the Muslims returned from Ḥudaybiyyah.

Commentary

Martyrdom in the path of Allāh ﷻ is indeed a great honour and a martyr will enjoy eternal bliss. However, one who was involved in misappropriation, such as seizing goods from the booty before distribution, will not qualify as a martyr. He will be punished for infringing on the rights of his fellow Muslims.

Ḥadīth 217

وعن أَبي قتادة الحارث بن ربعي ﷺ ، عن رَسُول الله ﷺ : أَنَّهُ قَامَ فيهم، فَذَكَرَ لَهُمْ أَنَّ الجِهَادَ في سبيلِ الله، وَالإِيمَانَ بالله أَفْضَلُ الأَعْمَالِ ، فَقَامَ رَجُلٌ ، فَقَالَ : يَا رَسُولَ الله ، أَرَأَيْتَ إِنْ قُتِلْتُ في سبيلِ الله ، تُكَفَّرُ عَنّي خَطَايَايَ ؟ فَقَالَ لَهُ رَسُول الله ﷺ : ((نَعَمْ، إِنْ قُتِلْتَ في سبيلِ اللهِ، وَأَنْتَ صَابرٌ مُحْتَسِبٌ، مُقْبِلٌ غَيرُ مُدْبر)) ثُمَّ قَالَ رَسُول الله ﷺ : ((كَيْفَ قُلْتَ ؟)) قَالَ : أَرَأَيْتَ إِنْ قُتِلْتُ في سبيلِ الله ، أَتُكَفَّرُ عَنّي خَطَايَايَ ؟ فَقَالَ لَهُ رَسُول الله ﷺ : ((نَعَمْ ، وَأَنْتَ صَابرٌ مُحْتَسِبٌ ، مُقْبِلٌ غَيرُ مُدْبِرٍ ، إِلاَّ الدَّيْنَ ؛ فإِنَّ جبريلَ قَالَ لي ذلِكَ)) رواه مسلم .

Abū Qatādah al-Ḥārith ibn Ribʿīyy ﷺ[76] narrates with regard to the Messenger of Allāh ﷺ that he stood up among them and related to them that waging *jihād* in the cause of Allāh ﷻ and belief in Allāh ﷻ are the best of deeds.

76 Abū Qatādah al-Hārith ibn Rib'īyy ﷺ participated in the battle of Badr and in the expeditions that followed. The Messenger of Allāh ﷺ made *duʿā'* for him on a number of occasions. He passed away in 54 *Hijrī*. 170 *aḥādīth* are narrated from him.

A man stood up and asked: "O Messenger of Allāh! Tell me, if I am killed in the cause of Allāh ﷻ, will my sins be expiated?" The Messenger of Allāh ﷺ said to him: "Yes, if you are killed in the cause of Allāh ﷻ while you are patient, expecting reward, advancing and not fleeing." The Messenger of Allāh ﷺ then asked him: "What did you just ask?" He said: "Tell me, if I am killed in the cause of Allāh ﷻ, will my sins be expiated?" The Messenger of Allāh ﷺ said: "Yes, if you are killed while you are patient, expecting reward, advancing and not fleeing, however your debts will not be waived. Jibra'īl ﷺ informed me regarding this (just now)." *(Muslim)*

Commentary

This *ḥadīth* teaches us that martyrdom in *jihād* expiates minor sins, but not the usurped rights of fellow human beings.

While debt has been singled out here, Imām Nawawī ﷺ mentioned that it points to the importance of fulfilling all the rights of others. He also stated that *jihād* and martyrdom do not expiate the rights due to people; they only expiate the minor rights due to Allāh ﷻ. Scholars however, have made an exception here. Allāh ﷻ will satisfy the opposing party on the day of *Qiyāmah* on behalf of a person who had the sincere intention of fulfilling the rights of others but did not have the ability to do so. Such a person should have repented before death and been remorseful of his error.

Why has *jihād* been mentioned as the most superior of deeds together with *īmān* whereas it is not classified as one of the five pillars? In answer to this, Imām Qurṭubī ﷺ explained that *jihād* allows for the firm establishment of the five pillars and also enables Islām to overpower other religions.

Additional Points

- ✓ One who fights for fame, worldly gain or tribal fanaticism does not qualify as a martyr in *jihād*.

Ḥadīth 218

وعن أبي هُريرةَ ﷺ : أنَّ رسولَ الله ﷺ ، قَالَ : ((أتدرونَ مَنِ المُفْلِسُ ؟)) قالوا : المفْلسُ فِينَا مَنْ لا دِرهَمَ لَهُ ولا مَتَاع ، فَقَالَ : ((إنَّ المُفْلسَ مِنْ أُمَّتي مَنْ يأتي يَومَ القيامَةِ بصلاةٍ وصيامٍ وزَكاةٍ ، ويأتي وقَدْ شَتَمَ هَذَا ، وقَذَفَ هَذَا ، وَأَكَلَ مالَ هَذَا ، وسَفَكَ دَمَ هَذَا ، وَضَرَبَ هَذَا ، فيُعْطَى هَذَا مِنْ حَسَنَاتِهِ ، وهَذَا مِنْ حَسناتِهِ ، فإنْ فَنِيَتْ حَسَناتُه قَبْل أنْ يُقضى مَا عَلَيهِ ، أُخِذَ منْ خَطَاياهُم فَطُرِحَتْ عَلَيهِ ، ثُمَّ طُرِحَ في النَّارِ)) رواه مُسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Do you know who a bankrupt person is?" The *Ṣaḥābah* ﷺ replied: "A bankrupt person in our understanding is one who has neither *dirhams* nor possessions." He ﷺ said: "A bankrupt person from my *Ummah* is one who will present himself on the day of *Qiyāmah* with *ṣalāh*, *sawm* and *zakāh*, however he had been abusive to this person, slandered that person, devoured the wealth of this person, shed the blood of that person and struck this person. This (oppressed) person will be given from his good deeds and that (oppressed) person will be given from his good deeds. If all his good deeds are depleted before all his wrongs have been paid for, the evil deeds of those whom he wronged will be taken and flung onto him. He will then be flung into the Hell-fire." *(Muslim)*

Commentary

This *ḥadīth* warns of the sad condition of those who perform much *ṣalāh*, *sawm*, *zakāh*, etc, but do not fulfil the rights of others. Oppression and failure to fulfil the rights of others destroys the benefit of one's good deeds. Similarly, those who are particular about fulfilling the rights of people, but are lax in their *ṣalāh*, *sawm*, *zakāh*, etc are also guilty of sin. Perfection can only be achieved when one fulfils the rights of both Allāh ﷻ and that of His creation.

Scholars have posed a thought-provoking question with regard to this *ḥadīth*. If this will be the pitiable condition of one who had many good deeds to his credit, it is important to ask what will be the condition of one who did no good at all and did not fulfil the rights of others?

Ḥadīth 219

وعن أم سلمة ﷺ : أنَّ رَسُول الله ﷺ ، قَالَ : ((إنَّمَا أنا بَشَرٌ ، وَإنَّكُمْ تَخْتَصِمُونَ إلَيَّ ، وَلَعَلَّ بَعْضَكُمْ أنْ يَكُونَ ألْحَنَ بِحُجّتِهِ مِنْ بَعْضٍ ، فأَقْضِيَ لَهُ بِنَحْوِ مَا أسْمعُ ، فَمَنْ قَضَيتُ لَهُ بِحَقِّ أخِيهِ فَإنَّما أقطَعُ لَهُ قِطعةً مِنَ النَّارِ)) مُتَّفَقٌ عَلَيهِ .

Umm Salamah ﷺ narrates that the Messenger of Allāh ﷺ said: "I am human and when you come to me with your disputes some of you may be more eloquent than others in providing evidence. I will then pass judgement in his favour based on what I hear. So if I pass judgement in favour of a person whereas that right belonged to his Muslim brother, then I have cut out a portion of the Hell-fire for him." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* contains a severe warning for those who claim a right, which rightfully belongs

to others, by presenting their case in an eloquent and shrewd manner. They may win in this world, but will never escape divine punishment in the Hereafter.

The *ḥadīth* makes it clear that the Messenger of Allāh ﷺ was human and therefore prone to errors of judgement in disputes between people. The fact that he was *maʿṣūm* (sinless) does not contradict this because Allāh ﷻ only protected him from sin and from errors in propagating the matters of revelation and faith.

The Messenger of Allāh ﷺ would base his verdicts on the apparent proofs and evidence presented before him. If he was aware of the unseen, there would have been no need for witnesses and evidence and as a result, we would not have learnt the laws related to arbitration and legal judgements.

Additional Points

- ✓ One who is in a position of issuing verdicts or arbitrating in disputes should decide based on the evidence, witnesses and oaths that are presented before him and not on his perceptions or personal feelings.
- ✓ One who is given the right of another while knowing that he does not deserve it should not accept it.

Ḥadīth 220

وعن ابن عمر ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((لَنْ يَزَالَ الْمُؤْمِنُ في فُسْحَةٍ مِنْ دِينِهِ مَا لَمْ يُصِبْ دَماً حَرَاماً)) رواه البخاري .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "A believer will continue experiencing comfort in his religion as long as he does not shed unlawful blood." (*Bukhārī*)

Vocabulary and Definitions

"Comfort" refers to the ability to do good actions or it can also refer to the mercy of Allāh ﷻ.

Commentary

Scholars have explained the *ḥadīth* to mean that one, who kills another unlawfully, will be deprived of the mercy of Allāh ﷻ because unjustly shedding the blood of people is a major transgression of Allāh's ﷻ law.

Ḥadīth 221

وعن خولة بنتِ عامر الأنصارية ، وهي امرأة حمزة ﷺ ، قَالَتْ : سمعت رَسُول الله ﷺ ،

يقول : ((إنَّ رِجَالاً يَتَخَوَّضُونَ في مَالِ الله بغَيرِ حَقٍّ ، فَلَهُمُ النَّارُ يَومَ القِيَامَةِ)) رواه البخاري .

Khaulah bint ʿĀmir al-Anṣārīyyah[77] ﵂, the wife of Ḥamzah ﵁, narrates: I heard the Messenger of Allāh ﷺ saying: "Those who act wrongly in acquiring the wealth of Allāh ﷻ will find themselves in Hell-fire on the day of *Qiyāmah*." (*Bukhārī*)

Commentary

Those who are in public positions, managing public funds bear great responsibility in utilising and distributing such funds efficiently. To utilise such wealth for one's personal benefit or to channel it towards doubtful avenues creates resentment in the hearts of the masses and will draw severe punishment in the Hereafter. This is because the collective wealth of the *Ummah* is a source of strength and protection. It should be used in times of *jihād*, to spread knowledge and to protect the general welfare of Muslims. Embezzlement compromises these noble aims and will therefore subject the usurper to disgrace and divine wrath.

CHAPTER 27

باب تعظيم حرمات المسلمين وبيان حقوقهم والشفقة عليهم ورحمتهم

Chapter on honouring the sanctity of Muslims; an exposition of their rights, and having compassion and mercy for them

قَالَ الله تَعَالَى : ﴿ وَمَنْ يُّعَظِّمْ حُرُمٰتِ اللهِ فَهُوَ خَيْرٌ لَّهٗ عِنْدَ رَبِّهٖ ﴾ (الحج : ٣٠) ،

Allāh ﷻ says: "Whoever respects that which Allāh has made sacred, then this will be best for him with his Sustainer." (Sūrah al-ḥaj, 30)

وَقالَ تَعَالَى : ﴿ وَمَنْ يُّعَظِّمْ شَعَآئِرَ اللهِ فَاِنَّهَا مِنْ تَقْوَى الْقُلُوْبِ ﴾ (الحج : ٣٢) ،

Allāh ﷻ says: "Whoever respects the symbols of Allāh, then this is because of the piety of the hearts." (Sūrah al-ḥaj, 32)

The symbols of Allāh ﷻ refer to the religion of Allāh ﷻ, the compulsory duties of *ḥaj* and the holy places where the *ḥaj* rites are carried out, or

77 Khaulah bint ʿĀmir al-Anṣārīyyah ﵂ was known as Umm Muḥammad. Nuʿmān ibn ʿAjlān Al Anṣārī married her after the martyrdom of Ḥamzah ﵁. A total of 8 *aḥādīth* are narrated from her.

the sacrificial animals. Honouring the sacrificial animals includes choosing ones that are healthy and high-priced.

وَقالَ تَعَالَى : ﴿ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِيْنَ ﴾ (الحجر : ٨٨) ،

Allāh ﷻ says: "And lower your wings for the believers." (Sūrah al-Ḥijr, 88)

وَقالَ تَعَالَى : ﴿ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ اَوْ فَسَادٍ فِى الْاَرْضِ فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا ۭ وَمَنْ اَحْيَاهَا فَكَاَنَّمَآ اَحْيَا النَّاسَ جَمِيْعًا ﴾ (المائدة : ٣٢) .

Allāh ﷻ says: "Whoever kills another for a reason other than in retaliation for another soul or spreading corruption on earth, then it is as if he has killed all of mankind. And whoever preserves a life, then it is as if he has preserved the lives of all of mankind." (Sūrah al-Mā'idah, 32)

The similitude of killing the entire humankind is that whether one person or the entire humankind is killed, both incur the anger and punishment of Allāh ﷻ.

Ḥadīth 222

وعن أَبي موسى ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((المُؤْمِنُ لِلْمُؤْمِنِ كَالبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضاً)) وشبَّكَ بَيْنَ أَصَابِعِهِ . مُتَّفَقٌ عَلَيهِ .

Abū Mūsā ﷺ narrates that the Messenger of Allāh ﷺ said: "A believer is like a building to another believer with one portion of it strengthening the other." He demonstrated this by interlocking his fingers of one hand with those of the other. *(Bukhārī, Muslim)*

Commentary

A building cannot exist without the strength and support it derives from its constituent parts. The bricks, roof, doors and walls all contribute to the structure. In the same way that these reinforce each other, Muslims are encouraged to help each other in matters of this world and the Hereafter. When unity and uniformity of purpose is absent from Muslims, it weakens their foundation and resolve.

Additional Points

- ✓ Muslims should assist each other in good deeds and not in sin.
- ✓ Islām is a communal religion whose social structure requires mutual respect, love and

kindness between people. Each person should respect the rights of others just as he would like others to respect his rights.

Ḥadīth 223

وعنه ، قَالَ : قَالَ رَسُول الله ﷺ : ((مَنْ مَرَّ في شَيْءٍ مِنْ مَسَاجِدِنا ، أَوْ أَسْوَاقِنَا ، وَمَعَهُ نَبْلٌ فَلْيُمْسِكْ ، أَوْ لِيَقْبِضْ عَلَى نِصَالِهَا بِكَفِّه ؛ أَنْ يُصِيبَ أَحَداً مِنَ الْمُسْلِمِينَ مِنْهَا بِشَيْء)) مُتَّفَقٌ عَلَيهِ .

Abū Mūsā ﷺ narrates that the Messenger of Allāh ﷺ said: "When anyone passes our *Masājid* or market places with a spear, he should hold it by its sharp edge so that he does not hurt any Muslim with it." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* displays the extent to which the Messenger of Allāh ﷺ displayed concern for the physical wellbeing of his *Ummah*. His mercy and compassion for them compelled him to explain the etiquette of carrying a sharp object in public places.

It teaches us that it is not permissible to carry a weapon in order to create fear amongst innocent people, as a proud exhibition of one's power, or without any particular purpose. One can appreciate the importance of this noble *ḥadīth* in our times when we consider the number of accidental injuries that result from the incorrect handling of weapons.

Ḥadīth 224

وعن النعمان بن بشير ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((مَثَلُ الْمُؤْمِنِينَ في تَوَادِّهِمْ وتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ ، مَثَلُ الجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الجَسَدِ بِالسَّهَرِ والحُمَّى)) مُتَّفَقٌ عَلَيهِ .

Al-Nuʿmān ibn Bashīr ﷺ narrates that the Messenger of Allāh ﷺ said: "The similitude of the believers in their love, mercy and affection for each other is like that of the human body. When one part of it experiences pain, the entire body responds with restlessness and fever." *(Bukhārī, Muslim)*

Vocabulary and Definitions

تَرَاحُمِهِمْ refers to the mutual compassion of believers for each other and their extending a helping hand at times of difficulty.

تَوَادِّهِمْ refers to the love and affection of believers for each other and is manifested through visiting and exchanging gifts and greetings.

تَعَاطُفِهِمْ refers to assistance rendered by believers to each other. The word is derived from عطف, which refers to the portion of cloth on the edge of a garment that supports the rest of the garment.

Commentary

Īmān has been compared to the body while its prerequisites are like the limbs of the body. Just as pain in one limb of the body affects the whole body, the suffering of any Muslim should draw the entire Muslim *Ummah* to sympathise and assist. Qāḍī ʿIyāḍ ﷺ mentioned that the *ḥadīth* shows that Muslims should honour the rights of other Muslims; in addition, they should help and support each other. When the qualities of mercy, affection and concern for Muslims become common it will unite the *Ummah* in feeling and spirit.

Ḥadīth 225

وعن أَبي هريرة ﷺ ، قَالَ : قَبَّلَ النَّبيُّ ﷺ الحَسَنَ بْنَ عَليٍّ ﷺ ، وَعِنْدَهُ الأَقْرَعُ بْنُ حَابِس ، فَقَالَ الأَقْرَعُ : إن لِي عَشرَةً مِنَ الوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَداً . فَنَظَرَ إِلَيْهِ رَسُول الله ﷺ ، فَقَالَ : ((مَنْ لا يَرْحَمْ لاَ يُرْحَمْ !)) مُتَّفَقٌ عَلَيهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ kissed al-Ḥasan ibn ʿAlī ﷺ while al-Aqraʿ ibn Ḥābis was sitting with him. Al-Aqraʿ said: "I have ten children but I have never kissed any one of them." The Messenger of Allāh ﷺ looked at him and said: "One who does not show mercy to others will not be shown mercy." *(Bukhārī, Muslim)*

Commentary

Al-Aqraʿ ibn Ḥābis ﷺ was a respectable personality during the era of ignorance and after he accepted Islām. He participated in the conquest of Makkah Mukarramah and the battle of Ḥunayn. Being a Bedouin, he was hard-hearted and expressed his surprise when he saw a child being kissed. The Messenger of Allāh ﷺ taught him that kissing children is an expression of affection and mercy. The *ḥadīth* is further reinforced by another in which the Messenger of Allāh ﷺ said, "One who does not have mercy upon those on earth will not be shown mercy to by those in the heavens."

Ḥadīth 226

وعن عائشة ﷺ ، قَالَتْ : قَدِمَ نَاسٌ مِنَ الأَعْرَابِ عَلَى رسولِ الله ﷺ ، فقالوا : أَتُقَبِّلُونَ صِبْيَانَكُمْ ؟ فَقَالَ : ((نَعَمْ)) قالوا : لَكِنَّا والله مَا نُقَبِّلُ! فَقَالَ رَسُول الله ﷺ : ((أَوَ أَمْلِك إِنْ كَانَ اللهُ نَزَعَ مِنْ قُلُوبِكُم الرَّحْمَةَ !)) مُتَّفَقٌ عَلَيهِ .

ʿĀ'ishah ﷺ narrates: Some Bedouins came to the Messenger of Allāh ﷺ and asked: "Do you kiss your children?" He replied: "Yes." They said: "By Allāh, we do not kiss them." The Messenger of Allāh ﷺ said: "Am I responsible if Allāh ﷻ removed mercy from your hearts?" *(Bukhārī, Muslim)*

Ḥadīth 227

وعن جرير بن عبد الله ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((مَنْ لاَ يَرْحَم النَّاسَ لاَ يَرْحَمْهُ الله)) مُتَّفَقٌ عَلَيهِ .

Jarīr ibn ʿAbdullāh ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh will not show mercy to one who does not show mercy to people." *(Muslim)*

Commentary

Even though this *ḥadith* teaches us to show mercy to human beings, we should show mercy to every creation, even animals and plants.

ʿĀqūlī ﷺ stated that "Allāh ﷻ showing mercy to a person" means that He is pleased with him and showers him with bounties.

Ḥadīth 228

وعن أَبي هريرة ﷺ : أنّ رَسُول الله ﷺ ، قَالَ : ((إِذَا صَلَّى أَحَدُكُمْ للنَّاسِ فَلْيُخَفِّفْ ، فَإن فيهِم الضَّعِيفَ وَالسَّقِيمَ وَالكَبيرَ ، وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّل مَا شَاءَ)) مُتَّفَقٌ عَلَيهِ .

وفي رواية : ((وذَا الحَاجَةِ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When any of you leads the *ṣalāh* for the people, you should shorten it because among them are those who are weak, sick and old, but when you offer *ṣalāh* individually, you may prolong it as long as you like." *(Bukhārī, Muslim)*

Another narration has: "One who has some need to fulfil."

Commentary

The weak and old may find it difficult to stand or remain in one posture of *ṣalāh* for a long time; hence, it is advisable for an *Imām* to shorten the *ṣalāh*. This command of the Messenger of Allāh ﷺ does not contradict his performance of lengthy *ṣalāh*s in congregation because the *Ṣaḥābah* ﷺ were entirely satisfied and enthusiastic to perform *ṣalāh* behind him. Hence, the rule to shorten the *ṣalāh* is not absolute; it will be permissible to lengthen it if the

congregation have an appointed *Imām* whose lengthy recitation does not inconvenience them.

The scholars of *ḥadīth* have explained that shortening the *ṣalāh* means that the *Imām* should suffice upon the Sūrahs of *Awsāṭ Mufaṣal* and shorter Sūrahs, where specific Sūrahs have not been stipulated. In the latter case, where particular Sūrahs are *Sunnah* to recite (for example Sūrah *Alīf Lām Mīm Sajdah* and Sūrah *Hal Atāka* in the Friday *Fajr Ṣalāh*) then the *ṣalāh* should not be unnecessarily shortened. However, the recital should be at a quicker pace, while adhering to the rules of correct recitation (*tajwīd*).

When shortening the *ṣalāh*, the *Imām* should ensure to recite the *tasbīḥāt* in *rukūʿ* and *sajdah* at least thrice. He should also ensure that the complete *tashahhud* and *durūd* are recited. He should also not compromise on the *Sunan* and *Wājib* acts of *ṣalāh* and should maintain the necessary composure in all the postures.

The underlying message to be noted in this *ḥadīth* is that Islām encourages Muslims to be considerate towards others.

Ḥadīth 229

وعن عائشة ﵂ ، قَالَتْ : إِنْ كَانَ رَسُول الله ﷺ لَيَدَعُ العَمَلَ، وَهُوَ يُحبُّ أَنْ يَعْمَلَ بِهِ؛ خَشْيَةَ أَنْ يَعمَلَ بِهِ النَّاسُ فَيُفْرَضَ عليْهِمْ. مُتَّفَقٌ عَلَيهِ.

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ would love to do a particular deed but would abstain from it out of fear that people would do it and it would then become incumbent on them." *(Bukhārī, Muslim)*

Commentary

The Messenger of Allāh ﷺ had tremendous mercy for the *Ummah* and desired ease for them in matters of religion. He knew that the *Ṣaḥābah* ﵃ would imitate his every action because of their faith and love for him ﷺ and he therefore abstained from some forms of worship. For example, he did not emerge to lead the people in *Tahajjud Ṣalāh* on the third or fourth night of *Ramaḍān* and he later explained to them that he feared that the *ṣalāh* would have been made incumbent upon them, if he had done so.

Ḥadīth 230

وَعَنْهَا ﵂ ، قَالَتْ : نَهَاهُمُ النَّبِيُّ ﷺ عنِ الوِصَال رَحمَةً لَهُمْ ، فَقَالُوا : إِنَّكَ تُوَاصِلُ ؟ قَالَ : ((إِنِّي لَسْتُ كَهَيْئَتِكُمْ ، إِنِّي أبيتُ يُطْعِمُني رَبِّي وَيَسقِيني)) مُتَّفَقٌ عَلَيهِ . مَعنَاهُ : يَجْعَلُ فِيَّ قُوَّةَ مَنْ أَكَلَ وَشَرِبَ .

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ prohibited them from *wiṣāl* out of mercy for them. The *Ṣaḥābah* ﵃ said: "But you observe *wiṣāl*?" He replied: "I am not like you; I spend the night while my Sustainer provides me with food and drink." *(Bukhārī, Muslim)*

This means: "Allāh instils in me the strength like that of a person who eats and drinks."

Vocabulary and Definitions

الوِصَال refers to continuous fasting for consecutive days in which one does not have *iftār* or *suḥūr*.

Commentary

Wiṣāl is prohibited for the *Ummah* because it leads to weakness and fatigue and as a result, a person will not be able to worship Allāh ﷻ as he is required.

The *Ṣaḥābah* asked the Messenger of Allāh ﷺ why they could not observe *wiṣāl* like he did because they were in greater need of attaining closeness to Allāh ﷻ considering that he was sinless and they were not. He explained that his qualities and status in the sight of Allāh ﷻ were different to theirs. Scholars have advanced various meanings of his explanation. One is that he was given such strength that made him independent of food. Another is that he was made to feel satiated. A third is that his concentration upon Allāh's ﷻ grandeur, his focus and love for Allāh ﷻ and his absorption in his communion with Allāh ﷻ averted his need for food.

Additional Points

- ✓ One should engage in acts of worship according to one's capability. Exerting oneself beyond limits results in negative consequences from a physical and spiritual perspective.
- ✓ *Wiṣāl* was specific to the Messenger of Allāh ﷺ and the *Ummah* are prohibited from engaging in it.

Ḥadīth 231

وعن أَبي قَتادةَ الحارثِ بن رِبعِي ﵁ ، قَالَ : قَالَ رَسُول الله ﷺ : ((إِنِّي لأَقُومُ إِلَى الصَّلاة ، وَأُرِيدُ أَنْ أُطَوِّلَ فِيهَا ، فَأَسْمَع بُكَاءَ الصَّبيِّ فَأَتَجَوَّزَ في صَلاتي كَرَاهية أَنْ أَشُقَّ عَلَى أُمِّهِ)) رواه البخاري .

Abū Qatādah al-Ḥārith ibn Ribʿī ﵁ narrates that the Messenger of Allāh ﷺ said: "I stand up to perform the *ṣalāh* with the intention of prolonging

it, but then I hear the crying of a child, so I shorten my *ṣalāh*, not wanting to cause any anxiety to the child's mother." (*Bukhārī*)

Commentary

The *ḥadīth* teaches us that an *Imām* should consider the different types of people that constitute his congregation and he should perform *ṣalāh* in a manner that does not burden them. The Messenger of Allāh ﷺ would lengthen the *ṣalāh* because of the enjoyment and contentment he derived from it, however he would shorten it when the need arose. Ibn Abī Shaybah ﷺ has transmitted a narration that states that the Messenger of Allāh ﷺ recited a long Sūrah in the first *rakʿāt*, but recited only three verses in the second *rakʿāt* when he heard the crying of a child.

Ḥadīth 232

وعن جندب بن عبد الله ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((مَنْ صَلَّى صَلاَةَ الصُّبْحِ فَهُوَ في ذِمَّةِ الله فَلاَ يَطْلُبَنَّكُمُ الله مِنْ ذِمَّته بشَيءٍ ، فَإِنَّهُ مَنْ يَطْلُبْهُ منْ ذمَّته بشَيءٍ يُدْرِكْهُ ، ثُمَّ يَكُبُّهُ عَلَى وَجْهِهِ في نَارِ جَهَنَّمَ)) رواه مسلم .

Jundub ibn ʿAbdullāh ﷺ[78] narrates that the Messenger of Allāh ﷺ said: "One who offers the *Fajr Ṣalāh* is under the protection of Allāh ﷻ, so let not Allāh ﷻ seek from you anything regarding His protection because He will seize that person from whom He seeks anything regarding His protection. He will then fling him on his face into the fire of Hell." *(Muslim)*

Commentary

One who performs the *Fajr Ṣalāh* in congregation, as stated in *Muslim,* will be in the protection of Allāh ﷻ. This *ṣalāh* has been specifically mentioned because at this time people begin to venture forth in the world for their needs and necessities.

This *ḥadīth* has been interpreted in various ways. One of these is that a person should not leave out the *Fajr Ṣalāh*, thereby breaking his promise with Allāh ﷻ. It may also mean that one who has performed the *Fajr Ṣalāh* should not be oppressed or harassed in any way. Ibn Ḥajar al-Haythamī ﷺ stated that this *ḥadīth* contains a severe warning for those who harass a person who has performed *Fajr*. Shaʿrānī ﷺ has written that despite his oppression, Ḥajjāj would question people if they had performed *Fajr* before deciding to punish them. If they had, he would not harass them, fearing the warning stated in this *ḥadīth*.

78 Jundub ibn ʿAbdullāh ﷺ lived in Kūfa and then Baṣrah. He was also known as Jundub al-Khayr. 43 *aḥādīth* are narrated from him.

Ḥadīth 233

وعن ابن عمر ﷺ : أَنَّ رَسُول الله ﷺ ، قَالَ : ((المُسْلِمُ أَخُو المُسْلِم ، لا يَظْلِمهُ ، وَلاَ يُسْلِمُهُ . مَنْ كَانَ في حَاجَة أخيه ، كَانَ اللهُ في حَاجَته ، وَمَنْ فَرَّجَ عَنْ مُسْلِم كُرْبَةً ، فَرَّجَ اللهُ عَنْهُ بها كُرْبَةً مِنْ كُرَبِ يَومِ القِيَامَةِ ، وَمَنْ سَتَرَ مُسْلِماً سَتَرَهُ اللهُ يومَ القِيامَةِ)) مُتَّفَقٌ عَلَيهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "A Muslim is the brother of another Muslim. He neither wrongs him nor hands him over to the enemy. Allāh ﷻ will fulfil the need of one who fulfils the need of his brother. Allāh ﷻ will remove one of the difficulties of the day of *Qiyāmah* from one who removes a difficulty from a Muslim. Allāh ﷻ will conceal the fault on the day of *Qiyāmah* of one who conceals the fault of a Muslim." *(Bukhārī, Muslim)*

Commentary

The Messenger of Allāh ﷺ encouraged that Muslims live in unity and mutual harmony, assisting each other whenever possible.

Concealing the fault of a Muslim does not mean that he should not be advised to refrain from it. In addition, it is necessary to inform people and the authorities about the wrong actions of a person in order to protect others from it. This is not regarded as backbiting but as good advice.

Ḥadīth 234

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((المُسْلِمُ أَخُو المُسْلِمُ ، لاَ يَخُونُهُ ، وَلاَ يَكْذِبُهُ ، وَلاَ يَخْذُلُهُ ، كُلُّ المُسْلِمِ عَلَى المُسْلِم حَرَامٌ عِرْضُهُ وَمَالُهُ وَدَمُهُ ، التَّقْوى هاهُنَا ، بِحَسْب امْرىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ المُسْلِم)) رواه الترمذي ، وَقالَ : ((حديث حسن)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A Muslim is the brother of another Muslim. He does not cheat him, lie to him or abandon helping him. The honour, wealth and life of every Muslim is unlawful to another Muslim. Piety is here (and he pointed to his chest). It is sufficient to be regarded as a sin when a person despises his Muslim brother." (*Tirmidhī*)

Vocabulary and Definitions

"Piety is here," means that piety is an internal quality, which is known only to Allāh ﷻ; hence, one should not judge others as being devoid of it. It could also mean that a true

Muslim's piety will naturally prevent him from despising others.

Commentary

The fact that a Muslim should not despise others teaches us that our feelings and attitudes should be sound and sincere. Scholars have written that to treat a Muslim with contempt is from among the greatest of sins because a Muslim enjoys honour in the sight of Allāh ﷻ. It is also a sign of pride because from other *aḥādīth* we learn that pride is defined as rejecting the truth and treating others with contempt.

Previous generations of Muslims firmly followed *aḥādīth* of this nature and became a powerful force that created awe in the hearts of their enemies. When Muslims abandoned these noble teachings, they began fighting each other and turning to their enemies to solve their problems.

Ḥadīth 235

وعنه ، قَالَ : قَالَ رَسُول الله ﷺ : ((لا تَحَاسَدُوا ، وَلاَ تَنَاجَشُوا ، وَلاَ تَبَاغَضُوا ، وَلاَ تَدَابَرُوا ، وَلاَ يَبِعْ بَعْضُكُمْ عَلَى بَيْع بَعْض ، وَكُونُوا عِبَادَ الله إِخْوَاناً ، الْمُسْلِمُ أَخُو الْمُسْلم : لاَ يَظْلِمُهُ ، وَلا يَحْقِرُهُ ، وَلاَ يَخْذُلُهُ ، التَّقْوَى هاهُنَا - ويشير إِلَى صدره ثلاث مرات- بِحَسْب امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحقِرَ أَخَاهُ الْمُسْلِمَ ، كُلُّ الْمُسْلم عَلَى الْمُسْلم حَرَامٌ ، دَمُهُ ومَالُهُ وعِرْضُهُ)) رواه مسلم .

((النَّجْشُ)) : أَنْ يزيدَ في ثَمَنِ سلْعَة يُنَادَى عَلَيْهَا في السُّوقِ وَنَحْوه ، وَلاَ رَغْبَةَ لَهُ في شرَائهَا بَلْ يَقْصدُ أَنْ يَغُرَّ غَيْرَهُ ، وهَذَا حَرَامٌ .

وَ((التَّدَابُرُ)) : أَنْ يُعْرِضَ عَنِ الإِنْسَان ويَهْجُرَهُ وَيَجْعَلَهُ كَالشَيءِ الَّذِي وَرَاء الظَّهْر وَالدُّبُر .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not harbour jealousy for one another, do not cheat one another, do not bear malice towards one another, do not turn your backs upon one another and do not enter into a transaction when another has already done so. O servants of Allāh! Remain as brothers. A Muslim is the brother of another Muslim. He neither wrongs him, belittles him, nor abandons helping him. Piety is here and he pointed to his chest three times. It is sufficient to be regarded as a sin when a person despises his Muslim brother. The blood, wealth and honour of every Muslim is unlawful to another Muslim." *(Muslim)*

Vocabulary and Definitions

تَنَاجَشُوا means to raise the price of an item while having no intention to purchase it. This happens when a seller hires a person disguised as a buyer who pretends to purchase the item at a higher price, while having no intention to purchase it. It is forbidden because it is a form of deception.

Ḥasad (jealousy) means to hope for a bounty to be removed from a person of whom one is envious. This is in contrast to '*ghibtah*' which is to desire for a bounty possessed by someone without hoping that it be removed from him.

Commentary

This *ḥadīth* points to the fact that Islām is a religion that stresses excellence in conduct and social interactions because these contribute to piety.

Jealousy is categorically forbidden by various texts of the Qur'ān and *Sunnah* because it is an objection against Allāh's ﷻ decision and distribution. Jealousy is of various types. The worst of these is to strive by means of one's tongue and hand to acquire the bounty enjoyed by another person.

Another form of jealousy is to desire that one be blessed with bounties in religious affairs like others. For example, the Messenger of Allāh ﷺ himself desired martyrdom in the path of Allāh ﷻ. This form of jealousy is commendable in religious matters and not in worldly matters.

In a more general sense, the business transactions of Muslims need to be free from evil plotting, cheating and deception. Similarly, concealing the fault of an item at the time of sale, or mixing good and poor quality merchandise is forbidden.

The *ḥadīth* also forbids entering into a transaction, which has already been entered into by another person. For example, a person is about to purchase an item and another seller then offers it to the buyer at a cheaper price if he purchases it from him instead. This is forbidden because it creates enmity and hostility.

Additional Points

- ✓ It is forbidden to abandon speaking to one's brother for more than three days, unless it is for a valid Islāmic reason.
- ✓ The Messenger of Allāh's ﷺ reference to his chest points to the importance of reforming the heart from evil qualities such as pride, malice, hatred and jealousy.

Ḥadīth 236

وعن أنس ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((لاَ يُؤمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأخِيهِ مَا يُحِبُّ لنَفْسِهِ)) مُتَّفَقٌ عَلَيهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "None of you can be a believer until he loves for his brother what he loves for himself." *(Bukhārī, Muslim)*

Commentary

Based on the premise that Muslims are a single body, a true believer should desire for his brother the same as he desires for himself in matters of obedience and goodness. Similarly, he should dislike for his brother what he dislikes for himself. According to scholars like Ibn al-ʿImād ﷺ, the *ḥadīth* includes disbelievers as well. In other words, a believer should love that a disbeliever enters Islām in the same way that he would love a fellow believer to remain on *īmān*.

Love for others does not only refer to a feeling within the heart; it includes good conduct, loyalty, sacrifice and giving preference to others over oneself.

What exactly should a person desire in relation to worldly benefits? Scholars state that one should desire respect and honour, a pleasant life, favourable conditions, pious and obedient offspring and that all of these should assist a person towards success in the Hereafter.

What should a person desire in relation to the Hereafter? Scholars state that one should desire safety from the punishments of the grave, *Qiyāmah* and Hell-fire, death with *īmān*, the loftiest of abodes in Paradise and the pleasure of the Messenger of Allāh ﷺ. One should desire that all these worldly and eternal benefits should similarly be enjoyed by other Muslims.

Ḥadīth 237

وعنه ، قَالَ : قَالَ رَسُول الله ﷺ : ((انْصُرْ أخَاكَ ظَالماً أَوْ مَظْلُوماً)) فَقَالَ رجل : يَا رَسُول اللهِ ، أَنْصُرُهُ إِذَا كَانَ مَظْلُوماً ، أَرَأَيْتَ إِنْ كَانَ ظَالِماً كَيْفَ أَنْصُرُهُ ؟ قَالَ : ((تحْجُزُهُ – أَوْ تمْنَعُهُ – مِنَ الظُّلْمِ فَإِنَّ ذلِكَ نَصرُهُ)) رواه البخاري .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Help your brother irrespective of whether he is the oppressor or the oppressed." A man asked: "O Messenger of Allāh! I can help him if he is oppressed, but how can I help him if he is an oppressor?" He replied: "You should stop him or prevent him from oppression. This is how you should help him." (*Bukhārī*)

Commentary

An oppressor does not only oppress others; he oppresses himself. The Messenger of Allāh ﷺ encouraged that he be helped, not by supporting him or assisting in his wrong, but by physically preventing him or advising him against his wrong.

Ḥadīth 238

وعن أَبي هريرة رضي الله عنه : أنَّ رَسُول الله ﷺ ، قَالَ : ((حَقُّ المُسْلِم عَلَى المُسْلِم خَمْسٌ : رَدُّ السَّلامِ ، وَعِيَادَةُ المَريض ، وَاتِّبَاعُ الجَنَائِزِ ، وَإِجَابَةُ الدَّعْوَة ، وتَشْميتُ العَاطِسِ)) مُتَّفَقٌ عَلَيهِ .

وفي رواية لمسلم : ((حَقُّ المُسْلِم عَلَى المُسْلِم ستٌّ : إِذَا لَقيتَهُ فَسَلِّمْ عَلَيهِ ، وَإِذَا دَعَاكَ فَأَجبْهُ ، وإِذَا اسْتَنْصَحَكَ فَانْصَحْ لَهُ ، وإِذَا عَطَسَ فَحَمِدَ الله فَشَمِّتْهُ ، وَإِذَا مَرِضَ فَعُدْهُ ، وَإِذَا مَاتَ فَاتبعْهُ)) .

Abū Hurayrah رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "A Muslim has five rights over another Muslim: replying to his greeting, visiting the sick, attending a funeral, accepting an invitation, saying *yarḥamukallāh* (may Allāh ﷻ have mercy on you) to the person who sneezes." *(Bukhārī, Muslim)*

A narration of *Muslim* has: "A Muslim has six rights over another Muslim. When you meet him, greet him. When he invites you, accept his invitation. When he seeks your advice, advise him. When he sneezes and says *alḥamdulillāh*, then say *yarḥamukallāh*. When he falls ill, visit him. When he passes away, attend his funeral."

Commentary

The mention of five rights in one narration and six in another is not contradictory because there are many rights of a Muslim and only the most appropriate were mentioned according to the need of the audience.

Additional Points

- ✓ The virtue of greeting by means of *salām* can be gauged from the fact that it is an action of the Messengers, angels and the inhabitants of Paradise.
- ✓ The Messenger of Allāh ﷺ used to visit those *Ṣaḥābah* رضي الله عنهم who were ill. Visiting the sick is therefore *Sunnah* but may become *Wājib* (compulsory) in the case of family, neighbours and those who require assistance.
- ✓ Carrying the *Janāzah* to its burial place is *Farḍ al-kifāyah*. It is also spiritually beneficial

because it serves as a reminder of the grave and the certainty of death.

- ✓ Accepting the invitation to a *walīmah* is *Wājib*, if all the conditions specified in the books of *Fiqh* are met. From a social point of view, accepting an invitation strengthens unity.
- ✓ Replying to the *duʿā'* of one who has sneezed is *Wājib*.
- ✓ Advising others about matters of this world and the Hereafter creates love and unity.

Ḥadīth 239

وعن أَبي عُمَارة البراءِ بن عازب ﷺ ، قَالَ : أمرنا رَسُول الله ﷺ بسبع ، ونهانا عن سبع : أَمَرَنَا بعيَادَة المَرِيض ، وَاتِّبَاعِ الجَنَازَةِ ، وتَشْمِيتِ العَاطِسِ، وَإِبْرار المُقْسِم، ونَصْرِ المَظْلُوم ، وَإِجَابَةِ الدَّاعِي ، وَإِفْشَاءِ السَّلام ، ونَهَانَا عَنْ خَواتِيمٍ أَوْ تَخَتُّمٍ بالذَّهَب ، وَعَنْ شُرْبٍ بالفِضَّةِ ، وَعَن المياثِرِ الحُمْرِ ، وَعَن القَسِّيِّ ، وَعَنْ لُبْسِ الحَرِيرِ والإِسْتَبْرَقِ وَالدِّيبَاجِ . مُتَّفَقٌ عَلَيهِ .

وفي رواية : وَإِنْشَادِ الضَّالَّةِ في السَّبْعِ الأُوَل .

((المَيَاثِرُ)) بياء مثنَّاة قبل الألفِ ، وثاء مُثَلَّثَة بعدها : وهي جَمْعُ ميثَرة ، وهي شيء يُتَّخَذُ مِنْ حرير وَيُحْشَى قطناً أَوْ غيره ، وَيُجْعَلُ في السَّرْجِ وَكُور البَعير يجلس عَلَيهِ الراكب . ((القَسِّيُّ)) بفتح القاف وكسر السين المهملة المشددة : وهي ثياب تنسج مِنْ حرير وَكتَّانٍ مختلِطين . ((وَإِنْشَادُ الضَّالَّةِ)) : تعريفها .

Abū ʿUmārah al-Barā' ibn ʿĀzib ﷺ narrates: The Messenger of Allāh ﷺ commanded us to do seven things and prohibited us from seven things. He ordered us to visit the sick, attend a funeral, say *yarḥamukallāh* to the one who sneezes, assist to fulfil the oath of a person who took an oath, help the oppressed, accept the invitation of one who invites and make the greeting (of *salām*) common. He prohibited us from wearing gold rings, drinking from silver utensils, sitting on red silken saddles, wearing *al-qasīyy* (a garment of flax mixed with silk) and wearing silk, brocade and silk brocade." *(Bukhārī, Muslim)*

Another narration includes the announcing of a lost item amongst the first seven.

Commentary

One of the salient points that we learn from this *ḥadīth* is that the Messenger of Allāh ﷺ discouraged people from inclining towards worldly luxuries, as these may lead to pride and arrogance.

Additional Points

- ✓ We should greet people whether we recognise them or not.
- ✓ Men are forbidden from wearing gold jewellery and silk.
- ✓ Muslims are not permitted to use utensils of gold or silver.
- ✓ An oppressed person should be assisted by securing his right from the oppressor.
- ✓ One should assist a person to fulfil his oath in order to prevent him from breaking it and paying the penalty. This applies to permissible oaths only.
- ✓ The sick should be visited at a convenient time, without inconveniencing them in any way.

CHAPTER 28

باب ستر عورات المسلمين والنهي عن إشاعتها لغير ضرورة

Chapter on concealing the faults of Muslims and the prohibition of publicising their faults unnecessarily

قَالَ الله تَعَالَى : ﴿ اِنَّ الَّذِيْنَ يُحِبُّوْنَ اَنْ تَشِيْعَ الْفَاحِشَةُ فِى الَّذِيْنَ اٰمَنُوْا لَهُمْ عَذَابٌ اَلِيْمٌ فِى الدُّنْيَا وَالْاٰخِرَةِ ﴾ (النور : ١٩) .

Allāh ﷻ says: "For those who love to spread immorality to the believers, there shall be a painful punishment in this world and in the Hereafter." (Sūrah al-Nūr, 19)

Ḥadīth 240

وعن أَبي هريرة ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((لاَ يَسْتُرُ عَبْدٌ عَبْداً في الدُّنْيَا إلاَّ سَتَرَهُ اللهُ يَوْمَ القِيَامَةِ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "No person conceals the faults of another in this world without Allāh ﷻ concealing his faults on the day of *Qiyāmah*." (*Muslim*)

Commentary

One should not disclose and publicise the private sins of an individual as this may disgrace him and cause him to drift further away from the straight path. One should rather strive to correct his evil with wisdom and good conduct.

Allāh's ﷻ concealing the faults of a person can take one of two forms: one's sins will be eliminated or one will be questioned by Allāh ﷻ in privacy and then forgiven.

Ḥadīth 241

وعنه ، قَالَ : سمعت رَسُول الله ﷺ ، يقول : ((كُلُّ أُمَّتِي مُعَافى إلاَّ المُجَاهِرِينَ ، وَإِنّ مِنَ المُجَاهَرَةِ أنْ يَعْمَلَ الرَّجُلُ باللَّيلِ عَمَلاً ، ثُمَّ يُصْبحُ وَقَدْ سَتَرَهُ اللهُ عَلَيهِ ، فَيَقُولُ : يَا فُلانُ ، عَمِلت البَارِحَةَ كَذَا وَكَذَا ، وَقَدْ بَاتَ يَسْتُرُهُ رَبُّهُ ، وَيُصبحُ يَكْشِفُ سترَ اللهِ عَنْه)) مُتَّفَقٌ عَلَيهِ .

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "All of my *Ummah* will be forgiven except those who publicise their sins. An example of publicising sins is that a person commits a sin at night, while Allāh ﷻ had concealed it, but the next morning he goes around saying to people, 'I committed such and such action last night.' He spent the night while Allāh ﷻ had concealed his sin, but the next morning, he removes the veil which Allāh ﷻ had placed." *(Bukhārī, Muslim)*

Commentary

The *ḥadīth* teaches us that one should conceal his sins, just as Allāh ﷻ has concealed them. A believer who commits a sin should ideally resort to *taubah*; however, one who publicises his wrongs shows contempt towards Allāh ﷻ, His Messenger ﷺ, the believers and the religion of Islām as a whole. By belittling Allāh's ﷻ system of concealing sins, such a person displays his lack of shame and dignity and he draws the anger of Allāh ﷻ. He further loses the bounty of not having his sin exposed to all of creation in the Hereafter.

Ḥadīth 242

وعنه ، عن النَّبيّ ﷺ ، قَالَ : ((إِذَا زَنَتِ الأَمَةُ فَتبيَّنَ زِنَاهَا فَلْيَجْلِدْهَا الحَدَّ ، وَلا يُثَرِّبْ عَلَيْهَا ، ثُمَّ إِنْ زَنَتِ الثَّانِيَةَ فَلْيَجْلِدْهَا الحَدَّ ، وَلا يُثَرِّبْ عَلَيْهَا ، ثُمَّ إِنْ زَنَتِ الثَّالِثَةَ فَلْيَبِعْهَا وَلَوْ بِحَبْلٍ مِنْ شَعر)) مُتَّفَقٌ عَلَيهِ .

((التثريب)) : التوبيخ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When a slave woman commits fornication and it is proven, she should be flogged and not rebuked. If she then commits fornication a second time, she should again be flogged and not rebuked. If she then commits fornication a third time, he (i.e. the master) should sell her even if it be for a rope made of

fibres." *(Bukhārī, Muslim)*

Commentary

The *ḥadīth* teaches us that sinners should be reprimanded within the limits of Islām; they should not be treated unjustly, thereby possibly diverting them further from the path of reform. Thus, a slave woman who repeatedly commits fornication should not be ridiculed, scolded, sworn at or called names; rather, she should be sold. Scholars have pointed out that the seller is, however, obligated to mention the offence of the slave to the buyer because concealing the defect or fault of an item at the time of sale is prohibited.

But, how is it possible for a Muslim to sell a sinful slave to another Muslim? Is it not contrary to wishing good for others? Imām Nawawī ﷺ has answered this by stating that there is a possibility of the woman reforming her ways due to a change in ownership. In addition, her new owner may treat her more kindly or may even marry her. By keeping her despite her repeated transgressions, could imply that one is content with her sin.

Additional Points

- ✓ The *ḥadīth* highlights the importance of separating from those who habitually commit sin.

Ḥadīth 243

وعنه ، قَالَ : أُتِيَ النَّبِيّ ﷺ برجل قَدْ شَرِبَ خَمْراً ، قَالَ : ((اضْرِبُوهُ)) قَالَ أَبُو هريرة : فَمِنَّا الضَّارِبُ بِيَدِهِ ، والضَّارِبُ بِنَعْلِهِ ، وَالضَّارِبُ بِثَوبِهِ . فَلَمَّا انْصَرَفَ ، قَالَ بَعضُ القَومِ : أَخْزَاكَ الله ، قَالَ : ((لا تَقُولُوا هكَذا ، لاَ تُعِينُوا عَلَيهِ الشَّيْطَانَ)) رواه البخاري .

Abū Hurayrah ﷺ narrates that a man who had consumed alcohol was brought to the Messenger of Allāh ﷺ. He ﷺ said: "Beat him." Abū Hurayrah ﷺ narrates: "Some of us beat him with our hands, others beat him with their sandals and others beat him with their clothes. When the man turned and left, someone said: 'May Allāh disgrace you!' The Messenger of Allāh ﷺ said: 'Do not say that. Do not help Shaiṭān against him (by making a *duʿā'* of disgrace for him).'" (*Bukhārī*)

Commentary

The Messenger of Allāh ﷺ discouraged that an abusive statement be made towards a sinner. Instead he encouraged that *duʿā'* should be made that Allāh ﷻ grants him guidance, as this approach is more effective in leading him towards abandoning sin.

CHAPTER 29

باب قضاء حوائج المسلمين

Chapter on fulfilling the needs of Muslims

قَالَ الله تَعَالَى : ﴿ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴾ (الحج : ٧٧) .

Allāh ﷻ says: "And do good deeds so that you may be successful." (Sūrah al-ḥaj, 77)

Ḥadīth 244

وعن ابن عمر ﷺ : أَنَّ رَسُول الله ﷺ ، قَالَ : ((المُسْلِمُ أخُو المُسْلِمِ ، لاَ يَظْلِمُهُ ، وَلاَ يُسْلِمُهُ . مَنْ كَانَ في حَاجَة أخِيه ، كَانَ اللهُ في حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللهُ عَنْهُ بِهَا كُرْبَةً مِنْ كرَبِ يَومِ القِيَامَةِ ، وَمَنْ سَتَرَ مُسْلِماً سَتَرَهُ اللهُ يَومَ القِيَامَةِ)) مُتَّفَقٌ عَلَيهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "A Muslim is the brother of another Muslim. He neither wrongs him nor hands him over to the enemy. Allāh ﷻ will fulfil the need of one who fulfils the need of a Muslim. Allāh ﷻ will remove one of the difficulties of the day of *Qiyāmah* from one who removes a difficulty from a Muslim. Allāh ﷻ will conceal the fault on the day of *Qiyāmah* of one who conceals (the fault of) a Muslim." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* highlights the important principle that Allāh ﷻ rewards those who assist others for His pleasure and He will further assist them when they need His assistance most – on the day of *Qiyāmah*.

Another advantage of Muslims assisting each other is the fostering of mutual love and unity. One may assist and benefit others in various ways. Some of these are by means of one's wealth, knowledge, advice, guidance or making *duʿā'* for people in their absence.

Ḥadīth 245

وعن أَبي هريرة ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنيَا ، نَفَّسَ الله عَنْهُ كُربَةً مِنْ كُرَبِ يَوْمِ القِيَامَةِ ، وَمَنْ يَسَّر عَلَى مُعْسِرٍ يَسَّرَ الله عَلَيهِ في الدُّنْيَا

وَالآخِرَةِ ، وَمَنْ سَتَرَ مُسْلِماً سَتَرَهُ الله في الدُّنْيَا وَالآخِرَةِ ، والله في عَونِ العَبْدِ مَا كَانَ العَبْدُ في عَونِ أخِيهِ ، وَمَنْ سَلَكَ طَرِيقاً يَلْتَمِسُ فِيهِ عِلْماً سَهَّلَ اللهُ لَهُ به طَرِيقاً إِلَى الجَنَّةِ . وَمَا اجْتَمَعَ قَوْمٌ في بَيت مِنْ بُيُوتِ اللهِ تَعَالَى ، يَتْلُونَ كِتَابَ اللهِ ، وَيَتَدَارَسُونَهُ بَيْنَهُمْ إلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ ، وَغَشِيَتْهُمُ الرَّحْمَةُ ، وَحَفَّتْهُمُ المَلاَئِكَةُ ، وَذَكَرَهُمُ الله فِيمَنْ عِندَهُ . وَمَنْ بَطَّأ بِهِ عَمَلُهُ لَمْ يُسْرِع بِهِ نَسَبُهُ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ will remove one of the calamities of the day of *Qiyāmah* from one who removes a worldly calamity from a believer. Allāh ﷻ will provide ease in this world and the Hereafter to one who provides ease to a person in difficulty. Allāh ﷻ will conceal the faults in this world and in the Hereafter of one who conceals the faults of a Muslim. Allāh ﷻ continues helping a person as long as a person continues helping his brother. Allāh ﷻ eases the path to Paradise for one who treads a path in order to seek knowledge. No people gather in one of the houses of Allāh ﷻ in order to recite the Book of Allāh and study it among themselves, without tranquillity descending upon them, mercy engulfing them, the angels surrounding them and Allāh ﷻ speaking of them to those (close angels and Messengers) who are with Him. One whose deeds have kept him behind, his lineage cannot take him forward." *(Muslim)*

Vocabulary and Definitions

السَّكِينَةُ is a feeling of mercy within the soul and tranquillity in the heart. A person who recites and studies the Qur'ān is content with and convinced of the promised reward of Allāh ﷻ because he has firm conviction that Allāh ﷻ has led him to study Islām and freed him from other tasks. According to some scholars '*sakīnah*' is the name of an angel that descends into the heart of a believer and commands goodness. It may also refer to Allāh's ﷻ special mercy.

"Allāh ﷻ speaks of them to those who are with Him" in order to boast about their goodness and to express His pleasure regarding their action.

"Whoever treads a path in order to seek knowledge," can be interpreted literally or it can refer to any such action that leads to acquiring knowledge, such as memorization, discussions, study or research.

"Allāh ﷻ eases the path to Paradise for him," means that Allāh ﷻ will guide a person to seek guidance and will grant him the ability to be obedient, leading him to Paradise.

"One whose deeds have kept him behind, his lineage cannot take him forward," means that virtue can only be achieved by one's good actions and not by means of one's lineage.

Commentary

Helping a fellow Muslim is a remarkable action. Despite the rank and eminence of the Messengers عليهم السلام and *Ṣaḥābah* رضي الله عنهم they did not regard it as below their dignity to assist others by engaging in humble tasks. It is reported that the Messenger of Allāh ﷺ milked the goat of the family of a *Ṣaḥābī* who had gone out on an expedition. Abū Bakr رضي الله عنه did the same when he was the *khalīf*. ʿUmar رضي الله عنه would take water for the elderly widows and see to their domestic needs.

The *ḥadīth* also states the virtue of acquiring knowledge in congregation. According to a narration of *Aḥmad*, the angels assemble, one upon another, until they reach the throne of Allāh ﷻ due to their respect for knowledge and in honour of those who are engaged in it. By doing so, they close any gaps through which Shaiṭān may enter.

Lineage will not benefit anyone in the Hereafter, where only good actions will matter. The Messenger of Allāh ﷺ advised Fāṭimah رضي الله عنها, his daughter that even he will not be able to save her from punishment on that day.

CHAPTER 30

باب الشفاعة

Chapter on intercession

قَالَ الله تَعَالَى : ﴿ مَنْ يَّشْفَعْ شَفَاعَةً حَسَنَةً يَّكُنْ لَّهٗ نَصِيْبٌ مِّنْهَا ﴾ (النساء : ٨٥) .

Allāh ﷻ says: "Whoever intercedes in a beautiful manner shall receive a share thereof." (Sūrah al-Nisā', 85)

Introduction

الشفاعة is derived from the root word الشفع which means even. It implies that one was alone in a particular need, however after intercession the person has a partner. Others have defined it as joining the inferior with the superior so that the former could be assisted by the latter and therefore be strengthened.

Scholars explain that *duʿā'* for one's Muslim brother in his absence is also included as intercession.

Ḥadīth 246

وعن أَبي موسى الأشعري ﷺ ، قَالَ : كَانَ النَّبيّ ﷺ إِذَا أتاهُ طَالِبُ حَاجَةٍ أقبَلَ عَلَى جُلَسَائِهِ ، فَقَالَ : ((اشْفَعُوا تُؤْجَرُوا ، وَيَقْضِي الله عَلَى لِسَانِ نَبِيِّهِ مَا أحبَّ)) مُتَّفَقٌ عَلَيهِ .

وفي رواية : ((مَا شَاءَ)) .

Abū Mūsā al-Ashʿarī ﷺ narrates: When a person in need would come to the Messenger of Allāh ﷺ, he would turn to those sitting with him and say: "Intercede on this person's behalf and you will be rewarded. Allāh ﷻ decrees whatever He likes on the tongue of His Messenger." *(Bukhārī, Muslim)*

Another narration has, "whatever He wills."

Commentary

A Muslim should do good deeds or assist in doing good deeds. The *ḥadīth* particularly encourages us to assist the weak by interceding on their behalf before those in authority, especially if our opinion is heard in such circles. Such intercession may be regarding a worldly or religious matter, however, a person cannot intercede regarding the *ḥudūd* (punishments specified by Allāh ﷻ) once these have been decided. For example, if a person is to be stoned or lashed, then it will not be permissible to intercede on his behalf.

Ḥadīth 247

وعن ابن عباس ﷺ في قِصَّةِ بريرَةَ وَزَوْجِهَا ، قَالَ : قَالَ لَهَا النَّبيُّ ﷺ : ((لَوْ رَاجَعْتِهِ ؟)) قَالَتْ : يَا رَسُولَ اللهِ تَأْمُرُنِي ؟ قَالَ : ((إِنَّمَا أَشْفَع)) قَالَتْ : لاَ حَاجَةَ لِي فِيهِ . رواه البخاري .

Ibn ʿAbbās ﷺ narrates with regard to Barīrah ﷺ and her husband that the Messenger of Allāh ﷺ said to her: "Why don't you take back your husband?" She replied: "O Messenger of Allāh! Are you commanding me?" He said: "I am merely interceding." She replied: "I have no need for him." (*Bukhārī*)

Commentary

Barīrah ﷺ was the slave of ʿĀ'ishah ﷺ. She was married to Mughīth ﷺ, who was also a slave. The Messenger of Allāh ﷺ gave her the choice to separate from her husband once she was freed and she accepted it. However, Mughīth ﷺ loved her so dearly that he would wander through the streets of Madīnah Munawwarah crying over her. ʿAbbās ﷺ, his uncle, requested the Messenger of Allāh ﷺ to intercede on his behalf and the Messenger of Allāh ﷺ agreed. Such was his humility that he did not obligate her to return, neither did he

reprimand her when she chose not to accept his intercession.

CHAPTER 31

باب الإصلاح بَيْنَ الناس

Chapter on restoring harmony between people

قَالَ الله تَعَالَى : ﴿ لَا خَيْرَ فِيْ كَثِيْرٍ مِّنْ نَّجْوٰهُمْ اِلاَّ مَنْ اَمَرَ بِصَدَقَةٍ اَوْ مَعْرُوْفٍ اَوْ اِصْلَاحٍ بَيْنَ النَّاسِ ﴾ (النساء : ١١٤) ،

Allāh ﷻ says: “There is no good in most of their deliberations except in him who commands charity, good deeds or reconciliation between people.” (Sūrah al-Nisā’, 114)

وَقالَ تَعَالَى : ﴿ وَالصُّلْحُ خَيْرٌ ﴾ (النساء : ١٢٨) ،

Allāh ﷻ says: “And reconciliation is best.” (Sūrah al-Nisā’, 128)

وَقالَ تَعَالَى : ﴿ فَاتَّقُوا اللهَ وَاَصْلِحُوْا ذَاتَ بَيْنِكُمْ ﴾ (الأنفال : ١) ،

Allāh ﷻ says: “So fear Allāh and reconcile between yourselves.” (Sūrah al-Anfāl, 1)

وَقالَ تَعَالَى : ﴿ اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ ﴾ (الحجرات : ١٠) .

Allāh ﷻ says: “The believers are all brothers. So reconcile between your brothers.” (Sūrah al-Ḥujurāt, 10)

Introduction

Muslims are like brothers unto one another and they should therefore aim to strengthen the bonds of unity between them. Disunity and infighting breeds nothing but evil, hence preventing this by reconciling and mediating between them with justice is commendable.

Ḥadīth 248

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((كُلُّ سُلاَمَى مِنَ النَّاسِ عَلَيهِ صَدَقَةٌ ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ : تَعْدِلُ بَيْنَ الاثْنَينِ صَدَقَةٌ ، وَتُعينُ الرَّجُلَ في دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا

، أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ ، وَالكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ ، وَبِكُلِّ خَطْوَةٍ تَمشِيهَا إِلَى الصَّلاةِ صَدَقَةٌ ، وَتُمِيطُ الأَذى عَنِ الطَّرِيقِ صَدَقَةٌ)) مُتَّفَقٌ عَلَيهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Charity is due on behalf of every joint of a person every day the sun rises. Reconciling two people by establishing justice between them is charity; helping a man to mount his animal or to load his goods onto it is charity; a good word is charity; every step that one takes to *ṣalāh* is charity; and removing a harmful object from the path is charity." *(Bukhārī, Muslim)*

Vocabulary and Definitions

A "good word" includes *duʿā'* for oneself or others, greeting with *salām*, speaking good of people, or any such speech that brings joy to others and unifies hearts.

"Every step that one takes to the *masjid,*" has been interpreted by the scholars in a broader context to include good deeds such as seeking knowledge, maintaining family ties, visiting a fellow Muslim, etc.

Commentary

Expressing gratitude to Allāh ﷻ for the wellbeing of the three hundred joints of our body would ordinarily have been very difficult, however Allāh ﷻ has made it easy by virtue of the various means of *ṣadaqah,* which He has made available to us. Scholars have broadly classified these various forms of *ṣadaqah* into categories: one is to fulfil all the various *Wājib* (compulsory) acts of worship and to abstain from the *ḥarām* (prohibited); another is to perform *Nafl* (optional) actions such as *dhikrullāh*; yet another is to assist others by means of administering justice, etc.

Muslims should ensure that their workplaces, *masājid* and communities remain peaceful and harmonious by adopting reconciliatory measures between people who are quarrelling or not on talking terms with each other.

Ḥadīth 249

وعن أُمِّ كُلْثُوم بنت عُقْبَة بن أَبي مُعَيط ﷺ ، قَالَتْ : سمِعتُ رسول الله ﷺ ، يَقُولُ : ((لَيْسَ الكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ فَيَنْمِي خَيراً ، أَوْ يقُولُ خَيْراً)) مُتَّفَقٌ عَلَيهِ .

وفي رواية مسلم زيادة ، قَالَتْ : وَلَمْ أَسْمَعْهُ يُرَخِّصُ في شَيْءٍ مِمَّا يَقُولُهُ النَّاسُ إلاَّ في ثَلاثٍ ، تَعْنِي : الحَرْبَ ، وَالإِصْلاَحَ بَيْنَ النَّاسِ ، وَحَدِيثَ الرَّجُلِ امْرَأَتَهُ ، وَحَدِيثَ المَرْأَةِ زَوْجَهَا .

Umm Kulthūm bint ʿUqbah ibn Abī Muʿīt ﵂[79] narrates: I heard the Messenger of Allāh ﷺ saying: "That person is not considered to be a liar who speaks a lie in order to reconcile between people by conveying something good or saying a good word." *(Bukhārī, Muslim)*

A narration of *Muslim* adds: (Umm Kulthūm ﵂) said: "I did not hear him giving a concession in speaking a lie when conversing with people except in three instances: during war, reconciling between people and when a husband converses with his wife and she converses with him."

Commentary

Speaking a lie is a grave sin, however its permissibility when reconciling between people stresses the importance of unity. An example of such a lie is to say to a person that his adversary had spoken well of him whereas nothing of the sort had been said.

A person is also permitted to lie during times of war because of the general benefit for the Muslims and in order to drive fear into the enemy. Similarly, a person is permitted to lie to his or her spouse by saying, for example, that he or she is the most beloved to him or her, when this is not the case. This is in order to maintain the bonds of marriage.

Some scholars are of the view that the lying mentioned in this *ḥadīth* refers to *tauriyah* - when the speaker intends something different to what the listener understands. For example, saying to the enemy that his leader has died, referring to a leader of old. Similarly, when, during the *Hijrah*, Abū Bakr ﵁ was asked who the Messenger of Allāh ﷺ was, he replied, "My guide." He meant a guide to Paradise, whereas the questioner thought that he meant a road guide.

In situations when one fears for one's life or there is fear of harm coming to others, lying will become compulsory.

Ḥadīth 250

وعن عائشة ﵂ ، قَالَتْ : سَمِعَ رسولُ الله ﷺ صَوْتَ خُصُومٍ بِالبَابِ عَالِيةً أَصْوَاتُهُمَا ، وَإِذَا أَحَدُهُمَا يَسْتَوْضِعُ الآخَر وَيَسْتَرْفِقُهُ في شَيءٍ ، وَهُوَ يَقُولُ : والله لا أَفْعَلُ ، فَخَرجَ عَلَيْهِمَا

79 Umm Kulthūm ﵂ accepted Islām in Makkah Mukarramah. Her father, ʿUqbah ibn Abī Muʿīt was a fierce enemy of Islām. She migrated to Madīnah Munawwarah in 7 *Hijrī*. In Madīnah Munawwarah she was married at different times to a number of great *Ṣaḥābah* like Zayd ibn Ḥārithā ﵁ who was martyred in Mu'tā, Zubayr ibn ʿAwwām ﵁, ʿAbd al-Raḥmān ibn ʿAuf ﵁ and ʿAmr ibn al-ʿĀṣ ﵁. A total of 10 *aḥādīth* are narrated from her.

رسولُ اللهِ ﷺ ، فَقَالَ : ((أَيْنَ الْمُتَأَلِّي عَلَى اللهِ لاَ يَفْعَلُ الْمَعْرُوفَ ؟)) ، فَقَالَ : أَنَا يَا رسولَ اللهِ ، فَلَهُ أَيُّ ذلِكَ أَحَبَّ . مُتَّفَقٌ عَلَيهِ .

ʿĀ'ishah ﵂ narrates: The Messenger of Allāh ﷺ once heard the sounds of an argument outside his door, with both the disputants having raised their voices. One of them was asking the other to reduce the debt and to be lenient towards him, while the other was saying: "By Allāh, I will not do so." The Messenger of Allāh ﷺ went to them and said: "Who is the person who is taking an oath in the name of Allāh that he will not do good?" The man said: "It is me, O Messenger of Allāh and I now agree to whatever my debtor desires." *(Bukhārī, Muslim)*

Commentary

The Messenger of Allāh ﷺ advised us to deal kindly and cordially with those who are financially indebted to us. It is, therefore, meritorious for wealthy creditors to give respite to their debtors, decrease the amount owed or waive the debt altogether. A Qur'ānic verse states,

﴿وَاِنْ كَانَ ذُوْ عُسْرَةٍ فَنَظِرَةٌ اِلٰى مَيْسَرَةٍ ؕ وَاَنْ تَصَدَّقُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ﴾

If the debtor is in a difficulty, grant him time until it is easy for him to repay. But it you forgo it by way of charity that is best for you if you only knew. (Sūrah al-Baqarah, 280)

The debtor, however, should not abuse his position by delaying in payment hoping for leniency from the creditor. He should be honest and should have an intention to pay off his debts as soon as possible.

Additional Points

- ✓ It is incorrect to take an oath to abandon good; rather, whenever an opportunity arises to do a good deed, one should hasten towards it.
- ✓ The *Ṣaḥābah* ﵃ readily accepted and acted upon the command of the *sharīʿah* as soon as they became aware of it.

Ḥadīth 251

وعن أَبي العباس سهل بن سَعد الساعِدِيّ ﵁ : أَنَّ رَسُول الله ﷺ بَلَغَهُ أَنَّ بَني عَمرو بن عَوْفٍ كَانَ بَيْنَهُمْ شَرٌّ ، فَخَرَجَ رسولُ الله ﷺ يُصْلِحُ بَيْنَهُمْ في أُنَاس مَعَهُ ، فَحُبِسَ رَسُول الله ﷺ وَحَانَتِ الصَّلاة ، فَجَاءَ بِلالٌ إِلَى أَبي بكر ﵁ ، فَقَالَ : يَا أَبا بَكْر ، إِنَّ رَسُول الله

ﷺ قَدْ حُبِسَ وَحَانَتِ الصَّلاةُ فَهَلْ لَكَ أنْ تَؤُمَّ النَّاس ؟ قَالَ : نَعَمْ ، إنْ شِئْتَ ، فَأقَامَ بِلالٌ الصَّلاةَ ، وتَقَدَّمَ أَبُو بَكْرٍ فَكَبَّرَ وَكَبَّرَ النَّاسُ ، وَجَاءَ رَسُول الله ﷺ يَمشي في الصُّفُوفِ حَتَّى قَامَ في الصَّفِّ ، فَأَخَذَ النَّاسُ في التَّصْفيقِ ، وَكَانَ أَبُو بكرٍ رضي الله عنه لاَ يَلْتَفِتُ في صَلاتِهِ ، فَلَمَّا أكْثَرَ النَّاسُ التَّصْفيق الْتَفَتَ ، فإذَا رَسُول الله ﷺ ، فَأَشَارَ إِلَيْه رسولُ الله ﷺ فَرَفَعَ أَبُو بَكْر رضي الله عنه يَدَهُ فَحَمِدَ اللهَ ، وَرَجَعَ القَهْقَرَى وَرَاءهُ حَتَّى قَامَ في الصَّفِّ ، فَتَقَدَّمَ رَسُول الله ﷺ ، فَصَلَّى للنَّاسِ ، فَلَمَّا فَرَغَ أقْبَلَ عَلَى النَّاسِ ، فَقَالَ : ((أيُّهَا النَّاسُ ، مَا لَكُمْ حِينَ نَابَكُمْ شَيْءٌ في الصَّلاةِ أخَذْتُمْ في التَّصفيق ؟! إنَّمَا التَّصفيق للنِّساء . مَنْ نَابَهُ شَيْءٌ في صَلاتِهِ فَلْيَقُلْ : سُبْحَانَ الله ، فَإنَّهُ لاَ يَسْمَعُهُ أحدٌ حِينَ يقُولُ : سُبْحَانَ الله ، إلاَّ الْتَفَتَ . يَا أَبَا بَكْر : مَا مَنَعَكَ أنْ تُصَلِّي بالنَّاسِ حِينَ أشَرْتُ إلَيْكَ ؟)) ، فَقَالَ أَبُو بَكْرٍ : مَا كَانَ يَنْبَغي لابْنِ أَبي قُحَافَةَ أنْ يُصَلِّي بالنَّاسِ بَيْنَ يَدَيْ رَسُول الله ﷺ . مُتَّفَقٌ عَلَيهِ . معنى ((حُبِسَ)) : أمْسَكُوهُ لِيُضِيفُوهُ .

Abū al-ʿAbbās Sahl ibn Saʿd al-Sāʿidī رضي الله عنه narrates that news reached the Messenger of Allāh ﷺ that the tribe of ʿAmr ibn ʿAuf were involved in a dispute. So, the Messenger of Allāh ﷺ left with some of his *Ṣaḥābah* in order to reconcile between them. The Messenger of Allāh ﷺ was delayed and it was the time of *ṣalāh*, so Bilāl رضي الله عنه came to Abū Bakr رضي الله عنه and said: "O Abū Bakr! The Messenger of Allāh ﷺ has been delayed and it is the time of *ṣalāh*. Will you lead the people in *ṣalāh*?" He replied: "Yes, if you like." Bilāl رضي الله عنه gave the *iqāmah* and Abū Bakr رضي الله عنه stepped forward and said the *takbīr* (*Allāhu Akbar* – Allāh is the greatest) with the people doing the same behind him. The Messenger of Allāh ﷺ then arrived, walked through the rows and stood in the first row. The people began clapping (in order to draw the attention of Abū Bakr رضي الله عنه). Abū Bakr رضي الله عنه was not in the habit of looking about in his *ṣalāh*, but when the people clapped repeatedly, Abū Bakr رضي الله عنه turned around and saw the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ indicated to him (to remain in his place). Abū Bakr رضي الله عنه raised his hand, praised Allāh عزّ وجلّ and walked backwards until he stood in the row. The Messenger of Allāh ﷺ then stepped forward and led the people in *ṣalāh*. When he had completed, he turned to the people and said: "Why did you start clapping when you experienced something in *ṣalāh*? Clapping is for women. When anything happens to you in *ṣalāh*, you should say *subḥānallāh* (glory be to Allāh), because when you hear someone saying *subḥānallāh*, you will turn around. O Abū Bakr, what stopped you from leading the people in *ṣalāh* when I had directed you to do so?" Abū Bakr رضي الله عنه replied: "It is

not proper for the son of Abū Quhāfah to lead the people in *ṣalāh* in the presence of the Messenger of Allāh ﷺ." *(Bukhārī, Muslim)*

Commentary

The *ḥadīth* of *Bukhārī* explains that the people of Qubā were quarrelling to the extent that they began pelting each other with stones. The Messenger of Allāh ﷺ was informed and immediately decided to go and reconcile between them. According to the narration of *Abū Dāwūd*, the Messenger of Allāh ﷺ instructed Bilāl ؓ to ask Abū Bakr ؓ to lead the *ṣalāh* if he did not return in time. We learn from this that reconciling between people is so meritorious that the Messenger of Allāh ﷺ temporarily left his position as *Imām* in order to restore unity.

Additional Points

- ✓ The Messenger of Allāh's ﷺ choice of Abū Bakr ؓ to lead the *ṣalāh* in his absence proves Abū Bakr's ؓ superiority amongst all the *Ṣaḥābah* ؓ.
- ✓ A leader should seek an explanation from his subjects before rebuking them.
- ✓ Seniors should be honoured and respected.
- ✓ The leader of a congregation should hasten towards reconciling between disputants, so that the potential for harm is minimised.
- ✓ *Tasbīḥ* in *ṣalāh* is valid as are minor movements or turning around due to necessity.

CHAPTER 32

باب فضل ضعفة المسلمين والفقراء والخاملين

Chapter on the virtues of the weak, poor and undistinguished Muslims

قَالَ الله تَعَالَى : ﴿ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ﴾ (الكهف : ٢٨) .

Allāh ﷻ says: "Restrain yourself with those who invoke their Sustainer morning and evening, seeking His pleasure. Do not divert your attention from them." (Sūrah al-Kahf, 28)

Introduction

According to some scholars, this verse of the Qur'ān was revealed after some leaders of the Quraish requested the Messenger of Allāh ﷺ to disperse the poorer *Ṣaḥābah* such as Ṣuhaib

ﷺ, ʿAmmār ﷺ and others so that the former could sit with the Messenger of Allāh ﷺ. Allāh ﷻ prohibited the Messenger of Allāh ﷺ from doing so.

Ḥadīth 252

وعن حارثة بن وهْبٍ ﷺ ، قَالَ : سمعت رَسُول الله ﷺ ، يقولُ : ((أَلاَ أُخْبِرُكُمْ بِأَهْلِ الجَنَّةِ ؟ كُلُّ ضَعِيف مُتَضَعَّف ، لَوْ أَقْسَمَ عَلَى اللهِ لأَبَرَّهُ ، أَلاَ أُخْبِرُكُمْ بِأَهْلِ النَّارِ ؟ كُلُّ عُتُلٍّ جَوّاظٍ مُسْتَكْبِرٍ)) مُتَّفَقٌ عَلَيهِ .

((العُتُلُّ)) : الغَلِيظُ الجَافِي . ((وَالجَوَّاظُ)) : بفتح الجيم وتشديد الواو وبالظاء المعجمة: وَهُوَ الجَمُوعُ المَنُوعُ، وَقِيلَ: الضَّخْمُ المُخْتَالُ في مِشْيَتِهِ، وَقِيلَ: القَصِيرُ البَطِينُ.

Ḥārithah ibn Wahab ﷺ[80] narrates: I heard the Messenger of Allāh ﷺ saying: "Should I not inform you about the people of Paradise? Every person who is weak and is considered by people to be weak. If he were to take an oath in the name of Allāh ﷻ, Allāh ﷻ will fulfil his oath. Should I not inform you about the people of the Hell-fire? Every person who is miserly with wealth after hoarding it and is harsh and arrogant." *(Bukhārī, Muslim)*

Vocabulary and Definitions

A "weak" person refers to one whose humility and soft-nature causes him to be lenient in his dealings and transactions.

Arrogance has been defined in another narration as rejecting truth and despising people.

Commentary

This *ḥadīth* teaches us that harshness and arrogance are evil traits, while humility is praiseworthy. In our superficial world where might is right, people generally despise those who are humble in terms of worldly standards, however, Allāh ﷻ loves such people, assists them and eases their burdens.

Ḥadīth 253

وعن أَبي عباس سهل بن سعد الساعِدِيِّ ﷺ ، قَالَ : مَرَّ رَجُلٌ عَلَى النَّبيّ ﷺ ، فَقَالَ لرَجُلٍ عِنْدَهُ جَالِسٌ : ((مَا رَأْيُكَ في هَذَا ؟)) ، فَقَالَ : رَجُلٌ مِنْ أَشْرَافِ النَّاسِ ، هَذَا واللهِ حَرِيٌّ إِنْ خَطَبَ أَنْ يُنْكَحَ ، وَإِنْ شَفَعَ أَنْ يُشَفَّعَ . فَسَكَتَ رسولُ الله ﷺ ، ثُمَّ مَرَّ رَجُلٌ آخَرُ ، فَقَالَ

80 Ḥārithah ibn Wahab ﷺ was the stepbrother of ʿAbdullāh ibn ʿUmar ﷺ. A total of 6 *aḥādīth* are narrated from him.

لَهُ رسولُ الله ﷺ : ((مَا رَأْيُكَ في هَذَا ؟)) فَقَالَ : يَا رَسُولَ الله ، هَذَا رَجُلٌ مِنْ فُقَراءِ الْمُسْلِمِينَ ، هَذَا حَرِيٌّ إِنْ خَطَبَ أَنْ لا يُنْكَحَ ، وَإِنْ شَفَعَ أَنْ لا يُشَفَّعَ ، وَإِنْ قَالَ أَنْ لاَ يُسْمَعَ لِقَولِهِ . فَقَالَ رَسُول الله ﷺ : ((هَذَا خَيْرٌ مِنْ مِلءِ الأَرْضِ مِثْلَ هَذَا)) مُتَّفَقٌ عَلَيهِ .

قوله : ((حَرِيٌّ)) هُوَ بفتح الحاءِ وكسر الراء وتشديد الياءِ : أي حَقيقٌ . وقوله : ((شَفَعَ)) بفتح الفاءِ .

Abū al-ʿAbbās Sahl ibn Saʿd al-Sāʿidī ﷺ narrates: A man passed by the Messenger of Allāh ﷺ, who then asked a person who was sitting near him: "What do you think of this man?" He replied: "He is one of the nobles. I take an oath by Allāh that if he were to make a proposal of marriage, his proposal would be accepted and if he were to intercede, his intercession would be accepted." The Messenger of Allāh ﷺ remained silent. Then another man passed by and the Messenger of Allāh ﷺ asked his companion: "What do you think of this man?" He replied: "O Messenger of Allāh! He is from the poor Muslims. If he were to make a proposal of marriage, his proposal would be rejected and if he were to intercede, his intercession would be rejected. If he were to voice his opinion, it will not be listened to." The Messenger of Allāh ﷺ said: "This person is better than the entire earth filled with the likes of that person." (*Bukhārī*)

Commentary

This *ḥadīth* teaches us that *taqwā* is the determining factor of the success of a person, not his lineage or worldly status. The true worth of a person is based on his purity of heart and his internal qualities that are known only to Allāh ﷻ. We should therefore, never think less of the poor and downtrodden because sometimes a person covered in dust is better than the entire earth filled with people of wealth and influence.

According to the scholars, the person of status in this *ḥadīth* was ʿUyaynah ibn Ḥiṣn ﷺ or Aqraʿ ibn Ḥābis ﷺ while the poor person was Juʿayl ibn Surāqah al-Ghifārī ﷺ.

This *ḥadīth* does not imply that a poor person is always superior to a wealthy person; rather, it implies that a person should not be judged based on his wealth or external appearance.

Ḥadīth 254

وعن أَبي سعيد الخدري ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((احْتَجَّتِ الجَنَّةُ والنَّارُ ، فقالتِ النَّارُ : فِيَّ الجَبَّارُونَ وَالمُتَكَبِّرُونَ . وَقَالتِ الجَنَّةُ : فِيَّ ضُعَفَاءُ النَّاسِ وَمَسَاكِينُهُمْ ، فَقَضَى اللهُ

بَيْنَهُمَا : إِنَّكِ الجَنَّةُ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ ، وَإِنَّكِ النَّارُ عَذَابِي أُعَذِّبُ بِكِ مَنْ أَشَاءُ ، وَلِكِلَيْكُمَا عَلَيَّ مِلْؤُهَا)) رواه مسلم .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "Paradise and the Hell-fire had a debate. Hell-fire said: 'Within me are the tyrants and the arrogant.' Paradise said: 'Within me are the poor and weak.' Allāh ﷻ then resolved their dispute by saying: 'You, Paradise, are My mercy; I show mercy to whosoever I wish through you. And you, Hell-fire, are My punishment; I punish whosoever I wish through you. And I will fill both of you.'" *(Muslim)*

Commentary

According to scholars such as Imām Nawawī ﷺ, this *ḥadīth* may be taken literally to mean that Paradise and Hell had a dispute due to the perception granted to each of them; or it may also have been mentioned by way of example. In any case, we are advised to adopt the simplicity and humility of the poor and downtrodden and abstain from oppression, pride and arrogance.

Explaining the difference between wealth and good deeds, ʿUmar ﷺ is reported to have said,

عزّ الدنيا بالمال، وعزّ الآخرة بالأعمال

The honour of the world is through wealth, while the honour of the Hereafter is through deeds.

Additional Points

- ✓ The majority of the inhabitants of Hell will be the wealthy and arrogant, while the majority of the inhabitants of Paradise will be the poor and humble.
- ✓ Only those downtrodden ones who follow the path of truth and righteousness are praiseworthy, not those who deceive and commit evil.
- ✓ Muslims will enter Paradise and will remain therein forever. Disbelievers will enter Hell and will remain therein forever. Those Muslims who will be entered into Hell due to their sins will be removed from it after being purified of sin and will then enter Paradise.

Ḥadīth 255

وعن أَبي هريرة ﷺ ، عن رَسُول الله ﷺ ، قَالَ : ((إِنَّهُ لَيَأتِي الرَّجُلُ السَّمِينُ العَظِيمُ يَوْمَ القِيَامَةِ لاَ يَزِنُ عِنْدَ اللهِ جَناحَ بَعُوضَةٍ)) مُتَّفَقٌ عَلَيهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A prominent fat man will be brought on the day of *Qiyāmah*, but he will not even be equal to the weight of the wing of a mosquito in the sight of Allāh ﷻ." *(Bukhārī, Muslim)*

Commentary

The *ḥadīth* clearly states that a person's worldly status will be worthless in the Hereafter, only the divine light in the heart of a person and his good actions will benefit him. A Muslim should, therefore, give due importance to reforming his heart and actions because he will be judged according to these; he will not be judged based on his wealth, status or physical appearance.

Ḥadīth 256

وعنه : أَنَّ امْرَأَةً سَوْدَاءَ كَانَتْ تَقُمُّ المَسْجِدَ ، أَوْ شَابّاً ، فَفَقَدَهَا رسولُ الله ﷺ ، فَسَأَلَ عَنْهَا ، أو عنه ، فقالوا : مَاتَ . قَالَ : ((أَفَلا كُنْتُمْ آذَنْتُمُونِي)) فَكَأَنَّهُمْ صَغَّرُوا أَمْرَهَا ، أَوْ أَمْرَهُ ، فَقَالَ : ((دُلُّونِي عَلَى قَبْرِهِ)) فَدَلُّوهُ فَصَلَّى عَلَيْهَا ، ثُمَّ قَالَ : ((إِنَّ هذِهِ القُبُورَ مَمْلُوءَةٌ ظُلْمَةً عَلَى أَهْلِهَا ، وَإِنَّ اللهَ تعالى . يُنَوِّرُهَا لَهُمْ بِصَلاتِي عَلَيْهِمْ)) مُتَّفَقٌ عَلَيهِ .

قوله : ((تَقُمُّ)) هُوَ بفتح التاءِ وضم القاف : أي تَكْنُسُ . ((وَالقُمَامَةُ)) : الكُنَاسَةُ ، ((وَآذَنْتُمُونِي)) بِمد الهمزة : أيْ : أَعْلَمْتُمُونِي .

Abū Hurayrah ﷺ narrates that a black woman (or a youth) used to sweep the *masjid*. When the Messenger of Allāh ﷺ did not see her (or him), he enquired about her (or him). The *Ṣaḥābah* ﷺ said: "He (or she) passed away." He asked: "Why did you not inform me of this?" It was as if they considered the matter to be insignificant. He ﷺ therefore said to them: "Lead me to his (or her) grave." They led him to it and he offered *ṣalāh* over it. He then said: "These graves are filled with darkness for their inhabitants, but Allāh ﷻ illuminates them through my *ṣalāh* over them." *(Bukhārī, Muslim)*

Commentary

The narration of *Bayhaqī* states that this incident involved a woman by the name of Umm Miḥjan ﷺ. She passed away at night and the *Ṣaḥābah* ﷺ disliked disturbing or inconveniencing the Messenger of Allāh ﷺ, as stated by *Khuzaymah*.

Through this incident, the Messenger of Allāh ﷺ taught the important lesson to the *Ṣaḥābah* ﷺ and the *Ummah* that Muslims should be honoured, especially if they are involved in

noble deeds.

Additional Points

- ✓ Cleaning the *masjid* is a tremendously virtuous action and those who do it should be honoured.
- ✓ One should enquire regarding the well-being of a servant, friend or companion when he or she is absent.
- ✓ We are encouraged to attend the *Janāzah ṣalāh* of righteous individuals and make *duʿā'* for their forgiveness.
- ✓ The Messenger of Allāh's ﷺ humility led him to enquire about a humble servant and make *duʿā'* for her.

Ḥadīth 257

وعنه ، قَالَ : قَالَ رَسُول الله ﷺ : ((رُبَّ أَشْعَثَ أغبرَ مَدْفُوعٍ بالأبْوابِ لَوْ أَقْسَمَ عَلَى اللهِ لأَبَرَّهُ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Many a dishevelled and dusty person is repulsed from the doors (of people), but if he were to take an oath in the name of Allāh ﷻ, He would fulfil it in his favour." *(Muslim)*

Vocabulary and Definitions

"If he were to take an oath in the name of Allāh ﷻ, He would fulfil it in his favour" could be interpreted literally or it could also mean that Allāh ﷻ would answer his *duʿā'* when he supplicates to Him.

Commentary

Those with dishevelled clothing, dusty and unkempt hair are often ignored and despised by people, however they have great status in the sight of Allāh ﷻ.

Ḥadīth 258

وعن أسامة ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((قُمْتُ عَلَى بَابِ الجَنَّةِ ، فَإِذَا عَامَّةُ مَنْ دَخَلَهَا المَسَاكِينُ ، وَأَصْحَابُ الجَدِّ مَحْبُوسُونَ ، غَيْرَ أَنَّ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ . وَقُمْتُ عَلَى بَابِ النَّارِ فَإِذَا عَامَّةُ مَنْ دَخَلَهَا النِّسَاءُ)) مُتَّفَقٌ عَلَيهِ .

Usāmah ﷺ narrates that the Messenger of Allāh ﷺ said: "I stood at the entrance of Paradise and saw that the majority who entered it were the

poor, while the wealthy people were held back. This was despite the order already having been issued for the inmates of the Hell-fire to be taken to the Hell-fire. I stood at the entrance of the Hell-fire and saw that the majority who entered it were women." *(Bukhārī, Muslim)*

Commentary

In this *ḥadīth,* the Messenger of Allāh ﷺ informed the *Ummah* of the unseen in the Hereafter. He related it in the past tense to show that it will definitely occur.

The poor who will enter Paradise are those who were righteous and obeyed the commands of Allāh ﷻ; the wealthy who will enter Hell-fire are those who were arrogant and violated the laws of Allāh ﷻ; and the women who will enter Hell-fire are those who disobeyed Allāh ﷻ and did not fulfil the rights of their husbands.

The wealthy will be held back because they generally withhold the rights of others due to the arrogance and power that their wealth generates within them. Some narrations suggest that they will be held back for a period of 500 years.

A *ḥadīth* narrated by Ibn Baṭṭāl ﷺ states that humility for the sake of Allāh ﷻ will be foremost in leading a person to Paradise, while pride over wealth will lead him furthest from Paradise.

ʿAlqamī ﷺ stated that the apparent wording of the *ḥadīth* discourages extravagant and luxurious living, just as it encourages the wealthy to adopt spirituality so that they do not enter Hell-fire.

Ḥadīth 259

وعن أَبي هريرة ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((لَمْ يَتَكَلَّمْ في المَهْدِ إلاَّ ثَلاثَةٌ : عِيسَى ابْنُ مَرْيَمَ ، وَصَاحِبُ جُرَيْجٍ ، وَكَانَ جُرَيْجٌ رَجُلاً عَابِداً ، فَاتَّخَذَ صَوْمَعَةً فَكَانَ فِيهَا ، فَأَتَتْهُ أُمُّهُ وَهُوَ يُصَلِّي ، فَقَالَتْ : يَا جُرَيْجُ ، فَقَالَ : يَا رَبِّ أُمِّي وَصَلاتِي فَأَقْبَلَ عَلَى صَلاتِهِ فَانْصَرَفَتْ . فَلَمَّا كَانَ مِنَ الغَدِ أَتَتْهُ وَهُوَ يُصَلِّي ، فَقَالَتْ : يَا جُرَيْجُ ، فَقَالَ : أَيْ رَبِّ أُمِّي وَصَلاتِي ، فَأَقْبَلَ عَلَى صَلاتِهِ ، فَلَمَّا كَانَ مِنْ الغَدِ أَتَتْهُ وَهُوَ يُصَلِّي ، فَقَالَتْ : يَا جُرَيْجُ ، فَقَالَ : أَيْ رَبِّ أُمِّي وَصَلاتِي ، فَأَقْبَلَ عَلَى صَلاتِهِ ، فَقَالَتْ : اللَّهُمَّ لاَ تُمِتْهُ حَتَّى يَنْظُرَ إِلَى وُجُوهِ المُومِسَاتِ . فَتَذَاكَرَ بَنُو إِسْرائِيل جُرَيْجاً وَعِبَادَتَهُ ، وَكَانَتِ امْرَأَةٌ بَغِيٌّ يُتَمَثَّلُ بِحُسْنِهَا ، فَقَالَتْ : إِنْ شِئْتُمْ لأَفْتِنَنَّهُ ، فَتَعَرَّضَتْ لَهُ ، فَلَمْ يَلْتَفِتْ إِلَيْهَا ، فَأَتَتْ رَاعِياً كَانَ يَأْوِي إِلَى صَوْمَعَتِهِ ، فَأَمْكَنَتْهُ مِنْ نَفْسِهَا فَوقَعَ عَلَيْهَا ، فَحَمَلَتْ ، فَلَمَّا وَلَدَتْ ، قَالَتْ : هُوَ مِنْ جُرَيج ، فَأَتَوْهُ فَاسْتَنْزَلُوهُ وَهَدَمُوا

صَوْمَعَتَهُ ، وَجَعَلُوا يَضْرِبُونَهُ ، فَقَالَ : مَا شَأْنُكُمْ ؟ قَالُوا : زَنَيْتَ بهذِهِ البَغِيِّ فَوَلَدَتْ مِنْكَ . قَالَ : أَيْنَ الصَّبيُّ ؟ فَجَاؤُوا بِهِ فَقَالَ : دَعُوني حَتَّى أُصَلِّي ، فَصَلَّى فَلَمَّا انْصَرفَ أَتَى الصَّبيَّ فَطَعنَ في بَطْنِهِ ، وَقالَ : يَا غُلامُ مَنْ أَبُوكَ ؟ قَالَ : فُلانٌ الرَّاعِي ، فَأَقْبَلُوا عَلَى جُرَيْجٍ يُقَبِّلُونَهُ وَيَتَمَسَّحُونَ بِهِ ، وَقَالُوا : نَبْنِي لَكَ صَوْمَعَتَكَ مِنْ ذَهَب . قَالَ : لاَ ، أَعِيدُوهَا مِنْ طِينٍ كَمَا كَانَتْ ، فَفَعلُوا . وبَينَا صَبِيٌّ يَرْضَعُ منْ أُمِّهِ فَمَرَّ رَجُلٌ رَاكِبٌ عَلَى دَابَّةٍ فَارِهَةٍ وَشَارَةٍ حَسَنَةٍ ، فَقَالَتْ أُمُّهُ : اللَّهُمَّ اجْعَل ابْنِي مِثْلَ هَذَا ، فَتَرَكَ الثَّدْيَ وَأَقْبَلَ إِلَيْهِ فَنَظَرَ إِلَيْهِ ، فَقَالَ : اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ ، ثُمَّ أَقْبَلَ عَلَى ثَدْيه فَجَعَلَ يَرتَضِعُ)) ، فَكَأَنِّي أَنْظُرُ إِلَى رَسُول الله ﷺ وَهُوَ يَحْكِي ارْتضَاعَهُ بِأَصْبَعِهِ السَّبَّابَةِ في فِيه ، فَجَعَلَ يَمُصُّهَا ، قَالَ : ((وَمَرُّوا بِجَارِيَةٍ وَهُم يَضْرِبُونَهَا ، ويَقُولُونَ : زَنَيْتِ سَرَقْتِ ، وَهِيَ تَقُولُ : حَسْبِيَ اللهُ ونِعْمَ الوَكِيلُ . فَقَالَتْ أُمُّهُ : اللَّهُمَّ لاَ تَجْعَل ابْنِي مِثْلَهَا ، فَترَكَ الرَّضَاعَ ونَظَرَ إِلَيْهَا ، فَقَالَ : اللَّهُمَّ اجْعَلْنِي مثْلَهَا ، فَهُنَالِكَ تَرَاجَعَا الحَديثَ، فَقَالَتْ : مَرَّ رَجُلٌ حَسَنُ الهَيْئَةِ ، فَقُلْتُ : اللَّهُمَّ اجْعَلْ ابْنِي مِثْلَهُ ، فَقُلْتَ : اللَّهُمَّ لاَ تَجْعَلْنِي مِثْلَهُ ، وَمَرُّوا بهذِهِ الأَمَةِ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ : زَنَيْتِ سَرَقْتِ ، فقلتُ : اللَّهُمَّ لاَ تَجْعَلِ ابْنِي مِثْلَهَا ، فَقُلْتَ : اللَّهُمَّ اجْعَلْنِي مِثْلَهَا ؟! قَالَ : إِنَّ ذلك الرَّجُل كَانَ جَبَّاراً ، فَقُلْتُ : اللَّهُمَّ لا تَجْعَلْنِي مِثْلَهُ ، وَإِنَّ هذِهِ يَقُولُونَ : زَنَيْتِ ، وَلَمْ تَزْنِ وَسَرقْتِ ، وَلَمْ تَسْرِقْ ، فَقُلْتُ : اللَّهُمَّ اجْعَلْنِي مِثْلَهَا)) مُتَّفَقٌ عَلَيهِ .

((والمُومسَاتُ)) بِضَمِّ الميمِ الأُولَى ، وَإسكان الواو وكسر الميم الثانية وبالسين المهملة ؛ وهُنَّ الزَّواني . وَالمُومِسَةُ : الزَّانِيَةُ . وقوله : ((دَابَّةٌ فَارِهَةٌ)) بِالفَاءِ : أي حَاذِقَةٌ نَفيسةٌ . ((وَالشَّارَةُ)) بالشين المعجمة وتخفيف الرَّاءِ : وَهيَ الجَمَالُ الظَّاهِرُ في الهَيْئَةِ والمَلبَسِ. ومعنى ((تَراجَعَا الحَديث)) أي : حَدَّثت الصبي وحَدَّثها، والله أعلم.

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Only three infants spoke in the cradle: (1) (Firstly) ʿĪsā ibn Maryam ﷺ. (Secondly) an infant in the time of Jurayj. Jurayj was an ascetic who had built a monastery. One day he was inside offering *ṣalāh* and his mother came to him. She said: 'O Jurayj!' Jurayj thought to himself: 'O Allāh! Here is my mother and I am occupied in my *ṣalāh*.' So he continued offering his *ṣalāh* and his mother went away. The next day she again came while he was offering his *ṣalāh*. She said: 'O Jurayj!' He thought to himself: 'O Allāh! Here is my mother and I am occupied in my *ṣalāh*.' So he continued offering his *ṣalāh* and his mother went away. The next day she again came while he was offering

his *ṣalāh*. She said: 'O Jurayj!' He thought to himself: 'O Allāh! Here is my mother and I am occupied in my *ṣalāh*.' So he continued offering his *ṣalāh*. She said: 'O Allāh! Do not let him die before seeing the faces of immoral women.' Now, the Banī Isrā'īl were discussing Jurayj and his ardent ways of worship and an immoral woman who was famous for her beauty said to them: 'If you wish, I will seduce him.' So she went to him and offered herself to him, but he did not pay any attention to her. She then went to a shepherd who used to frequent the monastery of Jurayj and allowed him to have intercourse with her and she fell pregnant. When she gave birth to the child, she said: 'This child is from Jurayj.' So the people confronted him, brought him down, destroyed his monastery and began beating him. He asked them: 'What is the problem with you?' They replied: 'You committed adultery with this immoral woman and she gave birth to your child.' He asked: 'Where is the child?' They brought the child to him and he said: 'Allow me to offer *ṣalāh*.' When he completed his *ṣalāh*, he came to the child, jabbed at his stomach and asked: 'O child! Who is your father?' The child replied: 'So-and-so shepherd.' The people then rushed towards Jurayj, kissing him and passing their hands over him and they said to him: 'We will reconstruct your monastery out of gold.' He said: 'No. Just make it out of clay as it was previously,' and they complied."

(Thirdly), there was an infant who was busy drinking his mother's milk and a man who was riding a majestic horse and dressed in beautiful clothes passed by. The mother said: 'O Allāh! Make my son like this man.' The infant left his mother's breast, turned in the direction of the man, looked at him and said: 'O Allāh! Do not make me like him,' and then turned to his mother's breast and continued feeding." "(The narrator says): 'It is as though I can picture the Messenger of Allāh ﷺ demonstrating how the child was feeding. He took his index finger, placed it in his mouth and began sucking on it.'"

"They then passed by a slave girl who was being beaten and accused: 'You committed adultery. You stole.' All the while, she replied by saying: 'Allāh is sufficient for me and an excellent guardian is He!' The mother said: 'O Allāh! Do not make my son like her.' The infant stopped feeding, looked at the girl and said: 'O Allāh! Make me like her.'"

> "Now the mother and infant began conversing with each other. The mother said: 'When a majestic and stately man passed by, I said: 'O Allāh! Make my son like this man,' but you said: 'O Allāh! Do not make me like him.' Then when some people were beating this slave girl and saying: 'You committed adultery. You stole,' I said: 'O Allāh! Do not make my son like her,' but you said: 'O Allāh! Make me like her.' The infant said: 'That man was a tyrant, so I said: 'O Allāh! Do not make me like this man,' whereas the girl whom the people were accusing of adultery and stealing, did not commit adultery nor did she steal, so I said: 'O Allāh! Make me like her.'" *(Bukhārī, Muslim)*

Commentary

The three children mentioned here are specific to the Banī Isrā'īl, according to Zarkashī ﷺ, because if one considers all of humankind there were more than three who spoke from the cradle.

Jurayj was at first a trader, but later secluded himself in a monastery as an acetic. Imām Nawawī ﷺ and other scholars said that Jurayj feared that his mother would ask him to abandon his monastery and return to the world, hence he ignored her call. Scholars explain that if he had been a scholar, he would have known that answering the call of his mother was better than his *Nafl* (optional) *ṣalāh*.

Additional Points

- ✓ One needs to establish a balance between worldly engagements and duties to Allāh ﷻ. There should not be extremism on either side; one should fulfil the rights of Allāh ﷻ and the rights of the creation. In addition, when faced with various options one should prioritise in terms of the teachings of Islām.
- ✓ At the time of any difficulty, one should resort to *ṣalāh* because Allāh ﷻ is the only Being who can assist.
- ✓ Allāh ﷻ provides a way out for those who are truthful to Him.
- ✓ One should give preference to answering the call of one's mother over optional *ṣalāh*. It is, in fact, *Wājib* to answer one's mother because of the necessity of being obedient to parents.
- ✓ *Farḍ ṣalāh* can only be broken if there is a genuine need whereas *Nafl ṣalāh* can be broken for a reason similar to that of Jurayj answering the call of his mother.
- ✓ Every believer is tested with difficulties, however only those who are patient and remain firm on the truth are successful.
- ✓ One should imitate the pious, not the haughty and corrupt.

✓ Miracles of the pious and Messengers are an established fact.

CHAPTER 33

باب ملاطفة اليتيم والبنات وسائر الضعفة والمساكين والمنكسرين والإحسان إليهم والشفقة عليهم والتواضع معهم وخفض الجناح لهم

Chapter on compassion for orphans, girls, the weak, the destitute, and the broken hearted; doing good to them, being compassionate towards them, being humble and down to earth with them

قَالَ الله تَعَالَى : ﴿ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِيْنَ ﴾ (الحجر : ٨٨) ،

Allāh ﷻ says: "And lower your wings for the believers." (Sūrah al-Ḥijr, 88)

وَقالَ تَعَالَى : ﴿ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَلَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ﴾ (الكهف : ٢٨) ،

Allāh ﷻ says: "Restrain yourself with those who supplicate to their Sustainer morning and evening, seeking His pleasure. Do not divert your attention from them, with the intention of acquiring the adornment of this worldly life." (Sūrah al-Kahf, 28)

وَقالَ تَعَالَى : ﴿ فَاَمَّا الْيَتِيْمَ فَلَا تَقْهَرْ o وَاَمَّا السَّآئِلَ فَلَا تَنْهَرْ ﴾ (الضحى : ٩-١٠) ،

Allāh ﷻ says: "Do not be harsh on the orphan. Do not drive away the beggar." (Sūrah al-Ḍuḥā, 9-10)

وَقالَ تَعَالَى : ﴿ اَرَءَيْتَ الَّذِىْ يُكَذِّبُ بِالدِّيْنِ o فَذٰلِكَ الَّذِىْ يَدُعُّ الْيَتِيْمَ o وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ﴾ (الماعون : ٦) .

Allāh ﷻ says: "Have you not seen the one who denies the Day of Judgment. He is the one who drives away the orphan and does not encourage feeding of the poor." (Sūrah al-Māʿūn, 1-3)

An orphan in Islāmic terminology refers to a young child whose father has passed away.

Ḥadīth 260

وعن سعد بن أَبي وَقَّاص ﷺ ، قَالَ : كُنَّا مَعَ النَّبيِّ ﷺ سِتَّةَ نَفَرٍ ، فَقَالَ الْمُشْرِكُونَ للنَّبيِّ ﷺ : اطْرُدْ هؤلاء لا يَجْتَرِئُونَ عَلَيْنَا ، وَكُنْتُ أَنَا وَابْنُ مَسْعُودٍ . وَرَجُلٌ مِنْ هُذَيْلٍ وَبِلالٌ وَرَجُلاَنِ لَسْتُ أُسَمِّيهِمَا ، فَوَقَعَ في نفس رَسُول الله ﷺ مَا شَاءَ اللهُ أَنْ يَقَعَ فَحَدَّثَ نَفسَهُ ، فَأَنْزَلَ اللهُ تعالى : ﴿ وَلَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ ﴾ (الأنعام : ٥٢) رواه مسلم .

Saʿd ibn Abī Waqqās ﷺ narrates: "We were in a group of six with the Messenger of Allāh ﷺ when the polytheists said to the Messenger of Allāh ﷺ: 'Get rid of these people so that they do not have the courage to oppose us.' The six of us were myself, Ibn Masʿūd, a man from the Hudhayl tribe, Bilāl and two others whom I do not wish to name. Thoughts then came to the mind of the Messenger of Allāh ﷺ according to the will of Allāh ﷻ and he began thinking to himself. Allāh ﷻ then revealed this verse: 'Do not repulse those who supplicate to their Sustainer morning and evening, seeking His Countenance.'" *(Muslim)*

Vocabulary and Definitions

The "polytheists" refer to Umayyah ibn Khalaf and his associates.

The two *Ṣaḥābah* who were not named here were Abū Bakr ﷺ and ʿAlī ﷺ.

Commentary

The polytheists despised the destitute *Ṣaḥābah* of the Messenger of Allāh ﷺ out of pride. It is related in the books of *tafsīr* that when the polytheists presented this proposal to the Messenger of Allāh ﷺ, he refused. They then said to him, "Stipulate a day for us and a day for them," and requested that this be written down. The Messenger of Allāh ﷺ was inclined towards this and called ʿAlī ﷺ to write. The *Ṣaḥābah* ﷺ stood up and moved to the side, but then Allāh ﷻ revealed the verse commanding the Messenger of Allāh ﷺ to remain with the *Ṣaḥābah* on account of their good qualities and firm faith,

﴿وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ﴾

And keep yourself (O Muḥammad ﷺ) patiently with those who call on their Lord morning and afternoon, seeking His Countenance. (Sūrah al-Kahf, 28)

Thereafter, whenever the Messenger of Allāh ﷺ would see them, he would say, "Welcome to

those regarding whom Allāh admonished me." Whenever he would sit with them, he would only stand up after they stood up.

The Messenger of Allāh ﷺ was originally inclined to have a separate gathering for the leaders of the Quraish because he knew that the other *Ṣaḥābah* ﷺ would not be affected adversely because of their strength of faith. In addition, there was a strong possibility that these leaders would accept Islām.

Various meanings have been suggested for those who supplicate "morning and evening." Some say it refers to the time after the *Fajr Ṣalāh* and *ʿAṣr Ṣalāh*. Ibn ʿAbbās ﷺ stated that it refers to those who perform all the five *ṣalāh*. The two ends of the day have been specifically mentioned because people are generally negligent at these times.

Additional Points

- ✓ One should adopt the company of the humble and downtrodden who remember Allāh ﷻ and who engage in His worship.
- ✓ The poor and weak were the first to embrace Islām and testify to the truthfulness of the prophethood of the Messenger of Allāh ﷺ.
- ✓ It is compulsory to honour the pious, and harming or harbouring enmity towards them draws the anger of Allāh ﷻ.
- ✓ Honour in Islām is based on religion and faith, not wealth and influence.

Ḥadīth 261

وعن أَبي هُبَيرَة عائِذ بن عمرو المزني وَهُوَ مِنْ أَهْل بيعة الرضوان ﷺ : أَنَّ أبا سُفْيَانَ أَتَى عَلَى سَلْمَانَ وَصُهَيْبٍ وَبلاَلٍ في نَفَرٍ ، فقالوا : مَا أَخَذَتْ سُيُوفُ اللهِ مِنْ عَدُوِّ الله مَأْخَذَهَا ، فَقَالَ أَبُو بَكْرٍ ﷺ : أَتَقُولُون هَذَا لِشَيْخِ قُرَيْشٍ وَسَيِدِهِمْ ؟ فَأَتَى النَّبيَّ ﷺ ، فَأَخْبَرهُ ، فَقَالَ : ((يَا أَبَا بَكْرٍ ، لَعلَّكَ أَغْضَبتَهُمْ ؟ لَئِنْ كُنْتَ أَغْضَبْتَهُمْ لَقَدْ أَغْضَبتَ رَبَّكَ)) فَأَتَاهُمْ فَقَالَ : يَا إِخْوَتَاهُ ، أَغْضَبْتُكُمْ ؟ قالوا : لاَ ، يَغْفِرُ اللهُ لَكَ يَا أُخَيَّ . رواه مسلم .

قولُهُ: ((مَأْخَذَهَا)) أيْ: لَمْ تَسْتَوفِ حقها مِنْهُ. وقوله: ((يَا أُخَيَّ)) : رُوِي بفتحِ الهمزةِ وكسرِ الخاءِ وتخفيف الياءِ ، وَرُوِيَ بضم الهمزة وفتح الخاء وتشديد الياءِ .

Abū Hubayrah ʿĀ'idh ibn ʿAmr al-Muzanī ﷺ, who was from among those who were present in the Bayʿatur Riḍwān, narrates that Abū Sufyān (who was not a Muslim as yet) passed by Salmān ﷺ, Suhayb ﷺ and Bilāl ﷺ who were sitting in a group with some other *Ṣaḥābah* ﷺ and they said: "The swords of Allāh ﷻ have not taken their due right from the enemy

of Allāh." Abū Bakr ﷺ said: "Do you make such a statement to a leader and senior person of the Quraish?"

Abū Bakr ﷺ then went to the Messenger of Allāh ﷺ and told him what had happened. He said: "O Abū Bakr, perhaps you displeased them and if you displeased them, you displeased your Sustainer." So he went to them and said: "O my brothers, have I displeased you?" They replied: "No. May Allāh forgive you, our brother." *(Muslim)*

Commentary

Abū Bakr ﷺ mentioned the status of Abū Sufyān ﷺ so he would view Islām and the Muslims in a favourable light. However, the Messenger of Allāh ﷺ explained that his words might have angered the other *Ṣaḥābah* ﷺ and one who angers the friends of Allāh ﷻ angers Allāh ﷻ. A *Ḥadīth al-Qudsī* states: "One who has enmity for My friend, then indeed I announce war against him."

The *Ṣaḥābah's* response to Abū Bakr ﷺ when he approached them indicated that they interpreted his words in a positive manner. They did not harbour any enmity towards him.

Additional Points

- ✓ Salmān ﷺ, Suhayb ﷺ and Bilāl ﷺ are eminent *Ṣaḥābah* who have been praised in various *aḥādīth* by the Messenger of Allāh ﷺ.
- ✓ One should deal kindly and leniently with the pious.
- ✓ Islāmic unity demands that one should deal kindly with fellow Muslims. It also requires that people's words be interpreted in a positive manner whenever possible.

Ḥadīth 262

وعن سهل بن سعد ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((أَنَا وَكَافِلُ اليَتِيمِ في الجَنَّةِ هَكَذا)) وَأَشارَ بالسَّبَّابَةِ وَالوُسْطَى ، وَفَرَّجَ بَيْنَهُمَا . رواه البخاري .

و((كَافِلُ اليَتيم)) : القَائِمُ بِأُمُوره .

Sahl ibn Saʿd ﷺ narrates that the Messenger of Allāh ﷺ said: "I and one who takes care of an orphan will be in Paradise like this." He then indicated with his index and middle finger and left a gap between them. (*Bukhārī*)

Commentary

The Messenger of Allāh ﷺ indicated with his fingers in order to clarify his words and so

that his message would settle in the hearts of his audience. The *ḥadīth* may have various meanings: one is that it refers to the closeness that one who takes care of an orphan will enjoy with the Messenger of Allāh ﷺ when entering Paradise; another is that such a person will enter Paradise immediately and will attain a high rank therein.

Ḥāfiẓ ʿIrāqī ﷺ has explained the possible wisdom of the similitude: the Messenger of Allāh ﷺ was sent as a guide, teacher and supervisor over a nation that did not understand matters of religion. Similarly, one who takes care of an orphan acts as a guide, teacher and supervisor of a child who does not understand religious or worldly matters.

Ibn Baṭṭāl ﷺ mentioned: "It is the right of a person who hears this *ḥadīth* to practise on it so that he can be a companion of the Messenger of Allāh ﷺ in Paradise and there is no rank more virtuous than this in the Hereafter."

Additional Points

- ✓ Islām places great emphasis upon taking care of orphans and protecting their wealth.
- ✓ The virtue mentioned here will be acquired when the guardian looks after an orphan with his own wealth or uses the wealth of the orphan for this purpose, in the correct Islāmic manner.

Ḥadīth 263

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((كَافِلُ اليَتِيم لَهُ أَوْ لِغَيْرِهِ أَنَا وَهُوَ كَهَاتَيْنِ فِي الجَنَّةِ)) وَأَشَارَ الرَّاوِي وَهُوَ مَالِكُ بْنُ أَنَس بالسَّبَّابَةِ وَالوُسْطَى . رواه مسلم .

وقوله ﷺ : ((اليَتِيمُ لَهُ أَوْ لِغَيرِهِ)) مَعْنَاهُ : قَرِيبُهُ ، أَو الأَجْنَبِيُّ مِنْهُ ، فالقَرِيبُ مِثلُ أَنْ تَكْفَلَهُ أُمُّهُ أَوْ جَدُّهُ أَوْ أَخُوهُ أَوْ غَيرُهُمْ مِنْ قَرَابَتِهِ ، والله أَعْلَمُ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "I and the one who takes care of an orphan, whether he is a close relative or not, shall be in Paradise like this." The narrator, Mālik ibn Anas[81], indicated with his index and middle finger. *(Muslim)*

Commentary

In this *ḥadīth,* we are taught that caring for an orphan from one's family as well as other than one's own is rewarded by Allāh ﷻ.

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81 Mālik ibn Anas ﷺ - also known by the title of Imām Dār al-Hijrah - was a *Tab al-Tābiʿī* who was exceptionally gifted in *ḥadīth* and *fiqh*. Imām Bukhārī ﷺ said regarding him, "The most authentic chain of narration is Mālik from Nāfiʿ from Ibn ʿUmar." He passed away in 179 *Hijrī*.

Ḥadīth 264

وعنه ، قَالَ : قَالَ رَسُول الله ﷺ : ((لَيْسَ المِسْكينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ ، وَلا اللُّقْمَةُ وَاللُّقْمَتَانِ إِنَّمَا المِسكِينُ الَّذِي يَتَعَفَّفُ)) مُتَّفَقٌ عَلَيهِ .

وفي رواية في الصحيحين : ((لَيْسَ المِسكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ تَرُدُّهُ اللُّقْمَةُ واللُّقْمَتانِ ، وَالتَّمْرَةُ والتَّمْرَتَانِ ، وَلَكِنَّ المِسْكِينَ الَّذِي لاَ يَجِدُ غنىً يُغْنِيه ، وَلاَ يُفْطَنُ بِهِ فَيُتَصَدَّقَ عَلَيهِ ، وَلاَ يَقُومُ فَيَسْأَلُ النَّاسَ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A poor person is not one who can be turned away by a date or two, or a morsel or two; rather, a poor person is one who abstains from begging." *(Bukhārī, Muslim)*

Another narration of *Bukhārī* and *Muslim* has: "A poor person is not one who goes to the people begging and who can be turned away by a morsel or two (of food), or a date or two; rather, a poor person is one who does not have sufficient wealth for himself, whose poverty is not known whereby charity could be given to him, nor does he go around begging from people."

Commentary

This *ḥadīth* describes those who are truly poor and deserving of charity. They do not resort to begging from people, but maintain their self-honour by asking from Allāh ﷻ. Making an unnecessary outward display of poverty is against the spirit of Islām. In the same vein, well-to-do Muslims are encouraged to go out and search for those who are truly deserving and needy.

Al-Khaṭṭābī ﷺ mentioned that beggars have not been classified as truly poor according to this *ḥadīth* because they often receive large amounts of *zakāh* and *ṣadaqah*, which removes them from the category of the poor.

Additional Points

- ✓ A Muslim's sense of shame and modesty should override all aspects of his behaviour.
- ✓ Abstention from begging maintains a person's self-honour and opens other avenues of sustenance.

Ḥadīth 265

وعنه ، عن النَّبيّ ﷺ ، قَالَ : ((السَّاعِي عَلَى الأَرْمَلَةِ وَالمِسْكِينِ ، كَالمُجَاهِدِ في سَبيلِ

اللهِ)) وَأحسَبُهُ قَالَ : ((وَكالقَائِمِ الَّذِي لاَ يَفْتُرُ ، وَكَالصَّائِمِ الَّذِي لاَ يُفْطِرُ)) مُتَّفَقٌ عَلَيهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who sees to the needs of the widows and the needy is like a *mujāhid* in the path of Allāh ﷻ." And I think he also said: "And like one who continuously spends the night in worship and one who fasts continuously." *(Bukhārī, Muslim)*

Commentary

Caring for widows is a means of uplifting the poor and needy and maintaining the honour of the weak. One who cares for widows has been likened to a *mujāhid* because the task is immense and requires great patience and perseverance against one's carnal self and Shaiṭān. These two enemies of man divert a person from fulfilling the likes of such a noble deed by corrupting his intentions and sometimes tempting him towards evil. Very few people, therefore, support widows on a continuous basis.

The second portion of the narration states that caring for widows earns one the perpetual reward of being involved in worship day and night.

Ḥadīth 266

وعنه ، عن النَّبيّ ﷺ ، قَالَ : ((شَرُّ الطَّعَامِ طَعَامُ الوَلِيمَةِ ، يُمْنَعُهَا مَنْ يَأتِيهَا ، وَيُدْعَى إِلَيْهَا مَنْ يَأْبَاهَا ، وَمَنْ لَمْ يُجِبِ الدَّعْوَةَ فَقَدْ عَصَى اللهَ وَرَسُولَهُ)) رواه مسلم .

وفي رواية في الصحيحين ، عن أَبي هريرة من قوله : ((بِئْسَ الطَّعَامُ طَعَامُ الوَلِيمَةِ يُدْعَى إِلَيْهَا الأَغْنِيَاءُ وَيُتْرَكُ الفُقَرَاءُ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The worst type of food is that of *walīmah* in which those who need to attend are prevented from joining in and those who refuse to attend are invited to it. One who does not accept an invitation has disobeyed Allāh ﷻ and His Messenger ﷺ." *(Muslim)*

A narration of *Bukhārī* and *Muslim* has: "That feast of *walīmah* is evil in which the rich are invited while the poor are left out."

Vocabulary and Definitions

الوَلِيمَة (marriage feast) is derived from the word ولم which means to unite or join. The joining of the spouses after a *nikāḥ* is therefore encapsulated within the word *walīmah*.

Commentary

In this *ḥadīth*, the Messenger of Allāh ﷺ prophesised that a time would come when only the wealthy would be honoured and invited to *walīmah* functions. Such functions would be tainted with extravagance, wastage and would incorporate such forms of entertainment that appeal to the wealthy. The Messenger of Allāh ﷺ never encouraged or approved of this. He encouraged that the needs and rights of the poor should be respected, hence a Muslim should make every attempt to include the poor and less fortunate in joyous occasions.

The *ḥadīth* also states that one who does not accept an invitation has disobeyed Allāh ﷻ and the Messenger of Allāh ﷺ. This means that one should attend functions that are in accordance with the laws of the *sharī'ah*. In legal terms, it is *Mustaḥab* (advisable) to accept an invitation to a *walīmah* if there are no impermissible factors that prevent one from participating such as music or intermingling of the sexes.

This *ḥadīth* is extremely relevant in our current scenario. One of the causes of the decline of the Muslims is their involvement in extravagance, wastage, boasting and competing in functions such as *walīmahs*.

Ḥadīth 267

وعن أنس ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((مَنْ عَالَ جَارِيَتَيْن حَتَّى تَبْلُغَا جَاءَ يَوْمَ القِيَامَةِ أَنَا وَهُوَ كَهَاتَيْنِ)) وضَمَّ أَصَابِعَهُ . رواه مسلم .

((جَارِيَتَيْنِ)) أيْ : بنتين .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "I and one who takes care of two daughters until they reach maturity, will be like this on the day of *Qiyāmah*," and he then joined his fingers together. *(Muslim)*

Vocabulary and Definitions

"Takes care of two daughters" refers to seeing to their financial needs and proper upbringing.

Imām Qurṭubī ﷺ explained that "reaching maturity" refers to being married because a young girl may marry before the age of puberty transferring the responsibility of caring for her over to her husband; and in other cases she may reach puberty but may not be in a financial position to see to her own needs.

Commentary

This *ḥadīth* explains that rearing and nurturing daughters are a means of entry into Paradise. In the days of ignorance prior to Islām, daughters were despised and regarded as a liability

to society. Islām, through the Qur'ān and teachings of the Messenger of Allāh ﷺ, abolished this false concept. This *ḥadīth* also destroys the case of those critics of Islām who state that Islām disrespects women. The truth is that Islām as a religion has elevated the status of women and granted her rights and protection.

Other *aḥādīth* explain that this virtue is not specific to daughters. Imām Aḥmad ﷺ has recorded in his *Musnad* that the Messenger of Allāh ﷺ said, "He who takes care of two daughters, two sisters, two maternal aunts, two grandmothers, or two paternal aunts will be with me in Paradise like this."

Additional Points

✓ The *ḥadīth* rejects the false concept of giving preference to sons over daughters.

Ḥadīth 268

وعن عائشة ﷺ ، قَالَتْ : دَخَلَتْ عَلَيَّ امْرَأَةٌ وَمَعَهَا ابنتان لَهَا ، تَسْأَلُ فَلَمْ تَجِدْ عِنْدِي شَيئاً غَيْرَ تَمْرَةٍ وَاحدَةٍ ، فَأَعْطَيْتُهَا إِيَّاهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْها ولَمْ تَأْكُلْ مِنْهَا ، ثُمَّ قَامَتْ فَخَرجَتْ ، فَدَخَلَ النَّبيُّ ﷺ عَلَينَا ، فَأَخْبَرْتُهُ فَقَالَ : ((مَنِ ابْتُلِيَ مِنْ هذِهِ البَنَاتِ بِشَيءٍ فَأَحْسَنَ إِلَيْهِنَّ ، كُنَّ لَهُ سِتراً مِنَ النَّارِ)) مُتَّفَقٌ عَلَيهِ .

ʿĀ'ishah ﷺ narrates: A woman together with her two daughters came begging to me, but I had nothing with me except one date, which I gave to her. She divided it between her two daughters and did not eat from it. She then stood up and left. The Messenger of Allāh ﷺ then entered and I told him. He said: "Whoever is put through any tribulation by his daughters and treats them well, they shall be a barrier for him from the Hell-fire." *(Bukhārī, Muslim)*

Commentary

ʿĀ'ishah ﷺ gave the woman a single date – all that she had in her possession - on account of the advice of the Messenger of Allāh ﷺ when he stated that a beggar should not be turned away empty handed; even if one has a single date, it should be given away." (*Bazzār*)

Imām Qurṭubī ﷺ stated that one could be saved from Hell-fire by caring for even one daughter, based on this *ḥadīth*. If a person cares for more than one daughter, the barrier for him from the Fire will be greater and he will enjoy the close company of the Messenger of Allāh ﷺ in Paradise - as mentioned in the previous *ḥadīth*.

Treating daughters well means protecting them, nurturing them, seeing to their best interests in both Islāmic and worldly matters.

Ḥadīth 269

وعن عائشة ﵂ ، قَالَتْ : جَاءتني مِسْكينةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا ، فَأَطْعَمْتُها ثَلاثَ تَمرَات ، فَأَعْطَتْ كُلَّ وَاحِدَة مِنْهُمَا تَمْرَةً وَرَفَعتْ إِلَى فِيها تَمْرَةً لِتَأْكُلها ، فَاسْتَطعَمَتهَا ابْنَتَاهَا ، فَشَقَّتِ التَّمْرَةَ الَّتي كَانَتْ تُريدُ أنْ تَأْكُلَهَا بَيْنَهُما ، فَأعجَبَنِي شَأْنُهَا ، فَذَكَرْتُ الَّذِي صَنَعَتْ لرسولِ الله ﷺ ، فَقَالَ : ((إنَّ الله قَدْ أوْجَبَ لَهَا بها الجَنَّةَ ، أَوْ أعتَقَهَا بِهَا مِنَ النَّارِ)) رواه مسلم .

ʿĀ'ishah ﵂ narrates: A poor woman carrying her two daughters came to me and I gave her three dates to eat. She gave one date to each of them and raised the third date to her mouth to eat it. But, her two daughters asked her to feed it to them. So she split the date which she wanted to eat between them. I was surprised by her conduct and told the Messenger of Allāh ﷺ about it. He said: "Allāh ﷻ made Paradise obligatory upon her by virtue of her action, or freed her from the Hell-fire because of it." *(Muslim)*

Commentary

ʿĀ'ishah ﵂ was surprised at the mother's giving preference to her daughters over herself and the mercy and kindness she showed towards them seeking the pleasure of Allāh ﷻ. When she related the incident to the Messenger of Allāh ﷺ he explained that the noble action of the mother drew the mercy of Allāh ﷻ. In another *ḥadīth,* the Messenger of Allāh ﷺ said, "*Al-Raḥmān* (Allāh, the Most Merciful) has mercy upon those who show mercy to others."

Additional Points

- ✓ It is permissible for a wife to give charity from the wealth of her husband with his permission. She will be rewarded if she does so and her husband will similarly be rewarded because the charity was given from his wealth and by his approval.
- ✓ Charity points to the truthfulness of a believer's faith in Allāh ﷻ and his reliance on Allāh's ﷻ mercy.
- ✓ Islām elevated the status of women by encouraging its adherents to care for and spend upon their daughters and making these noble actions a means of entry into Paradise.

Ḥadīth 270

وعن أَبي شُرَيحٍ خُوَيْلِدِ بن عمرو الخزاعِيِّ ﵁ ، قَالَ : قَالَ النَّبيّ ﷺ : ((اللَّهُمَّ إنِّي أُحَرِّجُ حَقَّ الضَّعِيفَينِ : اليَتِيم وَالمَرْأةِ)) حديث حسن رواه النسائي بإسناد جيد .

ومعنى ((أُحَرِّجُ)) : أُلْحِقُ الحَرَجَ وَهُوَ الإثْمُ بِمَنْ ضَيَّعَ حَقَّهُمَا ، وَأُحَذِّرُ مِنْ ذلِكَ تَحْذِيراً بَليغاً ، وَأَزْجُرُ عَنْهُ زجراً أكيداً .

Abū Shurayḥ Khuwaylid ibn ʿUmar al-Khuzāʿī ﷺ[82] narrates that the Messenger of Allāh ﷺ said: "O Allāh! I consider it a serious offence when the rights of two weak people are not fulfilled: orphans and women." (*Ibn Mājah*)

Commentary

This *ḥadīth* affirms the stance of Islām regarding women and orphans. The physical weakness of women and the lack of support for orphans frequently results in their rights being overlooked and trampled. Islām teaches that all women should be treated kindly and gently whether they are mothers, wives, sisters or daughters.

Scholars state that orphans and women are weaker in nature compared to others and they are therefore more prone to rely upon Allāh ﷻ for His help, hence one who oppresses them shows contempt towards Him and is then deserving of His punishment.

Ḥadīth 271

وعن مصعب بن سعد بن أَبي وقَّاص ﷺ ، قَالَ : رَأى سعد أَنَّ لَهُ فَضْلاً عَلَى مَنْ دُونَهُ ، فَقَالَ النَّبيّ ﷺ : ((هَلْ تُنْصرُونَ وتُرْزَقُونَ إلاَّ بِضُعَفَائِكُمْ)) رواه البخاري هكذا مُرسلاً ، فإن مصعب بن سعد تابعيٌّ ، ورواه الحافظ أَبُو بكر البرقاني في صحيحه متصلاً عن مصعب ، عن أبيه ﷺ .

Musʿab ibn Saʿd ibn Abī Waqqāṣ ﷺ[83] narrates: Saʿd ﷺ felt that he enjoyed superiority over those who were below him, so the Messenger of Allāh ﷺ said: "It is only on account of the weak among you that you are helped and given sustenance." (*Bukhārī*)

Commentary

It was because of his strength and bravery that Saʿd ﷺ felt that he enjoyed superiority over others, however the Messenger of Allāh ﷺ cautioned him against this. Another similar narration of *Nasā'ī* states, "This *Ummah* is helped because of the supplications, *ṣalāh* and

82 There is difference of opinion regarding the correct name of this *Ṣaḥābī*. Some say it was Khuwaylid ibn ʿAmr, others say it was ʿAmr ibn Khuwaylid, yet others say it was Kaʿb ibn ʿAmr. He accepted Islām before the conquest of Makkah Mukarramah. He also held the flag of the tribe of Banū Kaʿb ibn Khuzāʿah on the day of the conquest of Makkah Mukarramah. 20 *aḥādīth* are narrated from him and he passed away in Madīnah Munawwarah in 68 *Hijrī*.

83 Musʿab ibn Saʿd ibn Abī Waqqāṣ ﷺ was a *Tābiʿī*. He narrated *ḥadīth* from his father, ʿAlī ﷺ and Ibn ʿUmar ﷺ. Mujāhid ﷺ and Abū Isḥāq ﷺ narrate from him and they are unanimous that he is reliable. He passed away in 103 *Hijrī*.

sincerity of the weak amongst them."

According to Ibn Baṭṭāl ﷺ, the weak possess the most sincerity in *duʿā'* and the greatest devotion in worship because their hearts are not attached to the world. Muhallab ﷺ stated that the Messenger of Allāh ﷺ intended by his words to encourage Saʿd ﷺ to be humble and abstain from despising others.

Based on this, some pious people have the habit of keeping children with them when making *duʿā'*, in order to attract the mercy and acceptance of Allāh ﷻ.

Ḥadīth 272

وعن أَبي الدَّرداءِ عُويمر ﷺ ، قَالَ : سمعتُ رَسُولَ الله ﷺ ، يقول : ((ابْغُوني الضُّعَفَاء ، فَإِنَّمَا تُنْصَرُونَ وتُرْزَقُونَ بِضُعَفَائِكُمْ)) رواه أَبُو داود بإسناد جيد .

Abū al-Dārdā' ʿUwaymir ﷺ[84] narrates: I heard the Messenger of Allāh ﷺ saying: "Look for me among the weak, for you are helped and given sustenance on account of the weak amongst you." (*Abū Dāwūd*)

Commentary

The fact that the Messenger of Allāh ﷺ would adopt the company of the weak and poor shows their great value and importance. This *ḥadīth* like all the *aḥādīth* of this chapter teach that one should never regard oneself as superior to the weak and poor, neither should he harm nor cause difficulty to them in anyway.

CHAPTER 34

باب الوصية بالنساء

Chapter on treating women well

قَالَ الله تَعَالَى : ﴿ وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ ﴾ (النساء :١٩) ،

Allāh says: "And live with them in kindness." (Sūrah Al-Nisā', 19)

84 Abū al-Dārdā' ʿUwaymir ﷺ was a great scholar and jurist of Islām. The Messenger of Allāh ﷺ said regarding him, "ʿUwaymir is the Ḥakīm of my *Ummah*." He participated in all the battles after the battle of Uḥud. During the era of ʿUthmān ﷺ, he was appointed as judge in Damascus. He passed away in 32 *Hijrī* and 179 *aḥādīth* are narrated from him.

وَقالَ تَعَالَى : ﴿ وَلَنْ تَسْتَطِيْعُوْآ اَنْ تَعْدِلُوْا بَيْنَ النِّسَآءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيْلُوْا كُلَّ الْمَيْلِ فَتَذَرُوْهَا كَالْمُعَلَّقَةِ ۭ وَاِنْ تُصْلِحُوْا وَتَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ﴾ (النساء : ١٢٩) .

Allāh says: "You will never be able to maintain perfect justice between wives however much you may desire to do so. However, do not ignore any of them totally, leaving her suspended. If you make peace and adopt *taqwā*, then surely Allāh is Most-Forgiving, Most-Merciful." (Sūrah al-Nisā', 129)

Ḥadīth 273

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((اسْتَوْصُوا بالنِّساءِ خَيْراً ؛ فَإِنَّ المَرْأَةَ خُلِقَتْ مِنْ ضِلعٍ ، وَإِنَّ أَعْوَجَ مَا في الضِّلَعِ أَعْلاهُ ، فَإِنْ ذَهَبتَ تُقيمُهُ كَسَرْتَهُ ، وَإِنْ تَرَكْتَهُ ، لَمْ يَزَلْ أَعْوجَ ، فَاسْتَوصُوا بالنِّساءِ)) مُتَّفَقٌ عَلَيهِ .

وفي رواية في الصحيحين : ((المَرأةُ كالضِّلَعِ إنْ أَقَمْتَهَا كَسَرْتَهَا ، وَإن اسْتَمتَعْتَ بِهَا ، اسْتَمتَعْتَ وفِيهَا عوَجٌ)) .

وفي رواية لمسلم : ((إنَّ المَرأةَ خُلِقَت مِنْ ضِلَع ، لَنْ تَسْتَقِيمَ لَكَ عَلَى طَريقة ، فإن اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفيهَا عوَجٌ ، وإنْ ذَهَبْتَ تُقِيمُهَا كَسَرْتَها ، وَكَسْرُهَا طَلاَقُهَا)) .

قوله : ((عَوَجٌ)) هُوَ بفتح العينِ والواوِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "I advise you to treat women kindly because a woman was created from a rib and the upper section of a rib is crooked. If you try to straighten it, you will break it. If you leave it as it is, it will remain crooked. So, I advise you to treat women kindly." *(Bukhārī, Muslim)*

Another narration of *Bukhārī* and *Muslim* has: "A woman is like a rib. If you try to straighten her you will break her and if you want to derive benefit from her, you must do so despite her crookedness."

Another narration of *Muslim* has: "A woman is created from a rib and she will never remain straight for you. If you want to derive benefit from her, you must do so despite her crookedness and if you try to straighten her you will break her and breaking her means divorcing her."

Vocabulary and Definitions

"The upper section of a rib is crooked," means that women are created from the most crooked portion of the rib. It could also be a reference to the upper portion of a women's body (namely her head, which contains the tongue) as this has the potential of causing the most harm.

Commentary

The *ḥadīth* refers to the creation of Ḥawwā from the rib of Ādam ﷺ. Since the source material (the rib) of women is naturally crooked, one should not be surprised at her weaknesses. These should be tolerated with patience and forbearance. Failure to appreciate them often leads to unnecessary quarrels, resulting ultimately in divorce, as stated in the *ḥadīth*.

Ḥadīth 274

وعن عبد الله بن زَمْعَةَ ﷺ : أَنَّهُ سَمِعَ النَّبِيّ ﷺ يَخْطُبُ ، وَذَكَرَ النَّاقَةَ وَالَّذِي عَقَرَهَا ، فَقَالَ رَسُول الله ﷺ : ((﴿ اِذِ انْبَعَثَ اَشْقٰهَا ﴾ انْبَعَثَ لَهَا رَجُلٌ عَزِيزٌ ، عَارِمٌ مَنِيعٌ فِي رَهْطِهِ)) ، ثُمَّ ذَكَرَ النِّسَاءَ ، فَوعَظَ فِيهِنَّ ، فَقَالَ : ((يَعْمِدُ أَحَدُكُمْ فَيَجْلِدُ امْرَأَتَهُ جَلْدَ العَبْدِ فَلَعَلَّهُ يُضَاجِعُهَا مِنْ آخِرِ يَومِهِ)) ثُمَّ وَعَظَهُمْ فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ ، وَقالَ : ((لِمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ ؟!)) مُتَّفَقٌ عَلَيهِ .

((وَالعَارِمُ)) بالعين المهملة والراء : هُوَ الشِّرِّيرُ المفسِدُ ، وقوله : ((انْبَعَثَ)) ، أيْ : قَامَ بسرعة .

ʿAbdullāh ibn Zamʿah ﷺ[85] narrates that he heard the Messenger of Allāh ﷺ delivering a sermon in which he spoke about the camel (in the time of Sālih ﷺ) and the person who hamstrung it. The Messenger of Allāh ﷺ said: "When the most wretched of them rushed forward," means that a powerful leader, who was vicious and fierce, rushed forward to hamstring the camel. The Messenger of Allāh ﷺ then spoke about women and advised regarding them by saying: "You go and strike your wife as you would a slave and then perhaps engage in intercourse with her at the end of the day!" He ﷺ then admonished them about laughing at a person who breaks wind by saying: "Why do you laugh at something which you yourself do." *(Bukhārī, Muslim)*

85 ʿAbdullāh ibn Zamʿah ﷺ was from amongst the leaders of the Quraish. 2 *aḥādīth* are narrated from him.

Commentary

This *ḥadīth* highlights three aspects. Firstly, the Messenger of Allāh ﷺ informed the *Ṣaḥābah* ﷺ about the incident of Ṣāliḥ ﷺ and the camel that was miraculously granted to him. Secondly, he advised against unjustly beating women. Thirdly, he advised the *Ṣaḥābah* not to laugh at someone who passes wind because it is natural and normal to do so.

The Messenger of Allāh ﷺ indicated to the foolishness of a person who severely beats his spouse and then has relations with her because the former action is tantamount to abuse while the latter is based on love and affection.

Additional Points

- ✓ If a person feels the urge to pass wind, he should try to isolate himself so that he does not inconvenience others.
- ✓ When disciplining a woman, one should ensure that one does not cause any physical injury, nor should one strike her face or head.

Ḥadīth 275

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((لاَ يَفْرَكْ مُؤْمِنٌ مُؤْمِنَةً إِنْ كَرِهَ مِنْهَا خُلُقاً رَضِيَ مِنْهَا آخَرَ)) ، أَوْ قَالَ : ((غَيْرَهُ)) رواه مسلم .

وقولُهُ : ((يَفْرَكْ)) هُوَ بفتح الياءِ وإسكان الفاء وفتح الراءِ معناه : يُبْغِضُ ، يقالُ : فَرِكَتِ المَرأةُ زَوْجَهَا ، وَفَرِكَهَا زَوْجُهَا ، بكسر الراء يفْرَكُهَا بفتحها : أَيْ أَبْغَضَهَا ، والله أعلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A believing man should not hate a believing woman. If he dislikes one particular trait of hers, he should try to be pleased with another." *(Muslim)*

Commentary

This golden prophetic teaching teaches us to forgive the weaknesses of our spouses and not allow these to overwhelm the relationship. We should focus upon the positives, rather than dwell on the negatives. In so doing, the marriage will prosper into a blissful one instead of one that is dominated by quarrels and disputes.

Mullah ʿAlī Qārī ﷺ pertinently stated that one who aims to find a perfect or faultless marriage partner would never succeed. Hence, we are advised to utilise sound intelligence in order to resolve a marital dispute, rather than temporal and emotional outbursts.

Ḥadīth 276

وعن عمرو بن الأحوص الجُشَمي ﷺ : أَنَّهُ سَمِعَ النَّبيّ ﷺ في حَجَّةِ الوَدَاعِ يَقُولُ بَعْدَ أَنْ حَمِدَ الله تَعَالَى ، وَأَثْنَى عَلَيهِ وَذَكَّرَ وَوَعظَ ، ثُمَّ قَالَ : ((ألا وَاسْتَوصُوا بالنِّساءِ خَيْراً ، فَإِنَّمَا هُنَّ عَوَانٍ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئاً غَيْرَ ذلِكَ إلاَّ أَنْ يَأتِينَ بِفَاحِشَةٍ مُبَيِّنَةٍ ، فَإِنْ فَعَلْنَ فَاهْجُرُوهُنَّ في المَضَاجِعِ ، وَاضْرِبُوهُنَّ ضَرباً غَيْرَ مُبَرِّحٍ ، فإنْ أَطَعْنَكُمْ فلا تَبْغُوا عَلَيهِنَّ سَبيلاً ؛ ألاَ إنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقّاً ، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقّاً ؛ فَحَقُّكُمْ عَلَيهِنَّ أَنْ لا يُوطِئْنَ فُرُشَكُمْ مَنْ تَكْرَهُونَ ، وَلا يَأْذَنَّ في بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ ؛ ألاَ وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحْسِنُوا إِلَيْهِنَّ في كِسْوَتِهِنَّ وَطَعَامِهِنَّ)) رواه الترمذي ، وَقالَ : ((حديث حسن صحيح)) .

قوله – صلى الله عليه وسلم – : ((عَوان)) أيْ : أَسِيرَاتٌ جَمْع عَانِيَة ، بالعَيْنِ المُهْمَلَةِ ، وَهِيَ الأَسِيرَةُ ، والعاني : الأسير . شَبَّهَ رسولُ الله – صلى الله عليه وسلم – المرأَةَ في دخولِها تَحْتَ حُكْمِ الزَّوْجِ بالأَسيرِ ((وَالضَّرْبُ المبَرِّحُ)) : هُوَ الشَّاقُ الشَّديد وقوله – صلى الله عليه وسلم – : ((فَلاَ تَبْغُوا عَلَيهِنَّ سَبِيلاً)) أيْ : لاَ تَطْلُبُوا طَرِيقاً تَحْتَجُّونَ بِهِ عَلَيهِنَّ وَتُؤْذُونَهُنَّ بِهِ ، والله أعلم .

ʿAmr ibn al-Aḥwaṣ al-Jushamī ﷺ[86] narrates that he heard the Messenger of Allāh ﷺ saying during the Farewell Pilgrimage, after praising and glorifying Allāh ﷻ and reminding and admonishing, "Treat women kindly because they are like captives in your possession. You possess nothing of them except that (i.e. having intercourse with them and their duty to safeguard their own honour and protect their husband's wealth). If they commit an openly immoral action then do not share their beds, and strike them in a way that does not cause injury. Then if they obey you, do not look for any pretext to cause them harm. Know that you have rights over your women, and your women have rights over you. Your right over them is that they do not permit anyone to come to your bed and that they do not permit anyone whom you disapprove into your house. Know that their right over you is that you treat them well in respect of their clothing and food." (*Tirmidhī*)

Vocabulary and Definitions

Wives have been likened to captives because they succumb to their husbands commands and

86 Two *aḥādīth* are narrated from ʿAmr ibn al-Aḥwaṣ al-Jushamī ﷺ.

because Islām instructs that captives be treated kindly.

"An openly immoral action," may refer to disobedience, rebelling against their husbands' rightful instructions or association with evil company.

"They should not permit anyone to come to your beds," means that women should not permit those whom their husbands dislike, to enter or sit in their homes, whether these may be strangers or her close family men who she cannot marry. In pagan times, men would converse freely with women without considering it immoral.

Commentary

The fact that the rights of women were mentioned by the Messenger of Allāh ﷺ during the Farewell Pilgrimage indicates the importance of the subject and the necessity to practise upon the directives he issued.

This *ḥadīth* and others point to the sequence of steps to be taken when dealing with a rebellious wife: counselling, refraining from sharing a bed with her and finally beating her lightly ensuring that no harm or injury is inflicted in the process. In addition, it will only be permissible to reprimand her physically when the husband knows that this will reform her. This injunction in no way promotes wife battering or abuse.

Additional Points

- ✓ It is a woman's right to be given maintenance and clothing according to the financial capacity and status of her husband.

Ḥadīth 277

وعن معاوية بن حيدة ﷺ ، قَالَ : قُلْتُ : يَا رَسُول الله ، مَا حق زَوجَةِ أَحَدِنَا عَلَيهِ ؟ قَالَ : ((أَنْ تُطْعِمَهَا إِذَا طعِمْتَ ، وَتَكْسُوهَا إِذَا اكْتَسَيْتَ ، وَلاَ تَضْرِبِ الوَجْهَ ، وَلا تُقَبِّحْ ، وَلا تَهْجُرْ إِلاَّ في البَيْتِ)) حديثٌ حسنٌ رواه أَبُو داود وَقالَ : معنى ((لا تُقَبِّحْ)) أي : لا تقل : قبحكِ الله .

Muʿāwiyah ibn Ḥaydah ﷺ[87] narrates: I asked: "O Messenger of Allāh! What right does a wife have over the husband?" He replied: "That you feed her when you eat, you clothe her when you clothe yourself, you do not strike at her face, you do not abuse her and you do not sever relations with her

87 Muʿāwiyah ibn Ḥaydah ﷺ is the grandfather of Bahz ibn Ḥakīm ﷺ, who is also a narrator of *aḥādīth*. He was from Baṣrah and also passed away there. He fought in *jihād* in Khurāsān.

except at home." (*Abū Dāwūd*)

Commentary

This *ḥadīth* explains the rights of a wife and provides clear guidelines for dealing with marital discord.

A man should not strike the face of his spouse because it is a delicate part of her body and could result in injury. He may separate himself from her bed or her room in order to reprimand her, as this has a powerful psychological impact on her. A man should also not make disparaging remarks about the physical features of a woman because this is tantamount to insulting her Creator, Allāh ﷻ.

Ḥadīth 278

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((أَكْمَلُ المُؤمِنِينَ إيمَاناً أَحْسَنُهُمْ خُلُقاً ، وخِيَارُكُمْ خياركم لِنِسَائِهِمْ)) رواه الترمذي ، وَقالَ : ((حديث حسن صحيح)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The most perfect of believers are those with the best of character. And the best of you are those who are best to their wives." (*Tirmidhī*)

Commentary

Scholars have specified the "best of character" to include smiling with one's spouse, displaying kindness, adopting tolerance and patience over shortcomings and not being harmful in any way.

One who studies *aḥādīth* will find various explanations regarding the best of people. Ibn Ḥajar ʿAsqalānī ﷺ stated that the Messenger of Allāh ﷺ provided explanations based on the differing circumstances of the questioner or audience. He knew their deficiencies and knew what would be most suitable for them. Alternatively, the various replies could have been due to differences in time as certain actions were more virtuous at particular times.

The importance of dealing kindly with women becomes clear when one considers that the Messenger of Allāh ﷺ made this the benchmark of good character and perfect *īmān*.

Ḥadīth 279

وعن إياس بن عبد الله بن أَبي ذباب ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((لاَ تَضْرِبُوا إِمَاء الله)) فجاء عُمَرُ ﷺ إِلَى رسولِ الله ﷺ ، فَقَالَ : ذَئِرْنَ النِّسَاءُ عَلَى أَزْوَاجِهِنَّ ، فَرَخَّصَ في ضَرْبِهِنَّ ، فَأَطَافَ بآلِ رَسُول الله ﷺ

نِسَاءٌ كَثِيرٌ يَشْكُونَ أَزْوَاجَهُنَّ ، فَقَالَ رَسُول الله ﷺ : ((لَقَدْ أَطَافَ بِآلِ بَيتِ مُحَمَّدٍ نِسَاءٌ كثيرٌ يَشْكُونَ أَزْوَاجَهُنَّ لَيْسَ أولَئكَ بخيَارِكُمْ)) رواه أَبُو داود بإسناد صحيح .

قوله : ((ذَئِرنَ)) هُوَ بذَال مُعْجَمَة مفْتوحَة ، ثُمَّ هَمْزة مَكْسُورَة ، ثُمَّ راءٍ سَاكِنَة ، ثُمَّ نُون ، أي : اجْتَرَأْنَ ، قوله : ((أَطَافَ)) أيْ : أَحَاطَ .

Iyās ibn ʿAbdullāh ibn Abī Dhubāb ﷺ[88] narrates that the Messenger of Allāh ﷺ said: "Do not beat the female servants of Allāh ﷻ." ʿUmar ﷺ then came to the Messenger of Allāh ﷺ and said: "The women have become bold before their husbands." So, the Messenger of Allāh ﷺ gave a concession to strike women. Many women began to come to the family of the Messenger of Allāh ﷺ complaining about their husbands. So the Messenger of Allāh ﷺ said: "Many women have come to the family of Muḥammad, complaining about their husbands. Such men are not the best of you." (*Abū Dāwūd*)

Commentary

The Messenger of Allāh ﷺ gave the concession to beat rebellious women lightly because this is better than divorce or a life of misery in this world. The Messenger of Allāh ﷺ created a balance, allowing a husband to beat his wife lightly, but also stating that one who does so is not the best of men in character. In other words, righteous men would think twice of doing so. It is also pertinent to point out here that, according to a narration of *Nasā'ī*, the Messenger of Allāh ﷺ never beat a woman.

Ḥadīth 280

وعن عبد الله بن عمرو بن العاص ﷺ : أَنَّ رَسُول الله ﷺ ، قَالَ : ((الدُّنْيَا مَتَاعٌ ، وَخَيرُ مَتَاعِهَا المَرْأَةُ الصَّالِحَةُ)) رواه مسلم .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "The world is an enjoyment and the best enjoyment of the world is a righteous woman." *(Muslim)*

Vocabulary and Definitions

"A righteous woman" is one who fulfils the rights of Allāh ﷻ and the rights of her husband.

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88 Iyās ibn ʿAbdullāh ﷺ was a resident of Makkah Mukarramah. Abū ʿAmr ﷺ says that he was a *Ṣaḥābī* while Ibn Mandah ﷺ and Abū Nuʿaym ﷺ say that there is difference of opinion whether he was a *Ṣaḥābī* or not. Only this *ḥadīth* is narrated from him.

Commentary

Imām Qurṭubī ﷺ explained this *ḥadīth* by narrating another *ḥadīth* which describes a virtuous woman as one who, "when her husband looks at her she pleases him, when he commands her she obeys him and when he is absent she protects her honour and his wealth."

The *ḥadīth* directs us to choose pious spouses because they provide assistance in this world and encourage towards the obedience of Allāh ﷻ.

CHAPTER 35

باب حق الزوج عَلَى المرأة

Chapter on the rights of a husband over his wife

قَالَ الله تَعَالَى : ﴿ الرِّجَالُ قَوّٰمُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ وَّبِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ ؕ فَالصّٰلِحٰتُ قٰنِتٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ ﴾ (النساء : ٣٤) .

Allāh ﷻ says: "Men have charge of women because of the virtue Allāh gave to some of you over others and because of what they spend from their wealth. So the virtuous women are obedient and, in (the husband's) absence, protect that which Allāh has protected." (Sūrah al-Nisā', 34)

Allāh ﷻ made men guardians over women and blessed men with greater intelligence, strength, planning ability and potential for worship. A man's guardianship over women does not entitle him to enslave her; rather, it is for the purpose of guidance and leadership for which he will be questioned by Allāh ﷻ. It is also for this reason that Allāh ﷻ has made *imāmah*, testimony and other related matters specific to men. Similarly, *jihād* and *Jumuʿah* are compulsory upon men only.

وأما الأحاديث فمنها حديث عمرو بن الأحوص السابق في الباب قبله.

Ḥadīth 281

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((إِذَا دَعَا الرَّجُلُ امرَأَتَهُ إِلَى فرَاشِهِ فَلَمْ تَأتِهِ ، فَبَاتَ غَضْبَانَ عَلَيْهَا ، لَعَنَتْهَا المَلائِكَةُ حَتَّى تُصْبحَ)) مُتَّفَقٌ عَلَيهِ .

وفي رواية لهما : ((إِذَا بَاتَت المَرأَةُ هَاجِرَةً فِرَاشَ زَوْجِهَا لَعَنَتْهَا المَلاَئِكَةُ حَتَّى تُصْبحَ)) .

وفي رواية قَالَ رَسُول الله ﷺ : ((والَّذِي نَفْسِي بيَدِهِ مَا مِنْ رَجُلٍ يَدْعُو امْرَأَتَهُ إِلَى فِرَاشِهِ فَتَأبَى عَلَيهِ إلاَّ كَانَ الَّذِي في السَّمَاء سَاخطاً عَلَيْهَا حَتَّى يَرْضَى عَنها)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When a husband calls his wife to bed and she does not come to him and he spends the night angry with her, the angels curse her until the morning." *(Bukhārī, Muslim)*

Another narration of *Bukhārī* and *Muslim* has: "When a woman spends the night forsaking her husband's bed, the angels curse her until the morning."

In another narration the Messenger of Allāh ﷺ said: "I take an oath in the name of that Being in whose control is my life, when a man calls his wife to his bed and she refuses him, the Being who is in the heavens is angry with her until her husband becomes pleased with her."

Commentary

Allāh ﷻ, the Supreme Being and Creator of the universe, is fully aware of the nature of man. Man has been created with desires and because only a woman can fulfil them, she should respond positively when requested. Disinclination on her part can lead to confrontation, anger, mistrust, divorce or cause the husband to search for pleasure through sinful avenues.

However, if she has a valid reason for declining or the husband is not displeased with her and forsakes his right, she will not be cursed by the angels.

Imām Qurṭubī ﷺ mentioned that if a woman invites her husband towards intercourse and he refuses, there would be no sin on him as long as he does not intend to harm her.

Additional Points

- ✓ Women should strive to please their husbands.
- ✓ Men generally have less patience compared to woman in their need for conjugal relations.
- ✓ It is a major sin for a wife to refuse her husband's need for conjugal relations.
- ✓ When the angels are angered by the refusal of a woman to fulfil her husband's physical needs, how much more are they angered when she disobeys Allāh ﷻ!

Ḥadīth 282

وعن أَبي هريرة ﷺ أيضاً : أَنَّ رَسُول الله ﷺ ، قَالَ : ((لاَ يَحِلُّ لامْرَأةٍ أَنْ تَصُومَ وزَوْجُهَا شَاهِدٌ إلاَّ بإِذْنِهِ ، وَلاَ تَأذَنَ في بَيْتِهِ إلاَّ بِإِذنِهِ)) مُتَّفَقٌ عَلَيهِ

وهذا لفظ البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "It is not lawful for a woman to keep fast when her husband is present without seeking his permission, nor can she permit anyone to enter his house without his permission." *(Bukhārī, Muslim.* This is the wording of *Bukhārī.)*

Commentary

The first portion of this *ḥadīth* states that a woman is not permitted to keep optional fast without the permission of her husband because he would not be able to have conjugal relations with her while she is fasting. With regard to obligatory fasts, she does not require her husband's permission because the right of Allāh ﷻ takes preference over the right of His creation. However, if the husband is away on a journey she may engage in optional worship or fasting without his permission.

From this *ḥadīth,* scholars have derived the principle that any form of optional worship, which causes the right of another person to be neglected, should be omitted.

The second portion of the *ḥadīth* states that she should not allow into her home any such person whom her husband dislikes as this may result in discord. The wisdom of this *ḥadīth* is clear when one considers that problems in marriages frequently begin with an external influence or third party that is disliked by one or other of the spouses.

Ḥadīth 283

وعن ابن عمر ﷺ، عن النَّبيّ ﷺ ، قَالَ : ((كلكم رَاعٍ ، وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ : وَالأمِيرُ رَاعٍ ، والرَّجُلُ رَاعٍ عَلَى أهْلِ بَيتِهِ ، وَالمَرْأةُ رَاعِيةٌ عَلَى بَيْتِ زَوْجها وَوَلَدِهِ ، فَكُلُّكُمْ رَاعٍ ، وَكُلُّكُمْ مَسْؤُولٌ عَنْ رَعِيَّتِهِ)) مُتَّفَقٌ عَلَيهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Each one of you is a shepherd and each one of you is answerable for his flock. A leader is a shepherd. A man is a shepherd over his family. A woman is a shepherd over her husband's house and his children. All of you are shepherds and each of you is responsible for his flock." *(Bukhārī, Muslim)*

Commentary

In this *ḥadīth,* the Messenger of Allāh ﷺ mentioned that every person is required to fulfil his responsibilities with justice and will be questioned by Allāh ﷻ in this regard. A man is responsible for the nurturing of his family and commanding them to observe the laws of Islām. A woman is required to administer the domestic affairs of her husband's home, oversee

the children and servants and protect his wealth and property. A servant is required to fulfil the tasks assigned to him by his master.

Even a person who does not have anybody under his care is a guardian over his limbs. He is required to carry out the commands of Allāh ﷻ and abstain from the prohibitions in his actions, speech and beliefs. In this case, his limbs, strength and senses will be his "flock."

Ḥadīth 284

وعن أَبي علي طَلْق بن علي ﷺ : أَنَّ رَسُول الله ﷺ ، قَالَ : ((إِذَا دَعَا الرَّجُلُ زَوْجَتَهُ لحَاجَتِهِ فَلْتَأتِهِ وَإِنْ كَانَتْ عَلَى التَّنُّور)) . رواه الترمذي والنسائي ، وَقالَ الترمذي : ((حديث حسن صحيح)) .

Abū ʿAlī Ṭalq ibn ʿAlī ﷺ[89] narrates that the Messenger of Allāh ﷺ said: "When a man calls his wife to satisfy his need, she should come to him even she is at the oven." (*Tirmidhī*)

Commentary

It is obligatory for a wife to respond immediately to the call of her husband even if she may be engaged in cooking or other household chores. The reason for this is that man's urge to satisfy his need for conjugal relations is strong and his wife should allow him to channel it in a permissible manner.

Ḥadīth 285

وعن أَبي هريرة ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((لَوْ كُنْتُ آمِراً أَحَداً أَنْ يَسْجُدَ لأَحَدٍ لأَمَرْتُ المَرأَةَ أَنْ تَسْجُدَ لزَوجِهَا)) رواه الترمذي ، وَقالَ : ((حديث حسن صحيح)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "If I were to command anyone to prostrate to anyone else, I would have commanded the woman to prostrate before her husband." (*Tirmidhī*)

Commentary

This *ḥadīth* emphasises the importance of the wife honouring and obeying her husband. *Abū Dāwūd* narrates the background for this *ḥadīth*. Qais ibn Saʿd ﷺ stated that he went to Hīrā and noticed its inhabitants prostrating to their leader. He thought to himself, "The Messenger of Allāh ﷺ is more worthy of being prostrated to." He then came to the Messenger of Allāh

89 Abū ʿAlī Ṭalq ibn ʿAlī ﷺ was part of the delegation that came to the Messenger of Allāh ﷺ from Yamāmah and he accepted Islām at that time. 14 *aḥādīth* are narrated from him.

ﷺ and informed him about what he saw, saying, "You, O Messenger of Allāh ﷺ are more worthy of being prostrated to." The Messenger of Allāh ﷺ said, "If you pass by my grave, will you prostrate to me?" He replied, "No." The Messenger of Allāh ﷺ then said, "Then do not do so. If I were to command anyone to prostrate to anyone else, I would have commanded the woman to prostrate before her husband."

Additional Points

✓ It is not permissible to prostrate before anyone besides Allāh ﷻ.

Ḥadīth 286

وعن أم سَلَمَة ﵂ ، قَالَتْ : قَالَ رسولُ الله ﷺ : ((أَيُّمَا امْرَأةٍ مَاتَتْ ، وَزَوْجُهَا عَنْهَا رَاضٍ دَخَلَتِ الجَنَّةَ)) رواه الترمذي ، وَقالَ : ((حديث حسن)) .

Umm Salamah ﵂ narrates that the Messenger of Allāh ﷺ said: "Any woman who passes away while her husband was pleased with her, shall enter Paradise." (*Tirmidhī*)

Commentary

A woman who dies as a believer while her husband was pleased with her, will promptly enter Paradise with those successful Muslims who will enter Paradise without reckoning. It is possible that Allāh ﷻ will forgive her sins and please those whose rights she failed to fulfil.

It is important to note that this *ḥadīth* should not be misinterpreted to mean that a wife should obey her husband in all circumstances; rather, it means that a wife should fulfil her husband's permissible requests. If he commands her to sin, she should politely refuse.

Ḥadīth 287

وعن معاذ بن جبل ﵁ ، عن النَّبيّ ﷺ ، قَالَ : ((لاَ تُؤْذِي امْرَأةٌ زَوْجَهَا في الدُّنْيَا إلاَّ قَالَتْ زَوْجَتُهُ مِنَ الحُورِ العِينِ لاَ تُؤذِيهِ قَاتَلكِ اللهُ ! فَإِنَّمَا هُوَ عِنْدَكِ دَخِيلٌ يُوشِكُ أنْ يُفَارِقَكِ إِلَيْنَا)) رواه الترمذي ، وَقالَ : ((حديث حسن)) .

Muʿādh ibn Jabal ﵁ narrates that the Messenger of Allāh ﷺ said: "When any woman annoys her husband in this world, his wife from the wide-eyed maidens (of Paradise) says: 'Do not annoy him. May Allāh destroy you! He is merely your guest and very soon he will depart from you and come to us.'" (*Tirmidhī*)

Vocabulary and Definitions

الحُورِ العِينِ (wide-eyed damsels) refer to the maidens of Paradise who will be the wives of the pious men of this world. They will have beautiful wide eyes with strikingly black pupils.

Commentary

Women are not permitted to oppose their husbands in matters that conform to *sharīʿah*. They however are permitted to request for rights such as maintenance and such requests will not be regarded as disobedience.

The husband is merely a "guest" with his wife because his life in this world is extremely short in comparison with his eternal life of the Hereafter.

Ḥadīth 288

وعن أسامة بن زيد ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((مَا تَرَكْتُ بَعْدِي فِتْنَةً هِيَ أَضَرُّ عَلَى الرِّجَالِ مِنَ النِّساء)) مُتَّفَقٌ عَلَيهِ .

Usāmah ibn Zayd ﷺ narrates that the Messenger of Allāh ﷺ said: "I have not left behind a tribulation that is more harmful to men than women." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* warns men not to be unduly inclined towards women so that it directs them away from the religion of Allāh ﷻ. Similarly, they are warned from becoming trapped in the plots and schemes of women. The Qur'ān states,

﴿زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْاَنْعَامِ وَالْحَرْثِ﴾

Beautified for men is the love of pleasurable things; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. (Sūrah Āl ʿImrān, 14-15)

Scholars have stated that the mention of women at the top of the list in this verse indicates that they are a severe trial for men. Another *ḥadīth* also states, "And fear women because the first tribulation that the Banī Isrā'īl were afflicted with was women.' *(Muslim)*

While the *ḥadīth* encourages men to nurture women Islāmically so that they become assets to families and communities, it is worthy of noting that there are many women who are more Allāh-conscious than their male counterparts.

CHAPTER 36

باب النفقة عَلَى العيال

Chapter on spending on one's wife and children

قَالَ الله تَعَالَى : ﴿ وَعَلَى الْمَوْلُوْدِ لَهٗ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوْفِ ﴾ (البقرة : ٢٣٣) ،

Allāh ﷻ says: "And to whom the child is born (i.e. the father) upon him is the responsibility of feeding and clothing them in a good manner." (Sūrah al-Baqarah, 233)

وَقالَ تَعَالَى : ﴿ لِيُنْفِقْ ذُوْ سَعَةٍ مِّنْ سَعَتِهٖ ۭ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهٗ فَلْيُنْفِقْ مِمَّآ اٰتٰهُ اللّٰهُ ۭ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا مَآ اٰتٰىهَا ﴾ (الطلاق : ٧) ،

Allāh ﷻ says: "The wealthy person should spend according to his means. As for the one whose sustenance is constrained he should spend from that which Allāh has given him. Allāh does not burden a soul more than what He has given him." (Sūrah al-Ṭalāq, 7)

وَقالَ تَعَالَى : ﴿ وَمَآ اَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ ﴾ (سبأ : ٣٩) .

Allāh ﷻ says: "Whatever you spend, He will replenish it." (Sūrah al-Saba', 39)

Ḥadīth 289

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((دِينَارٌ أَنْفَقْتَهُ في سَبيلِ اللهِ ، وَدِينار أَنْفَقْتَهُ في رَقَبَةٍ ، وَدِينارٌ تَصَدَّقْتَ بِهِ عَلَى مِسْكِينٍ ، وَدِينَارٌ أَنْفَقْتَهُ عَلَى أَهْلِكَ ، أَعْظَمُهَا أَجْراً الَّذِي أَنْفَقْتَهُ عَلَى أَهْلِكَ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "From the *dīnār* which you spend in the cause of Allāh ﷻ, the *dīnār* you spend to free a slave, the *dīnār* you give in charity to a poor person and the *dīnār* you spend on your family, the greatest in reward is the one you spend on your family." *(Muslim)*

"Spending in the cause of Allāh" most commonly refers to *jihād*; however it could refer to any avenue of good.

Commentary

It is obligatory for a man to spend on his wife and children; this carries the greatest reward and priority should be given to it. Other forms of spending on family such as gifts to maintain family ties are also greatly rewarded by Allāh ﷻ, but these are only *Mustaḥab* (preferable), not obligatory.

Ḥadīth 290

وعن أَبي عبد الله ، ويُقالُ لَهُ : أَبو عبد الرحمان ثَوبَان بن بُجْدُد مَوْلَى رَسُول الله ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((أَفْضَلُ دِينَارٍ يُنْفقُهُ الرَّجُلُ : دِينَارٌ يُنْفِقُهُ عَلَى عِيَالِهِ ، وَدِينَارٌ يُنْفقُهُ عَلَى دَابَّتِهِ في سَبيلِ الله ، وَدِينارٌ يُنْفقُهُ عَلَى أَصْحَابِهِ في سَبيلِ اللهِ)) رواه مسلم .

Abū ʿAbdullāh, who is also known as Abū ʿAbd al-Raḥmān, Thaubān ibn Bujdud, the freed slave of the Messenger of Allāh ﷺ, narrates that the Messenger of Allāh ﷺ said: "The best *dīnār* which a man spends is the *dīnār* he spends on his family, the *dīnār* he spends on his animal in the cause of Allāh ﷻ and the *dīnār* he spends on his companions in the cause of Allāh ﷻ." *(Muslim)*

Commentary

It should always be remembered that spending on one's family only includes permissible avenues. Extravagance and sinful expenditure is condemned and should be totally avoided.

While "spending on one's animal and one's companions" commonly refers to *jihād*, it includes every avenue of good.

Ḥadīth 291

وعن أُمِّ سَلمَة رضي الله عنها ، قَالَتْ : قُلْتُ : يَا رَسُول الله ، هَلْ لِي أجرٌ فِي بَنِي أَبي سَلَمَة أَنْ أُنْفِقَ عَلَيْهِمْ ، وَلَسْتُ بِتَارِكتهمْ هكَذَا وَهكَذَا إِنَّمَا هُمْ بَنِيّ ؟ فَقَالَ : ((نَعَمْ ، لَكِ أَجْرُ مَا أَنْفَقْتِ عَلَيْهِمْ)) مُتَّفَقٌ عَلَيهِ .

Umm Salamah رضي الله عنها narrates: "I asked: 'O Messenger of Allāh! Will I be rewarded if I spend on the children of Abū Salamah? I cannot see myself leaving them like this (begging from people) when they are my children.' He replied: 'Yes. You will be rewarded for whatever you spend on them.'" *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* teaches us that a mother will be rewarded for spending on her children, even if mercy and compassion for them drives her to do so.

Some of the *Ṣaḥābah* of the Messenger of Allāh ﷺ were quite poor. Many were farmers and craftsmen, while a great number of them were forced to leave everything they owned in Makkah Mukarramah and migrate to Madīnah Munawwarah where they possessed nothing. Life during these initial stages was difficult for them. Umm Salamah رضي الله عنها noticed her children from her marriage with Abū Salamah رضي الله عنه in this condition and compassion for them drove her to ask if she would be rewarded for spending on them.

Ḥadīth 292

وعن سعد بن أَبي وقاص رضي الله عنه في حديثه الطويل الَّذِي قدمناه في أول الكتاب في باب النِّيَّةِ : أَنَّ رسولَ الله ﷺ ، قَالَ لَهُ : ((وإِنَّكَ لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللهِ إِلاَّ أُجِرْتَ بِهَا حَتَّى مَا تَجْعَلُ في فيِّ امرأتِك)) مُتَّفَقٌ عَلَيهِ .

We quoted the lengthy *ḥadīth* of Saʿd ibn Abī Waqqāṣ رضي الله عنه at the beginning of this book in the chapter on intention, where the Messenger of Allāh ﷺ said to him: "You will be rewarded for whatever you spend for the pleasure of Allāh ﷻ, even for (the morsel which) you place in your wife's mouth." (*Bukhāri, Muslim)*

Commentary

Allāh ﷻ rewards a person for placing a morsel into his spouse's mouth if it is done with the hope of reward from Allāh ﷻ, despite the fact that such an action is normally done out of sensual love. This is because, if any permissible action is accompanied by a good intention, then its status will be elevated to an act of worship and a person will be rewarded by Allāh ﷻ for doing so.

Ḥadīth 293

وعن أَبي مسعود البدري رضي الله عنه ، عن النَّبيّ ﷺ ، قَالَ : ((إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ نَفَقَةً يَحْتَسِبُهَا فَهِيَ لَهُ صَدَقَةٌ)) مُتَّفَقٌ عَلَيهِ .

Abū Masʿūd al-Badrī رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "When a man spends anything on his family with the intention of reward, it is recorded as charity in his favour." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* stresses the importance of having a good intention when engaging in an action and hoping for reward from Allāh ﷻ. When spending on family, there is a two-fold benefit: a compulsory duty is fulfilled and family ties are upheld.

Ḥadīth 294

وعن عبد الله بن عمرو بن العاص ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((كَفَى بِالمَرْءِ إِثْمَاً أَنْ يُضَيِّعَ مَنْ يَقُوتُ)) حديث صحيح رواه أَبُو داود وغيره .

ورواه مسلم في صحيحه بمعناه ، قَالَ : ((كَفَى بِالمَرْءِ إِثْمَاً أَنْ يحْبِسَ عَمَّنْ يَمْلِكُ قُوتَهُ)).

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "It is sufficient as a sin for a person to abstain from fulfilling the rights of those whom he is responsible to feed." (*Abū Dāwūd*)

Muslim narrates a similar *ḥadīth*: "It is sufficient as a sin for a person to hold back the sustenance of those whom he is responsible to feed."

Commentary

The *ḥadīth* means that the single sin of withholding the sustenance of one's family is so serious in the sight of Allāh ﷻ that it will be sufficient to render the perpetrator a sinner. Therefore, a man will be accountable to Allāh ﷻ for not fulfilling the rights of his wife, children and those who he is obligated to care for, such as needy parents.

Ḥadīth 295

وعن أَبي هريرة ﷺ : أن النَّبيّ ﷺ ، قَالَ : ((مَا مِنْ يَوْمٍ يُصْبِحُ العِبَادُ فِيهِ إلاَّ مَلَكانِ يَنْزِلاَنِ ، فَيقُولُ أَحَدُهُمَا : اللَّهُمَّ أعْطِ مُنْفقاً خَلَفاً ، وَيَقُولُ الآخَرُ : اللَّهُمَّ أعْطِ مُمْسِكاً تلَفاً)) مُتَّفَقٌ عَلَيهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Two angels descend (from the heavens) every morning and one of them says: 'O Allāh, replace for the one who spends,' and the other says: 'O Allāh, destroy the one who withholds.'" (*Bukhārī, Muslim*)

Commentary

The "replacement for one who spends" was not specified by the Messenger of Allāh ﷺ, but scholars have stated that it includes wealth and reward. Ḥāfiẓ ibn Ḥajar ﷺ, however, was of the opinion that its non-specification is appropriate because many, who spend, pass away

before they receive any replacement in the form of wealth; therefore, for them, the reward will be kept in the Hereafter, or an appropriate evil will be directed away from them.

Imām Nawawī ﷺ explained that spending which is praiseworthy includes spending on family, guests and in other noble causes.

Imām Qurṭubī ﷺ stated that a person who withholds from spending in preferable avenues would not be deserving of this *duʿā'* of misfortune, except if his miserliness overpowers him to such an extent that he does not feel happy to fulfil the compulsory rights of others.

Ḥadīth 296

وعنه ، عن النَّبيّ ﷺ ، قَالَ : ((اليَدُ العُلْيَا خَيْرٌ مِنَ اليَدِ السُّفْلَى ، وَابْدَأ بِمَنْ تَعُولُ ، وَخَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنىً ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ ، وَمَنْ يَسْتَغْنِ يُغْنِهِ اللهُ)) رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The upper hand is better than the lower hand. Begin by spending on your family (before others). The best charity is that which leaves the giver with sufficient. Allāh ﷻ makes a person self-sufficient who desires to abstain from begging; and Allāh ﷻ grants independence to a person who desires independence." (*Bukhārī*)

Vocabulary and Definitions

"The upper hand is better than the lower hand," means that one who spends is better than one who receives.

"The best charity is that which leaves the giver with sufficient," means that one should not give so much in charity that one is reduced to poverty or forced to beg.

Allāh ﷻ granting "independence" means that He makes one content so that he does not seek more than what he requires.

Commentary

Ibn ʿAllān ﷺ mentioned that there are four types of hands (in order of merit): the hand that gives, the hand that does not take, the hand that takes without asking and the hand that asks.

An important point derived from this *ḥadīth* is that one should first spend on deserving family members before spending on others. In this way, one receives the reward of maintaining family ties, in addition to charity.

It is important to question why Abū Bakr ﷺ spent all his wealth in the battle of Tabūk, when

the *ḥadīth* advises against it. The answer is that one who has the necessary *yaqīn* (conviction) and *tawakkul* (trust) in Allāh ﷻ, will not be adversely affected by spending everything in charity, hence it will not be prohibited for such a person to do so.

Additional Points

- ✓ One should strive to be independent and content with that which is sufficient for one's needs.
- ✓ The most virtuous form of charity is that which a person gives from his wealth after seeing to the needs of his family.

CHAPTER 37

باب الإنفاق مِمَّا يحبُّ ومن الجيِّد

Chapter on spending from that which one loves and that which is superior in quality

قَالَ الله تَعَالَى : ﴿ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ﴾ (آل عمران :٩٢)

Allāh ﷻ says: "You will never be able to acquire righteousness until you spend that which you love." (Sūrah Āl ʿImrān, 92)

وَقالَ تَعَالَى : ﴿يَاَيُّهَا الَّذِيْنَ اٰمَنُوْآ اَنْفِقُوْا مِنْ طَيِّبٰتِ مَا كَسَبْتُمْ وَمِمَّا اَخْرَجْنَا لَكُمْ مِّنَ الْاَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ ﴾ (البقرة : ٢٦٧) .

Allāh ﷻ says: "O you who believe! Spend of the pure things that you have earned and of that which We produce for you from the earth. Do not intend to spend inferior things." (Sūrah al-Baqarah, 267)

Ḥadīth 297

عن أنس ﷺ ، قَالَ : كَانَ أَبُو طَلْحَةَ ﷺ أَكْثَرَ الأَنْصَار بالمَدِينَةِ مَالاً مِنْ نَخْل ، وَكَانَ أَحَبُّ أَمْوالِهِ إِلَيْه بَيْرَحَاء ، وَكَانتْ مُسْتَقْبلَةَ المَسْجِدِ وَكَانَ رَسُول الله ﷺ يَدْخُلُهَا وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّب . قَالَ أَنَسٌ : فَلَمَّا نَزَلَتْ هذِهِ الآيةُ: ﴿لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ﴾ قام أَبُو طَلْحَةَ إِلَى رسولِ الله ﷺ، فَقَالَ : يَا رَسُول الله ، إِنَّ الله تَعَالَى أَنْزَلَ عَلَيْكَ : ﴿لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ﴾ وَإِنَّ أَحَبَّ مَالِي إِلَيَّ بَيْرَحَاءُ ، وَإِنَّهَا صَدَقَةٌ للهِ تَعَالَى ،

أَرْجُو بِرَّهَا ، وَذُخْرَهَا عِنْدَ الله تَعَالَى ، فَضَعْهَا يَا رَسُول الله حَيْثُ أَرَاكَ الله ، فَقَالَ رَسُول الله ﷺ : ((بَخ ! ذلِكَ مَالٌ رَابِحٌ ، ذلِكَ مَالٌ رَابِحٌ ، وقَدْ سَمِعْتُ مَا قُلْتَ ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا في الأَقْرَبِينَ)) ، فَقَالَ أَبُو طَلْحَةَ : أَفْعَلُ يَا رَسُول الله ، فَقَسَّمَهَا أَبُو طَلْحَةَ في أَقَارِبِهِ ، وبَنِي عَمِّهِ . مُتَّفَقٌ عَلَيهِ .

قوله ﷺ : ((مالٌ رابحٌ)) ، رُوِيَ في الصحيحين ((رابحٌ)) و((رايحٌ)) بالباء الموحدة وبالياءِ المثناةِ ، أي : رايح عَلَيْكَ نفعه ، وَ((بَيرَحَاءُ)) : حديقة نخلٍ ، وروي بكسرِ الباءِ وَفتحِها .

Anas ﷺ narrates: "From among the *Anṣār*, Abū Ṭalḥah ﷺ owned the most date orchards in Madīnah and from all his wealth, his orchard, Bayraḥā', which was in front of the Masjid (al-Nabawī) was dearest to him. The Messenger of Allāh ﷺ used to enter it and drink its sweet water." Anas ﷺ continues: "When this verse was revealed: 'You will never be able to acquire perfection in virtue until you spend that which you love', Abū Ṭalḥah ﷺ went to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh! Allāh ﷻ revealed this verse to you: 'You will never be able to acquire perfection in virtue until you spend something of that which you love.' The most beloved of all my wealth is Bayraḥā'. I give it in charity for the sake of Allāh ﷻ and I am hopeful for its goodness and reward from Allāh ﷻ. So, O Messenger of Allāh, you may distribute this orchard as Allāh ﷻ directs you.' The Messenger of Allāh ﷺ said: 'Excellent. That is very profitable wealth. That is very profitable wealth. I have heard what you said and I feel that you should distribute it among your close relatives.' Abū Ṭalḥah ﷺ said: 'I will do so, O Messenger of Allāh!' He ﷺ then distributed it among his close relatives and cousins." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* establishes the virtue of Abū Ṭalḥah ﷺ and at the same time stresses the virtue of spending on one's needy family members. It also teaches us to spend from the best of what we own.

From other *aḥādīth,* we learn that Abū Ṭalḥah ﷺ divided the well between Ubay ibn Kaʿb ﷺ, Ḥassān ibn Thābit ﷺ, his brother, his cousin Shaddād ibn ʿAws ﷺ and Nābit ibn Jābir ﷺ.

Additional Points

- ✓ It is permissible for the virtuous and pious to enter gardens and orchards, benefit from

the shade, eat the fruit and to rest therein. This relaxes the mind and body in preparation for worship.

- ✓ The *Ṣaḥābah* ﷺ hastened in answering the command of Allāh ﷻ and were enthusiastic to reach the highest levels of perfection merely by hearing a single verse of the Qur'ān.
- ✓ Teachers and mentors should adopt the technique of the Messenger of Allāh ﷺ by praising, thanking and expressing pleasure to those who do good deeds. Such an approach greatly motivates and generates confidence within people.
- ✓ One should stipulate religious and virtuous individuals as executors in one's estate.

CHAPTER 38

باب وجوب أمره أهله وأولاده المميزين وسائر من في رعيته بطاعة الله تعالى ونهيهم عن المخالفة وتأديبهم ومنعهم من ارتكاب مَنْهِيٍّ عَنْهُ

Chapter on the obligation to command one's family, children and those in one's care to obey Allāh ﷻ and prohibit them from disobeying Him; and training them and forbidding them from indulging in the prohibited

قَالَ الله تَعَالَى : ﴿ وَاْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا ﴾ (طـه : ١٣٢)،

Allāh ﷻ says: "Command your family to establish *ṣalāh* and you yourself remain steadfast upon it." (Sūrah Tā Hā, 132)

وَقالَ تَعَالَى : ﴿ يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْآ اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا ﴾ (التحريم : ٦) .

Allāh ﷻ says: "O you who believe! Save yourselves and your families from the fire..." (Sūrah al-Taḥrīm, 6)

Introduction

An Arabic proverb states,

العلم في الصغر كالنقش في الحجر

Knowledge acquired during childhood is like engraving upon a stone.

In other words, whatever knowledge and values are taught to a child will remain with him for life. Muslim parents therefore should endeavour to teach the foundational aspects of *īmān* and Islām to their children from a young age. In this way, they will grow up to become good

Muslims and create a healthy, progressive society. One of the distinguishing features in the lives of many pious individuals was their sound Islāmic upbringing.

ʿAllāmah Suyūṭī ﷺ has written in *al-Iklīl* that it is compulsory on a person to command his spouse, children and all those in his care to adopt *taqwā*, the obedience of Allāh ﷻ and *ṣalāh*. In addition to this, parents must serve as practical examples and role models, because children imitate their parents.

Ḥadīth 298

عن أَبي هريرة ﷺ ، قَالَ : أخذ الحسن بن علي ﷺ تَمْرَةً مِنْ تَمْر الصَّدَقَةِ فَجَعَلَهَا في فِيهِ ، فَقَالَ رَسُول الله ﷺ : ((كَخْ كَخْ إرْمِ بِهَا ، أمَا عَلِمْتَ أنَّا لا نَأكُلُ الصَّدَقَةَ !؟)) مُتَّفَقٌ عَلَيهِ .

وفي رواية : ((أنَّا لا تَحِلُّ لَنَا الصَّدَقَةُ)) .

وقوله : ((كَخْ كَخْ)) يقال : بإسكان الخاء ، ويقال : بكسرها مَعَ التنوين وهي كلمة زجر للصبي عن المستقذراتِ ، وكان الحسن ﷺ صبِيّاً .

Abū Hurayrah ﷺ narrates: Al-Ḥasan ibn ʿAlī ﷺ took a date, which was given as charity and placed it in his mouth. The Messenger of Allāh ﷺ said: "Take it out, take it out. Don't you know that we (the family of the Messenger of Allāh ﷺ) do not eat charity?" *(Bukhārī, Muslim)*

Another narration has: "Charity is not lawful for us."

Vocabulary:

The words used by the Messenger of Allāh ﷺ, "Don't you know," convey a greater emphasis than the words, "Don't do it."

Commentary

A clearer understanding of this *ḥadīth* can be gained from the narration of *Aḥmad*, narrated by Abū Hurayrah ﷺ, "We were with the Messenger of Allāh ﷺ when he was distributing the dates of charity and Ḥasan ﷺ was in his lap." The Messenger of Allāh ﷺ was not aware that his grandson placed a date into his mouth. When he stood up, he saw the saliva flowing from the mouth of Ḥasan ﷺ. From this, he realised that a date was in the mouth of his grandson and he promptly stopped him from eating it.

Parents, mentors and teachers should encourage good and forbid evil in relation to those who are in their care. This is in order to train and nurture them because it is common knowledge that if the wrong is not prevented early, it becomes a habit, which is difficult to correct later.

Additional Points

- ✓ When forbidding wrong, the reason and wisdom for the prohibition should be explained.
- ✓ A child may be addressed so that adults may get the message.
- ✓ It is forbidden to give *zakāt* to the family of the Messenger of Allāh ﷺ.
- ✓ Officials whose task it is to hand out *zakāh* should do so with extreme care and justice.

Ḥadīth 299

وعن أَبي حفص عمر بن أَبي سلمة عبد الله بن عبد الأسدِ ربيبِ رَسُول الله ﷺ ، قَالَ : كُنْتُ غلاَماً في حجر رَسُول الله ﷺ وَكَانَتْ يَدي تَطِيشُ في الصَّحْفَةِ ، فَقَالَ لي رَسُول الله ﷺ : ((يَا غُلاَمُ ، سَمِّ الله تَعَالَى ، وَكُلْ بيَمِينكَ ، وَكُلْ مِمَّا يَلِيكَ)) فَمَا زَالَتْ تِلْكَ طِعْمَتي بَعْدُ . مُتَّفَقٌ عَلَيهِ .

((وَتَطِيشُ)) : تدور في نواحِي الصحفة .

Abū Ḥafṣ ʿUmar ibn Abī Salamah ʿAbdullāh ibn ʿAbdul Asad[90], the foster son of the Messenger of Allāh ﷺ (he was the son of Umm Salamah ﵂, the wife of the Messenger of Allāh ﷺ, from a previous marriage) narrates: "I was a young boy under the care of the Messenger of Allāh ﷺ. When I used to eat, my hand used to move around the plate, so the Messenger of Allāh ﷺ said to me: 'O young boy! Commence with the name of Allāh ﷻ, eat with your right hand and eat what is in front of you.' Consequently, this remained my manner of eating." *(Bukhārī, Muslim)*

Commentary

From this *ḥadīth* we learn how the Messenger of Allāh ﷺ utilised an opportune moment to teach a young boy the etiquette of eating. Parents should, similarly, teach their children correct etiquette when they make mistakes, ask questions, or at other appropriate times.

Additional Points

- ✓ This *ḥadīth* teaches us some of the etiquettes of eating: to recite *bismillāh* before eating, to eat with the right hand, to eat from whatever is directly in front of a person. One however is permitted to eat from other points of a utensil if there is a variety of food, or if one's partner in the meal does not mind.
- ✓ Even the young *Ṣaḥābah* of the Messenger of Allāh ﷺ eagerly and enthusiastically

90 ʿUmar ﵁, the narrator of the *ḥadīth*, was born in Abyssinia, when his parents migrated there from Makkah Mukarramah. 12 *aḥādīth* are narrated from him and he passed away in 83 *Hijrī*.

practised upon the commands of the Messenger of Allāh ﷺ and made these teachings a habit in their lives.

Ḥadīth 300

وعن ابن عمر ﷺ ، قَالَ : سمعت رَسُول الله ﷺ ، يقول : ((كُلُّكُمْ رَاعٍ ، وَكُلُّكُمْ مسْؤُولٌ عَنْ رَعِيَّتِهِ : الإِمَامُ رَاعٍ وَمَسْؤولٌ عَنْ رَعِيَّتِهِ ، والرَّجُلُ رَاعٍ في أَهْلِهِ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ ، وَالمَرْأَةُ رَاعِيَةٌ في بيْتِ زَوْجِهَا وَمَسْؤُولَةٌ عَنْ رَعِيَّتِهَا ، وَالخَادِمُ رَاعٍ في مَالِ سَيِّدِهِ وَمَسؤُولٌ عَنْ رَعِيَّتِهِ ، فَكُلُّكُمْ رَاعٍ وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ)) مُتَّفَقٌ عَلَيهِ .

Ibn ʿUmar ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Each one of you is a shepherd and each one of you is answerable for his flock. The leader is a shepherd and is answerable for his flock. The man is a shepherd over his family and is answerable for his flock. The woman is a shepherd over her husband's house and is answerable for her flock. The servant is a shepherd over his master's wealth and is answerable for his flock. All of you are shepherds and each one of you is answerable for his flock." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* has passed in a previous chapter. See *ḥadīth* 283.

This *ḥadīth* teaches us that Islām places responsibility upon all individuals in society, no matter how junior or senior they may be. In relation to this chapter, we learn that parents are responsible for teaching their children manners, etiquette and good behaviour and will be accountable on the day of *Qiyāmah* for deficiencies in this regard.

Ḥadīth 301

وعن عمرو بن شعيب ، عن أبيه ، عن جدهِ ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((مُرُوا أَوْلادَكُمْ بِالصَّلاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ ، وَاضْرِبُوهُمْ عَلَيْهَا ، وَهُمْ أَبْنَاءُ عَشْرٍ ، وَفَرِّقُوا بَيْنَهُمْ في المَضَاجِعِ)) حديث حسن رواه أَبُو داود بإسناد حسن .

ʿAmr ibn Shuʿayb narrates from his father from his grandfather[91] that the Messenger of Allāh ﷺ said: "Command your children to perform *ṣalāh*

91 "Father" here refers to Shuʿayb ﷺ. He was from amongst the senior *Tābiʿīn*. "Grandfather" refers to the grandfather of Shuʿayb, i.e. ʿAbdullāh ibn ʿAmr ﷺ.

when they are seven years old. Punish them for not doing so when they are ten years old and separate their beds." (*Abū Dāwūd*)

Vocabulary and Definitions

"Punish" means to reprimand or beat them lightly, without causing physical injury.

Commentary

The age of seven has been stipulated for ordering children to perform *ṣalāh* because this is when they generally begin to understand things better and acquire a degree of self-sufficiency. One should punish them at the age of ten because children can generally bear a reprimand at that age.

The idea of performing *ṣalāh* should be impressed upon children from a young age, as it is one of the most important fundamentals of Islām. Everything associated with *ṣalāh*, such as its laws, conditions, method and etiquette should be taught to children at this time.

Children should sleep separately from the age of ten in order to protect them from abusing their sensual desires. Ṭībī ﷺ stated that the command of *ṣalāh* and separate sleeping is to teach children etiquette, protect all the laws of Allāh ﷻ, create a sound system of human interaction and avoid all avenues of doubt leading to the prohibited. While the command is for them to sleep in separate beds, they should be separated into rooms where space permits.

While the *ḥadīth* states only two aspects of life - *ṣalāh* and sleeping - parents should aim to protect their offspring from all evil practices, incorrect ideas and un-Islāmic influences. Teaching children to deal with developments and changes that take place in their lives is part of the continuous training and nurturing which parents need to focus upon.

Ḥadīth 302

وعن أَبي ثُرَيَّةَ سَبْرَةَ بن معبدٍ الجُهَنِيِّ ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((عَلِّمُوا الصَّبِيَّ الصَّلاةَ لِسَبْعِ سِنِينَ ، وَاضْرِبُوهُ عَلَيْهَا ابْنَ عَشْرِ سِنِينَ)) حديث حسن رواه أَبُو داود والترمذي ، وَقالَ : ((حديث حسن)) .

ولفظ أَبي داود : ((مُرُوا الصَّبِيَّ بِالصَّلاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ)) .

Abū Thurayyah Saburah ibn Maʿbad al-Juhanī ﷺ[92] narrates that the Messenger of Allāh ﷺ said: "Teach a child to perform *ṣalāh* when he is

92 A total of 19 *aḥādīth* are narrated from Abū Thurayyah Saburah ibn Maʿbad al-Juhanī ﷺ. He passed away in the era of Muʾāwiyah ﷺ.

seven years old and punish him for not doing so when he is ten years old." (*Abū Dāwūd*, *Tirmidhī*)

The wording of *Abū Dāwūd* is: "Order the child to perform *ṣalāh* when he reaches the age of seven."

Commentary

Children should be taught *ṣalāh* when they reach the age of seven, so that they are accustomed to it when they reach maturity.

CHAPTER 39

باب حق الجار والوصية بِهِ

Chapter on the rights of the neighbour and being good to him

قَالَ الله تَعَالَى : ﴿ وَاعْبُدُوا اللهَ وَلَا تُشْرِكُوْا بِهٖ شَيْئًا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِى الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيْلِ ۙ وَمَا مَلَكَتْ اَيْمَانُكُمْ ﴾ (النساء : ٣٦) .

Allāh ﷻ says: "Worship Allāh, ascribe none as partners with Him and be kind to parents, relatives, orphans, the poor, near neighbours, distant neighbours, the companion by your side, travellers and those in your possession." (Sūrah al-Nisā', 36)

Introduction

Neighbours may refer to various types of people: Muslims, non-Muslims, pious, open sinners, enemies, strangers, destitute, family, etc. Each of these groups has a different rank and status; therefore, they should be dealt with accordingly. For example, a neighbour who is an open sinner should be gently advised to abandon sin and his sin should be concealed if this will reform him. A non-Muslim neighbour should be politely introduced to Islām. However, one should associate in the following manner with every type of neighbour: hope for his well-being, advise him in goodness, make *du'ā'* for his guidance, avert harm from him, visit him when he is sick, congratulate him on joyous occasions and help him when he is in difficulty.

A narration of *Ṭabrānī* states that there are three types of neighbours:

1. A neighbour to whom three rights are due: the right of being a neighbour, a family member

and a Muslim.

2. A neighbour to whom two rights are due: the right of being a neighbour and a Muslim.

3. A neighbour to whom one right is due: the right of being only a neighbour because he is non-Muslim.

According to some scholars, neighbours in the *sharīʿah* refer to forty homes on all four sides of a person's residence.

Ḥadīth 303

وعن ابن عمر وعائشة رضي الله عنهم ، قالا : قَالَ رَسُول الله ﷺ : ((مَا زَالَ جِبْرِيلُ يُوصِينِي بِالجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ)) مُتَّفَقٌ عَلَيهِ .

Ibn ʿUmar رضي الله عنه and ʿĀ'ishah رضي الله عنها narrate that the Messenger of Allāh ﷺ said: "Jibra'īl continually advised me about a neighbour until I thought that he would make him my heir." *(Bukhārī, Muslim)*

Commentary

The *ḥadīth* stresses upon the great status of neighbours and the compulsion to honour them and fulfil their rights.

Ḥadīth 304

وعن أَبي ذر رضي الله عنه ، قَالَ : قَالَ رَسُول الله ﷺ : ((يَا أَبَا ذَرٍّ ، إِذَا طَبَخْتَ مَرَقَةً ، فَأَكثِرْ مَاءهَا ، وَتَعَاهَدْ جيرَانَكَ)) رواه مسلم . وفي رواية لَهُ عن أَبي ذر ، قَالَ : إِنّ خليلي ﷺ أَوْصَاني : ((إِذَا طَبَخْتَ مَرَقًا فَأَكْثِرْ مَاءها ، ثُمَّ انْظُرْ أَهْلَ بَيْتٍ مِنْ جِيرَانِكَ ، فَأَصِبْهُمْ مِنْهَا بِمعرُوفٍ)) .

Abū Dharr رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "O Abū Dharr! When you cook gravy, add extra water to it, bearing in mind your neighbours." *(Muslim)*

In another narration of *Muslim*, Abū Dharr رضي الله عنه said: "My bosom friend (Muḥammad ﷺ) advised me saying: 'When you cook gravy, add extra water to it, then find a neighbouring family and give some of it to them in a courteous manner.'"

Commentary

This *ḥadīth* encourages us to be generous with neighbours and to present them with whatever

we may be able to give. This is part of good character because it leads to mutual love, harmony and unity.

A destitute neighbour and his children are sometimes saddened by the aroma of food, which emanates from the home of a well-to-do neighbour. For this reason, Islām encourages those who are well off to consider those who are poor by sending them food.

Additional Points

- ✓ Those who receive a gift should reciprocate with a similar kind gesture if they are able to, or at least express gratitude.
- ✓ Islām encourages a harmonious communal life wherein each individual considers the needs of others.

Ḥadīth 305

وعن أَبي هريرة ﷺ : أن النَّبيّ ﷺ ، قَالَ : ((واللهِ لاَ يُؤْمِنُ ، وَاللهِ لاَ يُؤْمِنُ ، وَاللهِ لاَ يُؤْمِنُ !)) قِيلَ : مَنْ يَا رَسُول الله ؟ قَالَ : ((الَّذِي لاَ يَأْمَنُ جَارُهُ بَوَائِقَهُ !)) مُتَّفَقٌ عَلَيهِ .

وفي رواية لمسلم : ((لا يَدْخُلُ الجَنَّةَ مَنْ لاَ يَأْمَنُ جَارُهُ بَوَائِقَهُ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "By Allāh, he is not a believer. By Allāh, he is not a believer. By Allāh, he is not a believer." He was asked: "Who, O Messenger of Allāh?" He replied: "One whose neighbour is not safe from his evil." *(Bukhārī, Muslim)*

A narration of *Muslim* has: "That person will not enter Paradise whose neighbour is not safe from his evil."

Vocabulary and Definitions

One who harms his neighbour "will not enter Paradise," means that he will not be among those successful people who will enter Paradise initially; rather, his entrance will be delayed until after he is punished for his sin. It is, however, also possible that Allāh ﷻ may forgive him out of His mercy. It could also mean that one who considers harming a neighbour to be permissible is a disbeliever and he will perpetually abide in Hell-fire, due to his conscious denial of a fundamental teaching of Islām.

Commentary

The Messenger of Allāh ﷺ repeated the oath thrice in order to emphasise the importance of the injunction that one who harms a neighbour is defective in faith. The prohibition of harming a neighbour is not restricted to a single home or individual - it applies to the entire

neighbourhood, village, town or city.

Ḥadīth 306

وعنه ، قَالَ : قَالَ رَسُول الله ﷺ : ((يَا نِسَاء الْمُسْلِمَاتِ ، لاَ تَحْقِرَنَّ جَارةٌ لِجَارَتِهَا وَلَوْ فِرْسِنَ شَاة)) مُتَّفَقٌ عَلَيهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "O Muslim women! No woman should feel ashamed of sending anything to her neighbour even if it be a sheep's trotters." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* has been discussed in a previous chapter. See *ḥadīth 124.*

It does not mean that a person should send sheep's trotters per say; rather, this portion of the animal has been specified to emphasise the virtue of sharing with neighbours, even if it may be little. It may also mean that one who receives little should not despise the sender, but be grateful for the kind gesture.

Ḥadīth 307

وعنه : أن رَسُول الله ﷺ ، قَالَ : ((لاَ يَمْنَعْ جَارٌ جَارَهُ أنْ يَغْرِزَ خَشَبَةً في جِدَارِهِ)) ، ثُمَّ يقُولُ أَبُو هريرة : مَا لِي أَرَاكُمْ عَنْهَا مُعْرِضينَ ! وَاللهِ لأَرْمِيَنَّ بِهَا بَيْنَ أَكْتَافِكُمْ . مُتَّفَقٌ عَلَيهِ .

رُوِيَ ((خَشَبَهُ)) بالإضَافَة وَالجمع . وَرُوِيَ ((خَشَبَةً)) بالتنوين عَلَى الإفرادِ . وقوله : مَا لي أراكم عَنْهَا مُعْرِضينَ : يَعْني عَنْ هذِهِ السُّنَّة .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "No person should stop his neighbour from placing a beam in his wall." Abū Hurayrah ﷺ then said: "How is it that I see you turning away from this *Sunnah*?! By Allāh, I will strongly proclaim it among you." *(Bukhārī, Muslim)*

Commentary

The *ḥadīth* can be interpreted in two ways. It could mean that a person should not prevent his neighbour from doing anything he wishes on his property because it belongs to him and he therefore has the choice of doing as he pleases. Alternatively, it could mean that a neighbour who places a beam on one's property should not be prevented, in the interests of unity and brotherhood.

On a broader level, the *ḥadīth* teaches us that neighbours should continuously help each

other and compromise in beneficial matters.

Additional Points

- ✓ The learned should proclaim the truth when they notice deficiencies amongst people.

Ḥadīth 308

وعنه : أن رَسُول الله ﷺ ، قَالَ : ((مَنْ كَانَ يُؤْمِنُ بالله وَاليَوم الآخرِ ، فَلاَ يُؤْذِ جَارَهُ ، وَمَنْ كَانَ يُؤْمِنُ باللهِ وَاليَوم الآخِرِ ، فَلْيُكْرِمْ ضَيْفَهُ ، وَمَنْ كَانَ يُؤْمِنُ باللهِ وَاليَوم الآخِرِ ، فَلْيَقُلْ خَيْراً أَوْ لِيَسْكُتْ)) مُتَّفَقٌ عَلَيهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who believes in Allāh ﷻ and the Last Day should not harm his neighbour. One who believes in Allāh ﷻ and the Last Day should be hospitable to his guest. One who believes in Allāh ﷻ and the Last Day should speak good or remain silent." *(Bukhārī, Muslim)*

Ḥadīth 309

وعن أَبي شُرَيْح الخُزَاعيِّ ﷺ : أن النَّبيّ ﷺ ، قَالَ : ((مَنْ كَانَ يُؤمِنُ بِاللهِ وَاليَوم الآخِرِ ، فَلْيُحْسِنْ إِلَى جَارِهِ ، وَمَنْ كَانَ يُؤْمِنُ باللهِ وَاليَوم الآخِرِ ، فَلْيُكْرِمْ ضَيْفَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَاليَوم الآخِرِ ، فَلْيَقُلْ خَيْراً أَوْ لِيَسْكُتْ)) رواه مسلم بهذا اللفظ ، وروى البخاري بعضه .

Abū Shurayḥ al-Khuzā'ī ﷺ narrates that the Messenger of Allāh ﷺ said: "One who believes in Allāh ﷻ and the Last Day should be kind to his neighbour. One who believes in Allāh ﷻ and the Last Day should be hospitable to his guest. One who believes in Allāh ﷻ and the Last Day should speak good or remain silent." (As narrated by *Muslim*, *Bukhārī* narrated part of it)

Vocabulary and Definitions

"The Last Day" is called as such because there will be no day after it.

Commentary

One who believes in the Last Day will know that it will be a day of accountability and retribution, and one who believes in Allāh ﷻ will know that he is being watched by Him; hence, he will lead a righteous life. The three portions of the *ḥadīth* incorporate noble character in word and deed. The first has to do with abstention from evil; the second encourages the doing of good; and the third promotes goodness in speech. In summary, a righteous person is one whose speech and actions are beneficial to the creation.

Imām Shāfiʿī ﷺ mentioned that a person should ponder before uttering words; only if they are beneficial and cause no harm should they be spoken. The power of the tongue and the fact that it is the most used limb of the body makes this *ḥadīth* a fundamental principle of Islām.

From other *aḥādīth*, scholars have extracted the following rights of a neighbour:

1. He should be visited when sick.
2. One should attend his *Janāzah* when he passes away.
3. One should assist him financially if he is in debt.
4. One should assist him with necessities such as clothing and food if the need arises.
5. One should share in a neighbour's happiness and offer one's best wishes and *duʿā's* on joyous occasions.
6. One should offer condolences and sympathise with him during times of calamity and difficulty.
7. One should not erect a structure that restricts the flow of air to his home.

Additional Points

- ✓ While a guest should be honoured, one should not inconvenience the women of one's home by insisting that they prepare elaborately for guests.
- ✓ One should avoid all forms of useless speech such as backbiting, slandering, vulgar language, false promises and lies.
- ✓ One who harms his neighbour is not a true believer.

Ḥadīth 310

وعن عائشة ﷺ ، قَالَت : قُلْتُ : يَا رَسُول الله ، إنَّ لِي جارَيْنِ ، فإلى أيِّهِمَا أُهْدِي ؟ قَالَ : ((إِلَى أَقْرَبِهِمَا مِنكِ بَاباً)) رواه البخاري .

ʿĀ'ishah ﷺ narrates: "I asked: 'O Messenger of Allāh! I have two neighbours. Which of the two should I send gifts to?' He replied: 'To the one whose door is closer to yours.'" (*Bukhārī*)

Commentary

This *ḥadīth* applies to a person who does not have the capability of sending gifts to many neighbours. In such a case, the Messenger of Allāh ﷺ advised that a neighbour who is in closer proximity should be given preference.

Ḥadīth 311

وعن عبدِ الله بن عمر ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((خَيْرُ الأَصْحَابِ عِنْدَ الله تَعَالَى خَيْرُهُمْ لِصَاحِبِهِ ، وَخَيرُ الجِيرَانِ عِنْدَ الله تَعَالَى خَيْرُهُمْ لِجَارِهِ)) رواه الترمذي ، وَقالَ :

((حديث حسن))

ʿAbdullāh ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "The best of friends in the sight of Allāh ﷻ are those who are best to their friends. The best of neighbours in the sight of Allāh ﷻ are those who are best to their neighbours." (*Tirmidhī*)

Commentary

The *ḥadīth* encourages us to be of benefit to friends and neighbours and not cause any harm to them. One should especially guide and assist them in matters pertaining to their religious well-being.

CHAPTER 40

باب بر الوالدين وصلة الأرحام

Chapter on kindness to parents and maintaining ties of kinship

قَالَ اللهُ تَعَالَى : ﴿ وَاعْبُدُوا اللهَ وَلَا تُشْرِكُوْا بِهٖ شَيْئًا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ ذِى الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ وَابْنِ السَّبِيْلِ ۙ وَمَا مَلَكَتْ اَيْمَانُكُمْ ﴾ (النساء : ٣٦) ،

Allāh ﷻ says: "Worship Allāh and ascribe none as partners with Him and be kind to parents, relatives, orphans, the poor, near neighbours, distant neighbours, a companion by your side, travellers and those in your possession." (Sūrah al-Nisā', 36)

وَقَالَ تَعَالَى : ﴿ وَاتَّقُوا اللهَ الَّذِىْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ ﴾ (النساء : ١) ،

Allāh ﷻ says: "Fear Allāh in whose name you ask of one another and be mindful of your relatives." (Sūrah al-Nisā', 1)

وَقَالَ تَعَالَى : ﴿ وَالَّذِيْنَ يَصِلُوْنَ مَآ اَمَرَ اللهُ بِهٖٓ اَنْ يُّوْصَلَ ﴾ (الرعد : ٢١) ،

Allāh ﷻ says: "Those who join that which Allāh has commanded that it be joined." (Sūrah al-Raʿd, 21)

وَقالَ تَعَالَى : ﴿ وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حُسْنًا ﴾ (العنكبوت : ٨) ،

Allāh ﷻ says: "We commanded man to be good to his parents." (Sūrah al-ʿAnkabūt, 8)

وَقالَ تَعَالَى : ﴿ وَقَضٰى رَبُّكَ اَلاَّ تَعْبُدُوْآ اِلاَّ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًا ؕ اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا ۝ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ﴾ (الإسراء : ٢٣ – ٢٤) ،

Allāh ﷻ says: "Your Sustainer has commanded that you worship only Him and that you be kind to your parents. If any one of them or both of them reach old age in your lifetime, do not even say to them: 'Ooff!' and do not scold them. Speak to them with respect. Lower before them the wings of humility out of compassion and say: 'O Sustainer! Show mercy to them as they raised me when I was little.'" (Sūrah al-Isrā', 23-24)

وَقالَ تَعَالَى : ﴿ وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّفِصٰلُهٗ فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَلِوَالِدَيْكَ ﴾ (لقمان : ١٤)

Allāh ﷻ says: "We gave man instructions regarding his parents. His mother carried him in weakness upon weakness and his weaning is within two years. Be grateful to Me and to your parents." (Sūrah Luqmān, 14)

Introduction

A Muslim is obligated to maintain family ties. One who breaks family ties is sinful. Family ties should be strengthened by visiting relatives, exchanging gifts with them, overlooking their faults and shortcomings and dealing kindly with them.

Ḥadīth 312

وعن أَبي عبد الرحمان عبد الله بن مسعود رضي الله عنه ، قَالَ : سألت النبي ﷺ : أَيُّ العَمَلِ أَحَبُّ إِلَى اللهِ تَعَالَى ؟ قَالَ : ((الصَّلاةُ عَلَى وَقْتِهَا)) ، قُلْتُ : ثُمَّ أي ؟ قَالَ : ((بِرُّ الوَالِدَيْنِ)) ، قُلْتُ : ثُمَّ أيٌّ ؟ قَالَ : ((الجِهَادُ في سبيلِ الله)) مُتَّفَقٌ عَلَيهِ .

Abū ʿAbd al-Raḥman ʿAbdullāh ibn Masʿūd رضي الله عنه narrates: "I asked the Messenger of Allāh ﷺ: 'Which action does Allāh ﷻ love most?' He replied: 'Performing *ṣalāh* at its appointed time.' I asked: 'Then what?' He replied: 'Being obedient to parents.' I asked: 'Then what?' He replied: 'Waging *jihād*

in the path of Allāh.'" *(Bukhārī, Muslim)*

Commentary

Ṣalāh has been mentioned first because it is the most virtuous form of bodily worship. Another authentic narration states that *ṣalāh* is the best action that allows a person to gain closeness to Allāh ﷻ.

Being kind to parents means that one should strive to please them by doing that which they desire, provided it is not sinful. The fact that kindness to parents has been mentioned alongside *ṣalāh* and *jihād* is a proof of its importance in Islām.

This *ḥadīth* shows that the most virtuous of the rights of Allāh ﷻ after the testimony of faith is *ṣalāh*; the most virtuous of the rights of creation is that of parents; and the most virtuous form of sacrifice is *jihād* because it is a means of protecting the rights of Allāh ﷻ and the rights of creation.

While this *ḥadīth* specifies *ṣalāh*, obedience to parents and *jihād* as the most virtuous of deeds, other *aḥādīth* specify other actions as being more virtuous. Scholars have provided various explanations for this apparent contradiction:

1. The Messenger of Allāh ﷺ took into consideration the various needs and circumstances of the questioners, depending on what was most suitable, essential or favoured by them.

2. The time at which the question was posed demanded preference. For example, *jihād* was the most virtuous of actions at the dawn of Islām because the success of the Islāmic mission depended upon it. Similarly, *ṣalāh* is generally the most virtuous of deeds, but *ṣadaqah* will precede it when one is approached by a desperate beggar.

3. The action is not per say the best, but it is from amongst the best of actions.

Ḥadīth 313

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((لا يَجْزِي وَلَدٌ وَالِداً إِلاَّ أَنْ يَجِدَهُ مَمْلُوكاً ، فَيَشْتَرِيهُ فَيُعْتِقَهُ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "No son can repay the kindness of his father unless he finds his father enslaved and then purchases him and sets him free." *(Muslim)*

Commentary

This *ḥadīth* points to the superior status of parents and the kindness that needs to be shown

toward them.

Slavery existed before Islām and during the era of the Messenger of Allāh ﷺ. Islām was greatly instrumental in eradicating slavery and giving rights to slaves. It was due to this that many slaves rose to the status of leading Muslim scholars of their time.

Ḥadīth 314

وعنه أيضاً رضي الله عنه : أن رَسُول الله ﷺ ، قَالَ : ((مَنْ كَانَ يُؤْمِنُ باللهِ وَاليَومِ الآخِرِ ، فَلْيُكْرِمْ ضَيْفَهُ ، وَمَنْ كَانَ يُؤْمِنُ باللهِ وَاليَومِ الآخِرِ ، فَلْيَصِلْ رَحِمَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَاليَومِ الآخِرِ ، فَلْيَقُلْ خَيْراً أَوْ لِيَصْمُتْ)) مُتَّفَقٌ عَلَيهِ .

Abū Hurayrah رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "One who believes in Allāh ﷻ and the Last Day should be hospitable to his guest. One who believes in Allāh ﷻ and the Last Day should maintain family ties. One who believes in Allāh ﷻ and the Last Day should speak good or remain silent." *(Bukhārī, Muslim)*

Commentary

Qāḍī ʿIyāḍ رحمه الله stated that scholars unanimously agree that it is compulsory to join family ties and to break them is a major sin. There are various levels of maintaining family ties. At the very minimum, one should greet family and converse with them, thereby ensuring that relations are not broken.

Ḥadīth 315

وعنه ، قَالَ : قَالَ رَسُول الله ﷺ : ((إنَّ اللهَ تَعَالَى خَلَقَ الخَلْقَ حَتَّى إِذَا فَرَغَ مِنْهُمْ قَامَتِ الرَّحِمُ ، فَقَالَتْ : هَذَا مَقَامُ العَائِذِ بِكَ مِنَ القَطِيعةِ ، قَالَ : نَعَمْ ، أَمَا تَرْضَيْنَ أَنْ أَصِلَ مَنْ وَصَلَكِ ، وَأَقْطَعَ مَنْ قَطَعَكِ ؟ قَالَتْ : بَلَى ، قَالَ : فَذَلِكَ لَكِ ، ثُمَّ قَالَ رَسُول الله ﷺ : ((اقْرَؤُوا إِنْ شِئْتُمْ :)﴿ فَهَلْ عَسَيْتُمْ اِنْ تَوَلَّيْتُمْ اَنْ تُفْسِدُوْا فِى الْاَرْضِ وَتُقَطِّعُوْٓا اَرْحَامَكُمْ اُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللهُ فَاَصَمَّهُمْ وَاَعْمٰٓى اَبْصَارَهُمْ ﴾ (محمد : ٢٢ – ٢٣) مُتَّفَقٌ عَلَيهِ .

وفي رواية للبخاري : فَقَالَ الله تَعَالَى : ((مَنْ وَصَلَكِ ، وَصَلْتُهُ ، وَمَنْ قَطَعَكِ ، قَطَعْتُهُ)) .

Abū Hurayrah رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ created the creation and when He had completed them all, ties of kinship stood up and said: 'This is the place of one who seeks refuge in You from severing (family ties).' Allāh ﷻ said: 'Yes. Does it not please you that I join

those who join you and I sever those who sever you?' It replied: 'Indeed.' Allāh ﷻ said: 'Then that shall happen.' The Messenger of Allāh ﷺ then said: Read if you wish: 'It is possible that if you are given authority, you will spread corruption on earth and sever family ties. These are the people whom Allāh has cursed, deafened and blinded.'" (Sūrah Muḥammad, 22-23) *(Bukhārī, Muslim)*

A narration of *Bukhārī* has: "I shall join those who join you and sever those who sever you."

Vocabulary and Definitions

Ties of kinship standing up and speaking, according to Imām Qurṭubī ﷺ, could mean one of two things; either an angel spoke as a manifestation of the ties of kinship, or the ties of kinship would have said those words if it had the power of speech.

"I join those who join you," means that Allāh ﷻ will honour and bestow His special mercy upon those who maintain family ties.

"I sever those who sever you," means that Allāh ﷻ will punish and distance those who break family ties.

Commentary

The association of speech with ties of kinship is done in a metaphorical or figurative sense, as this form of expression was common with the Arabs. The objective was to stress the noble rank that ties of kinship enjoy, to encourage those who maintain family ties and warn those who break them.

Family, according to some scholars, includes all those relatives to whom marriage is forbidden, from both the mother's and father's side of the family. According to other scholars, family includes all of one's relatives.

Ḥadīth 316

وعنه ﷺ، قَالَ: جاء رجل إِلَى رَسُول الله ﷺ، فَقَالَ: يَا رَسُول الله ، مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي ؟ قَالَ : ((أُمُّكَ)) قَالَ : ثُمَّ مَنْ ؟ قَالَ : ((أُمُّكَ)) ، قَالَ : ثُمَّ مَنْ ؟ قَالَ : ((أُمُّكَ)) ، قَالَ : ثُمَّ مَنْ ؟ قَالَ : ((أبُوكَ)) مُتَّفَقٌ عَلَيهِ .

وفي رواية : يَا رَسُول الله ، مَنْ أَحَقُّ بحُسْنِ الصُّحْبَةِ ؟ قَالَ : ((أُمُّكَ ، ثُمَّ أُمُّكَ ، ثُمَّ أُمُّكَ ، ثُمَّ أَبَاكَ ، ثُمَّ أَدْنَاكَ أَدْنَاكَ)) .

((وَالصَّحَابَةُ)) بمعنى : الصحبةِ . وقوله : ((ثُمَّ أباك)) هكذا هُوَ منصوب بفعلٍ محذوفٍ ، أي : ثُمَّ برَّ أَبَاكَ . وفي رواية : ((ثُمَّ أبوك)) ، وهذا واضح .

Abū Hurayrah ﷺ narrates that a man came to the Messenger of Allāh ﷺ and asked: "O Messenger of Allāh! Who is most deserving of my kind companionship?" He replied: "Your mother." He asked: "Then who?" He replied: "Your mother." He asked: "Then who?" He replied: "Your mother." He asked: "Then who?" He replied: "Your father." *(Bukhārī, Muslim)*

Another narration has: "O Messenger of Allāh! Who is most deserving of kind companionship?' He replied: "Your mother. Then your mother. Then your mother. Then your father. Then your close relatives."

Commentary

The *ḥadīth* indicates that a person's love and mercy for his mother should be thrice as much as compared to his father because the Messenger of Allāh ﷺ repeated "mother" thrice. The reason for the difference is perhaps that pregnancy, delivery, breast feeding and nurturing are exclusive to the mother. It may also be due to her weakness and lack of independence that she has been honoured in this way.

Based on this *ḥadīth*, the jurists have stated that if the maintenance of one's parents is compulsory upon a person and he can only afford to maintain one of them, then preference should be given to the mother.

Ḥadīth 317

وعنه ، عن النَّبيّ ﷺ ، قَالَ : ((رغِم أنفُ ، ثُمَّ رَغِمَ أنْفُ ، ثُمَّ رَغِمَ أنْفُ مَنْ أدْرَكَ أبَويهِ عِنْدَ الكِبَرِ ، أَحَدهُما أَوْ كِليهمَا فَلَمْ يَدْخُلِ الجَنَّةَ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "May that person be disgraced! May that person be disgraced! May that person be disgraced whose parents, either one or both of them, reach old age and yet he does not enter Paradise." *(Muslim)*

Commentary

The *ḥadīth* teaches us that being kind to parents by serving them or spending on them during their old age is a means of one's entry into Paradise. One who is negligent in this regard forfeits this excellent opportunity.

Old age has been mentioned in the *ḥadīth* because this is generally a time of weakness

and dependence, however even parents who are young should be served and respected. Disobedience to parents is a major sin that distances a person from the mercy of Allāh ﷻ and makes one eligible for divine punishment.

Ḥadīth 318

وعنه ﷺ : أن رجلاً قَالَ : يَا رَسُول الله ، إنّ لِي قَرابةً أصِلُهُمْ وَيَقْطَعُونِي ، وَأُحْسِنُ إلَيْهِمْ وَيُسِيئُونَ إلَيَّ ، وَأحْلَمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ ، فَقَالَ : ((لَئِنْ كُنْتَ كَمَا قُلْتَ ، فَكأنَّمَا تُسِفُّهُمْ الْمَلَّ ، وَلاَ يَزَالُ مَعَكَ مِنَ اللهِ ظَهِيرٌ عَلَيْهِمْ مَا دُمْتَ عَلَى ذلِكَ)) رواه مسلم .

((وَتُسِفُّهُمْ)) بضم التاء وكسرِ السين المهملة وتشديد الفاءِ ، ((وَالمَلُّ)) بفتح الميم ، وتشديد اللام وَهُوَ الرَّمادُ الحَارُّ : أيْ كَأنَّمَا تُطْعِمُهُمُ الرَّمَادَ الحَارَّ ، وَهُوَ تَشبِيهٌ لِمَا يَلْحَقُهُمْ من الإثم بما يلحَقُ آكِلَ الرَّمَادِ الحَارِّ مِنَ الأَلمِ ، وَلاَ شَيءَ عَلَى هَذَا المُحْسِنِ إلَيهِمْ ، لكِنْ يَنَالُهُمْ إثمٌ عَظيمٌ بتَقْصيرِهم في حَقِّهِ ، وَإدْخَالِهِمُ الأَذَى عَلَيهِ ، وَاللهُ أعلم .

Abū Hurayrah ﷺ narrates that a man said: "O Messenger of Allāh ﷺ, I have relatives with whom I maintain relations but they sever relations with me. I am good to them but they are evil to me. I am forbearing to them but they act ignorantly towards me." He ﷺ said: "If you are as you claim, then it is as if you are placing hot ash in their mouths. Allāh ﷻ will remain your helper against them as long as you remain as you are." *(Muslim)*

The Messenger of Allāh ﷺ likened their sin to the pain that is experienced by a person who eats hot ash. There is no sin on the person who shows kindness to them. Instead, they bear a grave sin for their shortcomings in fulfilling his rights and for causing harm to him.

Vocabulary and Definitions

"It is as if you are placing hot ash in their mouths," means that your goodness towards them and their wickedness towards you will sadden and disgrace them from within; hence, they will be like one eating hot ash. It could also mean that their acceptance of your kindness towards them is like them consuming hot ash and burning their intestines.

Commentary

The *ḥadīth* teaches that one should respond to wickedness and malice with patience and kindness because such an approach is a means of softening hearts. One who repels evil with evil only succeeds in creating further disunity and driving people away from Allāh ﷻ.

Ḥadīth 319

وعن أنسٍ ﷺ : أن رَسُول الله ﷺ ، قَالَ : ((من أَحَبَّ أَنْ يُبْسَطَ لَهُ في رِزْقِهِ ، ويُنْسأَ لَهُ في أَثَرِهِ ، فَلْيَصِلْ رَحِمَهُ)) مُتَّفَقٌ عَلَيهِ .

ومعنى ((ينسأ لَهُ في أثرِهِ)) ، أي : يؤخر لَهُ في أجلِهِ وعمرِهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "One who desires an expansion in his sustenance and an extension in his life should maintain his ties of kinship." *(Bukhārī, Muslim)*

Vocabulary and Definitions

"Expansion in his sustenance" can mean that there will be an actual increase in sustenance or that there will be *barakah* therein.

Commentary

This *ḥadīth* may seem to contradict verses of the Qur'ān that state that a person's sustenance and age are fixed and preordained. Scholars have explained this apparent contradiction in various ways. Firstly, an increase in age means *barakah* in time, the ability to perform additional good deeds, having the good fortune of protecting one's time from futile activities and possessing good health which will result in inner peace and contentment. Similarly, one will be remembered and praised after one's demise, causing one to remain alive on the tongues of people. One will also be blessed with pious children who will continue praying for him, thereby keeping his legacy alive.

A second explanation is that the Qur'ānic verses relate to Allāh's ﷻ ultimate knowledge that does not change, while the *ḥadīth* relates to that which is perceived by man. In other words, Allāh ﷻ knows whether a person will maintain family ties, hence in the knowledge of Allāh ﷻ his age is preordained. However, in the understanding of man his life will appear to be lengthened by maintaining family ties.

Ḥadīth 320

وعنه ، قَالَ : كَانَ أَبُو طَلْحَةَ أَكْثَرَ الأَنْصَارِ بالمَدينَةِ مَالاً مِنْ نَخل ، وَكَانَ أَحَبُّ أَمْوَاله إِلَيْهِ بَيْرَحاء ، وَكَانَتْ مُسْتَقْبَلَةَ المَسْجِدِ ، وَكَانَ رَسُول الله ﷺ يَدْخُلُهَا ، وَيَشْرَبُ مِنْ مَاءٍ فِيهَا طَيِّب ، فَلَمَّا نَزَلَتْ هذِهِ الآيةُ : ﴿ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ﴾ (آل عمران : ٩٢) قَامَ أَبُو طَلْحَةَ إِلَى رسولِ الله ﷺ ، فَقَالَ : يَا رَسُول الله ، إِنَّ الله تبارك وتَعَالَى ، يقول : ﴿ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ﴾ وَإِنَّ أَحَبَّ مَالِي إِلَيَّ بَيْرَحَاءُ ، وَإِنَّهَا صَدَقَةٌ للهِ

تَعَالَى ، أَرْجُو بِرَّهَا وَذُخْرَهَا عِنْدَ الله تَعَالَى ، فَضَعْهَا يَا رَسُول الله ، حَيْثُ أَرَاكَ الله . فَقَالَ رَسُول الله ﷺ : ((بَخ ! ذلِكَ مَالٌ رَابِحٌ ، ذلِكَ مَالٌ رَابِحٌ ! وقَدْ سَمِعْتُ مَا قُلْتَ ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا في الأَقْرَبِينَ)) ، فَقَالَ أَبُو طَلْحَةَ : أَفْعَلُ يَا رَسُول الله ، فَقَسَّمَهَا أَبُو طَلْحَةَ في أَقَارِبِهِ وبَنِي عَمِّهِ . مُتَّفَقٌ عَلَيهِ .

Anas ﷺ narrates "From among the *Anṣār*, Abū Ṭalḥah ﷺ owned the most date orchards in Madīnah. From all his wealth, the most beloved was his orchard, Bayraḥā', which was in front of the Masjid (al-Nabawī). the Messenger of Allāh ﷺ used to enter and drink its sweet water." Anas ﷺ continues: "When this verse was revealed, 'You will never be able to acquire perfection in virtue until you spend some of that which you love', Abū Ṭalḥah ﷺ went to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh! Allāh ﷻ revealed this verse to you, 'You will never be able to acquire perfection in virtue until you spend some of that which you love.' The most beloved to me of all my wealth is Bayrahā'. I give it in charity for the sake of Allāh ﷻ. I am hopeful for its goodness and its reward from Allāh ﷻ. O Messenger of Allāh! You may distribute this orchard as Allāh ﷻ directs you.' The Messenger of Allāh ﷺ said: 'Excellent. That is very profitable wealth. That is very profitable wealth. I have heard what you said, but I feel that you should distribute it among your close relatives.' Abū Ṭalḥah ﷺ said: 'I will do so, O Messenger of Allāh!' Abū Ṭalḥah ﷺ then distributed it among his close relatives and cousins." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* has been discussed in a previous chapter. See *ḥadīth* 297.

It teaches us that it is preferable and more rewarding to spend on our family and relatives as compared to others. One of the benefits of such spending is that it creates unity and cements the bonds of love and kindness amongst family.

Ḥadīth 321

وعن عبد الله بن عمرو بن العاص ﷺ ، قَالَ : أقبلَ رَجُلٌ إِلَى نَبيِّ الله ﷺ ، فَقَالَ : أُبَايِعُكَ عَلَى الهِجْرَةِ وَالجِهَادِ أَبْتَغي الأَجْرَ مِنَ الله تَعَالَى . قَالَ : ((فَهَلْ لَكَ مِنْ وَالِدَيْكَ أَحَدٌ حَيٌّ ؟)) قَالَ : نَعَمْ ، بَلْ كِلاهُمَا . قَالَ : ((فَتَبْتَغي الأَجْرَ مِنَ الله تَعَالَى ؟)) قَالَ : نَعَمْ . قَالَ : ((فارْجِعْ إِلَى وَالِدَيْكَ ، فَأَحْسِنْ صُحْبَتَهُمَا)) مُتَّفَقٌ عَلَيهِ ، وهذا لَفْظُ مسلِم .

وفي روايـة لَهُمَا : جَـاءَ رَجُـلٌ فَاسْتَأذَنَهُ في الجِهَادِ ، فقَالَ : ((أَحَـيٌّ وَالِـداكَ ؟)) قَالَ : نَعَمْ ، قَالَ : ((فَفيهِمَا فَجَاهِدْ)) .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that a man came to the Messenger of Allāh ﷺ and said: "I pledge allegiance to you regarding emigration and *jihād*, seeking reward from Allāh ﷻ." He asked: "Are any of your parents alive?" He replied: "Yes, both of them are alive." He ﷺ asked: "And you still desire reward from Allāh ﷻ?" He replied: "Yes." He ﷺ said: "Return to your parents and keep good company with them." *(Bukhārī, Muslim.* This is the wording of *Muslim*.)

Another narration of *Bukhārī* and *Muslim* has: A man came (to the Messenger of Allāh ﷺ) and sought his permission to go in *jihād*. He ﷺ asked: "Are your parents alive?" He replied, "Yes." He ﷺ said: "Your *jihād* is in serving them."

Commentary

This *ḥadīth* highlights the importance of being kind to one's parents, serving them and earning their pleasure. Migration at that time held the status of *wujūb* (compulsion), however caring for parents enjoys a greater status of *wujūb*, hence the latter was preferred. This ruling applies to a person whose religion is safe in the area where he resides. However, if he fears for his religion by remaining where he is, it will be compulsory upon him to migrate even if he has to leave his parents and children behind, as the *Muhājirīn* did.

In Islām, serving one's parents enjoys a greater status than *jihād* because the former is *Farḍ ʿAin* (an individual obligation), while the latter is *Farḍ al-Kifāyah* (a collective obligation, which is fulfilled if even one person performs it). However, this ruling will change in the case when *jihād* becomes *Farḍ ʿAin*.

Ḥadīth 322

وعنه ، عن النَّبيّ ﷺ ، قَالَ : ((لَيْسَ الوَاصِلُ بِالمُكَافِىء ، وَلكِنَّ الوَاصِلَ الَّذِي إِذَا قَطَعَتْ رَحِمُهُ وَصَلَهَا)) رواه البخاري .

وَ((قَطَعَتْ)) بِفَتح القَاف وَالطَّاء . وَ((رَحِمُهُ)) مرفُوعٌ .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "One who reciprocates goodness to relatives is not a maintainer of ties of kinship; rather, a maintainer of ties of kinship is one who joins ties

when they are severed." (*Bukhārī*)

Commentary

Scholars have classified three categories of people with regard to family relations. The first is a person who breaks ties. The second is one who reciprocates by dealing in the same manner in which others deal with him, by not doing any more or any less. The third is one who maintains ties by being good to those who sever ties with him. This *ḥadīth* refers to this third category. In essence, it encourages us to be kind to those who are unkind to us.

Ḥadīth 323

وعن عائشة ، قَالَتْ : قَالَ رَسُول الله ﷺ : ((الرَّحِمُ مُعَلَّقَةٌ بِالعَرْشِ تَقُولُ : مَنْ وَصَلَنِي ، وَصَلَهُ اللهُ ، وَمَنْ قَطَعَنِي ، قَطَعَهُ اللهُ)) مُتَّفَقٌ عَلَيهِ .

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ said: "Kinship is suspended from the Throne and says: ' Allāh ﷻ will maintain ties with one who maintains ties with me and Allāh ﷻ will sever ties with one who severs ties with me." *(Bukhārī, Muslim)*

Commentary

The *ḥadīth* does not literally mean that ties of kinship have a physical form; rather, a metaphor has been used to highlight the importance of family ties. Such methods of expression are very common amongst Arabs.

Ḥadīth 324

وعن أم المؤمنين ميمونة بنتِ الحارث ﵂ : أَنَّهَا أَعْتَقَتْ وَلِيدَةً وَلَمْ تَستَأذِنِ النَّبيَّ ﷺ ، فَلَمَّا كَانَ يَوْمُهَا الَّذِي يَدُورُ عَلَيْهَا فِيهِ ، قَالَتْ : أَشَعَرْتَ يَا رَسُول الله ، أَنِّي أعتَقْتُ وَلِيدَتِي ؟ قَالَ : ((أَوَ فَعَلْتِ ؟)) قَالَتْ : نَعَمْ . قَالَ : ((أما إِنَّكِ لَوْ أَعْطَيْتِهَا أَخْوَالَكِ كَانَ أَعْظَمَ لأَجْرِكِ)) مُتَّفَقٌ عَلَيهِ .

The Mother of the Believers, Maymūnah bint al-Ḥārith ﵂ narrates that she freed a slave-girl without seeking the permission of the Messenger of Allāh ﷺ. When the day arrived for him to come to her, she said: "O Messenger of Allāh, do you know that I freed my slave-girl?" He replied: "Did you really do so?" She said: "Yes." He said: "If you had given her to your maternal uncles, it would have earned you a greater reward." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* teaches us that giving away one's slave to serve other family members that are in need is more virtuous than freeing the slave, because it constitutes charity as well as joining ties of kinship.

Additional Points

- ✓ The action of Maymūnah bint al-Ḥārith ﵂ proves that a wife may utilise or dispose of her wealth without her husband's permission, according to the majority of the scholars. According to Imām Mālik ﵀, she may only do so with a third or less of her wealth; for more than a third, she requires her husband's permission.
- ✓ It is always wise to seek the counsel of the pious and elderly when intending to perform good actions such as charity. Their foresight and experience will prove invaluable in guiding one in the correct direction.

Ḥadīth 325

وعن أسماءَ بنتِ أَبي بكر الصديق ﵂ ، قَالَتْ : قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشركةٌ في عَهْدِ رسولِ الله ﷺ ، فاسْتَفْتَيْتُ رَسُول الله ﷺ ، قُلْتُ : قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ رَاغِبَةٌ ، أَفَأَصِلُ أُمِّي ؟ قَالَ : ((نَعَمْ ، صِلِي أُمَّكِ)) مُتَّفَقٌ عَلَيهِ.

وَقَولُهَا : ((رَاغِبَةٌ)) أيْ : طَامِعَةٌ عِنْدِي تَسْأَلُني شَيْئاً ؛ قِيلَ : كَانَتْ أُمّهَا مِن النَّسَبِ ، وَقيل : مِن الرَّضَاعَةِ ، وَالصحيحُ الأول .

Asmā' bint Abū Bakr al-Ṣiddīq﵂[93] narrates: My mother who was a polytheist came to me during the time of the Messenger of Allāh ﷺ and I asked him: "My mother has come to ask me something. Should I maintain ties with her?" He replied: "Yes. Maintain ties with your mother." *(Bukhārī, Muslim)*

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93 Asmā' bint Abū Bakr al-Ṣiddīq ﵂ was the consanguine sister of ʿĀ'ishah ﵂. She married Zubayr ﵁ and a son ʿAbdullāh ﵁ was born to them. This child was the first child born amongst the Muslims after their migration from Makkah Mukarramah. She was very eloquent and intelligent. She was given the title of Dhāt al-Nātiqayn by the Messenger of Allāh ﷺ because she could not find anything with which to tie a food bundle for the Messenger of Allāh ﷺ when he migrated to Madīnah Munawwarah. She therefore tore her garment and tied it therewith. He ﷺ also gave her glad tidings of two garments in Paradise. 58 *aḥādīth* are narrated from her. Even though she reached the ripe age of 100, her mental state remained strong until the end. She passed away in Makkah Mukarramah in 73 *Hijrī*, a little while after the martyrdom of her son ʿAbdullāh ﵁.

Commentary

The mother of Asmā' ﵂ had come from Makkah Mukarramah to see her daughter in Madīnah Munawwarah during the period of the treaty of Hudaibiyyah. Asmā' ﵂ was unsure how to deal with her mother because she was a non-Muslim and therefore enquired from the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ ordered that she be treated kindly, in accordance with the verse of the Qur'ān,

﴿وَاِنْ جَاهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِىْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ۙ فَلَا تُطِعْهُمَا وَصَاحِبْهُمَا فِى الدُّنْيَا مَعْرُوْفًا﴾

> But if they (both) strive with you to make you join in worship with Me others as partner that of which you have no knowledge, then obey them not, but behave with them in the world kindly. (Sūrah Luqmān, 15)

This teaches us that it is necessary to maintain ties with and provide financial support for parents who are non-Muslims.

Ḥadīth 326

وعن زينب الثقفية امرأةِ عبدِ الله بن مسعود ﵂ ، قَالَتْ : قَالَ رَسُول الله ﷺ : ((تَصَدَّقْنَ يَا مَعْشَرَ النِّسَاءِ وَلَوْ مِنْ حُلِيِّكُنَّ)) ، قَالَتْ : فَرَجَعْتُ إِلَى عبد الله بنِ مسعود ، فقلتُ لَهُ : إِنَّكَ رَجُلٌ خَفِيفُ ذَاتِ اليَدِ ، وَإِنَّ رَسُول الله ﷺ قَدْ أَمَرَنَا بِالصَّدَقَةِ فَأْتِه ، فَاسألهُ ، فإنْ كَانَ ذلِكَ يُجْزِىءُ عَنِّي وَإِلاَّ صَرَفْتُهَا إِلَى غَيْرِكُمْ . فَقَالَ عبدُ اللهِ : بَلِ ائْتِيهِ أنتِ ، فانْطَلَقتُ ، فَإذا امْرأةٌ مِنَ الأنْصارِ بِبَابِ رسولِ الله ﷺ حَاجَتِي حَاجَتُها ، وَكَانَ رَسُول الله ﷺ قَدْ أُلْقِيَتْ عَلَيهِ المَهَابَةُ ، فَخرجَ عَلَيْنَا بِلاَلٌ ، فَقُلْنَا لَهُ : ائْتِ رَسُول الله ﷺ ، فَأَخْبِرْهُ أَنَّ امْرَأَتَيْنِ بالبَابِ تَسألانِكَ : أُتُجْزِىءُ الصَّدَقَةُ عَنْهُمَا عَلَى أَزْواجِهِمَا وَعَلَى أَيْتَامٍ في حُجُورِهِما ؟ ، وَلاَ تُخْبِرْهُ مَنْ نَحْنُ ، فَدَخلَ بِلاَلٌ عَلَى رَسُول الله ﷺ ، فسأله ، فَقَالَ لَهُ رَسُول الله ﷺ : ((مَنْ هُمَا ؟)) قَالَ : امْرَأةٌ مِنَ الأنْصَارِ وَزَيْنَبُ . فَقَالَ رَسُول الله ﷺ : ((أيُّ الزَّيَانِبِ هِيَ ؟)) ، قَالَ : امْرَأةُ عبدِ الله ، فَقَالَ رَسُول الله ﷺ : ((لَهُمَا أَجْرَانِ : أَجْرُ القَرَابَةِ وَأَجْرُ الصَّدَقَةِ)) مُتَّفَقٌ عَلَيهِ .

> Zaynab al-Thaqafiyyah﵂[94], the wife of ʿAbdullāh ibn Masʿūd ﵁, narrates that the Messenger of Allāh ﷺ said: "O assembly of women! Give in charity even if it has to be from your jewellery." She says, "So I returned to ʿAbdullāh

94 There is a difference of opinion among the scholars regarding her name. Most state that it was Zaynab; some state that it was Rāyitah or Raytah. 8 *aḥādīth* are narrated from her.

ibn Masʿūd and said: "You are a poor man and the Messenger of Allāh ﷺ ordered us to give in charity. Go to him and ask him if giving charity to you will absolve me of my responsibility. If not, I will give it to someone else." ʿAbdullāh said: "No, rather you go to him." So I went and saw a woman from the *Anṣār* at the door of the Messenger of Allāh ﷺ who had come for the same reason that I had come. The Messenger of Allāh ﷺ was bestowed with awe so Bilāl ؓ came to us and we said to him: "Go to the Messenger of Allāh ﷺ and inform him that there are two women at his door asking whether giving charity to their husbands or orphans under their care will absolve them of their responsibility. But do not tell him who we are." Bilāl ؓ went to the Messenger of Allāh ﷺ and asked him. The Messenger of Allāh ﷺ asked: "Who are they?" He replied: "A woman from the *Anṣār* and Zaynab." The Messenger of Allāh ﷺ asked: "Which Zaynab?" He replied: "The wife of ʿAbdullāh ibn Masʿūd." The Messenger of Allāh ﷺ said: "(If they give to their husbands), they shall receive a double reward: the reward of kinship and the reward of charity." *(Bukhārī, Muslim)*

Commentary

The *ḥadīth* teaches us to spend on relatives and family. Another *ḥadīth* states, "Indeed the most worthy recipients of optional charity, *zakāh*, vows and penalties (*kaffārah*), endowments (*waqf*), bequests (*waṣiyyah*) and all avenues of goodness are one's close relatives." According to the Ḥanafī school, it is not permissible to give *zakāh* to one's ascendants such as parents, grandparents, etc.; and it is not permissible to give *zakāh* to one's descendants such as one's children, grandchildren etc. In addition, the husband and wife cannot give *zakāh* to each other. One is permitted to give *zakāh* to other relatives such as brothers, sisters, uncles, aunts, nephews, nieces, etc. This *ḥadīth* according to Imām Abū Ḥanīfah ؒ therefore relates to optional *ṣadaqah* and not *zakāh*.

The fact that Bilāl ؓ came out to meet them does not contradict other *aḥādīth* which state that the Messenger of Allāh ﷺ had no guard or doorkeeper because it was purely coincidental that he was present at the home of the Messenger of Allāh ﷺ when they arrived.

Additional Points

- ✓ Religious leaders should advise and provide spiritual guidance for Muslim women.
- ✓ It is compulsory upon women to seek Islāmic knowledge just as it is compulsory upon men.
- ✓ One should not be shy to clarify matters of religion that are difficult to comprehend.

- ✓ It is permissible for a scholar to counsel a woman due to necessity if there is no fear of evil.

Ḥadīth 327

وعن أَبي سفيان صخر بنِ حرب ﷺ في حديثِهِ الطويل في قِصَّةِ هِرَقْلَ : أَنَّ هرقْلَ قَالَ لأبي سُفْيَانَ : فَمَاذَا يَأْمُرُكُمْ بِهِ ؟ يَعْنِي النَّبيّ ﷺ ، قَالَ : قُلْتُ : يقول : ((اعْبُدُوا اللهَ وَحْدَهُ ، وَلاَ تُشْرِكُوا بِهِ شَيئاً ، واتْرُكُوا مَا يَقُولُ آبَاؤُكُمْ ، وَيَأْمُرُنَا بِالصَّلاةِ ، وَالصّدْقِ ، والعَفَافِ ، والصِّلَةِ)) مُتَّفَقٌ عَلَيهِ .

Abū Sufyān Ṣakhr ibn Ḥarb ﷺ narrates in his lengthy discussion with Heraclius that Heraclius asked him: "What does the Messenger of Allāh ﷺ command you to do?" I replied, "He says: 'Worship Allāh alone and do not ascribe any partners to Him. Abandon all that your forefathers used to say (i.e. disbelief).' He orders us to perform *ṣalāh*, speak the truth, remain chaste and maintain ties of kinship." *(Bukhārī, Muslim)*

Vocabulary and Definitions

The command to reject ascribing partners with Allāh ﷻ includes major shirk (polytheism) which is disbelief, as well as minor shirk, which is *riyā'* (pride).

Commentary

This *ḥadīth* also appears in the Chapter on Truthfulness. See *ḥadīth* 56.

The importance Islām gives to family ties can be understood from the fact that the Messenger of Allāh ﷺ emphasised it from the very beginning of his prophetic mission.

Additional Points

- ✓ Islām strongly promotes the Oneness of Allāh, i.e. Allāh ﷻ has no partners and all forms of worship should be for Him alone.
- ✓ *Ṣalāh* is the primary means of linking man to His creator.
- ✓ Truthfulness, chastity and maintaining family ties all contribute to noble character and help construct a healthy social setup.
- ✓ Although the disbelievers hated the Messenger of Allāh ﷺ and waged war against him, they still attested to his good character and noble teachings.

Ḥadīth 328

وعن أَبي ذرّ ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((إِنَّكُمْ سَتَفْتَحُونَ أَرْضاً يُذْكَرُ فِيهَا القِيرَاطُ))

. وفي رواية : ((سَتَفْتَحونَ مِصْرَ وَهِيَ أَرْضٌ يُسَمَّى فِيهَا القِيراطُ ، فَاسْتَوْصُوا بأَهْلِهَا خَيْراً ؛ فَإِنَّ لَهُمْ ذِمَّةً وَرَحِماً)) وفي رواية : ((فإذا افتتحتموها ، فأحسنوا إلى أهلها ؛ فإن لهم ذمة ورحماً)) ، أَوْ قَالَ : ((ذِمَّةً وصِهْراً)) رواه مسلم .

قَالَ العلماء : ((الرَّحِمُ)) : الَّتي لَهُمْ كَوْنُ هَاجَرَ أُمِّ إِسْمَاعِيلَ ﷺ مِنْهُمْ ، ((وَالصِّهْرُ)) : كَوْن مَارية أمِّ إِبْراهيمَ ابن رَسُول الله ﷺ مِنْهُمْ .

Abū Dharr ﷺ narrates that the Messenger of Allāh ﷺ said: "You shall soon conquer a land in which the *qīrāṭ* is the currency."

Another narration has: "You shall soon conquer Egypt which is a land in which the *qīrāṭ* is the currency. You should treat its inhabitants kindly because we have a covenant and ties of kinship with them."

Another narration has: "When you conquer it, treat its inhabitants kindly because we have a covenant and ties of kinship with them." Or he said: "We have a covenant and ties of marriage with them." *(Muslim)*

The scholars say: The ties of kinship refer to the fact that Hājirah, the mother of Ismā'īl ﷺ, was from them and the ties of marriage refer to Māriyah ﷺ who was from them. She was the mother of Ibrāhīm ﷺ, who was the son of the Messenger of Allāh ﷺ.

Vocabulary and Definitions

Imām Nawawī ﷺ says that the scholars explain that a *qīrāṭ* is a portion of a *dīnār* or *dirham* and it was used as a currency in Egypt.

Commentary

Egypt is a land with a rich history which goes back 5000 years before ʿIsā ﷺ. It was conquered by the Muslim general ʿAmr ibn al-ʿĀṣ ﷺ during the *khilāfah* of ʿUmar ﷺ. Many Messengers ﷺ walked on its soil, hundreds of *Ṣaḥābah* ﷺ resided there and thousands of great scholars were born there.

The ties of kinship which linked Arabs and Egyptians was because the Messenger of Allāh ﷺ was from the progeny of Ismā'īl ﷺ. The oppressive king that ruled Egypt during the time of Ibrāhīm ﷺ gave Hājirah as a gift to Sārah. Sārah, who was the wife of Ibrāhīm ﷺ, then gifted Hājirah to her husband, who then married her. Ismā'īl ﷺ was born from this union.

The ties of marriage that linked them was because of the Egyptian slave-girl, Māriyah. When the Messenger of Allāh ﷺ wrote to Muqauqis, the king of Egypt, inviting him to accept Islām, the latter did not embrace the faith, but sent two slave-girls Māriyah and Sīrīn as gifts to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ kept Māriyah for himself and gave Sīrīn to Ḥassān ibn Thābit ﷺ. Ibrāhīm ﷺ, the son of the Messenger of Allāh ﷺ was born to Māriyah, but he passed away in infancy.

The ties of kinship of the Messenger of Allāh ﷺ through Hājirah and Ismā'īl ﷺ spanned many generations back, however the Messenger of Allāh ﷺ advised the *Ṣaḥābah* ﷺ to honour them. This teaches us that distant relatives should also be treated like family.

Additional Points

- ✓ The Messenger of Allāh ﷺ miraculously foretold the conquest of Egypt.

Ḥadīth 329

وعن أَبي هريرة ﷺ ، قَالَ : لما نزلت هذِهِ الآية : ﴿ وَأَنْذِرْ عَشِيْرَتَكَ الْأَقْرَبِيْنَ ﴾ (الشعراء : ٢١٤) دَعَا رَسُول الله ﷺ قُرَيْشاً ، فَاجْتَمَعُوا فَعَمَّ وَخَصَّ ، وَقالَ : ((يَا بَنِي عَبْدِ شَمْسٍ ، يا بَنِي كَعْبِ بْنِ لُؤيٍّ ، أنقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ ، يَا بَنِي مُرَّةَ بن كَعْبٍ ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ ، يَا بَنِي عَبْدِ مَنَاف ، أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ ، يَا بَنِي هاشم ، أنقذوا أنفسكم من النار ، يَا بني عبد المطلب ، انقذوا أنفسكم من النار ، يَا فَاطِمَةُ ، أَنْقِذي نَفْسَكِ مِنَ النَّارِ . فَإِنِّي لا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيئاً ، غَيْرَ أَنَّ لَكُمْ رَحِماً سَأَبُلُّهَا بِبِلالِهَا)) رواه مسلم .

قوله ﷺ : ((بِبِلالِهَا)) هُوَ بفتح الباء الثانية وكسرِها ، ((وَالبِلاَلُ)) : الماءُ . ومعنى الحديث : سَأَصِلُهَا ، شَبّه قَطِيعَتَهَا بالحَرارَةِ تُطْفَأُ بِالماءِ وهذِهِ تُبَرَّدُ بالصِّلَةِ .

Abū Hurayrah ﷺ narrates that when this verse was revealed, "Warn your close relatives," the Messenger of Allāh ﷺ summoned the Quraish and when they had gathered, he addressed them in general terms and spoke to specific sub-tribes. He said, "O Banī ʿAbd Shams! O Banī Kaʿb ibn Lu'ayy! Save yourselves from the Hell-fire. O Banī Murrah ibn Kaʿb! Save yourselves from the Hell-fire. O Banī ʿAbd Manāf! Save yourselves from the Hell-fire. O Banī Hāshim! Save yourselves from the Hell-fire. O Banī ʿAbd al-Muṭṭalib! Save yourselves from the Hell-fire. O Fāṭimah! Save yourself from the Hell-fire. I have no way of helping you against Allāh. However, you are related to me and I will maintain ties of kinship with you." *(Muslim)*

Vocabulary and Definitions

"Save yourselves from the Hell-fire" refers to renouncing disbelief and disobedience of Allāh ﷻ as these evils lead a person to the Hell-fire.

According to Imām Nawawī ﷺ, "I have no way of helping you from Allāh," means that you should not rely on your close family link with me because I do not have the ability to repel anything that Allāh ﷻ might intend for you.

Commentary

This *ḥadīth* emphasises the importance of family ties and maintaining them even if one's family are disbelievers.

Some people believe that they will receive salvation from punishment because of their family, lineage or association with the pious and hence continue with their lives of sin. This *ḥadīth* refutes such a belief because only one's *īmān* and good deeds can save a person on the day of *Qiyāmah*. A Qur'ānic verse states,

﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَّلَا يَتَسَآءَلُوْنَ﴾

"Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another." (Sūrah al-Mu'minūn, 101)

Additional Points

- ✓ When addressing an audience it is sometimes more effective to address people or groups by name.
- ✓ The Messenger of Allāh ﷺ diligently carried out the command of Allāh ﷻ as dictated by revelation instructing him to invite his family to Islām and warn them about the danger of disbelief.
- ✓ The Messenger of Allāh ﷺ wisely addressed his most beloved daughter in public, in order to teach others that even his fatherly love and link could not save her from divine punishment, if she was deserving of it.

Ḥadīth 330

وعن أَبي عبد الله عمرو بن العاص ﷺ ، قَالَ : سمعت رَسُول الله ﷺ جِهَاراً غَيْرَ سِرٍّ ، يَقُولُ : ((إِنَّ آل بَني فُلاَن لَيْسُوا بِأولِيَائِي ، إِنَّمَا وَلِيِّيَ اللهُ وَصَالِحُ المُؤْمِنِينَ ، وَلَكِنْ لَهُمْ رَحِمٌ أُبُلُّهَا بِبلاَلِهَا)) مُتَّفَقٌ عَلَيهِ ، واللفظ للبخاري

Abū ʿAbdullāh ʿAmr ibn al-ʿĀṣ ﷺ narrates: I heard the Messenger of Allāh

ﷺ saying in a loud voice: "The family of so-and-so are not my friends. My friends are Allāh ﷻ and the righteous Muslims. However, they are related to me and I will maintain ties of kinship with them." *(Bukhārī, Muslim)*

Commentary

The *ḥadīth* points out that a Muslim should maintain family ties with relatives even if they are disbelievers, however true friendship should only be established between Muslims. This teaching corresponds with the Qur'ānic verse,

﴿وَاِنْ تَظٰهَرَا عَلَيْهِ فَاِنَّ اللّٰهَ هُوَ مَوْلٰهُ وَجِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِيْنَ﴾

And if you back each other against him (the Messenger of Allāh ﷺ), then Allāh is his supporter and Jibra'īl and the righteous believers. (Sūrah al-Taḥrīm, 4)

Kawāshī ﷺ stated in the commentary of this verse that the "righteous believers" refer to Abū Bakr ﷺ, ʿUmar ﷺ, every believer that is free of hypocrisy, and the Messengers ﷺ.

Ḥadīth 331

وعن أَبي أيوب خالد بن زيد الأنصاري ﷺ : أَنَّ رجلاً قَالَ : يَا رَسُول الله ، أَخْبِرْني بِعَمَلٍ يُدْخِلُني الجَنَّةَ ، وَيُبَاعِدُني مِنَ النَّارِ . فَقَالَ النَّبيُّ ﷺ : ((تَعْبُدُ الله ، وَلاَ تُشْرِكُ بِهِ شَيئاً ، وَتُقِيمُ الصَّلاةَ ، وتُؤتِي الزَّكَاةَ ، وتَصِلُ الرَّحِمَ)) مُتَّفَقٌ عَلَيهِ .

Abū Ayyūb Khālid ibn Zayd al-Anṣārī ﷺ[95] narrates that a man asked: "O Messenger of Allāh! Tell me of an action that will enter me into Paradise and keep me away from the Hell-fire." The Messenger of Allāh ﷺ said: "Worship Allāh, do not ascribe any partners to Him, establish *ṣalāh*, give *zakāh* and maintain ties of kinship." *(Bukhārī, Muslim)*

Commentary

One of the unique qualities of the *Ṣaḥābah* ﷺ was their tremendous zeal to improve their spirituality. For this, they enquired from the Messenger of Allāh ﷺ about deeds that would

95 Abū Ayyūb Khālid ibn Zayd al-Anṣārī ﷺ participated in the pledge of ʿAqabah, the battle of Badr, Uḥud, Aḥzāb, the pledge of Riḍwān and other expeditions with the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ migrated from Makkah Mukarramah to Madīnah Munawwarah, he resided at the house of this *Ṣaḥābī* for a few months until the *masjid* and apartments of the Messenger of Allāh ﷺ were built. 150 *aḥādīth* are narrated from him. He passed away in the path of Allāh ﷻ, in Rūm in 50 *Hijrī*. His grave is in Constantinople, modern day Istanbul.

earn the pleasure of Allāh ﷻ, enabling later generations to also practise upon them.

The Messenger of Allāh ﷺ perhaps singled out family ties for this particular *Ṣaḥābī* because he knew that the *Ṣaḥābī* was not one who upheld family ties, hence he was commanded to concentrate on this more than other matters.

Ḥadīth 332

وعن سلمان بن عامر ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((إِذَا أفْطَرَ أَحَدُكُمْ ، فَلْيُفْطِرْ عَلَى تَمْرٍ ؛ فَإِنَّهُ بَرَكَةٌ ، فَإِنْ لَمْ يَجِدْ تَمْراً ، فالمَاءُ ؛ فَإِنَّهُ طَهُورٌ)) ، وَقالَ : ((الصَّدَقَةُ عَلَى المِسكينِ صَدَقةٌ ، وعَلَى ذِي الرَّحِمِ ثِنْتَانِ : صَدَقَةٌ وَصِلَةٌ)) رواه الترمذي ، وَقالَ : ((حديث حسن)) .

Salmān ibn ʿĀmir ﷺ[96] narrates that the Messenger of Allāh ﷺ said, "When any of you breaks fast, he should do so with a date because there is blessing in it. If he does not have a date, he should do so with water because it is a purifier." And he said: "Charity to a needy person is a charity, but charity to a relative entails a double reward: the reward of charity and the reward of maintaining ties of kinship." (*Tirmidhī*)

Vocabulary and Definitions

تَمْر refers to a date that has turned black and has a firm texture. The softer variety, *ruṭab*, refers to a date that has just ripened and its flesh is very soft and juicy.

Commentary

Scholars mention that the blessings associated with dates include the strengthening of the eyesight, replenishing lost energy, cleansing the stomach and providing nourishment to the body.

Additional Points

- ✓ It is preferable to break the fast with dates and/or water.
- ✓ As a general rule one should choose those avenues of good that draw the most reward.

Ḥadīth 333

وعن ابن عمر ﷺ ، قَالَ : كَانَتْ تَحْتِي امْرَأَةٌ ، وَكُنْتُ أُحِبُّهَا ، وَكَانَ عُمَرُ يَكْرَهُهَا ، فَقَالَ لي : طَلِّقْهَا ، فَأَبَيْتُ ، فَأَتَى عُمَرُ ﷺ النَّبيّ ﷺ ، فَذَكَرَ ذلِكَ لَهُ ، فَقَالَ النَّبيّ ﷺ : ((طَلِّقْهَا)) رواه أَبُو داود والترمذي ، وَقالَ : ((حديث حسن صحيح)) .

96 Salmān ibn ʿĀmir ﷺ lived in Baṣrah. 13 *aḥādīth* are narrated from him.

Ibn ʿUmar ﷺ narrates: "I was married to a woman whom I loved, but (my father), ʿUmar ﷺ, disliked her. He said to me, 'Divorce her,' but I refused. ʿUmar ﷺ went to the Messenger of Allāh ﷺ and told him. The Messenger of Allāh ﷺ said to me: 'Divorce her.'" (*Abū Dāwūd*)

"A woman" - Ibn ʿAllān ﷺ says that he is not aware of the name of this woman. From this, we also learn that honour for Muslims entails that we do not disgrace them, embarrass them or belittle them. If a person has a fault or he commits an error, he should be advised with wisdom and nobility.

Commentary

Ibn ʿUmar's ﷺ love for his wife was based on passion and emotion, while ʿUmar's ﷺ dislike for her was based on religious reasons. Allāh ﷻ blessed ʿUmar ﷺ with great foresight. History records many occasions when he expressed an opinion that was later confirmed by divine revelation. He understood the nature of people well and this made him an excellent leader. Hence, in this particular case, he disapproved of his son's wife based on religious grounds or he perhaps feared that she was detrimental to his spiritual life. If his assessment of the situation had been incorrect, it would never have been approved by the Messenger of Allāh ﷺ.

This *ḥadīth* has relevance in modern times. Many young people nowadays openly disobey their parent's wishes in their choice of marriage partners. The *ḥadīth* teaches us that parents that have a valid Islāmic reason for disliking a particular marriage partner for their offspring should be obeyed. Marriages which are initiated without the blessing and *duʿās* of parents frequently run into problems.

Scholars state that this *ḥadīth* does not prove that it is compulsory to obey parent's wishes in all circumstances. The reason for this is that not all parents are righteous and Allāh-fearing and at times parents may dislike their daughter-in-law based on some worldly motive that is not a valid reason for a divorce. In such a case, the son should respectfully explain to them their mistake and maintain his marriage.

In a broader sense, the *ḥadīth* teaches us that it is compulsory to obey one's parents when they command toward that which is religiously beneficial.

Ḥadīth 334

وعن أَبي الدرداءِ ﷺ : أن رجلاً أتاه ، قَالَ : إنّ لي امرأةً وإنّ أُمِّي تَأمُرُنِي بِطَلاقِهَا ؟ فَقَالَ : سَمِعْتُ رَسُول الله ﷺ ، يقول : ((الوَالِدُ أَوْسَطُ أَبْوَابِ الجَنَّةِ ، فَإِنْ شِئْتَ ، فَأَضِعْ ذلِكَ

البَابَ ، أَو احْفَظْهُ)) رواه الترمذي ، وَقالَ : ((حديث حسن صحيح)) .

Abū al-Dārdā’ ﷺ narrates that a man came to him and said: “I have a wife whom my mother is instructing me to divorce.” (Abū al-Dārdā’ ﷺ) said: “I heard the Messenger of Allāh ﷺ saying: “Parents are the best doors of Paradise. You may either destroy that door or safeguard it.” (*Tirmidhī*)

Commentary

The man approached Abū al-Dārdā’ ﷺ because he was uncertain about divorcing his wife, due to his love for her. Abū al-Dārdā’ ﷺ advised that he should obey his parents. As explained in the previous *ḥadīth*, it is necessary to obey one’s parents in matters that conform to the *sharīʿah*.

Ḥadīth 335

وعن البراءِ بن عازب ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((الخَالةُ بِمَنْزِلَةِ الأُمِّ)) رواه الترمذي ، وَقالَ : ((حديث حسن صحيح)) .

Al-Barā’ ibn ʿĀzib ﷺ narrates that the Messenger of Allāh ﷺ said: “A maternal aunt has the same status as a mother.” (*Tirmidhī*)

Commentary

As the Messenger of Allāh ﷺ departed after the *Qaḍā ʿUmrah* in 7 *Hijrī*, the daughter of Ḥamzah called out, ‘My uncle!’ ʿAlī ﷺ took her to Fāṭimah ﷺ and said, “Take care of the daughter of your uncle.” Subsequently, a dispute ensued between ʿAlī ﷺ, Zayd ﷺ and Jaʿfar ﷺ, who all wanted to take care of the girl. The Messenger of Allāh ﷺ settled the matter by stating that the maternal aunt enjoys the same status as the mother, hence she should take care of the child.

This teaches us that we should strive to be kind to our maternal aunts. It is true that nephews and nieces generally receive greater affection from their maternal aunts than from others.

This *ḥadīth* is testimony of the amazing revolution produced by Islām. People who, prior to Islām, would bury their daughters alive advanced to a point where, due to the teachings of the Messenger of Allāh ﷺ, they eagerly competed to take care of them.

وفي الباب أحاديث كثيرة في الصحيح مشهورة ؛ مِنْهَا حديث أصحاب الغار ، وحديث جُرَيْجٍ وقد سبقا ، وأحاديث مشهورة في الصحيح حذفتها اختِصَاراً ، وَمِنْ أَهَمِّهَا حديث عَمْرو بن عَبسَة ﷺ الطَّويلُ المُشْتَمِلُ عَلَى جُمَلٍ كَثيرةٍ مِنْ قَواعِدِ الإسْلامِ وآدابِهِ ، وَسَأَذْكُرُهُ

بِتَمَامِهِ إِنْ شَاءَ اللهُ تَعَالَى في باب الرَّجَاءِ ، قَالَ فِيهِ :

دَخَلْتُ عَلَى النَّبِيّ ﷺ بِمَكَّةَ - يَعْنِي : في أَوَّلِ النُّبُوَّةِ - فقلتُ لَهُ : مَا أَنْتَ ؟ قَالَ : ((نَبِيٌّ)) ، فَقُلْتُ : وَمَا نَبِيٌّ ؟ قَالَ : ((أَرْسَلَنِي اللهُ تَعَالَى)) ، فقلت : بأيِّ شَيءٍ أَرْسَلَكَ ؟ قَالَ : ((أَرْسَلَنِي بِصِلَةِ الأَرْحَامِ وَكَسْرِ الأَوْثَانِ ، وَأَنْ يُوَحَّدَ اللهُ لاَ يُشْرَكَ بِهِ شَيء ...)) وَذَكَرَ تَمَامَ الحَدِيث . والله أعلم

There are several other famous *aḥādīth* in this regard. Among them are the *ḥadīth* of the three people who were trapped in a cave and the *ḥadīth* of Jurayj, both of which were quoted in previous chapters. There are other *aḥādīth* as well which I left out fearing that this chapter may become too lengthy. Among the most important of *aḥādīth* is the lengthy *ḥadīth* of ʿAmr ibn ʿAbasah ﷺ which contains many fundamentals and etiquettes of Islām. If Allāh ﷻ wills, I will quote it in the chapter relating to hope. In that *ḥadīth*, he said: "I went to the Messenger of Allāh ﷺ in Makkah (i.e. at the beginning of his prophethood) and asked him: 'What are you?' He replied: 'A Messenger.' I asked: 'What is a Messenger?' He replied: 'Allāh ﷻ sent me. I asked: 'With what did Allāh send you?' He replied: 'He sent me (to order people) to maintain ties of kinship, destroy idols and that Allāh ﷻ be considered to be one without ascribing any partner to Him.'" He then related the entire *ḥadīth*. Allāh ﷻ knows best.

CHAPTER 41

باب تحريم العقوق وقطيعة الرحم

Chapter on the prohibition of disobeying parents and severing ties of kinship

Introduction

In principle, the Qur'ān and *aḥādīth* inspire us to obey our parents, be kind to them and honour them. If they command us toward something that is impermissible, we should kindly excuse ourselves and not obey them. This chapter is of contemporary relevance considering the many cases of parents being neglected and disrespected by their children. Disobedience to parents is regarded as a major sin in Islām.

قَالَ الله تَعَالَى : ﴿ فَهَلْ عَسَيْتُمْ اِنْ تَوَلَّيْتُمْ اَنْ تُفْسِدُوْا فِى الْاَرْضِ وَتُقَطِّعُوْآ اَرْحَامَكُمْ o اُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللهُ فَاَصَمَّهُمْ وَاَعْمٰٓى اَبْصَارَهُمْ ﴾ (محمد : ٢٢-٢٣)،

Allāh ﷻ says: "And perhaps if you are given authority, you will cause corruption on earth and sever family ties. These are the people whom Allāh cursed. So He made them deaf and blind." (Sūrah Muḥammad, 22-23)

وَقالَ تَعَالَى : ﴿ وَالَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللهِ مِنْ بَعْدِ مِيْثَاقِهٖ وَيَقْطَعُوْنَ مَآ اَمَرَ اللهُ بِهٖٓ اَنْ يُّوْصَلَ وَيُفْسِدُوْنَ فِى الْاَرْضِ ۙ اُولٰٓئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوْٓءُ الدَّارِ ﴾ (الرعد : ٢٥) ،

Allāh ﷻ says: "Those who break the pledge of Allāh after confirming it, who sever that which Allāh commanded to be joined and spread corruption on earth, for them shall be a curse and for them shall be an evil abode." (Sūrah al-Raʿd, 25)

وَقالَ تَعَالَى :﴿ وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًا ۭ اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا o وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ﴾ (الإسراء : ٢٣ – ٢٤) ،

Allāh ﷻ says: "Your Sustainer has commanded that you worship only Him and that you be kind to your parents. If any of them or both of them reach old age in your lifetime, do not even tell them, 'Ooff!' and do not scold them. Speak to them with respect. Lower before them the wings of humility out of compassion and say, 'O my Sustainer, show mercy to them as they raised me when I was little.'" (Sūrah al-Isrā', 23-24)

Ḥadīth 336

وعن أَبي بكرة نُفَيع بن الحارث ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((ألا أُنَبِّئُكُمْ بأكْبَرِ الكَبَائِرِ ؟)) – ثلاثاً – قُلْنَا : بَلَى ، يَا رَسُول الله ، قَالَ : ((الإشْرَاكُ بالله ، وَعُقُوقُ الوَالِدَيْنِ)) ، وكان مُتَّكِئاً فَجَلَسَ ، فَقَالَ : ((ألاَ وَقَوْلُ الزُّورِ وَشَهَادَةُ الزُّورِ)) فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا : لَيْتَهُ سَكَتَ . مُتَّفَقٌ عَلَيهِ .

Abū Bakrah Nufayʿ ibn al-Ḥārith ﷺ narrates that the Messenger of Allāh ﷺ said: "Should I not inform you of the most serious of major sins?" He asked this question three times and we replied: "Indeed, O Messenger of Allāh!" He said: "Ascribing partners with Allāh ﷻ and disobeying parents."

The Messenger of Allāh ﷺ had been lying down, but suddenly sat up and said: "And making false statements and giving false testimony." He continued repeating this until we hoped that he would remain silent. *(Bukhārī, Muslim)*

Vocabulary and Definitions

"Major sins" refer to sins for which there are severe warnings mentioned in the Qur'ān and *ḥadīth*.

Commentary

The most serious of major sins have been classified as such because of the evil and vice they constitute. This *ḥadīth* describes three of them.

1. Ascribing partners to Allāh ﷻ is a major crime that entails slander and falsehood against Allāh ﷻ, amongst other evils.

2. Disobedience to parents is an expression of ingratitude, denial of one's origin and negligence of obligatory rights.

3. Giving false testimony entails oppression, deception, usurping the rights of others and spreading of corruption amongst people. It often springs from hatred and enmity. To stress its severity and warn people against it, the Messenger of Allāh ﷺ changed his posture when mentioning it.

The *Ṣaḥābah* ﷺ hoped that the Messenger of Allāh ﷺ "would remain silent" because of their love and compassion for him, or their fear of a major calamity befalling them if he continued speaking.

Additional Points

- ✓ The Messenger of Allāh ﷺ did not mention all the major sins in one sitting because he considered the circumstances of his audience at various times.

Ḥadīth 337

وعن عبد الله بن عمرو بن العاص ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((الكَبَائِرُ : الإشْرَاكُ بالله ، وَعُقُوقُ الوَالِدَيْنِ ، وَقَتْلُ النَّفْس ، وَاليَمِينُ الغَمُوسُ)) رواه البخاري .

((اليمين الغموس)) : التي يحلفها كاذباً عامداً ، سميت غموساً ؛ لأنها تغمس الحالِفَ في الإثم .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "The major sins are ascribing partners with Allāh ﷻ, disobeying

parents, killing a person and taking a false oath." (*Bukhārī*)

Vocabulary and Definitions

اليمين الغموس refers to an oath that is taken falsely and intentionally in the name of Allāh. الغموس means 'to be submerged'. It implies that a person who takes a false oath actually plunges into sin or into the Hell-fire.

Commentary

Killing an innocent soul is a major sin. The Qur'ān states that taking the life of a single person is tantamount to killing humanity in its entirety. Despite man's progress in technology, man has remained very primitive in the domain of protecting human life. It is for this reason that when innocent people are killed in many parts of the world, nations who pride themselves with ostentatious attributes turn a blind eye.

Taking a false oath in the name of Allāh ﷻ is such a major sin that even charity cannot atone for it. One who engages in this sin mocks at Allāh's ﷻ greatness; hence, it is mentioned in the same breath as associating partners with Allāh ﷻ.

Ḥadīth 338

وعنه أن رَسُول الله ﷺ ، قَالَ: ((مِنَ الكَبَائِرِ شَتْمُ الرَّجُل وَالِدَيهِ !))، قالوا : يَا رَسُول الله ، وَهَلْ يَشْتِمُ الرَّجُلُ وَالِدَيْهِ ؟! قَالَ : ((نَعَمْ ، يَسُبُّ أَبَا الرَّجُلِ ، فَيَسُبُّ أَبَاه ، وَيَسُبُّ أُمَّهُ ، فَيَسُبُّ أُمَّهُ)) مُتَّفَقٌ عَلَيهِ .

وفي رواية : ((إنَّ مِنْ أَكْبَرِ الكَبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ !)) ، قِيلَ : يَا رَسُول الله ، كَيْفَ يَلْعَنُ الرَّجُلُ وَالِدَيهِ ؟! قَالَ: ((يَسُبُّ أَبَا الرَّجُلِ ، فَيَسُبُّ أباهُ ، وَيَسُبُّ أُمَّهُ ، فَيَسُبُّ أُمَّهُ)) .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "It is from among the major sins for a man to be vulgar towards his parents." The *Ṣaḥābah* ﷺ asked: "O Messenger of Allāh ﷺ! Is it possible for a person to be vulgar to his parents?" He replied: "Yes. A person vulgarly abuses the father of another person and that person retaliates by abusing his father. A person vulgarly abuses the mother of another person and that person retaliates by abusing his mother." *(Bukhārī, Muslim)*

Another narration has: "From among the greatest of major sins is for a person to curse his parents." He was asked: "O Messenger of Allāh! How can a person curse his parents?" He replied: "A person vulgarly abuses

another person's father and that person retaliates by abusing his father. A person vulgarly abuses another person's mother and that person retaliates by abusing his mother."

Commentary

The Messenger of Allāh ﷺ here displayed his in-depth understanding of human nature by explaining that the general reaction of people is to retaliate against those who harm them. By being vulgar towards other's parents, therefore, unnecessarily exposes one's own parents to abuse.

The *Ṣaḥābah* ﷺ asked in surprise if a person could actually abuse his parents because one who recognises their rights and status will be kind and grateful to them, not vulgar and ill mannered.

Additional Points

- ✓ A student should respectfully question his teacher about concepts he finds difficult to comprehend.
- ✓ All means and agencies leading to the prohibited are forbidden.
- ✓ One who is a means of others committing sin, will be punished for participating in the sin.
- ✓ A father has been mentioned before a mother because women, being entities of honour, are generally hidden, even on occasions of praise. It is from amongst the beautiful teachings of Islām that women should be veiled and honoured even in speech.

Ḥadīth 339

وعن أَبي محمد جبيرِ بن مطعم ﷺ : أن رَسُول الله ﷺ ، قَالَ : ((لاَ يَدْخُلُ الجَنَّةَ قَاطِعٌ)) قَالَ سفيان في روايته : يَعْنِي : قَاطِع رَحِم . مُتَّفَقٌ عَلَيهِ .

Abū Muḥammad Jubayr ibn Muṭʿim ﷺ[97] narrates that the Messenger of Allāh ﷺ said: "One who severs ties will not enter Paradise." Sufyān ibn ʿUyaynah (a narrator of the *ḥadīth*) said in his narration: "This refers to a person who severs his ties of kinship." *(Bukhārī, Muslim)*

Commentary

The *ḥadīth* warns against severing ties of kinship, especially with one's parents. It can be

97 Abū Muḥammad Jubayr ibn Muṭʿim ﷺ was from among the scholars and leaders of the Quraish. He accepted Islām during the year of the conquest of Khaybar. Some say that he accepted Islām on the day that Makkah Mukarramah was conquered. 60 *aḥādīth* are narrated from him and he passed away in Madīnah Munawwarah in 54 *Hijrī*.

interpreted in one of two ways. A person who severs ties of kinship will not enter Paradise with those who are successful; he will first be punished for his sin and thereafter enter Paradise. Alternatively it could mean that one who regards severing of ties to be permissible, knowing that it is forbidden, will never enter Paradise because of his denial of a fundamental law of Islām.

Ḥadīth 340

وعن أَبي عيسى المغيرة بن شعبة ﷺ ، عن النَّبيِّ ﷺ ، قَالَ : ((إِنَّ اللهَ تَعَالَى حَرَّمَ عَلَيْكُمْ : عُقُوقَ الأُمَّهَاتِ ، وَمَنْعاً وهاتِ ، وَوَأْد البَنَاتِ ، وكَرِهَ لَكُمْ : قِيلَ وَقالَ ، وَكَثْرَةَ السُّؤَالِ ، وَإِضَاعَةَ المَالِ)) مُتَّفَقٌ عَلَيهِ .

قوله : ((مَنْعاً)) مَعنَاهُ : مَنْعُ مَا وَجَب عَلَيهِ ، وَ((هَاتِ)) : طَلَبُ مَا لَيْسَ لَهُ . وَ((وَأْد البَنَاتِ)) مَعنَاهُ : دَفنُهُنَّ في الحَيَاةِ ، وَ((قيلَ وَقالَ)) مَعْنَاهُ : الحَديث بكُلّ مَا يَسمَعهُ ، فيَقُولُ : قِيلَ كَذَا ، وقَالَ فُلانٌ كَذَا مِمَّا لا يَعْلَمُ صِحَّتَهُ ، وَلا يَظُنُّهَا ، وَكَفَى بالمَرْءِ كذباً أنْ يُحَدّث بكُلِّ مَا سَمِعَ . وَ((إِضَاعَةُ المَال)) : تَبذِيرُهُ وَصَرفُهُ في غَيْرِ الوُجُوهِ المأذُونِ فِيهَا مِنْ مَقَاصِدِ الآخِرةِ وَالدُّنْيَا ، وتَرْكُ حِفظِهِ مَعَ إمكَانِ الحِفظِ . وَ((كَثْرَةُ السُّؤَال)) : الإلحَاحُ فيما لا حَاجَة إِلَيْهِ .

وفي الباب أحاديث سبقت في الباب قبله كحديث : ((وأَقْطَعُ مَنْ قَطَعَك)) ، وحديث : ((مَنْ قَطَعني قَطَعهُ الله))

Abū ʿĪsā al-Mughīrah ibn Shuʿbah ﷺ[98] narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ has forbidden you from disobedience to mothers, hoarding your own possessions while taking unlawful possession of the belongings of others and burying daughters alive. And He disliked you engaging in futile talk, asking too many questions and wasting money." *(Bukhārī, Muslim)*

Commentary

According to ʿAllāmah Ṭībī ﷺ, this *ḥadīth* is the basis of comprehending good character. It comprises six types of evils:

98 Al-Mughīrah ibn Shuʿbah ﷺ accepted Islām during the year of the Battle of the Trench. Allāh ﷻ blessed him with great intelligence, eloquence and foresight. ʿUmar ﷺ appointed him as the governor of Baṣrah for a time and then moved him to Kūfa. He remained the governor of Kūfa until the martyrdom of ʿUmar ﷺ. He participated in the battles of Yamāmah and the conquest of Syria. He lost his eyesight on the day of Yarmūk. After the martyrdom of ʿUthmān ﷺ, he remained separated from the trials that afflicted the *Ummah*. Muʿāwiyah ﷺ appointed him as the governor of Kūfa and he remained there until his demise in 50 *Hijrī*. 132 *aḥādīth* are narrated from him.

1. Disobedience to mothers - Allāh ﷻ has forbidden disobedience to mothers. Fathers are also included in the ruling; however, the Messenger of Allāh ﷺ sufficed by mentioning only mothers because the latter are more often disobeyed due to their weakness. It is also for this reason that people are advised to be more kind to their mothers compared to their fathers.

2. Hoarding refers to holding back from spending that which is compulsory to spend and, at the same time, desiring what others possess. It stems from excessive love for the material world. One who lives life in such a manner is despised by others and is unhappy, discontent and gloomy.

3. Burying daughters alive - Although daughters have been specifically mentioned in this *ḥadīth*, the prohibition includes male offspring as well. Daughters were mentioned because they were mercilessly killed during the era of ignorance. Parents would bury daughters out of fear of poverty or to escape being mocked at by people. The birth of a daughter was considered a defect for the parents.

Two methods were generally employed by the Arabs for this purpose. (a) A pregnant woman would lay at the edge of a pit at the time of giving birth and if she delivered a girl, it would be thrown into the pit. (b) When a girl reached the age of six, her mother would beautify her and she would then be taken to a pit that had been dug for her. She would be told to look inside and then pushed in. Sand would then be thrown over her until she was fully covered up.

The prohibition of this abhorrent evil is no less relevant today than it was during the days of the pagan Arabs because abortion is the modern equivalent of infanticide, and the fact that it has been legalised proves that man is primitive with regard to his respect for the value of human life.

4. Futile talk includes relating what one hears without verifying the authenticity and truth thereof, or speaking excessively and thereby committing errors. It is discouraged in Islām because it is detrimental to the self and weakens the social fabric. The Messenger of Allāh ﷺ said, “The beauty of a person’s Islām is to abandon that which is futile.”

5. Asking questions in abundance – This may refer to questioning about problematic issues without any pressing need or unnecessary probing into the affairs of others.

6. Wasting wealth - This refers to spending wealth in those avenues that are not permitted by the *sharī’ah* and in which there is no spiritual or worldly benefit. The reason for this prohibition is that Allāh ﷻ made wealth a means for man to satisfy his needs; wasting it away defeats that purpose and denies the rights of others. Spending excessively in avenues of goodness in order to acquire reward is not prohibited, as long as other rights are not trampled.

CHAPTER 42

باب فضل بر أصدقاء الأب والأم والأقارب والزوجة وسائر من يندب إكرامه

Chapter on the virtues of maintaining good relations with the friends of one's parents, relatives, wife and all those who one is encouraged to honour

Introduction

Allāh ﷻ and the Messenger of Allāh ﷺ have emphatically commanded us in the Qur'ān and *ḥadīth* to obey, honour and serve our parents. It follows from this that we should also honour and respect those who are associated with them. This chapter also encourages us to honour our in-laws, teachers, students, just rulers, etc. When society is filled with mutual respect it will lead to harmony and unity.

Ḥadīth 341

عن ابن عمر رضي الله عنهما : أن النَّبيّ ﷺ ، قَالَ : ((إنّ أَبَرَّ البرِّ أنْ يَصِلَ الرَّجُلُ وُدَّ أبيهِ)) .

Ibn ʿUmar رضي الله عنهما narrates that the Messenger of Allāh ﷺ said: "The finest act of virtue is for a person to maintain good relations with his father's friends." *(Muslim)*

Ḥadīth 342

وعن عبد الله بن دينار ، عن عبد الله بن عمر رضي الله عنهما : أَنَّ رَجُلاً مِنَ الأعْرَابِ لَقِيَهُ بطَريق مَكَّةَ ، فَسَلَّمَ عَلَيهِ عبدُ الله بْنُ عُمَرَ ، وَحَمَلَهُ عَلَى حِمَارٍ كَانَ يَرْكَبُهُ ، وَأعْطَاهُ عِمَامَةً كَانَتْ عَلَى رَأسِهِ ، قَالَ ابنُ دِينَار : فَقُلْنَا لَهُ : أصْلَحَكَ الله ، إنَّهُمُ الأعرَابُ وَهُمْ يَرْضَوْنَ باليَسير ، فَقَالَ عبد الله بن عمر : إن أَبَا هَذَا كَانَ وُدّاً لِعُمَرَ بنِ الخطاب رضي الله عنه ، وإنِّي سَمِعتُ رَسُول الله ﷺ ، يقول : ((إنَّ أبرَّ البِرِّ صِلَةُ الرَّجُلِ أهْلَ وُدِّ أبِيهِ)) .

وفي رواية عن ابن دينار ، عن ابن عمر : أَنَّهُ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ كَانَ لَهُ حِمَارٌ يَتَرَوَّحُ عَلَيهِ إِذَا مَلَّ رُكُوبَ الرَّاحِلةِ ، وَعِمَامَةٌ يَشُدُّ بِهَا رَأسَهُ ، فَبَيْنَا هُوَ يَوماً عَلَى ذلِكَ الحِمَارِ إِذْ مَرَّ بِهِ أعْرابيٌّ ، فَقَالَ : أَلَسْتَ ابْنَ فُلاَنَ بْنَ فُلاَن ؟ قَالَ : بَلَى . فَأعْطَاهُ الحِمَارَ ، فَقَالَ : ارْكَبْ هَذَا ، وَأعْطَاهُ العِمَامَةَ وَقَالَ : اشْدُدْ بِهَا رَأسَكَ ، فَقَالَ لَهُ بعضُ أصْحَابِهِ : غَفَرَ الله لَكَ أعْطَيْتَ هَذَا الأعْرَابيَّ حِمَاراً كُنْتَ تَرَوَّحُ عَلَيهِ ، وعِمَامةً كُنْتَ تَشُدُّ بِهَا رَأسَكَ ؟ فَقَالَ : إِنِّي سَمِعتُ

رَسُول الله ﷺ ، يَقُولُ : ((إنَّ مِنْ أبَرِّ البِرِّ أنْ يَصِلَ الرَّجُلُ أهْلَ وُدِّ أبيهِ بَعْدَ أنْ يُولِّيَ)) وَإنَّ أبَاهُ كَانَ صَديقاً لعُمَرَ رضي الله عنه .

رَوَى هذِهِ الرواياتِ كُلَّهَا مسلم .

ʿAbdullāh ibn Dīnār[99] narrates from ʿAbdullāh ibn ʿUmar رضي الله عنهما that a Bedouin met him on the road to Makkah. ʿAbdullāh ibn ʿUmar رضي الله عنهما greeted the man, mounted him on a donkey which he himself used to ride and gave him a turban which he was wearing on his head. ʿAbdullāh ibn Dīnār said: "We said to him, 'May Allāh ﷻ keep you righteous. These Bedouins are such that they are satisfied with very little (there was no need for you to do all this for him).' ʿAbdullāh ibn ʿUmar رضي الله عنهما said: "This man's father was a friend of ʿUmar ibn al-Khaṭṭāb رضي الله عنه (my father), and I heard the Messenger of Allāh ﷺ saying: 'The finest act of virtue is for a person to maintain good relations with his father's friends.'"

In the narration of Ibn Dīnār from Ibn ʿUmar رضي الله عنهما it is stated that when he used to travel to Makkah, he had a donkey, which he used to ride whenever he felt tired of riding on a camel. He also had a turban which he used to tie on his head. One day when he was riding that donkey, a Bedouin passed by him and Ibn ʿUmar رضي الله عنهما asked him: "Are you not so-and-so person, the son of so-and-so person?" He replied: "Indeed." Ibn ʿUmar رضي الله عنهما gave him the donkey and said to him: 'You may ride this.' He then gave him the turban and said: 'Tie this on your head.' Some of his companions said to him: 'May Allāh forgive you. Why did you have to give this Bedouin this donkey which you yourself were riding and this turban which you had tied on your head?' He replied: 'I heard the Messenger of Allāh ﷺ saying: 'The finest act of virtue is for a person to maintain good relations with his father's friends when the latter goes away (i.e. when the father passes away or goes on a journey).' And this man's father was a friend of ʿUmar رضي الله عنه (my father)." (*Muslim* has narrated all these narrations.)

Commentary

Ḥadīth 341 and 342 are actually one. *Ḥadīth* 342 explains the circumstances surrounding which *ḥadīth* 341 was mentioned.

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99 ʿAbdullāh ibn Dīnār Abū ʿAbd al-Raḥmān al-Qurashī رحمه الله heard *aḥādīth* from Ibn ʿUmar رضي الله عنهما, Anas رضي الله عنه and a group of other *Ṣaḥābah*. He passed away in 127 *Hijrī*.

The *ḥadīth* teaches that one of the methods of honouring our parents after their demise is to honour their friends. One of the ways of doing so is to present them with gifts.

The companions of Ibn ʿUmar ﷺ made *duʿā'* for him before posing their question. This teaches us an important point of etiquette. This is substantiated by a verse from the Qur'ān that states,

﴿عَفَا اللهُ عَنْكَ لِمَ اَذِنْتَ لَهُمْ﴾

> May Allāh forgive you (O Muḥammad ﷺ). Why did you grant them leave? (Sūrah al-Taubah, 43)

Making *duʿā'* for others in their presence is a source of motivation, love and kindness.

Additional Points

- ✓ Wearing an ʿ*imāmah* (turban) is a *Sunnah*. The Messenger of Allāh ﷺ usually wore a white turban and during times of war and conquest, he wore a black turban.

Ḥadīth 343

وعن أَبي أُسَيد – بضم الهمزة وفتح السين – مالك بن ربيعة الساعدي ﷺ ، قَالَ : بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ رَسُول الله ﷺ إذ جَاءهُ رَجُلٌ مِنْ بَنِي سَلَمَةَ ، فَقَالَ : يَا رسولَ اللهِ ، هَلْ بَقِيَ مِنْ برِّ أَبَوَيَّ شَيء أبرُّهُما بِهِ بَعْدَ مَوتِهمَا ؟ فَقَالَ : ((نَعَمْ ، الصَّلاةُ عَلَيْهِمَا ، والاسْتغْفَارُ لَهُمَا ، وَإنْفَاذُ عَهْدِهِمَا مِنْ بَعْدِهِما ، وَصِلَةُ الرَّحِمِ الَّتي لا تُوصَلُ إلاَّ بِهِمَا ، وَإكرامُ صَدِيقهمَا)) رواه أَبُو داود .

> Abū Usayd Mālik ibn Rabīʿah al-Sāʿidī ﷺ[100] narrates: While we were sitting with the Messenger of Allāh ﷺ, a man from the tribe of Banū Salamah came to him and said: "O Messenger of Allāh! Is there any act of virtue which I could do for my parents after they have passed away?" He replied, "Yes. Making *duʿā'* for them, seeking forgiveness for them, fulfilling their promises (bequests) after their demise, maintaining ties of kinship that cannot be maintained except through them and honouring their friends." (*Abū Dāwūd*)

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100 Abū Usayd Mālik ibn Rabīʿah al-Sāʿidī ﷺ participated in the Battle of Badr, Uḥud and all the other expeditions, making him from amongst the most eminent of Muslims. 28 *aḥādīth* are narrated from him. According to the *ḥadīth* scholar Ibn ʿAbdul Barr ﷺ, he was the last of the *Ṣaḥābah* of Badr to pass away. He was 75 at the time of his demise and passed away in Madīnah Munawwarah.

Commentary

This *ḥadīth* teaches us to continuously make *duʿā'* for our parents after their demise because a child's *duʿā'* for the parent is accepted and the reward thereof reaches the parent. Another *ḥadīth* states that one of the avenues through which a person will continuously be rewarded in the Hereafter is the *duʿā'* of his pious offspring. The Qur'ān teaches us excellent *duʿās* in this regard:

﴿رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِي صَغِيرًا﴾

O my Sustainer, have mercy upon them just as they brought me up when I was little. (Sūrah al- Isrā', 24) and,

﴿رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ﴾

O my Sustainer, forgive me and my parents. (Sūrah Nūḥ, 28)

ʿĀqūlī ﷺ provided a useful explanation for "maintaining ties of kinship that cannot be maintained except through them." He said that if we assume that we were born or created directly from soil and not through the agency of a mother, then we would not have had the opportunity of entering Paradise through the good deed of maintaining ties of kinship, because such ties would have been non-existent. Therefore, because one's parents are the means of this act of goodness, it will be compulsory to honour them by honouring their respective families.

Ḥadīth 344

وعن عائشة ﷺ ، قَالَتْ : مَا غِرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ ﷺ مَا غِرْتُ عَلَى خَدِيجَة ﷺ ، وَمَا رَأَيْتُهَا قَطُّ ، وَلَكِنْ كَانَ يُكْثِرُ ذِكْرَهَا ، وَرُبَّمَا ذَبَحَ الشَّاةَ ، ثُمَّ يقَطِّعُهَا أعْضَاء ، ثُمَّ يَبْعثُهَا في صَدَائِقِ خَديجَةَ ، فَرُبَّمَا قُلْتُ لَهُ : كَأَنْ لَمْ يكُنْ في الدُّنْيَا إلاَّ خَديجَةَ ! فَيَقُولُ : ((إنَّهَا كَانَتْ وَكَانَتْ وَكَانَ لي مِنْهَا وَلَدٌ)) مُتَّفَقٌ عَلَيهِ .

وفي رواية : وإنْ كَانَ لَيَذْبَحُ الشَّاءَ ، فَيُهْدِي في خَلاَئِلِهَا مِنْهَا مَا يَسَعُهُنَّ . وفي رواية:كَانَ إِذَا ذبح الشاة، يقولُ : ((أَرْسِلُوا بِهَا إِلَى أَصْدِقَاءِ خَدِيجَةَ)) . وفي رواية : قَالَت : اسْتَأْذَنَتْ هَالَةُ بِنْتُ خُوَيْلِد أُخْتُ خَدِيجَةَ عَلَى رَسُول الله ﷺ ، فَعرَفَ اسْتِئذَانَ خَدِيجَةَ ، فَارتَاحَ لِذَلِكَ ، فَقَالَ : ((اللَّهُمَّ هَالَةُ بِنْتُ خُوَيْلِدٍ)) .

قولُهَا : ((فَارتَاحَ)) هُوَ بالحاء ، وفي الجمعِ بَيْنَ الصحيحين للحُميدِي : ((فارتاع))

بالعينِ ومعناه : اهتم بهِ .

ʿĀ'ishah ﵂ narrates: "I was not envious of any of the wives of the Messenger of Allāh ﷺ as I was of Khadījah ﵂. I never saw her but he used to talk abundantly about her. At times, he would slaughter a sheep, cut it into pieces and send them to the friends of Khadījah. At times, I would say to him: 'It is as if there was never any woman in the world like Khadījah!' And he would say: 'She was like this and she was like that (enumerating her good qualities) and I also had children from her.'" *(Bukhārī, Muslim)*

Another narration has: "At times he would slaughter a sheep and send sufficient amounts to her friends."

Another narration has: "When he used to slaughter a sheep, he would say: 'Send some of it to the friends of Khadījah.'"

Another narration has: "Hālah bint Khuwaylid, the sister of Khadījah, sought permission to meet the Messenger of Allāh. (On hearing her voice), he recognised (the similarity with) Khadījah's style of seeking permission. He was deeply moved and said: 'O Allāh! It must be Hālah bint Khuwaylid.'"

Vocabulary and Definitions

"I never saw her" means that ʿĀ'ishah did not meet Khadījah ﵂ because the latter passed away before *Hijrah* and before ʿĀ'ishah ﵂ could reach the age of perception. It could also mean that ʿĀ'ishah ﵂ and Khadījah ﵂ were not co-wives at one time.

Hālah bint Khuwaylid ﵂ was Khadījah's ﵂ only sister. She was the mother of ʿĀṣ ibn al-Rabīʿ ﵁, the husband of Zaynab ﵂, who was the daughter of the Messenger of Allāh ﷺ.

Commentary

The Messenger of Allāh ﷺ had tremendous love and affection for Khadījah ﵂. She was the only wife that bore him children that lived to marriageable age. Although she was 15 years older than he was, they were happily married for approximately 24 years. She had great insight, knowledge and possessed sterling qualities. She was the first to believe in his message, she supported him when many rejected him, she spent from her wealth for the sake of Islām, she patiently encouraged her husband through the torments and hardships he faced and she shared in his pain. The Messenger of Allāh ﷺ was so deeply affected by her demise that the year became known as 'the year of grief' for him. ʿĀ'ishah ﵂ once asked him, "Has Allāh not granted you that which is better in exchange?" He replied, "No, by Allāh, she

believed in me when my nation disbelieved in me, she helped me when my nation abandoned me and she gave me from her wealth when my nation deprived me."

The Messenger of Allāh's ﷺ tremendous love for everything associated with his first wife has been aptly explained by the fact that one who loves an entity will love everything associated with it or that resembles it. Therefore, the Messenger of Allāh's ﷺ conduct towards the friends of his deceased spouse was proof of his unflinching loyalty and love for her even after her demise.

Ḥadīth 345

وعن أنس بن مالك ﷺ ، قَالَ : خرجت مَعَ جرير بن عبد الله البَجَلِيّ ﷺ في سَفَرٍ ، فَكَانَ يَخْدُمُني ، فَقُلْتُ لَهُ : لاَ تَفْعَل ، فَقَالَ : إِنِّي قَدْ رَأَيْتُ الأَنْصَارَ تَصْنَعُ برسول الله ﷺ شيئاً آلَيْتُ عَلَى نَفسِي أنْ لا أصْحَبَ أحَداً مِنْهُمْ إلاَّ خَدَمْتُهُ . مُتَّفَقٌ عَلَيهِ .

Anas ibn Mālik ﷺ narrates: "I set out on a journey with Jarīr ibn ʿAbdullāh al-Bajalī ﷺ and he attended to my needs, so I said to him: 'Do not do so.' He said: 'I saw the *Anṣār* doing so for the Messenger of Allāh ﷺ and I took an oath that if I accompanied any of them, I would serve them (and you are from them)." *(Bukhārī, Muslim)*

Commentary

Anas ﷺ objected to Jarīr ibn ʿAbdullāh ﷺ serving him because the latter was older than he was. From this, we learn three lessons. Firstly, it points to the virtue and humility of Jarīr ibn ʿAbdullāh ﷺ, his kindness to the Messenger of Allāh ﷺ and to those who served the Messenger of Allāh ﷺ. Secondly, it teaches us to honour and serve the righteous and those associated with them, even though they may be younger. Thirdly, the fact that the *Ṣaḥābah* ﷺ served the servants of the Messenger of Allāh ﷺ illustrates their degree of love for him.

CHAPTER 43

باب إكرام أهل بيت رَسُول الله ﷺ وبيان فضلهم

Chapter on honouring the family of the Messenger of Allāh ﷺ and an exposition of their virtues

قَالَ الله تَعَالَى : ﴿ اِنَّمَا يُرِيْدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا ﴾

(الأحزاب : ٣٣) ،

Allāh ﷻ says: "Allāh only wishes to rid you of filth, O family of the Messenger, and to purify you thoroughly." (Sūrah al-Aḥzāb, 33)

وَقالَ تَعَالَى : ﴿ وَمَنْ يُعَظِّمْ شَعَآئِرَ اللهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوْبِ ﴾ (الحج : ٣٢) .

Allāh ﷻ says: "Whoever honours the symbols of Allāh, then this is because of the piety of the hearts." (Sūrah al-ḥaj, 32)

Introduction

This chapter discusses the honour, respect and reverence that need to be shown to the family and household of the Messenger of Allāh ﷺ. According to the Ḥanafī school, the household of the Messenger of Allāh ﷺ refers to the believers from the tribe of Banū Hāshim. According to the Shāfiʿī school, they include the family of Muṭṭalib in addition to the tribe of Banū Hāshim.

While love, reverence and honour are all essential, balance is crucial. Islāmic history has shown that there have been various sects through the centuries that were led astray due to adoption of extreme behaviour. They began to fabricate narrations, celebrate festivals and hold mourning ceremonies and death commemorations associated with the Messenger of Allāh ﷺ, which are all alien to the true Islāmic teachings of the Qur'ān and the *Sunnah*.

Ḥadīth 346

وعن يزيد بن حَيَّانَ ، قَالَ : انْطَلَقْتُ أنَا وحُصَيْنُ بْنُ سَبْرَة ، وَعَمْرُو ابن مُسْلِم إِلَى زَيْد بْنِ أرقَمَ ﷺ ، فَلَمَّا جَلسْنَا إِلَيْهِ قَالَ لَهُ حُصَيْن : لَقَدْ لقِيتَ يَا زَيْدُ خَيْراً كَثِيراً ، رَأَيْتَ رَسُول الله ﷺ ، وسمعتَ حديثَهُ ، وغَزوْتَ مَعَهُ ، وَصَلَّيْتَ خَلْفَهُ : لَقَدْ لَقِيتَ يَا زَيْدُ خَيْراً كَثيراً ، حَدِّثْنَا يَا زَيْدُ مَا سَمِعْتَ مِنْ رسولِ الله ﷺ قَالَ : يَا ابْنَ أخِي ، وَاللهِ لقد كَبِرَتْ سِنِّي ، وَقَدُمَ عَهدِي ، وَنَسيتُ بَعْضَ الَّذِي كُنْتُ أعِي مِنْ رسولِ الله ﷺ ، فما حَدَّثْتُكُمْ ، فَاقْبَلُوا ، ومَا لا فَلاَ تُكَلِّفُونيهِ . ثُمَّ قَالَ : قام رَسُول الله ﷺ يَوماً فينا خَطِيباً بِمَاء يُدْعَى خُمًّا بَيْنَ مَكَّةَ وَالمَدِينَةِ ، فَحَمِدَ الله ، وَأثْنَى عَلَيهِ ، وَوعظَ وَذَكَّرَ ، ثُمَّ قَالَ : ((أمَّا بَعدُ ، ألاَ أَيُّهَا النَّاسُ ، فَإِنَّمَا أنَا بَشَرٌ يُوشِكُ أنْ يَأتِي رسولُ ربِّي فَأُجِيبَ ، وَأنَا تارك فيكم ثَقَلَيْنِ : أوَّلُهُمَا كِتَابُ اللهِ ، فِيهِ الهُدَى وَالنُّورُ ، فَخُذُوا بِكتابِ الله ، وَاسْتَمْسِكُوا بِهِ)) ، فَحَثَّ عَلَى كِتَابِ الله ، وَرَغَّبَ فِيهِ ، ثُمَّ قَالَ : ((وَأهْلُ بَيْتِي أُذَكِّرُكُمُ الله في أهلِ بَيْتِي ، أذكرُكُمُ الله في أهل بيتي)) فَقَالَ لَهُ حُصَيْنٌ : وَمَنْ أهْلُ بَيتِهِ يَا زَيْدُ ، أَلَيْسَ نِسَاؤُهُ مِنْ أهْلِ بَيْتِهِ ؟ قَالَ : نِسَاؤُهُ مِنْ أهْلِ بَيتِهِ ، وَلَكِنْ أهْلُ

بَيتِهِ مَنْ حُرِمَ الصَّدَقَةَ بَعدَهُ ، قَالَ : وَمَنْ هُمْ ؟ قَالَ : هُمْ آلُ عَلِيٍّ وَآلُ عقيل وَآلُ جَعفَرَ وآلُ عَبَّاسٍ . قَالَ : كُلُّ هؤلاء حُرِمَ الصَّدَقَةَ ؟ قَالَ : نَعَمْ . رواه مسلم .

وفي رواية : ((ألاَ وَإنّي تَارِكٌ فِيكُمْ ثَقَلَيْنِ : أحَدُهُما كِتَابُ الله وَهُوَ حَبْلُ الله ، مَنِ اتَّبَعَهُ كَانَ عَلَى الهُدَى ، وَمَنْ تَرَكَهُ كَانَ عَلَى ضَلالَة)) .

Yazīd ibn Ḥayyān[101] narrates: "Ḥusayn ibn Sabrah, ʿAmr ibn Muslim and I went to visit Zayd ibn Arqam ﷺ[102]. While we were sitting with him, Ḥusayn said to him: 'O Zayd! You witnessed much good. You saw the Messenger of Allāh ﷺ, you heard his speech, you joined him in *jihād* and you offered *ṣalāh* behind him. O Zayd! You witnessed much good. O Zayd! Relate to us some of which you heard from the Messenger of Allāh ﷺ.' He said: 'O my nephew! By Allāh, I have become very old and a very long time has passed (since my time with the Messenger of Allāh ﷺ) and I have forgotten some of which I used to remember about the Messenger of Allāh ﷺ. So, accept what I have to say and do not impose upon me (to narrate) anything which I do not remember.' He then said: 'One day, the Messenger of Allāh ﷺ stood up to deliver a sermon at a watering-hole called Khum, which lies between Makkah and Madīnah. He praised and glorified Allāh ﷻ, admonished and reminded us and said: 'Listen, O people! I am merely a mortal. A messenger (angel of death) of my Sustainer will soon come to me and I will respond to his call. I am leaving two important things among you. The first is the Book of Allāh which contains guidance and illumination. So accept the Book of Allāh and hold on firmly to it.' He emphasised practising on the Book of Allāh and encouraged holding firmly onto it. He then said: And (the second is) my family. I order you to fear Allāh regarding my family. I order you to fear Allāh regarding my family.'"

"Ḥusayn said to Zayd: 'O Zayd! Who is his family? Are his wives not his family?' He said: 'His wives are part of his family (as they reside with him), but his family members (in reality) are those to whom it is unlawful to give (obligatory) charity to after his demise.' He asked: 'Who are they?' He

101 Yazīd ibn Ḥayyān ﷺ was a *Tābiʿī*. *Muslim*, *Abū Dāwūd* and *Nasāʾī* ﷺ narrated from him.

102 Zayd ibn Arqam ﷺ participated in 17 expeditions in the company of the Messenger of Allāh ﷺ. He was regarded as being too young at the time of the battle of Uḥud. He accompanied ʿAbdullāh ibn Rawāḥa ﷺ for the battle of Mu'ta. 70 *aḥādīth* are narrated from him. He was from among the special, close companions of ʿAlī ﷺ. He lived in Kūfa where he passed away in 56 *Hijrī*.

replied: 'They are the family of ʿAlī, the family of ʿAqīl, the family of Jaʿfar and the family of ʿAbbās.' He asked: 'Is it unlawful to give charity to all of them?' He replied: 'Yes.'" *(Muslim)*

Another narration has: "Listen! I am leaving two important things among you. One of them is the Book of Allāh. It is the rope of Allāh. Whoever follows it shall be rightly guided. Whoever abandons it shall be misguided."

Commentary

In a number of *aḥādīth*, the Messenger of Allāh ﷺ emphasised the importance of holding onto the book of Allāh ﷻ. As can be drawn from the analogy of a rope, those who hold on to the rope will be saved, while those who do not will be lost.

The Messenger of Allāh ﷺ similarly emphasised upon the need for the believers to fulfil the rights of his family. Their status is extremely high and noble because Allāh ﷻ selected them to be part of the noblest of prophetic households, hence, they should be honoured and revered. Attacks, objections and criticism from disbelievers and deviated sects regarding their purity and nobility should be refuted.

Additional Points

- ✓ It is preferable to praise one's teacher by mentioning his good qualities and to make *duʿā'* for him before requesting him to narrate *aḥādīth*.
- ✓ The Messenger of Allāh ﷺ was human and experienced death like every other person.
- ✓ It is wise to be in the company of the righteous because, through their *barakah*, the worship of the less righteous is also accepted.
- ✓ It is not permissible to give *zakāh* to the household of the Messenger of Allāh ﷺ.

Ḥadīth 347

وعن ابن عمر ﷺ ، عن أَبي بكر الصديق ﷺ – مَوقُوفاً عَلَيهِ – أَنَّهُ قَالَ : ارْقَبُوا مُحَمداً ﷺ في أَهْلِ بَيْتِهِ . رواه البخاري .

معنى ((ارقبوه)) : راعوه واحترموه وأكرموه ، والله أعلم .

Ibn ʿUmar ﷺ narrates that Abū Bakr ﷺ said: "Honour Muḥammad ﷺ by honouring his family members." (*Bukhārī*)

Vocabulary and Definitions

مَوقُوفاً - A *Mauqūf* narration refers to the statement or action of a *Ṣaḥābī*.

Commentary

Those who honour and love the family of the Messenger of Allāh ﷺ will be deemed to have honoured and loved the Messenger of Allāh ﷺ. However, such honour and love does not merely entail lip service; rather, it demands following the guidance of the Messenger of Allāh ﷺ and adopting the noble character of the members of his household. Additionally, such love should not lead to exaggeration and extremism that will lead to perpetration of actions and deeds that oppose Islāmic teachings.

CHAPTER 44

باب توقير العلماء والكبار وأهل الفضل وتقديمهم عَلَى غيرهم ورفع مجالسهم وإظهار مرتبتهم

Chapter on honouring the scholars, elders, and people of goodness; giving preference to them over others, elevating their seating places and acknowledging their status

قَالَ الله تَعَالَى : ﴿ قُلْ هَلْ يَسْتَوِى الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ ط اِنَّمَا يَتَذَكَّرُ اُولُو الْاَلْبَابِ ﴾ (الزمر : ٩) .

Allāh ﷻ says: "Say: 'Can those with knowledge be equal to those who do not have knowledge?' Only those who possess intelligence will ponder." (Sūrah al-Zumar, 9)

Introduction

The *ʿulamā'* refer to the scholars of the *Ahlus Sunnah Wal Jamāʿah* who are experts in the sciences of the *sharīʿah*. They should be honoured based on their knowledge, piety and spirituality, even though they may be young. The next in rank after the scholars are the elderly and then those who possess virtue and good qualities.

Ḥadīth 348

وعن أَبي مسعودٍ عقبةَ بن عمرو البدري الأنصاري ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((يَؤُمُّ القَوْمَ أَقْرَؤُهُمْ لِكِتَابِ الله ، فَإِنْ كَانُوا في القِراءةِ سَوَاءً ، فأَعْلَمُهُمْ بِالسُّنَّةِ ، فَإِنْ كَانُوا في السُّنَّةِ سَوَاءً ، فَأَقْدَمُهُمْ هِجْرَةً ، فَإِنْ كَانُوا في الهِجْرَةِ سَوَاءً ، فَأَقْدَمُهُمْ سِنّاً ، وَلاَ يُؤمَّنَّ الرَّجُلُ الرَّجُلَ في سُلْطَانِهِ ، وَلاَ يَقْعُدْ في بَيْتِهِ عَلَى تَكْرِمَتِهِ إلاَّ بِإِذْنِهِ)) رواه مسلم .

وفي رواية لَهُ : ((فَأَقْدَمُهُمْ سِلْماً)) بَدَلَ ((سِنّاً)) : أيْ إسْلاماً . وفي رواية : ((يَؤُمُّ القَومَ أَقْرَؤُهُمْ لِكِتَابِ اللهِ ، وَأَقْدَمُهُمْ قِراءةً ، فَإِنْ كَانَتْ قِرَاءتُهُمْ سَوَاءً فَيَؤُمُّهُمْ أَقْدَمُهُمْ هِجْرَةً ، فَإِنْ كَانُوا في الهِجْرَةِ سَواء ، فَلْيَؤُمُّهُمْ أَكْبَرُهُمْ سِنّاً)) .

والمراد ((بِسلطانِهِ)) : محل ولايتِهِ ، أَو الموضع الَّذِي يختص بِهِ ((وتَكرِمتُهُ)) بفتح التاءِ وكسر الراءِ : وهي مَا ينفرد بِهِ من فِراشٍ وسَريرٍ ونحوهِما .

Abū Masʿūd ʿUqbah ibn ʿAmr al-Badrī al-Anṣārī ﷺ narrates that the Messenger of Allāh ﷺ said: "The person who recites the Book of Allāh the best should lead the people in *ṣalāh*. If they are all equal in recitation, then the one who is most knowledgeable regarding the *Sunnah* (should lead them). If they are all equal regarding the knowledge of the *Sunnah*, then the one who has emigrated first (should lead them). If they are all equal regarding the emigration, then the one who is the eldest in age (should lead them). No person should lead the *ṣalāh* in a place where another holds authority without his permission, nor should he sit in his house or his place of honour without his permission." *(Muslim)*

Another narration of *Muslim* has: "The one who embraced Islām first," instead of "the one who is the eldest."

Another narration has: "The people should take as *Imām* the one from among them who recites the Book of Allāh the best and one who is the most experienced of them in recitation. If they are all equal in recitation, then the first of them in respect of emigration should lead them in prayer. If they are equal in respect of emigration, then the eldest in age should lead them in the prayer."

Commentary

This *ḥadīth* discusses who is the most worthy of leading the congregation in *ṣalāh*. Based on this *ḥadīth*, Imām Shāfiʿī ﷺ and Imām Aḥmad ﷺ maintain that the best reciter should be given preference. According to Imām Abū Ḥanīfah ﷺ and Imām Mālik ﷺ, one who is most knowledgeable regarding the *Sunnah* should be preferred provided he can recite in a manner that renders his *ṣalāh* valid. The latter contend that recitation of the Qur'ān is limited to a single portion of the *ṣalāh* whereas knowledge is required for all portions of the *ṣalāh*. In addition, during the terminal illness of the Messenger of Allāh ﷺ Abū Bakr ﷺ lead the *ṣalāh* despite the presence of better reciters such as Ubay ibn Kaʿb ﷺ.

The Messenger of Allāh ﷺ also advised that an appointed *Imām* or one who holds a particular position, enjoys the right of precedence in his area and that none should be given preference over him, without his permission.

Additional Points

- ✓ To be an *Imām* is a huge responsibility and trust, which only the most competent should carry out.

Ḥadīth 349

وعنه ، قَالَ : كَانَ رَسُول الله ﷺ يَمْسَحُ مَنَاكِبَنَا في الصَّلاةِ ، ويَقُولُ : ((اسْتَوُوا وَلاَ تَخْتَلِفُوا ، فَتَخْتَلِفَ قُلُوبُكُمْ ، لِيَلِني مِنْكُمْ أُولُوا الأَحْلاَمِ وَالنُّهَى ، ثُمَّ الَّذِينَ يَلُونَهُمْ ، ثُمَّ الَّذِينَ يَلُونَهُمْ)) رواه مسلم .

وقوله ﷺ : ((لِيَلِني)) هُوَ بتخفيف النون وليس قبلها ياءٌ ، وَرُوِيَ بتشديد النُّون مَعَ يَاءٍ قَبْلَهَا . ((وَالنُّهَى)) : العُقُولُ . ((وَأُولُوا الأَحْلام)) : هُم البَالِغُونَ ، وقيلَ : أَهْلُ الحِلْمِ وَالفَضْلِ .

Abū Masʿūd ʿUqbah ibn ʿAmr al-Badrī al-Anṣārī ﷺ narrates: "The Messenger of Allāh ﷺ used to pass his hand over our shoulders when straightening the rows for *ṣalāh* and say: 'Straighten the rows and let there be no unevenness, or else your hearts will differ (resulting in disunity among you). Those who are mature and intelligent should remain the closest to me and then those who are next in rank.'" *(Muslim)*

Commentary

In this *ḥadīth,* we learn that the Messenger of Allāh ﷺ physically and verbally straightened the rows. However, from other *aḥādīth* we learn that the Messenger of Allāh ﷺ sufficed upon a verbal instruction. This difference in approach stemmed from differences in the audience: if the congregation consisted of intelligent people, he would suffice with words and if there were reverts or young people who needed to be taught, then he would also physically demonstrate it.

The concept of discipline by the straightening of the rows in *ṣalāh* is a reminder for the *Ummah* to unite as a single force and speak with a single voice.

The heart and the limbs of the body are remarkably linked to each other. An inconsistency in one leads to conflict with the other, hence uneven rows lead to disunity of hearts.

Imām Nawawī ﷺ explained that having the most virtuous and intelligent of people closest to the *Imām*, is in order to honour them. In addition, the *Imām* may sometimes need to appoint

a person from the congregation to continue the *ṣalāh* if his *wuḍū'* breaks. In addition, the knowledgeable are best able to correct the *Imām* if he errs in his recitation or *ṣalāh*.

Such preference that is accorded to the most knowledgeable and virtuous is not confined to *ṣalāh*; it should be applied to every noble assembly such as the gatherings of knowledge and *ḥadīth*, courts, meetings of consultation, battlefronts and offices of judicial rulings.

Ḥadīth 350

وعن عبد الله بن مسعود ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((لِيَلِنِي مِنْكُمْ أُولُوا الأَحْلام وَالنُّهَى ، ثُمَّ الَّذِينَ يَلُونَهُمْ)) ثَلاثاً ((وَإِيَّاكُمْ وَهَيْشَاتِ الأَسْوَاق)) رواه مسلم .

ʿAbdullāh ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "Those who are mature and intelligent should remain close to me, then those who are next in rank." He said this three times. And he said: "Save yourselves from the disturbance of the market places." *(Muslim)*

Commentary

Based on this *ḥadīth* and others, scholars have stated that those who are mature and intelligent should be directly behind the imam, and children should be behind them.

Some scholars have linked the first portion of this *ḥadīth* to the second and stated that it prohibits noise and raising of the voice in the presence of those performing *ṣalāh*. This is because the *masjid* is a place of honour, peace and serenity, and a *muṣalli's* concentration should not be distracted while he is performing *ṣalāh*.

Market places and shopping malls are not the ideal places for Muslims to frequent because of the many associated evils such as the intermingling of the sexes, music and materialism. The nobility and honour of a Muslim demands that he abstains from spending time there unnecessarily. Another *ḥadīth* states that the most hated of places in Allāh's ﷻ sight are the market places.

Ḥadīth 351

وعن أَبي يَحيَى ، وقيل : أَبي محمد سهلِ بن أَبي حَثْمة – بفتح الحاءِ المهملة وإسكان الثاءِ المثلثةِ – الأنصاري ﷺ ، قَالَ : انطَلَقَ عَبدُ اللهِ بنُ سهْلٍ وَمُحَيِّصَة بن مَسْعُود إِلَى خَيْبَرَ وَهِيَ يومَئذٍ صُلْحٌ ، فتَفرَّقَا ، فَأَتَى مُحَيِّصَةُ إِلَى عبدِ اللهِ ابنِ سهل وَهُوَ يَتشَحَّطُ في دَمِهِ قَتِيلاً ، فَدَفنَهُ ، ثُمَّ قَدِمَ المَدِينَةَ فَانْطَلَقَ عَبدُ الرحمان ابنُ سهل وَمُحَيِّصَةُ وحوَيِّصَةُ ابْنَا مَسْعُودٍ إِلَى النَّبيّ ﷺ ، فَذَهَبَ عَبدُ الرحمان يَتَكَلَّمُ ، فَقَالَ : ((كَبِّرْ كَبِّرْ)) وَهُوَ أَحْدَثُ القَوم ، فَسَكَتَ ،

فَتَكَلَّمَا ، فَقَالَ : ((أَتَحْلِفُونَ وتَسْتَحِقُّونَ قَاتِلَكُمْ ؟ ...)) وذكر تمام الحديث . مُتَّفَقٌ عَلَيهِ .

وقوله ﷺ : ((كَبِّرْ كَبِّرْ)) معناه : يتكلم الأكبر .

Abū Yaḥyā and some say, Abū Muḥammad Sahl ibn Abū Ḥathmah al-Anṣārī ﷺ[103] narrates: "ʿAbdullāh ibn Sahl and Muḥayyisah ibn Masʿūd went to Khaybar at a time when there was a peace treaty with the people of Khaybar. They then each went their own way. Muḥayyisah ﷺ went to ʿAbdullāh ibn Sahl ﷺ and saw that he had been killed and drenched in blood, so he buried him and went to Madīnah. ʿAbd al-Raḥmān ibn Sahl ﷺ and Muḥayyisah ﷺ and Ḥuwayyisah ﷺ, the two sons of Masʿūd, went to the Messenger of Allāh ﷺ. ʿAbd al-Raḥmān was about to commence speaking, when the Messenger of Allāh ﷺ said: 'The eldest, the eldest.' As ʿAbd al-Raḥmān was the youngest of the group, he remained silent and the other two spoke. The Messenger of Allāh ﷺ asked them: 'Will you take an oath and ask for your due from the murderer?'" He then related the entire *ḥadīth*. *(Bukhārī, Muslim)*

Commentary

This incident transpired after the Muslims had conquered Khaybar and a peace treaty had been signed stating that the inhabitants would be allowed to stay on in Khaybar.

The *Ṣaḥābī* who was killed was ʿAbdullāh ibn Sahl ﷺ. His brother was ʿAbd al-Raḥmān ﷺ and his cousins were Muḥayyisah and Ḥuwayyisah ﷺ. They went to the Messenger of Allāh ﷺ to explain what had happened. The Messenger of Allāh ﷺ gave preference to the eldest of them to show that those who are elder deserve more respect than those who are younger.

Ḥadīth 352

وعن جابر ﷺ : أن النَّبيّ ﷺ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُد يَعْنِي في القَبْرِ ، ثُمَّ يَقُولُ : ((أيُّهُما أكْثَرُ أخذاً للقُرآنِ ؟)) فَإذَا أُشيرَ لَهُ إلَى أحَدِهِمَا قَدَّمَهُ في اللَّحْدِ . رواه البخاري .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ would place two of the martyrs of Uḥud in a single grave and would ask: "Which of the two had memorized more of the Qur'ān?" When he was pointed out to him, he would place him into the grave first (i.e. in the direction of the *Qiblah*). (*Bukhārī*)

103 Abū Muḥammad Sahl ibn Abū Ḥathmah al-Anṣārī ﷺ was one of the younger *Ṣaḥābah* ﷺ. He was eight years old when the Messenger of Allāh ﷺ passed away. 25 *aḥādīth* are narrated from him.

Vocabulary and Definitions

أُحُد is a famous mountain outside Madīnah Munawwarah which was the scene of the second major battle fought in Islām. It took place in the third or fourth year after *Hijrah*. Historians mention that 70 Muslims were martyred during this battle. The graves of Ḥamzah ﷺ and Musʿab ibn ʿUmayr ﷺ are to be found at the bottom of the mountain.

Commentary

In the narration of *Bukhārī* more details of the incident are provided. It states that after he was placed in the grave, the Messenger of Allāh ﷺ said, "I am a witness for them." He ordered that they be buried with their blood. He did not perform *ṣalāh* for them, nor were they given *ghusl*.

The Messenger of Allāh ﷺ instructed the *Ṣaḥābah* ﷺ to place the *Ḥuffāẓ* first into the grave, in honour of their noble action of memorising the Qur'ān. This teaches us that the knowledgeable should be honoured above others. It should also serve as an incentive for others to learn and memorise as much of the Qur'ān as possible.

Additional Points

✓ The Qur'ān benefits a person in this world, the grave and the Hereafter.

Ḥadīth 353

وعن ابن عمر ﷺ : أن النَّبيّ ﷺ ، قَالَ : ((أرَانِي فِي المَنَامِ أتَسَوَّكُ بِسِوَاكٍ ، فَجَاءنِي رَجُلانِ ، أحَدُهُما أكبر مِنَ الآخرِ ، فَنَاوَلْتُ السِّوَاكَ الأصْغَرَ ، فَقِيلَ لِي : كَبِّرْ ، فَدَفَعْتُهُ إِلَى الأكْبَرِ مِنْهُمَا)) رواه مسلم مسنداً والبخاري تعليقاً .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "I saw myself in a dream using a *miswāk* and two people came to me. One was older than the other. I gave the *miswāk* to the younger of the two, but I was ordered: 'Give it to the older person.' So, I gave it to the elder of the two." *(Bukhārī, Muslim)*

Commentary

Older people should be given preference when they are presented with gifts. They should also be given preference in speech and should be allowed to walk in front of others as a mark of honour. However, according to Muhallab ﷺ, this form of etiquette will apply when people are not in an organised format. Hence, if they are seated, for example, then the person on the right should be given preference, rather than the one who is older.

Additional Points

- ✓ The dreams of the Messenger of Allāh ﷺ were a means of revelation.
- ✓ It is permissible to use the *miswāk* of another person; however, it is preferable to wash it before use.

Ḥadīth 354

وعن أَبي موسى رضي الله عنه ، قَالَ : قَالَ رَسُول الله ﷺ : ((إِنَّ مِنْ إِجْلالِ اللهِ تَعَالَى : إِكْرَامَ ذِي الشَّيْبَةِ المُسْلِمِ ، وَحَامِلِ القُرآنِ غَيْرِ الغَالِي فِيهِ ، وَالجَافِي عَنْهُ ، وَإِكْرَامَ ذِي السُّلْطَانِ المُقْسِط)) حديث حسن رواه أَبُو داود .

Abū Mūsā رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "Part of respecting the majesty of Allāh is to honour a Muslim who is elderly, one who bears the Qur'ān provided he does not exceed the bounds and does not abandon it, and a just ruler." (*Abū Dāwūd*)

Vocabulary and Definitions

"An elderly Muslim" refers to a person whose hair has turned white and who has spent a major portion of his life on *īmān* or serving Islām.

حَامِلِ القُرآنَ - "One who bears the Qur'ān" refers to a *Ḥāfiẓ*. The description of bearing the Qur'ān has been used because of the tremendous effort and perseverance required in memorising it, comprehending its meanings and practising upon its teachings.

غَيْرِ الغَالِي فِيهِ – "Does not exceed the bounds," means that he does not delve into those concepts which are concealed or ambiguous in meaning. These concepts cannot be grasped by the human mind and subsequently lead astray those who attempt to delve into them. It could also mean that he does not exaggerate pronunciation of the letters of the Qur'ān, unnecessarily.

الجَافِي عَنْهُ – "Does not abandon it," means that he does not abandon practising on its teachings, nor does he forsake reciting it.

Commentary

Scholars have stated that a *Ḥāfiẓ* of the Qur'ān who abandons it due to laziness, negligence and giving preference to his worldly desires will not be deserving of this honour. Ibn ʿAllān رحمه الله stated that a *Ḥāfiẓ* of the Qur'ān who recites its laws but does not practise upon them is like a donkey carrying a load of books.

Additional Points

- ✓ The reference to "exceeding the bounds" points to the importance of maintaining a

balance in all aspects of life.

✓ A ruler who governs with justice has been praised because the power and wealth which come with leadership often create pride that sometimes leads to injustice.

Ḥadīth 355

وعن عمرو بن شعيب ، عن أبيه ، عن جده ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرنَا ، وَيَعْرِفْ شَرَفَ كَبيرِنَا)) حديث صحيح رواه أَبُو داود والترمذي ، وَقالَ الترمذي : ((حديث حسن صحيح)) .

وفي رواية أبي داود : ((حَقَّ كَبيرِنَا))

ʿAmr ibn Shuʿayb narrates from his father, who narrates from his grandfather that the Messenger of Allāh ﷺ said: "One who does not show mercy to our young and does not recognize the honour of our elders is not of us." (*Abū Dāwūd*, *Tirmidhī*)

A narration of *Abū Dāwūd* has: "the right of our elders."

Vocabulary and Definitions

لَيْسَ مِنَّا - "Not of us," means that he does not follow the *Sunnah*, our guidance and our path.

Commentary

In this context, the meaning of being merciful to the young is that one should be affectionate, kind and good towards the young. One should not be harsh and hard-hearted. From other *aḥādīth,* we learn that the Messenger of Allāh ﷺ joked and even played games with little children.

It should however be remembered that this *ḥadīth* does not mean that one should spoil them or give them all that they ask for; rather, it means that one should nurture them in an Islāmic framework by means of affection, love, mercy and compassion.

Aḥādīth of this nature are especially relevant in our times when the elderly are disregarded and disrespected. Such behaviour is against the Islāmic spirit.

Ḥadīth 356

وعن ميمون بن أَبي شَبيب رحمه الله : أَنَّ عائشة ﷺ مَرَّ بِهَا سَائِلٌ ، فَأَعْطَتْهُ كِسْرَةً ، وَمَرَّ بِهَا رَجُلٌ عَلَيهِ ثِيَابٌ وَهَيْئَةٌ ، فَأَقْعَدَتهُ ، فَأَكَلَ ، فقِيلَ لَهَا في ذلِكَ ؟ فقَالَتْ : قَالَ رَسُول الله ﷺ : ((أَنْزِلُوا النَّاسَ مَنَازِلَهُمْ)) رواه أبو داود . لكن قال : ميمون لم يدرك عائشة . وقد

ذكره مسلم في أول صحيحه تعليقاً فقال : وذكر عن عائشة ﵂ قالت : أمرنا رسول الله ﷺ أن ننـزل الناس منازلهم ، وَذَكَرَهُ الحَاكِمُ أَبُو عبد الله في كتابه ((مَعرِفَة عُلُومِ الحَديث)) وَقالَ : ((هُوَ حديث صحيح)) .

Maymūn ibn Abī Shabīb﵀[104] narrates that a beggar went to ʿĀ'ishah ﵂ and she gave him a piece of bread. Then another person dressed in good clothes and of decent appearance passed by, so she sat him down and he ate. When she was asked about the difference in her treatment (of the two), she replied: "The Messenger of Allāh ﷺ said: 'Treat people according to their status.'" (*Abū Dāwūd*)

Muslim states in his *Ṣaḥīḥ* that it is related that ʿĀ'ishah ﵂ said: "The Messenger of Allāh ﷺ ordered us to treat people according to their status."

Commentary

People should be dealt with according to their age, spirituality, knowledge, respectability and status because people do not all enjoy an identical status in society. Hence, a slave and his master cannot be treated equally, nor can a leader and his subjects. Imām Muslim ﵀ said that a person of high standing should not be degraded and a person of low standing should not be elevated, but each should be given his due right. While this is a general rule, it should be noted that in meting out punishments and legal rulings, all people are equal.

Additional Points

- ✓ A scholar who is questioned regarding an action or verdict may substantiate it by providing proof from the *aḥādīth*, as this approach is most effective and more convincing than simply mentioning a law.

Ḥadīth 357

وعن ابن عباس ﵄ ، قَالَ : قَدِمَ عُيَيْنَةُ بنُ حِصْن ، فَنَزَلَ عَلَى ابْنِ أَخِيهِ الحُرِّ بنِ قَيسٍ ، وَكَانَ مِنَ النَّفَرِ الَّذِينَ يُدْنِيهِمْ عُمرُ ﵁ ، وَكَانَ القُرَّاءُ أَصْحَاب مَجْلِس عُمَرَ وَمُشاوَرَتِهِ ، كُهُولاً كَانُوا أَوْ شُبَّاناً ، فَقَالَ عُيَيْنَةُ لابْنِ أخيهِ : يَا ابْنَ أخِي ، لَكَ وَجْهٌ عِنْدَ هَذَا الأمِيرِ ، فَاسْتَأذِنْ لِي عَلَيهِ ، فاسْتَأذَن له ، فَإِذِنَ لَهُ عُمَرُ ﵁ ، فَلَمَّا دَخَلَ قَالَ : هِي يَا ابنَ الخَطَّابِ ، فَواللهِ مَا تُعْطِينَا الْجَزْلَ ، وَلا تَحْكُمُ فِينَا بالعَدْلِ ، فَغَضِبَ عُمَرُ ﵁ حَتَّى هَمَّ أنْ يُوقِعَ بِهِ ، فَقَالَ لَهُ الحُرُّ : يَا أميرَ المُؤْمِنِينَ ، إنَّ الله تَعَالَى قَالَ لِنَبِيِّهِ ﷺ : ﴿ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ

104 Maymūn ibn Abī Shabīb ﵀ was from among the *Tābiʿīn*. He passed away in 83 *Hijrī*.

عَنِ الْجٰهِلِيْنَ ﴾ وَإِنَّ هَذَا مِنَ الجَاهِلِينَ . واللهِ مَا جَاوَزَهَا عُمَرُ حِينَ تَلاَهَا عليه ، وكَانَ وَقَّافاً عِنْدَ كِتَابِ اللهِ تَعَالَى . رواه البخاري .

Ibn ʿAbbās ﷺ narrates: ʿUyaynah ibn Ḥiṣn came to live as a guest with his nephew, al-Ḥurr ibn Qays, who was from the group whom ʿUmar ﷺ used to keep in his close company. Those who were well versed in the Qur'ān were part of the assembly of ʿUmar ﷺ and those whom he used to consult, whether they were old or young. ʿUyaynah said to his nephew: "O my nephew! You have a special relationship with this leader (ʿUmar ﷺ), so obtain permission for me to meet him." He sought permission and ʿUmar ﷺ granted it. When ʿUyaynah went to ʿUmar ﷺ, he said: "Son of al-Khaṭṭāb! By Allāh, you do not give us sufficient stipends nor do you rule over us with justice." ʿUmar ﷺ became so angry that he wanted to punish him, but Al-Ḥurr said to him: "O Amīrul Mu'minīn! Allāh ﷻ said to His Messenger ﷺ: 'Adopt forgiveness, command good and ignore the ignorant ones' and he (ʿUyaynah) is from the ignorant ones." By Allāh, when al-Ḥurr recited this verse, ʿUmar ﷺ did not proceed any further. He was one who adhered strictly to the Book of Allāh ﷻ. (*Bukhārī*)

Vocabulary and Definitions

"He was one who adhered strictly to the Book of Allāh ﷻ," means that ʿUmar ﷺ held firmly onto the verses of the Qur'ān, gave due importance to them and did not transgress the limits set by them.

Commentary

This *ḥadīth* passed in a previous chapter. See *ḥadīth* 50. It teaches us that ʿUmar ﷺ kept the company of the knowledgeable, pious and upright and would consult with them regarding the affairs of the state. This approach is beneficial because it encourages practising on the Qur'ān and *Sunnah*, reformation of character and appreciation of the approach and conduct of the wise.

Ḥadīth 358

وعن أَبي سعيد سَمُرة بنِ جُندب ﷺ ، قَالَ : لقد كنت عَلَى عَهْدِ رَسُول الله ﷺ غُلاماً ، فَكُنْتُ أَحْفَظُ عَنْهُ ، فَمَا يَمْنَعُنِي مِنَ القَوْلِ إلاَّ أَنَّ هاهُنَا رِجَالاً هُمْ أَسَنُّ مِنِّي . مُتَّفَقٌ عَلَيهِ

Abū Saʿīd Samurah ibn Jundub ﷺ[105] narrates: "I was a young boy in the

105 Abū Saʿīd Samurah ibn Jundub's ﷺ father passed away when he was young. His mother brought

time of the Messenger of Allāh ﷺ and I used to memorize his words. The only thing that prevents me from relating them is that there are people who are elder than me here." *(Bukhārī, Muslim)*

Commentary

Samurah ﷺ was around twenty years of age at the time of the demise of the Messenger of Allāh ﷺ. Based on this *ḥadīth*, Ibn ʿAllān ﷺ stated that according to the *Muḥaddithīn* (scholars of *aḥādīth*) it is disliked for a person to narrate *aḥādīth* in an area when another scholar who is more knowledgeable, older, or has a better memory is available. In such cases, the younger scholar should refer people to the senior scholar. Regarding sciences besides *aḥādīth*, there is no harm for a junior scholar to teach or disseminate knowledge in the presence of one who is senior to him.

Ḥadīth 359

وعن أنس ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((مَا أَكْرَمَ شَابٌّ شَيْخاً لِسِنِّهِ إلاَّ قَيَّضَ الله لَهُ مَنْ يُكْرِمُهُ عِنْدَ سِنِّه)) رواه الترمذي ، وَقالَ : ((حديث غريب)) .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "No young person shows respect to an old man on account of his old age without Allāh ﷻ appointing someone to show respect to him when he becomes old." (*Tirmidhī*)

Vocabulary and Definitions

An "old man" denotes a person who is over 50 years of age.

Commentary

This *ḥadīth* indicates that good character is an integral component of Islām and that no person can be a good Muslim without it. According to Ibn ʿAllān ﷺ, the *ḥadīth* indicates to the promise that one who honours an elderly person for the pleasure of Allāh, He will lengthen his life until he reaches that same age and He will appoint someone who will honour him as well. In other words, he will be treated in the same way as he treated his seniors.

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him with her to Madīnah Munawwarah, where she married a man from the Anṣār. The Messenger of Allāh ﷺ permitted Samurah ibn Jundub ﷺ to participate in the battle of Uḥud. He similarly participated in many expeditions at the side of the Messenger of Allāh ﷺ. He later migrated to Baṣrah where, Ziyād the governor, would appoint him in his place when he would travel to Kūfa and he would appoint him over Kūfa when he would travel to Baṣrah. 123 *aḥādīth* are narrated from him and he passed away in Baṣrah in 58 or 59 *Hijrī*.

CHAPTER 45

باب زيارة أهل الخير ومجالستهم وصحبتهم ومحبتهم وطلب زيارتهم والدعاء منهم وزيارة المواضع الفاضلة

Chapter on visiting the righteous, sitting with them, adopting their company, loving them, inviting them, requesting their prayers, and visiting blessed places

قَالَ الله تَعَالَى : ﴿ وَاِذْ قَالَ مُوسٰى لِفَتٰهُ لَآ اَبْرَحُ حَتّٰٓى اَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ اَوْ اَمْضِيَ حُقُبًا ﴾ إِلَى قوله تَعَالَى : ﴿قَالَ لَهٗ مُوسٰى هَلْ اَتَّبِعُكَ عَلٰٓى اَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ؟ ﴾ (الكهف : ٦٠ – ٦٦) ،

Allāh ﷻ says: "When Mūsā said to his young servant: 'I will not give up until I reach the junction of the two seas even if I have to continue for many years.' When they reached the junction of the two seas, they forgot their fish and it tunnelled its way into the sea. When they proceeded further, Mūsā said to his young servant: 'Bring our food. Without doubt, we have experienced great fatigue on this journey. He said: 'Did you not see that when we sought shelter by that rock, I forgot the fish? None but Shaiṭān made me forget to mention it. It made its way into the sea in a strange way.' He said: 'This is exactly what we were seeking.' So they retraced their steps. They then found a servant of Ours to whom We had granted mercy from Ourselves and to whom We had imparted Our knowledge. Mūsā said to him: 'Can I follow you on condition that you teach me some of the special knowledge that you have been taught?'" (Sūrah al-Kahf, 60-66)

وَقَالَ تَعَالَى : ﴿ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ﴾ (الكهف : ٢٨) .

Allāh ﷻ says: "Restrain yourself with those who call to their Sustainer morning and evening, seeking His pleasure." (Sūrah al-Kahf, 28)

Introduction

This chapter deals with adopting the company of the righteous. The Qur'ānic verses quoted above prove the importance of visiting people of knowledge and goodness. It is useful to accompany them in order to learn from them. Such a relationship is hugely beneficial because

it enables the carnal self to be protected from the disobedience of Allāh ﷻ. It is also known to be an effective means of protection from the vicious environment of evil and temptation that makes man vulnerable to sin.

It should be noted that a person who visits the pious should give due consideration to the appropriate etiquette that is coupled with visiting the pious. This will enhance the benefit and make a person closer to the pious. We are also encouraged to request their *duʿā's*, as these are readily accepted by Allāh ﷻ.

The chapter also encourages us to visit places of virtue, such as *masājid*, places of worship of the pious, or locations which house the relics of the Messenger of Allāh ﷺ and the *Ṣaḥābah* رضي الله عنهم.

Ḥadīth 360

وعن أنس رضي الله عنه ، قَالَ : قَالَ أَبُو بكر لِعُمَرَ رضي الله عنهما بَعْدَ وَفَاةِ رسولِ الله ﷺ : انْطَلِقْ بِنَا إِلَى أُمِّ أَيْمَنَ رضي الله عنها نَزُورُهَا كَمَا كَانَ رَسُول الله ﷺ يَزُورُهَا ، فَلَمَّا انْتَهَيَا إِلَيْهَا ، بَكَتْ ، فَقَالاَ لَهَا : مَا يُبْكِيكِ ؟ أَمَا تَعْلَمِينَ أَنَّ مَا عِنْدَ اللهِ خَيْرٌ لرَسُولِ الله ﷺ ، فَقَالَتْ : مَا أَبْكِي أَنْ لاَ أَكُونَ أَعْلَم أَنَّ مَا عِنْدَ الله تَعَالَى خَيْرٌ لرسول الله ﷺ ، ولَكِنْ أبكي أَنَّ الوَحْيَ قدِ انْقَطَعَ مِنَ السَّماءِ ، فَهَيَّجَتْهُمَا عَلَى الْبُكَاءِ ، فَجَعَلا يَبْكِيَانِ مَعَهَا . رواه مسلم .

Anas رضي الله عنه narrates that after the demise of the Messenger of Allāh ﷺ, Abū Bakr رضي الله عنه said to ʿUmar رضي الله عنه: "Let us visit Umm Ayman رضي الله عنها as the Messenger of Allāh ﷺ used to visit her." When they went to her, she began crying, so they asked her: "Why are you crying? Don't you know that that which is with Allāh is better for the Messenger of Allāh ﷺ?" She replied: "I am not crying because I do not know that that which is with Allāh is better for the Messenger of Allāh ﷺ; rather, I am crying because divine revelation has now come to an end." This prompted them to cry as well and they began to cry with her. *(Muslim)*

Commentary

Umm Ayman's رضي الله عنها actual name was Barakah bint Thaʿlabah; however, she was better known by her agnomen, Umm Ayman. When Āminah, the mother of the Messenger of Allāh ﷺ, passed away, Umm Ayman رضي الله عنها cared for him until he came of age. The Messenger of Allāh ﷺ later freed her and married her to Zayd ibn Ḥāritha رضي الله عنه. Usāmah ibn Zayd رضي الله عنه was born from this union. Umm Ayman رضي الله عنها was a virtuous woman and was highly regarded by the Messenger of Allāh ﷺ. She passed away five months after the demise of the Messenger of

Allāh ﷻ. The Messenger of Allāh ﷺ displayed tremendous love, honour and respect for her. He would regularly visit her and referred to her as his mother.

The *ḥadīth* establishes the practice of visiting the pious, even if they may be lower in rank. Similarly, it is proven from the action of Abū Bakr ﷺ and ʿUmar ﷺ that when men wish to visit a pious female, they should go in a group and also observe the laws of *ḥijāb*.

Ibn ʿAllān ﷺ stated that the end of revelation was the chief cause of differences, arguments, trials, calamities and conflict creeping into the *Ummah*. It was for this reason that apostasy spread after the demise of the Messenger of Allāh ﷺ. If it had not been for the decisive action of Abū Bakr ﷺ, the religion of Islām would have been seriously threatened.

Additional Points

- ✓ There can be no Messenger after the demise of the Messenger of Allāh ﷺ because revelation ended with the Messenger of Allāh ﷺ.
- ✓ It is permissible to shed tears upon the demise of the pious.
- ✓ The *Ṣaḥābah* ﷺ had tremendous love for the Messenger of Allāh ﷺ and hence found it extremely difficult to come to terms with his demise.

Ḥadīth 361

وعن أَبي هريرة ﷺ ، عن النَّبيِّ ﷺ : ((أَنَّ رَجُلاً زَارَ أَخاً لَهُ في قَريَة أُخْرَى ، فَأَرْصَدَ الله تَعَالَى عَلَى مَدْرَجَتِهِ مَلَكاً ، فَلَمَّا أَتَى عَلَيهِ ، قَالَ : أَيْنَ تُريدُ ؟ قَالَ : أُريدُ أخاً لي في هذِهِ القَريَةِ . قَالَ : هَلْ لَكَ عَلَيهِ مِنْ نِعْمَة تَرُبُّهَا عَلَيهِ ؟ قَالَ : لا ، غَيْرَ أَنِّي أَحْبَبْتُهُ في الله تَعَالَى ، قَالَ : فإِنِّي رَسُول الله إِلَيْكَ بَأَنَّ الله قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ)) رواه مسلم .

يقال : ((أَرْصَدَهُ)) لِكَذَا : إِذَا وَكَّلَهُ بِحِفْظِهِ ، وَ((المَدْرَجَةُ)) بِفَتْحِ الميمِ والرَّاءِ : الطَّرِيقُ ، ومعنى (تَرُبُّهَا) : تَقُومُ بِهَا ، وَتَسْعَى في صَلاحِهَا .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A man went to visit his brother in another town. Allāh ﷻ sent an angel to lie in wait in his path. When the man reached the spot where the angel was waiting, the angel asked him, 'Where are you going?' He replied, 'I am going to my brother who resides in this town.' The angel asked, 'Do you owe him any favour for which you are on your way to repay him?' He replied, 'No, the only reason for my going to him is that I love him for the sake of Allāh ﷻ.' The angel said, 'I am a messenger sent to you by Allāh ﷻ, to tell you that Allāh ﷻ loves you just as you love your brother for

His pleasure.'" *(Muslim)*

Commentary

This *ḥadīth* illustrates the importance of visiting one's brother solely for the pleasure of Allāh ﷻ. When two Muslims meet for Allāh's ﷻ pleasure it creates love and unity and brings a special joy to the heart.

Ibn ʿAllān ﷺ stated that this *ḥadīth* points to the great virtue of visiting people and loving them for the pleasure of Allāh ﷻ, and it is of the greatest of deeds and most virtuous of actions that draw a person close to Allāh ﷻ, if it is void of any prompting of the carnal self. In another narration, the Messenger of Allāh ﷺ said, "He who loves for the sake of Allāh, hates for the sake of Allāh, gives for the sake of Allāh and withholds for the sake of Allāh has completed *īmān*." (*Abū Dāwūd*)

Ḥadīth 362

وعنه ، قَالَ : قَالَ رَسُول الله ﷺ : ((مَنْ عَادَ مَرِيضاً أَوْ زَارَ أخاً لَهُ في الله ، نَادَاهُ مُنَادٍ : بِأَنْ طِبْتَ ، وَطَابَ مَمْشَاكَ ، وَتَبَوَّأتَ مِنَ الجَنَّةِ مَنْزِلاً)) رواه الترمذي ، وَقالَ : ((حديث حسن)) ، وفي بعض النسخ : ((غريب)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who visits a sick person or his brother for the pleasure of Allāh ﷻ, a caller (angel) announces to him: 'May you be blessed, may your walking be blessed and may you receive an abode in Paradise.'" (*Tirmidhī*)

Vocabulary and Definitions

طِبْتَ - "May you be blessed", according to Ibn ʿAllān ﷺ, means that 'you have unlocked a great reward from Allāh ﷻ, or you have been purified of sin due to Allāh's ﷻ forgiveness.'

طَابَ مَمْشَاكَ - "May your walking be blessed," according to ʿAllāmah Ṭībī ﷺ, means 'may your pathway towards the Hereafter be free from evil traits and illuminated with beautiful qualities.'

Commentary

This short *ḥadīth* states the enormous reward of visiting a Muslim brother or a sick person. However, as the *ḥadīth* states, it should be done solely for the pleasure of Allāh ﷻ.

Ḥadīth 363

وعن أَبي موسى الأشعري ﷺ أن النبي ﷺ ، قَالَ : ((إِنَّمَا مَثَلُ الجَلِيسِ الصَّالِحِ وَجَلِيسِ

السُّوءِ ، كَحَامِلِ المِسْكِ ، وَنَافِخِ الْكِيرِ ، فَحَامِلُ الْمِسْكِ : إِمَّا أَنْ يُحْذِيَكَ ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحاً طَيِّبَةً ، وَنَافِخُ الكِيرِ : إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحاً مُنْتِنَةً)) مُتَّفَقٌ عَلَيهِ .

Abū Mūsā al-Ashʿarī ﷺ narrates that the Messenger of Allāh ﷺ said: "The example of a good companion and an evil companion is like that of a seller of musk (perfume) and one who blows the bellows (i.e. a blacksmith). One who sells musk will give you some, you may purchase some from him or you will at least inhale good fragrance by being with him. As for the one who blows the bellows, he will either burn your clothes, or you will inhale a foul smell by being with him." *(Bukhārī, Muslim)*

Commentary

The positive effects of righteous company are many: one reaps many divine rewards and favours, one learns etiquette and good behaviour, and one earns praise because a person is generally classified according to the company he adopts. The harms of evil company are also many: one earns rebuke, one develops evil habits and one ends up in disgraceful situations.

Additional Points

- ✓ Musk is pure and is permissible to sell because the Messenger of Allāh ﷺ praised it.

Ḥadīth 364

وعن أَبي هريرة ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((تُنْكَحُ المَرْأَةُ لأَرْبَعٍ : لِمَالِهَا ، وَلِحَسَبِهَا ، وَلِجَمَالِهَا ، وَلِدِينِهَا ، فَاظْفَرْ بِذاتِ الدِّينِ تَربَتْ يَدَاك)) مُتَّفَقٌ عَلَيهِ .

ومعناه : أَنَّ النَّاسَ يَقْصدونَ في العَادَة مِنَ المَرْأةِ هذِهِ الخِصَالَ الأَرْبَعَ ، فَاحْرَصْ أنتَ عَلَى ذَاتِ الدِّينِ ، وَاظْفَرْ بِهَا ، وَاحْرِصْ عَلَى صُحْبَتِهَا .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A woman is married for four reasons: her wealth, her lineage, her beauty or her religiosity. Choose a woman for her religiosity. May your hands be soiled." *(Bukhārī, Muslim)*

This means that people generally marry a woman based on these four reasons. You should marry a woman who is religiously inclined, do your best to find a woman like her and be desirous of her companionship.

Vocabulary and Definitions

The words "may your hands be soiled" can be explained in several ways. Firstly, the literal meaning is intended; hence, it is a supplication against the person that if he does not act according to the words of advice, he will suffer evil consequences. Secondly, the literal meaning is not intended, rather, it is used to motivate and encourage a person so that he may give due importance to the subject of discussion.

Commentary

The *ḥadīth* fits in with the central Islāmic teaching of making religious teachings the goal of all life endeavours.

A man chooses to marry a particular woman for various reasons. A woman who is married for her wealth may give a sense of financial security to her husband. Similarly, status and lineage may cause a man to gain pride over the nobility of his wife's family. In addition, physical beauty is primarily sensual. These factors however do not necessarily lead to a stable marriage. In comparison, religiosity is based on guidance and truth, hence a woman chosen for this reason will in all probability lead to a sound and stable union.

Pious spouses benefit one in many ways. Being Allāh-conscious, they respect His law and adopt the *Sunnah* resulting in divine blessings in this world and the Hereafter. Pious spouses seek to rear pious children producing righteous homes and virtuous communities.

Good companionship in marriage is of utmost importance because a spouse is one's closest companion. He or she shares one's joys and grief, keeps one's secrets, protects one's wealth, rears one's children and gives counsel and advice. Spouses who see to these responsibilities with the overriding quality of Allāh-consciousness strengthen the marriage bond.

It should be noted that this *ḥadīth* does not prohibit one from considering the remaining three qualities in the choice of a spouse. On the contrary, the Messenger of Allāh ﷺ encouraged young men to view their prospective brides for the purpose of assuring natural compatibility. However, the Messenger of Allāh ﷺ encouraged that one should not consider beauty, lineage and wealth to be the only yardsticks in considering a spouse. These should be secondary. The primary consideration should be religiosity.

Ḥadīth 365

وعن ابن عباس ﷺ ، قَالَ : قَالَ النَّبيّ ﷺ لِجبريل : ((مَا يَمْنَعُكَ أنْ تَزُورنَا أكثَر مِمَّا تَزُورنَا ؟)) فَنَزَلَتْ : ﴿ وَمَا نَتَنَزَّلُ اِلاَّ بِاَمْرِ رَبِّكَ لَهٗ مَا بَيْنَ اَيْدِيْنَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذٰلِكَ﴾ (مريم : ٦٤) رواه البخاري .

Ibn ʿAbbās ﷺ narrates that the Messenger of Allāh ﷺ said to Jibra'īl ﷺ: "What prevents you from visiting us more often?" This verse was then revealed: "We only descend by the command of your Sustainer. To Him belongs whatever is in front of us, whatever is behind us and whatever is between the two." (*Bukhārī*)

Commentary

Another narration explains this *ḥadīth* further: "There had been a delay of forty days since Jibra'īl ﷺ came to the Messenger of Allāh." When he arrived the Messenger of Allāh ﷺ said to him, "O Jibra'īl, you only descend when we are desirous to meet you." Jibra'īl ﷺ said, "I was more desirous of meeting you, but I am restricted by the command of Allāh." Allāh ﷻ then instructed Jibra'īl to convey the verse, "We only descend by the command of your Sustainer..."

According to another narration, the Quraish requested the Messenger of Allāh ﷺ for information about the Dwellers of the Cave. The Messenger of Allāh ﷺ waited fifteen days before revelation came. The Messenger of Allāh ﷺ then asked Jibra'īl ﷺ the reason for his delay in coming and he recited the quoted verse in explanation.

The *ḥadīth* is an indication of the love of the Messenger of Allāh ﷺ to meet Jibra'īl ﷺ on a regular basis and his enthusiasm to acquire knowledge from him.

Ḥadīth 366

وعن أَبي سعيد الخدري ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((لا تُصَاحِبْ إلاَّ مُؤْمِناً ، وَلاَ يَأْكُلْ طَعَامَكَ إلاَّ تَقِيٌّ)) . رواه أَبُو داود والترمذي بإسناد لا بأس بِهِ .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "You should befriend none but a believer and none except a righteous person should eat your food." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

This *ḥadīth* prohibits Muslims from befriending and intimately associating with disbelievers because their behaviour, lifestyle and thinking may be detrimental to spirituality. In particular, inviting evil acquaintances for meals creates love and attachment towards them, hence this has been discouraged. According to some scholars, the wisdom behind the ruling is that feeding the pious is a means of promoting good, while feeding those who are immoral is a means of promoting sin.

According to ʿAllāmah Suyūṭī ﷺ, the injunction for only the righteous to partake of one's

food refers only to invitations for meals and does not prohibit one from giving food to those who are poor or in need.

Ḥadīth 367

وعن أَبي هريرة ﷺ : أن النَّبيّ ﷺ ، قَالَ : ((الرَّجُلُ عَلَى دِينِ خَلِيلِهِ ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ)) رواه أَبُو داود والترمذي بإسناد صحيح ، وَقالَ الترمذي : ((حديث حسن)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A person follows the religion of his friend, so carefully consider who you befriend." (*Abū Dāwūd, Tirmidhī*)

Commentary

This *ḥadīth* reiterates the importance of adopting good company and choosing righteous friends.Imām Ghazālī ﷺ has mentioned five qualities that one needs to search for in a friend:

1. He needs to be sane and intelligent.
2. His character needs to be good.
3. He should not be an open sinner because one who does not respect Allāh's ﷻ laws will not be trustworthy to his fellow man.
4. He should not be an innovator of false practices in Islām.
5. He should not be one who greedily chases the world and its luxuries.

Ḥadīth 368

وعن أَبي موسى الأشعري ﷺ : أن النَّبيّ ﷺ ، قَالَ : ((المَرْءُ مَعَ مَنْ أَحَبَّ)) مُتَّفَقٌ عَلَيهِ.

وفي رواية : قيل للنبي ﷺ : الرَّجُلُ يُحبُّ القَومَ وَلَمَّا يَلْحَقْ بِهِمْ ؟ قَالَ : ((المَرْءُ مَعَ مَنْ أَحَبَّ)) .

Abū Mūsā al-Ashʿarī ﷺ narrates that the Messenger of Allāh ﷺ said: "A person shall be with those whom he loved (on the day of *Qiyāmah*)." *(Bukhārī, Muslim)*

Another narration has: The Messenger of Allāh ﷺ was asked: "A person loves a particular people but has not joined them as yet." He replied: "A person shall be with those whom he loved."

Commentary

This *ḥadīth* encourages every believer to develop love for the Messengers, *Ṣaḥābah*, scholars and the righteous. Similarly, a person should choose good friends so that he may enter with them into Paradise. This togetherness does not necessitate that the rank of the lover and

the beloved be identical, neither does it mean that both will be rewarded in an identical manner. The rewards and ranks of people will differ according to the quantity and quality of their deeds.

Ḥadīth 369

وعن أنس ﷺ : أنَّ أعرابياً قَالَ لرسول الله ﷺ : مَتَى السَّاعَةُ ؟ قَالَ رَسُول الله ﷺ : ((مَا أعْدَدْتَ لَهَا ؟)) قَالَ : حُبَّ الله ورسولهِ ، قَالَ : ((أنْتَ مَعَ مَنْ أحْبَبْتَ)) مُتَّفَقٌ عَلَيهِ ، وهذا لفظ مسلم .

وفي رواية لهما : مَا أعْدَدْتُ لَهَا مِنْ كَثيرِ صَوْمٍ ، وَلاَ صَلاَةٍ ، وَلاَ صَدَقَةٍ ، وَلَكِنِّي أُحِبُّ الله وَرَسُولَهُ .

Anas ﷺ narrates that a Bedouin asked the Messenger of Allāh ﷺ: "When is the Final Hour (*Qiyāmah*)?" The Messenger of Allāh ﷺ asked: "What have you prepared for it?" He replied: "I have love for Allāh and His Messenger." The Messenger of Allāh ﷺ said: "You shall be with those whom you love." *(Bukhārī, Muslim)*

Another narration of *Bukhārī* and *Muslim* has: "I have not prepared for it with many fasts, prayers or charity, however I have love for Allāh and His Messenger."

Vocabulary and Definitions

"Love for Allāh and His Messenger," necessitates that one should obey them and follow their commands.

"I have not prepared for it with many fasts, prayers or charity" refers to optional acts of worship because the obligatory ones need to be compulsorily performed.

Commentary

The issue of *Qiyāmah* crossed the minds of the *Ṣaḥābah* ﷺ just as it interests many people today. The Messenger of Allāh ﷺ wisely turned the attention of the questioner towards a matter of greater merit, which is to prepare for the day of *Qiyāmah* by means of good deeds.

The *Ṣaḥābī* ﷺ did not attach much value to his good actions due to his humility and rather declared his love for Allāh ﷻ and His Messenger ﷺ. However, we have no reason to doubt his good actions, because one who truly loves Allāh ﷻ and His Messenger ﷺ will naturally follow their teachings.

Ḥadīth 370

وعن ابن مسعود ﷺ ، قَالَ : جاء رجلٌ إلى رَسُولِ الله ﷺ ، فَقَالَ : يَا رَسُول الله ، كَيْفَ تَقُولُ في رَجُلٍ أَحَبَّ قَوْماً وَلَمْ يَلْحَقْ بِهِمْ ؟ فَقَالَ رَسُول الله ﷺ : ((المَرْءُ مَعَ مَنْ أَحَبَّ)) مُتَّفَقٌ عَلَيهِ .

Ibn Masʿūd ﷺ narrates that a man came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh! What do you have to say about a person who loves a people but has not joined them as yet?" The Messenger of Allāh ﷺ replied: "A person shall be with those whom he loved." *(Bukhārī, Muslim)*

Ḥadīth 371

وعن أَبي هريرة ﷺ ، عن النَّبيِّ ﷺ ، قَالَ : ((النَّاسُ مَعَادِنُ كَمَعَادِنِ الذَّهَبِ وَالفِضَّةِ ، خِيَارُهُمْ في الجَاهِلِيَّةِ خِيَارُهُمْ في الإِسْلاَمِ إِذَا فَقِهُوا ، وَالأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ ، فَمَا تَعَارَفَ مِنْهَا ائْتَلَفَ ، ومَا تَنَاكَرَ مِنْهَا اخْتَلَفَ)) رواه مسلم .

وروى البخاري قوله: ((الأَرْوَاحُ ...)) إلخ مِنْ رواية عائشة ﷺ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "People are mines like the mines of gold and silver. Those who were best during the times of ignorance (*jāhiliyyah*) shall be the best in the era of Islām, provided they have an understanding of Islām. Souls are troops of armies. Those that recognised each other (in ʿĀlam al-Arwāḥ), will be inclined to each other (in this world). Those that were detached from each other will be disinclined to each other." *(Muslim)*

Commentary

Mines contain precious gems and they contain worthless dirt. Mankind is the same. Some people are good and others are not. In addition, just as the valuable gems and worthless dirt are extracted from a mine and exposed to others, the inner goodness or wretchedness of people become apparent to other people.

In *ʿĀlam al-Arwāḥ* the souls were gathered and testified to the *rubūbiyyat* (lordship) of Allāh ﷻ. Those that recognised each other then, also grouped together in this world after they were placed into the bodies of men. Similarly, those souls that were not attracted to each other, did not group together in this world.

Based on this *ḥadīth,* Ibn al-Jauzī ﷺ stated that if a person dislikes a virtuous individual, he

should pursue the underlying cause for the dislike so that he is cleansed of it.

Ḥadīth 372

وعن أُسَيْر بن عمرو ، ويقال : ابن جابر وَهُوَ – بضم الهمزة وفتح السين المهملة – قَالَ : كَانَ عُمَرُ بْنُ الخَطَّابِ ﷺ إِذَا أَتَى عَلَيهِ أَمْدَادُ أَهْلِ اليَمَنِ سَأَلَهُمْ : أَفِيكُمْ أُوَيْسُ بْنُ عَامِرٍ ؟ حَتَّى أَتَى عَلَى أُوَيْسٍ ﷺ ، فَقَالَ لَهُ : أَنْتَ أُوَيْسُ ابْنُ عَامِرٍ ؟ قَالَ : نَعَمْ ، قَالَ : مِنْ مُرَادٍ ثُمَّ مِنْ قَرَنٍ ؟ قَالَ : نَعَمْ . قَالَ : فَكَانَ بِكَ بَرَصٌ ، فَبَرَأْتَ مِنْهُ إِلاَّ مَوْضِعَ دِرْهَمٍ ؟ قَالَ : نَعَمْ . قَالَ : لَكَ وَالِدةٌ ؟ قَالَ : نَعَمْ . قَالَ : سَمِعْتُ رَسُول الله ﷺ ، يقول : ((يَأتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ اليَمَنِ مِنْ مُرَادٍ ، ثُمَّ مِنْ قَرَنٍ كَانَ بِهِ بَرَصٌ ، فَبَرَأَ مِنْهُ إِلاَّ مَوْضِعَ دِرْهَمٍ ، لَهُ وَالِدةٌ هُوَ بِهَا بَرٌّ لَوْ أَقْسَمَ عَلَى الله لأَبَرَّهُ ، فإِنِ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَل)) فَاسْتَغْفِرْ لي فَاسْتَغْفَرَ لَهُ ، فَقَالَ لَهُ عُمَرُ : أَيْنَ تُرِيدُ ؟ قَالَ : الكُوفَةَ ، قَالَ : أَلاَ أَكْتُبُ لَكَ إِلَى عَامِلِهَا ؟ قَالَ : أَكُونُ في غَبْرَاءِ النَّاسِ أَحَبُّ إِلَيَّ ، فَلَمَّا كَانَ مِنَ العَامِ المُقْبِلِ حَجَّ رَجُلٌ مِنْ أَشْرَافِهِمْ ، فَوافَقَ عُمَرَ ، فَسَأَلَهُ عَنْ أُوَيْسٍ ، فَقَالَ : تَرَكْتُهُ رَثَّ البَيْتِ قَلِيلَ المَتَاعِ ، قَالَ : سَمِعْتُ رَسُول الله ﷺ ، يقولُ : ((يَأتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادٍ مِنْ أَهْلِ اليَمَنِ مِنْ مُرَادٍ ، ثُمَّ مِنْ قَرَنٍ ، كَانَ بِهِ بَرَصٌ فَبَرَأَ مِنْهُ إِلاَّ مَوضِعَ دِرْهَمٍ ، لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ لَوْ أَقْسَمَ عَلَى اللهِ لأَبَرَّهُ ، فَإِنِ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ ، فَافْعَلْ)) فَأَتَى أُوَيْساً ، فَقَالَ : اسْتَغْفِرْ لِي . قَالَ : أَنْتَ أَحْدَثُ عَهْداً بِسَفَرٍ صَالِحٍ ، فَاسْتَغْفِرْ لي . قَالَ : لَقِيتَ عُمَرَ ؟ قَالَ : نَعَمْ ، فاسْتَغْفَرَ لَهُ ، فَفَطِنَ لَهُ النَّاسُ ، فَانْطَلَقَ عَلَى وَجْهِهِ . رواه مسلم .

وفي رواية لمسلم أيضاً عن أُسَيْر بن جابر ﷺ : أَنَّ أَهْلَ الكُوفَةِ وَفَدُوا عَلَى عُمَرَ ﷺ ، وَفِيهِمْ رَجُلٌ مِمَّنْ كَانَ يَسْخَرُ بِأُوَيْسٍ ، فَقَالَ عُمَرُ : هَلْ هاهُنَا أَحَدٌ مِنَ القَرَنِيِّينَ ؟ فَجَاءَ ذلِكَ الرَّجُلُ ، فَقَالَ عمرُ : إِنَّ رَسُول الله ﷺ قَدْ قَالَ : ((إِنَّ رَجُلاً يَأتِيكُمْ مِنَ اليَمَنِ يُقَالُ لَهُ : أُوَيْسٌ ، لاَ يَدَعُ باليَمَنِ غَيْرَ أُمٍّ لَهُ ، قَدْ كَانَ بِهِ بَيَاضٌ فَدَعَا الله تَعَالَى ، فَأَذْهَبَهُ إِلاَّ مَوضِعَ الدِّينَارِ أَو الدِّرْهَمِ ، فَمَنْ لَقِيَهُ مِنْكُمْ ، فَلْيَسْتَغْفِرْ لَكُمْ)) .

وفي رواية لَهُ : عن عمر ﷺ ، قَالَ : إِنِّي سَمِعْتُ رَسُول الله ﷺ ، يقول : ((إِنَّ خَيْرَ التَّابِعِينَ رَجُلٌ يُقَالُ لَهُ : أُوَيْسٌ ، وَلَهُ وَالِدَةٌ وَكَانَ بِهِ بَيَاضٌ ، فَمُرُوهُ ، فَلْيَسْتَغْفِرْ لَكُمْ)) .

قوله : ((غَبْرَاءِ النَّاسِ)) بفتح الغين المعجمة ، وإسكان الباءِ وبالمد : وهم فُقَرَاؤُهُمْ وَصَعَالِيكُهُمْ وَمَنْ لا يُعْرَفُ عَيْنُهُ مِنْ أخلاطِهِمْ ((وَالأَمْدَادُ)) جَمْعُ مَدَدٍ : وَهُمُ الأَعْوَانُ

وَالنَّاصِرُونَ الَّذِينَ كَانُوا يُمدُّونَ الْمُسْلِمِينَ في الجهَاد .

Usayr ibn ʿAmr – and according to others, Usayr ibn Jābir[106] ﵁ – narrates: "Whenever the delegations from Yemen would come to ʿUmar ibn al-Khaṭṭāb ﵁, he would ask them: 'Is there anyone by the name of Uways ibn ʿĀmir among you?'. Finally, Uways ﵁ arrived and ʿUmar ﵁ asked him: 'Are you Uways ibn ʿĀmir?' He replied: 'Yes.' He asked: 'Are you from the Murād family, which is from the Qarn tribe?' He replied: 'Yes.' He asked: 'Were you afflicted by leprosy and then cured except for a spot, which is the size of a *dirham*?' He replied: 'Yes.' He asked: 'Do you have a mother?' He replied: 'Yes.' ʿUmar ﵁ said: 'I heard the Messenger of Allāh ﷺ saying: Uways ibn ʿĀmir will come to you with the delegations of Yemen. He is from the Murād family, which is from the Qarn tribe. He was afflicted by leprosy and was then cured except for a spot, which is the size of a *dirham*. He has a mother to whom he is obedient. If he were to take an oath in the name of Allāh ﷻ, He will fulfil it for him. (O ʿUmar!) If you are able to ask him to seek forgiveness for you, you should do so.' So I ask you to seek forgiveness for me and Uways ﵁ then sought forgiveness for ʿUmar ﵁. ʿUmar ﵁ then asked him: 'Where do you intend going now?' He replied: 'Kūfah.' ʿUmar ﵁ asked: 'Should I write a letter in your favour to the governor of Kūfah?' He replied: 'I prefer to be included among the poor (whom nobody bothers about).' The following year, a noble person from the people of Yemen came to perform *ḥaj*. This person met ʿUmar ﵁ and ʿUmar ﵁ asked him about Uways. The man said: 'I found him living a very simple life with very few possessions.' ʿUmar ﵁ said to the man: 'I heard the Messenger of Allāh ﷺ saying: 'Uways ibn ʿĀmir will come to you with the delegations of Yemen. He is from the Murād family, which is from the Qarn tribe. He was afflicted by leprosy and was then cured except for a spot, which is the size of a *dirham*. He has a mother to whom he is dutiful. If he were to take an oath in the name of Allāh ﷻ, He will fulfil it for him. (O ʿUmar!) If you are able to ask him to seek forgiveness for you, you should do so.' So he went to Uways and said to him: 'Seek forgiveness for me.' He replied: 'You have just now returned from a noble journey. You should rather seek forgiveness for me.' Uways ﵁ then asked:

106 Usayr ibn Jābir ﵁ was ten years old upon the demise of the Messenger of Allāh ﷺ, as stated by Ibn Maʿīn ﵀. He lived until the era of Ḥajjāj ibn Yūsuf. He narrated 2 *aḥādīth* from the Messenger of Allāh ﷺ. The scholars of Kūfah called him Usayr ibn ʿĀmir ﵁.

'Did you meet ʿUmar?' He replied: 'Yes.' Uways ﷺ then sought forgiveness for ʿUmar ﷺ. As the people now came to know about the lofty position of Uways, he left the place." *(Muslim)*

Another narration of *Muslim* quotes Usayr ibn Jābir as saying: "A delegation from Kūfah came to ʿUmar ﷺ. In this delegation was a man who used to mock at Uways. ʿUmar ﷺ asked: 'Is there anyone among you who is from the Qarn tribe?' and that very same man came forward. ʿUmar ﷺ said: 'The Messenger of Allāh ﷺ said: 'A man from Yemen will come to you whose name is Uways. He will leave behind none but his mother in Yemen. He was afflicted by leprosy. He supplicated to Allāh ﷻ who then cured him except for a spot, which is the size of a *dīnār* or *dirham*. Whoever from among you meets him, should ask him to seek forgiveness for you.'"

In another narration of *Muslim,* ʿUmar ﷺ said: "I heard the Messenger of Allāh ﷺ saying: 'The best person from the *Tābiʿīn* (those who embraced Islām at the hands of the *Ṣaḥābah* ﷺ) is a man by the name of Uways. He has a mother. He was afflicted by leprosy. Ask him to seek forgiveness for you.'"

Vocabulary and Definitions

بَرَصٌ (leprosy) is an illness which causes skin whiteness.

Commentary

The relevance of this *ḥadīth* to the chapter lies in the fact that ʿUmar ﷺ enquired about a pious man from the *Tābiʿīn* and requested his *duʿā's*, on the advice of the Messenger of Allāh ﷺ. Being a *Ṣaḥābī*, ʿUmar ﷺ, was of a higher rank than Uways al-Qarnī ﷺ, who was a *Tābiʿī*, but this did not prevent the former from humbling himself and requesting *duʿā's* from the latter.

While the narration quoted here states that Uwais al-Qarnī ﷺ was the best of the *Tābiʿīn*, other scholars such as Imām Aḥmad ibn Hanbal ﷺ stipulated Saʿīd ibn al Musayyib ﷺ as the best. Ibn ʿAllān ﷺ explained the apparent contradiction by saying that: Saʿīd ibn al Musayyib ﷺ was more virtuous in terms of the knowledge of *sharīʿah* that includes Tafsīr, *ḥadīth* and Fiqh, while Uwais al-Qarnī ﷺ was best in terms of his righteousness in the sight of Allāh ﷻ.

According to Imām Qurṭubī ﷺ, Uways al-Qarnī ﷺ was among the pious friends of Allāh ﷻ. Abū Nuʿaym ﷺ and Ibn al Jauzī ﷺ have recorded many of his miracles. He accepted Islām

during the lifetime of the Messenger of Allāh ﷺ, but because he did not meet him ﷺ, he is not a *Ṣaḥābi*. Narrations differ regarding his demise. ʿAbdullāh ibn Muslim ؒ narrates that Uways al-Qarnī ؒ became ill during the return journey on an expedition in Azarbaijān in the era of ʿUmar ؓ. He subsequently passed away. The caravan disembarked to find a prepared grave, flowing water, a shroud and perfume. ʿAbdullāh ibn Muslim ؒ said, "We bathed him, shrouded him, performed his *Janāzah Ṣalāh* and buried him." After departing, some of the members of the caravan decided to return in order to mark his grave, but could find no sign of it. May Allāh ﷻ have mercy on him.

Additional Points

- ✓ Serving one's parents is a noble deed which is greatly rewarded by Allāh ﷻ.
- ✓ The Messenger of Allāh ﷺ miraculously foretold the future by providing the name, description and qualities of Uwais al-Qarnī ؒ to the *Ṣaḥābah* ؓ and even predicted his meeting with ʿUmar ؓ.
- ✓ One should request the *duʿā's* of the *ḥujjāj*.
- ✓ Humility is a virtue.

Ḥadīth 373

وعن عمر بن الخطاب ؓ ، قَالَ : اسْتَأْذَنْتُ النَّبِيَّ ﷺ في العُمْرَةِ ، فَأَذِنَ لِي ، وَقالَ : ((لاَ تَنْسَنا يَا أُخَيَّ مِنْ دُعَائِكَ)) فَقَالَ كَلِمَةً مَا يَسُرُّنِي أَنَّ لِي بِهَا الدُّنْيَا

وفي رواية : وَقالَ : ((أَشْرِكْنَا يَا أُخَيَّ في دُعَائِكَ)) . حديث صحيح رواه أَبُو داود والترمذي، وَقالَ: ((حديث حسن صحيح)) .

ʿUmar ibn al-Khaṭṭāb ؓ narrates: "I sought permission from the Messenger of Allāh ﷺ to perform ʿUmrah, so he granted me permission and said: 'O my brother! Do not forget us in your supplications.' ʿUmar ؓ said: 'This phrase of the Messenger of Allāh ﷺ pleased me to such an extent that I would not exchange it for the entire world.'"

Another narration has: "O my brother! Include us in your supplications." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

From this *ḥadīth,* we learn that the *Ṣaḥābah* ؓ would seek permission from the Messenger of Allāh ﷺ in matters of importance. According to another narration, when the Messenger of Allāh ﷺ would ascend the pulpit for *Jumuʿah* and a person from the congregation needed

to leave in order to fulfil a particular need, he would stand up where the Messenger of Allāh ﷺ could see him and only after the Messenger of Allāh ﷺ permitted him to leave the gathering would he do so. This teaches us that students and disciples should seek permission from their teachers and mentors before engaging in any important task.

The *ḥadīth* is relevant to the chapter because we are taught to request the *duʿā's* of the pious.

Additional Points

- ✓ The *ḥadīth* illustrates the virtue and status of ʿUmar رضي الله عنه.
- ✓ The Messenger of Allāh ﷺ demonstrated his humility by requesting the *duʿā's* of his juniors.
- ✓ A *duʿā'* made in the absence of a person in his favour is readily accepted by Allāh ﷻ.
- ✓ At places of virtue in the blessed lands, a *ḥajī* should make *duʿā'* for his family, friends and associates.
- ✓ One should address people in such a manner that wins their hearts, just as the Messenger of Allāh ﷺ addressed ʿUmar رضي الله عنه as "my brother."
- ✓ The fact that the Messenger of Allāh ﷺ requested ʿUmar رضي الله عنه to make *duʿā'* for him proves that it is recommended for a resident to seek *duʿā'* from a traveller, even if the former is more virtuous than the latter.

Ḥadīth 374

وعن ابن عمر رضي الله عنهما ، قَالَ : كَانَ النَّبِيُّ ﷺ يزور قُبَاءَ رَاكِباً وَمَاشِياً ، فَيُصَلِّي فِيهِ رَكْعَتَيْنِ . مُتَّفَقٌ عَلَيهِ .

وفي رواية : كَانَ النَّبِيُّ ﷺ يَأتي مَسْجِد قُبَاءَ كُلَّ سَبْتٍ رَاكباً ، وَمَاشِياً وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ.

Ibn ʿUmar رضي الله عنهما narrates: "The Messenger of Allāh ﷺ used to visit (the *masjid* of) Qubā' riding on an animal or walking and there he would offer two *rakʿats* of *ṣalāh*." *(Bukhārī, Muslim)*

Another narration has: "The Messenger of Allāh ﷺ used to go to the *masjid* of Qubā' every Saturday, riding on an animal or walking. Ibn ʿUmar رضي الله عنهما used to do the same (in emulation of the Messenger of Allāh ﷺ)."

Commentary

Masjid al-Qubā' was the first *masjid* built in Madīnah Munawwarah. It is about three kilometres from Masjid al-Nabawī. The *ḥadīth* points to the virtue of this *masjid*, visiting it and performing *ṣalāh* therein.

Additional Points

- ✓ The *ḥadīth* illustrates the passion of Ibn ʿUmar ﷺ to emulate the *Sunnah* of the Messenger of Allāh ﷺ.

CHAPTER 46

باب فضل الحب في الله والحث عَلَيهِ وإعلام الرجل من يحبه ، أنه يحبه ، وماذا يقول لَهُ إِذَا أعلمه

Chapter on the virtue of loving someone for the sake of Allāh ﷻ and encouraging it; and informing the one who a person loves that he loves him; and what to reply to him when he informs him

قَالَ الله تَعَالَى : ﴿ مُحَمَّدٌ رَّسُوْلُ اللهِ ط وَالَّذِيْنَ مَعَهٗٓ اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ ﴾ (الفتح : ٢٩) إِلَى آخر السورة ،

Allāh ﷻ says: "Muḥammad is the Messenger of Allāh. Those with him are stern against the unbelievers and compassionate amongst themselves. You will see them sometimes bowing and sometimes prostrating, seeking the bounty and pleasure of Allāh. Their hallmark is on their faces, because of the effect of prostration. That is their description in the Taurāh. Their description in the Injīl is like that of a plant that sprouts its shoots and strengthens it, after which it becomes thick and stands firm on its own stem, delighting the farmer and so that the unbelievers may be enraged by them. Allāh has promised forgiveness and a great reward for those of them who believe and do good deeds." (Sūrah al-Fatḥ, 29)

وَقالَ تَعَالَى : ﴿ وَالَّذِيْنَ تَبَوَّؤُا الدَّارَ وَالْاِيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ ﴾ (الحشر : ٩) .

Allāh ﷻ says: "Those who, before them, had homes (in Madīnah Munawwarah) and had adopted the faith. They love those who migrate to them..." (Sūrah al-Ḥashr, 9)

Ḥadīth 375

وعن أنسٍ ﷺ ، عن النَّبيِّ ﷺ ، قَالَ : ((ثَلاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلاوَةَ الإيمانِ : أَنْ يَكُونَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا ، وَأَنْ يُحِبَّ المَرْءَ لاَ يُحِبُّهُ إِلاَّ للهِ ، وَأَنْ يَكْرَهَ أَنْ يَعُودَ فِي الكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ الله مِنْهُ ، كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ)) مُتَّفَقٌ عَلَيهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "If three qualities are found in a person, he will experience the sweetness of *īmān*: that Allāh ﷻ and His Messenger ﷺ are more beloved to him than everything else; that he loves a person only for the sake of Allāh ﷻ; and that he detests returning to unbelief after Allāh ﷻ rescued him from it, just as he detests being cast into a fire." *(Bukhārī, Muslim)*

Vocabulary and Definitions

Experiencing "the sweetness of *īmān*" means that a person will find enjoyment in the obedience of Allāh ﷻ, be able to bear difficulties for the pleasure of Allāh ﷻ and His Messenger ﷺ and prefer this to the material things of the world.

Commentary

This *ḥadīth* is among the fundamentals of Islām.

Love for Allāh ﷻ and His Messenger ﷺ is achieved by acting in obedience to Allāh's ﷻ commands. According to the Mufassir Qāḍī Bayḍāwī ﷺ, this refers to intellectual love, which means to give preference to that which an intellectually healthy mind would prefer, even if it is against one's desires. An example of this is when a sick person dislikes taking medicine, but his intelligence convinces him that it is good for him. Similarly, when a person contemplates that Allāh ﷻ would never have ordered that in which there was no good or protection, he obeys Allāh ﷻ by suppressing his desires and thereby experiencing mental delight and pleasure. This positive state of mind has been described by Allāh ﷻ as sweetness because sweetness is the most recognisable of perceivable sensations.

This concept becomes clearer when one considers the *ḥadīth* in which the Messenger of Allāh ﷺ said, "None of you can have (complete) *īmān* until his desires are subject to what I have brought." Hence, to experience the sweetness of *īmān*, one must possess such love for Allāh ﷻ and His Messenger ﷺ that overpowers the love for all else.

The *ḥadīth* states that it is better to be thrown into a worldly fire than to perpetrate *kufr*, because *kufr* will result in punishment in the fire of the Hereafter, which is many times more intense. Hence, if one dislikes *kufr,* one should abstain from sins.

According to Sheikh Abū Muḥammad ibn Abi Jamrah ﷺ, *īmān* has been likened with sweetness in reference to the verse of the Qur'ān, "and the similarity of a good word is like a good tree." Here the tree is *īmān*, its branches refer to the ordering of good deeds and forbidding evil deeds and its flowers are good deeds. The fruits, which are sweet, are the harvest of the tree and refer to acts of obedience to Allāh ﷻ.

Ḥadīth 376

وعن أَبي هريرة ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((سَبْعَةٌ يُظِلُّهُمُ اللهُ في ظِلِّهِ يَوْمَ لاَ ظِلَّ إلاَّ ظِلُّهُ : إمَامٌ عَادِلٌ ، وَشَابٌّ نَشَأَ في عِبَادَةِ الله ﷻ ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ بِالمَسَاجِدِ ، وَرَجُلاَنِ تَحَابّا في اللهِ اجْتَمَعَا عَلَيهِ وتَفَرَّقَا عَلَيهِ ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ ، فَقَالَ : إنِّي أَخَافُ الله ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ ، فَأَخْفَاهَا حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ ، وَرَجُلٌ ذَكَرَ الله خَالِياً فَفَاضَتْ عَيْنَاهُ)) مُتَّفَقٌ عَلَيهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "There are seven people to whom Allāh ﷻ will provide shade beneath His shade on a day when there will be no shade except His shade: a just leader, a youth who grew up in the worship of Allāh ﷻ, a person whose heart is attached to the *masājid*, two people who love each other for the sake of Allāh ﷻ, meeting and parting ways only for the love of Allāh ﷻ, a man who says to a woman of nobility and beauty trying to seduce him, 'I fear Allāh', a person who gives in charity and conceals it so that even his left hand does not know what his right hand gives, a person who engages in the remembrance of Allāh ﷻ in solitude, while shedding tears." *(Bukhārī, Muslim)*

Vocabulary and Definitions

The commonly accepted meaning of "beneath His shade" is beneath the shade of the *ʿArsh* (throne of Allāh ﷻ). It could also refer to Allāh's ﷻ protection and grace.

Commentary

On the day of *Qiyāmah*, the sun will only be a mile above our heads, or even closer. The heat will affect people according to the intensity of their deeds. Some will have their feet submerged in perspiration, others will be covered to their knees and others will be covered to their hips. Some people will perspire so much that their perspiration will rise to the level of their mouths and choke them. On this terrifying day, Allāh ﷻ will give shade to people with certain qualities. This *ḥadīth* mentions seven classes of such privileged people.

(1) A just ruler is any such Muslim who bears the responsibility of seeing to the affairs of other Muslims, whether it is the *khalīf* of the *Ummah* or a parent in charge of the family. He discharges his responsibility with justice, his decisions are made according to the commands of Allāh ﷻ, he accords everything its rightful place and he avoids extremes in all matters.

(2) Youth consists of the prime years of life, when a person is brimming with desires as well

as the ability to fulfil them. A young person who chooses to spend his energies in the worship of Allāh ﷻ rather than in His disobedience is therefore loved by Him. We also learn from this that a person who adopts a life of piety from the very beginning is superior to one who repents after being involved in sin.

(3) A person whose heart is attached to *masājid* means that he longs and loves to be in a *masjid* even when he is outside of it. His life revolves around *ṣalāh* and Islāmic activities and he plans his schedule accordingly.

(4) People who love each other for the sake of Allāh ﷻ refer to those who maintain their love for each other irrespective of whether they are physically together or separated. They do not meet for worldly motives nor do they break their bond of love for worldly motives. This section of the *ḥadīth* is related to the chapter.

(5) The temptation of a woman who possesses nobility along with beauty and who offers herself to a man is difficult to resist. One who does so by protecting his piety and chastity, is elevated to lofty ranks and is rewarded for his patience.

(6) Giving optional charity (*lillāh* and *ṣadaqah*) in secret is greatly meritorious. Such spending is based on sincerity, it has no ostentation and the recipient's dignity is not harmed. The giver of charity is taught to conceal it so much that if the left hand had the faculty of knowledge, it would not know of the spending by the right hand, despite their nearness to each other. Regarding obligatory charity (*zakāh*), it is more virtuous to give it openly, so that others are encouraged to do so.

(7) Remembrance of Allāh ﷻ may be with the heart or the tongue and when a person does so in solitude, it is a sign of sincerity. His weeping can be out of the fear of Allāh ﷻ, if he contemplates on the qualities that manifest Allāh's ﷻ power, or out of love, if he contemplates on the qualities that manifest Allāh's ﷻ beauty.

According to Imām Sakhāwi ؒ, there are more than seventy categories of people who will be shaded on that dreadful day however, only seven have been specified here to show their importance. Al-Kirmānī ؒ explained the reason as follows: An act of obedience is either between the individual and Allāh ﷻ or between an individual and the creation. If it is between an individual and Allāh ﷻ, then it is performed in one of three ways; it may be carried out by the tongue, which is the remembrance of Allāh ﷻ; it may be carried out by the heart, which is a spiritual association with the *masājid*; or it may be carried out by the body, which is to grow up in the worship of Allāh ﷻ. Moreover, if it is an act between an individual and the creation, then it involves either dealing with the people at large or with specific individuals. Dealing with the people at large is done by being a just ruler. Dealing

with specific individuals can be done in one of three ways; it may be with the heart, which is love; it may be with one's wealth, which is charity; or it may be with the body, which is chastity. Each of these has been specified in this *ḥadīth*.

Ḥadīth 377

وعنه ، قَالَ : قَالَ رَسُول الله ﷺ : ((إنّ الله تَعَالَى يقول يَوْمَ القِيَامَةِ : أَيْنَ المُتَحَابُّونَ بِجَلالِي ؟ اليَوْمَ أُظِلُّهُمْ فِي ظِلِّي يَوْمَ لاَ ظِلَّ إلاَّ ظِلِّي)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh shall say on the day of *Qiyāmah*: 'Where are those who loved each other on account of My majesty? Today I will shade them beneath My shade, when there is no shade except my shade.'" *(Muslim)*

Commentary

This is a *Ḥadīth al-Qudsī*, i.e. a *ḥadīth* in which Allāh ﷻ is the speaker. Among the differences between the Qur'ān and a *Ḥadīth al-Qudsī* are that the recitation of each letter of the Qur'ān entails reward and that the Qur'ān may not be touched in a state of minor impurity or recited in a state of major impurity. These rulings do not apply to a *Ḥadīth al-Qudsī*. In addition, it is not inimitable and unique like the verses of the Qur'ān.

Allāh ﷻ will grant His shade to those who love each other because of His greatness and majesty, and not because of any worldly motive. Along with their love for each other, they fear Allāh ﷻ and are conscious of His greatness. There is a major difference between such love and love that is not coupled with Allāh-consciousness. The latter form of love is devoid of piety and often results in shamelessness and sin.

Ḥadīth 378

وعنه ، قَالَ : قَالَ رَسُول الله ﷺ : ((والَّذِي نَفْسِي بِيَدِهِ ، لا تَدْخُلُوا الجَنَّةَ حَتَّى تُؤْمِنُوا ، وَلا تُؤْمِنُوا حَتَّى تَحَابُّوا ، أَوَلاَ أَدُلُّكُمْ عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ ؟ أَفْشُوا السَّلامَ بينكم)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "I take an oath by that Being in whose control is my life that you will not enter Paradise unless you believe, and you do not believe unless you have love for each other. Should I not direct you towards that which, if you engage in, you will develop love for each other? Make the *salām* common among you." *(Muslim)*

Commentary

This *ḥadīth* teaches us that only believers are entitled to Paradise. To become a true believer one must possess mutual love, and frequent greeting with *salām* will engender that love. The importance of this *ḥadīth* is highlighted by the Messenger of Allāh's ﷺ oath.

The words حَتَّى تُؤْمِنُوا, translated as 'unless you believe', can also mean 'unless you give safety'. Sending out a message of safety to everyone and abstaining from harming them is a natural result of love. Indeed, when you know you are loved by someone, you feel safe from the prospect of being harmed by him. A simple way to foster this love is to promote *salām*.

Another *ḥadīth* tells us to extend *salām* to all Muslims, those we know as well as those we do not know. When we meet a person with the words *Assalāmu ʿalaykum waraḥmatullāhi wabarakātuhu*, it gives him an assurance of safety and a positive first impression. The *salām* is also a hallmark of Islām – in this world and in Paradise – for it is not permissible to greet a non-Muslim with *salām*. It trains the soul, inculcates humility and highlights the honour associated with other Muslims.

Ḥadīth 379

وعنه ، عن النَّبيّ ﷺ : ((أَنَّ رَجُلاً زَارَ أخاً لَهُ في قَرْيَةٍ أُخْرَى ، فَأَرصَدَ اللهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكاً ...)) وذكر الحديث إِلَى قوله : ((إِنَّ الله قَدْ أَحبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ)) رواه مسلم ، وقد سبق بالباب قبله .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A man visited his brother in another town and Allāh ﷻ sent an angel to lie in wait in his path. When the man reached the spot where the angel was waiting, the angel asked him, 'Where are you going?' He replied, 'I am going to my brother who resides in this town.' The angel asked, 'Do you owe him any favour for which you are on your way to repay him?' He replied, 'No, the only reason for my going to him is that I love him for the sake of Allāh ﷻ.' The angel said, 'I am a messenger sent to you by Allāh ﷻ, to tell you that Allāh ﷻ loves you just as you love your brother.'" *(Muslim)*

Commentary

This ḥadīth was discussed in a previous chapter. See *ḥadīth* 361.

Ḥadīth 380

وعن البرَاءِ بن عازب ﷺ، عن النَّبيّ ﷺ أَنَّهُ قَالَ في الأنصار : ((لاَ يُحِبُّهُمْ إِلاَّ مُؤمِنٌ ، وَلاَ

يُبْغِضُهُمْ إِلاَّ مُنَافِقٌ ، مَنْ أَحَبَّهُمْ أَحَبَّهُ الله ، وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ الله)) مُتَّفَقٌ عَلَيهِ .

Al-Barā' ibn ʿĀzib[107] ﷺ narrates that the Messenger of Allāh ﷺ said regarding the *Anṣār* ﷺ: "None but a believer loves them and none but a hypocrite hates them. Allāh ﷻ loves one who loves them and Allāh ﷻ hates one who hates them." *(Bukhārī, Muslim)*

Commentary

The *Anṣār* supported the *Muḥajirīn* with everything they had, showing more generosity to them than even blood brothers. The Qur'ān speaks highly of them for their great sacrifice to the cause of Islām, and the Messenger of Allāh ﷺ too advised his *Ummah* to love them and hold them in their rightful esteem. The *Anṣār* consisted of mainly the two tribes of Aws and Khazraj.

The virtues of the *Anṣār* ﷺ include their accommodation of the Messenger of Allāh ﷺ and the Muslims, their efforts for the triumph of Islām, their offering themselves and their wealth in the path of Allāh ﷻ, their valour on the battlefield, their enmity for the opponents of Islām, their love for the Messenger of Allāh ﷺ and his love for them. A believer can only be filled with love and admiration for these giants of Islām. Love for them is a testimony of the truth of one's faith because it proves that one is content with those whom Allāh ﷻ and His Messenger ﷺ were pleased. Anyone who, in spite of all this, harbours any ill feeling towards them is not a believer but a hypocrite. Loving them attracts the love of Allāh ﷻ and one who hates them brings upon himself the anger and hatred of Allāh ﷻ.

The *Ṣaḥābah* ﷺ are the generation that link us, the latter generations of the *Ummah*, to Allāh ﷻ and His Messenger ﷺ. They handed down to us the Qur'ān, they transmitted to us the *ḥadīth* and *Sunnah* and they gave us the Islām that we have. They demonstrated to us how to live as slaves of Allāh ﷻ and followers of the Messenger of Allāh ﷺ. Allāh ﷻ chose them to be the companions of His final Messenger and the ones who would carry Islām forward after the Messenger of Allāh ﷺ. When they made any mistakes, it was so that Allāh ﷻ could teach the *Ummah* a lesson. Allāh ﷻ lovingly described their qualities in the Noble Qur'ān, declared His forgiveness for them and presented their lives as examples for us to follow. May Allāh ﷻ be pleased with them and may Allāh ﷻ enable us to follow their footsteps into Paradise.

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107 Al-Barā' ibn ʿĀzib ﷺ and his father were both *Ṣaḥābah* ﷺ. His kunyah was Abū ʿUmārah. He was of the Khazraj tribe of the *Anṣār*. He accepted Islām at a young age and participated in 15 battles with the Messenger of Allāh ﷺ starting with the Battle of the Trench. ʿUthmān ﷺ appointed him governor of Rayy in Persia, after which he conquered Abhar, Qazwīn and Zanjān. 305 *aḥādīth* are narrated from him in *Bukhārī* and *Muslim*. He passed away in 71 *Hijrī*.

Ḥadīth 381

وعن معاذ ﷺ، قَالَ : سَمِعْتُ رسول الله ﷺ، يقول : ((قَالَ الله ﷻ : الْمُتَحَابُّونَ في جَلالِي ، لَهُمْ مَنَابِرُ مِنْ نُورٍ يَغْبِطُهُمُ النَّبِيُّونَ وَالشُّهَدَاءُ)) . رواه الترمذي ، وَقالَ : ((حديث حسن صحيح)) .

Muʿādh ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Allāh ﷻ said: 'Those who love each other on account of My majesty shall have pulpits of light and the Messengers and martyrs will envy them." (*Tirmidhī*)

Vocabulary and Definitions

يَغْبِطُهُمُ is derived from the root word غِبْطة which means to wish for something that somebody else has, without hoping that it be removed from him.

Commentary

This *Ḥadīth al-Qudsī* teaches us that people who love each other because of Allāh's ﷻ majesty will be seated on elevated pulpits of honour, in the Hereafter. The Messengers ﷺ and the martyrs will look upon them with admiration, despite the former being far superior to them. Admiring their positions does not mean that the people on these pulpits will be given a higher rank than those of the Messengers and martyrs. By way of example, if a person has a dozen noble-bred horses and he then notices someone else with another good horse, he may desire to buy that horse also, or a horse similar to it. It is also possible that the *ḥadīth* is simply drawing our attention to the virtue of these people and the admiration of the Messengers and martyrs is merely metaphorical.

Additional Points

- ✓ It is permissible to wish for an item, position or quality that is similar to that possessed by another person, as long as one does not wish for it to be removed from him.

Ḥadīth 382

وعن أَبي إدريس الخولاني رحمه الله ، قَالَ :دخَلْتُ مَسْجِدَ دِمَشْقَ ، فَإِذَا فَتىً بَرَّاق الثَّنَايَا وَإِذَا النَّاسُ مَعَهُ ، فَإِذَا اخْتَلَفُوا في شَيْءٍ ، أَسْنَدُوهُ إِلَيْه ، وَصَدَرُوا عَنْ رَأْيِهِ ، فَسَأَلْتُ عَنْهُ ، فَقيلَ : هَذَا مُعَاذُ بْنُ جَبَل ﷺ . فَلَمَّا كَانَ مِنَ الغَدِ ، هَجَّرْتُ ، فَوَجَدْتُهُ قَدْ سَبَقَنِي بالتَّهْجِيرِ ، ووَجَدْتُهُ يُصَلِّي ، فانْتَظَرْتُهُ حَتَّى قَضَى صَلاتَهُ ، ثُمَّ جِئْتُهُ مِنْ قِبَلِ وَجْهِهِ ، فَسَلَّمْتُ عَلَيهِ ، ثُمَّ قُلْتُ : وَاللهِ إِنّي لأُحِبُّكَ لِله ، فَقَالَ : آلله ؟ فَقُلْتُ : اللهِ ، فَقَالَ : آللهِ ؟ فَقُلْتُ : اللهِ ، فَأَخَذَنِي بِحَبْوَةِ رِدَائِي ، فجبذني إِلَيْهِ ، فَقَالَ : أَبْشِرْ ! فإِنِّي سَمِعْتُ رَسُولَ الله ﷺ، يقول :

((قَالَ الله تَعَالَى : وَجَبَتْ مَحَبَّتِي لِلْمُتَحابين فيَّ ،وَالمُتَجَالِسينَ فيَّ ، وَالمُتَزَاوِرِينَ فيَّ ، وَالمُتَبَاذِلِينَ فِيَّ)) حديث صحيح رواه مالك في الموطأ بإسناده الصحيح .

قوله : ((هَجَّرْتُ)) أيْ بَكَّرْتُ ، وَهُوَ بتشديد الجيم قوله : ((آلله فَقُلْت : الله)) الأول بهمزة ممدودة للاستفهام ، والثاني بلا مد .

Abū Idrīs al-Khawlānī[108] ﷺ narrates: "I entered the *masjid* of Damascus and noticed a young man with glittering teeth, with people assembled around him. When they differed in any matter, they referred it to him and then accepted his opinion. I inquired who he was and was told: 'This is Muʿādh ibn Jabal ﷺ.' The next day, I went very early to the *masjid* but the young man was there before me, offering *ṣalāh*. So I waited for him to complete his *ṣalāh* and I then approached him from the front, greeted him and said: 'I take an oath by Allāh that I love you for the sake of Allāh.' He asked: 'Is it truly for the sake of Allāh?' I replied: 'It is truly for the sake of Allāh.' He asked: 'Is it truly for the sake of Allāh?' I replied: 'It is truly for the sake of Allāh.' He held the corner of my sheet, pulled me towards him and said: 'Glad tidings to you, for I heard the Messenger of Allāh ﷺ saying: 'Allāh ﷻ said: 'My love is guaranteed for those who love each other for My sake, for those who sit with each other for My sake, for those who visit each other for My sake and for those who spend on each other for My sake.'" (*Muwaṭṭa*' Imām Mālik)

Vocabulary and Definitions

بَرَّاق الثَّنَايَا (glittering teeth) could refer to beautiful white teeth, or it could mean that he smiled frequently.

Commentary

The *ḥadīth* shows the great status of the *Ṣaḥābī* Muʿādh ibn Jabal ﷺ and the level he had reached in the field of Islāmic knowledge. His early arrival in the *masjid* teaches us that an increase in knowledge should be matched with an equal or greater increase in practice.

Abū Idrīs al-Khawlānī's ﷺ meeting with Muʿādh ibn Jabal ﷺ exemplifies a perfect meeting

108 Abū Idrīs al-Khawlānī's ﷺ name was ʿĀ'idhullāh ibn ʿAbdillāh. He was a *Tābiʿī* (a person who met some of the *Ṣaḥābah* ﷺ) and a scholar of Fiqh (Islāmic law). During the *khilāfah* of ʿAbdul Malik, he was the preacher and judge of Damascus. He is known as the 'Scholar of the people of Syria' and the heir of Abū al-Dardā' ﷺ in Damascus. He passed away in 80 *Hijrī*.

between a student and teacher. Abū Idrīs ﷺ observed utmost respect and etiquette in this encounter. The following points may be derived from this:

1. One should be eager to benefit from people of knowledge and piety even though they may be young.
2. One should not disturb a person occupied in worship.
3. When meeting somebody, one should approach him from the front, so as not to startle or annoy him. Similarly, a guest should approach the house of his host from the front door and a person visiting the House of Allāh ﷻ should enter from Bāb al-Salām, which is in front of the Kaʿbah.
4. One should begin speaking by greeting with *salām*.
5. One should show respect to men of knowledge and piety.
6. One should verbally express ones love for others.
7. Smiling with people is *Sunnah*.

Ḥadīth 383

وعن أَبي كَرِيمَةَ المقداد بن معد يكرب ﷺ ، عن النَّبيّ ﷺ، قَالَ : ((إِذَا أَحَبَّ الرَّجُلُ أَخَاهُ ، فَلْيُخْبِرْهُ أَنَّهُ يُحِبُّهُ)) رواه أَبُو داود والترمذي ، وَقالَ : ((حديث حسن)) .

Abū Karīmah al-Miqdād ibn Maʿdīkarib[109] ﷺ narrates that the Messenger of Allāh ﷺ said: "If a person loves his brother, he should tell him that he loves him." (*Abū Dāwūd, Tirmidhī*)

Commentary

It is *Mustaḥab* (commendable) for a person who loves his Muslim brother to tell him that he loves him. The benefit of this is that love will develop between them, a relationship of well wishing and kindness will be formed and the bond of brotherhood will be fortified. In addition, one who is convinced that he is loved by another will accept his advice when it is offered.

Ḥadīth 384

وعن معاذ ﷺ : أن رَسُول الله ﷺ أخذ بيدِهِ ، وَقالَ : ((يَا مُعَاذُ ، وَاللهِ ، إِنِّي لأُحِبُّكَ ، ثُمَّ أُوصِيكَ يَا مُعَاذُ لاَ تَدَعَنَّ في دُبُرِ كُلِّ صَلاَةٍ تَقُولُ : اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ ، وَشُكْرِكَ ، وَحُسْنِ عِبَادَتِكَ)) حديث صحيح ، رواه أَبُو داود والنسائي بإسناد صحيح .

109 Abū Karīmah al-Miqdād ibn Maʿdīkarib's ﷺ agnomen was Abū Karīmah or Abū Yaḥyā. He was among the delegation that came to the Messenger of Allāh ﷺ from Kindah in Syria. 47 *aḥādīth* are narrated from him. He passed away in 87 *Hijrī* at the age of 91.

Muʿādh ﷺ narrates that the Messenger of Allāh ﷺ held him by his hand and said: "O Muʿādh! By Allāh, I love you. O Muʿādh! I advise you never to neglect saying these words after every (obligatory) *ṣalāh*:

اَللَّهُمَّ أَعِنِّيْ عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

O Allāh! Help me to engage in Your remembrance, in showing gratitude to You and in worshipping You in an excellent way. (*Abū Dāwūd*, *Nasa'ī*)

Vocabulary and Definitions

شُكْرِ (gratitude) means to utilise the bounties of Allāh ﷻ for the purpose they have been created.

Commentary

The Messenger of Allāh's ﷺ action of holding Muʿādh's ﷺ hand and telling him that he loved him had the effect of emphasising the lesson he was about to impart to him. A student who perceives a sense of affection from his teacher is more likely to accept his teachings. This also shows the extraordinary virtue of Muʿādh ﷺ and his closeness to the Messenger of Allāh ﷺ.

The *duʿā'* taught by the Messenger of Allāh ﷺ teaches us that fulfilling our duty to Allāh ﷻ can only be done with the help of Allāh ﷻ Himself. We should therefore express our weakness and inability before Allāh ﷻ in order to attract His mercy and assistance. This *duʿā'* should be recited regularly after every *Farḍ Ṣalāh*.

Remembrance of Allāh ﷻ includes recitation of the Qur'ān, taking Allāh's ﷻ name and other forms of worship. The manner of showing gratitude to Allāh ﷻ entails being grateful for His countless bounties. Worshipping Allāh ﷻ in an excellent way means to fulfil all the prerequisites, obligatory acts and *sunnah* acts of worship, while observing qualities such as humility, sincerity and concentration.

Ḥadīth 385

وعن أنس ﷺ : أَنَّ رَجُلاً كَانَ عِنْدَ النَّبِيِّ ﷺ ، فَمَرَّ رَجُلٌ بِهِ ، فَقَالَ : يَا رَسُول الله ، أَنِّي لأُحِبُّ هَذَا ، فَقَالَ لَهُ النَّبِيّ ﷺ : ((أأَعْلَمْتَهُ ؟)) قَالَ : لا . قَالَ : ((أَعْلِمْهُ)) فَلَحِقَهُ ، فَقَالَ : إِنِّي أُحِبُّكَ في الله ، فَقَالَ : أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ . رواه أَبُو داود بإسناد صحيح .

Anas ﷺ narrates that a man was sitting near the Messenger of Allāh ﷺ when another person passed by him. The seated man said to the Messenger

of Allāh ﷺ: "O Messenger of Allāh, I love this person." The Messenger of Allāh ﷺ asked him: "Have you informed him?" He replied: "No." The Messenger of Allāh ﷺ said: "Inform him," so the man went to him and said: "I love you for the sake of Allāh." The man replied: "May Allāh, for whose sake you love me, love you as well." (*Abū Dāwūd*)

Commentary

The Messenger of Allāh ﷺ, who was a perfect teacher, trained and nurtured the *Ṣaḥābah* رضي الله عنهم in unique ways. He would take advantage of opportune moments which would be conducive for them to retain lessons he wished to impart because the setting in which a lesson is taught and the style of presentation are important factors for effective teaching.

The Messenger of Allāh ﷺ may have commanded this *Ṣaḥābī* رضي الله عنه to inform the other *Ṣaḥābī* رضي الله عنه of his love for him due to a broken relationship that existed between the two; or it could have just been a general advice, aimed at strengthening the bonds of love between Muslims. The other *Ṣaḥābī*'s response teaches us that feelings of affection should be reciprocated.

CHAPTER 47

باب علامات حب الله تَعَالَى للعبد والحث عَلَى التخلق بِهَا والسعي في تحصيلها

Chapter on the signs of Allāh's love for a person and encouragement that these be adopted and that one should strive to acquire them

قَالَ الله تَعَالَى : ﴿ قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللهَ فَاتَّبِعُوْنِىْ يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۗ وَاللهُ غَفُوْرٌ رَّحِيْمٌ﴾ (آل عمران : ٣١) ،

Allāh ﷻ says: "Say: 'If you love Allāh, then follow me so that Allāh may love you and forgive your sins. And Allāh is Most forgiving, Most merciful.'" (Sūrah Āl ʿImrān, 31)

وَقالَ تَعَالَى : ﴿يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِى اللهُ بِقَوْمٍ يُّحِبُّهُمْ وَيُحِبُّوْنَهٗٓ اَذِلَّةٍ عَلَى الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ ۡ يُجَاهِدُوْنَ فِىْ سَبِيْلِ اللهِ وَلَا يَخَافُوْنَ لَوْمَةَ لَآئِمٍ ۗ ذٰلِكَ فَضْلُ اللهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ۗ وَاللهُ وَاسِعٌ عَلِيْمٌ ﴾ (المائدة : ٥٤) .

Allāh ﷻ says: "O you who believe! Whoever among you turns away from his religion, then Allāh shall soon bring another nation whom He loves

and who love Him; who will be kind to the believers, stern towards the disbelievers and who will strive in the path of Allāh without fearing the criticism of those who criticise. This is the bounty of Allāh that He grants to whoever He desires. And Allāh is All Surrounding, All Knowing." (Sūrah al-Mā'idah, 54)

Ḥadīth 386

وعن أبي هريرة ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((إنَّ الله تَعَالَى قَالَ : مَنْ عَادَى لي وَلِيّاً ، فَقَدْ آذَنْتُهُ بِالحَرْبِ ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيهِ ، وَمَا يَزالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ ، فَإِذَا أَحْبَبْتُهُ ، كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ ، ويَدَهُ الَّتي يَبْطِشُ بِهَا ، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا وَإِنْ سَأَلَنِي أَعْطَيْتُهُ ، وَلَئِن اسْتَعَاذَنِي لأُعِيذَنَّهُ)) رواه البخاري .

معنى ((آذَنْتُهُ)) : أعلمته بأني محارِب لَهُ . ((اسْتَعَاذَني)) روي بالباءِ و روي بالنون .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ said: 'I declare war on a person who harbours enmity towards a friend of Mine. My servant does not gain proximity to Me with anything more dearer to Me than carrying out whatever I made obligatory upon him. My servant continues gaining proximity to Me through optional acts (of worship) until I love him. Once I love him, I become his ears by which he hears, his eyes by which he sees, his hands by which he grasps and his feet by which he walks. When he asks Me, I will give him. When he seeks refuge in Me, I will provide him with refuge.'" (*Bukhārī*)

Vocabulary and Definitions

The word وَلِيٍّ although translated here as 'friend', refers to a person who enjoys nearness to Allāh ﷻ, because of obeying His commands and abstaining from His prohibitions.

Commentary

In this *Ḥadīth al-Qudsī*, Allāh ﷻ makes known the causes of His love for his servants, the results of that love and the consequences of opposing those whom He loves.

In the opening portion of the *ḥadīth*, Allāh ﷻ declares war on those who harbour enmity towards His friends. A declaration of war from Allāh ﷻ upon any of His creation is indeed a severe chastisement and we should avoid falling into such a situation. The scholars also deduce from this that if Allāh ﷻ punishes the enemies of His friends, he will surely protect

and show mercy to those who respect His friends. It is worthy to note that Allāh ﷻ also makes a declaration of war in the Noble Qur'ān, against those who take interest. (Sūrah al-Baqarah, 280)

To become a friend of Allāh ﷻ, one must first fulfil the acts that Allāh ﷻ has made obligatory upon him, such as the obligatory *ṣalāh*, *zakāh*, *ṣaum* and *ḥaj*. For these acts, a person will be handsomely rewarded. Thereafter a person should engage in optional acts of worship and it is hoped thereby that Allāh ﷻ will soon take him into His special love.

The superiority of obligatory actions over optional ones is often underestimated. It is said that an obligatory act is seventy times superior to an optional act. Further, the omission of obligatory acts is sinful, while the omission of optional acts is not.

One meaning of Allāh ﷻ becoming the ears, eyes, hands and feet of His servant is that when Allāh ﷻ loves His servant, He protects the servant's limbs from committing acts of disobedience. His limbs are then exclusively utilised in the obedience and worship of Allāh ﷻ. Another possible meaning is that Allāh ﷻ helps and assists the servant, just as the various parts of the body assist him. A third meaning is that Allāh ﷻ is quicker to respond to his needs than the reflexes of these body parts.

A friend of Allāh ﷻ is fortunate because Allāh ﷻ does not reject his *duʿā'*. When he asks for something, it is granted to him. When he seeks refuge, he is given refuge. Allāh ﷻ protects him and takes revenge on his behalf.

Ḥadīth 387

وعنه ، عن النَّبيّ ﷺ ، قَالَ : ((إِذَا أَحَبَّ اللهُ تَعَالَى العَبْدَ ، نَادَى جِبْريلَ : إِنَّ الله تَعَالَى يُحِبُّ فُلاناً ، فَأَحْبِبْهُ ، فَيُحِبُّهُ جِبريلُ ، فَيُنَادِي في أَهْلِ السَّمَاءِ : إِنَّ اللهَ يُحِبُّ فُلاناً ، فَأَحِبُّوهُ ، فَيُحِبُّهُ أَهْلُ السَّمَاءِ ، ثُمَّ يُوضَعُ لَهُ القَبُولُ في الأَرْضِ)) متفق عليه .

وفي رواية لمسلم : قال رسول الله ﷺ : ((إِنَّ الله تعالى إذا أحب عبداً دعا جبريلَ ، فقال : إِنّي أُحِبُّ فلاناً فأحبهُ ، فيحبُّهُ جبريلُ ، ثمَّ ينادي في السماءِ ، فيقول : إِنَّ اللهَ يحبُّ فلاناً فأحبوهُ ، فيحبُّهُ أهلُ السماءِ ، ثمَّ يوضعُ لهُ القبولُ في الأرضِ ، وَإِذَا أَبْغَضَ عَبْداً دَعَا جِبْريلَ ، فَيَقُولُ : إِنّي أُبْغِضُ فُلاناً فَأَبْغِضْهُ . فَيُبْغِضُهُ جِبريلُ ثُمَّ يُنَادِي في أَهْلِ السَّماءِ : إِنَّ الله يُبْغِضُ فُلاناً فَأَبْغِضُوهُ ، فَيُبْغِضُهُ أَهْل السَّماءِ ثُمَّ تُوضَعُ لَهُ البَغْضَاءُ في الأَرْضِ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When Allāh ﷻ loves a person, He calls out to Jibra'īl: 'Allāh loves so-and-so

person, so you should also love him.' Jibra'īl then also loves him and he then announces to the inhabitants of the heavens: 'Allāh ﷻ loves so-and-so person, so you all should also love him.' So the inhabitants of the heavens love that person and he gains acceptance on earth." *(Bukhārī, Muslim)*

A narration of *Muslim* has: The Messenger of Allāh ﷺ said: "When Allāh ﷻ loves a person, He summons Jibra'īl and says to him: 'I love so-and-so person, so you should also love him.' So Jibra'īl also loves him and he announces in the heavens: 'Allāh ﷻ loves so-and-so person, so you all should also love him.' So the inhabitants of the heavens love him and he then gains acceptance on earth. And when Allāh ﷻ hates a person, He summons Jibra'īl and says to him: 'I hate so-and-so person, so you should also hate him.' So Jibra'īl also hates him and he announces to the inhabitants of the heavens: 'Allāh ﷻ hates so-and-so person, so you all should also hate him.' So the inhabitants of the heavens hate him and he becomes hated on earth."

Vocabulary and Definitions

Jibra'īl ﷺ was the angel entrusted with the task of transmitting revelation to the Messengers ﷺ. The name Jibra'īl is a Hebrew word which means 'servant of the Merciful'.

Commentary

This *ḥadīth* is supported by a verse of the Qur'ān that states,

﴿اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا﴾

The Most Merciful will show affection upon those who have *īmān* and do righteous deeds. (Sūrah Maryam, 96)

When Allāh ﷻ loves a person, He decrees goodness and guidance for him and showers him with His favours and mercy. Jibra'īl ﷺ and the inhabitants of the heavens, namely the angels ﷺ, also love him because of Allāh's ﷻ love for him and his obedience to Allāh ﷻ. The love of the angels ﷺ could either mean their supplication for him and their praising him, or the obvious meaning of love, which is the inclination of the heart towards the beloved and the desire to meet him. Such a person is then also accepted among the good and righteous people of the earth. They are pleased with him and speak well of him.

On the other hand, when Allāh ﷻ hates a person, He commands Jibra'īl ﷺ to hate him as well and Jibra'īl ﷺ conveys this message to the other angels ﷺ. The hatred of Allāh

ﷻ means the decision to forsake him and distance him from His mercy. The hatred of the angels could mean the actual meaning of hatred, which is the disinclination and aversion of the heart, or it could refer to their supplication against him. Such a person is then also hated by people.

Ḥadīth 388

وعن عائشة ﵂ : أنَّ رَسُول الله ﷺ بعث رجلاً عَلَى سَريَّة فَكَانَ يَقْرَأُ لأَصْحَابِهِ في صَلاَتِهِمْ فَيَخْتِمُ بـ)قُل هُوَ اللهُ اَحَدٌ(، فَلَمَّا رَجَعُوا ذَكَرُوا ذلِكَ لرسول الله ﷺ ، فَقَالَ : ((سَلُوهُ لأَيِّ شَيْءٍ يَصْنَعُ ذلِكَ)) ؟ فَسَألُوهُ فَقَالَ : لأَنَّهَا صِفَةُ الرَّحْمانِ فَأَنَا أُحِبُّ أنْ أقْرَأ بِهَا . فَقَالَ رَسُول الله ﷺ : ((أخْبِرُوهُ أنَّ اللهَ تَعَالَى يُحِبُّهُ)) مُتَّفَقٌ عَلَيهِ .

ʿĀ'ishah ﵂ narrates that the Messenger of Allāh ﷺ sent a person as a commander over an army unit. When he would perform the *ṣalāh* for his *Ṣaḥābah*, he would end his recitation with *Qul huwa-llāhu aḥad* (Sūrah al-Ikhlāṣ). When they returned, the members of the unit mentioned this to the Messenger of Allāh ﷺ who said to them: "Go and ask him why he does so?" When they asked him, he replied: "Because it contains the attributes of Al-Raḥmān (the Merciful Allāh) so I love to recite it." The Messenger of Allāh ﷺ said: "Inform him that Allāh ﷻ loves him." *(Bukhārī, Muslim)*

Commentary

Sūrah al-Ikhlāṣ focuses exclusively on the qualities and attributes of Allāh ﷻ. It speaks of His Oneness, the dependence of the creation upon Him for the fulfilment of their needs and the impossibility of Him being born to anybody or for anything to be born from Him.

When the *Ṣaḥābah* ﵃ reported the *Ṣaḥabi's* action to the Messenger of Allāh ﷺ, he instructed them to investigate the reason for his frequent recitation of Sūrah al-Ikhlāṣ. We learn from this that the validity of an action is based on the intention with which it is done.

Additional Points

- ✓ The *Ṣaḥābah* ﵃ would question the Messenger of Allāh ﷺ whenever they needed clarification on any matter.
- ✓ It is permissible to recite one particular Sūrah more often than other portions of the Qur'ān, if one is inclined towards it. This will not be regarded as abandoning other portions of the Qur'ān.

CHAPTER 48

باب التحذير من إيذاء الصالحين والضعفة والمساكين

Chapter on warning against harming the righteous, the weak and the poor

قَالَ الله تَعَالَى : ﴿وَالَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا﴾ (الأحزاب : ٥٨) ،

Allāh ﷻ says: "Those who harm the believing men and believing women for no sin on their part, bear the burden of slander and a clear sin." (Sūrah al-Aḥzāb, 58)

وَقالَ تَعَالَى : ﴿فَاَمَّا الْيَتِيْمَ فَلَا تَقْهَرْ وَاَمَّا السَّآئِلَ فَلَا تَنْهَرْ ﴾ (الضحى : ٩-١٠) .

Allāh ﷻ says: "Do not be harsh on the orphan. And do not drive away the beggar." (Sūrah al-Ḍuḥā, 9-10)

وأما الأحاديث ، فكثيرة مِنْهَا : حديث أَبي هريرة ﷺ في الباب قبل هَذَا : ((مَنْ عَادَى لِي وَلِيّاً فَقَدْ آذَنْتُهُ بِالحَرْبِ)) . ومنها حديث سعد بن أَبي وقاص ﷺ السابق في باب ملاطفة اليتيم ، وقوله ﷺ : ((يَا أَبَا بَكْرٍ ، لَئِنْ كُنْتَ أَغْضَبْتَهُمْ لَقَدْ أَغْضَبْتَ رَبَّكَ)) .

There are many *aḥādīth* in this regard. From among them is the *ḥadīth* of Abū Hurayrah ﷺ, which was quoted in the previous chapter: "Whoever harbours enmity towards a friend of Mine, I declare war on him."

Another of these *ḥadīth* is that of Saʿd ibn Abī Waqqāṣ ﷺ in the chapter on compassion to orphans. See *ḥadīth* 260.

Also, consider the words of the Messenger of Allāh ﷺ to Abū Bakr ﷺ when he said to him: "O Abū Bakr! You probably displeased them. If you displeased them, you most certainly displeased your Sustainer." See *ḥadīth* 261.

Ḥadīth 389

وعن جندب بن عبد الله ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((مَنْ صَلَّى صَلاةَ الصُّبْحِ ، فَهُوَ

فِي ذِمَّةِ الله ، فَلاَ يَطْلُبَنَّكُمُ الله مِنْ ذِمَّتِهِ بِشَيْءٍ ، فَإِنَّهُ مَنْ يَطْلُبْهُ مِنْ ذِمَّتِهِ بِشَيْءٍ يُدْرِكْهُ ، ثُمَّ يَكُبُّهُ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ)) رواه مسلم .

Jundub ibn ʿAbdillāh ﷺ narrates that the Messenger of Allāh ﷺ said: "One who offers the dawn *ṣalāh* (i.e. the *Fajr ṣalāh*), then he is under the protection of Allāh ﷻ. So let it not be that Allāh ﷻ questions you with regard to anything under His protection, for if He were to do so, He will apprehend you and then cast you face-down into the fire of Hell." *(Muslim)*

Commentary

The *ḥadīth* means that one who performs *Fajr Ṣalāh* is under the protection of Allāh ﷻ and others should not harm him because they will be taken to task for attempting to destroy this divine protection. Another meaning of the *ḥadīth* is that the person who performs the *Fajr Ṣalāh* has started on a good note and is under the protection of Allāh ﷻ; he should not undo this good deed by committing acts of disobedience against Allāh ﷻ. The *ḥadīth* may also mean that one should not omit the *Fajr Ṣalāh* and thereby break one's pledge with Allāh, lest Allāh ﷻ questions him for his omission.

It is important to note that, according to another narration of *Muslim*, the virtue mentioned in this *ḥadīth* is restricted to one who performs *Fajr ṣalāh* in congregation.

CHAPTER 49

باب إجراء أحكام الناس عَلَى الظاهر وسرائرهم إِلَى الله تَعَالَى

Chapter on passing judgement on the outward actions of people while leaving their hidden actions to Allāh ﷻ

قَالَ الله تَعَالَى : ﴿فَإِنْ تَابُوْا وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ فَخَلُّوْا سَبِيْلَهُمْ﴾ (التوبة : ٥) .

Allāh ﷻ says: "But if they repent, establish *ṣalāh* and give *zakāh*, then let them go their way." (Sūrah al-Taubah, 5)

Ḥadīth 390

وعن ابن عمر ﷺ: أَنَّ رَسُول الله ﷺ ، قَالَ : ((أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلهَ إِلاَّ الله ، وَأَنَّ مُحَمَّداً رَسُول الله ، وَيُقِيمُوا الصَّلاَةَ ، وَيُؤْتُوا الزَّكَاةَ ، فَإِذَا فَعَلُوا ذلِكَ عَصَمُوا مِنِّي دِمَاءهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّ الإِسْلاَمِ ، وَحِسَابُهُمْ عَلَى الله تَعَالَى)) مُتَّفَقٌ عَلَيهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "I have been commanded to fight the people until they testify that there is none worthy of worship except Allāh and Muhammad is the Messenger of Allāh, they establish *ṣalāh* and pay *zakāh*. When they do that, they will have protected their lives and wealth from me except if justified by a right of Islām. And their accountability is left to Allāh ﷻ." *(Bukhārī, Muslim)*

Vocabulary and Definitions

"Except if justified by a right of Islām," refers to the fact that Islām authorizes the taking of a person's life or wealth under certain circumstances. For example, taking the life of an adulterer or a murderer and taking the life and wealth of an apostate.

"And their accountability is left to Allāh ﷻ," means that only Allāh ﷻ knows whether a person's heart contains faith or it contains unbelief and hypocrisy, hence Allāh ﷻ will be the ultimate judge.

Commentary

According to the scholars, "fighting the people" refers to idolaters and not the People of the Book (the Jews and Christians), because the latter have the option of paying the *jizyah* (a tax which non-Muslims must pay to the Islāmic government in exchange for their protection).

Here the Messenger of Allāh ﷺ as well as the rest of the *Ummah* have been commanded to judge people according to their apparent actions and words. Hence, when a person testifies to the *kalimah* of Islām and acknowledges its fundamentals, he is to be accepted as a Muslim and treated as one.

Among the fundamentals of Islām, only *ṣalāh* and *zakāh* are mentioned in this *ḥadīth*. It is a general rule that *aḥādīth* explaining the fundamentals narrate all the five pillars of Islām, while those *aḥādīth* that relate to inviting people to Islām mention only three: *shahādah* (the testimony of faith), *ṣalāh* and *zakāh*. The reason for this is that the five pillars can broadly be classified into three categories, namely beliefs, bodily worship and monetary worship. Hence, *shahādah* is included in beliefs, *ṣalāh* and *sawm* are included in bodily worship and *zakāh* is included in monetary worship. *Ḥaj* is both a bodily and monetary form of worship. In addition, *ṣalāh* is a difficult injunction for new Muslims due to its frequency, and *zakāh* is difficult due to man's love for wealth. Hence, these two have been sufficed upon because one who accepts them will probably find it easier to practise on the remaining three as well. It is also possible that *ṣaum* and ḥaj were not yet obligatory at the time of this *ḥadīth*, or because a person who fails to carry out these two injunctions should not be engaged in battle.

Ḥadīth 391

وعن أَبي عبدِ الله طارِق بن أَشْيَم ﷺ، قَالَ : سَمِعْتُ رَسُول الله ﷺ ، يقول : ((مَنْ قالَ لاَ إِلهَ إِلاَّ الله ، وَكَفَرَ بما يُعْبَدُ مِنْ دُونِ اللهِ ، حَرُمَ مَالُهُ وَدَمُهُ ، وَحِسَابُهُ عَلَى الله تَعَالَى)) رواه مسلم .

Abū ʿAbdillāh Ṭāriq ibn Ashyam[110] ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "One who testifies that there is none worthy of worship besides Allāh and rejects all that is worshiped except Allāh, his property and blood become inviolable. And his accountability is left to Allāh ﷻ." *(Muslim)*

Commentary

The *ḥadīth* reiterates that any non-Muslim who pronounces the *kalimah* would be regarded as a Muslim and would enjoy all the benefits of a Muslim. His sincerity will not be scrutinised, but left to Allāh ﷻ to judge.

Despite the fact that only the first part of the *kalimah* is mentioned in this *ḥadīth*, it refers to the full *kalimah*. That is, it is necessary to accept the Oneness of Allāh and that Muhammad ﷺ is the Messenger of Allāh ﷻ.

Ḥadīth 392

وعن أَبي معبد المقداد بن الأَسْود ﷺ ، قَالَ : قُلْتُ لرسول الله ﷺ : أَرَأَيْتَ إِنْ لَقِيتُ رَجُلاً مِنَ الكُفَّارِ ، فَاقْتَتَلْنَا ، فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ ، فَقَطَعَها ، ثُمَّ لاذَ مِنِّي بِشَجَرَةٍ ، فَقَالَ : أَسْلَمْتُ لِلهِ ، أَأَقْتُلُهُ يَا رَسُول الله بَعْدَ أَنْ قَالَهَا ؟ فَقَالَ : ((لا تَقْتُلْهُ)) فَقُلْتُ : يَا رَسُول الله ، قَطَعَ إِحْدَى يَدَيَّ ، ثُمَّ قَالَ ذلِكَ بَعْدَ مَا قَطَعَهَا ؟! فَقَالَ : ((لا تَقْتُلْهُ ، فإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ ، وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ التي قَالَ)) مُتَّفَقٌ عَلَيهِ .

ومعنى ((أنه بمنـزلتك)) أي : معصوم الدم محكوم بإسلامه . ومعنى ((أنك بمنـزلته)) أي : مباح الدمِ بالقصاص لورثتِهِ لا أنه بمنـزلته في الكفر ، والله أعلم .

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110 Abū ʿAbdillāh Ṭāriq ibn Ashyam ﷺ was from the Ashjaʿ tribe and lived in Kūfah in ʿIrāq. Al-Barqī ﷺ said that he narrated four *aḥādīth* from the Messenger of Allāh ﷺ. Two of his *aḥādīth* are narrated in *Muslim*. He prayed behind the Messenger of Allāh ﷺ and all of the four *Khulafā'* ﷺ and outlived them all.

Abū Maʿbad al-Miqdād ibn al-Aswad[111] ﷺ narrates: I asked the Messenger of Allāh ﷺ: "Tell me, if I meet an unbeliever and we engage in battle and he then strikes one of my hands with a sword, severing it from my body. He then seeks refuge behind a tree in order to save himself from me and says: 'I have submitted myself to Allāh.' O Messenger of Allāh! Should I kill him after he has said this?' He replied: 'Do not kill him.' I said: 'O Messenger of Allāh! He severed my hand and only said that after severing it (from my body)!' He said: 'Do not kill him. If you kill him, he will be in your position before you killed him and you will be in his position before he said those words.'" *(Bukhārī, Muslim)*

The words "he will be in your position" mean that his life is inviolable because of his embracing Islām. The words "you will be in his position" mean that your blood (life) will be lawful to his heirs based on the law of retribution (*qiṣāṣ*). It does not mean that you will be in his position of unbelief. Allāh ﷻ knows best.

Commentary

For a person to be regarded as a Muslim, it is not necessary for him to say the *kalimah*. If he says or does anything that shows that he is a Muslim, then he will be accepted as such. The secrets of his heart will be left for Allāh ﷻ to judge.

The explanation of "he will be in your position before you killed him," provided by the author Imām Nawawī ﷺ is the most preferred by the scholars. It means that the person who uttered the words of faith will be a Muslim whose blood is inviolable, just as you, al-Miqdād ibn al-Aswad ﷺ, were before you killed him. Another explanation is that he will be deemed a Muslim who was concealing his *īmān* due to being among non-Muslims, just as you used to conceal your *īmān* in the early days of Islām when you lived among the polytheists in Makkah Mukarramah.

Similarly, the explanation of "you will be in his position before he said those words", provided

111 Al-Miqdād ibn al-Aswad ﷺ was one of the four *Ṣaḥābah* ﷺ about whom Allāh ﷻ informed the Messenger of Allāh ﷺ of His love for them and commanded the Messenger of Allāh ﷺ to love them as well. His father's name was ʿAmr, but he was adopted by a man named Al-Aswad and so his lineage was attributed to the latter. He was among the first seven *Ṣaḥābah* ﷺ to announce their faith while in Makkah Mukarramah. He migrated to Abyssinia then to Madīnah Munawwarah and participated in all of the battles of the Messenger of Allāh ﷺ. He passed away in 43 *Hijrī*, and 42 *aḥādīth* are narrated from him.

by the author is the most accepted. In other words, your blood will be lawful for his heirs in retribution, just as his blood had been lawful due to disbelief before he declared Islām. The only reason why you will not be killed in retribution is because you killed him mistakenly, by assuming that he was an unbeliever. Another explanation is that you will have perpetrated a sin, by unjustly killing him, just as he had been perpetrating a sin, by living in disbelief, before he declared Islām.

Ḥadīth 393

وعن أُسَامة بن زيدٍ ﷺ، قَالَ : بعثنا رَسُول الله ﷺ إِلَى الْحُرَقَةِ مِنْ جُهَيْنَةَ فَصَبَّحْنَا القَوْمَ عَلَى مِيَاهِهِمْ ، وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الأَنْصَارِ رَجُلاً مِنْهُمْ ، فَلَمَّا غَشَيْنَاهُ ، قَالَ : لاَ إِلَهَ إِلاَّ الله ، فَكَفَّ عَنْهُ الأَنْصَارِي ، وطَعَنْتُهُ بِرُمْحِي حَتَّى قَتَلْتُهُ ، فَلَمَّا قَدِمْنَا المَدِينَةَ ، بَلَغَ ذلِكَ النَّبِيَّ ﷺ فَقَالَ لِي : ((يَا أُسَامَة ، أَقَتَلْتَهُ بَعْدَ مَا قَالَ لا إِلَهَ إِلاَّ اللهُ ؟!)) قُلْتُ : يَا رَسُول الله ، إِنَّمَا كَانَ متعوِّذاً ، فَقَالَ : ((أَقَتَلْتَهُ بَعْدَ مَا قَالَ لا إِلَهَ إِلاَّ اللهُ ؟!)) فما زَالَ يُكَرِّرُهَا عَلَيَّ حَتَّى تَمنَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذلِكَ اليَوْمِ . مُتَّفَقٌ عَلَيهِ .

وفي رواية : فَقَالَ رَسُول الله ﷺ : ((أقالَ : لا إِلَهَ إِلاَّ اللهُ وقَتَلْتَهُ ؟!)) قُلْتُ : يَا رَسُول الله ، إِنَّمَا قَالَهَا خَوْفاً مِن السِّلاحِ ، قَالَ : ((أَفَلاَ شَقَقْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ أَقَالَهَا أَمْ لا ؟!)) فَمَا زَالَ يُكَرِّرُهَا حَتَّى تَمَنَّيْتُ أَنِّي أَسْلَمْتُ يَوْمَئِذٍ .

((الحُرَقَةُ)) بضم الحاءِ المهملة وفتح الراءِ : بَطْنٌ مِنْ جُهَيْنَةَ : القَبِيلة المَعْرُوفَة . وقوله : ((مُتَعَوِّذاً)) : أَيْ مُعْتَصِماً بِهَا مِنَ القَتْلِ لاَ معْتَقِداً لَهَا .

Usāmah ibn Zayd ﷺ narrates: “The Messenger of Allāh ﷺ sent us to the Al-Ḥuraqah, a branch of the Juhaynah tribe. We attacked them in the morning at their watering hole. A person from the *Anṣār* and I approached a person from these people, but when we overpowered him, he said: ‘There is none worthy of worship except Allāh.’ The Anṣārī then held back, but I stabbed him with my spear until I killed him. When we returned to Madīnah, this information reached the Messenger of Allāh ﷺ and he asked me: ‘O Usāmah! Did you kill him after he testified that there is none worthy of worship except Allāh?’ I said: ‘O Messenger of Allāh! He merely said it to save himself.’ He asked: ‘Did you kill him after he testified that there is none worthy of worship except Allāh?’ He ﷺ continued repeating this question until I wished that I had not embraced Islām before that day.” *(Bukhārī, Muslim)*

According to another narration, the Messenger of Allāh ﷺ said: "Did he testify that there is none worthy of worship except Allāh and yet you killed him?!" I said: "O Messenger of Allāh! He merely said it out of fear of my weapon." He asked: "Why did you not cut open his heart to check whether he really meant what he said or not?" He ﷺ continued repeating this question until I wished that I had only embraced Islām on that day."

Commentary

The battle against the people of Al-Ḥuraqah took place in the year 8 *Hijrī*. The commander of the unit was either ʿAbdullāh ibn Ghālib al-Laythī ﷺ or Usāmah ibn Zayd ﷺ. The name of the person killed by Usāmah ﷺ was Nuḥayl ibn Mirdās.

Usāmah ﷺ assumed that the man was a disbeliever and that his declaration of the *kalimah* was worthless. He thought that it was uttered without sincere belief and only to avoid being killed. He was under the impression that a person's blood becomes sacred only when he accepts Islām by heart, not by outward expression. Due to his mistake in judgement, Usāmah ﷺ was not sinful for killing him and there was no retribution. However, the Messenger of Allāh ﷺ emphasised the correct ruling for the *Ummah* to follow, which is to judge people according to their apparent words and deeds. We have no access to their hearts; hence, it is not permissible for us to act according to our assumptions or suspicions.

His statement, "I wished that I had not embraced Islām before that day" shows how seriously he regarded the action he had done. After seeing the reaction of the Messenger of Allāh ﷺ, he felt that his previous good deeds were overshadowed by this single mistake. He wished that he had only become Muslim on that day, so that his Islām would wipe away this sin and he would not be tainted with such a crime.

Additional Points

- ✓ The *Ṣaḥābah* ﷺ were extremely sensitive about their deeds and because they loved the Messenger of Allāh ﷺ so dearly, any sentiments expressed by him affected them greatly.

Ḥadīth 394

وعن جندب بن عبد الله ﷺ : أَنَّ رَسُول الله ﷺ بَعَثَ بَعْثاً مِنَ الْمُسْلِمينَ إِلَى قَومٍ مِنَ الْمُشرِكينَ ، وَأَنَّهُمْ التَقَوْا ، فَكَانَ رَجُلٌ مِنَ الْمُشْركينَ إِذَا شَاءَ أَنْ يَقْصِدَ إِلَى رَجُل مِنَ الْمُسْلِمينَ قَصَدَ لَهُ فَقَتَلَهُ ، وَأَنَّ رَجُلاً مِنَ الْمُسْلِمِينَ قَصَدَ غَفْلَتَهُ . وَكُنَّا نتحَدَّثُ أَنَّهُ أُسَامَةُ بْنُ زَيْدٍ ، فَلَمَّا رَفَعَ عَلَيهِ السَّيفَ ، قَالَ : لا إِلَهَ إِلاَّ اللهُ ، فَقَتَلَهُ ، فَجَاءَ البَشيرُ إِلَى رَسُول الله ﷺ فَسَأَلَهُ وَأَخبَرَهُ ، حَتَّى أَخْبَرَهُ خَبَرَ الرَّجُلِ كَيْفَ صَنَعَ ، فَدَعَاهُ فَسَأَلَهُ ، فَقَالَ : ((لِمَ قَتَلْتَهُ ؟)) فَقَالَ : يَا رَسُول

اللهِ ، أَوْجَعَ في المُسلِمِينَ ، وَقَتَلَ فُلاناً وفلاناً ، وسمى لَهُ نَفراً ، وَإِنِّي حَمَلْتُ عَلَيهِ ، فَلَمَّا رَأى السَّيفَ ، قَالَ : لا إلهَ إلاَّ اللهُ . قَالَ رَسُول الله ﷺ : ((أَقَتَلْتَهُ ؟)) قَالَ : نَعَمْ . قَالَ : ((فَكَيفَ تَصْنَعُ بلاَ إلهَ إلاَّ اللهُ ، إِذَا جَاءتْ يَوْمَ القِيَامَةِ ؟)) قَالَ : يَا رَسُول الله ، اسْتَغْفِرْ لِي . قَالَ : ((وكَيفَ تَصْنَعُ بِلا إلهَ إلاَّ الله إِذَا جَاءتْ يَوْمَ القِيَامَةِ ؟)) فَجَعَلَ لاَ يَزِيدُ عَلَى أَنْ يَقُولَ : ((كَيفَ تَصْنَعُ بِلا إلهَ إلاَّ الله إِذَا جَاءتْ يَوْمَ القِيَامَةِ)) رواه مسلم .

Jundub ibn ʿAbdullāh ﷺ narrates: "The Messenger of Allāh ﷺ sent a military detachment towards a group of polytheists and a battle ensued. A man from among the polytheists who, when he intended killing any Muslim, would pursue him and kill him. A man from the Muslims watched him closely waiting to catch him unawares. We thought that it was Usāmah ibn Zayd ﷺ. When he raised his sword, the man said: 'There is none worthy of worship except Allāh.' However, he still killed him. When a Muslim brought the good news of victory to the Messenger of Allāh ﷺ, he asked him about all that transpired and was told. He also informed the Messenger of Allāh ﷺ about the Muslim soldier's action. The Messenger of Allāh ﷺ summoned him and asked: 'Why did you kill him?' He replied: 'O Messenger of Allāh! He caused a great deal of harm to the Muslims. He killed so-and-so people,' and he enumerated some of the names of those the polytheist had killed. 'I therefore attacked him. When he saw my sword, he said: 'There is none worthy of worship except Allāh.' The Messenger of Allāh ﷺ asked: 'Did you kill him?' He replied: 'Yes.' He asked: 'What will you do when the declaration that there is none worthy of worship except Allāh appears on the day of *Qiyāmah*?' He said: 'O Messenger of Allāh! Seek forgiveness (from Allāh ﷻ) for me.' He asked: 'What will you do when the declaration that there is none worthy of worship except Allāh appears on the day of *Qiyāmah*?' He continued asking this question: 'What will you do when the declaration that there is none worthy of worship except Allāh appears on the day of *Qiyāmah*?'" *(Muslim)*

Commentary

This *ḥadīth* in all probability refers to the same incident mentioned in the previous *ḥadīth*. When Usāmah ﷺ asked the Messenger of Allāh ﷺ to seek forgiveness for him, the Messenger of Allāh ﷺ continued repeating, "What will you do when the *kalimah* appears on the day of *Qiyāmah*?" This was to emphasise the severity of his action. In other words, it was as if the Messenger of Allāh ﷺ said to him: 'Who can really intercede for you? How will you protect

yourself from the punishment of killing a person who recited the *kalimah*?'

Ḥadīth 395

وعن عبد الله بن عتبة بن مسعود ، قَالَ : سَمِعْتُ عمر بن الخطاب ﷺ ، يقولُ : إنَّ نَاساً كَانُوا يُؤْخَذُونَ بِالوَحْيِ في عَهْدِ رَسُول الله ﷺ ، وَإنَّ الوَحْيَ قَدِ انْقَطَعَ ، وإنَّمَا نَأْخُذُكُمُ الآن بما ظَهَرَ لَنَا مِنْ أعمَالِكُمْ ، فَمَنْ أظْهَرَ لَنَا خَيْراً أمِنَّاهُ وَقَرَّبْنَاهُ ، وَلَيْسَ لَنَا مِنْ سَرِيرَتِهِ شَيْء ، اللهُ يُحَاسِبُهُ فِي سَرِيرَتِهِ ، وَمَنْ أظْهَرَ لَنَا سُوءاً لَمْ نَأمَنْهُ وَلَمْ نُصَدِّقْهُ وَإنْ قَالَ : إنَّ سَرِيرَتَهُ حَسَنَةٌ . رواه البخاري .

ʿAbdullāh ibn ʿUtbah ibn Masʿūd ﷺ narrates: I heard ʿUmar ibn al-Khaṭṭāb ﷺ saying: "Some people used to be taken to task through divine revelation in the era of the Messenger of Allāh ﷺ, but divine revelation has now come to an end. We will now deal with you in accordance with your external actions. One who displays good actions before us, we will trust him and we will draw him close to us. We have nothing to do with his internal condition. Allāh ﷻ will hold him accountable for his internal condition. A person who displays evil actions before us, we will not trust him and we will not believe him, even if he claims that his internal condition is good." (*Bukhārī*)

Commentary

While the Messenger of Allāh ﷺ was living, Allāh ﷻ would reveal information to him about matters of the unseen. Allāh ﷻ would testify to the good qualities in the hearts of sincere people and the hypocrisy in the hearts of the hypocrites. The Messenger of Allāh ﷺ would then act according to the information he received by revelation. With the demise of the Messenger of Allāh ﷺ, revelation ended forever and there was no way of knowing the secrets that were concealed in the hearts of people. The only way that remained was to judge people according to their external actions.

CHAPTER 50

باب الخوف

Chapter on fear

قَالَ الله تَعَالَى : ﴿وَإيَّايَ فَارْهَبُوْنِ﴾ (البقرة : ٤٠) ،

Allāh ﷻ says: “And fear only Me.” (Sūrah al-Baqarah, 40)

وَقالَ تَعَالَى : ﴿ اِنَّ بَطْشَ رَبِّكَ لَشَدِيْدٌ ﴾ (البروج : ١٢) ،

Allāh ﷻ says: “Surely the grasp of your Sustainer is severe.” (Sūrah al-Burūj, 12)

وَقالَ تَعَالَى : ﴿وَكَذٰلِكَ اَخْذُ رَبِّكَ اِذَآ اَخَذَ الْقُرٰى وَهِىَ ظَالِمَةٌ ۭ اِنَّ اَخْذَهٗٓ اَلِيْمٌ شَدِيْدٌ o اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّمَنْ خَافَ عَذَابَ الْاٰخِرَةِ ۭ ذٰلِكَ يَوْمٌ مَّجْمُوْعٌ لَّهُ النَّاسُ وَذٰلِكَ يَوْمٌ مَّشْهُوْدٌ o وَمَا نُؤَخِّرُهٗٓ اِلَّا لِاَجَلٍ مَّعْدُوْدٍ o يَوْمَ يَاْتِ لَا تَكَلَّمُ نَفْسٌ اِلَّا بِاِذْنِهٖ ۚ فَمِنْهُمْ شَقِيٌّ وَّسَعِيْدٌ o فَاَمَّا الَّذِيْنَ شَقُوْا فَفِى النَّارِ لَهُمْ فِيْهَا زَفِيْرٌ وَّشَهِيْقٌ﴾ (هود : ١٠٢-١٠٦) ،

Allāh ﷻ says: “Such is the grasp of your Sustainer when He seized the towns that were oppressive. Surely, His grasp is painful and severe. In them are signs for one who fears the punishment of the Hereafter. That shall be a day when people will be gathered and a day when all will be present. We have delayed it for an appointed time. When that day comes, no soul will be able to speak without His permission. Some of them are wretched and others are fortunate. As for those who are wretched, they will be in the fire, where they will shout and scream.” (Sūrah Hūd, 102-106)

وَقالَ تَعَالَى : ﴿وَيُحَذِّرُكُمُ اللهُ نَفْسَهٗ﴾ (آل عمران : ٢٨) ،

Allāh ﷻ says: “Allāh warns you of Himself.” (Sūrah Āl ʿImrān, 28)

وَقالَ تَعَالَى : ﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ اَخِيْهِ o وَاُمِّهٖ وَاَبِيْهِ o وَصَاحِبَتِهٖ وَبَنِيْهِ o لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَاْنٌ يُّغْنِيْهِ﴾ (عبس : ٣٤-٣٧) ،

Allāh ﷻ says: “On that day man will flee from his brother, his mother, his father, his wife and his children. On that day every one of them will be preoccupied with a predicament that will make him oblivious of others.” (Sūrah ʿAbasa, 34-37)

وَقالَ تَعَالَى : ﴿ يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ ۚ اِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ o يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ اَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكٰرٰى وَمَا هُمْ بِسُكٰرٰى وَلٰكِنَّ عَذَابَ اللهِ شَدِيْدٌ﴾ (الحج : ١-٢)،

Allāh ﷻ says: "O people! Fear your Sustainer, for surely the earthquake of the Final Hour is a tremendous thing. When you will witness the day, every nursing mother will forget her suckling infant and every pregnant woman will abort. You will see people in a drunken stupor, yet they will not be drunk, but the punishment of Allāh is severe." (Sūrah al-Ḥaj, 1-2)

وَقالَ تَعَالَى : ﴿وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ﴾ (الرحمن : ٤٦) ،

Allāh ﷻ says: "The one who feared standing before his Sustainer shall have two gardens." (Sūrah al-Raḥmān, 46)

وَقالَ تَعَالَى : ﴿وَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ o قَالُوْٓا اِنَّا كُنَّا قَبْلُ فِيْٓ اَهْلِنَا مُشْفِقِيْنَ o فَمَنَّ اللّٰهُ عَلَيْنَا وَوَقٰنَا عَذَابَ السَّمُوْمِ o اِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوْهُ ط اِنَّهٗ هُوَ الْبَرُّ الرَّحِيْمُ﴾ (الطور : ٢٥-٢٨) وَالآيات في الباب كثيرة جداً معلومات والغرض الإشارة إِلَى بعضها وقد حصل . وأما الأحاديث فكثيرة جداً فنذكر مِنْهَا طرفاً وبالله التوفيق :

Allāh ﷻ says: "They will face each other asking questions. They will say: 'Before this we were fearful among our families.' However, Allāh was gracious to us and saved us from the punishment of the scorching wind. Before this, we used to call out to Him. He is certainly Kind, Most Merciful." (Sūrah al-Ṭūr, 25-28)

There are numerous other verses in this regard. We have referred to some of them.

Ḥadīth 396

عن ابن مسعود ﷺ ، قَالَ : حدثنا رَسُول الله ﷺ وَهُوَ الصادق المصدوق : ((إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ في بَطْنِ أُمِّهِ أربَعِينَ يَوماً نُطْفَةً ، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذلِكَ ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذلِكَ ، ثُمَّ يُرْسَلُ المَلَكُ ، فَيَنْفُخُ فِيهِ الرُّوحَ ، وَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ : بِكَتْبِ رِزْقِهِ وَأَجَلِهِ وَعَمَلِهِ وَشَقِيٌّ أَوْ سَعِيدٌ . فَوَالَّذِي لا إلهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وبَيْنَهَا إِلاَّ ذِرَاعٌ فَيَسْبِقُ عَلَيهِ الكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا ، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلاَّ ذراعٌ ، فَيَسْبِقُ عَلَيهِ الكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الجَنَّةِ فَيَدْخُلُهَا)) مُتَّفَقٌ عَلَيهِ .

Ibn Masʿūd ﷺ narrates: The Messenger of Allāh ﷺ, who spoke the truth

and who was told the truth, related to us: "The creation of each one of you remains in the womb of his mother for forty days in the form of semen. It then becomes a clot of blood for an equal number of days. It then becomes a piece of flesh for an equal number of days. An angel is then sent to him, who blows the soul into him. The angel is then commanded to record four things: his sustenance, his duration of life, his deeds and whether he will be wretched or fortunate. I take an oath in the name of that Being besides whom there is none worthy of worship, that one of you may perform deeds of the people of Paradise, until Paradise is just an arm's-length from you, but his destiny prevails over him and he commits a deed of the people of the Hell-fire. Consequently, he enters the Hell-fire. And one of you performs deeds of the people of the Hell-fire, until Hell-fire is just an arm's-length from him, but his destiny prevails over him and he commits a deed of the people of Paradise. Consequently, he enters Paradise." *(Bukhārī, Muslim)*

Vocabulary and Definitions

"Who spoke the truth and who was told the truth," means that the Messenger of Allāh ﷺ always told the truth, before and after receiving prophethood; and only the truth was revealed to him by Allāh ﷻ through revelation.

Commentary

The development during pregnancy progresses such that, at the end of four months, a foetus is given a human form and develops limbs and senses. An angel is then sent to blow the soul into its body. The angel also writes down the details of four matters pertaining to its destiny. The first is his sustenance, food as well as anything else that the person will utilise in life, whether it is *ḥalāl* or *ḥarām*. The second is the time of his death. The third is the actions he will do, whether good or evil. The fourth is whether he will be wretched and worthy of the Hell-fire, or fortunate and worthy of Paradise. All of this information is in the knowledge of Allāh ﷻ from eternity and it is already written in *al-Lawḥ al-Maḥfūẓ* (the Preserved Tablet on which all destiny is written). It is written for the second time when the foetus is in the mother's womb and then again every year on Laylat al-Qadr.

The gradual development of the embryo, as opposed to the instant creation of the baby in the mother's womb, has several benefits. One is that of easiness for the mother. As the months pass, the mother becomes accustomed to the baby growing within her body. A second benefit is to manifest the power of Allāh ﷻ, who transforms a lowly thing into the best of creation, endowed with the best of forms and crowned with intelligence. This realisation should drive us to thank Allāh ﷻ and worship Him. A third benefit is that it also shows

that if Allāh ﷻ is able to change a drop of fluid into a clinging clot of blood, then into a piece of flesh and eventually into a perfect living human being, then He is definitely able to resurrect us after we die.

A person's status of being fortunate or wretched only shows itself at the time of his death. Therefore, a person's good deeds should never grant him a false sense of assurance of Paradise, nor should his evil deeds make him despondent; rather, one should always plead to Allāh ﷻ for a good ending and seek His protection from an evil ending.

How is it that a person will enter Hell despite having done good deeds throughout his life? Is Allāh ﷻ not just in His judgment? Firstly, this does not refer to a righteous believer. It refers to a hypocrite who deceives people by showing off himself as a righteous person, but inwardly conceals disbelief. Secondly, this has to do with *taqdīr* (predestination, i.e. all good and evil is in the control of Allāh ﷻ). Thirdly, Qāḍī ʿIyāḍ ؒ stated that only a small amount of people would have such an end, while many would enter Paradise despite having lived a life of sin.

The *ḥadīth* should not be incorrectly interpreted to mean that a person should abandon the adoption of means such as engaging in good deeds, earning a living or engaging in *jihād*. It is compulsory to utilise means and do all that is within one's ability; beyond this, one should accept that Allāh ﷻ knows the unseen and He has the ultimate control over everything.

According to Ibn Ḥajar ؒ, this *ḥadīth* proves the importance of regularly making *duʿā'* for consistency in faith and for death on *īmān*. It also draws our attention to constantly engage in good deeds and fear the punishment of Allāh ﷻ.

Ḥadīth 397

وعنه ، قَالَ : قَالَ رَسُول الله ﷺ : ((يُؤتَى بِجَهَنَّمَ يَومَئذٍ لَهَا سَبْعُونَ ألفَ زِمَامٍ ، مَعَ كُلِّ زِمَامٍ سَبعُونَ أَلْفَ مَلَكٍ يَجُرُّونَهَا)) رواه مسلم .

Ibn Masʿūd ؓ narrates that the Messenger of Allāh ﷺ said: "On the day of *Qiyāmah*, Hell will be brought with 70,000 reins. Each rein will be held by 70,000 angels who will be dragging it." *(Muslim)*

Commentary

This *ḥadīth* may be taken in its literal sense, which is that Hell will be brought forward with 70,000 reins pulled by angels; or it may be taken in a figurative sense, to indicate the huge size of Hell, as it needs to be dragged with so many reins. In any case, the object is to warn us of the frightening scene of the Hell-fire, so that we do our best to avoid being among its

inmates. The Messenger of Allāh ﷺ gave us graphic descriptions of Hell, so that we seek Allāh's ﷻ protection from it and avoid His disobedience.

Aḥādīth of this nature relate to the unseen. We fully accept and believe them, even if they do not conform to our understanding or intelligence.

Ḥadīth 398

وعن النعمان بن بشير ﷺ، قَالَ : سَمِعْتُ رَسُول الله ﷺ ، يقول : ((إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَاباً يَوْمَ القِيَامَةِ لَرَجُلٌ يوضعُ في أَخْمَصِ قَدَمَيْهِ جَمْرَتَانِ يَغْلِي مِنْهُمَا دِمَاغُهُ . مَا يَرَى أَنَّ أَحَداً أَشَدُّ مِنْهُ عَذَاباً ، وَأَنَّهُ لأَهْوَنُهُمْ عَذَاباً)) مُتَّفَقٌ عَلَيهِ .

Al-Nuʿmān ibn Bashīr ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "The person who will be meted out the lightest punishment amongst the people of the Hell-fire will be one who will have two embers placed in the hollows of his feet which will cause his brains to boil. He will not consider anyone to be suffering more than him, yet he will be meted out the lightest punishment of all." *(Bukhārī, Muslim)*

Commentary

According to the narration of *Muslim*, the person who will be given this lightest punishment of all the disbelievers will be Abū Ṭālib, the uncle of the Messenger of Allāh ﷺ. He gave the Messenger of Allāh ﷺ extensive support in his mission, but he left the world without possessing *īmān*, the factor that decides whether a person will forever remain in Paradise or Hell.

"The people of the Hell-fire" refer to the disbelievers because they will permanently dwell therein. Sinful Muslims will only enter the Hell-fire for a limited period in order to be purified of their sins.

The *ḥadīth* teaches us that even the lightest punishment in Hell will be intolerable. For this reason, we should be cautious of committing any action that may lead us to Hell, however insignificant it may be.

Ḥadīth 399

وعن سمرة بن جندب ﷺ : أَنَّ نبيَّ الله ﷺ ، قَالَ : ((مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبَيهِ ، وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى رُكْبَتَيهِ ، وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى حُجزَتِهِ ، وَمِنْهُمْ مَنْ تَأْخُذُهُ إِلَى تَرْقُوَتِهِ)) رواه مسلم .

((الحُجْزَةُ)) : مَعْقِدُ الإزار تَحْتَ السُّرَّةِ ، وَ((التَّرْقُوَةُ)) بفتح التاءِ وضم القاف : هي العَظمُ الَّذِي عِنْدَ ثغْرَةِ النَّحْرِ ، وَللإنْسَانِ تَرْقُوتَانِ في جَانبَي النَّحْرِ .

Samurah ibn Jundub ﷺ narrates that the Messenger of Allāh ﷺ said: "The Hell-fire will cover some people up to their ankles, others up to their knees, others up to their hips and others up to their collar-bones." *(Muslim)*

Commentary

The Fire will envelope the bodies of people in varying degrees according to the severity of their sins. However, the part of the body not covered in fire will also boil due to the intensity of the fire afflicting the remaining portions of the body.

Ḥadīth 400

وعن ابن عمر ﷺ : أنَّ رَسُول الله ﷺ ، قَالَ : ((يَقُومُ النَّاس لِرَبِّ العَالَمينَ حَتَّى يَغِيبَ أَحَدُهُمْ في رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيهِ)) مُتَّفَقٌ عَلَيهِ .

وَ((الرَّشْحُ)) : العَرَقُ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "The people will assemble before the Sustainer of the worlds and some of them will be submerged in their perspiration up to half their ears." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* describes another of the terrifying scenes of the day of *Qiyāmah* that will be unlike anything in this world. Everybody will rise from their graves and stand before Allāh ﷻ to receive their reward or punishment. Kaʿb ﷺ stated: "They will stand for a period of 300 years."

How will the people be in different levels of perspiration, when everybody will be standing together? The scholars have provided various answers to this question. Allāh ﷻ may create such a situation by causing the ground to rise under the feet of some people, forming a mound that will keep them higher than others. It is also possible that Allāh ﷻ will cause each person's sweat to be confined around him - defying the laws of physics - just as He held back the water of the Red Sea for Mūsā ﷺ and his companions.

"Perspiration" on the day of *Qiyāmah* will be due to the intense heat of the sun. It may also be due to fear and anxiety, or the vast crowds of people.

Ḥadīth 401

وعن أنس ﷺ ، قَالَ : خطبنا رَسُول الله ﷺ خطبة مَا سَمِعْتُ مِثلها قطّ ، فَقَالَ : ((لَوْ تَعْلَمُونَ مَا أَعْلَمُ ، لَضحِكْتُمْ قَلِيلاً وَلَبَكَيتُمْ كَثِيراً)) فَغَطَّى أَصْحَابُ رَسُول الله ﷺ وَجُوهَهُمْ ، وَلَهُمْ خَنِينٌ . مُتَّفَقٌ عَلَيهِ .

وفي رواية : بَلَغَ رَسُول الله ﷺ عَنْ أَصْحَابِهِ شَيْءٌ فَخَطَبَ ، فَقَالَ : ((عُرِضَتْ عَلَيَّ الجَنَّةُ وَالنَّارُ ، فَلَمْ أَرَ كَاليَومِ في الخَيرِ وَالشَّرِّ ، وَلَوْ تَعْلَمونَ مَا أعلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً)) فَمَا أَتَى عَلَى أَصْحَابِ رَسُول الله ﷺ يَوْمٌ أَشَدُّ مِنْهُ ، غَطَّوْا رُؤُسَهُمْ وَلَهُمْ خَنِينٌ .

Anas ﷺ narrates: "The Messenger of Allāh ﷺ addressed us in a sermon the like of which I have never heard. He said: 'If you only knew what I know, you would laugh little and cry much.' On hearing this, the *Ṣaḥābah* ﷺ covered their faces and began weeping." *(Bukhārī, Muslim)*

Another narration has: "The Messenger of Allāh ﷺ heard something about his *Ṣaḥābah* ﷺ. He therefore addressed them saying: 'Paradise and the Hell-fire were presented before me and I have not seen a day like this day in respect of good and evil. If you only knew what I know, you will laugh little and cry much.' Never did the *Ṣaḥābah* experience a more severe day than this. They covered their heads and began weeping."

Commentary

In this *ḥadīth*, fear is emphasised over hope, exhorting us to cry excessively out of the fear of Allāh ﷻ and to avoid excessive laughter, which shows hard-heartedness and negligence of the Hereafter.

The statement, "if you only knew what I know," refers to the difficulties associated with death and the grave, the terrors of the Hereafter, the punishment for those who sin and the torment of Hell.

The Messenger of Allāh ﷺ was shown Paradise and Hell-fire. This could mean that these two places were described to him in such detail that he could picture them. However, it is more likely that they were shown to him physically, by removing the barriers between them and himself. This is supported by another *ḥadīth*, in which the Messenger of Allāh ﷺ is reported to have moved forward to take a bunch of grapes from Paradise, but stepped back out of fear of the fire of Hell.

Additional Points

- ✓ Paradise and Hell-fire are already in existence.
- ✓ The *Ṣaḥābah* ﷺ were deeply affected by the admonition given to them and wept out of fear of Allāh's ﷻ punishment.
- ✓ It is commendable to cover the face when crying.

Ḥadīth 402

وعن المقداد ﷺ ، قَالَ : سمِعْتُ رَسُول الله ﷺ ، يقول : ((تُدْنَى الشَّمْسُ يَوْمَ القِيَامَةِ مِنَ الخَلْقِ حَتَّى تَكُونَ مِنْهُمْ كَمِقْدَارِ مِيلٍ)) قَالَ سُلَيْم بنُ عامِر الراوي عن المقداد : فَوَاللهِ مَا أَدْرِي مَا يعني بالمِيلِ ، أَمَسَافَةَ الأَرضِ أَم المِيلَ الَّذِي تُكْتَحَلُ بِهِ العَيْنُ ؟ قَالَ : ((فَيكُونُ النَّاسُ عَلَى قَدْرِ أَعْمَالِهِمْ في العَرَقِ ، فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبَيْهِ ، ومنهم من يكون إِلَى ركبتيه ، ومنهم مَنْ يَكُونُ إِلَى حِقْوَيْهِ ، وَمِنْهُمْ مَنْ يُلْجِمُهُ العَرَقُ إِلْجَاماً)) . قَالَ : وَأَشَارَ رَسُول الله ﷺ بيدهِ إِلَى فِيهِ . رواه مسلم .

Al-Miqdād ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "On the day of *Qiyāmah*, the sun will be brought close to the creation until it will be one mile away from them." Sulaym ibn ʿĀmir ﷺ, the narrator, narrates from al-Miqdād ﷺ: "By Allāh, I do not know what he meant by a mile (*mīl*). Was he referring to the distance on land, or was he referring to a poker-stick dipped in antimony which is applied to the eye?" (The Messenger of Allāh ﷺ continues): "The people will be submerged in perspiration according to their deeds. Some will be submerged up to their ankles, others up to their knees, others up to their hips and there will be those whose mouths the perspiration will bridle." The Messenger of Allāh ﷺ then pointed to his mouth with his hand. *(Muslim)*

Vocabulary and Definitions

According to the Arabs, a mile was the distance of land as far as the eye could see, or a distance of 3000 or 4000 cubits, which is slightly longer than the English mile.

Commentary

The sun, according to astronomers, is approximately 93 million miles away from the earth. The heat of the sun travels across this great distance and warms our planet, sometimes causing extremely high temperatures that are unbearable to human beings. On the day of *Qiyāmah*, when everybody will be standing in wait for the accounting of deeds, the sun will be brought one mile above our heads, or even closer. People will sink in their sweat in

proportion to their deeds. The only hope we have is to be included in the shade that will be provided by Allāh ﷻ to His chosen servants.

Ḥadīth 403

وعن أَبي هريرة ﷺ : أن رَسُول الله ﷺ ، قَالَ : ((يَعْرَقُ النَّاسُ يومَ القِيَامَةِ حَتَّى يَذْهَبَ عَرَقُهُمْ في الأرضِ سَبْعِينَ ذِراعاً ، وَيُلْجِمُهُمْ حَتَّى يَبْلُغَ آذَانَهُمْ)) مُتَّفَقٌ عَلَيهِ .

ومعنى ((يَذْهَبُ في الأرضِ)) : ينزل ويغوص .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "On the day of *Qiyāmah* people will perspire to such an extent that their perspiration will seep into the ground as deep as seventy cubits and it will bridle them until it reaches their ears." *(Bukhārī, Muslim)*

Commentary

As stated in previous *aḥādīth*, people will be immersed in different levels of perspiration. The worst condition will be that of the disbelievers, then those who committed major sins and so on. The Messengers ﷺ, the martyrs and the fortunate among the believing men and women will be protected from this phenomenon altogether and will enjoy the privilege of Allāh ﷻ's shade. May Allāh ﷻ make us from among them.

According to this *ḥadīth*, the perspiration of some people will seep into the ground seventy cubits deep. It could also mean that their perspiration will flow seventy cubits in width across the ground.

Ḥadīth 404

وعنه ، قَالَ : كُنَّا مَعَ رَسُول الله ﷺ إِذْ سمع وجبة ، فَقَالَ : ((هَلْ تَدْرُونَ مَا هَذَا ؟)) قُلْنَا : الله وَرَسُولُهُ أَعْلَمُ . قَالَ : ((هذَا حَجَرٌ رُمِيَ بِهِ في النَّارِ مُنْذُ سَبْعِينَ خَريفاً ، فَهُوَ يَهْوِي في النَّارِ الآنَ حَتَّى انْتَهَى إِلَى قَعْرِها فَسَمِعْتُمْ وَجْبَتَهَا)) رواه مسلم .

Abū Hurayrah ﷺ narrates: "We were with the Messenger of Allāh ﷺ when he suddenly heard the sound of something falling. He asked us: 'Do you know what that was?' We replied: 'Allāh and His Messenger know best.' He said: 'It was a rock which was thrown into the Hell-fire seventy years ago. It continued falling into the Hell-fire and has now reached the bottom, resulting in the sound you just heard." *(Muslim)*

Commentary

The *ḥadīth* highlights the enormous depth of Hell and this necessitates that its punishment will be severe and excruciating. May Allāh ﷻ save us!

According to this *ḥadīth*, the *Ṣaḥābah* ﷺ also heard the sound along with the Messenger of Allāh ﷺ. This would then be counted as a miracle of the Messenger of Allāh ﷺ and the *Ṣaḥābah* ﷺ, similar to the incidents when the *Ṣaḥābah* ﷺ heard the crying of a tree stump and the *tasbīḥ* of pebbles in the hand of the Messenger of Allāh ﷺ. A miracle of a Messenger is called a *muʿjizah* and a miracle of a pious person is called a *karāmah*.

Whenever the Messenger of Allāh ﷺ asked his *Ṣaḥābah* a question to which they did not know the answer, they would reply with the words, "Allāh and His Messenger know best." This teaches us the correct etiquette of replying to such a question. We should leave the answer to the knowledge of Allāh ﷻ rather than being bold and making statements about things that we do not know. Since the Messenger of Allāh ﷺ has departed from this life and the descent of revelation has ended, we should say "Allāh knows best" instead of "Allāh and His Messenger know best."

Ḥadīth 405

وعن عدي بن حاتم ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((مَا مِنْكُمْ مِنْ أَحَدٍ إلاَّ سَيُكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وبَيْنَهُ تَرْجُمَانٌ ، فَيَنْظُرُ أيْمَنَ مِنْهُ فَلاَ يَرَى إلاَّ مَا قَدَّمَ ، وَيَنْظُرُ أشْأَمَ مِنْهُ فَلاَ يَرَى إلاَّ مَا قَدَّمَ ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلاَ يَرَى إلاَّ النَّارَ تِلْقَاءَ وَجْهِهِ ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ)) مُتَّفَقٌ عَلَيهِ .

ʿAdī ibn Hātim ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ will speak with every single one of you without an interpreter between you and Him. You will look to your right and will see nothing except the deeds that you had sent forward. You will look to your left and will see nothing except the deeds that you had sent forward. You will look in front of you and will see nothing except the Hell-fire directly facing you. You should therefore safeguard yourselves from the Hell-fire even if it is with half a date." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* was discussed in a previous chapter. See *ḥadīth* 139.

The person will look to his left and right in order to find a path of safety from the Fire just

as a person in this world anxiously looks around him when he is in danger.

"You should therefore safeguard yourselves from the Hell-fire even if it is with half a date," means that one should seek salvation from Hell by giving even small amounts of charity. It could also mean that one should seek salvation from Hell by avoiding indulging in even small amounts of oppression and sin.

Ḥadīth 406

وعن أَبي ذر ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((إِنِّي أَرَى مَا لا تَرَوْنَ ، و اسمع ما لا تسمعون، أَطَّتِ السَّمَاءُ وَحُقَّ لَهَا أَنْ تَئِطَّ ، مَا فِيهَا مَوضِعُ أَرْبَع أَصَابعَ إِلاَّ وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِداً للهِ تَعَالَى. والله لَوْ تَعْلَمُونَ مَا أَعْلَمُ ، لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً ، وَمَا تَلَذَّذْتُمْ بالنِّساءِ عَلَى الفُرُشِ ، وَلَخَرَجْتُمْ إِلَى الصُّعُدَاتِ تَجْأَرُونَ إِلَى اللهِ تَعَالَى)) رواه الترمذي ، وَقالَ : ((حديث حسن)) .

وَ((أَطَّت)) بفتح الهمزة وتشديد الطاءِ و((تئط)) بفتح التاءِ وبعدها همزة مكسورة ، وَالأطيط : صوتُ الرَّحْلِ وَالقَتَبِ وَشِبْهِهِمَا ، ومعناه : أَنَّ كَثرَةَ مَنْ في السَّماءِ مِنَ المَلائِكَةِ العَابِدِينَ قَدْ أَثْقَلَتْهَا حَتَّى أَطَّتْ . وَ((الصُّعُدات)) بضم الصاد والعين : الطُّرُقات : ومعنى : ((تَجأَرُون)) : تَستَغيثُونَ .

Abū Dharr ﷺ narrates that the Messenger of Allāh ﷺ said: "I see that which you do not see. The sky groans and it has every right to groan. There is not an empty space of even four fingers without an angel placing his forehead in prostration before Allāh ﷻ. By Allāh, if you only knew what I know, you would laugh little and cry much. You would not take any delight from women in beds and you would go out into the paths, seeking the help of Allāh ﷻ." (*Tirmidhī*)

Commentary

The sky does not literally groan in pain. Rather, this sound emphasises the abundance of angels in prostration in awe of Allah ﷻ. It is similar to the example of a truck creaking due to a heavy load.

The skies are filled with righteous actions and angels who perform righteous actions. Imām Shāfiʿī ﷺ deduces from this that the sky is superior to the earth and that places have different virtues according to the actions that are committed within them. The *ḥadīth* also points to the great number of angels, who are always engaged in the worship of Allāh ﷻ.

The angels are said to be in prostration in this *ḥadīth*, but we know from other *ḥadīth* that some are also in the standing posture of *ṣalāh* and others in *rukūʿ*. This is perhaps because this *ḥadīth* may be describing the angels of only a single sky, or it may be an indication that most of the angels are in prostration compared to the other postures.

The phrase "if you only knew what I know," means that if we knew of the immense majesty of Allāh ﷻ and His severe punishment for those who disobey Him, we would laugh less and cry more, out of fear. If we could visualise the magnitude of the horrors of the Hereafter, the pleasures of the world would lose their enjoyment.

Scholars state that our hearts should contain a combination of both fear and hope. From the words "laugh little" and "cry much," we are taught that a person should not be so overwhelmed with fear that he becomes despondent; rather, he should have hope which will encourage him to do good deeds and he should have sufficient fear that keeps him away from committing evil. Thus, his expression and outward appearance will sometimes be a reflection of his hope and sometimes it will be a reflection of his fear.

Ḥadīth 407

وعن أَبي برزة – براء ثُمَّ زاي – نَضْلَة بن عبيد الأسلمي ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((لا تَزُولُ قَدَمَا عَبْدٍ يَومَ القِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَ أفنَاهُ ؟ وَعَنْ عِلمِهِ فِيمَ فَعَلَ فِيهِ ؟ وَعَنْ مَالِهِ مِنْ أيْنَ اكْتَسَبَهُ وَفيمَ أنْفَقَهُ ؟ وَعَنْ جِسمِهِ فِيمَ أبلاهُ ؟)) رواه الترمذي ، وَقالَ : ((حديث حسن صحيح)) .

Abū Barzah Nadlah ibn ʿUbayd al-Aslamī[112] ﷺ narrates that the Messenger of Allāh ﷺ said: "The feet of a person will not move (on the day of *Qiyāmah*) until he is asked about his life and how he spent it, about his knowledge and how he utilized it, about his wealth and from where he acquired it and where he spent it and about his body and how he wore it out." (*Tirmidhī*)

Commentary

On the day of *Qiyāmah*, every person will stand before Allāh ﷻ to be accountable for his deeds. Nobody will take a step towards Paradise or Hell-fire until four questions are put to him. The Messengers ﷺ are of course exempted from this, as well as those fortunate believers who will enter Paradise without any accountability.

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112 Abū Barzah Nadlah ibn ʿUbayd al-Aslamī ﷺ accepted Islām early and was present at the Conquest of Makkah Mukarramah. He settled in Baṣrah and later went for *jihād* to Khurāsān. He passed away around the year 60 or 64 *Hijrī*. 46 *aḥādīth* are narrated from him.

The first question is about one's life and whether it was spent obeying or disobeying Allāh ﷻ. Each moment of life is precious and should be utilised towards Allāh's ﷻ pleasure and Paradise. The second question is about a person's knowledge and whether he practised what he had learnt. While knowledge is a means of elevating a person's status, it can be a proof against him if it is not practised. The third question is about his wealth, whether he acquired it from lawful or unlawful sources and whether he spent it in good or evil causes. Wealth is a trust from Allāh ﷻ and must therefore be used in avenues approved by Him. The fourth question is about how he expended the energy of his body. Other narrations mention youth instead of the body, because youth is that time of life in which one's physical energy is at its peak.

In essence, our life is an examination, the results of which will become apparent to us in the Hereafter.

Ḥadīth 408

وعن أَبي هريرة ﷺ ، قَالَ : قرأ رَسُول الله ﷺ : ﴿ يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا﴾ (الزلزلة : ٤) ثُمَّ قَالَ : ((أَتَدْرونَ مَا أَخْبَارهَا)) ؟ قالوا : الله وَرَسُولُهُ أَعْلَمُ . قَالَ : ((فإِنَّ أَخْبَارَهَا أَنْ تَشْهَدَ عَلَى كُلّ عَبْدٍ أَوْ أَمَةٍ بما عَمِلَ عَلَى ظَهْرِهَا تَقُولُ : عَمِلْتَ كَذَا وكَذَا في يَومِ كَذَا وكَذَا فَهذِهِ أَخْبَارُهَا)) رواه الترمذي ، وَقالَ : ((حديث حسن صحيح)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ recited this verse: "On that day, the earth will narrate its news," and he then asked: "Do you know what its news is?" The *Ṣaḥābah* ﷺ replied: "Allāh and His Messenger know best." He said: "Its news is that it will give testimony against every man and woman regarding what he or she did on its back. It will say: 'You committed such and such action on such and such day.' That is its news." (*Tirmidhī*)

Commentary

We may commit sins thinking that we are alone, but Allāh ﷻ is Ever Watching and aware of all that we do. In all probability, those evil deeds from which a person repented will not be reported or brought to light. However, it is also possible that these will be reported and then overlooked by Allāh ﷻ, in order to illustrate His grace and mercy.

Even though Allāh ﷻ has the knowledge of everything that happens in the universe, He will make objects such as the earth provide evidence for or against a person who committed good or bad deeds.

Allāh ﷻ has the ability to give the power of speech to non-living things. The Qur'ān mentions that on the day of *Qiyāmah* Allāh ﷻ will cause the tongues, hands and feet to testify regarding the actions of man.

Scholars state if a person has committed a sin in a particular place, he should also do some good action there, so that the land may testify in his favour.

Ḥadīth 409

وعن أَبي سعيد الخدري ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((كَيْفَ أَنْعَمُ ! وَصَاحِبُ القَرْنِ قَدِ التَقَمَ القَرْنَ ، وَاسْتَمَعَ الإِذْنَ مَتَى يُؤمَرُ بالنَّفخِ فَيَنْفُخُ)) فَكَأَنَّ ذلِكَ ثَقُلَ عَلَى أَصْحَابِ رسولِ الله ﷺ فَقَالَ لَهُمْ : ((قُولُوا : حَسْبُنَا الله وَنِعْمَ الوَكِيلُ)) رواه الترمذي ، وَقالَ : ((حديث حسنٌ)) .

((القَرْنُ)) : هُوَ الصُّورُ الَّذِي قَالَ الله تَعَالَى : { وَنُفِخَ في الصُّورِ } كذا فسَّره رَسُول الله ﷺ .

Abū Sa'īd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "How can I enjoy life when the angel who has been deputed to blow the trumpet has already placed it in his mouth, with his ear turned in order to listen to the order to blow it so that he may blow it?" This statement weighed heavily on the *Ṣaḥābah* ﷺ of the Messenger of Allāh ﷺ, so he said to them: "Say: 'Allāh is sufficient for us and an excellent guardian is He.'" (*Tirmidhī*)

Commentary

Isrāfīl ﷺ is the angel appointed to blow the trumpet at the end of the world, when every soul will die and *Qiyāmah* will take place. He is already poised with the trumpet in his mouth, awaiting the command from Allāh ﷻ. In those last moments of the world, the only people living will be the worst of creation.

The Messenger of Allāh ﷺ expressed his concern for the *Ummah* that the Hour of *Qiyāmah* was near causing the *Ṣaḥābah* ﷺ to become worried and fearful. The Messenger of Allāh ﷺ instructed them ﷺ to say "حَسْبُنَا الله وَنِعْمَ الوَكِيلُ (Allāh is sufficient for us and an excellent guardian is He)". This was the supplication of Ibrāhīm ﷺ when the tyrant king threw him into the fire and this was what the *Ṣaḥābah* ﷺ supplicated when people tried to frighten them about an army of disbelievers.

Ḥadīth 410

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((مَنْ خَافَ أَدْلَجَ ، وَمَنْ أَدْلَجَ بَلَغَ المَنْزِلَ .

ألا إنَّ سِلْعَةَ اللهِ غَالِيَةٌ ، ألاَ إنَّ سِلْعَةَ الله الجَنَّةُ)) رواه الترمذي ، وَقالَ : ((حديث حسن)) .

وَ((أدْلَجَ)) : بإسكان الدال ومعناه سار من أول الليلِ . والمراد التشمير في الطاعة ، والله أعلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who fears departs in the first portion of the night and one who departs in the first portion of the night reaches his destination. Know that the commodity of Allāh is expensive. Know that the commodity of Allāh is Paradise." (*Tirmidhī*)

Departing in the first portion of the night refers to hastening towards doing good deeds. And Allāh ﷻ knows best.

Commentary

In this *ḥadīth*, a real life situation has been used to explain the importance of hastening towards good deeds. The Messenger of Allāh ﷺ explained that it is dangerous to travel in the darkest hours of the night due to the possibility that a traveller may be attacked by an enemy. One who fears such an attack will begin travelling early in the night, so that he can safely reach his destination. Similarly, our destination is the Hereafter, where we hope to live blissfully in Paradise. Shaiṭān, with the help of our base desires, lies in our path and waits to ambush us with temptations of evil. In order to evade Shaiṭān and reach Paradise unscathed, we must be courageous and hasten to perform good actions.

Paradise is a commodity that Allāh ﷻ offers to us, but it is costly. If we desire Paradise, our lives and property must be used in the right way and with sincerity of intention. The Qur'ān alludes to the same idea,

﴿اِنَّ اللهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ اَنْفُسَهُمْ وَاَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ﴾

Indeed Allāh has purchased from the believers their lives and wealth so that they may have Paradise. (Sūrah al-Taubah, 111)

Ḥadīth 411

وعن عائشة ﷺ ، قَالَتْ : سَمِعْتُ رَسُول الله ﷺ ، يقول : ((يُحْشَرُ النَّاسُ يَوْمَ القِيَامَةِ حُفَاةً عُرَاةً غُرْلاً)) قُلْتُ : يَا رَسُول الله ، الرِّجَالُ وَالنِّساءُ جَمِيعاً يَنْظُرُ بَعضُهُمْ إِلَى بَعْض ؟! قَالَ : ((يَا عائِشَةُ ، الأمرُ أشَدُّ مِنْ أنْ يُهِمَّهُمْ ذلِكَ)) .

وفي رواية : ((الأَمْرُ أهمُّ مِنْ أنْ يَنْظُرَ بَعضُهُمْ إِلَى بَعض)) مُتَّفَقٌ عَلَيهِ .

((غُرلاً)) بِضَمِّ الغَينِ المعجمة ، أيْ : غَيرَ مَختُونينَ .

ʿĀ'ishah ﵂ narrates: I heard the Messenger of Allāh ﷺ saying: "On the day of *Qiyāmah*, people will be raised bare-footed, naked and uncircumcised." I asked: "O Messenger of Allāh! Will all the men and women not be looking at each other?" He replied: "O ʿĀ'ishah! The matter will be far too serious for them to be concerned with that." *(Bukhārī, Muslim)*

Another narration has: "The matter will be far too serious for them to look at each other."

Commentary

The *ḥadīth* indicates towards the severity and horror of the day of *Qiyāmah* and thereby encourages us to hasten towards repentance and good deeds.

Scholars have explained this *ḥadīth* with a worldly example to which we can relate. A person who is about to be hanged will not be affected by even the most beautiful woman who walks by him because her beauty is trivial in comparison with his worries and anxiety. Similarly, the horror of the day of *Qiyāmah* will make all other matters seem trivial. On that day, people will flee from their near and dear ones and each person will be worried about the accounting of his own deeds.

On the day of *Qiyāmah*, only certain elect people will have clothing. The Messenger of Allāh ﷺ said: "The first to be clothed on the day of *Qiyāmah* will be Ibrāhīm and then I will be clothed." *(Muslim)* The rest of the people will be without clothing or shoes and will be returned to the state in which they were created. In this world, we would feel ashamed to appear undressed in public, but due to the anxiety of that day, nobody will be worried about his body being exposed, nor will anybody think about looking at others.

CHAPTER 51

باب الرجاء

Chapter on hope

قَالَ الله تَعَالَى : ﴿قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ الله ؕ اِنَّ

اللهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۭ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴾ (الزمر : ٥٣) ،

Allāh ﷻ says: "Say, 'O My servants who have wronged their souls! Do not lose hope of Allāh's mercy. Surely Allāh forgives all sins. Surely, He is Most forgiving, Most merciful.'" (Sūrah al-Zumar, 53)

وَقالَ تَعَالَى : ﴿وَهَلْ نُجٰزِيْٓ اِلَّا الْكَفُوْرَ﴾ (سبأ : ١٧) ،

Allāh ﷻ says: "We punish only the extremely ungrateful ones." (Sūrah Saba', 17)

وَقالَ تَعَالَى : ﴿اِنَّا قَدْ اُوْحِيَ اِلَيْنَآ اَنَّ الْعَذَابَ عَلٰى مَنْ كَذَّبَ وَتَوَلّٰى﴾ (طـه : ٤٨) ،

Allāh ﷻ says: "It has been revealed to us that punishment shall be for those who reject and turn away." (Sūrah Tā Hā, 48)

وَقالَ تَعَالَى : ﴿وَرَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ﴾ (الأعراف : ١٥٦) .

Allāh ﷻ says: "My mercy encompasses everything." (Sūrah al-Aʿrāf, 156)

Ḥadīth 412

وعن عبادة بن الصامتِ ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((مَنْ شَهِدَ أَنَّ لا إلهَ إلاَّ اللهُ وَحْدَهُ لا شَرِيكَ لَهُ ، وَأَنَّ مُحَمداً عَبْدهُ ورَسُولُهُ ، وَأَنَّ عِيسى عَبْدُ اللهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ ورُوحٌ مِنْهُ ، وَأَنَّ الجَنَّةَ حَقٌّ ، وَالنَّارَ حَقٌّ ، أَدْخَلَهُ اللهُ الجَنَّةَ عَلَى مَا كَانَ مِنَ العَمَلِ)) مُتَّفَقٌ عَلَيهِ .

وفي رواية لمسلم : ((مَنْ شَهِدَ أَنْ لا إلَهَ إلاَّ اللهُ وَأَنَّ مُحَمَّداً رَسُولُ اللهِ ، حَرَّمَ اللهُ عَلَيهِ النَّارَ)) .

ʿUbādah ibn al-Ṣāmit ﷺ narrates that the Messenger of Allāh ﷺ said: "One who testifies that there is none worthy of worship except Allāh and that He is one and has no partner, that Muḥammad is His servant and Messenger, that ʿĪsā is the servant of Allāh and His Messenger and His word which He cast into Maryam and a spirit from Him and that Paradise and the Hell-fire are true, then Allāh ﷻ shall enter him into Paradise no matter what his deeds may be." *(Bukhārī, Muslim)*

Another narration of *Muslim* has: "Allāh ﷻ makes the Hell-fire unlawful

for one who testifies that there is none worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh."

Vocabulary and Definitions

ʿĪsā ﷺ is called the "word of Allāh" either because he was born by the command of Allāh ﷻ and without the intervention of a father, or because he spoke in the cradle. He is also called the "spirit of Allāh" either because his soul was blown into him miraculously or because he would give life to the physically and spiritually dead by the will of Allāh ﷻ.

Commentary

Aḥādīth such as this one serve to remind us that we should never lose hope in the endless mercy of Allāh ﷻ. Once a person has accepted the fundamental beliefs of Islām, he should regard himself to be very fortunate and in the mercy of Allāh ﷻ because if he dies in this condition, he will definitely enter Paradise. He may have to pass through the Hell-fire for the cleansing of his sins if he did not repent from them before death, but eventually he will be honoured with Paradise, where he will live happily for eternity. Thus, the statement, "Allāh ﷻ makes the Hell-fire unlawful for him," means that he will not be a permanent dweller of the Hell-fire if he had left this world without *taubah*. However, Allāh ﷻ can pardon even a persistent sinner if He so chooses, for His mercy is vast.

A Muslim believes in all of the Messengers ﷺ, but ʿĪsā ﷺ is given special mention in this *ḥadīth* because of the extreme beliefs held by the disbelievers about him. He was a servant and Messenger of Allāh ﷻ and not the son of Allāh or Allāh as the Christians claim, neither was he born from an adulterous relationship as the Jews claim.

Ḥadīth 413

وعن أَبي ذر ﷺ ، قَالَ : قَالَ النَّبيّ ﷺ : ((يقول الله ﷻ : مَنْ جَاء بالحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا أَوْ أَزْيَد ، وَمَنْ جَاءَ بالسَّيِّئَةِ فَجَزاءُ سَيِّئَةٌ مِثْلُهَا أَوْ أَغْفِرُ . وَمَنْ تَقَرَّبَ مِنِّي شِبْراً تَقَرَّبْتُ مِنْهُ ذِرَاعاً ، وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعاً تَقَرَّبْتُ مِنْهُ بَاعاً ، وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً ، وَمَنْ لَقِيني بِقُرَابِ الأَرْض خَطِيئةً لا يُشْرِكُ بِي شَيئاً ، لَقِيتُهُ بِمِثْلِهَا مَغفِرَةً)) رواه مسلم .

معنى الحديث : ((مَنْ تَقَرَّبَ)) إِلَيَّ بطَاعَتِي ((تَقَرَّبْتُ)) إِلَيْهِ بِرَحْمَتِي وَإِنْ زَادَ زِدْتُ ((فَإِنْ أَتَاني يَمْشِي)) وَأسرَعَ في طَاعَتي ((أَتَيْتُهُ هَرْوَلَةً)) أَيْ : صَبَبْتُ عَلَيهِ الرَّحْمَةَ وَسَبَقْتُهُ بِهَا وَلَمْ أَحْوِجْهُ إِلَى المَشْيِ الكَثِيرِ في الوُصُولِ إِلَى المَقْصُودِ ((وقُرَابُ الأَرض)) بضم القافِ ، ويقال : بكسرها والضم أصح وأشهر ومعناه : مَا يُقَارِبُ مِلأَهَا ، والله أعلم .

Abū Dharr ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ

says: 'One who does a good deed shall receive a reward ten times the like thereof, or I will give (him) more. One who commits an evil deed shall be punished the like thereof, or I will forgive (him). One who comes to Me by a hand-span, I go to him by a cubit. One who comes to Me by a cubit, I go to him by an arm-span. One who comes to Me walking, I go to him running. One who meets Me with sin equivalent to the size of the earth, but associated no partner with Me, I will meet him with a similar amount of forgiveness.'" *(Muslim)*

The *ḥadīth* means that one who comes to Me by obeying Me, I am merciful to him. If he increases, I do likewise. If he hastens in obedience to Me, I go running to him by enveloping him in My mercy and I hasten towards him so that he does not have to exert himself too much in reaching his goal.

Vocabulary and Definitions

A hand-span is the distance between the thumb and the little finger when the fingers are spread out.

A cubit is the distance between the elbow and the tip of the middle finger, which equals about two hand spans.

An arm-span refers to the distance between the two hands when the arms are outstretched, which equals about four cubits.

The references to a hand-span, arm-span, running, etc. in relation to Allāh ﷻ are only by way of example, as Allāh ﷻ is independent of space and time. He is beyond any type of movement, shape or form that characterises His creation.

Commentary

In this *Ḥadīth al-Qudsī,* Allāh ﷻ announces to His servants how He appreciates their eagerness for good deeds. We also learn about the intense magnitude of His mercy. When a servant performs a good deed, He multiplies the reward ten times or as much as He desires. But if the servant commits an act of disobedience, the punishment is not multiplied at all; rather, he will be punished in proportion to his misdeed, or Allāh ﷻ may even forgive him.

When a person draws near to Allāh ﷻ by striving to fulfil the rights of Allāh ﷻ, Allāh ﷻ appreciates his action by taking him even closer. The more the servant goes towards Allāh ﷻ, the more Allāh ﷻ is pleased with him. Allāh ﷻ then grants him greater ability and strength to continue in His worship.

The *ḥadīth* explains that if the sins of a person were to fill the entire earth, Allāh ﷻ would still be ready to exchange them for an earth full of forgiveness, provided he abstained from *shirk* (ascribing partners to Allāh ﷻ). This again indicates Allāh's ﷻ tremendous compassion, mercy and forgiveness.

The measurements mentioned in this ḥadīth illustrate that Allāh ﷻ values every good action, whether it is big or small. The servant is merely required to do what he can and Allāh ﷻ will enable him to progress.

Ḥadīth 414

وعن جابر ﷺ ، قَالَ : جاء أعرابي إِلَى النَّبيّ ﷺ ، فَقَالَ : يَا رَسُول الله ، مَا الموجِبَتَانِ ؟ قَالَ : ((مَنْ مَاتَ لاَ يُشْرِكُ بالله شَيئاً دَخَلَ الجَنَّةَ ، وَمَنْ مَاتَ يُشْرِكُ بِهِ شَيْئاً دَخَلَ النَّار)) رواه مسلم .

Jābir ﷺ narrates that a Bedouin came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh! Which two things are obligatory?" He replied: "One who dies without ascribing partners to Allāh ﷻ shall enter Paradise and one who dies ascribing partners to Allāh ﷻ shall enter the Hell-fire." *(Muslim)*

Commentary

Paradise is guaranteed for a person who testifies to the *tawḥīd* (Oneness) of Allāh ﷻ and the prophethood of the Messenger of Allāh ﷺ and then fulfils the demands of that testimony, provided he dies in this state of *īmān*. To fulfil the demands of *tawḥīd* means to abstain from disobeying Allāh ﷻ. If one had disobeyed Allāh ﷻ, then he may first be punished in the Hell-fire before being admitted into Paradise, where he will remain forever. On the other hand, one who dies in a state of disbelief will be cast into the Hell-fire, to remain there forever.

Additional Points

- ✓ The *Ahlus-Sunnah wal-Jamāʿah* unanimously agree that disbelievers will forever remain in the Hell-fire, whether they are idol-worshippers, atheists, Jews or Christians.

Ḥadīth 415

وعن أنس ﷺ : أن النَّبيّ ﷺ ومعاذ رديفه عَلَى الرَّحْل ، قَالَ : ((يَا مُعَاذُ)) قَالَ : لَبَّيْكَ يَا رَسُول الله وَسَعْدَيْكَ ، قَالَ : ((يَا مُعَاذُ)) قَالَ : لَبَّيْكَ يَا رَسُول الله وَسَعْدَيْكَ ، قَالَ : ((يَا مُعَاذُ)) قَالَ : لَبَّيْكَ يَا رَسُول الله وسَعْدَيْكَ ، ثَلاثاً ،

قَالَ : ((مَا مِنْ عَبْدٍ يَشْهَدُ أن لا إلهَ إلاَّ الله ، وَأنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ صِدْقاً مِنْ قَلْبِهِ إلاَّ حَرَّمَهُ الله عَلَى النَّار)) قَالَ : يَا رَسُول الله ، أفَلاَ أخْبِرُ بِهَا النَّاس فَيَسْتَبْشِروا ؟ قَالَ : ((إذاً يَتَّكِلُوا)) فأخبر بِهَا مُعاذٌ عِنْدَ موتِه تَأثُّماً . مُتَّفَقٌ عَلَيهِ .

وقوله : ((تأثُّماً)) أي خوفاً مِنْ الإثم في كَتْم هَذَا العلم .

Anas ibn Mālik ﷺ narrates that one day the Messenger of Allāh ﷺ was riding and Muʿādh ﷺ was sitting behind him. He said: "O Muʿādh!" He replied: "O Messenger of Allāh! I am here and what a pleasure it is to be with you." He said: "O Muʿādh!" He replied: "O Messenger of Allāh! I am here and what a pleasure it is to be with you." He said: "O Muʿādh!" He replied: "O Messenger of Allāh! I am here and what a pleasure it is to be with you." This happened three times and he then said: "One who testifies, sincerely from his heart, that there is none worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh, then Allāh ﷻ makes it unlawful for him to enter the Hell-fire." He said: "O Messenger of Allāh! Should I not convey this to the people so that they may rejoice?" He replied: "If you do so they will place their reliance on it." Anas ﷺ said: "Muʿādh ﷺ narrated this at the time of his death, fearing the sin of concealing knowledge." *(Bukhārī, Muslim)*

Vocabulary and Definitions

"Allāh ﷻ makes it unlawful for him to enter the Hell-fire," means that Allāh ﷻ makes permanent dwelling in the Hell-fire unlawful to a person who testifies to the *kalimah* (testimony of faith).

Commentary

The Messenger of Allāh ﷺ repeatedly called Muʿādh ﷺ by name in order to get his full attention and emphasise the importance of what he was about to tell him.

Muʿādh ﷺ desired to inform people of this *ḥadīth*, in order to give them joy and to encourage them towards sincerity in faith, but the Messenger of Allāh ﷺ wanted his *Ummah* to strive for the higher stages of the Hereafter by engaging in more acts of righteousness and he feared that if they learned of the *ḥadīth* they may suffice on this virtue and abandon other good deeds.

But, why did Muʿādh ﷺ finally pass on this *ḥadīth* at the end of his life? Ḥāfiẓ ibn Ḥajar ﷺ explains that the Messenger of Allāh ﷺ did not strictly mean to prohibit Muʿādh ﷺ from transmitting the *ḥadīth*; it was only out of compassion for his *Ummah* that he did not want

them to know of this virtue. It may also be said that Muʿādh ﷺ did not narrate it to all, but only narrated it to those who he thought would not abandon good deeds after hearing it.

Additional Points

- ✓ A scholar may sometimes hold back his knowledge if he fears that it will be used in a wrong way, it will cause people to be deprived from something superior, or if people do not have the capability of understanding it correctly.
- ✓ Muʿādh ﷺ mentioned himself sitting behind the Messenger of Allāh ﷺ and his repetition of the words to indicate how well he remembered the incident and to draw pleasure from his closeness to the Messenger of Allāh ﷺ.

Ḥadīth 416

وعن أَبي هريرة أَوْ أَبي سعيد الخدري ﷺ – شك الراوي – ولا يَضُرُّ الشَّكُّ في عَين الصَّحَابيّ ؛ لأَنَّهُمْ كُلُّهُمْ عُدُولٌ – قَالَ : لَمَّا كَانَ غَزوَةُ تَبُوكَ ، أَصَابَ النَّاسَ مَجَاعَةٌ ، فقالوا : يَا رَسُول الله ، لَوْ أَذِنْتَ لَنَا فَنَحرْنَا نَواضِحَنَا) فَأَكَلْنَا وَادَّهَنَّا ؟ فَقَالَ رَسُول الله ﷺ : ((افْعَلُوا)) فَجاء عُمَرُ ﷺ ، فَقَالَ : يَا رَسُول الله ، إِنْ فَعَلْتَ قَلَّ الظَّهْرُ ، وَلَكِن ادعُهُمْ بفَضلِ أَزْوَادِهِمْ ، ثُمَّ ادعُ الله لَهُمْ عَلَيْهَا بِالبَرَكَةِ ، لَعَلَّ الله أَنْ يَجْعَلَ في ذلِكَ البَرَكَةَ . فَقَالَ رَسُول الله ﷺ : ((نَعَمْ)) فَدَعَا بِنَطْع فَبَسَطَهُ ، ثُمَّ دَعَا بِفضلِ أَزْوَادِهِمْ ، فَجَعَلَ الرَّجُلُ يَجيءُ بكَفّ ذُرَة وَيَجيءُ الآخرُ بِكَفّ تمر وَيجيءُ الآخرُ بِكِسرَة حَتَّى اجْتَمَعَ عَلَى النّطع مِنْ ذلِكَ شَيء يَسيرٌ ، فَدَعَا رَسُول الله ﷺ بِالبَرَكَةِ ، ثُمَّ قَالَ : ((خُذُوا في أوعِيَتِكُمْ)) فَأَخَذُوا في أَوْعِيَتهم حَتَّى مَا تَرَكُوا في العَسْكَرِ وِعَاء إلاَّ مَلأوهُ وَأَكَلُوا حَتَّى شَبعُوا وَفَضَلَ فَضْلَةٌ فَقَالَ رَسُول الله ﷺ : ((أَشْهَدُ أَنْ لا إِلهَ إِلاَّ اللهُ وَأَنّي رَسُولُ الله ، لا يَلْقَى الله بِهِما عَبْدٌ غَيْر شَاكٍّ فَيُحْجَبَ عَنِ الجَنَّةِ)) رواه مسلم .

Abū Hurayrah ﷺ or Abū Saʿīd al-Khudrī ﷺ (the narrator is unsure, but such doubt with regard to a *Ṣaḥābī* is of no consequence because all the *Ṣaḥābah* ﷺ were completely reliable) said: "During the expedition of Tabūk, the people were suffering from hunger, so they said: 'O Messenger of Allāh! If you permit us, we will slaughter our camels, eat their meat and use the fat.' The Messenger of Allāh ﷺ said: 'Alright, you may do so.' But ʿUmar ﷺ suggested: 'O Messenger of Allāh! If you do so, our conveyances will decrease. Rather ask them to bring their remaining provisions and supplicate to Allāh ﷻ so that He puts blessings in them. In this way Allāh ﷻ may place *barakah* (blessings) in their provisions.' The Messenger of Allāh ﷺ

said: 'Alright.' He then requested for a leather mat which he spread out and asked the people to bring their remaining provisions. Some brought a handful of grain, others a handful of dates and yet others a piece of bread, until a few things were gathered on the mat. The Messenger of Allāh ﷺ then supplicated for blessings and said to the people: 'Fill your utensils with this.' They began filling their utensils until every single utensil in the army was full. They ate until they were satiated and there was still some left over. The Messenger of Allāh ﷺ said: 'I testify that there is none worthy of worship except Allāh and that I am the Messenger of Allāh. One, who meets Allāh ﷻ with these two testimonies, without doubting them, will not be prevented from Paradise.'" *(Muslim)*

Vocabulary and Definitions

Barakah is defined as the abundance and continuity of goodness.

The phrase "without doubting them" was mentioned to exclude the hypocrites who verbally declared their faith in Allāh ﷻ and His Messenger ﷺ, but inwardly harboured doubts.

Commentary

The battle of Tabūk was the last expedition (*ghazwah*) in which the Messenger of Allāh ﷺ personally took part. It was a long journey in extreme heat and provisions were scarce. Ḥāfiẓ ibn Ḥajar ﷺ says in his commentary on *Bukhārī* that approximately thirty to forty thousand *Ṣaḥābah* ﷺ participated in this battle. When their rations began to run out, they sought permission to slaughter their riding camels for food. ʿUmar ﷺ, who was an advisor to the Messenger of Allāh ﷺ, suggested that it would be better if he were to gather the little food that they had and supplicate to Allāh ﷻ to grant *barakah* therein. The Messenger of Allāh ﷺ accepted his suggestion and Allāh ﷻ accepted his *duʿā'* in their favour.

Additional Points

- ✓ Etiquette and courtesy demand that people consult their leader before making any decisions.
- ✓ The miraculous acceptance of the *duʿā'* of the Messenger of Allāh ﷺ for *barakah* in food happened several times in his life.
- ✓ It is vital for a leader to consult with his subjects.

Ḥadīth 417

وعن عِتْبَانَ بن مالك ﷺ وَهُوَ مِمَّن شَهِدَ بَدراً ، قَالَ : كنت أُصَلِّي لِقَوْمِي بَني سَالِم ، وَكَانَ

يَحُولُ بَيْنِي وبَيْنَهُمْ وَادٍ إِذَا جَاءتِ الأَمْطَار ، فَيَشُقُّ عَلَيَّ اجْتِيَازُهُ قِبَلَ مسْجِدِهم ، فَجِئتُ رسولَ الله ﷺ فقلت لَهُ : إنّي أنْكَرْتُ بَصَرِي وَإنَّ الوَادِي الَّذِي بَيْنِي وبَيْنَ قَومِي يَسيلُ إِذَا جَاءتِ الأَمْطَارُ فَيَشُقُّ عَلَيَّ اجْتِيَازُهُ فَوَدِدْتُ أَنَّكَ تَأتِي فَتُصَلِّي في بَيْتِي مَكَاناً أَتَّخِذُهُ مُصَلّى ، فَقَالَ رَسُول الله ﷺ : ((سَأفْعَلُ)) فَغَدَا علي رسولُ الله ﷺ وَأَبُو بكر ﷺ بَعْدَ مَا اشْتَدَّ النَّهَارُ ، وَاسْتَأذَنَ رَسُول الله ﷺ فَأذِنْتُ لَهُ ، فَلَمْ يَجْلِسْ حَتَّى قَالَ : ((أيْنَ تُحِبُّ أنْ أُصَلِّيَ مِنْ بَيْتِك ؟)) فَأشَرْتُ لَهُ إِلَى المَكَانِ الَّذِي أُحبُّ أنْ يُصَلِّيَ فِيهِ ، فَقَامَ رَسُول الله ﷺ فَكَبَّرَ وَصَفَفْنَا وَرَاءَهُ فَصَلَّى رَكعَتَينِ ثُمَّ سَلَّمَ وَسَلَّمْنَا حِينَ سَلَّمَ فَحَبَسْتُهُ عَلَى خَزيرَةٍ تُصْنَعُ لَهُ ، فَسَمِعَ أهلُ الدَّارِ أنَّ رَسُول الله ﷺ في بَيْتِي فَثَابَ رِجالٌ مِنْهُمْ حَتَّى كَثُرَ الرِّجَالُ في البَيْتِ ، فَقَالَ رَجُلٌ : مَا فَعَلَ مَالِكٌ لا أرَاهُ ! فَقَالَ رَجُلٌ : ذلِكَ مُنَافِقٌ لا يُحِبُّ الله ورسولَهُ ، فَقَالَ رَسُول الله ﷺ : ((لا تَقُلْ ذلِكَ ، ألاَ تَرَاهُ قَالَ : لا إلهَ إلاَّ الله يَبْتَغي بذَلِكَ وَجهَ الله تَعَالَى)) فَقَالَ : اللهُ ورسُولُهُ أعْلَمُ أمَّا نَحْنُ فَوَاللهِ مَا نَرَى وُدَّهُ وَلاَ حَدِيثَهُ إلاَّ إِلَى المنَافِقينَ ! فَقَالَ رَسُول الله ﷺ : ((فإنَّ الله قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ : لا إلهَ إلاَّ الله يَبْتَغِي بذَلِكَ وَجْهَ الله)) مُتَّفَقٌ عَلَيهِ .

وَ((عِتْبَان)) : بكسر العين المهملة وإسكان التاءِ المثناةِ فَوق وبعدها باءٌ موحدة . وَ((الخَزِيرَةُ)) بالخاءِ المعجمةِ والزاي : هِيَ دَقيقٌ يُطْبَخُ بِشَحم . وقوله : ((ثَابَ رِجَالٌ)) بِالثاءِ المثلثةِ : أيْ جَاؤُوا وَاجْتَمَعُوا .

ʿItbān ibn Mālik[113] ﷺ, one of those who participated in the battle of Badr, narrates: "I used to lead my people, the Banū Sālim, in *ṣalāh*. When it used to rain a river of water would form between me and them making it difficult to reach their *masjid*. So I came to the Messenger of Allāh ﷺ and said: 'My eyesight is weak and when it rains water flows in the valley between me and my people, making it difficult to cross. I would like you to come to my house and offer *ṣalāh* at a place which I will make into a place of *ṣalāh*.' The Messenger of Allāh ﷺ replied: 'I will come.'"

"The following day when the sun was quite hot, the Messenger of Allāh ﷺ and Abū Bakr ﷺ came and the Messenger of Allāh ﷺ sought permission to enter. I gave him permission, but he did not sit down and asked me:

113 ʿItbān ibn Mālik ﷺ was an Anṣārī from the Banū Sālim clan of Aws. He had the honour of participating in the great battle of Badr. He lived near Qubā'. He was a leader of his people and would pay the blood money on their behalf, when needed. He passed away during the *khilāfah* of Muʿāwiyah ﷺ. Only this one *ḥadīth* is narrated from him by *Bukhārī* and *Muslim*.

'Where in your house would you like me to offer *ṣalāh*?' I indicated to the place where I preferred him to offer *ṣalāh*. The Messenger of Allāh ﷺ stood and said the *takbīr* and we made a row and prayed behind him. He offered two *rakʿats* of *ṣalāh* and ended it with *salām*. We did the same. I then asked him to remain behind to eat *khazīrah* which had been prepared for him. When my neighbours heard that the Messenger of Allāh ﷺ was in my house, they began entering until many people were gathered. One of them asked: 'Where is Mālik? I do not see him?' Another replied: 'That man is a hypocrite. He does not love Allāh and His Messenger.' On hearing this, the Messenger of Allāh ﷺ said: 'Do not say that. Do you not see that he testifies that there is none worthy of worship except Allāh and says it for the pleasure of Allāh?' The man said: 'Allāh and His Messenger know best. As far as we know, his inclinations and conversations are only with the hypocrites.' The Messenger of Allāh ﷺ said: 'One who testifies that there is none worthy of worship except Allāh, desiring thereby the pleasure of Allāh, then Allāh ﷻ makes it unlawful for him to enter the Hell-fire.'" *(Bukhārī, Muslim)*

Vocabulary and Definitions

Khazīrah is a type of dish that is cooked with flour and pieces of fatty meat.

Commentary

Other narrations of this incident also mention that the Messenger of Allāh ﷺ came along with Abū Bakr ؓ, ʿUmar ؓ and others. It was a great honour for ʿItbān ؓ that the Messenger of Allāh ﷺ entered his house and performed *ṣalāh* in it.

When people began to speak ill of a *Ṣaḥābī* named Mālik ibn al-Dukhshum ؓ and accused him of being a hypocrite, the Messenger of Allāh ﷺ declared him to be a true believer, on the basis that he had sincerely testified to the *kalimah* (testimony of faith) for the pleasure of Allāh ﷻ. Mālik ؓ was in fact part of the elite group of *Ṣaḥābah* ؓ that took part in the decisive battle of Badr and there was no question of him being a hypocrite.

This *ḥadīth* proves that bearing testimony of the Oneness of Allāh ﷻ and the prophethood of Muḥammad ﷺ will save a person from the Hell-fire, provided it is free from hypocrisy.

Additional Points

- ✓ A man may perform his *ṣalāh* at home if he has a valid excuse.
- ✓ It is impermissible to foster evil thoughts of believers merely based on doubts.

- ✓ It is meritorious to request the pious for *duʿās* in order to acquire their *barakah.*
- ✓ The integrity and honour of one who is falsely accused should be defended.
- ✓ It is meritorious to allocate a particular place for *ṣalāh* in one's home.

Ḥadīth 418

وعن عمر بن الخطاب ﷺ ، قَالَ : قدِم رَسُول الله ﷺ بسَبْيٍ فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ تَسْعَى ، إِذْ وَجَدَتْ صَبياً في السَّبْيِ أَخَذَتْهُ فَأَلْزَقَتْهُ بِبَطْنِهَا فَأَرضَعَتْهُ ، فَقَالَ رَسُول الله ﷺ : ((أَتَرَوْنَ هذِهِ المَرْأَةَ طَارِحَةً وَلَدَها في النَّارِ ؟)) قُلْنَا : لاَ وَاللهِ . فَقَالَ : ((للهُ أَرْحَمُ بِعِبَادِهِ مِنْ هذِهِ بِوَلَدِهَا)) مُتَّفَقٌ عَلَيهِ .

ʿUmar ibn al-Khaṭṭāb ﷺ narrates: "Some prisoners were brought to the Messenger of Allāh ﷺ and a woman from among them was anxiously searching for her child. As soon as she found an infant among the prisoners, she took hold of it, clutched it to her belly and breast-fed it. The Messenger of Allāh ﷺ addressed us saying: 'Do you think that this woman will ever cast her child into a fire?' We replied: 'No, by Allāh.' The Messenger of Allāh ﷺ said: 'Indeed Allāh ﷻ has far more mercy for His servants than this woman has for her child.'" *(Bukhārī, Muslim)*

Commentary

This incident took place after the conquest of Makkah Mukarramah, when the Muslims fought the Hawāzin tribe and took prisoners from amongst them. The woman had lost her child, and was frantically going around searching for the child. According to another narration, she eventually found her child.

The Messenger of Allāh ﷺ took advantage of the situation to teach the *Ṣaḥābah* ﷺ a lesson. He explained that the mercy of Allāh ﷻ towards His servants is much more than the mercy of a mother for her child.

The mercy of Allāh ﷻ in this world embraces the believer and the disbeliever alike, but in the Hereafter it will be for the believers only. Allāh's ﷻ mercy for the believers in this world is manifested by His opening of the doors of repentance and hope for them so that they may save themselves from Hell-fire.

Additional Points

- ✓ When Allāh ﷻ is the Most Merciful of all beings, one should be wise enough to establish a bond with Him and request for one's needs from Him.

Ḥadīth 419

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((لَمَّا خَلَقَ الله الخَلْقَ كَتَبَ في كِتَابٍ ، فَهُوَ عِنْدَهُ فَوقَ العَرْشِ : إنَّ رَحْمَتِي تَغْلِبُ غَضَبي)) .

وفي رواية : ((غَلَبَتْ غَضَبي)) وفي رواية : ((سَبَقَتْ غَضَبي)) مُتَّفَقٌ عَلَيهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "When Allāh ﷻ created the creation, He wrote in a book which is with Him above the Throne: 'My mercy overpowers My anger.'" *(Bukhārī, Muslim)*

Another narration has: "(My mercy) overpowered My anger," and another narration has: "(My mercy) surpassed My anger."

Commentary

Allāh's ﷻ decision to reward and benefit an obedient servant is termed as His pleasure and mercy, whereas the decision to punish and disgrace a disobedient servant is termed as His anger. Among the manifestations of Allāh's ﷻ mercy are that Allāh ﷻ equally provides sustenance for the obedient and the disobedient, He tolerates those who disbelieve in Him and who disobey Him and He accepts the repentance of those who repent to Him.

The reference to "Allāh writing in a book" could be to the *al-Lawḥ al-Maḥfūẓ* (the Preserved Tablet on which all destiny is written), or to those decisions of Allāh ﷻ which are eternal and in existence since before time.

Ḥadīth 420

وعنه ، قَالَ : سَمِعْتُ رَسُول الله ﷺ ، يقول : ((جَعَلَ الله الرَّحْمَةَ مِئَةَ جُزْءٍ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ، وَأَنْزَلَ في الأَرْضِ جُزْءاً وَاحِداً، فَمِنْ ذلِكَ الجُزءِ يَتَرَاحَمُ الخَلائِقُ، حَتَّى تَرْفَعَ الدَّابَّةُ حَافِرِهَا عَنْ وَلَدِهَا خَشْيَةَ أَنْ تُصِيبَهُ)) .

وفي رواية : ((إنّ للهِ تَعَالَى مِئَةَ رَحمَةٍ ، أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الجنِّ وَالإنس وَالبهائِمِ وَالهَوامّ ، فبها يَتَعاطَفُونَ ، وبِهَا يَتَرَاحَمُونَ ، وبِهَا تَعْطِفُ الوَحْشُ عَلَى وَلَدِهَا ، وَأَخَّرَ اللهُ تَعَالَى تِسْعاً وَتِسْعِينَ رَحْمَةً يرْحَمُ بِهَا عِبَادَهُ يَوْمَ القِيَامَة)) مُتَّفَقٌ عَلَيهِ .

ورواه مسلم أيضاً مِنْ رواية سَلْمَانَ الفارِسيِّ ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((إنَّ للهِ تَعَالَى مِئَة رَحْمَةٍ فَمِنْهَا رَحْمَةٌ يَتَرَاحمُ بِهَا الخَلْقُ بَيْنَهُمْ ، وَتِسْعٌ وَتِسعُونَ لِيَومِ القِيَامَةِ)) .

وفي رواية : ((إنَّ الله تَعَالَى خَلَقَ يَوْمَ خَلَقَ السَّمَاواتِ وَالأَرْضَ مِئَةَ رَحْمَةٍ كُلُّ رَحْمَةٍ طِبَاقُ مَا بَيْنَ السَّماءِ إِلَى الأَرْضِ ، فَجَعَلَ مِنْهَا في الأرضِ رَحْمَةً فَبِهَا تَعْطفُ الوَالِدَةُ عَلَى وَلَدِهَا ، وَالوَحْشُ وَالطَّيْرُ بَعْضُهَا عَلَى بَعْض ، فَإذا كَانَ يَوْمُ القِيَامَةِ أكملَهَا بِهذِهِ الرَّحمَةِ)) .

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Allāh ﷻ divided mercy into one hundred parts. He withheld ninety-nine parts for Himself and sent one part to the earth. It is through this one part that the creation shows mercy to each other, so that an animal lifts its hoof in fear of hurting its young one."

Another narration has: "Allāh ﷻ has one hundred mercies. He sent down one mercy that is shared between jinn, men, animals and insects and by virtue of this they show affection and mercy to each other and a wild animal shows affection to its young. Allāh ﷻ withheld ninety-nine mercies and by virtue of these He will show mercy to His servants on the day of *Qiyāmah*." *(Bukhārī, Muslim)*

Muslim also narrated from Salmān al-Fārsī ﷺ that the Messenger of Allāh ﷺ said: "Allāh ﷻ has one hundred mercies. One of these is the mercy by which the creation shows mercy to each other, while the other ninety-nine are for the day of *Qiyāmah*."

Another narration has: "On the day when Allāh ﷻ created the heavens and the earth, He created one hundred mercies. Each mercy is equal to the distance between the heavens and the earth. From these, He placed one mercy on the earth by which a mother shows affection to her child and animals and birds show mercy to each other. On the day of *Qiyāmah*, He will complete the ninety-nine with this single mercy."

Commentary

After mentioning that all creatures – jinn, humans, animals and insects – show mercy to one another, reference has been made to an animal with hooves such as a horse showing mercy to its foal. The reason for this, according to Ibn Abī Jamrah ﷺ, is that horses were the most common domesticated animals for the *Ṣaḥābah* ﷺ and they noticed how these animals behaved with their young. In addition, horses move with great speed, yet take care to avoid harming their young.

These narrations are a source of great hope and joy for a believer. Allāh ﷻ has already given

him enormous bounties in this world, which include Islām, the Qur'ān, *ṣalāh*, etc. If all of this is the result of just one mercy, then one can well imagine the blessing of the ninety-nine mercies Allāh ﷻ will grant him in the Hereafter.

Aḥādīth of this nature should not cause a believer to become lax and negligent; rather, they should serve as an incentive and inspiration for him to increase in repentance and good actions, and to abstain from sin.

Ḥadīth 421

وعنه ، عن النَّبيّ ﷺ فيما يحكِي عن ربهِ تبارك وتعالى ، قَالَ : ((أَذْنَبَ عَبْدٌ ذَنْباً ، فَقَالَ : اللَّهُمَّ اغْفِرْ لِي ذَنْبِي ، فَقَالَ الله تَبَارَكَ وَتَعَالَى : أذنَبَ عبدي ذَنباً ، فَعَلِمَ أَنَّ لَهُ رَبّاً يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بالذَّنْبِ ، ثُمَّ عَادَ فَأَذْنَبَ ، فَقَالَ : أَيْ رَبِّ اغْفِرْ لِي ذَنْبِي ، فَقَالَ تَبَارَكَ وَتَعَالَى : أذنَبَ عبدي ذَنباً ، فَعَلِمَ أَنَّ لَهُ رَبّاً يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بالذَّنْبِ ، ثُمَّ عَادَ فَأَذْنَبَ ، فَقَالَ : أَيْ رَبِّ اغْفِرْ لِي ذَنْبِي ، فَقَالَ تبارك وتعالى : أذنَبَ عبدِي ذَنباً ، فَعَلِمَ أَنَّ لَهُ رَبّاً يَغْفِرُ الذَّنْبَ وَيَأْخُذُ بالذَّنْبِ ، قَدْ غَفَرْتُ لِعَبْدِي فَلْيَفْعَلْ مَا شَاءَ)) مُتَّفَقٌ عَلَيهِ .

وقوله تَعَالَى : ((فَلْيَفْعَلْ مَا شَاءَ)) أيْ : مَا دَامَ يَفْعَلُ هكذا ، يُذْنِبُ وَيَتُوبُ أغفِرُ لَهُ ، فَإِنَّ التَّوْبَةَ تَهْدِمُ مَا قَبْلَهَا .

Abū Hurayrah ﷺ narrates from the Messenger of Allāh ﷺ in what he narrates from Allāh ﷻ Who said: "A servant committed a sin and said: 'O Allāh! Forgive me my sin.' Allāh ﷻ said: 'My servant committed a sin, but he knows that he has a Sustainer who forgives sins and also punishes sins.' The servant again committed a sin and said: 'O my Sustainer! Forgive me my sin.' Allāh ﷻ said: 'My servant committed a sin, but he knows that he has a Sustainer who forgives sins and also punishes sins.' The person again committed a sin and said: 'O my Sustainer! Forgive me my sin.' Allāh ﷻ said: 'My servant committed a sin, but he knows that he has a Sustainer who forgives sins and also punishes sins. I have forgiven My servant, so he may now do as he likes.'" *(Bukhārī, Muslim)*

The words "He may now do as he likes," mean that as long as he repents after sinning, Allāh ﷻ will forgive him because repentance wipes out previous sins.

Commentary

This *Ḥadīth al-Qudsī* indicates the importance of promptly repenting after committing a sin. Such repentance should be genuine and not merely be words. It needs to be coupled with remorse over the sin, a firm commitment not to return to it and complete separation from it. When a person repents in this manner and asks Allāh ﷻ to forgive Him, Allāh ﷻ responds with His infinite quality of forgiveness. The Qur'ān states,

﴿وَهُوَ الَّذِیْ یَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَیَعْفُوْ عَنِ السَّیِّاٰتِ﴾

It is He Who accepts repentance from His slaves and Who pardons sins. (Sūrah Shūrā, 25)

If a person returns to the same sin after repentance, it does not nullify his previous repentance. That repentance is still valid, but he should now repent again from the new sin that he has committed. If he sincerely repents in this manner every time he commits sin, then he will have no sins in his account at all. This is the meaning of "He may now do as he likes." It illustrates Allāh's tremendous quality of forbearance, mercy and forgiveness and encourages the believer not to lose hope after committing sin.

The *ḥadīth* does not mean that a person is allowed to commit as much evil as he likes. It means that if he happens to commit evil but also sincerely repents thereafter, then Allāh ﷻ will forgive him and he will once again have a clean slate.

The servant's calling to Allāh ﷻ with the word "*Rabb* (Sustainer)" is significant, because the Sustainer, Allāh, is the one who nurtures something until it reaches perfection. It is as if the servant is calling out to Allāh ﷻ saying, "You are the one who helps me to develop and improve, so do so by purifying me of my sin."

The fact that Allāh ﷻ says, "My servant," indicates the honour and love that Allāh ﷻ displays towards one who sincerely repents.

Ḥadīth 422

وعنه ، قَالَ : قَالَ رَسُول الله ﷺ : ((والَّذِي نَفْسِي بِيَدِهِ ، لَوْ لَمْ تُذْنِبُوا ، لَذَهَبَ الله بِكُمْ ، وَلَجَاءَ بِقَومٍ يُذْنِبُونَ ، فَيَسْتَغْفِرُونَ الله تَعَالَى ، فَيَغْفِرُ لَهُمْ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "I take an oath by that Being in whose control is my life that if you did not sin, Allāh ﷻ would have removed you and brought another nation which would commit sins and then seek Allāh's forgiveness so that He could forgive

them." *(Muslim)*

Vocabulary and Definitions

The Messenger of Allāh ﷺ took an oath in order to emphasise the statement he was about to make and to draw the attention of his audience to its importance.

Commentary

This *ḥadīth* teaches us that Allāh ﷻ loves to forgive sin - a fact that we gather from other *aḥādīth* as well. No matter how much evil a person has perpetrated, he should never lose hope of the mercy and forgiveness of Allāh ﷻ, for the door of *taubah* (repentance) is wide open. He should hasten towards *taubah*, knowing that he will be welcomed by Allāh ﷻ.

It is incorrect to assume from this *ḥadīth* that Islām encourages man to sin, because the Qur'ān repeatedly discourages sinning and the mission of the Messengers was to remove men from a life of sin.

It should also be noted that if man did not sin and then repent, then Allāh's ﷻ quality of being al-Ghaffār (the Most Forgiving) would not have manifested itself.

Ḥadīth 423

وعن أَبي أيوب خالد بن زيد ﷺ ، قَالَ : سَمِعْتُ رَسُول الله ﷺ ، يقول : ((لَوْلاَ أَنَّكُمْ تُذْنِبُونَ ، لَخَلَقَ الله خَلْقاً يُذْنِبُونَ ، فَيَسْتَغْفِرونَ ، فَيَغْفِرُ لَهُمْ)) رواه مسلم .

Abū Ayyūb Khālid ibn Zayd ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "If you had not committed sins, Allāh ﷻ would have created other creatures which would commit sins and then seek forgiveness so that He could forgive them." *(Muslim)*

Commentary

It is interesting to note that Abū Ayyūb ﷺ only narrated this *ḥadīth* when he was on the verge of death. Many of the *Ṣaḥābah* ﷺ and pious predecessors also narrated such *aḥādīth* of hope during their final moments of life.

Ibn Mālik ﷺ said: "This *ḥadīth* is not an encouragement to commit sins; rather, the Messenger of Allāh ﷺ said this to console the *Ṣaḥābah* ﷺ and remove excessive fear from their hearts. They had become so overwhelmed with fear that some of them had gone away to mountaintops to seclude themselves in worship, some of them had forsaken women and some had forsaken sleep. This *ḥadīth* directed them to develop hope in Allāh's ﷻ forgiveness."

Ḥadīth 424

وعن أَبي هريرة ﷺ ، قَالَ : كُنَّا قُعُوداً مَعَ رَسُول الله ﷺ ، مَعَنَا أَبُو بَكْرٍ وَعُمَرُ ﷺ ، في نَفَرٍ فَقَامَ رَسُول الله ﷺ مِنْ بَيْنِ أَظْهُرِنَا ، فَأَبْطَأَ عَلَيْنَا فَخَشِينَا أَنْ يُقتطَعَ دُونَنَا ، فَفَزِعْنَا فَقُمْنَا فَكُنْتُ أَوَّلَ مَنْ فَزِعَ فَخَرَجْتُ أَبْتَغِي رسولَ الله ﷺ ، حَتَّى أَتَيْتُ حَائِطاً للأَنْصَارِ ... وَذَكَرَ الحَدِيثَ بِطُولِهِ إِلَى قوله : فَقَالَ رَسُول الله ﷺ : ((اذهَبْ فَمَن لَقِيتَ وَرَاءَ هَذَا الحَائِطِ يَشْهَدُ أَنْ لا إله إلاَّ الله ، مُسْتَيقِناً بِهَا قَلبُهُ فَبَشِّرْهُ بِالجَنَّةِ)) رواه مسلم .

Abū Hurayrah ﷺ narrates: "We were sitting in a group with the Messenger of Allāh ﷺ together with Abū Bakr ﷺ and ʿUmar ﷺ. The Messenger of Allāh ﷺ then stood up and left us. After quite some time had passed and he still did not return, we began to fear that some harm had come to him. We stood up in alarm. I was the first to be alarmed and I went out in search of the Messenger of Allāh ﷺ until I reached an orchard belonging to the *Anṣār*." He then related the *ḥadīth* in full until he finally said: "The Messenger of Allāh ﷺ said: 'Go and give glad tidings of Paradise to whoever you meet behind this orchard who testifies with full conviction of heart that there is none worthy of worship except Allāh ﷻ.'" *(Muslim)*

Commentary

Imām Nawawī ﷺ chose not to narrate the *ḥadīth* in full. From the narration quoted in *Muslim,* we learn that the *Ṣaḥābah* went out in search of the Messenger of Allāh ﷺ. Abū Hurayrah ﷺ reached an orchard belonging to the Banū al-Najjār clan of the *Anṣār*. He circled the orchard looking for a way in, but could not find any entrance. Finally, he noticed a brook flowing into the orchard through a gap beneath the walls. He squeezed through this opening and found the Messenger of Allāh ﷺ inside. The Messenger of Allāh ﷺ gave him his sandals as an assurance to his *Ṣaḥābah* ﷺ that he was safe and sent him out with the glad tidings of Paradise for whoever testifies that there is none worthy of worship but Allāh ﷻ and that Muḥammad ﷺ is the Messenger of Allāh.

After Abū Hurayrah ﷺ received this good news, he conveyed it to the first person he met, which was ʿUmar ﷺ. ʿUmar ﷺ struck him on his chest and told him not to convey this to the people. When the Messenger of Allāh ﷺ heard of this, he asked ʿUmar ﷺ why he had prevented Abū Hurayrah ﷺ from conveying the message. ʿUmar ﷺ explained that people would rely on this good news and neglect the performance of good deeds, with the result that they would be deprived of the higher stages of Paradise. The Messenger of Allāh ﷺ agreed to ʿUmar's ﷺ opinion.

"Go and give the glad tidings of Paradise..." as in previous *aḥādīth*, means that a person who testifies to both components of the *kalimah* (testimony of faith) will enter Paradise at some point in time. If he passed away without having any sins in his account, or he had only minor sins that did not surpass his good deeds, then he will go to Paradise from the very beginning. If his minor sins surpassed his good deeds, or he had major sins in his account, from which he did not repent, then he will be punished in the Hell-fire for some time before being admitted into Paradise. Of course, if Allāh ﷻ wishes, He may forgive these sins as well and enter him directly into Paradise.

Additional Points

- ✓ In the science of *ḥadīth*, it is permissible to quote only a portion of a *ḥadīth* when the portion that is left out is not directly related to the part that is mentioned and there is no fear of misunderstanding the *ḥadīth*.

Ḥadīth 425

وعن عبد الله بن عمرو بن العاص ﷺ : أَنَّ النَّبِيّ ﷺ تَلاَ قَولَ الله عز وجل في إبراهيم ﷺ : ﴿ رَبِّ اِنَّهُنَّ اَضْلَلْنَ كَثِيْرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِيْ فَاِنَّهٗ مِنِّيْ﴾ (إبراهيم : ٣٦) الآية ، وقَولَ عِيسَى ﷺ : ﴿ اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ وَاِنْ تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ﴾ (المائدة : ١١٨) فَرَفَعَ يَدَيهِ وَقالَ : ((اللَّهُمَّ أُمّتي أُمّتي)) وبكَى ، فَقَالَ الله عز وجل : ((يَا جِبْريلُ ، اذْهَبْ إِلَى مُحَمَّدٍ -وَرَبُّكَ أَعْلَمُ - فَسَلْهُ مَايُبْكِيهِ ؟)) فَأَتَاهُ جبريلُ ، فَأَخْبَرَهُ رسولُ الله ﷺ ، بِمَا قَالَ - وَهُوَ أَعْلَمُ - فَقَالَ اللهُ تَعَالَى : ((يَا جِبريلُ ، اذْهَبْ إِلَى مُحَمّدٍ ، فَقُلْ : إِنَّا سَنُرْضِيكَ في أُمّتِكَ وَلاَ نَسُوءكَ)) رواه مسلم .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ recited the words of Allāh ﷻ regarding Ibrāhīm ﷺ, "O my Sustainer! They have misguided many people. So whoever followed me, he is of me; and whoever disobeyed me, You are Most forgiving, Most merciful." (Sūrah Ibrāhīm, 36) and the words of ʿĪsā ﷺ: "If You punish them, they are Your servants. And if You forgive them, You alone are powerful, wise." (Sūrah al-Mā'ida, verse 118) The Messenger of Allāh ﷺ then raised his hands (in supplication) and said: "O Allāh! My followers, my followers," and he cried. Allāh ﷻ said: "O Jibra'īl! Go to Muḥammad and, despite your Lord knowing best, ask him why he is crying." Jibra'īl ﷺ came to him and the Messenger of Allāh ﷺ informed him of his supplication, despite Allāh ﷻ knowing best. Allāh ﷻ then said: "O Jibra'īl! Go to Muḥammad and say: 'We will please you with regard to your followers and we will not displease

you.'" *(Muslim)*

Commentary

This *ḥadīth* illustrates the extreme compassion of the Messenger of Allāh ﷺ for his *Ummah* and his concern for their well-being. When he recited the verses of the Qur'ān in which the Messengers Ibrāhīm and ʿĪsā ﷺ supplicated to Allāh ﷻ for their respective followers, the Messenger of Allāh ﷺ thought of his own followers and shed tears while supplicating for them. Allāh ﷻ sent Jibra'īl ﷺ to enquire about his supplication, despite knowing it full well, in order to reveal the high status that the Messenger of Allāh ﷺ enjoyed in the sight of his Master. Allāh ﷻ further consoled him and granted him what he desired with the assurance that He would please him with regard to his *Ummah*. A similar consolation was given in the Qur'ān, in the verse:

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾

Verily, your Lord will soon give you and you will be pleased. (Sūrah al-Ḍuḥā, 5)

The *Ummah* of the Messenger of Allāh ﷺ has been given great honour and privilege in this *ḥadīth*, by the statement of Allāh ﷻ, "We will please you with regard to your followers." Imām Nawawī ﷺ said: "This *ḥadīth* is one of the most comforting of *aḥādīth* for this *Ummah*."

Ḥadīth 426

وعن معاذ بن جبل ﷺ ، قَالَ : كُنْتُ رِدْفَ النَّبِيِّ ﷺ عَلَى حِمَارٍ ، فَقَالَ : ((يَا مُعَاذُ ، هَلْ تَدْرِي مَا حَقُّ الله عَلَى عِبَادِهِ ؟ وَمَا حَقُّ العِبَادِ عَلَى الله ؟)) قُلْتُ : اللهُ وَرَسُولُهُ أَعْلَمُ . قَالَ : ((فإِنَّ حَقَّ اللهِ عَلَى العِبَادِ أَنْ يَعْبُدُوهُ ، وَلاَ يُشْرِكُوا بِهِ شَيئاً ، وَحَقَّ العِبَادِ عَلَى اللهِ أَنْ لاَ يُعَذِّبَ مَنْ لا يُشْرِكُ بِهِ شَيئاً)) فقلتُ : يَا رَسُول الله ، أَفلا أُبَشِّرُ النَّاسَ ؟ قَالَ : ((لاَ تُبَشِّرْهُمْ فَيَتَّكِلُوا)) مُتَّفَقٌ عَلَيهِ .

Muʿādh ibn Jabal ﷺ narrates: "I was riding behind the Messenger of Allāh ﷺ on a donkey when he said to him: "O Muʿādh! Do you know what Allāh's ﷻ right is on His servants and the servants' right is on Allāh ﷻ?" I replied: "Allāh and His Messenger know best." He said: "Allāh's ﷻ right on His servants is that they should worship Him and not ascribe partners with Him. And the servants' right on Allāh ﷻ is that He does not punish anyone who does not ascribe partners with Him." I said: "O Messenger of Allāh! Should I not grant people the glad tidings of this?" He replied: "No, if you do so, they will rely on it (and abandon good deeds)." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* expresses the magnanimous mercy and forgiveness of Allāh ﷻ.

In other narrations of this *ḥadīth*, Muʿādh ﷺ said that the name of the donkey was ʿUfayr and that nothing separated him from the Messenger of Allāh ﷺ except the back of the saddle. He mentioned these details in order to emphasise that he was close to the Messenger of Allāh ﷺ and heard his speech with full attention.

What does "the servants's right on Allāh ﷻ" mean when we know that nobody in reality has any right over Allāh ﷻ, because Allāh ﷻ is not obliged to any of His creation? Imām Qurṭubī ﷺ answered this by stating that it refers to the reward that Allāh ﷻ has promised, out of His kindness. Since Allāh ﷻ does not go against His promise, His servants can definitely expect to receive a reward and this has been referred to as a 'right'.

We know from other *aḥādīth* that Allāh ﷻ may punish believers who committed sins, even though they did not ascribe partners to Allāh ﷻ. This seems to contradict this *ḥadīth*, which states that He does not punish anyone who does not ascribe partners with Him. Scholars have explained these narrations in various ways. One is that the entrance of some of the sinful believers in the Fire is not termed as *ʿadhāb* (punishment), because *ʿadhāb* means to inflict pain along with humiliation, whereas a believer will only enter the Fire to become purified and eligible for Paradise. Another explanation is that such people will not suffer eternal punishment. A third explanation is that "not ascribing partners with Allāh" has to be necessarily coupled with all its many conditions and prerequisites, such as abstention from sin, hence only those who have been forgiven of sin or are sinless will enter Paradise without punishment.

Ḥadīth 427

وعن البراءِ بن عازب ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((المُسْلِمُ إِذَا سُئِلَ في القَبْرِ يَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ الله ، وَأَنّ مُحَمّداً رَسُول الله ، فذلك قوله تَعَالَى : ﴿ يُثَبِّتُ اللهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِى الْحَيٰوةِ الدُّنْيَا وَفِى الْاٰخِرَةِ ﴾ (إبراهيم : ٢٧))) مُتَّفَقٌ عَلَيهِ .

Al-Barā' ibn ʿĀzib ﷺ narrates that the Messenger of Allāh ﷺ said: "When a Muslim is questioned in the grave, he testifies that there is none worthy of worship except Allāh and that Muḥammad is the Messenger of Allāh. This is the meaning of the verse: 'Allāh strengthens the believers with the firm word in the life of this world and in the Hereafter.'" (Sūrah Ibrāhīm, 27) *(Bukhārī, Muslim)*

Commentary

After a person dies, the two angels Munkar and Nakīr will come to his grave and question him about his Lord, his religion and the Messenger that was sent to him. If he is a true Muslim, Allāh ﷻ will enable him to give the correct replies, while a disbeliever will not be able to do so.

Ḥadīth 428

وعن أنس ﷺ ، عن رَسُول الله ﷺ ، قَالَ : ((إنّ الكَافِرَ إِذَا عَمِلَ حَسَنَةً ، أُطعِمَ بِهَا طُعْمَةً مِنَ الدُّنْيَا ، وَأَمَّا المُؤْمِنُ فَإنَّ الله تَعَالَى يَدَّخِرُ لَهُ حَسَنَاتِهِ في الآخِرَةِ ، وَيُعْقِبُهُ رِزْقاً في الدُّنْيَا عَلَى طَاعَتِهِ)) .

وفي رواية : ((إنَّ الله لاَ يَظْلِمُ مُؤْمِناً حَسنَةً يُعْطَى بِهَا في الدُّنْيَا ، وَيُجْزَى بِهَا في الآخِرَةِ . وَأَمَّا الكَافِرُ فَيُطْعَمُ بِحَسَنَاتِ مَا عَمِلَ للهِ تَعَالَى في الدُّنْيَا ، حَتَّى إِذَا أفْضَى إِلَى الآخرَةِ ، لَمْ يَكُنْ لَهُ حَسَنَةٌ يُجْزَى بِهَا)) رواه مسلم .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "When a disbeliever does a good deed, he receives sustenance in return for it in this world. As for a believer, Allāh ﷻ stores his good deeds for him in the Hereafter and also rewards him with sustenance in this world because of his obedience."

Another narration has: "Allāh ﷻ does not wrong a believer for doing a good deed; he is given something for it in this world and rewarded for it in the Hereafter. As for a disbeliever, he receives sustenance in this world for the good deeds which he did for Allāh so that when he reaches the Hereafter, he will have no good deeds for which he is to be rewarded." *(Muslim)*

Vocabulary and Definitions

ʿAllāmah Ṭībī ﷺ stated that the use of the word "give" with regard to this world and "reward" with regard to the Hereafter, indicates that the actual reward is in the Hereafter and that the recompense in this world is an extra favour from Allāh ﷻ.

Commentary

Many disbelievers in this world perform actions of goodness such as giving charity, joining family ties and helping people, however, these do not take them closer to Allāh ﷻ because they lack the prerequisite of *īmān* (faith). Allāh ﷻ gives them a reward for these actions in this world by granting them more wealth or protecting them from harm, but they will not

receive any reward in the Hereafter. A believer, on the other hand, is rewarded for his good deeds in both the worlds.

The second narration states, "Allāh ﷻ does not wrong a believer for doing a good deed." Allāh ﷻ obviously does not wrong anyone, for He is *al-ʿAdl* – the Just. The meaning of the *ḥadīth* is that Allāh ﷻ does not decrease the reward of a believer in the least; rather, Allāh ﷻ out of His kindness multiplies the rewards of actions ten times over – at the very least – and rewards His servant even in this world.

Ḥadīth 429

وعن جابر رضي الله عنه ، قَالَ : قَالَ رَسُول الله ﷺ : ((مَثَلُ الصَّلَوَاتِ الخَمْسِ كَمَثَلِ نَهْرٍ جَارٍ غَمْرٍ عَلَى بَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْم خَمْسَ مَرَّات)) رواه مسلم .

((الغَمْرُ)) : الكَثِيرُ .

Jābir رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "The similitude of the five daily *Ṣalāhs* is like that of an abundantly flowing river at your door in which you bath five times a day." *(Muslim)*

Commentary

This *ḥadīth* emphasises the importance of discharging the duty of *ṣalāh* and presents glad tidings to those who do so. *Ṣalāh* performed five times a day has been compared to bathing in a river and thereby cleansing oneself of dirt because, just as repeated bathing removes all physical dirt from the body, regular and correct performance of *ṣalāh* cleanses a person from sins.

According to the general view, however, this refers to minor sins, as *taubah* (repentance) is required for the forgiveness of major sins. In reality, a true believer should not have any major sins in his account. If he happens to commit a major sin, he should immediately turn to Allāh ﷻ and repent. Then, whatever minor sins he commits, are washed away by the performance of *ṣalāh*.

The same meaning is contained in the following verse of the Qur'ān,

﴿وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ الَّيْلِ ؕ اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ؕ ذٰلِكَ ذِكْرٰى لِلذّٰكِرِيْنَ﴾

Establish *Ṣalāh* at the two ends of the day and in the early hours of the night. Surely, good deeds erase bad deeds. That is a reminder for the mindful. (Sūrah

Hūd, 114)

Ḥadīth 430

وعن ابن عباس ﷺ ، قَالَ : سَمِعْتُ رَسُول الله ﷺ ، يقول : ((مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ ، فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعونَ رَجُلاً لاَ يُشْرِكُونَ بِاللهِ شَيئاً ، إلاَّ شَفَّعَهُمُ اللهُ فِيهِ)) رواه مسلم .

Ibn ʿAbbās ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "When a Muslim man passes away and forty people who do not ascribe partners with Allāh ﷻ attend his funeral prayer, Allāh ﷻ accepts their intercession in his favour." *(Muslim)*

Commentary

The *Janāzah Ṣalāh* (funeral prayer) is a prayer in which forgiveness is sought on behalf of the deceased Muslim. If the number of those who perform the funeral prayer reaches forty, it is hoped that Allāh ﷻ will accept their supplication and forgive the deceased.

In another *ḥadīth*, one hundred is mentioned, while a third *ḥadīth* mentions three rows of people. In response to this apparent contradiction, Qāḍī ʿIyāḍ ﷺ said that these *aḥādīth* were replies to questions posed by people. Somebody asked about the virtue regarding forty people, another asked regarding a hundred people and yet another asked regarding three rows. The Messenger of Allāh ﷺ gave the glad tidings of forgiveness in each case. In contrast, Imām Nawawī ﷺ explained that it is possible that Allāh ﷻ initially informed the Messenger of Allāh ﷺ of the virtue in the case of a hundred people and gradually the amount was lessened. Another possible explanation is that the various versions are not restricted to a single number, but refer to a large number of people.

According to some scholars, there is greater hope that Allāh ﷻ will accept intercession on behalf of the deceased, if more righteous people attend his funeral prayer.

Additional Points

- ✓ Allāh ﷻ accepts a believer's intercession in favour of his Muslim brother.
- ✓ Attending the funeral prayer of a Muslim and taking part in the burial are among the rights of a Muslim upon another Muslim.
- ✓ A funeral should be publicised so that the maximum number of people can attend.

Ḥadīth 431

وعن ابن مسعود ﷺ ، قَالَ : كُنَّا مَعَ رَسُول الله ﷺ في قُبَّة نَحْوَاً مِنْ أربَعِينَ ، فَقَالَ : ((أَتَرْضَونَ أَنْ تَكُونُوا رُبُعَ أَهْلِ الجَنَّةِ ؟)) قُلْنَا : نَعَمْ . قَالَ : ((أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهلِ

الجَنَّةِ ؟)) قُلْنَا : نَعَمْ ، قَالَ : ((وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ ، إِنِّي لأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الجَنَّةِ وذلك أَنَّ الجنَّةَ لاَ يَدْخُلُهَا إِلاَّ نَفْسٌ مُسْلِمَةٌ ، ومَا أَنْتُم في أَهْلِ الشِّركِ إِلاَّ كَالشَّعْرَةِ البَيْضَاءِ في جلدِ الثَّورِ الأَسْوَدِ ، أَوْ كَالشَّعْرَةِ السَّوْدَاءِ في جلدِ الثَّورِ الأَحْمَر)) مُتَّفَقٌ عَلَيهِ .

Ibn Masʿūd ﷺ narrates: "We were about forty people with the Messenger of Allāh ﷺ in a tent and he asked: 'Would you like to be a quarter of the inhabitants of Paradise?' We replied: 'Yes.' He asked: 'Would you like to be a third of the inhabitants of Paradise?' We replied: 'Yes.' He said: 'By that Being in whose control is the life of Muhammad, I hope that you will be half the inhabitants of Paradise. This is because only a Muslim soul shall enter Paradise. In comparison to the polytheists, you are like a strand of white hair on the skin of a black ox, or like a strand of black hair on the skin of a red ox." *(Bukhārī, Muslim)*

Vocabulary and Definitions

The statement of the Messenger of Allāh ﷺ, "I hope that you will be half the inhabitants of Paradise," seems to imply that it was only a desire or aspiration on his part; however, scholars state that every such desire stated by Allāh ﷻ or by His Messenger ﷺ indicates certainty. In other words, it will definitely happen. It is stated as a desire just as kings express a desire when they are intent on doing something.

Commentary

Another *ḥadīth* states that the inhabitants of Paradise will consist of 120 rows of people and 80 of these will be Muslims. This means that the Muslims will be two thirds of the inhabitants of Paradise. This variation in numbers between narrations is not a contradiction, but served as a glad tiding to please the Messenger of Allāh ﷺ and his *Ummah* regarding Allāh's ﷻ tremendous mercy upon them. It is similar to the case where the reward for congregational *ṣalāh* was initially specified as 25 times greater than performing it individually, but it was later increased to 27 times.

The Messenger of Allāh ﷺ first mentioned a quarter, then a third and finally a half in order to remind the *Ṣaḥābah* ﷺ of Allāh's ﷻ kindness upon them and so that they would increase in their gratitude to Him. It was also possible that his initial pronouncement had been abrogated by an increase from Allāh ﷻ. Such a method has a greater impact upon the minds of the audience and grants them a greater sense of importance.

The *ḥadīth* categorically states the fundamental Islāmic belief that those who die on *kufr* (disbelief) will never enter Paradise. The Qur'ān similarly states,

﴿إِنَّهُ مَنْ يُّشْرِكْ بِاللهِ فَقَدْ حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ وَمَاْوٰهُ النَّارُ﴾

Allāh has definitely forbidden Paradise for the one who attributes a partner to Allāh and his abode shall be the Fire. (Sūrah al-Mā'idah, 72)

Ḥadīth 432

وعن أَبي موسى الأشعري ﷺ ، قَالَ : قَالَ رَسُول الله ﷺ : ((إِذَا كَانَ يَوْمُ القِيَامَةِ دَفَعَ اللهُ إِلَى كُلِّ مُسْلِم يَهُودياً أَوْ نَصْرانِياً ، فَيَقُولُ : هَذَا فِكَاكُكَ مِنَ النَّارِ)) . وفي رواية عَنْهُ ، عن النَّبيّ ﷺ ، قَالَ : ((يَجِيءُ يَوْمَ القِيَامَةِ نَاسٌ مِنَ المُسْلِمينَ بِذُنُوبٍ أَمْثَال الجِبَالِ يَغْفِرُهَا الله لَهُمْ)) رواه مسلم .

قوله : ((دَفَعَ إِلَى كُلِّ مُسْلِم يَهُودِيًّا أَوْ نَصْرَانِيًّا ، فَيَقُولُ : هَذَا فِكَاكُكَ مِن النَّارِ)) مَعنَاهُ مَا جَاءَ في حديث أَبي هريرة ﷺ : ((لِكُلِّ أَحَدٍ مَنْزِلٌ في الجَنَّةِ ، وَمَنْزِلٌ في النَّارِ ، فَالمُؤْمِنُ إِذَا دَخَلَ الجَنَّةَ خَلَفَهُ الكَافِرُ في النَّارِ ؛ لأَنَّهُ مُسْتَحِقٌّ لِذَلِكَ بِكفْرِهِ)) ومعنى ((فِكَاكُكَ)) : أَنَّكَ كُنْتَ معرَّضاً لِدُخُولِ النَّارِ ، وَهَذَا فِكَاكُكَ ؛ لأَنَّ الله تَعَالَى ، قَدَّرَ للنَّارِ عَدَداً يَمْلَؤُهَا ، فَإِذَا دَخَلَهَا الكُفَّارُ بِذُنُوبِهِمْ وَكُفْرِهِمْ ، صَارُوا في مَعنَى الفِكَاك للمُسْلِمِينَ ، والله أعلم .

Abū Mūsā al-Ashʿarī ﷺ narrates that the Messenger of Allāh ﷺ said: "On the day of *Qiyāmah*, Allāh ﷻ will hand over a Jew or Christian to every Muslim and say: 'This is your redemption from the Hell-fire.'"

According to another narration, the Messenger of Allāh ﷺ said: "A group of Muslims will be brought on the day of *Qiyāmah* with sins the size of mountains and Allāh ﷻ will forgive them all." (*Muslim*)

The meaning of the *ḥadīth*, "Allāh ﷻ will hand over a Jew or Christian to every Muslim and say: 'This is your redemption from the Hell-fire'", is explained by another *ḥadīth* of Abū Hurayrah ﷺ: "Every person has a place reserved for him in Paradise and in the Hell-fire. When a believer enters Paradise, a disbeliever takes his place in the Hell-fire because he is eligible for that on account of his unbelief."

The word "redemption" in this context means that you were to be presented for entry into the Hell-fire and this person is your redemption from it. This is because Allāh ﷻ destined that a certain number will fill the Hell-fire,

so when the disbelievers enter it because of their sins and disbelief, it is as though they are a redemption for the Muslims. Allāh ﷻ knows best.

Commentary

This *ḥadīth* teaches us that Allāh ﷻ will forgive the sins of the Muslims due to His mercy for them and He will punish the disbelievers in the same proportion because of their sin and disbelief. It serves as a compelling reminder of the value of *īmān* and the tragedy of dying in the state of disbelief.

According to ʿUmar ibn ʿAbd al-ʿAzīz ﷺ as well as Imām Shāfiʿī ﷺ, this *ḥadīth* is the most encouraging of *aḥādīth* for a Muslim considering its allusion that every Muslim will gain salvation from Hell.

Despite the fact that all disbelievers will enter Hell, Jews and Christians have been specifically mentioned to counter their claim that they will enter Paradise.

Ḥadīth 433

وعن ابن عمر ﷺ ، قَالَ : سَمِعْتُ رسولَ الله ﷺ ، يقول : ((يُدْنَى المُؤْمِنُ يَوْمَ القِيَامَة مِنْ رَبِّهِ حَتَّى يَضَعَ كَنَفَهُ عَلَيهِ ، فَيُقَرِّرُهُ بذُنُوبِهِ ، فيقولُ : أتعرِفُ ذَنْبَ كَذَا ؟ أتَعرفُ ذَنْبَ كَذَا ؟ فيقول : رَبِّ أعْرِفُ ، قَالَ : فَإنِّي قَدْ سَتَرْتُهَا عَلَيْكَ في الدُّنْيا ، وَأنَا أغْفِرُهَا لَكَ اليَومَ ، فَيُعْطَى صَحيفَةَ حَسَنَاتِهِ)) مُتَّفَقٌ عَلَيهِ .

((كَنَفَهُ)) : سَتْرُهُ وَرَحْمَتُهُ .

Ibn ʿUmar ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "On the day of *Qiyāmah*, a believer will be brought close to his Sustainer so that He may place him under His mercy and protection. He will then make him confess to his sins by asking him: 'Do you confess to such-and-such a sin? Do you confess to such-and-such a sin?' He will reply: 'O my Sustainer! I confess.' Allāh ﷻ will say: 'I concealed them for you in the world and I forgive you for them today,' and he will then be given his book of good deeds." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* informs us of the tremendous mercy of Allāh ﷻ upon the believers on the day of *Qiyāmah* when Allāh ﷻ will obliterate their sins and forgive them. Allāh's ﷻ asking them to confess to their sins and then forgiving them is an allusion to the verse of the Qur'ān,

﴿فَسَوْفَ يُحَاسَبُ حِسَابًا يَّسِيْرًا﴾

An easy reckoning will be taken from him. (Sūrah, al-Inshiqāq, 8)

Ḥadīth 434

وعن ابن مسعود ﷺ : أَنَّ رَجُلاً أَصَابَ مِن امْرَأة قُبْلَةً ، فَأَتَى النَّبيَّ ﷺ فَأَخْبَرَهُ ، فَأَنْزَلَ الله تَعَالَى : ﴿ وَاَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَزُلَفًا مِّنَ اللَّيْلِ اِنَّ الْحَسَنٰتِ يُذْهِبْنَ السَّيِّاٰتِ ﴾ (هود : ١١٤) فَقَالَ الرجل: أَليَ هَذَا يَا رَسُول الله ؟ قَالَ : ((لجميعِ أُمَّتِي كُلِّهِمْ)) مُتَّفَقٌ عَلَيهِ .

Ibn Masʿūd ﷺ narrates: "A man kissed a woman and came to the Messenger of Allāh ﷺ and told him. Allāh ﷻ then revealed the verse: 'Establish *ṣalāh* at the two ends of the day and during portions of the night. Verily good deeds wipe out evil deeds.' (Sūrah Hūd, 114) The man asked: 'Is this for me only, O Messenger of Allāh?' He replied: 'It is for my entire *Ummah*.'" (*Bukhārī, Muslim*)

Commentary

The narration of *Tirmidhī* expounds upon this *ḥadīth*. It states that a woman whose husband had been sent on an expedition by the Messenger of Allāh ﷺ approached a *Ṣaḥābī* ﷺ to purchase some dates. He was taken aback by her beauty and asked her to enter his room saying that he had better quality dates there. When she followed him in, he kissed her. She turned away warning him to fear Allāh ﷻ. Her reprimand made him realise his mistake and he then approached the Messenger of Allāh ﷺ so that the latter would execute the necessary punishment upon him that would cleanse him of the sin. However, the Qur'ānic verse was then revealed stating that *ṣalāh* obliterates minor sins and that there was no need to execute any punishment or penalty.

Additional Points

✓ Qur'ānic rulings apply on a general basis and are not confined to individual causes.

Ḥadīth 435

وعن أنس ﷺ ، قَالَ: جاء رجل إِلَى النَّبيّ ﷺ ، فَقَالَ : يَا رَسُول الله، أَصَبْتُ حَدّاً ، فَأَقِمْهُ عَلَيَّ ، وَحَضَرَتِ الصَّلاةُ ، فَصَلَّى مَعَ رَسُول الله ﷺ ، فَلَمَّا قَضَى الصَّلاةَ ، قَالَ : يَا رَسُول الله ، إِنِّي أَصَبْتُ حَدّاً فَأَقِمْ فيَّ كِتَابَ الله . قَالَ : ((هَلْ حَضَرْتَ مَعَنَا الصَّلاةَ)) ؟ قَالَ : نَعَمْ . قَالَ : ((قَدْ غُفِرَ لَكَ)) مُتَّفَقٌ عَلَيهِ .

وقوله : ((أَصَبْتُ حَدّاً)) مَعنَاهُ : مَعْصِيَةً تُوجِبُ التَّعْزيرَ ، وَلَيْسَ المُرَادُ الحدّ الشَّرعيَّ الحَقِيقيَّ

كَحَدِّ الزِّنَا وَالخمر وَغَيرِهِمَا ، فإنَّ هذِهِ الحُدودَ لا تَسْقُطُ بالصَّلاةِ ، وَلاَ يَجُوزُ للإمَامِ تَرْكُهَا .

Anas ﷺ narrates: "A man came to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh! I committed a sin which necessitates punishment, so mete it out to me.' It was the time of *ṣalāh*, so he joined the Messenger of Allāh ﷺ in *ṣalāh*. When he had completed the *ṣalāh*, he said: 'O Messenger of Allāh! I committed a sin which necessitates punishment, so mete out to me the judgment of the Book of Allāh.' He ﷺ asked: 'Were you present with us in the *ṣalāh*?' He replied: 'Yes.' He ﷺ said: 'You have been forgiven.'" (*Bukhārī, Muslim*)

The words "I committed a sin which necessitates punishment," refer to an ordinary sin that is punishable and does not refer to penal punishments of the *Sharī'ah* such as the punishment for committing adultery or consuming alcohol. These latter punishments do not fall off by offering *ṣalāh* nor is it permissible for the leader to ignore them.

Commentary

In this *ḥadīth,* mention is made of a *Ṣaḥābī* ﷺ who committed a minor sin and then requested the Messenger of Allāh ﷺ to cleanse him of it by means of a punishment. It was not a major sin that required penal punishment, however the *Ṣaḥābah* ﷺ were such that they regarded even their minor sins as major sins and they were not content until they had been forgiven or purified of them.

According to some scholars, in order to conceal the sin from others the Messenger of Allāh ﷺ did not delve into and probe his declaration. The *ḥadīth* also teaches us that it is advisable for a person not to expose his own sins, just as Allāh ﷻ has not exposed them to others.

Ḥadīth 436

وعنه ، قَالَ : قَالَ رَسُول الله ﷺ : ((إنَّ الله لَيَرْضَى عَنِ العَبْدِ أنْ يَأكُلَ الأَكْلَةَ ، فَيَحْمَدُهُ عَلَيْهَا ، أَوْ يَشْرَبَ الشَّرْبَةَ ، فَيَحْمَدُهُ عَلَيْهَا)) رواه مسلم .

((الأَكْلَة)) : بفتح الهمزة وهي المرةُ الواحدةُ مِنَ الأكلِ كَالغَدوَةِ وَالعَشْوَةِ ، والله أعلم .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ is pleased with a servant who eats a morsel of food and them praises Him for it, or drinks a drink of water and then praises Him for it." (*Muslim*)

Commentary

This *ḥadīth* teaches us that it is meritorious for a person to praise Allāh ﷻ by saying *Alḥamdulillah*, with every morsel and drink because by doing so he recalls Allāh's ﷻ kind bounties upon him. It is also a reminder not to commit sin and thereby displease the Being who provides sustenance.

Ḥadīth 437

وعن أَبي موسى ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((إنَّ الله تَعَالَى يَبْسُطُ يَدَهُ باللَّيلِ لِيَتُوبَ مُسِيءُ النَّهَارِ ، وَيَبْسُطُ يَدَهُ بالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيلِ ، حَتَّى تَطلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا)) رواه مسلم .

Abū Mūsā ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ extends His hand at night so that the sinner of the day may turn in repentance and He extends His hand during the day so that the sinner of the night may turn in repentance, until the sun rises from the west." (*Muslim*)

Vocabulary and Definitions

The "hand of Allāh" is one of those attributes of Allāh ﷻ, which we believe in without questioning. Some scholars interpret it figuratively by saying that it refers to the acceptance of repentance.

Commentary

This *ḥadīth* was discussed in a previous chapter. See *ḥadīth* 16. It states that Allāh ﷻ readily accepts the repentance of those who turn to Him. It reflects Allāh's ﷻ incredible mercy upon the believers and encourages them to seek forgiveness.

Ḥadīth 438

وعن أَبي نجيح عمرو بن عَبَسَة – بفتح العين والباءِ – السُّلَمِيِّ ﷺ ، قَالَ : كُنْتُ وأَنَا في الجاهِلِيَّةِ أَظُنُّ أَنَّ النَّاسَ عَلَى ضَلالَةٍ ، وَأَنَّهُمْ لَيْسُوا عَلَى شَيْءٍ ، وَهُمْ يَعْبُدُونَ الأَوْثَانَ ، فَسَمِعْتُ بِرَجُلٍ بِمَكَّةَ يُخْبِرُ أَخْبَاراً ، فَقَعَدْتُ عَلَى رَاحِلَتِي ، فَقَدِمْتُ عَلَيهِ ، فإِذَا رسولُ الله ﷺ مُسْتَخْفِياً ، جرَآءُ عَلَيهِ قومُهُ ، فَتَلَطَّفْتُ حَتَّى دَخَلْتُ عَلَيهِ بِمَكَّةَ ، فَقُلْتُ لَهُ : مَا أَنْتَ ؟ قَالَ : ((أنا نَبِيٌّ)) قُلْتُ : وما نبيٌّ ؟ قَالَ : ((أَرْسَلَنِي الله)) قُلْتُ : وبأَيِّ شَيْء أَرْسَلَكَ ؟ قَالَ : ((أَرْسَلَنِي بِصِلَةِ الأَرْحَامِ ، وَكَسْرِ الأَوْثَانِ ، وَأَنْ يُوَحَّدَ اللهُ لاَ يُشْرَكُ بِهِ شَيْء)) قُلْتُ : فَمَنْ مَعَكَ عَلَى هَذَا ؟ قَالَ : ((حُرٌّ وَعَبْدٌ)) ومعه يَوْمَئِذٍ أَبُو بكرٍ وبلالٌ ﷺ ، قُلْتُ : إِنّي مُتَّبِعُكَ ، قَالَ : ((إِنَّكَ لَنْ تَسْتَطِيعَ ذلِكَ يَومَكَ هَذَا ، ألا تَرَى حَالي وحالَ النَّاسِ ؟ وَلَكِنِ

ارْجِعْ إِلَى أَهْلِكَ فَإِذَا سَمِعْتَ بي قَدْ ظَهرْتُ فَأْتِنِي)) قَالَ : فَذَهَبْتُ إِلَى أَهْلِي وقَدِمَ رَسُول الله ﷺ المَدِينَةَ وكنت في أهلي، فجعلت أتخبر الأخبار، وأسأل الناس حين قدم المدينة، حَتَّى قَدِمَ نَفَرٌ مِنْ أَهْلِي المَدِينَةَ ، فقلتُ : مَا فَعَلَ هَذَا الرَّجُلُ الَّذِي قَدِمَ المَدِينَةَ ؟ فقالوا : النَّاس إِلَيهِ سِرَاعٌ ، وَقَدْ أرادَ قَومُهُ قَتْلَهُ ، فلَمْ يَسْتَطِيعُوا ذلِكَ ، فقَدِمْتُ المدينَةَ ، فَدَخَلْتُ عَلَيهِ ، فقلتُ : يَا رَسُول الله أَتَعْرِفُني ؟ قَالَ : ((نَعَمْ ، أَنْتَ الَّذِي لَقِيْتَنِي بمكّةَ)) قَالَ : فقلتُ : يَا رَسُول الله ، أَخْبِرنِي عَمَّا عَلَّمَكَ الله وأَجْهَلُهُ ، أَخْبِرْنِي عَنِ الصَّلاَةِ ؟ قَالَ : ((صَلِّ صَلاَةَ الصُّبْحِ ، ثُمَّ اقْصُرْ عَنِ الصَّلاَةِ حَتَّى تَرْتَفِعَ الشَّمْسُ قِيدَ رُمْحٍ ، فَإِنَّهَا تَطْلُعُ حِينَ تَطْلُعُ بَيْنَ قَرْنَيْ شَيطَان ، وَحينَئذٍ يَسجُدُ لَهَا الكُفَّارُ ، ثُمَّ صَلِّ فَإِنَّ الصَلاَةَ مَشْهُودَةٌ مَحْضُورةٌ حَتَّى يَسْتَقِلَّ الظِّلُّ بالرُّمْحِ ، ثُمَّ اقْصُرْ عَنِ الصَّلاةِ ، فَإِنَّهُ حينئذ تُسْجَرُ جَهَنَّمُ ، فإذَا أَقْبَلَ الفَيْءُ فَصَلِّ ، فَإِنَّ الصَّلاةَ مَشْهُودَةٌ مَحضُورَةٌ حَتَّى تُصَلِّي العصرَ ، ثُمَّ اقْصرْ عَنِ الصَّلاةِ حَتَّى تَغْرُبَ الشَّمْسُ ، فإنَّهَا تَغْرُبُ بينَ قَرْنَيْ شَيطانٍ ، وَحِينَئذٍ يَسْجُدُ لَهَا الكُفّارُ)) قَالَ : فقلتُ : يَا نَبيَّ الله ، فالوضوءُ حدثني عَنْهُ ؟ فَقَالَ : ((مَا مِنْكُمْ رَجُلٌ يُقَرِّبُ وَضُوءهُ ، فَيَتَمَضْمَضُ وَيسْتَنْشِقُ فَيَسْتَنْثِرُ ، إلاَّ خَرَّتْ خَطَايَا وَجْهِهِ وفيه وخياشيمه، ثم إذا غسل وجهه كما أمره الله إلا خرت خطايا وجهه مِنْ أَطْرَافِ لِحْيَتِهِ مَعَ المَاءِ ، ثُمَّ يَغْسِلُ يديهِ إِلَى المِرفقَيْن ، إلاَّ خَرَّتْ خَطَايَا يَدَيْهِ مِنْ أَنَامِلِهِ مَعَ الماءِ ، ثُمَّ يَمْسَحُ رَأسَهُ ، إلاَّ خرّتْ خطايا رأسِهِ من أَطْرَافِ شَعْرِهِ مَعَ الماءِ ، ثُمَّ يغسل قدميه إِلَى الكعْبَيْنِ ، إلاَّ خَرَّتْ خَطَايَا رِجلَيْهِ مِنْ أَنَامِلِهِ مَعَ الماءِ ، فَإِنْ هُوَ قَامَ فَصَلَّى ، فَحَمِدَ الله تَعَالَى ، وأثنى عَلَيهِ ومَجَّدَهُ بالَّذي هُوَ لَهُ أَهْلٌ ، وَفَرَّغَ قلبه للهِ تَعَالَى ، إلاَّ انْصَرفَ مِنْ خَطِيئَتِهِ كهيئته يَومَ وَلَدتهُ أُمُّهُ)) .

فحدث عَمرُو بن عَبسَة بهذا الحديث أَبَا أُمَامَة صاحِب رَسُول الله ﷺ ، فَقَالَ لَهُ أَبُو أُمَامَة : يَا عَمْرُو بنُ عَبسَة ، انْظُر مَا تقولُ ! في مقامٍ واحدٍ يُعْطَى هَذَا الرَّجُلُ ؟ فَقَالَ عَمْرٌو : يَا أَبَا أُمَامَة ، لقد كَبرَتْ سِنّي ، وَرَقَّ عَظمِي ، وَاقْتَرَبَ أَجَلِي ، وَمَا بِي حَاجَةٌ أَنْ أَكْذِبَ عَلَى اللهِ تَعَالَى ، وَلا عَلَى رَسُول الله ﷺ ، لَوْ لَمْ أسمعه مِنْ رَسُول الله ﷺ ، إلاَّ مَرَّةً أَوْ مَرَّتَينِ أَوْ ثَلاثاً – حَتَّى عَدَّ سَبْعَ مَرَّات – مَا حَدَّثْتُ أبداً بِهِ ، وَلكنِّي سمعتُهُ أكثَر من ذلِكَ . رواه مسلم .

قوله : ((جُرَءاءُ عَلَيهِ قَومُه)) هُوَ بجيم مضمومة وبالمد عَلَى وزنِ عُلماءَ ، أيْ : جَاسِرونَ مُستَطِيلُونَ غيرُ هائِبينَ ، هذِهِ الرواية المشهورةُ ، ورواه الحُمَيْدِيُّ وغيرُهُ ((حِرَاءٌ)) بكسر الحاء المهملة ، وَقالَ : معناه غِضَابٌ ذَوُو غَمّ وهَمّ ، قَدْ عِيلَ صَبرُهُمْ بِهِ ، حَتَّى أَثَّرَ في أجسامهم ، من قولِهِم : حَرَى جسمهُ يَحْرَى ، إِذَا نَقَصَ مِنْ ألمٍ أَوْ غَمٍّ ونحوِهِ ، والصَّحيحُ

أَنَّهُ بالجيم . قوله ﷺ : ((بَيْنَ قَرنَيْ شيطان)) أيْ ناحيتي رأسِهِ والمرادُ التَّمْثيلُ ، وَمعْنَاهُ : أنه حينئذٍ يَتَحرَّكُ الشَّيطَانُ وَشيعَتُهُ ، وَيتَسَلَّطُونَ . وقوله : ((يُقَرِّبُ وَضوءهُ)) معناه يُحضِرُ الماءَ الَّذِي يَتوضّأ بِهِ ، وقوله : ((إلاَّ خَرَّت خطايا)) هُوَ بالخاءِ المعجمة : أيْ سقطت ، ورواه بعضُهم ((جَرَت)) بالجيم ، والصحيح بالخاءِ وَهُوَ رواية الجمهور . وقوله : ((فينْتَثرُ)) أيْ يَستخرجُ مَا في أنفهِ مِنْ أذىً والنَّثْرَةُ : طَرَفُ الأنْفِ .

Abū Najīḥ ʿAmr ibn ʿAbasah al-Sulamī[114] ﷺ narrates: "During the days of ignorance, I believed that people were astray and they were not on the truth because they worshipped idols. Then I heard of a man in Makkah who was speaking of certain things. So I mounted my conveyance and went to him. It was the Messenger of Allāh ﷺ who was secretly conveying his message while his people openly opposed him. So I planned to meet him secretly and succeeded in meeting him in Makkah. I asked him: 'What are you?' He replied: 'I am a Messenger.' I asked: 'What is a Messenger?' He replied: 'Allāh ﷻ has sent me.' I asked: 'What did He send you with?' He replied: 'He has sent me with the task of maintaining ties of kinship, destroying idols and that Allāh ﷻ be accepted as One, without ascribing any partner to Him.' I asked: 'Who is with you in this?' He replied: 'A free man and a slave.' At that time, Abū Bakr ﷺ and Bilāl ﷺ were with him. I said: 'I would like to follow you.' He said: 'You will not be able to do so at present. Do you not see my position and the position of my people? Rather return to your people and when you hear that I have prevailed, then come to me.' So I returned to my people and the Messenger of Allāh ﷺ went to Madīnah while I remained with them. I continued seeking news and enquiring from people when he reached Madīnah. Eventually some people from the inhabitants of Madīnah came and I asked them: 'What has happened to this man who came to Madīnah?' They replied: 'People are hastening to him. His people want to kill him but they are unable to do so.' So I went to Madīnah and met him. I said: 'O Messenger of Allāh! Do you recognize me?' He replied: 'Yes. You are the one who met me in Makkah.' I said: 'O Messenger of Allāh! Inform me of what Allāh ﷻ has taught you and about which I am ignorant. Inform me about *ṣalāh*.'"

114 ʿAmr ibn ʿAbasah al-Sulamī ﷺ accepted Islām early as stated in this *ḥadīth* and participated in the conquest of Makkah Mukarramah and other battles. 38 *aḥādīth* are narrated from him and he passed away towards the end of the *Khilāfah* of ʿUthmān ﷺ.

"He said: 'Perform the morning [*Fajr*] *Ṣalāh* and then abstain from *ṣalāh* until the sun has risen to the height of the length of a spear. This is because when the sun rises, it rises between the two horns of Shaiṭān and it is at this time that the unbelievers prostrate before it. Then you may perform *ṣalāh* because that *ṣalāh* is witnessed and attended [by angels], until the shadow is equal to the spear. Then abstain from *ṣalāh* because at that time Hell is ignited. When the shadow begins increasing, you may perform *ṣalāh* because that *ṣalāh* is witnessed and attended [by angels], until you perform the *ʿAṣr Ṣalāh*. Then abstain from *ṣalāh* until the sun sets, because it sets between the two horns of Shaiṭān and it is at this time that the unbelievers prostrate before it.'"

"I said: 'O Messenger of Allāh! Tell me about ablution (*wuḍū'*).' He said: 'There is no person among you who brings his ablution water, gargles his mouth, places water in his nose and blows it out without the sins of his face, mouth and nose falling away. Then when he washes his face as Allāh ﷻ ordered him, the sins of his face fall away with the water from the sides of his beard. Then when he washes his hands until his elbows, the sins of his hands fall off with the water from the tips of his fingers. Then when he passes his wet hands over his head, the sins of his head fall off with the water from the ends of his hair. Then when he washes his feet until his ankles, the sins of his feet fall off with the water from the tips of his toes. When he then stands up and performs *ṣalāh*, praises Allāh ﷻ, glorifies Him, expresses His majesty in accordance with His status and devotes his heart to Allāh ﷻ, then he relieves himself of his sins like the day his mother gave birth to him.'"

ʿAmr ibn ʿAbasah ؓ narrated this *ḥadīth* to Abū Umāmah ؓ, a *Ṣaḥābī* of the Messenger of Allāh ﷺ and Abū Umāmah ؓ said to him: "O ʿAmr ibn ʿAbasah! Be careful of what you are saying! A person receives all of this in one place!" ʿAmr ؓ said: "O Abū Umāmah! I have grown old, my bones are weak and my end is near. I have no need whatsoever to fabricate a lie against Allāh ﷻ or the Messenger of Allāh ﷺ. If I had heard it from the Messenger of Allāh ﷺ only once, twice, or thrice – he counted up to seven times – I would never have related it. But, I heard it from him more times than that." (*Muslim*)

The words "between the two horns of Shaiṭān" refer to the two ends of his head. This is an idiomatic expression to mean that that is the time when Shaiṭān and his band of followers begin moving about and influencing people.

Commentary

This *ḥadīth* teaches us the great virtues of *wuḍū'* and *ṣalāh* when performed correctly.

Additional Points

- ✓ The mention of ties of kinship in the same breath with the Oneness of Allāh ﷻ illustrates its pivotal role in Islām.
- ✓ When the physical strength of the believers is weaker than that of the disbelievers, they should conceal their faith in order to avoid unnecessary losses.
- ✓ The Messenger of Allāh ﷺ correctly predicted the success of his mission.
- ✓ *Ṣalāh* should be performed with concentration and devotion.
- ✓ A believer should be positive in his thinking. He should focus upon Allāh's ﷻ mercy and ability to assist him. His faith and conviction should keep him focused upon that which Allāh ﷻ requires of him.

Ḥadīth 439

وعن أَبي موسى الأشعري ﷺ ، عن النَّبيّ ﷺ ، قَالَ : ((إِذَا أرادَ الله تَعَالَى رَحمةَ أُمَّةٍ ، قَبَضَ نَبيَّهَا قَبْلَها ، فَجعلهُ لَهَا فَرطاً وسلَفاً بَيْنَ يَديْهَا ، وإِذَا أرادَ هَلَكَةَ أُمَّةٍ ، عَذَّبَهَا وَنَبِيُّهَا حَيٌّ ، فَأهلكَها وَهُوَ حيٌّ يَنظُرُ ، فَأقرّ عَينَهُ بهلاكِها حِينَ كَذَّبُوهُ وَعَصَوا أمْرَهُ)) رواه مسلم .

Abū Mūsā al-Ashʿarī ﷺ narrates that the Messenger of Allāh ﷺ said: "When Allāh ﷻ intends to show mercy upon a nation, He takes away their Messenger before them and He makes him a forerunner and a predecessor before them; and when He intends to destroy a nation, He punishes them while their Messenger is still alive. He destroys them while he is alive and watching and he is pleased by their destruction because they rejected him and disobeyed his command." (*Muslim*)

Commentary

This *ḥadīth* served as solace and consolation for the Messenger of Allāh ﷺ because his people opposed and disobeyed him when he invited them to the truth of Islām. It was also an encouragement for the Muslims to continue following his message and teachings so that they could be united with him in the Hereafter. Equally, it served as a warning to the disbelievers to reform their ways for fear that Allāh ﷻ may punish them in this world as He did to the

nations of Lūṭ, Ṣāliḥ and Nūḥ ﷺ.

CHAPTER 52

باب فضل الرجاء

Chapter on the virtue of hope

قَالَ الله تَعَالَى إخباراً عن العبد الصالح : ﴿ وَأُفَوِّضُ اَمْرِىٓ اِلَى اللهِ ط اِنَّ اللهَ بَصِيْرٌ بِالْعِبَادِ ٥ فَوَقٰهُ اللهُ سَيِّاٰتِ مَا مَكَرُوْا ﴾ (غافر : ٤٤-٤٥) .

Allāh ﷻ quotes the words of His righteous servant: "I surrender my affairs to Allāh. Allāh is definitely watchful over His servants. So Allāh saved him from the evil of the plots they made." (Sūrah Ghāfir, 44-45)

Ḥadīth 440

وعن أَبي هريرة ﷺ ، عن رسول الله ﷺ ، أَنَّهُ قَالَ : ((قَالَ الله ﷻ : أَنَا عِنْدَ ظَنِّ عَبْدِي بِي ، وَأَنا معه حَيْثُ يَذْكُرني ، وَاللهِ ، للهُ أَفْرَحُ بِتَوبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ بالفَلاَةِ ، وَمَنْ تَقَرَّبَ إِلَيَّ شِبْراً ، تَقَرَّبْتُ إِلَيْهِ ذِرَاعاً ، وَمَنْ تَقَرَّبَ إِلَيَّ ذِرَاعاً ، تَقَرَّبْتُ إِلَيْهِ بَاعاً ، وَإِذَا أَقْبَلَ إِلَيَّ يَمْشِي أَقْبَلْتُ إِلَيْهِ أُهَرْوِلُ)) متفقٌ عليه ، وهذا لفظ إحدى روايات مسلم . وتقدم شرحه في الباب قبله .

ورُوِيَ في الصحيحين : ((وأنا معه حين يذكرني)) بالنون ، وفي هذه الرواية ((حيث)) بالثاء وكلاهما صحيح .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ said: 'I treat My servant according to his expectations of Me. I am with him wherever he remembers Me.' By Allāh, Allāh ﷻ is more pleased with the repentance of His servant then one of you who finds his lost conveyance and possessions in a barren land.' 'Whoever comes close to Me by one span, I go closer to him by one hand span. One who approaches Me by a hand span, I approach him by an arm-span. If he comes to Me walking, I go to him running." (*Bukhārī, Muslim*)

This is the wording of one of the narrations of *Muslim*. A commentary of

it passed in the previous chapter. Another narration in *Bukhari* and *Muslim* has: "I am with him when he remembers Me," while the above narration states "wherever he remembers Me."

Commentary

This *ḥadīth* encourages us to have hope in the mercy of Allāh ﷻ and to hasten towards repentance.

According to Imām Qurṭubi ؒ, "I treat My servant according to his expectations of Me" applies to *duʿā'*, *taubah* and *istighfār*. In other words, Allāh ﷻ will accept *duʿā'* and repentance if a person has the faith that Allāh ﷻ has accepted it. On the other hand, a person who has misgivings of their acceptance displays signs of despair and his *duʿā'* and repentance may be rejected.

According to some scholars, the *ḥadīth* teaches us that one's hope in the mercy of Allāh ﷻ should overpower one's fear of His punishment. A *ḥadīth* states that on the day of *Qiyāmah,* Allāh ﷻ will command a person to Hell, but he will say that he had good expectations of Allāh ﷻ. Allāh ﷻ will then command that he be brought back and dealt with as he had expected. (*Baihaqī*)

The *ḥadīth* also tells of Allāh's ﷻ great pleasure at his servant's turning to Him in repentance. Allāh ﷻ gives us an idea of His pleasure by comparing it with the joy of a person who retrieves his lost possessions in a barren land.

Ḥadīth 441

وعن جابر بن عبد الله ﷺ : أنه سمع رسول الله ﷺ قبلَ مَوْتِه بثَلاثَةِ أيّام ، يقولُ : ((لاَ يَمُوتَنّ أَحَدُكُمْ إِلاَّ وَهُوَ يُحْسِنُ الظَّنَّ بالله ﷻ)) رواه مسلم .

Jābir ibn ʿAbdillāh ﷺ narrates that three days before his demise, he heard the Messenger of Allāh ﷺ saying: "None of you should die without having good thoughts about Allāh ﷻ." (*Muslim*)

Commentary

This *ḥadīth* encourages us to have hope of Allāh's ﷻ mercy and not to despair, especially at the time of death. Scholars mention that the quality of fear should be dominant in a believer when he is young and healthy, while hope should be dominant when he is old and nearing his death.

Ḥadīth 442

وعن أنس ﷺ ، قَالَ : سمعت رسول الله ﷺ ، يقول : ((قَالَ الله تَعَالَى : يَا ابْنَ آدَمَ ، إِنَّكَ ما دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلاَ أُبَالِي . يَا ابْنَ آدَمَ ، لَوْ بَلَغت ذُنُوبُك عَنَانَ السماءِ ، ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلاَ أُبَالِي . يَا ابْنَ آدَمَ ، إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الأَرْضِ خَطَايا ، ثُمَّ لَقِيْتَنِي لاَ تُشْرِكُ بِي شَيْئاً ، لأَتَيْتُكَ بقُرَابِها مَغْفِرَةً)) رواه الترمذي ، وقال : ((حديث حسن)) .

((عَنَانُ السَّماءِ)) بفتح العين ، قيل : هو مَا عَنَّ لَكَ مِنْهَا ، أيْ : ظَهَرَ إِذَا رَفَعْتَ رَأسَكَ ، وقيل : هو السَّحَابُ . وَ((قُرابُ الأَرض)) بضم القاف ، وقيل : بكسرها ، والضم أصح وأشهر ، وَهُوَ : مَا يقارب مِلأَهَا ، والله أعلم .

Anas ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Allāh ﷻ says: 'O son of Adam! I will forgive you as long as you continue supplicating to Me and having hope in Me and I will not mind. O son of Adam! I will forgive you even if your sins reach the height of the skies and you then seek forgiveness from Me and I will not mind. O son of Adam! If you come to Me with sins equivalent to the size of the earth and then you meet Me without having ascribed any partners with Me, I will come to you with the equivalent amount of forgiveness.'" (*Tirmidhī*)

Vocabulary and Definitions

"I will not mind," means that Allāh ﷻ will not disregard repentance even if sins are many. According to other scholars, it means that Allāh ﷻ will not question a person regarding his sins.

Commentary

This *ḥadīth* reminds us of the overwhelming mercy of Allāh ﷻ. He forgives all sins except *shirk* (ascribing partners to Allāh ﷻ). Even if one has committed many sins, one should not feel despondent. One should turn to Allāh ﷻ in sincere repentance and Allāh ﷻ will forgive him.

Once Sufyān al-Thawrī ﷺ was ill and Ḥammād ibn Salamah ﷺ visited him. Sufyān al-Thawrī ﷺ asked him, "Do you think that Allāh will forgive a person like myself?" Ḥammād ﷺ replied, "If I had the choice of going to my father for accountability or to Allāh, I would choose Allāh because He is more merciful than a father."

CHAPTER 53

باب الجمع بين الخوف والرجاء

Chapter on combining fear and hope

اعْلَمْ أَنَّ الْمُخْتَارَ لِلْعَبْدِ فِي حَالِ صِحَّتِهِ أَنْ يَكُونَ خَائِفاً رَاجِياً ، وَيَكُونَ خَوْفُهُ وَرَجَاؤُهُ سَواءً ، وفي حَالِ الْمَرَضِ يُمَحَّضُ الرَّجاءُ ، وقواعِدُ الشَّرْعِ مِنْ نصُوصِ الكِتَابِ والسُّنَةِ وغَيْرِ ذَلِكَ مُتظاهِرَةٌ عَلَى ذلك .

It is best for a person in a state of good health to be both fearful [of the wrath of Allāh ﷻ] and hopeful [of the mercy of Allāh ﷻ] and that his fear and hope be equal. In a state of illness, he should be only hopeful. The principles of the *Sharīʿah* as laid down in the Qur'ān and *Sunnah* are clear in this regard.

قَالَ الله تَعَالَى : ﴿ فَلاَ يَاْمَنُ مَكْرَ اللهِ اِلاَّ الْقَوْمُ الْخٰسِرُوْنَ ﴾ (الأعراف : ٩٩) ،

Allāh ﷻ says: "Only those at a loss feel secure from Allāh's plan." (Sūrah al-Aʿrāf, 99)

وقال تَعَالَى : ﴿ اِنَّهٗ لاَ يَايْئَسُ مِنْ رَّوْحِ اللهِ اِلاَّ الْقَوْمُ الْكٰفِرُوْنَ ﴾ (يوسف : ٨٧) ،

Allāh ﷻ says: "Indeed only the nation that commits *kufr* grows despondent of Allāh's mercy." (Sūrah Yūsuf, 87)

وقال تَعَالَى: ﴿ يَوْمَ تَبْيَضُّ وُجُوْهٌ وَّتَسْوَدُّ وُجُوْهٌ ﴾ (آل عمران: ١٠٦)،

Allāh ﷻ says: "On the day when some faces will be illuminated while others will be gloomy." (Sūrah Āl-ʿImrān, 106)

وقال تَعَالَى: ﴿ اِنَّ رَبَّكَ لَسَرِيْعُ الْعِقَابِ وَاِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ﴾ (الأعراف : ١٦٧)،

Allāh ﷻ says: "Certainly your Lord Sustainer is swift in punishing. He is undoubtedly the Most Forgiving, the Most Merciful." (Sūrah al-Aʿrāf, 167)

وقال تَعَالَى : ﴿ اِنَّ الْاَبْرَارَ لَفِيْ نَعِيْمٍ ○ وَّاِنَّ الْفُجَّارَ لَفِيْ جَحِيْمٍ ﴾ (الانفطار : ١٣-١٤)

Allāh ﷻ says: "Indeed the righteous shall be immersed in bounties and the sinners will surely be in Hell." (Sūrah al-Infiṭār, 13-14)

، وقال تَعَالَى : ﴿ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗ o فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ o وَأَمَّا مَنْ خَفَّتْ مَوَازِيْنُهٗ o فَأُمُّهٗ هَاوِيَةٌ ﴾ (القارعة : ٦-٩)

Allāh ﷻ says: "As for him whose scales are weighty he shall be in a life of happiness. As for him whose scales are light his abode shall be the pit." (Sūrah al-Qāriʿah, 6-9)

والآيات في هذا المعنى كثيرةٌ . فَيَجْتَمِعُ الخَوفُ والرجاءُ في آيَتَيْنِ مُقْتَرِنَتَيْنِ أَو آيات أَو آية .

Verses with this meaning are many wherein fear and hope are combined in two verses, several verses or a single verse.

Ḥadīth 443

وعن أَبي هريرة ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((لَوْ يَعْلَمُ الْمُؤمِنُ مَا عِنْدَ الله مِنَ العُقُوبَةِ ، مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ ، وَلَوْ يَعْلَمُ الكَافِرُ مَا عِنْدَ الله مِنَ الرَّحْمَةِ ، مَا قَنطَ مِنْ جَنَّتِهِ أَحَدٌ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "If a believer knew of the punishment of Allāh ﷻ, he would have no hope of attaining His Paradise; and if a disbeliever knew of the mercy of Allāh ﷻ, he would not despair of attaining His Paradise." (*Muslim*)

Commentary

In this *ḥadīth*, we are warned of the severity of Allāh's ﷻ punishment so that we may be careful to avoid it and we are told of Allāh's ﷻ tremendous mercy so that we may remain hopeful of salvation. According to ʿAllāmah Ṭībī ﷺ, this *ḥadīth* combines both of Allāh's ﷻ qualities of being the Almighty and the Merciful.

Ḥadīth 444

وعن أَبي سعيد الخدرِيِّ ﷺ : أَنَّ رسولَ الله ﷺ ، قَالَ : ((إِذَا وُضِعَتِ الجنازةُ واحْتَمَلَهَا النَّاسُ أَوِ الرِّجَالُ عَلَى أعناقِهِمْ ، فَإِنْ كَانَتْ صَالِحَةً ، قالتْ: قَدِّمُونِي قَدِّمُونِي ، وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ ، قالتْ : يَا وَيْلَهَا ! أَيْنَ تَذْهَبُونَ بها ؟ يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلاَّ الإِنْسانُ ، وَلَوْ سَمِعَهُ صَعِقَ)) رواه البخاري .

Abū Saʿīd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "When the corpse is laid out and people or men carry it on their shoulders, if it was righteous, it says: 'Take me forward, take me forward,' and if it was not righteous, it says: 'Destruction to me! Where are you taking it?' Everything except man hears its voice. If he were to hear it, he would fall unconscious." (*Bukhārī*)

Commentary

If the deceased was righteous, he will be anxious to proceed to his grave in anticipation of the reward that Allāh ﷻ has prepared for him and if he was not, he will be afraid to enter his grave.

According to some scholars, everything with the faculty of perception, except man, hears the soul of the deceased when it speaks, while others say that only the angels and jinn hear it. If man were to hear the voice of the deceased, he would instantly die because of its horror.

Additional Points

- ✓ It is *Sunnah* to hasten with the burial of the deceased.
- ✓ Men have been specifically mentioned here because carrying the deceased to the grave is specific to them, like other injunctions of Islām.

Ḥadīth 445

وعن ابن مسعود ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((الجَنَّةُ أَقْرَبُ إِلى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ ، وَالنَّارُ مِثْلُ ذلك)) رواه البخاري .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "Paradise is closer to you than your sandal straps and the Hell-fire is just the same." (*Bukhārī*)

Commentary

This *ḥadīth* was discussed in a previous chapter. See *ḥadīth* 105.

Ibn Jawzī ﷺ stated that this *ḥadīth* means that Paradise can be easily acquired with *īmān* and obedience to Allāh ﷻ; similarly, Hell can be easily acquired by following the base desires and sinning.

The *ḥadīth* also teaches us that we should not avoid doing any good deed, no matter how insignificant it may be, because we do not know whether Allāh's ﷻ pleasure lies therein. Similarly, we should not indulge in any sin, no matter how insignificant it may be, because

we do not know whether Allāh's ﷻ anger lies therein.

CHAPTER 54

باب فضل البكاء من خشية الله تَعَالَى وشوقاً إليه

Chapter on the virtue of weeping due to the fear of Allāh ﷻ and longing for Him

قَالَ الله تَعَالَى : ﴿ وَيَخِرُّوْنَ لِلْاَذْقَانِ يَبْكُوْنَ وَيَزِيْدُهُمْ خُشُوْعًا ﴾ (الإسراء : ١٠٩) ،

Allāh ﷻ says: "They fall weeping on their chins and it increases their humility." (Sūrah al-Isrā', 109)

وقال تَعَالَى : ﴿ اَفَمِنْ هٰذَا الْحَدِيْثِ تَعْجَبُوْنَ ۝ وَتَضْحَكُوْنَ وَلَا تَبْكُوْنَ ﴾ (النجم : ٥٩)

Allāh ﷻ says: "Are you astonished about this speech? And do you laugh instead of crying?" (Sūrah al-Najm, 59)

Ḥadīth 446

وعن ابن مسعود ﷺ ، قَالَ : قَالَ لِي النَّبِيُّ ﷺ : ((اقْرَأْ عليَّ القُرْآنَ)) قلت : يَا رسول اللهِ ، أقرأُ عَلَيْكَ ، وَعَلَيْكَ أُنْزِلَ ؟! قَالَ : ((إِنِّي أُحِبُّ أنْ أسْمَعَهُ مِنْ غَيرِي)) فَقَرَأْتُ عَلَيْهِ سورةَ النِّسَاءِ ، حَتَّى جِئْتُ إِلى هذِهِ الآية : ﴿ فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍ بِشَهِيْدٍ وَّجِئْنَا بِكَ عَلٰى هٰؤُلَآءِ شَهِيْدًا ﴾ (النساء : ٤١) قَالَ : ((حَسْبُكَ الآنَ)) فَالتَفَتُّ إِلَيْهِ فإذا عَيْنَاهُ تَذْرِفَان . متفقٌ عَلَيْهِ .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said to me: "Recite the Qur'ān to me." I said: "O Messenger of Allāh! Should I recite the Qur'ān to you when it was revealed to you?" He said: "I love to hear it from someone other than myself." So I recited Sūrah al-Nisā' to him, until I reached this verse: 'How will it be when We shall bring forth a witness from every nation and call you to be a witness over them?' (Sūrah al-Nisā', 41) He said: "That is sufficient for now." When I turned towards him, his eyes were flowing with tears." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* encourages us to weep out of the fear of Allāh ﷻ when hearing His word, the

Qur'ān.

According to the scholars, the Messenger of Allāh ﷺ cried due to his mercy and concern for his *Ummah* because he realized that he would need to testify regarding their actions, some of which would not be good and would lead to their punishment. It is also possible that he cried because he pictured the difficult scene of *Qiyāmah* when he would be called to intercede on behalf of his *Ummah*.

Imām Nawawi ﷺ stated that to weep while listening to the Qur'ān is a quality of the *ārifīn* (those who recognise Allāh ﷻ) and *ṣāliḥīn* (the righteous).

Imām Ghazāli ﷺ stated that it is *Mustaḥab* to weep while listening to the Qur'ān.

ʿAllāmah Suyūṭi ﷺ stated that it is *Mustaḥab* to weep while reciting the Qur'ān, or at least to adopt the appearance of a weeping person.

Additional Points

- ✓ It is meritorious to listen to the Qur'ān being recited by others because it allows for greater understanding and concentration since one is not focused on the correct pronunciation of the letters.
- ✓ It is permissible for one who is less virtuous to recite the Qur'ān to one who is more virtuous so that the latter may benefit from his recitation.
- ✓ One should concentrate on the meaning of the words of the Qur'ān when reciting it or listening to it.

Ḥadīth 447

وعن أنس ﷺ ، قَالَ : خطب رسول الله ﷺ خُطْبَةً مَا سَمِعْتُ مِثْلَهَا قَطُّ ، فقال : ((لَوْ تَعْلَمُونَ مَا أَعْلَمُ ، لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيراً)) قَالَ : فَغَطَّى أَصْحَابُ رسول الله ﷺ وُجُوهَهُمْ ، وَلَهُمْ خَنِينٌ . متفقٌ عَلَيْهِ . وَسَبَقَ بَيَانُهُ في بَابِ الخَوْفِ .

Anas ﷺ narrates: "The Messenger of Allāh ﷺ addressed us in a sermon the like of which I never heard before. He said: 'If you only knew what I know, you would laugh little and cry much.' As a result, the *Ṣaḥābah* ﷺ covered their faces and wept." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* was discussed in a previous chapter. See *ḥadīth* 401. It teaches us that the *Ṣaḥābah* ﷺ wept when they heard advices encouraging the fear of Allāh ﷻ. It encourages us to do likewise or at least to adopt the appearance of a weeping person when listening to the

words of the Qur'ān or advices of the righteous.

Ḥadīth 448

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللهِ حَتَّى يَعُودَ اللَّبَنُ في الضَّرْعِ ، وَلاَ يَجْتَمِعُ غُبَارٌ في سبيلِ اللهِ وَدُخَانُ جَهَنَّمَ)) رواه الترمذي ، وقال : ((حديثٌ حَسنٌ صحيحٌ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A person who cries out of the fear of Allāh ﷻ will not enter the Hell-fire until milk returns to the udders. Dust raised up in the path of Allāh ﷻ and the smoke of the Hell-fire can never combine." (*Tirmidhī*)

Commentary

Rasūlullāh ﷺ utilised the example of milk returning to the udder in order to illustrate the impossibility of a person who cries out of the fear of Allāh ﷻ entering the Hell-fire. The Qur'ān utilises a similar example to explain an impossibility,

﴿وَلَا يَدْخُلُوْنَ الْجَنَّةَ حَتّٰى يَلِجَ الْجَمَلُ فِيْ سَمِّ الْخِيَاطِ﴾

They will not enter Paradise until a camel enters through the eye of a needle. (Sūrah al-Aʿrāf, 40)

The second portion of the *ḥadīth* states that the dust which covers the body while in the path of Allāh ﷻ and the smoke of the Hell-fire are opposites and can never be joined together. This illustrates the virtue of *jihād* in the path of Allāh ﷻ and is a glad tiding for a *mujāhid* that he will not enter Hell, provided he does not commit any action that prevents this.

Ḥadīth 449

وعنه ، قَالَ : قَالَ رسول الله ﷺ : ((سَبْعَةٌ يُظِلُّهُمُ اللهُ في ظِلِّهِ يَوْمَ لا ظِلَّ إِلاَّ ظِلُّهُ : إِمَامٌ عَادِلٌ ، وَشَابٌ نَشَأَ فِي عِبَادَةِ اللهِ تَعَالَى ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ في المَسَاجِدِ ، وَرَجُلاَنِ تَحَابّا في الله اجْتَمَعَا عَلَيْهِ وتَفَرَّقَا عَلَيْهِ ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ، فَقال: إِنِّي أَخَافُ الله، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لاَ تَعْلَمَ شِمَالُه مَا تُنْفِقُ يَمِينُهُ ، وَرَجُلٌ ذَكَرَ الله خَالِياً ففاضت عَيْنَاهُ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "There are seven people to whom Allāh ﷻ will provide shade beneath His shade

on a day when there will be no shade except His shade: a just leader, a youth who grew up in the worship of Allāh ﷻ, a person whose heart is attached to the *masājid*, two people who love each other for the sake of Allāh ﷻ, meeting and parting ways only for the love of Allāh ﷻ, a man who says to a woman of nobility and beauty trying to seduce him, 'I fear Allāh', a person who gives in charity and conceals it so that even his left hand does not know what his right hand gives, and a person who engages in the remembrance of Allāh ﷻ in solitude, while shedding tears." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* has been comprehensively discussed in a previous chapter. See *ḥadīth* 376. It is relevant to this chapter because it teaches us the virtue of a person who worships and remembers Allāh ﷻ in solitude and weeps because of His fear. Such fear and weeping will be a source of reward for him in the Hereafter.

Ḥadīth 450

وعن عبد الله بن الشِّخِّير ﷺ ، قَالَ : أتيتُ رسولَ الله ﷺ وَهُوَ يُصَلِّي ولِجَوْفِهِ أَزِيزٌ كَأَزِيزِ المِرْجَلِ مِنَ البُكَاءِ . حديث صحيح رواه أبو داود والترمذي في الشمائل بإسناد صحيح .

ʿAbdullāh ibn al-Shikhkhīr[115] ﷺ narrates: "I came to the Messenger of Allāh ﷺ while he was offering *ṣalāh* and his chest was emitting a sound like that of a kettle of boiling water because of his weeping." (*Abū Dāwūd*)

Commentary

This *ḥadīth* describes the intensity of the worship of the Messenger of Allāh ﷺ. His fear of Allāh ﷻ and his superior level of obedience led him to weep and express his utter weakness before his Sustainer.

Scholars say that the quality of weeping out of the fear of Allāh ﷻ was so dominant in Ibrāhīm ﷺ that he could be heard weeping from a distance of one mile.

Ḥadīth 451

وعن أنس ﷺ ، قَالَ : قَالَ رسول الله ﷺ لأُبَيِّ بن كعب ﷺ : ((إنَّ الله ﷻ أَمَرَنِي أنْ أَقْرَأَ عَلَيْكَ : ﴿ لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا ... ﴾ قَالَ : وَسَمَّانِي ؟ قَالَ : ((نَعَمْ)) فَبَكَى أُبَيٌّ . متفقٌ

115 ʿAbdullāh ibn al-Shikhkhīr ﷺ was from the inhabitants of Baṣrah. His two sons, Muṭrif and Yazīd, narrate from him. 6 *aḥādīth* are narrated from him and according to others 9.

عَلَيْهِ . وفي رواية : فَجَعَلَ أُبَيٌّ يَبْكِي .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said to Ubayy ibn Kaʿb ﷺ: "Allāh ﷻ ordered me to recite [Sūrah] *Lam yakunilladhīna...* to you." He asked: "Did Allāh ﷻ mention me by name?" He ﷺ replied: "Yes," and Ubayy ﷺ wept. (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* teaches us that Ubayy ibn Kaʿb ﷺ wept out of joy for Allāh's ﷻ command instructing the Messenger of Allāh ﷺ to recite the Qur'ān to him. It teaches us that to express joy by tearing when receiving a bounty from Allāh ﷻ is completely acceptable, as is weeping because of the realisation that one will never be able to be sufficiently grateful to Allāh ﷻ for that bounty.

Additional Points

- ✓ A seeker of knowledge should be humble before his teacher.
- ✓ Ubayy ibn Kaʿb ﷺ was the greatest reciter of the Qur'ān amongst the *Ṣaḥābah* ﷺ.

Ḥadīth 452

وعنه ، قَالَ : قَالَ أَبو بكر لِعُمَرَ ، ﷺ ، بعد وفاة رسول الله ﷺ : انْطَلِقْ بِنَا إِلى أُمِّ أَيْمَنَ ﷺ نَزورُهَا ، كَمَا كَانَ رسول الله ﷺ يَزُورُها ، فَلَمَّا انْتَهَينَا إِلَيْهَا بَكَتْ ، فقالا لها : مَا يُبْكِيكِ ؟ أَمَا تَعْلَمِينَ أَنَّ مَا عِنْدَ الله تَعَالَى خَيرٌ لرسولِ الله ﷺ ! قالت : مَا أَبْكِي أَنْ لاَ أَكُونَ أَعْلَمُ أَنَّ مَا عِنْدَ اللهِ خَيْرٌ لرسولِ الله ﷺ ، وَلكِنِّي أبكِي أَنَّ الْوَحْيَ قَد انْقَطَعَ مِنَ السَّمَاءِ ؛ فَهَيَّجَتْهُما عَلَى البُكَاءِ ، فَجَعَلا يَبْكِيَانِ مَعَهَا . رواه مسلم ، وقد سبق في بابِ زِيارَةِ أهلِ الخَيْرِ .

Anas ﷺ narrates that after the demise of the Messenger of Allāh ﷺ, Abū Bakr ﷺ said to ʿUmar ﷺ: "Let us visit Umm Ayman ﷺ as the Messenger of Allāh ﷺ used to visit her." When they went to her, she began crying, so they asked her: "Why are you crying? Don't you know that that which is with Allāh is better for the Messenger of Allāh ﷺ?" She replied: "I am not crying because I do not know that that which is with Allāh is better for the Messenger of Allāh ﷺ; rather, I am crying because divine revelation has now come to an end." This prompted them to cry as well and they began to cry with her. (*Muslim*)

Commentary

This *ḥadīth* was discussed in a previous chapter. See *ḥadīth* 360. It teaches us that it is

permissible to shed tears upon the separation and demise of the pious and that this does not contradict the teaching to be content with the decisions of Allāh ﷻ.

Ḥadīth 453

وعن ابن عمر ﷺ ، قَالَ : لَمَّا اشْتَدَّ برسول الله ﷺ وَجَعُهُ ، قِيلَ له في الصَّلاَةِ ، فقال : ((مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ)) فقالت عائشة ﷺ : إِنَّ أَبَا بَكْرٍ رَجُلٌ رَقِيقٌ ، إِذَا قَرَأَ القُرْآنَ غَلَبَهُ البُكَاءُ ، فقال : ((مُرُوهُ فَلْيُصَلِّ)) .

وفي رواية عن عائشة ، ﷺ ، قالت : قلت : إِنَّ أَبَا بَكْرٍ إِذَا قَامَ مَقَامَكَ لَمْ يُسْمِعِ النَّاسَ مِنَ البُكَاءِ . متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates: "When the illness of the Messenger of Allāh ﷺ became intense, he was asked about *ṣalāh* and he said: 'Order Abū Bakr to lead the people in *ṣalāh*.' ʿĀ'ishah ﷺ said: 'Abū Bakr is a soft-hearted person. When he recites the Qur'ān, he is overcome by weeping.' He ﷺ said: 'Order him to lead the *ṣalāh*.'"

Another narration from ʿĀ'ishah ﷺ states that she said: "If Abū Bakr stands in your place, people will not hear his recitation because of his crying." (*Bukhārī, Muslim*)

Commentary

This *ḥadīth* teaches us that weeping while reciting the Qur'ān is a meritorious deed. The *ḥadīth* also proves that Abū Bakr ﷺ was the most eligible for the *khilāfah* after the demise of the Messenger of Allāh ﷺ. The Messenger of Allāh's ﷺ instruction for him to lead the *ṣalāh* was an indication that the Messenger of Allāh ﷺ regarded him as the best of all the *Ṣaḥābah* ﷺ. It was for this reason that when the *Ṣaḥābah* ﷺ differed regarding their choice of *khalīf*, ʿUmar ﷺ said, "The Messenger of Allāh ﷺ chose him for our religious matters. Why should we not prefer him for our worldly matters?"

Ḥadīth 454

وعن إبراهيم بن عبد الرحمان بن عوف : أَنَّ عبد الرحمان بن عوف ﷺ أُتِيَ بطعام وكان صائِماً ، فقال : قُتِلَ مُصْعَبُ بن عُمَيْر ﷺ ، وَهُوَ خَيْرٌ مِنِّي ، فَلَمْ يوجَدْ له مَا يُكَفَّنُ فيهِ إِلاَّ بُرْدَةٌ إِنْ غُطِّيَ بِهَا رَأْسُهُ بَدَتْ رِجْلاهُ ؛ وَإِنْ غُطِّيَ بِهَا رِجْلاَهُ بَدَا رَأْسُهُ ، ثُمَّ بُسِطَ لَنَا مِنَ الدُّنْيَا مَا بُسِطَ – أَو قَالَ : أُعْطِينَا مِنَ الدُّنْيَا مَا أُعْطِينَا – قَدْ خَشِينا أَنْ تَكُونَ حَسَنَاتُنَا عُجِّلَتْ لَنَا ،

ثُمَّ جَعَلَ يَبكِي حَتَّى تَرَكَ الطعَام . رواه البخاري .

Ibrāhīm ibn ʿAbd al-Raḥmān ibn ʿAuf[116] ﷺ narrates that food was brought to ʿAbd al-Raḥmān ibn ʿAuf ﷺ [my father] while he was fasting and he said: "Musʿab ibn ʿUmayr ﷺ was killed and he was better than me. Nothing could be found to enshroud him except a sheet, which was such that if his head was covered with it, his feet were exposed and if his feet were covered with it, his head was exposed. Then there came a time when the treasures of the world were laid out before us," - or he said: "We have now been given so much of the world." – "and we fear that the rewards for our good deeds have been given to us in advance." He then began weeping to such an extent that he left the food. (*Bukhārī*)

Commentary

This *ḥadīth* explains that the noble *Ṣaḥābī*, ʿAbd al-Raḥmān ibn ʿAuf ﷺ, was of the opinion that the treasures of the world which were given to them was the reward for their good deeds and that they would therefore not receive any reward in the Hereafter. This showed his concern for success in the Hereafter.

Additional Points

- ✓ It is advisable to narrate the stories of pious predecessors in order to learn from their noble qualities and character.
- ✓ It is advisable to mention the bounties of Allāh ﷻ that one enjoys, so that one may be grateful for them and express ones inability to appreciate them fully.
- ✓ Humility is a virtue. Despite ʿAbd al-Raḥmān ibn ʿAuf ﷺ being one of the *ʿAsharah Mubassharah* (the ten *Ṣaḥābah* who were promised Paradise), he regarded Musʿab ibn ʿUmayr ﷺ to be more virtuous than himself.

Ḥadīth 455

وعن أَبي أُمَامَة صُدَيِّ بن عجلان الباهلي ﷺ ، عن النبي ﷺ ، قَالَ : ((لَيْسَ شَيْءٌ أَحَبَّ إِلى اللهِ تَعَالَى مِنْ قطْرَتَيْنِ وَأَثَرَيْنِ : قَطْرَةُ دُمُوع مِنْ خَشْيَةِ اللهِ ، وَقَطْرَةُ دَمٍ تُهرَاقُ في سَبيلِ اللهِ. وَأَمَّا الأَثَرَانِ : فَأَثَرٌ في سَبيلِ اللهِ تَعَالَى، وَأَثَرٌ في فَريضةٍ مِنْ فَرائِضِ الله تَعَالَى)) رواه الترمذي ، وقال : ((حديثٌ حسنٌ)) .

Abū Umāmah Ṣudayy ibn ʿAjlān al-Bāhilī ﷺ narrates that the Messenger

116 Ibrāhīm ibn ʿAbd al-Raḥmān ibn ʿAuf ﷺ was the son of ʿAbd al-Raḥmān ibn ʿAuf ﷺ. He passed away at the age of 32 in the year 95 or 96 *Hijrī*.

of Allāh ﷺ said: "There is nothing which Allāh ﷻ loves more than two drops and two signs: a teardrop that is shed out of the fear of Allāh ﷻ and a drop of blood that is shed in the path of Allāh ﷻ. As for the two signs, one is a sign left in the path of Allāh ﷻ and the other is a sign when fulfilling one of the compulsory duties of Allāh ﷻ." (*Tirmidhī*)

Commentary

From this *ḥadīth,* we learn that Allāh ﷻ loves two drops of fluid. One is that teardrop which falls from the eye of a person due to His fear and the other is that drop of blood that falls from the body of a *mujāhid* who is in injured in His path.

Moulānā Qāsim Nānotwī ﷺ has mentioned that the pearl that a king receives from another king is held in great esteem, similarly that teardrop of a servant, which Allāh ﷻ accepts is held in great esteem by his Creator.

We also learn that Allāh ﷻ loves two signs and effects. One is that footstep taken or injury incurred in the path of Allāh ﷻ. The other is the effect that remains on the body due to an act of worship, such as cracks on the feet due to *wuḍū'* in the cold, a dusty body during *ḥaj*, the effects of *ṣalāh* on the forehead and weakness as a result of *sawm* or *ṣalāh.*

وفي الباب أحاديث كثيرة منها :

Ḥadīth 456

حديث العرباض بن سارية ﷺ ، قَالَ : وعظنا رسول الله ﷺ مَوعظةً وَجلَتْ منها القُلُوبُ ، وذرِفت منها الْعُيُونُ .

Al-ʿIrbād ibn Sāriyah ﷺ narrates: "The Messenger of Allāh ﷺ addressed us in a sermon which made our hearts tremble and our eyes tear." (Refer to *ḥadīth* no. 157)

CHAPTER 55

باب فضل الزهد في الدنيا والحث عَلَى التقلل منها وفضل الفقر

Chapter on the virtue of living a life of abstinence and encouragement to suffice on little in this world and the virtue of poverty

قَالَ الله تَعَالَى : ﴿ اِنَّمَا مَثَلُ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ

مِمَّا يَاْكُلُ النَّاسُ وَالْاَنْعَامُ ؕ حَتّٰٓى اِذَآ اَخَذَتِ الْاَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ اَهْلُهَآ اَنَّهُمْ قٰدِرُوْنَ عَلَيْهَآ ۙ اَتٰهَآ اَمْرُنَا لَيْلًا اَوْ نَهَارًا فَجَعَلْنٰهَا حَصِيْدًا كَاَنْ لَّمْ تَغْنَ بِالْاَمْسِ ؕ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّتَفَكَّرُوْنَ ﴾ (يونس : ٢٤) ،

Allāh ﷻ says: "The example of this worldly life is like the water that We send down from the sky, with which mingles the plants of the earth that man and animals eat. Until the earth reflects its splendour, becomes beautified and its inhabitants think that they have control over it. Then Our command comes to it by night or by day, turning it into a pile of reaped harvest, as if it had not even existed before. In this way We explain the signs for those who ponder." (Sūrah Yūnus, 24)

وقال تَعَالَى : ﴿ وَاضْرِبْ لَهُمْ مَّثَلَ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ فَاَصْبَحَ هَشِيْمًا تَذْرُوْهُ الرِّيٰحُ ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَىْءٍ مُّقْتَدِرًا ۝ اَلْمَالُ وَالْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا ۚ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ اَمَلًا ﴾ (الكهف : ٤٥-٤٦) ،

Allāh ﷻ says: "Relate to them the example of this worldly life which is like water which We send down from the sky, with which mingles the plants of the earth. Thereafter they become debris, to be carried by the winds. And Allāh has power over everything. Wealth and sons are merely adornments of this worldly life. The lasting good deeds are better in the sight of your Sustainer in terms of reward and better in terms of expectations." (Sūrah al-Kahf, 45-46)

وقال تَعَالَى : ﴿ اِعْلَمُوْٓا اَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ وَّزِيْنَةٌ وَّتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِى الْاَمْوَالِ وَالْاَوْلَادِ ؕ كَمَثَلِ غَيْثٍ اَعْجَبَ الْكُفَّارَ نَبَاتُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَكُوْنُ حُطَامًا ؕ وَفِى الْاٰخِرَةِ عَذَابٌ شَدِيْدٌ ۙ وَّمَغْفِرَةٌ مِّنَ اللّٰهِ وَرِضْوَانٌ ؕ وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ الْغُرُوْرِ ﴾ (الحديد : ٢٠) ،

Allāh ﷻ says: "Know that this worldly life is merely play, futility, decoration, boasting among each other and rivalry in wealth and children. The example of this is like rain, which feeds the plants that amazes the farmers. Thereafter, it dries up and you see it become yellow, only to be reduced to bits. In the Hereafter, there shall be a severe punishment, forgiveness and pleasure. This worldly life is nothing but items of deception." (Sūrah al-Ḥadīd, 20)

وقال تَعَالَى : ﴿ زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْاَنْعَامِ وَالْحَرْثِ ط ذٰلِكَ مَتَاعُ الْحَيٰوةِ الدُّنْيَا ج وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ ﴾ (آل عمران : ١٤) ،

Allāh ﷻ says: "Beautified for mankind has been made the love of pleasures from women, children, large heaps of gold and silver, branded horses, cattle and plantations. These are the luxuries of the life of this world and with Allāh is a most excellent return." (Sūrah Āl ʿImrān, 14)

وقال تَعَالَى : ﴿ يٰٓاَيُّهَا النَّاسُ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۪ وقفة وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ﴾ (فاطر : ٥) ،

Allāh ﷻ says: "O people! The promise of Allāh is certainly true, so never let the life of this world deceive you, nor should the great deceiver deceive you about Allāh." (Sūrah Fāṭir, 5)

وقال تَعَالَى : ﴿ اَلْهٰكُمُ التَّكَاثُرُ o حَتّٰى زُرْتُمُ الْمَقَابِرَ o كَلَّا سَوْفَ تَعْلَمُوْنَ o ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ o كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ﴾ (التكاثر : ١–٥) ،

Allāh ﷻ says: "Rivalry in amassing wealth has made you negligent. Until you reach the graves. Never! Soon shall you come to know. Again never! Soon shall you come to know. Never! If you had certain knowledge." (Sūrah al-Takāthur, 1-5)

وقال تَعَالَى : ﴿ وَمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَآ اِلَّا لَهْوٌ وَّلَعِبٌ ط وَاِنَّ الدَّارَ الْاٰخِرَةَ لَهِيَ الْحَيَوَانُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴾ (العنكبوت : ٦٤)

Allāh ﷻ says: "The life of this world is mere futility and play. Without doubt, the life of the Hereafter is the true life. If only they know." (Sūrah al-ʿAnkabūt, 64)

والآيات في الباب كثيرة مشهورة .وأما الأحاديث فأكثر مِنْ أن تحصر فننبِّهُ بطرف منها عَلَى مَا سواه .

The verses in this regard are many and well known. As for the *aḥādīth*, there are more than we can encompass. We will draw attention to some

of them below.

Ḥadīth 457

عن عمرو بن عوف الأنصاري ﷺ : أنَّ رسولَ الله ﷺ بَعَثَ أَبَا عبيدة بنَ الجَرَّاح ﷺ إِلَى الْبَحْرَيْنِ يَأتِي بِجِزْيَتِهَا ، فَقَدِمَ بمَالٍ مِنَ الْبَحْرَيْنِ ، فَسَمِعَتِ الأَنْصَارُ بقُدُومِ أَبِي عُبَيْدَةَ ، فَوَافَوْا صَلاَةَ الفَجْرِ مَعَ رسولِ الله ﷺ ، فَلَمَّا صَلَّى رسولُ الله ﷺ ، انْصَرفَ ، فَتَعَرَّضُوا لَهُ ، فَتَبَسَّمَ رسولُ الله ﷺ حِيْنَ رَآهُمْ ، ثُمَّ قَالَ: ((أَظُنُّكُمْ سَمِعتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ مِنَ الْبَحْرَيْنِ ؟)) فقالوا : أجل ، يَا رسول الله، فقال : ((أَبْشِرُوا وَأَمِّلُوا مَا يَسُرُّكُمْ، فَوالله مَا الفَقْرَ أَخْشَى عَلَيْكُمْ ، وَلكِنِّي أَخْشَى أَنْ تُبْسَط الدُّنْيَا عَلَيْكُمْ كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا ، فَتُهْلِكَكُمْ كَمَا أَهْلَكَتْهُمْ)) متفقٌ عَلَيْهِ .

ʿAmr ibn ʿAuf al-Anṣārī[117] ﷺ narrates that the Messenger of Allāh ﷺ sent Abū ʿUbaydah ibn al-Jarrāḥ ﷺ to Bahrain in order to collect its *jizyah*. He returned with the wealth from Bahrain and when the *Anṣār* heard about the arrival of Abū ʿUbaydah ﷺ they arrived to offer the *Fajr Ṣalāh* with the Messenger of Allāh ﷺ. When the Messenger of Allāh ﷺ completed the *ṣalāh*, he turned around to leave, but the *Anṣār* presented themselves before him. The Messenger of Allāh ﷺ smiled when he saw them and said: 'I assume that you heard of Abū ʿUbaydah's arrival with something from Bahrain?' They replied: 'Yes, O Messenger of Allāh.' He said: 'Glad tidings be to you and hope for that which will make you happy. By Allāh, I do not fear poverty for you, but I fear that the world be laid out before you as it was laid out for those before you and you will compete for it as they competed for it and it will destroy you as it destroyed them.'" *(Bukhārī, Muslim)*

Vocabulary and Definitions

جِزْيَة is the protection tax which is payable by non-Muslims living under the protection of a Muslim ruler.

When the Messenger of Allāh ﷺ said to them, "Glad tidings be to you and hope for that which will make you happy," he meant that they should be at ease because he would give them what they had come for. The Messenger of Allāh ﷺ was surprised to see so many people for

117 ʿAmr ibn ʿAuf al-Anṣārī ﷺ accepted Islām in the early stages and migrated to Madīnah Munawwarah. He passed away during the *khilāfah* of Muʿāwiyah ﷺ. This is the only *ḥadīth* narrated from him in the 6 canonical works of *ḥadīth*.

Fajr because they usually performed *ṣalāh* at *masājid* in their own localities.

Commentary

Bahrain was a famous city in Iraq and the majority of its inhabitants were fire-worshippers. The *jizyah* that arrived in Madīnah Munawwarah from Bahrain totalled a hundred thousand *dirhams*.

The *ḥadīth* teaches us that wealth, luxuries and competition in worldly possessions often lead a person to commit sin and transgression. One therefore, should strive to cleanse the heart of the love of this world. The *ḥadīth* serves as a warning to those who are wealthy because wealth brings power and power easily corrupts noble intentions. Another *ḥadīth* states,

تتنافسون ثم تتحاسدون ثم تتدابرون ثم تتباغضون

You will compete with one another, then you will feel jealous, then your relations will be estranged and then you will bear enmity against one another. *(Muslim)*

When the wealthy are not governed and controlled by the teachings of Islām they easily fall into sin. The Qur'ān states,

﴿كَلَّآ اِنَّ الْاِنْسَانَ لَيَطْغٰٓى اَنْ رَّاٰهُ اسْتَغْنٰى﴾

It is a fact that man is rebellious because he considers himself to be independent. (Sūrah al-ʿAlaq, 6-7)

One therefore, should adopt a life of simplicity and contentment upon little. Scholars also advise that one should not go to the other extreme of living in such poverty that forces one to beg or leads those weak in faith towards *kufr*.

Ḥadīth 458

وعن أَبي سعيد الخدري ﷺ ، قَالَ : جلس رسولُ الله ﷺ عَلَى الْمِنْبَرِ ، وَجَلَسْنَا حَوْلَهُ ، فقال : ((إِنَّ ممَّا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِينَتِهَا)) متفقٌ عَلَيْهِ .

Abū Saʿīd al-Khudrī ﷺ narrates: The Messenger of Allāh ﷺ sat on the pulpit and we sat around him. He said: "Part of what I really fear for you after my demise is that the beauty and splendour of the world will be opened up to you." *(Bukhārī, Muslim)*

Commentary

The *ḥadīth* explains that the Messenger of Allāh ﷺ feared that the hearts and minds of Muslims would be drawn to the attractions of the world resulting in indifference towards the Hereafter. He feared that they would neglect their primary religious responsibilities of *jihād* and propagating Islām. The Messenger of Allāh ﷺ was well aware that love for wealth and riches creates enmity, pride and miserliness.

The *Ṣaḥābah* رضي الله عنهم were poor, but because they went out in *jihād,* the wealth of the world came to them and they enjoyed honour and dignity amongst humanity. In contrast, the later generations were wealthy, but because they abandoned their religious responsibilities, they lost what they had and were disgraced amongst humanity.

Ḥadīth 459

وعنه: أن رسول الله ﷺ، قَالَ: ((إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ الله تَعَالَى مُسْتَخْلِفُكُمْ فِيهَا، فَيَنْظُرُ كَيْفَ تَعْمَلُونَ، فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ)) رواه مسلم.

Abū Saʿīd al-Khudrī رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "The world is sweet and green and Allāh ﷻ has made you vicegerents therein in order to observe what you do. So be wary of the world and be wary of women." *(Muslim)*

Commentary

This *ḥadīth* was discussed in a previous chapter. See *ḥadīth* 70. This world has been referred to as sweet and green because of its attraction to man. It also indicates to its temporary and perishable nature.

The Messenger of Allāh ﷺ advised that one should "be wary of the world" because its attractions lead one astray from the straight path. One should also "be wary of women" because one who becomes engrossed with them is easily distracted from fulfilling his religious obligations.

Ḥadīth 460

وعن أنس رضي الله عنه : أن النبي ﷺ ، قَالَ: ((اللَّهُمَّ لاَ عَيْش إِلاَّ عَيْش الآخِرَة)) متفقٌ عَلَيْهِ .

Anas رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "O Allāh! There is no life except the life of the Hereafter." *(Bukhārī, Muslim)*

Commentary

The Messenger of Allāh ﷺ said these words on the most difficult of occasions and on the happiest of occasions. The former was when the *Ṣaḥābah* ﷺ were strenuously digging the trench around Madīnah Munawwarah and he consoled them by saying that their exertion and toils were nothing compared to the everlasting pleasure of the Hereafter. The latter was when a great multitude of *Ṣaḥābah* ﷺ performed the Farewell *Ḥaj* and he cautioned them that they should not develop pride because of their numbers and physical strength, but remain focused on the true life of the Hereafter.

The essence of his message was that the ease and luxuries of this world do not please an intelligent person because these are transient, rather his focus should be the Hereafter which is eternal.

Ḥadīth 461

وعنه ، عن رسول الله ﷺ ، قَالَ : ((يَتْبَعُ الْمَيِّتَ ثَلاَثَةٌ : أَهْلُهُ وَمَالُهُ وَعَمَلُهُ : فَيَرْجِعُ اثْنَانِ ، وَيَبْقَى وَاحِدٌ : يَرْجِعُ أَهْلُهُ وَمَالُهُ وَيبْقَى عَمَلُهُ)) متفقٌ عَلَيْهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "Three things follow the deceased: his family, his wealth and his actions. Two of them return and one remains with him. His family and wealth return and his actions remain with him." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* encourages a person to engage in good actions in the world because only these will benefit him in his grave and in the Hereafter.

Ḥadīth 462

وعنه ، قَالَ : قَالَ رسول الله ﷺ : ((يُؤْتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا مِنْ أَهْلِ النَّارِ يَوْمَ القِيَامَةِ ، فَيُصْبَغُ في النَّارِ صَبْغَةً ، ثُمَّ يُقَالُ : يَا ابْنَ آدَمَ ، هَلْ رَأَيْتَ خَيْراً قَطُّ ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ ؟ فَيَقُولُ : لاَ وَاللهِ يَا رَبِّ ، وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤسَاً في الدُّنْيَا مِنْ أَهْلِ الجَنَّةِ ، فَيُصْبَغُ صَبْغَةً في الجَنَّةِ ، فَيُقَالُ لَهُ : يَا ابْنَ آدَمَ ، هَلْ رَأَيْتَ بُؤساً قَطُّ ؟ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ ؟ فيَقُولُ : لاَ وَاللهِ ، مَا مَرَّ بِي بُؤْسٌ قَطُّ ، وَلاَ رَأَيْتُ شِدَّةً قَطُّ)) رواه مسلم .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "An inmate of Hell who had been from the wealthiest of people in this world will be brought on the day of *Qiyāmah* and dipped into the Hell-fire. He will then be asked:

'O son of Adam! Did you ever experience any good? Did you ever experience any blessing?' He will say: 'By Allāh, no, my Sustainer.' And an inmate of Paradise who had suffered the most in this world will be brought and dipped into Paradise. He will then be asked: 'O son of Adam! Did you ever experience any suffering? Did any difficulty ever afflict you?' He will say: 'By Allāh, no, my Sustainer. I never experienced any suffering nor did any difficulty ever afflict me.'" *(Muslim)*

Commentary

The *ḥadīth* explains that a disbeliever will be dipped very briefly into hell and it will cause him to forget every bounty, which he had enjoyed in this world. His reply that he had never experienced any bounties in this world is an indication of the severity of hell. It is as if all the bounties of the world were nothing compared to the brief punishment of hell.

On the other hand, a person who had suffered much in this world will be dipped very briefly into Paradise and it will cause him to forget every difficulty and hardship he experienced in this world. In other words, a person who gets just one taste of Paradise will be so overawed by its bounties that he will regard all his suffering in this world as nothing.

Thus, the Messenger of Allāh ﷺ very eloquently explained that those who live a righteous life in this world would enjoy eternal blessings in the next world, while those who disbelieved and sinned without repenting in this world will be punished severely in the next world.

Ḥadīth 463

وعن المُسْتَوْرِد بن شَدَّاد ﷺ، قَالَ: قَالَ رسول الله ﷺ: ((مَا الدُّنْيَا في الآخِرَةِ إِلاَّ مِثْلُ مَا يَجْعَلُ أَحَدُكُمْ أُصْبُعَهُ في اليَمِّ، فَلْيَنْظُرْ بِمَ يَرْجِعُ !)) رواه مسلم.

Mustawrid ibn Shaddād[118] ﷺ narrates that the Messenger of Allāh ﷺ said: "This world in comparison to the Hereafter is like dipping your finger in the sea and seeing how much water sticks to it." *(Muslim)*

Commentary

This *ḥadīth* teaches us that the quantity of water, which sticks onto ones finger when it is dipped into the sea is like this world, while the entire sea is like the Hereafter. In other words, the insignificance and transient nature of this world is being compared to the countless bounties and eternity of the Hereafter.

118 Mustawrid ibn Shaddād ﷺ lived in Kūfa and then in Egypt. He was a young boy when the Messenger of Allāh ﷺ left this world. 7 *aḥādīth* are narrated from him.

It is to be noted that this is merely an example that has been mentioned so that man may understand the difference between this world and the Hereafter. In reality, there can be no comparison because one is temporary and the other is eternal.

Ḥadīth 464

وعن جابر ﷺ : أنَّ رسول الله ﷺ مَرَّ بالسُّوقِ وَالنَّاسُ كَنَفَتَيْهِ ، فَمَرَّ بِجَدْيٍ أَسَكَّ مَيِّتٍ ، فَتَنَاوَلَهُ فَأَخَذَ بِأُذُنِهِ ، ثُمَّ قَالَ : ((أَيُّكُم يُحِبُّ أَنْ يَكُونَ هَذَا لَهُ بِدِرْهَم ؟)) فقالوا : مَا نُحِبُّ أَنَّهُ لَنَا بِشَيْءٍ وَمَا نَصْنَعُ بِهِ ؟ ثُمَّ قَالَ : ((أَتُحِبُّونَ أَنَّهُ لَكُمْ ؟)) قَالُوا : وَاللهِ لَوْ كَانَ حَيًّا كَانَ عَيْباً ، إِنَّهُ أَسَكُّ فَكَيْفَ وَهُوَ مَيِّتٌ ! فقال : ((فوَاللهِ للدُّنْيَا أَهْوَنُ عَلَى اللهِ مِنْ هَذَا عَلَيْكُمْ)) رواه مسلم .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ passed through the market place with people on either side of him. He passed by the dead kid of a goat which had small ears. He held it by its ear and asked: "Which of you would like to purchase this for one *dirham*?" The *Ṣaḥābah* ﷺ replied: "We would not like to take it for anything. What could we do with it?" He asked: "Would you like to have it?" The *Ṣaḥābah* replied: "By Allāh, even if it was alive, it would have been defective because of its small ears. How can we like it now that it is dead?" He said: "By Allāh, this world is more insignificant in the sight of Allāh ﷻ than this kid is to you." *(Muslim)*

Commentary

In various ways and on many occasions, the Messenger of Allāh ﷺ discouraged the *Ṣaḥābah* ﷺ from becoming submerged in the love of this world because this causes a person to desire more of it and commit sins without any fear of Allāh ﷻ.

Additional Points

- ✓ The Messengers, scholars, the righteous, the divine books and all forms of worship are excluded from the description of the world being insignificant and worthless.

Ḥadīth 465

وعن أَبي ذر ﷺ ، قَالَ : كُنْتُ أَمْشِي مَعَ النَّبي ﷺ في حَرَّةٍ بِالمَدِينَةِ ، فَاسْتَقْبَلَنَا أُحُدٌ ، فقال : ((يَا أَبَا ذَرٍّ)) قلت : لَبَّيْكَ يَا رسولَ الله . فقال : ((مَا يَسُرُّنِي أَنَّ عِنْدِي مِثْلَ أُحُدٍ هَذَا ذَهَباً تَمْضِي عَلَيَّ ثَلاَثَةُ أَيّامٍ وَعِنْدِي مِنْهُ دِينَارٌ ، إِلاَّ شَيْءٌ أَرْصدُهُ لِدَيْنٍ ، إِلاَّ أَنْ أَقُولَ بِهِ في عِبَادِ الله هكذا وَهَكَذَا وَهكَذَا)) عن يَمِينِهِ وعن شِمَالِهِ وَمِنْ خَلْفِهِ ، ثُمَّ سَارَ ، فقال : ((إِنَّ الأَكْثَرِينَ

هُمُ الأَقَلُّونَ يَوْمَ القِيَامَةِ إِلاَّ مَنْ قَالَ بالمَالِ هكَذَا وَهكَذَا وَهكَذَا)) عن يمينِهِ وعن شِمَالِهِ ومِنْ خَلْفِهِ ((وَقَلِيلٌ مَاهُمُ)) . ثُمَّ قَالَ لي : ((مَكَانَكَ لاَ تَبْرَحْ حَتَّى آتِيكَ)) ثُمَّ انْطَلَقَ في سَوادِ اللَّيْلِ حَتَّى تَوَارَى ، فَسَمِعْتُ صَوتاً ، قَدِ ارْتَفَع ، فَتَخَوَّفْتُ أنْ يكُونَ أحَدٌ عَرَضَ للنَّبيِّ ﷺ ، فَأرَدْتُ أنْ آتيه فَذَكَرتُ قَوْله : ((لا تَبْرَحْ حَتَّى آتِيَكَ)) فلم أبْرَحْ حَتَّى أتَاني ، فَقُلْتُ : لَقَدْ سَمِعْتُ صَوتاً تَخَوَّفْتُ مِنْهُ ، فَذَكَرْتُ لَهُ ، فقال : ((وَهَلْ سَمِعْتَهُ ؟)) قلت : نَعَمْ ، قَالَ : ((ذَاكَ جِبريلُ أتَانِي . فقال : مَنْ مَاتَ مِنْ أُمَّتِكَ لاَ يُشْرِكُ بِاللهِ شَيْئاً دَخَلَ الْجَنَّةَ)) ، قلت : وَإِنْ زَنَى وَإِنْ سَرَقَ ؟ قَالَ : ((وَإِنْ زَنَى وَإِنْ سَرَقَ)) متفقٌ عَلَيْهِ ، وهذا لفظ البخاري .

Abū Dharr ﷺ narrates: "I was walking with the Messenger of Allāh ﷺ on a lava field of Madīnah with Mount Uḥud in front of us. He ﷺ said: 'O Abū Dharr!' I replied: 'I am present, O Messenger of Allāh!' He said: 'It would not please me to have gold equal to this mountain of Uḥud and three days pass by with even a single *dīnār* of it remaining with me, except an amount with which I could pay off debts. Rather, I would distribute it among the servants of Allāh ﷻ like this, like this and like this,' and he indicated to his right, his left and behind him. He continued walking and then said: 'Those who have a lot of wealth (in this world) will have very little (in reward) on the day of *Qiyāmah*, except for the person who distributes his wealth like this, like this and like this and he indicated to his right, his left and behind him. But such people are few in number.' He then said to me: 'Remain where you are, until I return to you.' He continued walking into the darkness of the night until he disappeared from sight. I then heard a loud sound and I feared that someone might have attacked the Messenger of Allāh ﷺ. I decided to go to him, but I remembered his words: 'Do not move until I return to you'. So I did not move until he returned and I then said: 'I heard a sound which terrified me,' and related the thoughts that crossed my mind. He said: 'Did you hear it?' I replied: 'Yes.' He said: 'That was Jibra'īl. He came to me and said: 'Whoever from your *Ummah* passes away without ascribing any partner with Allāh ﷻ will enter Paradise.' I asked: 'Even if he committed adultery and theft?' He replied: 'Even if he committed adultery and theft.'" *(Bukhārī, Muslim)*. These are the words of Imām Bukhārī ﷺ.

Commentary

This *ḥadīth* teaches us not to develop love for this temporary world, and to rather spend our wealth in the path of Allāh ﷻ. Īsā ﷺ appropriately stated, "Do not make the world your

master because it will make you its slave."

It should be noted that the *ḥadīth* does not imply that to be wealthy is forbidden. It simply means that one should fulfil the rights of the wealth that Allāh ﷻ bestows upon a person.

Additional Points

- ✓ It is permissible for a person to save money for an unseen expense; however, one should not be miserly or wasteful.
- ✓ A sinful believer will enter Paradise without punishment if Allāh ﷻ forgives him, or he will enter Paradise after being punished in Hell for his sin, while a disbeliever will remain in Hell forever.
- ✓ Settling of debts should be given preference over optional charity.
- ✓ One should obey the commands of his seniors even if his opinion differs, unless such a course of action is clearly harmful or incorrect.

Ḥadīth 466

وعن أَبي هريرة ﷺ ، عن رسول الله ﷺ ، قَالَ : ((لَوْ كَانَ لِي مِثْلُ أُحُدٍ ذَهَباً ، لَسَرَّنِي أَنْ لاَ تَمُرَّ عَلَيَّ ثَلاَثُ لَيالٍ وَعِنْدِي مِنْهُ شَيْءٌ إِلاَّ شَيْءٌ أَرْصدُهُ لِدَيْنٍ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "If I had gold equal to Mount Uḥud, it would not please me that any of it remains with me for three days, except an amount with which I could pay off debts." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* indicates towards the ultimate degree of abstinence of the Messenger of Allāh ﷺ; he would not even allow three days to pass with excess wealth in his possession.

Paying off a debt is *Farḍ* (obligatory) while charity is *Nafl* (optional); hence, the Messenger of Allāh ﷺ gave preference to the settling of debts and kept sufficient wealth for this purpose.

Additional Points

- ✓ One should spend in the path of Allāh ﷻ during one's lifetime while one is healthy, rather than at the time of death.
- ✓ One should hasten in settling one's debts. A wealthy person who delays in settling debts commits oppression.

Ḥadīth 467

وعنه ، قَالَ : قَالَ رسول الله ﷺ : ((انْظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلاَ تَنْظُرُوا إِلَى مَنْ هُوَ

فَوْقَكُمْ ؛ فَهُوَ أَجْدَرُ أَنْ لاَ تَزْدَرُوا نِعْمَةَ الله عَلَيْكُمْ)) متفقٌ عَلَيْهِ ، وهذا لفظ مسلم .

وفي رواية البخاري : ((إِذَا نَظَرَ أَحَدُكُمْ إِلَى مَنْ فُضِّلَ عَلَيْهِ في المَالِ وَالخَلْقِ ، فَلْيَنْظُرْ إِلَى مَنْ هُوَ أَسْفَل مِنْهُ)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Look at those who are below you and do not look at those who are above you. That will be more likely to prevent you from being ungrateful for Allāh's ﷻ bounties on you." (*Bukhārī*, *Muslim*)

This is the wording of *Muslim*. The narration of *Bukhārī* has: "When any of you sees someone who has been given more than him in wealth and physical appearance, he should look at someone who is below him."

Commentary

This *ḥadīth* provides a prescription for contentment and peace. It states that one should look towards the less fortunate in worldly terms because this will cause one to appreciate one's bounties and be grateful to Allāh ﷻ for them. If one looks towards those who are wealthy, it will lead one towards regarding one's own bounties as less, resulting in bitterness and jealousy. On the other hand, in matters of religion and the Hereafter, one should look towards those who are superior so that one will not develop pride over one's actions and one may strive to equal them in righteousness and worship.

In this context, Imām Ghazālī ﷺ quoted the incident of ʿAwn ibn ʿAbdullāh ﷺ. He said, "I would frequent the gatherings of the wealthy, but I was filled with sadness because others wore better clothes and rode better conveyances than me. I then began to frequent the gatherings of the poor and was relieved of my sadness when I noticed that they possessed less than me."

While the *ḥadīth* only states wealth and physical appearance, anything that constitutes worldly beauty is included in the meaning of the *ḥadīth*.

Ḥadīth 468

وعنه ، عن النبي ﷺ ، قَالَ : ((تَعِسَ عَبْدُ الدِّينَارِ ، وَالدِّرْهَمِ ، وَالقَطِيفَةِ ، وَالخَمِيصَةِ ، إِنْ أُعْطِيَ رَضِيَ ، وَإِنْ لَمْ يُعْطَ لَمْ يَرْضَ)) رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "May the slave of the *dīnār*, the *dirham*, the velvet clock and the silk garment be destroyed. If he is given, he is pleased and if he is not given, he is

displeased." (*Bukhārī*)

Commentary

The *ḥadīth* discourages us from developing excessive love for this world and its luxuries because one who is a slave to wealth and the world cannot be a true slave to Allāh ﷻ. One, who becomes engrossed in the wealth of this world to the extent that he gives preference to it over the religion, becomes a slave to it and worships it instead of worshipping Allāh ﷻ. Such a person's love for this world drives him to earn unscrupulously – he is not concerned whether it is from *ḥalāl* or *ḥarām* sources.

It should however be remembered that there is absolutely no harm in acquiring wealth while obeying Allāh's ﷻ laws, as stated in the narration of *Baihaqī*,

لَا بَأْسَ بِالْغِنَى لِمَنِ اتَّقَى اللهَ عَزَّ وَجَلَّ

"There is no harm in wealth for one who fears Allāh ﷻ."

Ḥadīth 469

وعنه ﷺ ، قَالَ : لَقَدْ رَأَيْتُ سَبعِينَ مِنْ أَهْلِ الصُّفَّةِ ، مَا منهُمْ رَجُلٌ عَلَيْهِ رِدَاءٌ : إِمَّا إِزارٌ ، وَإِمَّا كِسَاءٌ ، قَدْ رَبَطُوا في أعناقِهِمْ ، فَمِنْهَا مَا يَبْلُغُ نِصْفَ السَّاقَيْنِ ، وَمِنْهَا مَا يَبْلُغُ الكَعْبَيْنِ ، فَيَجْمَعُهُ بِيَدِهِ كَراهِيَةَ أَنْ تُرَى عَوْرَتُهُ . رواه البخاري .

Abū Hurayrah ﷺ narrates: "I saw seventy people of the people of the Ṣuffah and not a single man among them had a cloak. They had either a loincloth or an upper garment, which they tied around their necks. Some of these garments reached their calves, while others reached their ankles. They would gather it with their hands fearing that their private parts would be exposed." (*Bukhārī*)

Vocabulary and Definitions

The Ṣuffah was a raised platform in Masjid al-Nabawī on which the poverty stricken *Ṣaḥābah* ﷺ would reside in order to learn Islām from the Messenger of Allāh ﷺ. This served as the first *madrasah* in Islām. These *Ṣaḥābah* ﷺ did not engage in any form of business and the Messenger of Allāh ﷺ would often provide for them from that which he received.

Commentary

This *ḥadīth* highlights the poverty of the *Ṣaḥābah* of the Ṣuffah; they barely had sufficient clothing to cover their bodies. They chose a life of simplicity and suppressed their desires

in order to learn the religion of Islām and benefit from it in the Hereafter.

Ḥadīth 470

وعنه ، قَالَ : قَالَ رسول الله ﷺ : ((الدُّنْيَا سِجْنُ الْمُؤْمِنِ ، وَجَنَّةُ الكَافِرِ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The world is a prison for the believer and a Paradise for the disbeliever." *(Muslim)*

Commentary

This *ḥadīth* can be interpreted in various ways:

a. No matter how much of luxury a believer has in this world, it is minimal compared to that of the Hereafter; and no matter how severely a disbeliever suffers in this world, it is minimal compared to what punishment awaits him in the Hereafter.

b. Just as a prisoner is confined and restricted in his movements and actions, a believer is restricted by the commands of Allāh ﷻ. In contrast, a disbeliever is free to do as he pleases.

c. A prisoner cannot truly enjoy the blessings of his life because of his confinement. Similarly, a believer is not overawed by the blessings of this temporary world.

d. Just as a prisoner suffers more in prison than a free man does, a believer generally suffers more difficulties in this world compared to a disbeliever.

Ḥadīth 471

وعن ابن عمر ﷺ ، قَالَ : أخذ رسول الله ﷺ بِمَنْكِبَيَّ ، فقال : ((كُنْ في الدُّنْيَا كَأَنَّكَ غَرِيبٌ ، أَو عَابِرُ سَبيلٍ)) . وَكَانَ ابن عُمَرَ ﷺ ، يقول : إِذَا أَمْسَيتَ فَلاَ تَنْتَظِرِ الصَّبَاحَ ، وَإِذَا أَصْبَحْتَ فَلاَ تَنْتَظِرِ المَسَاءَ ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ . رواه البخاري .

قالوا في شَرْحِ هَذَا الحديث معناه : لاَ تَرْكَنْ إِلَى الدُّنْيَا وَلاَ تَتَّخِذْهَا وَطَناً ، وَلاَ تُحَدِّثْ نَفْسَكَ بِطُولِ البَقَاءِ فِيهَا ، وَلاَ بِالاعْتِنَاءِ بِهَا ، وَلاَ تَتَعَلَّقْ مِنْهَا إِلاَّ بِمَا يَتَعَلَّقُ بِهِ الْغَرِيبُ في غَيْرِ وَطَنِهِ ، وَلاَ تَشْتَغِلْ فِيهَا بِمَا لاَ يَشْتَغِلُ بِهِ الغَرِيبُ الَّذِي يُرِيدُ الذَّهَابَ إِلَى أَهْلِهِ ، وَبِاللهِ التَّوْفِيقُ .

Ibn ʿUmar ﷺ narrates: "The Messenger of Allāh ﷺ took hold of my shoulders and said: 'Live in this world as if you are a stranger or one who is travelling on a path.' Ibn ʿUmar ﷺ used to say: 'In the evening, do not expect to see the morning and in the morning, do not expect to see the evening. Prepare for your illness while you are healthy and prepare for

your death while you are living.' (*Bukhārī*)

The scholars explain this *ḥadīth* as follows: Do not incline towards this world and do not make it your abode. Do not convince yourself of a long life, nor be overly concerned with it. Only attach yourself to it as much as a stranger would attach himself to a foreign land and do not engross yourself in it except to the extent to which a foreigner who wants to return to his family will do so. The inspiration to do good deeds is from Allāh ﷻ alone.

Commentary

The *ḥadīth* imparts various lessons such as to hasten towards good deeds, abandon long-drawn aspirations, capitalize on opportunities, avoid procrastination, utilise the bounties of life and wealth in a spiritually beneficial manner, be content with little and be prepared for death at any time. The *ḥadīth* teaches us to prepare for the Hereafter, which is eternal and not to expand all our energies for this transient world.

The Messenger of Allāh ﷺ took hold of the shoulders of Ibn ʿUmar ﷺ in order to alert him to the importance of the advice he was about to impart and as an expression of affection.

Ḥadīth 472

وعن أَبي العباس سهل بن سعد الساعدي ﷺ ، قَالَ : جَاءَ رَجُلٌ إِلَى النبي ﷺ ، فقال : يَا رسولَ الله ، دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِي اللهُ وَأَحَبَّنِي النَّاسُ ، فقال : ((ازْهَدْ في الدُّنْيَا يُحِبّك اللهُ ، وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبّك النَّاسُ)) حديث حسن رواه ابن ماجه وغيره بأسانيد حسنة .

Abū al-ʿAbbās Sahl ibn Saʿd al-Sāʿidī ﷺ narrates: A man came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh! Show me an action which, if I engage in, Allāh ﷻ will love me and the people will love me." He said: "Make do with little of this world and Allāh ﷻ will love you and make do with little of what people own and people will love you." (*ibn Mājah*)

Vocabulary and Definitions

The word ازْهَدْ is derived from root word زهد, which means to abstain from the worship of worldly desires and to focus upon Allāh ﷻ and the Hereafter.

Commentary

The *ḥadīth* discourages a person from being engrossed in this world to the extent that its love enters his heart. Love of the world is despised from an Islāmic perspective; however, one

who loves the world in order to worship Allāh ﷻ, do good deeds and assist the creation is not discouraged, but rewarded.

The *ḥadīth* also encourages contentment and discourages a person from asking of people. Contentment effectively means that one should be grateful over ones *ḥalāl* sustenance and not indulge in *ḥarām* in order to acquire more wealth.

People, in their love for the world, are like flies, which descend on impurity, or like dogs fighting over a carcass, hence one who competes with others will be disliked by them. Ḥasan al-Baṣrī ﷺ appropriately mentioned, "One will remain honoured in the sight of others as long as he does not desire what they possess."

The *ḥadīth* should not be interpreted to mean that all of humanity should become ascetics and hermits. Rather, it means that this world should be used as a means and should not become an objective in itself. A Qur'ānic verse states,

﴿وَابْتَغِ فِيْمَآ اٰتٰىكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا﴾

Seek the Home of the Hereafter using the means that Allāh granted you and do not forget your portion of this world. (Sūrah al-Qaṣaṣ, 77)

Ḥadīth 473

وعن النعمان بن بشير ﷺ ، قَالَ : ذَكَرَ عُمَرُ بْنُ الخَطَّابِ ﷺ ، مَا أَصَابَ النَّاسُ مِنَ الدُّنْيَا ، فَقَالَ : لَقَدْ رَأَيْتُ رسول الله ﷺ يَظَلُّ الْيَوْمَ يَلْتَوِي مَا يَجِدُ مِنَ الدَّقَلِ مَا يَمْلأ بِهِ بَطْنَهُ . رواه مسلم .

((الدَّقَلُ)) بفتح الدَّال المهملة والقاف : رديءُ التمرِ .

Al-Nuʿmān ibn Bashīr ﷺ narrates: ʿUmar ibn al-Khaṭṭāb ﷺ mentioned what people had acquired of this world and then said: "I saw the Messenger of Allāh ﷺ spending the day twisting and turning due to hunger; he could not even find poor quality dates to fill his stomach." *(Muslim)*

Commentary

This *ḥadīth* and many others depict the sacrifice of the Messenger of Allāh ﷺ and his focus upon the Hereafter. Other narrations teach us that the prophetic household would often spend nights without a meal.

Ḥadīth 474

وعن عائشة ﵂ ، قالت : تُوفي رسول الله ﷺ ، وَمَا في بَيْتِي مِنْ شَيْءٍ يَأْكُلُهُ ذُو كَبِدٍ إِلاَّ شَطْرُ شَعِيرٍ في رَفٍّ لي ، فَأَكَلْتُ مِنْهُ حَتَّى طَالَ عَلَيَّ ، فَكِلْتُهُ ففَنِيَ . متفقٌ عَلَيْهِ .

ʿĀ'ishah ﵂ narrates: "When the Messenger of Allāh ﷺ passed away there was nothing in my house which any living creature could eat, except a little barley which was stored on a shelf. I continued eating from it for quite some time, but then I weighed it and it got finished." *(Bukhārī, Muslim)*

Commentary

Despite the large amounts of booty that arrived in Madīnah Munawwarah during the final stages of the life of the Messenger of Allāh ﷺ, he chose to live a life of simplicity and poverty. In other words, wealth did not corrupt the Messenger of Allāh ﷺ or change the way he lived in this world. This was the excellent example of leadership he set for humanity to emulate.

One should measure and weigh quantities of goods in a transaction because it involves the rights of buyers; however, when giving in charity or when it comes to personal use, one should not weigh or measure as this eradicates *barakah*. The reason why the *barakah* is eradicated is perhaps because one becomes miserly despite witnessing Allāh's ﷻ benevolence, one turns to negligence rather than gratitude, or one relies on human experience rather than divine power.

Ḥadīth 475

وعن عمرو بن الحارث أخي جُوَيْرِيّة بنتِ الحارِث أُمِّ المُؤْمِنِينَ ، ﵂ ، قَالَ : مَا تَرَكَ رسولُ الله ﷺ عِنْدَ مَوْتِهِ دِيناراً ، وَلاَ دِرْهَماً ، وَلاَ عَبْداً ، وَلاَ أَمَةً ، وَلاَ شَيْئاً إِلاَّ بَغْلَتَهُ الْبَيضَاءَ الَّتي كَانَ يَرْكَبُهَا ، وَسِلاَحَهُ ، وَأَرْضاً جَعَلَهَا لاِبْنِ السَّبِيلِ صَدَقَةً . رواه البخاري .

ʿAmr ibn al-Ḥārith ﵁, the brother of Juwayriyah bint al-Ḥārith[119] ﵂, the mother of the believers, narrates: "At the time of the demise of the Messenger of Allāh ﷺ, he did not leave behind any *dīnār*, *dirham*, male slave, female slave, nor anything other than his white mule which he used to ride, his weapons and a portion of land which he had given in charity for travellers." (*Bukhārī*)

119 Juwayriyah bint al-Ḥārith ﵂ was captured as a slave during the expedition of Banu Al-Muṣṭaliq. She accepted Islām and the Messenger of Allāh ﷺ then married her. When the *Ṣaḥābah* ﵃ heard this, they freed all their prisoners saying that they could not keep any of the family of the wife of the Messenger of Allāh ﷺ as prisoners.

Commentary

This *ḥadīth* mentions that the Messenger of Allāh ﷺ left behind almost no possessions at the time of his demise.

The land referred to here is that of Fadak, Khaibar and a portion of the land of Banū Nadhīr. The latter was obtained after the battle of Uḥud, but the Messenger of Allāh ﷺ distributed it thereafter. The land of Fadak was made *waqf* for travellers and he divided the land of Khaibar into three portions: two thirds were for the benefit of the Muslims, while the remaining third was for the benefit of the wives of the Messenger of Allāh ﷺ.

Ḥadīth 476

وعن خَبابِ بن الأَرَتِّ ﷺ ، قَالَ : هَاجَرْنَا مَعَ رسول الله ﷺ نَلْتَمِسُ وَجْهَ اللهِ تَعَالَى ، فَوَقَعَ أَجْرُنَا عَلَى اللهِ ، فَمِنَّا مَنْ مَاتَ وَلَمْ يَأْكُل مِنْ أَجْرِهِ شَيْئاً ، مِنْهُمْ : مُصْعَبُ بن عُمَيْرٍ ﷺ ، قُتِلَ يَوْمَ أُحُد ، وَتَرَكَ نَمِرَةً ، فَكُنَّا إِذَا غَطَّيْنَا بِهَا رَأْسَهُ ، بَدَتْ رِجْلاَهُ ، وَإِذَا غَطَّيْنَا بِهَا رِجْلَيْهِ ، بَدَا رَأْسُهُ ، فَأَمَرَنَا رسول الله ﷺ ، أَنْ نُغَطِّي رَأْسَهُ ، وَنَجْعَل عَلَى رِجْلَيْهِ شَيْئاً مِنَ الإِذْخِرِ ، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ ، فَهُوَ يَهْدِبُهَا . متفقٌ عَلَيْهِ .

((النَّمِرَةُ)) : كِساءٌ مُلَوَّنٌ مِنْ صوف . وَقَوْلُه : ((أَيْنَعَتْ)) أَيْ : نَضِجَتْ وَأَدْرَكَتْ . وَقَوْلُه : ((يَهْدِبها)) هُوَ بفتح الياءِ وضم الدال وكسرها لغتان : أَيْ : يَقْطفهَا وَيَجْتَنِيهَا ، وهذه استعارة لما فتح الله تَعَالَى عليهم من الدنيا وتمكنوا فِيهَا .

Khabbāb ibn al-Aratt ﷺ narrates: "We emigrated with the Messenger of Allāh ﷺ, seeking the pleasure of Allāh ﷻ. Allāh ﷻ granted us our reward; some of us died without enjoying any of their reward and Musʿab ibn ʿUmayr ﷺ was one of them. He was killed in the battle of Uḥud and left behind a shawl. When we covered his head with it, his feet became exposed and when we covered his feet with it, his head became exposed. So the Messenger of Allāh ﷺ commanded us to cover his head and to place some grass on his feet. Some of us are picking the fruits which have ripened." *(Bukhārī, Muslim)*

Vocabulary and Definitions

"Some of us died without enjoying any of their reward," means that they did not receive any of the booty that others acquired in the conquests and battles.

By referring to "the picking of fruits which have ripened", the condition of the Muslims

who acquired the booty and worldly rewards is being compared to people who have the opportunity of picking ripe fruits from a fruit-bearing tree.

Commentary

Musʿab ibn ʿUmayr ﷺ was sent by the Messenger of Allāh ﷺ to Madīnah Munawwarah with those who were present at the first pledge of ʿAqabah in order to teach them the Qur'ān and Islām. He was also the flag-bearer of the Messenger of Allāh ﷺ at the battle of Uḥud, where he was martyred in the 3rd year after *Hijrah*.

This *ḥadīth* illustrates the simplicity and truthfulness of the *Ṣaḥābah* ﷺ. They sincerely fought alongside the Messenger of Allāh ﷺ for the pleasure of Allāh ﷻ and not for any worldly motives. Some of them did not even have a burial shroud that could cover their bodies.

The *ḥadīth* also teaches us that those righteous servants of Allāh ﷻ who victoriously return from battle receive the worldly rewards of their efforts in the form of booty, as well as an eternal reward. Those who are blessed with martyrdom will receive their full reward in the Hereafter.

Ḥadīth 477

وعن سهلِ بن سعد الساعدي ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لَوْ كَانَت الدُّنْيَا تَعْدِلُ عِنْدَ الله جَنَاحَ بَعُوضَةٍ ، مَا سَقَى كَافِراً مِنْهَا شَرْبَةَ مَاءٍ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Sahl ibn Saʿd al-Sāʿidī ﷺ narrates that the Messenger of Allāh ﷺ said: "If the world had been worth as much as the wing of a mosquito in the sight of Allāh ﷻ, He would not have given a single sip of water to a disbeliever." (*Tirmidhī*)

Commentary

The *ḥadīth* teaches us that the world has no real worth because Allāh ﷻ has given it to His enemies, the disbelievers and it is obvious that an enemy is never given an item of value as a gift.

A mosquito is regarded as an insignificant and trivial creature and this world should be regarded in the same way. Allāh ﷻ has not created the world as the ultimate objective of life; rather, it is to be used as a means of achieving the greater objective, which is the Hereafter.

A most convincing proof of the world being lowly and insignificant is that Allāh ﷻ did not

grant it to His Messengers and righteous servants. If it had any worth in His sight, He would certainly have granted a portion of it to them.

Ḥadīth 478

وعن أَبي هريرة ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((أَلاَ إِنَّ الدُّنْيَا مَلْعُونَةٌ ، مَلْعُونٌ مَا فِيهَا ، إِلاَّ ذِكْرَ اللهِ تَعَالَى ، وَمَا وَالاهُ ، وَعالِماً وَمُتَعَلِّماً)) رواه الترمذي ، وقال : ((حديث حسنٌ)) .

Abū Hurayrah ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Listen! This world is cursed and all that is in it is cursed, except the remembrance of Allāh ﷻ, whatever is beloved to Him, an Islāmic scholar and a student." (*Tirmidhī*)

Vocabulary and Definitions

"This world is cursed" means that it is disliked and despised in the sight of Allāh ﷻ. The root letters of the word مَلْعُونَةٌ are لعن, which means to be distant, hence in this context it means to be distant from the mercy of Allāh ﷻ.

Commentary

This *ḥadīth* should not be understood to mean that this world as an entity is in itself accursed; rather, it means that whatever of the world leads one away from Allāh ﷻ and His obedience is accursed. A Qur'ānic verse explains,

﴿يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ عَنْ ذِكْرِ اللهِ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ﴾ (المنافقون: ٩)

O you who have faith! Let not your wealth and your children make you neglect Allāh's remembrance. Those who do this are certainly losers. (Sūrah al-Munāfiqūn, 9)

Additional Points

- ✓ Knowledge that draws the pleasure of Allāh ﷻ and benefits the creation is encouraged.
- ✓ The separate mention of an Islāmic scholar and a student despite both of them being included in "whatever is beloved to Him" is in order to highlight their importance and virtue.

Ḥadīth 479

وعن عبد الله بن مسعود ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لاَ تَتَّخِذُوا الضَّيْعَةَ فَتَرْغَبُوا فِي الدُّنْيَا)) رواه الترمذي ، وقال : ((حديثٌ حسنٌ)) .

ʿAbdullāh ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not hanker after property so much that you become engrossed in this world." (*Tirmidhī*)

Commentary

Property acquisition and development are despised when these become the focus and objective of life and lead one away from Allāh's ﷻ worship. However, one who engages in them for the benefit of humanity, while adhering to Allāh's ﷻ laws, is not included in the ambit of this *ḥadīth*.

While property development has been singled out, scholars have extended it to include any occupation, skill or employment which man engages in. The Qur'ān states,

﴿رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللهِ﴾

Men whom neither their trade nor commerce distracts from the remembrance of Allāh. (Sūrah al-Nūr, 37)

The wisdom of limiting one's involvement in the world is because one who desires the wealth of this world will never be satiated with what he acquires of it.

Ḥadīth 480

وعن عبدِ الله بن عمرو بن العاص ﷺ ، قَالَ : مَرَّ عَلَيْنَا رسولُ الله ﷺ وَنَحْنُ نعالِجُ خُصّاً لَنَا ، فَقَالَ : ((مَا هَذَا ؟)) فَقُلْنَا : قَدْ وَهَى ، فَنَحْنُ نُصْلِحُهُ ، فَقَالَ : ((مَا أَرَى الأَمْرَ إِلاَّ أَعْجَلَ مِنْ ذَلِكَ)) . رواه أَبو داود والترمذي بإسناد البخاري ومسلم ، وقال الترمذي : ((حديثٌ حسنٌ صحيحٌ)) .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates: "The Messenger of Allāh ﷺ passed by us while we were repairing a hut of ours. He asked: 'What is this?' We replied: 'It has become weak, so we are repairing it.' He said: 'I think that death may come more swiftly than this.'" (Narrated by *Abū Dāwūd* and *Tirmidhī* through the chain of *Bukhārī* and *Muslim*)

Vocabulary and Definitions

"I think that death may come more swiftly than this," means that death may come to you before the hut collapses, so the reformation of your deeds should be given preference over the reparation of your hut.

Commentary

In this *ḥadīth,* the Messenger of Allāh ﷺ indicated that to become engrossed in the construction and architecture of buildings is not appropriate because more urgent matters, such as death and the Hereafter should be given preference. Hence, one should always regard death to be imminent and close as this will prevent one from sins and encourage one to engage in good.

Ḥadīth 481

وعن كعب بن عياض ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((إنَّ لِكُلِّ أُمَّةٍ فِتْنَةً ، وفِتْنَةُ أُمَّتِي : المَالُ)) رواه الترمذي ، وقال : ((حديثٌ حسنٌ صحيحٌ)) .

Kaʿb ibn ʿIyāḍ[120] ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Every nation has a trial, and the trial of my nation is wealth." (*Tirmidhī*)

Vocabulary and Definitions

The word فِتْنَةً is most commonly translated in a negative context as a trial and tribulation; however, it may also be used in a positive context. In this *ḥadīth,* it means that the Muslims will be tested by wealth in a similar way to an examiner testing the ability of students.

Commentary

Wealth is from the adornments of this world and man therefore inclines towards it. However, one should be careful that one does not become unmindful of death and the Hereafter. One who studies Islāmic history will notice that wealth was the single most important factor that led to the downfall of Muslims.

Imām Ghazālī ﷺ has given an alternative explanation for this *ḥadīth*. He said that *fitnah* refers to eternal punishment, hence, the *ḥadīth* means that wealth will be the cause of the Muslims being punished in the Hereafter.

Ḥadīth 482

وعن أَبي عمرو ، ويقالُ : أَبو عبدِ الله ، ويقالُ : أَبو ليلى عثمان بن عفان ﷺ : أَنَّ النبي ﷺ

120 Kaʿb ibn ʿIyāḍ ﷺ was from Syria.

، قَالَ : ((لَيْسَ لابْنِ آدَمَ حَقٌّ في سِوَى هذِهِ الخِصَالِ : بَيْتٌ يَسْكُنُهُ ، وَثَوْبٌ يُوارِي عَوْرَتَهُ ، وَجِلْفُ الخُبز وَالماء)) رواه الترمذي ، وقال : ((حديث صحيح)) .

قَالَ الترمذي : سَمِعْتُ أَبَا دَاوُد سُلَيْمَانَ بنَ سَالمٍ البَلْخيَّ ، يقولُ : سَمِعْتُ النَّضْرَ بْن شُمَيْل ، يقولُ : الجِلْفُ : الخُبْز لَيْسَ مَعَهُ إِدَامٌ ، وقال غَيْرُهُ : هُوَ غَليظُ الخُبْزِ . وقَالَ الهَرَوِيُّ : المُرادُ بِهِ هنَا وِعَاءُ الخُبزِ ، كَالجَوَالِقِ وَالخُرْجِ ، والله أعلم .

Abū ʿAmr, who is also known as Abū ʿAbdullāh and Abū Laylā, ʿUthmān ibn ʿAffān[121] ﷺ narrates that the Messenger of Allāh ﷺ said: "The son of Adam does not have a right except to the following: a house in which to live, a garment with which to cover the private portions of his body and dry bread and water." (*Tirmidhī*)

Commentary

One who suffices upon the three things mentioned in this *ḥadīth* will not be questioned in the Hereafter for possessing them, if they were acquired in a *ḥalāl* manner, because they are essential for survival.

Ḥadīth 483

وعن عبدِ الله بن الشِّخِّيرِ – بكسر الشينِ والخاء المعجمتين – ﷺ ، أنه قَالَ : أَتَيْتُ النَّبيَّ ﷺ ، وَهُوَ يَقْرَأُ : ﴿ اَلْهٰكُمُ التَّكَاثُرُ ﴾ قَالَ : ((يَقُولُ ابْنُ آدَمَ : مَالِي ، مالي ، وَهَلْ لَكَ يَا ابْنَ آدَمَ مِنْ مَالِكَ إِلاَّ مَا أَكَلْتَ فَأَفْنَيْتَ ، أَو لَبِسْتَ فَأَبْلَيْتَ ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ ؟!)) رواه مسلم .

ʿAbdullāh ibn al-Shikh-khīr ﷺ narrates: I came to the Messenger of Allāh ﷺ while he was reciting Sūrah al-Takāthur – "The mutual rivalry for increasing worldly things diverts you." He said: "Man says: 'My wealth, my wealth.' O man! Do you possess any other wealth except what you ate and digested, or wore and wore it out, or gave in charity and sent it forward

121 ʿUthmān ibn ʿAffān ﷺ, the third *khalīf* of Islām, accepted Islām early on through the invitation of Abū Bakr ﷺ. He migrated to Abysinnia and later to Madīnah Munawwarah. He was married to two daughters of the Messenger of Allāh ﷺ namely Ruqaiyyah and Umm Qulthūm ﷺ. Ruqaiyyah was ill during the battle of Badr and he could therefore not participate therein. He however participated in the remaining battles. He was one of the scribes of revelation and loved to recite the Qur'ān. He was *khalīf* for twelve years and enjoyed the privilege of being one of the ten who were given the glad tidings of Paradise. He was martyred while reciting the Qur'ān at the age of eighty (or ninety according to some) and is buried in Baqīʿ. Only 146 *aḥādīth* are narrated from him because he exercised extreme caution in narrating.

(for the Hereafter)?'" *(Muslim)*

Commentary

This *ḥadīth* teaches us that man does not personally benefit from the things of this world other than his food, clothing and good actions. One should therefore be content with what one has in this world and do good actions that will benefit one in the Hereafter.

Ḥadīth 484

وعن عبدِ الله بن مُغَفَّل ﷺ ، قَالَ : قَالَ رجل للنبي ﷺ : يَا رسولَ الله ، وَاللهِ إِنِّي لأُحِبُّكَ ، فَقَالَ : ((انْظُرْ مَاذَا تَقُولُ ؟)) قَالَ : وَاللهِ إِنِّي لأُحِبُّكَ ، ثَلاَثَ مَرَّات ، فَقَالَ : ((إِنْ كُنْتَ تُحِبُّنِي فَأَعِدَّ لِلْفَقْرِ تِجْفَافاً ، فإِنَّ الفَقْرَ أَسْرَعُ إِلَى مَنْ يُحِبُّني مِنَ السَّيْلِ إِلَى مُنْتَهَاهُ)) رواه الترمذي ، وقال : ((حديث حسن)) .

((التجفافُ)) بكسرِ التاءِ المثناةِ فوقُ وَإِسكانِ الجيمِ وبالفاءِ المكررة : وَهُوَ شَيْءٌ يُلْبَسُهُ الفَرَسُ ، لِيُتَّقَى بِهِ الأَذَى ، وَقَدْ يَلْبَسُهُ الإِنْسَانُ .

ʿAbdullāh ibn Mughaffal[122] ﷺ narrates: A man said to the Messenger of Allāh ﷺ: "O Messenger of Allāh! I love you." He said: "Think carefully about what you are saying." The man said: "By Allāh, I love you," three times. The Messenger of Allāh ﷺ said: "If you really love me, prepare yourself with the shield of poverty because poverty comes more swiftly to the one who loves me than flood water to its destination." (*Tirmidhī*)

Vocabulary and Definitions

"Prepare yourself with the shield of poverty," means that just as a shield protects one from the arrows of an enemy, one should adopt a life of poverty to shield himself from the effects of worldly possessions.

Commentary

This *ḥadīth* indicates that the more a person loves the Messenger of Allāh ﷺ the greater will be his detachment from this world. On the other hand, excessive involvement with worldly riches leads to the development of spiritual sicknesses such as pride, hatred and malice that prevent a person from loving the Messenger of Allāh ﷺ.

The *ḥadīth* also teaches us that a lover should be exemplified with the qualities of his beloved.

122 ʿAbdullāh ibn Mughaffal ﷺ was one of those who were present at the Bait al-Riḍwān. He resided in Madīnah Munawwarah and later moved to Baṣrah.

Hence, because the Messenger of Allāh ﷺ chose a life of poverty and simplicity, one who claims to love him should follow his example.

Ḥadīth 485

وعن كعب بن مالك ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَا ذِئْبَانِ جَائِعَانِ أُرْسِلا فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ المَرْءِ عَلَى المَالِ وَالشَّرَفِ لِدِينِهِ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Kaʿb ibn Mālik ﷺ narrates that the Messenger of Allāh ﷺ said: "Two hungry wolves which are let loose upon a flock of sheep do not cause as much damage as that caused to a man's religion by his greed for wealth and status." (*Tirmidhī*)

Commentary

This *ḥadīth* explains that greed for wealth and status is exceptionally detrimental to a person's faith. The reason for this is that one who is desirous of accumulating wealth becomes so immersed in his quest that he does not differentiate between *ḥalāl* and *ḥarām*. He rationalises that the more he accumulates, the more honoured he will be among people. He does not realise that his yearning for wealth and status destroys his Hereafter.

Ḥadīth 486

وعن عبد الله بن مسعود ﷺ ، قَالَ : نَامَ رسول الله ﷺ عَلَى حَصِيرٍ ، فَقَامَ وَقَدْ أَثَّرَ فِي جَنْبِهِ ، قُلْنَا : يَا رَسُولَ اللهِ ، لَوْ اتَّخَذْنَا لَكَ وِطَاءً . فَقَالَ : ((مَا لِي وَلِلدُّنْيَا ؟ مَا أَنَا فِي الدُّنْيَا إِلاَّ كَرَاكِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

ʿAbdullāh ibn Masʿūd ﷺ narrates: "The Messenger of Allāh ﷺ slept on a straw mat and when he stood up, it would leave marks on the side of his body. We said: 'O Messenger of Allāh! We could get a mattress for you.' He said: 'What have I to do with this world? I am merely like a rider in this world who takes shade beneath a tree and then proceeds, leaving it behind.'" (*Tirmidhī*)

Commentary

In this *ḥadīth,* the Messenger of Allāh ﷺ compared his life to a *musāfir* (traveller) who seeks shade from the heat of the sun beneath a tree. Just as his period of rest is short and he swiftly

departs, he emphasised that this world is merely a temporary phase of our existence and not our permanent abode.

The Messenger of Allāh ﷺ repeatedly refused the wealth and luxuries of this world and preferred a life of simplicity and sacrifice. Even when Allāh ﷻ offered him the mountains of Makkah Mukarramah in gold, he refused, saying, "I prefer to fast on one day and eat the next, so that when I am hungry I will remember You and when I am satiated I will praise You and be grateful to You." (*Tirmidhī*)

Interestingly, the *ḥadīth* mentions a rider who stops for a rest and not a foot-traveller. Scholars mention that this stresses the shortness of this world because a rider would naturally rest less than a foot-traveller.

Ḥadīth 487

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((يدْخُلُ الفُقَرَاءُ الْجَنَّةَ قَبْلَ الأَغْنِيَاءِ بِخَمْسِ مئَةِ عَامٍ)) رواه الترمذي ، وقال : ((حديث صحيح)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The poor will enter Paradise five-hundred years before the rich." (*Tirmidhī*)

Commentary

The rich will be delayed in reaching their final abode because they will be questioned how they earned their wealth and how they had spent it. Their delay will be half a day, which equals five-hundred years of this world. The poor will enter Paradise easily because their accountability will be less, provided they were content with their condition of poverty and did not desire to be like the rich.

This *ḥadīth* does not contradict others that state that the poor will enter Paradise forty years ahead of the rich, because the intention was not to specify a value, but to indicate to a long period. Scholars have also said that five-hundred years refers to those among the poor who exercised patience and were content and grateful upon the decision of Allāh ﷻ to a greater extent than other poor individuals who will enter forty years ahead of the rich. Some have argued that five-hundred refers to the poor *Muhājirīn* while forty refers to other poor people.

Ḥadīth 488

وعن ابن عباس وعِمْرَانَ بن الحُصَيْنِ ﷺ ، عن النبي ﷺ ، قَالَ :((اطَّلَعْتُ في الجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الفُقَرَاءَ ، وَاطَّلَعْتُ في النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ)) متفقٌ عَلَيْهِ من رواية ابن عباس ، ورواه البخاري أيضاً من رواية عِمْرَان بن الحُصَيْن .

Ibn ʿAbbās ﷺ and ʿImrān ibn al-Ḥuṣayn ﷺ narrate that the Messenger of Allāh ﷺ said: "I glanced into Paradise and saw that the majority of its inhabitants were the poor and I glanced into Hell and saw that the majority of its inhabitants were women." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* relates what the Messenger of Allāh ﷺ saw on the night of Miʿraj. It does not necessarily mean that all the poor are more virtuous than the wealthy. It means that many of the poor will enter Paradise due to their piety and patience and not necessarily their poverty.

From other narrations, we learn that the reason for many women entering Hell is their evil of cursing others and their disobedience to their husbands. In another *ḥadīth,* the Messenger of Allāh ﷺ gave an example of this by explaining that women, when they are confronted by a small inconvenience, say to their husbands that they never experienced any good from them, even if their husbands were kind to them their entire lives.

Ḥadīth 489

وعن أسامة بن زيد ﷺ ، عن النبي ﷺ ، قَالَ : ((قُمْتُ عَلَى بَابِ الجَنَّةِ ، فَكَانَ عَامَّةُ مَنْ دَخَلَهَا المَسَاكِينُ ، وَأَصْحَابُ الجَدِّ مَحبُوسُونَ ، غَيْرَ أَنَّ أَصْحَابِ النَّارِ قَدْ أُمِرَ بِهِم إِلَى النَّارِ)) متفقٌ عَلَيْهِ .

وَ((الجَدُّ)) : الحَظُّ والغِنَى . وقد سبق بيان هَذَا الحديث في باب فَضْلِ الضَّعفَة.

Usāmah ibn Zayd ﷺ narrates that the Messenger of Allāh ﷺ said: "I stood at the door of Paradise and noticed that the majority who entered it were the destitute, while the wealthy were held back. However, the inmates of the Hell-fire had already been sent off to the Hell-fire." *(Bukhārī, Muslim)*

Ḥadīth 490

وعن أَبي هريرة ﷺ ، عن النبي ﷺ ، قَالَ : ((أَصْدَقُ كَلِمَةٍ قَالَهَا شَاعِرٌ كَلِمَةُ لَبِيدٍ : أَلاَ كُلُّ شَيْءٍ مَا خَلاَ اللهَ بَاطِلُ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "The most truthful statement ever said by a poet was that of Labīd:[123] 'Listen!

123 Labīd ibn Rabīʿah al-Aamiri ﷺ arrived in Madīnah Munawwarah from Najd with his tribe as a delegation to the Messenger of Allāh ﷺ. He passed away in Kūfa at the age of 140 (or 157 according to others). After he embraced Islām he stopped composing poetry, saying, "The Qur'ān suffices for me."

Everything apart from Allāh ﷻ is baseless.'" *(Bukhārī, Muslim)*

Commentary

The full verse of his poem was as follows:

أَلاَ كُلُّ شَيْءٍ مَا خَلاَ اللهَ بَاطِلُ وكل نعيم لامحالة زائل

Everything apart from Allāh ﷻ is baseless; and every bounty will definitely be depleted.

"Everything apart from Allāh ﷻ is baseless," means that everything except Allāh ﷻ will perish. This conforms to the Qur'ānic verse,

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ﴾

Everything on earth shall perish. (Sūrah al-Raḥmān, 26)

The Messenger of Allāh ﷺ never composed any poetry, however he sometimes quoted the beneficial poetry of others. From this, we learn that poetry is in itself not despised. It is encouraged if it is beneficial, otherwise not. Scholars have stipulated four conditions for the acceptability of poetry:

a. The content needs to be permissible and beneficial.
b. It needs to be recited by a man and not a woman or a child who has not reached puberty.
c. No musical instruments should accompany the words.
d. The reciter should be righteous.

CHAPTER 56

باب فضل الجوع وخشونة العيش والاقتصار عَلَى القليل من المأكول والمشروب والملبوس وغيرها من حظوظ النفس وترك الشهوات

Chapter on the virtue of hunger, living a simple life, sufficing with little in food and drink, and clothing

قَالَ اللهُ تَعَالَى : ﴿ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ اَضَاعُوا الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ فَسَوْفَ يَلْقَوْنَ غَيًّا ٥ اِلاَّ مَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا فَاُولٰئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَلاَ يُظْلَمُوْنَ شَيْئًا ﴾ (مريم : ٥٩-٦٠) ،

Allāh ﷻ says: "They were followed by such evil successors who destroyed *ṣalāh* and pursued their passions. Soon they shall meet devastation. Except he who repents, believes and does good deeds. These people shall enter Paradise and they will not be oppressed in the least." (Sūrah Maryam, 59-60)

وقال تَعَالَى : ﴿ فَخَرَجَ عَلٰى قَوْمِهٖ فِيْ زِيْنَتِهٖ ۭ قَالَ الَّذِيْنَ يُرِيْدُوْنَ الْحَيٰوةَ الدُّنْيَا يٰلَيْتَ لَنَا مِثْلَ مَآ اُوْتِيَ قَارُوْنُ ۙ اِنَّهٗ لَذُوْ حَظٍّ عَظِيْمٍ ٥ وَقَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللهِ خَيْرٌ لِّمَنْ اٰمَنَ وَعَمِلَ صَالِحًا ﴾ (القصص: ٧٩-٨٠)،

Allāh ﷻ says: "So he emerged among his people in pomp and splendour. Those who desired the life of this world gaped: 'If only we possessed what Qārūn has been given. Undoubtedly he is extremely fortunate.' Those who were granted knowledge said: 'Woe to you! Allāh's rewards are better for him who believes and does good deeds.'" (Sūrah al-Qaṣaṣ, 79-80)

وقال تَعَالَى : ﴿ ثُمَّ لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ﴾ (التكاثر : ٨) ،

Allāh ﷻ says: "Thereafter on that day you will certainly be questioned about the bounties." (Sūrah al-Takāthur, 8)

وقال تَعَالَى : ﴿ مَنْ كَانَ يُرِيْدُ الْعَاجِلَةَ عَجَّلْنَا لَهٗ فِيْهَا مَا نَشَآءُ لِمَنْ نُّرِيْدُ ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ ۚ يَصْلٰهَا مَذْمُوْمًا مَّدْحُوْرًا ﴾ (الإسراء : ١٨)والآيات في الباب كثيرةٌ معلومةٌ .

Allāh ﷻ says: "Whoever desires the pleasures of this world, We shall speedily grant whatever We will for whoever We will in this world and then We will appoint Hell for him. He will enter it admonished and rejected." (Sūrah al-Isrā', 18)

Ḥadīth 491

وعن عائشة ﵂ ، قالت : مَا شَبِعَ آلُ مُحَمّد ﷺ مِنْ خُبْزِ شَعِيرٍ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ . متفقٌ عَلَيْهِ .

وفي رواية : مَا شَبِعَ آلُ محمّد ﷺ مُنْذُ قَدِمَ المَدِينَةَ مِنْ طَعَامِ البُرِّ ثَلاثَ لَيَالٍ تِبَاعاً حَتَّى قُبِضَ .

ʿĀ'ishah ﵂ narrates: "The family of Muḥammad ﷺ never ate a full stomach of barley bread for two consecutive days until his demise." *(Bukhārī, Muslim)*

Another narration has: "The family of Muḥammad ﷺ never ate a full stomach of wheat bread for three consecutive days from the time he came to Madīnah until his demise."

Commentary

This *ḥadīth* teaches us that the Messenger of Allāh ﷺ chose a life of poverty until his demise despite the world coming to his feet. It contradicts the view of those who say that the Messenger of Allāh ﷺ became wealthy towards the end of his life. It is an established fact that booty and riches came to Madīnah Munawwarah as Islām spread, but narrations state that he distributed whatever he received to the poor and destitute.

He preferred to fast on one day and eat on the next so that he would remember Allāh ﷻ when he was hungry and express his gratitude to Him when he consumed food.

Ḥadīth 492

وعن عروة ، عن عائشة ﵂ ، أنّها كَانَتْ تقول : وَاللهِ ، يَا ابْنَ أُخْتِي ، إنْ كُنَّا لَنَنْظُرُ إِلَى الهِلاَلِ ، ثُمَّ الهِلاَلِ ، ثُمَّ الهِلاَلِ : ثَلاَثَةُ أهلَّةٍ في شَهْرَيْنِ ، وَمَا أُوقِدَ في أبْيَاتِ رسول الله ﷺ نَارٌ . قُلْتُ : يَا خَالَةُ ، فَمَا كَانَ يُعِيشُكُمْ ؟ قالت : الأَسْوَدَانِ التَّمْرُ وَالمَاءُ ، إلاَّ أَنَّهُ قَدْ كَانَ لرسول الله ﷺ جِيرَانٌ مِنَ الأَنْصَارِ ، وكَانَتْ لَهُمْ مَنَائِحُ وَكَانُوا يُرْسِلُونَ إِلَى رسول الله ﷺ مِنْ أَلْبَانِهَا فَيَسْقِينَا . متفقٌ عَلَيْهِ .

ʿUrwah[124] ﵁ narrates from ʿĀ'ishah ﵂ that she used to say: "By Allāh, O my nephew, we used to see the crescent, then the next crescent and then the next crescent – three crescents in two months – without a fire being lit in the houses of the Messenger of Allāh ﷺ." I asked: "O my aunt! What did you live on?" She replied: "Two black things: dates and water. However, the Messenger of Allāh ﷺ had some neighbours from the *Anṣār* who had milk-providing animals. They used to send some of their milk to the Messenger of Allāh ﷺ and he would give it to us to drink." *(Bukhārī, Muslim)*

Vocabulary and Definitions

"Without a fire being lit in the houses of the Messenger of Allāh ﷺ," means that his family

124 ʿUrwah ibn Zubair ﵁ was the nephew of ʿĀ'ishah ﵂. His father was Zubair ibn ʿAwwām ﵁ and his mother was Asmā' ﵂. He was born either during the ending period of the *khilāfah* of ʿUmar ﵁ or the beginning of the *khilāfah* of ʿUthmān ﵁. His thirst for knowledge led him to learn *ḥadīth* from his aunt. He said, "Four to five years before the demise of my aunt, I had already memorized all the *aḥādīth* she narrated."

did not have any food that could be cooked.

Water is also called a "black thing" despite being colourless because it is grouped with dates, the most common of which are the black dates of Madīnah Munawwarah. This for of expression is common in Arabic as in two moons, which refer to the sun and the moon, or two ʿUmars, which refer to Abū Bakr ﷺ and ʿUmar ﷺ.

Commentary

It is permissible for a person to relate circumstances and incidents regarding his home to others, if these are not private matters nor do they reveal details that are compulsory to conceal. ʿĀ'ishah ﷺ spoke of her household in order to teach the *Ummah* the beautiful prophetic example.

Ḥadīth 493

وعن أَبي سعيد المقبُريِّ ، عن أَبي هريرة ﷺ : أَنَّهُ مَرَّ بِقَومٍ بَيْنَ أيدِيهِمْ شَاةٌ مَصْلِيَّةٌ ، فَدَعَوْهُ فَأَبَى أنْ يأْكُلَ . وقال : خرج رسول الله ﷺ مِنَ الدُّنْيَا وَلَمْ يَشْبَعْ مِنْ خُبْزِ الشَّعيرِ . رواه البخاري .

((مَصْلِيَّةٌ)) بفتح الميم : أيْ مَشْوِيَّةٌ .

Abū Saʿīd al-Maqburī narrates from Abū Hurayrah ﷺ that he passed by some people who had a roasted sheep in front of them. They invited him but he refused to eat, saying: "The Messenger of Allāh ﷺ departed from this world without having filled his stomach with barley bread." (*Bukhārī*)

Commentary

Abū Hurairah ﷺ refused to eat with them because he recalled the lifestyle of his leader and role model, the Messenger of Allāh ﷺ. His love for the Messenger of Allāh ﷺ impelled him to emulate his sterling example of indifference to this world.

Ḥadīth 494

وعن أنس ﷺ ، قَالَ : لَمْ يَأكُلِ النَّبيُّ ﷺ عَلَى خِوَانٍ حَتَّى مَاتَ ، وَمَا أكَلَ خُبْزاً مُرَقَّقاً حَتَّى مَاتَ . رواه البخاري . وفي رواية لَهُ : وَلاَ رَأى شَاةً سَمِيطاً بعَيْنِهِ قَطُّ .

Anas ﷺ narrates: "The Messenger of Allāh ﷺ did not eat on a table until his demise, nor did he eat fine sifted flour until his demise." (*Bukhārī*)

Another narration of *Bukhārī* has: "He never ever saw a fully roasted sheep."

Vocabulary and Definitions

سَمِيطاً (a fully roasted sheep) refers to a sheep whose wool has been removed and which is then roasted with its skin. The wealthy of that era would consume such food.

Commentary

The *ḥadīth* indicates to the contentment and humility of the Messenger of Allāh ﷺ. While abstinence to such an extent is not compulsory for the *Ummah*, one should ensure that the luxuries of this world do not make one forget the Hereafter.

It is stated that the Messenger of Allāh ﷺ never ate on a table because this is generally a quality of those who do not wish to humble themselves by stooping down and eating.

Ḥadīth 495

وعن النعمان بن بشير ﷺ ، قَالَ : لَقَدْ رَأَيْتُ نَبِيَّكُمْ ﷺ ، وَمَا يَجِدُ مِنَ الدَّقَلِ مَا يَمْلأُ بِهِ بَطْنَهُ . رواه مسلم .

((الدَّقَلُ)) : تَمْرٌ رَدِيءٌ .

Al-Nuʿmān ibn Bashīr ﷺ narrates: "I saw your Messenger ﷺ in such a state that he could not even find low quality dates to fill his stomach." *(Muslim)*

Commentary

The *ḥadīth* reminds us of the simplicity of the Messenger of Allāh ﷺ and his indifference to worldly comforts. It serves as an encouragement to us to be content with little and to appreciate Allāh's ﷻ many bounties.

The *Ṣaḥābī*, al-Nuʿmān ibn Bashīr ﷺ, did not say "my Messenger" or "our Messenger", but associated the Messenger of Allāh ﷺ to the audience, saying, "your Messenger" in order to arouse their sense of dignity and self-honour. It was as if he said, "The Messenger you people proudly claim to follow was such that he did not have sufficient food, however you have a variety to eat from."

Ḥadīth 496

وعن سهلِ بن سعد ﷺ ، قَالَ : مَا رَأى رسول الله ﷺ النَّقِيَّ مِنْ حِين ابْتَعَثَهُ الله تَعَالَى حَتَّى قَبضَهُ الله تَعَالَى . فقِيلَ لَهُ : هَلْ كَانَ لَكُمْ في عَهدِ رسول الله ﷺ مَنَاخِلُ ؟ قَالَ : مَا رَأى رسول الله ﷺ مُنْخُلاً مِنْ حِينَ ابْتَعَثَهُ اللهُ تَعَالَى حَتَّى قَبَضَهُ اللهُ تَعَالَى ، فَقِيلَ لَهُ : كَيْفَ كُنْتُمْ تَأْكُلُونَ الشَّعِيرَ غَيْرَ مَنْخُولٍ ؟ قَالَ : كُنَّا نَطحَنُهُ وَنَنْفُخُهُ ، فَيَطِيرُ مَا طَارَ ، وَمَا بَقِيَ ثَرَّيْنَاهُ

. رواه البخاري .

قَوْله : ((النَّقِيّ)) هُوَ بفتح النون وكسر القاف وتشديد الياءِ : وَهُوَ الخُبْزُ الحوَّارَى ، وَهُوَ : الدَّرْمَكُ . قَوْله : ((ثَرَّيْنَاهُ)) هُوَ بثاء مثلثة ، ثُمَّ راء مشددة ، ثُمَّ يَاءٍ مُثَنَّاة من تَحْت ثُمَّ نون ، أيْ : بَلَلْنَاهُ وَعَجَنَّاهُ .

Sahl ibn Saʿd ﷺ narrates: "The Messenger of Allāh ﷺ did not see bread made of fine flour since Allāh ﷻ sent him as a Messenger until Allāh ﷻ took his life." He was asked: "Did you have sieves in the time of the Messenger of Allāh ﷺ?" He replied: "The Messenger of Allāh ﷺ did not see a sieve since Allāh ﷻ sent him as a Messenger until Allāh ﷻ took his life." He was asked: "How did you eat unsieved barley?" He replied: "We used to grind it and blow away the husk. Whatever remained, we would moisten and knead into dough." (*Bukhārī*)

Commentary

The Messenger of Allāh ﷺ sufficed on the barest minimum of food and drink, yet he would exert himself standing in worship until his feet would swell.

Ḥadīth 497

وعن أَبي هريرة ﷺ ، قَالَ : خرجَ رسولُ الله ﷺ ذَاتَ يَوْمٍ أَوْ لَيْلَةٍ ، فَإِذَا هُوَ بأَبِي بَكْرٍ وَعُمَرَ ﷺ ، فَقَالَ : ((مَا أَخْرَجَكُمَا مِنْ بُيُوتِكُما هذِهِ السَّاعَةَ ؟)) قَالا : الجُوعُ يَا رسول الله . قَالَ : ((وَأَنَا ، وَالَّذِي نَفْسِي بِيَدِهِ ، لأَخْرَجَنِي الَّذِي أَخْرَجَكُما ، قُوما)) فقامَا مَعَهُ ، فَأَتَى رَجُلاً مِنَ الأَنْصَارِ ، فَإِذَا هُوَ لَيْسَ في بيْتِهِ ، فَلَمَّا رَأَتْهُ المَرْأَةُ ، قالت : مَرْحَبًا وَأهلاً .فقال لَهَا رسول الله ﷺ :((أَيْنَ فُلانٌ ؟)) قالت : ذَهَبَ يَسْتَعْذِبُ لنَا المَاءَ . إِذْ جَاءَ الأَنْصَارِيُّ ، فَنَظَرَ إِلَى رسول الله ﷺ وَصَاحِبَيْهِ ، ثُمَّ قَالَ : الحَمْدُ للهِ ، مَا أَحَدٌ الْيَوْمَ أَكْرَمَ أَضْيَافاً مِنِّي ، فَانْطَلَقَ فَجَاءهُمْ بِعِذْقٍ فِيهِ بُسْرٌ وَتَمْرٌ وَرُطَبٌ ، فَقَالَ : كُلُوا ، وَأَخَذَ الْمُدْيَةَ ، فَقَالَ لَهُ رسول الله ﷺ : ((إِيَّاكَ وَالْحَلُوبَ)) فَذَبَحَ لَهُمْ ، فَأَكَلُوا مِنَ الشَّاةِ وَمِنْ ذَلِكَ العِذْقِ وَشَرِبُوا . فَلَمَّا أَنْ شَبِعُوا وَرَوُوا قَالَ رسول الله ﷺ لأَبي بَكْر وَعُمَرَ ﷺ : ((وَالَّذِي نَفْسِي بِيَدِهِ ، لَتُسْأَلُنَّ عَنْ هَذَا النَّعِيمِ يَوْمَ القِيَامَةِ ، أَخْرَجَكُمْ مِنْ بُيُوتِكُمُ الْجُوعُ ، ثُمَّ لَمْ تَرْجِعُوا حَتَّى أَصَابَكُمْ هَذَا النَّعِيمُ)) رواه مسلم .

قولُهَا : ((يَسْتَعْذِبُ)) أيْ : يَطْلُبُ المَاءَ العَذْبَ ، وَهُوَ الطَّيِّبُ . وَ((العِذْقُ)) بكسر العين

وإسكان الذال المعجمة : وَهُوَ الكِباسَةُ ، وَهِيَ الغُصْنُ . وَ((المُدْيَةُ)) بضم الميم وكسرها : هي السِّكِّينُ . وَ((الْحَلُوبُ)) : ذاتُ اللَّبَن . وَالسُّؤالُ عَنْ هَذَا النَّعِيمِ سُؤَالُ تَعْدِيد النِّعَم لا سُؤَالُ تَوْبيخٍ وتَعْذِيبٍ ، والله أعلَمُ . وَهَذَا الأَنْصَارِيُّ الَّذِي أَتَوْهُ هُوَ ، أَبُو الْهَيْثَم بْنُ التَّيِّهَانِ ، كَذَا جَاءَ مُبَيَّنًا في رواية الترمذي وغيره .

Abū Hurayrah ﷺ narrates: "The Messenger of Allāh ﷺ went out one day (or one night) and came across Abū Bakr ﷺ and ʿUmar ﷺ. He asked them: 'What has caused you to emerge from your homes at this hour?' They replied: 'Hunger, O Messenger of Allāh!' He said: 'Me too! By the oath of that Being in whose control is my life, that which caused you to emerge from your homes has also caused me to emerge from my home. Come!' So they accompanied him until they came to the home of an Anṣārī person, but he was not at home. When the man's wife saw the Messenger of Allāh ﷺ, she said: 'Welcome, welcome!' The Messenger of Allāh ﷺ asked her: 'Where is so-and-so (referring to her husband)?' She replied: 'He went to fetch some drinking water for us.' Just then the Anṣārī man returned. He looked at the Messenger of Allāh ﷺ and his two companions and said: 'All praise be to Allāh! Today, nobody has more honourable guests than I.' He went and brought back a branch with green, ripe and fully-ripe dates on it, saying, Eat!' He then took a knife and the Messenger of Allāh ﷺ said to him: 'Do not slaughter an animal that gives milk.' So he slaughtered a sheep for them and they ate from it and from the branch of dates, and drank the water. When they were satiated and their thirst was quenched, the Messenger of Allāh ﷺ said to Abū Bakr ﷺ and ʿUmar ﷺ: 'By the oath of that Being in whose control is my life, you will most certainly be questioned about these bounties on the day of *Qiyāmah*. Hunger caused you to emerge from your homes and you did not return until you acquired these bounties.'" *(Muslim)*

The meaning of being questioned about these bounties on the day of *Qiyāmah* is that they will be enumerated and not that a person would be rebuked and punished for them. The Anṣārī who they went to was Abū al-Haytham ibn al-Tayyihān ﷺ, as clearly mentioned in the narration of *Tirmidhī* and others.

Commentary

In this *ḥadīth,* the Messenger of Allāh ﷺ explained that a person should be grateful for the

bounties of Allāh ﷻ which he enjoys and that he should be careful that luxurious food and drink do not divert his attention from the reality of the Hereafter.

Additional Points

- ✓ It is acceptable for a person to approach his friend for assistance if they enjoy an informal relationship based on understanding and love.
- ✓ One should serve and honour one's guests according to one's ability; however, one should not be extravagant or miserly.
- ✓ One should express joy and happiness at the arrival of a guest.
- ✓ One should be grateful to Allāh ﷻ when He brings righteous guests to one's home.
- ✓ It is permissible for a female to converse with males at times of necessity, but their discussion should be limited to the extent of necessity. Similarly, a woman may allow men into her home in her husband's absence if no evil or forbidden action will come about because of it.

Ḥadīth 498

وعن خالد بن عُمَيْر العَدَوِيِّ ، قَالَ : خَطَبَنَا عُتْبَةُ بنُ غَزْوَانَ ، وَكَانَ أميراً عَلَى البَصْرَةِ ، فَحَمِدَ الله وَأَثْنَى عَلَيْهِ ، ثُمَّ قَالَ : أَمَّا بَعْدُ ، فَإِنَّ الدُّنْيَا قَدْ آذَنَتْ بِصُرْمٍ ، وَوَلَّتْ حَذَّاءَ ، وَلَمْ يَبْقَ مِنْهَا إِلاَّ صُبَابَةٌ كَصُبَابَةِ الإِنَاءِ يَتَصَابُّهَا صَاحِبُهَا ، وَإِنَّكُمْ مُنْتَقِلُونَ مِنْهَا إِلَى دَارٍ لاَ زَوَالَ لَهَا ، فَانْتَقِلُوا بِخَيرِ مَا بِحَضْرَتِكُمْ ، فَإِنَّهُ قَدْ ذُكِرَ لَنَا أَنَّ الحَجَرَ يُلْقَى مِنْ شَفِيرِ جَهَنَّمَ فَيَهْوِي فِيهَا سَبْعِينَ عَاماً ، لاَ يُدْرِكُ لَهَا قَعْراً ، وَاللهِ لَتُمْلأَنَّ أَفَعَجِبْتُمْ ؟! وَلَقَدْ ذُكِرَ لَنَا أَنَّ مَا بَيْنَ مِصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ مَسِيرَةُ أَرْبَعِينَ عَاماً ، وَلَيَأْتِيَنَّ عَلَيْهَا يَوْمٌ وَهُوَ كَظِيظٌ مِنَ الزِّحَامِ ، وَلَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رسول الله ﷺ ، مَا لَنَا طَعَامٌ إِلاَّ وَرَقُ الشَّجَرِ ، حَتَّى قَرِحَتْ أَشْدَاقُنَا ، فَالتَقَطْتُ بُرْدَةً فَشَقَقْتُهَا بَيْنِي وَبَيْنَ سَعْدِ بْنِ مَالِكٍ ، فاتَّزَرْتُ بِنِصْفِهَا ، وَاتَّزَرَ سَعْدٌ بِنِصْفِهَا ، فَمَا أَصْبَحَ اليَوْمَ مِنَّا أَحَدٌ إِلاَّ أَصْبَحَ أَمِيراً عَلَى مِصرٍ مِنَ الأَمْصَارِ ، وَإِنِّي أَعُوذُ بِاللهِ أَنْ أَكُونَ فِي نَفْسِي عَظِيماً ، وَعِنْدَ اللهِ صَغِيراً . رواه مسلم .

قَوْله : ((آذَنَتْ)) هُوَ بِمَدّ الألف ، أيْ : أعْلَمَتْ . وَقَوْلُه : ((بِصُرْم)) هُوَ بضم الصاد ، أيْ : بِانْقِطَاعِهَا وَفَنَائِهَا . وَقوله : ((ووَلَّتْ حَذَّاءَ)) هُوَ بحاءٍ مهملة مفتوحة ، ثُمَّ ذال معجمة مشدّدة ، ثُمَّ ألف ممدودة ، أيْ : سريعة . وَ((الصُّبَابَةُ)) بضم الصاد المهملة وهي : البَقِيَّةُ اليَسِيرَةُ . وَقَوْلُهُ : ((يَتَصَابُّهَا)) هُوَ بتشديد الباء قبل الهاء ، أيْ : يجمعها . وَ((الْكَظِيظُ)) : الكثير الممتلِئُ . وَقَوْلُه : ((قَرِحَتْ)) هُوَ بفتح القاف وكسر الراء ، أيْ صارت فِيهَا قُروح .

Khālid ibn ʿUmayr al-ʿAdawī narrates: "ʿUtbah ibn Ghazwān[125] ﷺ, the governor of Baṣrah, addressed us in a sermon. He praised and glorified Allāh ﷻ and then said: 'To proceed: This world has announced that it is coming to an end and retreating swiftly and only a small portion of it will remain like that which remains in the bottom of a container after one has filled and drank it. And you are moving from it to an abode which will never come to an end. So move to it with the best that you can possibly have as it has been related to us that a stone cast into the pit of Hell will continue falling for seventy years without reaching its bottom. By Allāh, it will be filled! Are you surprised? And it has been related to us that the distance between the two frames of the door of Paradise is a journey of forty years, but a day will come when it will be crowded by people. I remember a time when I was one of seven with the Messenger of Allāh ﷺ and we had no food except the leaves of trees, which caused the corners of our mouths to become ulcerated. I found a sheet which I divided equally between myself and Saʿd ibn Mālik ﷺ. I used half as a loin cloth and he used the other half. Today, however, each one of us has become a governor over a city. I seek refuge in Allāh ﷻ from considering myself to be great, while in the sight of Allāh ﷻ I am insignificant." *(Muslim)*

Vocabulary and Definitions

"This world has announced that it is coming to an end and retreating swiftly," means that this world will soon perish because *Qiyāmah* will soon dawn.

"Each one of us has become a governor over a city," means that ease and comfort opened up to the *Ṣaḥābah* ﷺ because of their conquests and victories in the path of Allāh ﷻ.

Commentary

This *ḥadīth* teaches us that the *Ṣaḥābah* ﷺ faithfully followed the noble teachings of their guide and leader, the Messenger of Allāh ﷺ, regarding upright character and moral values. Despite their worldly success, power did not corrupt them.

ʿUtbah's ﷺ advice to his subjects to do the best they could, corresponded to the wise advice of Ibn ʿUmar ﷺ,

125 ʿUtbah ibn Ghazwān ﷺ accepted Islām early and migrated to Abyssinia. He participated in Badr and other expeditions with the Messenger of Allāh ﷺ. ʿUmar ﷺ appointed him as the general of the army that headed for Iraq. He conquered Īlia and Baṣrah. 4 *aḥādīth* are narrated from him.

وخذ من صحتك لمرضك ومن حياتك لموتك

Take from your health for your sickness and from your life for your death.

Additional Points

- ✓ An intelligent leader encourages his subjects towards goodness and warns them of the Hereafter.
- ✓ The great depth of Hell points to the greatness of Allāh ﷻ and the need for us to abstain from sin.
- ✓ Allāh ﷻ will fill Paradise with people due to His enormous mercy.
- ✓ One should seek refuge from pride and the whisperings of Shaiṭān.

Ḥadīth 499

وعن أَبي موسى الأشعري ﷺ ، قَالَ : أَخْرَجَتْ لَنَا عَائِشَةُ ﷺ كِسَاءً وَإِزاراً غَلِيظاً ، قالَتْ : قُبِضَ رسول الله ﷺ في هَذَيْنِ . متفقٌ عَلَيْهِ .

Abū Mūsā al-Ashʿarī ﷺ narrates: "ʿĀ'ishah ﷺ brought before us a sheet and a coarse loin cloth and said: 'The Messenger of Allāh ﷺ passed away while wearing these two.'" *(Bukhārī, Muslim)*

Commentary and Definitions

This *ḥadīth* highlights the simplicity of the Messenger of Allāh's ﷺ dressing. It teaches us that he chose the path of humility in all aspects of his life and was not inclined to worldly luxuries. ʿĀ'ishah ﷺ revealed these two pieces of his clothing to the people so that they could learn from his sterling example.

Ḥadīth 500

وعن سعد بن أَبي وقاص ﷺ ، قَالَ : إِنِّي لأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ في سَبِيلِ الله ، وَلَقَدْ كُنَّا نَغْزُو مَعَ رسول الله ﷺ مَا لَنَا طَعَامٌ إِلاَّ وَرَقُ الْحُبْلَةِ ، وَهذَا السَّمُرُ ، حَتَّى إِنْ كَانَ أَحَدُنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ مَا لَهُ خَلْطٌ . متفقٌ عَلَيْهِ .

((الْحُبْلَة)) بضم الحاء المهملة وإسكان الباءِ الموحدةِ : وَهِيَ وَالسَّمُرُ ، نَوْعَانِ مَعْرُوفَانِ مِنْ شَجَرِ الْبَادِيَةِ .

Saʿd ibn Abī Waqqāṣ ﷺ narrates: "I was the first of the Arabs to shoot an arrow in the path of Allāh ﷻ. We used to go in *jihād* with the Messenger of Allāh ﷺ and we had no food except the leaves of *Ḥublah* and *Samur* (names

of wild trees) and when we would pass stool it was like sheep droppings, which had no stickiness." *(Bukhārī, Muslim)*

Vocabulary and Definitions

"The stool was like that of sheep droppings," means that due to its dryness it was loose and separated.

Commentary

The *ḥadīth* explains that the *Ṣaḥābah* ﷺ would set out in *jihād* and take food along with them, but their provisions would run out and they would then suffice on tree leaves. The *ḥadīth* highlights the patience of the *Ṣaḥābah* ﷺ in the face of immense hardship and trials. Their fortitude earned them Allāh's ﷻ pleasure and this paved the way for the success and spread of Islām throughout the world.

Additional Points

✓ It is permissible to relate one's difficulties to others, provided it is not done as a complaint.

Ḥadīth 501

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمّدٍ قُوتاً)) متفقٌ عَلَيْهِ .

قَالَ أَهْلُ اللُّغَةِ وَالغَرِيبِ : مَعْنَى ((قُوتاً)) أَيْ : مَا يَسُدُّ الرَّمَقَ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ supplicated: "O Allāh! Make the provision of the family of Muḥammad ﷺ sufficient." *(Bukhārī, Muslim)*

Vocabulary and Definitions

"Sufficient" provision, according to the scholars, is that quantity which keeps one alive and does not compel one to beg from others.

Commentary

This *duʿā'* of the Messenger of Allāh ﷺ was a supplication to protect himself and his family from the extremes of wealth and poverty.

Ḥadīth 502

وعن أَبي هريرة ﷺ ، قَالَ : وَاللهِ الَّذِي لاَ إِلهَ إِلاَّ هُوَ ، إِنْ كُنْتُ لأَعْتَمِدُ بِكَبِدِي عَلَى الأَرْضِ مِنَ الجُوعِ ، وَإِنْ كُنْتُ لأَشُدُّ الحَجَرَ عَلَى بَطنِي مِنَ الْجُوعِ . وَلَقَدْ قَعَدْتُ يَوماً عَلَى طَرِيقِهِمُ

الَّذِي يَخْرُجُونَ مِنْهُ ، فَمَرَّ بِي النبي ﷺ ، فَتَبَسَّمَ حِيْنَ رَآنِي ، وَعَرَفَ مَا فِي وَجْهِي وَمَا فِي نَفْسِي ، ثُمَّ قَالَ : ((أَبَا هِرٍّ)) قُلْتُ : لَبَّيْكَ يَا رسول الله ، قَالَ : ((الْحَقْ)) وَمَضَى فَاتَّبَعْتُهُ ، فَدَخَلَ فَاسْتَأْذَنَ ، فَأَذِنَ لِي فَدَخَلْتُ ، فَوَجَدَ لَبَنًا في قَدَحٍ ، فَقَالَ : ((مِنْ أَيْنَ هَذَا اللَّبَنُ ؟)) قَالُوا : أَهْدَاهُ لَكَ فُلانٌ – أَو فُلانَةٌ – قَالَ : ((أَبَا هِرٍّ)) قلتُ : لَبَّيْكَ يَا رسول الله ، قَالَ : ((الْحَقْ إِلَى أَهْلِ الصُّفَّةِ فَادْعُهُمْ لِي)) قَالَ : وَأَهْلُ الصُّفَّة أَضْيَافُ الإِسْلاَم ، لاَ يَأْوُونَ عَلَى أَهْلٍ وَلاَ مَالٍ وَلاَ عَلَى أَحَدٍ ، وَكَانَ إِذَا أَتَتْهُ صَدَقَةٌ بَعَثَ بِهَا إِلَيْهِمْ ، وَلَمْ يَتَنَاوَلْ مِنْهَا شَيْئاً ، وَإِذَا أَتَتْهُ هَدِيَّةٌ أَرْسَلَ إِلَيْهِمْ ، وَأَصَابَ مِنْهَا ، وأَشْرَكَهُمْ فِيهَا . فَسَاءنِي ذَلِكَ ، فَقُلْتُ : وَمَا هَذَا اللَّبَنُ في أَهْلِ الصُّفَّةِ ! كُنْتُ أَحَقُّ أَنْ أُصِيبَ مِنْ هَذَا اللَّبَنِ شَرْبَةً أَتَقَوَّى بِهَا ، فَإِذَا جَاءُوا وَأَمَرَنِي فَكُنْتُ أَنَا أُعْطِيهِمْ ؛ وَمَا عَسَى أَنْ يَبْلُغَنِي مِنْ هَذَا اللَّبَنِ . وَلَمْ يَكُنْ مِنْ طَاعَةِ اللهِ وَطَاعَةِ رسول الله ﷺ بُدٌّ ، فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ ، فَأَقْبَلُوا وَاسْتَأْذَنُوا ، فَأَذِنَ لَهُمْ وَأَخَذُوا مَجَالِسَهُمْ مِنَ الْبَيْتِ ، قَالَ : ((يَا أَبَا هِرٍّ)) قُلْتُ: لَبَّيْكَ يَا رسول الله ، قَالَ : ((خُذْ فَأَعْطِهِمْ)) قَالَ : فَأَخَذْتُ القَدَحَ ، فَجَعَلْتُ أُعْطِيهِ الرَّجُل فَيَشْرَبُ حَتَّى يَرْوَى ، ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ ، فَأُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى ، ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ ، فَأُعْطِيهِ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرْوَى ، ثُمَّ يَرُدُّ عَلَيَّ الْقَدَحَ حَتَّى انْتَهَيْتُ إِلَى النَّبِيِّ ﷺ ، وَقَدْ رَوِيَ الْقَوْمُ كُلُّهُمْ ، فَأَخَذَ الْقَدَحَ فَوَضَعَهُ عَلَى يَدِهِ ، فَنَظَرَ إِلَيَّ فَتَبَسَّمَ ، فَقَالَ : ((أَبَا هِرٍّ)) قُلْتُ : لَبَّيْكَ يَا رسول الله ، قَالَ : ((بَقِيتُ أَنَا وَأَنْتَ)) قُلْتُ : صَدَقْتَ يَا رسول الله ، قَالَ : ((اقْعُدْ فَاشْرَبْ)) فَقَعَدْتُ فَشَرِبْتُ ، فَقَالَ ((اشْرَبْ)) فَشَرِبْتُ ، فَمَا زَالَ يَقُولُ : ((اشْرَبْ)) حَتَّى قُلْتُ: لا ، وَالَّذِي بَعَثَكَ بِالحَقِّ لاَ أَجِدُ لَهُ مَسْلكاً ! قَالَ: ((فَأَرِنِي)) فَأَعْطَيْتُهُ الْقَدَحَ ، فَحَمِدَ الله تَعَالَى ، وَسَمَّى وَشَرِبَ الفَضْلَةَ . رواه البخاري .

Abū Hurayrah ﷺ narrates: “By Allāh, there is none worthy of worship except Him, I used to lie with my stomach on the ground out of hunger and I used to tie a stone to my stomach out of hunger. One day, while I sat on the path which people used to walk on, the Messenger of Allāh ﷺ came by. He smiled when he saw me and understood my facial expression and internal condition. He said: ‘O Abū Hurayrah!’ I replied: ‘I am present, O Messenger of Allāh!’ He said: ‘Follow me.’ He proceeded and I followed him. He entered the house and sought permission for me to enter. He then permitted me to enter, so I entered. He found some milk in a bowl and asked: ‘Where did this milk come from?’ The family replied: ‘So-and-so

man (or woman) sent it to you as a gift.' He said: 'O Abū Hurayrah!' I said: 'I am present, O Messenger of Allāh!' He said: 'Go to the people of Ṣuffah and invite them to come.'"

"Abū Hurayrah ﷺ said: 'The people of Ṣuffah were the guests of Islām. They had no family, wealth, or people to assist them. When any charity came to the Messenger of Allāh ﷺ, he would send it to them and kept nothing for himself. When any gift came to him, he would invite them, then have some of it himself and give some of it to them. I did not like it, and thought to myself, "What good will this milk be for the people of Ṣuffah? I am more deserving of having a drink of it so that I could get some strength. When they arrive, the Messenger of Allāh ﷺ will tell me to give it to them and I will probably get no milk. But there was no option of disobeying Allāh ﷻ and His Messenger ﷺ, so I went and invited them. They came and sought permission to enter. He granted them permission and they sat down in the house."

"The Messenger of Allāh ﷺ said: 'O Abū Hurayrah!' I said: 'I am present, O Messenger of Allāh!' He said: 'Take it and give it to them.' I took the bowl and gave it to one of them. He drank until he was satiated and then returned it to me. I gave it to the next person. He drank until he was satiated and returned it to me. This continued until I reached the Messenger of Allāh ﷺ. Everyone had drank until they were satiated. The Messenger of Allāh ﷺ took the bowl and placed it in his hand. He then looked at me and smiled. He said: 'O Abū Hurayrah!' I said: 'I am present, O Messenger of Allāh.' He said: 'Only you and I are left.' I said: 'You are correct, O Messenger of Allāh.' He said: 'Sit and drink,' so I sat and drank. He said: 'Drink,' so I drank. He continued saying: 'Drink,' until I said: 'By that Being Who sent you with the truth, I do not have space for more.' He said: 'Give it to me,' so I gave him the bowl. He then praised Allāh ﷻ, said *Bismillāh* and drank the remainder." (*Bukhārī*)

Commentary

This *ḥadīth* highlights the tremendous sacrifice that the *Ṣaḥābah* ﷺ made for the pleasure of Allāh ﷻ. Other *aḥādīth* mention that some of the *Ṣaḥābah* ﷺ would fall to the ground unconscious due to their hunger and physical weakness. They chose a life of simplicity because of their outstanding trust in Allāh ﷻ as the Provider and they were pleased to

emulate their guide and leader, the Messenger of Allāh ﷺ, in his poverty, humility and abstinence from worldly pleasures.

Additional Points

- ✓ The single bowl of milk quenching the thirst of many people was a miracle of the Messenger of Allāh ﷺ.
- ✓ The Messenger of Allāh ﷺ gave preference to others over himself and his family.
- ✓ The Messenger of Allāh ﷺ accepted gifts for himself, but did not accept *ṣadaqah*.
- ✓ Abū Hurairah ﷺ dutifully obeying the instruction of the Messenger of Allāh ﷺ despite it being contrary to his reasoning stresses the importance of obeying seniors.
- ✓ One should not enter a home unless one is given the permission to do so.
- ✓ One should sit and eat or drink.
- ✓ A host should serve his guests before himself and should encourage them to eat more.
- ✓ One should praise Allāh ﷻ for His bounties and take His name before eating.
- ✓ It is permissible to eat to one's fill, especially after a prolonged period of hunger, however scholars state that to eat less is more virtuous.

Ḥadīth 503

وعن محمد بن سيرين ، عن أَبي هريرة ﷺ ، قَالَ : لَقَدْ رَأَيْتُنِي وَإِنِّي لأَخِرُّ فِيمَا بَيْنَ مِنْبَرِ رسولِ الله ﷺ إِلَى حُجْرَةِ عائِشَةَ ﷺ مَغْشِيّاً عَلَيَّ ، فَيَجِيءُ الجَائِي ، فَيَضَعُ رِجْلَهُ عَلَى عُنُقِي ، وَيَرَى أَنِّي مَجْنُونٌ وَمَا بِي مِنْ جُنُونٍ ، مَا بِي إِلاَّ الْجُوعُ . رواه البخاري .

Muḥammad ibn Sīrīn[126] ﷺ narrates from Abū Hurayrah ﷺ who said: "I remember a time when I used to fall down unconscious between the pulpit of the Messenger of Allāh ﷺ and the room of ʿĀ'ishah ﷺ. A person would come and place his foot on my neck, thinking that I was insane. I was not insane. I was only hungry." (*Bukhārī*)

Commentary

This *ḥadīth* explains the extent to which the *Ṣaḥābah* ﷺ exercised patience upon their hunger and is an indication of their exceptional trust in Allāh ﷻ as their Provider. They sacrificed all the comforts of this world for the sake of acquiring knowledge from the

126 Muḥammad ibn Sīrīn ﷺ was born in 33 *Hijrī*. He acquired his knowledge from Anas ibn Mālik ﷺ, Abū Hurairah ﷺ and Ḥasan al-Baṣrī ﷺ. He was extremely knowledgeable in the fields of *tafsīr*, *ḥadīth*, *fiqh*, interpretation of dreams and other fields. He passed away in 110 *Hijrī*.

Messenger of Allāh ﷺ.

People would place their feet on the neck of a person who they thought was mad, in order to revive him from his insanity.

Ḥadīth 504

وعن عائشة رضي الله عنها ، قالت : تُوُفِّي رسول الله ﷺ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِي في ثَلاثِينَ صَاعاً مِنْ شَعِير . متفق عَلَيْهِ .

ʿĀ'ishah رضي الله عنها narrates: "When the Messenger of Allāh ﷺ passed away, his armour was pawned to a Jew for thirty *ṣāʿ* of barley." (*Bukhārī*)

Vocabulary and Definitions

مَرْهُونَةٌ is derived from the root word رهن which means to pawn. Pawning is a transaction in which a person places an item of value in the trust of his creditor in exchange for a loan, so that the latter may claim his right from it, in the event that the person cannot repay the loan.

Commentary

The Messenger of Allāh ﷺ utilised the barley he received from the Jew as food for his family. This points to his extreme poverty, humility and indifference to the world. He was content with less and placed his trust in Allāh ﷻ.

His poverty and minimal possessions at the time of his demise proves the weakness of the theory that states that Abū Bakr رضي الله عنه deprived the Messenger of Allāh's ﷺ daughter, Fāṭimah رضي الله عنها, of her rightful inheritance.

One may question why the Messenger of Allāh ﷺ took loans from the Jews when there were *Ṣaḥābah* رضي الله عنهم who were also wealthy and who would have gladly assisted him. There are three possibly reasons for this. Firstly, the *Ṣaḥābah* رضي الله عنهم would have written off the loan and the Messenger of Allāh ﷺ preferred to repay his debts in full; the Jews would never write off the loan. Secondly, he wanted to prove that it is permissible to take loans from the Jews and other non-Muslims. Thirdly, the *Ṣaḥābah* رضي الله عنهم did not possess that which the Messenger of Allāh ﷺ required.

Additional Points

- ✓ It is permissible to take a loan when one intends to pay it back.
- ✓ It is permissible to enter into a transaction with a disbeliever provided that nothing contained in it contradicts any law of *sharīʿah*.
- ✓ It is permissible to sell, pawn or hire weapons to a disbeliever provided that he is not

at war with the Muslims.

- ✓ The wives and family of the Messenger of Allāh ﷺ were content with what they had and accepted a life of poverty.
- ✓ Utilising weapons for protection does not contradict the concept of trust in Allāh ﷻ.

Ḥadīth 505

وعن أنسٍ ﷺ ، قَالَ : رَهَنَ النَّبيُّ ﷺ دِرْعَهُ بِشَعِيرٍ ، وَمَشَيْتُ إِلَى النَّبيِّ ﷺ بِخُبْزِ شَعِيرٍ وَإِهَالَة سَنِخَةٍ ، وَلَقَدْ سَمِعْتُهُ يَقُولُ : ((مَا أَصْبَحَ لآلِ مُحَمّدٍ صَاعٌ وَلاَ أَمْسَى)) وَإِنَّهُمْ لَتِسْعَةُ أبيَات . رواه البخاري .

((الإهالَةُ)) بكسر الهمزة : الشَّحْمُ الذَّائِبُ . وَ((السَّنِخَةُ)) بالنون والخاء المعجمة : وَهِيَ المُتَغَيِّرَةُ .

Anas ﷺ narrates: "The Messenger of Allāh ﷺ pawned his armour for barley. I took along some barley bread and melted fat which had changed in taste, to the Messenger of Allāh ﷺ. I heard him saying: 'The family of Muḥammad never had a ṣā' to eat in the morning or the evening,' and they were nine households." (*Bukhārī*)

Commentary

This *ḥadīth* highlights the poverty of the Messenger of Allāh ﷺ and his family and their lack of interest in the comforts of this world. They were so unaffected by the riches that poured into Madīnah Munawwarah after the Islāmic conquests that their condition remained as it was in the early stages of Islām.

Ḥadīth 506

وعن أَبي هريرة ﷺ ، قَالَ : لَقَدْ رَأَيْتُ سَبْعِينَ مِنْ أَهْلِ الصُّفَّةِ ، مَا مِنْهُمْ رَجُلٌ عَلَيْهِ رِدَاءٌ ، إِمَّا إِزَارٌ وَإِمَّا كِسَاءٌ ، قَدْ رَبَطُوا في أَعْنَاقِهِم مِنْهَا مَا يَبْلُغُ نِصْفَ السَّاقَيْن ، وَمِنْهَا مَا يَبْلُغُ الكَعْبَيْنِ فَيَجْمَعُهُ بِيَدِهِ كَرَاهِيَةَ أَنْ تُرَى عَوْرَتُهُ . رواه البخاري .

Abū Hurayrah ﷺ narrates: "I saw seventy people of the people of the Ṣuffah and not a single man among them had a cloak. They had either a loincloth or an upper garment that they tied around their necks. Some of these garments reached their calves, while others reached their ankles. They would gather it with their hands fearing that their private parts would be exposed. (*Bukhārī*)

Commentary

Abū Hurayrah ﷺ was the most well known among the people of Ṣuffah. He resided there for the full duration of the life of the Messenger of Allāh ﷺ. He knew all the inhabitants of the Ṣuffah and any travellers who resided there while passing by. Because Abū Hurayrah ﷺ knew them so well, the Messenger of Allāh ﷺ would ask him to invite them to join him for meals. The number of people of the Ṣuffah used to change. ʿAllāmah Suyūṭī ﷺ listed 101 of them; Imām Ḥākim ﷺ in his *Mustadarak* listed 34; Ḥāfiẓ Nuʿaym ﷺ in *Ḥilyatul Awliyā'* listed 43; and ʿAllāmah Qurṭubī ﷺ listed 400.

This *ḥadīth* has been discussed in the previous chapter. See *ḥadīth* 469.

Ḥadīth 507

وعن عائشة ﷺ ، قالت : كَانَ فِرَاشُ رسول الله ﷺ مِنْ أُدْمٍ حَشْوُهُ لِيفٌ . رواه البخاري .

ʿĀ'ishah ﷺ narrates: "The bed of the Messenger of Allāh ﷺ was made of leather which was filled with leaves and fibre of a palm tree." (*Bukhārī*)

Commentary

Scholars have stated that people of that era who had wealth would fill their beddings with wool, while those who were poor would utilise the leaves and fibre of trees as the latter was freely available after being discarded by the farmers.

Ḥadīth 508

وعن ابن عمر ﷺ، قَالَ : كُنَّا جُلُوساً مَعَ رسول الله ﷺ، إِذْ جَاءَ رَجُلٌ مِنَ الأَنْصَارِ ، فَسَلَّمَ عَلَيْهِ ، ثُمَّ أَدْبَرَ الأَنْصَارِيُّ ، فَقَالَ رسول الله ﷺ : ((يَا أَخَا الأَنْصَارِ ، كَيْفَ أَخِي سَعْدُ بْنُ عُبَادَةَ ؟)) فَقَالَ : صَالِحٌ ، فَقَالَ رسول الله ﷺ : ((مَنْ يَعُودُهُ مِنْكُمْ ؟)) فَقَامَ وَقُمْنَا مَعَهُ ، وَنَحْنُ بِضْعَةَ عَشَرَ ، مَا عَلَيْنَا نِعَالٌ ، وَلاَ خِفَافٌ ، وَلاَ قَلاَنِسُ ، وَلاَ قُمُصٌ ، نَمْشِي فِي تِلك السِّبَاخِ ، حَتَّى جِئْنَاهُ ، فَاسْتَأْخَرَ قَوْمُهُ مِنْ حَوْله حَتَّى دَنَا رسول الله ﷺ وَأَصْحَابُهُ الَّذِينَ مَعَهُ . رواه مسلم .

Ibn ʿUmar ﷺ narrates: "We were sitting with the Messenger of Allāh ﷺ when a man from the *Anṣār* came and greeted him. The *Anṣārī* then turned to leave, but the Messenger of Allāh ﷺ said: 'O brother of the *Anṣār*! How is my brother, Saʿd ibn ʿUbādah?' He replied: 'He is well.' The Messenger of Allāh ﷺ asked (us): 'Who of you would like to visit him?' The Messenger of Allāh ﷺ then stood up and we stood up with him. We were ten or more

and none of us had sandals, leather socks, hats or shirts. We walked on a barren field until we reached him. Those who were around him moved back so that the Messenger of Allāh ﷺ and his *Ṣaḥābah* who had accompanied him could draw close to him." *(Muslim)*

Vocabulary and Definitions

While the world صَالِحٌ has been translated as "well", it is actually used as a good omen meaning that he is ill, but will recover with the will of Allāh ﷻ.

Commentary

This *ḥadīth* illustrates the simplicity of the Messenger of Allāh ﷺ and the *Ṣaḥābah* ﷺ. They were so down to earth that they thought nothing of dressing simply and walking barefooted.

The Messenger of Allāh's ﷺ reference to Saʿd ibn ʿUbādah ﷺ as "my brother" displayed his humanity and compassion. This, together with his concern for the well-being of his subjects, contributed to the unity of his community.

The moving back of those who were around the ill person was in order to honour those who had arrived to visit him and was an acknowledgment of the latter's superior rank and status.

Additional Points

- ✓ An *Imām* or leader should visit those of his subjects who are ill.
- ✓ Visiting those who are ill is a *Sunnah*.
- ✓ A believer should welcome others and make them feel comfortable by creating space for them in a gathering.
- ✓ One who visits an ill person should come close to him, if possible, in order to console him and make *duʿā'* for him.

Ḥadīth 509

وعن عِمْرَان بنِ الحُصَيْنِ ﷺ ، عن النبي ﷺ ، أنّه قَالَ :((خَيْرُكُمْ قَرْنِي ، ثُمَّ الَّذِينَ يَلُونَهُمْ ، ثُمَّ الَّذِينَ يَلُونَهُمْ)) قَالَ عِمْرَانُ : فَمَا أَدْرِي قَالَ النبي ﷺ مَرَّتَيْنِ أَو ثَلاَثًا ((ثُمَّ يَكُونُ بَعْدَهُمْ قَوْمٌ يَشْهَدُونَ وَلاَ يُسْتَشْهَدُونَ ، وَيَخُونُونَ وَلاَ يُؤْتَمَنُونَ ، وَيَنْذِرُونَ وَلاَ يُوفُونَ ، وَيَظْهَرُ فِيهِمُ السَّمَنُ)) متفقٌ عَلَيْهِ .

ʿImrān ibn al-Ḥuṣayn ﷺ narrates that the Messenger of Allāh ﷺ said: "The best of you are those who were of my era, then those who follow them, then those who follow them." ʿImrān ﷺ said: "I do not know whether the Messenger of Allāh ﷺ said this twice or thrice." "They will be followed

by people who will give testimony without being asked to do so. They will deceive and betray and will not be trustworthy. They will take vows and not fulfil them. Their obesity will be apparent." *(Bukhārī, Muslim)*

Vocabulary and Definitions

The word قَرْن refers to a period of about 40 years or, according to others, 100 years. Hence, "those who were of my era" refers to the *Ṣaḥābah* who lived until approximately 120 *Hijrī*; "those who follow them", refers to the *Tābiʿīn* who lived until about 170 *Hijrī* and the last group refers to the *Tabʿ Tābiʿīn* who lived until around 220 *Hijrī*. Some say that "those who were of my era" refers to the period of the *Khulafā' Rāshidīn*: Abū Bakr, ʿUmar, ʿUthmān and ʿAlī ﷺ.

The word يَخُونُونَ is derived from the root word خَوَنَ, which means to deceive or be deficient in fulfilling the rights of others.

Commentary

This *ḥadīth* teaches us that after the first three generations of Muslims, the *Ummah* would deteriorate in their morals. They would sink into luxurious living, extravagance and immorality.

A student of Islāmic history will confirm that after the first three generations of Muslims, various tribulations afflicted the *Ummah* and deviated sects began to spring up. Some of these were the Muʿtazila, the innovators and the philosophers who suggested that the Qur'ān was a creation. In addition, wealth began to corrupt the leaders and subjects alike, causing them to abandon the teachings of the Qur'ān and *Sunnah*.

The *ḥadīth* lists four immoral groups of people:

1. Those who give testimony without being requested to do so. The standard rule of Islāmic judicial practice is to only give testimony after having been requested to do so.

2. Those whose deception and treachery is so profound that they are known amongst people as dishonest.

3. Those who take oaths but do not fulfil them. This is a serious sin because the Qur'ān describes the righteous as those who fulfil their promises and fear the day of *Qiyāmah*.

4. Those who are physically obese due to overeating and excessive indulgence in food and luxuries. It does not refer to those who are naturally fat or who suffer from an illness that causes them to become bloated. According to ʿAllāmah Ṭībī ﷺ, "their obesity will be apparent" refers to displaying laxity in matters of religion just as an obese person finds it difficult to engage in *ṣalāh*, *jihād*, etc.

Additional Points

- ✓ The first three generations of Muslims enjoy superiority over others in their righteousness.
- ✓ The superiority of former generations over the latter, after the Messenger of Allāh ﷺ, is general and excludes individuals because the Messengers were superior to the *Ṣaḥābah* and so were women such as Maryam عليها السلام and Āṣiya عليها السلام.

Ḥadīth 510

وعن أَبي أُمَامَة رضي الله عنه ، قَالَ : قَالَ رسول الله ﷺ : ((يَا ابْنَ آدَمَ ، إِنَّكَ أَنْ تَبْذُلَ الفَضْلَ خَيرٌ لَكَ ، وَأَنْ تُمسِكَهُ شَرٌّ لَكَ ، ولاَ تُلاَمُ عَلَى كَفَافٍ ، وَابْدأ بِمَنْ تَعُولُ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Abū Umāmah رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "O son of Adam! It is better for you to spend what is in excess of your needs and evil for you to withhold it. You will not be reprimanded for keeping what is necessary for you. Commence with your dependants." (*Tirmidhī*)

Commentary

The Messenger of Allāh ﷺ said that it is "evil for you to withhold" excess wealth because you may be denying the compulsory rights of others and you may also be diverting the heart away from remembering Allāh ﷻ.

This *ḥadīth* teaches us that it is permissible to save wealth in proportion to the requirements of oneself and one's family. It also encourages us to spend our excess wealth on the poor and in other noble causes because hoarding it is harmful for oneself and others. One should begin spending on one's family as this is *Farḍ ʿAin*, while spending on others is *Farḍ al-Kifāyah*, *Sunnah* or *Mustaḥab*, depending on the circumstances.

Ḥadīth 511

وعن عُبيْدِ الله بنِ محْصن الأَنصَارِيِّ الخطميِّ رضي الله عنه ، قَالَ : قَالَ رسول الله ﷺ : ((مَنْ أَصْبَحَ مِنْكُمْ آمِناً في سربِهِ ، مُعَافىً في جَسَدِهِ ، عِنْدَهُ قُوتُ يَوْمِهِ ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا بِحَذَافِيرِهَا)) رواه الترمذي ، وقال : ((حديث حسن)) .

((سِربه)) : بكسر السين المهملة : أي نَفْسه ، وَقِيلَ : قَومه .

ʿUbaydullāh ibn Miḥṣan al-Anṣārī al-Khaṭmī رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "Whoever wakes up in the morning at peace with himself, healthy in body, with his food for the day, it is as if he has been given all

the treasures of the world." (*Tirmidhī*)

Commentary

This *ḥadīth* teaches us that one who enjoys peace of mind and good health together with receiving his daily sustenance has been given the best of this world. He should be grateful for these bounties and not search for contentment elsewhere.

Ḥadīth 512

وعن عبد الله بن عَمْرو بنِ العاص ﷺ : أن رسول الله ﷺ ، قَالَ : ((قَدْ أَفْلَحَ مَنْ أَسْلَمَ ، وَكَانَ رِزْقُهُ كَفَافاً ، وَقَنَّعَهُ اللهُ بِمَا آتَاهُ)) رواه مسلم .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "One who accepts Islām, has sufficient sustenance and is content with what Allāh ﷻ has given him is successful." *(Muslim)*

Commentary

This *ḥadīth* explains that one who is blessed with three qualities has succeeded in this world and the Hereafter. This is because, firstly, he has been guided to Islām, the determining factor between eternal reward and punishment. Secondly, his sustenance prevents him from stretching out his hand to ask from others. Thirdly, his contentment with all that Allāh ﷻ has given him does not make him envious of others.

On the other hand, a deficiency in any of these three qualities is detrimental. One who is not guided to Islām is eternally doomed. If one is a Muslim, but is faced with such poverty that distracts him from Allāh ﷻ, or such wealth that causes him to sin then he has strayed from the path. Similarly, one who is not content with Allāh's ﷻ bounties is a pauper by heart.

Ḥadīth 513

وعن أَبي محمدٍ فضَالَة بن عبيدٍ الأنصاريِّ ﷺ: أنه سمع رسول الله ﷺ، يقول : ((طُوبَى لِمَنْ هُدِيَ لِلإِسْلاَمِ ، وَكَانَ عَيْشُهُ كَفَافاً وَقَنِعَ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Abū Muḥammad Faḍālah ibn ʿUbayd al-Anṣārī[127] ﷺ narrates that he heard the Messenger of Allāh ﷺ saying: "Glad tidings to that person who has

127 Abū Muḥammad Faḍālah ibn ʿUbayd al-Anṣārī ﷺ participated in Uḥud and other battles. He was present at the Bait al-Riḍwān. He participated in the conquest of Egypt and led the Muslims in the battle of Byzantium. 50 *aḥādīth* are narrated from him. He passed away in Damascus in 53 *Hijrī*.

been guided to Islām, has sufficient sustenance and is content." (*Tirmidhī*)

Vocabulary and Definitions

While the word طُوبَى has been translated as "glad tidings", some scholars are of the view that it is one of the names of Paradise or a tree in Paradise.

Ḥadīth 514

وعن ابن عباس ﷺ ، قَالَ : كَانَ رسول الله ﷺ يَبِيتُ اللَّيَالِيَ الْمُتَتَابِعَةَ طَاوِياً ، وَأَهْلُهُ لاَ يَجِدُونَ عَشَاءً ، وَكَانَ أَكْثَرُ خُبْزِهِمْ خُبز الشَّعيرِ . رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Ibn ʿAbbās ﷺ narrates: "The Messenger of Allāh ﷺ used to be hungry for nights in succession and his family would not have supper despite the fact that most of the bread they ate was made of barley." (*Tirmidhī*)

Commentary

This *ḥadīth* explains that the Messenger of Allāh ﷺ and his family lived a life of poverty and simplicity because they did not even have barley bread to consume most of the time despite it being easy to obtain and prepare.

ʿĀ'ishah ﷺ narrated that she would involuntarily cry after consuming a full meal. When she was asked why, she replied that she recalled the days when the Messenger of Allāh ﷺ never filled his belly twice in a day with either bread or meat. (*Shamā'il Tirmidhī*)

Ḥadīth 515

وعن فُضَالَةَ بن عبيدٍ ﷺ : أَنَّ رسول الله ﷺ كَانَ إِذَا صَلَّى بِالنَّاسِ ، يَخِرُّ رِجَالٌ مِنْ قَامَتِهِمْ فِي الصَّلاةِ مِنَ الخَصَاصَةِ – وَهُمْ أَصْحَابُ الصُّفَّةِ – حَتَّى يَقُولَ الأَعْرَابُ : هؤُلاء مَجَانِينُ . فَإِذَا صلَّى رسول الله ﷺ انْصَرَفَ إِلَيْهِمْ ، فَقَالَ : ((لَوْ تَعْلَمُونَ مَا لَكُمْ عِنْدَ اللهِ تَعَالَى ، لأَحْبَبْتُمْ أَنْ تَزْدَادُوا فَاقَةً وَحَاجَةً)) رواه الترمذي ، وقال : ((حديث صحيح)) .

((الخَصَاصَةُ)) : الفَاقَةُ وَالجُوعُ الشَّدِيدُ .

Faḍālah ibn ʿUbayd ﷺ narrates: "When the Messenger of Allāh ﷺ used to lead the people in *ṣalāh*, some people would collapse due to intense hunger. They were the people of Ṣuffah. It reached such a point that the Bedouins would say, "These people are mad." When the Messenger of Allāh

ﷺ had completed the *ṣalāh*, he would turn to them and say: 'If you only knew what Allāh ﷻ has in store for you, you would desire more poverty and destitution." (*Tirmidhī*)

Commentary

This *ḥadīth* highlights the intense poverty and endurance of the people of Ṣuffah. They did not reveal their poverty to others and were content with what they were provided. The Messenger of Allāh ﷺ would say to them that they enjoy a lofty status in Allāh's ﷻ sight in order to console them and to give them the glad tidings that Allāh ﷻ would certainly reward their patience and sacrifice. He sought to strengthen their resolve by advising them that the reward of Allāh ﷻ far supersedes the bounties of this fleeting world.

Ḥadīth 516

وعن أَبي كريمة المقدام بن معد يكرِبَ ﷺ ، قَالَ : سَمِعْتُ رسولَ الله ﷺ ، يقول : ((مَا مَلأَ آدَمِيٌّ وِعَاء شَرّاً مِنْ بَطْنٍ ، بِحَسْبِ ابنِ آدَمَ أُكُلاَتٌ يُقِمْنَ صُلْبَهُ ، فإنْ كانَ لا مَحالةَ فثُلُثٌ لِطَعَامِهِ ، وَثُلُثٌ لِشَرابِهِ ، وَثُلُثٌ لِنَفَسه)) رواه الترمذي ، وقال : ((حديث حسن)) .

((أُكُلاَتٌ)) أيْ : لُقَمٌ .

Abū Karīmah al-Miqdām ibn Maʿdīkariba ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "A human being does not fill any vessel worse than his stomach. A few morsels of food which will keep his back upright are sufficient for the son of Adam, but if he is constrained (to eat more), then a third (of his stomach) should be for food, a third for drink and a third to breathe." (*Tirmidhī*)

Commentary

This *ḥadīth* teaches us that it is advisable not to overeat because it is spiritually harmful. Those who are slaves to their bellies are known to be lazy and find it a burden to engage in worship and activities that require fitness and agility such as *jihād*. Obesity and overeating are reflective of an obsession with worldly pleasures and this opposes the concept of subduing the carnal desires. Those who overeat are also more prone to illnesses.

Ḥadīth 517

وعن أَبي أُمَامَة إياسِ بن ثعلبةَ الأَنْصَارِيِّ الحارثي ﷺ ، قَالَ : ذَكَرَ أَصْحَابُ رسول الله ﷺ يَوماً عِنْدَهُ الدُّنْيَا ، فَقَالَ رسول الله ﷺ : ((ألاَ تَسْمَعُونَ ؟ ألاَ تَسْمَعُونَ ؟ إنَّ البَذَاذَةَ مِنَ

الإِيمَانِ ، إِنَّ البَذَاذَةَ مِنَ الإِيمَانِ)) يَعْنِي : التَّقَحُّلَ . رواهُ أَبو داود .

((البَذَاذَةُ)) – بالباءِ الموحدةِ والذالين المعجمتين – وَهِيَ رَثَاثَةُ الهَيْئَةِ وَتَرْكُ فَاخِرِ اللِّبَاسِ . وَأَمَّا ((التَّقَحُّلُ)) فبالقافِ والحاء : قَالَ أَهْلُ اللُّغَةِ : المُتَقَحِّلُ هُوَ الرَّجُلُ اليَابِسُ الجِلْدِ مِنْ خُشُونَةِ العَيْشِ وَتَرْكِ التَّرَفُّهِ .

Abū Umāmah Iyās ibn Thaʿlabah al-Anṣārī al-Ḥārithī ﷺ narrates: "One day, the *Ṣaḥābah* of the Messenger of Allāh ﷺ spoke to him about this world and he said: 'Do you not hear? Do you not hear? Simplicity is part of *īmān*. Simplicity is part of *īmān*." (*Abū Dāwūd*)

Vocabulary and Definitions

"The *Ṣaḥābah* of the Messenger of Allāh ﷺ spoke to him about this world," means that they discussed the beauty of this world, its greatness, its clothing, etc.

Commentary

This *ḥadīth* teaches us to avoid a lifestyle that reflects extravagance and arrogance, and encourages us to adopt a life of simplicity. Extravagance diverts one from seeking advancement in religious matters and weakens one's resolve for *jihād*. Hence, the character of one who has *īmān* should be an embodiment of humility, self-restraint and moderation. The Messenger of Allāh ﷺ emphasised the importance of this by repeating his words. The *ḥadīth* does not mean that one should be ragged and untidy as the Qur'ān also states,

﴿قُلْ مَنْ حَرَّمَ زِيْنَةَ اللهِ الَّتِيْٓ اَخْرَجَ لِعِبَادِهٖ وَالطَّيِّبٰتِ مِنَ الرِّزْقِ﴾ (الأعراف: ٣٢)

Who has forbidden the beauty that Allāh has brought forth for His slaves and the pure foods. (Sūrah al-Aʿrāf, 32)

Imām Shādhilī ﷺ used to dress in beautiful clothing. A person who ascribed to asceticism and who dressed in tattered clothing once objected to this. Imām Shādhilī ﷺ replied, "My appearance says, 'All praise is for Allāh', while yours says, 'Grant me of your world.' Hence, a beautiful appearance is permissible if it is not accompanied with pride.

Scholars have stated that "simplicity is part of *īmān*" when it tames the soul and creates genuine humility, because for some, simplicity leads to pride which is harmful.

Ḥadīth 518

وعن أَبي عبد الله جابر بن عبد الله ﷺ ، قَالَ : بَعَثَنَا رسول الله ﷺ ، وَأَمَّرَ عَلَيْنَا أَبَا عُبَيْدَةَ

ﷺ ، نَتَلَقَّى عِيراً لِقُرَيْشٍ ، وَزَوَّدَنَا جِرَاباً مِنْ تَمْرٍ لَمْ يَجِدْ لَنَا غَيْرَهُ ، فَكَانَ أَبو عُبيدَةَ يُعْطِينَا تَمْرَةً تَمْرَةً ، فقيلَ : كَيْفَ كُنْتُمْ تَصْنَعُونَ بِهَا ؟ قَالَ : نَمَصُّهَا كَمَا يَمَصُّ الصَّبي ، ثُمَّ نَشْرَبُ عَلَيْهَا مِنَ الْمَاءِ ، فتَكْفِينَا يَوْمَنَا إِلَى اللَّيْلِ ، وَكُنَّا نَضرِبُ بِعِصِيِّنَا الخَبَطَ ، ثُمَّ نَبُلُّهُ بِالماءِ فَنَأْكُلُهُ . قَالَ : وَانْطَلَقْنَا عَلَى سَاحِلِ الْبَحْرِ ، فَرُفِعَ لَنَا عَلَى سَاحِلِ الْبَحْرِ كَهَيْئَةِ الكَثِيبِ الضَّخْمِ ، فَأَتَيْنَاهُ فَإِذَا هِيَ دَابَّةٌ تُدْعَى الْعَنْبَرَ ، فَقَالَ أَبو عُبَيْدَةَ : مَيْتَةٌ ، ثُمَّ قَالَ : لا ، بَلْ نَحْنُ رُسُلُ رَسُول الله ﷺ ، وفي سبيل الله وَقَدِ اضْطُرِرْتُمْ فَكُلُوا ، فَأَقَمْنَا عَلَيْهِ شَهْراً ، وَنَحْنُ ثَلاثُمِئَةٍ حَتَّى سَمِنَّا ، وَلَقَدْ رَأَيْتُنَا نَغْتَرِفُ مِن وَقْبِ عَيْنِهِ بِالقِلاَلِ الدُّهْنَ وَنَقْطَعُ مِنْهُ الفِدَرَ كالثَّوْرِ أَوْ كَقَدْرِ الثَّوْرِ ، وَلَقَدْ أَخَذَ مِنَّا أَبو عُبَيْدَةَ ثَلاثَةَ عَشَرَ رَجُلاً فَأَقْعَدَهُمْ في وَقْبِ عَيْنِهِ وَأَخَذَ ضِلْعاً مِنْ أَضْلاَعِهِ فَأَقَامَهَا ثُمَّ رَحَلَ أَعْظَمَ بَعِيرٍ مَعَنَا فَمَرَّ مِنْ تَحْتِهَا وَتَزَوَّدْنَا مِنْ لَحْمِهِ وَشَائِقَ ، فَلَمَّا قَدِمْنَا المَدِينَةَ أَتَيْنَا رسول الله ﷺ فَذَكَرْنَا ذَلِكَ لَهُ ، فَقَالَ : ((هُوَ رِزْقٌ أَخْرَجَهُ اللهُ لَكُمْ ، فَهَلْ مَعَكُمْ مِنْ لَحْمِهِ شَيْءٌ فَتُطْعِمُونَا ؟)) فَأَرْسَلْنَا إِلَى رسول الله ﷺ مِنْهُ فَأَكَلَهُ . رواه مسلم .

((الجِرَابُ)) : وِعَاءٌ مِنْ جِلْدٍ مَعْرُوفٌ ، وَهُوَ بِكَسرِ الجيم وفتحها والكسر أَفْصَحُ . قَوْلُهُ : ((نَمَصُّهَا)) بفتح الميم ، وَ((الخَبَطُ)) : وَرَقُ شَجَرٍ مَعْرُوفٍ تَأْكُلُهُ الإِبِلُ . وَ((الكَثِيبُ)) : التَّلُّ مِنَ الرَّمْلِ ، وَ((الوَقْبُ)) : بفتح الواو وَإِسكان القافِ وبعدها بَاءٌ موحدةٌ وَهُوَ نُقْرَةُ العَيْنِ . وَ((القِلاَلُ)) : الجِرار . وَ((الفِدَرُ)) بكسرِ الفاءِ وفتح الدال : القِطَعُ . ((رَحَلَ البَعِيرَ)) بتخفيف الحاءِ : أَيْ جَعَلَ عَلَيْهِ الرَّحْل . ((الوَشَائِقُ)) بالشينِ المعجمةِ والقاف : اللَّحْمُ الَّذِي اقْتُطِعَ لِيُقَدَّدَ مِنْهُ ، والله أعلم .

Abū ʿAbdillāh Jābir ibn ʿAbdillāh ﷺ narrates: "The Messenger of Allāh ﷺ sent us on an expedition in order to pursue a caravan of the Quraish and appointed Abū ʿUbaydah ﷺ as our leader. As provision for the journey, he gave us a sack of dates, which was all that he could find. Abū ʿUbaydah ﷺ used to give each of us one date." Jābir ﷺ was asked: "What did you do with it?" He replied: "We used to suck on it like an infant sucks and we would then drink some water. It would suffice us for the entire day until the night. We used to also knock leaves off trees with our sticks and soften them with water and eat them."

"We continued walking along the coast until something huge like a hill of sand appeared before us on the coast. When we reached it, we realised that it was an animal known as *ʿambar*. Abū ʿUbaydah ﷺ immediately said: 'It

is carrion.' But then he said: 'No. We are the messengers of the Messenger of Allāh ﷺ and we are in the path of Allāh ﷻ and as you are compelled by necessity, you may eat it.' So we ate of it for one month. We were 300 in number and we soon became fat. I remember us scooping out jugs of fat from its eye socket and cutting out pieces the size of an ox or similar to the size of an ox. Abū ʿUbaydah ﷺ took thirteen of us and made us sit in its eye socket. He also took one of its ribs, held it up and after saddling the biggest camel that we had, made it walk beneath it. We took along with us its meat and strips of dried meat as provision for the journey. When we reached Madīnah, we went to the Messenger of Allāh ﷺ and related this to him. He said: 'It was a provision which Allāh ﷻ provided for you. Do you still have any of its meat with which you could feed us?' So we sent some of it to the Messenger of Allāh ﷺ and he ate it." *(Muslim)*

Commentary

This *ḥadīth* is extraordinary in the lesson that it teaches us. The *Ṣaḥābah* ﷺ were forced to live on a minimal quantity of dates and the leaves of trees and Allāh ﷻ provided them with sustenance because of their sacrifice and sincerity. The world came to their feet when they curbed their desires. Today, the Muslim *Ummah* is disgraced and humiliated despite their enormous wealth and resources. The reason is that they have abandoned *jihād* and forsaken their responsibility of inviting others to Islām.

Abu ʿUbaydah ﷺ referred to the fish as carrion not knowing that it was actually not classified as carrion and hence it was permissible to consume. For this reason, the *Ṣaḥābah* ﷺ collectively ate more than the quantity sufficient to protect themselves from starvation.

Scholars explain that the fish was not carrion because it was not dead and floating on the surface of the water; rather, it was found on the shore and hence it was permissible to consume. The Messenger of Allāh ﷺ requested a portion of the fish in order to dispel their doubts regarding the permissibility of consuming it, or according to other scholars, his intention was to acquire the blessings of an animal that Allāh ﷻ had miraculously provided for His righteous servants in order to honour them.

Additional Points

- ✓ It was a miracle of the Messenger of Allāh ﷺ that each of the *Ṣaḥābah* ﷺ survived on a single date for an entire day.
- ✓ It is permissible for one who has the necessary knowledge to engage in *ijtihād* (to exercise personal judgment in legal matters) and also to change one's *ijtihād* based on sound

evidence.

✓ Allāh ﷻ honours and provides for those who sincerely strive in His path.

Ḥadīth 519

وعن أسماء بنتِ يزيد ﵂ ، قالت : كَانَ كُمُّ قَمِيصِ رسول الله ﷺ إِلَى الرُّصْغِ . رواه أَبو داود والترمذي ، وقال : ((حديث حسن)) .

Asmā' bint Yazīd[128] ﵂ narrates: "The sleeve of the shirt of the Messenger of Allāh ﷺ reached his wrist." (*Abū Dāwūd*, *Tirmidhī*)

Commentary

This *ḥadīth* teaches us that it is advisable to adopt moderation as the Messenger of Allāh ﷺ did. Generally, unnecessarily long clothing is a sign of pride and extravagance, while exceedingly short clothing makes ones vulnerable to cold and heat, hence one should be moderate in dress.

Ḥadīth 520

وعن جابر ﵁ ، قَالَ : إِنَّا كُنَّا يَوْمَ الْخَنْدَقِ نَحْفِرُ ، فَعَرَضَتْ كُدْيَةٌ شَدِيدَةٌ ، فَجَاؤُوا إِلَى النبي ﷺ ، فقالوا : هذِهِ كُدْيَةٌ عَرَضَتْ في الخَنْدَقِ . فَقَالَ : ((أَنَا نَازِلٌ)) ثُمَّ قَامَ ، وَبَطْنُهُ مَعْصُوبٌ بِحَجَرٍ ، وَلَبِثْنَا ثَلاَثَةَ أيّامٍ لاَ نَذُوقُ ذَوَاقاً فَأَخَذَ النبي ﷺ المِعْوَلَ ، فَضَرَبَ فَعَادَ كَثِيباً أَهْيَلَ أَو أَهْيَمَ ، فقلت : يَا رسول الله ، ائْذَنْ لي إِلَى البَيْتِ ، فقلتُ لامْرَأَتِي : رَأَيْتُ بالنَّبيِّ ﷺ شَيئاً مَا في ذَلِكَ صَبْرٌ فَعِنْدَكِ شَيْءٌ ؟ فقالت : عِنْدي شَعِيرٌ وَعَنَاقٌ ، فَذَبَحْتُ العَنَاقَ وَطَحَنْتُ الشَّعِيرَ حَتَّى جَعَلْنَا اللَّحْمَ في البُرْمَةِ ، ثُمَّ جِئْتُ النبي ﷺ ، وَالعَجِينُ قَدِ انْكَسَرَ ، وَالبُرْمَةُ بَيْنَ الأَثَافِيِّ قَدْ كَادَتْ تَنْضِجُ ، فقلتُ : طُعَيِّمٌ لي ، فَقُمْ أَنْتَ يَا رسول اللهِ وَرَجُلٌ أَوْ رَجُلاَنِ ، قَالَ : ((كَمْ هُوَ)) ؟ فَذَكَرْتُ لَهُ ، فَقَالَ : ((كثيرٌ طَيِّبٌ قُل لَهَا لاَ تَنْزِع البُرْمَةَ ، وَلاَ الخبْزَ مِنَ التَّنُّورِحتى آتِي)) فَقَالَ : ((قُومُوا)) ، فقام المُهَاجِرُونَ وَالأَنْصَارُ ، فَدَخَلْتُ عَلَيْهَا فقلتُ : وَيْحَكِ جَاءَ النبيُّ ﷺ وَالمُهَاجِرُونَ وَالأَنْصَارُ ومن مَعَهُمْ ! قالت : هَلْ سَأَلَكَ ؟ قُلْتُ : نَعَمْ ، قَالَ : ((ادْخُلُوا وَلاَ تَضَاغَطُوا)) فَجَعَلَ يَكْسِرُ الخُبْزَ ، وَيَجْعَلُ عَلَيْهِ اللَّحْمَ ، وَيُخَمِّرُ البُرْمَةَ وَالتَّنُّور إِذَا أَخَذَ مِنْهُ ، وَيُقَرِّبُ إِلَى أَصْحَابِهِ ثُمَّ يَنْزِعُ ، فَلَمْ يَزَلْ يَكْسِرُ وَيَغْرِفُ حَتَّى شَبِعُوا ، وَبَقِيَ مِنْهُ ، فَقَالَ : ((كُلِي هَذَا وَأَهدِي ، فَإِنَّ النَّاسَ أَصَابَتْهُمْ مَجَاعَةٌ)) متفقٌ عَلَيْهِ .

128 Asmā' bint Yazīd ﵂ accepted Islām after *Hijrah*. In the battle of Yarmūk, she killed nine enemy soldiers with the pole of her tent. 81 *aḥādīth* are narrated from her.

وفي رواية قَالَ جابر : لَمَّا حُفِرَ الخَنْدَقُ رَأَيْتُ بالنبيِّ ﷺ خَمَصاً ، فَانْكَفَأْتُ إِلَى امْرَأتِي ، فقلت : هَلْ عِنْدَكِ شَيْءٌ ؟ فَإِنّي رَأَيْتُ برسول الله ﷺ خَمَصاً شَديداً ، فَأَخْرَجَتْ إِلَيَّ جِرَاباً فِيه صَاعٌ مِنْ شَعِيرٍ ، وَلَنَا بهيمَةٌ دَاجِنٌ فَذَبَحْتُهَا ، وَطَحَنتِ الشَّعِيرَ ، فَفَرَغَتْ إِلَى فَرَاغي ، وَقَطَعْتُهَا في بُرْمَتها ، ثُمَّ وَلَّيْتُ إِلَى رسول الله ﷺ ، فقالت : لاَ تَفْضَحْنِي برسول الله ﷺ وَمَنْ مَعَهُ ، فَجئتهُ فَسَارَرْتُهُ ، فَقُلْتُ : يَا رسول الله ، ذَبَحْنَا بهيمَة لَنَا ، وَطَحَنْتُ صَاعاً مِنْ شَعِيرٍ ، فتَعَالَ أَنْتَ وَنَفَرٌ مَعَكَ ، فَصَاحَ رسول الله ﷺ ، فَقَالَ : ((يَا أهلَ الخَنْدَقِ : إِنَّ جَابِراً قَدْ صَنَعَ سُؤْراً فَحَيَّهَلا بِكُمْ)) فَقَالَ النبي ﷺ : ((لاَ تُنْزِلُنَّ بُرْمَتَكُمْ وَلاَ تَخْبزنَّ عَجِينَكُمْ حَتَّى أجِيءَ)) فَجِئْتُ ، وَجَاءَ النبي ﷺ يَقْدُمُ النَّاسَ ، حَتَّى جِئْتُ امْرَأتِي ، فقالَتْ : بِكَ وَبِكَ ! فقُلْتُ : قَدْ فَعَلْتُ الَّذِي قُلْتِ . فَأَخْرَجَتْ عَجِيناً ، فَبصَقَ فِيهِ وَبَارك ، ثُمَّ عَمَدَ إِلَى بُرْمَتِنا فَبصَقَ وَبَارَكَ، ثُمَّ قَالَ: ((ادْعِي خَابزَةً فَلْتَخْبزْ مَعَكِ ، وَاقْدَحِي مِنْ بُرْمَتِكُمْ ، وَلاَ تُنْزِلُوها)) وَهُم أَلْفٌ ، فَأُقْسِمُ بِالله لأَكَلُوا حَتَّى تَرَكُوهُ وَانْحَرَفُوا ، وَإِنَّ بُرْمَتَنَا لَتَغِطّ كَمَا هِيَ ، وَإِنَّ عَجِينَنَا لَيُخْبَزُ كَمَا هُوَ .

قَوْله : ((عَرَضَتْ كُدْيَةٌ)) بضم الكاف وإسكان الدال وبالياء المثناة تَحْتَ ، وَهِيَ قِطْعَةٌ غَلِيظَةٌ صُلْبَةٌ مِنَ الأرض لاَ يَعْمَلُ فِيهَا الفَأسُ ، وَ((الكَثيبُ)) أَصْلُهُ تَلُّ الرَّمْل ، وَالمُرَادُ هُنا : صَارَتْ تُراباً نَاعِماً ، وَهُوَ مَعْنَى ((أَهْيَلَ)) . وَ((الأَثَافِيُّ)) : الأحجَارُ الَّتي يكُونُ عَلَيْهَا القِدْرُ ، وَ((تَضَاغَطُوا)) : تَزَاحَمُوا . وَ((المَجَاعَةُ)) : الجُوعُ ، وَهُوَ بفتح الميم . وَ((الخَمَصُ)) : بفتح الخاء المعجمة والميم : الجُوعُ ، وَ((انْكَفَأْتُ)) : انْقَلَبْتُ وَرَجَعْتُ . و((البُهَيْمَةُ)) بضم الباء ، تصغير بَهْمَة وَهِيَ ، العَنَاقُ ، بفتح العين . وَ((الدَّاجِنُ)) : هِيَ الَّتي أَلِفَتِ البَيْتَ : وَ((السُّؤْرُ)) الطَّعَامُ الَّذِي يُدْعَى النَّاسُ إِلَيْهِ ؛ وَهُوَ بالفَارِسيَّة . وَ((حَيَّهَلا)) أَيْ تَعَالوا . وَقَوْلُهَا ((بك وَبكَ)) أَيْ خَاصَمَتْهُ وَسَبَّتْهُ ، لأَنَّهَا اعْتَقَدَتْ أَنَّ الَّذِي عِنْدَهَا لاَ يَكْفِيهِمْ ، فَاسْتَحْيَتْ وَخَفِيَ عَلَيْهَا مَا أَكْرَمَ الله سُبْحَانَهُ وَتَعَالَى بِهِ نَبِيَّهُ ﷺ مِنْ هذِهِ المُعْجِزَةِ الظَّاهِرَةِ وَالآية البَاهِرَةِ . ((بَسَقَ)) أَيْ : بَصَقَ ؛ وَيُقَالُ أَيْضاً : بَزَقَ ، ثلاث لُغاتٍ . وَ((عَمَدَ)) بفتح الميم، أَيْ : قَصَدَ . وَ((اقْدَحي)) أَيْ : اغْرِفِي ؛ وَالمِقْدَحَةُ : المِغْرَفَةُ . وَ((تَغِطُّ)) أَيْ : لِغَلَيَانِهَا صَوْتٌ ، والله أعلم .

Jābir ﷺ narrates: “During the battle of the Trench we were digging when a huge rock appeared. The *Ṣaḥābah* ﷺ went to the Messenger of Allāh ﷺ and said: ‘A huge rock has appeared in the trench.’ He said: ‘I am coming down.’ He stood up and a stone was tied to his stomach. We had been

busy for three days without eating a morsel. The Messenger of Allāh ﷺ took a spade and struck the rock reducing it into a heap of sand. I said: 'O Messenger of Allāh! Please allow me to go to my house.' I then said to my wife: 'I saw the Messenger of Allāh ﷺ in such a condition that I cannot bear. Do you have any food?' She replied: 'I have some barley and a lamb.' I slaughtered the lamb and ground the barley and we then placed the meat into a pot. I went back to the Messenger of Allāh ﷺ when the dough was kneaded and the meat was almost cooked on the fire. I said to him: 'I have prepared a little food, O Messenger of Allāh, so come with one or two men.' He asked: 'How much did you prepare?' So I told him and he said: 'It is much and it is excellent. Go and tell your wife not to remove the pot or the bread from the oven until I come. He then announced: 'Proceed!' and all the *Muhājirūn* and *Anṣār* stood up. I went to my wife and said to her: 'Bless you, the Messenger of Allāh ﷺ, the *Muhājirūn*, the *Anṣār* and those who were with them have all come.' She asked: 'Did he ask you?' I replied: 'Yes.' The Messenger of Allāh ﷺ said to them: 'Enter, but do not crowd.' He began breaking the bread and placing meat on it and covered the pot and oven each time he took something from them. He would then offer it to his *Ṣaḥābah* and then take out some more. He continued breaking pieces of bread and placing meat on them until all of them were satiated and some of it still remained. He ﷺ said to her: 'Eat this and give some away as a gift because people have been afflicted with severe hunger.'" *(Bukhārī, Muslim)*

According to another narration, Jābir ؓ said: "When the trench was dug, I saw that the Messenger of Allāh ﷺ was hungry, so I went to my wife and said to her: 'Do you have any food? I noticed that the Messenger of Allāh ﷺ is extremely hungry.' She brought out a bag which contained a *ṣāʿ* of barley and we had a domesticated lamb. So I slaughtered it, while she ground the barley. We completed our tasks at the same time and I then cut it into pieces and placed it into her pot. I then turned to go to the Messenger of Allāh ﷺ, but she said: 'Do not disgrace me before the Messenger of Allāh ﷺ and those who are with him.' I went to him and whispered to him saying: 'O Messenger of Allāh! We slaughtered our lamb and my wife has ground a *ṣāʿ* of barley, so you may come along with a few people.' But he announced loudly: 'People of the Trench! Jābir has prepared a meal, so come along.' The Messenger of Allāh ﷺ said to me: 'Do not remove your pot nor bake your bread until I come.' I went home and the Messenger of Allāh ﷺ came

along with the people following him. When I came to my wife she began rebuking and scolding me. I said to her: 'I only did what you asked me to do.' She removed the dough and the Messenger of Allāh ﷺ then placed some of his saliva in it and supplicated for blessings. He then went to the pot, placed some of his saliva in it and supplicated for blessings. He then said: 'Call a woman who knows how to make bread and let her bake with you. Dish out the gravy from the pot, but do not remove the pot.' They were a thousand in number. By Allāh ﷻ, they ate, left some food behind and went away. Our pot was still cooking as it had been all along and our dough was still being made into bread as it had been all along."

Commentary

This *ḥadīth* illustrates the hunger that the Messenger of Allāh ﷺ and the *Ṣaḥābah* ﷺ endured for the sake of Allāh ﷻ and Islām.

The Messenger of Allāh ﷺ tied stones to his belly in order to alleviate the pangs of hunger and, according to other scholars, to keep his back upright.

Additional Points

- ✓ The Messenger of Allāh ﷺ joined his *Ṣaḥābah* ﷺ in hard labour because of his humility and his compassion.
- ✓ It was a miracle of the Messenger of Allāh ﷺ that food for a few sufficed for many.

Ḥadīth 521

– وعن أنسٍ ﷺ ، قَالَ : قَالَ أَبو طَلْحَةَ لأُمِّ سُلَيم : قَدْ سَمِعْتُ صَوْتَ رسول الله ﷺ ضَعيفاً أعْرِفُ فيه الجُوعَ ، فَهَلْ عِنْدَكِ مِنْ شَيْءٍ ؟ فَقَالَتْ : نَعَمْ ، فَأخْرَجَتْ أقْرَاصاً مِنْ شَعِيرٍ ، ثُمَّ أخَذَتْ خِمَاراً لَهَا ، فَلَفَّتِ الخُبْزَ بِبَعْضِهِ ، ثُمَّ دَسَّتْهُ تَحْتَ ثَوْبِي وَرَدَّتْنِي بِبَعْضِهِ ، ثُمَّ أرْسَلَتْني إِلَى رسولِ الله ﷺ ، فَذَهَبتُ بِهِ ، فَوَجَدْتُ رسولَ الله ﷺ ، جَالِساً في المَسْجِدِ ، وَمَعَهُ النَّاسُ، فَقُمْتُ عَلَيْهِمْ، فَقَالَ لي رسول الله ﷺ : ((أرْسَلَكَ أَبو طَلْحَةَ ؟)) فقلت : نَعَمْ ، فَقَالَ : ((ألِطَعَامٍ ؟)) فقلت : نَعَمْ ، فَقَالَ رسولُ الله ﷺ : ((قُومُوا)) فَانْطَلَقُوا وَانْطَلَقْتُ بَيْنَ أيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأخْبَرْتُهُ ، فَقَالَ أَبو طَلْحَةَ : يَا أُمَّ سُلَيْم ، قَدْ جَاءَ رسول الله ﷺ بالنَّاسِ وَلَيْسَ عِنْدَنَا مَا نُطْعِمُهُمْ ؟ فَقَالَتْ : الله وَرَسُولُهُ أعْلَمُ . فَانْطَلَقَ أَبو طَلْحَةَ حَتَّى لَقِيَ رسولَ الله ﷺ ، فَأقْبَلَ رسول الله ﷺ مَعَهُ حَتَّى دَخَلاَ ، فَقَالَ رسولُ الله ﷺ : ((هَلُمِّي مَا عِنْدَكِ يَا أُمَّ سُلَيْمٍ)) فَأتَتْ بِذلِكَ الخُبْزِ ، فَأمَرَ بِهِ رسول الله ﷺ فَفُتَّ ، وَعَصَرَتْ عَلَيْهِ أُمُّ

سُلَيْم عُكّةً فَآدَمَتْهُ، ثُمَّ قَالَ فِيهِ رسول الله ﷺ مَا شَاءَ اللهُ أنْ يَقُولَ ، ثُمَّ قَالَ : ((ائْذَنْ لِعَشْرَةٍ)) فأذنَ لَهُمْ فَأكَلُوا حتى شَبِعُوا ثُمَّ خَرَجُوا ، ثُمَّ قَالَ : ((ائْذَنْ لِعَشْرَةٍ)) فأذِنَ لهم فَأكَلُوا حتى شَبِعُوا ثُمَّ خَرَجُوا ، ثُمَّ قَالَ : ((ائْذَنْ لِعَشْرَةٍ)) فأذِنَ لهم حَتَّى أكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا وَالقَوْمُ سَبْعُونَ رَجُلاً أو ثَمَانُونَ . متفقٌ عَلَيْهِ .

وفي رواية : فَمَا زَالَ يَدْخُلُ عَشرَة ، وَيخرجُ عشرةٌ حَتَّى لَمْ يَبْقَ مِنْهُمْ أحَدٌ إلاَّ دَخَلَ ، فَأكَلَ حَتَّى شَبِعَ ، ثُمَّ هَيَّأهَا فَإذَا هِيَ مِثْلُهَا حِيْنَ أكَلُوا مِنْهَا .

وفي رواية : فَأكَلُوا عَشرَةً عَشرَةً ، حَتَّى فَعَلَ ذَلِكَ بِثَمَانِينَ رَجُلاً ، ثُمَّ أكَلَ النبيُّ ﷺ بَعْدَ ذَلِكَ وَأهْلُ البَيْتِ ، وَتَرَكُوا سُؤْراً .

وفي رواية : ثُمَّ أفْضَلُوا مَا بَلَغُوا جيرانَهُمْ .

وفي رواية عن أنس ، قَالَ : جِئتُ رسولَ الله ﷺ يوماً ، فَوَجَدْتُهُ جَالِساً مَعَ أصْحَابِه ، وَقَدْ عَصَبَ بَطْنَهُ ، بِعِصَابَةٍ ، فقلتُ لِبَعْضِ أصْحَابِهِ : لِمَ عَصَبَ رسولُ الله ﷺ بَطْنَهُ ؟ فقالوا : مِنَ الجوعِ ، فَذَهَبْتُ إلَى أبي طَلْحَةَ ، وَهُوَ زَوْجُ أُمِّ سُلَيْمٍ بِنْت مِلْحَانَ ، فقلتُ : يَا أبتَاهُ ، قَدْ رَأيْتُ رسول الله ﷺ عَصَبَ بَطْنَهُ بِعِصَابَةٍ ، فَسَألْتُ بَعْضَ أصْحَابِهِ ، فقالوا : من الجُوعِ . فَدَخَلَ أبو طَلْحَةَ عَلَى أُمِّي ، فَقَالَ : هَلْ مِنْ شَيءٍ ؟ قالت : نَعَمْ ، عِنْدِي كِسَرٌ مِنْ خُبْزٍ وَتَمَرَاتٌ ، فَإنْ جَاءنَا رسول الله ﷺ وَحْدَهُ أشْبَعْنَاهُ ، وَإنْ جَاءَ آخَرُ مَعَهُ قَلَّ عَنْهُمْ ... وَذَكَرَ تَمَامَ الْحَدِيثِ .

Anas ﷺ narrates: “Abū Ṭalḥah ﷺ said to (his wife) Umm Sulaym ﷺ: ‘I heard the voice of the Messenger of Allāh ﷺ. It sounded weak and I recognised hunger in it. Do you have any food?’ She replied: ‘Yes,’ and took out some pieces of barley bread. She then took a scarf of hers and wrapped the bread with one corner of it. She then placed it beneath my clothes and wrapped the other end of the scarf around my body. She then sent me to the Messenger of Allāh ﷺ and I took the bread to him. I found the Messenger of Allāh ﷺ sitting in the *masjid* with some people. I went and stood near them and the Messenger of Allāh ﷺ asked: ‘Did Abū Ṭalḥah send you?’ I replied: ‘Yes.’ He asked: ‘For a meal?’ I replied: ‘Yes.’ The Messenger of Allāh ﷺ said: ‘Come along!’ They set off and I went ahead of them until I came to Abū Ṭalḥah and informed him. Abū Ṭalḥah said: ‘O Umm Sulaym! The Messenger of Allāh ﷺ has come with some people and we do not have enough to feed them.’ She said: ‘Allāh ﷻ and His Messenger ﷺ know best.’

Abū Ṭalḥah went out to meet the Messenger of Allāh ﷺ and the Messenger of Allāh ﷺ walked with him until they both entered. The Messenger of Allāh ﷺ said: 'O Umm Sulaym! Bring to me whatever you have,' so she presented those pieces of bread. The Messenger of Allāh ﷺ ordered that it be broken into small pieces. Umm Sulaym then squeezed some butter onto it making it like a gravy. The Messenger of Allāh ﷺ then supplicated for blessings in the manner that Allāh ﷻ had willed. He then said: 'Allow ten people to enter,' so he permitted them to enter. They ate until they were satiated and then went out. The Messenger of Allāh ﷺ said: 'Allow ten people to enter,' so he permitted them to enter. They ate until they were satiated and then went out. The Messenger of Allāh ﷺ said: 'Allow ten people to enter,' so he permitted them to enter. They ate until they were satiated and then went out. The Messenger of Allāh ﷺ said: 'Allow ten people to enter,' so he permitted them to enter and this went on until all the people had eaten and were satiated. They were seventy or eighty in number." *(Bukhārī, Muslim)*

Another narration has: "Ten people continued to enter and leave until everyone of them had entered and eaten until they were satiated. They then gathered the remainder (of the food) and it was the same as it had been when they had commenced eating."

Another narration has: "Ten ate at a time until eighty of them had done so. Thereafter the Messenger of Allāh ﷺ and the house-folk ate and there was still some food left over."

Another narration has: "They had enough food left over to send to their neighbours."

Another narration of Anas ﷺ has: "I went to the Messenger of Allāh ﷺ one day and found him sitting with his *Ṣaḥābah*. I noticed a band tied around his stomach and asked some of his *Ṣaḥābah*: 'Why has the Messenger of Allāh ﷺ tied his stomach?' They replied: 'Because of hunger.' So I went to Abū Ṭalḥah, the husband of Umm Sulaym bint Milḥān and said: 'Beloved father! I noticed the Messenger of Allāh ﷺ with a band tied around his waist, so I asked some of his *Ṣaḥābah* the reason for this and they replied that it was because of hunger.' Abū Ṭalḥah went to my mother and asked:

'Is there any food?' She replied: 'Yes, I have some pieces of bread and some dates. If the Messenger of Allāh ﷺ comes to us individually, we will be able to satiate his hunger, but if he is accompanied by others, it will not be enough for them.'" He then narrated the rest of the *ḥadīth*.

Commentary

This *ḥadīth* illustrates the hunger and poverty that the Messenger of Allāh ﷺ and the *Ṣaḥābah* رضي الله عنهم endured.

Anas رضي الله عنه referred to Abū Ṭalḥah رضي الله عنه as his father out of respect. His real father was Mālik ibn Naḍr. His mother, Umm Sulaym bint Milḥān رضي الله عنها, was married to Mālik ibn Naḍr, but when she accepted Islām, her husband refused to accept Islām and fled to Syria, where he died. She then married Abū Ṭalḥah رضي الله عنه, hence he became a stepfather to Anas رضي الله عنه.

Umm Sulaym's رضي الله عنها statement that "Allāh ﷻ and His Messenger ﷺ know best," meant that the Messenger of Allāh ﷺ was well aware of the amount of food available at their home and he would not have permitted so many people to come if he knew that it would be insufficient for them.

The Messenger of Allāh ﷺ permitted ten people at a time to enter because of the limited space in the house or because the utensil from which they ate was small.

Additional Points

- ✓ It is meritorious for a scholar to conduct Islāmic educational lessons in a *masjid*.
- ✓ Umm Sulaym bint Milḥān's رضي الله عنها response and behaviour was a reflection of her intelligence and faith in the Messenger of Allāh ﷺ.
- ✓ It is advisable for the host to eat after all the guests have eaten.
- ✓ A host should emerge from his home in order to welcome his guests.

CHAPTER 57

باب القناعة والعَفاف والاقتصاد في المعيشة والإنفاق وذم السؤال من غير ضرورة

Chapter on contentment, chastity and restraint, moderation in lifestyle and expenses, and disapproval of begging unnecessarily

قَالَ الله تَعَالَى : ﴿ وَمَا مِنْ دَآبَّةٍ فِى الْاَرْضِ اِلاَّ عَلَى اللهِ رِزْقُهَا ﴾ (هود : ٦) ،

Allāh ﷻ says: "The responsibility of sustaining every creature on earth

rests with Allāh." (Sūrah Hūd, 6)

وقال تَعَالَى : ﴿ لِلْفُقَرَآءِ الَّذِيْنَ اُحْصِرُوْا فِيْ سَبِيْلِ اللهِ لَا يَسْتَطِيْعُوْنَ ضَرْبًا فِي الْاَرْضِ ۣ يَحْسَبُهُمُ الْجَاهِلُ اَغْنِيَآءَ مِنَ التَّعَفُّفِ ۚ تَعْرِفُهُمْ بِسِيْمٰهُمْ ۚ لَا يَسْئَلُوْنَ النَّاسَ اِلْحَافًا ﴾ (البقرة : ٢٧٣) ،

Allāh ﷻ says: "Charity is for the poor persons who are restricted in the path of Allāh, unable to move about in the land. The one who is unaware considers them to be wealthy because of their not begging. You can recognize them by their faces. They do not beg of people beseechingly." (Sūrah al-Baqarah, 273)

وقال تَعَالَى : ﴿ وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ﴾ (الفرقان : ٦٧) ،

Allāh ﷻ says: "Those who, when they spend, are neither extravagant nor miserly, but are stationed in moderation between the two." (Sūrah al-Furqān, 67)

وقال تَعَالَى : ﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ۝ مَآ اُرِيْدُ مِنْهُمْ مِّنْ رِّزْقٍ وَّمَآ اُرِيْدُ اَنْ يُّطْعِمُوْنِ ﴾ (الذاريات : ٥٦-٥٧) .

Allāh ﷻ says: "I created jinn and man only to worship Me. I neither require sustenance from them nor do I want them to feed Me." (Sūrah al-Dhāriyāt, 56-57)

وأما الأحاديث، فتقدم معظمها في البابين السابقين، ومما لم يتقدم:

Ḥadīth 522

- عن أَبي هريرة ﷺ ، عن النبي ﷺ ، قَالَ : ((لَيْسَ الغِنَى عَن كَثْرَةِ العَرَض ، وَلكِنَّ الغِنَى غِنَى النَّفْسِ)) متفقٌ عَلَيْهِ .

العرض بفتح العين والراء: هو المال.

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Wealth is not to have a lot of possessions; rather, wealth is the contentment of the soul." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* teaches us that true wealth is to be content with that which one has and not to be desirous of owning more. An increase in one's wealth does not make one more content if one is miserly and always anxious to acquire more. In fact, one who acquires more due to greed and does not consider whether it is *ḥalāl* or not, is in reality a pauper due to his lack of contentment.

Imām Qurṭubī ﷺ has stated that true wealth is contentment of the soul because one who is not desirous of much earns respect, honour and praise, while the greed of one who desires much, leads him to indulge in such disgraceful actions that he loses his honour and dignity.

Contentment of the soul stems from contentment with Allāh's ﷻ decree and acceptance of His law. One who is content with his wealth also acknowledges that that which is with Allāh ﷻ is permanent, while that which is in this world is transitory. Hence, one should strive to acquire such contentment by purifying the heart of worldly desires and being grateful for Allāh's ﷻ bounties.

Ḥadīth 523

وعن عبد الله بن عمرو ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((قَدْ أَفْلَحَ مَنْ أَسْلَمَ ، وَرُزِقَ كَفَافاً ، وقَنَّعَهُ الله بِمَا آتَاهُ)) رواه مسلم .

ʿAbdullāh ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Successful is that person who accepts Islām, has sufficient sustenance and whom Allāh ﷻ grants contentment with what He gives him." *(Muslim)*

Commentary

The *ḥadīth* explains the virtue of one who is content with that which Allāh ﷻ has given him. It also highlights the value of having sufficient sustenance because excess wealth often leads to pride, while insufficient wealth leads to dependence upon others and humiliation if one begs.

Ḥadīth 524

وعن حكيم بن حزام ﷺ ، قَالَ : سألتُ رسول الله ﷺ فَأَعْطَانِي ، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ، ثُمَّ قَالَ : ((يَا حَكِيم ، إِنَّ هَذَا المَالَ خَضِرٌ حُلْوٌ ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفسٍ بُورِكَ لَهُ فِيهِ ، وَمَنْ أَخَذَهُ بإشرافِ نَفسٍ لَمْ يُبَارَكْ لَهُ فِيهِ ، وَكَانَ كَالَّذِي يَأْكُلُ وَلاَ يَشْبَعُ ، وَاليَدُ الْعُلْيَا خَيْرٌ مِنَ اليَدِ السُّفْلَى)) قَالَ حكيم : فقلتُ : يَا رسول الله ، وَالَّذِي بَعَثَكَ بِالحَقِّ لاَ أَرْزَأُ

أحَداً بَعْدَكَ شَيْئاً حَتَّى أُفَارِقَ الدُّنْيَا ، فَكَانَ أَبُو بَكْرٍ ﷺ يَدْعُو حَكيماً لِيُعْطِيَه العَطَاء ، فَيَأبَى أنْ يَقْبَلَ مِنْهُ شَيْئاً ، ثُمَّ إنَّ عُمَرَ ﷺ دَعَاهُ لِيُعْطِيَه فَأَبَى أنْ يَقْبَلَهُ . فقالَ : يَا مَعْشَرَ المُسْلِمِينَ ، أُشْهِدُكُمْ عَلَى حَكيمٍ أنّي أعْرِضُ عَلَيْهِ حَقَّهُ الَّذِي قَسَمَهُ اللهُ لَهُ في هَذَا الفَيء فَيَأبَى أنْ يَأخُذَهُ . فَلَمْ يَرْزَأْ حَكيمٌ أحَداً مِنَ النَّاسِ بَعْدَ النبي ﷺ حَتَّى تُوُفِّي . متفقٌ عَلَيْهِ .

((يَرْزَأُ)) بِراءٍ ثُمَّ زايٍ ثُمَّ همزة ؛ أيْ : لَمْ يَأخُذْ مِنْ أحَدٍ شَيْئاً ، وَأصْلُ الرُّزءِ : النُّقْصَان ، أيْ : لَمْ يَنقُص أحَداً شَيْئاً بالأخذِ مِنْهُ ، وَ((إشْرَافُ النَّفْسِ)) : تَطَلُّعُهَا وَطَمَعُهَا بالشَّيْء . وَ((سَخَاوَةُ النَّفْسِ)) : هِيَ عَدَمُ الإشرَاف إلَى الشَيء ، وَالطَّمَع فِيهِ ، وَالمُبَالاَةِ بِهِ وَالشَّرَهِ .

Ḥakīm ibn Ḥizām ﷺ narrates: "I asked the Messenger of Allāh ﷺ and he gave me. I asked him again and he gave me. I asked him yet again and he gave me. He then said: 'O Ḥakīm! This wealth is green and sweet. One who acquires it generously, will be blessed in it, while one who acquires it desirously, will not be blessed in it. He is like a person who eats but is not satiated. The upper hand is better than the lower hand.'"

"Ḥakīm narrates: "I said: 'O Messenger of Allāh! I take an oath by that Being Who sent you with the truth, I will never ask anyone for anything after you until I leave this world.'" Abū Bakr ﷺ would call Ḥakīm in order to give him, but he would refuse to accept it. Thereafter, ʿUmar ﷺ called him in order to give him, but he refused to accept it. ʿUmar ﷺ said: 'O assembly of Muslims, I make you witnesses that I have offered Ḥakīm his share of the booty which Allāh ﷻ set aside for him, but he refuses to accept it.' Hakīm ﷺ did not take anything from anyone after the Messenger of Allāh ﷺ until he passed away." *(Bukhārī, Muslim)*

Vocabulary

"One who acquires it generously," means that he does not request or beg for it.

"One who acquires it desirously," means that he is greedy to acquire and save it.

"This wealth is green and sweet," means that one inclines to it just as one inclines to sweet fruit and lush vegetation.

"The upper hand is better than the lower hand," means that one who spends in charity is better than one who asks and takes.

Commentary

This *ḥadīth* encourages a person to spend in Allāh's ﷻ path and persuades against requesting from people. Scholars state that there are three harms in begging:

1. It is a complaint against Allāh ﷻ that He has not granted a sufficient amount.
2. A beggar humiliates himself before others.
3. Those who give are often inconvenienced because they do not give happily, but out of shame and embarrassment.

The *ḥadīth* also states that there is no harm for one who acquires his wealth in the manner prescribed by Islām and then saves it.

Ḥakīm ﷺ refused to accept the wealth given to him despite it being permissible for him to accept it because he feared that if he accepted it once, it would become a habit within him and he would then exceed the bounds and accept it always.

Ḥadīth 525

وعن أَبي بردة ، عن أَبي موسى الأشعري ﷺ ، قَالَ : خَرَجْنَا مَعَ رسول الله ﷺ في غَزاةٍ وَنَحْنُ سِتَّةُ نَفَرٍ بَيْنَنَا بَعِيرٌ نَعْتَقِبُهُ ، فَنقِبَت أَقدَامُنَا وَنَقِبَت قَدَمِي ، وسَقَطت أَظْفَاري ، فَكُنَّا نَلُفُّ عَلَى أَرْجُلِنا الخِرَقَ ، فَسُمِّيَت غَزْوَةَ ذَاتِ الرِّقَاعِ لِمَا كُنَّا نَعْصِبُ عَلَى أَرْجُلِنَا مِنَ الخِرَقِ ، قَالَ أَبُو بُردَة : فَحَدَّثَ أَبُو مُوسَى بِهَذَا الحَدِيثِ ، ثُمَّ كَرِه ذَلِكَ ، وقال : مَا كُنْتُ أَصْنَعُ بِأَنْ أَذْكُرَهُ ! قَالَ : كأَنَّهُ كَرِهَ أَنْ يَكُونَ شَيْئاً مِنْ عَمَلِهِ أَفْشَاهُ . متفقٌ عَلَيْهِ .

Abū Burdah narrates from Abū Mūsā al-Ashʿarī[129] ﷺ who said: "We once went out with the Messenger of Allāh ﷺ on an expedition. Six of us shared one camel which we took turns to ride. As a result our feet were injured and my feet were injured to such an extent that my toenails fell off and we had to wrap pieces of cloth around our feet. The expedition came to be known as Ghazwah Dhāt al-Riqā' (The Expedition of Rags) because we tied strips of cloth around our feet." Abū Burdah said: "Abū Mūsā related this *ḥadīth* and then disliked having done so and said: 'I should not have related it.' Abū Burdah said: "It was as if he disliked exposing his actions." *(Bukhārī, Muslim)*

129 Abū Burdah ibn Abū Mūsā al-Ashʿarī ﷺ was a *Tābiʿī* and the son of the eminent *Ṣaḥābī*, Abū Mūsā al-Ashʿarī ﷺ. He acquired a substantial portion of his knowledge from ʿAbdullāh ibn Salām ﷺ and some from his father. He became the judge of Kūfa after Judge Shuraiḥ ﷺ. He passed away in 104 *Hijrī*.

Commentary

The scholars differ in opinion regarding exactly when Ghazwah Dhāt al-Riqā‘ occurred, however it is known that the Messenger of Allāh ﷺ received information that two clans of the Banū Ghaṭfān tribe had gathered in order to fight the Muslims, so he decided to confront them before they could attack.

The *ḥadīth* illustrates the simple and humble lifestyle of the *Ṣaḥābah* ﷺ and their outstanding ability to exercise patience upon the challenges that faced them.

Abū Mūsā ﷺ initially related the *ḥadīth* and then regretted having done so because he feared that pride may develop within him. Hence, it is advisable for a person not to disclose his good actions for fear of pride.

Ḥadīth 526

وعن عمرو بن تَغْلِبَ – بفتح التاء المثناة فوق وإسكان الغين المعجمة وكسر اللام – ﷺ : أَنَّ رسول الله ﷺ أُتِي بِمالٍ أَوْ سَبْيٍ فَقَسَّمَهُ ، فَأَعْطَى رِجَالاً ، وَتَرَكَ رِجَالاً ، فَبَلَغَهُ أَنَّ الَّذِينَ تَرَكَ عَتَبُوا ، فَحَمِدَ اللهَ ، ثُمَّ أَثْنَى عَلَيْهِ ، ثُمَّ قَالَ : ((أَمَّا بَعْدُ ، فَواللهِ إِنِّي لأُعْطِي الرَّجُلَ وَأَدَعُ الرَّجُلَ ، وَالَّذِي أَدَعُ أَحَبُّ إِلَيَّ مِنَ الَّذِي أُعْطِي ، وَلَكِنِّي إِنَّمَا أُعْطِي أَقْوَاماً لِمَا أَرَى في قُلُوبِهِمْ مِنَ الجَزَعِ وَالهَلَعِ ، وَأَكِلُ أَقْوَاماً إِلَى مَا جَعَلَ اللهُ في قُلُوبِهم مِنَ الغِنَى وَالخَيْرِ ، مِنْهُمْ عَمْرُو بنُ تَغْلِبَ)) قَالَ عَمْرُو بنُ تَغْلِبَ : فَوَاللهِ مَا أُحِبُّ أَنَّ لِي بِكَلِمَةِ رسول الله ﷺ حُمْرَ النَّعَم . رواه البخاري .

((الهَلَعُ)) : هُوَ أَشَدُّ الجَزَعِ ، وقيل : الضَّجَرُ .

ʿAmr ibn Taghlib ﷺ narrates: “Some wealth or prisoners were brought to the Messenger of Allāh ﷺ and he shared them out. He gave some and left others out. He then heard that those who had been left out were unhappy. So he praised Allāh ﷻ and glorified Him and then said: ‘To proceed: By Allāh, I give one person and leave out another, but the one who I leave out is more beloved to me than the one whom I give. However, I give to some people because of the anxiety and unease which I see in their hearts and others I leave to the wealth and goodness, which Allāh ﷻ placed in their hearts. One of them is ʿAmr ibn Taghlib.’ ʿAmr ibn Taghlib ﷺ said: “By Allāh, I would not exchange these words of the Messenger of Allāh ﷺ for red camels.” (*Bukhārī*)

Commentary

When any wealth would arrive in Madīnah Munawwarah, the Messenger of Allāh ﷺ would distribute it among the poor. He would particularly give those who were new Muslims, those whose faith was weak and those who were prone to begging. The Messenger of Allāh ﷺ did not give some of the *Ṣaḥābah* ﷺ because he knew that they were content with what Allāh ﷻ had given them and did not ask from others.

Additional Points

- ✓ Wealth and possessions are not a reflection of the honour and righteousness of an individual.
- ✓ Those in leadership should distribute wealth according to the overall needs of the community.
- ✓ One may express one's happiness and joy when experiencing goodness or kindness.

Ḥadīth 527

وعن حكيم بن حزام ﷺ : أَنَّ النَّبِيَّ ﷺ ، قَالَ : ((اليَدُ العُلْيَا خَيْرٌ مِنَ اليَدِ السُّفْلَى ، وَابْدَأْ بِمَنْ تَعُولُ ، وَخَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنىً ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ الله ، وَمَنْ يَسْتَغْنِ يُغْنِهِ الله)) متفقٌ عَلَيْهِ . وهذا لفظ البخاري ، ولفظ مسلم أخصر .

Hakīm ibn Ḥizām ﷺ narrates that the Messenger of Allāh ﷺ said: "The upper hand is better than the lower hand. Begin by spending on your family (before others). The best charity is that which leaves the giver with sufficient. Allāh ﷻ makes a person self-sufficient who desires to abstain from begging; and Allāh ﷻ grants independence to a person who desires independence." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* has been comprehensively discussed in a previous chapter. See *ḥadīth* 296. However, with reference to this chapter, it teaches us that one should not spend in charity to such an extent that oneself and one's family are left to beg from others. It also encourages us to develop trust in Allāh ﷻ and exercise patience, instead of requesting for assistance from others. In other words, one should strive to be content and independent.

Ḥadīth 528

وعن أَبي عبد الرحمان معاوية بن أبي سفيان ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لاَ تُلْحِفُوا فِي الْمَسْأَلَةِ ، فَوَاللهِ لاَ يَسْأَلُنِي أَحَدٌ مِنْكُمْ شَيْئاً ، فَتُخْرِجَ لَهُ مَسْأَلَتُهُ مِنِّي شَيْئاً وَأَنَا لَهُ كَارِهٌ ،

فَيُبَارَكَ لَهُ فِيمَا أَعْطَيْتُهُ)) رواه مسلم .

Muʿāwiyah ibn Abū Sufyān[130] ﷺ narrates that the Messenger of Allāh ﷺ said: "Do not be persistent in asking. By Allāh, a person who asks me for something and his asking makes me give him, but I dislike doing so, will not be blessed in what I give him." *(Muslim)*

Commentary

This *ḥadīth* discourages us from being persistent when requesting help from others because one who is forced to give is overpowered by feelings of resentment and bitterness. The *ḥadīth* teaches us that charity, which is given with a joyous heart, has tremendous blessings.

Imām Ghazālī ﷺ stated that asking from others would only be permissible when three conditions are fulfilled:

1. The one who asks should maintain his self-dignity and respect.
2. One should not be persistent when asking.
3. The one whose assistance is sought should not be inconvenienced.

Ḥadīth 529

وعن أَبي عبدِ الرحمان عوف بن مالِك الأَشْجَعِيِّ ﷺ ، قَالَ : كُنَّا عِنْدَ رسول الله ﷺ تِسْعَةً أَوْ ثَمَانِيَةً أَوْ سَبْعَةً ، فَقَالَ : ((ألاَ تُبَايِعُونَ رسولَ الله ﷺ)) وَكُنَّا حَدِيثِي عَهْدٍ بِبَيْعَةٍ ، فَقُلْنَا : قَدْ بَايَعْنَاكَ يَا رسولَ اللهِ ، ثمَّ قالَ : ((ألا تُبَايِعُونَ رسولَ اللهِ)) فَبَسَطْنا أيْدينا ، وقلنا : قدْ بايعناكَ فَعَلامَ نُبَايِعُكَ ؟ قَالَ : ((عَلَى أنْ تَعْبُدُوا اللهَ وَلاَ تُشْرِكُوا بِهِ شَيْئاً ، وَالصَّلَوَاتِ الخَمْسِ وَتُطِيعُوا)) وأَسَرَّ كَلِمَةً خَفِيَّةً ((وَلاَ تَسْأَلُوا النَّاسَ شَيْئاً)) فَلَقَدْ رَأَيْتُ بَعْضَ أُولئِكَ النَّفَرِ يَسْقُطُ سَوطُ أَحَدِهِمْ فَمَا يَسأَلُ أَحداً يُنَاوِلُهُ إيّاهُ . رواه مسلم .

Abū ʿAbd al-Raḥmān ʿAuf ibn Mālik al-Ashjaʿī[131] ﷺ narrates: "We were sitting with the Messenger of Allāh ﷺ and there were nine, eight or seven of

130 Muʿāwiyah ibn Abū Sufyān ﷺ accepted Islām at the conquest of Makkah Mukarramah together with his father, his brother Yazīd and his mother Hind. He was one of the scribes of revelation. He narrated 163 *aḥādīth*. He passed away in Syria at the age of 82. Before his demise, he instructed that he be buried in the garment the Messenger of Allāh ﷺ gave him and that it be placed close to his body. He also had in his possession the nails of the Messenger of Allāh ﷺ and requested that these be pulverized and placed upon his eyes and mouth in his grave.

131 Abū ʿAbd al-Raḥmān ʿAuf ibn Mālik al-Ashjaʿī ﷺ carried the standard of his tribe in the battle of Khaibar and at the conquest of Makkah Mukarramah. He resided in Syria where he passed away. 67 *aḥādīth* are narrated from him.

us. He asked: 'Are you not going to pledge allegiance to the Messenger of Allāh?' whereas we had just recently pledged allegiance to him [at ʿAqabah]. We replied: 'We have already pledged allegiance to you, O Messenger of Allāh!' He asked: 'Are you not going to pledge allegiance to the Messenger of Allāh?' So we extended our hands and said: 'We have pledged allegiance to you, O Messenger of Allāh. On what basis should we pledge allegiance to you?' He said: 'That you worship Allāh and not ascribe any partners with Him, offer the five *ṣalāhs* and obey.' He then said something softly: 'And that you do not ask anything from people.' I later saw one of those people. He had dropped his whip and he did not ask anyone to pick it up for him." *(Muslim)*

Commentary

In this *ḥadīth,* the Messenger of Allāh ﷺ instructed the *Ṣaḥābah* رضي الله عنهم not to ask for wealth from others because independence contributes towards noble character, patience and self-respect. The *Ṣaḥābah*, however, interpreted his instruction in a more general sense and abstained from asking anything from others. The narrator provided the example of an insignificant object like a whip to indicate that in matters of greater importance they would also not ask others for assistance.

The Messenger of Allāh ﷺ said the last portion of the pledge quietly because it was not a general pledge, but limited to a few *Ṣaḥābah* only.

Ḥadīth 530

وعن ابن عمر رضي الله عنهما: أَنَّ النَّبِيَّ ﷺ، قَالَ: ((لاَ تَزَالُ الْمَسْأَلَةُ بِأَحَدِكُمْ حَتَّى يَلْقَى الله تَعَالَى وَلَيْسَ في وَجْهِهِ مُزْعَةُ لَحْمٍ)) متفقٌ عَلَيْهِ .

Ibn ʿUmar رضي الله عنهما narrates that the Messenger of Allāh ﷺ said: "If any of you continues begging from people, he will meet Allāh ﷻ without any flesh on his face." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* means that a person who asks of others unnecessarily will be brought on the day of *Qiyāmah* in a state of disgrace and humiliation – he will have no face before Allāh ﷻ. It could also be interpreted literally to mean that such a person will have no flesh on his face as a punishment for turning his face to others. This is based on other *aḥādīth* that state that punishment will be meted out to that limb of a person's body with which he had sinned.

Ḥadīth 531

وعنه : أَنَّ رسول الله ﷺ قَالَ وَهُوَ عَلَى المِنْبَرِ ، وَذَكَرَ الصَّدَقَةَ وَالتَّعَفُّفَ عَنِ الْمَسْأَلَةِ : ((اليَدُ العُلْيَا خَيْرٌ مِنَ اليَدِ السُّفْلَى ، وَاليَدُ العُلْيَا هِيَ المُنْفِقَةُ ، وَالسُّفْلَى هِيَ السَّائِلَةُ)) متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates that while the Messenger of Allāh ﷺ was on the pulpit speaking about charity and abstaining from begging, he said: "The upper-hand is better than the lower-hand. The upper-hand is the hand that spends and the lower-hand is the hand that begs." *(Bukhārī, Muslim)*

Commentary

A *ḥadīth* with similar wording passed in previous chapters. See *ḥadīth* 296 and 527.

Ḥadīth 532

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَنْ سَأَلَ النَّاسَ تَكَثُّراً فإِنَّمَا يَسْأَلُ جَمْراً ؛ فَلْيَسْتَقِلَّ أَوْ لِيَسْتَكْثِرْ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who begs from people merely to acquire more wealth is asking for a hot coal. So he may ask for less or more." (*Muslim*)

Commentary

One who begs "is asking for a hot coal," means that whatever he acquired in this way will be transformed in the Hereafter into hot coal as punishment for his evil action.

"He may ask for less or more," means that he has the choice of begging for more or for less and then receiving the corresponding punishment.

Ḥadīth 533

وعن سَمُرَةَ بنِ جُنْدبٍ ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((إِنَّ المَسْأَلَةَ كَدٌّ يَكُدُّ بِهَا الرَّجُلُ وَجْهَهُ ، إِلاَّ أَنْ يَسْأَلَ الرَّجُلُ سُلْطاناً أَوْ في أَمْرٍ لاَ بُدَّ مِنْهُ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

((الكد)) : الْخَدْشُ وَنَحْوُهُ .

Samurah ibn Jundub ﷺ narrates that the Messenger of Allāh ﷺ said: "Begging is an injurious act by which a person peels his face, except in a case where he asks from the ruler or when he has no choice." (*Tirmidhī*)

Commentary

Requesting for financial assistance from the ruler of an Islāmic state would be permissible because he is obliged to serve his subjects and assist them from the public treasury in the form of *zakāh*, if there a genuine need. Similarly, a person who is in a crisis and has nothing to see to his basic needs will be permitted to ask the help of others. This applies in cases where all of one's possessions were destroyed in a natural disaster, one is unable to work and earn a living due to ill-health, or one is exceptionally poor.

Ḥadīth 534

وعن ابن مسعود ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَنْ أَصَابَتْهُ فَاقَةٌ فَأَنْزَلَهَا بالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ ، وَمَنْ أَنْزَلَهَا باللهِ ، فَيُوشِكُ اللهُ لَهُ بِرِزْقٍ عَاجِلٍ أَوْ آجِلٍ)) رواه أَبُو داود والترمذي ، وقال : ((حديث حسن)) .

((يُوشِكُ)) بكسر الشين : أيْ يُسْرِعُ .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "One who is afflicted with poverty and presents his needs to people, will not be relieved of his poverty. One who presents his needs to Allāh ﷻ, then Allāh ﷻ will grant him sustenance sooner or later." (*Abū Dāwūd*)

Commentary

This *ḥadīth* encourages us to seek Allāh's ﷻ help and focus towards Him at times of difficulty because He will undoubtedly assist. It teaches us that it is irrational to direct our attention to people, who are powerless and helpless and thereby forget Allāh ﷻ, who is All-Powerful and able to fulfil the needs of all His creation without any deficiency resulting in His treasures.

The *ḥadīth* may also mean that a person who asks from people for little things will soon do so for major things, causing him to overlook Allāh ﷻ altogether. Such a person will remain a beggar for life because he has not recognised Allāh ﷻ, the Supreme Provider.

Wahab ibn Munabbah ﷺ once said to a man who went to request for help from kings, "You are unfortunately going to those who will lock their doors from you and hide their wealth from you and you disregard One who opens His door to you day and night and exposes His wealth to you."

One should acknowledge the helplessness of humanity, as this would naturally cause one to request Allāh ﷻ for help. The Qur'ān also encourages us to ask from Allāh,

﴿وَسْئَلُوا اللهَ مِنْ فَضْلِهِ﴾

Ask Allāh for His favours. (Sūrah, al-Nisā', 32)

Ḥadīth 535

وعن ثوبان ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَنْ تَكَفَّلَ لِي أنْ لاَ يَسْأَلَ النَّاسَ شَيْئاً ، وَأتَكَفَّلُ لَهُ بِالْجَنَّةِ ؟)) فقلتُ : أنَا ، فَكَانَ لاَ يَسْأَلُ أحَداً شَيْئاً . رواه أَبُو داود بإسناد صحيح .

Thaubān ﷺ narrates that the Messenger of Allāh ﷺ said: "Is there anyone who will guarantee me that he will not ask anything from people and I will in turn guarantee him Paradise?" I said: "I." Thaubān ﷺ then never asked anyone for anything. (*Abū Dāwūd*)

Commentary

Based on this *ḥadīth*, scholars have stated that one who does not ask from others will be blessed with a death on *īmān* and will enter Paradise without being punished. Mullah ʿAlī Qārī ﷺ has stated that to beg out of necessity is excluded from this instruction to abstain from begging because one whose life is at stake will not be deprived of Paradise simply because he asked from others.

Thaubān ﷺ the narrator was so truthful in his declaration not to ask from others that other *Ṣaḥābah* narrate that he would not even ask anyone to hand him his whip if it fell while he was riding. He would himself descend and pick it up.

Ḥadīth 536

وعن أَبي بِشْرٍ قَبيصَةَ بنِ المُخَارِقِ ﷺ ، قَالَ : تَحَمَّلْتُ حَمَالَةً فَأَتَيْتُ رسولَ الله ﷺ أَسْأَلُهُ فِيهَا ، فَقَالَ : ((أقِمْ حَتَّى تَأتِيَنَا الصَّدَقَةُ فَنَأمُرَ لَكَ بِهَا)) ثُمَّ قَالَ : ((يَا قَبيصةُ ، إنَّ المَسْأَلَةَ لاَ تَحِلُّ إلاَّ لأَحَدِ ثلاثَةٍ : رَجُلٌ تحمَّلَ حَمَالَةً ، فَحَلَّتْ لَهُ المَسْأَلَةُ حَتَّى يُصِيبَها ، ثُمَّ يُمْسِكُ ، وَرَجُلٌ أَصَابَتْهُ جَائِحَةٌ اجْتَاحَتْ مَالَهُ ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قواماً مِنْ عَيش – أَوْ قَالَ : سِدَاداً مِنْ عَيْشٍ – وَرَجُلٌ أَصَابَتْهُ فَاقَةٌ ، حَتَّى يَقُولَ ثَلاَثَةٌ مِنْ ذَوِي الحِجَى مِنْ قَوْمِه : لَقَدْ أَصَابَتْ فُلاناً فَاقَةٌ . فَحلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يصيب قواماً من عيش ، أَوْ قَالَ : سداداً من عيشٍ ، فما سِوَاهُنَّ مِنَ المسألَةِ يَا قَبِيصَةُ سُحْتٌ ، يَأْكُلُهَا صَاحِبُهَا سُحْتاً)) رواه مسلم .

((الحَمَالَةُ)) بفتح الحاءِ : أنْ يَقَعَ قِتَالٌ وَنَحْوُهُ بَيْنَ فَرِيقَيْنِ ، فَيُصْلِحُ إنْسَانٌ بَيْنَهُمْ عَلَى مَالٍ يَتَحَمَّلُهُ وَيَلْتَزِمُهُ عَلَى نَفْسِهِ . وَ((الجَائحةُ)) الآفَةُ تُصيبُ مَالَ الإنْسَانِ . وَ((القَوَامُ)) بكسر

القاف وفتحهَا : هُوَ مَا يَقُومُ بِهِ أَمْرُ الإنسَان مِنْ مَال ونحوِهِ . وَ((السِّدَادُ)) بكسر السين : مَا يَسُدُّ حَاجَةَ الْمعْوِزِ وَيكْفِيهِ ، وَ((الفَاقَةُ)) : الفَقْرُ . وَ((الحِجَى)) : العَقْلُ .

Abū Bishr Qabīṣah ibn al-Mukhāriq[132] ﷺ narrates: "I took upon myself the responsibility of being a guarantor between disputing parties and I then went to the Messenger of Allāh ﷺ to ask him for assistance in this regard. He said: 'Wait until some charity comes to us and we will give you some of it.' He ﷺ then said: 'O Qabīṣah! Begging is only lawful for three types of people: a person who takes it upon himself to be a guarantor - it is permissible for him to beg until he collects it and he should then refrain; a person who has financial problems which consume his wealth - it is permissible for him to beg until he collects sufficient to support himself,' or he ﷺ said, 'cover his needs; and a person who is afflicted by poverty to such an extent that three people of intelligence from his community testify that he is in fact afflicted by poverty - it is permissible for him to beg until he collects sufficient to support himself,' or he ﷺ said, 'cover his needs. O Qabīṣah! Apart from these, begging is unlawful and the one who begs is consuming the unlawful.'" *(Muslim)*

Commentary

This *ḥadīth* explains the three groups of people for whom begging is permissible and who *zakāh* may be given to. The first is a person who bears a debt by mediating between disputing parties and agrees to pay the debt on behalf of one of them. The second is a person who has lost his possessions in a fire, flood, etc. The third is a person who is suddenly afflicted with poverty due to theft, etc.

Additional Points

- ✓ One of the reasons why it is advisable that three people should testify to the poverty of a person is that it serves as a deterrent for others to resort to begging.
- ✓ One who begs should not accept more than what is sufficient for his needs.

Ḥadīth 537

وعن أَبي هريرة ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((لَيْسَ المسكينُ الَّذِي يَطُوفُ عَلَى النَّاسِ تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ ، وَلكِنَّ المِسكينَ الَّذِي لاَ يَجِدُ غِنىً يُغْنِيهِ ، وَلاَ يُفْطَنُ لَهُ فَيُتَصَدَّقُ عَلَيْهِ ، وَلاَ يَقُومُ فَيَسْأَلَ النَّاسَ)) متفقٌ عَلَيْهِ .

132 Abū Bishr Qabīṣah ibn al-Mukhāriq ﷺ resided in Baṣrah. 6 *aḥādīth* are narrated from him.

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A poor person is not one who can be turned away by a date or two, or a morsel or two; rather, a poor person is one who does not have enough for himself, but does not disclose it so that charity could be given to him, nor does he go around begging from people." *(Bukhārī, Muslim)*

Commentary

The *ḥadīth* teaches us that a truly poor person, who is worthy of being assisted, is one who has the qualities of self-honour and patience and does not go around begging.

CHAPTER 58

باب جواز الأخذ من غير مسألة وَلاَ تطلع إليه

Chapter on the permissibility of taking that which comes without asking for it and expecting it

Ḥadīth 538

عن سالم بن عبد الله بن عمر ، عن أبيه عبد الله بن عمر ، عن عمر ﷺ ، قَالَ : كَانَ رسول الله ﷺ يُعْطيني العَطَاءَ ، فَأَقُولُ : أعطِهِ مَنْ هُوَ أفْقَرُ إِلَيْهِ مِنّي . فَقَالَ : ((خُذْهُ ، إِذَا جَاءكَ مِنْ هَذَا المَال شَيْءٌ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلاَ سَائِلٍ ، فَخُذْهُ فَتَمَوَّلْهُ ، فَإِنْ شِئْتَ كُلْهُ ، وَإِنْ شِئْتَ تَصَدَّقْ بِهِ ، وَمَا لا ، فَلاَ تُتبعهُ نَفْسَكَ)) قَالَ سَالِمٌ : فَكَانَ عَبدُ الله لاَ يَسألُ أَحَداً شَيْئاً ، وَلاَ يَرُدُّ شَيْئاً أُعْطِيَه . متفقٌ عَلَيْهِ .

(مُشرف) : بالشين المعجمة : أيْ متطلع إِلَيْهِ .

Sālim ibn ʿAbdillāh ibn ʿUmar[133] narrates from his father ʿAbdullāh ibn ʿUmar ﷺ who said: "The Messenger of Allāh ﷺ used to give me a gift and I would say: 'Give it to someone who is more in need of it than I am.' He would say: 'Take it. When any such wealth comes to you without you hankering after it nor asking for it, then you should take it and include it as part of your wealth. If you then so choose, you may eat of it or you may give it in

133 Sālim ibn ʿAbdillāh ibn ʿUmar ﷺ was the son of ʿAbdullāh ibn ʿUmar ﷺ. He was a great scholar of *ḥadīth* and acquired his knowledge from Abū Hurairah ﷺ, Abū Ayyūb Anṣārī ﷺ and ʿĀ'ishah ﷺ. He is considered as one of the seven eminent scholars of jurisprudence in Madīnah Munawwarah. He passed away in Madīnah Munawwarah in 106 *Hijrī*.

charity. But whatever does not come to you, do not hanker after it.' Sālim narrates: "'Abdullāh ﷺ would therefore not ask anyone for anything, nor would he refuse anything that was given to him." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* teaches us that it is permissible for a person to accept wealth that is given to him without him desiring it or asking for it. He however, should ensure that it is from a *ḥalāl* source and it is not given as a bribe. It is also not permissible to accept anything from such a ruler whose major portion of wealth is *ḥarām*, or who does not give those who are deserving of it.

CHAPTER 59

باب الحث عَلَى الأكل من عمل يده والتعفف به عن السؤال والتعرض للإعطاء

Chapter on encouraging to earn one's own livelihood, to abstain from begging, and to be charitable

٥٩قَالَ الله تَعَالَى : ﴿ فَإِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِى الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللهِ ﴾ (الجمعة : ١٠) .

Allāh ﷻ says: "When the *ṣalāh* is completed, disperse in the land and seek from Allāh's bounty." (Sūrah al-Jumuʿah, 10)

Ḥadīth 539

وعن أَبي عبد الله الزبير بن العَوَّام ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لأَنْ يَأْخُذَ أَحَدُكُمْ أحبُلَهُ ثُمَّ يَأتِيَ الجَبَلَ ، فَيَأْتِيَ بحُزمَةٍ مِنْ حَطَب عَلَى ظَهْرِهِ فَيَبِيعَهَا ، فَيكُفّ اللهُ بِهَا وَجْهَهُ ، خَيْرٌ لَهُ مِنْ أنْ يَسْأَلَ النَّاسَ ، أعْطَوْهُ أَوْ مَنَعُوهُ)) رواه البخاري .

Abū ʿAbdillāh al-Zubayr ibn al-ʿAwwām ﷺ narrates that the Messenger of Allāh ﷺ said: "It is better for one of you to take his ropes and go to a mountain and to then bring back a bundle of firewood on his back and sell it so that Allāh ﷻ thereby saves his face from disgrace, than begging from people who may give him or refuse." (*Bukhārī*)

Commentary

This *ḥadīth* teaches us that it is far superior to earn a living through hard work than to go around requesting for assistance from people. Islām greatly stresses upon the dignity

and honour of a human being and protects these values by encouraging a lifestyle of self-sufficiency. By discouraging a culture of begging, which is in itself disgraceful, Islām also protects the integrity of those who may be constrained in their ability to give all who request them.

Ḥadīth 540

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لأَنْ يَحْتَطِبَ أَحَدُكُمْ حُزْمَةً عَلَى ظَهْرِهِ ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ أحداً ، فَيُعْطِيَهُ أَوْ يَمْنَعَهُ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "It is better for one of you to load a bundle of firewood on his back than to beg from someone who may give him or refuse." *(Bukhārī, Muslim)*

Ḥadīth 541

وعنه ، عن النبيِّ ﷺ ، قَالَ : ((كَانَ دَاوُدُ عليه السلام لا يَأْكُلُ إِلاَّ مِنْ عَمَلِ يَدِهِ)) رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Dāwūd عليه السلام would not eat anything except what he earned with his own hands." (*Bukhārī*)

Commentary

This *ḥadīth* encourages us to emulate the example of the Messengers عليهم السلام, who lived on what they earned with their own hands. Dāwūd عليه السلام, despite being a powerful ruler and having everything at his disposal, used to manufacture armour and sell it. The Qur'ān states that Allāh ﷻ had made iron soft for him.

Ḥadīth 542

وعنه : أَنَّ رسول الله ﷺ ، قَالَ : ((كَانَ زَكَرِيّا عليه السلام نَجَّاراً)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Zakarīyyā عليه السلام was a carpenter." *(Muslim)*

Commentary

This *ḥadīth* highlights the goodness of earning a living by engaging in a craft. Engaging in manual labour or occupying oneself in a craft in order to earn a living should never be regarded as a defect or weakness because the Messengers also earned a living in this manner. Other *aḥādīth* teach us that all the Messengers looked after sheep. Adam عليه السلام did farming, Nūḥ عليه السلام was a carpenter, Ibrāhīm عليه السلام and Mūsā عليه السلام sold sheep and Sulaimān عليه السلام sold fish.

Ḥadīth 543

وعن المقدام بن مَعْدِ يكرِبَ رضي الله عنه ، عن النبي ﷺ ، قَالَ : ((مَا أَكَلَ أَحَدٌ طَعَاماً قَطُّ خَيْراً مِنْ أَنْ يَأْكُلَ مِنْ عَمَلِ يَدِه ، وَإِنَّ نَبيَّ الله دَاوُدَ عليه السلام كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ)) رواه البخاري .

Al-Miqdām ibn Maʿdīkariba رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "No person has ever eaten any better food than that which he eats as a result of working with his own hands. The Messenger of Allāh, Dāwūd عليه السلام, used to eat from the earnings of his own hands." (*Bukhārī*)

Commentary

Earning a living by utilising a skill or craft does not contradict *tawakkul* (reliance upon Allāh). In fact, it is the essence of *tawakkul* when one utilises the means and acknowledges the One who has created and provided those means, namely Allāh ﷻ.

CHAPTER 60

باب الكرم والجود والإنفاق في وجوه الخير ثقةً بالله تعالى

Chapter on generosity and magnanimity, and spending in good causes with reliance on Allāh ﷻ

قَالَ الله تَعَالَى : ﴿ وَمَآ اَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ ﴾ (سبأ : ٣٩) ،

Allāh ﷻ says: "Whatever good you spend, He will replace it." (Sūrah Saba', 39)

وقال تَعَالَى : ﴿ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ ۭ وَمَا تُنْفِقُوْنَ اِلَّا ابْتِغَاۗءَ وَجْهِ اللّٰهِ ۭ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ يُّوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ ﴾ (البقرة : ٢٧٢) ،

Allāh ﷻ says: "And whatever wealth you spend, it is for yourselves as long as you spend it to seek the pleasure of Allāh. And whatever you spend in charity, you shall receive in full and you will not be oppressed." (Sūrah al-Baqarah, 272)

وقال تَعَالَى : ﴿ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ﴾ (البقرة : ٢٧٣) .

Allāh ﷻ says: "And whatever good you do, surely Allāh knows about it." (Sūrah al-Baqarah, 273)

Ḥadīth 544

وعن ابن مسعود ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((لا حَسَدَ إِلاَّ في اثْنَتَيْنِ : رَجُلٌ آتَاهُ اللهُ مَالاً ، فَسَلَّطَهُ عَلَى هَلَكَتِهِ في الحَقّ ، وَرَجُلٌ آتَاهُ اللهُ حِكْمَةً ، فَهُوَ يَقْضِي بِهَا ويُعَلِّمُهَا)) متفقٌ عَلَيْهِ .

ومعناه : يَنْبَغي أنْ لاَ يُغبَطَ أحَدٌ إِلاَّ عَلَى إِحْدَى هَاتَيْنِ الخَصْلَتَيْنِ .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "Envy is not lawful except with regard to two people: a person whom Allāh ﷻ has granted wealth and he spends it in the path of truth; and a person whom Allāh ﷻ granted wisdom and he gives judgments by it and teaches it." *(Bukhārī, Muslim)*

Vocabulary and Definitions

Jealousy means to desire a bounty that is enjoyed by another person by it being removed from him. This is an objection against Allāh's ﷻ distribution and is therefore prohibited. A concept related to jealousy, but different from it, is called *ghibṭah. Ghibṭah* means to desire a bounty enjoyed by another person without hoping that he be deprived of it.

"Spending it in the path of truth," refers to a person spending his wealth in noble causes which please Allāh ﷻ such as for the benefit of family, relatives, orphans, widows, etc.

"Allāh ﷻ granting wisdom," refers to Allāh ﷻ blessing a person with knowledge and the understanding of religious matters. According to Ibn Ḥajar ﷺ wisdom refers to the Qur'ān.

Commentary

This *ḥadīth* teaches us that it is meritorious to desire the good that others have been blessed with. Such a desire is synonymous to competing in good deeds and has been praised in the Qur'ān,

﴿وَفِيْ ذٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُوْنَ﴾

It is for this that competitors should compete. (Sūrah al-Muṭaffifīn, 26)

Additional Points

- ✓ The acquiring and imparting of Islāmic knowledge are highly meritorious.
- ✓ Wealth is regarded as beneficial when it is spent in the correct avenues.

Ḥadīth 545

وعنه ، قَالَ : قَالَ رسولُ الله ﷺ : ((أيُّكُم مَالُ وَارِثِهِ أحبُّ إِلَيْهِ مِنْ مَالِهِ ؟)) قالوا : يَا

رسول اللهِ ، مَا مِنَّا أَحَدٌ إِلاَّ مَالُهُ أَحَبُّ إِلَيْهِ . قَالَ : ((فإنَّ مَالَهُ مَا قَدَّمَ وَمَالَ وَارِثِهِ مَا أَخَّرَ)) رواه البخاري .

Ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ asked: "Which of you loves the wealth of his heirs more than his own wealth?" The *Ṣaḥābah* ﷺ replied: "O Messenger of Allāh! All of us love our own wealth more." He said: "A person's wealth is that which he sends forward and the wealth of his heirs is that which he leaves behind." (*Bukhārī*)

Commentary

In this *ḥadīth,* the Messenger of Allāh ﷺ posed a question to the *Ṣaḥābah* ﷺ in order to draw their attention to a vitally important teaching. Man gathers and hoards wealth thinking that it belongs to him, but in reality it is passed on to his heirs after his death, hence it is not truly his own. Only that wealth, which a person spends in charity or personally benefits from by way of food and clothing, is in reality his own. Therefore, the *ḥadīth* encourages a person to spend in noble causes so that he may reap the reward of this in the Hereafter.

Ḥadīth 546

وعن عَدِيِّ بن حَاتِمٍ ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ)) متفقٌ عَلَيْهِ .

ʿAdī ibn Ḥātim ﷺ narrates that the Messenger of Allāh ﷺ said: "Safeguard yourselves from the Hell-fire even if it is by giving half a date (in charity)." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* encourages a person to spend in charity, even if it is a little, because such spending will serve as a barrier between him and the Hell-fire. The Qur'ān says,

﴿فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ﴾

Whoever has done an atom's weight of good will see it. (Sūrah al-Zilzāl, 7)

Ḥadīth 547

وعن جابرٍ ﷺ ، قَالَ : مَا سُئِلَ رسول الله ﷺ شَيْئاً قَطُّ ، فقالَ : لاَ . متفقٌ عَلَيْهِ .

Jābir ﷺ narrates: "The Messenger of Allāh ﷺ was never asked for anything to which he replied: 'No.'" (*Bukhārī*)

Commentary

This *ḥadīth* teaches us that the Messenger of Allāh ﷺ never ignored a person who requested him for financial assistance. If he had wealth at his disposal, he would immediately give it. If he did not, he would sometimes promise to give later when wealth came to him, or he would take a loan in order to assist the person asking. This was yet another proof of his sublime character and generosity.

Ḥadīth 548

وعن أَبي هريرة ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((مَا مِنْ يَوْمٍ يُصبحُ العِبَادُ فِيهِ إِلاَّ مَلَكَانِ يَنْزِلانِ ، فَيَقُولُ أَحَدُهُمَا : اللَّهُمَّ أَعْطِ مُنْفِقاً خَلَفاً ، وَيَقُولُ الآخَرُ : اللَّهُمَّ أَعْطِ مُمْسِكاً تَلَفاً)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Two angels descend (from the heavens) every morning and one of them says: 'O Allāh, replace for the one who spends,' and the other says: 'O Allāh, destroy the one who withholds.'" *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* passed in a previous chapter. See *ḥadīth* 295. It encourages us to spend in noble causes and it teaches us that Allāh ﷻ will replenish such spending with a better substitute in this world or the Hereafter. The Qur'ān states,

﴿ وَمَآ اَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ ﴾ (سبأ: ٣٩)

Whatever good you spend, He will replace it. (Sūrah Saba', 39)

The *duʿā'* to destroy "the one who withholds" may mean that Allāh ﷻ will annihilate a person who does not spend in His path, or destroy those possessions that he withheld, or it may result in his ruin in the Hereafter.

Ḥadīth 549

وعنه : أَنَّ رسول الله ﷺ ، قَالَ : ((قَالَ الله تَعَالَى : أنفِق يَا ابْنَ آدَمَ يُنْفَقْ عَلَيْكَ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Allāh ﷻ said: 'O son of Adam! Spend, you will be spent on.'" *(Bukhārī, Muslim)*

Commentary

This *Ḥadīth al-Qudsī* teaches us that one who spends for the sake of Allāh ﷻ will be granted a

substitute in this world for his spending and he will be handsomely rewarded in the Hereafter.

Ḥadīth 550

وعن عبد اللهِ بن عمرو بن العاص ﷺ : أنَّ رَجُلاً سَألَ رسول الله ﷺ : أيُّ الإسلامِ خَيْرٌ ؟ قَالَ : ((تُطْعِمُ الطَّعَامَ ، وَتَقْرَأُ السَّلاَمَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ)) متفقٌ عَلَيْهِ .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that a man asked the Messenger of Allāh ﷺ: "What are the best of actions in Islām?" He replied: "To give food and to extend the *salām* to those you know and those you do not know." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* encourages us to feed and greet people as this generates affection and unifies hearts. The *Ṣaḥābah* ﷺ practiced on this noble advice to such a degree that they would feed others, but would remain hungry themselves. The Qur'ān states,

﴿وَيُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ (الحشر: ٩)

They prefer above themselves even though they are themselves in need. (Sūrah al-Ḥashr, 9)

The instruction to greet all, even those who one does not know, is important because the Islāmic greeting is a symbol of Islām and further it signifies that one is not greeting for worldly motives.

Ḥadīth 551

وعنه ، قَالَ : قَالَ رسول الله ﷺ : ((أرْبَعُونَ خَصْلَةً : أعْلاهَا مَنِيحةُ العَنْزِ ، مَا مِنْ عَامِلٍ يَعْمَلُ بخَصْلَةٍ مِنْهَا ؛ رَجَاءَ ثَوَابهَا وَتَصْدِيقَ مَوْعُودِهَا ، إلاَّ أدْخَلَهُ الله تَعَالَى بِهَا الجَنَّةَ)) رواه البخاري . وقد سبق بيان هَذَا الحديث في باب بَيَانِ كَثْرَةِ طُرُقِ الخَيْرِ .

ʿAbdullāh ibn ʿAmr ibn al-ʿĀṣ ﷺ narrates that the Messenger of Allāh ﷺ said: "There are forty good qualities, the highest of which is to loan one's goat to another person. If any person practises upon any of these qualities hoping for their reward and affirming what has been promised for doing them, Allāh ﷻ will admit him into Paradise on account of it." (*Bukhārī*)

Vocabulary and Definitions

مَنِيحةُ العَنْزِ (to loan one's goat to another) means that one hands over one's goat to another

person so that the latter may derive benefit from its milk or wool and then return it.

Commentary

This *ḥadīth* has been discussed previously. See *ḥadīth* 138.

Ibn Ḥajar ﷺ stated that the Messenger of Allāh ﷺ did not stipulate the forty good qualities so that a person would engage in every form of good, without thinking it to be insignificant. If he had stipulated them, it could have resulted in people abandoning other avenues of good.

Ḥadīth 552

وعن أَبي أُمَامَة صُدَيِّ بن عَجْلانَ ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((يَا ابْنَ آدَمَ ، إِنَّكَ أن تَبْذُلَ الفَضلَ خَيْرٌ لَكَ ، وَأن تُمْسِكَه شَرٌّ لَكَ ، وَلاَ تُلاَمُ عَلَى كَفَافٍ ، وَابْدَأْ بِمَنْ تَعُولُ ، وَاليَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى)) رواه مسلم .

Abū Umāmah Ṣudayy ibn ʿAjlān ﷺ narrates that the Messenger of Allāh ﷺ said: "O son of Adam! To spend your excess wealth is better for you and to withhold it is harmful to you. You will not be reprimanded for keeping back what you need. Begin by spending on your dependents. The upper-hand is better than the lower-hand." *(Muslim)*

Commentary

A *ḥadīth* with similar wording passed in a previous chapter. See *ḥadīth* 527. It encourages us to spend in noble causes and discourages us from begging. It emphasises that withholding wealth is harmful because one will be held accountable for doing so and it will be of no benefit when one requires it most.

Ḥadīth 553

وعن أنسٍ ﷺ ، قَالَ : مَا سُئِلَ رسول الله ﷺ عَلَى الإِسْلاَمِ شَيْئاً إِلاَّ أَعْطَاهُ ، وَلَقَدْ جَاءهُ رَجُلٌ ، فَأَعْطَاهُ غَنَماً بَيْنَ جَبَلَيْنِ ، فَرجَعَ إِلَى قَوْمِهِ ، فَقَالَ : يَا قَوْمِ ، أَسْلِمُوا فإِنَّ مُحَمَّداً يُعطِي عَطَاءَ مَن لا يَخْشَى الفَقْر ، وَإِنْ كَانَ الرَّجُلُ لَيُسْلِمُ مَا يُرِيدُ إِلاَّ الدُّنْيَا ، فَمَا يَلْبَثُ إِلاَّ يَسِيراً حَتَّى يكُونَ الإِسْلاَمُ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا عَلَيْهَا . رواه مسلم .

Anas ﷺ narrates: "The Messenger of Allāh ﷺ was never asked anything in the name of Islām without giving it. A man came to him and he gave him sheep that would have filled the space between two mountains. He returned to his people and said: 'O my people! Embrace Islām, for Muḥammad ﷺ gives like a person who does not fear poverty.' Even if a person would

embrace Islām for material motives only, Islām would soon become more beloved to him than this world and what is in it." *(Muslim)*

Commentary

This *ḥadīth* points to the generosity of the Messenger of Allāh ﷺ, who often gave people in order to soften their hearts and would never ignore a request for assistance. Bilāl ﷺ mentioned that if a poorly dressed Muslim came to him, he ﷺ would instruct Bilāl ﷺ to obtain a loan with which he could purchase a cloak to clothe him and he would also feed him.

Ḥadīth 554

وعن عمر ﷺ ، قَالَ : قسم رسول الله ﷺ قَسْماً ، فَقُلْتُ : يَا رسولَ الله ، لَغَيْرُ هؤلاَءِ كَانُوا أَحَقَّ بِهِ مِنْهُمْ ؟ فَقَالَ : ((إِنَّهُمْ خَيرُونِي أَنْ يَسأَلُوني بالفُحْشِ ، أَوْ يُبَخِّلُونِي ، وَلَسْتُ بِبَاخِلٍ)) رواه مسلم .

ʿUmar ﷺ narrates: "The Messenger of Allāh ﷺ distributed some wealth and I said: 'O Messenger of Allāh! Others are more deserving of it than these people.' He said: 'They gave me two alternatives: they could have either asked me in a very crude manner or they could have labelled me as a miser and I am not a miser.'" *(Muslim)*

Commentary

In this *ḥadīth,* ʿUmar ﷺ requested the Messenger of Allāh ﷺ for an explanation why he gave booty to some people and not to others. The Messenger of Allāh ﷺ explained that the Bedouins requested him for assistance in a very uncouth manner because of the weakness of their faith and if he did not give them, they would have labelled him as a miser. He preferred to give them based on the wise assumption that they would then be inclined to Islām. This, yet again, proved his generosity and forbearance towards those who were uneducated and uncultured in their approach.

Ḥadīth 555

وعن جبير بن مطعم ﷺ ، قَالَ : بَيْنَمَا هُوَ يَسِيرُ مَعَ النَّبِيِّ ﷺ مَقْفَلَهُ مِنْ حُنَيْن ، فَعَلِقَهُ الأَعْرَابُ يَسْأَلُونَهُ ، حَتَّى اضْطَرُّوهُ إِلَى سَمُرَة ، فَخَطِفَت رِدَاءهُ ، فَوَقَفَ النَّبِيُّ ﷺ ، فقال : ((أَعْطُوني رِدَائي ، فَلَوْ كَانَ لِي عَدَدُ هذِهِ العِضَاهِ نَعَماً ، لَقَسَمْتُهُ بَينَكُمْ ، ثُمَّ لا تَجِدُونِي بَخِيلاً وَلاَ كَذّاباً وَلاَ جَبَاناً)) رواه البخاري .

((مَقْفَلَهُ)) أَيْ : حَال رُجُوعِه . وَ((السَّمُرَةُ)) : شَجَرَةٌ . وَ((العِضَاهُ)) : شَجَرٌ لَهُ شَوْكٌ .

Jubayr ibn Muṭʿim ﷺ narrates that while he was travelling with the Messenger of Allāh ﷺ on his return from Ḥunayn, the Bedouins latched onto to him. They began soliciting something from him to such an extent that they forced him back against a thorny tree which pulled off his cloak. The Messenger of Allāh ﷺ stopped and said: 'Give me back my cloak. If I had as many camels as the number of these trees, I would have certainly distributed them among you and you would not have found me to be a miser, a liar or a coward.'" (*Bukhārī*)

Vocabulary and Definitions

Ḥunayn was a valley that was situated 20 kilometres from Makkah Mukarramah. The Muslims fought the Battle of Ḥunayn in this valley in the 8th year *Hijrī*.

Commentary

From this *ḥadīth,* we learn of the Messenger of Allāh's ﷺ compassion, goodwill and forbearance in the face of aggression and impolite behaviour.

Additional Points

- ✓ Miserliness, dishonesty and cowardice are undesirable qualities.
- ✓ It is permissible for a person to enumerate his good qualities at a time of need and out of fear that those who are uneducated may get a false impression of him, if he does not do so. This will not be regarded as pride or boasting.

Ḥadīth 556

وعن أَبي هريرة ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((مَا نَقَصَتْ صَدَقَةٌ مِنْ مَال ، وَمَا زَادَ اللهُ عَبْداً بِعَفْوٍ إِلاَّ عِزّاً ، وَمَا تَواضَعَ أَحَدٌ لله إِلاَّ رَفَعَهُ اللهُ ﷻ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Charity does not diminish wealth in any way, pardoning another causes Allāh ﷻ to increase one's honour and Allāh elevates a person who humbles himself for Allāh's ﷻ pleasure." *(Muslim)*

Commentary

This *ḥadīth* encourages us to adopt three noble qualities: giving in charity, forgiving others and being humble.

Even though charity means to part with one's wealth for the pleasure of Allāh ﷻ, it does not decrease a person's wealth because Allāh ﷻ places blessings therein and grants him a substitute in this world, in addition to the rewards he will receive in the Hereafter. For this

reason, when a beggar would come to the door of some of the pious, they would say, "Welcome to the one who is a means of transferring my wealth from this world to the Hereafter."

Those who forgive the shortcomings of others despite having the ability to vent their anger or take revenge gain respect amongst people and their status in the Hereafter is elevated.

One who is boastful and arrogant and exerts his authority earns Allāh ﷻ displeasure and is disgraced in His sight, while one who humbles himself is honoured in His sight.

Ḥadīth 557

وعن أَبي كبشة عمرو بن سعد الأنماري ﷺ: أنّه سمع رسول الله ﷺ ، يقول : ((ثَلاَثَةٌ أُقْسِمُ عَلَيْهِنَّ ، وَأُحَدِّثُكُمْ حَدِيثاً فَاحْفَظُوهُ : مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ ، وَلاَ ظُلِمَ عَبْدٌ مَظْلَمَةً صَبَرَ عَلَيْهَا إِلاَّ زَادَهُ اللهُ عِزّاً ، وَلاَ فَتَحَ عَبْدٌ بَابَ مَسأَلَةٍ إِلاَّ فَتَحَ اللهُ عَلَيْهِ بَابَ فَقرٍ – أَوْ كَلِمَةً نَحْوَهَا – وَأُحَدِّثُكُمْ حَدِيثاً فَاحْفَظُوهُ، قَالَ : ((إِنَّمَا الدُّنْيَا لأَرْبَعَةِ نَفَرٍ : عَبْدٍ رَزَقَهُ اللهُ مَالاً وَعِلماً ، فَهُوَ يَتَّقِي فِيهِ رَبَّهُ ، وَيَصِلُ فِيهِ رَحِمَهُ، وَيَعْلَمُ للهِ فِيهِ حَقّاً ، فَهذا بأفضَلِ المَنَازِلِ . وَعَبْدٍ رَزَقَهُ اللهُ عِلْماً، وَلَمْ يَرْزُقْهُ مَالاً ، فَهُوَ صَادِقُ النِّيَّةِ ، يَقُولُ : لَوْ أَنَّ لِي مَالاً لَعَمِلتُ بِعَمَلِ فُلانٍ ، فَهُوَ بنيَّتِهِ ، فأجْرُهُمَا سَوَاءٌ . وَعَبْدٍ رَزَقَهُ الله مَالاً ، وَلَمْ يَرْزُقْهُ عِلْماً ، فَهُوَ يَخبطُ في مَالِهِ بغَيرِ عِلْمٍ ، لاَ يَتَّقِي فِيهِ رَبَّهُ ، وَلاَ يَصِلُ فِيهِ رَحِمَهُ ، وَلاَ يَعْلَمُ للهِ فِيهِ حَقّاً ، فَهذَا بأَخْبَثِ المَنَازِلِ . وَعَبْدٍ لَمْ يَرْزُقْهُ اللهُ مَالاً وَلاَ عِلْماً ، فَهُوَ يَقُولُ : لَوْ أَنَّ لِي مَالاً لَعَمِلْتُ فِيهِ بعَمَلِ فُلاَنٍ ، فَهُوَ بنِيَّتِهِ ، فَوِزْرُهُمَا سَوَاءٌ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

Abū Kabshah Saʿd al-Anmārī[134] ﷺ narrates that he heard the Messenger of Allāh ﷺ saying: "There are three things on which I take an oath and I am telling you something, so remember it. The wealth of a person does not diminish because of charity. No person is treated unjustly and exercises patience thereupon without Allāh ﷻ increasing him in honour. No person opens the door of begging without Allāh ﷻ opening for him the door of poverty," or words to this effect. I am telling you something, so remember it. He said: "This world consists of four types of people: a person whom Allāh ﷻ blessed with wealth and knowledge and he fears his Sustainer with regard to it, he maintains ties of kinship with it and he acknowledges

134 Abū Kabshah Saʿd al-Anmārī ﷺ was freed from slavery by the Messenger of Allāh ﷺ. He participated in the battles of Badr, Uḥud and other battles. He passed away in 13 *Hijrī* during the *Khilāfah* of ʿUmar ﷺ.

Allāh's ﷻ right over it. Such a person enjoys the most superior position. Then there is a person whom Allāh ﷻ blessed with knowledge but not with wealth. He is truthful in his intention and says, 'If I had wealth, I would have done as so-and-so did.' He is considered according to his intention, so the reward of both of them is the same. Then there is a person whom Allāh ﷻ blessed with wealth but not with knowledge. He acts rashly with his wealth, without knowledge. He does not fear his Sustainer with regard to it, he does not maintain ties of kinship with it and he does not acknowledge Allāh's ﷻ right over it. Such a person is in the worst of positions. Then there is a person whom Allāh ﷻ neither blessed with wealth nor knowledge and he says: 'If I had wealth, I would have done as so-and-so did.' He is considered according to his intention and the sin of both of them is the same." (*Tirmidhī*)

Commentary

This *ḥadīth* discusses four types of individuals:

1. One who is blessed with wealth and knowledge. He expresses his gratitude for this and fulfils the rights of his wealth by spending on his family, giving in *zakāh* and *ṣadaqah*. He is the best of people.

2. One who is blessed with knowledge but owns nothing of this world. On account of his knowledge he makes an intention to spend in the path of Allāh ﷻ if he is ever blessed with wealth. He receives the same reward as the first person because of his noble intention.

3. One who is blessed with wealth but has no knowledge. He squanders his wealth in futile ventures and does not give in *zakāh* or spend on the poor. He is the worst of people.

4. One who neither has wealth nor knowledge. Due to his foolishness he makes an intention to squander his wealth if he is ever blessed with it. He will be dealt with in the same way as the third person because of his evil intention.

Additional Points

- ✓ Sincere intentions are fundamental for the acceptance of a person's actions.
- ✓ It is praiseworthy to acquire Islāmic knowledge and practise upon it.
- ✓ A lack of sound knowledge leads a person towards incorrect practices.
- ✓ One who begs without any need will forever consider himself a pauper even if he amasses much wealth.
- ✓ It is permissible to own wealth if one discharges the rights that accompany it.

✓ One who overlooks the faults of others is elevated in spiritual rank.

Ḥadīth 558

وعن عائشة ﷺ : أَنَّهُمْ ذَبَحُوا شَاةً ، فَقَالَ النبيُّ ﷺ : ((مَا بَقِيَ مِنْهَا ؟)) قالت : مَا بَقِيَ مِنْهَا إِلاَّ كَتِفُها . قَالَ : ((بَقِيَ كُلُّهَا غَيْرَ كَتِفِهَا)) رواه الترمذي ، وقال : ((حديث صحيح)) .

ومعناه : تَصَدَّقُوا بِهَا إِلاَّ كَتِفَها . فَقَالَ : بَقِيَتْ لَنَا في الآخِرَةِ إِلاَّ كَتِفَهَا .

ʿĀ'ishah ﷺ narrates that they slaughtered a sheep and the Messenger of Allāh ﷺ asked: "How much of it is left?" She replied: "The only portion that it left of it is its shoulder." He ﷺ said: "All of it is left except its shoulder." (*Tirmidhī*)

Commentary

This *ḥadīth* encourages us to spend in *ṣadaqah*. ʿĀ'ishah ﷺ mentioned that they slaughtered a sheep and distributed all of it in *ṣadaqah* except its shoulder. The Messenger of Allāh ﷺ then explained to them that, while the shoulder portion was with them it would not benefit them in the manner that the rest of what they had spent in *ṣadaqah* would, as the latter was a perpetual form of reward for them in the Hereafter. The Qur'ān states,

﴿مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللهِ بَاقٍ﴾

What is with you shall come to an end and what is with Allāh will last forever. (Sūrah al-Naḥl, 96)

Ḥadīth 559

وعن أسماء بنت أَبي بكرٍ الصديق ﷺ ، قالت : قَالَ لي رسول الله ﷺ : ((لاَ تُوكِي فَيُوكى عَلَيْكِ)) . وفي رواية : ((أنفقي أَوِ انْفَحِي ، أَوْ انْضَحِي ، وَلاَ تُحصي فَيُحْصِي اللهُ عَلَيْكِ ، وَلاَ تُوعي فَيُوعي اللهُ عَلَيْكِ)) متفقٌ عَلَيْهِ .

وَ((انْفَحِي)) بالحاء المهملة ، وَهُوَ بمعنى ((أنفقي)) وكذلك ((انْضحي)) .

Asmā' bint Abī Bakr al-Ṣiddīq ﷺ narrates: "The Messenger of Allāh ﷺ said to me: 'Do not withhold wealth or it will be withheld from you.'" Another narration has: "Spend, or give out, or give away. Do not withhold by counting your wealth or Allāh ﷻ will withhold His treasures from you. Do not withhold wealth or Allāh will withhold it from you." *(Bukhārī, Muslim)*

Commentary

The command not to count wealth means that one should not hoard one's wealth by being engrossed in counting it, or else Allāh ﷻ will similarly grant wealth in limited measure. It could also mean that one should not be miserly in giving a beggar, or else Allāh ﷻ will also reward a person in limited measure.

Ḥadīth 560

وعن أَبي هريرة ﷺ : أنَّه سمع رسول الله ﷺ ، يَقولُ : ((مَثَل البَخيل وَالمُنْفِق ، كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَديد مِنْ ثُدِيِّهِمَا إِلَى تَرَاقِيهِمَا ، فَأَمَّا المُنْفِقُ فَلاَ يُنْفِقُ إِلاَّ سَبَغَتْ – أَوْ وَفَرَتْ – عَلَى جِلْدِهِ حَتَّى تُخْفِيَ بَنَانَهُ ، وَتَعْفُو أثرَهُ ، وأَمَّا البَخِيلُ ، فَلاَ يُرِيدُ أَنْ يُنْفِقَ شَيْئاً إِلاَّ لَزِقَتْ كُلُّ حَلْقَةٍ مَكَانَهَا ، فَهُوَ يُوسِّعُهَا فَلاَ تَتَّسِعُ)) متفقٌ عَلَيْهِ .

وَ((الجُنَّةُ)) : الدِّرْعُ ؛ وَمَعنَاهُ أَنَّ المُنْفِقَ كُلَّمَا أَنْفَقَ سَبَغَتْ ، وَطَالَتْ حَتَّى تَجُرَّ وَرَاءهُ ، وَتُخْفِيَ رِجْلَيْهِ وَأَثَرَ مَشْيِهِ وَخطُوَاتِهِ .

Abū Hurayrah ﷺ narrates that he heard the Messenger of Allāh ﷺ saying: "The similitude of a miser and a charitable person is like that of two men wearing a steel armour from their upper chests to their collar bones. When the charitable person gives in charity, his armour stretches over his body until it covers his nails and erases his footsteps. When the miser intends to give in charity, every link of the armour remains firmly in its place. He tries to loosen it but it does not become loose." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* excellently explains the difference between a charitable person and a miser by using the example of a soldier in armour. The armour of the first person expands over his entire body allowing him to move freely against the enemy without fear. The second person's armour remains confined to his chest, exposing the rest of his body to the enemy whilst his hands are shackled to his neck. The example teaches us that a charitable person is comfortable and pleased to spend, while a miser is annoyed and reluctant to do so. It also points to the fact that a charitable person enjoys divine blessings and is protected from calamities, while a miser does not enjoy these benefits.

Additional Points

- ✓ *Ṣadaqah* obliterates sins just as a person's long robes dragging on the ground erases his footsteps while walking.

✓ Prophetic comparisons excellently illustrate and convey the deeper meanings of basic concepts.

Ḥadīth 561

وعنه ، قَالَ : قَالَ رسول الله ﷺ : ((مَنْ تَصَدَّقَ بعَدلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ ، وَلاَ يَقْبَلُ اللهُ إِلاَّ الطَّيبَ ، فَإِنَّ اللهَ يَقْبَلُهَا بِيَمِينِهِ ، ثُمَّ يُرَبِّيهَا لِصَاحِبِهَا كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ حَتَّى تَكُونَ مِثْلَ الجَبَلِ)) متفقٌ عَلَيْهِ .

((الفَلُوُّ)) بفتح الفاء وضم اللام وتشديد الواو ، ويقال أيضاً : بكسر الفاء وإسكان اللام وتخفيف الواو : وَهُوَ المُهْرُ .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One who gives in *ṣadaqah*, equal to a date, from lawful earnings – and Allāh ﷻ only accepts that which is lawful – Allāh ﷻ accepts it with His right hand and then increases it for the giver just as one of you brings up his foal, until (that single date) grows as large as a mountain." *(Bukhārī, Muslim)*

Vocabulary and Definitions

"Allāh ﷻ accepts it with His right hand," means that Allāh ﷻ is pleased with it and readily accepts it.

Commentary

This *ḥadīth* encourages us to spend from wealth that is earned from lawful sources. Allāh ﷻ accepts such *ṣadaqah* and multiplies the giver's reward manifold in the Hereafter. The Qur'ān states,

﴿مَنْ ذَا الَّذِیْ یُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَیُضٰعِفَهٗ لَهٗۤ اَضْعَافًا كَثِیْرَةً﴾

Who will give Allāh a handsome loan, so that He may grant him a manifold increase in it. (Sūrah al-Baqarah, 245)

When a foal is nurtured in the correct manner, it grows into a powerful horse, similarly *ṣadaqah* that is given in the correct manner, grows and multiples in reward.

Ḥadīth 562

وعنه ، عن النبيِّ ﷺ ، قَالَ : ((بَيْنَمَا رَجُلٌ يَمْشِي بِفَلاَةٍ مِنَ الأَرْضِ ، فَسَمِعَ صَوْتاً في سَحَابَةٍ ، اسقِ حَدِيقَةَ فُلانٍ ، فَتَنَحَّى ذَلِكَ السَّحَابُ فَأَفْرَغَ مَاءهُ في حَرَّةٍ ، فإِذَا شَرْجَةٌ مِنْ تِلْكَ الشِّرَاجِ

قَدِ اسْتَوْعَبَت ذَلِكَ الماءَ كُلَّهُ ، فَتَتَبَّعَ المَاءَ ، فإذَا رَجُلٌ قَائمٌ في حَدِيقَتِهِ يُحَوِّلُ الماءَ بِمسحَاتِهِ، فَقَالَ لَهُ : يَا عَبْدَ اللهِ، ما اسمُكَ ؟ قال : فُلانٌ للاسم الذي سَمِعَ في السَّحابةِ ، فقال له : يا عبدَ الله ، لِمَ تَسْأَلُنِي عَنِ اسْمِي ؟ فَقَالَ : إنِّي سَمِعْتُ صَوتاً في السَّحابِ الَّذِي هَذَا مَاؤُهُ ، يقولُ : اسْقِ حَدِيقَةَ فُلانٍ لاسمِكَ ، فَمَا تَصْنَعُ فِيهَا ، فَقَالَ : أمَا إذ قلتَ هَذَا ، فَإنِّي أنْظُرُ إِلَى مَا يَخْرُجُ مِنْهَا ، فَأتَصَدَّقُ بِثُلُثِهِ ، وَآكُلُ أنَا وَعِيَالِي ثُلُثاً ، وَأردُّ فِيهَا ثُلُثَهُ)) رواه مسلم .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "A man was walking in a desert land when he heard a voice from a cloud saying: 'Go and irrigate the orchard of so-and-so person.' So the cloud moved and poured out its water onto a rocky ground, and a water channel then gathered all the water.' The man followed the water and found a man standing in his orchard, guiding the water with his spade. So he asked him: 'O servant of Allāh! What is your name?' He replied, 'I am so-and-so,' and he gave the same name which the person had heard from the cloud. The man then asked him: 'O servant of Allāh! Why did you ask me my name?' The man replied: 'I heard a voice from a cloud from which this water came down, saying: 'Irrigate the orchard of so-and-so,' and your name was mentioned. What do you do in your orchard?' He replied: 'Now that you have asked, (I can tell you that) I estimate the produce of this land and I give one third of it in *ṣadaqah*. I and my family eat from one third of it and I re-invest one third of it back into the orchard.'" *(Muslim)*

Commentary

This *ḥadīth* teaches us the virtue of spending in *ṣadaqah*. Allāh ﷻ assisted the owner of the orchard by causing rain to fall in his orchard because he spent on the poor and destitute and Allāh ﷻ loves those who spend in His path.

Scholars say that a person should earmark a portion of his income for *ṣadaqah* in advance because Shaiṭān often persuades a person not to spend in charity, if he does not do so on a scheduled basis.

Additional Points

- ✓ Angels are appointed by Allāh ﷻ to bring sustenance to the creation.
- ✓ Allāh ﷻ sometimes enables some people to hear and see what others cannot.
- ✓ To be self-sufficient is a virtue as is spending upon the needs of one's household.

CHAPTER 61

باب النهي عن البخل والشح

Chapter on the prohibition of miserliness and greed

قَالَ الله تَعَالَى : ﴿ وَاَمَّا مَنْ بَخِلَ وَاسْتَغْنٰى o وَكَذَّبَ بِالْحُسْنٰى o فَسَنُيَسِّرُهٗ لِلْعُسْرٰى o وَمَا يُغْنِىْ عَنْهُ مَالُهٗٓ اِذَا تَرَدّٰى ﴾ (الليل : ٨-١١) ،

Allāh ﷻ says: "As for the one who is miserly and indifferent and who rejects the most beautiful word, We shall make the great grief easy for him. His wealth will not benefit him when he falls." (Sūrah al-Layl, 8-11)

وقال تَعَالَى :﴿ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴾ (التغابن : ١٢) .

Allāh ﷻ says: "Those who are protected from the miserliness of their souls are indeed the successful ones." (Sūrah al-Taghābun, 16)

وأما الأحاديث فتقدمت جملة مِنْهَا في الباب السابق .

Ḥadīth 563

وعن جابر ﷺ : أنَّ رسول الله ﷺ ، قَالَ : ((اتَّقُوا الظُّلْمَ ؛ فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ القِيَامَةِ وَاتَّقُوا الشُّحَّ ؛ فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ)) رواه مسلم .

Jābir ﷺ narrates that the Messenger of Allāh ﷺ said: "Abstain from oppression because oppression will be a cause of intense darkness on the day of *Qiyāmah*. Abstain from greed because it destroyed those before you. It prompted them to shed blood and to consider as lawful all that was made unlawful to them." *(Muslim)*

Commentary

This *ḥadīth* has been discussed in a previous chapter. See *ḥadīth* 203. The *ḥadīth* means that an oppressor will be engulfed in darkness on the day of *Qiyāmah*. He will not be guided on the path of salvation on that day, while the believers will have the light of guidance on all sides.

It is important to note that despite greed being a form of oppression, its severity demanded

that it be given a special mention.

Greed and miserliness are responsible for initiating a host of other sins. They generate enmity between people and cause them to break ties of kinship and unity.

CHAPTER 62

باب الإيثار والمواساة

Chapter on giving preference to and comforting others

قَالَ الله تَعَالَى : ﴿وَيُؤْثِرُوْنَ عَلٰى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ﴾ (الحشر: ٩) ،

Allāh ﷻ says: "They give preference to others over themselves even though they are themselves in need." (Sūrah al-Ḥashr, 9)

وقال تَعَالَى : ﴿ وَيُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا ﴾ (الدهر : ٨) .

Allāh ﷻ says: "Out of love for Allāh, they feed the poor, the orphan and the captive." (Sūrah al-Dahr, 8)

Ḥadīth 564

وعن أَبي هريرة ﷺ ، قَالَ : جَاءَ رَجُلٌ إِلَى النبيِّ ﷺ ، فَقَالَ : إِنِّي مَجْهُودٌ، فَأرسَلَ إِلَى بَعْضِ نِسَائِهِ ، فقالت : وَالَّذي بَعَثَكَ بِالحَقِّ مَا عِنْدِي إِلاَّ مَاءٌ، ثُمَّ أَرْسَلَ إِلَى أُخْرَى ، فَقَالَتْ مِثلَ ذَلِكَ ، حَتَّى قُلْنَ كُلُّهُنَّ مِثلَ ذَلِكَ : لا وَالَّذِي بَعَثَكَ بالحَقِّ مَا عِنْدِي إِلاَّ مَاءٌ . فَقَالَ النبي ﷺ : ((مَنْ يُضيفُ هَذَا اللَّيْلَةَ ؟)) فَقَالَ رَجُلٌ مِنَ الأَنْصَارِ : أَنَا يَا رسولَ الله ، فَانْطَلَقَ بِهِ إِلَى رَحْلِهِ ، فَقَالَ لامْرَأَتِهِ : أكرِمِي ضَيْفَ رسول الله ﷺ .

وفي روايةٍ قَالَ لامْرَأَتِهِ : هَلْ عِنْدَكِ شَيْءٌ ؟ فقَالَتْ : لاَ ، إِلاَّ قُوتَ صِبيَانِي . قَالَ: عَلِّليهم بِشَيْءٍ وَإِذَا أَرَادُوا العَشَاءَ فَنَوِّمِيهِمْ ، وَإِذَا دَخَلَ ضَيْفُنَا فَأَطْفِئِي السِّرَاجَ ، وَأَرِيهِ أَنَّا نَأْكُلُ . فَقَعَدُوا وَأَكَلَ الضَّيْفُ وَبَاتَا طَاوِيَيْنِ ، فَلَمَّا أَصْبَحَ غَدَا عَلَى النَّبيِّ ﷺ، فَقَالَ : ((لَقَدْ عَجِبَ الله مِنْ صَنِيعِكُمَا بِضَيْفِكُمَا اللَّيْلَةَ)) متفقٌ عَلَيْهِ .

Abū Hurayrah ﷺ narrates that a man came to the Messenger of Allāh ﷺ and said: "I am suffering (due to hunger)." So the Messenger of

Allāh ﷻ sent a message to one of his wives and she replied: "By that Being who sent you with the truth, I have nothing except water." He sent the message to another wife, but she also said the same thing. All his wives (were approached) and said the same thing, "By that Being who sent you with the truth, I have nothing except water." So the Messenger of Allāh ﷺ asked: "Who will host this person tonight?" A man from the *Anṣār* said: "I, O Messenger of Allāh." He took the person to his house and said to his wife: "Honour the guest of the Messenger of Allāh ﷺ."

According to another narration, he asked his wife: "Do you have anything?" She replied: "No, except some food for the children." He said: "Keep them occupied with something and when they ask for supper, put them to sleep. When our guest enters, put off the lamp and give him the impression that we are eating with him." So they sat down and the guest ate, while they remained hungry the entire night. The next morning he went to the Messenger of Allāh ﷺ and he said to him: "Allāh ﷻ was pleased with the way you treated your guest last night." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* narrates the thought-provoking incident of Abū Ṭalḥah ؓ and his wife, Umm Sulaym ؓ. They hosted a guest at the request of the Messenger of Allāh ﷺ and remained hungry in order to provide him with the little food they had. Their hospitality and preference for others was remarkable.

The *ḥadīth* also highlights the simplicity and sacrifice of the Messenger of Allāh ﷺ and his wives. Despite being the leader of the entire creation and Allāh's ﷻ beloved, the Messenger of Allāh ﷺ had nothing to eat or drink in his home except water.

Ḥadīth 565

وعنه ، قَالَ : قَالَ رسول الله ﷺ : ((طَعَامُ الاثْنَيْنِ كَافِي الثَّلاَثَةِ ، وَطَعَامُ الثَّلاَثَةِ كَافِي الأربَعَةِ)) متفقٌ عَلَيْهِ .

وفي رواية لمسلمٍ عن جابر ؓ ، عن النبي ﷺ ، قَالَ : ((طَعَامُ الوَاحِدِ يَكْفِي الاثْنَيْنِ ، وَطَعَامُ الاثْنَيْنِ يَكْفِي الأَرْبَعَةَ ، وَطَعَامُ الأَرْبَعَة يَكْفِي الثَّمَانِية)) .

Abū Hurayrah ؓ narrates that the Messenger of Allāh ﷺ said: "Food for two is sufficient for three and food for three is sufficient for four."

(Bukhārī, Muslim)

A narration of Muslim from Jābir ﷺ states that the Messenger of Allāh ﷺ said: "Food for one is sufficient for two, food for two is sufficient for four and food for four is sufficient for eight."

Commentary

This *ḥadīth* discusses the virtue of eating in a group. Eating together creates compassion between Muslims and the resulting communal spirit draws divine blessings which makes a limited quantity of food sufficient for all those who partake of it. This teaching also subdues and overpowers the carnal self, which encourages man to hoard things for himself.

Ḥadīth 566

وعن أَبي سعيد الخدري ﷺ ، قَالَ : بَيْنَمَا نَحْنُ فِي سَفَرٍ مَعَ النَّبيِّ ﷺ إِذْ جَاءَ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ ، فَجَعَلَ يَصرِفُ بَصَرَهُ يَميناً وَشِمَالاً ، فَقَالَ رسول الله ﷺ : ((مَنْ كَانَ مَعَهُ فَضْلُ ظَهْرٍ فَلْيَعُدْ بِهِ عَلَى مَنْ لا ظَهرَ لَهُ ، وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ ، فَلْيَعُدْ بِهِ عَلَى مَنْ لا زَادَ لَهُ)) فَذَكَرَ مِنْ أَصْنَافِ المالِ مَا ذكر حَتَّى رَأَيْنَا أَنَّهُ لاَ حَقَّ لأَحَدٍ مِنَّا في فَضْلٍ . رواه مسلم .

Abū Saʿīd al-Khudrī ﷺ narrates: "We were once on a journey with the Messenger of Allāh ﷺ when a man on a camel arrived and began looking to his right and left. The Messenger of Allāh ﷺ said: 'Whoever has an extra conveyance should give it to someone who has no conveyance and whoever has extra provisions should give them to someone who has no provisions.' He mentioned various types of wealth to the extent that we felt that none of us had any right to anything in excess of our basic needs." *(Muslim)*

Commentary

This *ḥadīth* stresses upon the need for Muslims to assist each other as a collective entity. The wealthy should assist the poor, the strong should assist the weak and those with means should assist those who do not have means. Special attention should also be given to those travellers who are stranded and do not have food and means to continue their journey.

Ḥadīth 567

وعن سهل بن سعدٍ ﷺ : أَنَّ أَمْرَأَةً جَاءَتْ إِلَى رسول الله ﷺ بِبُرْدَةٍ مَنْسُوجَةٍ ، فَقَالَتْ : نَسَجْتُها بِيَدَيَّ لأَكْسُوكَهَا ، فَأَخَذَهَا النَّبيُّ ﷺ مُحْتَاجاً إِلَيْهَا ، فَخَرَجَ إِلَيْنَا وَإِنَّهَا لإِزَارُهُ ، فَقَالَ فُلانٌ : اكْسُنِيهَا مَا أَحْسَنَهَا ! فَقَالَ : ((نَعَمْ)) فَجَلَسَ النَّبيُّ ﷺ في المَجْلِسُ ، ثُمَّ رَجَعَ

فَطَواهَا ، ثُمَّ أَرْسَلَ بِهَا إِلَيْهِ : فَقَالَ لَهُ الْقَومُ : مَا أَحْسَنْتَ ! لَبِسَهَا النَّبِيُّ ﷺ مُحتَاجاً إِلَيْهَا ، ثُمَّ سَأَلْتَهُ وَعَلِمْتَ أَنَّهُ لا يَرُدُّ سَائِلاً ، فَقَالَ : إِنّي وَاللهِ مَا سَأَلْتُهُ لأَلْبِسَهَا ، إِنَّمَا سَأَلْتُهُ لِتَكُونَ كَفنِي . قَالَ سَهْلٌ : فَكَانَتْ كَفَنَهُ . رواه البخاري .

Sahl ibn Saʿd ﷺ narrates: "A woman brought a woven shawl to the Messenger of Allāh ﷺ and said: 'I wove it with my own hands so that you could wear it.' The Messenger of Allāh ﷺ accepted it from her as he was in need of it. Later on, he came to us wearing it as a loincloth and someone said: 'This shawl is so beautiful. Give it to me to wear.' He ﷺ said: 'Yes.' The Messenger of Allāh ﷺ then sat down in the assembly. After some time he returned home, folded it and sent it to him. The people said to him: 'Your action was not appropriate. The Messenger of Allāh ﷺ wore it out of need and you asked him for it knowing that he never refuses a request!' The man replied: 'By Allāh, I did not ask him for it in order to wear it. I asked him for it so that it could be my burial shroud.' Sahl ﷺ said: "And it was indeed his burial shroud." (*Bukhārī*)

Commentary

This *ḥadīth* illustrates the generosity and noble character of the Messenger of Allāh ﷺ.

Additional Points

- ✓ It is permissible to derive benefit from the relics of the pious.
- ✓ Exchanging gifts creates mutual love and unity.
- ✓ One should not refuse a gift without a valid reason.
- ✓ It is meritorious to continuously ponder over death. Pious people of the past would dig their own graves in order to remind themselves of the reality of death.

Ḥadīth 568

وعن أَبي موسى ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((إِنَّ الأَشْعَرِيِّينَ إِذَا أَرْمَلُوا في الغَزْوِ ، أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بالمَدِينَةِ ، جَمَعُوا مَا كَانَ عِنْدَهُمْ في ثَوْبٍ وَاحِدٍ ، ثُمَّ اقْتَسَمُوهُ بَيْنَهُمْ في إِنَاءٍ وَاحِدٍ بالسَّوِيَّةِ فَهُمْ مِنِّي وَأَنَا مِنْهُمْ)) متفقٌ عَلَيْهِ .

Abū Mūsā al-Ashʿarī ﷺ narrates that the Messenger of Allāh ﷺ said: "It was the habit of the Ashʿarites that when their provisions on an expedition were depleted or when their families in Madīnah ran short of food, they would gather whatever they had in one cloth and then distribute it equally

in each person's utensil. They are from me and I am from them." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* explains one of the noble practises of the Ashʿarī tribe. During times of need, they would gather all their possessions and then distribute it equally between themselves so that those who had more would share with those who had less. The Messenger of Allāh ﷺ praised this quality saying that they were similar in conduct and worship to him.

CHAPTER 63

باب التنافس في أمور الآخرة والاستكثار مما يتبرك بِهِ

Chapter on competing in matters of the Hereafter and to desire much of that which is blessed

قَالَ الله تَعَالَى : ﴿ وَفِيْ ذٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُوْنَ ﴾ (المطففين : ٢٦) .

Allāh ﷻ says: "It is for this that competitors should compete." (Sūrah al-Muṭaffifīn, 26)

Ḥadīth 569

وعن سَهْلِ بن سَعدٍ ﷺ : أَنَّ رسول الله ﷺ أُتِيَ بِشَرابٍ ، فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلَامٌ ، وَعَنْ يَسَارِهِ الأَشْيَاخُ ، فَقَالَ لِلغُلَامِ : ((أَتَأْذَنُ لِي أَنْ أُعْطِيَ هؤُلاء ؟)) فَقَالَ الغُلامُ : لاَ وَاللهِ يَا رسولَ الله ، لا أُوْثِرُ بِنَصِيبِي مِنْكَ أَحَداً . فَتَلَّهُ رسولُ الله ﷺ في يَدِهِ . متفقٌ عَلَيْهِ .

((تَلَّهُ)) بالتاءِ المثناة فوق : أَيْ وَضَعَهُ . وَهذَا الغُلامُ هُوَ ابنُ عَبَّاسٍ ﷺ .

Sahl ibn Saʿd ﷺ narrates: "A drink was brought to the Messenger of Allāh ﷺ and he drank some of it. On his right was a young boy and on his left were old people. So he said to the young boy: 'Do you grant me permission to give it to them?' The young boy replied: 'No. By Allāh, I will not give preference to anyone regarding my share from you,' so the Messenger of Allāh ﷺ placed it in his hand.'" *(Bukhārī, Muslim)*

Commentary

The young boy in this incident was ʿAbdullāh ibn ʿAbbās ﷺ. He did not permit the Messenger

of Allāh ﷻ to give preference to the older people because he was eager to benefit from the blessings of the leftover drink of the Messenger of Allāh ﷺ. This was an indication of his intelligence and sound judgment.

The fact that the Messenger of Allāh ﷺ did not merely ignore the young boy, but respectfully asked him to relinquish his right in favour of the older people, points to the Messenger of Allāh's ﷺ exceptional sense of justice.

Additional Points

- ✓ It is *Sunnah* to begin from the right when serving people, even if those on the left are nobler in status and piety.
- ✓ One should honour the rights of all people irrespective of their age.

Ḥadīth 570

وعن أبي هريرة رضي الله عنه ، عن النبي ﷺ ، قَالَ : ((بَيْنَا أَيُّوبُ عليه السلام يَغْتَسِلُ عُرْيَاناً ، فَخَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ ، فَجَعَلَ أَيُّوبُ يَحْثِي في ثَوْبِهِ ، فَنَادَاهُ رَبُّهُ عز وجل : يَا أَيُّوبُ ، أَلَمْ أَكُنْ أَغْنَيتكَ عَمَّا تَرَى ؟! قَالَ : بَلَى وَعِزَّتِكَ وَلَكِنْ لاَ غِنى بي عن بَرَكَتِكَ)) رواه البخاري .

Abū Hurayrah رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "While Ayyūb عليه السلام was having a bath in the nude, locusts of gold began falling onto him and he began gathering them in his clothes. Allāh عز وجل called out to him: 'O Ayyūb! Did I not make you independent of these things that you see?' He replied: 'Yes, by Your honour, but I can never be independent of Your blessings.'" (*Bukhārī*)

Commentary

In this *ḥadīth*, Ayyūb عليه السلام explained that he did not gather the golden locusts out of love and greed for wealth, but because he wanted to benefit from the blessings of Allāh عز وجل that were being showered upon him. It teaches us that we may acquire wealth if we utilise it correctly and benefit others thereby. One who is wealthy should also express gratitude that Allāh عز وجل has made him independent of others.

Additional Points

- ✓ It is permissible to bath in the nude in a secluded environment because this equates to concealing the private part area, however to conceal this area due to shame and modesty is *Mustaḥab* (preferable).

CHAPTER 64

باب فضل الغَنِيّ الشاكر وهو من أخذ المال من وجهه وصرفه في وجوهه المأمور بِهَا

Chapter on the virtue of a grateful wealthy person – one who earns in the correct manner and spends in avenues that have been commanded

قَالَ الله تَعَالَى: ﴿فَاَمَّا مَنْ اَعْطٰى وَاتَّقٰى ۝ وَصَدَّقَ بِالْحُسْنٰى ۝ فَسَنُيَسِّرُهٗ لِلْيُسْرٰى﴾ (الليل : ٥-٧)،

Allāh ﷻ says: "As for the one who gives, who is Allāh-fearing and who believes in the most beautiful word, We shall make the great comfort easy for him." (Sūrah al-Layl, 5-7)

وقال تَعَالَى : ﴿ وَسَيُجَنَّبُهَا الْاَتْقَى ۝ الَّذِىْ يُؤْتِىْ مَالَهٗ يَتَزَكّٰى ۝ وَمَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰٓى ۝ اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى ۝ وَلَسَوْفَ يَرْضٰى ﴾ (الليل : ١٧-٢١)،

Allāh ﷻ says: "Far removed from it shall be the ones who are most Allāh-fearing; who spend their wealth to purify. They do not have to repay a favour to anyone except for the pleasure of their Exalted Sustainer. Soon shall they be completely satisfied." (Sūrah al-Layl, 17-21)

وقال تَعَالَى : ﴿ اِنْ تُبْدُوا الصَّدَقٰتِ فَنِعِمَّا هِىَ ۚ وَاِنْ تُخْفُوْهَا وَتُؤْتُوْهَا الْفُقَرَآءَ فَهُوَ خَيْرٌ لَّكُمْ ؕ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّاٰتِكُمْ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴾ (البقرة : ٢٧١)،

Allāh ﷻ says: "If you give charity openly, it is excellent indeed, but if you conceal it and convey it to the poor, it is better for you. He will expiate some of your sins. And Allāh is fully aware of what you do." (Sūrah al-Baqarah, 271)

وقال تَعَالَى : ﴿ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۬ وَمَا تُنْفِقُوْا مِنْ شَىْءٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ﴾ (آل عمران : ٩٢) والآيات في فضلِ الإنفاقِ في الطاعاتِ كثيرة معلومة .

Allāh ﷻ says: "You will never acquire righteousness until you spend of that which you love. And whatever good you spend, Allāh is certainly aware of it." (Sūrah Āl ʿImrān, 92)

Ḥadīth 571

– وعن عبدِ الله بن مسعود ﷺ ، قَالَ : قَالَ رسول الله ﷺ : ((لاَ حَسَدَ إِلاَّ في اثْنَتَيْنِ : رَجُلٌ آتَاهُ اللهُ مَالاً ، فَسَلَّطَهُ عَلَى هَلَكَتِهِ فِي الحَقِّ ، وَرَجُلٌ آتَاهُ اللهُ حِكْمَةً فَهُوَ يَقضِي بِهَا وَيُعَلِّمُهَا)) متفقٌ عَلَيْهِ . وتقدم شرحه قريباً .

ʿAbdullāh ibn Masʿūd ﷺ narrates that the Messenger of Allāh ﷺ said: "Envy is not lawful except with regard to two people: a person whom Allāh ﷻ has granted wealth and he spends it in the path of truth; and a person whom Allāh ﷻ granted wisdom and he gives judgments by it and teaches it." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* has been discussed in a previous chapter. See *ḥadīth* 544.

Ḥadīth 572

وعن ابن عمر ﷺ ، عن النبي ﷺ ، قَالَ : ((لاَ حَسَدَ إِلاَّ في اثْنَتَيْنِ : رَجُلٌ آتَاهُ اللهُ القُرْآنَ ، فَهُوَ يَقُومُ بِهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ ، وَرَجُلٌ آتَاهُ مَالاً ، فَهُوَ يُنْفِقُهُ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ)) متفقٌ عَلَيْهِ .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "Envy is not lawful except with regard to two people: a person whom Allāh ﷻ has given the Qur'ān and he upholds it day and night; and a person whom Allāh ﷻ has given wealth and he spends it day and night." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* mentions the virtue of a wealthy person who is also generous. It also states the importance of adhering to the Qur'ān at all times. The words of the *ḥadīth* encourage us to recite the Qur'ān, teach its words, understand its meaning, ponder over its message, issue verdicts by its laws and practise upon its teachings.

Ḥadīth 573

وعن أَبي هريرة ﷺ : أَنَّ فُقَراءَ المُهَاجِرِينَ أَتَوْا رسول الله ﷺ ، فَقَالُوا : ذَهَبَ أَهْلُ الدُّثُورِ بِالدَّرَجَاتِ العُلَى ، وَالنَّعِيمِ المُقِيم ، فَقَالَ : ((وَمَا ذَاك ؟)) فَقَالوا : يُصَلُّونَ كَمَا نُصَلِّي ، وَيَصُومُونَ كَمَا نَصُومُ ، وَيَتَصَدَّقُونَ وَلاَ نَتَصَدَّقُ ، وَيَعْتِقُونَ وَلاَ نَعْتِقُ ، فَقَالَ رسول الله ﷺ : ((أَفَلا أُعَلِّمُكُمْ شَيْئاً تُدْرِكُونَ بِهِ مَنْ سَبَقَكُمْ ، وَتَسْبِقُونَ بِهِ مَنْ بَعْدَكُمْ ، وَلاَ يَكُونُ أَحَدٌ

أَفْضَلَ مِنْكُمْ إِلاَّ مَنْ صَنَعَ مِثْلَ مَا صَنَعْتُمْ ؟)) قالوا : بَلَى يَا رسول الله ، قَالَ : ((تُسَبِّحُونَ وَ وَتَحْمِدُونَ و تُكَبِّرُونَ ، دُبُرَ كُلِّ صَلاَةٍ ثَلاثاً وَثَلاثِينَ مَرَّةً)) فَرَجَعَ فُقَرَاء المُهَاجِرِينَ إِلَى رسول الله ﷺ ، فقالوا : سَمِعَ إِخْوَانُنَا أهلُ الأَمْوالِ بِمَا فَعَلْنَا ، فَفَعَلُوا مِثلَهُ ؟ فَقَالَ رسول الله ﷺ : ((ذَلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ)) متفقٌ عَلَيْهِ ، وَهَذا لفظ رواية مسلم .

Abū Hurayrah ﷺ narrates that the poor *Muhājirūn* came to the Messenger of Allāh ﷺ and said: "The wealthy people have appropriated high ranks and eternal bounties." He asked: "How is that?" They said: "They perform *ṣalāh* as we perform *ṣalāh* and they fast as we fast, but they give *ṣadaqah* and we do not give *ṣadaqah* and they free slaves and we do not free slaves." The Messenger of Allāh ﷺ said: "Should I not teach you something by which you can reach those who went ahead of you and outshine those who will come after you, and none will be better than you except one who does the same as you do?" They replied: "Please do, O Messenger of Allāh!" He said: "You should glorify Allāh (i.e. say *subḥānallāh*), praise Allāh (i.e. say *alḥamdulillāh*) and express the greatness of Allāh (i.e. say *Allāhu akbar*) thirty-three times after every *ṣalāh*." These poor *Muhājirūn* then returned to the Messenger of Allāh ﷺ and said: "Our wealthy brothers heard of what we were doing and they did the same." The Messenger of Allāh ﷺ said: "That is the bounty of Allāh ﷻ which He gives to whoever He wills." *(Bukhārī, Muslim)*

Commentary

In this *ḥadīth,* we learn of the poor *Ṣaḥābah* ﷺ complaining to the Messenger of Allāh ﷺ that they matched the wealthy *Ṣaḥābah* ﷺ in bodily forms of worship, but that the latter excelled in monetary forms of worship due to their wealth. The Messenger of Allāh ﷺ explained to them that reciting *subḥānallāh*, *alḥamdulillāh* and *Allāhu akbar* thirty-three times each after every *Farḍ Ṣalāh* equals the reward of spending in *ṣadaqah* and freeing slaves.

Additional Points

- ✓ The *Ṣaḥābah* ﷺ were enthusiastic to do good deeds and competed with each other in this regard.
- ✓ Believers are fortunate to have numerous avenues through which they may earn the pleasure of Allāh ﷻ.
- ✓ It is Allāh's ﷻ kindness and compassion that He greatly rewards the believers for whatever good they do.
- ✓ Poverty and wealth are both from Allāh ﷻ and should be accepted by man with the

belief that He grants to whom He chooses.

CHAPTER 65

باب ذكر الموت وقصر الأمل

Chapter on remembering death and curtailing aspirations

قَالَ الله تَعَالَى : ﴿كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ط وَاِنَّمَا تُوَفَّوْنَ اُجُوْرَكُمْ يَوْمَ الْقِيٰمَةِ ط فَمَنْ زُحْزِحَ عَنِ النَّارِ وَاُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ط وَمَا الْحَيٰوةُ الدُّنْيَآ اِلاَّ مَتَاعُ الْغُرُوْرِ﴾ (آل عمران : ١٨٥) ،

Allāh ﷻ says: “Every soul shall taste death and only on the day of Resurrection will you be given your rewards in full. One who is saved from the Hell-fire and entered into Paradise shall truly be successful. The life of this world is merely an enjoyment of deception.” (Sūrah Āl ʿImrān, 3: 185)

وقال تَعَالَى : ﴿ وَمَا تَدْرِىْ نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ط وَمَا تَدْرِىْ نَفْسٌ بِاَىِّ اَرْضٍ تَمُوْتُ ﴾ (لقمان : ٣٤) ،

“A soul does not know what it will earn tomorrow and neither does it know in which land it will die.” (Sūrah Luqmān, 31: 34)

وقال تَعَالَى : ﴿ فَاِذَا جَآءَ اَجَلُهُمْ لاَ يَسْتَاْخِرُوْنَ سَاعَةً وَّلاَ يَسْتَقْدِمُوْنَ ﴾ (النحل : ٦١) ،

“When their term expires, they will not be able to delay it for a moment, nor bring it forward.” (Sūrah aL-Naḥl, 16: 61)

وقال تَعَالَى : ﴿ يٰاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ عَنْ ذِكْرِ اللهِ ج وَمَنْ يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ o وَاَنْفِقُوْا مِنْ مَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِىَ اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْلآ اَخَّرْتَنِىْٓ اِلٰٓى اَجَلٍ قَرِيْبٍ لا فَاَصَّدَّقَ وَاَكُنْ مِّنَ الصّٰلِحِيْنَ o وَلَنْ يُّؤَخِّرَ اللهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ط وَاللهُ خَبِيْرٌ بِمَا تَعْمَلُوْنَ ﴾ (المنافقون : ٩) ،

“O you who believer! Let not your wealth and your children make you neglect Allah’s remembrance. Those who do this, are certainly losers. Spend from what we have provided you before death comes to any of you and then he says: ‘O My Sustainer! Why do You not grant me respite for a little

while so that I can spend in charity and become of the righteous.' Allāh shall never grant respite to any soul when its term arrives. Allāh is aware of what you do." (Sūrah al-Munāfiqūn, 63: 9-11)

وقال تَعَالَى : ﴿ حَتّٰى اِذَا جَآءَ اَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُوْنِ o لَعَلِّيْٓ اَعْمَلُ صَالِحًا فِيْمَا تَرَكْتُ كَلاَّ ط اِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ط وَمِنْ وَّرَآئِهِمْ بَرْزَخٌ اِلٰى يَوْمِ يُبْعَثُوْنَ o فَاِذَا نُفِخَ فِى الصُّوْرِ فَلَآ اَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَّلَا يَتَسَآءَلُوْنَ o فَمَنْ ثَقُلَتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ o وَمَنْ خَفَّتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ فِى جَهَنَّمَ خٰلِدُوْنَ o تَلْفَحُ وُجُوْهَهُمُ النَّارُ وَهُمْ فِيْهَا كٰلِحُوْنَ o اَلَمْ تَكُنْ اٰيٰتِىْ تُتْلٰى عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُوْنَ ﴾إِلَى قَوْله تَعَالَى : ﴿... كَمْ لَبِثْتُمْ فِى الْاَرْضِ عَدَدَ سِنِيْنَ o قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ فَسْئَلِ الْعَآدِّيْنَ o قٰلَ اِنْ لَّبِثْتُمْ اِلاَّ قَلِيْلاً لَّوْ اَنَّكُمْ كُنْتُمْ تَعْلَمُوْنَ o اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّاَنَّكُمْ اِلَيْنَا لاَ تُرْجَعُوْنَ﴾ (المؤمنون: ٩٩-١١٥)،

"Until the time arrives when death comes to any of them, then he says: 'O my Sustainer! Allow me to return so that I may perform good deeds in that which I left behind.' Never! It is merely a statement that he utters. Behind them is barzagh until the day that they are resurrected. When the trumpet is blown, neither shall there be any family ties between them, nor will they ask about each other. Whoever's scales are weighty shall surely be successful. Whoever's scales are light, these are the ones who have put themselves at a loss and shall remain forever in Hell. The fire will scorch their faces and they shall be disfigured there. Were My verses not recited to you, but you used to reject them? They will cry: 'O our Sustainer! Our wretchedness overpowered us and we were a deviated nation. O our Sustainer! Remove us from here. If we ever repeat ourselves, then we must surely be oppressors.' Allāh said: 'Remain disgraced in it and do not speak to Me. There was a group of My servants who used to say: 'O our Sustainer! We have believed, so forgive us and have mercy on us. Indeed You are the best of those who show mercy.' But you ridiculed them until they made you forget to remember Me. And you used to laugh at them. I have rewarded them today for their patience; they are certainly successful. He will ask: 'How long did you stay on earth by the count of years?' They will say: 'We stayed only a day or a part of a day, but ask those who count' He will say: 'You stayed only for a little. If only you had known. Did you think that We had created you in vain and that you would not return to Us?'" (Sūrah

al-Mu'minūn, 23: 99-115)

وقال تَعَالَى : ﴿ اَلَمْ يَاْنِ لِلَّذِيْنَ اٰمَنُوْٓا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُوْنُوْا كَالَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْاَمَدُ فَقَسَتْ قُلُوْبُهُمْ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴾ (الحديد : ١٦)

وَالآيات في الباب كَثيرةٌ معلومة .

"Has the time not come for the hearts of the believers to submit humble to Allah's remembrance and to the truth that has been revealed. Do not become like those who were given the Book before after which a long period of time elapsed and their hearts hardened. A large number of them are sinners." (Sūrah al-Ḥadīd, 57, 16)

Ḥadīth 574

وعن ابن عمر ﷺ ، قَالَ : أخذ رسول الله ﷺ بِمِنْكَبي ، فَقَالَ : ((كُنْ في الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ)) . وَكَانَ ابْنُ عُمَرَ ﷺ ، يقول : إِذَا أَمْسَيْتَ فَلاَ تَنْتَظِرِ الصَّبَاحَ ، وَإِذَا أَصْبَحتَ فَلاَ تَنْتَظِرِ المَسَاءَ ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ . رواه البخاري .

Ibn ʿUmar ﷺ narrates: "The Messenger of Allāh ﷺ took hold of my shoulders and said: 'Live in this world as if you are a stranger or one who is travelling on a path.' Ibn ʿUmar ﷺ used to say: 'In the evening, do not expect to see the morning and in the morning, do not expect to see the evening. Prepare for your illness while you are healthy and prepare for your death while you are living.' (*Bukhārī*)

Commentary

This *ḥadīth* has been discussed previously. See *ḥadīth* 471. It explains that man is in reality a stranger in this world. The initial abode of his ancestors, Adam and Ḥawwā ﷺ, was Paradise and he will return to Paradise through the mercy of Allāh ﷻ. In other words, man's life in this world is like that of a traveller who is far from his home. Just as a traveller carries very little belongings on a trip, man should not attach too much importance to the goods and luxuries of this world.

The words of Ibn ʿUmar ﷺ teach us that we should be prepared for death at all times. We should not procrastinate regarding repentance and doing good deeds because death may overtake us at any time.

Ḥadīth 575

وعنه : أَنَّ رسول الله ﷺ ، قَالَ : ((مَا حَقُّ امْرِئٍ مُسْلِمٍ ، لَهُ شَيْءٌ يُوصِي فِيهِ ، يَبِيتُ لَيْلَتَيْنِ إِلاَّ وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ)) متفقٌ عَلَيْهِ ،

هَذَا لفظ البخاري . وفي روايةٍ لمسلم : ((يَبِيتُ ثَلاَثَ لَيَالٍ)) قَالَ ابن عمر : مَا مَرَّتْ عَلَيَّ لَيْلَةٌ مُنْذُ سَمِعْتُ رسولَ الله ﷺ قَالَ ذَلِكَ إِلاَّ وَعِنْدِي وَصِيَّتِي .

Ibn ʿUmar ﷺ narrates that the Messenger of Allāh ﷺ said: "It is not correct for a Muslim who has anything to bequeath to spend two nights without having a written will in his possession." *(Bukhārī, Muslim)*

This is the wording of *Bukhārī.* A narration of *Muslim* has: "To spend three nights." Ibn ʿUmar ﷺ said: "Not a single night has passed since I heard the Messenger of Allāh ﷺ saying this, without my having my will with me."

Commentary

This *ḥadīth* teaches that a believer should have his bequests written down. Scholars explain that to do so is *Mustaḥab* (advisable). However, concerning the rights of others, such as debts and trusts in one's possession, it is compulsory to have these written down so that it does not result in oppression and injustice after a person's death.

While the *ḥadīth* states "two nights," scholars have stated that it refers to a short period of time. In other words, one should not delay in drawing up a will.

Additional Points

- ✓ A will should be signed by two reliable witnesses.
- ✓ A believer should perpetually remember his death and prepare for it.

Ḥadīth 576

وعن أنس ﷺ ، قَالَ : خَطَّ النَّبِيُّ ﷺ خُطُوطاً ، فَقَالَ : ((هَذَا الإِنْسَانُ ، وَهَذَا أَجَلُهُ ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ جَاءَ الخَطُّ الأَقْرَبُ)) رواه البخاري .

Anas ﷺ narrates: "The Messenger of Allāh ﷺ drew some lines and said: 'This is man and this is his death. He is occupied in his aspirations when suddenly the closest line (i.e. death) comes upon him." (*Bukhārī*)

Commentary

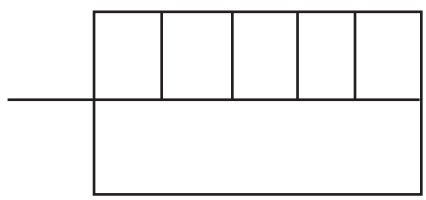
This *ḥadīth* teaches us that man is inclined towards developing aspirations and hopes for

the future, however death reaches him before these are realised. A person should, therefore, prepare for the Hereafter and not be deceived by life's aspirations.

Ḥadīth 577

وعن ابن مسعود ﷺ ، قَالَ : خَطَّ النَّبِيُّ ﷺ خَطّاً مُرَبَّعاً ، وَخَطَّ خَطّاً في الوَسَطِ خَارِجاً مِنْهُ ، وَخَطَّ خُطَطاً صِغَاراً إِلَى هَذَا الَّذِي في الْوَسَطِ مِنْ جَانِبِهِ الَّذِي في الوَسَط ، فَقَالَ : ((هَذَا الإِنْسَانُ ، وَهذَا أَجَلُهُ مُحيطاً بِهِ – أَوْ قَدْ أَحَاطَ بِهِ – وَهذَا الَّذِي هُوَ خَارِجٌ أَمَلُهُ ، وَهذِهِ الْخُطَطُ الصِّغَارُ الأَعْرَاضُ ، فَإِنْ أَخْطَأَهُ هَذَا ، نَهَشَهُ هَذَا ، وَإِنْ أَخْطَأَهُ هَذَا ، نَهَشَهُ هَذَا)) رواه البخاري . وَهذِهِ صُورَتُهُ :

Ibn Masʿūd ﷺ narrates that on one occasion, the Messenger of Allāh ﷺ drew a square and then drew a line through the middle of it which extended beyond it. He then drew small lines from the side within the square up to the middle line. He then said, "This (middle line) represents man, and these (four sides of the square) which encircle him - or by which he is encircled - represent his life-span. The line that extends beyond the square represents his hopes and these small lines represent afflictions. If one of these misses him, the next one will get him, and if this one misses him, the next one will get him." (*Bukhārī*) This is its graphic representation.



Commentary

In this *ḥadīth,* the Messenger of Allāh ﷺ perfectly explained the reality of life. Man is engulfed by his death; however, his aspirations encourage him to live as if he will never die. He is continuously faced with events and occurrences that are linked with death such as illness, old age, weakness and accidents, but he chooses to remain oblivious of his eventual fate.

By means of this illustration, the Messenger of Allāh ﷺ explained the need to abstain from long-drawn ambitions in life and to rather do good deeds and prepare for life after death. The benefits of cutting down on ambitions are many. One who does so concentrates more upon death and exerts himself in the obedience of Allāh ﷻ. He also desires less and is content

with what he has.

Ḥadīth 578

وعن أَبي هريرة ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((بَادِرُوا بِالأَعْمَالِ سَبْعاً ، هَلْ تَنْتَظِرُونَ إِلاَّ فَقْراً مُنْسِياً ، أَوْ غِنَىً مُطْغِياً ، أَوْ مَرَضاً مُفْسداً ، أَوْ هَرَماً مُفَنِّداً ، أَوْ مَوْتاً مُجْهِزاً ، أَوْ الدَّجّالَ ، فَشَرُّ غَائِبٍ يُنْتَظَرُ ، أَوْ السَّاعَةَ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ ؟!)) رواه الترمذي ، وقال : ((حديث حسن)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Hasten with good deeds before seven things overtake you. Are you waiting for poverty that makes you forgetful; or affluence that makes you transgress; or illness that disables you; or old age that makes you senile; or sudden death; or Dajjāl and what an evil unseen creation that is to be; or the Final Hour, which will be terrible and most bitter?" (*Tirmidhī*)

Commentary

This *ḥadīth* passed in a previous chapter. See *ḥadīth* 98. It identifies various circumstances of life that often prevent a person from doing good deeds. In essence, the *ḥadīth* conveys the importance of utilising available time and opportunities for engaging in beneficial deeds.

The wealthy are told to obey Allāh ﷻ because poverty often causes a person to beg and forget Allāh ﷻ. The poor are told to obey Allāh ﷻ and not to desire wealth because wealth frequently leads a person to transgress the laws of Islām. The healthy are told to obey Allāh ﷻ because if they are afflicted with illness they will not have the physical strength to engage in worship. The young are told to obey Allāh ﷻ because old age weakens a person physically and mentally, making it difficult to worship Allāh.

Ḥadīth 579

وعنه ، قَالَ : قَالَ رسول الله ﷺ : ((أَكْثِرُوا ذِكْرَ هَاذِمِ اللَّذَّاتِ)) يَعْنِي : المَوْتَ . رواه الترمذي ، وقال : ((حديث حسن)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Abundantly remember the destroyer of pleasures." In other words, death. (*Tirmidhī*)

Commentary

This *ḥadīth* teaches us to remember death frequently. Scholars say that one should do so by contemplating about it, discussing it and visualising it. This final form is the ultimate and

most useful in discouraging one from sinning.

The benefits of remembering death are many: it makes one prepare for death; it draws one away from the love of this fleeting world; it encourages one to engage in good actions; it leads one to repent from sin; and it prevents one from oppressing others and usurping their rights.

Ḥadīth 580

وعن أُبَيِّ بن كعبٍ ﷺ : كَانَ رسول الله ﷺ إِذَا ذَهَبَ ثُلُثُ اللَّيْلِ قَامَ ، فَقَالَ : ((يَا أَيُّهَا النَّاسُ ، اذْكُرُوا اللهَ ، جَاءتِ الرَّاجِفَةُ ، تَتْبَعُهَا الرَّادِفَةُ ، جَاءَ المَوْتُ بِمَا فِيهِ ، جَاءَ المَوْتُ بِمَا فِيهِ)) قُلْتُ : يَا رسول الله ، إِنِّي أُكْثِرُ الصَّلاَةَ عَلَيْكَ ، فَكَمْ أَجْعَلُ لَكَ مِنْ صَلاَتِي ؟ فَقَالَ : ((مَا شِئْتَ)) قُلْتُ : الرُّبُع ، قَالَ : ((مَا شِئْتَ ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ)) قُلْتُ : فَالنِّصْف ؟ قَالَ : ((مَا شِئْتَ ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ)) قُلْتُ : فالثُّلُثَيْنِ ؟ قَالَ : ((مَا شِئْتَ ، فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ)) قُلْتُ : أجعَلُ لَكَ صَلاَتِي كُلَّهَا ؟ قَالَ : ((إِذاً تُكْفى هَمَّكَ ، وَيُغْفَر لَكَ ذَنْبُكَ)) رواه الترمذي ، وقال : ((حديث حسن)) .

Ubayy ibn Kaʿb ﷺ narrates: “When one third of the night had passed, the Messenger of Allāh ﷺ would stand up and say: ‘O people! Remember Allāh. The *rājifah* (the first blowing of the Trumpet) has come and it will be followed by the *rādifah* (the second blowing of the Trumpet). Death has come with all that it comprises. Death has come with all that it comprises.’ I asked: ‘O Messenger of Allāh! I send abundant salutations upon you. How much of my time should I dedicate for you?’ He replied: ‘As much as you like.’ I asked: ‘A quarter?’ He replied: ‘As much as you like, but if you do more, it will be better for you.’ I asked: ‘A half?’ He replied: ‘As much as you like, but if you do more, it will be better for you.’ I asked: ‘Two-thirds?’ He replied: ‘As much as you like, but if you do more, it will be better for you.’ I asked: ‘Can I dedicate all my time in sending salutations upon you?’ He said: ‘If you do so, your worries will be removed and your sins forgiven.’” (*Tirmidhī*)

Commentary

This *ḥadīth* explains that *Qiyāmah* is close because the time of the blowing of the trumpet is close. It also explains two virtues of sending salutations (*durūd*) upon the Messenger of Allāh ﷺ: a person is relieved of worries and his sins are forgiven. Relief from worries by reciting *durūd* is explained by a *ḥadīth* that states that one who recites a single *durūd* is rewarded by Allāh ﷻ with ten *durūds*. These ten *durūds* are in the form of Allāh’s ﷻ mercies and His

pleasure and one who is blessed with these can never be anxious, depressed or unhappy.

Durūd carries tremendous rewards for many reasons. It is a *dhikr* of Allāh, a means of honouring the Messenger of Allāh ﷺ, a prayer of preference to the rights of the Messenger of Allāh ﷺ as opposed to one's own, and a form of supplicating for the Messenger of Allāh ﷺ rather than for oneself.

CHAPTER 66

باب استحباب زيارة القبور للرجال وما يقوله الزائر

Chapter on the advisability of men visiting graves and what a visitor should recite

Ḥadīth 581

عن بُرَيْدَة رضي الله عنه ، قَالَ : قَالَ رسول الله ﷺ : ((كُنْتُ نَهَيْتُكُمْ عن زِيَارَةِ القُبُورِ فَزُوروها)) رواه مسلم . وفي رواية : ((فَمَنْ أَرَادَ أَنْ يَزُورَ القُبُورَ فَلْيَزُرْ ؛ فإنَّهَا تُذَكِّرُنَا الآخِرَةَ)) .

Buraydah[135] رضي الله عنه narrates that the Messenger of Allāh ﷺ said: "I used to prohibit you from visiting graves, but now visit them." *(Muslim)*

Another narration has: "So one who wishes to visit graves should do so because it reminds us of the Hereafter."

Commentary

The Messenger of Allāh ﷺ originally forbade the Muslims from visiting the graves of the deceased because of their closeness to the era of ignorance. He feared that their reverence of idol-worship, veneration of tombs and excessive lamentation over the deceased would lead them back towards forbidden practices. However, when their faith and belief in Allāh ﷻ became firm and unshakeable, this prohibition was lifted.

The *ḥadīth* explains that the reason for the allowance to visit graves is that it serves as a beneficial reminder of death and the Hereafter. The scholars, therefore, unanimously agree

135 Buraydah رضي الله عنه accepted Islām with around eighty members of his tribe. He participated in Hudaibiyah, Bait al-Riḍwān and the Conquest of Makkah Mukarramah. He was part of the final army that the Messenger of Allāh ﷺ prepared under Usāmah رضي الله عنه. He loved *jihād* in the path of Allāh ﷻ and loved riding horses for this purpose. 167 a*ḥadīth* are narrated from him.

that it is advisable to visit graves. On a broader scale, the *ḥadīth* teaches us to continuously remember death and the Hereafter because this helps to suppress base desires and is an effective reminder of the transitory nature of life.

Additional Points

- ✓ It is greatly meritorious to visit the grave of the Messenger of Allāh ﷺ.

Ḥadīth 582

وعن عائشة ﵂ ، قالت : كَانَ رسول الله ﷺ – كلَّما كَانَ لَيْلَتُهَا مِنْ رسول الله ﷺ – يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى البَقِيعِ ، فَيقولُ : ((السَّلاَمُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ ، وَأَتَاكُمْ مَا تُوعَدُونَ ، غَداً مُؤَجَّلُونَ ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لاَحِقُونَ ، اللَّهُمَّ اغْفِرْ لأَهْلِ بَقِيعِ الغَرْقَدِ)) رواه مسلم .

ʿĀ'ishah ﵂ narrates that whenever it was her turn with the Messenger of Allāh ﷺ, he would go to al-Baqīʿ in the latter part of the night and say: 'Peace be upon you, O abode of the believers! That which you were promised for tomorrow has come to you. If Allāh wills, we will join you. O Allāh, forgive the dwellers of Baqīʿ al-Gharqad." *(Muslim)*

Vocabulary and Definitions

بَقِيعِ الغَرْقَدِ is the famous graveyard in Madinah. غَرْقَدِ is the name of a thorny tree which grew in the graveyard, hence the graveyard was named after it. It contains the graves of ten thousand *Ṣaḥābah*, according to Imām Mālik ﵀.

Commentary

From this *ḥadīth,* we learn that the Messenger of Allāh ﷺ regularly visited the graveyard and supplicated for the deceased.

Additional Points

- ✓ It is permissible to visit the graveyard during the day and at night.
- ✓ It is *Sunnah* to greet the deceased and supplicate for their forgiveness.

Ḥadīth 583

وعن بريدة ﵁ ، قَالَ : كَانَ النبيُّ ﷺ يُعَلِّمُهُمْ إِذَا خَرَجُوا إِلَى المَقَابِرِ أَنْ يَقُولَ قَائِلُهُمْ : ((السَّلاَمُ عَلَيْكُمْ أهلَ الدِّيَارِ مِنَ المُؤْمِنِينَ وَالمُسلمينَ ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ للاَحِقونَ ، أَسْأَلُ اللهَ لَنَا وَلَكُمُ العَافِيَةَ)) رواه مسلم .

Buraydah ﵁ narrates that the Messenger of Allāh ﷺ taught them that when they went to the graveyards they should say: "Peace be upon you,

O inhabitants of the abode of believers and Muslims. If Allāh wills, we will join you. I ask Allāh for well-being for us and for you." *(Muslim)*

Commentary

This *ḥadīth* teaches us the *Sunnah duʿā'* to be made for the deceased when one enters a graveyard. According to a narration of Ibn ʿAbbās ﷺ, a deceased person replies to the greeting of one who greets him, if they were acquainted with each other in their worldly lives. The *ḥadīth* also teaches us that the *duʿā'* of the living benefits the dead.

Ḥadīth 584

وعن ابن عباسٍ ﷺ ، قَالَ : مرَّ رسول الله ﷺ بِقُبورٍ بالمدِينَةِ فَأَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ ، فَقَالَ : ((السَّلامُ عَلَيْكُمْ يَا أَهْلَ القُبُورِ ، يَغْفِرُ اللهُ لَنَا وَلَكُمْ ، أَنْتُمْ سَلَفُنَا وَنَحنُ بالأَثَرِ)) رواه الترمذي ، وقال : ((حديث حسن)) .

Ibn ʿAbbās ﷺ narrates: The Messenger of Allāh ﷺ passed by some graves in Madīnah. He turned his face towards them and said: "Peace be upon you, O inhabitants of the graves! May Allāh ﷻ forgive us and you. You preceded us and we will follow." (*Tirmidhī*)

Commentary

This *ḥadīth* teaches us that it is advisable to face the grave of the deceased when greeting them. According to some scholars, this also applies when one is supplicating for the deceased, however according to other scholars, such as Ibn Ḥajar ﷺ, it is advisable to face the *Qiblah* when supplicating.

Mullah ʿAlī Qārī ﷺ stated that when visiting a grave, the bare minimum one should do is recite Sūrah Fātiḥah once and Sūrah Ikhlāṣ thrice. One should then pass the reward of this to the deceased and supplicate for his or her forgiveness.

CHAPTER 67

بابُ كراهة تمنّي الموت بسبب ضُرّ نزل بِهِ وَلاَ بأس بِهِ لخوف الفتنة في الدين

Chapter on the detestability of desiring death because of a calamity, and its permissibility when fearing one's religion

Ḥadīth 585

عن أَبي هريرة ﷺ : أَنَّ رسول الله ﷺ ، قَالَ : ((لا يَتَمَنَّ أَحَدُكُمُ المَوْتَ ، إِمَّا مُحْسِناً فَلَعَلَّهُ يَزْدَادُ ، وَإِمَّا مُسِيئاً فَلَعَلَّهُ يَسْتَعْتِبُ)) متفقٌ عَلَيْهِ ، وهذا لفظ البخاري .

وفي رواية لمسلم عن أَبي هريرة ﷺ ، عن رسول الله ﷺ ، قَالَ : ((لاَ يَتَمَنَّ أَحَدُكُمُ المَوْتَ ، وَلاَ يَدْعُ بِهِ مِنْ قَبْلِ أَنْ يَأتِيَهُ ؛ إِنَّهُ إِذَا مَاتَ انْقَطَعَ عَمَلُهُ ، وَإِنَّهُ لاَ يَزِيدُ المُؤْمِنَ عُمُرُهُ إِلاَّ خَيْراً)) .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "None of you should desire death because if he is righteous, it is possible that he will increase (in good deeds) and if he is a sinner, it is possible that he will repent." *(Bukhārī, Muslim)*

A narration of *Muslim* from Abū Hurayrah ﷺ states that the Messenger of Allāh ﷺ said: "None of you should desire death nor supplicate for it before it comes to him because when a person passes away, his deeds come to an end and the extended life of a believer accrues good deeds in his favour."

Commentary

From this *ḥadīth,* we learn that it is not permissible for a person to desire death due to financial difficulties, ill-health or personal problems because this is a sign of displeasure with the decree of Allāh ﷻ. One should instead be content with the decree of Allāh ﷻ and exercise patience. One should also not desire death because this closes the doors of repentance.

A Muslim should value and appreciate every moment of life so that he may engage in some form of good. A *ḥadīth* states,

من طال عمره وحسن عمله

The best of people is one whose life is long and whose actions are good. (*Tirmidhī*)

Ḥadīth 586

وعن أنسٍ ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((لاَ يَتَمَنَّيَنَّ أَحَدُكُمُ المَوْتَ لِضُرٍّ أَصَابَهُ ، فَإِنْ كَانَ لاَ بُدَّ فَاعِلاً ، فَلْيَقُلْ : اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الحَيَاةُ خَيْراً لي ، وَتَوَفَّنِي إِذَا كَانَت الوَفَاةُ خَيراً لي)) متفقٌ عَلَيْهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ said: "None of you should desire death because of a difficulty that has afflicted him. If he is constrained to do something, he should say: 'O Allāh, keep me alive as long as life is better for me and make me die if death is better for me." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* teaches us that if a believer is overwhelmed with difficulties and feels constrained to desire death, he should instead supplicate to Allāh ﷻ placing his trust in Him as the One who knows what is best.

Scholars state that it is permissible for a person to supplicate for death as a *shahīd* (martyr), as ʿUmar ﷺ used to supplicate,

اللهم ارزقني شهادة في سبيلك واجعل موتي ببلد رسولك

O Allāh, grant me martyrdom in Your path and grant me death in the city of Your Messenger. (*Mirqāt*)

Ḥadīth 587

وعن قيسِ بن أَبي حازم ، قَالَ : دَخَلْنَا عَلَى خَبَّاب بن الأَرَتِّ ﷺ نَعُودُهُ وَقَدِ اكْتَوَى سَبْعَ كَيَّاتٍ ، فَقَالَ : إِنَّ أَصْحَابَنَا الَّذِينَ سَلَفُوا مَضَوْا ، وَلَمْ تَنْقُصْهُمُ الدُّنْيَا ، وَإِنَّا أَصَبْنَا مَا لاَ نَجِدُ لَهُ مَوْضِعاً إِلاَّ التُّرَابَ وَلولا أَنَّ النبي ﷺ نَهَانَا أَنْ نَدْعُوَ بالمَوْتِ لَدَعَوْتُ بِهِ . ثُمَّ أَتَيْنَاهُ مَرَّةً أُخْرَى وَهُوَ يَبْنِي حَائِطاً لَهُ ، فَقَالَ : إِنَّ المُسْلِمَ لَيُؤْجَرُ فِي كُلِّ شَيْءٍ يُنْفِقُهُ إِلاَّ فِي شَيْءٍ يَجْعَلُهُ في هَذَا التُّرَابِ . متفقٌ عَلَيْهِ ، وهذا لفظ رواية البخاري .

Qays ibn Abī Ḥāzim[136] ﷺ narrates: "We went to visit Khabbāb ibn al-Aratt ﷺ when he was ill and had been cauterized in seven places. He said: 'Our *Ṣaḥābah* who went before us left without the world causing any decrease in them. We have acquired so much that we can find no place for it except the soil. If the Messenger of Allāh ﷺ had not prohibited us from supplicating for death, I would have supplicated for it.' We went to visit him on another occasion when he was building a wall and he said: 'A Muslim is rewarded for everything he spends except what he builds on this soil.'" *(Bukhārī, Muslim)*

136 Qays ibn Abī Ḥāzim ﷺ, the renowned *Tābiʿī*, was born during the era of ignorance and did not meet the Messenger of Allāh ﷺ because the latter passed away while the former was on his way to meet him. He passed away in 84 *Hijrī*.

Vocabulary and Definitions

"We can find no place for it except the soil," means that they had large quantities of wealth and were constrained to hide it in the ground due to fear of theft. It could also refer to utilising wealth to construct buildings.

Commentary

This *ḥadīth* teaches us that it is not appropriate to desire death because of any difficulty.

Qays ibn Abī Ḥāzim's ﷺ statement that the world did not cause any decrease in those who passed away meant that they lived a life of poverty hence the world did not cause a decrease in their eternal rewards. On the other hand, those who came later enjoyed much worldly wealth due to conquests and it made them lax and caused them to be denied of the eternal reward.

"A Muslim is rewarded for everything he spends except what he builds on this soil" means that a Muslim will not be rewarded for constructing unnecessary structures, which are extravagant and boastful.

Additional Points

✓ Cautery is a beneficial form of treatment for some diseases.

CHAPTER 68

باب الورع وترك الشبهات

Chapter on piety and abstaining from the doubtful

قَالَ اللهُ تَعَالَى : ﴿ وَتَحْسَبُوْنَهٗ هَيِّنًا وَّهُوَ عِنْدَ اللهِ عَظِيْمٌ ﴾ (النور : ١٥) ،

Allāh ﷻ says: "You think that the matter is trivial, whereas it is grave in Allāh's sight." (Sūrah al-Nūr, 15)

وقال تَعَالَى : ﴿ اِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴾ (الفجر : ١٤) .

Allāh ﷻ says: "Surely your Sustainer is Ever Vigilant." (Sūrah al-Fajr, 14)

Ḥadīth 588

وعن النعمان بن بشيرٍ ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((إنَّ الحَلاَلَ بَيِّنٌ ، وَإنَّ الحَرامَ بَيِّنٌ ، وَبَيْنَهُمَا مُشْتَبَهَاتٌ لاَ يَعْلَمُهُنَّ كَثيرٌ مِنَ النَّاسِ ، فَمَنِ اتَّقَى الشُّبُهَاتِ ، اسْتَبْرَأَ لِدِينِهِ

وَعِرْضِهِ ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الحَرَامِ ، كَالرَّاعِي يَرْعَى حَوْلَ الحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ ، أَلاَ وَإِنَّ لِكُلِّ مَلِكٍ حِمًى ، أَلاَ وَإِنَّ حِمَى اللهِ مَحَارِمُهُ ، أَلاَ وَإِنَّ فِي الجَسَدِ مُضْغَةً إِذَا صَلَحَت صَلَحَ الْجَسَدُ كُلُّهُ ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ ، أَلاَ وَهِيَ القَلْبُ)) متفقٌ عَلَيْهِ ، ورويناه مِنْ طرقٍ بِألفَاظٍ متقاربةٍ .

Al-Nuʿmān ibn Bashīr ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "The *ḥalāl* (lawful) is clear and the *ḥarām* (unlawful) is clear, but between the two there are doubtful things about which many people have no knowledge. Whoever abstains from things, which are doubtful has protected his religion and his honour. Whoever gets involved in doubtful things is bound to be involved in the unlawful, just like a shepherd who grazes his sheep near a private sanctuary. He is bound to graze his flock there. Listen! Every king has a private sanctuary and the private sanctuary of Allāh ﷻ is comprised of those things, which He has made unlawful. Listen! There is a piece of flesh in the body, the nature of which is that when it is sound, the entire body will be sound and if it is unhealthy, the entire body will be unhealthy - it is the heart." *(Bukhārī, Muslim)*

Vocabulary and Definitions

Ḥalāl and *ḥarām* are clear in the sense that every intelligent person knows the difference between them. *Ḥarām* includes all forms of impermissible speech or actions, and items such as pork, urine, flowing blood, etc.

Doubtful matters are those that have no clear sign of being either *ḥalāl* or *ḥarām* and are not clearly stated in the Qur'ān or *Sunnah* as such. The scholars pass a decree upon their status after analysis through analogy. According to Imām Nawawī ﷺ, doubtful matters refer to those things that can be proved to be both *ḥalāl* and *ḥarām*.

Commentary

The *ḥadīth* encourages us to recognise *ḥalāl* and *ḥarām* and to abstain from the doubtful. Just as a shepherd fears grazing his sheep near the sanctuary of the king for fear of being punished for trespassing, we should avoid doubtful matters out of fear that they may lead us towards *ḥarām*.

This *ḥadīth* occupies a pivotal role in Islām. Some scholars regard it as a third of Islām. The great scholar of *ḥadīth,* Imām Abū Dāwūd ﷺ said, "I wrote five hundred thousand *aḥādīth* of the Messenger of Allāh ﷺ. From these I chose four thousand eight hundred *aḥādīth*. From these, four *aḥādīth* are sufficient for a person's religion: 'Actions are gauged by intentions',

'the *ḥalāl* is clear and the *ḥarām* is clear', 'the beauty of a man's Islām is his avoiding that which does not concern him' and 'any of you cannot be a believer unless he loves for his brother what he loves for himself.'"

According to Ibn Ḥajar ﷺ, one should abstain from doubtful matters because if these are by nature *ḥarām* one will be saved from them and if they are by nature *ḥalāl* one will rewarded for his noble intention of desiring to abstain from *ḥarām.*

The *ḥadīth* also teaches us to focus upon reformation of the soul.

Ḥadīth 589

وعن أنسٍ ﷺ : أنَّ النبيَّ ﷺ وَجَدَ تَمْرَةً فِي الطَّرِيقِ ، فَقَالَ : ((لَوْلاَ أَنِّي أَخَافُ أَنْ تَكُونَ مِنَ الصَّدَقَةِ لأَكَلْتُهَا)) متفقٌ عَلَيْهِ .

Anas ﷺ narrates that the Messenger of Allāh ﷺ found a date on the road and said: "If I did not fear that it is a date of charity, I would have eaten it." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* teaches us the importance of exercising caution in matters of doubt.

Additional Points

- ✓ The Messenger of Allāh ﷺ never accepted *zakāh* or *Nafl ṣadaqah* for his personal use.
- ✓ It is permissible for a person to utilise an object of little value if he finds it in a communal area and is convinced that its owner will not search for it.

Ḥadīth 590

وعن النَّواسِ بن سمعان ﷺ ، عن النبيِّ ﷺ ، قَالَ : ((البِرُّ : حُسْنُ الخُلُقِ، وَالإِثْمُ : مَا حَاكَ فِي نَفْسِكَ ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ)) رواه مسلم.

((حَاكَ)) بِالحاءِ المهملةِ والكافِ : أَيْ تَرَدَّدَ فِيهِ .

Al-Nawwās ibn Sam'ān ﷺ narrates that the Messenger of Allāh ﷺ said: "Righteousness is good character, while sin is that which creates doubt in your heart and you dislike that people become aware of it." *(Muslim)*

Commentary

The *ḥadīth* defines righteousness and sin. It teaches us that the best form of righteousness is to be embodied with admirable character. This encompasses, amongst other things, to

deal with people with a pleasant countenance, to save others from harm, to be kind and helpful, to love for others what one loves for oneself, to be just and to give preference to others over oneself.

Sin is defined as having two attributes. It creates doubts and uneasiness within a person that he is committing a sin, and it leads to a fear that one will be embarrassed if others get to know about it. This happens because Allāh ﷻ has created within the natural disposition of man the ability to differentiate between right and wrong, and good and evil. A true Muslim should therefore ask himself whether he should proceed with any particular action and his heart will guide him towards good. This will apply if one's heart and soul are not debased to such an extent that differentiating between good and evil is difficult.

Ḥadīth 591

وعن وَابِصَةَ بن مَعبدٍ ﷺ ، قَالَ: أَتَيْتُ رَسُول الله ﷺ، فَقَالَ: ((جئتَ تَسْأَلُ عَنِ البِرِّ ؟)) قُلْتُ : نَعَمْ ، فَقَالَ : ((اسْتَفْتِ قَلْبَكَ ، البِرُّ : مَا اطْمَأَنَّت إِلَيْهِ النَّفسُ ، وَاطْمأنَّ إِلَيْهِ القَلْبُ ، وَالإِثْمُ : مَا حَاكَ في النَّفْسِ ، وَتَرَدَّدَ فِي الصَّدْرِ ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتوكَ)) حديث حسن ، رواه أحمد والدَّارمِيُّ في مُسْنَدَيْهِمَا .

Wābiṣah ibn Maʿbad[137] ﷺ narrates: "I came to the Messenger of Allāh ﷺ and he said: 'Have you come to ask about righteousness?' I replied: 'Yes.' He said: 'Ask your heart. Righteousness is that with which the soul is at peace and the heart is at peace; and sin is that which creates doubt in the heart and causes hesitation in the chest, even if people give you a verdict, even if people give you a verdict.'" *(Aḥmad, al-Dārimī)*

Commentary

In this *ḥadīth,* the Messenger of Allāh ﷺ explained an easy method of determining whether one should pursue an action. One should introspect and contemplate in order to reach the truth, even if others say that the action is permissible. For example, if one is faced with the choice of doing business with a person whose income is primarily from *ḥarām* sources, one should avoid it due to the doubt that he combines his *ḥalāl* income with that which is *ḥarām*. Hence, a religious verdict may sometimes give the permission to proceed in a transaction, but if a person has doubts of its permissibility, *taqwā* and caution will demand that it be avoided.

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137 Wābiṣah ibn Maʿbad ﷺ was from Kūfa and accepted Islām amongst ten others at the hand of the Messenger of Allāh ﷺ. Due to the fear of Allāh ﷻ, he would weep excessively. 11 *aḥādīth* are narrated from him.

Scholars have stated that this principle of questioning the heart applies to a heart that is pure and that has not been overly polluted with immoral desires.

Additional Points

- ✓ It was a miracle that the Messenger of Allāh ﷺ came to know what this *Ṣaḥabī* ﷺ was thinking before the latter could inform him.

Ḥadīth 592

وعن أَبي سِرْوَعَةَ – بكسر السين المهملة وفتحها – عُقبَةَ بنِ الحارِثِ ﷺ : أَنَّهُ تَزَوَّجَ ابنَةً لأبي إهَابِ بن عزيزٍ ، فَأَتَتْهُ امْرَأَةٌ ، فَقَالَتْ : إنّي قَدْ أرضَعْتُ عُقْبَةَ وَالَّتِي قَدْ تَزَوَّجَ بِهَا . فَقَالَ لَهَا عُقْبَةُ : مَا أعْلَمُ أَنَّك أرضَعْتِنِي وَلاَ أخْبَرْتِني ، فَرَكِبَ إِلَى رسول الله ﷺ بِالمَدِينَةِ ، فَسَأَلَهُ : فَقَالَ رسول الله ﷺ : ((كَيْفَ ؟ وَقَد قِيلَ)) فَفَارَقَهَا عُقْبَةُ وَنَكَحَتْ زَوْجاً غَيْرَهُ . رواه البخاري .

((إهَابٌ)) بكسر الهمزة وَ((عَزِيزٌ)) بفتح العين وبزاي مكررة .

Abū Sirwaʿah ʿUqbah ibn al-Ḥārith ﷺ narrates that he married a daughter of Abū Ihāb ibn ʿAzīz. A woman later came to him and said: "I breast-fed ʿUqbah and the woman he married." ʿUqbah said: "I did not know that you breast-fed me and nor did you tell me." So he went to the Messenger of Allāh ﷺ in Madīnah and asked him about it. The Messenger of Allāh ﷺ said: "How can you remain together when that has been said?" So ʿUqbah ﷺ separated from her and married another woman. (*Bukhārī*)

Commentary

In this *ḥadīth,* the Messenger of Allāh ﷺ instructed ʿUqbah ibn al-Ḥārith ﷺ to separate from his wife because, having been suckled by the same woman, they were foster brother and sister. His instruction was because of caution and piety and is not regarded as binding in other similar cases because a single woman's testimony does not serve as proof.

Imām Aḥmad ﷺ stated that the testimony of a single woman is sufficient to establish a foster relationship and he quotes this *ḥadīth* as proof of his view. According to Imām Abū Ḥanīfah ﷺ and the majority of the scholars, two men, or two women and one man need to bear testimony for it to be valid. These scholars explain that in this *ḥadīth* the Messenger of Allāh ﷺ came to know through divine revelation that she had spoken the truth, or it was also possible that the Messenger of Allāh ﷺ asked him to separate from his wife due to *taqwā* and caution.

Ḥadīth 593

وعن الحسن بن علي ﷺ ، قَالَ : حَفِظتُ من رسول الله ﷺ : ((دَعْ مَا يريبُكَ إِلَى ما لاَ يَرِيبُكَ)) رواه الترمذي ، وقال : ((حديث حسن صحيح)) .

معناه : اتْرُكْ مَا تَشُكُّ فِيهِ ، وَخُذْ مَا لاَ تَشُكُّ فِيهِ .

Al-Ḥasan ibn ʿAlī ﷺ narrates: "I learnt from the Messenger of Allāh ﷺ, 'Abstain from that which causes you doubt for that which does not cause you doubt." (*Tirmidhī*)

Commentary

This *ḥadīth* teaches us that we should abstain from matters that are doubtful because doubt usually develops because of some impermissibility or the other. The instruction to abstain is not obligatory, but based on *taqwā* and caution.

Ḥadīth 594

وعن عائشة ﷺ ، قالت : كَانَ لأبي بكر الصديق ﷺ غُلاَمٌ يُخْرِجُ لَهُ الخَرَاجَ ، وَكَانَ أَبُو بَكْرٍ يَأْكُلُ مِنْ خَرَاجِهِ ، فَجَاءَ يَوْماً بِشَيءٍ ، فَأَكَلَ مِنْهُ أَبُو بَكْرٍ ، فَقَالَ لَهُ الغُلاَمُ : تَدْرِي مَا هَذَا ؟ فَقَالَ أَبُو بكر : وَمَا هُوَ ؟ قَالَ : كُنْتُ تَكَهَّنْتُ لإِنْسَانٍ في الجَاهِلِيَّةِ وَمَا أُحْسِنُ الكَهَانَةَ ، إِلاَّ أَنِّي خَدَعْتُهُ ، فَلَقِيَنِي ، فَأَعْطَانِي لِذلِكَ ، هَذَا الَّذِي أَكَلْتَ مِنْهُ ، فَأَدْخَلَ أَبُو بَكْرٍ يَدَهُ فَقَاءَ كُلَّ شَيْءٍ فِي بَطْنِهِ . رواه البخاري .

((الخَرَاجُ)) : شَيْءٌ يَجْعَلُهُ السَّيِّدُ عَلَى عَبْدِهِ يُؤَدِّيهِ كُلَّ يَومٍ ، وَباقِي كَسْبِهِ يَكُونُ لِلْعَبْدِ .

ʿĀ'ishah ﷺ narrates: "Abū Bakr ﷺ had a slave boy who used to earn for him and Abū Bakr ﷺ used to eat from his earnings. One day he brought something and Abū Bakr ﷺ ate from it. The boy asked him: 'Do you know what that was?' Abū Bakr ﷺ asked: 'What was that?' He replied: 'During the days of *jāhilīyyah* (ignorance) I used to work as an astrologer for a person despite me not having full expertise of astrology. I only deceived him. He met me today and gave me what you just ate, in exchange for the work I did for him.' So Abū Bakr ﷺ inserted his hand in his mouth and vomited out all that was in his stomach." (*Bukhārī*)

Commentary

This *ḥadīth* illustrates the *taqwā* of Abū Bakr ﷺ. He vomited all that he had consumed from

his slave's income because his slave had not only engaged in the forbidden occupation of astrology, but also deceived his master into believing that he was an expert in the field.

Ḥadīth 595

وعن نافع : أن عُمَرَ بن الخَطّاب ﷺ كَانَ فَرَضَ لِلمُهَاجِرينَ الأَوَّلِينَ أَرْبَعَةَ الآفٍ وَفَرَضَ لابْنِهِ ثَلاَثَة آلافٍ وَخَمْسَ مئَةٍ ، فَقيلَ لَهُ : هُوَ مِنَ المُهَاجِرينَ فَلِمَ نَقَصْتَهُ ؟ فَقَالَ : إِنَّمَا هَاجَرَ بِهِ أَبُوهُ . يقول : لَيْسَ هُوَ كَمَنْ هَاجَرَ بِنَفْسِهِ . رواه البخاري .

Nāfiʿ[138] ﷺ narrates: "ʿUmar ibn al-Khaṭṭāb ﷺ used to allocate an allowance of 4000 for the first group of the *Muhājirūn* and only 3500 for his son. He was told: 'He is also from the *Muhājirūn*, so why do you give him less?' He replied: 'His father also emigrated with him.' He meant that he was not like those who emigrated on their own." (*Bukhārī*)

Commentary

This *ḥadīth* illustrates the piety and caution of ʿUmar ﷺ in respect of public funds. He allocated a lesser allowance for his son because the latter had emigrated with his parents at the age of eleven and therefore did not bear the difficulty and challenges of emigrating that others bore.

Ḥadīth 596

وعن عَطِيَّةَ بن عُروة السَّعْدِيِّ الصحابيِّ ﷺ ، قَالَ : قَالَ رسولُ الله ﷺ : ((لاَ يَبْلُغُ الْعَبدُ أَنْ يَكُونَ منَ المُتَّقِينَ حَتَّى يَدَعَ مَا لاَ بَأسَ بِهِ ، حَذَراً مِمَّا بِهِ بَأسٌ)) رواه الترمذي ، وقال : ((حديث حسن)) .

ʿAṭīyyah ibn ʿUrwah al-Saʿdī ﷺ narrates that the Messenger of Allāh ﷺ said: "A person will not achieve the status of the righteous until he abstains from that in which there is no harm so that he may be able to save himself from that in which there is harm." (*Tirmidhī*)

Commentary

This *ḥadīth* encourages us to abstain from doubtful matters. It also teaches us that we should avoid those things that are of no spiritual or worldly benefit because life is far too valuable to be wasted in trivial pursuits.

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138 Nāfiʿ ﷺ was the slave of Abdullah ibn ʿUmar ﷺ and served him for thirty years. He is renowned as an illustrious *Tābiʿī*. He passed away in 117 *Hijrī*.

CHAPTER 69

باب استحباب العزلة عند فساد الناس والزمان أَو الخوف من فتنة في الدين ووقوع في حرام وشبهات ونحوها

Chapter on the desirability of seclusion at times of corruption, when one fears tribulations in religion or falling into the unlawful or doubtful

قَالَ الله تَعَالَى: ﴿ فَفِرُّوْآ اِلَى اللهِ ۭ اِنِّىْ لَكُمْ مِّنْهُ نَذِيْرٌ مُّبِيْنٌ ﴾ (الذاريات: ٥٠).

Allāh ﷻ says: "So hasten towards Allāh. Verily I am a clear warner to you from Him." (Sūrah al-Dhāriyāt, 50)

Ḥadīth 597

وعن سعد بن أَبي وقاص ﷺ ، قَالَ : سَمِعْتُ رسول الله ﷺ ، يقول : ((إنَّ الله يُحِبُّ الْعَبْدَ التَّقِيَّ الغَنِيّ الْخَفِيَّ)) رواه مسلم .

والمُرَادُ بـ ((الغَنِيّ)) غَنِيُّ النَّفْسِ ، كَمَا سَبَقَ في الحديث الصحيح .

Saʿd ibn Abī Waqqāṣ ﷺ narrates: I heard the Messenger of Allāh ﷺ saying: "Allāh ﷻ loves a person who is righteous, independent and concealed." *(Muslim)*

Commentary

This *ḥadīth* discusses three excellent qualities of a believer. Firstly, he fears Allāh ﷻ by following His commands and abstaining from His prohibitions. Secondly, he is content with what he has. Thirdly, he secludes himself if there is fear of harm to his faith.

Ḥadīth 598

وعن أَبي سعيد الخدري ﷺ ، قَالَ : قَالَ رَجُلٌ : أَيُّ النَّاسِ أَفْضَلُ يَا رسولَ الله ؟ قَالَ : ((مُؤْمِنٌ مُجَاهِدٌ بِنَفْسِهِ وَمَالِهِ في سَبيلِ اللهِ)) قَالَ : ثُمَّ مَنْ ؟ قَالَ : ((ثُمَّ رَجُلٌ مُعْتَزِلٌ فِي شِعْبٍ مِنَ الشِّعَابِ يَعْبُدُ رَبَّهُ)) . وفي رواية : ((يَتَّقِي اللهَ ، وَيَدَعُ النَّاسَ مِنْ شَرِّهِ)) متفقٌ عَلَيْهِ .

Abū Saʿīd al-Khudrī ﷺ narrates that a man asked: "Who is the best of people, O Messenger of Allāh?" He replied: "A believer who wages *jihād* in the path of Allāh with his life and his wealth." The man asked: "Then who?" He replied: "A man who secludes himself in a valley where he worships his

Sustainer." Another narration has, "who fears Allāh ﷻ and saves people from his evil." *(Bukhārī, Muslim)*

Commentary

This *ḥadīth* teaches us that the best of actions is *jihād* for the pleasure of Allāh ﷻ. It also teaches us that an era will dawn when a person will be better off secluding himself in a valley so that he can remain safe from the overwhelming sin that will be prevalent amongst people.

We also learn that it is advisable for one to isolate oneself from others if he fears that he may harm others from a spiritual perspective. Sages and spiritual masters usually advise their adherents to mix less with people as this minimises the possibility of lies, gossiping and futile talk.

This form of seclusion is different from monasticism because the former is based on a temporary necessity that will terminate when circumstances improve.

While this *ḥadīth* specifies *jihād* as the best of actions, other *aḥādīth* specify actions such as learning and teaching the Qur'ān, to be the best of actions. This is not a contradiction because the Messenger of Allāh ﷺ gave different advice to people depending on time, place and circumstances.

Ḥadīth 599

وعنه ، قَالَ : قَالَ رسول الله ﷺ : ((يُوشِكُ أنْ يكُونَ خَيْرَ مَالِ المُسْلِمِ غَنَمٌ يَتَّبعُ بِهَا شَعَفَ الجِبَالِ ، وَمَواقعَ الْقَطْرِ يَفِرُّ بِدِينِهِ مِنَ الفِتَنِ)) رواه البخاري .

و((شَعَفُ الجِبَالِ)) : أعْلاَهَا .

Abū Sa'īd al-Khudrī ﷺ narrates that the Messenger of Allāh ﷺ said: "A time will soon come when the best wealth of a Muslim will be some sheep which he will take to the mountain tops and the areas where rain falls, in order to escape and protect his religion from tribulations." (*Bukhārī*)

Commentary

This *ḥadīth*, like the previous one, explains that a time will come when sin will be so common and prevalent that the only avenue of spiritual safety will be for a person to take his sheep and flee to the mountains.

Ḥadīth 600

وعن أَبي هريرة ﷺ ، عن النبي ﷺ ، قَالَ : ((مَا بَعَثَ اللهُ نَبِيّاً إلاَّ رَعَى الْغَنَمَ)) فَقَالَ

أَصْحَابُهُ : وأَنْتَ ؟ قَالَ : ((نَعَمْ ، كُنْتُ أَرْعَاهَا عَلَى قَرَارِيطَ لأَهْلِ مَكَّةَ)) رواه البخاري .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "Every Messenger sent by Allāh ﷻ herded sheep." His *Ṣaḥābah* ﷺ asked: "You as well?" He replied: "Yes. I used to herd sheep for the people of Makkah in exchange for a few *qirāṭ*." (*Bukhārī*)

Vocabulary and Definitions

A *qirāṭ* is a small fraction of a *dirham*.

Commentary

This *ḥadīth* teaches us that every Messenger, including the Messenger of Allāh ﷺ, was a shepherd. Scholars explain various benefits of this:

1. It taught the Messengers to be humble and live off a modest salary.
2. It is an encouragement to earn *ḥalāl* sustenance even if it is little.
3. It develops patience and forbearance within a person and this is greatly beneficial when one assumes leadership of men.
4. Sheep usually scatter and disperse into groups very readily and a shepherd is required to bring them together. This trains him to deal with people of varying temperaments and to unite them in purpose.

Ḥadīth 601

وعنه ، عن رسول الله ﷺ ، أَنَّه قَالَ : ((مِنْ خَيْرِ مَعَاشِ النَّاسِ لهم رَجُلٌ مُمْسِكٌ عِنَانَ فَرَسِهِ في سَبيلِ الله، يَطيرُ عَلَى مَتْنِهِ كُلَّمَا سَمِعَ هَيْعَةً أَوْ فَزعَةً ، طَارَ عَلَيْهِ يَبْتَغِي القَتْلَ ، أَوْ المَوْتَ مَظَانَّه ، أَوْ رَجُلٌ فِي غُنَيمَةٍ في رَأسِ شَعَفَةٍ مِنْ هذِهِ الشَّعَفِ ، أَوْ بَطنِ وَادٍ مِنْ هذِهِ الأَوْدِيَةِ ، يُقِيمُ الصَّلاَةَ ، وَيُؤتِي الزَّكَاةَ ، وَيَعْبُدُ رَبَّهُ حَتَّى يأتِيَهُ اليَقِينُ ، لَيْسَ مِنَ النَّاسِ إلاَّ فِي خَيْرٍ)) رواه مسلم .

((يَطِيرُ)) : أيْ يُسْرِعُ . وَ((مَتْنُهُ)) : ظَهْرُهُ . وَ((الهَيْعَةُ)) : الصوتُ للحربِ . وَ((الفَزعَةُ)) : نحوه . وَ((مَظَانُّ الشَيْءِ)) : المواضعُ الَّتي يُظَنُّ وجودُهُ فِيهَا . وَ((الغُنَيْمَة)) بضم الغين : تصغير الغنم . وَ((الشَّعَفَةُ)) بفتح الشين والعين : هي أعلى الجَبَل .

Abū Hurayrah ﷺ narrates that the Messenger of Allāh ﷺ said: "One of the best livelihoods for people is that of a man who holds the reins of his horse in the path of Allāh ﷻ and jumps onto its back. Whenever he hears the sound of battle or danger, he hastens towards it, seeking the opportunity

of battle or death; or that of a person who tends to sheep at the top of one of these mountains or at the bottom of one of these valleys, establishing *ṣalāh*, giving *zakāh* and worshipping his Sustainer until death comes to him. He does not meddle in the affairs of people except in good." *(Muslim)*

Commentary

This *ḥadīth* highlights a number of importance points:

1. One should be trained and prepared for *jihād* at all times.
2. One should resist the attacks of Shaiṭān and control one's base desires.
3. One should live amongst people and fulfil their rights, however when it becomes extremely difficult to do so because of sin, one should adopt seclusion.
4. One should desire martyrdom.
5. One should help to protect the wealth and lives of other Muslims.



All praise belongs to Allāh ﷻ and peace and salutations upon the Messenger of Allāh ﷺ.

Glossary

ʿālim (pl. ʿulamā') - Muslim religious scholar
mīrul Mu'minīn - title for the leader of the Muslims
aḍhān - the call to prayer.
anṣār - inhabitants of Madīnah who assisted the Messenger ﷺ on his arrival there after he was constrained to leave Makkah
barakah - divine blessings
dīn - religion
duʿā' - supplication
fiqh - Islāmic jurisprudence
faqīh - Muslim jurist
farḍ - an obligatory act
fatwā - a verdict or authoritative statement issued by a competent scholar.
farḍ al-kifāyah - a collective obligation, which is fulfilled if even one person performs it
fatwā (pl. fatāwā) - religious verdict issued by an Islāmic scholar
ghusl - ritual bath
ḥadīth al-qudsī - The meaning of a ḥadīth al-qudsī is communicated by Allāh ﷻ to the Messenger of Allāh ﷺ through inspiration, dreams or other forms of revelation and the Messenger of Allāh ﷺ then gives expression to it through his own words.
ḥalāl - lawful or permissible
ḥarām - unlawful or prohibited
ḥāfiẓ - one who has memorised the Qur'ān.
hijrah - migration. Commonly refers to the journey of the Messenger of Allāh ﷺ from Makkah to Madīnah
ifṭār - meal at the time of breaking fast after sunset
iḥrām - a condition of restriction for one performing ḥaj
ikhlāṣ - sincerity
imām - Muslim religious leader or leader of congregational ṣalāh
inshā-Allāh - if Allāh wills
iqāmah - call given to announce the commencement of the obligatory congregational prayer
janāzah - funeral prayer
jihād - striving in the path of Allāh
jizyā - a protection tax paid by non-Muslims to a Muslim ruler
jumuʿah - congregational Friday prayer

kalimah - the shahādah or testimony of faith that there is none worthy of worship besides Allāh and that Muḥammed ﷺ is His Messenger
khalīf - leader of the Muslims
kufr - disbelief
maḥram - a person with whom marriage is forbidden
mujāhid (pl. mujāhidīn) - one who strives in the path of Allāh ﷻ
muftī - Muslim scholar qualified to issue verdicts
muhājirūn - Muslims who were constrained to leave Makkah for Madīnah due to the persecution of the Quraish
muṣallī - a person performing Ṣalāh
niqāb - veil covering the face
prophethood - a translation of the word nubuwwah, for which there exists no single equivalent word in English. It can be translated as 'the state of being a Messenger.'
qaḍā - fulfilling those duties that one may have missed due to some reason
qiblah - the direction of the Kaʿbah in Makkah
qiyāmah - the day of resurrection
rakʿāt - a unit of ṣalāh
ṣabr - patience
ṣadaqah - optional charity
ṣaḥābah - companions of the Messenger of Allāh ﷺ
sajdah - prostration
ṣalāh - obligatory or optional prayer containing specific postures and Arabic phrases
ṣawm - fasting / abstaining from food, drink and conjugal relations
subḥānallāh - literally means "Allāh is pure". Used to express the greatness of Allāh ﷻ or as an expression of surprise.
sharīʿah - Islāmic law or Islāmic legal system
shirk - associating something or someone as a partner with Allāh ﷻ
ṣuffah - elevated platform in Masjid al-Nabawī where poorer Ṣaḥābah lived
sunnah (pl. sunan) - an act which the Messenger of Allāh ﷺ said, did or approved
sūrah - a chapter of the Qur'ān
tābiʿī (a follower) - the second generation of Muslims who did not meet the Messenger of Allāh ﷺ, and learnt Islām from the Ṣaḥābah رضي الله عنهم
tafsīr - commentary of the Qur'ān
taqdīr (predestination) - belief in the fact that all good and evil is in the control of Allāh ﷻ
taqwā - fear or awareness of Allāh ﷻ
tawbā - repentance or asking Allāh's ﷻ forgiveness
tasbīḥ - expressing the purity of Allāh ﷻ

tahajjud - voluntary ṣalāh performed between the times of Īshā' and Fajr
tawakkul - trust in Allāh ﷻ
tayammum - wiping the face and arms with clean earth as a substitution for wuḍūʿ in the absence of water
ummah - community or people, commonly used in reference to the community of Muslims
ʿumrah - the lesser pilgrimage performed when entering Makkah
wājib - obligatory, but of a lesser status than Farḍ
wuḍūʿ - ablution
zakāh - obligatory charity

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