

♦♦ The Forty Hadith Nawawie ♦♦

Written by:

The Eminence Relater Sheikh:  
**ALI ABDULLAH A ALNUMAY**

**Scientific Programatic Issues**

العلم  
يُنْتَفَعُ بِهِ

علم ينتفع به

In The Name Of Allah

The Most Beneficent, The Most Merciful

# The Forty Hadith Nawawie

By: Imam Mohie Al-Deen Al-Nawawie

Died in 676

Written by:

The Eminence Relater Sheikh

**ALI ABDULLAH A ALNUMAY**

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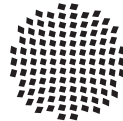
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In the name of Allah, Most Gracious, Most Merciful

## Preface

In the name of Allah, Praise be to Allah, Peace and blessings be upon the Messenger of Allah, his family, companions, and those who followed them.

Dear beloved: Seeking knowledge is the best thing for the Muslim to spend his time in. **Allah said** (Are those equal, those who know and those who do not know?). (Alzummor: 9). **He also said:** (“O my Lord! Advance me in knowledge). (Taha: 114). Moreover, Imam Bukhari (May Allah have mercy on his soul) said that Saeed bin Afeer told us that Ibn Wahb told him, on the authority of Yunus, who reported about Ahzahry, on the authority of Hameed, on the authority of Moawia (May Allah be pleased on him) who narrated that the Prophet Mohammed (Peace be upon him) said: “If Allah wants to do good to a person, He makes him comprehend the religion”. So, the best thing that the Muslim can do is to seek knowledge through going back eagerly to the Holy Quran and the prophet’s sayings (Sunnah). He should read, understand, ask for explanation, learn and recognize its meanings and judgments. However, Knowledge seeker should start with the abbreviated books and texts. We mean that, after studying the Holy Quran he should study the Sunnah and the prophet’s sayings and starts, especially, with the forty Nawawie Hadith. But why? Because it is inclusive. These Hadith gathered all the origins and pillars of Islam. It is great, as it includes the teachings of religion, pillars of Islam and basis of Hadith and Islamic jurisprudence. Therefore, Imam Dawood said: I looked at the narrated Hadith and I found that they are those who had been collected in that book. (He means the chosen Hadith). He mentioned that these Hadith are: Hadith “Actions are (judged) by motives...”, Hadith “ That which is lawful is clear and that which is unlawful is clear”, Hadith “ O people! Allah is Pure and, therefore, accepts only that which is pure” and Hadith “It is from the excellence of (a believer’s) Islam that he



should shun that which is of no concern to him". Moreover, he reported about other Hadith that are different from these Hadith. The point is that these Hadith, that have been included in that book, are inclusive. Therefore, Imam Ahmed (May Allah have Mercy on him) said that these Hadith are the pillars and foundations of Islam. He said: Hadith origins come from these three Hadith; Hadith "Actions are (judged) by motives...", Hadith "If anyone introduces in our matter something which does not belong to it, will be rejected" and Hadith "That which is lawful is clear and that which is unlawful is clear". All of them are included in the Forty Nawawie Hadith. Also, Isaac bin Rahawaih said the same thing and added the Hadith "Verily the creation of each one of you is brought together in his mother's womb for forty days in the form of a nutfah (a drop)."

Furthermore, it is reported that Abi Obied said that the prophet gathered all the stuffs of the Hereinafter in Hadith "If anyone introduces in our matter something which does not belong to it, will be rejected", and all the stuffs of the worldly stuffs in Hadith "Actions are (judged) by motives...".

The point our dear brothers, is that the forty Nawawie Hadith are inclusive and very important. So, knowledge seeker should start memorizing and understanding it, as well as asking for their explanations. Therefore, if we say that these Hadith are inclusive and comprehensive, it means that it cannot be summarized in a course or a book. We just shed light to the stuffs included in these Hadith.

It is approved that Abu Huraira reported about the prophet Mohammed (PBUH) as saying "I have been given words which are concise but comprehensive in meaning..." Concise means that: their Pronunciation is simple, the phrases are short and abbreviated, and the words are few but have a deep meaning. So, if you read one of these Hadith, you will find that it has a short text, abbreviated context and few words, however, it has a deep meaning.



Abi Ya'li reported about Omar Ibn Al-Khattab, and Ad-Darqutney reported about Ibn Abbas that the prophet (PBUH) said to him: "I have been given words which are concise but comprehensive in meaning...". Therefore, a knowledge seeker should do his best in learning these inclusive Hadith.

God is the Arbiter of Success, Peace and blessings be upon the Messenger of Allah, his family, companions, and those who followed them.



**Written by:**

**Relater Sheikh**

**Ali Abdullah Al-Numai**



## The first Hadith

It is narrated on the authority of Commander of the Believers, Abu Hafs 'Umar bin al-Khattab (May Allah be pleased on him) who said: I heard the Messenger of Allah say "Actions are (judged) by intentions, so each man will have what he intended. Thus, he whose migration was to Allah and His Messenger, his migration is to Allah and His Messenger; but he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated". It is narrated in the books of both Imam Abu-Abdullah Mohammed bin Ismail bin Ibrahim bin Al-Mogira bin Bardezbah Al-Bukhari Al-Gaafy, and Imam Abu Hussein Muslim bin Hajaj Ibn Muslim Qushayri Alnisabure , May Allah be pleased with them, as their books are the most correct classified books.

**Omar Ibn Al-Khattab said:** I heard the prophet (PBUH) saying " **Actions are (judged) by intentions...**" This Hadith is approved. Imam Albokhari (May Allah have mercy on him) said that Alhamidy Abu Bakr Abdullah Ibn Alzubier told us that Sofyan ( Ibn Uyainah) reported about Yahia Ibn Saeed Alansary, on the authority of Mohammed Ibn Ibrahim Alteemy, on the authority of Alqama Ibn Waqqas Allithy, who reported about Omar Ibn Al-Khattab (May Allah be pleased with him).

**This is an unfamiliar Hadith ( Ghareeb). What does it mean? Who knows my dear brothers?** It means that only one person reported the Hadith at one of its layers. Therefore, this Hadith is unfamiliar because it was reported only by Omar Ibn Al-Khattab (May Allah be pleased with him), and none of the companions shared in reporting it, until it reached to Sofyan Ibn Uyainah that many people have reported this hadith about him. Everyone agreed to the greatness and majesty of this Hadith, as people of classifications (of Hadith) mentioned it in the sections of their jurisprudence and monotheism books. It is a great

approved Hadith. However, it is graded as unfamiliar. This informs us that if the Hadith is unfamiliar, it does not mean that it is doubtful, as it may be reported by only one person but he is trustworthy. This trustworthy man may report one Hadith or more, and all of these Hadith are considered as unfamiliar. However, in this situation, it is better to say: maybe there is only one narrator to the Hadith. It is also accepted if he was the only one between the trustworthy men who narrated the Hadith. Why? Because this person has all the qualities of the trustful narrator; honesty and the ability to memorize... etc. However, sometimes a narrator may report one Hadith or more, and all of them had been rejected. Why? Because he is not worthy to be the only narrator of this Hadith, or he disagrees with who is more honest than him. Therefore, we must pay attention to such matters.

**This Hadith, “Actions are (judged) by intentions...”** is great. Abdu al-rahman Ibn Mahdy (May Allah have mercy on him) said: those who classify hadith should add this Hadith in every section. Moreover, Al-Shafii (May Allah have mercy on him) said: This Hadith is involved in seventy sections. He did not mean the number, but the several matters it involves, as it is included in the sections of jurisprudence and monotheism. So, it is great.



**Ibn Alkhattab said:** I heard the prophet saying “Actions are (judged) by intentions...” It means that all the actions we do are being accepted or not according to our intentions only. So, what is meant by these actions is the religious actions, however others said that it is wider than this. Thus, the meaning is that all the actions related to the worldly life and the Hereafter are judged only by motives, because every sane person has a motive to his action, except the forced or the non-conscious one (like a drunk person .. etc. ). Therefore, such explanation excludes insinuation and doubt of man’s mind. Some people may suffer this insinuation for example; he may perform ablution then say I







did not have a motive. Another one may go to the mosque to perform prayer, then he say I did not intend to do so. Well. You came to the place of ablution only to perform ablution, even if you forgot to say so. Also, you went to the mosque only to perform the prayer even if you forgot to say so. So, uttering Intention during the worship is considered as a heresy. Actions are (judged) by motives, so each man will have what he intended ...” It means that everyone will be judged only about what he intends to do. If his intention is good his action will be good, but if his intention is bad then his action will be bad. If he intends to do something lawful, then his action will be lawful. So, whoever did something for the sake of Allah he will be rewarded. In contrast, whoever did something to anyone but Allah he will be a sinner. Moreover, whoever did something lawful without intention he will not either be rewarded or punished.

A Muslim can turn his permissible actions into worships by intentions. For example: if you intend to sleep to be able to perform night or dawn prayer, or eat to be able to worship Allah, then you are turning these ordinary actions into worships that you will be rewarded for.

“Actions are (judged) by motives, so each man will have what he intended ...” Then, the prophet gives us an example saying: “Thus, he whose migration was to Allah and His Messenger, his migration is to Allah and His Messenger” It means that whoever immigrates, for the sake of Allah, from the country of polytheism to the country of Islam, or from the country of vice to the country of virtue, in order to preserve his religion, he will be rewarded. “But he whose migration was for some worldly thing he might gain, or for a wife he might marry, his migration is to that for which he migrated” But, if this migration is for a job or a wife he wishes to marry, then he will have only his worldly life affairs, which may be lawful or unlawful. The point is that every action is only judged by intentions.

Scholars spoke a lot about this great Hadith. They classified and in-



volved it under many sections, because it differentiates between devotion and habit. For instance; a person may take a shower to cool down. This is called a habit. On the other side, he may take a shower to be cleaned from ritual impurity. This is called devotion.



Thus, this Hadith differentiates between habit and devotion. It even compares between devotion and another. For example, a man may get up from sleep to perform two voluntary Rak'ah and dawn prayer. Another one may get up to perform the dawn prayer only (as a religious duty). So, **what distinguishes between them?** It is the intention that differentiates between devotion and another.

As for monotheism, it involves this Hadith in the behavior section. **What is the point of your devotion? Is it in the sake of Allah or not?** For instance; a person may slay a sacrifice to get close to Allah (as an oblation, or to feed it to the poor people), while he may do this to get close to the jinn or to the dead people (God forbids). The first example is devotion, while the last one is polytheism. Thus, both Jurisprudence and monotheism scholars spoke a lot about this Hadith, as it is great.

We must clarify that when the prophet said **“Thus, he whose migration was to Allah and His Messenger ...”** he did not mean the story of (Umm Qais immigrant), as it cannot be. However the meaning of this story fits, it has no relation to this Hadith.



## The second Hadith

On the authority of Omar (May Allah be pleased with him) **who said:** while we were one day sitting with the Messenger of Allah (PBUH) 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 the Prophet rested his knees against the knees of the Prophet and placed his palms over his thighs, **and said:** “O Muhammad! Inform me about Islam.” The Messenger of Allah replied: “Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger, that you should perform Salah (ritual prayer), pay the Zakat, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka`bah at Makkah), if you can find a way to it (or find the means for making the journey to it).” He said: “You have spoken the truth.” We were astonished at his thus questioning him and then telling him that he was right, but he went on to say, “Inform me about Iman (faith).” He (the Prophet) answered, “It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in fate (qadar), both in its good and in its evil aspects.” He said, “You have spoken the truth.” Then he (the man) said, “Inform me about Ihsan.” He (the Prophet) answered, “It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you.” He said, “Inform me about the Hour.” He (the Prophet) said, “About that the one questioned knows no more than the questioner.” **So he said,** “Well, inform me about its signs.” He said, “They are that the slave-girl will give birth to her mistress and that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings.” Thereupon the man went off. I waited a while, and then he (the Prophet) said, “O `Umar, do you know who that questioner was?” I replied, “Allah and His Messenger know better.” He said, “That was Jibril. He came to teach you your religion.” (Narrated by Muslim).

Imam Muslim (May Allah have mercy on him) told us about this Hadith saying: Obaidullah bin Moaz Al-Anbari reported about his father and told us that Kahmas reported about Ibn Buraidah, on the authority of Yahya Ibn yomor, when telling his story with Humiad Ibn Abdullah Al-Hemiari and Ma'abad Al-Juhani, that Abdullah bin Omar narrated this Hadith on the authority of his father Omar Bin Al-Khattab. It is so great Hadith that the prophet said in its end "That was Jibril. He came to teach you your religion." Thus, all religious affairs are included in this Hadith, as it informs us about Islam, Iman (faith) and Ihsan (perfection). So, it is great.

**When Omar bin Al-Khattab said**" while we were one day sitting with the Messenger of Allah (PBUH) there appeared before us a man dressed in extremely white clothes and with very black hair...", it showed that white clothes are better than the other, as they are more preferable to men than any other clothes. When saying "No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet rested his knees against the knees of the Prophet and placed his palms over his thighs, "it points to the etiquettes that we should do when talking to a scholar. "Rested his knees against the knees of the Prophet and placed his palms over his thighs", it means that Gabriel put his palms on the thighs of the Prophet (PBUH), as what is reported by Al-Nasa'ie. Then, he said: "O Muhammad! Inform me about Islam". Thus my dear beloved, a Muslim should ask about these great pillars; Islam, Iman (faith) and Ihsan. Moreover, he should learn about these pillars, because some people may concern with some sub-issues that have no evidence or origin, learn a lot about them and give more importance to their value. Therefore, they waste their time or even say gossips about some curricula. We should care only about such great stuffs involved in this Hadith, as it includes religion and science.

**“Inform me about Islam.” The Messenger of Allah replied: “Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger ...”** Here, the prophet speaks about Islam generally. It means that Islam is a general word that includes the meaning of both Iman and Ihsan. (Iman) is a general word too, as its meaning includes both Islam and Ihsan. However, if a sentence contains the two words (Iman and Islam), we point to Islam when talking about apparent actions that take place in public, and to Iman when talking about hidden actions and beliefs.

Here, the prophet mentioned the pillars of Islam and the two Declarations of Faith (that there is no God but Allah, and that Muhammad is the Messenger of Allah), which is considered as the greatest pillar of them all. So, whoever denies it is a disbeliever (God forbids), even if he performs the prayers and fasts. However, he will be a Muslim (in) judgment only. But he who refuses to say it is a disbeliever for sure.



Then, he mentioned prayer, Zakat, fasting and Hajj (Pilgrimage). These are the pillars of Islam and we will talk about it later.

Then, **he said: “Inform me about Iman (faith)”** He answered, **“It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day ...”** The word of Islam is not only prayers, fasting, Zakat and Hajj. It includes things related to Belief. Thus, however they are the great pillars of Islam, there are other obligatory things too, as faith does not mean believing in the things mentioned in this Hadith only, but also acknowledging and believing with all things in the Islamic law. However, what is mentioned in the Hadith is only the foundations of Islam.

Islam and Iman are great names but wars erupted and many people were killed because of the disagreements in their meanings. And upon them, many people are judged as disbelievers, because many



things are involved in these names (Islam and faith). People's disagreements may cause ignorance of what is included under the word of (Islam), what is included under the word of (Iman), and what is the judgment of refusing to believe in one of them...etc. As we said before, Islam is absolute word that includes faith. Thus, there is a difference between applying Islam and believing in Islam. For example; if a person believes in all things included in Islam, his Islam is complete. But if he does not believe in some things included in it, his Islam is incomplete or weak.

This is applied to faith too; as person's faith may be complete or incomplete, strong or week. Therefore, mostly, if a person rejected Islam, then he rejects its origin (That Allah is the only God) and becomes a disbeliever (God forbids). However, a person is not considered to be a disbeliever, if he does not achieve some of its assumptions, but he still has to achieve it all. As the prophet said: **"A Muslim is the one from whose tongue and hands the Muslims are safe ..."** In the other hand, Abdullah bin Shakik said that the Messenger's companions saw that missing any assumption of Islam ,except the prayer, is not considered disbelief . Thus, whoever refuses to perform prayers is a disbeliever.

According to faith, it can be complete and incomplete. Whoever did all the assumptions has a complete faith, and if he performed voluntary acts his faith became more complete. In contrast, if a person left some assumptions of faith, he will not be a believer. He will be just a Muslim, except if he left something like prayers; if he did so he will be a disbeliever, as mentioned above. Also, if he made a great sin he will no longer be a believer. He will be a Muslim only. Allah (GBH) said **"The desert Arabs say, "We believe."** Say, "Ye have no faith; but ye (only) say, 'We have submitted our wills to Allah). (Al-Hugorat: 14). So, who did a great sin he is no longer a believer. He became just a Muslim. Therefore, faith can be removed from a person if he left one of its assumptions or did something forbidden, as the prophet said in many Hadith: **" No one of you becomes a true believer until he likes**



for his brother what he likes for himself” and “ By Allah, he is not a believer! By Allah, he is not a believer! By Allah, he is not a believer.” It was asked, “Who is that, O Messenger of Allah?” He said, “One whose neighbor does not feel safe from his evil”.

When some heretics heard these Hadith (in which the prophet judged who did a great sin or left a religious duty to be a disbeliever), they thought he came out of Islam and fought him. So, servants of God, it is very accurate matters and we should pay attention to it. Thus, we do not call who left a religious duty a believer, but we call him a Muslim.

Scholars disagreed about naming it as an incomplete faith believer or a Muslim, but Imam Ahmed (May Allah have mercy on him) said that it is called a Muslim not an incomplete faith believer. However, if he made a small sin then we call him so. We do not call him a disbeliever, as a person may be a believer but has some ignorance. To be a believer, here, means to have that faith, which makes you a Muslim even if you make small or great sins. If a person be a Muslim, not a believer, it does not mean that he has no faith in his heart, as he will be a disbeliever then. But, he has a little part of faith in his heart which urges him to do the right thing, which is the condition for his actions to be accepted.

**So, do people differ in faith?** Yes, they do. Our faith is not similar to the faith of Abu Bakr, and the faith of Abu Bakr is not similar to the faith of the Prophet (PBUH) or the angels. So, yes, people differ in faith and that’s why it was said to Ibn Umar (may God be pleased with them): **Do Muhammad’s friends laugh?** He answered: “Yes, and faith in their hearts is as big as the mountains.” Also, it is reported about the prophet in another Hadith that he said: “Whoever has an atom’s weight of faith in his heart will be saved from Hell.” There is a difference between a mountain and an atom; however, this atom’s weight of faith is a reason for the good deeds to be acceptable. Besides, it will make the person, who have faith of its weight in his heart, enter the paradise



even if he entered the Hell at first (God willing). But, if this atom does not exist, he will not enter paradise and it will be forbidden to him (God forbids).

So, my dear beloved, **what is Islam? And what is Faith?** It is to declare it by your tongue, believe in the heavens, and perform all the imposed duties. It increases by obeying the Most Merciful (Allah), and decreases by disobeying Him. It is also defined as an acknowledgment, and knowledge. All of them are hidden actions (only God know them). Thus, it is only the heart that says and believes. So, servants of God, are we equal in believing? The answer is no. People are not equal in believing even if they are called “**believers**”. However, some scholars said that all the people have one origin. So, they are equal. But, the correct opinion is that people differ in believing. Some people may have a strong faith and a great certainty. They never hesitate with any suspicion like “**Al-Sedeeq Abi Bakr**”. Also, the faith of the companions (May Allah be pleased with them) is very strong and cannot be shaken with any suspicion.

However, some people’s faith may be shaken or even lost if they hear one or two suspicions. Therefore, people differ in belief, acknowledgment, and knowledge. Are we equal in knowing Allah (**Glory be to Him**); His names, attributes, and actions? The answer is no. There are those who know Allah heartily, as if their hearts see Him. In contrast, there are those who have a veil on their hearts that prevents them from seeing the truth. There is also a dim-sighted that has a poor vision. Also, there are those who have a blind heart (**God forbids**), so they are disable to see the unseen, the afterlife or the kingdom of Heavens.

**Now, what is Islam?** Islam is submission, abidance and humiliation to Allah (**Glory be to Him**). This is the true meaning of Islam. So, one cannot testify that there is no God but Allah and Mohammed is the Messenger of Allah, and disobey Him. He who never performs the





prayers, or fasts or performs pilgrimage, or gives alms is not a Muslim, even if he bears witness that there is no god to be worshiped but Allah, and that Mohammad is the Messenger of Allah.



Then, the Prophet mentioned Ihsan (perfection), **saying:** “To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.” This means: to see Allah with your heart, not with your eyes. If we were believers, we will see Allah (Glory be to Him) with our eyes in the Hereafter, but now we only see Allah with our hearts. Thus, in this worldly life, one can see Allah with his heart and imagine that he is talking to Him. So, this is perfection. People differ in it too.

This hadith has classified religion into ranks; Islam is the first one then Iman (faith), which comes in a higher rank than Islam, and finally Ihsan (perfection) which comes in the highest rank for both Islam and faith.

Then the Prophet mentioned the Hour of Judgment and its signs **saying:** “They are that the slave-girl will give birth to her mistress”. Scholars disagreed on its meaning, but we say it means that the slave woman will give birth to a girl who will be her mistress, because she is a master’s daughter. This is also applied to the boy that the slave woman gives birth to him and then he becomes her master, because he is a master’s son. This phrase may point to the conquests, and that it will be a lot of it, and many women will be captured then they will give birth to many children. This reproduction is considered to be a sign of the proximity of the Hour.



Then the prophet continued: “and that you will see the barefooted ones, the naked, the destitute, and the herdsmen of the sheep (competing with each other) in raising lofty buildings.” It means that they





were poor and then, in one of these ages, they will be rich. They will build lofty buildings and be proud of its length and width (But he means the length mostly.)

They start building more floors and skyscrapers, whereas in the past, a Muslim was satisfying to live in any place that saves him from cold and heat. They did not compete with each other in raising high buildings. Even the prophet's rooms were so low, that if a person enters into it his head will touch its roof. Also, the arbor of prophet Musa (peace be upon him) was also low. But look at the buildings now, and how they look!

However, we must know that not every sign of the Hour is abhorred, even if it was originally so. It might be just a sign. But, originally, most signs are bad and abhorred.



## The Third Hadith

**Abi Abd-Alrahman Abdullah Ibn ‘Umar (May Allah be pleased with them) reported that the Messenger of Allah said”** The structure of Islam is built on five (pillars): Testifying that ‘La ilaha illallah’ (none has the right to be worshipped but Allah) and that Muhammad (PBUH) is his slave and Messenger, the establishment of Salat, the payment of Zakat, the pilgrimage to the House of Allah (Ka’bah), and fasting during the month of Ramadan.” [Al-Bukhari and Muslim] Yes. This Hadith is approved. Imam Al-Bukhari ( may Allah have mercy on him) says: Ubaid Allah bin Musa told us that Handhala bin Abi Sufyan told him that Ikrima bin Khaled reported about Ibn Omar (May Allah be pleased with him and his father) who reported this Hadith about the prophet (PBUH). This is a great Hadith. **The prophet said: “ The structure of Islam is built on five (pillars)”**. It means that these five pillars are the great foundations of Islam. Here, the prophet likened Islam to a building which has five pillars. If all of its pillars fell down, it will fell down too. But, if only a wall of this building fell down it will stay but it will be imperfect. And so this is Islam. Whoever performs these pillars completes his Islam. But if he neglects some duties, his Islam will be incomplete but he will remain a Muslim. In contrast to the person who neglects all the pillars of Islam; he is no longer a Muslim. Scholars also agreed that who neglects the greatest pillar of them all, to testify that there is no God but Allah and Muhammed is His slave and Messenger, is not a Muslim even if he performs the other pillars. However, they disagreed about the other pillars (prayers, fasting, zakat and pilgrimage). Some of them said that whoever neglects a pillar is not a Muslim even if he testifies that there is no God but Allah and Muhammed is His slave and Messenger, while others said that he will not be a Muslim if he only refused to testify. Also, there is a third opinion said that he won’t be a Muslim if he neglects the prayers, and this is the most correct opinion. Thus, whoever neglects the prayers, keeps missing it



and insists on refusing to perform it in his home or in the mosque is not a Muslim anymore. He is a disbeliever now (God forbids).

Moreover, the Hadith which is on the authority of Imam Muslim, “ Between a man and disbelief and paganism is the abandonment of Salat (prayer), called the person who neglects the prayers a disbeliever directly. Also, Abdullah ibn Shakik, Ayoub and many other scholars agreed that who neglects the prayers is a disbeliever. Thus, even scholars disagreed in the judgment of the person who neglects the prayers; most of them agreed that he is a disbeliever.



## The Fourth Hadith

**Abdullah bin Mas'ud (May Allah be pleased with him) reported:** “ Messenger of Allah (PBUH) , the truthful and the receiver of the truth informed us, saying, “The creation of you (humans) is gathered in the form of semen in the womb of your mother for forty days, then it becomes a clinging thing in similar (period), then it becomes a lump of flesh like that, then Allah sends an angel who breathes the life into it; and (the angel) is commanded to record four things about it: Its provision, its term of life (in this world), its conduct; and whether it will be happy or miserable. By the One besides Whom there is no true god! Verily, one of you would perform the actions of the dwellers of Jannah until there is only one cubit between him and it (Jannah), when what is foreordained would come to pass and he would perform the actions of the inmates of Hell until he enters it. And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell. Then he would perform the acts of the dwellers of Jannah until he would enter it”. [Al- Bukhari and Muslim]

Imam Al- Bukhari (May Allah have mercy on him) said about this Hadith: “ Abu al-Walid Hisham bin Abdul Malik (Al-Tayyalsi) told us that Shueba said that Al Amash , on the authority of Zaid bin Wahab, on the authority of Abdullah bin Masoud (May Allah be pleased with him) that the Messenger of Allah (PBUH) , the truthful and the receiver of the truth informed us, **saying:** “ The creation of you (humans) is gathered in the form of semen in the womb of your mother for forty days ... to the end of the Hadith. Allah (Glory be to Him) creates man by gathering his creation in the form of semen in his mother's womb for forty days. This semen is collected from the veins, so when it entered to the womb it separate until Allah (Glory be to Him) gathers it. It becomes a drop of semen for forty days, then it turns to a clinging (a piece of blood). Then it becomes a piece of flesh after forty days. After this, it

turns to bones then after another forty days these bones are covered with flesh. What a great thing. Doctors of Modern medicine are astonished by this precise description. They wonder how the prophet said such precise description before a thousand four hundred years ago. They did not discover something new after this description, but admitted its greatness. This is one of the miracles of the Prophet (PBUH) and the Holy Qur'an.

Thus, this Hadith greatly described what is happening in woman's womb during the pregnancy period as the Holy Quran did.

This magnificent description came in many other Hadith ; such as those which came on the authority of Anas, or Malik bin Al-Hawereth, or Jaber, or Abu Dharr, or Abdullah bin Amr bin Al-Aas, or Hudhayfah ibn Osayd. All of them narrated this Hadith about the prophet and their narrations matched with each other, however they may have a little difference as what is reported by Hudhayfah bin Usaid compared to what came in the authority of Abdullah bin Masoud and the other narrators. For example: Malik bin Al-Hawereth reported about the prophet that man's creation happens in the seventh day, while it is still a in the form of semen. Some scholars explained that this "creation" is planning his shape, because in this time he is just a drop of semen. However, what came on the authority of Hudhayfah bin Usaid shows that Allah orders an angel to create that semen's hearing, sight and other organs after forty-two days. This means that this creation happens when it is still a clinging thing (a piece of blood). Moreover, Abdullah bin Masoud reported that the angel breathes the life into it after it becomes a lump of flesh. This narration matches what came in the Holy Quran: ( O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed...). Thus, the Holy Quran mentioned that the creation happens when it becomes a lump of flesh. However, it did not deny that it may happen when it is still a clinging. So, how could we deal with this? According to





Hadith, we take the authentic Hadith rather than the others. But in this situation, both of this Hadith and the Hadith narrated by Hudhayfah are authentic. Therefore; either we say that fetus differ from each other, as some of them may be created in the second forty days, and some in the third forty days, or that the creation which happens in the second forty days is different than the creation that happens in the third forty days. The creation of the third forty days shows the fetus eyes...etc, in contrast to the creation of the second forty days. So, the third forty days creation is bigger than the second forty days creation, and this is obvious (God willing).



But, the most important thing is that scholars mentioned some Juristic judgments according to this narration. They said: as long as it is just semen, it is permissible for a woman to abort it if she does not want to be pregnant at this time for any reason. So, she can abort it as long as it is semen, however, it is better not to do such thing. It just semen now, it may become a human and maybe not. Even it may fall by itself and never be created, but if it is created it will become a clinging. Therefore, many scholars agreed that it is not permissible for a woman to abort the pregnancy, while some of them say that it is permissible only if she had to (as if she was patient with a chronic disease, like a heart disease, and cannot afford this pregnancy). But, they totally prohibited this if it became a lump of flesh and the organs like fingers began to appear. Then, after a hundred and twenty days, after the first third forty Allah sends an angel to breathe the life into it. Now, it became a human, and it is not permissible to abort it because if she did so it means that she killed a human and she has to pay a blood money. Thus, whatever it was, she cannot do it because now it is a human soul, and that this soul is not less than hers.

When does Allah breathe the life into it? The answer is: after the third forty days (this means after ninety days of being just semen) as what



came in the authority of Malik bin Al-Hawereth. This is what the Holy Quran called it “a drop of mingled sperm”, and it means veins that do not look like a human being. Then, in the second forty days as what came on the authority of Hudhayfah bin Usaid, human shape appears. Actually, human shape does not appear in that period, or it may happen but not obviously as fetus are different from each other. But it appears obviously as a human being when it became a lump of flesh during the third forty days, which means after eighty one days. In this case, if a woman aborts it or it falls by itself, then there is no need to wash or bury it as Allah had not breathe the life into it yet. Also, she is not obligated to pay blood money. However, the woman is considered to be in postpartum period so she does not pray or fast. But, if this happened after a hundred and twenty days (which is the same period that was mentioned in the Holy Quran as for months and ten days), then it means that Allah had breathed the life into him, so they have to wash him, pray on him, and bury him in Muslim cemeteries. This woman is also considered to be in postpartum period and she becomes a mother of that child. Moreover, if she was in a waiting period then it means that it is over. Thus, each period of pregnancy has its some Juristic judgments.



Regarding the birth sacrifice, it is up to the father; either doing it or not. If he did not do it, it is okay as the grace was not completed by the child coming. Besides, it is reported about the prophet (PBUH) to perform a birth sacrifice when the baby is delivered alive. But it is also okay if the person wants to perform it to be more generous and closer to Allah.

**Then, the prophet said:** “then Allah sends an angel who breathes the life into it; and (the angel) is commanded to record four things about it...” Surely, the angel does this by Allah’s permission, that when He decreed a matter, He said to it: “Be,” and it is. Besides, the angel did not create it from the beginning. As, even if Allah (Glory be to Him)







gave him the ability to do so it is after His creation.

**The prophet said:** “ and (the angel) is commanded to record four things about it: Its provision, its term of life (in this world), its conduct; and whether it will be happy or miserable”. This is everyone’s book, in which his provision, life, death, and conduct exist. Hudhayfah, Abdullah bin Amr bin Al-Aas, Abu Dharr, Jabir and Malik bin Al-Hawarith agreed on this authority. They disagreed only on the matters we mentioned before, such as sending the angel. It may be explained that Allah (Glory be to Him) sends the angel twice.

Regarding these words; (happy or sad, its term of life... etc.), we find that it is taken from “the Mother of the Book” or (al-Lawḥ al-Maḥfūz) , in which is inscribed the original of every scripture revealed by Allah (Glory be to Him). This is according to the Hadith which Imam Muslim mentioned in his book on the authority of Abdullah bin Amr bin Al-Aas that the prophet (PBUH) said: “Allah ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth”, and according to the Hadith reported by Imam Ahmed on the authority of Ubada ibn Al-Sammet that the prophet (SAW) said: “ Verily the first of what Allah created was the Pen. He said to it: “Write.” So it wrote what will be forever”. Thus, it is a previous book which was written before Allah creates His creations, and every believer must believe in it. As what came in the first Hadith that one should believe in fate, whether it is good or bad. Then, one cannot be a believer if he denies that Allah (Glory be to Him) knew, wrote, created and wanted the actions of His creations. So, it is necessary for every believer to believe in these four things. Therefore, when the extremists of heretics, like Ma’bad Al-Guhani, disagreed with the other Muslims that if Allah (Glory be to Him) “knew” then it means that He has never been known before; Ibn Umar said that this is a disbelief and that they are no longer Muslims. That is why they are called “extremists”, as even heretics did not dare to deny this except few of them.



Moreover, many heretics also disagreed about “the writing matter”. They said that Allah (Glory be to Him) did not write the actions of His creations. This is also disbelief. So, one’s faith is not correct if he does not believe that Allah (Glory be to Him) has written the destiny of His creatures before creating them. Therefore, a person must believe that Allah (Glory be to Him) has created the actions of His slaves, and that what he will work and earn had been written long time ago (even before their creation). He must also believe that “ **He leaves straying whom He pleases, and He guides whom He pleases**” ( Fater: 8), and that “ **But to those who receive Guidance, He increases the (light of) Guidance**” (Mohammed: 17) but “**Then when they went wrong, Allah let their hearts go wrong**”. So, one must know that Allah (Glory be to Him) may guide his slaves and may let them go astray; He (Glory be to Him) said: “And those who strive in Our (cause),- We will certainly guide them to our Paths” ( Al-Ankaboot: 69), and “ **But He leaves straying whom He pleases, and He guides whom He pleases**” (Fater: 8).

Regarding the willpower of Allah (Glory be to Him), it is divided into two parts: Cosmic will and legitimate will. There is a big difference between them and every one must consider this difference. This is the reason for leading the heretics to the heresy of disbelief, as they did not differentiate between cosmic will and legitimate will. So, the difference between them my dear brothers is that the cosmic power is inevitable, “**His command is only when He intends a thing that He says to it, “Be,”** and it is. “Also, Allah may like it and maybe not. As for the legitimate will; it means that Allah (Glory be to Him) wants his slaves to perform Islam, Faith and Perfection. However, it is not inevitable, as the slave may do it and maybe not even if Allah (Glory be to Him) wanted him to do so. Thus, when Satan disobeyed Allah (Glory be to Him) and refused to prostrate, it was a legitimate will. As if it was cosmic, he would prostrate in spite of him. However, Allah (Glory be to Him) likes the legitimate will.



Now, we will talk about the ranks of determinism. It was mentioned in this Hadith that the wretched person was wretched from the beginning, since he was in his mother's womb. Also, Abdullah bin Masoud, (May God be pleased with him) said that the wretched one was wretched from the beginning, since he was in his mother's womb as the blessed one was also blessed since he was in his mother's womb. It means that whoever is judged by Allah to be wretched, Allah will facilitate the way of wretchedness to him. In contrast, whoever is judged by Allah to be blessed, Allah will facilitate the way of blessedness to him. Thus, Allah will abandon the wretched people and never helps them to do good deeds, but He (Glory be to Him) will help the blessed people and never abandon them. These are very important things my dear brothers.

**When the prophet said:** "And one of you would perform the actions of the inmates of Hell, until there is only one cubit between him and Hell.", it means that one may stay performing the actions of the dwellers of Jannah for a long time, but, eventually what is foreordained will come true and he would perform the actions of the inmates of Hell until he enters it. In saying "one of you" he means that those who are mentioned in the Hadith are Muslims, in contrast with the Hadith that is reported by Sahl. In saying "Verily, one of you would perform the actions of the dwellers of Jannah..." it means that people see him doing good deeds in public, but none sees their hidden actions. So, it may points to the hypocrites.

But, the most important thing is that Allah (Glory be to Him) commands and there is none to put back His Command, and He is the only God who guides whom He wills, and misguides whom He wills. Also, we must consider that only endings are considerable. One's life may be ended when doing an action of the inmates of Hell even if he stayed seventy years worshiping Allah, while, one might stayed seventy years disobeying Allah, then he died when doing an action of the dwellers of Jannah. But, as Omar bin Abdulaziz and others said, Allah is more generous than ending the life of the person who stayed seventy years



worshiping Him with an action of the inmates of Hell, unless he had a hidden great sin, however Allah (Glory be to Him) is free to do so. But He (Glory be to Him) is the most generous. He may end one's life with an action of the inmates of Hell because this person has made a hidden great sin and shows piety in public.

**So, one may ask:** how can it be while the prophet (SAW) said that “Every one of my followers will be forgiven except those who expose (openly) their wrongdoings.”? We say: yes. A person may do a hidden sin, but then he regrets, blames himself for doing so and asks Allah to forgive him. This is included in the meaning of the non-openly sinner. In contrast to the person who does hidden sins without fearing, or regretting or thinking that he is disobeying Allah (Glory be to Him).



## The Fifth Hadith

Aishah, the Mother of believers, (May Allah be pleased with her) reported: **The Messenger of Allah (SAW) said:** “If anyone introduces in our matter something which does not belong to it, will be rejected”. (Al-Bukhari and Muslim) The narration in Muslim says: “If anybody introduces a practice which is not authenticated by me, it is to be rejected”.

This Hadith came on the authority of Imam Al-Bukhari, **who said:** Ya-qoub bin Ibrahim Al-Durqi told us that Ibrahim bin Saad told him, on the authority of his father, that Al-Qasim Bin Muhammad reported about Aishah (May Allah be pleased with her), who reported that the prophet **(SAW) said:** “If anyone introduces in our matter something which does not belong to it, will be rejected”.

This Hadith is a great reference, as it is a balance that shows us the good actions and the corrupted unacceptable ones. Man’s deeds will be accepted only if they are sincere and correct. Sincere means that the person intends to perform these actions only for the sake of Allah (Glory be to Him). Correct means: these actions are performed according to the “Sunnah”. Therefore, if you did something that differs from what Allah (Glory be to Him) and His Messenger (SAW) had legislated it will not be accepted. Also, if you did something according to it but you did not intend that it is for the sake of Allah it will not be accepted too.

So, **what is the condition that makes actions acceptable, my dear brothers?** There are two conditions: it must be sincere and continued. Also, Al-Fadil bin Ayad and other scholars stated that actions are only accepted if they are sincere and correct.

**The prophet (SAW) said:** “If anyone introduces in our matter something which does not belong to it, will be rejected”. “If anyone intro-

duces...”: means that whoever originates something new “ in our matter” or “ in our religion”, as was mentioned in other narration, means: originating something new that differs from what Allah (Glory be to Him) had legislated and from what the Messenger of Allah (SAW) had made. Even if this new matter was a devotion to be close to Allah, it will be rejected too as it is not existed in the religion of Allah.

**Moreover, when the prophet (SAW) says:** “If anyone introduces in our matter something which does not belong to it” he means: who invents in our religion. But if he invents anything new away from the religion it does not matter, as traditions and inventions of our world have nothing to do with devotion and worship. Therefore, it is permissible. Thus, buildings, roads, and devices that have been invented lately are not considered to be a heresy because these are useful inventions in our world and they are not for devotion. But, if a person invents something new in the religion it is not acceptable, even if he did so to be close to Allah (as we mentioned before).

**If someone said:** I did not invent anything new, but I will follow what was invented and written by the ancient people who came before us, we tell him that it is also not acceptable. The other narration of this Hadith, reported by Imam Muslim, shows this clearly. It mentioned that the prophet (SAW) said : “If anybody introduces a practice which is not authenticated by me, it is to be rejected”. So, even if you perform an action that had been invented by those who came before you to be close to Allah however it does not exist in the Holy Quran or in the Sunnah, it will not be accepted. It is a heresy, and every heresy is going astray, and every going astray is in the Fire.



**So, what is a heresy?** It means anything new, that have no evidence from the Islamic Law. Thus, it is an invented way to worship, that is similar to the original devotion which Allah (Glory be to Him) has ordered us to do, aiming to exaggerate in worshipping Allah (Glory be to Him).





**Heresy is divided into many kinds:** Who tells me what are they? Well. The first one: is to do something more than what Allah has ordered to do, like who prays in the time in which prayers are forbidden. The second one: is to let something which has evidence from the Quran or the Hadith that Allah has ordered us to do, or have no evidence to neglect it, like who says: I will let eating the breakfast to be close to Allah. No. This is not devotion, this is a heresy. This is like what was mentioned about the one who refused to marry and the one who refused to eat meat, thinking that they are getting close to Allah by this. As for the first kind of heresy, there are many examples, like the dances and songs that mystics do in celebrating the prophet's birthday, thinking that it is getting them close to Allah. This is nothing but a heresy.

Moreover, the heresy may be performed by increasing something to the Islamic law, like the person who washes his eye during the ablution and thinks this is devotion, or the person who washes his organs during the ablution for four, or five or maybe six times instead of three. This is heresy and addition to what Allah has ordered us to do. Such increase is not included in the Islamic law, however, it does not nullify ablution. It is only unaccepted, but the ablution is correct. But, if the person added a fifth Rak'ah in the noon, afternoon, or evening prayer, his entire prayer will be invalid. Thus, increasing something may nullify the whole action, or only this increase maybe be nullified.

A Heresy may be a saying, an action, or something hidden in the heart. It may be an action like: what the worshippers of graves do from seeking help from the dead, slaughtering sacrifices for them, and Floating around the graves, and what mystics do in celebrating the prophet's birthday, and many other heresies.

Also, it may be a saying like: those who utter intention when praying. If a person of these people wanted to pray he says: I declare intention to pray four Rak'ah of the afternoon prayer, before saying "Allah is the greatest".



As for the heresy hidden in the heart, it includes all the corrupted beliefs. Moreover, heresy is classified into ranks. Some of it is worse than the other, as it may lead its doer to disbelief and maybe not, however, it stills a heresy.

Some heresies are invisible; when the person does not show it, argue about it, or call people to do it. In this case, we do not call its doer an innovator of a heresy, but if he shows it and calls people to do it, then he is called so. Thus, heresy may be visible and invisible. Visible means: clear. Invisible means: not clear to everyone, except the scholars. Visible heresy has no origin or proof from the Islamic Law. However, if he introduced a proof we call it a suspicion not a proof. For example, if a person floats around the grave, thinking that this is devotion, and says that this grave is for one of the holy people, we say that this is a suspicion and clear heresy. As for invisible heresy: it may have a potential proof. Moreover, we can say that it is included in a common origin, like a group of people who gathered and began the invocation of Allah but in a special way; like glorifying Allah ten times, exclaiming - God is great ten times, or praising Allah ten times, then raising their voices. This is also a heresy. Thus, if a person said: I am invoking Allah according what was mentioned in the Islamic law but in a special way, we tell him that this is true but not in that way. Therefore, this is called an invisible heresy because it may be hidden from many people. Both visible and invisible heresies have ranks. Therefore, Abdullah bin Masood came to the mosque and found a group of people invoking Allah in a special way, he got angry and told them: people, Do you invent a dark heresy or do you think yourselves have a better knowledge than what Muhammed and his companions have? They answered him: we are only glorifying Allah. But he replied with the same speech **(Do you invent a dark heresy, or do you think yourselves have a better knowledge than Muhammed and his companions have?)**. The prophet (SAW) did not gather the companions and glorify Allah together loudly, but each one of them was doing this alone without raising his voice.





### **Thus, we have clarified the all kinds of heresy.**

We must know that it is a serious matter, as even some knowledge seekers may be ignorant of it. So, Knowledge seeker must care a lot about studying this subject and learn from the scholars how to differentiate between Sunnah and heresy, and between visible and invisible heresy... etc.

As we mentioned before, there are many kinds of heresy, including the heresy that leads to disbelief. In our time, non-Muslims, who follow various religions except Islam, are following a heresy that leads to disbelief. This is also applied to Judaism and Christianity, as after the prophet (SAW) came with Islam, all the other religions had been removed. Therefore, whoever embraces any religion of them is also following a heresy that leads to disbelief. There is a heresy that leads to disbelief and a heresy that does not, as mentioned above. Also, the prophet (SAW) stated that this nation will separate into seventy-three groups, all of them are in Hell except one group. Fundamentally, the seventy-two groups are Muslims who may follow a heresy that does not lead to disbelief. However, some of them may follow an exaggerated heresy that leads them to disbelief, eventually. Therefore, the scholars have excluded the group of Aljahmia (those people who follow the doctrine of Aljham bin Safwan) from the seventy-two groups, as they embraced a heresy that led them to disbelief. So, they were not Muslims anymore. Thus, the surviving, victorious group of them all is the Sunni group. They survived from deception and heresy in the worldly life and from Hell in the afterlife.

Heresy is a serious matter, as it is classified, directly, under the class of disbelief. It even comes before the class of the great sin. So, the most great crime is disbelieving in Allah (Glory be to Him), then heresy, then committing a great sin. Therefore, scholars said that repentance is not acceptable from heretics. Why? Because, mostly, they never abandon their heresies even if you show them the proofs and evidences that prove the opposite of it, like the heretics of Al-Raafida group and others.





Heresy is very dangerous. It is not easy for its follower to get rid of it, especially if it was educated to him throughout his life, except those who were graced by the mercy of Allah (Glory be to Him). However, the follower of heresy that does not lead to disbelief is under the will of God, either forgives him or not. As He (Glory be to Him) said: “Allah forgives not (The sin of) joining other gods with Him; but He forgives whom He pleases other sins than this”. {Al-Nesa’ :48}. So, all of heretics, great sinners, and those who committed minor polytheism are under the will of Allah (Glory be to Him); either forgives them or not. This is their judgment, and only God knows.



## The Sixth Hadith

On the authority of an-Nu'man ibn Basheer (May Allah be pleased with him and his father), **who said: I heard the Messenger of Allah (SAW) : say,** "That which is lawful is clear and that which is unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honor, but he who falls into doubtful matters [eventually] falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart." [Bukhari & Muslim] This Hadith is on the authority of Imam Bukhari and Imam Muslim.

**Imam Bukhari (May Allah have mercy on him) states:** Abu Nuaim told us that Zakaria told him that Al-Sha'aby reported about Al-Nu'man ibn Basheer (May Allah be pleased with him and his father) who said: I heard the Messenger of Allah (SAW) : say, "That which is lawful is clear and that which is unlawful is clear". It means that both permissible and forbidden actions are obvious, as actions that are forbidden by evidences from the holy Quran and Sunnah are clear, like drinking wine and usury. But, permissible actions are anything that does not have any evidence from the Holy Quran and the Sunnah forbidding it. So, mainly, it is permissible because it is included in a general text, as Allah (Glory be to Him) said: "He it is Who created for you all that is on earth". {Al-Baqara: 29}. Thus, all things are lawful, like foods and many other things, except the pudendum.

So, what is permissible is clear. It does not need special evidence in every issue to prove that it is permissible. In contrast to what is forbid-

den, it needs special evidence to prove that it is forbidden. Although there are many forbidden things that have clear, apparent, and correct evidences prove that they are forbidden, there are many doubtful matters that do not have such evidences, as you do not know whether they are authentic or doubtful. As, if the evidence is a Hadith, you will find that some scholars classify it as authentic while others say it is doubtful. Also, you do not know if these doubtful matters have special evidence proves that they are permissible or not, or if they are included in a general text or not. Thus, there are many matters that are considered as doubtful. Therefore, the prophet (SAW) 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.”** So, what do we understand from the prophet’s words is that however there are many people know what is lawful and what is unlawful, there are also many people that do not know. The meaning of **“and between the two of them are doubtful matters about which many people do not know.”** is that there are two kinds of people; the first one is the person who knows that an issue is lawful or not and his evidence on it is true and matches the judgment of Allah, but the second kind is the person who supposes that he knows that an issue is lawful or not because he has an evidence from the Holy Quran or the Sunnah. But, actually his evidence does not match the judgment of Allah because either it is not applied to this issue or it is not authentic. So, this person sees that he knows the correct judgment and behaves according to it, but he is wrong. However, he will be rewarded by Allah for his diligence if he was from the scholars, even he does not know the correct judgment.

**In the prophet’s saying”** Thus he who avoids doubtful matters clears himself in regard to his religion and his honor”, he divides those who do not know the judgment of an issue into two sections. The first section stops when they face a doubtful matter and avoids it, while the second says that they will use it as long as it does not have obvious evidence forbidding it, even they know that it is a doubtful matter. Thus, a section avoids it and the other falls into it. So, the prophet (SAW)



said: “Thus he who avoids doubtful matters clears himself in regard to his religion and his honor “. It means that whoever reserves his religion; as he made a fence between him and the forbidden actions, this fence is avoiding the doubtful matters. So, if he dares to commit one of these doubtful matters someday, he will fall in a doubtful matter not in a forbidden matter. As such doubtful matters protect him from falling into forbidden matters, and this is the meaning of “clears himself in regard to his religion”. As for “clears himself in regard to “his honor”, it means that he protects himself from people’s comments on him when he avoids the doubtful matter. For example, people may talk about him saying: However he is a knowledge seeker, he does so and so, or he is bearded and his dress is short but he does so and so. Therefore, whoever avoids the doubtful matters wins, as he gets away from forbidden matters and he will be rewarded by Allah (Glory be to Him) because avoiding such matters is devotion. Besides, he protects his honor and none will talk about him. However, when he avoids doubtful matters it does not mean that he wants people to praise him and say Masha’a Allah, look at this guy, he is religious, committed, and strong. He only wants to protect himself. Therefore, Anas (May Allah be pleased with him) says: He who is not ashamed of people is not ashamed of God. So, every person must be ashamed of people and reserve his own honor as he reserves his blood and money.

**Then, the prophet (SAW) said: “but he who falls into doubtful matters [eventually] falls into that which is unlawful”. Is the person who dares to commit a doubtful matter considered to be a sinner?** The answer is: no he is not, unless this matter is great and he does not care about it or feel any shame and dares to commit it without fear. As, in this case, he may fall in that which is unlawful. However, if he committed it saying that it does not have evidence but there is a scholar who said it is permissible and we ask Allah to forgive us if it be unlawful, he will not be a sinner. Although, the prophet (SAW) said that whoever did this fell into the unlawful. **How?** It may mean that: As long as he dares, commits it without fear, and falls into what is unlaw-



ful, he may dare to commit forbidden matters. As Satan have steps; firstly he drags you to commit a doubtful matter, then he drags you to commit a sin. Moreover, the soul that incites the person to evil makes doubtful matters seem pleasing to him, and then it drags him to commit sins. The most obvious example is what happened to the Children of Israel. When Allah (Glory be to Him) forbidden them from hunting on Saturday, they put their nets in the sea on Friday day and pulled it filled with fish and whales on Sunday. This is an impermissible trick to do what is forbidden, but after this they became more daring, even they said that hunting on Saturday is lawful. They stated that there is no difference between putting nets on Friday then pulling it on Sunday, and hunting on Saturday. Eventually, they fell into what is unlawful. This is the meaning of **“but he who falls into doubtful matters [eventually] falls into that which is unlawful”**. Another section maybe included in this judgment; if a person shares in a business, which is mainly unlawful. In this case, this unlawful is mixed to his blood and money. For example, many scholars disagreed about the mixed stock company. Some customers said it is permissible, but the scholars disagreed whether it is permissible or not. What matters is that it is doubtful, so, it may be unlawful. Thus, if you shared with it and took some money, then you took unlawful money. Or, maybe you have an excuse if you searched and asked the scholars about it. However, if it was originally forbidden, as some scholars said, then you took unlawful money. If the impermissible money is mixed to blood and flesh it brings pessimist to it. Did you know what happened to Abi Bakr when someone gave him some money, which he did not know whether all of it was his own or not? When he recognized that all of it is not his own, he put his finger into his throat and disgorged it. He did that only because he doubted it, even some of it was his own. Therefore, forbidden money could be a pessimist if you bring it to your house, eat, wear, or ride by it.

Then, the prophet (SAW) mentioned an example for this, **saying: “like the shepherd who pastures around a sanctuary, all but grazing therein”**. It means that, sometimes, there are sanctuaries around the kings’



gardens, and a shepherd may decide to bring his sheep and camels to eat from the grass near this garden, thinking that they will eat from this grass only and will not enter to the king's garden. However, he may not notice that some sheep have entered to it, as he pastured around its sanctuary. The point is that the shepherd is not forbidden from letting his sheep and camels eat near this garden, but actually, he may fall at what is forbidden if he enters to the sanctuary, as his sheep may enter to the king's garden, while he is unawares. Then, the prophet (SAW) said: "Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions." So, we must stay away from the forbidden, undesirable, doubtful matters, even if doing undesirable thing is not considered to be a sin. However, we must let it in order not to dare on doing forbidden matters. Therefore, one cannot be pious unless he let what is lawful because he thinks it is doubtful, as the prophet (SAW) said: "Leave that which makes you doubt for that which does not make you doubt." Thus, if you doubt a thing, you must let it immediately. Moreover, there are many kinds of the doubtful matters; for example: if you found one hundred rials in your home, which are originally your money as they are at your house, then you refused to take them because you suspect if they are belong to you or to the guests that have entered to your house and came out of it. You may say that we always have feasts and this money might fell from one of our guests and refuse to take it, then you are pious because it is a doubtful matter. But, if you make sure that this money is yours and there is no evidence that it belongs to someone else, then you take it because it is not considered to be a doubtful matter. Also, the prophet refused to eat a date, which he found on his bed, saying that he fears that this date is from the charity dates. So, it is a suspicion. However, many scholars disagreed about it. For example, some scholars say that photography is unlawful and others said it is lawful, and disagreed a lot. So, it is a doubtful matter, therefore some people refuse it. However, if there is a controversial issue and the disagreeing person has no evidence that this issue is forbidden, we do not consider his opinion or say it is a doubtful matter. We must not consider every controversial matter as a doubtful



matter unless a scholar has very strong considerable evidence that it is unlawful. Thus, doubtful matters have many kinds and they are not considered as one thing.

**Then, the prophet said:** “Truly in the body there is a morsel of flesh, which, if it be whole, all the body is whole, and which, if it is diseased, all of [the body] is diseased. Truly, it is the heart”. It means that this piece of flesh, the heart, is the king of the other organs and that all parts of the body are his soldiers. Therefore, if the king is good his soldiers and citizens are good, and if the king is bad his soldiers and most of his citizens are bad. So, we must care about our hearts because if it is good the other parts of the body are good, but if it is bad they are bad too. This indicates the importance of the heart, and that it does not mean that a person will be a disbeliever if we replace his heart with a disbelieving heart. As the Islamic law does not mean that beating piece of flesh, but it means the part inside it that thinks, meditates, and manages. As for that piece of flesh, even if it is moved from a disbeliever’s body to a Muslim’s body, he stills a Muslim who prays and fears Allah, as this flesh is just a container and only God knows what is inside it.





## The seventh Hadith

On the authority of Tameem ibn Aus ad-Daree (May Allah be pleased with him) **the Messenger of Allah (SAW) said:** “The deen (religion) is naseehah (advice, sincerity). We said, “To whom?” He said: **To Allah, His Book, His Messenger, and to the leaders of the Muslims and their common folk.**” {Muslim} Here, Imam Muslim (May Allah have mercy on him) says:” Muhammad ibn Ubad al-Makki told us that Sufyan bin Uyaynah told him, that Sohail reported about Ata’ bin Yazid, on the authority of Tamim Al-Dari ( May Allah be pleased with him) that the prophet (SAW) said: “The deen (religion) is naseehah (advice, sincerity). “ The religion” means the complete religion. So, he who has complete religion becomes sincere to Allah, His Messenger, His book, and to the leaders of the Muslims and their common folk.

So, the correct meaning of (naseehah) is not what many people understand; that it is only the words you say, but it is a general word that means: the adviser is sincere in doing what is good to the other person, therefore, he does his best to achieve this. In other words, it means to give credit where credit’s due, as what came on the authority of the prophet (SAW) that: **“Allah, Most Exalted, has appointed for everyone who has a right what is due to him”**. So, what is the meaning of Al-naseehah (sincerity) is for Allah? It means to achieve His rights by: worshipping Him without involving any partners with Him, achieving the belief in the Oneness of the worship of Allah, His names, and His attributes, obeying His orders, avoiding what He forbids, and being sincere to Him... etc.

Regarding to the meaning of Al-naseehah (sincerity) to The Holy Quran, it means to believe in it and in what it includes, judge and behave according to it.**Sincerity to the Messenger of Allah means:** to believe in him and in what he said, obey his orders, avoid what

he forbade, and worship Allah according to what he showed. As for “the leaders of the Muslims”: it means scholars and princes. To achieve sincerity to them means: to ask them about the matters that you need to understand, and to search about the most honest, knowledgeable, and devoted scholars to learn what is lawful and what is not lawful from them. However, unfortunately, in our time scholars are exposed to backbiting, calumny, cursing and underestimation. But, if you see a scholar mistakes in something you should advise him in secret. Also, we should do the same thing with our princes. Of course they are classified into various ranks, as every person you ask before doing something becomes your prince in this situation. So, to be sincere to your king or president you have to advise them in secret, pray for their righteousness and guidance, and never rebel against them or accuse them of disbelief, as such matters are judged only by the scholars, not by the public or the knowledge seekers that do not reach this rank of knowledge yet.

Thus, these are examples about how to be sincere to them, in addition to many examples, but what is important is to give each part its due.

Eventually, to be sincere to the Muslims’ common folks means to invoke Allah for the believing men and women, guide them to good deeds and encourage them to do them , warn them of what is evil and order them to promote virtue and prohibit vice... etc.



## The eighth Hadith

Ibn 'Umar (May Allah be pleased with them) reported: **that the Messenger of Allah (SAW) said:** " I have been commanded to fight against the people till they testify La ilaha illAllah (There is no true god except Allah) and that Muhammad (PBUH) is His slave and Messenger, and to establish prayer, and to pay Zakat; and if they do this, then their blood and property are secured except by the rights of Islam, and their accountability is left to Allah". {Al- Bukhari and Muslim}

**Imam Al-Bukhari (May Allah have mercy on him) said:** Abdullah bin Muhammad Al-Musnadi told us that Abu Ruwah told him on the authority of Shu'bah, who reported about Wakid bin Muhammad on the authority of his father that Ibn Omar reported about the prophet (SAW) as saying: " I have been commanded to fight against the people till they testify La ilaha illAllah (There is no true god except Allah) and that Muhammad (PBUH) is His slave and Messenger". It means that: this Divine order is for the prophet (SAW) firstly, then to the Muslims; to fight against the people till they testify that there is no God but Allah, and Muhammed (PBUH) is His slave and Messenger, perform the prayers, and pay Zakat, according to their ability.

**When the prophet says:** " I have been commanded to fight against the people till they testify La ilaha illAllah (There is no true god except Allah) and that Muhammad (PBUH) is His slave and Messenger", it means that fighting against those who testify that there is no God but Allah, and Muhammed is His slave and Messenger, and perform all the other pillars of Islam, is forbidden. However, if they testify this but they refuse to perform the other pillars, then we have to fight against them. For example, if the people of a village testify that there is no God but Allah, and Muhammed is His slave and Messenger, but they do not perform the prayers, then we have to fight them. Also, if they testify this

but they refuse to pay Zakat, they have the same judgment, because the prophet (SAW) mentioned this in this Hadith, **he said: "if they do this, then their blood and property are secured except by the rights of Islam, and their accountability is left to Allah"**. However, if a person performs the prayers and pays Zakat but he is hypocrite, also his blood and property are secured, and his accountability is left to Allah (Glory be to Him). Here, the prophet mentioned the prayers and Zakah only, so what is judgment of the people who testify that there is no God but Allah and Muhammed is His slave and Messenger, perform the prayers and pay zakah, but they do not fast or perform the pilgrimage? The judgment is that we also have to fight against them, because the prophet (SAW) said: **"except by the rights of Islam"**, and both fasting and pilgrimage are included in the rights of Islam. So, we have to fight them, even they are not mentioned in the Hadith, they are involved in the rights of Islam. Therefore, Abi Bakr deduced this judgment, and then Umar followed him and agreed with him to fight against the withholders of Zakah. But, when Abi Bakr decided to do so, he did not take this Hadith as evidence, **but he said: I swear by God to fight those who differentiated between performing the prayers and paying zakah.** Therefore, some scholars said that both Abi Bakr and Umar did not know about this Hadith, as if they do, they would state it because the judgment within it is obvious and clear. However, Al-Nassaey and Ibn Khozaymah reported that Abi Bakr took the judgment from this Hadith, some scholars argued that Emran Al-qataan had mistaken in reporting it. What matters is that if Abi Bakr and Umar were ignorant of this Hadith (which we cannot confirm even, if some scholars did, saying that: if they knew it they would say it), then it is evidence on that whatever the knowledge that the scholar has required, he might miss the evidence, however, the scholar, mostly, seeks information from another one.

However, it does not mean to say that Imam so and so is not a relater of Hadith, or he is not worthy to be among Hadith scholars, because if someone says this he may miss whether this Hadith is authentic or doubtful. The scholar may know the judgment of the matter, even if



he has not its special evidence from the Sunnah, as he may have evidence from the Holy Quran or from the general matters or any other evidences. So, never underestimate any scholar falls in the same situation, as many scholars are better than the speakers, because some speakers do not have the knowledge of jurisprudence, although they memorize a lot of things. As a person may have a course and memorize the six books in a year or less, but he is still ignorant of the Jurisprudence included in the Hadith. Therefore, if you open the books of disprove and amendment you will find scholars that you do not find in jurisprudence books, for example, you may find someone saying that Ibn Abi Hatem reported about his father that so and so is doubtful or trustful, but when you open the book of Al-Mogni, you discover that Abi Hatem have no speech in jurisprudence. This does not mean that whoever has no speech in jurisprudence books is ignorant of it, but some of them did not have the sufficient amount of knowledge about it. Also, if you read the books of jurisprudence you will find that some jurists did not talk about anyone whether he is trustful or not, such as, Ibn Qudamah in his books (the correction of the corrected) and (the correction of the perfection). But, when you open other books of jurisprudence you will find that Ibn Qudamah is mentioned as a trustful person. He also wrote a great book about jurisprudence.

So, we say that even Abi Bakr and Umar did not take this Hadith as evidence, Abi Bakr recognized the right judgment, and this indicates the power of his knowledge and deduction. Abu Bakr is the most knowledgeable person after the Prophet (SAW) then Umar comes after him. Moreover, it is reported that he ordered Khaled Ibn Al-Waleed to fight who refuse to perform the prayers, or Zakah or the fasting. It is reported also, that Umar (May Allah be pleased with him) said: " If the people of any country refused to perform the pilgrimage, I will fight them. Therefore, the point is: if any country refuses to perform something of the apparent rituals of Islam, we must fight it. For example, if a country refused to call for the prayers, even if they were praying, we must fight it because they left an apparent ritual of Islam. But, is the person who



left zakah, or the prayers, or the pilgrimage, or fasting, killed? Scholars disagreed about that; some of them said even the individual person is killed if he insists on refusing the prayers, some said: he must be killed if he insists on refusing zakah, and others said who refused to perform the pilgrimage must be killed, and others said that who refused to fast must be killed, after calling these persons to repent before their execution.

**Then, the prophet (SAW) said:** “if they do this, then their blood and property are secured except by the rights of Islam”. He (SAW) said in another Hadith, which is mentioned in the books of Al-Bukhari and Muslim, on the authority of Abdullah Ibn Maso’ud (May Allah be pleased with him): “ The blood of a Muslim who testifies that none has the right to be worshipped but Allah and that I am His Messenger, cannot be shed lawfully, except in three cases: a married person who committed adultery, in Qisas (retaliation) for murder (life for life) and the apostate from Islam who abandons the Muslim Jama’ah (community). So, the prophet’s words: “the apostate from Islam who abandons the Muslim Jama’ah (community) includes a lot of things. It includes that the person who does not pray at all, even if he confesses that it is obligated, may be killed because he is involved in the meaning of “ who abandons the Muslim Jama’ah (community)”. Also, letting zakah, fasting, and pilgrimage is included in this meaning, even if the fasting and pilgrimage are not confirmed strongly as the prayers and zakah.

**The prophet’s saying:** “and their accountability is left to Allah” means that who pretends that he testifies that there is no God but Allah, and Muhammed is His slave and Messenger, performs the prayers, and pays his zakah, he secures his blood and property, however, he is a hypocrite. In the time of the prophet, there were many hypocrites that showed this and did some religious rituals, but this was hypocrisy in order to secure their blood and properties. The prophet did not kill them, but their accountability is left to Allah (Glory be to Him). {Al-Bukhari and Muslim}, means that this Hadith is agreed upon.

## The Ninth Hadith

On the authority of Abu Hurayrah Abdu Al-Rahman Ibn Sakhr Al-Dawsi (May Allah be pleased with him), **he said: I heard the Messenger of Allah (SAW) say** “What I have forbidden for you, avoid. What I have ordered you [to do], do as much of it as you can. For verily, it was only the excessive questioning and their disagreeing with their Prophets that destroyed [the nations] who were before you.” { Bukhari & Muslim}

In the name of Allah, Praise be to Allah, Peace and blessings be upon the Messenger of Allah, his family, companions, and those who followed them.

**Imam Al-Bukhari ( May Allah have Mercy on him) says:** Ismail told us, on the authority of Malik that Abu Al-Zanad reported about Al-Aaraj on the authority of Abu Hurairah (May Allah be pleased with him) said that : I heard the Messenger of Allah (SAW) say “What I have forbidden for you, avoid”. This means that we must entirely, avoid the beliefs, sayings, deeds and what is involved in, that God Almighty has forbidden us to do, whether in His book or in the tongue of His Messenger (saw). This is a definitive forbidding, as there is no evidence show that it is disapproved. Disliked forbidding means that a Muslim is also ordered to avoid something, but he is not obligated, as it is from the complementary stuff of the religion. So, the point is that we must stay away from what is definitely forbidden. However, it is only recommended to avoid disliked forbidden things.

“What I have forbidden for you, avoid.” This shows that the forbidden is originally forbidden until a proof indicates that it is a disliked forbidding, not a definitive one.

**Then, the prophet (SAW) said:** “What I have ordered you [to do], do as much of it as you can.” It means that we have to do what Allah (Glory be to Him) and His Messenger (PBUH) ordered us to do, in the



Holy Quran and the Sunnah, as much as we can. Allah (Glory be to Him) said: **“So fear Allah as much as ye can;”** {Al- Taghabon: 16}. As man cannot achieve all what he is ordered to do, because he may be unable; for example: a person may be unable to stand when he prays because he is sick, so he sits and performs his prayers. In contrast to forbidding, as it means: to let, and every Muslim can achieve it, unless if he is obligated to do what is forbidden, like eating a dead creature if a person fears to starve, or drinking wine to get rid of a lump in his throat, if there is no drinks except it. Also, it is included in the Islamic law that (Necessity may authorize forbidden acts). So, this is the meaning of **Allah’s saying: “He has explained to you in detail what is forbidden to you - except under compulsion of necessity”.** { Al-Ana’am: 119}.

**Does it mean that forbidding is in a higher rank than ordering, as orders can be suspended according to the ability, while forbidding cannot?**

Some scholars said so, however, the correct answer is that “ordering” is greater than forbidding, as it requires declaring the intention and sincerity. But, if a person let something, even without declaring intention, he will not be a sinner, and he may not be rewarded too. However, in many situations, avoiding something requires declaring the intention. Anyway, if a person did not declare his intention, he may be rewarded or he may not be a sinner.

Thus, the correct opinion is that “ordering” is greater than **“forbidding”**, but because it is attached to ability, it may be suspended according to it. As for **“forbidding”**, it cannot be suspended, because a person does not require it to be attached to the ability, as **“ordering”**. Moreover, avoiding what is forbidden precedes doing what is recommended. Therefore, if a person avoids taking a dinar, that is not his own, is much better than giving a charity of one hundred thousand dinars of his own money, because giving charity is volunteering, not obligatory, while refusing this forbidden dinar is obligatory. As Allah (Glory be to Him) says in this divine Hadith: **“And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him”.**



**The prophet (SAW) said:** “For verily, it was only the excessive questioning and their disagreeing with their Prophets that destroyed [the nations] who were before you.” It means that people who came before us were destroyed because of asking and creating so many questions to their prophets. They might ask questions that they do not need to know, only as assumption, or as obstinacy and inflexibility. As what happened in the story of (the man’s cow), **when the children of Israel postponed to slay the cow and said:** “Call upon your Lord for us to make plain to us its color”. {Al-Baqara: 69}. When prophet Musa (PBUH) ordered them to slay a cow, they began to ask many question, however if they slayed any cow from the beginning it would be sufficient. Therefore, Allah made it very hard to them to find a cow with such specifications. However, this happened in the time of the prophets when divine Revelation was coming from the Heavens, now, one can ask inflexible question, which is forbidden, but he cannot make another law.

**So, questions may be divided into many kinds:** The first kind is: Questions that you are obligated to ask about, **such as asking about how to pray? Or if this selling is lawful or not?** You are obligated to ask about anything that you are going to do, as long as you are ignorant of its judgment. **You must know what you have to do? Are you obligated to perform the prayers this way or that way?** Is working as a merchant, **who sells a specific thing and buys it according to a specific way, lawful or not?** So, this kind of asking is obligated to you, and you have to ask about. Therefore, a person cannot go to a bank to borrow some money with profits, without asking whether it lawful or not. He has to ask a scholar whether this is lawful or not.

Also, if a person wants to pray, he must ask about the things related to the prayers; **is this action reported about the prophet or not? Is it from the Sunnah or it is just a heresy? Is my prayer correct if I did so and so?**

As for the second kind, it is: asking to have more knowledge about the religion. This kind of questioning is not obligated to everyone, as the first kind, but it is a collective duty. This means that it is sufficient for a country to have a scholar guiding the people to what is lawful and what is unlawful, what is acceptable and what is unacceptable, what is from the Sunnah and what is heresy. Thus, asking to have more knowledge about the religion is a collective duty, however, everyone should learn more and more about the religion, as it was reported that Ibn Abbas said: I have graced with a questioning tongue and a reasonable heart (mind).

**The third kind is:** the unnecessary questioning. It is forbidden, because it does not achieve any benefit at all, and it is only asked to create unnecessary issues. This kind of questions does not help you, it may be asked as a mental exercise or a door to open horizons, as said. Therefore, if it was for mental exercise, you can do it but not too much. There are many useful questions about beliefs, sayings, and actions that you need to ask about, rather than such un-useful questions. Even these questions may have a sort of mental exercise, they may lead to conflict, problems, disputes, and waste of time. Sometimes, a person may ask such questions not to know and behave according to it, but to show himself off and argue with the scholars, or to keep up with the fools and shows that he wins the argument. These questions are forbidden, as they waste time and cause separation and formation of parties. Thus, such questions bring nothing but destruction.

Unfortunately, this kind of questions is showed obviously, in our time, through the social media, as if you open it you will find that many questions are asked, and everybody speaks about religious matters according to his own opinion, saying : I think it is so and so.., even with the presence of the scholars. It is not permissible to anyone that has no knowledge to interfere in such matters, as only scholars are worthy of it. That is why we disagree, dispute with each other and move away from the teachings of the Holy Quran and the Sunnah of the prophet (SAW), the ordinary person cannot know the correct answer of the

question according to the Islamic law. A lot of people reply according to what they think it is the right, however, as Allah (Glory be to Him) says: **“truly fancy can be of no avail against truth”**. {Al-Najm: 28}

Thus, asking such useless questions causes disagreement, dispute, separation, hatred, and moving away from the Holy Quran, the Sunnah, the required, and what is important and the most important. So, we must pay attention to such matters.

## The Tenth Hadith

Abu Hurairah (May Allah be pleased with him) said: **The Messenger of Allah (SAW) said:** “ O people! Allah is Pure and, therefore, accepts only that which is pure. Allah has commanded the believers as He has commanded His Messengers by saying : “O Messengers! Eat of the good things, and do good deeds.’ (23:51) And He said: ‘O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things that We have provided you...” (2:172). Then he made a mention of the person who travels for a long period of time, his hair were disheveled and covered with dust. He lifts his hand towards the sky and thus makes the supplication: ‘My Lord! My Lord!’ But his food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful, **how can, then his supplication be accepted?** {Muslim}.

Imam Muslim (May Allah have mercy on him) says: Abu Kuraib told us that Abu Usama told him in the authority of Fadhil bin Marzuq, who reported about Uday bin Thabit, on the authority of Abu Hazim, who reported a bout Abu Hurairah (May Allah be pleased on him) as saying: the Messenger of Allah (SAW) said:” O people! Allah is Pure and, therefore, accepts only that which is pure.” It means that Allah (Glory be to Him) is infallible from imperfections and defects, and that He (Glory be to Him) is the Most Perfect in His Names, Attributes, Actions, in His Deity, and Lordship. Besides, it was concluded from this Hadith that “ The Pure” is one His Names (Glory be to Him). “O people! Allah is Pure and, therefore, accepts only that which is pure”, means that Allah (Glory be to Him) accepts only pure beliefs, actions, deeds, sayings, directions, ideas and approaches. So, what is the meaning of pure? It means what is performed according to the Islamic law. We do not determine its meaning according to our desires and emotions, but according to the Islamic law. Acceptance in this Hadith may mean that, who does what is pure Allah will mention him in the Heaven and



praise him, and this is the reward of the most complete, perfect, great acceptance. **Allah (Glory be to Him) says:** “Allah does accept of the sacrifice of those who are righteous.” {Al-Maeda: 27}. However, sometimes it means only rewarding. Therefore, acceptance may be rejected; as then, the negation of the perfection is what is meant. However, non-acceptance may also mean the negation of the reward.

Allah (Glory be to Him) accepts only the pure beliefs. So, what is meant by pure beliefs? They are those of the Sunni Muslims, but the beliefs of the atheists and the heretics like; the dissenters, Mu'tazila, and Al-Gahmia, which is the worst of them all, are impure.

As for the pure approaches; they are those of the good predecessors. So, anything deviates from these approaches is not pure. You may find a Muslim that loves the good for everyone, but does not follow the approach of the good predecessors, whether entirely or partially. As the approach he follows may have the correct beliefs, like those of the Sunni Muslims, and the rules established by the good predecessors, such as the rules and regulations mentioned in the book of “Al-Wasitia” and many other belief books, but he differs with the good predecessors’ approach in the field of calling to Allah. So, this approach is also impure. As a Muslim may have a section of Islam and a section of disbelief, he may have a section of the correct approach of the good predecessors and a section of a wrong approach. So, we must concern such matter. Some people may have an approach in calling to Allah, or the Names, the Attributes, the behavior, the devotion, or in any approach that is different from the correct approach of the good predecessors. This means that we must care about these matters.

So, pure beliefs are those of the Sunni Muslims, and pure approach is the approach of the good predecessors. Also, the sayings have two kinds; the pure and the mischievous. Pure sayings are those agreed by the Holy Quran and the Sunnah, the correct beliefs of Sunni Muslims, and the good predecessors, but the sayings of heresy are impure. A person, for example, who swears by something other than Allah; such as swearing by the prophet, is impure, even if he intends devotion by saying this.



Regarding the actions, worshipping Allah by performing an action that is agreed by the Holy Quran and the Sunnah, like performing voluntary prayers or reading the Holy Quran, they are pure actions that contrast with worshipping Allah by doing a heresy. Allah (Glory be to Him) does not accept to be devoted by heresies like those happened in the Prophet's Birthday; as they glorify Allah with special supplications, dance, and saying some verses (some of them associate others with Allah). Charity is also from the pure deeds, but Allah (Glory be to Him) only accepts the charity that is given from lawful money. As for charity that is given from unlawful money, it will not be accepted.

As for manners; it can be pure when a person behaves politely with his friend, only because this is what Allah has ordered him to do, and it can be impure if a person behaves politely with his friend, in order to drag him to evil deeds or to a trap.

Also, the action that people do for the sake of Allah, but it is involved in polytheism is not pure. Allah (Glory be to Him) is the More worthy to be devoted, and whoever associates others with Allah (Glory be to Him), will be abandoned and punished.

Thus, the action may appear as good and agreed by the Holy Quran and the Sunnah, but it is performed for showing off, or its doer associates others with Allah (Glory be to Him) in doing it. Such action is impure and will not be accepted.

**The prophet (SAW) said:** "Allah has commanded the believers as He has commanded His Messengers by saying: "O Messengers! Eat of the good things, and do good deeds." It sounds that there is a relation between eating good things and doing good deeds, why? Because eating unlawful food prevents doing good deeds. Also, a good deed, like eating good food, may be based on unlawful deed; as the person who performs





pilgrimage with unlawful money. So, if you want to do a good deed, you must eat good food and choose what is lawful.

**Allah (Glory be to Him) says:** “O Messengers! Eat of the good things, and do good deeds.”, and “O ye who believe! Eat of the good things that We have provided for you”. Here, Allah (Glory be to Him) orders all people to eat the good things, especially the believers; as it is useful for them because they eat the good food and do the good deeds. This is the way to Allah (Glory be to Him), unless the person breaches something of it; such as eating unlawful food then doing a good deed, or eating good food then doing something unlawful, like heresy or polytheism. Thus, a Muslim has to gather between eating good food and doing good deeds.

Then, the prophet (SAW) mentioned an example to show the effects of eating good foods and bad foods, saying: “Then he made a mention of the person who travels for a long period of time, his hair are disheveled and covered with dust. He lifts his hand towards the sky and thus makes the supplication...” Here, the prophet (SAW) mentioned what is related to supplications, and what a person should say in doing any devotion. But now, let’s concentrate on the example that the prophet mentioned in this Hadith. The prophet talked about a man that travels for a long time, which is a reason for accepting the supplications; as Allah (Glory be to Him) accepts the traveler’s supplication. Then, **the prophet (SAW) said:** “his hair are disheveled and covered with dust”. It does not mean that filling the hair with dust is required in the Islamic law, but this may result from doing what is required by the Islamic law. For example; if you perform the pilgrimage, you have to go from Arafah to Muzdalifah, whether in a vehicle or on foot, and worshipping Allah makes you too busy to fix your hair. So, mostly, it will be disheveled. Also, walking next to the cars, with the dust that comes out of them, fills your hair with dust, and this is considered as devotion and a reason for accepting the supplications. However, it does not mean that you should make your hair disheveled and filled with dust, as this hap-



pened unintentionally, because of getting busy devoting Allah.

**He (SAW) said:** “He lifts his hand towards the sky”. It means that raising your hands and lifting them towards the sky is also a reason for accepting the supplications. Besides, this is the etiquette of supplicating Allah. However, there are some situations that do not require this; such as during the sermons, except the sermon of rain prayer, and during the prayers, after you say “May Allah answer he who praises Him. Our Lord, for You are all praise”. It is not required in the Islamic law to raise your hands in these situations; however, it is necessary during the supplications to be accepted, as long as it does not dissent with the Islamic law.

“He lifts his hand towards the sky and thus makes the supplication: ‘My Lord! My Lord!’ Here, the prophet shows that begging Allah (Glory be to Him) by mentioning one of His Names, especially “my Lord”, is another reason for accepting the supplication. Thus, if a Muslim supplicates Allah (Glory be to Him) with one of His Names, deity, deism, or with one of His Attributes, Allah (Glory be to Him) will accept his supplication. Also, the repetition in saying “my Lord, my Lord” indicates that the person’s heart is very close to Allah (Glory be to Him), as repeating it many times is not like saying it just for once.

So, all the reasons for accepting the supplication are available for now, until the prophet (saw) said: But his food is unlawful, his drink is unlawful, his clothes are unlawful and his nourishment is unlawful”. It means that this person is raised on the unlawful things, whether he has done them all or just one or two things of them. Then, he (SAW) said: **how can, then his supplication be accepted?**” It means that this person’s supplication, mostly, will not be accepted, as his food, drink, and clothes are unlawful. All of these unlawful things prevent his supplication to be accepted. The person cannot be raised on the unlawful, and his supplication be accepted. Although it is a low possibility, but it is not impossible for this person’s supplication to be accepted, as Allah (Glory be to Him) may accept it.





Like those who are captivated by seeking help from the dead. As, however they are doing a heresy; like going to the graves and supplicating, or a kind of polytheism; like seeking help from the dead, they may supplicate Allah and He (Glory be to Him) accepts the supplication. A person of these people, however he supplicates Allah in the graves (which it is a heresy), he is sincere to Allah (Glory be to Him), as he does not supplicate the dead, or seek help from him. Such person is sincere in worshipping Allah, but he thinks that supplicating Allah in the grave of so and so brings the blessing, and that Allah will accept his supplication if he does so.

However it is a heresy, Allah may accept his supplication. He may seek help from the dead who is buried in this grave, but also he may supplicate Allah sincerely; such as those who go to the grave of “Al-Badawy” and seek help from him, then they stop it and supplicate Allah sincerely. At this moment, Allah may accept their supplication.

Therefore, some Ignoramuses may think that the supplication is accepted because of the blessing of the dead person, whether he was one of the holy people or a dissolute. This is ignorance. Allah (Glory be to Him) accepted the supplications of Satan, although he refused to prostrate to Allah (Glory be to Him), and even he asked to last until the day of resurrection, in order to deceive and seduce the children of Adam. Allah (Glory be to Him) accepted his supplication, even he knew his intentions, also as He accepted the supplications of the polytheists who rode the ship, even He knew that they will become polytheists again if He saved them. Therefore, there is nothing prevents the acceptance. However, some deeds may make it a low possibility of a large, medium, or low degree, according to the unlawful deed, or the heresy, or polytheism, or any other bad deed that is done during or before it.



## The eleventh Hadith

On the authority of Abu Muhammad al-Hasan ibn Ali ibn Abee Talib (may Allah be pleased with him), the grandson of the Messenger of Allah (peace and blessings of Allah be upon him), and the one much loved by him, who said: I memorized from the Messenger of Allah (peace and blessings of Allah be upon him): “**Leave that which makes you doubt for that which does not make you doubt.**” { At-Tirmidhi} {An-Nasai}. At-Tirmidhi said that it was a good and sound (hasan saheeh) hadeeth.

**At-Tirmidhi ( May Allah have mercy on him) said:** Abu Musa al-Ansari told us that Abdullah bin Idris reported about Shu’oba, on the authority of Buraid bin Abi Maryam, who reported about Abu al-Hawra, on the authority of Al-Hassan (May Allah be pleased with him) that the prophet (SAW) said: “**Leave that which makes you doubt for that which does not make you doubt**”.

This Hadith shows the high position of Al-Hassan Ibn Ali Ibn Abi Talib (May Allah be pleased with them), as he and his brother, Al-Hussain, have excellences in Islam.

**The prophet (SAW) said:** “**Leave that which makes you doubt for that which does not make you doubt.**” It means; avoid the doubtful matters that make you unsure if it is lawful or unlawful, and do the things that you are sure of them. For example, if you doubt that this matter is lawful or not, you should avoid it until you ask a scholar about it. If he tells you that it is lawful, and is not from the things that you should avoid, then do it and do not forbid anything that Allah has made it lawful to you.

“**Leave that which makes you doubt**”. Doubt disturbs the soul and the heart, while righteousness cools them down. That is why the prophet (SAW) said to the man: “**Consult your heart**”, as man’s heart can guide



him to do the right thing if it was on the right common sense; that did not corrupt, change, or relapse due to corrupt beliefs, or contrary trends and ideas, or daring to do what is unlawful. Man's heart is his adviser; it disturbs in doing the unlawful and cools down in doing what is lawful, for the heart feels the sin and quakes. Sometimes, the heart disturbs because of a strong doubtful matter, and the Muslim becomes uncomfortable. Therefore, the more the person is pious, the more his heart, soul and inner conscience will guide him to the right way and give him the right answers. So, you will find them disturbed for what is doubtful and forbidden, and there will be a hesitation in the soul, which makes the person thinks a lot before doing such thing. But if a person relapses, all of these senses relapse too (God forbids), as you will find that this person's heart may be cooled down with the sins and disturbed with getting close to Allah (Glory be to Him). For example, you may find such person disgusted with the issue of the beard, which he sees as such and such, and agrees with shaving it and even speaks about the beauty of shaving it in front of the people, because of the relapse of his instinct and heart. As the sound heart hates to inform the others about his sin, **like what the prophet (SAW) said: "which you dislike people finding out about"**

Therefore, my beloved brothers, we should take care of this little adviser in our chests by fearing Allah (Glory be to Him) and purifying our souls. However, it does not mean that this adviser interferes in the details, as it cannot teach your heart how to pray. It can guide the person to His Lord, but it cannot tell him how to pray. The heart differentiates, generally, between the lawful and the unlawful; as it distinguishes between righteousness and immorality, and between obedience and disobedience. As for the details; they are based on the Qur'an and Sunnah, and the proof, because some people may have a kind of inflexibility, as they judge by their hearts and refuse to ask the scholars. Some travelers, for example, who travel during fasting, refuse to break their fasting, because they used to fast since they were young. So, they do not feel comfortable until they fast, even if they are travelling



or suffering from a chronic disease. You may find some old people who suffer from chronic diseases, such as heart disease or cancer (God forbids), and their doctors forbid them from fasting because it is harmful for them, however, their hearts do not rest and they refuse to give up fasting. They see giving up fasting as a horrible matter that causes the heart to be uncomfortable. But this, even they are praised for their right common sense, is a kind of exaggeration, because they did not behave according to the Islamic law. Everyone should do what the Islamic law orders him to do. So, if a scholar told you that fasting is not permissible for you, your heart should not be disturbed, as this is what is mentioned in the Islamic law.

Thus, if you have a doubtful matter and suspect if it is a heresy or not, then leave it. As we mentioned before, if you have evidence proves that it is lawful, or heard a scholar say that it is a heresy and another one say it is not, and your heart feels that the scholar is right, you must avoid this matter entirely. You feel that the scholar is right, because he is more trustful and he has stronger evidence, however, it does not mean to choose according to fancy, blind imitation, and bigotry.



## The Twelfth Hadith

**Abu Hurairah (May Allah be pleased with him) reported that the Messenger of Allah (SAW) said:** "It is from the excellence of (a believer's) Islam that he should shun that which is of no concern to him". {At-Tirmidhi}

**Abu Issa al-Tirmidhi (May Allah have mercy on him) said:** Ahmed bin Nasr al-Nisaburi, and more than one told us that Abu Mashar reported about Ishmael, on the authority of al-Awza'i, that Qurrah reported about Abu Slamah, on the authority of Abu Hurairah, that the prophet (SAW) said: "It is from the excellence of (a believer's) Islam that he should shun that which is of no concern to him". This Hadith is considered as one of the rules of Islam, which says to take what is yours and to leave what is not yours. So, one may ask: **How can I know what concerns me and what does not?** The answer is: What benefits you in the matters of your religion and worldly life, concerns you, and what does not benefit you in the matters of your religion and worldly affairs, does not concern you. Like a person who was walking on the street, then, he saw two men talking secretly, so he began to listen and spy on them. **What will he gain from this?** It does not concern him at all, and it is also forbidden. So, leave what is forbidden, and what is heresy, because they do not concern. Also, leave every belief, method, thought, direction, saying, and every forbidden action, or heresy, or delusion, as they do not concern you. Besides, it is a useless waste of time and its doer will not be rewarded, if he thinks that doing this pleases his Muslim brother or entertains him. However, we do not say that talking in useless matters that have no benefit in the religion or in the worldly life is forbidden. It is just not your business, and you should concern only about what is your business; like useful speech, scientific issues, worship, obedience, and remembrance of Allah.

Thus, a person might reach the level of perfection (Ihsan), which is the highest rank of the religion, for he left what is not from his concern. To perform the perfection means that you feel ashamed of Allah, who sees and hears you, when you say useless speech, or forbidden speech, or even talk about committing what is forbidden. Also, to be ashamed if you know that Allah (Glory be to Him) sees your heart, when it is filled with a corrupted belief, or pretension, or any other forbidden matters. What matters is that the Muslim must stay away from anything that is not his concern.

**The prophet (SAW) said:** “It is from the excellence of (a believer’s) Islam that he should shun that which is of no concern to him”. It means that if a person interferes in what is not his concern; such as sayings, deeds, beliefs, ideologies, approaches, or any other things, he will be descended from the high rank of perfection. However, if he fears Allah, devotes Him seriously, and leaves what is not his concern, he will reach the high rank of perfection. Moreover, things that concern you are classified into priorities and degrees; as obligatory has more priority than voluntary. For example, when some people meet a scholar, they ask him many useful questions, but they leave asking him about what is obligated to them, which is more important than what they are asking about. So, we advise you not to ask about what does not concern you of desirable things, and ask only about what concerns you in the obligatory or voluntary matters. Also, asking about the things related to beliefs and monotheism is greater than asking about any other matters related to the culture, for example. So, this Hadith is regarded as one of the Islamic rules.





## The Thirteenth Hadith

Abi Hamzah Anas (May Allah be pleased with him), the servant of the Messenger of Allah (SAW) reported: **The prophet (SAW) said: “No one of you becomes a true believer until he likes for his brother what he likes for himself “.** {Al-Bukhari and Muslim}

**Imam Al-Bukhari (May Allah have mercy on him) said:** Musaddad told us that Yahia, told him that Shu`bah reported about Qatada, on the authority of Anas (May Allah be pleased with him), that the prophet (SAW) said: **“No one of you becomes a true believer until he likes for his brother what he likes for himself”.**

Negation of one's Faith here is because he has left an obligatory matter as it cannot be negated if one of the desirable things is being left. Therefore, negation of Faith is because of leaving a dutiful matter. So, everyone must like for his brother what he likes for himself. However, negating faith in this Hadith does not mean removing it entirely and that the person has become a disbeliever, but it means that this person's faith became incomplete. Sometimes, the completeness of the obligated faith may be negated, as there are many kinds of faith; the complete desirable faith and the complete obligated faith. It also includes what negates the faith entirely; which means that the person became a disbeliever (God forbids). But if faith is negated from a person because he left a duty, it does not mean denying Islam from him entirely. He is still a believer, however he may descend from the rank of faith to the rank of Islam, or from the high rank of faith to the rank of obligated faith.

**“No one of you becomes a true believer until he likes for his brother what he likes for himself “. It means that you should like your brother. What is meant by “brother”?** It means your Muslim brother, not the son of your father and mother, because he may be a disbeliever (God for-



bids), so he is not considered as a legitimate brother or a coreligionist. He is only a brother in descent, and such brothers are not like the coreligionists. It is not permissible to raise the weapon in the face of your coreligionist, frighten him, or fight against him, but if your full brother was a disbeliever, he may fight with the disbelievers against you in the war. So, it is permissible to fight him.

“No one of you becomes a true believer until he likes for his brother what he likes for himself “. Here, the prophet (SAW) means the coreligionists, but if he was your full brother and coreligionist, this is greater and greater. You have to love him even more than your coreligionist. However, you must not consider the disbeliever as your brother, so you do not have to like for him what you like for yourself. However, a person desires all people to be believers. Therefore, Imam Al-Nawawie (May Allah have mercy on him) says: A disbeliever is considered as your brother, regarding that you desire him to be a believer as you are. Also, there is no doubt that the Muslim desires the Jews, the Christians, and other people have faith in Allah (Glory be to Him), however, this does not mean to be loyal to them. Such desire urges you to call them to Islam, so you may offer him a book about Islam if he does not speak Arabic, or call him to Islam by talking directly to him and discuss the proofs with him if he speaks Arabic. So, it is permissible to like to them to be believers if they are disbelievers, but if they were Muslims, you like to them to follow the Sunnah, whether they were heretics or not. As for the person who follows the heresy of graves, or follows the group of Al-Gahmia, or the dissenters, or the Mu'tazila, or Fatalism, or any other group, you also like him to follow the right way of the Sunni Muslims, however you hate the heresy he follows. So, you can speak and argue them with proofs and evidences, and if he refuses, you may hate him or only hate the heresy he follows or the sin he commits.

“He likes for his brother what he likes for himself”. **Does it mean to like for your brother more than you like to yourself?** What is mentioned in the Hadith is that you should like for him what you like for yourself,





so you are not required to like for him what is more than yourself. If you like to enter the highest level of the paradise, you also wish your brother to have the same position. Also, if you wish to have the most complete faith, you wish your brother to have it too.

Moreover, some scholars even excluded the natural matters of the humans, such as Imam Al-Nawawie (May Allah have mercy on him). He said that you should also like for the person who has disputations with you as you like for yourself. For example, if you earned a million riyals, then you should like him to earn a million riyals too, as if you did so, you have achieved the meaning of this Hadith; to wish to everyone what I wish to myself from the matters of the religion and the worldly life, whether this person is my friend or my enemy, as long as he is a Muslim. This is a good thing, but generally, the Muslim should endeavor himself in doing such thing, and likes the good things to the others as he likes it to himself, whether they are friends or enemies to him, as long as they are Muslims. Therefore, it involves the matter of increasing and decreasing the faith; as whoever wishes the good for everyone, whether they are friends or enemies, has complete faith more than who wishes the good only to his friends and beloveds. Besides, what is meant by “the good” is every good thing in the worldly life, because we should like the good things of the hereinafter to all people.

However, there are some matters that contravene this Hadith; as the person must purify his soul and clean his heart from cuffs, envy, hatred, and other negative disgraced matters. It is not easy to like what is good for someone that you envy. It cannot be. Therefore, one must purify his soul; as envy may exist in your heart, but you should respond to it. Practically, as they say, none is clear from envy, however, the good person hides it but the mean shows it to everyone. So, I may pray Allah for myself and for a specific person to give him what is good and raise his position in the worldly life and in the hereafter, while my heart objects it, but I do so to defeat Satan and my evil inciting self.



My dear brothers, envy may mean; that is the person wishes that the grace of others to disappear, and, sometimes, he wishes that even if he does not want this grace, and this is the most evil matter. After him, comes the person who wishes that others' grace to disappear but he wishes to have it, like your boss. You wish he will lose his job, so you can take his place, because this will never happen as long as he is still in his position. This is different from wishing the other's grace to disappear, and he does not want to have it, like the person who wishes that the Imam of the mosque will be fired, while he does not want to have this job. This is the worst envy, comes after him the person that wishes himself to be fired to take his place, then comes the person that does not wish the grace to disappear from the others, however, he finds some envy to him in his heart, but he is trying to purify himself from it. So, his tongue shows the supplications to that person, while it is not existed in his heart, but he hides this feeling. Such person will not be punished for this.



## The Fourteenth Hadith

**Ibn Mas'ud (May Allah be pleased with him) narrated that the Messenger of Allah (SAW) said:** “The blood of a Muslim who testifies that none has the right to be worshipped but Allah and that I am His Messenger, cannot be shed lawfully, except in three cases: a married person who committed adultery, in Qisas (retaliation) for murder (life for life) and the apostate from Islam who abandons the Muslim Jama'ah (community). {Al-Bukhari and Muslim}

**Imam Al-Bukhari (May Allah have mercy on him) said about this Hadith:** Umar bin Hafs told us that his father told him that Al-Amash reported about Abdullah bin Marra, on the authority of Masroq, who reported that Abdullah bin Masoud narrated this Hadith about the Messenger of Allah (PBUH).

We conclude from this Hadith that: shedding the Muslim's blood is forbidden, but shedding the disbeliever's blood is permissible, unless he was from those who promised not to fight against the Muslims, or those who pay the protection fee for seeking safety from the Muslims or others, as it's known.

“Except in three cases: a married person who committed adultery” means that the Muslim is forbidden to murder another Muslim, unless he was one of these three types. Surely, the one who has the right to implement this judgment is the guardian. What is meant by “a married person who committed adultery” is the person who married in a correct way, that why we call him so. His punishment is to be murdered, but if he had never been married before, and committed adultery, his punishment is to be flogged. Thus, the married person who committed adultery must be murdered, whether he is a man or a woman.

“In Qisas (retaliation) for murder (life for life)” means that if he murdered someone, he must be murdered too. Some scholars say that the prophet's saying “life for life” shows that it is a general order that

can be applied for anyone, while other scholars said that “life for life” means that the free man is murdered for killing the servant, the Muslim for the disbeliever, the father for his son, the man for the woman, and the old for the young. However, others said that the Muslim is not murdered for killing a disbeliever, and this is the correct opinion.

As for the free man for the servant, many scholars disagreed about it. Some of them said that the free man is not murdered for killing a servant, but the man is murdered for killing a woman. They also disagreed about the father for his son; some of them agreed on killing the father for murdering his son, while most of the scholars said that he is not killed for his son. Also, other scholars said that the father is murdered for killing his son if there is no doubt that he did so; as if he had taken him, laid him down, and slaughtered him. In this situation he must be killed, but if the father took something and beaten his son with it, then he died, he will not be killed. These are all the scholars’ opinions about this matter.

“Life for life”, means that only one person must be killed for the murdered person, unless they were a group that shared in killing one person. If they did so, all of them must be executed. However, some scholars disagreed, but the right opinion is that the group is killed for murdering one person. What is rejected is when a person killed a person, the family of the murdered person say that it is not enough for us to kill only one person for our son, and that we must kill many people of the killer’s family. This is forbidden, as it is from the deeds of ignorance.

Then the prophet (SAW) said: “and the apostate from Islam who abandons the Muslim Jama’ah (community)”. This means that the person who reverted from Islam, must be called to repent and if he refused he must be killed. Therefore, Imam Al-Nawawie said that also, if a Jew left Judaism and converted to Christianity he must be killed, because he admitted by this that his religion is false, so we must say told him to be a Muslim, otherwise, he will be killed.

“Who abandons the Muslim Jama’ah (community)”, it means that the person who reverted from Islam abandons the Sunni Muslims, and it does not mean that whoever abandons the group of the Sunni Muslims must be killed.

## The fifteenth Hadith

**Abu Hurairah (May Allah be pleased with him) reported: the prophet (SAW) said:** “He who believes in Allah and the Last Day, let him speak good or remain silent, and he who believes in Allah and the Last Day, let him show hospitality to his guest; and he who believes in Allah and the Last Day, let him maintain in good relation with kin”. {Al-Bukhari and Muslim}

**Regarding this Hadith, Imam Al-Bukhari said:** Qutaybah bin Saeed told us that Abu al-Ahus narrated about Abu Husayn, on the authority of Abu Saleh, who reported about Abu Hurairah (May Allah be pleased with him) that he reported this Hadith about the prophet (SAW).

We concluded from this Hadith, “He who believes in Allah and the Last Day, let him speak good or remain silent..”, that faith also includes the sayings and the actions, as it includes the beliefs. It means that the person should control his tongue, and only say what is good. Allah (Glory be to Him) says: “In most of their secret talks there is no good: But if one exhorts to a deed of charity or justice or conciliation between men, (Secrecy is permissible)”. { An-Nisa: 114}. So, if you see that speaking is useful and will achieve an advantage, then you speak, but if you see that it is not useful and will not achieve any advantage, then stop it, even if it is permissible. Mainly, this is what should we do. However, it is permissible if it pleases the others or achieves any other interests and advantages. Moreover, generally, silence is obligated only on saying what Allah (Glory be to Him) has forbidden, and it is desirable to remain silent rather than saying what is undesirable. One should speak only about what Allah (Glory be to Him) has ordered him; like joining virtue, forbidding vice, and proclaiming what is the right, as the one who does not show or speak about the truth is a silent devil.

Sometimes, speaking is desirable, not obligated; like propagating the greetings, and asking people about their circumstances. It may be forbidden also, if the person says bad things, such as insulting, cursing, backbiting, or gossiping. In addition, it may be undesirable, if it is said at undesirable time, like talking after having dinner, as we know, unless this talking was for an advantage. Besides, it was mentioned in **a Hadith that Allah (Glory be to Him) said: “And Allah dislikes idle talk, to ask too many questions”** (for things which will be of no benefit to one). So, some of the undesirable matters are forbidden, and some of are only undesirable.

**Moreover, Allah (Glory be to Him) said: “Not a word does he utter but there is a sentinel by him, ready (to note it)”**. {Qaf: 18}. There are two angels standing on our shoulders; one writes the good deeds and the other writes the sins. So, the matter that the first angel, who writes the good deeds, does not write, the second angel, who writes the sins, writes it down, which means that it is considered as a sin. Therefore, if a person says useless speech which is not a sin, the angel of the good deeds will not write it, then the other angel will write it as a sin, even if it was not, and only God knows. That is why some scholars said that every word the person utter is being written, whether it is good, bad or permissible, and others said that only good and bad deeds are being written, not the matters between them. However, only Allah knows that all of them are being written.

**Then, the prophet (SAW) said: “and he who believes in Allah and the Last Day, let him show hospitality to his neighbor”** It means that whoever believes in Allah and the Last Day must treat his neighbor well. He said in another narration “does not harm his neighbor” and in another narration “**he must do what is good to his neighbor**”. So, we are obligated to honor our neighbors by causing no harm to them. Honoring the neighbor involves desirable and obligated matters, but the word “Honoring” is a general word that includes all the kinds of perfection and righteousness. Thus, “**Honoring the neighbor**” includes all the deeds of perfection and righteousness.





However, scholars disagreed about the meaning of “the neighbor”, but there is no doubt that this word is called on those who live with you in your department; like your wife, father, mother, brother and your sister, are considered as your neighbors, and they are more deserving to be honored than other people. Also, the person who lives next to your house, whose wall is adjacent to your wall, and whose door is the closest to your door, as what is mentioned in the Hadith narrated by Ai’sha (May Allah be pleased with her) said, then the farthest and the farthest of your house. Scholars differed regarding the limits of neighborhood; some of them said that the neighbor is only the person whose house is adjacent to your house, and others said that the meaning of “the neighbor” includes the forty houses near to your house, from the forward and backward, the right, and the left. These scholars take the incompletely transmitted Hadith narrated by Abi Dawood as evidence on what they say. But it is a doubtful Hadith. Other scholars said that the people who pray in the same Mosque are considered as neighbors, and others said: The people of the same neighborhood are considered as neighbors. Also, other scholars said that the neighbors are those who live in the same village, or city.

Generally, the correct opinion (and only God knows), is that the word of “neighbor” is defined according to everyone’s traditions. However, the closer neighbor to you deserves the honoring more than the furthest.

“And he who believes in Allah and the Last Day, let him show hospitality to his guest; and he who believes in Allah and the Last Day, let him maintain good relation with kin”. It means that also the guest should have the guest’s right, whether he lives inside or outside the town. However, the traveler guest who comes from faraway place outside the town, and intends not to stay must have the guest’s right more than the guest who lives in your town. But if he intends to stay for a long time, then he is not meant by this Hadith, as scholars said.



There is no doubt that the orders of showing hospitality to the guest in this Hadith are for everyone, whether he is staying or travelling, and whether he is from the inhabitants of the city or the desert. However, many scholars said that the one who is obligated to show hospitality to his guest is the inhabitant of the desert or the village, and others said that those who are obligated are the inhabitants of the city, as the Hadith is general. Also, other scholars said the obligation is for the inhabitants of the city and other places, but in the there are many places to stay in if he has much money, as hotels, furnished apartments, and restaurants. So, in this case, the person is not obligated to show hospitality to him, but if the guest is a traveler, and there are no hotels or restaurants in this place, the inhabitants of this place are obligated to show him hospitality. Moreover, the person must show hospitality to his guest for a day and night, as it is approved in the Hadith narrated by Abu Shuriah, that the prophet said: **“He who believes in Allah and the Last Day should honor his guest provisions for the road are what will serve for a day and night: hospitality extends for three days; what goes after that is sadaqah (charity).** So, as the prophet (SAW) told us, honoring the guest is for three days, the first day is obligated, but it is desirable in the next two days, and what come after these three days is called a charity, and it is also desirable.

### **Thus, if the hospitality is classified into ranks:**

**The first one is obligated:** in the first day. The second one is desirable, as perfection: in the next two days. The third one is desirable, as a charity.

Also, hospitality in the first day should have some caring; like providing the best food, drinks and shelter, but if the owner of the house wants not to cost himself in the other two days like what he did in the first day, it is permissible for him to do so, even it would be better if he introduces the best things for his guest.



## The Sixteenth Hadith

**Abu Hurairah (May Allah be pleased with him) reported: A man asked the Prophet (SAW) for an advice and he (SAW) said : “Do not get angry”. The man repeated that several times and he replied, “Do not get angry”.{ Al-Bukhari }.**

**Imam Al-Bukhari said about this Hadith:** Yahya bin Yusuf told us that Abu Bakr bin Ayash told him that Abu Husayn reported about Abu Saleh, on the authority of Abu Hurairah (May Allah be pleased with him), who narrated this Hadith about the prophet (SAW). This Hadith includes many advantages; one of it is that the prophet (SAW) forbidden us to get angry, he said: “Do not get angry”. The man repeated that several times and he replied, “Do not get angry”. This repetition shows the importance of this advice. The prohibition in the prophet’s speech “Do not get angry”, involves many great things:

**The first one:** A person must avoid the things that make him angry, so he should not go to anywhere that makes him lose his reason and be angry. The second one: if you got angry, restrain your anger and do not seek revenge. The third one: if you got angry, do the things that are mentioned in the Islamic law to remove your anger, such as saying: I seek refuge in Allah from the cursed Satan, or staying silent and that is what the Islamic law states.

Also, it was mentioned in the Sunnah that if you got angry, set down if you are standing up, and lie down if you are sitting. They also mentioned to perform ablution, but the Hadith that mentioned it has a doubtful transmitted chain, however, it is desirable to help you get rid of your anger.

Moreover, you should use the cosmic reasons to remove your anger, for example, if you got angry; remember the ugliness of anger, and its



punishments and results. This will help you calm down. Also, remember that what made you angry has happened because it is the will of Allah (Glory be to Him), and He can prevent this from happening if He wants to. Thus, it is important to perform the cosmic reasons and the reasons that are mentioned in the Islamic law, to help you calm down.

A person cannot get rid of anger, however, he should try, as much as he can, to educate and train himself to avoid getting angry, and if he got angry, he should restrain his anger.

However, it is required to get angry in the sake of Allah (Glory be to Him); as if you see an evil action you should get angry. This does not mean to beat and strike, but you should change this evil action by your hand, as much as you can, if you cannot, change it by your tongue, and if you cannot, then by your heart. Generally, there are many Hadith about avoiding anger, as what the narrator says: I thought about anger and found that it includes all what is evil.



## The seventeenth Hadith

**On the authority of Abu Ya'la Shaddad bin Aws (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said:** “Verily Allah has prescribed Ihsan (proficiency, perfection) in all things. So if you kill then kill well; and if you slaughter, then slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters”. {Muslim}

**Imam Muslim (May Allah have mercy on him) said:** Abu Bakr bin Abi Shaybah told us that Ismail bin Aliya told him, on the authority of Khaled Al-Hazza', who reported about of Abi Al-Dhabba, on the authority of Abi Al-Ashath, on the authority of Shaddad Ibn Aws (May Allah be pleased with him), who reported this Hadith about the prophet (SAW).

**This Hadith includes many advantages. At first, the prophet (SAW) said:** “Verily Allah has prescribed ihsan (proficiency, perfection) in all things.” Perfection is the highest rank of our religion; as it comes in before Faith, and faith comes before Islam. Perfection means to feel the presence of Allah (Glory be to Him), know that He is watching you, and see Him with your heart, as although you cannot see Him, He sees you. Thus, perfection puts everything on its position.

The prophet's saying “Verily Allah has prescribed” means that perfection is an obligated matter. Originally, perfection is obligated, but there are two kinds of it; the obligated perfection, and the desirable perfection.

“Verily Allah has prescribed Ihsan (proficiency, perfection) in all things. So if you kill then kill well.” It means to kill in a good way, whether you are killing an animal, a bird, or even a human, in the case of implementing the retaliation penalty, and remember that perfection is required. However, in the case of implementing the retaliation penalty,

we may kill the killer by the same way that he murdered with; if he killed another person and hit his head with a rock, he will be killed also in the same way, and this is also included in perfection.

“If you slaughter, then slaughter well”, it means that he must slaughter in a suitable place, do it fast, and not to sharpen his blade in front of the animal he slaughters. So, if a person wants to slaughter any animal, he must do it well, and must not slaughter it in front of another animal, in addition to many other instructions, that the scholars talked about. However they were not mentioned in any Hadith, they are included in the meaning of perfection. Generally, we should perform everything that is involved in the meaning of perfection.

**Then, the prophet (SAW) said:** “Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters”. It means that he must sharpen his knife, and not to torture the animal by a non-sharpened knife, and “let him spare suffering to the animal he slaughters”, by passing the knife fast on the animal’s neck and cutting its throat and esophagus. Thus, this is a great rule in perfection. However, it is not included in perfection to slay the animal that has a broken leg or the bird that has a broken wing, and through it, thinking that you are having mercy on it by doing this, as Allah (Glory be to Him) is Merciful to this animal more than you. But if you want to slaughter it to eat it, do it well.



## The eighteenth Hadith

**Abu Dharr, Ghundob Ibn Ghunadah, and Mu'adh bin Jabal (May Allah be pleased with them) reported that the Messenger of Allah (SAW) said:** "Fear Allah wherever you are, do good deeds after doing bad ones, the former will wipe out the latter, and behave decently towards people. {At- Tirmidhi} Some scholars said that this is a good Hadith, and others said it is authentic.

**Regarding this Hadith, Imam Al-Tirmidhi (May Allah have mercy on him) said:** Muhammad bin Bashar told us that Abdul Rahman bin Mahdi told him that Sufyan reported about Habib bin Abi Thabit, on the authority of Maymun bin Abi Shabib, on the authority of Abu Dhar (May Allah be pleased with him), who narrated this Hadith about the prophet (SAW). However, he stated another transmitted chain for this Hadith, saying: Mahmoud bin Ghaylan told us that Wakee'a reported about Sufyan, on the authority of Habib bin Abi Thabit, who reported about Maymun bin Abi Shabib, on the authority of Muath Ibn Gabal. So, the first transmitted chain begins with Abu Dhar, and the second begins with Muath. However, Imam Al-Tirmidhi reported about his master, sheikh Mahmoud bin Ghaylan, that the narration of Abu Dhar to this Hadith is more authentic than Muath's narration. Generally, Habib reported it about Maymun bin Abi Shabib, but Maymun did not meet or heard about Muath (May Allah be pleased with him) or anyone of the companions. Therefore, they considered this Hadith as an interrupted Hadith. In addition, there was a disagreement between Al-Bukhari and Muslim and many other scholars about: **Is it necessary for a narrator to meet the person who reports about, or it is enough for us to know that the two narrators were living in the same period, even with the possibility that they never met?**

But the most correct opinion, and only God knows, is that it is necessary for the person who reports the Hadith to meet and hear from the other person who reports about him, even for once. However, we may Condon this condition in the case of Hadith that has a long transmitted chain. But if it is affirmed by clues that the narrator never met the person who reports about, then his narration will not be accepted, even if he lived in the same period of that person; as if he was living in a town and never left it until his death, however, he reported about someone who was living in another far away town, and never came to his town. Therefore, it is approved that he never heard from the person he reported about.



However it is approved that it is an interrupted Hadith, there are many proofs and evidences indicate that it is not. Therefore, it was classified as a good Hadith, and that is why Ibn Ragab ruled out that Al-Tirmidhi described it as a good authentic Hadith. He may see that the nearest description of Al-Tirmidhi to this Hadith is a good Hadith. However, if Al-Tirmidhi described any Hadith as a good Hadith, then this Hadith is considered as doubtful by the other scholars, but this does not mean that we cannot take such Hadith as evidence, as they are not doubtful entirely. But, generally, the most correct opinion is that Al-Tirmidhi classification to Hadith as good Hadith is similar to Abi Dawoud silence on hearing some Hadith.

**The prophet (SAW) said:** “Fear Allah wherever you are”. It means that you must fear Allah wherever you are. There are two kinds of piety; the obligated and the desirable piety. The obligated piety means to perform all the obligations and avoid all what is forbidden. As for desirable perfect piety, it means to perform all the obligations and desirable matters, and avoid all undesirable and doubtful matters. Moreover, piety has many ranks.





“Fear Allah wherever you are” means to fear Allah in any place, any time, and in any case; whether you are alone or among people, angry or satisfied, enthusiastic or unenthusiastic to do something, or any other cases. It is a great command, and you should recommend the others to achieve it after you recommend yourself, as it is Allah’s command to the ancients and those who came after them. Also the prophet (SAW) recommended it, and the companions were recommending each other of it.

“Fear Allah wherever you are, do good deeds after doing bad ones, the former will wipe out the latter”. It means that if a person committed a sin, then he must follow it by a good deed, and the best good deed ever is repentance. Repentance means to stop committing sins. If the sin was in Allah’s right, then you must regret, repent for the things you did, and decide not to commit it anymore. But, if it was in the right of any person; as taking some money without his permission, or backbiting him, you must ask him for forgiveness, and this is also a good deed. Generally, good deeds erase bad deeds, and the reward of a good deed is multiplied ten times. Some scholars said, according to this Hadith, that the good deed erases only one sin, but this opinion is not preponderate, as the reward of a good deed is multiplied ten times, as it is known. However, a good deed may erase the sin, and maybe not, if it was too small to erase the sin. But if a good deed is equal to the sin or even greater than it, its reward will be multiplied ten times or to one great good deed. Also, one of these ten multiplied good deeds may erase the sin, and the person will be rewarded for the rest nine good deeds.

“Do good deeds after doing bad ones, the former will wipe out the latter”, so you should not be late. If you committed a sin follow it with a good deed and repent instantly, in order to erase it, and its misfortune. “And behave decently towards people.” Surely, Good manners is one of the greatest things. “To behave decently towards people”, means that a person should educate himself on good manners, including: patience, endurance, kindness, good speech and so on.



## The Nineteenth Hadith

**On the authority of Abu Abbas Abdullah bin Abbas (may Allah be pleased with him) who said: One day I was behind the Prophet (peace and blessings of Allah be upon him) [riding on the same mount] and he said, “O young man, I shall teach you some words [of advice]... and he mentioned the Hadith. Al-Tirmidhi said that it is a good authentic Hadith. There is another narration by Abd Ibn Humaid, but it has a doubtful transmitted chain, however, it has many proofs that indicate it, including the narration of Al-Tirmidhi, which has a good transmitted chain.**

**Al-Tirmidhi stated:** Ahmad bin Muhammad bin Musa told us that Abdullah bin Mubarak reported about Al-Leith bin Saad, on the authority of Qais bin Al-Hajjaj, who reported about Hanash Al-Sanani, on the authority of Ibn Abbas, that the prophet (SAW) said this Hadith. However this transmitted chain has many notes, it has proofs and evidences to indicate it. Also, this transmitted chain, which is narrated by Al-Tirmidhi is the most correct one of them all. Therefore, this Hadith is classified as a good one. Moreover, the narration mentioned by An-Nawawie and the other the narrations of this Hadith, except that of Al-Tirmidhi, are doubtful.

**The prophet (SAW) said:** “O young man, I shall teach you some words [of advice]”. The prophet (PBUH) used to teach young men and elderlies. “Be mindful of Allah and Allah will protect you”, it means that you should maintain the limits that He set, and what He orders and forbids. So, do not violate His prohibitions, or neglect His religious duties, or overstep the boundaries set by Him, and He will protect you in this worldly life and in the Hereafter. He will protect you from the disasters of this worldly life, and from the defects in the Hereafter. However, it does not mean that if you maintain the limits that set by Allah, perform





His religious duties, and do not violate His prohibitions, nothing will happen to you, as it may be your destiny that was written a long time ago. Besides, even the prophet (SAW) with his high standing, he was harmed by the magic, venom, and many other things. Also, his head and face had been scratched, his front teeth had been broken, and many other known things.

**“Be mindful of Allah and you will find Him in front of you.”** In another narration **“you will find Him before you”**. It means that if you became mindful of Allah (Glory be to Him) you will find Him before you anywhere, but this happens while He (Glory be to Him) is in His highness, and is firmly establishing on the Throne (of Authority). He is with you by His knowledge, ability, briefing, victory, support, etc.

**“If you ask, then ask Allah {alone}”**. It means that if you want something, ask only Allah for it, whether this thing can be achieved by a human or only by Allah (Glory be to Him). However, asking any creature to give you anything that cannot be given except by Allah is a kind of polytheism (God forbids); like asking from the dead or the jinn what belong to the world of metaphysics. It is also forbidden to ask the human for anything that he can achieve for you, but he is absent or helpless at that moment, as it cannot be.

**“If you ask, then ask Allah {alone}”**, means that it is desirable to ask only Allah (Glory be to Him) for the thing that a human can also achieve for you, and if your best interest is with that human, you should supplicate Allah (Glory be to Him) to subject him for you and make him in need to you. However, it is better to ask only Allah for it. It is also permissible to ask any human for in thing he can do, but believing that everything happens only by Allah’s permission. The prophet (SAW) was recommending his companions not to ask anyone for anything, even if a person dropped his whip, he should not ask anyone to hand it over to him, as asking from anyone but Allah is humiliating. Furthermore, Imam Ibn Taimeia involved asking anyone to supplicate Allah for you, in the meaning of this Hadith. So, do not ask anyone to supplicate Allah for you, as it is much better to supplicate Allah by yourself (and only God knows).



“If you ask, then ask Allah [alone]; and if you seek help, then seek help from Allah [alone]”. It means that asking and seeking help is only from Allah (Glory be to Him), as He (Alone) we worship, and He (Alone) we ask for help (for each and everything). Therefore, it is forbidden to seek help from a helpless creature or ask for something that none but Allah is able to do it. Moreover, it is also impermissible to get help from untested matters, such as eating or doing something unfamiliar; as wearing something made of iron, thinking that it will protect you, even if it is neither tested nor known in medical or forensic science.

“And if you seek help, then seek help from Allah [alone]”. Entrusting is so close to seeking help, even they may be equal, In terms of the meaning. However, there are simple differences between them; as entrusting cannot be to anyone but Allah (Glory be to Him), in contrast to seeking help. So, it is not permissible to say to anyone: I am entrusting my soul to you. However, it is permissible to say to anyone I seek help from you to do so and so, or please help me in so and so.

“And know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what Allah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allah had already prescribed against you”. If a person believes in this, he will rest. Besides, as we mentioned above, seeking help from Allah (Glory be to Him) is in the matters of the worldly life and the Hereafter. Therefore, you must know that nothing cannot benefit you except what Allah had already prescribed for you, and nothing cannot harm you except what Allah had already prescribed against you.

**Then the prophet (SAW) said:** “The pens have been lifted and the pages have dried”. It means that this happened long time ago; as Allah (Glory be to Him) wrote His creations’ destinies, even before creating His creations. Also, this expression, “The pens have been lifted and the pages have dried”, is a great metonymy. It was related by at-Tirmidhi, who said it was a good and sound Hadith.



Another narration, other than that of Tirmidhi, reads: **“Be mindful of Allah, and you will find Him in front of you. Recognize and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity”**. Acknowledging Allah is either public or private, as acknowledging that Allah (Glory be to Him) exists and that He is firmly established on the throne (of authority), but this is a general knowledge, that a Muslim and a disbeliever, a righteous and a bawdy know, except that who Allah has set a seal on his heart, so he became an atheist. However, this knowledge includes the private acknowledge too, which means: knowing the Names, Attributes, actions, and deity of Allah (Glory be to Him). This private knowledge also requires to remember Allah (Glory be to Him) a lot, and feel His presence in your heart. If you did so, Allah (Glory be to Him) will be with you, wherever you are, as Allah knows His slaves generally and privately. Allah (Glory be to Him) knows about all His creatures, but this knowledge is general. Allah’s private knowledge to His slave is by blessing him with support, empowerment, accommodation, and sight... etc.

Surely, Allah’s knowledge is not preceded by ignorance, as some scholars differentiate between perception and knowledge. They said that perception is not preceded by ignorance, but knowledge came after ignorance. Thus, Allah’s perception is not preceded by ignorance, and also His knowledge, **as what is mentioned in the Hadith: “Recognize and acknowledge Allah in times of ease and prosperity, and He will remember you in times of adversity”**. This acknowledgment is not preceded by ignorance.

**“Recognize and acknowledge Allah in times of ease and prosperity”** means that you should remember Allah and acknowledge His Names and Attributes in the times of prosperity, and He will not neglect you in the times of adversity and disasters. As what happened to prophet Yunus (PBUH), **“Had he not been of them who glorify Allah, He would have indeed remained inside its belly (the fish) till the Day of Resurrection”** {As-Saaffat: 143-144}. He acknowledged Allah in the time of prosperity, so Allah (Glory be to Him) did not abandon him in the time of adversity.



“And know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by”. It means that you have to believe that everything is predestined, and that it happens according to the knowledge and the predetermined of Allah (Glory be to Him), and that there is no coincidence or random mistake. Everything is predetermined. What is good and what is evil is predetermined and written previously by Allah (Glory be to Him).

“And know that victory comes with patience”. There is no doubt that patience is one of the greatest acts of worship. Besides, it was mentioned many times in the Holy Quran that whoever has patience wins. “Relief with affliction”, means that the more agony increases the more comfort gets closes. Also, ease comes directly after adversity, **Allah (Glory be to Him) says:** “For indeed, with hardship [will be] ease, Indeed, with hardship [will be] ease”. {Al-Inshirah: 5-6}. So, the hardship which is identified with “Al-Osr” (in Arabic), means that the first and the second one are the same, but the (Yosr), means ease, did not be identified so it means that the first one is different from the second one.



## The Twenty Hadith

**On the authority of Abu Masood Uqbah bin 'Amr al-Ansaree al-Badree (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, “Verily, from what was learnt by the people from the speech of the earliest prophecy is: If you feel no shame, then do as you wish.” [Al-Bukhari]**

**Here, Al-Bukhari (May Allah be pleased with him) said:** Ahmed bin Yunis told us that Zuhair told him on the authority of Mansour, who reported about Rubai bin Harash as saying: Ibn Masoud (May Allah be pleased with him) reported this Hadith about the prophet (SAW).

**This Hadith has many advantages, including that the prophet (SAW) said: “Verily, from what was learnt by the people from the speech of the earliest prophecy is...”** It means that Shyness, which is mentioned in the prophet's saying “If you feel no shame, then do as you wish”, was mentioned through ages and times, prophets recommended it, and people have passed it through the ages. Therefore, this speech is coming from the prophethood lantern.

“If you feel no shame, then do as you wish”. It means that if the Shyness from Allah or people did not prevent the person from committing all vices and bad matters, then nothing will prevent him. If he does not have any sense of Shyness toward his God or the people, **then what prevents him from doing whatever he wants from bad deeds and even avowing it?** If he is ashamed of Allah, then this will prevent him from disobeying Allah, and if he is ashamed of the people, this will prevent him from avowing his bad deeds, even if he commits them secretly. This is a good explanation. Therefore, some scholars explained the meaning of this Hadith as: “If you feel no shame, then do as you wish” means that if you want to do anything, then ask yourself: **are**

**you ashamed of Allah because this is an undesirable or unlawful action? Or you hesitated only because you are ashamed of the people?** It means that they may considered this action as a repugnant one, and they may talk about you and say he commits so and so. However, if this action does not make you ashamed of Allah (Glory be to Him) or the people, then do it. **This is similar to the prophet's saying:** "Consult your heart, even though people have repeatedly given their legal opinion [in its favour]." So, you decide that this action will make you ashamed of Allah and the people if it wavers in your soul, and you dislike people finding out about you. But the correct meaning of this Hadith is the first one, as these words "If you feel no shame, then do as you wish" are mentioned as extreme reprimand and rebuke.

**So, what is Shyness?** It is what prevents you from committing vices, and encourages you to perform virtues. This is the meaning of it according to the Islamic law. As for weakness and fear of doing what pleases Allah and performing some worldly interests, it is not considered as Shyness, and it is abhorred. The meaning of Shyness is like what I have mentioned before. Besides, "Shyness does not bring anything except good."



## The twenty one Hadith

On the authority of Abu `Amr, and he is also called Abu `Amrah Sufyan bin Abdullah ath-Thaqafee (May Allah be pleased with him) who said: I said, “O Messenger of Allah, tell me something about al-Islam which I can ask of no one but you.” He (peace and blessings of Allah be upon him) said, “Say I believe in Allah and then be steadfast.” {Muslim}

Here, one of the companions asks the prophet (SAW) a comprehensive question, in order to take its answer as an approach in his life, wishing that Allah will be pleased with him when he dies. Therefore, the prophet desired to give him a collective answer; that will be enough for him to become no longer in need to ask anyone about anything, relating to the things he wishes to be with him when he dies. So, the prophet (SAW) recommended him saying: “Say I believe in Allah and then be steadfast.”, or he said “and be steadfast”. This is a comprehensive order; it means that a person must believe in Allah and declare the Oneness of Allah (Glory be to Him), then become straight on this believing. Being steadfast means that a person should learn about what completes his believing, the duties of this believing, and avoid all its invalidators, and if he falls into something of negligence, he must rush to repent, as what was mentioned in the Hadith, narrated by Imam Ahmed and other scholars, “Adhere to righteousness even though you will not be able to do all acts of virtue”. No matter how a person is steadfast, it does not mean that he is not clear from a fault or a sin, and so on. So, what should he do? He should rush to repentance. Thus, being straight is a great matter. When this verse “Be straight as you have been ordered” {Hud: 112}, had been revealed, Ibn Abbas said that it was the hardest verse revealed on the prophet, as it is from the verses that cause prophet to say: “Hud and its sisters made me white-headed (i.e. they are very hard to be applied)”. Furthermore, Allah (Glory be to Him) said: “Indeed, those who have said, “Our Lord



is Allah “and then remained on a right course” {Fussilat: 30}. So, the point is that being straight is a great thing, as a human may be a sinner, then in a moment, he returns back to the right way of Allah and declare His Oneness. However, being straight all the time does not happen except to the person who have been succeeded, helped and guided by Allah (Glory be to Him).





## The Twenty Second Hadith

On the authority of Abu Abdullah Jabir bin Abdullah al-Ansaree (may Allah be pleased with him) that: A man questioned the Messenger of Allah (peace and blessings of Allah be upon him) and said, “Do you think that if I perform the obligatory prayers, fast in Ramadhan, treat as lawful that which is halal, and treat as forbidden that which is haram, and do not increase upon that [in voluntary good deeds], then I shall enter Paradise?” He (peace and blessings of Allah be upon him) replied, “Yes.” [Muslim]

“Treat as lawful that which is halal”: means that I performed this action, because I think it is lawful. “Treat as forbidden that which is haram”: means that I avoided this action, because I think it is unlawful.

**Imam Muslim (May Allah have mercy on him) says:** Salamah bin Shabib told me that Al-Hassan bin Ayin told him, on the authority of Ma’aqel, the son of Ubayd Allah, who reported about Abu al-Zubayr, on the authority of Jaber, who narrated that a man questioned the Messenger of Allah (peace and blessings of Allah be upon him) and said, “Do you think that if I perform the obligatory prayers”. It means performing the obligatory and voluntary prayers. Also, it may include the stressed supererogatory prayers, however they are not obligated. However, there is no doubt, and only God knows, that what is mentioned in the Hadith means the obligatory prayers. “Do you think that if I perform the obligatory prayers, fast in Ramadhan”. Fasting in Ramadhan is also obligated as the prayers. “Treat as lawful that which is halal, and treat as forbidden that which is haram”. Here, he did not mention the rest of the obligatory matters; like performing pilgrimage or Zakat, because they are understood from context of the question, as he was asking about the matters that Allah has obligated him to perform. So, he asked” if I perform the obligatory prayers, fast in Ra-

madhan”, generally, as if they were examples, because the obligated matters are more than the prayers and the fasting. There are many other obligations such as Zakat, Hajj, and the other matters of belief, and practical obligations.

**The man said:** “treat as lawful that which is halal, and treat as forbidden that which is haram”. It means that I did what I thought that Allah has made it lawful, as I will not forbid myself or the other people from what Allah has permitted to us.” And treat as forbidden that which is haram”: means that I avoided what I thought it is unlawful, and left it. This meaning may be involved in his saying “treat as lawful that which is halal”. Thus, its meaning will be: If I did all matters that are not forbidden. So, this includes the prayers, fasting, pilgrimage, Zakat, and the other things, whether they are obligatory or voluntary, but not heresy. As Allah (Glory be to Him) has forbidden it. Thus, this man will avoid all the matters that Allah (Glory be to Him) has forbidden, whether they are believing or practical matters.

**He said:** “and do not increase upon that [in voluntary good deeds]”. It means that he will not perform any voluntary matters. “Then I shall enter Paradise?”. He means: If I did the obligations and religious duties which Allah has obligated, and avoided all what Allah has forbidden, but I did not perform any voluntary or desirable matters, or avoid the undesirable or doubtful matters which may be included in the unlawful, then, shall I enter the paradise? The prophet (SAW) replied: “yes”.

The meaning of “treat as lawful that which is halal”: is that I performed this action, because I think it is lawful. The meaning of “treat as forbidden that which is haram”: is that I avoided this action, because I think it is unlawful.

What is meant is: that is the least of what a person should do. However, some scholars said that when this man asked the prophet (SAW), with this concern and diligence, that he will perform all the obligated duties and avoid all forbidden matters, then, there is no doubt that



such person will not default or neglect the voluntary matters, but he will give the most care to the obligations, religious duties, and the forbidden matters. In addition, he will not default any of these obligations, as much as he can. However, when he said “and do not increase upon that”, he means that he will not obligate himself to do any voluntary matters, as they are desirable, not obligated, but this does not mean that he will abandon them entirely. Actually, you will find that the person who is careful to perform all the obligations and duties is also careful to perform the voluntary matters. So, you will find the person who neglects the voluntary matters, mostly, neglects the obligations and duties. Therefore, Imam Ahmed (May Allah have mercy on him) said about the person who do not perform the stressed supererogatory practices, or left the Witr prayer, that he is a bad man, and his testimony will not be accepted. **Why?** Because, the person who neglects the voluntary practices, which many Hadith showed their reward and expressed their desirability, and then refuses to perform them entirely, his heart must have a kind of disease, surely. Moreover, this person will neglect the obligations too, without any doubt, and only God knows.



## The Twenty-third Hadith

On the authority of Abu Malik al-Harith bin Asim al-Asharee (may Allah be pleased with him) **who said:** The Messenger of Allah (peace and blessings of Allah be upon him) said, “Purity is half of Iman (faith). ‘Al-hamdu lillah (praise be to Allah)’ fills the scales, and ‘subhan-Allah (how far is Allah from every imperfection) and ‘Al-hamdulillah (praise be to Allah)’ fill that which is between heaven and earth. And the Salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur’an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin.” [Muslim]

**Imam Muslim (May Allah have mercy on him) said:** Ishaq bin Mansour told us that Habban bin Hilal told him that Aban reported about Yahya, who narrated that Zaid told him about Abu Salam, on the authority of Abu Malik Al-Ashari (May Allah be pleased with him), who reported about the prophet (PBUH), **as saying:** “Purity is half of Iman (faith).” Here, is the meaning of “purity” refers to the ablution, or to the purity of the heart? Some scholars said that it means the purity of the heart from envy, malice, hatred, hypocrisy, and other bad deeds of hearts is necessary, as faith does not be completed except by this purification. Allah (Glory be to Him) said: “But only he (will prosper) that brings to Allah a sound heart”. {As-Suara: 89}. Thus, purity of the heart is considered as half of faith; the apparent faith is the first half and the interior faith is the other half. However, other scholars said that the meaning of purity in this Hadith is the ablution. Therefore, they disagreed about the point of this Hadith. Some of them said that the ablution is half of faith, and the meaning of faith here is the prayer, as Allah (Glory be to Him) has named it a faith in the Holy Quran. So, the meaning of faith here is the prayer. Also, there are many opinions about this subject, but I mentioned what is closer to its meaning. Furthermore, it is not re-



quired that the meaning of the half is equal to the other half, like what some judges said: Half of the community is satisfied with me, and half of it do not. So, it is used in the language without meaning the equality of all its sides. Thus, faith here means prayer, as what Allah (Glory be to Him) said in the Holy Quran “**And Allah would never make your faith (prayers) to be lost**”. This is the nearest meaning of this Hadith, and only God knows.

“**Al-hamdu lillah (praise be to Allah) fills the scales**”, this shows the excellence of praising Allah, as what is mentioned in this acceptable tradition: “The best supplication is praising Allah”, but what matters is that praising Allah fills the scales. Besides, it is evidence to the merits of praising Allah. Praising Allah means: ‘I am thanking You Allah for Your perfection, and for the perfection of Your Names, Attributes, Essence, actions, divinity, deity, and so on’.

“**And ‘subhan-Allah (how far is Allah from every imperfection) and ‘Al-hamdulillah (praise be to Allah) fill that which is between heaven and earth**”. There is a doubt here, **do they both (subhan-Allah, and Al-hamdulillah) fill that which between heaven and earth? Or only one of them? Does the prophet (SAW) mean that each one of them fill that which is between heaven and earth? Or subhan-Allah fills a half and Al-hamdulillah fills the other half?**

Besides, An-Nasa’e and many other scholars reported another narration that includes Allahu-Akbar (Allah is the Greatest), rather than Al-hamdu-lillah. So, their narration is “**and ‘subhan-Allah (how far is Allah from every imperfection) and ‘Allahu-Akbar (Allah is the Greatest) fill that which is between heaven and earth.**”, because praise be to Allah is mentioned previously as it fills the scales, which is bigger than the heaven and earth. Moreover, it is mentioned in a Hadith that “**If the seven heavens and earths with all of their inhabitants are put in a scale and La Ilaha Illa Allah (There is no God but Allah), then the scale of La Ilaha Illa Allah will outweigh**”. So, all the heavens and earths are put



in only one scale of the scales. Therefore, what is meant is that if the scale is bigger than both the heavens and earths. So, Al-hamdu lillah (praise be to Allah) is much better than subhan-Allah (how far is Allah from every imperfection) and Allahu-Akbar (Allah is the Greatest), but also La Ilaha Illa Allah (There is no God but Allah) is great, as it was mentioned in the previous Hadith that the best supplication is Al-hamdu lillah (praise be to Allah), and the best remembrance of Allah is La Ilaha Illa Allah (There is no God but Allah). Thus, the point is that these words are from the supplications that Allah (Glory be to Him) loves most, as they have been chosen by Him (Glory be to Him). So, they have a great reward by Allah (Glory be to Him). As we mentioned above, Al-hamdu lillah (praise be to Allah) is better than subhan-Allah (how far is Allah from every imperfection), because praising attributes the perfection to Allah (Glory be to Him), and subhan-Allah (how far is Allah from every imperfection) negating any diminution from ALLAH (Glory be to Him). Attributing the perfection is better than negating diminution, for example: is it better to describe a person as generous, or just say he is not miser? If you describe him as he is not miser, it does not mean that he is generous, but if you describe him as generous, then he must not be miser, but open-handed.

**He (SAW) said:** “And the Salah (prayer) is a light”. Why? Because it forbids indecency and evil. Besides, it is a light in the heart and the face, and it has a great positive impact to the person, as it is the reason for avoiding indecency and evil. **Then he (SAW) said:** “and charity is a proof”. It means that if a person gives a charity, whether it is obligated, like Zakat, or desirable, it will be a proof to his faith, as what proves the generosity and the purification of his heart, is that he can give what he loves most as charity. Money is loved by the soul, as it is difficult to get it out of the heart, but it will be a proof to one’s faith and Islam if he took it away from his heart.

“And patience is illumination”, it means that the luminance is what enlightens your way, and patience is like luminance; it enlightens your



mind and shows the matters to you. If the person becomes patient, he will see the situation clearly, and he will have a perception. Furthermore, the prophet (SAW) described the prayers as a “light” and described the patience as an “illumination”. There is a difference between them; as the moon is illumination, but the sun is light, because the sun has heat, and the moon has not. It has illumination without a heat, and so the prayer. You have only illumination without heat in your heart when you perform the prayers, but when you have patience you feel some agony and heat. So, the description of illumination suits the prayer, and the description of light suits the patience.

“And the Qur’an is a proof either for you or against you” It means that the Holy Quran either be with you or against you, not something in between. It may testify that you kept its limits, did what is mentioned in it as lawful, and avoided what is mentioned in it as unlawful, otherwise, it may testify against you, that you wasted or neglected some of Allah’ orders, forbade matters, limits, or judgments.

“Every person starts his day as a vendor of his soul, either freeing it or causing its ruin”. It means that all people will return to Allah (Glory be to Him), eventually, as some of them do every day. So, the person may free his soul by selling it to Allah (Glory be to Him) by keeping His limits, performing His obligations, avoiding what He has forbidden, and obeying His orders and prohibitions, or causing his soul ruin. A person may cause his soul ruin by refusing to sell it to Allah (Glory be to Him), as this soul is the only price for the paradise. So, he may waste an obligation, violate some limits, do something unlawful, disobey an order, or does not listen to a prohibition, therefore, he caused his soul ruin.



## The Twenty Four Hadith

On the authority of Abu Dharr al-Ghifari (may Allah be pleased with him) from the Prophet (PBUH) is that among the sayings he relates from his Lord (may He be glorified) is that He 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 will not attain benefitting 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 be 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 that a needle decreases the sea 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”. {Muslim}

**Imam Muslim (May Allah have mercy on Him) said:** Abdullah bin Bahram Al-Darmi told us that Marawan Al-Dimashqi told him, on the authority of Saeed bin Abdulaziz, who reported about Rabia bin Yazid,





on the authority of Abu Idris al-Khawlani, on the authority of Abu Dhar (May Allah be pleased with him), who reported about the prophet (SAW) to say one of the sayings he relates from his Lord. This is called a Qudsi hadith, about which the prophet (SAW) was saying “ Allah (Glory be to Him) says:” As for the prophetic hadith, it was said by the prophet (SAW), and does not be related from Allah (Glory be to Him), however both of them are from Allah. Thus, there are Qudsi (divine) hadith and prophetic hadith. Although Qudsi hadith are said by Allah (Glory be to Him), it cannot be read in the prayers. Also, this does not mean that all Qudsi hadith are authentic, as there are Qudsi hadith that include a doubtful matter, or even the whole hadith is doubtful. Thus, the most correct opinion is that both Qudsi and prophetic hadith are from Allah (Glory be to Him), but the difference between them is that, in the prophetic hadith, the prophet (SAW) does not initiate by saying “ Allah (Glory be to Him) said”, but in Qudsi hadith, he (SAW) initiates it by saying” Allah (Glory be to Him) said”.

On the authority of Abu Dharr al-Ghifari (may Allah be pleased with him) from the Prophet (PBUH) is that among the sayings he relates from his Lord (may He be glorified) is that He said: **“O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you”** It means that Allah (Glory be to Him) has forbidden oppression for Himself, so it is impossible for Him to oppress any creature, whether it is little or much, old or young. However, it does not mean that He (Glory be to Him) is not able to do this. He has the ability to do this but He (Glory be to Him) has forbidden oppression for Himself. Moreover, surely, everything belongs to Allah, so that the owner has the right to do whatever he wants to his servant, however, Allah (Glory be to Him) has forbidden oppression for Himself, because He is the most Generous and Freehanded. Besides, saying that Allah (Glory be to Him) is not able to oppress is not compliment, but dispraise, **as what the poet says:**

It is a small tribe that never betray anyone\*\*\*or does oppression, even with a mustard seed’s weight, to anyone.



Here, the poet curses and insults them, because they are unable to oppress anyone, and this is considered as an insult. So, he called them a small tribe, even it is not small, as if he belittles and despises it. Thus, Allah (Glory be to Him) is able to oppress His creatures, however, He has forbidden it for Himself. So, all kinds and forms of oppression are forbidden. Allah (Glory be to Him) says: **“and have made it forbidden amongst you, so do not oppress one another.”** Therefore, if a person oppressed his brother, he must repent and seek forgiveness from his brother by paying back what belongs to him, whether it is money, something related to the family, bloodshed, hitting a body, etc. He must ask his brother for forgiveness. If he forgives him, then it is ok, and (praise be to Allah), but if he does not, he can apply the legal retribution to him. , O servants of Allah, this is a big deal. It is not enough to repent to Allah (Glory be to Him) only, if you oppressed someone. For example; if a person took money from other person as a theft or so, it is not enough for him to repent to Allah, and he must give him his money back, even if he expects that this person will beat him if he told him so. He has to let himself to this person, either to punish him or pardon him, and if this person beats the other person as self-defense, his repentance will not be accepted. **Allah (Glory be to Him) said: “O My servants, all of you are astray except for those I have guided”.** So, basically, man is astray, **as Allah (Glory be to Him) said: “Did He not find you an orphan and give [you] refuge? And He found you lost and guided [you]”.** {Ad-Dhuhaa: 6-7}. **But what is the meaning of this “delusion”?** Allah (Glory be to Him) has created man on the right instinct. Every child is born on instinct. Then, Allah guides the human through this instinct, and without it he will go astray. Allah (Glory be to Him) guides the Muslim and every person that is worthy to be guided, by helping him against himself, his demon, the lusts of the soul, and the worldly pleasures and fluctuations. In contrast, if Allah (Glory be to Him) left the person to himself and to his demon, he will definitely go astray, as both the soul and the demon are similar to the wolf. But, if Allah wants to guide a person, He prevents him from them. **“So seek guidance of Me and I shall guide you”,** as guidance is only by Allah



(Glory be to Him), if He wants to guide someone He will do it. So, we should always ask Allah (Glory be to Him) and beg Him to guide us, as we need this guidance in every big, small, easy, or great matter. We need it all the time, and in every second of our lives. Therefore, we keep reciting Surat Al-Fateha at every prayer, and at every Rak'ah. "Guide us to the Straight Way", as every person needs this guidance in the belief, jurisprudence, ethics, even in the worldly affairs, and in everything.

"O My servants, all of you are hungry except for those I have fed". So, we should ask Allah only for the livelihood, as, originally, human have no money or food, except what Allah (Glory be to Him) has given to them. "O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you", it also points that all humans are originally hungry, naked, and stray, but Allah (Glory be to Him) has blessed them with guidance, money, livelihood, cladding, and more. "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" No matter how the person is cautious, careful, or straight, he will fall into sin.

O My Lord, if you forgive, you forgives a lot \*\*\* as none is clear from committing sins

Nobody is infallible, even the prophet (SAW) is not infallible from minor sins. However, a lucky person rushes to repent and ask Allah for forgiveness, if he falls into a sin. Besides, Allah (Glory be to Him) forgives and does not care how much the sins are. So, the point is that the person should always rush to Allah (Glory be to Him), and asks Him for forgiveness. Also, he must declare his general and private repentance to Allah (Glory be to Him). Therefore, the prophet (SAW), in every assembly, was seeking forgiveness more than seventy times, repenting more than a hundred times, and saying I seek forgiveness from Allah, that there is no deity but Him, the Living, the Eternal and I repent to Him, many times. A person may commit a sin without knowing that it is unlawful, and he may commit it, however he knows it is a sin; such as backbiting and calumny. A person may know that they are forbidden,





however, he commits them. So, he must always ask Allah for forgiveness. “O My servants, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me”. There is no doubt that none of the humans or any other creature can benefit Allah (Glory be to Him), or harm Him (Glory be to Him). So, your good deeds are only for your interest, not for Allah (Glory be to Him), as He said: “It is neither their meat nor their blood that reaches Allah”. {Al-Hajj: 37}. What is meant is that Allah (Glory be to Him) does not want its meat, and you slay this sacrifice only to be rewarded. Moreover, all sins, disbelief, polytheism, hypocrisy, and so on do not harm Allah (Glory be to Him), they only harm the disobedient person who commits them.

“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 pious as the most pious heart of any one man of you, that would not increase My kingdom in anything”. Allah (Glory be to Him) does not need our worship or obedience, therefore, if all creatures of mankind, jinn and others, are of as pious as the most pious heart of any one man of you, Allah will not benefit anything from them, but every person will benefit himself if he is pious.

“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” Also, if all the creations become as wicked as the most wicked heart, it will not cause any harm to Allah (Glory be to Him) or decrease His kingdom 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 that a needle decreases the sea if put into it”. It means that if all the creatures have been gathered at one place and each one of them asked Allah (Glory be to Him) for something, and then He gave every one of them what he had asked, it will not decrease anything from what He (Glory be to Him) have, even a





little bit. Allah's treasures are full, and He is the Most Generous and Open-handed. It is mentioned in the hadith, that "would not decrease what I have, any more that a needle decreases the sea if put into it", means that the sea is the biggest thing in our life, and it does not mean that it is bigger than the heavens, but it means that this is the most familiar in people's mind. The sea is too big, it is bigger than the land, and almost the smallest thing is the needle. So, if you put the head of a needle into the sea and take it out, you will see that there is no water on it. Besides, the water of the sea did not decrease at all, if some drops of this water stuck to this needle. This exemplifies that giving all creatures what they want does not decrease anything from Allah's treasures. Thus, it may be an example, or that the needle did not pick up anything, or that all the sea, the needle and what stick to it, originally belong to Allah (Glory be to Him). So, nothing has been decreased from His kingdom.

**Then, Allah (Glory be to Him) said:** "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", it means that Allah who writes their deeds down and counts them. He (Glory be to Him) said in the Holy Quran: "Allah had enumerated it, while they forgot it;" {Al-Mogadalah: 6}. So, He will not miss any minor or major deed. "What sort of Book is this that leaves neither a small thing nor a large thing, but has recorded it with numbers!" {Al-Kahf: 49}. Thus, Allah (Glory be to Him) has recorded everything; good and bad deeds. So, who finds good, he should praise Allah (Glory be to Him) as He blessed his book, wrote it, and did not oppress anyone. On the other hand, who finds other than that, he shall blame no one but himself.



## The Twenty Fifth Hadith

Also on the authority of Abu Dharr (may Allah be pleased with him): Some people from amongst the Companions of the Messenger of Allah (peace and blessings of Allah be upon him) said to the Prophet (peace and blessings of Allah be upon him), “O Messenger of Allah, 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 (peace and blessings of Allah be upon him) 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 ilaha illAllah’] is a charity. And commanding the good is a charity, and forbidding an evil is a charity, and in the bud`i [sexual act] of each one of you there is a charity.” They said, “O Messenger of Allah, when one of us fulfils his carnal desire will he have some reward for that?” He (peace and blessings of Allah be upon him) 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”. {Muslim}

**Imam Muslim (May Allah have mercy on Him) said:** Abdullah Al-Dabaie told us that Mahdi bin Maimoon told him, on the authority of Wasil, who reported about Yahya bin Aqeel, on the authority of Yahya bin Yaamar, on the authority of Abu Dhar (May Allah be pleased with him), who narrated that Some people from amongst the Companions of the Messenger of Allah (SAW) said to the Prophet, “O Messenger of Allah, the affluent have made off with the rewards. They mean that those people who have a lot of money gain all the reward, as they have the money which enables them to give charity and perform pilgrimage, and the other aspects of righteousness and charity that require the



money. “They pray as we pray”. Prayer and fasting do not require any money, so both poor and rich people perform them. “And they give [much] in charity by virtue of their wealth” Only the rich people can give this charity, but poor people cannot. “He (peace and blessings of Allah be upon him) said, “Has not Allah made things for you to give in charity?” It means that Allah’s religion is very wide and His reward is great. Charity is not exclusive to the wealthy people, as there are many things that you can gain the reward of the charity through it. Firstly, if you give an amount of money, even if it is too little, you may have much reward than what a wealthy man could gain. As, if a poor man gave a little charity; like if he has only one thousand rials and gave five hundreds rials as a charity, it means that he gave a charity of half of its money. If a wealthy man, who have a hundred thousand rials, gave five thousand rials, then the poor man will have more reward than the wealthy man, even it is more than what the poor man gave as a charity, but the poor man gave a half of his money as a charity. Besides, also sincerity and declaring the intention that it is for the sake of Allah, have a very important role in accepting this 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 ilaha illAllah’] is a charity”. All these supplications are considered as a charity, as asking Allah for forgiveness, repentance, reciting the Holy Quran, and many other devotional sayings and deeds. “And commanding the good is a charity, and forbidding an evil is a charity” Of course, all devotional deeds that you have performed, whether they are desirable or obligated, are considered as a charity. So, the obligatory prayers, stressed supererogatory practices, and the voluntary prayer of Al-Duha are charity too. “and in the bud`i [sexual act] of each one of you there is a charity.”, it means doing the sexual act with his wife is also considered as a charity. Also, pitting the wife have a reward. Thus, what is meant is that every deed that Allah (Glory be to Him) has made is lawful, and it pleases you or any Muslim, is considered as a charity. However, if this deed is untrue or fruitless, then it is not considered as a charity. For example, if a per-





son sets alone and laughs, it is not a charity, but if he laughs to make the others laugh, then it will be a charity. The most important thing is that these matters are accepted according to the person's intention, and counting this deed to be for the sake of Allah. Furthermore, some of the righteous forefathers (May Allah be pleased with them) were counting their sleeping, throwing the garbage, and many other deeds that may be considered as charity if the person counts them to be in the sake of Allah. "They said, "O Messenger of Allah, when one of us fulfils his carnal desire will he have some reward for that?" He (peace and blessings of Allah be upon him) said, "Do you not see that if he were to act upon it [his desire] in an unlawful manner then he would be deserving of punishment? Likewise, if he were to act upon it in a lawful manner then he will be deserving of a reward". It means the opposite; if a person eats lawful food, he will be rewarded even if he is just eating, because if he does the opposite and eats forbidden food he will be a sinner. So, if he eats lawful food, providing declaring his intention that he does this to dispense the forbidden food, he will be rewarded. But if the person eats all what comes to him, whether it is lawful or not, then he will not be rewarded for eating the lawful food. As the person who fulfills his carnal desire and places this sperm at any pudendum, whether it is lawful or forbidden (God forbids), he will not be rewarded when he has intercourse with his wife. But if he fulfills his desire in a lawful pudendum to abstain from the unlawful, he will be rewarded, though he may fell in the forbidden, but he deserves to be rewarded because of his intention to abstain what is forbidden. This matter is also considered as a proof for the jurisprudential analogy, about which the majority of scholars disagreed with Al-Zahiria group. Al-Zahiria group do not approve the jurisprudential analogy, but actually, it is one principle of the Islamic law principles. However, surely, it comes after Quran, the Sunnah, and the scholar's unanimity.





## The Twenty Sixth Hadith

Abu Hurairah (May Allah be pleased with him) reported: **Messenger of Allah (SAW) said:** "Every day the sun rises charity (Sadaqah) is due on every joint of a person: you administer justice between two men is a charity; and assisting a man to mount his beast, or helping him load his luggage on it is a charity; and a good word is a charity; and every step that you take (towards the mosque) for Salat (prayer) is a charity and removing harmful things from the road is a charity". [Al-Bukhari and Muslim]

Al-Bukhari (May Allah have mercy on him), reported about Isaac, on the authority of Abdul Razzaq, on the authority of Muammar, who reported about Hammam, on the authority of Abu Hurairah (May Allah be pleased with him), that the prophet (SAW) said this hadith.

**The prophet (SAW) said:** "Every day the sun rises, charity (Sadaqah) is due on every joint of a person". Salami means human organs, or human articulations, which are three hundred and sixty articulations. So, you are required, daily, to thank Allah (Glory be to Him) for this great grace. These organs and articulations that move easily, without pain, stiffness, or cramps, require thanking Allah (Glory be to Him) at every moment, and this is only achieved by giving a charity for each organ and articulation. However, charity here is not limited to money, as there are many deeds that are considered as a charity, such as glorifying Allah, saying there is no god but Allah, praying or fasting ... etc. "you administer justice between two men is a charity; and assisting a man to mount his beast, or helping him load his luggage on it is a charity". It means that there are many aspects of charity, whether it is for yourself, your family, your neighbors, your relatives, Muslims, or animals. All these matters are considered as charity, but a person must count them to be for the sake of Allah, and declare a good intention.

Then, *the Prophet said*: “and a good word is a charity”, because the bad word is a sin. Thus, a good word is a charity. Also, silence on the good word is a kind of miserliness, for example, if a person made you a favor, you should say to him: ‘Allah rewards you’. But if you kept silent, however you are focused, then this is a kind of miserliness.

“And every step that you take (towards the mosque) for Salat (prayer) is a charity and removing harmful things from the road is a charity”. Thus, this approved hadith shows us that all these matters are considered as charity, and that the Muslim should perform all these charities. However, it is sufficient for him to perform the two Rak’ah of the forenoon prayer, and it will be considered as thanking Allah for this grace, although, whatever the person does good deeds, it does not match this grace. However, Allah (Glory be to Him) is Generous, as he accepts the least act of worshipping. For example, if you eat then say: All praise is for Allah who fed me this and provided it for me without any might or power from myself, you have thanked Allah (Glory be to Him) for this great grace, and your sins have been forgiven. This is from the generosity and munificence of Allah (Glory be to Him).





## The Twenty Seven Hadith

On the authority of an-Nawas bin Sam'an (may Allah be pleased with him), that the Prophet (peace and blessings of Allah be upon him) said: «**Righteousness is in good character, and wrongdoing is that which wavers in your soul, and which you dislike people finding out about.**» {Muslim}.

Imam Muslim (May Allah have mercy upon him) narrated this hadith on the authority of Muhammad bin Hatim, who reported about Ibn Mahdi, on the authority of Muawiyah bin Saleh, on the authority of Abd al-Rahman bin Jabir bin Nafir, on the authority of his father, on the authority of al-Nawas (May Allah be pleased with him) that the Prophet (SAW) said: «Righteousness is in good character». It means that righteousness is involved in the good morality, as it is a comprehensive reference and rule. So, each good conduct is included in the good morality and righteousness. On the other hand, wrongful conduct is also a comprehensive reference and rule. So, each bad deed is considered as a wrongdoing. Moreover, there are some acts that are not considered as sins, however, they are not included in manliness.

Each sin or forbidden matter is what the Islamic law has considered as forbidden, and each act of righteousness is what it considered as an act of righteousness and good morality. Not every act the person thinks it is a good manner and that he will be rewarded for it is actually a good manner, as it may be a bad deed. Only the Islamic law, the common sense, and the right mind define what is good and what is bad, even if many people know this. «and wrongdoing is that which wavers in your soul, and which you dislike people finding out about.». There is no doubt that the smart person who keeps his common sense from going astray dislikes every wrongful conducts, and hates people to know that he commits such conducts. In contrast, the person whose common sense has been relapsed likes people to know about his bad



deeds, and even hates them to know about his good deeds (God forbids). So, a person should keep his heart that disturbs when doing a bad deed, and his soul that hates any wrongful conduct from going astray. Moreover, he should always think about every matter with his heart and see if his heart disturbs or not, if his soul hates this matter or not, and if he likes people to know about it or not. This is considered as a kind of balance. However, there are some matters that makes one's heart disturbs, even though he has to ask a scholar if it is lawful or not. For example, some hardliners see that a person cannot break his fasting if he is travelling or if he is ill. This is a kind of religiosity. In such cases that cause your heart disturbs, you should not say that you will consult your heart and think more about them, rather than asking a scholar or search about any proof shows their judgment. However, there are some cases relating to a person that he knows about them more than the Mufti. For example, a person who divorced his wife may go to the Mufti and tell him that he was so angry to the extent that makes him unaware of what he was doing, while he was not actually. In this case the Mufti will tell him that this divorce did not be achieved; as if a person utters the word of divorce when he is angry, his divorce will not be achieved. However, this person knows that he was not so angry when he did that. Therefore, if he has a common sense and a good soul he knows that he cannot have sexual intercourse with this woman, who was his wife before uttering the word of divorce, or even live peacefully with her, as he knows that this is forbidden and that he did not show this to the Mufti.

Furthermore, there are some doubtful matters; like a person who finds some money on the ground and says that they belong to him, and that they felled out of his pocket when he entered the mosque. This person may prank the Mufti with his speech to make him say that this money belongs to him, while he knows that he does not owe this money in fact. If a person has a clear heart he will never rest in this situation or any other strong doubtful matter, even it is also considered as a doubtful matter, and even if the Mufti made it lawful for him.



Moreover, a wise man hates people to see him doing something against the Islamic law, whether directly like the unlawful acts, or indirectly like doubtful matters, in order to preserve his religion and family. This is required.

It is a sign that the person is faithful if he becomes pleased when he does a good deed, to be sad when he does a bad deed, and hates people to know about his bad deeds. In contrast to the person who does not care at all about this, as some people may say that they do not fear people to know that they do such matters. Moreover, if you tell one of them that it is a doubtful matter, he may say: I do not care about people at all, as long as this matter is not forbidden. This is against Islam, however, obeying people with something against the Islamic law is also forbidden. For example, some people may follow some traditions and customs that are against Islam; as these traditions may make what is lawful to be unlawful, and vice versa. This is against Islam.



## The Twenty Eighth Hadith

Irbad bin Sariyah (May Allah be pleased with him) reported: One day Messenger of Allah (PBUH) delivered us a very eloquent Khutbah on account of which eyes shed tears and hearts were full of tears. A man said: “O Prophet of Allah, this is as if it were a parting advice. So advise us. He (SAW) said: “I admonish you to fear Allah, to listen and obey even if an Abyssinian slave is appointed as your leader. Because whoever among you shall live after me, will see much discord. So hold fast to my Sunnah and the examples of the Rightly- Guided Caliphs who will come after me. Adhere to them and hold to it fast. Beware of new things (in Deen) because every Bid’ah is a misguidance”. {Abu Dawud and At- Tirmidhi} It was said that it is a good and sound hadith.

**Abu Dawud (May Allah have mercy on him) says:** Ahmed bin Hanbal told us that Al-Walid bin Muslim told him on the authority of Thor bin Yazid, on the authority of Khalid bin Maadan, who reported about Abdul Rahman Al-Salami, on the authority of Al-Arbad bin Sariya (May Allah be pleased with him) who reported: One day Messenger of Allah (PBUH) delivered us a very eloquent Khutbah on account of which eyes shed tears and hearts were full of tears. That is because it was a strong, tough sermon. So, we said: “O Prophet of Allah, this is as if it were a parting advice. So advise us”, because only a parting person advices. A person may have a will for his children, but he only says it when he dies, or he may have not any will, though, when he dies, he advises his sons out of caution and advice. “This is as if it were a parting advice”, it shows that the sermon of the parting person is mostly strong and tough. Then, “**He (SAW) said: “I admonish you to fear Allah”**”. There is no doubt that piety is the will of Allah (Glory be to Him) from the first to the last servant, and it was the will of the Prophet to his companions, and the will of the companions to each other. It is a great word. Therefore, the scholars and worshippers of the righteous fore-



fathers were advising each other with this great advice. **“I admonish you to fear Allah, to listen and obey even if an Abyssinian slave is appointed as your leader”**, it means that you have to listen and obey your prince, because Allah (Glory be to Him) has obligated you to do so, as long as this prince orders you to do what is lawful. But if he orders you to do unlawful deed, then you must disobey him. So, obeying the prince is from obeying Allah, and disobeying him is from disobeying Allah. What is meant by “leader” is your prince or your president, or even the leader of the journey; you must obey him, as long as they order only with what is lawful. **“Even if an Abyssinian slave is appointed as your leader”**: Regarding the leadership, which means the caliphate, surely, a servant cannot be a leader, because freedom is one of the leadership’s conditions, besides being one of the members of Quraish tribe. Anyway, you have to listen and obey your leader, even if he is only a servant. He may not be a leader, but he wins with his sword, as perhaps a servant enforces the others to obey him as their leader. So, if he did that and became a leader by force, he must be obeyed, even if he was only a servant. Anyway, obedience is not involved in the ancestral claims, the families, authority, position, and so on. What matters here is that, as long as this person has been declared as a prince by the competent authorities, then he must be obeyed on equitable terms. **“Because whosoever among you shall live after me, will see much discord.”** This is a fact in every age. This much discord means that this person permits something, while the other forbids it, this obligates and that does not, this invent a heresy and that misleads the people, this judge people as bawdies and that says this matter is included in the Sunnah, and so on. Discord is a lot, but there are two kinds of it; considerable and inconsiderable discord. Considerable discord has an origin and evidence, while inconsiderable has no origin or evidence to be established upon. So, you will find much discord, and that is why the Islamic nation is divided into seventy-three groups, all of them in Hell, except one group. This group is the Sunni Muslims group, the victorious group. Thus, there is much discord, whether it causes the person to be a disbeliever, like the groups of the renegades and Al-Gahmia,



or it does not cause the person to be a disbeliever, like some of the groups, sections, and some Sunni doctrines, not heretical. The point is that you will find a lot of discord and disagreements. **“So hold fast to my Sunnah and the examples of the Rightly- Guided Caliphs who will come after me. Adhere to them and hold to it fast”**. It is important for a person to look for the prophet’s tradition firstly, then the tradition of Abi Bakr and ‘Umar, then that of the rest of the Caliphs; such as Othman and Ali, then that of the companions, then that of the followers, and finally, the tradition of the scholars. There is no authentic Hadith that the scholars did not act according to it. However, if the Hadith is doubtful, they accept it, as its fame between them and the much talking about it has availed its transmitted chain. **“So hold fast to my Sunnah and the examples of the Rightly- Guided Caliphs who will come after me. Adhere to them and hold to it fast”**. Surely, this is applied to everything; in beliefs, transactions, jurisprudence, and ethics matters. These are general matters, however, there are priorities; as beliefs matters come before jurisprudence matters, and jurisprudence matters come before ethics, and so on. **“Beware of new things (in religion)”**, it means the heresies and the delusions, made by less- knowledge and less- religion people. There is no doubt that every new thing (in the religion) is a heresy, and every heresy is a delusion, and every delusion will be in Hell (God forbids). There is no good invention or heresy, except if it is linguistic heresy, as what Umar (may Allah be pleased with him) said during the rest prayer. He gathered them in the rest prayers and said **“Excellent this linguistic heresy”** (What a good heresy). However, it is not a heresy, as the prophet (SAW) was gathering people to the rest prayers also. So, there is no white or black, nor good or bad heresy, as every heresy is delusion, and every heresy is in Hell (God forbids). This is a good and sound hadith.





## The twenty-ninth hadith

Mu'adh bin Jabal (May Allah be pleased with him) reported: **I asked the Messenger of Allah (PBUH):** "Inform me of an act which will cause me to enter Jannah and keep me far from Hell." He (SAW) replied, "You have asked me about a matter of great importance, but it is easy for one for whom Allah makes it easy." He added, "Worship Allah, associate nothing with Him in worship, offer As-Salat (the prayer), pay the Zakat, observe Saum (fasting) during Ramadan and perform Hajj (pilgrimage) to the House of Allah, if you can afford it." He (SAW) further said, "**Shall I not guide you to the gates of goodness?** Fasting is a screen (from Hell), charity extinguishes (i.e., removes) the sins as water extinguishes fire, and standing in prayers by a slave of Allah during the last third part of the night." Then he recited: "Their sides forsake their beds, to invoke their Rabb in fear and hope, and they spend (in 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." (32:16-17) Then he added, "Shall I tell you of the root of the matter, its pillar and its highest point?" I replied: "Yes! Certainly, O Prophet of Allah." He said, "The root of this matter (foundation) is Islam, its pillar (mainstay) is As-Salat (the prayer) and its highest point is Jihad (fighting in the Cause of Allah)." Then he asked, "Shall I tell you of that which holds all these things?" I said: "Yes, O Messenger of Allah." So he took hold of his tongue and said, "Keep this in control." I asked: "O Messenger of Allah! Shall we really be accounted for what we talk about?" He replied, "May your mother lose you! People will be thrown on their faces into the Hell on account of their tongues." {At-Tirmidhi} It was said that it is a good and sound Hadith.

Al-Tirmidhi (May Allah have mercy on him) said, on the authority of Ibn Abi Omar, who reported about Abdullah Al-Sanani, on the authority of Muammar, on the authority of Asim bin Abi Al-Najoud, who reported

about Abu Wael, on the authority of Muath Bin Jabal (May Allah be pleased with him) that he asked the Messenger of Allah, saying: “**In-form me of an act which will cause me to enter Jannah and keep me far from Hell**”. This is what the aspiration of every person should be; to care about the stuffs of the Hereafter, ask for the things that make him gain Allah satisfaction, keep him away from Allah’s wrath, bring him closer to Heaven, keep him away from Hell, and so on. “**He (SAW) replied, “You have asked me about a matter of great importance, but it is easy for one for whom Allah makes it easy.”**” Not every great matter, in reward, is easy for a person to do; as seeking knowledge is very great matter, but man cannot have it, except what Allah (Glory be to Him) has made it easy to him. Moreover, Night prayer is very great, but only some people can perform it. Also, the remembrance of Allah and so many great matters that have a great reward but none can perform them, except the people who Allah has made these deeds easy for them. However, if Allah did not make a good deed easy for a person, he cannot perform it even if he knows that it has very great reward. Therefore, each person must ask Allah (Glory be to Him) to make it easy for him. Then he (SAW) said: “**Worship Allah, associate nothing with Him in worship**”, it means that you must declare the Oneness of Allah (Glory be to Him), and do not commit any kind of polytheism, whether it is major or minor, apparent or hidden. You have to avoid it all. “**Worship Allah, associate nothing with Him in worship, offer As-Salat (the prayer), pay the Zakat, observe Saum (fasting) during Ramadan and perform Hajj (pilgrimage) to the House of Allah, if you can afford it.**” It means that you must perform the five pillars of Islam, in addition to the voluntary and righteousness acts related to them. He (SAW) further said, “**Shall I not guide you to the gates of goodness? Fasting is a screen (from Hell)**”. “Screen” means: a cover. “**Charity extinguishes (i.e., removes) the sins as water extinguishes fire**”, it means that a person must keen to fasting, because it covers the sins up and causes them to be forgiven. Besides, it does not have Pretension, and it has a great reward. Moreover, charity extinguishes the sin. Therefore, man should give more charities, and if he committed a sin, he



should give a charity, as the prophet (SAW) has ordered the women to do so after he told them: “I have seen (on the Night of the Ascension to the highest heavens) that dwellers of the Hell are women.” “And standing in prayers by a slave of Allah during the last third part of the night”: It means the Night prayers, especially at midnight, or in the end of the night; when Allah (Glory be to Him) descends to the nearest sky, is from the best and greatest deeds. Then he recited: “Their sides forsake their beds, to invoke their Rabb in fear and hope, and they spend (in 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.” (32:16-17). Thus, the point is that Night prayers are from the best deeds, and that a person should keen to it, whether by performing all the eleven rak’as, as it is mentioned in the Sunnah, and by the same long period of the Prophet (SAW) or near to it; in terms of the number or the modality. What matters is that he should keen to it, especially the witr prayer. He should not leave it at all, and whoever greed to perform it in the end of the night, he can delay the prayer to that time. But, whoever fears to sleep and misses it, he should perform it after evening prayer, as performing it at any time is also considered as Night prayers, however, it is better to be performed at the mid night, especially after getting up from sleep. In this situation, it is called Optional Night Prayer (Al-Tahajjud). Then he added, “Shall I tell you of the root of the matter, its pillar and its highest point?” Here, it indicates that, as the person is obligated to do good deeds, he has to ask about them and keens to perform the best of them. As, good deeds are not in the same rank; some of them have great reward, and others have lesser reward than them. So, a person should keen to perform the greatest good deeds, in order to gain the greatest reward. He said, “The root of this matter (foundation) is Islam”. There is no doubt that Islam is the foundation of all good deeds, because if a person is not a Muslim, nothing will benefit him and he will not be rewarded, no matter how good deeds he performs. Allah (Glory be to Him) said: “And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about.” {Al-Fur-



qan: 23}. So, good deeds cannot be accepted without Islam, as well as prayers cannot be accepted without ablution. "Its pillar (mainstay is) **As-Salat (the prayer)**" Thus, prayer is the pillar of Islam. This indicates that whoever left it, even if he did that because he was lazy, but he admits that it is obligatory, became a disbeliever. Leaving prayer is a disbelief (God forbids); it makes the person comes out of the circle of Islam, as what is mentioned in the hadith, which exists in Imam Muslim's book of authentic hadith, narrated by Gaber that the prophet (SAW) said: "**That which differentiates us from the disbelievers and hypocrites is our performance of Salat. He who abandons it, becomes a disbeliever.**" This hadith is authentic. So, who abandons it, becomes a disbeliever, because it is the pillar of Islam. If the tent's pillar falls off, the whole tent will fall off too. As the building cannot be stand without its pillars, but if its other parts fell, he will not fell off, however it will be weak and incomplete. "**And its highest point is Jihad (fighting in the Cause of Allah)**", because it is the best of the good deeds, however scholars disagreed about which one of some good deeds is the best . Some scholars said that the best deed is seeking knowledge, while others said that Jihad is the best. Furthermore, some other scholars said that the best good deed is identified according to the situation and the person. The point is that Jihad, and seeking knowledge is also considered as Jihad, as seeking knowledge is like fighting the enemy, both of them is Jihad, is from the best and greatest deeds of Allah (Glory be to Him). Then he asked, "**Shall I tell you of that which holds all these things?**" It means what includes all of this. I said: "Yes, O Messenger of Allah." So he took hold of his tongue and said, "Keep this in control." It means that the tongue is what leads the person to his doom, as it causes a lot of various, several, and easy diseases. It may backbite another person, and it does not make you feel bored, tired, or feel any pain. Besides, it does not require paying money, or doing any physical effort, and so on. So, it is rarely broken, besides, it has many muscles, which make it easy for it to utter words, whether these words are remembrance of Allah, or forbidden sayings such as; backbiting, insulting, cursing, and gossiping, etc. Thus, a person must observe his



tongue and balance every single word; either say what is good or just be silent. **I asked:** “O Messenger of Allah! Shall we really be accounted for what we talk about?” Surely, Mu’adh bin Jabal is the most knowledgeable person of this nation of knowing what is lawful and what is not. However, a person may be ignorant of something, even if he is a scholar. Moreover, a person, even if he is aware of everything, may be fascinated with some point, and that is why Umar (May Allah be pleased with him) was surprised after hearing the verse that shows the death of the prophet (SAW) “Muhammad is no more than a messenger: many were the messenger that passed away before him. If he died or were slain, will ye then Turn back on your heels?”, and wonder if this verse is included in the Holy Quran. He knows that it is included in the Holy Quran, but sometimes the occasion is strong and appropriate to the extent that it makes the person dazzled. Then, I asked: “O Messenger of Allah! Shall we really be accounted for what we talk about?” **He replied,** “May your mother lose you! People will be thrown on their faces into the Hell on account of their tongues.” Scholars mentioned a lot of tongue acts, including the forbidden ones, such as backbiting, gossip, insulting, cursing, belittling, and many other lesions of the tongue (God forbids). Besides, it is better for a person to remember and supplicate Allah (Glory be to Him), and use his tongue in the obedience and remembrance of Allah (Almighty) instead of using it in disobedience acts.

It is narrated by At- Tirmidhi as a good and sound hadith.



## Thirty Hadith

Abu Tha'labah Al-Khushani, Gorthoum Ibn Nasher (May Allah be pleased with him) said: **The Messenger of Allah (PBUH) said, "Allah, the Exalted, has laid down certain duties which you should not neglect, and has put certain limits which you should not transgress, and has kept silent about other matters out of mercy for you and not out of forgetfulness, so do not seek to investigate them".** {Ad-Daraqutni and others}

Here, al-Daraqutni (May Allah have mercy on him) reports about al-Qasim bin Ismail Al-Mahamiliy, on the authority of Ya`qub ibn Ibrahim, who reported about Muhammad ibn Hassan, on the authority of Ishaq al-Azraq, on the authority of Dawood Ibn Abi Hind, who reported about Makhoul, on the authority of Abu Tha'lbah al-Khushani (May Allah be pleased with Him) that the Messenger of Allah (PBUH) said: **"Allah, the Exalted, has laid down certain duties which you should not neglect"**. It means that Allah (Glory be to Him) has obligated matters like pilgrimage, prayers, fasting, Zakat, and many other obligated matters. **"Which you should not neglect"**, means that a person should not neglect it by being busy of other matters, because if he does so, he will be lost. Therefore, he should keep performing it always. **"And has put certain limits which you should not transgress"** There are some limits that Allah (Glory be to Him) has put for us; for example, the final limit of washing the organ during the ablution is three times, so a person must not exceed them and wash it for four, five, or six times. Also, wiping over shoes is limited to day and night, so the residing person must not exceed this and wipe over his shoes for three, or four, or five days. Moreover, the guardian of the orphan should take some money from the orphan in a fair manner if he is poor, however, he must not exceed this and take the whole money of the orphan, and so on. Some matters may be permissible and lawful, but they are limited to certain extent, that a person must not go beyond it. **"And has put certain limits**



which you should not transgress”, it means that the forbidden matters are also a lot, and that a person must not violate this inhibition and commit such forbidden matters. “And has kept silent about other matters out of mercy for you and not out of forgetfulness, so do not seek to investigate them”, this was in the beginning; Allah (Glory be to Him) has kept silent about some matters, so people should not have gone to the prophet and asked about so and so, as these matters may be forbidden after the prophet (SAW). But, praise be to Allah, something cannot be forbidden after the death of the prophet (PBUH). However, generally, there are something that should not be searched for; for example: if you find some water in the desert, you should not ask if any wild animal drinks from it, or ask if a donkey or a wolf drank from it. You should only perform ablution without asking. Also, if you were walking in a road then some water from the ground stuck to your clothes, you should not ask and investigate **where this water came from? Is it from an orchard or what? Is it pure or impure?** You do not have to ask about these things, as they are included in the matters that Allah (Glory be to Him) has kept silent about. Also, it includes if some food have been served to you and you do not know if they mentioned the Name of Allah on this sacrifice or not, you should not ask about this. You should mention the Name of Allah and start eating. As for the other matters that you do not know if they are lawful or not, you should ask the scholars. Also, if a person finds something that he does not know to whom it belongs, he should search for its owner. The point is that a person should act according to the Islamic law; to do what Allah (Glory be to Him) has permitted, avoid what Allah has forbidden, and perform what Allah has obligated him to do. As for the other matters, that Allah has kept silent about, he does not have to ask for it.





## The thirty-first hadith

This hadith is narrated by Abi Al-Abbas Sahl bin Sa'd As-Sa'idi (May Allah be pleased with him). **Ibn Magah said:** Abu Ubaida told us that Shihab told him, on the authority of Khalid bin Amr al-Qurashi, who reported about Sufyan al-Thawri, on the authority of Abu Hazim, on the authority of Sahel bin Saad al-Saadi (May Allah be pleased with him), who reported that a man came to the Prophet (PBUH) and said, "O Messenger of Allah, guide me to such an action which, if I do Allah will love me and the people will also love me." **He (SAW) said,** "Have no desire for this world, Allah will love you; and have no desire for what people possess, and the people will love you." [Ibn Majah] Imam Al-Nawawie (May Allah have mercy on him) said that it is a good Hadith. However, Ibn Ragab traced the transmitted chain of this hadith, saying that there were disagreements about it because Khaled Al-Kurashi commented on it. Besides, Imam Ahmed (May Allah have mercy on him) and other scholars denied it. Moreover, Al-Busairi said in "Al-Zawaid" that Khalid bin Amr is mentioned in its transmitted chain, and that it is approved as a doubtful hadith. We conclude from this hadith that a person should be keen on loving Allah (Almighty), then loving the people. Besides, if he performs the acts which Allah (Glory be to Him) loves, He will love him and make him acceptable, so all the people will love him too. **The prophet (SAW) said:** "Have no desire for this world 5, Allah will love you" This indicates the love for Allah (Glory be to Him), which is one of His attributes that we must believe in it, without any personification or comparison. We just take the apparent meaning of love, as it is known in the language and we describe the love of Allah with what befits Him (Glory be to Him). Asceticism means that the world should be in the hand, rather than the heart. Therefore, they say that you cannot judge anyone of being ascetic because asceticism is hidden in the heart. You may see a poor person wearing





threadbare clothes, so you think he is ascetic, but, actually he is not, as his heart is filled with the love of the world; always looking forward to it, wishing it, and seeking it. In contrast, you may see another person having a beautiful appearance, good clothes, good vehicle, and a good home, however, he is ascetic because he puts this grace on his hand not in his heart. Asceticism means: to avoid all what makes you away from Allah (Glory be to Him), including forbidden, undesirable, doubtful, and permissible matters that makes you busy from devoting Allah (Glory be to Him). Asceticism differs from piety; as piety means: avoiding what is feared to be harmful in the Hereafter, while asceticism means: avoiding all what is not beneficial in the Hereafter. **“and have no desire for what people possess, and the people will love you.”** it means that if you stay away from what people love; as you do not fight them over their properties, or their positions, they will love you then. In contrast, they will hate you, if you fight them over their positions, money, or property, or if you compete them for the world. However, it does not mean to call for idleness and unemployment, as you have to seek your livelihood, in order to provide the needs of yourself and those who are under your responsibility. However, if this seeking was for greediness and pride, then it is reprehensible. But if you have a grace without getting tired, then it is a blessing from Allah (Glory be to Him) to you. It is also a good intention that the person will be rewarded for, if he declares his intention that this seeking of livelihood is for giving charity, being charitable to the poor and the needy, and donating for charitable projects and so on. Moreover, ascetics differ from one another; some of them refuse all worldly things even if they are for giving charity, or sharing in the charitable matters, or building a mosque. On the other side, other people see that seeking more worldly things in order to give the needy people and finance the charitable projects, is better than asceticism. So, what is reprehensible is to pant it and put it in your heart only. Thus, this is the meaning of asceticism. As we mentioned before, people vary in asceticism; some of them have high asceticism, some have moderate, and some have less asceticism than these two kinds. Also, some other people do not have any asceticism at all. So, a





person should keen to seek what is enough for him and his family, and what makes him forgo anyone that may presume his need for money, whether it is used to cover his needs, job, position, donation, and so on. Sometimes, this money may be used in an illegal matter, like using it as a tool of pressure, because the other person is in need to this money. **That is why Sufyan al-Thawri said:** ask for your money in order not to be exploited by the profiteers.



## The Thirty-second hadith

Then, Al-Nawawie mentioned another hadith, on the authority of Abu Sa'eed al-Khudree (may Allah be pleased with him), **that the Messenger of Allah (peace and blessings of Allah be upon him) said:** "There should be neither harming (darar) nor reciprocating harm (dirar)".

This is a good hadith, which is related by Ibn Majah and Ad-Daraqutnee, on the authority of Ismail Al-Saffar, who reported about Al-Abbas bin Muhammad, on the authority of Othman bin Mohammed, on the authority of Abdulaziz bin Muhammad Al-Darawardi, on the authority of Amr bin Yahya Al-Mazni, who reported about his father, on the authority of Abu Saeed Al-Khudri (May Allah be pleased with him) that the Messenger of Allah mentioned this hadith. This is a well-authenticated hadith that has more than one witness.

The total meaning of this hadith shows that all kinds of harm are forbidden. "There should be neither harming (darar)", means that you should not cause any harm to any person. "nor reciprocating harm (dirar)", means that you should not punish anyone by causing any harm to him, as it is better to forgive him and hope for compensation from Allah, or take your revenge in the Hereafter, because what is in the Hereafter is much better than this worldly life, or at least, not to reciprocate harm to him, in order not to cause him another harm when reciprocating harm to him. As, by this way, you are making additional harm beside what he had caused to you previously, even if he was the initiator of causing you harm.

This hadith, as Imam Al-Nawawie (May Allah have mercy on him) said, is related by Malik in al-Muwatta in an incompletely transmitted form, on the authority of Amr bin Yahya, on the authority of his father, who reported about the Prophet (peace and blessings of Allah be upon



him). Thus, this is an incompletely transmitted hadith that has many proofs indicating that it is well-authenticated.

Furthermore, some scholars explained the meaning of “**There should be neither harming (darar)**” as: causing harm by mistake, and the meaning of “**nor reciprocating harm (dirar)**” as: not to reciprocating harm intentionally. However, scholars disagreed about their meaning, but they agreed that you should not cause any harm to a Muslim, an animal, or even a disbeliever that you are forbidden to harm him, such as a covenanter, and so on.



## The thirty-third hadith

**On the authority of Ibn Abbas (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said:** “Were people to be given everything that they claimed, men would [unjustly] claim the wealth and lives of [other] people. But, the onus of proof is upon the claimant, and the taking of an oath is upon him who denies” Al-Nawawie (May Allah have mercy on him) said: this good hadith narrated by Al-Baihaqee and others in this form, and part of it is in the two Saheehs.

There is no doubt that the person who narrated this hadith with this long transmitted chain is Al-Baihaqee. He narrated it on the authority of Abu Al-Hassan, who reported about Ahmad Al-Saffar, on the authority of Jaafar Al-Faryabi, on the authority of Al-Hassan bin Sahel, who reported about Abdullah bin Idris, on the authority of Ibn Juraij, on the authority of Ibn Malika, who reported about Ibn Abbas, as a traceable Hadith. Moreover, it is mentioned in the two Saheehs on the authority of Ibn Jurij, who reported about Ibn Abi Malika, on the authority of Ibn Abbas. Also, in another narration by Nafie, on the authority of Ibn Omar, who reported about Ibn Abi Malika. The point is that this hadith is included in the two Saheehs, but not with the same addition of “and the taking of an oath is upon him who denies”, as only Al-Baihaqee mentioned it, with a good transmitted chain. So, it is a well-authenticated hadith.

«Were people to be given everything that they claimed, men would [unjustly] claim the wealth and lives of [other] people” It means that if it is permissible to anyone to claim something of money, complaint, or property, or any other worldly affair, then some people will claim the wealth and lives of other people. That is because our soul is very weak, and everyone wants to achieve his profit only. Besides, everyone sees that he is wronged, and that this right is his, except those who are infallible from such characters by the mercy of Allah. Therefore, if this was

permissible for the people, some of them will claim what is not their right such as cursing, beating and so on. The prophet (SAW) stated the final verdict of this matter saying: **“But, the onus of proof is upon the claimant”**. The claimer may claim criminal, or financial, or personal matters. Anyway, he has to bring a proof, as Allah (Glory be to Him) said **“Say: “Produce your proof if ye are truthful”**.

A proof may be a testimony, a document, an acknowledgment, or an oath. So, the denial of the defendant in the prophet’s saying **“But, the onus of proof is upon the claimant, and the taking of an oath is upon him who denies”** is for the oath of the claimer. For example, if two persons plead to the judge, he will firstly determine who is the claimer and who is the defendant. However, scholars disagreed about this, but we can say that the claimer is the person who claims something other than the original, while the defendant says the original. Moreover, the claimer is the person that can be released if the case is ended, but the defendant cannot be released if it is ended. Also, the claimer is required to give evidence, and the defendant is required to swear an oath denying the proof of the claimer.

Thus, the point is that if the claimer gave evidence, the defendant is not required to have an oath, but if he has no evidence, the defendant is required to have an oath. In this case, the claim remains as the original; that the defendant is innocent from the charges attributed to him, if the judge asked him to have an oath, because the claimer does not have evidence. Thus, the right is with the claimer if the defendant refuses to have an oath. However, this is not applied to all cases, as if the defendant refuses to swear, then we know that the claimer is saying the truth, and sometimes he has to have an oath again to indicate his claim. This happened, in some cases, if the claimer does not know what the defendant said. So, if he refused to have an oath, we go back to the claimer and ask him to have an oath that he is honest in what he says. But if the claimer knows what happened, while the defendant does not, the claimer also has to swear an oath. However, if the claimer does not know what happened and the defendant knows, the judge rules them according to the evidences exist in the Holy Quran and the Sunnah.

## The Thirty Fourth Hadith

**Abu Sa'id Al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said "Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith" {Muslim}.**

**Here, Imam Muslim (May Allah have mercy on him) says:** Abu Bakr bin Abi Shaybah told us, on the authority of Wakee', who reported about Sufyan, on the authority of Qais bin Muslim, on the authority of Tariq bin Shihab, who reported about Abu Saeed Al-Khudri that the prophet (SAW) said that hadith.

This hadith is a great reference, which teaches us that if a person sees an evil he must change it with his hand, if he can or if he has the right to do so. Surely, every Muslim has the right to object to any evil, however, there are some matters that he has not the right to change them, as they may cause a great A great affliction. In this case, only the legal guardian has the right to deal with them. However, fundamentally the Muslim has the right to change the evil with his hand mostly. For example, if he sees a person drinking wine, he has the right to take it from his hand and spill it. But if he cannot change this with his hand, he can use his tongue and told him that this is forbidden as it is one of the great sins. Also, he can inform the competent authorities about him. However, the person will be a sinner if he has the ability to deny the evil with his hand but he takes the easy way and only denies it by his tongue, as denying the evil with the hand comes in first rank. Therefore, denying evil with the tongue comes before denying it with the heart. Thus, he will be a sinner if he denies it with his heart, while he can deny it with his tongue. As for the person who does not deny evil at all whether with his hand, tongue, or heart, he has no faith in his

heart even with a weight of a mustard seed, according to the narration of Abdullah bin Masoud, which exists in the book of Imam Muslim. Thus, these are the ranks of the denying the evil.

There are many differences between the legal guardian and the ordinary person, as there are juristic judgments regarding the legal guardian, which scholars talk and write books about them, but we will not talk about them now.

**Then, the prophet (SAW) said:** “and if he is unable to do so, then with his heart; and that is the weakest form of Faith” This is because there is nothing left after denying the evil with the heart, except abandoning the faith.

Moreover, the weakest form of faith does not mean that the person who is unable to deny the evil with his hand or tongue has a weak faith. A person who has a weak faith is the one who denies the evil with his heart, however he has the ability to deny it with his hand or tongue.

Furthermore, there is no doubt that faith differs from one person to another; **as it can be strong or weak, as the prophet (SAW) said:** “A strong believer is better and dearer to Allah than a weak one”. Thus, a believer is considered as strong or weak according to his faith.







## The thirty-fifth hadith

Then the author (May Allah have mercy on him) mentioned the hadith narrated by Abu Hurairah (May Allah be pleased with him) **that The Messenger of Allah (peace and blessings of Allah be upon him) said**, “Do not envy one another, and do not inflate prices for one another, and do not hate one another, and do not turn away from one another, and do not undercut one another in trade, but [rather] be slaves of Allah and brothers [amongst yourselves]. A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Taqwa (piety) is right here [and he pointed to his chest three times]. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honour.” {Muslim}

This hadith is narrated by Imam Muslim, on the authority of Abdullah bin Muslimah, on the authority of Dawood bin Qais, who reported about Abu Saeed, the master of Amer bin Qurayza, on the authority of Abu Hurairah (May Allah be pleased with him), who reported this hadith about the prophet (SAW).

**The prophet (SAW) said:** “Do not envy one another”. This indicates that envy is forbidden. We talked about this previously, and explained that the person who has envy in his heart but suppresses and overcomes it is not considered to be a sinner, in contrast to the person that cannot prevent himself from envy. Also, we mentioned that nobody is free from envy, mostly. **Then the prophet (SAW) said:** “and do not inflate prices for one another” It means that a person increases the price of the commodity without intending to buy it, either to benefit the salesman and harm the buyer, or to do this just for fun. However, it is not considered as this if the person intends to buy the commodity. “and do not hate one another” It is not permissible for the Muslims to hate



one another. Generally, a person may hate another person, as our hearts are only controlled by Allah (Glory be to Him), but this hatred should not be appeared or practiced in public. A person should resist himself and do the things that make him get rid of hatred. Thus, if you hate someone, do not show him this hatred that may cause him harm. **“and do not turn away from one another”** It means: do not boycott each other and turn away from one another. Besides, **the prophet (SAW) said: “the better of the two is one who is the first to greet the other”.** Therefore, if a person feels some hatred or a desire to have revenge or defend himself, he should overcome himself and repress his anger. So, **“and do not turn away from one another”** means do not boycott each other, whether the other person is a Muslim or not. **“and do not undercut one another in trade”** It means that it is not permissible for the person to go to the salesman, who has already bought a commodity to another person, at the choosing period, and told him to take this merchandise back and he will buy it from him for more money. It also means that it is not permissible for a person to go to the buyer, during the choosing period or even after it, and ask him about its price. If he says that he bought it for hundred rials, the other person told him to take it back and he will buy it to him for only ninety rials. This is not permissible, as this person may take this merchandise back to its owner, or pretend grievance, or it will make him feel some sadness and that he has been wronged. Also, we should not sell on another’s sales, which mean that it is not permissible for a person to tell the salesman that he will buy the commodity, which he had sold for one hundred rials, for one hundred and ten rials if he takes it back. **So, in the first case the person says:** I will sell you, and in the second he says: I will buy from you, and both of them are forbidden.

**“but [rather] be slaves of Allah and brothers [amongst yourselves].”**, as religion brotherhood comes before blood brotherhood. Thus, all believers are brothers, and one cannot cause his brother any harm, for sure. **“A Muslim is the brother of a Muslim”.** This is a big great brotherhood, to the extent that it is even greater than the marital or the kinship

bond. “he does not oppress him” Injustice is forbidden, whether it is small or large, simple or great, apparent or hidden. “nor does he fail him”, means that he should never abandon him at any time he needs his help. “nor does he lie to him” lying to him is also prohibited. “nor does he hold him in contempt”, means that he should not see himself in a higher rank than him, or despise him, whether by saying, referring, or acting. “Taqwa (piety) is right here [and he pointed to his chest three times]. When the prophet (SAW) pointed to his chest, he meant that piety only exists in the heart. Furthermore, piety has a great reward. Ancient people and those who followed them recommended it, the prophet was recommending the companions of it, and the companions were recommending each other of it. Surely, if piety exists in a heart, its apparent actions will be good, **as the prophet (SAW) said: “Verily, there is a piece of flesh in the body, if it is healthy, the whole body is healthy, and if it is corrupt, the whole body is corrupt. Verily, it is the heart.”** Thus, the heart is only fixed by piety. However, this does not mean that a person can do whatever he wants, as long as he pretends that he has a pious heart, because there is no doubt that the body parts never disobey the heart filled with piety. So, if we see a person committing sins, we will not believe him, no matter how he pretends piety, as if this is true it will be applied to his body parts. “It is evil enough for a man to hold his brother Muslim in contempt”, means that belittling your Muslim brother is great evil. “The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honour.” Thus, Muslim’s sanctity is great. It is narrated that it is greater than the sanctity of the Holy Kabah. So, The whole of a Muslim is inviolable for another Muslim. Then, he stated that whoever harms any Muslim must repent, and ask for his forgiveness, whether he wronged him in blood, or body, or money, and so on.



## The Thirty Sixth Hadith

**Then, Imam al-Nawawi (May Allah have mercy on him) mentioned the hadith reported by Abu Hurairah that the prophet (SAW) 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 shields [or hides 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 (tranquility) 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”.

This hadith is narrated by Imam Muslim (May Allah have mercy on him), on the authority of Yahya Al-Tamimi, who reported about Abu Muawiya, on the authority of Al-Amash, on the authority of Abu Saleh, on the authority of Abu Hurairah, may God be pleased with him, who reported this hadith about the prophet (SAW).

**The prophet’s saying:** “Whoever removes a worldly grief from a believer” means whoever removes a hardship from his believer brother, whether it was financial dilemma or any other hardships that cause grief to any person. “Whoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Resurrection”. There is no doubt that removing the griefs of the Day of Resurrection, is greater than removing those of this worldly life, however both of them share the same name, and are considered as removing griefs,





eventually. Therefore, this shows us that if two things share the same name, it does not mean that they have the same meaning and value. For example, Allah (Glory be to Him) has a hand and also a human being has a hand, but the Hand of Allah (Glory be to Him) is worthy of His majesty (Glory be to Him) and the hand of the human being is suitable for his position too. Also, however the fruits of the paradise share the same name with those of the worldly life, it does not mean that they are equal to each other, as it is necessarily known that there is a big difference between them. **“And whoever alleviates the need of a needy person, Allah will alleviate his needs in this world and the Hereafter”** It means, for example, that if a person who owes you some money did not give them back to you, you delay this because you know that he is a needy person. Moreover, if you exonerate him from giving this money back, you will have greater reward, as Allah (Glory be to Him) will alleviate your needs in this world and the Hereafter. **“Whoever shields [or hides the misdeeds of] a Muslim, Allah will shield him in this world and the Hereafter”**. There is no doubt that a person may fall in a matter that he does not like to be shown to everyone, as the poor person who does not like the people to know he is poor, because he cannot accept any charity from them. In this case, you have to shield him and never say he is a poor person. Also, if you see a person committing a sin in secret and dislike people to know about this, I should not disclose him and talk about the sins he committed. I should shield him and advise him not to do it again. As for the person who commits sins in public, you can tell the competent authorities and testify against him. Thus, you should only shield and advise the person who does sins in secret; because he could not beat his devil and his evil inciting self.

If you focused on this hadith, you will find that all of it is regarding the believers and Muslims only, which shows that the disbelievers are not included in it. However, only the promisor disbeliever may be included in the meaning of the hadith, in contrast to the disbeliever who fights against the Muslims.



«And Allah will aid His slave so long as he aids his brother.» Surely, Allah's aid to His servant is greater than the aid of a person to another person. «And whoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise» The paths of seeking knowledge could be perceptible; such as walking to the mosque to receive knowledge, or electronic; such as logging on Islamic websites to know the kind of the hadith, a jurisprudential ruling, or to have online education. All of these matters are considered as some paths of seeking knowledge. Actually, a person can seek knowledge in many different paths that cannot be counted. The point is, whoever follows a path to seek knowledge, Allah will make easy for him a path to Paradise. So, the path that makes you have Knowledge is the same path of the 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 (tranquility) descends upon them,» The Houses of Allah means the mosques. Fundamentally, education is taught in mosques not in houses, but it can be involved in this hadith, if there is a benefit in beyond it. However, this does not mean to receive and teach knowledge in homes, secretly, rather than mosques. Besides, what is meant by "secretly" is that knowledge is received in houses, even if people know about this. That's why some people said that if you are going to have knowledge in houses rather than mosques, you have to keep it secret. However, knowledge should be taught in houses without renouncing the mosques, as both teaching and learning knowledge are required, fundamentally, in mosques, but we can seek it at any other places.

«No people gather together in one of the Houses of Allah, reciting the Book of Allah and studying it among themselves, except that sakeenah (tranquility) descends upon them, and mercy envelops them» It means that those believers will have tranquility and peace in their hearts, and mercy will descend and envelop them. «and the angels surround them» means that the angels exist among them and surround them. «and Allah mentions them amongst those who are with Him.» Means that AI-



lah (Glory be to Him) will mention them amongst the angels, who are with Him, as Allah (Glory be to Him) said: “if he remembers Me in an assembly, I will remember him in a better assembly (i.e., in the assembly of angels).” So, as we see, all these matters are incentives to the Muslims to perform all what is mentioned in this hadith.

**Then the prophet (SAW) said:** “And whoever is slowed down by his actions,”, because they are invalid or weak actions. “will not be hastened forward by his lineage”. This means that a person should not be arrogant of his lineage, even if he is a noble, as the good deed may raise the lineage of a non-noble to a high position, while the bad deed lowers the lineage of a noble to be a non-noble even if he belongs to the family of the Prophet (SAW).



## The Thirty Seventh Hadith

Then, the author (May Allah have mercy on him) mentioned the hadith narrated by Ibn Abbas, who reported about the Messenger of Allah (PBUH) what he narrated about his Lord (Glory be to Him). This means that it is a Divine hadith. The Divine hadith is defined as: the hadith which its articulation and meaning are from Allah (Glory be to Him). As for the prophetic hadith, its articulation is from the prophet (PBUH), but its articulation is from Allah (Glory be to Him). However, some scholars said that the articulation and the meaning of both the Divine and the Prophetic hadith are from Allah (Glory be to Him), and the difference between them is that the Divine hadith starts with: Allah (Glory be to Him) said: ...” Actually, the correct opinion is that there are two kinds of hadith; a Divine and a Prophetic. The Prophetic hadith is what the prophet (SAW) said or made, in addition to his movements, activities, conformations, and even his dreams. Surely, the articulations of them is not uttered by Allah (Glory be to Him).

**Ibn Abbas narrated that the Prophet (PBUH) reported about his Lord and said:** “Allah ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allah will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times: and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allah will write one bad deed (in his account) .”

Then, the author (May Allah have mercy on him) stated that this hadith is included in the two authentic books of Imam Al-Bukharie and Imam Muslim. It is narrated by Imam Al-Bukhari, on the authority of Abu Mua-





mmar, on the authority of Abd al-Wareth, on the authority of Jaad bin Dinar, who reported about Abu Raja al-Ataridi, on the authority of Ibn Abbas (May Allah be pleased with him). It is also narrated by Imam Muslim.

«Allah ordered (the appointed angels over you) that the good and the bad deeds be written” It means that Allah (Glory be to him) ordered the appointed angels over you to write all your deeds, whether they are bad or good, long time ago even before creating His slaves. It is obligatory to believe in the ranks of the fate, which means to believe that Allah (Glory be to Him) Knew about good and bad deeds, wrote them down before they had been committed, and that the slave cannot perform any action without the will of Allah (Glory be to Him). He (Glory be to Him) says: “And you do not will except that Allah wills”. However, Allah (Glory be to Him) gave His slaves a choice and a will to do whatever they want. Thus, these are the four ranks of the fate. So, the meaning is that Allah (Glory be to Him) wrote the good and bad deeds before creating His creations, and that there are two angels in the shoulders of every person; if a person made a good deed the angel of good deeds will write it down, and if he commits a sin the other angel of bad deeds will write it down.

«and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allah will write for him a full good deed (in his account with Him)” Like the person who wanted to give a charity but he did not do this because the poor person left his place, or because he did not find his money when he put his hands in his pocket to give them to the poor person. His intention to give a charity will be written as a good deed. Besides, even if you intend to do any good deed less than this one, you will be rewarded too. Thus, you will be rewarded about any your intention to do charitable or good deed. However, the prophet (SAW) said that whoever intends to do a good deed the angel of good deeds will write it as a full good deed, doubling the good deed is for performing it, not for the intention to do it. “and if he intends to do a good deed and actually did it, then Allah



will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times". This shows that doubling the good deed happens only if the person does it. This doubling differs from one person to another, according to the sincerity of his heart, his circumstances, and the time he did this good deed. Moreover, only Allah (Glory be to Him) double the reward of these good deeds to unlimited number. Fundamentally, the reward of a good deed is doubled ten times until it reaches to seven hundred times, but there are some matters that its reward is decided only by Allah (Glory be to Him), such as fasting and patience. **Allah (Glory be to Him) said: "and those who steadfastly persevere will receive their recompense generously, without limits".** Furthermore, there are some good deeds that have a limited reward, which are mentioned in the hadith of the Prophet (SAW). However, generally, none can prevent Allah (Glory be to Him) from doubling the reward of any good deed.

«and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him" It means that if a person intended to do a bad deed then decided not to do it because he fears Allah, it will be written as a full good deed, however, if he intended to do a bad deed but he could not, it will not be written as a good deed or a bad deed. Moreover, if he tried to do this bad deed but failed, it will be written as a bad deed. Thus, if the person intended to do a bad deed but defeated himself and decided not to do it, but this was not for the sake of Allah (Glory be to Him), it will not be written as a sin or a good deed. However, if he let it for the sake of Allah, it will be written as a good deed, but if he tried to do this sin and insisted on doing it, it will be written as a sin, even if he failed to do it.

«and if somebody intended to do a bad deed and he does not do it, then Allah will write a full good deed (in his account) with Him," This indicates the observance of Allah to write this as a good deed. "and if he intended to do it (a bad deed) and actually did it, then Allah will write one bad deed (in his account).

## The Thirty Eighth Hadith

**Abu Hurairah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, “Allah the Exalted has said: ‘I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him”.**

This hadith is narrated by Imam Al-Bukhari (May Allah have mercy upon him), on the authority of Muhammad bin Othman, on the authority of Khaled bin Mukhld, on the authority of Suleiman bin Bilal, who reported about Shurik bin Abdullah bin Abi Nimr, on the authority of Ata, on the authority of Abu Hurairah (may Allah be pleased with him), who reported this hadith about the prophet (SAW). Allah (Glory be to Him) says in this great Divine hadith: **“I will declare war against him who shows hostility to a pious worshipper of Mine”** Every believer is considered as a pious worshipper of Allah, whether he is obedient or disobedient, as long as he admits that there is no God but Allah and Mohammed is the Messenger of Allah. However, this position is classified into ranks. The more the person is pious, the greater position he wins. Moreover, this high position is not measured according to lineage, money, country or territory and so on, but according to piety, Islam, faith and perfection. Whoever fears Allah is considered as a pious worshipper of Allah. It is not measured by miracles or extraordinary matters. Allah (Glory be to Him) may grace a pious worshipper with an extraordinary matter, however, it does not mean to call any person pretends that he has an extraordinary matter as a pious wor-

shipper of Allah. Even Al-Shafi'i (May Allah have mercy on him) and many other scholars said that if you see a person walking on the water or flying in the air, know that he is a heresiarch, especially if he is not a good person. But if he is a good person and Allah graces him with an extraordinary matter, then we can believe him. However, this does not mean to behave arrogantly with people and make them gathered to show them his flying in the air or walking on the water or embers, as this is sorcery, heresy and delusion. Besides, the pious worshipper of Allah never calls people to see his extraordinary matter. Unfortunately, mystics did these heresies and myths.

**Allah (Glory be to Him) said:** "I will declare war against him who shows hostility to a pious worshipper of Mine." Certainly, none resists Allah (Glory be to Him), or even has the ability to. "And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him" It means that the reward of doing the obligatory matters is greater than the reward of voluntary matters, and the more the matter is obligated, the greater reward it has. Therefore, the greatest obligatory matter is monotheism. Its reward is the greatest. "and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him" The more the person keeps doing voluntary deeds, the more Allah loves him. If Allah (Glory be to Him) likes doing obligatory deeds more than any actions, also doing voluntary deeds increases the love of Allah. "When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks" It means that if Allah (Glory be to Him) loves a person, He protects him by reconciling his sight, hearing, seeking, striking and so on. Besides, if a person is pious, his heart becomes his preacher. He will only seek what is lawful, avoid what is forbidden, and talk only with what is permitted. However, this does not mean what pantheism group pretends; that Allah (Glory be to Him) exists everywhere, or what unionism group pretends; that Theology unified to Solitary. All these are corrupted thoughts that lead to disbelief (God

forbids), as Allah (Glory be to Him) knows everything in this universe. Besides, Allah (Glory be To Him) exists in the Heavens, according to what the young girl answered the prophet (SAW) when he asked her “Where is Allah”. “and if he asks (something) from Me, I give him” Allah (Glory be to Him) will give His slave whatever he asks for, because He loves him. So, He may give it to him, save it to the Hereafter, or prevent him from evil. “and if he asks My Protection (refuge), I protect him.” Therefore, none can fight a pious worshipper of Allah (Glory be to Him), because if he asks the protection of Allah (Glory be to Him), he will support him and takes his revenge, whether in this life or in the Hereafter.



## The Thirty Ninth Hadith

**On the authority of Ibn Abbas (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said:** “Verily Allah has pardoned [or been lenient with] for me my ummah: their mistakes, their forgetfulness, and that which they have been forced to do under duress.” A good hadeeth related by Ibn Majah, and al-Bayhaqee and others

This hadith is narrated by Ibn Majah, on the authority of Muhammad Al-Hemsi, who reported about Al-Walid bin Muslim, on the authority of Al-Awza'i, on the authority of Ata, on the authority of Ibn Abbas, who reported it about the prophet (SAW). Ibn Habban mentioned this hadith in his Sahih book, but Ibn Ragab (May Allah have mercy on Him) said that its transmitted chain is apparently authentic. Al-Hakem also said that it is authentic but it has an aberration in its transmitted chain. In contrast, Imam Ahmed denied it extremely, and said that what is narrated as good hadith is actually incompletely transmitted Hadith. Moreover, Abu Hatem commented on the transmitted chain of this hadith, in addition to Al-Buseery, who said in the book of “Al-Zawaied” that the transmitted is considered as authentic if it has no interruption within, but this hadith has an apparent interruption.

The meaning of this hadith is authentic, whether it is considered as a good hadith, as Al-Nawawie said, or doubtful, as the Islamic law includes its meaning. Thus, Allah (Glory be to Him) has pardoned us for doing bad deeds for mistake. So, he will not be punished in this life, or be accounted about it in the Hereafter. However, he has to be punished in this life, in some cases, although he will not be accounted about it in the Hereafter, such as the person who killed another person by mistake. He has to pay the blood money and perform the expiation too. Also Allah has pardoned us for forgetfulness. So, if a person



performed the prayer without doing ablution, he will not be accounted about it. However, he has to repeat his prayer after doing ablution, when he remembers. Also, this does not mean that this is applied to every matter, as there are matters that a person must be accounted about. For example, if a person took a deposit then put it in somewhere and forgot where it is, he cannot claim that Allah will not account him about it, as he has to either pay its price to the owner, or bring him another one.

«and that which they have been forced to do under duress.” There is no doubt that Allah (Glory be to Him) has pardoned the people for what they have been enforced to do, even if they have been forced to declare disbelief, as long as their hearts are full of faith. However, a person has to be accounted and punished in this life and in the Hereafter, in some cases. For example, if a person killed another person because he was forced, he will be punished in both life and afterlife, as his life is not precious than that person’s life. He should be patient, even if it leads him to be killed. Moreover, we must know that there is a difference between enforcement and terrorizing. Terrorizing is not considered as an excuse for the person to do bad deeds. So, the person who declares his disbelief or shows loyalty to the disbelievers, because he fears their punishment even before they force him, is not excused. But if they forced him to do so, he will be pardoned. Thus, terrorizing is not considered as an excuse. Also, whoever refuses to deny a bad deed, out of fear, even if none has threaten him or forced him to be silent, will not be pardoned. However, he may be pardoned, in some cases; if there are confirmed proofs that whoever does this will be tortured and punished.



## The Forty Hadith

**On the authority of Abdullah ibn Umar (may Allah be pleased with him), who said:** “The Messenger of Allah (peace and blessings of Allah be upon him) took me by the shoulder and said, “Be in this world as though you were a stranger or a wayfarer.” And Ibn Umar (may Allah be pleased with him) 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”.

Imam Al-Bukharie narrated this hadith on the authority of Ali bin Abdullah, who reported about Muhammad Al-Tafawy, on the authority of Al-Amash, who stated that Mujahid told him that he reported this hadith on the authority of Ibn Umar. However, some scholars commented on the narration of Al-Amash, because he heard the hadith from Al-Laith bin Abi Saleem, not from Mujahid, as narrated by Al-Tirmidhi and others. They also denied Ali Ibn Al-Mudiny to say such word. Eventually, this hadith exists in the Sahih book of Imam Al-Bukhari, and its meaning is authentic as well.

«The Messenger of Allah (peace and blessings of Allah be upon him) took me by the shoulder and said, “Be in this world as though you were a stranger or a wayfarer.” It means that a person should live in this life as if he is a stranger or a wayfarer. A stranger never builds or establishes anything, as he may travel at any second. So, he only takes the least amount of supplies that will help him during his journey. This indicates that man lives as a stranger in this life, until he reaches his original home in the Hereafter. Therefore, he must get ready for it, make more good deeds, and care less about this worldly life. Also, a wayfarer that is travelling from one place to another takes only the simplest and the least amount of things. He does not eat fancy food or takes rest at luxurious shelter, and so on, as he takes the simplest of what is enough for him in a hurry.





Ibn Umar (may Allah be pleased with him) 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.**” It means that if it is morning, do not expect to live until the evening, and if it is evening, do not expect that you will live until the morning, as you may die before it comes.

«**Take [advantage of] your health before times of sickness,**” It means that you should always do more good deeds before you become sick, as the patient cannot do many acts of devotion. “**and [take advantage of] your life before your death.**” As long as you are alive, do more good deeds, because when you dies your deeds come to an end, except for three matters (A ceaseless charity, a knowledge which is beneficial, or a virtuous descendant who prays for him (for the deceased). Also, you have to take advantages of your free time, before you get busy, and the advantages of your youth, before you get old.



## The forty-one hadith

Then, Imam Al-Nawawie mentioned this hadith, which is narrated by Abdullah bin'Amr bin al-'Aas (may Allah be pleased with him) who said: The Messenger of Allah (peace and blessings of Allah be upon him) said, **“None of you [truly] believes until his desires are subservient to that which I have brought”**.

**[Imam an-Nawawi says:]** We have related it in Kitab al-Hujjah with a saheeh chain of narrators. It is also narrated by Abu Nu'aim in Al-Arba'een book, on the authority of Al-Tabarani, who reported about Abu Zaid al-Muradi, on the authority of Nuaim bin Hammad, on the authority of Abd al-Wahhab al-Thaqafi, who reported about Hisham bin Hassan, on the authority of Muhammad bin Sirin, on the authority of Uqba bin Aws, on the authority of Abdullah bin Amr, who narrated it about the prophet (SAW). Ibn Ragab also commented on the speech of Al-Nawawie regarding this hadith; as he stated that its transmitted chain is authentic, in contrast to Ibn Ragab, who said that it cannot be due to many reasons. One of them is that Nuaim bin Hammad is included in its transmitted chain, although many scholars disagreed about his narration. Besides, some people said that Uqba bin Aws did not hear this hadith from Ibn Amr. So, its transmitted chain has an interruption. However, Imam Al-Nawawie and other scholars stated that it is a good hadith. Therefore, even the scholars disagreed about its transmitted chain, its meaning is authentic.

**The prophet (PBUH) said:** **“None of you [truly] believes until his desires are subservient to that which I have brought.”** This means that every person should act according to the Islamic law, and do not respond to his desires and commits what is forbidden. **Allah (Glory be to Him) says:** **“Have you seen him who takes his own lust as his god”** A person should act according to what is included in the Islamic law; to follow it and never follow a heresy, to be obedient, and never be disobedient, and so on.



“None of you [truly] believes until his desires are subservient to that which I have brought.” It means that a person does not achieve the complete obligated faith until his desires are subservient to what the prophet (SAW) has ordered us to do, however following the lust may lead to disbelief eventually, in some cases. However, some of a person’s desires may not be subservient to what the prophet (SAW) has ordered us to do. So, in this case, he failed to achieve the complete obligated faith, therefore he descends from the high rank of faith to the rank of Islam. Furthermore, it may leads the person to be a disbeliever entirely (God forbids).



## The Forty-Second Hadith

**Anas (May Allah be pleased with him) said: I heard the Messenger of Allah (PBUH) saying, “Allah, the Exalted, has said: ‘O son of Adam! I shall go on forgiving you so long as you pray to Me and aspire for My forgiveness whatever may be your sins. O son of Adam! I do not care even if your sins should pile up to the sky and should you beg pardon of Me, I would forgive you. O son of Adam! If you come to Me with an earthful of sins and meet Me, not associating anything with Me in worship, I will certainly grant you as much pardon as will fill the earth.’ {At-Tirmidhi}.**

Imam At-Tirmidhi narrated this hadith on the authority of Abdullah Al-Gohary, who reported about Abu Asim, on the authority of Kathir bin Faid, on the authority of Saeed bin Ubaid, on the authority of Bakr bin Abdullah Al-Muzni, who said that Anas bin Malik told him this hadith. Besides, Imam At-Tirmidhi stated that it is a good and authentic hadith. Also, Ibn al-Qayyim agreed that it is authentic.

Moreover, Ibn Ragab said that its transmitted has no fault, and it has been authenticated, as it is also mentioned on the Sahih book of Imam Muslim, on the authority of Abu Dharr.

**Allah (Glory be to Him) says: “O son of Adam! I shall go on forgiving you so long as you pray to Me and aspire for My forgiveness whatever may be your sins.”** Supplicating Allah should involve hope, as if it does not, it will involve despair (God forbids). “I shall go on forgiving you so long as you pray to Me and aspire for My forgiveness”, whether this supplication is for asking Allah for anything, such as asking Allah for forgiveness, or during a devotion, such as supplicating Allah (Glory be to Him) during the prayers to forgive your sins.



«O son of Adam! I shall go on forgiving you so long as you pray to Me and aspire for My forgiveness whatever may be your sins.” It means that Allah (Glory be to Him) cannot be threaten by any creature, or fear anyone. He (Glory be to Him) forgives the major sins, as if a disbeliever repents to Allah, He (Glory be to Him) will accept his repentance even if he killed, committed adultery and disbelieved in Allah, which is considered as the greatest major sin.

«O son of Adam! I do not care even if your sins should pile up to the sky and should you beg pardon of Me, I would forgive you.” It means that if you committed so many sins that could reach the clouds, Allah will forgive them. Repenting and asking Allah for forgiveness removes the sins, according to the doctrine of the Sunni Muslims. They thought that a sincere repentance that achieves all the conditions forgives the sins. However, asking Allah for forgiveness only is not considered as repentance. It is a supplication, so Allah wills either to forgive the person or not. “O son of Adam! If you come to Me with an earthful of sins and meet Me ...” It means that it is a large number of sins that equals the size and the weight of the earth. “O son of Adam! If you come to Me with an earthful of sins and meet Me, not associating anything with Me in worship, I will certainly grant you as much pardon as will fill the earth.” It means that if a person has so many sins equal to the size of the earth, then he meets Allah (Glory be to Him) admitting that there is no God but Him, Allah will grant him forgiveness that could fill the earth. Therefore, monotheism has a great reward. Besides, it may erase the major sins, according to what is mentioned in the hadith of the owner of the card. That hadith talks about the person who put all his sins and bad deeds in a scale-pan, and put the sentence of monotheism (There is no God but Allah and Mohammed is the Messenger of Allah) in the other scale-pan. Then, the scale pan of monotheism tipped. However, this does not mean that whoever utters it all his sins will be erased. This happens according to Allah’s reconciling, mercy and kindness upon His slave, in addition to the sincerity of the slave.





Anyway, **Allah (Glory be to Him)** says in the **Holy Quran**: “Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills” Therefore, if a person committed so many sins, but witnessing that there is no God but Allah and Mohammed is the Messenger of Allah, and fulfilling its conditions, Allah (Glory be to Him) may either forgive all his sins, or punish him for his sins.

**This hadith is narrated by At-Tirmidhi as a good and authentic hadith.**





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العالم  
يتابع

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