40 AHÂDEETH | ARBA'EEN

OF IMAAM NAWAWI RAHAMTULLAH ALAYH

with emphasis on Perfecting one’s Character

by HAZRAT MOULANA NAEEM MOTALA
DAMAAT BARAKATUHUM
All Praise is due to Allah,  
We Seek His Assistance  
And we seek His Forgiveness.  
We believe in Him and place our trust in Him. We seek refuge in Him from the evils of ourselves and the mischief of our deeds. Whomsoever Allah guides cannot be misguided and whomsoever Allah misguides cannot be guided. Peace and Blessings be upon the Final Messenger, Muhammad Sallallahu Alayhi Wa Sallam, upon His Family, and his Noble Companions.

Aameen
COMMENTARY on

40 AHAADEETH Arba‘een

of IMAAM NAWAWI

with emphasis on perfecting one’s character

by

Hazrat Moulana Naeem Motala

[Daamat Barakaatuhum]
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Verily all praise is for Allah, we praise Him and seek His aid and ask for His forgiveness and we believe in Him we and place our trust upon Him, and we seek refuge with Allah from the evils of ourselves and our evil actions. Whomsoever Allah guides there is none who can misguide him, and whomsoever Allah misguides there is none who can guide him, and we bear witness that none has the right to be worshiped except Allah alone, having no partner, and we bear witness that Muhammad is His slave and His Messenger …

Oh Allah shower blessings and peace upon our Master Muhammad Sallallahu Alayhi Wa Sallam and upon the family of Muhammad Sallallahu Alayhi Wa Sallam …
INTRODUCTION | Brief Biography Of Imaam Nawawi Rahmatullah Alayh

Arba’een أربعون in Arabic means ‘40’ and ‘Nawawi’ refers to Imaam Nawawi Rahmatullah Alayh. This Hadith kitaab is a comprehensive collection of 40 authentic Ahaadeeth of Rasulullah Sallallahu Alayhi Wa Sallam compiled by Imaam Nawawi Rahmatullah Alayh.

Imaam Nawawi Rahmatullah Alayh mentions with regard to his Arba’een, that the main point of consideration in the compilation of these all encompassing, all embracing Ahaadeeth, is that, they convey some important Usool [principle] of Deen, upon which the pivot of Islam rotates. If one observes carefully, there are actually 42 Ahaadeeth gathered in total in his compilation.

Many other famous Muhadditheen, were compilers of their Arba’een as well. The first being the great Aalim, jurist, faqeeh, Abdullah bin Mubaruk Rahmatullah Alayh. Other Arba’een Kitaabs include well known authors namely ; Daraquthni, Haakim [Mustadrak]. They composed Arba’een of some specific Usool [fundamental] of Deen pertaining to specific topics eg: 40 Ahaadeeth on Salaah; 40 Ahaadeeth relating to Zuhd [asceticism]; 40 Ahaadeeth on Adaab [Islamic etiquette] etc.

In every Islamic period, scholars have compiled innumerable Arba’een’s, however, till today, Allah Subhaanahu Wa Ta’ala has granted this renowned kitaab of Imaam Nawawi Rahmatullah Alayh special acceptance.

Mufti Shafee Saheb Rahmatullah Alayh mentioned that Imaam Nawawi Rahmatullah Alayh has compiled these Ahaadeeth, because he realised that there is decay in our environment and hence, has brought such Ahaadeeth that will show the prevention and cure from the problems that the Ummah is suffering from.
WHY SPECIFICALLY 40 AHAADEETH?

Rasulullah Sallallahu Alayhi Wa Sallam said: “Whosoever memorizes and preserves for my people [my Ummah] forty hadith concerning matters of it’s religion, Allah Subhaanahu Wa Ta’ala will resurrect him on the Day of Judgment in the company of jurists and religious scholars.” [Kanz ul-`Ummal]

Imaam Nawawi Rahmatullah Alayh commenced, with attributing this specific Hadith of Rasulullah Sallallahu Alayhi Wa Sallam, outlining the noteworthy virtues of a person who memorises and preserves 40 Ahaadeeth, as one of his reasons for his compilation of the Arba’een.

The Hadith mentioning the merits of preserving the 40 Ahaadeeth has been narrated by the following illustrious Sahaabah Radiallahu Anhum: Ali bin Abi Taalib Radiallahu Anhu ; Abdullah bin Mas’ood Radiallahu Anhu ; Muadh bin Jabal Radiallahu Anhu ; Abu Darda Radiallahu Anhu ; Ibnu Umar Radiallahu Anhuma ; Ibnu Abbaas Radiallahu Anhuma ; Anas bin Maalik Radiallahu Anhu ; Abu Hurairah Radiallahu Anhu and Abu Sa’eed Al Khudri Radiallahu Anhu.

Other narrations, that mention further merits, are as follows : Whosoever from my Ummah memorizes forty Ahaadeeth regarding matters pertaining their Deen ;

إِنَّ لَهُمَا بَعْتُهُ بَعْدَ الْحَيَاةِ الْآخِرَةِ وَالْعُلَمَاءِ

- Allah Subhaanahu Wa Ta’ala will resurrect him on the Day of Judgment as a jurist and religious scholar. [Jāmi’ bayān al-`ilm wa faḍḥ’iḥ, 1: 194; Kanz al-‘Ammāl, 10: 136 [29182], Dar Ibyā al-Turath]
• On the Day of Judgment, Rasulullah Sallallahu Alayhi Wa Sallam shall be an intercessor or a witness for him. [Jāmi‘ bayān al-‘ilm wa fadh’lib, 1: 193]

• He will be written in the company of religious scholars and he will be resurrected with the group of martyrs. [Kanz al-‘Ammāl, 10: 137 [29191], Dar Iḥyā al-Turath]

• It will be said to him by Allah Subhaanahu Wa Ta‘ala : Enter by whichever of the doors of paradise you wish. [Hilyat al-Awliyā’, 4: 189 Kanz al-‘Ammāl, 10: 137 [29186], Dar Iḥyā al-Turath]

NOTE : Imaam Nawawi Rahmatullah Alayh and the vast majority of scholars have mentioned that this Hadith is Da’if [weak]. However, they have agreed, that this Hadith has gained strength due to it being narrated via various chains of narrations, and has been accepted by very many Muhadditheen.

The Ulema explain, that a Da’if [weak] Hadith does not imply that the Hadith should be discarded. One can acknowledge and use weak Ahaadeeth’s highlighting Fadhaa’il [virtuous deeds], with conditions.

Indeed, a Hadith which is Maudu [fabricated] can never be accepted and is rejected.
BRIEF BIOGRAPHY OF IMAAM NAWAWI RAHMATULLAHI ALAYH [631-676 A.H]

Imaam Nawawi Rahmatullah Alayh was one of the foremost scholars of the Shafi’i Madhab. His title was Muhyiddin [reviver of Deen] and his complete name is Abu Zakariyya Yahya ibn Sharaf An-Nawawi Rahmatullah Alayh. He was born in 631 A.H in the month of Muharram at Nawa in Hauraan, close to Damascus [Syria], and passed away at the age of 45, on the 24th of Rajab 676 A.H.

Despite his short and limited life span, he was incredibly productive and able to achieve great contributions towards Deen, with his compilations of vast volumes of scholarly books and academic works. His lasting legacy through his momentous works, some of which include, these 40 Arba‘een, the famous Riyadh as-Salihien and a commentary on Saheeh Muslim, have made him respected in all Madhabs, despite him being of Shafi’i jurisprudence.

From a very young age he showed signs of great intelligence, and other boys of his age used to force him to play with them, but Imaam Nawawi Rahmatullah Alayh would always avoid play and would remain busy with the recitation of the Noble Qur’aan. When they tried to domineer and insisted on his joining their games, he bewailed and expressed his no concern over their foolish actions saying to them : “Have we been created for this purpose?”.

Before attaining puberty, Imaam Nawawi Rahmatullah Alayh memorized the Noble Qur’aan, and in his early teens, on account of his endless thirst for knowledge, pursued his studies at Madrasah Rawahiyah in Damascus and acquired knowledge of Imaam Abu Is-haq al-Shirazi’s, Al-Muhazzab. Amongst memorizing many other kitaabs, his intelligence, hard work, love, devotion and absorption in his studies, amazed his teachers and they became fond of him and began to praise and admire him.

Once, whilst studying Ilm-e-Deen, a thought came to Imaam Nawawi Rahmatullah Alayh to study a course in medicine. He mentioned : “I
purchased a copy of the ‘Qanun’ of Ibn Sina and began to study it, whereupon darkness filled my heart … Upon realizing that this was not meant for me, I again devoted time and attention to gaining knowledge of Ilm-e-Deen, which brightened my heart again! ”

To understand the caliber of this Zaahid [ascetic], we discover that he did not live a luxurious or ostentatious life but instead followed the way of the Sahaabah Radiallahu Anhum and opted for a simple life. His clothes consisted of a small turban and patched garments. He sufficed on just one simple meal for the day. As a routine, he used to sleep very little at night and spent the hours of darkness studying and drinking from the fountains of Qur’aan, Ahaadeeth and Fiqh.

His famous student, Imaam Ibn al-‘Attar Rahmatullah Alayh has mentioned: “I had seen such great qualities in An-Nawawi Rahmatullah Alayh, that if I had to compile all these talents and virtues in him, it will not be held within one book but will require volumes …”

Imaam Al-Yafee Rahmatullah Alayh has mentioned in his kitaab, Miraat-al-Jinaan, that: “It is very difficult to find a person parallel to Imaam Nawawi Rahmatullah Alayh, in his Zuhd [becoming aloof from the world], in his piety, in his etiquettes, in his beautiful character …”

Taj al-Din al-Subki Rahmatullah Alayh, in his masterpiece Tabaqat-Al-Shaafi’iyyah, [a compilation of the biographies of the a great Shaafi’i scholars], has mentioned: “Eyes have not seen a greater Zahid [ascetic] than Imaam Nawawi Rahmatullah Alayh…”

There was no extravagance in his life and he broke himself from the attractions of the world to such an extent that in addition to this modest lifestyle, he never married, for fear of the responsibilities of Nikah and not being able to fulfil the rights of a wife, taking him away from his engrossment in studies.

During his studies, Imaam Nawawi Rahmatullah Alayh embarked on Hajj with his father. Departing from Shaam [Syria], they proceeded to
Madinah Munawwarah, where they spent a month and then to Makkah Mukarramah on pilgrimage. For the entire duration of the journey, Imaam Nawawi *Rahmatullah Alayh* was ailing and extremely ill with fever. His father mentioned that he never complained, even once! Such was the excellent Akhlaaq [character] portrayed by this great servant of Islam.

He adorned his life with Taqwa [piety] of a very high level; forbearance; sacrifice; humility; simplicity; spending his time correctly; remaining in solitude and aloof from the world; contemplating on the Akhirah; focusing and turning to Allah *Subhaanahu Wa Ta’ala*; acquiring knowledge and imparting Deen and making Amr bil Maroof and Nahi anil Munkar [enjoining good and forbidding wrong].

He was a beacon of guidance and was unanimously accepted and praised by the scholars of his time and even those after him. He had distinctive commendable qualities as a person, and scholars have written that people as far as the east and west have born testimony to his virtue and knowledge, good character, piety and honesty that stood against, even the Kings and judges of the time. He was fearless in addressing those in power and admonished those in authority when they were unjust and cruel or exceeded the limits of Shariah.

He was once summoned by one of the Kings and told to sign a document, passing a verdict, in which there was a Fatwa [ruling] legalizing something that was Haraam in Islamic law. Imaam Nawawi *Rahmatullah Alayh* refused. The King became furious and told his subordinates to strip this man of his rank. The people said: “Oh King! This man has no high standing for us to demote him from …”. The King further ordered that this person be removed from his dwelling and to raze it to the ground. The people said: “Oh King! This man has no home … He lives in Dar-ul-Hadith in a small room …”. The King further ordered that the wealth and riches of this person be seized. The people said: “Oh King! This man has no money and owns nothing …”.

*That person who owns nothing, nothing can own him*
Imaam Nawawi *Rahmatullah Alayh* had the goal of Aakhirah in front of him, and clearly understood that we are all travellers on this journey from Dunya which is Faaniyah [transient] towards Aakhirah which is Baaqiyah [everlasting]. And therefore, he mentioned, that the essence of the choice of Ahaadeeth in his kitaab ‘Riyaadh-us-Saaliheen’, centred around the theme of Tazkiyah-al-Nafs [purification of the self] and Tahzeeb-ul-Akhlaaq [polishing of the heart], for the betterment of humankind.
HADITH 1 | Sincerity Of Intention | Actions Are Judged By Their Intentions

Ameer al-Mu’mineen Abu Hafs ʿUmar ibnul Khattaab Radiallahu Anhu
narrated : I heard Rasulullah Sallallahu Alayhi Wa Sallam say:

“Verily actions are only dependant on intentions, and everyone will get what he intended. Whosoever migrates with an intention for Allah and His Messenger, the migration will be for the sake of Allah and his
Messenger. And whoever migrates for any worldly gain, then he will attain it, or to a woman then he will marry her, so his migration will be for the sake of whatever he migrated for.”

[Saheeh Bukhaari] [Saheeh Muslim]

‘UMAR BIN AL-KHATTAAB | NARRATOR

Innamal a’malu binniyat is the first Hadith of the Arba’een of Imaam Nawawi Rahmatullah Alayh. It highlights the essence and importance of having a correct Niyyah [Intention].

Umar was his real name. He was the son of Khattaab, and therefore known as ﻋﻤﺮ ﺑﻦ ﺧﺘﺎﺏ ‘Umar ibnul Khattaab. The second of the four Rightly Guided Khulafaa, his Khilaafah lasted for 10 years, 6 months and 5 days after succeeding the Khilaafah of Hazrat Abu Bakr as-Siddeeq Radiallahu Anhu. His nobility earned him the title of Ameer al-Mu’mineen [Leader of the Believers]. He was previously called Khalifa-tu-Khalifa-ti-Rasulillah Sallallahu Alayhi Wa Sallam [Vicegerent of the Messenger of Allah] and was one of the ten companions, to be given the glad tidings of a promised Jannah in one sitting of Rasulullah Sallallahu Alayhi Wa Sallam.

Due to his courageous and strong personality, he was given the laqab [cognomen/nickname] Abu Hafs ﺑﻮ حﻔﺺ [hafs meaning lion in Arabic]. Yet another title conferred to this honourable leader, was Al-Farooq الفاروق [The one who distinguishes between truth and falsehood]. Born in 583 CE and breathed his last in 644 CE, he was a man of equality; good governance; justice; tolerance; wisdom; compassion and leadership, from the time he accepted Islam until his death.
Unbeknown to ‘Umar bin al-Khattaab Radiallahu Anhu, prior to embracing Islam, Rasulullah Sallallahu Alayhi Wa Sallam made the following Du’aa to Allah Subhaanahu Wa Ta’ala:

اللِّهَمَّ أَعِيرْ الإِسْلَامَ بِأَحَبِّ هَذِينِ الرَّجُلَيْنِ إِلَيْكَ بَأَيِّ جَهَّلٍ أَوْ بِعُمْرَةَ بِنِ الْخَطَّابِ

O Allah! Strengthen Islam with whichever of these two men is more beloved to You: Through Abu Jahl or through ‘Umar bin al-Khattaab [Tirmidhi]

Consequently, in the sixth year of Nabuwwah [prophecy], Allah Subhaanahu Wa Ta’ala granted Islam and Imaan to ‘Umar bin al-Khattaab Radiallahu Anhu. After accepting Islam*, ‘Umar bin al-Khattaab Radiallahu Anhu, publicly and fearlessly proclaimed his faith. His courage and bold actions strengthened and boosted the morale of the Muslims, who had until then, been forced to worship in the secrecy of Darul Arqam.

NOTE : ‘Umar bin al-Khattaab Radiallahu Anhu coming into Islam [Refer to : Faza’il-e-A’maal Part 1 : Stories Of The Sahaabah / Chapter 1 : Steadfastness in the face of hardships]

‘Umar ibnul Khattaab Radiallahu Anhu had abundant knowledge and Tafaqquh [profound understanding] of Qur’aan and Sunnah. He was most humble and lived a life paired with, justice and truth, strength and courage, asceticism and piety.

Some distinct qualities that attest to the character of ‘Umar Radiallahu Anhu, was that Allah Subhaanahu Wa Ta’ala made Haq [truth] flow from his tongue. Allah Subhaanahu Wa Ta’ala illuminated his heart with Firasah [Spiritual Foresight] and his sharp insight and contributions in furthering the cause of Islam was unparalleled.

He narrated 539 Ahadeeth of Rasulullah Sallallahu Alayhi Wa Sallam. On very many occasions, when Mashwarah [consultation] was made and different views were taken, whatever ‘Umar bin al-Khattaab Radiallahu
Anhu advised, was exactly what Allah Subhaanahu Wa Ta’ala desired. Verses of the Noble Qur’aan were revealed according to suggestions of ‘Umar bin al-Khattaab Radi’Allahu Anhu.

When the mantle of Khilaafah had fallen on his shoulders, as Ameer al-Mu’mineen, he was so conscientious not to transgress the rights of individuals and he shed tears, day and night, saying: “As the Leader of the Believers … if I will be ‘just’ with matters and affairs of the people, then too, my Hisaab Kitaab [reckoning] will be taken… and, if I ‘oppress’ them, then too, I will be punished.”

He established the pillars of justice within his governance and his primary concern was always for the benefit of people, with special empathy and consideration for the weak, sick, orphans and the poor. Coupled with these sensibilities, was ‘Umar bin al-Khattaab Radi’Allahu Anhu’s boldness and confidence that characterized his leadership, and made even Shaytaan fear him. Rasulullah Sallallahu Alayhi Wa Sallam mentioned in a Hadith:

ما لَقيك الشَّيْطَان قَطُّ سَالِكًا فَجَعَّٰلَ إِلاَّ سَلَكَ فَجَعَّٰلَ غَيْرَ فَجَعَّٰلٖ

…whenever Shaytaan sees you [‘Umar bin al-Khattaab Radi’Allahu Anhu] taking a path, he follows a path other than yours [Saheeh Bukhaari]

AN AMAZING INCIDENT

Amongst the many Karaamaat [miracles] of ‘Umar bin al-Khattaab Radi’Allahu Anhu, was an amazing incident that stood out.

Once, an army had been despatched by ‘Umar bin al-Khattaab Radi’Allahu Anhu to one of the neighbouring countries, with the Ameer being a man named ‘Saariyah’ commanding the force. Whilst fighting the enemy [near a mountain], the Muslim army were being attacked, from in front of them and from behind them.
At the time, ‘Umar bin al-Khattaab 
Radiallahu Anhu, was in Madinah
Munawwarah delivering the Khutbah on the day of Jumu’ah. Allah 
Subhaanahu Wa Ta’ala revealed the scene of the battlefield to him. It
became manifest to him, that the enemy were defeating the Muslims, and
that if they put the mountain behind them, they would fight on one front
only. ‘Umar bin al-Khattaab 
Radiallahu Anhu began to cry out on the
mimbar, “Saariyah, the mountain!” three times.

Saariyah, came a month later and mentioned that their army was being
defeated and in that situation they heard a voice crying out from afar,
“Saariyah, the mountain! ” three times. Saariyah said, “We turned
towards the mountain, and Allah Subhaanahu Wa Ta’ala gave us
victory.”

MARTYRDOM

Throughout his Khilaafah, ‘Umar bin al-Khattaab 
Radiallahu Anhu
made Du’a to Allah Subhaanahu Wa Ta’ala:

اللّهُمَّ ارْزُقْيِ شِهَادَةً فِي سَبِيلِكَ، وَاجْعَلْ مُوتِي فِي بَلاَدِ رَسُولِكَ صلى الله عليه وسلم

O Allah! Bless me with the death of a Martyr [in Your cause], and let my
death be in the city of Rasulullah Sallallahu Alayhi Wa Sallam [Saheeh
Bukhaari]

Allah Subhaanahu Wa Ta’ala is indeed kind to whom He wishes and
accepted these two requests from him. While standing in the dawn prayer
[Fajr] one day, he was stabbed by Abu Lu’lu Al-Fayruz, who was a slave
of Mugheerah bin Shu’bah. This Majusi [fire-worshipper], stabbed
‘Umar bin al-Khattaab 
Radiallahu Anhu three times, with a dagger of two
poisonous blades. He fell down bleeding copiously. Three days later, he
succumbed to his wounds and left this world. He is buried in Madinah
Munawwarah, in the Hujrah Mubarakah [house of Sayiddina Ayesha
Radiallahu Anha], beside his blessed Rasulullah Sallallahu Alayhi Wa Sallam, and his companion Abu Bakr as-Siddeeq Radiallahu Anhu.

It is mentioned: “The day ‘Umar bin al-Khattaab Radiallahu Anhu passed away, Madinah Munawwarah became dark …”. So much so, that a little child asked his father: “Has Qiyaamah begun?” . The father replied: “No my son, Umar has just left this world …”.

This was a glimpse of the life of ‘Umar bin al-Khattaab Radiallahu Anhu.

INNAMAL A’MAALU BINNIYAAAT  | إنّا الأعمال بالنياات

This is an extremely comprehensive, rich, and beneficial Hadith. Imaam Bukhaari Rahmatullah Alayh selected ‘Innamal a’maalu binniyaat’ as his first hadith and introduction to the whole collection of Saheeh Bukhaari Shareef. And, this Hadith appears in seven different places within various chapters of Saheeh Bukhaari.

In Arabic, the word إنّا Innama is used for restriction [Hasr], meaning ‘only’. In the first sentence of this Hadith, Rasulullah Sallallahu Alayhi Wa Sallam has explained to us that, verily, ‘actions are only judged by their intentions’. Our attention is immediately brought to the fact that our intentions need to be correct and ‘pure’.

Therefore, the one who is seeking [Taalib], the one who is listening and also the one who is reading the book, corrects his intention solely for the pleasure of Allah Subhaanahu Wa Ta’ala.

It reminds the author of sincerity and also warns the reader that good and noble deeds inculcated by the Hadith found therein, will only bear fruit if there is sincerity attached to their intentions and would be worthless if the motive is not sincere.
Rasulullah \textit{Sallallahu Alayhi Wa Sallam} and the Sahaabah \textit{Radiallahu Anhum} were often subjected to abuse and persecution by the Mushrikeen [polytheists] of Makkah Mukarramah. Many Muslims were killed and tortured; Sumayya bint Khabbab \textit{Radiallahu Anha} was ripped apart with a spear place in the intimate parts of her body; Bilal ibn Rabah \textit{Radiallahu Anhu} was placed on the intense heat of the desert sand and whipped and beaten; and even Rasulullah \textit{Sallallahu Alayhi Wa Sallam} was not spared from such abuse with the entrails of a sacrificed camel thrown on him whilst praying at the Kaabah.

A time came, when Allah \textit{Subhaanahu Wa Ta’ala} commanded Rasulullah \textit{Sallallahu Alayhi Wa Sallam} to leave the Land of Kuffar and journey to the Land of Imaan. After receiving divine direction, Rasulullah \textit{Sallallahu Alayhi Wa Sallam} stood on a hillock and he turned his face towards Makkah saying: “Oh Makkah I love you, had it not been for your people [the Mushrikeen], I would have never left you …”

The Muhaajiroon [muslim emigrants] along with their great sacrifices, secretly began leaving Makkah Mukarramah and embarked on Hijrah [migration] to Madinah Munawwarah. Allah \textit{Subhaanahu Wa Ta’ala} had kept tremendous reward for those who made this Hijrah.

Amongst those who made the Hijrah, was one particular Sahaabi \textit{Radiallahu Anhu}, who wanted to marry a woman named Umm Qais, but she refused to marry him unless he would migrate from Makkah to Madinah. Therefore, he migrated in order to marry her. And, because his intention was not for Islam, nor for the sake of Allah \textit{Subhaanahu Wa Ta’ala}, he was only rewarded with a worldly thing. But, if he made the intention solely for Allah \textit{Subhaanahu Wa Ta’ala}, his reward would have been much much greater.

Rasulullah \textit{Sallallahu Alayhi Wa Sallam} and his Sahaabah \textit{Radiallahu Anhum} were so sincere and kind, that they overlooked and concealed the
mistakes of others, and therefore, the name of this particular Sahaabi Radiallahu Anhu was never mentioned.

NIYYAH | THE IMPORTANCE OF INTENTION

Ikhlaas إخلاص means ‘to free something’. Ikhlaas [Sincerity] is the freeing of one’s Niyyah [intention] from all impurities in order to gain closeness to Allah Subhaanahu Wa Ta’ala, exclusively for His pleasure. Allah Subhaanahu Wa Ta’ala mentions in the Noble Qur’aan that Ikhlaas/Niyyah [sincere intentions] is a pre-condition of acceptance of good deeds:

وَمَا أُمِرُوا إِلَّا لِيُعْبَدُوا اللَّهُ مُخْلِصَيْنَ نَٰهْدَينِ

And they were not commanded except to worship Allah, [being] sincere to Him in religion [Surah Al-Bayyinah 98:5]

Rasulullah Sallallahu Alayhi Wa Sallam mentioned in a Hadith:

إِنَّ اللَّهَ لَا يُنْظِرُ إِلَّا صُورَ كُلِّهِ وَأَمُوَالَ كُلِّهِ وَلَكِنْ يُنْظِرُ إِلَى قُلُوبَ كُلِّهِ وَأَعْمَالَ كُلِّهِ

Verily, Allah does not look at your appearance or wealth but rather he looks to your hearts and deeds [actions] [Saheeh Muslim]

Allah Subhaanahu Wa Ta’ala is well aware of what is hidden in the hearts. Free your heart and free your intention from everybody else besides Allah Subhaanahu Wa Ta’ala. There must not be a speck of insincerity in our heart.

The nature of our intentions should be purely and solely for the pleasure of Allah Subhaanahu Wa Ta’ala. Any action we do must be pleasing to Allah Subhaanahu Wa Ta’ala and Rasulullah Sallallahu Alayhi Wa Sallam and in conformity of the Shariah.
A righteous man used to address himself and say: “Oh Nafs! Inculcate ‘sincerity’ within yourself and be pure, so that you may be freed and liberated from the fire”.

NIYYAT BETTER THAN ACTIONS | نية المؤمن عين من عمله

Actions depend on intentions. If the intention is good, and for sake of Allah Subhaanahu Wa Ta’ala the action will also be good and acceptable, otherwise, if the intention is depraved, the action will also be depraved and rejected in the court of Allah Subhaanahu Wa Ta’ala.

The excellence of Niyyat is such a thing that there is no pretence in it. Thus it is better than action, because in action there is a possibility of pretence of piety.

Whenever you do a good deed you should purify your intention beforehand. After that, if there remains any doubt it should be understood that this doubt is from Shaytaan and in this way he is obstructing from doing good deed. From this, it is clear that the intention of a Mu`min [Believer] is better than his action.

IKHLAAS | SINCERITY

There are two important ingredients for the acceptance of any Amal [action] performed; adhering to the Sunnah and implementing Sincerity.

Sincerity [Ikhlaas] is characterised by actions done solely for the pleasure of the Creator, Allah Subhaanahu Wa Ta’ala, and not with the intention of pleasing creation, or showing off one’s good deeds to win praise, or seeking admiration of others, ie: Riyaa [show and ostentation].
AN ANALOGY DISCUSSED

The roots of a tree are hidden beneath the soil. The presence of roots give rise to the sprouting of branches, leaves and fruit. If the roots are destroyed, the entire tree will decay and become decomposed and will not flourish. Similarly, the roots of the tree represent Ikhlaas. Ikhlaas is the root of all our A’maal [deeds and actions].

One must conceal one’s deeds [like the roots of a tree] to develop Ikhlaas. When Allah Subhaanahu Wa Ta’ala loves a person’s action [done with Ikhlaas] then He will bring it to the attention of people without the person striving for it through show [Riya].

In Deen we require this Ikhfaa [concealment] and must hide our deeds, and not do things for show and ostentation. Do all your worship in private and conceal it like you would conceal sins.

Yaqoob Alayhis Salaam said: “The sign of a sincere person is that he makes as much an effort at concealing his virtuous acts, as he would do for his evil deeds”.

However, we should not let fear of Riya take us to the other extreme and prevent us from doing good deeds. There are also times when we have to perform deeds in public. The example given is of a person who is travelling, and the time for Salaah has set in. One is not going to to hide and read one’s Salaah. If one performs Salaah openly then disbelievers might see the beauty of Salaah and it will be an invitation towards Deen.

These deeds performed privately and in public [solely for the pleasure of Allah Subhaanahu Wa Ta’ala] together with Ikhlaas [the concealed ‘roots’] brings about the beauty of Islam.

“‘Ilm [knowledge] is the seed and Amal [actions] are the crops that grow. And, the water is Ikhlaas [Sincerity]”
ACQUIRING IKHLAAAS

When a person inculcates within him, the love of Allah Subhaanahu Wa Ta’ala and his concern is exclusively to please Allah Subhaanahu Wa Ta’ala, then he will negate from his heart, everything besides Allah Subhaanahu Wa Ta’ala. In this way, IkhlaaS can be achieved.

On the Day of Qiyamah, we will be questioned by Allah Subhaanahu Wa Ta’ala and be held accountable for our deeds. There are many Qur’aanic verses and Ahaadith that tell us about these events so that the Believers will prepare themselves for the most important, final test and Al-Hisaab [accountability] with their strong Imaan and “sincere” righteous deeds. On day of Qiyamah, a certain person will see so much of good deeds written for him that he definitely did not perform in this world, eg : extra Haj/ Zakaat etc ; but because he had a genuine and sincere intention, he will still be rewarded.

Imaam Ahmad bin Hanbal Rahmatullah Alayh advised his son : “Make good sincere intentions, you will always be in [khair] blessings.”

1

Rasulullah Sallallahu Alayhi Wa Sallam mentioned in a very lengthy Hadith regarding three types of people who will be summoned before Allah Subhaanahu Wa Ta’ala on the Day of Resurrection. He spoke of a man who had died as a Martyr [Shaheed] ; a man who had acquired and imparted knowledge and read the Qur’aan [Aalim and Qaari] ; and a generous man to whom Allah Subhaanahu Wa Ta’ala had given plenty of wealth. They will all be brought forward and questioned regarding their intentions of their good actions in the world. Allah will remind them of the favours He had bestowed upon them and the men will acknowledge them. However, due to doing the action for the sake of people and to seek their admiration, the command will then be issued for these people to be dragged and thrown into Jahannum. [Saheeh Muslim]
There is a famous Hadith, in which Rasulullah Sallallahu Alayhi Wa Sallam mentioned an incident with three people who remembered Allah Subhaanahu Wa Ta’ala and followed His commands when they were free from any troubles, and Allah Subhaanahu Wa Ta’ala saved them when they were in distress.

These three people were trapped in a cave, because a rock had covered the entrance, but, due to them performing sincere deeds in their life, Allah Subhaanahu Wa Ta’ala, relieved them from their distress and caused the rock to move aside, and they got out freely. [Saheeh Bukhaari]

This Hadith highlights the importance of doing noble and virtuous deeds with sincerity. In every righteous deed, one should seek only the Pleasure of Allah Subhaanahu Wa Ta’ala. A deed which is performed without sincerity will not be accepted by Allah Subhaanahu Wa Ta’ala.

In another Hadith, Rasulullah Sallallahu Alayhi Wa Sallam mentioned:

There are seven whom Allah Subhaanahu Wa Ta’ala will shade in His Shade on the Day of Qiyamah.


The last person in this Hadith, describes the type of person who gives Sadaqah with his right hand and the left does not know, He goes to great lengths to protect himself from Riyaa [ie : doing deeds in order to earn
the praise and recognition of people]. This sin [Riyaa] destroys all the rewards that lie in all righteous deeds. Therefore, great care has to be taken to ensure that one’s intentions begin and remain pure whenever good actions are being done.

Ibn Al-Qayyim Rahmatullah Alayh said: “Deeds without sincerity are like a traveller who carries ‘sand and stones’ in his leather bag instead of provisions [food and drink]. The carrying of it burdens him and it brings no benefit.”

May Allah Subhaanahu Wa Ta’ala make us all to follow those, whose deeds are done in accordance with the Sunnah, deeds that are done sincerely for the sake of Allah Subhaanahu Wa Ta’ala.

**DUA FOR PROTECTION FROM MINOR SHIRK | RIYA**

Riya [ostentation] is the doing of good actions for show, name, fame or recognition. One should make the following Dua:

اللَّهُمَّ إِنِّي آمَنَتُ بِكَ أَنْ أَتَّبِعُكَ بِإِيمَانِي وَأَنَا أَعْلَمُ،َ وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

*O Allah, I seek refuge in You from knowingly associating partners with You, and I seek Your forgiveness for that which I do not know* [Al Adab ul-Mufrad]
Hadith 2 | Hadith-E-Jibra’eeel | Islam / Imaan / Ihsaan

عن عمر رضي الله عنه أيضا قال: بينما نحن جلوس عند رسول الله صلى الله عليه وسلم ذات يوم، إذ طلعت علينا رجل شديد البياض الطياب، شديد سوء الوجه، لا يرى عليه أثر السفر، ولا يعرفه منا أحد. حتى جلس إلى النبي صلى الله عليه وسلم فأسند ركبته إلى ركبته، ووضع كفه على فحيده، وقال: يا م这个职业د أخبرني عن الإسلام فقال رسول الله صلى الله عليه وسلم الإسلام أن تشهد أن لا إله إلا الله وأن محمدا رسول الله، وتقيم الصلاة، وتؤدي الزكاة، وتصوم رمضان، وتحج البيت إن استطعت إليه سبيلًا. قال: صدقته. فعجيبنا له يسألة وعسرته قال: فأخبرني عن الإيمان قال: أن تؤمن بالله وملائكته وكتب الله ورسوله ولبيوم الآخر، وتؤمن بالقدر خبره وشره قال: صدقته. قال: فأخبرني عن الإحسان قال: أن تعبد الله كأنت تراه، فإن لم تكن تراه فإنه يراك قال: فأخبرني عن السعادة. قال: ما المستسلم عنها بأعلم من السائل قال: فأخبرني عن أماراتها؟ قال: أن تلبس النعمة رجيدها، وأن ترى الحفاة العرآة العلاقة رغبة النساء يتطاولون في البنيان، ثم الطلق، فليس ملءا، ثم قال: يا عمر أتدرى
Hazrat 'Umar ibnul Khattaab Radiallahu Anhu, narrates:

While we were sitting with Rasulullah Sallallahu Alayhi Wa Sallam one day, there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by Rasulullah Sallallahu Alayhi Wa Sallam, rested his knees against the knees of Rasulullah Sallallahu Alayhi Wa Sallam and placed his palms over his thighs, and said: “O Muhammad! Inform me about Islam”.

Rasulullah Sallallahu Alayhi Wa Sallam replied: “Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger [Sallallahu Alayhi Wa Sallam], that you should perform Salaah, pay the Zakaah, fast during [the month of] Ramadan, and perform Hajj [pilgrimage] to the House [the Kaabah at Makkah], if you can find a way to it [ie: find the means for making the journey to it].” He [the man] said: “You have spoken the truth”.

We were astonished at his questioning him [Sallallahu Alayhi Wa Sallam] and then affirming what he [Sallallahu Alayhi Wa Sallam] had mentioned, but he went on to say, “Inform me about Iman [faith]”. Rasulullah Sallallahu Alayhi Wa Sallam answered: “It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in Divine Decree [Qadr], both in its good and in its evil.” He [the man] said: “You have spoken the truth.” Then he [the man] said, “Inform me about Ihsaan”. Rasulullah Sallallahu Alayhi Wa Sallam answered: “It is that you should worship Allah as though you could see Him, for though you cannot see Him yet He sees you”. He [the man] said, “Inform me about the Hour [Qiyaamah]”. Rasulullah Sallallahu
Alayhi Wa Sallam said: “About that the one questioned knows no more than the questioner”. So He [the man] said, “Well, inform me about its signs”. Rasulullah Sallallahu Alayhi Wa Sallam said: “That the slave-girl will give birth to her mistress and that you will see the barefooted ones, naked, destitute, herdsman of sheep [competing with each other] in raising lofty buildings”.

“Thenupon the man went off. I waited a while, and then Rasulullah Sallallahu Alayhi Wa Sallam said: “O `Umar, do you know who that questioner was?” I ['Umar] replied: “Allah and His Messenger know better”. Rasulullah Sallallahu Alayhi Wa Sallam said: “That was Jibra’eel [Alayhis Salaam] He came to teach you your Deen [religion].”

[Saheeh Muslim]

Hadith-u-Jibra’eel حديثُ جبريل is probably considered as the most important, expansive and comprehensive Hadith in all Hadith literature. It is a summation of Deen and covers the fundamentals of Deen.

Ulema have explained: Just as Surah Al-Faatihah has been classified as ‘Ummul Qur’aan’ [the essence of the Qur’aan] because it is a summary of the fundamental themes discussed in the other chapters of the Noble Qur’aan, similarly, Hadith-u-Jibra’eel has been classified by some scholars as ‘Ummul Hadith’ [the gist of Ahadeeth] because it is a summary of the fundamental themes mentioned in Hadith Literature.

In this Hadith, Rasulullah Sallallahu Alayhi Wa Sallam talks about the internal and external facets of Deen and briefly discusses the basic principles of Shariah, ie: ‘Islam’ as the outward actions of the limbs, ‘Imaan’ as being associated with the inner actions of the heart [belief, statement and action], and ‘Ihsaan’ [beautifying and spiritually perfecting one’s good deeds] as the highest level to attain.
While we were sitting with Rasulullah Sallallahu Alayhi Wa Sallam one day, there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him.

The love, admiration and respect of the Sahaabah Radiallahu Anhum for Rasulullah Sallallahu Alayhi Wa Sallam was unparalleled and his lofty position and greatness would leave them awestruck in his presence. Out of reverence for this exalted personality, the Sahaabah Radiallahu Anhum would be modest in their gaze towards him and could not stare at his face, when addressing him. They would look forward to occasions when someone would attend the gathering and ask questions on certain aspects of Deen. The Sahaabah Radiallahu Anhum would seize such opportunities to increase their knowledge.

One day, whilst the Sahaabah Radiallahu Anhum were sitting in the company of Rasulullah Sallallahu Alayhi Wa Sallam, a man dressed in exceedingly pure, clean and white garments with stark pitch-black hair, suddenly appeared before them.

Allah Subhaanahu Wa Ta'ala sent forth this person with an immaculate striking appearance, into the company of Rasulullah Sallallahu Alayhi Wa Sallam and the Sahaabah Radiallahu Anhum. Traces of journey could not be seen on him, yet, he was not recognized as a resident of Madinah Munawwarah. It is mentioned in the books of Hadith, that the Sahaabah Radiallahu Anhum looked around at each other, to see if anyone recognized the stranger.

It is deduced from this Hadith that a Muslim should have a good appearance and remain as clean as possible, especially when attending gatherings in the Musjid or when seeking knowledge. White clothing is also preferred, especially for the people of knowledge. In this respect, a student desiring to attain knowledge and a teacher imparting knowledge,
must approach it in the proper manner [Adaab], with the correct intention, and respect for the knowledge being gained or imparted. To gain maximum benefit, one must show signs of respect such as, sitting in the Tashahhud position before his teacher.

_He sat down close by Rasulullah Sallallahu Alayhi Wa Sallam, rested his knees against the knees of Rasulullah Sallallahu Alayhi Wa Sallam and placed his palms over his thighs, and said: “O Muhammad! Inform me about Islam.”_

In this narration of the Hadith, it is mentioned that this person, seated himself in a distinct manner beside Rasulullah Sallallahu Alayhi Wa Sallam, so that he rested his knees closely upon Rasulullah Sallallahu Alayhi Wa Sallam’s knees and placed his palms [1] upon his own lap; or [2] upon the lap of Rasulullah Sallallahu Alayhi Wa Sallam and said: “O Muhammad, tell me about [the essence] of Islam.”

_Rasulullah Sallallahu Alayhi Wa Sallam replied: “Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger [Sallallahu Alayhi Wa Sallam], that you should perform Salaah, pay the Zakaah, fast during [the month of] Ramadan, and perform Hajj [pilgrimage] to the House [the Kaabah at Makkah], if you can find a way to it [ie: find the means for making the journey to it].”_

Rasulullah Sallallahu Alayhi Wa Sallam, explained Islam, as the external actions of the limbs such as words and deeds. The first of which, is that [1] one bears witness [Shahadah] that there is no deity worthy of being worshipped, besides Allah Subhaanahu Wa Ta’ala and that Muhammad Sallallahu Alayhi Wa Sallam, is the Messenger of Allah. Then there is [2] establishing the prayer [Salaah]; [3] paying Zakaah; [4] fasting in the month of Ramadan and [5] to make pilgrimage [Hajj] to the House of you have the means to do so.
He [the man] said: “You have spoken the truth”. We were astonished at his questioning him [Sallallahu Alayhi Wa Sallam] and then affirming what he [Sallallahu Alayhi Wa Sallam] had mentioned.

Hazrat ‘Umar ibnul Khattaab Radiallahu Anhu mentioned their astonishment toward this mysterious individual, who asked Rasulullah Sallallahu Alayhi Wa Sallam, a question, implying that he [the individual] did not know the answer, and hence asked Rasulullah Sallallahu Alayhi Wa Sallam the question. Then, boldly verified that the answers that were given by Rasulullah Sallallahu Alayhi Wa Sallam were correct.

We understand from this Hadith, that seeking knowledge, through asking good meaningful questions [for a better understanding] will lead to valuable knowledge and good action. Asking good questions will result in better learning as well as teaching. Those who are present when the questions are asked will also learn from the answers.

Imaam Maalik Rahmatullah Alayh, a renowned scholar of Hadith and author of Al-Muwatta’, was a true Aashiq [Lover] of Rasulullah Sallallahu Alayhi Wa Sallam and Madinah Munawarrah. He was also known as ‘Imaam Daril Hijrah’ due to his remaining in Madinah the majority of his life.

When Imaam Maalik Rahmatullah Alayh would intend to narrate Ahadeeth, he would perform Whudu [ablution], comb his beard, don a clean robe and seat himself respectfully, and say: “I wish to accord respect to the Hadith of Rasulullah Sallallahu Alayhi Wa Sallam.”

On one occasion, when imparting knowledge to a huge assembly of people, Imaam Maalik Rahmatullah Alayh’s students suddenly saw his facial expressions showing pain, with the colour of his face turning red. Only until the termination of the lesson, and upon removing his Kurta, the students discovered that a scorpion had emerged from within it. Despite being repeatedly bitten on his back by the stinging scorpion, he did not move position, nor pause for a second.
When asked what was the reason for bearing this anguish, he said: “I thought of Hazrat Abu Bakr as-Siddeeq Radiallahu Anhu who thrust his feet into the remaining uncovered holes of the cave of Thaur [during the Hijrah] and because of the love in his heart for his beloved Rasulullah Sallallahu Alayhi Wa Sallam [who had his Mubaaruk head laying on his lap], he never wavered, but bore the effects of the excruciating pain of the poisonous sting of the scorpion, within it. Even though I did not have the Mubaaruk head of Rasulullah Sallallahu Alayhi Wa Sallam in my lap, but I had the Ahadeeth of Rasulullah Sallallahu Alayhi Wa Sallam in my hand, and therefore I gave it respect…”

*but he went on to say, “Inform me about Iman (faith)”.* Rasulullah Sallallahu Alayhi Wa Sallam answered: “It is that you believe in Allah and His Angels and His Books and His Messengers and in the Last Day, and in Divine Decree [Qadr], both in its good and in its evil.” He [the man] said: “You have spoken the truth.”


*Then he [the man] said, “Inform me about Ihsaan”.* Rasulullah Sallallahu Alayhi Wa Sallam answered: “It is that you should worship Allah as though you could see Him, for though you cannot see Him yet He sees you”

Ihsaan is a very comprehensive term that can be translated as, ‘to beautify something’. Ihsaan is mentioned in a number of places in the Noble Qur’aan, with various meanings. In this particular Hadith, Ihsaan is defined as, performing every action with the awareness of Allah’s presence being felt in the heart, ie: *one worships Allah Subhaanahu Wa Ta‘ala as though one sees Allah Subhaanahu Wa Ta‘ala and if one cannot*
see Allah Subhaanahu Wa Ta’ala, then at least have the feeling that Allah Subhaanahu Wa Ta’ala is watching one.

NOTE : * This sentence of Rasulullah Sallallahu Alayhi Wa Sallam. can be understood as follows; Ihsaan is that you reach such a degree of devotion, sincerity, godliness, and awareness in your worship as well as in your very being and existence, that you obey Allah Subhaanahu Wa Ta’ala and worship Him with this state of mind, as though you are constantly seeing Allah Subhaanahu Wa Ta’ala Himself. Not only in Salaah, not only when you recite the Qur’aan, not only when you engage in the Zikr [remembrance] of Allah but throughout your life you reach that level of awareness, devotion and concentration in your Ibaadah.

A contractor working on a construction site is responsible for supervising and overseeing his employees. The employees, under his ‘watchful eye’, assume responsibility and comply with their duties diligently. However, the moment the contractor is ‘out of sight’, the employees will perhaps become negligent and unconcerned with their work.

On the contrary, if they know, that even though they cannot see the contractor, but are still being monitored closely by security cameras on site, or he could secretly be observing them, then to avoid dismissal, they will automatically restrain themselves and be on guard.

Similarly, one must develop this obedience and high level of consciousness that Allah Subhaanahu Wa Ta’ala is watching us, through the spiritual stations of :

*Mushaahadah* [Witnessing] - using insight to become aware of Allah Subhaanahu Wa Ta’ala with the eye of the heart,

and ;

*Muraqabah* - the state of consciousness that Allah Subhaanahu Wa Ta’ala is observing and watching, at all times.
Furthermore, the concept of Ihsaan can be seen very easily in the following stories:

1

A Sahaabi, Harithah Ṭayyibah Anhu was once sleeping in the musjid of Rasulullah Sallallahu Alayhi Wa Sallam. Rasulullah Sallallahu Alayhi Wa Sallam awakens him and enquires: “O Harithah,” How have you risen this morning?”. Harithah Ṭayyibah Anhu replied: “I have risen as a true Believer [with strong and firm Imaan] today”. Rasulullah Sallallahu Alayhi Wa Sallam contended, that for every statement and claim a person makes, there needs to be proof and further enquired: “This needs to be proved”. Harithah Ṭayyibah Anhu responded: “It is as though I can see the Arsh [throne] of Allah Subhaanahu Wa Ta’ala in front of me … It is as though I can see the people of Jannah enjoying it’s bounties … It is as though I can see the people of Jahannam yelling and screaming for help!”. This was the high level of Harithah Ṭayyibah Anhu’s Ihsaan.

2

Hazrat Abdullah ibn Dinar Ṭayyibah Anhu said that he went for a journey to Makkah with Hazrat ‘Umar ibnul Khattaab Ṭayyibah Anhu. They stopped at some place. They saw a young shepherd with a flock of sheep. He came down from a hill. Hazrat ‘Umar ibnul Khattaab Ṭayyibah Anhu wanted to test the honesty of this shepherd.

He said to him: “Sell me one of your sheep”. The shepherd said: “I am a slave working for someone. These sheep are not mine they belong to my master”. Hazrat ‘Umar ibnul Khattaab Ṭayyibah Anhu said: “Tell your master that a wolf attacked and ate one of the sheep”. The shepherd replied: “Fa-ayn Allah? So where is Allah or what about Allah?”.

Hazrat ‘Umar ibnul Khattaab Ṭayyibah Anhu could not hold his tears when he heard this answer from the shepherd. He kept repeating “Fa-ayn Allah?” When he came back to Madinah Munawwarah, he sent someone
to find out who was the master of this shepherd. He purchased the shepherd and freed him. Hazrat ‘Umar ibnul Khattaab Radiallahu Anhu thereafter said to the shepherd: “This word freed you in this life and I hope it will free you in the Hereafter”.

Imaam Shaafi’i Rahmatullah Alayh mentioned: “When one is all alone, then do not say, ‘I am all alone’, remember that someone is watching is you”.

He [the man] said, “Inform me about the Hour [Qiyaamah]”. Rasulullah Sallallahu Alayhi Wa Sallam said: “About that the one questioned knows no more than the questioner”. So He [the man] said, “Well, inform me about its signs”. Rasulullah Sallallahu Alayhi Wa Sallam said: “That the slave-girl will give birth to her mistress and that you will see the barefooted ones, naked, destitute, herdsmen of sheep [competing with each other] in raising lofty buildings.”

No one besides Allah Subhaanahu Wa Ta’ala knows when the Day of Judgement will occur.

Rasulullah Sallallahu Alayhi Wa Sallam beautifully answered the last question of this Hadith, saying: “The one questioned about it [Qiyamah] knows no more about it [Qiyamah] than the one who questions”, meaning that both of us have no knowledge regarding the Hour.

This indicates that Allah Subhaanahu Wa Ta’ala has exclusive knowledge of it.

Allah Subhaanahu Wa Ta’ala mentions this in the Noble Qur’aan:

They ask you, [O Muhammad], about the Hour: “When is its arrival?”. Say, “Its knowledge is only with my Lord” [Surah Al-A’raf 7:187]
Some of the minor signs of ‘the Hour’ mentioned in this Hadith:

1. On account of mass wars people will be taken as slaves. The slave-girls who have given birth to their owners children will be sold by their owners. There will be so much selling of women that a woman’s daughter will later buy her and not realise it is her mother. Hence, the one she gave birth to, will become her master, or it is indicative of disobedience to parents. Children will disobey their mothers, and a child will end up treating his/her own mother like a slave girl, showing her disdain, as though the child is her master.

2. Poor barefooted shepherds will be in control of wealth and will not apply their minds. They will become engulfed in the love of the world and their only concern will be boastfully competing with one another in the construction and decoration of tall buildings [skyscrapers/lofty structures]. This sign means that affairs will be entrusted to the wrong people [those least qualified to be in high positions will become leaders] and as a result, they will squander wealth with extravagance.

“Thereupon the man went off. I waited a while, and then Rasulullah Sallallahu Alayhi Wa Sallam said : “O `Umar, do you know who that questioner was?” I [‘Umar] replied : “Allah and His Messenger know better”. Rasulullah Sallallahu Alayhi Wa Sallam said : “That was Jibra’eel [Alayhis Salaam] He came to teach you your Deen [religion].”

After having asked Rasulullah Sallallahu Alayhi Wa Sallam to explain the meaning of Islam, Imaan, Ihsaan and some of the signs of the Hour [Judgement Day], Jibra’eel Alayhis Salaam then left the gathering. The Sahaabah Radiallahu Anhum were still unaware at that time that it was the Angel Jibreel Alayhis Salaam who had been asking the questions, because he had come to them in the form of a man.

Shortly afterwards, Rasulullah Sallallahu Alayhi Wa Sallam enquired from ‘Umar ibnul Khattaab Radiallahu Anhu, if he knew who the questioner was? ‘Umar ibnul Khattaab Radiallahu Anhu replied : “Allah and His Messenger know best”. This was the answer Sahaabah Radiallahu
Anhum would give, when they did not know the answer. They did not want to be held accountable for giving wrong answers, and with careful consideration, not say anything that came to their mind. They had the courage to admit that they did not know.

Rasulullah Sallallahu Alayhi Wa Sallam then told the Sahaabah Radiallahu Anhum, that it was the Angel Jibreel Alayhis Salaam who had come to them, in order to teach them about their Deen [religion]. Deen is a combination of Islam / Imaan / Islam.

This incident occurred in the latter part of the life of Rasulullah Sallallahu Alayhi Wa Sallam, to teach the Sahaabah Radiallahu Anhum, what Deen is about, practically and theoretically.
HADITH 3 | Islam Is Built On Five Pillars

I heard Rasulullah Sallallahu Alayhi Wa Sallam say, “Islam has been built on five [pillars]: testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing the Salaah [prayer], paying the Zakaat [obligatory charity], making the Hajj [pilgrimage] to the House, and fasting in [the month of] Ramadaan.”

[Saheeh Bukhari] [Saheeh Muslim]
BRIEF EXPLANATION

"Islam has been built on five [pillars]

Islam is like a structure built on five pillars. The Kalimah [Imaan] forms the central pillar and the remaining four pillars, give support to the overall structure.

testifying that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah

The first and most fundamental Pillar [of Islam] is the Kalimah [Imaan]. Our salvation in the Aakhirah depends on the acceptance of Islam and Imaan. One has to believe in the Kalimah Tayyibah sincerely and affirm its meaning. This Kalimah is the basis of our entire Deen. Without this Kalimah [Imaan] our good deeds will not be accepted by Allah Subhaanahu Wa Ta’ala.

When one recites the Kalimah sincerely the doors of the sky are opened for it, until this Kalimah reaches the Arsh of Allah Subhaanahu Wa Ta’ala [Tirmidhi].

If the Kalimah had to placed on one pan of the scale and the skies and the earth in the other pan, the Kalimah will outweigh the latter.

establishing the Salaah [prayer],

After the Kalimah, the next most important pillar of this structure of Deen is Salaah. The implementation of Salaah becomes a great shield against sins and acts of disobedience. Salaah is a deliverance on the Day of Qiyaamah for those who used to observe it well. The very first A’mal [deed] concerning Huququllah [the rights of Allah] of which man will be will be accountable for on the day of Qiyamah, will be Salaah. If the Salaah is found to be sound, the rest of his deeds will also be satisfactory.
Allah Subhaanahu Wa Ta’ala has mentioned in the Noble Qur’aan:

وَالَّذِينَ هُمْ عَلَى صَلَواتِهِمْ يَحَافِظُونَ

And they who carefully maintain their prayers [Surah Al-Mu’minoon 23:9]

Rasulullah Sallallahu Alayhi Wa Sallam mentioned:

قُرْهُ عَيْني فِي الصَّلَاةِ

The coolness of my eyes has been placed in Salaah [Sunan an-Nasaa’i]

The parting advice of Rasulullah Sallallahu Alayhi Wa Sallam just before he left this world were:

the prayer; and those whom your [right hands] possess” [Sunan Ibn Majah], which means: Vigilantly observe, guard and establish the Salaah and fear Allah Subhaanahu Wa Ta’ala regarding your slaves and your subordinates.

Some of the Virtues of Salaah are the following: [1] Allah Subhaanahu Wa Ta’ala will forgive his sins. [2] He will not be counted amongst the Ghaafileen [negligent one’s]. [3] His minor sins are shed off his body. [4] It will be a means of Nur [light], Burhan [proof] and Najaat [salvation] for him on the day of Qiyaamah. [5] He will gain the Mercy and blessings of Allah Subhaanahu Wa Ta’ala. [6] Salaah is a key to Jannah.

paying the Zakaat [obligatory charity],

Zakaat purifies and eliminates the impurities that have accumulated in a person’s wealth.

Zakaat also means to ‘grow’ and thus is a means of increasing the barakah of a person’s wealth.
When a person does not discharge his Zakaat, this will result in misfortune and calamities settling over him. There will be depletion in wealth and elimination of Barakah. People will suffer famine. And, he will be thrown into Jahannum.

It is mentioned in the Ahaadeeth, that those who hoard gold and silver, but did not discharge Zakaat regarding it, will be punished with the same wealth [of gold and silver] for a duration of 50 000 years on the day of Qiyamah.

making pilgrimage to the House

Hajj is the fifth pillar of Islam. It is obligatory for a person to make Hajj of the Baitullah [for the sake of Allah]. For all those who have the ability and them means to perform the Hajj. Hajj is actually a demonstration of the love of Allah Subhaanahu Wa Ta’ala and this flavour of love permeates in the different acts of Hajj.

A stern warning has been given to those who have ‘the means’ both physically and financially, but neglect this command of Allah Subhaanahu Wa Ta’ala.

Rasulullah Sallallahu Alayhi Wa Sallam has mentioned:

Whoever has the provisions and the means to convey him to Allah Subhaanahu Wa Ta’ala’s house [the Kaabah] and he does not perform Hajj, then it does not matter if he dies as a Jew or a Christian [Tirmidhi]

Rasulullah Sallallahu Alayhi Wa Sallam has mentioned:

Whoever has the provisions and the means to convey him to Allah Subhaanahu Wa Ta’ala’s house [the Kaabah] and he does not perform Hajj, then it does not matter if he dies as a Jew or a Christian [Tirmidhi]
Whoever performs Hajj and does not commit any obscenity or transgression shall return [free from sins] as he was on the day his mother gave birth to him [Saheeh Bukhaari]

For a Hajj, free from evil, vice and sin, there is no reward but Jannah.

*and fasting the month of Ramadan.*”

Allah Subhaanahu Wa Ta’ala has mentioned in the Noble Qur’aan:

ّﻘﹸ 2 ﻣ#ﻦ 2 ﻟﹶﻠﹸﻜﹸﻢ! 2 ﻟﹶﻌ 2 ﺑﹶﻘﹶﺒ!ﻠ#ﻜﹺﻢ! 2 ﺍﻟﹶّﺬ#ﻳﻦ 2 ﻋ 2 ﺗﹶﻜﹾﺐ 2 ﺍﻟﹶّﺬ#ﻳﻦ 2 ﻋﹶﻜﹾﻮٌ 2 ﻋﹶﻜﹾﻮٌ 2 ﺍﻟﺼ#ّﻴ 2 ﺍﻟﹶّﺬ#ﻳﻦ 2 ﺍﻟﺼ#ّﻴ 2 ﺍﻟﺼ#ّﻴ 2 ﺍﻟﺼ#ّﻴ 2 ﺍﻟﺼ#ّﻴ 2 

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous [Surah Al-Baqarah 2:183]

The importance of fasting [the fourth pillar of Islam] is abundantly established in numerous verses of the Noble Qur’aan and the Ahaadeeth of Rasulullah Sallallahu Alayhi Wa Sallam. The superiority of fasting over other deeds, is in relation to certain special characteristics, such as, the degree of sincerity.

Fasting has in it a very inconspicuous nature, whereas other acts of Ibaadah [Salaah, Zakaat, Hajj] are conspicuous in varying degrees. Fasting is totally concealed. Only Allah Subhaanahu Wa Ta’ala is aware whether the person is fasting or not, hence Allah Subhaanahu Wa Ta’ala mentions in a Hadith-e-Qudsi:

الصُّوْمُ لِي وَأَنَا أُحْرِي بِهِ

*Fasting is for Me, and I Myself, will reward the fasting person* [Saheeh Bukhaari]

By virtue of fasting, a person is protected from internal and external diseases.
A person who is fasting experiences two occasions of delight: [1] When he meets his Rabb and receives his reward for fasting [2] and the other at the time of Iftaar.

Rasulullah Sallallahu Alayhi Wa Sallam has mentioned in a Hadith:

الصَّيَامُ جَنَّةً

_Fasting is a shield [Saheeh Muslim]_

It protects a person from the fire of Jahannum and from sin.
HADITH 4 | Deeds Are By Their Final Actions

عن أبي عبد الله رضي الله عنهم قال: حذَّرتنا رسول الله صلى الله عليه وسلم وهم الصادقون المصدوقون: "إن أحدكم يجمع خلقه في بطن أمه أربعين يوماً ثلثة، ثم يتكون عقله مثل ذلك، ثم يتكون مصنعة مثل ذلك، ثم يرسل إلى الملك فينفخ فيه الروح، ويؤمر بإرتع كتلامات: يكتب رؤبه، وأجله، وعمله، وشقيه أم سعيدته؛ فوالله الذي لا إله إلا هو إن أحدكم يعمل بعمل أهل الجنة حتى ما يكون بنيته وتيتئه إلا ذراع فيسيق عليه الكتاب فيعمل بعمل أهل الدنيا فيدخلها. وإن أحدكم ليعمل بعمل أهل الدنيا حتى ما يكون بنيته وتيتئه إلا ذراع فيسيق عليه الكتاب فيعمل بعمل أهل الجنة فيدخلها.

[رواية البخاري] ، [رواة مسلمين]

Hazrat Abdullah ibn Masood Radiallahu Anhu narrates : that Rasullullah Sallallahu Alayhi Wa Sallam, the truthful, the believed, said :

"The creation of any one of you is gathered in the womb of his mother for forty days as a drop [نعفة nutfah], then later a blood clot [علقة alaqah]
for the like of that [for 40 days], then later a morsel of flesh [مصنعة] for the like of that [40 days]. Then the angel is sent to him and breathes the Ruh [spirit] into him, and he is commanded with four words: with writing his provision; his life-span; his action; and whether he is fortunate or unfortunate. By Allah the One other than Whom there is no god, one of you will do the actions of people of Jannah until there is only a ‘cubit’ between him and it, then the decree will overtake him, he will do the actions of the people of the fire and thus enter it. Verily, one of you will do the actions of the people of the Fire until there only remains a cubit between him and it, then the decree will overtake him, he will do the actions of the people of Jannah and so enter it.”

[Saheeh Buhkaari] [Saheeh Muslim]

BRIEF EXPLANATION

This Hadith discusses the three stages of human foetal development, i.e.:
‘from a drop of sperm till the Ruh [life] is blown into the foetus’.

The first stage of development, is when the drop is deposited into the ovum, and remains as a liquid [عِلْقَة rhutah] nutfah for 40 days. During the next stage, a further 40 days, it then transforms into a clot of congealed blood [عِلْقَة alaqah]. And finally, in the next period of 40 days it becomes an embryonic lump [عِلْقَة mudghah]. At this ending stage, life is then put into the foetus.

This Hadith then discusses the decree of each child with regard to it’s:

SOME IMPORTANT LESSONS DERIVED FROM THIS HADITH

[1] Meditation upon one’s origin.

[2] No person can claim with certainty that he/she is a Jannati [destined for paradise], nor be over-confident and boast over his/her righteous deeds and actions, because their ‘end condition’ is not known, ie: whether the person will die on Imaan or not.

[3] Actions are dependant upon the end conditions, which is termed as ‘Al Khaatamah’ [a good ending].

[4] A Muslim should not relax, but strive in doing good deeds till the very last moments of his/her life.
HADITH 5 | Innovations [Bid’ah]

The Mother of the Believers [Ummu Abdillah], Hazrat Aa’ishah 
Radiallahu Anha narrates that : Rasullullah Sallallahu Alayhi Wa Sallam said :

“He who innovates something in this matter [Deen] of ours that is not of it, then it will be rejected.”

[Saheeh Buhkaari] [Saheeh Muslim]

Another version in Saheeh Muslim reads : “Whoever does an act which our matter [Deen] is not [in agreement with] will be rejected [by Allah Subhaanahu Wa Ta’ala].”
BRIEF EXPLANATION

Allah *Subhaanahu Wa Ta’ala* has perfected, completed and chosen the Deen of Islam for Rasulullah *Sallallahu Alayhi Wa Sallam* and his Ummah.

Allah *Subhaanahu Wa Ta’ala* mentions this in the Noble Qur’aan:

\[
\text{اليَومُ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَلْمَمْتُ عَلَيْكُمْ نَعْمَتِي وَرَضِيْتُ لَكُمْ الإِسْلَامَ دُنْيَا}
\]

*This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion [Surah Al-Maa’idah 5:3]*

Since Islam is complete, perfect and clear, there is no need to introduce anything new, change anything [of it], or add anything unknown [which does not form part of the Deen] to it.

By introducing new beliefs or principles to the Deen, suggests that the Deen has shortfalls and is incomplete. This is absolutely false.

It is for this reason that Imaam Maalik *Rahmatullah Alayh* said: “He who has perpetrated Bid’ah [innovation], has held, that Muhammad *Sallallahu Alayhi Wa Sallam* has erred in conveying Allah *Subhaanahu Wa Ta’ala*’s commandments”.

Shariah has commanded us to hold firmly onto the Qur’aan and Sunnah. In the commentary of this particular Hadith, Imaam Nawawi *Rahmatullah Alayh* and other scholars have explained, that this Hadith should be memorized and used as a measure to nullify and combat any innovations in Deen.

Just as ‘Innamal a’maalu binniyaar’ [Hadith #1 of the Arba’een] concentrates on the inner actions of a person, similarly, this Hadith deals with the outer actions of a person being in conformity with the Sunnah of Rasulullah *Sallallahu Alayhi Wa Sallam*. 
Rasulullah Sallallahu Alayhi Wa Sallam has mentioned in a Hadith:

ﻙﹸلْ ﺍﹶﻣﱠﺘﻲ ﻧﱠﺪْﺨُﻮﻝ ﺍﹶﻟْﺮَﺠْﻨَةَ، ﺇِ(177,279),(453,296)ﹶ، إِﻻَّ ﻣَنْ ﺍﹶبْنِي، قَالُوا ﻱَا رَﺳُوْلُ ﺍﹶﻟﱠهَ وَمَنْ ﻱَﺄْبِى ﻗَالَ: ﻣَنْ أُطَﺎَعُي ﻏَدْخُﻮﻝ ﺍﹶﻟْﺮَﺠْﻨَةَ، وَمَنْ ﻋَضَاءَيْنِ ﻓَﻕَدَّ أَبْي

“Every Ummati [of mine] will enter Jannah except those who refuse”. The Sahaabah Radhiallahu Anhum asked: “O Rasulullah Sallallahu Alayhi Wa Sallam Who refuses?” He [Sallallahu Alayhi Wa Sallam] said: “He, who obeys me will enter Jannah, and the one who disobeys me is the one who refuses to enter Jannah” [Saheeh Buhkaari]

DEFINITION OF INNOVATION [BID’AH]

What is Bid’ah? An innovation [bid’ah] is an act or belief which does not have it’s origin/evidence in the Qur’aan, Sunnah or in the glorious era of the Sahaabah Radhiallahu Anhum and Taabi’een and is done with the intention of gaining reward and is regarded to be as part of Deen.

INNOVATIONS [BID’AH]

There are various forms of Bid’ah [innovations] that are ‘introduced’ or ‘innovated’ to the religion of Islam.

Very many un-Islamic practices take place ‘in the name of Islam’, with specific dates set aside celebrating births, deaths, wedding occasions etc. Specifying virtuous days with various types of worship which have not been legislated are all part of Bid’ah.

Ulema have mentioned from various narrations, that when a person involves himself in Bid’ah [innovation], then in reality, he deprives himself of practising upon the Sunnah.
Hasan Basri Rahmatullah Alayh mentioned: “Allah Subhaanahu Wa Ta’ala does not accept the fasting, Salaah, Hajj nor the Umrah, of an innovator until he abandons [leaves] the innovation.”

Ibn Al-Qayyim Rahmatullah Alayh mentioned: “Those hearts that are pre-occupied with innovations [in Deen], they turn away from the Sunnah of Rasulullah Sallallahu Alayhi Wa Sallam.”

**SUMMARY OF THE HADITH**

An act is clearly part of the religion of Islam if it has acceptable evidence for it in the Qur’aan, Sunnah, consensus and what can be derived from those sources.

If an act is inconsistent with the Qur’aan and Sunnah it is void and worthless. The act will be rejected by Allah Subhaanahu Wa Ta’ala. It will bear no reward.

The one who introduces such an innovation and the one who practices it later are all equal in having their innovation rejected.
An-Nu‘man ibn Basheer narrates that: Rasullullah Sallallahu Alayhi Wa Sallam said:

“That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus he who avoids doubtful matters, clears himself in regard to his religion and his honour, but he who falls into doubtful matters [eventually] falls into that which is unlawful, like the shepherd who pastures his flock [very close] around a sanctuary, will soon pasture them in it. Behold, every king has a sanctuary, and truly Allah’s sanctuary is His ‘Prohibitions’. Verily in the body there is a morsel of flesh, which,
if it be sound, the entire body is sound and which, if it is diseased, the entire body is diseased. Truly, it is the heart.”

[Saheeh Buhkaari] [Saheeh Muslim]

**BRIEF EXPLANATION**

This very comprehensive Hadith indicates that all matters are one of three types, namely; clearly Halaal, clearly Haraam and that which is doubtful.

Many Ulema have considered this Hadith as, one of four or five Ahaadeeth, around which the entire Deen of Islam revolves.

In this Hadith we have been guided to be cautious not to fall into doubtful or dubious matters. This will serve as a protection for one’s Deen and integrity.

Rasullullah Sallallahu Alayhi Wa Sallam has provided a succinct similitude for one who becomes involved in ambiguities or doubtful matters, with the example of a protected sanctuary/pasturage of a King from which others are prevented from grazing their flock close by.

Similarly, there are boundaries and limitations that Allah Subhaanahu Wa Ta’ala has placed for the Believers. Whoever oversteps that which is permitted and falls into ambiguity, comes as close as possible to that which is forbidden and Haraam. And so likely, a person will inevitably fall into Haraam.

In the concluding sentence of the Hadith, Rasullullah Sallallahu Alayhi Wa Sallam emphasises the fact that one has to purify one’s heart and make sure it is sound, to be able to refrain from doubtful matters.
Only those with a strong and sound heart, ie : a heart that is filled with the love of Allah Subhaanahu Wa Ta’ala and a heart that fears violating the commandments of Allah Subhaanahu Wa Ta’ala, will such a heart, refrain from doubtful matters.

In conclusion, there are doubtful matters that a Muslim might face in his/her everyday dealings and activities, and hence this Hadith helps a person to deal with such circumstances and overcome falling into doubtful matters by purifying his heart.
HADITH 7 | The Religion [Deen] Is Sincerity / Good Counsel

Abi Ruqayyah Tameem ibn Aus ad-Daaree Radiallahu A'nhu narrates that : Rasullullah Sallallahu Alayhi Wa Sallam said :

“The Deen [religion] is sincerity/good counsel.” We said : “To whom? ” He [Sallallahu Alayhi Wa Sallam] said : “To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk.”

[Saheeh Muslim]

BRIEF EXPLANATION

Ad-Deen An-Naseehah

In this Hadith, ‘Ad-Deen An-Naseehah’, Deen [religion] is sincerity and good counsel.
The word نصيحة Naseehah has a very deep and broad meaning. The linguistic meaning of Naseehah means to purify. ‘Nashtul-’alasl’ , a verb from the same root word Naseehah means, ‘I purified the honey’ … ie : I filtered out the wax from it.

The word Naseehah could also mean : sincerity ; good counsel ; well-wishing or altruism.

The word Naseehah has different meanings when used in different contexts. When referred to, with regard to Allah Subhaanahu Wa Ta’ala and Rasullullah Sallallahu Alayhi Wa Sallam the word has a different meaning, from when it is referred to with regard to leaders and the general public.

النصيحة إلی الله Naseehah to Allah

In this Hadith, Ulema explain ‘Naseehah to Allah’ [sincerity towards Allah Subhaanahu Wa Ta’ala] means : Believing in the Oneness [Tauheed] of Allah Subhaanahu Wa Ta’ala with all His excellent names and qualities ; to love and obey Allah Subhaanahu Wa Ta’ala ; to do those actions that will please Allah Subhaanahu Wa Ta’ala ; to praise Allah Subhaanahu Wa Ta’ala ; to deem Allah Subhaanahu Wa Ta’ala as being perfect and free from anything that is opposite to His perfect attributes and to intend only Allah Subhaanahu Wa Ta’ala when worshipping Him.

Imaam Ahmed bin Hanbal Rahmatullah Alayh narrates a Hadith of Hazrat Abu Umaamah Radiallahu Anhu that Rasullullah Sallallahu Alayhi Wa Sallam said : Allah Ta’ala says :

أَحْبَبَ ٍمَا تَعَبَّدَنِي هَٰذِهِ عَبْدِي إِلَيْهِ النَّصِيحَةُ لِي

The most beloved act, with which My servant worships Me is sincerity for My sake [Musnad Ahmad]
Selfless sincerity towards Allah Subhaanahu Wa Ta’ala requires that one undertakes to discharge one’s obligations to Allah Subhaanahu Wa Ta’ala in the most perfect manner. This is the station of Maqaam-al-Ihsaan [Station of Perfection].

His Book

Sincerity towards the Qur’aan-e-Majeed [the book of Allah] means: to believe in the Qur’aan being the Kalaam of Allah [the speech of Allah]. One has to honour and respect and love the Qur’aan and recite it with Tajweed. One has to endeavour to understand the Tafseer [exegesis of the Qur’aan] and obey the injunctions found within the Qur’aan. One has to give Da’wah [pass on the message] of the Qur’aan.

His Messenger [Sallallahu Alayhi Wa Sallam]

Sincerity towards the Messenger of Allah Subhaanahu Wa Ta’ala means: to believe in Rasullullah Sallallahu Alayhi Wa Sallam. After Allah Subhaanahu Wa Ta’ala, one must love Rasullullah Sallallahu Alayhi Wa Sallam most dearly. Regarding this, Rasullullah Sallallahu Alayhi Wa Sallam has mentioned:

لا يَوْمَ من أَحْدَكُمْ حَتَّى أَكُنْ أَحْبَبْ إِلَيْهِ مِنْ وَالِدِهِ وَأَطْهَرِ النَّاسِ أَحْمَمٍ

None of you has true Imaan, until I [Sallallahu Alayhi Wa Sallam] become more beloved to him than his own parents, family, children and the entire mankind [Saheeh Bukhaari]

One has to exert one’s fullest effort to obey Rasullullah Sallallahu Alayhi Wa Sallam and imbibe in one’s life the Sunnah of Rasullullah Sallallahu Alayhi Wa Sallam. One has to follow the footsteps of Rasullullah Sallallahu Alayhi Wa Sallam and develop the beautiful Akhlaaq [character] of Rasullullah Sallallahu Alayhi Wa Sallam. One has to send abundant Salawaat [Durood and Salaam] upon Rasullullah Sallallahu Alayhi Wa Sallam.
Sincerity towards the Leaders of the Muslims means: to obey the Ulema and leaders of the Muslim community [via good counselling]; wanting good for them; making Du’a for them, advising them; appropriately counselling them when required; showing love and respect for the Ulema/Scholars and not searching for their mistakes; to have trust and confidence in them; helping them in whatever is good and beneficial; obeying them in what is right; reminding them should they err or forget; being patient with them if they do anything we may dislike and avoiding rising against them, so that the Ummah is united.

Sincerity towards the common folk [the general masses/public] means: to direct them towards what is of benefit for them; to teach them the affairs of Deen; to veil and conceal their faults; to help them in times of distress and calamity; to fulfil their needs; to help them against their enemy; to defend them and protect them; to avoid deceiving them and being jealous of them; to love for them what one loves for oneself; to dislike for them what one dislikes for oneself; to observe all their rights; to attend their Salaatul Janazah; to visit them when they are sick; to command them with good and forbid them from evil; to advise and offer them sincere good counselling when asked.

Rasullullah Sallallahu Alayhi Wa Sallam has mentioned:

When one asks his brother for sincere good counsel, then he should advise him [Al Adab Al Mufrad]

Al-Haafidh Abu Nu’aim Rahmatullah Alayh mentioned that this Hadith, ‘Ad-Deen An-Naseehah’ is tremendously important.
Ulema and scholars have also mentioned that this Hadith, ‘Ad-Deenu Naseehah’ is one-quarter of the Deen.
Hazrat Abdullah ibn Umar Radiallahu Anhuma narrates: Rasulullah Sallallahu Alayhi Wa Sallam said,

“I have been commanded to fight against the people [idolaters] until they testify that there is none worthy of worship except Allah and that Muhammad [Sallallahu Alayhi Wa Sallam] is the Messenger of Allah, and until they establish the Salaah and pay the Zakaah. And if they do that then they will have gained protection from me for their lives and property, unless [they commit acts that are punishable] in Islam, and their reckoning will be with Allah.”

[Saheeh Buhkaari] [Saheeh Muslim]
BRIEF EXPLANATION

One needs to analyse the background of this Hadith and the context it was said, to understand this Hadith correctly.

As a result of the Arab polytheists breaking their treaty with the Muslims; murdering many people of Rasulullah Sallallahu Alayhi Wa Sallam’s allies; persecuting the Muslims for many years; breaking their oaths and pacts; causing bloodshed and showing open aggression and hostility against the Muslims.

It was in this circumstance that Rasulullah Sallallahu Alayhi Wa Sallam mentioned this Hadith, saying: “I have been commanded to fight against the people [idolaters] until they say Laa ilaaha ilAllah”, so that Rasulullah Sallallahu Alayhi Wa Sallam could save his community from further harm.

Fighting was a policy of last resort, when all other means had failed. The Muslims would first give Da`wah [invite] the non-muslims and polytheists towards Islam in an excellent manner. Endeavours were made to stop the hostilities, for the enemy to put down their weapons and live peacefully under the Muslim rule, either by embracing Islam voluntarily, or, if they wished to remain on their own creeds and religions, they would have to pay Jizyah [a small amount of tax] to the Muslims.

However, if all this failed and the polytheist resort to fighting, that is when Rasulullah Sallallahu Alayhi Wa Sallam would react to a combative aggression in the same way.

So, whilst inclining to absolute peace with the enemy, there were times when Rasulullah Sallallahu Alayhi Wa Sallam and the Sahaabah Radiallahu Anhum had to combat the aggression of the enemy, when they insisted on fighting the Muslims.
The word [uqaatila] mentioned in this Hadith means to ‘fight or oppose’ and not the verb [qatala] which means to ‘kill’. Rasulullah Sallallahu Alayhi Wa Sallam was commanded to oppose and not kill. Also, this particular Arabic verb implies that it is not a one-sided action but a participation of both sides. In other words, when somebody attacks you first [with the intent to kill you], you oppose the person and defend yourself [fight back] in response to the opponents aggression.

Note: The word اللَّاتِسْ in this Hadith, refers to only those [Mushrikeen of Makkah/Arab polytheists] who were waging war against the Muslims and not the Ahle-Kitaab [Jews and Christians].

Islam commanded the Muslims to be just to people of other faiths [eg: Jews Christians, pagans]. Islam calls us to treat them kindly and win their hearts as long as they do not take up arms against Muslims.

In fact, Allah Subhaanahu Wa Ta’ala mentions in the Noble Qur’aan:

لا يَتَّهَيْكُمُ اللَّهُ عَنْ أَلْدِينٍ لَّمْ يُقَاتِلُوكُمُ فِي الَّذِينِ وَلَمْ يَخْرُجُوكُمْ مِنْ دِيَارِكُمْ أَنْ يَبْرُوْهُمْ وَيُقْسَطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Allah forbids you from not dealing kindly and justly with those who neither fight against you or drive you out of your homes. For Allah loves those who are just [Surah Al-Mumtahinah 60:8]

And, Rasulullah Sallallahu Alayhi Wa Sallam mentions in a Hadith:

من قَتَلَ مُؤَايِدًا لَّمْ يَرَحْ رَأْيَتَهُ الْجَنَّةَ، وَإِنَّ رَيْحَاهُ تُوْجَدُ مِنَ مَسِيرَةٍ أَرَبَعِينَ عَامًا

Whoever kills any person [despite having a peace covenant with this person], then this person [the Muslim] will not smell the fragrance of Paradise, though its smell is perceived from a distance of forty years [Saheeh Bukhaari]
It should be understood that the Qur’aan rejects force conversion to Islam. It was not obligatory for the polytheists to accept Islam in order to make peace with the Muslims. If they stopped their hostilities against the Muslims and sought refuge, then the Muslims were commanded to grant them protection and safe passage even if they did not accept Islam.

Allah Subhaanahu Wa Ta’ala mentions in the Noble Qur’aan:

\[
\text{ليسَ عليكم مِن فَتْحٍ}
\]

You are not a dictator over them [Surah Al-Ghaashiyah 88:22]

In other words, you cannot force someone to accept Islam.

There are several examples in the Seerah of Rasulullah Sallallahu Alayhi Wa Sallam, when Rasulullah Sallallahu Alayhi Wa Sallam stopped the Muslims from killing any enemy, who on the battlefield recites the Shahadah [Kalimah] and accepts Islam. Hence, if any person embraces Islam, then the Muslims will have to treat him like any another Muslim [i.e., this person’s life and property are protected and is sacred].

Rasulullah Sallallahu Alayhi Wa Sallam says: \text{وَحِسَابُهُمْ عَلَى اللَّهِ “Wa Hisaabuhum alAllah – and their reckoning will be with Allah”}. The meaning of \text{Wa Hisaabuhum alAllah} is – we are not responsible for their internal conditions, and we are only responsible for the external conditions of the person. Hence, if a person has affirmed his Shahadah [Kalimah] and shows himself as a Muslim [he observes his Salaah and discharges his Zakaah] then one has to regard him as a Muslim. It is left to the knowledge of Allah whether he is a Believer or disbeliever and whether he is sincere or not.
HADITH 9 | Submission To Revelation

Hazrat Abu Hurayrah Abdur`Rahman ibn Sakhr Radiallahu Anhu narrates that: Rasullullah Sallallahu Alayhi Wa Sallam said:

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

[Saheeh Buhkaari] [Saheeh Muslim]

BRIEF EXPLANATION

This Hadith prohibits excessive questioning, because this practice destroyed previous nations. They had questioned their Ambiyaa Alayhimus Salaam and then still acted contrary to their teachings.
This Ummah has been warned by Rasulullah Sallallahu Alayhi Wa Sallam of adopting the same attitude. Therefore, we should refrain from asking unnecessary questions, or questions indulging in details and technicalities, or questions that will lead to confusion or doubt, or questions that will bring difficulty upon us if we are given the answer [ie: the action may be difficult to carry out if we are given the answer to that particular question].

To understand this Hadith, we look into an incident which prompted Rasulullah Sallallahu Alayhi Wa Sallam to mention this particular Hadith:

Rasulullah Sallallahu Alayhi Wa Sallam had addressed the Sahaabah Radiallahu Anhum and said: “O people, Allah has made Hajj compulsory upon you, so perform the Hajj”. A man asked: “…Every year, O Messenger of Allah [Sallallahu Alayhi Wa Sallam]?” Rasulullah Sallallahu Alayhi Wa Sallam remained silent. The man asked the same question three times. Rasulullah Sallallahu Alayhi Wa Sallam then said: “If I said yes, it [Hajj] would become obligatory upon you [to perform it every year] and you would not be able to do it”. Then Rasulullah Sallallahu Alayhi Wa Sallam said: “Leave me, as I leave you … for all that destroyed those before you was their questioning and their disagreement with their Messengers. So when I tell you to do something, do of it that which you are able [to the best of your ability] and if I forbid you something, then leave it alone.” [Saheeh Muslim]

We are forbidden to ask about a great deal of those things [which are Halaal and Haraam], and which it is feared, the question would cause revelation of some hardship.

Hence, Rasulullah Sallallahu Alayhi Wa Sallam mentions in another Hadith:
The greatest criminal of the Muslims against the Muslims is someone who asks about something [which has not been forbidden], but then it is declared forbidden because of his asking. [Sunan Abi Dawud]

Imaam Awza’ee Rahmatullah Alayh mentions: “When Allah wants to deprive His servant the blessing of knowledge, He puts questions on his tongue, which are designed to cause difficulty to the people of knowledge [the Ulema] … I think they are the people with the least knowledge.”

Imaam Maalik Rahmatullah Alayh use to say: “Arguing [unnecessary disputing and wrangling] about knowledge, removes the Noor of knowledge from a man’s heart”.

So, in this Hadith, our attention has been drawn to the fact that we should be pre-occupied with putting into effect the command of Rasulullah Sallallahu Alayhi Wa Sallam and we should be avoiding his prohibition. This will keep us busy so that we do not have to ask any other questions.

When we hear a command or prohibition, our concern should not be directed towards speculation about matters which might or might not happen.
Hazrat Abu Hurayrah Radiallahu Anhu narrates that : Rasullullah Sallallahu Alayhi Wa Sallam said :

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

So the Almighty has said: “O [you] Messengers! Eat of the Tayyibat [all kinds of Halaal [legal] foods], and perform righteous deeds.” [23:51] and the Almighty has said: “O you who believe! Eat of the lawful things that We have provided you.” [2:172]”.
Then he [Sallallahu Alayhi Wa Sallam] mentioned [the case] of a man who, having journeyed far, is dishevelled and dusty, and who spreads out his hands to the sky saying ‘O Lord! O Lord!’ while his food is haram [unlawful], his drink is haram, his clothing is haram, and he has been nourished with haram, so how can [his supplication] be answered?

[Saheeh Muslim]

BRIEF EXPLANATION

In this Hadith we have been exhorted to consume pure and wholesome food. One of the most important things by which a Mu’min obtains pure actions and deeds, is pure food which is Halaal. Allah Subhaanahu Wa Ta’ala is wholly Pure and free from all defects and deficiencies. He is At-Tayyib [pure] and He only accepts that which is pure.

So, in this Hadith there is an indication that action is only acceptable and it is only pure, through eating Halaal wholesome food. Haraam food corrupts actions and prevents the acceptance of Du’a.

Hazrat Sa’ad Bin Abi Waqqas Radiallahu Anhu asked Rasullullah Sallallahu Alayhi Wa Sallam : “Ya Rasullullah [Sallallahu Alayhi Wa Sallam], ask Allah to make me, one who’s Dua’s are answered [Mustajaabad-Da’wah]. Rasullullah Sallallahu Alayhi Wa Sallam said : Sa’ad, make your food pure [Halaal] and your supplications will be answered. By the one in whose hand is the life of Muhammed Sallallahu Alayhi Wa Sallam, the slave will cast a Haraam [impure] morsel in his belly and because of it, Allah will not accept his action for 40 days. And any slave whose flesh was rose upon Interest and Usury, then the fire is most appropriate for it.” [Ibn Katheer]

Someone asked Hazrat Sa’ad Bin Abi Waqqas Radiallahu Anhu : “How is it that all your Dua’s [supplications] amongst all the Sahaabah Radiallahu Anhum are answered?”. Hazrat Sa’ad Bin Abi Waqqas
Radiallahu Anhu said: “When I raise a morsel to my mouth, I know where it came from and what it came out of.” [Hilyatul Awliyaa]

Rasullullah Sallallahu Alayhi Wa Sallam said: Whoever buys a garment for 10 Dirhams and 1 Dirham [of it] is Haraam, then Allah will not accept his prayer for as long as he wears that garment. Hazrat Abdullah ibn Umar Radiallahu Anhu narrated this Hadith and then he put his fingers in his ears and said: “May they become deaf if I did not hear it from Rasullullah Sallallahu Alayhi Wa Sallam.” [Musnad Ahmed]

Abu Dawood in his Marāṣīl mentioned: Rasullullah Sallallahu Alayhi Wa Sallam said: Whoever gains wealth from a criminal act and gives it as a gift to relatives, or pays Sadaqah [charity] from it, or spends it in the path of Allah, then Allah will gather all that and cast it with him into the fire of Jahannum.”

Hazrat ‘Umar ibn al-Khattab Radiallahu Anhum mentioned: “By one’s scrupulous avoidance of that which Allah forbids, Allah accepts supplications and glorifications.”

Sufyaan Thauri Rahmatullah Alayh mentioned: One who uses Haraam wealth in noble works, is like one who endeavours to purify his clothes in urine.”
HADITH 11 | Being Cautious Of The Doubtful

عن أبي محمد الحسن بن علي بن أبي طالب سبطن رسول الله صلى الله عليه وسلم ورثحاتيه رضي الله عنهما قال: حفظت من رسول الله صلى الله عليه وسلم: دع ما يربيك إلى ما لا يربيك

[والنسائي] [رقم:2520 روأه الترمذي]

وقال الترمذي: حديث حسن صحيح

Hazrat Abu Muhammad Al-Hassan ibn Ali ibn Abi Taalib, the grandson of Rasullullah Sallallahu Alayhi Wa Sallam, and the one who is dearest to him, Radiallahu Anhuma said: I committed to memory from Rasullullah Sallallahu Alayhi Wa Sallam [the following words]:

“Leave that which makes you doubt, for that which does not make you doubt.”

[Al-Tirmidhi and al-Nasaii related it, and al-Tirmidhi said: It is a good and sound Hadith]
This Hadith highlights the importance of refraining from anything that is ambiguous and doubtful.

Doubtful things cause unrest and agitation in the heart. A person then becomes hesitant and restless. He is unsure whether he could engage in that particular action or consume that particular food or not, hence, Rasullullah Sallallahu Alayhi Wa Sallam, very simply has mentioned to us a principle that we should leave out anything that is doubtful for that which is not doubtful.

We have been exhorted to become scrupulous. There have been many incidents of the Salaf-e-Sauliheen where because of some doubt that occurred, they would leave out thousands of Dinars that they would have received as inheritance.

So, we have been shown a method that will leave us with peace and tranquillity in our hearts by adopting this clear principle.

When a person is scrupulous then: [1] it will lead him to enjoy a tranquil heart and a peaceful mind; [2] it will distance him from anything that is reprehensible or Haraam; [3] he will become more cautious in following Allah Subhaanahu Wa Ta’ala’s command; [4] it will assist him in his dua’s being answered because Allah Subhaanahu Wa Ta’ala answers a person’s dua when his income is Halaal and he consumes Halaal, and; [5] it will save a person from the punishment of Allah Subhaanahu Wa Ta’ala.

There is an incident behind this Hadith, wherein Sayiddina Hassan, the son of Hazrat Ali Radiallahu Anhuma, was asked: “What do you remember from Rasullullah Sallallahu Alayhi Wa Sallam?” He said: “I remember that I had taken a date from the dates of Sadaqah and I put it in my mouth. Rasullullah Sallallahu Alayhi Wa Sallam quickly removed it from my mouth and cast it aside.” A person then asked: “What was
the problem in you eating the date?”. Rasullullah Sallallahu Alayhi Wa Sallam explained to me that …“We [Ahle Bayt] do not eat Sadaqah”. Rasullullah Sallallahu Alayhi Wa Sallam further explained:

دَعْ مَا یُرِبِّیكِ إِلَی مَا ۖ أَنْ یُرِبِّیكِ

*Leave that which makes you doubt, for that which does not make you doubt*  
[Tirmidhi]
Hadith 12 | Leaving That Which Does Not Concern One

Hazrat Abu Hurayrah Radiallahu Anhu narrates that: Rasullullah Sallallahu Alayhi Wa Sallam said:

“Part of the perfection [excellence] of a person’s Islam is that he leaves what does not concern him.”

[Tirmidhi]

BRIEF EXPLANATION

This Hadith highlights the importance of refraining from all those words or deeds that do not concern oneself. A person should refrain from vain talk and futile actions. He should avoid irrelevant questions, unimportant discussions, and refrain from expressing his own opinions regarding any matters of Deen. Instead, he should make use of his time correctly and spend his efforts and energy in those matters which are beneficial to him.
Hazrat Abu Hurayrah Radiallahu Anhu mentioned in a narration: “The people with the most wrong actions are those who speak most about what does not concern them.”

Hazrat Luqmaan Alayhis Salaam was asked, how did he achieve a high rank. He mentioned: “Speaking the truth, fulfilling a trust and abandoning all those things that did not concern him.”

A person should hence ponder over the fact that death awaits him, and he will be questioned for every word that he spoke and for every action that he did. Perhaps he will be asked: “Why did you utter that statement?” … “Was it necessary or futile?” … “Did it benefit you in anyway?” … “Would it have harmed you if you did not speak or utter those words?” … “Had you remained silent, would you not have been kept safe from any effects or consequences of that statement?” … “Why did you not in place of that statement, recite Zikrullah [SubhaanAllah, Alhamdulillah, La ilaaha ilAllah] in that time that you wasted?” …

Hence, the Salaf-e-Sauliheen, like Hasan Basri Rahmatullah Alayh used to say: “We met such pious people who were more concerned about valuing their time, just like how you are concerned about gathering your Dinars and Dirhams …”

We have learnt in this Hadith, that, the perfection [kamaal] of the Islam of any person, lies in the retention of all types of futility.
HADITH 13 | Love For Your Brother That Which You Love For Yourself

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

[Saheeh Buhkaari] [Saheeh Muslim]

BRIEF EXPLANATION

In this Hadith we have been taught that loving good for our Muslim brothers and sisters is an essential part of our Imaan.
A person's Imaan is deficient if he does not have the quality of compassion and love for his Muslim brother, i.e., he does not love for his Muslim brother what he loves for himself.

A Muslim community is built upon love and compassion for its members. Each and every person should care for and help one another and treat others in the same way that they would want to be treated.

For this to be possible, one has to have a clean and sound heart. A heart that is filled with humility, mercy, empathy and compassion, and not one that is filled with jealousy, selfishness and envy.

One should treat others how one desires to be treated, kindly from others.

One should look for excuses to forgive his Muslim brother.

He should not belittle his Muslim brother. If he makes a mistake, then he should overlook that mistake. Treat him in the best of manners, with kind words, compassion and love. Just as he loves good for himself, he loves good for his Muslim brother. In a similar vein, whatever he dislikes for himself he should dislike for his Muslim brother. Hence, he should enjoin good and forbid evil. If he sees some defect in his Muslim brother, he should exert himself in a very diplomatic way, to put that right.

Hence, one has to have a very sincere heart, that is free from malice and envy. An envious person would not like his Muslim brother to excel him in good fortune.

The Salaf-e-Sauliheen and Sahaabah RadiAllahu Anhum would give preference over themselves to their Muslim brothers.

Hazrat Abdullah ibn Amr bin al-As RadiAllahu Anhuma reported that Rasullullah Sallallahu Alayhi Wa Sallam said:
Whoever loves that he should be removed from the fire of Jahannum and should enter Paradise, then let his death overtake him, while he has Imaan in Allah and the Last Day, and whilst he does to people that which he likes to be done to himself [Saheeh Muslim]
HADITH 14 | Honouring A Muslim

**Hazrat Abdullah ibn Mas’ood** Radiallahu Anhu narrates that Rasullullah Sallallahu Alayhi Wa Sallam said:

“It is not permissible [legal] to spill the blood of a Muslim [who bears testimony to the fact that there is no god but Allah, and I am the Messenger of Allah] except in three [instances] : the married person who commits adultery ; a life for a life [ie: for murder] ; and one who forsakes his religion and separates from the community.”

[Saheeh Buhkaari] [Saheeh Muslim]

**BRIEF EXPLANATION**

Human life is most valuable. Islam stresses on the value and importance of human life, especially that of a Muslim. A Muslim’s life must not be
threatened unless it is under lawful circumstances, ie: when a serious violation of the Shari’ah has occurred.

In a Hadith, Hazrat Abu Sa’eed Al-Khudri Radiallahu Anhu and Hazrat Abu Hurairah Radiallahu Anhu narrated that Rasullullah Sallallahu Alayhi Wa Sallam said:

If all the inhabitants of the heavens and the inhabitants of the the earth participate in shedding the blood of Believer [murdering a Muslim], Allah will cast them all [face-down] into Jahannum [Tirmidhi]

In another Hadith, Hazrat Abdullah bin ‘Amr Radiallahu Anhu narrated that Rasullullah Sallallahu Alayhi Wa Sallam said:

The destruction of the entire Universe is lighter and insignificant on Allah, in comparison to the destruction of a single Muslim [Tirmidhi]

Before the arrival of Islam, human life had no value. A person was easily killed for various reasons eg: revenge; tribal warfare; newborn females were killed and even buried alive [because she was considered to be a shame upon her father].

Islam is a peaceful religion that has established rules, to safeguard and respect the life of every person, to live peacefully together without any lives being threatened. Measures have been set up in Islam to minimize occurrences wherein a person’s life is wrongfully taken away, except in exceptional cases [where the taking of a human life is allowed].

It is not legal [permissible] to kill a Muslim except in one of these three [exceptional] instances, to show that the blood of a Muslim is valued and treasured by Allah Subhaanahu Wa Ta’ala. This Hadith was also
mentioned by Rasullullah Sallallahu Alayhi Wa Sallam in the farewell Hajj, to re-emphasize that a Muslims blood is most sacred in the eyes of Allah.

Islam wishes to avoid any kind of violence, blood-shed, injustice. The punishments that Allah Subhaanahu Wa Ta’ala has set-out [through various laws in Islam] are measures to protect society and community. These are precautionary measures to ensure that evil acts are minimized.

Islam promotes good values and encourages chastity via legal relationships [marriage] between men and women, and discourages Zinna [adultery] or any acts that lead to violence and evil. Therefore, one of the exceptional cases mentioned in this Hadith of Rasullullah Sallallahu Alayhi Wa Sallam, [where a life can be taken], is when a person commits Zinna [adultery], with the punishment being that the person is stoned to death.

The second instance being, when a person unjustly kills someone else, then the family [of the person killed] has the right to take revenge upon the person who committed the murder.

The third instance being, when a person becomes an apostate [renounces the religion of Islam].

A person’s life can be taken in these three instances. However, for someone’s blood and life to be taken, is an important issue and not something one can take upon one’s own hands, nor something that is decided by mere opinion. These are established through textual sources through Qur’aan and Hadith and given as a ruling by a Muslim judge, in an Islamic country.
Hazrat Abu Hurayrah  

Radiallahu Anhu narrates that: Rasullullah Sallallahu Alayhi Wa Sallam said:

“Let whosoever believes in Allah and in the Last Day either speak good or be silent. Let whosoever believes in Allah and in the Last Day honour [be generous to] his neighbour. Let whosoever believes in Allah and in the Last day honour [be generous to] his guest.”

[Saheeh Buhkaari] [Saheeh Muslim]

BRIEF EXPLANATION

In this Hadith, Rasullullah Sallallahu Alayhi Wa Sallam, has commanded a Believer with three things, namely; [1] Speaking good or remaining

These are special qualities of a Believer [i.e.: one who believes in Allah and in the Last Day].

[1] Guarding the Tongue

A Mu’min [Believer] has been exhorted to use his tongue in virtuous deeds and acts, viz. : Tilaawat [recitation] of the Qur’aan, Zikrullah, Salawaat [salutations] upon Rasullullah Sallallahu Alayhi Wa Sallam, speaking kindly to people, etc. If he is unable to do so, then at least let him maintain silence and avoid futile talk.

In a Hadith, Rasullullah Sallallahu Alayhi Wa Sallam has mentioned:

مَنْ صَمَّتْ نَجَا

Whoever is silent is saved [Tirmidhi]

In another Hadith, Rasullullah Sallallahu Alayhi Wa Sallam mentioned: “Verily the extent a person slips with his feet is much more, than, when he slips with his tongue.” [Bayhaqi]

Many people regard the tongue to be insignificant. The tongue is small in size, but it’s crime is great. A person should be careful of abusing his tongue by giving false evidence, backbiting, lying, slandering, swearing, using indecent language etc.

Once, Rasullullah Sallallahu Alayhi Wa Sallam mentioned to Muadh bin Jabal Radiallahu Anhu : “The tongue will be the cause of people being cast headlong into Jahannum.” [Tirmidhi]
Hazrat Abu Sa’eed Al-Khudri *Radiallahu Anhu* narrated: Rasullullah *Sallallahu Alayhi Wa Sallam* said: “When the son of Adam wakes up in the morning, all of his limbs humbly beseech [plead to] the tongue and say: “Fear Allah regarding us, because both we and our well-being are aligned with you … If you are upright, we will be on the right … and if you are crooked then we will all be misled.” [Tirmidhi]

**[2] Honouring one’s Neighbour**

The second command concerns being generous [honouring] and fulfilling the rights, of one’s neighbour.

In a Hadith, Rasullullah *Sallallahu Alayhi Wa Sallam* has mentioned:

\[
\text{ما زال يوصيني جبريل بالجار حتى ظننت أنى سيؤرثه}
\]

Jibra’eel Alayhis Salaam has continuously emphasized to me, the right of neighbours [so much] that I began to feel that soon Jibra’eel Alayhis Salaam would instruct that the neighbour also becomes an inheritor of one’s wealth

[Saheeh Bubkaari]

Hazrat Abu Shuraih Radiallahu Anhu narrated: Rasullullah *Sallallahu Alayhi Wa Sallam* said three times:

\[
\text{قال و الله لا يؤمن و الله لا يؤمن و الله لا يؤمن}
\]

“By Allah, he is not a Mu’min, By Allah, he is not a Mu’min, By Allah, he is not a Mu’min [ie : he does not have faith].” It was said, “Who is it, O Rasullullah?”.

Rasullullah *Sallallahu Alayhi Wa Sallam* said:
He, through who’s mischievousness, his neighbour is insecure [Saheeh Buhkaari]

Hence, Rasullullah Sallallahu Alayhi Wa Sallam has mentioned in another Hadith:

وَخَبَرُ الْحَيْرَانِ عَنْدَ اللَّهِ خَبَرُهُمْ لِجَارِهِ

And the best neighbour to Allah is the best to his neighbours [Tirmidhi]

Hazrat Ibn Abbas Radiallahu Anhu reported: Rasullullah Sallallahu Alayhi Wa Sallam said:

ليش المُؤمِّنُ الّذِي يَشْبَعُ وَجَارُهُ جَانِعًا إِلَى جَنَّتِهِ

He is not a Believer whose stomach is filled while the neighbour to his side goes hungry [Bayhaqi]

Hazrat Abu Hurayrah Radiallahu Anhu narrated: A man said, “O Rasullullah Sallallahu Alayhi Wa Sallam, a woman prays in the night, fasts in the day, does many deeds and gives charity, yet she harms her neighbours with her tongue.” Rasullullah Sallallahu Alayhi Wa Sallam said:

لاَّ خَيْرُ فِيهَا، هِيَ مِنَ أُهْلِ الْنَّارِ

“There is no good in her. She is among the people of Hellfire.” The man said, “O Messenger of Allah, another woman prays the obligatory prayers and gives bits of food in charity, yet she does not harm anyone.” The Prophet said, “She is among the people of Paradise.” [Saheeh Buhkaari]
[3] **Being Generous to one’s Guest**

The third command concerns being generous [honouring] and showing hospitality to one’s guest. Apart from seeing to the food and drink of one’s guest, the host should also attend to him politely and ensure that nothing occurs contrary to the guests temperament.

Rasullullah *Sallallahu Alayhi Wa Sallam* said: “A guest should be fed well for one day and one night, and hospitality is for three days, and anything after that is Sadaqah [charity bestowed upon him]. [Saheeh Bubkaari]
HADITH 16 | The Forbiddance Of Anger

Hazrat Abu Hurayrah Radiyallahu Anhu narrates:

A man said to Rasullullah Sallallahu Alayhi Wa Sallam “Advise me …” Rasullullah Sallallahu Alayhi Wa Sallam said: “Do not become angry.” The man repeated [his request for counsel] several times, and [each time] Rasullullah Sallallahu Alayhi Wa Sallam said, “Do not become angry.”

[Saheeb Buhkaari]

BRIEF EXPLANTION

In this Hadith Rasullullah Sallallahu Alayhi Wa Sallam emphasized abstention from anger. It is essential to keep anger under control. Allah Subhaanahu Wa Ta’ala has endowed man with the ability to control his anger. One should ensure that it is not misappropriated or unjustly employed.
Rasullullah Sallallahu Alayhi Wa Sallam has mentioned in a Hadith:


A powerful man is not one who defeats another in physical contact. Verily, a powerful man is he who controls his Nafs [ego] at the time of anger [Saheeh Buhkaari]

There are Qur’anic verses that emphasize the need to avoid getting angry and many Ahadeeth are replete with remedies for controlling one’s anger.

Allah Subhaanahu Wa Ta’ala has mentioned in the Noble Qur’aan:


And those who swallow [restrain] their anger [rage] and pardon people – and Allah loves the doers of good; [Surah Al `Imraan 3:134]

ANGER MANAGEMENT | SOME SOLUTIONS AND REMEDIES

[1] Seeking refuge in Allah from the Shaytaan

One should read: A’oozu Billaahi Minashaytaanir Rajeem. Rasulullah Sallallahu Alayhi Wa Sallam has said:

Verily, I know a statement, that if he were to say it, his anger would leave: “I seek refuge in Allah from Shaitan, the rejected” [Tirmidhi]
[2] **Remain Silent**

Rasulullah Sallallahu Alayhi Wa Sallam has said :

وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيُسْكَنْ

*When one of you is angry, he should be silent [Al-Adab Al-Mufrad]*

[3] **Make Whudu**

Rasulullah Sallallahu Alayhi Wa Sallam has said :

إِنَّ الْعَضْبَةَ مِنَ الشَّيْطَانَ وَإِنَّ الشَّيْطَانَ خَلَقَ مِنَ النَّارِ وَإِنَّمَا نَطَقَ النَّارُ بِأَلْمَاءٍ فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيُبْرَأَ

*Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution. [Sunan Abi Dawood]*

[4] **Sit or Lie Down**

Rasulullah Sallallahu Alayhi Wa Sallam has said :

إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمًا فَلْيُلْجِلْشَ فَإِنَّ ذَهَبَ عَنْهُ الْعَضْبَةُ وَإِلَّا فَلْيُضْطَجِعْ

*When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down [Sunan Abi Dawood]*
In another Hadith, Rasulullah Sallallahu Alayhi Wa Sallam has mentioned the effects of anger with a simple analogy. Rasulullah Sallallahu Alayhi Wa Sallam said: “Anger spoils a person’s Imaan [faith], just like how the aloe plant destroys the sweetness of honey” [Bayhaqi]. The extreme bitterness of the aloe plant [when dipped into honey] removes all traces of sweetness.

Hazrat Abdullah bin Umar Radiallahu Anhu narrates that Rasulullah Sallallahu Alayhi Wa Sallam has mentioned:

مَا مِن جُرِّعَةِ أَغْضَبْنَ أَجْرَنَ عَبْدُ اللَّهِ مِنْ جُرِّعَةِ غَيْبَانِ كَفْتُمَا عَبْدُ ابْتَغِيْهَا وَجَعَّ اللَّهِ

*There is no drinking more excellent to Allah, than the drinking [the withholding] of one’s anger, for Allah’s pleasure [Sunan Ibn Majah]*

When a person becomes angry, he should remember that Allah Subhaanahu Wa Ta’ala has more greater power and authority over him. He should ponder over the fact that he himself has many times been in the disobedience of Allah Subhaanahu Wa Ta’ala. Should Allah Subhaanahu Wa Ta’ala also adopt the attitude of wrath and rage with him, then what will his condition be? He should remember that Allah Subhaanahu Wa Ta’ala is the defender of the honour and right of those who have no defender. Hence, when he becomes angry, perhaps he may be becoming angry upon an innocent person. Allah Ta’ala will take revenge on behalf of that innocent person.

Even a judge has been warned in the Hadith, not to rule against two parties whilst in the state of anger.
HAITH 17 | Striving For Excellence

Hazrat Abu Ya’la Shaddaad ibn Aws Radiallahu Anhu narrates that Rasullullah Sallallahu Alayhi Wa Sallam said:

“Verily Allah has ordained [enjoined] Ihsaan [excellence] in all things. Thus, if you kill, kill in a good manner. If you slaughter, slaughter in a good manner. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters.”

[Saheeh Muslim]

BRIEF EXPLANATION

In this Hadith we have been advised to be kind, compassionate and pleasant to every creature of Allah Subhaanahu Wa Ta’ala. Be it a human or an animal, we should deal in an excellent manner towards every creation of Allah Subhaanahu Wa Ta’ala.
The word Ihsaan إحسان is derived from the word Husn حسن which means to treat someone in a kind, good manner. The word Ihsaan appears in several places in the Holy Qur’aan.

In Hadith-u-Jibra’eeel, the concept of Ihsaan إحسان in relation to worshipping Allah Subhaanahu Wa Ta’ala, was discussed in detail.

*Then he [the man] said, “Inform me about Ihsaan“. Rasulullah Sallallahu Alayhi Wa Sallam answered : “It is that you should worship Allah as though you could see Him, for though you cannot see Him yet He sees you.” [Saheeh Muslim]

* [Refer to Hadith-u-Jibra’eeel Hadith #2 of Imaam Nawawi Rahmatullah Alayh]

In Hadith #17 of Imaam Nawawi Rahmatullah Alayh, two important instances are mentioned by Rasullullah Sallallahu Alayhi Wa Sallam, of whom we should be showing Ihsaan [courtesy, kindness and goodness] towards ie: the animal which is to be slaughtered/sacrificed and a person who’s life is to be taken, especially in Qisaas [retaliation].

As for Ihsaan, in the act of killing or slaughtering animals, then it means that one releases the soul in the fastest, easiest and shortest possible manner, without any increase to the torment and pain to the animal, for which there is no need.

The animal should be lead in a very gentle manner towards the place of slaughter and the knife should be concealed from it. We have been taught in the Ahadeeth of Rasullullah Sallallahu Alayhi Wa Sallam that to minimize pain, the knife should be thoroughly sharpened before slaughtering an animal.

Rasullullah Sallallahu Alayhi Wa Sallam passed by a man who had his foot on the neck of a sheep. Whilst he was sharpening his blade, the sheep
was looking towards it. Rasullullah *Sallallahu Alayhi Wa Sallam* said: “Why did you not sharpen your knife before you laid it on the ground? “Do you intend to give it two deaths?” [Tabarani]

The animal should not be slaughtered in the presence of another animal. Nor, should it be dragged by it’s ear, but rather by it’s neck.

Hazrat Umar *Radiallahu Anhu*, once hit a man with a stick because he sharpened his blade in front of a sheep [Bayhaqi]. Another time, Hazrat Umar *Radiallahu Anhu* saw a man dragging a sheep to slaughter it. Hazrat Umar *Radiallahu Anhu* hit him with a stick and said: “Woe to you! Lead it to it’s death with grace.” [Bayhaqi]

Regarding Qurbaani, even after slaughtering swiftly, skinning of the animal should only commence after the carcass has cooled down completely.

As far as kindness to other animals are concerned Rasullullah *Sallallahu Alayhi Wa Sallam* said that a person should not burden an animal with heavy weight placed on it’s back, nor should a mounted person stop his mount to involve himself in conversation, lest he burdens the animal. Also, an animal should be given sufficient food, fodder, water throughout it’s journey.

Ihsaan upon a person whom has to be killed, due to the laws of Shariah that were contravened, necessitates that their life should be terminated swiftly with minimal pain and suffering.
HADITH 18 | Follow Up A Bad Deed With A Good Deed

Hazrat Abu Dharr Jundub ibn Junadah, and Hazrat Abu Abdir Rahman Muadh bin Jabal Radiallahu Anhuma narrated that Rasullullah Sallallahu Alayhi Wa Sallam said:

“Fear Allah [have Taqwa] wherever you may be, and follow up a bad deed with a good deed which will wipe [the former] out, and behave well [with beautiful character] towards the people.”

[Tirmidhi]

BRIEF EXPLANATION

This Hadith contains three important advices, which embrace all the good of this world and the hereafter, namely:
[1] Taqwa

Fearing Allah Subhaanahu Wa Ta’ala, ie: fulfilling all the commandments of Allah Subhaanahu Wa Ta’ala and refraining from all the prohibitions of Allah Subhaanahu Wa Ta’ala.

Some scholars have mentioned the meaning of Taqwa as: Allah must not see you in those places that Allah has prohibited you from, nor should Allah miss you in those places where Allah has commanded you to be in.


[2] Follow up a bad deed with a good deed

Follow up a bad deed with a good deed. The good deed will wipe out the bad deed. After slipping into sin, a person should perform any good action [deed] which will efface the effects of the sin.

Hazrat Ibn Mas’ud Radiallahu Anhu narrated: A man kissed a strange [non-Mahram] woman. Realizing the gravity of his sin, he came to Rasullullah Sallallahu Alayhi Wa Sallam, informed him about his transgression and desired that the Shar’ee punishment be implemented upon him so that he may be saved from the fire of Jahannum in the hereafter.

Rasullullah Sallallahu Alayhi Wa Sallam had still not responded to him, when a verse was revealed:
And establish prayer [Salaah] at the two ends of the day and a portion of the night. Verily, virtues [good deeds] repel vices [misdeeds] [Surah Hud 11:114]

After Rasullullah Sallallahu Alayhi Wa Sallam recited this verse to the man, the man asked Rasullullah Sallallahu Alayhi Wa Sallam whether this applies to him only. Rasullullah Sallallahu Alayhi Wa Sallam said, “It applies to all of my Ummah.” [Saheeh Bukhaari and Saheeh Muslim]

What is meant in this Hadith, is that a good deed becomes an atonement for an evil deed. For major sins to be obliterated, one has to make Taubah [sincere repentance]. However, minor sins are obliterated [forgiven] when a person follows up with performing a good deed after a bad deed.

There are numerous acts of Ibaadah that eliminate and wash away the minor sins of a person. An example [of minor sins being forgiven] is when a person performs Whudu [ablution], then this virtuous act of worship washes out all minor sins. Or, when a person keeps a Nafl fast on the 9th of Zul-Hijjah, then this wipes out the minor sins of the past and coming year.

[3] Behave well [with beautiful character] towards the people

In a Hadith, Hazrat Abu Darda Radiallahu Anhu narrates : Rasullullah Sallallahu Alayhi Wa Sallam has mentioned :

Nothing is heavier on the Believer’s Scale on the Day of Judgment than good character. For indeed Allah, Most High, is angered by the shameless obscene person [Tirmidhi]
A Believer is expected to maintain good conduct and character and speak well [kindly] to his fellow men; fulfil their needs; not backbite/slander; abstain from jealousy/hatred; forgive the fault of someone who has done him wrong; meet people with a smile; fulfil the rights of those who do not fulfil his rights; maintain relations with those who break ties with him; be compassionate, kind, loving, caring; share his food and belongings with others and those who are in need etc.

Rasullullah Sallallahu Alayhi Wa Sallam has mentioned:

أَحْبَابُ النّاسِ إِلَى اللّهِ أَنتُمُهُمُ لِلنّاسِ

_The best of people are those with the most excellent character_ [Tabarani]
HADITH 19 | Be Mindful Of Allah And Allah Will Protect You

عَنْ عَبْدِ اللَّهِ بْنِ عُبَابَةِ رَضِيَ اللَّهُ عَنْهُما قَالَ: كَانَتْ خُلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلِيهِ
و سَلَمُ يُومَهَا، فَقَالَ: يَا غَلَامِي إِنِّي أَعْلَمُكُمْ كِلَمَاتٍ: احْفَظُ اللَّهُ يَحْفَظْكُ، احْفَظُ اللَّهَ
تَجْدِيدُ تَجَاهَكُ، إِذَا سَأَلْتَ فَاسْأَلْ اللَّهُ، وَإِذَا اسْتَعْنَتْ فَاسْتَعْنِ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأَمَةَ لَوُ
اِحْتِمَّتْ عَلَى آنَ يَتْفَعَّلُ بِشَيْءٍ لَمْ يَتْفَعَّلَهُ آنَ يَتْفَعَّلُ، فَاقْبَلْ آنَ يَتْفَعَّلُ، وَقَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنَّ اِحْتِمَّوا
عَلَى آنَ يَضْرَوُّكِ بِشَيْءٍ لَمْ يَضْرُوُّكَ آنَ يَضْرُوُّكِ، وَقَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رَفَعَتْ الأَقْلَامٌ،
وَحَفْتَ الصَّحِيحُ

رواَةُ الْتَّرَمِيذِيَّ رَقُمٌ:۱۶۱۵۱۶ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ

وَفِي رُوَائِيَّةٍ عِيْبِ الْتَّرَمِيذِيَّ: احْفَظُ اللَّهَ تَجْدِيدُهُ أَمَامَكَ، تَعَرْفُ إِلَى اللَّهِ فِي الْرَّحْيَاءِ يُبْعِرْكَ
في الشَّيْئَةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكْنِ يُصِيبَكَ، وَمَا أَصَابَكَ لَمْ يَكْنِ يُصِيبَكَ،
وَأَعْلَمْ أَنَّ النُّضْرَ مَعَ الصَّيْبِ، وَأَنَّ الْفَرْجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْأَعْسَرِ يُسْرُرَ

Hazrat Abdullah bin Abbaas Radiallahu Anhuma narrated that Rasullullah Sallallahu Alayhi Wa Sallam said : One day I was behind
Rasullullah *Sallallahu Alayhi Wa Sallam* [riding on the same mount] and he [*Sallallahu Alayhi Wa Sallam*] said:

“O young man, I shall teach you some words [of advice]: Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you [have need to] ask, ask of Allah; and if you seek help, seek help from Allah. Know that even if the Nation [or the whole community] were to gather together to benefit you with something, they would not benefit you with anything except that which Allah has already recorded for you, and that if they gather together to harm you with something, they would not be able to harm you with anything except that which Allah has already recorded against you. The pens have been lifted and the pages have dried.”

*Tirmidhi*

In a version other than that of Tirmidhi it reads:

“…Be mindful of Allah, you will find Him before you. Get to know Allah in prosperity and He will know you in adversity. Know that what has passed you by was not going to befall you; and that what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and ease with hardship.”

*Tirmidhi*

**BRIEF EXPLANATION**

This Hadith comprises of wonderful pieces of advice, which are important aspects of Deen. So much so, that one scholar mentioned, “What a pity is it for the one who is ignorant of this Hadith and has poor understanding of it’s meaning …”. Basically we have been advised to be mindful of Allah *Subhaanahu Wa Ta’ala* by observing and fulfilling His
obligations and His rights and adhering to His commandments and avoiding all His prohibitions.

By doing so, one’s life, property, wealth, health, Dunya and Deen and Imaan will be protected by Allah Subhaanahu Wa Ta’ala. Secondly, we have been advised to ask and beg only of Allah Subhaanahu Wa Ta’ala for all our needs and problems. Thirdly, that none can benefit or cause harm to us, except that amount which has been decreed by Allah Subhaanahu Wa Ta’ala, for or against us. And, fourthly, believing in divine will and decree [Taqdeer] that has been decided by Allah Subhaanahu Wa Ta’ala for us.

A brief discussion on the Hadith is as follows:

“Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you.”

Be mindful of Allah Subhaanahu Wa Ta’ala, means being mindful of His limits, His rights, His commands and prohibitions. Allah Subhaanahu Wa Ta’ala mentions in the Qur’aan:

हेदा मा ्युङुठून ल़कल ऑळां सहीही

[And it is said] This is what you were promised. [It is] for every careful and penitent one [Surah Qaf 50:32]

मौं हेशी लर्हमन बनैगिब वैजाक बेलब मिनिब

Who feared the All-Merciful [Allah] in the Ghaib [unseen] and come with a contrite heart [Surah Qaf 50:33]

The word حَفِيظ mentioned in the Ayah above, refers to that person who is mindful of the commands of Allah and of his wrongful actions, so that he may be penitent and repent [make Taubah] to Allah Subhaanahu Wa Ta’ala.
And Allah mentions:

وَالَّذِينَ هُمُ عَلَى صَلَاتِهِمْ يِحَافِظُونَ

And those who guard their Salaah [prayers] well [Surah Al-Ma`aarij 70:34]

ie: One who is mindful to Allah Subhaanahu Wa Ta`ala with regards to his prayers [Salaah].

And Allah mentions:

وَاحْفَظُوا أَيْمَانَكُمْ

And keep your oaths [Surah Al-Ma`a`idah 5:89]

ie: One who is mindful of his oath and promises to Allah Subhaanahu Wa Ta`ala.

And Allah mentions:

فَاذْكُرُونِي أَذْكُرْنِي

Therefore, remember Me [by praying, glorifying, etc.]; I will remember you, [Surah Al-Baqarah 2:152]

One who has modesty before Allah Subhaanahu Wa Ta`ala safeguards his head and his body from Haraam. He is mindful of Allah Subhaanahu Wa Ta`ala and he remembers Allah. And the result of this is, that Allah will protect you, regarding your worldly matters, your health, your senses,
your sight, your faculty of hearing, your speech, the security and safety of your family and belongings.

When one is mindful of before Allah Subhaanahu Wa Ta’ala during his youth, then Allah Subhaanahu Wa Ta’ala will protect him during his adulthood. Allah Subhaanahu Wa Ta’ala will grant him the continued use of his sight, power, strength and intellect.

An Aalim, lived to be over 100 years old and still remained blessed with strength and intellect. When he was asked regarding this, he said, that he safeguarded his limbs from the disobedience of Allah Subhaanahu Wa Ta’ala when he was young, and so Allah Subhaanahu Wa Ta’ala has preserved them [limbs] for us in our old age.

Protection from Allah, also means that Allah Subhaanahu Wa Ta’ala will protect the descendants [children] and progeny of this person. Ibn Munkadir Rahmatullah Alayh used to say: “For the sake of a righteous man, Allah will definitely be mindful of his children, his children’s children and the dwellings that are around him…so that they continue in protection from Allah and being veiled from harm.”

Allah Subhaanahu Wa Ta’ala will also protect him from dangerous animals. We understand this from the incident of the Sahaabi, Safinah Radiallahu Anhu, who was confronted by a group of lions when he lost his army. Safinah Radiallahu Anhu called out to the lion saying: “O Lion! I am the companion of Rasullullah Sallallahu Alayhi Wa Sallam”. When the lion heard this, it started to shake its head and came closer to him and made a gesture with its shoulders for Safinah Radiallahu Anhu to follow him. The lion led the way and Safinah Radiallahu Anhu was escorted by the lion out of the jungle. [Tabarani]

Allah Subhaanahu Wa Ta’ala will safeguard this person and protect his Imaan, especially at the time of death, from the onslaughts of the Shayateen.
If you [have need to] ask, ask of Allah; and if you seek help, seek help from Allah. Allah Subhaanahu Wa Ta’ala mentions in the Qur’aan :

إِبَآكَ نُعْبِدُ وَإِبَآكَ نَسْتَعِينُ

You [Alone] we worship, and you [Alone] we ask for help [Surah Faatihah 1:5]

When Ebrahim Alayhis Salaam was cast into the blazing fire by the Mushrikeen [idol-worshippers], and he was offered assistance by the Angels, he placed his full reliance only upon Allah Ta’ala and responded:

حَسْبَنَا اللَّهُ وَنَعْمَ الْوُكِيلُ

Allah [Alone] is Sufficient for us, and He is the Best Disposer of affairs [for us] [Surah Al-Imraan 3:173]

ie: He sought the protection of Allah Subhaanahu Wa Ta’ala and only begged of Allah Subhaanahu Wa Ta’ala.

Allah Subhaanahu Wa Ta’ala becomes happy with the one who begs from Him. Allah Subhaanahu Wa Ta’ala becomes displeased with the one who does not ask from him.

None can benefit or cause harm to a person, except through the will and permission of Allah Subhaanahu Wa Ta’ala or the decree of Allah Subhaanahu Wa Ta’ala.

Allah Subhaanahu Wa Ta’ala mentions in the Qur’aan :

مَا أَصَابَ مِنْ مُصَدِّقٍ فِي الْأَرْضِ وَلَا فِي أَنْفَسِكَمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أنْ تُبْرِهَا

No calamity befalls on the earth and neither yourselves but that it is inscribed in the Book of Decrees [Al-Laubah Al-Mahfuz], before We bring it into existence [Surah Al-Hadid 57:22]
In all conditions, we ask only from Allah Subhaanahu Wa Ta’ala and we believe in Taqdeer of Allah Subhaanahu Wa Ta’ala. The profits/benefits one will attain in this life is that which has been decreed for the person. And what is not meant for him, is also decreed by Allah Subhaanahu Wa Ta’ala.

We have also been exhorted to exercise patience [Sabr] and the recompense for patience is extremely great. This gives a lot of solace and comfort to a person who is going through difficulty and hardship. With every difficulty comes ease.

Hence this Hadith teaches us how we can live a peaceful happy life by being mindful of Allah Subhaanahu Wa Ta’ala, by totally trusting and worshipping him and by understanding Taqdeer positively. Doing so, will engender a happy stress free life filled with hope and trust in Allah Subhaanahu Wa Ta’ala.
Hazrat Abi Mas’ood Uqbah ibn Amr al-Ansaari al-Badri Radiallahu Anhum narrated that Rasullullah Sallallahu Alayhi Wa Sallam said:

Verily, among the words that have reached people from the early prophetic teachings is: “If you feel no shame, then do as you wish.”

[Saheeh Bukhaari]

**BRIEF EXPLANATION**

*Modesty [Hayaa] is from Faith [Imaan]*

This Hadith discusses modesty [shamefulness]. Modesty is a most beautiful quality placed in mankind, and it is also part of Imaan. It restrains a person from committing ugly acts and from showing mean and evil qualities of character. It orders the use of noble and exalted qualities of character. Hence, it is one of the qualities of Imaan.
For this reason, Rasullullah Sallallahu Alayhi Wa Sallam mentioned in the Ahadeeth:

\[
\text{الْحَيَاةُ لَا يَأْتِيِ إِلاَّ بِخَيْرٍ}
\]

*Modesty, only produces good* [Saheeh Bukhaari]

\[
\text{الْحَيَاةُ خَيْرُ كُلُّهُ}
\]

*Modesty, all of it is good* [Sunan Abi Dawood]

There are two interpretations of the Hadith being discussed:

[1] Firstly, the command, قاصِتَعْ ‘do what you wish’ does not imply a command ‘to do as one pleases’, but rather it is meant in the sense of ‘prohibition’. The word قاصِتَعْ which is in the imperative sense is actually a warning [threat] from Allah Subhaanahu Wa Ta’ala. In other words, if you have no shame, then do as you want [wish], for Allah Subhaanahu Wa Ta’ala will pay you back [punish] for it.

[2] The second interpretation is that it is not a command, but informing us that someone who is not ashamed will do whatever he wants. Because, the thing that prevents the perpetration of ugly acts is a sense of shame or modesty. Someone who does not have a sense of modesty will involve himself in every indecent and repugnant behaviour.

Hazrat Salmaan Farsi Radiallahu Anhu had mentioned: “When Allah intends the destruction of a slave, he strips him of shame and when he has no shame, he will only receive him as someone who is hateful, and when he is someone who is hateful then he is stripped of trust. He will be a mistrusted and treacherous person. He will be deprived of mercy and
become a harsh and coarse person. This will result in Imaan being taken off from his neck …” [Abu Nu‘aym, Al-Hilyah, 1:204]

Rasullullah *Sallallahu Alayhi Wa Sallam* said:

اَلْحَيَاةُ مِنَ الإِِمَانِ

*Modesty is part of Imaan* [Tirmidhi]

Hazrat Abdullah bin Masood *Radiallahu Anhu* said: “Modesty before Allah is that you guard the head and what it contains, and guard the belly and what it encloses, and that you remember death and decomposition”

One develops modesty in himself from becoming acquainted with Allah’s blessings and seeing that one falls short in gratitude to these blessings.

So, this Hadith, in which Rasullullah *Sallallahu Alayhi Wa Sallam* has mentioned, that amongst the words that people obtain from the first prophecies [sayings of the earliest Prophets], indicates that this statement was a common statement of the Ambiyaa *Alayhimus Salaam*.

This in itself, shows us the importance of Hayaa [modesty].
HADITH 21 | Steadfastness [Istiqamah]

عن أبي عمرو وقيل: أبي عمرو سفيان بن عبد الله رضي الله عنه قال: قلت: يا رسول الله! قل لي في الإسلام قولًا لا استقل عنه أحدًا غيرك، قال: قل: أميت بالله ثم استقم!

Hazrat Abi Amr Radiallahu Anhu – and it also said Hazrat Abi Amrah Sufyaan bin Abdullah Radiallahu Anhu who said:

“I said, “O Rasullullah! [Sallallahu Alayhi Wa Sallam] … tell me a statement about Islam such that I will not have to ask anyone other than you”. He [Sallallahu Alayhi Wa Sallam] answered, “Say, I believe in Allah and then stand firm and steadfast [on that].”

[Saheeh Muslim]

BRIEF EXPLANATION

In this Hadith, we understand that Sufyaan bin Abdullah Radiallahu Anhu makes a request to Rasullullah Sallallahu Alayhi Wa Sallam to teach him some comprehensive words concerning the matter of Islam, which would be sufficient that he would not need anything else after that.
Rasullullah *Sallallahu Alayhi Wa Sallam* said to him, “Say, I have Imaan in Allah and then go straight ahead and then be steadfast on it”.

This all embracing advice covers all aspects of our Deen, more especially, our beliefs [*Aqeedah*] and our actions [*A’maal*].

‘I have brought Imaan in Allah’, affirming thereby, one has become a true Believer, one has accepted all the fundamental beliefs of Deen, one will fulfil the demands of Deen by adopting the qualities of a Believer and one will become steadfast on every condition and every occasion. One will unswervingly continue to discharge the obligations of Allah *Subhaanahu Wa Ta’ala*.

Hazrat ‘Umar ibn al-Khattab *Radiallahu Anhu* would recite the following verse:

> إِنَّ الَّذِينَ قَالُوا رَبِّنَا اللَّهُ تَمَّ مَا كَانَ مِنْ ذِكْرِيْهِمْ عَلَيْهِمْ الْمَلَائِكَةُ أَلَّا تَحَافَوْا وَلَا تَحَرُّوا
> وَأَنْبِئُوهُمْ بِالجَنَّةِ الَّتِي كُنْتُمْ تَعْمَلُونَ

Verily, those who say: “Our Lord is Allah [Alone], and then remained on a right course [steadfast] the angels will descend upon them [saying], “Do not fear and do not grieve but receive good tidings of Paradise, which you were promised [Surah Fussilat 41:30]

and thereafter say, that this refers to the fact that they do not turn deceitfully, this way and that way, like the fox does.

One remains conscious of Allah Ta’ala’s orders and avoids Allah Ta’ala’s disobedience and maintains firmness in executing the demands of Imaan and Islam, without dodging any command of Allah *Subhaanahu Wa Ta’ala* or being deceitful in any way.

When the verse:
Therefore, stand firm [steadfast on the straight Path] as you have been commanded, and those who have turned back with you [in repentance to Allah] and transgress not. Verily, He is All-See of what you do [Surah Hud 11:112]

was revealed, Rasullullah Sallallahu Alayhi Wa Sallam was never seen to be laughing again. He would hasten to exert himself energetically in fulfilling the commands of Allah Subhaanhu Wa Ta’ala as he had been commanded.

Steadfastness [Istiqamah] is travelling the straight path without turning away from it, to the right or to the left. It comprises doing all acts of obedience [outward and inward].
HADITH 22 | Hastening To Do Good

A man asked Rasullullah Sallallahu Alayhi Wa Sallam: “Tell me if I pray the prescribed [prayers], fast during Ramadaan, treat the lawful as permissible [halaal], treat the forbidden as prohibited [haraam], then shall I enter Paradise?” He [Sallallahu Alayhi Wa Sallam] answered: “Yes.

[Brief Explanation]

This Hadith shows that whoever undertakes the obligations and avoids the prohibited things will enter paradise.

The requirements for entering Jannah are practicing on the five pillars of Islam and abiding by that which Allah Subhaanahu Wa Ta’ala has made
permissible and refraining from that which Allah Subhaanahu Wa Ta’ala has forbidden.

Hajj and Zakaat has not been mentioned in this Hadith. Some Ulema explain that most probably, the person who posed this question to Rasullullah Sallallahu Alayhi Wa Sallam was a poor Sahaabi upon whom Hajj and Zakaat was not obligatory upon, due to insufficient means. Hence, he did not mention these two important pillars.

What is meant by considering Halaal and Haraam, is to do that which Allah and Rasullullah Sallallahu Alayhi Wa Sallam has made lawful [Halaal] and avoid that which is forbidden [Haraam].

A Believer accepts this wholeheartedly, and does not change the meaning or alter the context of the injunction of Allah Subhaanahu Wa Ta’ala and Rasullullah Sallallahu Alayhi Wa Sallam to appease the beliefs of others, or by expressing his own personal opinions instead of the laws stated by Allah Subhaanahu Wa Ta’ala.
Hazrat Abu Maalik al-Haarith bin Aasim al-Ash’aree Radiallahu Anhu narrated: Rasullullah Sallallahu Alayhi Wa Sallam said:

“Purification is half of Imaan [faith]. Alhamdulillah [Praise be to Allah] fills the scales, and SubhaanAllah [Pure and Perfect and above every imperfection and need is Allah] and Alhamdulillah [Praise be to Allah], together [or each] fill what is between the heavens and the earth. And the Salaah [prayer] is a light, and charity is a proof, and patience is illumination, and The Qur’aan is either an argument for or against you. Every person starts his day as a vendor of his soul, either freeing it or bringing about its ruin.”

[Saheeh Muslim]
BRIEF EXPLANATION

This Hadith, encompasses some basic important deeds in our Deen, through which every Muslim can free himself from the punishment of Allah Subhaanahu Wa Ta’ala in the hereafter.

These deeds are as follows: Purification of the body and soul; Tasbeehaat [the Zikr of Allah Subhaanahu Wa Ta’ala]; establishing Salaah; giving Sadaqah; having patience and reading and abiding by the Qur’aan.

What is meant by purification? One is the physical cleanliness of the body which Islam emphasises. One has to ensure that his body is Paak [clean]. Our homes, our surroundings, our Masaajids are always clean. Some of the scholars mention the meaning as ‘purification of the heart’, ie: one’s heart needs to be free from Kufr and Shirk [disbelief and association of partners with Allah Subhaanahu Wa Ta’ala] and even, other spiritual maladies.

Thereafter, Tasbeehaat [specifically Alhamdulillah and SubhaanAllah] has been mentioned. These two phrases fill in the spaces between the heavens and the earth, showing the magnanimity, greatness and significance of these Tasbeehaat and how rewarding they are.

Salaah is a light which guides a Believer in his journey towards Allah Subhaanahu Wa Ta’ala. It is a light in the darkness of the Qabr [grave]. Salaah is a light that grants a person the recognition of Allah Subhaanahu Wa Ta’ala. It enables him to restrain from all evil. On the day of Qiyamah it will be a Noor [light] for a person when there will be darkness.

Rasulullah Sallallahu Alayhi Wa Sallam had given a very stern warning regarding the person who abstains from performing Salaah. The Hadith mentions:
For the person who adheres to Salaah, on the Day of Resurrection, his Salaah will become a means of his Nur [light], Burhan [proof] and Najaat [salvation]. And, for the person who discards it, there will be no Nur, no Burhan and no Najaat on that day. He will be resurrected with evil ones like Qaroon, Fir’aun, Hamaan and Ubay bin Khalaf [Mishkaat].

Sadaqah [charity] is a proof of one’s Imaan and love for Allah Subhaanahu Wa Ta’ala. A Mu’min despite having a link and bond with his wealth is prepared to sacrifice his wealth for the sake of Allah Subhaanahu Wa Ta’ala.

Sabr [patience] within it’s three categories ie: [1] patience in obedience [Sabr Alat Ta’aat]; [2] patience against Allah’s disobedience [Sabr Anil Ma’asee]; [3] patience during calamities [Sabr Alal Ma’asib], are all a light that will guide a Believer during challenging times and assist him during adversity and difficulties. Patience will be a light for a Believer on the day of Qiyamah.

The Qur’aan will be a Hujjah [proof] in one’s favour and intercede on behalf it’s reciter on the day of Qiyaamah. The Qur’aan will serve as a proof for those who recited it and fulfilled it’s rights and equally serve as a proof for those who neglect the Qur’aan and do not fulfil it’s rights.

The last part of the Hadith explains the fact that every morning we emerge from our homes and either we will gain closeness to Allah Subhaanahu Wa Ta’ala or we will gain the wrath of Allah Subhaanahu Wa Ta’ala. By obeying Allah Subhaanahu Wa Ta’ala and doing those actions that will please Allah Subhaanahu Wa Ta’ala we will be releasing our souls from the fire of Jahannum. On the contrary, if we disobey Allah
Subhaanahu Wa Ta’ala then we will be destroying ourselves in the fire of Jahannum.
عن أبي ذر الغفاري رضي الله عنه عن النبي صلى الله عليه وسلم فيما يرويه عن ربيّ:

تبادر وتنال، أنه قال: يا عبادي: إن حرمت الظلم على نفسك، وجعلته بينكم محرّماً؛ فلما تطلعوا يا عبادي! كلكم ضال، إلّا من هدته، فاستهدفوني أهديكم. يا عبادي! كلكم جائع إلّا من أطعمته، فاستطعموني أطعمكم. يا عبادي! كلكم عار إلّا من كسوته، فاستفسروني أفسك. يا عبادي! إنكم تخططون بالليل والنهار، وإن أغفر الذنوب جميعاً، فاستغفروني أغفر لكم. يا عبادي! إنكم لستَّن تبلغوا ضري فتضروني، ولن تبلغوا تفعلي فتنفعوني. يا عبادي! لو أن أولكم وآخركم وإنسكتم وحِتكم كانوا على أثقل قلب وحيد منكم، ما زاد ذلك في ملكي شيئًا. يا عبادي! لو أن أولكم وآخركم وإنسكتم وحِتكم كانوا على أثقل قلب وحيد منكم، ما نقص ذلك من ملكي شيئًا. يا عبادي! لو أن أولكم وآخركم وإنسكتم وحِتكم كانوا في صعيد وحيد، فسألوني، فأعطيت كُل وحيد مساقته، ما نقص ذلك مما عنيدي إلّا كما نقص السيّط إذا أدخل البحر. يا عبادي! إنما هي أعمالكم أحسبيها لكم، ثم أوفِيكُم إنّا; فمن وجد خيرًا فليّحمه الله، ومن وجد غير ذلك
Hazrat Abu Dharr al-Ghifaree Radiallahu Anhu narrates from Rasullullah Sallallahu Alayhi Wa Sallam among the sayings he relates from his Lord [Blessed and Exalted is He] Who said:

“O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you. O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you. O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me. O my servants, were the first of you and the last of you, the human of you and the jinn of you to become as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the ocean if put into it. O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good praise Allah, and let him who finds other than that blame no one but himself.”

[Saheeh Muslim]
BRIEF EXPLANATION

In this Hadith which is a Hadith-e-Qudsi, Allah Subhaanahu Wa Ta’ala declares Zulm [oppression] to be Haraam. Allah Subhaanahu Wa Ta’ala is ‘Aadil [Just]. Amongst the beautiful names of Allah Subhaanahu Wa Ta’ala is Al ‘Adl [the One who delivers absolute justice].

Allah Subhaanahu Wa Ta’ala mentions in the Noble Qur’aan:

وَلَا يَظْلُمْ رَبُّكَ أَحَدًا

and your Lord treats no one with injustice [Surah Kahf 18:49]

إِنَّ اللَّهَ لَا يَظْلُمْ مِثْقاَلَ ذِرْرٍ

Indeed, Allah does not do injustice, [even] as much as an atom’s weight; [Surah An-Nisaa 4:40]

It is inconceivable that Allah Subhaanahu Wa Ta’ala will oppress or punish any innocent person! Despite this inconceivability, Allah Subhaanahu Wa Ta’ala has explicitly stated in this Hadith-e-Qudsi:

إِنِّي حَرَّمْتُ الظَّلَمَ عَلَى نَفْسِي

I have forbidden oppression for Myself [Saheeh Muslim]

Rasullullah Sallallahu Alayhi Wa Sallam has mentioned in a Hadith:

إِنَّ أَلَّا فَإِنَّ الظَّلَمَاتُ يُؤْمِنُ فَيَوْمَ الْقِيَامَةِ

Save yourself from oppression [injustice] because injustice will be the cause of excessive darkness on the day of Qiyaamah [Saheeh Muslim]
In another Hadith, Rasullullah Sallallahu Alayhi Wa Sallam has mentioned:

وَأَنْتَ دُعَآٰوَةُ المَظْلُومِ فَإِنَّهُ لَيْسَ بِهِ وَبِيْنَ اللَّهِ حِجَابٌ

*Beware the curse of the oppressed, for there is no barrier between his supplication and Allah* [Bukhaari]

Allah Subhaanahu Wa Ta’ala readily accepts the Du’a of an oppressed person against the oppressor.

In another Hadith, Rasullullah Sallallahu Alayhi Wa Sallam dispraises injustice by mentioning:

إِنَّ اللَّهَ لَيَمْسِلْ لِلَّطَامِلِ حَتَّى إِذَا أُحْدِتْهُ لَمْ يُغْفِلْهُ

*Allah gives respite to the oppressor, but when He seizes him [the oppressor], He never lets him escape* [Bukhaari]

The oppressor will suffer the consequences of his oppression in Dunya, in the Qabr and especially on the day of Qiyamah when he will be thrown into Jahannum.

Furthermore, from this Hadith, we have understood that:

[1] Allah Subhaanahu Wa Ta’ala is the Giver of Hidayah. Allah Subhaanahu Wa Ta’ala is the One who feeds and clothes every person. Man’s complete dependence is upon Allah Subhaanahu Wa Ta’ala. Therefore, Allah has commanded man to seek clothing, sustenance and guidance from Him alone.

[2] Allah Subhaanahu Wa Ta’ala becomes pleased with the one who begs and asks from Him and displeased with the one who does not ask of Him.
[3] Allah Subhaanahu Wa Ta’ala Alone is the Forgiver of sins. Despite the countless sins we commit, Allah is prepared to forgive all our sins. Hence, we have to turn only to Allah in repentance.

[4] Allah Subhaanahu Wa Ta’ala is independent. Neither does man’s obedience benefit Him nor does man’s disobedience harm Him. Allah Subhaanahu Wa Ta’ala needs no-one! His Sovereignty is not increased by the worship of His faithful servants nor is it diminished by the disobedience of His rebellious servants.

[5] Allah Subhaanahu Wa Ta’ala treasures are full and never become exhausted.

[6] Man has to remain engaged in good deeds in order to benefit from maximum rewards in the hereafter. Hence, if one has been granted the opportunity in doing good deeds, then he should praise Allah Subhaanahu Wa Ta’ala. On the day of Qiyamah, if he finds that he has only sins recorded against him, then he should not reproach anybody but himself.

**SUMMARY OF THE HADITH**

[1] The harms of oppression / Allah has made oppression Haraam upon us [2] Man should ask only Allah Subhaanahu Wa Ta’ala for guidance/sustenance/clothing [3] Only Allah Subhaanahu Wa Ta’ala will forgive sins [4] Allah Subhaanahu Wa Ta’ala does not benefit in any way by the worship of His slaves nor is He harmed by the disobedience of His slaves [5] Man should continue doing good deeds to reap the full reward on the day of Qiyamah
HADITH 25 | Equal Opportunity

Some people from amongst the Companions of Rasullullah Sallallahu Alayhi Wa Sallam said to Rasullullah Sallallahu Alayhi Wa Sallam, “O Rasullullah [Sallallahu Alayhi Wa Sallam], the affluent have made off with the rewards; they pray as we pray, they fast as we fast, and they give [much] in charity by virtue of their wealth.” He [Sallallahu Alayhi Wa
Sallam] said, “Has not Allah made things for you to give in charity? Truly every Tasbeehah [saying: ‘Subhan-Allah’] is a charity, and every Takbeerah [saying: ‘Allahu Akbar’] is a charity, and every Tahmeedah [saying: ‘Al-hamdu lillah’] is a charity, and every Tahleelah [saying: ‘Laa ilaaha ilAllah’] is a charity. And commanding the good is a charity, and forbidding an evil is a charity, and in the bud`i [sexual act] of each one of you there is a charity.” They said, “Rasullullah [Sallallahu Alayhi Wa Sallam], when one of us fulfils his carnal desire will he have some reward for that?” He [Sallallahu Alayhi Wa Sallam] said, “Do you not see that if he were to act upon it [his desire] in an unlawful manner then he would be deserving of punishment? Likewise, if he were to act upon it in a lawful manner then he will be deserving of a reward.”

[Saheeh Muslim]

BRIEF EXPLANATION

In this Hadith we learn that one can do good works of charity, not necessarily by giving out material possessions [eg: money] to the poor.

But, one could also gain the reward of charity by the mere recitation of SubhaanAllah, Allahu Akbar, Alhamdulillah, Laa-ilaaaha-ilAllah, or commanding somebody with good, or prohibiting evil, or even the correct utilization of one’s private parts and fulfilling one’s desires with one’s wife.

All these are equivalent in reaping the same rewards that a person attains when giving out monetary charity.

We learn further, of the strong desire and eagerness that these Sahaabah Radiallahu Anhum possessed to perform righteous deeds and actions coupled with the grief that they used to suffer due to not being able to do those good deeds.
These Sahaabah *Radiallahu Anhum* were very poor and presumed that the only way to give charity was with property and wealth. They lacked material possessions to execute monetary charitable actions of Shariah, eg: they would grieve over staying behind from expeditions of Jihaad due to lack of weaponry and conveyance that they could not meet the expense of.

Hence, Rasullullah *Sallallahu Alayhi Wa Sallam* explained to them all the varieties of virtues and good actions a person could do, that are regarded to be different types of charity [Sadaqah].
Hazrat Abu Hurairah Radiallahu Anhu narrates that: Rasullullah Sallallahu Alayhi Wa Sallam said:

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

[Saheeh Buhkaari] [Saheeh Muslim]
BRIEF EXPLANATION

The meaning of this Hadith is, that the structure and organization of the bones of the body and their safety is indeed a very great blessing that Allah Subhaanahu Wa Ta’ala has granted each of His slaves, so that every bone demands that we give back a charity [Sadaqah] on behalf of it as an expression of gratitude for this great blessing.

Like the previous Hadith #25, Rasullullah Sallallahu Alayhi Wa Sallam also explains that charity does not necessarily mean material wealth that a person has to give, but varieties of [other] deeds have been mentioned in this Hadith, which tantamount to giving charity eg: to act justly in a dispute between two people is also regarded as charity ; a kind word is also regarded as charity ; removing a harmful object from the road is also regarded as charity.

So, the outward meaning of this Hadith shows that gratitude together with this Sadaqah [that has been discussed] is necessary for every Believer, in every day of our life. One way of expressing this gratitude is by doing these actions that Rasullullah Sallallahu Alayhi Wa Sallam has mentioned in this particular Hadith.
HADITH 27 | Righteousness And Sin

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

[Saheeh Muslim]
"You have come to ask about righteousness." I said, "Yes." He [Sallallahu Alayhi Wa Sallam] said, "Consult your heart. Righteousness is that about which the soul feels tranquil and the heart feels tranquil, and sin is what creates restlessness in the soul and moves to and fro in the heart, even though people give you their opinion [in your favour] and continue to do so."

[Saheeh Muslim]

**BRIEF EXPLANATION**

This Hadith explains Birr [righteousness] and Ithm [vice], which are literally translated as good deeds and bad deeds.

**BIRR**

Allah Subhaanahu Wa Ta’ala explains Al-BIRR in this verse of the Noble Qur’aan:

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveller, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives Zakaah; [those who]
fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous [Surah Al-Baqarah 2:177]

Allah Subhaanahu Wa Ta’ala mentions Al-Birr [ie: treating people well and having a good behaviour] in the Noble Qur’aan :

وَتَعاوَّنُوا عَلَى الْبِرِّ وَالْمَعْلُومِ

Help you one another in Al-Birr and At-Taqwa [virtue, righteousness and piety]; [Surah Al-Maa'idah 5:2]

Rasullullah Sallallahu Alayhi Wa Sallam explained Birr as good character and that which towards the heart and the self are at rest. Treating people with good and kind behaviour, especially being dutiful to one’s parents, and to help each other in goodness are some meanings of Birr, from different Nussoos [texts] of Hadith and verses of the Qur’aan.

Birr is the performance of all inward and outward acts of obedience, ie; it comprises of Imaan in Allah, His Angels, His Books, His Messengers, establishing Salaah, Zaakah, fulfilling contracts, being patient, accepting destiny etc.

In this particular Hadith, Rasullullah Sallallahu Alayhi Wa Sallam mentioned Birr as good character, since good character may mean taking on the qualities of character of the Shariah and taking on the courtesy which Allah teaches His slaves in the Qur’aan.

In the second narration of this Hadith, Birr is referred to as that with which the self is at rest and the heart is at ease with. This shows that Allah Subhaanahu Wa Ta’ala has created His servants with the ability or disposition to recognize the truth, to be at ease with it and to accept it. And, He fixed in the heart the aversion of it’s opposite.
The heart of a Mu’min is tranquil and at rest when the light of Imaan enters it. It becomes at ease, tranquil and accepting to the truth. And, it flees in aversion and detests falsehood and is unaccepting to falsehood. Thus, the affair of truth and falsehood is not confusing to a Mu’min who has gained this insight from Allah Subhaanahu Wa Ta’ala.

ITHM

Ithm is that which the heart becomes agitated with. It experiences difficulty, constriction, unease, disturbance… It does not expand towards acceptance and regards righteousness as being wrong.

A person would not like people to discover this about himself because, he knows that if people become aware of his unaccepting characteristic, they will also regard this particular act or deed of his as wrong.

Even though some people give a judgment in favour of this persons action, one may find that such people issue fatwas according to their own whims and not based on sound knowledge from Qur’aan and Sunnah.
HADITH 28 | Adhering To The Sunnah

On the authority of Hazrat Abu Najeeh al-'Irbaad ibn Saariyah Radiallahu Anhu who said:

Rasullullah Sallallahu Alayhi Wa Sallam gave us a sermon by which our hearts were filled with fear and tears came to our eyes. So we said, “O Rasullullah [Sallallahu Alayhi Wa Sallam]! It is as though this is a farewell sermon, so counsel us.” He [Sallallahu Alayhi Wa Sallam] said, “I counsel you to have Taqwa [fear] of Allah, and to listen and obey [your leader], even if a slave were to become your Ameer. Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and...
to the Sunnah of the Khulafa ar-Rashideen [the rightly guided caliphs], those who guide to the right way. Cling on to it [literally: with your molar teeth]. Beware of newly invented matters [in the religion], for verily every Bidah [innovation] is misguidance.”

[Abu Dawud]

It was related by Tirmidhi, who said that it was a good and sound Hadith.

BRIEF EXPLANATION

In this Hadith we learn that the Sahaabah Radiallahu Anhum requested Rasullullah Sallallahu Alayhi Wa Sallam to give them some Nasiha [advice]. And from the degree, manner and usage of words that Rasullullah Sallallahu Alayhi Wa Sallam spoke in the Khuthbah delivered to them, they understood that it may be a farewell admonition. Rasullullah Sallallahu Alayhi Wa Sallam advised them [1] in having Taqwa; [2] and to hear and obey.

This refers to hearing and obeying the Ameer [leader] of the time. Whoever is appointed as leader of the time, be it a prominent person or an Abyssinian slave [alienated from nobility], one is commanded in this Hadith to obey the instructions and commands of such a leader, provided that this appointed leader is following the Qur’aan and Sunnah and not a person of incorrect beliefs and executing impermissible [Haraam] instructions to society.

Rasullullah Sallallahu Alayhi Wa Sallam emphasized obedience towards the appointed Ameer [leader], and prophesized that a time will come when disagreements will arise.

And so, during times of disagreement and disputes, one has been instructed by Rasullullah Sallallahu Alayhi Wa Sallam to hold firmly onto his [Sallallahu Alayhi Wa Sallam’s] way of life and the way of life of the four rightly-guided Khulafah [Hazrat Abu Bakr Siddique Radiallahu
Anhu / Hazrat Umar Farouk Radiallahu Anhu / Hazrat Uthmaan Ghani Radiallahu Anhu / Hazrat Ali Murtadha Radiallahu Anhu].

Rasullullah  Sallallahu Alayhi Wa Sallam specifically forewarned the Believers in practising upon Bid’ah [innovations]. *Bid’ah [innovations] leads a person astray.

*Bid’ah [innovations] was discussed in detail in Hadith #5 of Arba’een of Imaam Nawawi Rahmatullah Alayh.
HADITH 29 | The Doors To Paradise

غَيْنَ مَعَاذَ بْنِ جَبْرِيلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولُ اللَّهِ! أَخْبِرْنِي بِعَمَلٍ يُذْهِبْ عِيْنَيَّ

الجَنَّةَ وَتَبَادِعُهَا مِنَ النَّارَ. قَالَ: لَقَدْ سَلَّمَتُ عَنْ عُظُمِّهمْ، وَإِنَّهُ يَسْتَيْرُ عَلَى مِنْ يَسْتَرُّ اللَّهُ عَلَيْهِ. وَعَلَيْهِ: تَعْبُدُ اللَّهُ لَا نُشَرِّكَ بَيْنَهُ شَيْئًا، وَتَقْبِيمُ الصَّلَاةَ، وَتَوْبَيْ الرَّكَفَةَ، وَتَصُوْمُ رَمْضَانَ،

وَنَحْجُ الْبَيْتِ، ثُمَّ قَالَ: أَلَّا أَذْكُرُ عَلَى أَبْوَابِ الْحُجُّ يَصِمُّ الَّذِي جَنَّةٍ، وَالصَّدْقُ تَطْفِئُ

الْخَطِيَّةَ كَمَا يَطْفِئُ مَاءُ النَّارَ، وَصِلَةُ الرَّجُلِ فِي جُوْفِ اللَّيْلِ، ثُمَّ لَمْ نَنْجِفَ

جُنُوبُهُمْ عَنْ الْمَصَانِعَ "حَتَّى بَلَغَ" يَعْمُلُونَ، [23 سورة السجدة / الأيتان : 16 و

17] ثُمَّ قَالَ: أَلَّا أَخْبِرْكَ بِرَأسِ الْأَمْرِ وَعَمُودُهُ وَذُرُوعُ سَنَاهُ؟ قُلْتُ: لَبِّي بِي رَسُولُ اللَّهِ.

قَالَ: رَأسُ الْأَمْرِ الإِسْلَامُ، وَعَمُودُهُ الْصَّلَاةُ، وَذُرُوعُ سَنَاهُ الْجِهَادُ، ثُمَّ قَالَ: أَلَّا أَخْبِرْكَ

بِمَا نَائِكَ ذَلِكَ كَلِيْهِ؟ فَقَلْتُ: لَبِّي بِي رَسُولُ اللَّهِ ! فَأَخْذَ يِلسَانِهِ وَقَالَ: كَفَّ عَلَىَّ هذَا.

قُلْتُ: يَا بَيْنِي اللَّهِ وَإِيَّاْ لَمْ يَأْخَذْنَهُ يَمَا نَتَكَلَّمُنَّ بِهِ؟ فَقَالَ: يَكَلَّكَ أَمْكَ وَهَلْ يُكَبُّ النَّاسُ

إِنَّ فِي النَّارِ عَلَىٰ وَجُوهِهِمْ - أَوْ قَالَ عَلَىٰ مَناخَرِهِمْ - إِلَّا حَصَائِدُ أَسْبِيْلِهِمْ؟
On the authority of Hazrat Muadh bin Jabal Radiyallahu Anhu who said:

I said, “O Rasullullah [Sallallahu Alayhi Wa Sallam], tell me of an act which will take me into Paradise and will keep me away from the Hellfire.”

He [Sallallahu Alayhi Wa Sallam] said, “You have asked me about a great matter, yet it is easy for him for whom Allah makes it easy: worship Allah without associating any partners with Him; establish the prayer; pay the Zakaat; fast in Ramadaan; and make the pilgrimage to the House.”

Then he [Sallallahu Alayhi Wa Sallam] said, “Shall I not guide you towards the means of goodness? Fasting is a shield; charity wipes away sin as water extinguishes fire; and the praying of a man in the depths of the night.”

Then he [Sallallahu Alayhi Wa Sallam] recited: “[Those] who forsake their beds, to invoke their Lord in fear and hope, and they spend [charity in Allah’s cause] out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.” [Surah As-Sajdah 16-17]

Then he [Sallallahu Alayhi Wa Sallam] said, “Shall I not inform you of the head of the matter, its pillar and its peak?” I said, “Yes, O Messenger of Allah.” He [Sallallahu Alayhi Wa Sallam] said, “The head of the matter is Islam, its pillar is the prayer and its peak is jihad.”

Then he [Sallallahu Alayhi Wa Sallam] said, “Shall I not inform you of the foundation of all of that?” I said, “Yes, O Messenger of Allah.” So he took hold of his tongue and said, “Restrain this.” I said, “O Prophet of Allah, will we be taken to account for what we say with it?” He [Sallallahu Alayhi Wa Sallam] said, “May your mother be bereaved of you, O
Muadh! Is there anything that throws people into the Hellfire upon their faces — or: on their noses — except the harvests of their tongues?"

[Tirmidhi]

It was related by Tirmidhi, who said it was a good and sound Hadith.

**BRIEF EXPLANATION**

From this Hadith we learn about the actions which lead a person to paradise and save him from Jahannum.

We understand, in reply to an excellent question that Hazrat Muadh bin Jabal *Radiallahu Anhu* had posed to Rasullullah *Sallallahu Alayhi Wa Sallam*, the type of righteous deeds that would lead one to Jannah.

It is indeed the overflowing Mercy and Bounty of Allah *Subhaanahu Wa Ta’ala* upon His servant, that Allah Ta’ala directs him towards doing these good deeds that ultimately enter him into Paradise.

Like the previous Ahadeeth, we were clearly shown that admittance into Jannah is consequential upon presenting the 5 pillars of Islam, namely; Tauheed, Salaah, Zakaat, Saum and Hajj. Similarly, in this hadith as well, the same has been mentioned, that these are the obligations and duties of a Muslim.

Further, Rasullullah *Sallallahu Alayhi Wa Sallam* points out the ‘doors of good’ consisting of Nafl [optional] actions, that draw a person closer to Allah Ta’ala. The ‘doors of good’ [good deeds] specifically mentioned:

**[1] Nafl fasts : which are a shield for a person**

Just like a shield protects a person in times of war, similarly fasting protects a person who uses it, from acts of disobedience in this world,
and, it will become a shield against the fire of Jahannum in the hereafter. Rasullullah Sallallahu Alayhi Wa Sallam has mentioned:

\[
\text{الصوم جنة ما لم يحرفها}
\]

Fasting is a shield, so long as you do not pierce it [Sunan an-Nasa’i]

… meaning ‘piercing it with evil speech’.

[2] Sadaqah : which extinguishes the sins of a person

Rasullullah Sallallahu Alayhi Wa Sallam has mentioned:

\[
\text{و الصدقة تطفئ الحطيمة كما يطفئ الماء النار}
\]

Charity extinguishes bad deeds just as water extinguishes fire [Tirmidhi]

Rasullullah Sallallahu Alayhi Wa Sallam has mentioned:

\[
\text{إِنَ الصدقة تَطْفَئُ غَضَبَ الرَّبِ وَتَدْفَعُ مِيَتَةَ السَّوُء}
\]

Charity in secret extinguishes the wrath of the Lord and protects against an evil death [Tirmidhi]

[c] Tahajjud Salaah : the praying of a man in the depths of the night

Rasullullah Sallallahu Alayhi Wa Sallam has mentioned:

\[
\text{فَمَا يَكُونُ بِقِيَامِ اللَّيْلِ إِنَّهُ دَأَبُ الصَّلاةَيْنَ قُبْلَكُمْ وَإِنْ قَيَامَ اللَّيْلِ قُرْبَةٌ إِلَى اللَّهِ وَمَنْهَا عَنِ الْأَلْسَم وَتَكْفِيرٌ لِّلسَّيَاتِ وَمَطَرْدَةٌ لِلدِّاءِ عَنِ الْجَسَد}
\]

We have been encouraged to read Tahajjud Salaah, in the last portion [of the middle] of the night. Some commentators explain what is meant by this, is the middle of the second-half, which is the fifth portion of the six portions of the night. This is the time when the Divine Mercy of Allah Ta’ala descends.…

In conclusion, Rasullullah Sallallahu Alayhi Wa Sallam has mentioned some pertinent advices.


[4] Lastly, Rasullullah Sallallahu Alayhi Wa Sallam has mentioned : “Shall I not inform you of the foundation of all of that?” … and that is to ‘guard one’s tongue’ prudently, keep it within bounds, control the tongue and be cautious with regards to the usage of the tongue. The harvest of the tongue is the recompense for saying things which are forbidden. On the day of Qiyaamah, he will reap what he has sowed.
On the authority of Hazrat Abu Tha’labah al-Kushanee — Jurthoom bin Naashir Radiallahu Anhu — that Rasullullah Sallallahu Alayhi Wa Sallam said:

“Verily Allah Ta’ala has has laid down religious obligations [Faraidh], so do not neglect them. He has set limits, so do not transgress them. He has prohibited some things, so do not violate them, and He has remained silent about some things, out of compassion for you, not forgetfulness — so do not seek after them.”

[A Hasan Hadith narrated by Daraquthni and others]

**BRIEF EXPLANATION**

There are four important things outlined in this Hadith:

This Hadith is one of the great sources of Deen, hence whoever acts by this Hadith has obtained reward and is safe from punishment, since he discharges his obligations and avoids what is prohibited and remains within the limits, and gives up probing and researching those matters that have been kept hidden from him through the Mercy of Allah Subhaanahu Wa Ta’ala, ie: those things regarding which Allah Ta’ala is silent. The person is then pardoned. So accept from Allah His pardon, because Allah Ta’ala will never forget to reveal anything which is required for man, be it Halaal or Haraam.

Rasullullah Sallallahu Alayhi Wa Sallam in another narration, struck the simile of Islam, as a straight smooth path which makes the one who travels it reach his goal. And along with it’s straightness, it has no crookedness or any deviations. Hence, it is near and easy.

On the two sides of this path [the right and the left] are two walls, which are likened to the limits and boundaries of Allah Ta’ala. Just as walls prevent a person from transgressing and passing beyond them, similarly, Islam [Shariah] prevents a person that enters this path from going beyond it’s limits and crossing over them, ie: one does not go beyond anything that Allah Ta’ala has made forbidden. Hence, Allah Ta’ala praises those who safeguard Allah Ta’ala’s limits and boundaries and Allah blames those who do not recognise Halaal and Haraam.

Allah Ta’ala mentions in the Noble Quraan:

َتلك حدود الله فلا تعتدوها

_These are the limits of Allah, so do not transgress them [Surah Al-Baqarah 2:229]_
HADITH 31 | The Reality Of Asceticism [Zuhd]

On the authority of Abu al-’Abbas Sahl bin Sa’ad as-Sa’idee Radiallahu Anhu who said:

“A man came to Rasullullah Sallallahu Alayhi Wa Sallam and said, “O Messenger of Allah, direct me to an act which, if I do it, Allah will love me and the people will love me.” So he [Sallallahu Alayhi Wa Sallam] said, “Renounce the world and Allah will love you, and renounce what the people possess and the people will love you.”

[Ibn Majah]

BRIEF EXPLANATION

This Hadith comprises of two beautiful pieces of advice: [1] to gain the love of Allah Subhaanahu Wa Ta’ala one has to detach himself from this world and acquire Zuhd [abstinence] and [2] to acquire the love of people, one has to do without what people possess.
To gain the love of Allah Subhaanahu Wa Ta’ala one has to detach himself from this world and acquire Zuhd [abstinence]

When one understands that this world is blameworthy, totally insignificant, despicable, accursed and a hated object in the sight of Allah Subhaanahu Wa Ta’ala, then he will disassociate himself from this world, and he will then focus on the hereafter and Jannah. Hence, he will adopt righteous deeds and inevitably he will become Allah Subhaanahu Wa Ta’ala’s beloved. There are numerous indications in the Qur’aan and the Ahadeeth that one should give preference to the life of the Aakhirah than the life of this Dunya.

Allah Subhaanahu Wa Ta’ala mentions in the Noble Qur’aan:

قول مَنَاغَ الدُّنْيَا قَلِيلٌ وَالَّتِيْرَةَ حِيْرُ لِيْمَنِ أَنْقِهِ وَلَا نُظَلْمُهُنَّ فَيَّنَا

Say [unto them, O Muhammad]: “The enjoyment of this world is very brief. The Aakhirah [Hereafter] is [far] better for him who has Taqwa [fears Allah], and you shall not be dealt with unjustly even equal to the Fatila [a scalish thread in the long slit of a date-stone] [Surah An-Nisaa 4:77]

In a Hadith, Sahl bin Sa’d Radiallahu Anhu narrated that Rasulullah Sallallahu Alayhi Wa Sallam said:

لَوْ كَانَتِ الدُّنْيَا تَعَدُّلُ عَنَّهُ اللَّهُ جَنَّاتُ بَعْوَضَةٍ مَا سَقَى كَافِرًا مِّنْهَا شَرْبَيْنَ مَا

If the world [to Allah] was equal to a mosquito’s wing, then He [Allah] would not allow the disbeliever to have a sip of water from it [Tirmidhi]

Hence, when a person detaches himself from the Dunya [ie; he does away with the superfluous possessions of this world] and uses only that which is necessary for him to live in this world, then, he will gain the pleasure of Allah Subhaanahu Wa Ta’ala.
[2] To acquire the love of people, one has to do without what people possess.

With regard to the second advice, the method of becoming beloved in the eyes of people is disinclination from their material possessions.

Hassan Basri Rahmatullah Alayh used to say: “A person is respected by others till he does not desire that which is in their hands. But, as soon as he desires those things, the people then regard him with contempt. They dislike speaking to him and they harbour hatred towards him.”

So, a person should abstain from asking people and endeavour to be independent of them. Whoever asks people for what they have, they will dislike him and hate him, because wealth is beloved to mankind. Thus, for that reason, they will come to dislike someone who asks them to give him what they love.
HADITH 32 | No Harming Nor Reciprocating Harm

Hazrat Abu Saeed al-Khudri Radiallahu Anhu narrates that Rasullullah Sallallahu Alayhi Wa Sallam said:

“There should be neither harming nor reciprocating harm”.

[Ibn Majah]

BRIEF EXPLANATION

The meaning of this very short Hadith which comprises of only two words, is that, there should be no deliberate harming of any person, nor
the reciprocating of harm. In essence, Rasullullah Sallallahu Alayhi Wa Sallam has indeed negated causing harm and returning harm without right.

Some Ulema are of the opinion that, [both] the words ضرر and ضرار have the same meaning and it appears in this Hadith for emphasis … whilst other Ulema explain that ضرر means harm or injury in the general sense of the word, and ضرار means mutual harm.

Some Ulema say that ضرر is to harm someone who has not harmed you and ضرار is to harm someone who has harmed you, but you harm him in an impermissible manner.

Causing harm without right is un-Islamic. One can only inflict harm if there is justification to do so. There are various way of causing harm to people, some of which are: disregarding their honour [dignity and respect], disregarding their properties [belongings and possessions], depriving them of inheritance and bequest, usurping their land, and even causing harm to one’s neighbour is considered as harm to a person.

Hazrat Abu Bakr Siddique Radiallahu Anhu narrates that Rasullullah Sallallahu Alayhi Wa Sallam said: A man who harms any Muslim and deceives him, is accursed [Tirmidhi].
Ibn ‘Abbas Radi(Allahu Anhuma) said that Rasullullah Sallallahu Alayhi Wa Sallam said:

“Were people to be given according to their claims, some would claim the wealth and blood of others. But the burden of proof is upon the claimant and the taking of an oath is upon the one who denies [the allegation].”

[Bayhaqi]

**BRIEF EXPLANATION**

In this Hadith Rasullullah Sallallahu Alayhi Wa Sallam has laid down the principle for any Qaadhi [Judge], for giving a decision when any claimant...
puts forth a claim in front of a judge. The [claimant] will not receive anything simply on the basis of his claim, no matter how pious/honest he may be. Unless his claim is proven true by him producing witnesses. If he is unable to present any credible witnesses, then the defendant will be asked to swear an oath. Apart from taking an oath, the defendant will not be asked to provide any evidence that the particular possession regarding which the claimant has made any claim upon, is his or not. The responsibility of providing evidence falls upon a claimant and the swearing of an oath is upon a defendant.

There is an incident mentioned in Saheeh Bukhaari between two people who had a dispute regarding a well. Ash’ath bin Qays mentions: “There was dispute between myself and another man regarding a well. So we took the case to Rasullullah Sallallahu Alayhi Wa Sallam. Rasullullah Sallallahu Alayhi Wa Sallam requested me [the claimant] to produce two witnesses [to support the claim], else he [the defendant] has the right to take an oath refuting the claim”. Ash’ath bin Qays then said to Rasullullah Sallallahu Alayhi Wa Sallam, “In that case, he will swear and he will not care that it is false”. Rasullullah Sallallahu Alayhi Wa Sallam said:

من حلف على يمين يستحق بها مالاً هو فيها فاجر، لتباي الله وهو عليه غضبان

Whoever swears an oath by which he demands property as his right and in which he is lying, he will meet Allah and Allah will be angry with him

[Saheeh Buhkaari]
HADITH 34 | Forbidding Evil With The Hands, Tongue And Heart

On the authority of Abu Sa’eed al-Khudri Radiallahu Anhu who said : I heard Rasullullah Sallallahu Alayhi Wa Sallam say :

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

[Saheeh Muslim]

BRIEF EXPLANATION

We have been instructed in this Hadith to prohibit evil to the best of our ability and capacity. Where Allah Subhaanahu Wa Ta’ala has commanded this Ummah with righteousness and avoidance of vice, Allah
Subhaanahu Wa Ta’ala has also charged this Ummah with the responsibility of propagating good and forbidding evil.

Allah Subhaanahu Wa Ta’ala has mentioned in the Noble Qur’aan:

ِّكُنُّتمْ خُبْرَاءً أُمَّةٌ أُخْرِجَتْ لِلْنَّاسِ تَأْمُّرُونَ بِالْمُغْرُوفِ وَتَتَّهَمُونَ عَنِ الدُّمَّارِ وَتَتَّمُّونَ بِاللَّهِ

You are the best nation produced for mankind. You enjoin good and forbid evil and believe in Allah [Surah ‘Aale `Imraan 3:110]

Therefore, enjoining good and forbidding evil is a responsibility of the Ummah of Rasullullah Sallallahu Alayhi Wa Sallam. In other verses, as well, we see that the quality of the Believers is that they are friends of one another, who command good and forbid evil.

One who possesses the capacity [physical strength], capability [resource] and authority to prohibit evil, should do so by means of his hand. If he is unable to do so by means of his hand, then he should [at least] do so by means of his tongue. If this too is not possible, the he should [at least] feel a repugnance in his heart. If he feels no repulsion against that evil [in his heart], this is indicative that the light of Imaan has been extinguished in his heart. May Allah Ta’ala protect us.

Those who do not stop others from acts of disobedience and evil, Allah Ta’ala will strike them with a punishment before they die. Also, Allah Ta’ala will encompass all the people with punishment, even the good-doers. On account of them [the good-doers] not preventing evil, they too will be afflicted with a general punishment. Dua’s will be unanswered by Allah Subhaanahu Wa Ta’ala as a consequence of not prohibiting evil.
HADITH 35 | Brotherhood In Islam

On the authority of Abu Hurairah Radiallahu Anhu who said:
Rasullullah Sallallahu Alayhi Wa Sallam said:

“Do not have envy of one another. Do not inflate prices on one another. Do not hate one another. Do not turn your backs on one another. Do not undersell one another; but rather, be worshipers of Allah and brothers. The Muslim is the brother of his fellow Muslim. He does not oppress him, nor does he abandon him, nor does he lie to him, nor does he belittle him. “Taqwa is here” and he pointed to his chest three times. “It is a sufficient act of evil that a person belittles his Muslim brother. Every Muslim to another Muslim is sacred, his blood, his wealth, and his honor.”

[Saheeh Muslim]
BRIEF EXPLANATION

In this Hadith we have been severely prohibited in harming our Muslim brethren. And, we have been commanded to protect the blood, honour and integrity of every Believer.

Brotherhood in Islam is a relationship of fundamental importance. The whole community of Believers is conceived of as a great brotherhood. When there is brotherhood there is unity and this strengthens Islam.

If there is no brotherhood and there is disunity, then this causes the destruction of Islam. Hence, in this Hadith we have been prohibited from various types of traits that will lead to disunity.

HADITH EXPLANATION

Do not envy one another.

[1] Hasad/Jealousy : Jealousy and envy is blameworthy and forbidden. It is the same jealousy that caused Iblees [Shaytaan] to be expelled from Paradise. Allah Subhaanahu Wa Ta’ala describes the Jews of having the attribute of jealousy in numerous Ayaah of the Noble Qur’aan.

Rasulullah Sallallahu Alayhi Wa Sallam has mentioned in a Hadith:

إِبَآءُكُمْ وَالْحَسَدُ فَإِنَّ الْحَسَدُ يَآكُلُ الْحُسُنَاتِ كَمَا تَآكُلُ النَّارُ الْحَطَّبَ أوَّلَ الْعُشَبَ

Beware of jealousy, for indeed jealousy consumes one’s good deeds like fire consumes wood [Sunan Abi Dawud]

In another Hadith Rasulullah Sallallahu Alayhi Wa Sallam has mentioned:
The illness of the nations before you is creeping towards you [ie: jealousy and hatred]. Envy and hatred is the ‘shaver’ [Haliqah]; I do not say that it shaves hair, but that it shaves* [destroys faith [Tirmidhi]

*Hatred takes away faith like a razor takes away hair

_and do not inflate prices for one another_

[2] Najash / Do not deceive one another: Some scholars have referred to ‘Najash’ as referring to a transaction in sales ie: when someone who does not want to buy any goods, increases the price offered for the goods, either intending to benefit the seller by increasing his price, or by intending to cause harm to the purchaser. Others have interpreted this to be bidding [in a general sense] against each other ie: not to try to deceive each other.

Rasulullah Sallallahu Alayhi Wa Sallam has mentioned in a Hadith:

Whoever deceives [cheats] us is not one of us [Sunan Ibn Majah/Sahee Muslim]

Believers are exhorted not to treat each other with conspiracy and using devises of deception.

_and do not hate one another_

[3] Hatred: Rasulullah Sallallahu Alayhi Wa Sallam then mentioned not to hate one another, because we are brothers. Brothers love each other,
and do not hate each other. Allah Subhaanahu Wa Ta’ala forbids the Believer from those things which cause enmity and hatred amongst them. Allah Subhaanahu Wa Ta’ala has mentioned in the Noble Qur’aan:

 فأئتِوا اللَّهِ وأصلحُوا ذاتِ بنيكم

So fear Allah, and keep straight the relations between yourselves [Surah Al-Anfaal 8:1]

and do not turn your backs on one another,

[4] Breaking relations and forsaking each other : Rasulullah Sallallahu Alayhi Wa Sallam has mentioned:

لا يجلِّلِ اللَّهُ مَسِيلَمٌ أَن يُهْجِرَ أَخاهُ فَوَقَتُ ثَلَاثَ لَيَاتٍ يَلْتَقيانَ فَيُعْرَضُ هَذَا وَيُعْرَضُ هَذَا وَخَيْرُهُما اَلَّذِي يَبَدَأُ بِالسَّلَامِ

It is not permissible for a Muslim to shun his brother for more than three nights. When they meet, this one turns away [from that one] and that one turns away [from this one] and the best of them is the one who greets his brother first [Abu Dawood]

Do not undersell one another; but rather, be worshipers of Allah and brothers.

[5] Underselling : What is meant by this is ‘a sale over and above the sale of another’ ie: when a salesman sells something at a lower price than [a competitor] … with him knowing fully of the initial transaction with the primary seller. This conduct is against the etiquette of Believers and causes disputes and hatred amongst one another. Hence, Rasulullah Sallallahu Alayhi Wa Sallam has prohibited this practice, which would in turn engender brotherhood in Islam.
The Muslim is the brother of his fellow Muslim. He does not oppress him, nor does he abandon him, nor does he lie to him, nor does he belittle him.


‘Taqwa is here’ and he pointed to his chest three times.

[7] Taqwa/Piety: Taqwa encompasses all the good qualities mentioned in this Hadith. Rasulullah Sallallahu Alayhi Wa Sallam has mentioned:

 إنَّ اللَّهَ لاَ يَنْظُرُ إِلَى صُورَكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى أَعْمَالَكُمْ وَقُلُوبِكُمْ  

Allah does not look at your forms or your wealth, rather He looks at your deeds and your hearts [Sunan Ibn Majah]

Many of those who have excellent outer appearances, properties, status, leading roles in the world… have hearts which are void of Taqwa.

“It is a sufficient act of evil that a person belittles his Muslim brother. Every Muslim to another Muslim is sacred, his blood, his wealth, and his honor.”

[8] Brotherhood: Rasulullah Sallallahu Alayhi Wa Sallam further reiterates the importance of honouring a Muslim brother.
HADITH 36 | The Virtue Of Gathering For The Remembrance Of Allah

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ صَلِّي اللَّهُ عَلَيْهِ وَ سَلَمْ قَالَ: "مَنْ نَقَسَ عَنْ هَذَا مُؤْمِنٍ كُرْبَةَ مِنْ كَرْبِ الْدُّنْيَا نَقَسَ اللَّهُ عَنْهُ كُرْبَةَ مِنْ كَرْبٍ يَوْمِ الَّيْلَةِ الْيَمِينَةِ، وَمَنْ يَسَرَّ عَلَى مُعَسَرٍ، يَسَرُّ اللَّهُ عَلَيْهِ فِي الْدُّنْيَا وَ الْآخَرَةِ، وَمَنْ سَنَّ مُسْلِمًا سَنُرِهِ اللَّهُ فِي الْدُّنْيَا وَ الْآخَرَةِ، وَآلِهَةُ فِي عُوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عُوْنِ أَخِيهِ، وَمَنْ سَلَكَ طَرِيقًا يَنْتَفِيسُ فِيهِ عَلَى سَهْلِ اللَّهِ لَهُ بِطَرِيقًا إِلَى الْجَنَّةِ، وَمَا اجْتَمَعَ فِوُمَّنْ فِي بَيْتٍ مِّنْ بَيْوْتِ اللَّهِ يُدْنِونَ كِتَابَ اللَّهِ، وَيَتَبَارَسُونَهُ ؛ إِلَّا نُزِّلَتْ عَلَيْهِمْ السَّكِينَةُ، وَغُشِيَّتْهُمْ الرَّحْمَةُ، وَحَفَتْهُمْ المِلَائِكَةُ وَذَا كَرْهُمُ اللَّهُ فِي مَنْ عَنْدَهُ، وَمَنْ بُطِّلَ بِهِ عَمَلُهُ لَمْ يُسَرِّعَ بِهِ نَسْبُهُ رَوَاهُ مُسْلِمٌ.

On the authority of Abu Hurairah Radiallahu Anhu who said: Rasullullah Sallallahu Alayhi Wa Sallam said:

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

[Saheeh Muslim]

**BRIEF EXPLANATION**

In this Hadith, seven important things have been mentioned, four of which pertain to the rights of a Believer. We have been foremost exhorted in this Hadith to relieve a Muslim brother from any distress [pain, suffering, anxiety] that he may be experiencing and lighten his difficulties.

The meaning of نفَس ‘Naffasab’ [mentioned in this Hadith] is likened to a person who removes a strangling cord around the neck of another person, allowing him to breathe. Similarly, a Muslim should endeavour to remove the distress and anxiety of his Muslim brother. For delivering him from his pain and suffering and bringing on ease, there is great reward.

Rasulullah Sallallahu Alayhi Wa Sallam has mentioned in a Hadith:

أَيْمَا مُؤِمِّنٌ أَطْعَمْ مُؤِمِّنًا عَلَى جُوعٍ أَطْعَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنْ ْيُمْارِ الْجَنْبَةِ وَأَيْمَا مُؤِمِّمٌ سَقَى مُؤِمِّنًا عَلَى ْزَمَامَ سَفَاهَةِ اللَّهُ يَوْمَ الْقِيَامَةِ مِنْ ٍرُجَّحِ المَخْتَوْمٍ وَأَيْمَا مُؤِمِّمٌ كُسَى مُؤِمِّمًا عَلَى عَرْقِ كَسَاهُ اللَّهُ مِنْ نَصْصِرِ الْجَنْبَةِ
Whichever Believer feeds a hungry Believer, Allah feeds him from the fruits of Paradise on the Day of Resurrection. Whichever Believer gives drink to a thirsty Believer, Allah gives him to drink from the ‘sealed nectar’ on the Day of Resurrection. Whichever Believer clothes a naked Believer, Allah clothes him from the green garments of Paradise [Tirmidhi]

We have also been encouraged in this Hadith to make things easier for someone who is hard-pressed in this world, with regards to his property, finances, social issues or by granting him respite in repaying his debt until it become easier for him to fulfil his dua. Rasulullah Sallallahu Alayhi Wa Sallam has mentioned in a Hadith:

من نفس عن غريمه أو محا عنه كان في ظل الآخره يووم القيامة

Whoever grants respite to someone in difficulty or relieves him of his debt Allah will shade him on the Day of Qiyamah [Saheeh Muslim]

We have also been exhorted in this Hadith, to conceal the wrong of our Muslim brother and Allah Subhaanahu Wa Ta’ala will conceal our faults in the Hereafter, but one who exposes the vulnerability of his Muslim brother then Allah Subhaanahu Wa Ta’ala will expose his faults to the extent that Allah Subhaanahu Wa Ta’ala will disgrace him in his own house. Rasulullah Sallallahu Alayhi Wa Sallam said:

وأله في عون العبد ما كان العبد في عوون أخيه

And Allah will aid His slave so long as he aids his brother [Saheeh Muslim]*

*This has been explained previously in detail in Hadith #36

Thereafter, Rasulullah Sallallahu Alayhi Wa Sallam explained ‘Ilm-e-Deen’ ie; travelling on a path and seeking knowledge of Allah Subhaanahu Wa Ta’ala. Through knowledge one is able to understand the laws of Shariah and what Allah Subhaanahu Wa Ta’ala wants from
us Believers. Whoever travels on a path seeking knowledge, Allah Subhaanahu Wa Ta’ala will make the path towards Paradise easy. Hence, it will be easy for him to practice upon this knowledge. Rasulullah Sallallahu Alayhi Wa Sallam has mentioned in a Hadith:

إن مَلَك الأَمْلَامَ فِي الأَرْضِ كَمَتْلِ نُجُومِ السَّمَاءِ، يُهْتَذِي بِهَا فِي ظَلْمَاتِ الْبَرِّ وَالْبَحْرِ، فَإِذَا الطَّمَسَتِ النُّجُومُ يُوْشِكُ أنْ تَضَلِّل النُّهَادَةُ

The simile of the scholars of knowledge on the earth is the stars in the sky by which one is guided in the darkness of the land and the sea… When the stars are clouded over, the guides are about to be lost [Musnad Ahmad]

As long as knowledge remains on the earth, people will be guided. The remaining of knowledge depends on the existence of the Ulema [scholars]. When they disappear from this world, then people will fall into error.

Thereafter, Rasulullah Sallallahu Alayhi Wa Sallam explained the importance of reciting the Noble Qur’aan and teaching it and making Zikr in the house of Allah Subhaanahu Wa Ta’ala.

Four favours have been bestowed upon such people who gather in the house of Allah Subhaanahu Wa Ta’ala, reading the Qu’aan and teaching it to one another : 1] peace and tranquillity descends upon them; 2] mercy envelopes them; 3] the Angels cover such a gathering; 4] and Allah Ta’ala remembers them in the gathering of the Angels.

And lastly, Rasulullah Sallallahu Alayhi Wa Sallam explained the importance of one who performs righteous actions. One who lacks in performing good deeds cannot just have hopes on his lineage… perhaps he may be in the family of a Nabi or Wali or Aalim but that will not assist him on the day of Qiyamah. Rasulullah Sallallahu Alayhi Wa Sallam mentioned to his own relatives : “I cannot avail you in any way with Allah”.

Allah Subhaanahu Wa Ta’ala has mentioned in the Noble Qur’aan:

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابٌ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ

Then, when the Trumpet is blown, there will be no kinship [family ties] among them that Day, nor will they ask of one another [Surah Al-Mu’minoon 23:101]

SUMMARY OF HADITH

Seven important things were discussed in this Hadith. Those four things relating to the rights of a Muslim brother and how we should conduct ourselves in assisting him. Fifthly, the importance reciting the Noble Qur’aan, teaching it and making Zikr in the house of Allah Subhaanahu Wa Ta’ala. Sixth is the importance of seeking knowledge and lastly, the fact that we should perform righteous deeds and not just depend on lineages.
On the authority of Ibn Abbas *Radiallahu Anhu* narrates from Rasullullah *Sallallahu Alayhi Wa Sallam* among the sayings he relates from his Lord [Blessed and Exalted is He] Who said:

“Verily Allah Ta’ala has written down the good deeds and the evil deeds, and then explained it [by saying]: “Whosoever intended to perform a good deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended to perform it and then did perform it, then Allah writes it down with Himself as from ten good deeds up to seven hundred times, up to many times multiplied. And if he intended to perform an evil deed, but did not do it, then Allah writes it down with Himself as a complete good deed. And if he intended it [i.e.,
the evil deed] and then performed it, then Allah writes it down as one evil deed.”

[Saheeh Buhkaari] [Saheeh Muslim]

**BRIEF EXPLANATION**

In this Hadith Rasullullah Sallallahu Alayhi Wa Sallam conveys to us, Allah Subhaanahu Wa Ta’ala’s abundant Mercy, Grace and favour upon this Ummah, in that Allah Subhaanahu Wa Ta’ala rewards us over any good that we do. Every righteous act is rewarded manifold.

We learn from various Ahadeeth, that, there is a recording of the good and wrong actions that one does. These are of four types.

[1] Doing good actions, so that the good action is multiplied to ten onto seven hundred and onto manifold [rewards]. Allah Subhaanahu Wa Ta’ala has mentioned in the Noble Qur’aan:

من جاء بالحسنة فلله عشر أمثالها

*Whoever comes [on the Day of Judgement] with a good deed will have ten times the like thereof [to his credit],* [Surah Al-An`aam 6:160]

In another Ayaah mentioned in the Noble Qur’aan, Allah Subhaanahu Wa Ta’ala has used a metaphor of those who spend their wealth in the way of Allah. Subhaanahu Wa Ta’ala says:

مثل الذين ينفقون أمولهم في سبيل الله كمثل حبّة أبتنت ستباع ستبل في كل سببل

*Like those who spend their wealth in the way of Allah. A like from them is a like from Allah. Like a seed, they will multiply seven fold, seven fold, in every way.*
The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven ears; in each ear is a hundred grains. And Allah multiplies [His reward] for whom He wills [Surah Al-Baqarah 2:261]

Therefore, this implies, that when a person spends in the path of Allah Subhaanahu Wa Ta’ala, Allah increases his reward manifold. From one, to seven hundred, to seven thousand, to even more!

Hazrat Abu Mas’ud Radiallahu Anhu reported: A man came with a bridled camel and he said, “This is for the cause of Allah”. Rasullullah Sallallahu Alayhi Wa Sallam said:

لَكِ بِهَا نُثْمُ الْقِيَامَةَ سَبْعُ مَائَةٌ نَافِقٍ كُلُّهَا مَخْطُومَةٌ

You will have for it seven hundred camels on the Day of Resurrection. Each of them will be bridled [Saheeh Muslim]

Allah Subhaanahu Wa Ta’ala has mentioned in the Noble Qur’aan:

وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُُ

And Allah multiplies [His reward] for whom He wills [Surah Al-Baqarah 2:261]

[2] Wrong actions for which a wrong is recorded, like for like, without multiplication. Allah Subhaanahu Wa Ta’ala has mentioned in the Noble Qur’aan:

وَمَن جَاءَ بِالسَّبِيعَةِ فَلَا يُحْرِى إلَّا مِثَالُهُ وَهُمْ لَا يُظْلَمُونَ

and whoever comes with an evil deed will not be recompensed except the like thereof; and they will not be wronged [Surah Al-‘An’aam 6:160]
ie: those who produce one deed of disobedience to Allah Subhaanahu Wa Ta’ala [one bad deed], will only be repaid the equivalent [one bad deed] and Allah Subhaanahu Wa Ta’ala will not wrong them.

[3] is to intend a good action, in which a complete reward is recorded even though one did not perform the good action. Whoever intends to do a good action but does not do it, Allah Subhaanahu Wa Ta’ala knows that his heart was attached to it and was eager to perform it, then it is written as a good action for him and he is rewarded with one full reward.

[4] is to have an intention to do wrong actions, without acting on the intention. For this, a person gets a reward of a good action! Even though he had a bad intention, but because he did not act upon the intention [solely for the sake of Allah Subhaanahu Wa Ta’ala] he obtains a reward.

This shows that someone who is able to do that act of disobedience which he intends but gives it up for the sake of Allah Subhaanahu Wa Ta’ala, then he will be rewarded.
HADITH 38 | Attaining Nearness To Allah And His Love

On the authority of Abu Hurairah Radiallahu Anhu who said :
Rasullullah Sallallahu Alayhi Wa Sallam said :

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

[Saheeh Buhkaari]
This a Hadith-e-Qudsi covering many important issues, namely:


[1] The virtues and the rank of the true friends of Allah Subhaanahu Wa Ta’ala [Awliyaa]

There is a very serious threat in this Hadith against those people who harbour enmity or malice towards the Awliyaa [friends of Allah Subhaanahu Wa Ta’ala], because Allah Subhaanahu Wa Ta’ala declares war against such people. Humiliation and problems will be a such a person’s lot in this world and a disgraceful and painful punishment awaits him in the Hereafter.

[2] the reward for performing Faraaidh [compulsory acts of worship] and [3] the reward for performing Nawaafil [obligatory acts of worship]

The Hadith further mentions the importance of attaining closeness to Allah Subhaanahu Wa Ta’ala, firstly through Faraaidh and then through Nawaafil.

The greatest proximity to Allah Subhaanahu Wa Ta’ala is attained through Faraaidh [obligatory acts of Ibaa’dah that Allah has placed upon us]. This nearness is further enhanced through Nawaafil and abstention from prohibitions and Haraam.

When a person becomes closer to Allah Subhaanahu Wa Ta’ala through Nawaafil acts of Ibadaah, Allah begins to love a person and says
I become his hearing with which he hears, and his sight with which he sees, and his hand with which he strikes, and his leg with which he walks [Saheeh Buhkaari]

The Muhadditheen explain this to mean, his limbs become the instruments of virtue and henceforth this servant will not use them in any act of displeasure of Allah Subhaanahu Wa Ta’ala. He will only look at those things in which Allah’s pleasure lies, he will hear only those things which Allah desires, he will touch only those things sanctioned by Allah, he will walk to those places only where Allah has permitted.

There is no doubt that this is a very high and lofty position that a person attains. Allah Ta’ala becomes the helper of such a person. Allah Ta’ala guides him. Allah Ta’ala uses him to do acts that will gain His pleasure. And when he begs from Allah Ta’ala, Allah answers him and when he seeks protection from Allah Ta’ala, Allah grants him His protection.
Ibn Abbas Radiallahu Anhu narrates that Rasullullah Sallallahu Alayhi Wa Sallam said:

"Verily Allah has pardoned for me my Ummah: their mistakes, their forgetfulness, and that which they have been forced to do under duress."

[Ibn Majah]

A Hasan Hadith related by Ibn Majah, and al-Bayhaqee and others.

**BRIEF EXPLANATION**

The meaning of this Hadith is that Allah Subhaanahu Wa Ta’ala has pardoned the unintentional mistakes, errors and forgetfulness from the Ummah of Rasullullah Sallallahu Alayhi Wa Sallam and has abandoned the reckoning and punishment of that from them, ie: if someone intends
something by his action, but his action achieves something other than what he intended. As an example: if someone intends killing a disbeliever in a battle, but ends up killing a Muslim, then that action is regarded as a mistake and Allah Subhaanahu Wa Ta’ala pardons him.

Allah Subhaanahu Wa Ta’ala mentions in the Noble Qur’aan:

وَلَاتَّرْعَضَ عَلَيْكُمُ الْجَنَّةَ فَإِنَّا أَنْهَىْتُمُوهُ بِهِ وَلَكِنْ مَا تَعْمَدُتُ فَلْوَكُمْ

And there is no blame [sin] upon you for that in which you have erred but [only for] what your hearts intended [Surah Al-‘Abzaab 33:5]

ie: there is no sin for a person upon whom ‘honest’ mistakes are made, but not for that person who’s heart was determined upon doing intentional evil [premeditated actions].

It is mentioned in a Hadith of Rasullullah Sallallahu Alayhi Wa Sallam:

إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرُ وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ

If a judge makes a ruling, striving to apply his reasoning [Ijtihad] and he is correct, then he will have two rewards. If a judge makes a ruling, striving to apply his reasoning and he is mistaken, then he will have one reward [Saheeh Bukhaari]

Forgetfulness, is that someone remembers something but forgets to do it. As an example: someone proceeds to perform Salaah and remembers that he needs to perform Wudhu, but, at the time of Salaah, he performs his Salaah forgetting that he did not perform his Wudhu, then there will not be any reckoning against him. However, as far as the Mas’ala is concerned: if someone is performing Salaah and remembers that he forgot the Wudhu, he should make Wudhu when he remembers and repeat his Salaah.
As for coercion, if someone innocent is persuaded to do something by force or threats, Allah Subhaanahu Wa Ta’ala has mentioned in the Noble Qur’aan that it is pardoned by Him:

ﻣَنْ ﻛَفَرَ ﺑِالﱠﻪِ ﻣَنْ ﺑَعْدٍ ﺍِﻳْمَانِهِ إِلَّا مَنْ ﺍَﻛْرِرَةَ وَقَلِيلَةَ مُطَلَّمَيْنَ ﺑَالِيَِﻣَانِ

Whoever disbelieves in Allah after his belief… except for one who is forced [to renounce his religion] while his heart is secure in faith [Surah An-Nahl 16:106]

ie: when someone has absolutely no choice or power to prevent something against themselves and is coerced [forced] to utter the words of Kufr [disbelief]… but his heart has no intention to utter those words, and is firm on Imaan. Such a person is forgiven.

In essence, on day of Qiyaamah, such persons that performed certain actions mistakenly; or out of forgetfulness; or out of coercion… will not be taken to task by Allah Subhaanahu Wa Ta’ala and will be pardoned. However, pardoning of each of these actions are with regard to the Hereafter. The Hukm and law of these different errors are dependant upon their specific Mas’aail [rulings].
**HADITH 40 | Be In This World As A Traveller**

On the authority of Abdullah ibn Umar Radiallahu Anhu, who said:

Rasullullah Sawallahu Alayhi Wa Sallam took me by the shoulder and said:

"Be in this world as though you were a stranger or a wayfarer." And Ibn Umar Radiallahu Anhu used to say, “In the evening do not expect [to live until] the morning, and in the morning do not expect [to live until] the evening. Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death.”

[Saheeh Buhkaari]

**BRIEF EXPLANATION**

This Hadith is a basic source on the need to have little wishful thinking about the world, and that the Believer ought not to take the world as his permanent residence. In fact, on the contrary, he should be in this world...
as if he were on the point of departure, preparing his equipment and needs for this journey.

Someone mentioned: “Cross it and do not inhabit it…” In other words, cross the world and do not inhabit the world. “Who is there who would build a house on the waves of the sea?” ie: do not take the world as a dwelling place. The world is retreating and Aakhirah is advancing…so how could one become pre-occupied with that which is leaving and turn away from that which is approaching.

Since this world is not the residence or the homeland, then the state of a Mu’min should be either of the two: [1] he should be as if he was a stranger in a foreign country who’s concern is to gather provision for this journey and return to his homeland, or [2] he should be as if he was a traveller [night and day] who is not a resident at all to the land where he intends.

It is for this reason that Ibn Umar Radiallahu Anhu’s advice that he derived from this Hadith, comprises extreme restriction of one’s expectations, that when someone enters the evening, he does not anticipate the morning and when someone enters the morning, he does not anticipate the evening, but rather on the contrary he thinks that his expected term will come to him before that.

Therefore he further mentioned: “Take [advantage of] your health before times of sickness, and [take advantage of] your life before your death.”… meaning, gain from righteous actions whilst you are healthy before ill health interposes between you and righteous actions, and during your life, before death interposes between you and good actions.

One should be very cautious with regard to anything that will impede the performance of righteous actions and anything that will pre-occupy one away from earning for the Aakhirah. Hence, one should hasten to do righteous actions before he cannot perform them.
HADITH 41 | The Sign Of Faith

On the authority of Abu Muhammad Abdullah bin 'Amr bin al-'Aas Radiallahu Anhu, who said: Rasullullah Sallallahu Alayhi Wa Sallam said:

“None of you [truly] believes until his desires are subservient to that which I have brought.”

[Kitaab al-Hujjah]

[Imaam an-Nawawi says: We have related it in Kitaab al-Hujjah with a Saheeh chain of narrators]

BRIEF EXPLANATION

In this Hadith we understand an important aspect of subjugating oneself to the Deen of Allah Subhaanahu Wa Ta’ala. A person’s Imaan is not complete until he follows those commands and prohibitions, that which Rasullullah Sallallahu Alayhi Wa Sallam brought. Till one’s whims and
desires do not become subservient to the Deen, one cannot be a true Mu’min. After attesting the Nubuwat of Rasullullah Sallallahu Alayhi Wa Sallam, it becomes necessary to adopt his way of life in all aspects.

Allah Subhaanahu Wa Ta’ala has mentioned in the Noble Qur’aan:

قُلْ إِنْ كُنتُمْ تَحْبُّونَ اللَّهَ فَأَتْبَعُونِ

Say, [O Muhammed], “If you should love Allah, then follow me [Surah Al Imraan 3:31]

Allah Subhaanahu Wa Ta’ala has also mentioned in the Noble Qur’aan:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذًا قَضَى اللَّهُ وَرَسُولُهُ أَمَرًا أَنْ يَكُونُ لَهُمْ الْخَيْرَةُ مِنْ أَمْرِهِمْ

It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair [Surah Al Abzaab 33:36]

All acts of disobedience arise from giving preference to what the self loves over what Allah Subhaanahu Wa Ta’ala and Rasullullah Sallallahu Alayhi Wa Sallam loves. Allah Subhaanahu Wa Ta’ala describes the idolaters in following their desires in numerous Ayaah of the Noble Qur’aan.

Allah Subhaanahu Wa Ta’ala has mentioned in the Noble Qur’aan:

فَإِنَّ لَمْ يَسْتَجِبُوا لَكَ فَاعْلَمْ أَنَّمَا يَبِيعُونَ آَهَوَاهُمْ وَمَنْ أَضْلَّ مِمْسَ أَنْبِعُ هَوْاَةً بَعْثُهُ بِغَيْرِ هَدِيَّ مِنَ اللَّهِ

But if they do not respond to you – then know that they only follow their [own] desires. And who is more astray than one who follows his desire without guidance from Allah? [Surah Al Qasas 28:50]
Those who’s hearts are filled with the love of Allah Subhaanahu Wa Ta’ala and the love of Rasullullah Sallallahu Alayhi Wa Sallam, the pure and flawless Shariah then becomes second nature to them. They then reach a stage where their Nafs [inner-self] desires only that which Shariah desires from them.

Allah Subhaanahu Wa Ta’ala has mentioned in the Noble Qur’aan:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَايْ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىُ

But as for him who feared standing before his Lord, and forbade the lower self it’s [unlawful] inclination. Then indeed, Paradise will be [his] refuge

[Surah An Naaziaat 79:40/41]
HADITH 42 | The Vastness Of Allah’s Forgiveness

Anas Radiallahu Anhu narrates from Rasullullah Sallallahu Alayhi Wa Sallam among the sayings he relates from his Lord [Blessed and Exalted is He] Who said:

"O Son of Adam, as long as you invoke Me and have hopes in Me, I shall forgive you for what you have done, and I shall not mind. O Son of Adam, were your sins to reach the clouds of the sky and you then asked forgiveness from Me, I would forgive you. O Son of Adam, were you to come to Me with sins nearly as great as the Earth, and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it [the earth] too."

[It was related by Tirmidhi, who said that it was a Hasan Hadith]
BRIEF EXPLANATION

Imaam Nawawi Rahmatullah Alayh has ended this magnificent work, with a Hadith illustrating Allah Subhaanahu Wa Ta’ala’s Forgiveness.

This Hadith draws our attention to the vast Mercy of Allah Subhaanahu Wa Ta’ala. A general declaration for the Believers on behalf of the real King and Master, Allah Subhaanahu Wa Ta’ala, that man is prone to committing sins and errors due to his weaknesses but the effacement of these sins is through making sincere Istighfaar [seeking forgiveness] from Allah Subhaanahu Wa Ta’ala.

This Hadith clearly illustrates that despite the excessive sins of man, even though they may reach the skies of the world or fill the entire globe, if he turns to Allah and seeks forgiveness and sincere repentance with a penitent heart, through Taubah and Istighfaar, Allah Subhaanahu Wa Ta’ala is prepared to forgive him, as long as he does not associate any partners with Allah Subhaanahu Wa Ta’ala.

So, this Hadith gives us great hope in the Mercy of Allah Subhaanahu Wa Ta’ala. We are therefore exhorted to make Dua to Allah Subhaanahu Wa Ta’ala that is accompanied by hope. Even if the wrong actions of the servant are enormous, the pardon of Allah Subhaanahu Wa Ta’ala and His Forgiveness is greater and more enormous than those wrong actions [sins].

There is a Dua mentioned in the Hadith, to recite when one is seeking forgiveness from Allah Subhaanahu Wa Ta’ala:

اللَّهُمَّ مَغْفِرْنِي أَوْسَعْ مِنْ ذَنْبِي وَرَحْمَتْكَ أَرْجَحُ عَنْدِي مِنْ عَمَلِي

O Allah, your forgiveness is more vast than my wrong actions and Your mercy is more hopeful to me than my own actions [البيهقي في الشعبي 7126]

[Haakim]
Allah Subhaanahu Wa Ta’ala has commanded making Istighfaar in various Ayaah of the Noble Qur’aan. Allah Subhaanahu Wa Ta’ala mentions:

وَاسْتَغْفِرْوا اللَّهَ ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

*and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful [Surah Al Baqarah 2:199]*
الله لا إله إلاّ
هو الحي القيوم
لا تأخذه سِنة ولا نوم
له ما في السماوات وما في الأَرْض
من ذا الْذَّي يشْفَع عِنْدَهُ إلاّ بإذنه
يَعْلِمُ مَا بَيْنَ أَيْدِيهِم وَمَا خَلْفَهُم
وَلا يَحِيطُون بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا مَا شَأَّ
وَسِعَ كُرْسِيَّهُ السَّمَاوَاتِ وَالأَرْضِ
وَلا يَوْتُوهُ حُفْظُهُمَا
وَهُوَ الْعَلِيُّ الْعَظِيمُ

There is no god but He,
The Living, the Everlasting,
Slumber seizes Him not, neither sleep,
To Him belongs all that is in the heavens and the earth.
Who is there that can intercede with Him, except by His permission?
He knows what lies before them and what is after them,
And they comprehend not anything of His Knowledge save as He wills.
His Throne comprises the heavens and the earth,
The preserving of them fatigues Him not,
And He is the All-High, All-Glorious.