

70 PROPHETIC AND QUDSI HADITH

**AN ABRIDGED
VERSION FROM THE
LARGE MAIN BOOK ON
Text, Translation And
Commentary Of**

**70 PROPHETIC AND QUDSI HADITH
AS REPORTED FROM
PROPHET MUHAMMAD**

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

**Compiled, Edited and Commentary by:
Prof. Sani Abubakar Lugga, MFR, FNIM
The 5th Waziri of Katsina**

This Book is an Abridged Version from the Bigger Book, "Text, Translation and Commentary on 110 Qudsi and Prophetic Hadith" by the same Author. It provides a necessary Part of Islamic Knowledge, in conjunction with the Glorious Qur'an, for Muslim Children and Adults, for Seekers of Islamic Knowledge and for New Converts to Islam. 70 Prophetic Hadith and 40 Qudsi Hadith were selected in the Main Publication based on the importance of the numbers 70 and 40 that have been recurring in Islamic numerical uses.

The Book also contains Introductory Notes on Islam, on Prophet Muhammad (SAW), on the Glorious Qur'an, on the importance of Hadith and Sunnah, on the seven most Prolific Reporters of the Hadith, on the six most Authentic Books of Hadith and their Authors; and on many other aspects of Islamic Religious Knowledge. This Publication is therefore intended to serve as an important beacon for those who require to have adequate grasp of the life and times of Prophet Muhammad (SAW), on the Glorious Qur'an, on the Major Qudsi Hadith and Prophetic Hadith; and on general knowledge of the Great and Universal Religion of Islam.

**AN ABRIDGED
VERSION FROM THE
LARGE MAIN BOOK ON**

**Text, Translation And
Commentary Of**

**70 PROPHETIC AND
QUDSI HADITH**

**COMPILED, EDITED AND COMMENTARY
BY**

**Prof. Sani Abubakar Lugga, MFR, FNIM
The 5th Waziri of Katsina**

**Professor of Management Studies
Doctor of Philosophy in Conflict Management
Fellow of the Nigerian Institute of Management
Fellow of the Institute of Management Consultants (Nigeria)
Fellow of the Institute of Professional Financial Managers (UK)
Fellow of the London Graduate School, London, United Kingdom
Key Founder and former Senior Lecturer, Al-Qalam University, Katsina
Visiting Professor, Ecole Supérieure Universitaire, Cotonou, Benin Rep.
Visiting Professor at St. Clements Private Swiss University, Switzerland
Committee Member, Nigeria Supreme Council for Islamic Affairs
Committee Chairman, Jama'atu Nasril Islam, Kaduna, Nigeria
Member of Sultan Foundation for Peace and Development
Executive Member, Interfaith Initiative for Peace, Nigeria
Ambassador of Universal Peace Federation (New York)
Member of Professors World Peace Academy (Korea)**

ABRIDGED 70 HADITH

**© Copyright: Sani Abubakar Lugga
(Except for Free Distribution)**

All rights reserved. No part of this book may be reproduced, stored in a retrieval system, or transmitted in any form, or by any means electronic, mechanical photocopying, recording or otherwise, without the prior written permission of the author .

ISBN 978-978-60915-2-5

**Published and Printed by
Lugga Printing Press
Gidan Lugga Complex, Kofar Marusa Layout,
Katsina, Katsina State of Nigeria**

**Ramadan 1445 Hijrah
April 2024 AD**

**NOTES ON
ABBREVIATIONS USED
IN THIS BOOK**

(SWT) Subhanahu wa Ta'ala - Pure and Most High be He - used for Allah

(SAW) Sallallahu Alaihi Wasallam - Peace and Blessings of Allah be upon him - used for Prophet Muhammad (pbuh) Peace and Blessings of Allah upon him, used for Prophet Muhammad

(AS) □ Alaihis Salaam –Peace be upon him – used for other Prophets of Allah

(RLA) Radhiyal Lahu Anhu or Anha - May Allah be pleased with him or her; used for Companions of Prophets

**The Masjid and Tomb
Of
PROPHET
MUHAMMAD**

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ

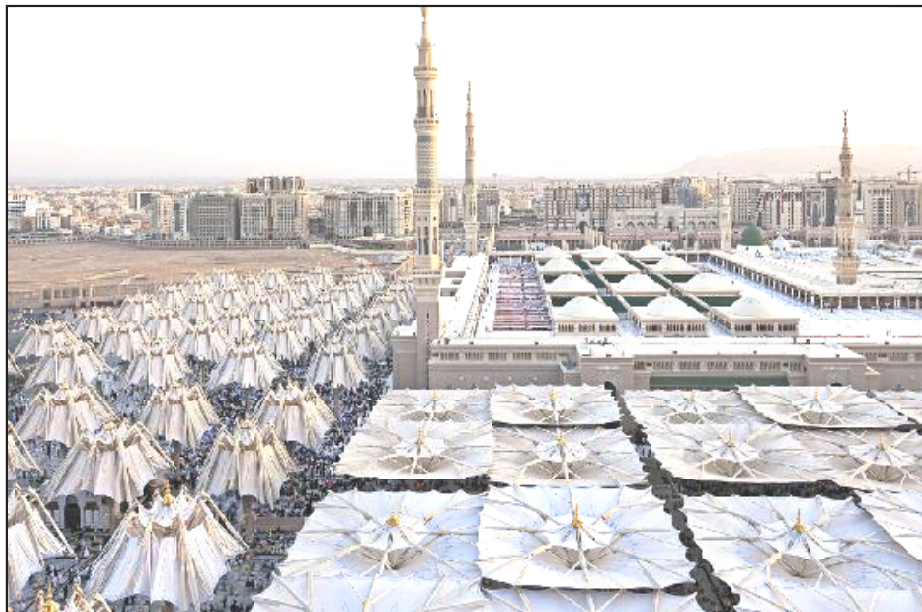
At Medina, Saudi Arabia



THE MAGNIFICENT INTERIOR OF THE PROPHET'S MASJID



TOP: The Grave of the Prophet (SAW) marked with the large peep-hole. Other holes mark the Graves of the Caliphs Abubakar (RLA) and Umar (RLA).



TOP: The Masjid that covers the whole of the Medina City during the time of the Prophet (SAW) with its automatic large umbrellas

THE HOLY KA'ABAH - ISLAM'S HOLIEST MASJID



The Holy Ka'abah is a building at the centre of Islam's most Holy Masjid, the "al-Masjid al-Haram" (the Sacred Masjid) in Mecca, Saudi Arabia. The Ka'abah and the sanctuary around it is the holiest Muslim site in the World. The Holy Ka'abah was a place of worship for Angels before the creation of man. Later, a House of Allah was built on the location by Prophet Adam (AS) which was lost during the flood in the time of Prophet (Noah) Nuh (AS). It was rebuilt by Prophet Ibrahim (AS) and his son Prophet Ismail (AS) on Allah's instructions as mentioned in the Glorious Qur'an. The original structure had been rebuilt or renovated several times over thousands of years. After the construction was completed, Allah enjoined the descendants of Ismail (AS) to pray and to perform an annual pilgrimage (the Hajj) at the Ka'abah. According to Islamic tradition, over the years after Ismail's (AS) death, his progeny, the local tribes who settled around the Ka'abah and within its Oasis of Zam-Zam Water; and traders and visitors gradually turned to polytheism and idolatry. About 360 idols were placed within the Ka'abah premises representing deities of different aspects in nature and for different tribes and clans. Islam, under Prophet Muhammad (SAW), eradicated all that and returned the Ka'aba to its Holy Glory. That was after the conquest of Mecca by Muslims in the month of Ramadan, 8 Hijrah (December 629 AD). To date, the Hajj tradition has been maintained. (Above image: www.walpapercave.com)

TABLE OF CONTENTS

	Introduction and Acknowledgements	11
PART ONE	Prophetic & Qudsi Hadith & Sunnah	13
PART TWO	Seven Prolific Reporters of Hadith	16
PART THREE	Six Books of Hadith & Their Authors	20
HADITH 1:	Deeds are (Judged) by Intentions	24
HADITH 2	Islam, Faith, and Excellence	24
HADITH 3	Pillars of Islam	26
HADITH 4	Decree and Providence	29
HADITH 5	Religious Innovation	31
HADITH 6	Lawful and Unlawful are Clear	32
HADITH 7	Religion is Sincerity	33
HADITH 8	Fighting in the Way of Allah	34
HADITH 9	Responsibility Within one's Capacity	35
HADITH 10	Restriction to Lawful and Wholesome	36
HADITH 11	Refrain from Doubts	38
HADITH 12	Leaving out what does not Concern you	38
HADITH 13	Perfection of Faith	39
HADITH 14	Sanctity of Muslim Life	40
HADITH 15	Islamic Manners	42
HADITH 16	Prohibition of Anger	43
HADITH 17	To Slaughter in the Best Manner	44
HADITH 18	Good Character and Taqwa	45
HADITH 19	Be Mindful of Allah; He will Protect you	46
HADITH 20	Modesty is Part of Faith	47
HADITH 21	Have Faith in Allah and Remain Steadfast	48
HADITH 22	Adhering only to Obligations	49
HADITH 23	Hasten to do Good Deeds	50
HADITH 24	Prohibition of Injustice, Oppression	52
HADITH 25	Types of Good Deeds	56
HADITH 26	Reconciliation Between People	59
HADITH 27	Righteousness is Good Character	61
HADITH 28	Duty to Uphold the Sunnah	62
HADITH 29	What admits one into Paradise	64
HADITH 30	The Rights of Allah Almighty	66
HADITH 31	True meaning of Asceticism	67
HADITH 32	Do Not Harm Yourself or Others	68
HADITH 33	Burden of Proof is on the Claimant	69

HADITH 34	Enjoining Good and Forbidding Evil	70
HADITH 35	Brotherhood of Islam	72
HADITH 36	Gathering to Remember Allah	73
HADITH 37	Favours of Almighty Allah	75
HADITH 38	Means of Nearness to Allah	76
HADITH 39	Overlooking Mistakes by Allah	77
HADITH 40	Cultivating the Hereafter	79
HADITH Qudsi 1	The Mercy of Allah over His Wrath	141
HADITH Qudsi 2	The Son of Adam Denying Allah	142
HADITH Qudsi 3	One Believer and One Unbeliever	144
HADITH Qudsi 4	Sons of Adam Inveighing Time	145
HADITH Qudsi 5	Allah is Self-Sufficient	145
HADITH Qudsi 6	Allah Judges by What is in The Hearts	146
HADITH Qudsi 7	Those in Awe of Allah	148
HADITH Qudsi 8	Importance of Surah Al-Fatihatul Kitab	148
HADITH Qudsi 9	Importance of Prayers	150
HADITH Qudsi 10	Importance of Fasting	151
HADITH Qudsi 11	Importance of Charity	152
HADITH Qudsi 12	Importance of Generosity	153
HADITH Qudsi 13	Charity Defends One Against Hell-Fire	154
HADITH Qudsi 14	The Significance of Dhikr	155
HADITH Qudsi 15	Allah is as His Servants Think of Him	156
HADITH Qudsi 16	Good Deeds and Bad Deeds	157
HADITH Qudsi 17	Allah Does not Oppress, forbids Oppression	158
HADITH Qudsi 18	Being Kind to People	160
HADITH Qudsi 19	Pride and Greatness are For Allah Alone!	161
HADITH Qudsi 20	To Reconcile and To do Reconciliation	162
HADITH Qudsi 21	Braking Promises and Not Pay Workman	163
HADITH Qudsi 22	Speaking the Truth	164
HADITH Qudsi 23	Get Allah's Shade on Resurrection Day	165
HADITH Qudsi 24	When Allah Loves a Servant	166
HADITH Qudsi 25	Don't be an Enemy to Devotees of Allah	167
HADITH Qudsi 26	Allah Loves His Devotees in Prayers	168
HADITH Qudsi 27	Martyrs Are Not Dead, They Are Alive	168
HADITH Qudsi 28	Committing Suicide is Licence to Hellfire	169
HADITH Qudsi 29	Patience on Losing a Loved One	170
HADITH Qudsi 30	Allah to Meet Those Who Like to Meet Him	171
	REFERENCES	185

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَغِيثُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ
سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدُهُ وَرَسُولُهُ

Assalamu Alaikum

INTRODUCTION & ACKNOWLEDGEMENTS

My special gratitude is to Allah, the Most Gracious, the Most Merciful, who gave me the strength, the health, the endurance, the wisdom and the intellectual ability to undertake the writing and the publication of this Great Qudsi and Prophetic Hadith Book.

This “**Text, Translation and Commentary on 110 Qudsi and Prophetic Hadith**” are necessary Parts, in conjunction with the Glorious Qur’an, for Muslim Children, for Seekers of Islamic Knowledge and for New Converts into Islam. The Text, Translation and Commentary; in addition to Introductory Notes on Islam, as contained in this Publication, are therefore intended to serve as important beacons for those who are to have adequate grasp of the Glorious Qur’an, and the Major Qudsi and Prophetic Hadith.

This publication carries and grants credits to the Araba’una Hadith of Imam An-Nawawi, the Forty Hadith Qudsi published by the Revival of Islamic Heritage Society of Kuwait; and the Hadith Qudsi publications on <https://www.prophetmuhammad.com>. Here, I would like to register my profound appreciation to the Scholars who assisted me in checking and correcting the texts, translation s and commentary. They included but are not limited to Sheikh Labaran Imam Saulawa (Senior Lecturer at Usman Nagogo College of Arabic and Islamic Studies), Professor Muhammad Sagir Adam (Head of Department of Islamic Studies at Al-Qalam University Katsina) and Dr. Abubakar Sani Lugga (Medical Consultant at the University Teaching Hospital Katsina and *Hafiz* of the Glorious Qur’an).

I compiled, edited, introduced commentaries and made additional notes wherever found to be expedient on the various Hadith that are contained in this Book; with a view to making them easier to read and easier to

understand. I collected and collated all the texts, typed them myself and personally edited and/or wrote the commentaries in this Publication. I therefore take full responsibility for the publication and pray to Allah (SWT) to forgive me for any error(s), as we all err. I wish to humbly appeal to all those who notice any mistake(s) in this publication to please correct them and inform the publishers for incorporation into future prints.

Lastly, but by all means not the least, I extend my love and profound gratitude to my wives, Hajiya Binta, Hajiya Hadiya and Hajiya Azhar, my children and grandchildren; and other members of my family for their continued obedience and respect; and for their patience and encouragement. May Allah bless all of you, *ameen, summa ameen*.

I pray to Allah to have mercy and to bless the souls of our late parents, Alhaji Abubakar Lugga, the Sarkin Dawa of Katsina, and Hajiya A'isha; and the souls of my late wife Hajiya Ummah and my late daughter Fatimah. We pray to Allah (SWT) that we shall all join them in Paradise. Ameen.

May Allah (SWT) forgive our mistakes and our sins and may He accept this work from me and by His Mercy and Grace make *Jannat Al-Firdaus* our final Heavenly abode, *ameen*.

Wassalamu Alaikum

Prof. Sani Abubakar Lugga, MFR, FNIM
The 5th Waziri of Katsina
Ramadan 1445 Hijrah (April 2024 AD)

PART ONE

PROPHETIC HADITH, THE SUNNAH AND THE HADITH QUDSI

PROPHETIC HADITH

These are records of the words, actions, and the silent approval of words and actions of the Family Members and Companions of Prophet Muhammad (SAW) as transmitted through chains of narrators. In other words, the Hadith are attributed reports of what Prophet Muhammad (SAW) said and did. The term Hadith includes not only the words, advice, practices, etc, of Prophet Muhammad (SAW), but also those of his Rightly Guided Companions.

THE SUNNAH

These are the traditions and practices of Prophet Muhammad (SAW) that constitute a model for Muslims to follow. The Sunnah are what all the Muslims of the time of Prophet Muhammad (SAW) clearly saw from him and followed; and passed on to the subsequent generations. Sunnah are documented by Hadith, which are the verbally transmitted records of the teachings, deeds and sayings, silent permissions or disapprovals of Muhammad (SAW). And these, along with the Glorious Qur'an, are the Divine Revelations of Allah (SWT) delivered through Muhammad (SAW) that make up the primary sources of Islamic Law and belief.

In Islam, Prophet Muhammad (SAW) was and is the best exemplar for Muslims; and several Verses in the Qur'an declare his conduct exemplary and enjoin Muslims to follow and obey him. Sunnah provides a basis not only for major laws and rituals in Islam like how to pray Salat, but for even the most mundane activities such as the order in which to go to toilet and to cut fingernails or the proper length of a beard.

Sunnah, as based on Hadith, includes the specific words (*Sunnah Qawliyyah*), habits, practices (*Sunnah Fiiliyyah*), and silent approvals (*Sunnah Taqririyyah*) of Prophet Muhammad (SAW). In context, Sunnah often stands synonymous with Hadith since most of the personality traits of Prophet Muhammad (SAW) are known from descriptions of him, his sayings and his actions from Hadith.

HADITH QUDSI (SACRED HADITH)

These are sayings of Prophet Muhammad (SAW) as revealed to him by the Allah (SWT). Hadith Qudsi (or Sacred Hadith) are so named because, unlike the Prophetic Hadith, their authority (*isnad*) is traced back not to the Prophet (SAW) but to Allah (SWT).

Among the many definitions given by the early Muslim Scholars to the Sacred Hadith is that of As-Sayyid Ash-Sharif Al-Jurjani (died 816 Hijrah) in his lexicon *At-Tarifat* where he says: “A Sacred Hadith is, as to the meaning, from Allah (SWT); as to the wording, from the Messenger of Allah Muhammad (SAW). It is that which Allah the Almighty has communicated to His Prophet (SAW) through revelation, and the Prophet (SAW) has communicated it in his own wordings. Thus the Qur'an is superior to it because, besides being a revelation, it is Allah's direct Wordings”.

THE RANGES OF HADITH

Hadith generally refers to the sayings and actions of Prophet Muhammad (SAW), as well as reports about his teachings, actions, and personal characteristics. Hadith is a central source of Islamic Theology and Law and is considered to be second only to the Glorious Quran in importance.

Hadith are recorded in collections called “*mussannaf*”, which are compiled by Islamic scholars and transmitters of Hadith. These collections include information about the chain of transmission (*isnad*) for each Hadith, as well as the content of the Hadith itself. Hadith literature covers a wide range of topics, including religious obligations and practices, legal issues, moral conduct, and the conduct of Prophet Muhammad (SAW).

Hadith are also used to supplement and explain verses of the Quran, and to provide examples of the Prophet's teachings and actions, which serve as a model for Muslims to follow. The authenticity and reliability of Hadith is of crucial importance, and Islamic scholars have developed a methodology for evaluating their authenticity based on the chain of transmission (*isnad*) and the reputation of the Narrators. Hadith that meet the standards of authenticity are considered to be authentic (*sahih*).

IMPORTANCE OF HADITH AND SUNNAH

Muslims agree that Hadith are essential to understand Islam. They are important, for example, as they provide a context to the Verses in the Qur'an. The Qur'an is rather very concise and therefore contains many general statements on acts and actions that the Hadith explains how they are performed. For instance, the Qur'an commands Muslims to pray, but it does not provide the details of how one is to perform prayer, the Sunnah does that. The Qur'an also commands Muslims to perform Hajj (pilgrimage to Mecca) and to give charity, but it does not provide the details. These details are found in the Sunnah where the Prophet (SAW) explained the details and the mechanics of performing these rituals. There are several verses in the Qur'an that command Muslims to obey and to follow Prophet Muhammad (SAW). Without knowing his sayings and his practices one cannot possibly fulfil this command.

COMPILATION OF HADITH

The Companions of the Prophet (SAW) memorised his statements and actions. In addition to memorisation, many Companions wrote these Hadith down in their personal collections on dry animal skins, wooden slates, pieces of cloth, etc. These Hadith were passed down to the Students of the Companions and subsequently down to those generations that followed. Several Muslim Scholars collected these Hadith into compilations which have become widespread and are the main sources of Hadith up to today's generation.

PART TWO

THE SEVEN MOST PROLIFIC REPORTERS OF PROPHETIC AND QUDSI HADITH

The *Sahabah* (plural of “Companions”) are those Muslim Believers who enjoyed the privilege of having lived in the company of Prophet Muhammad (SAW). The majority of Muslim Scholars aver that the term *Sahabi* (singular “Companion”) refers to every Muslim who associated with Prophet Muhammad (SAW) for any length of time and died upon Islam. His close relations, close friends, aides, as well as ordinary Muslims who saw him even once, are generally included in this definition. It was the Companions who reported the Hadith from the Prophet (SAW), therefore they represent the prime authorities from whom, via the *Tabi'un* (those that were companions of the *Sahaba*), the traditions of Islam were handed down. Not all the *Sahaba* reported Hadith from the Prophet (SAW). From among them, Seven Narrators have reported more than one thousand (1,000) Hadith, and they are known as the *Mukthirun*. All of them enjoyed the privilege of long association with the Prophet (SAW), had tremendous thirst for his sayings and actions, and could speak with authority about what he said and did. By Allah’s grace, they lived for a considerable length of time after the demise of the Prophet (SAW) when they handed down the volumes of Hadith they learned to the succeeding generations. It may be noted that, the knowledge that was gathered by other *Sahabah* who either passed away earlier or were killed in battles did not spread among the Muslims and was instead transmitted by the likes of these seven *Sahaba*. The Seven *Mukthirun Sahaba* who narrated more than one thousand Hadith are Abu Hurayrah (RLA), Abdullah ibn Umar (RLA), Anas ibn Malik (RLA), Aisha bint Abubakar (RLA), Abdullah ibn Abbas (RLA), Jabir ibn Abdullah (RLA) and Abu Sa‘id al-Khudri (RLA).

1. ABU HURAYRAH (RLA)

Abu Hurayrah (RLA) stands on top of the list of Hadith reporters due to the sheer bulk of his narrations. He was born 21 years before Hijrah and died in 59 AH at the age of 80. During the days of ignorance, his name was Abd Ash-Shams ibn Sakhr. When he accepted Islam, the Messenger of Allah

(SAW) named him Abdur-Rahman. His nickname of Abu Hurayrah (father of kitten) was from his great love of his cat, which was his main treasure. He was from *Banu Daws* clan of the famous Zahran tribe of Yemen. He was regarded even by the Prophet (SAW) as the most anxious of all the Muslims to acquire knowledge of Hadith. From the time he accepted Islam, until the demise of the Prophet (SAW), he constantly adhered to his company and memorised his teachings, thereby sacrificing all worldly pursuits and pleasures. Abu Hurayrah (RLA) has been acknowledged by Muslim Scholars for his notable photographic memory, as he memorised massive numbers of well over 5,000 Hadith, which later produced more than 500,000 narrator-chains, making him the greatest Hadith Scholar. According to Imam Suyuti, Abu Hurayrah (RLA) narrated 5374 Hadith. Imam Bukhari and Imam Muslim jointly narrated 325 of it, Imam Bukhari narrated 93 alone and Imam Muslim narrated 89 alone. More than 800 other people narrated his Hadith.

2. ABDULLAH IBN UMAR (RLA)

The second most prolific narrator of Hadith was Abu Abdur-Rahman Abdullah ibn Umar ibn Khattab Al-Qurayshi (RLA). He was born 10 years before Hijrah. He accepted Islam very early with his father in Mecca and migrated with him to Medina. He was about thirteen years old at the time of the battle of Badr but he participated in the battle of Khandaq when he was fifteen years old and all the battles after it. Abdullah ibn Umar's association with the Prophet (SAW), his kinship with Hafsa (RLA) the wife of the Prophet (SAW), and with certain other *Sahabah* offered him superb opportunities to learn the Hadith; and his long life provided him with the opportunity to spread those Hadith among Muslims. He lived for 60 years after the demise of the Prophet (SAW) and he died in Mecca at the age 83 in 73 AH. Imam Nawawi mentioned in his commentary Sunan Al-Bukhari that ibn Umar (RLA) narrated 2630 Hadith from the Prophet (SAW). Imam Bukhari and Imam Muslim jointly narrated 170; Imam Bukhari narrated 81 Hadith alone, and Imam Muslim narrated 31 Hadith alone.

3. ANAS IBN MALIK (RLA)

The third most prolific narrator of Hadith was Anas ibn Malik ibn An-Nadr Al-Khazraji (RLA). He was ten years old when the Prophet (SAW) migrated

to Medina from Mecca. He was a young boy during the battle of Badr but he went with the Prophet (SAW) to assist him. Besides the Battle of Badr, he participated in many other battles. He a direct aide to the Prophet (SAW) for ten years who supplicated for him to be blessed with a long life, abundant wealth, and children, all which were granted to him by Allah (SWT). He died at Basra in 93 AH at the age 103. Imam Nawawi mentions the number of Hadith reported from the Prophet (SAW) by 2286. Imam Bukhari and Imam Muslim jointly narrated 168; while Imam Bukhari narrated 83 of it alone, and Imam Muslim narrated 71 alone.

4. A'ISHAH BINT ABUBAKAR (RLA)

The fourth in the line of most narrators of the Hadith was Ummul Mumineen A'ishah bint Abubakar Al-Humayra (RLA). She was the daughter of Caliph Abubakar (RLA) and the wife of Prophet Muhammad (SAW). She was born around seven years before Hijrah. She was naturally endowed with a retentive memory and a developed faculty; having memorised a large number of the ancient Arab Poems, on which she was a recognised authority. During her lifetime, she was also honoured for her expertise in medicine and Islamic Law. Her virtues were many, the most notable one being that she was granted superiority over all females by Prophet Muhammad (SAW) as reported by Anas ibn Malik (RLA). She was known for her outstanding knowledge, so much that she was qualified to issue *fatwa* (Islamic verdicts). She died at Medina in 57 AH at the age of about 64. Imam Nawawi said regarding A'ishah (RLA) that, there are many authentic reports regarding her virtues, and she is one of the six *Sahaba* who narrated the most Hadith from the Prophet (SAW). She narrated 2210 Hadith, with Imam Bukhari and Imam Muslim jointly narrating 174; Imam Bukhari narrated 54 alone, and Imam Muslim narrated 68 alone.

5. ABDULLAH IBN ABBAS (RLA)

In the fifth position was Abu Al-Abbas Abdullah ibn Abbas ibn Abdul Mutallib (RLA), the cousin of the Prophet (SAW). He was born three years before Hijrah. He was called *al-baḥr* (the ocean) and *al-ḥabr* (the scholar) due to the vastness of his knowledge. The Prophet (SAW) supplicated for ibn Abbas (RLA), for Allah (SWT) to teach him the Book (i.e. Qur'an).

Caliph Umar ibn Al-Khattab (RLA) would honour him, and rely upon his knowledge. Apart from Hadith, he was also the one from whom a lot of *fatwa* (Islamic verdicts) were narrated. He died at Ta'if in 68 AH at the age of 71. Imam Suyuti mentions that, Ibn Abbas (RLA) narrated 1660 Hadith. Imam Bukhari and Imam Muslim jointly narrated 95; Imam Bukhari narrated 120 alone, and Imam Muslim narrated 49 alone.

6. JABIR IBN ABDULLAH (RLA)

The sixth in line was Abu Abdullah Jabir ibn Abdullah ibn Amr ibn Haram Al-Ansari (RLA). He was a *Sahabi* and a son of a *Sahabi* who participated in nineteen battles with the Prophet (SAW). After his father Abdullah was martyred on the Day of *Uḥud*, he never lagged behind the Messenger of Allah (SAW) and he joined every battle since then. He was the last *Sahabi* to pass away in Medina in 78 AH at the age of 94. Imam Nawawi said that Jabir ibn Abdullah (RLA) narrated 1540 Hadith from the Prophet (SAW). Imam Bukhari and Imam Muslim jointly narrated 58; Imam Bukhari narrated 26 alone and Imam Muslim narrated 126 alone.

7. ABU SA'ID AL-KHUDRI (RLA)

The seventh most prolific narrator of the Hadith was Abu Sa'id Al-Khudri Sa'ad ibn Malik ibn Sinan Al-Ansari, (RLA). He was born around ten years before Hijrah. His father and his son were also *Sahabah*. He was thirteen years old during the battle of *Badr* so he did not participate in it, but he participated in twelve battles after it with the Prophet (SAW). His father was martyred in the battle of *Uḥud*. It has been reported that, there was none among the junior *Sahaba* more knowledgeable than Abu Sa'id (RLA). Like Abu Hurayrah (RLA), he had been one of the *As'hab as-Suffah* (People of the Veranda) who lived on the porch of the residence of the Prophet (SAW), which was by the Prophet's Masjid in order to dedicate themselves to an austere life of prayer and learning. He died in Medina at the age of 84 in 74 AH. Imam Suyuti says that, other than the six *Sahaba*, there is no one among the *Sahaba* whose Hadiths are more than a thousand besides Abu Sa'id Al-Khudri (RLA) for he has narrated 1170 Hadith. Imam Bukhari and Imam Muslim jointly narrated 43; Imam Bukhari narrated 16 alone, and Imam Muslim narrated 52 alone.

PART THREE

THE SIX MOST AUTHENTIC BOOKS OF HADITH AND THEIR AUTHORS

There are thousands of Books on Hadith, hundreds of which were compiled as early as the first, second and third centuries of Islam. But the majority consensus lies on six of such Books as being the most authentic and they are regarded universally as such. Nearly all Islamic Schools, Colleges, Universities, etc, all over the World require their students to study these Books. Indeed, they form a major curriculum, along with the Glorious Qur'an, of Muslims' general studies at all levels from childhood to old age! In addition, these Six Authentic Books of Hadith (*As-Sihah As-Sittah* or *Sittah Sihaha*) form the bedrock of Islamic Jurisprudence in liaison with the Qur'an. Therefore, what are these Six Authentic Books of Hadith?

1. SAHIH AL-BUKHARI

This Book is generally considered as the most authentic and second only to the Glorious Qur'an. The Author selected 9,082, or excluding the repetitions, 2,062, out of about 600,000 narrations to include in this compilation. The Book is arranged according to topics under separate headings, majority of which are extracts from the Qur'an, and some from different Hadith. The Book is also unique in the strict conditions that were laid down to include a Hadith in any book, namely; that each narrator should be of a high grade of character, accuracy, trustworthiness, memory, literary and academic standard; and that there should be positive evidence of the meetings and learning and teaching between the narrators. The Author of this Book is Abu Abdullah Muhammad ibn Ismail ibn Ibrahim ibn Al-Mughirah ibn Bardizbah Al-Ju'fi Al-Bukhari. He was born on 13th Shawwal 194 AH (Friday Jul 23rd 810AD) in Bukhara Town and he died on the night of Eid in 256 AH (870 AD). He was of Persian origin. He was blind during infancy; however, his eyesight was restored by Allah (SWT) by the virtue of his mother's continued supplication. His mother had brought him up after his father, who was a Hadith scholar himself, who died while Imam Al-Bukhari was an infant. He began the study of Hadith even before ten years of age. The likes of Is'haq bin Rahawayh and Ali ibn Al-Madini were among the 1080 Hadith

Scholars from whom Imam Al-Bukhari recorded Hadith. His travels included going to Syria, Egypt, Jazirah, Hijaz, Iraq and Nishapur. He once became penniless and thus had to live for some time eating the leaves and wild fruits.

2. SAHIH MUSLIM

This book is generally considered second to Sahih al-Bukhari, while some even consider it to be its equal. It has 7,385 Hadith (or 3,303 without repetition) in 56 Sub-Books, selected from about 12,000 collected Hadith. The Author tried to record only those Hadith that were unanimously agreed upon as authentic. The Book is well known for its authenticity. Abul Hasayn Muslim ibn al-Hajjaj ibn Dawud ibn Kaushad Al-Qushayri Al-Nishaburi was the Author of this popular Hadith Book. He was born in the famous Khurasan City of Nishapur in the year 204 AH (820 AD). He began his studies in Hadith at the age of about 14 and journeyed to Persia, Iraq, Hijaz, Syria and Egypt. From amongst his teachers were Imam Ahmad ibn Hanbal, and Imam Bukhari. His students included Abu Isa At-Tirmidhi and Abu Hatim Razi. The cause of his death illustrates a glimpse into his engrossment and obsession in knowledge. He was once asked about a specific Hadith which he could not remember at that time. He returned home and while searching for the Hadith, he didn't realise he had consumed a whole bag of dates. This led to his stomach upset and eventual death. He died in 261 AH (875 AD) and was buried at Nasir Abad, a place outside Nishapur.

3. SUNAN ABU DAWUD

This Book has about 4800 Hadith from a collection of 500,000. The author sufficed on just one or two Hadith in every Chapter to make it easy to use. It is apparently one of the best and most comprehensive on the subject of Legal Prophetic traditions. The Author was Abu Dawud Sulayman ibn Ash'ath ibn Is'haq Al-Sijistani. He was born in Sistan (Sijistan or Sijz) in the year 202 AH (818 AD); and died in 275 AH (889 AD) in Basrah. He began his journeys to acquire Hadith knowledge when he was younger than 20 years in age. He travelled to Khurasan, Persia, Iraq, Hijaz, Syria, Egypt, Tarsus and Rayy. He lived a major portion of his life in Baghdad and the last 4 years in Basra. He had more than 300 teachers who included Imam Ahmad bin Hanbal and Yahya ibn Ma'in.

4. JAMI' AT-TIRMIDHI

Jami' At-Tirmidhi comprises 50 Sub-Books that has 3,956 Hadith and it was completed in 270 AH (884 AD). This Book has 3 distinguishing features, i.e., 1. The Prophetic traditions are collected systematically; 2. It mentions the legal opinions of early scholars concerning the subject of the Hadith mentioned; 3. It discusses the quality, grading (authentic or good or weak and defect if any) of the Hadith. It is the famous work of Abu Isa Muhammad ibn Isa ibn Sawra ibn Musa At-Tirmidhi. He was born in 209 AH (825 AD) and he died in 279 AH (893 AD). He most likely began his foreign travels for study in 235 AH and returned to his hometown before 250 AH. His teachers included Imam Bukhari, Imam Muslim and Imam Abu Dawud. However, he was greatly influenced by Imam Al-Bukhari.

5. SUNAN AN-NASA'I

This book is unique in how it records the divergences between various versions and chains of Hadith and how it corrects the mistakes committed by Narrators. The Author was Abu Abdur-Rahman Ahmad ibn Shu'ayb al-Khurasani An-Nasa'i. He was born in 215 AH (830 AD) in Nasa', a city in Khurasan, and died in 303 AH (916 AD). He was very accurate in his retention of Hadith. He began his foreign travels for study when he was 15 years old and travelled to Iraq, Syria, Egypt, Hijaz and other places. His teachers included Is'haq bin Rahawayh, Imam Abu Dawud, Imam Bukhari and Qutaybah ibn Sa'id.

6. SUNAN IBN MAJAH

Sunan Ibn Majah has 32 Sub-Books, 1,500 Chapters and 4,341 Hadith (3,002 of which have been recorded also by the Authors of the other five Books). It is unique in its beautiful arrangement of Sub-Books and Chapters and in containing very little repetition. Abu Abdullah Muhammad ibn Yazid ibn Abdullah ibn Majah Al-Rib'i Al-Qazwini was the Author. He was born in 209 AH (825 AD) in Qazvin, a city in Iran, and died in 273 AH (887 AD). His traveled for studies at Khurasan, Rayy, Iraq, Syria, Hijaz, Egypt and other places. His teachers included Muhammad At-Tanafasi (died 233 AH).

Besides these six universally reputed to be the most authentic Books of Hadith, there are other Books authored with references from the six most

authentic Books of Hadith authored by a great young Muslim Scholar, **Sheikh Imam Nawawi**. His biography is given below as, this Book on 110 Hadith credits very many of these Hadith from Imam Nawawi's "*Arbauna Hadith*" (40 Hadith), which were culled, edited and commentary given on them by this Author.

The English translation of "*Arbauna Hadith*" that was used in this Book is from the one rendered by Sheikh Abu Amina Elias (Justin Parrott).

IMAM NAWAWI

The Author of "*Arbauna Hadith*" is known fully as, Imam Muhyi Al-Din Abu Zakariya Yahya bin Sharaf Al-Nawawi. He had a very short life of about 45 years, but during this period, he wrote a large number of Books on different subjects. Every work has been recognised as a valuable treasure of knowledge, with "40 Hadith" as the most famous. His *Sharh Sahih Muslim* is universally used as a standard Text Book for the study of Hadith while his *Al-Minhaj* is universally used for the study of Fiqh.

Imam Nawawi was born in the village of Nawa in the vicinity of Damascus in 631 AH (1233 AD). He grew up in Nawa and at the age of nineteen went to study in Damascus which was considered the most prominent centre of learning and scholarship at that time. During his stay at Damascus, Imam Nawawi studied from more than twenty celebrated teachers, regarded as masters and authorities of their fields and disciplines. He studied Hadith, Islamic Jurisprudence and Principles, Syntax and Etymology from great Muslim Scholars. Imam Nawawi had endless thirst for knowledge. He used to read twelve lessons daily and wrote commentaries on every lesson. Whatever books he read, he would write marginal notes and explanations on each book. His intelligence, hard work, love, devotion and absorption in his studies amazed his teachers and they became fond of him and began to praise and admire him. Allah had also conferred upon him the gift of fast memorisation and depth of thought. Imam Nawawi made full benefit of his Allah given qualities and potentials and earned the highest degree of honour. Imam Nawawi led a life of strict piety, righteousness and simplicity. After over 20 years of scholarship away from home, he returned to his hometown. Soon after his arrival, he died in 676 AH (1278 AD).

PART SIX

SEVENTY (70) PROPHETIC HADITH

HADITH 1: Deeds are (Judged) by Intentions

إنما الأعمال بالنيات

Umar ibn al-Khattab (RLA) reported that, the Messenger of Allah (SAW) said:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

Verily, deeds are only (judged) with their intentions. Verily, every person will have only what they intended. Whoever emigrated to Allah and his Messenger, his emigration is for Allah and his Messenger. Whoever emigrated to get something in the World or to marry a woman, his emigration is for that to which he emigrated.

(Source: Sahih Bukhari)

Commentary: This Hadith clearly explains that all acts, actions and deeds performed by any human shall be judged by his or her intention to do them. Allah uses the intentions in the hearts to judge persons as no one can hide what is in his or her heart from Allah as they can do to fellow human beings. Therefore, one can deceive people with wrong voiced out intentions but cannot deceive the Almighty Allah!

HADITH 2: Islam, Faith, and Excellence

الإسلام والإيمان والإحسان

Umar ibn al-Khattab (RLA) reported that, “We were sitting with the Messenger of Allah (SAW) one day when a man appeared with very white clothes and very black hair. There were no signs of travel on him and we did not recognise him. He sat down in front of the Prophet (SAW) and rested his knees by his knees and placed his hands on his thighs. The man said, “O Muhammad, tell me about Islam.” The Prophet (SAW) said:

الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا

Islam is to testify there is no God but Allah and Muhammad is the Messenger of Allah, to establish prayer, to give charity, to fast the month of Ramadan, and to perform pilgrimage to the House (Mecca) if one has the means.

The man said, “You have spoken truthfully.” We were surprised that he asked him and then said he was truthful. He said, “Tell me about Faith.” The Prophet (SAW) said:

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ

Faith is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in providence, its good and its evil.

The man said, “You have spoken truthfully. Tell me about Excellence.” The Prophet (SAW) said:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

Excellence is to worship Allah as if you see Him, for if you do not see Him, He surely sees you.

The man said, “Tell me about the Final Hour.” The Prophet (SAW) said:

مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ

The one asked does not know more than the one asking. The man said, “Tell me about its signs.” The Prophet (SAW) said:

أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا وَأَنْ تَرَى الْخِفَاءَ الْعُرَاءَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوُلُونَ فِي الْبُنْيَانِ

The slave girl will give birth to her master and you will see barefoot, naked, and dependent shepherds compete in the construction of tall buildings.

Then, the man left and I remained. The Prophet (SAW) said to me:

يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ

O Umar, do you know who he was?

I said, “Allah and his Messenger know best.” The Prophet (SAW) said:

فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ

Verily, he was Angel Jibreel (Gabriel) who came to teach you your Religion.

Source: Sahih Muslim

Commentary: This Hadith teaches six major lessons on the Religion of Islam as follows:

1. The five Pillars of Islam are to testify that (1) There is no deity worthy of worship but Allah and Muhammad is the Messenger of Allah; (2) To establish Prayers; (3) To give Charity-Zakah; (4) To Fast the Month of

Ramadan, and (5) To perform Hajj (pilgrimage) to the House of Allah (Mecca) if one has the means.

2. Faith (Iman) in Islam is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in *Qadr* (providence), its good and its evil.
3. Excellence in Islam is to worship Allah as if you see Him, for if you do not see Him, He surely sees you in all you do.
4. The Prophet (SAW) was asked by the Angel to mention the time the World shall come to an end, the Prophet (SAW) replied that, “The one asked (that is he) does not know more than the one asking (that is the Angel)”.
5. But when asked about the signs of the approach of the End of the World, the Prophet (SAW) replied that, “The slave girl will give birth to her master and you will see barefoot, naked, and dependent shepherds compete in the construction of tall buildings”.
6. An import of this Hadith is that, the Angel Jibreel appears to the Prophet (SAW) in various forms including in human flesh, just as the he (the Angel) did to him (the Prophet) during the first Message of Prophethood at the Cave of Hira in Mecca.

HADITH 3: Pillars of Islam

أركان الإسلام

Ibn Umar (RLA) reported that, the Messenger of Allah (SAW) said:

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ عَلَى أَنْ يُعْبَدَ اللَّهُ وَيُكْفَرَ بِمَا دُونَهُ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَحَجِّ الْبَيْتِ وَصَوْمِ رَمَضَانَ

Islam is built upon five: to worship Allah and to disbelieve in what is worshiped besides him, to establish prayer, to give charity, to perform Hajj pilgrimage to the House, and to fast the Month of Ramadan

Source: Sahih al-Bukhari

Commentary: This Hadith emphasises the five Pillars upon which Islam is built, as follows: (1) There is no deity worthy of worship but Allah and Muhammad is the Messenger of Allah; (2) To establish Prayers; (3) To give Charity-Zakah; (4) To Fast the Month of Ramadan, and (5) To perform Hajj

(pilgrimage) to the House of Allah (Mecca) if one has the means. Indeed, these five Pillars have been amply provided for in the Glorious Qur'an and amply demonstrated in the Sunnah of Prophet Muhammad (SAW) and in the Sunnah of the Guided Companions. In Islam, it is important to recognise and acknowledge one's duties and obligations towards the Faith. The Five Pillars of Islam are the foundations of the obligations of a Muslim. These well-known Islamic Pillars comprise Shahadah, Salah, Zakah, Sawm and Hajj. It is important to understand what these foundational principles actually mean.

1. What is Shahadah?

Shahadah means declaration of Faith and dedication to the belief that there is only one God, Allah (SWT), and that He sent His Messenger, Prophet Muhammad (SAW), to guide humankind. As the first of the Five Pillars of Islam, Shahadah is one of the most important and acts as the fundamental step towards submission to Allah (SWT) and announcing one's intention as a true follower of the Islamic Faith. Reverts to Islam are also required to take Shahadah as their first act of joining Islam. This serves as an affirmation of their commitment to the Faith. To take Shahadah, intent is important. One must recite the declaration sincerely with acceptance with the heart and mind. It is important to know what the words actually mean while taking Shahadah. Allah (SWT) says in the Qur'an about true submission: *"And who can be better in Religion than one who submits his face (himself) to Allah (i.e. follows Allah's religion of Islamic Monotheism); and he is a Muhsin (a good-doer)."* (al-Nisa 4:125)

2. What is Salah?

Salah is the second Pillar of Islam and the act of Five Obligatory Daily Prayers that are observed five times a day at set times. The five prayer times fall between dawn and midnight, although the times depend on location in the World and the time of the year. The Prayers in order are as follows:

1. Fajr – starts at dawn and ends at sunrise.
2. Zuhr – mid-day, starts once the sun has passed the highest point and lasts until Asr.
3. Asr – begins in the late afternoon and ends a little before the sun begins to set.

4. Maghrib - starts just after sunset once the sun dips below the horizon.
5. Isha – starts after Maghrib time (the disappearance of red afterglow) and lasts until midnight.

3. What is Zakah?

Zakah is an obligatory charity in Islam. It is a way of worshipping Allah (SWT) by giving what He has ordained to those eligible in the light of the Qur'an. Every year, Muslims pay a 2.5% share of their held wealth (cash, gold, and silver) over a certain threshold of grains and other specified foodstuff to help the less fortunate. Zakah purifies wealth and helps it grow literally and metaphorically, according to Islamic principles. Donating from one's wealth protects a person from problems, and Allah increases his provision because of his charity giving. The Prophet (SAW) said: *Wealth never decreases because of charity.* (Muslim) Allah (SWT) says in the Qur'an: *The example of those who spend in the way of Allah is just like a grain that produced seven ears, each ear having a hundred grains, and Allah multiplies (the reward) for whom He wills. Allah is All-Embracing, All-Knowing.* (2:261) Zakah is a means of salvation from the heat of the day of resurrection. The Prophet (SAW) said: *Every man will be in the shade of his charity on the Day of Resurrection.* (Sahih al-Jaami)

4. What is Sawm?

The term Sawm means to fast. Fasting during the holy Month of Ramadan is more than simply avoiding food. It is the practice of discipline and abstaining from temptations and bad habits. From dawn to sunset, able Muslims should avoid food and drink, sexual activity, smoking, intoxication, and any impure thoughts. Throughout Ramadan and the rest of the year, believers strive hard to refrain from acts of evil and causing harm to others. The length of the fasting day varies according to daylight hours in a particular region, as Sawm starts just before dawn and ends at sunset. There are two meals the Believers eat in Ramadan – *Suhoor and Iftar*. Suhoor is the pre-dawn meal and is highly encouraged to be eaten before beginning the Fast. Iftar is the meal eaten just after sunset at the time of breaking the fast.

Ramadan is an incredibly auspicious Month in which the initial *Verses of the Holy Qur'an* were revealed to Prophet Muhammad (SAW) as a guide for all

humanity. An important *purpose of fasting is to attain taqwa* (closeness to Allah) and to establish a strong connection with Allah. The Month itself holds countless rewards for those who seek forgiveness and the pleasure of Allah. Certain individuals have been granted *exemption* from fasting; including those who are ill, those travelling, women expecting a child, breastfeeding mothers, and those who are underage or going through extreme old age. In most cases, missed fasts have to be made up later, but those unable to do so have to pay *fidya* (specified alms)

5. What is Hajj?

The fifth and final Pillar of Islam is Hajj, the pilgrimage to Mecca. It is a time when Muslims from around the World congregate in Mecca to worship Allah (SWT) and perform several rituals to strengthen their Islamic Faith and devotion. Pilgrims must wear plain white clothing and enter a spiritual state of holiness known as Ihram. Ihram helps promote unity amongst the Muslim Ummah in attendance, for no man or woman, rich or poor, resident or traveller, stands above another. Regardless of age, ethnicity, status, and race, Muslims are all equal in the sight of Allah. Hajj falls in the 12th and final Month of Dhul Hijjah of the Islamic Hijrah Calendar. It is a journey that every Muslim is obligated to take at least once in a lifetime, if he satisfies the requirements of lawful means.

HADITH 4: Decree and Providence

القضاء والقدر

Abdullah ibn Mas'ud (RLA) reported that, the Messenger of Allah (SAW) said:

إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا ثُمَّ يَكُونُ فِي ذَلِكَ عِلْقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ فِي ذَلِكَ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يُرْسَلُ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ يَكْتُبُ رِزْقَهُ وَأَجَلَهُ وَعَمَلَهُ وَشَقِيٍّ أَوْ سَعِيدٍ فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا

Verily, the creation of each one of you is brought together in his mother's womb for forty days as a drop, then he is a clot for a similar period, then a morsel for a similar period, then there is sent to him the Angel who blows the spirit into him and he is commanded regarding four matters: to write down

his provision, his life span, his deeds, and whether he is blessed or damned. By Allah, other than whom there is no God, one of you acts like the people of Paradise until he is but an arm's length from it, and what is written overtakes him so he acts like the people of Hellfire and he enters it. Verily, one of you acts like the people of Hellfire until he is but an arm's length from it, and what is written overtakes him so he acts like the people of Paradise and he enters it.

Source: Sahih al-Bukhari

Commentary: This is one of the most misunderstood and controversial Hadith. Immediately this Hadith was narrated, people generally retorted that, a person does not need to do anything in life but to wait and see what has been predestined for him. This is a false idea, because it goes against the belief in Allah's Qadar (Divine Decree) and negates the idea of taking appropriate means of worship to Allah (SWT) and performing worldly chores as required of humans. There are many ways to look at this Hadith on Predestination and perhaps the most important was to say that, indeed what is predestined shall occur, but at different levels, depending on how a person handles it, for example through supplication, as Allah has promised to listen and honour the supplication of His slaves. Allah in the Glorious Qur'an states that:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

“And when My slaves ask you (O Muhammad) concerning Me, then (answer them that), I am indeed near (to them). I respond to the invocations of the supplicant when he calls on Me. So let them obey Me and believe In Me, so that they may be led aright”. (Surah Al-Baqarah 2:186). And the Prophet (SAW) stated that, supplication is beneficial with regards to what has been decreed and what has not been decreed. The Prophet (SAW) said: *“Nothing can change the Divine Decree (predestination) except supplication (Du'a)* (Narrated by Ahmad, Ibn Maajah and Tirmidhi). Imam Ibn Qayyim, in his Book *“Ad-Daa wad Dawaa”* (The Sickness and the Cure), states that, all decreed results are preordained along with their proper means, which lead

to their occurrence. One of these means is the SUPPLICATION TO ALLAH. A matter is not preordained just like that, without any means leading to its occurrence; rather it is preordained along with its proper means, which will ensure its occurrence. So when a person comes across the means, the decreed matter will come to pass. And if he does not come across those means, the decreed matter is denied. For example, satisfying one's appetite and quenching one's thirst are preordained through the means of eating and drinking. Children are preordained through sexual intercourse. Harvesting crops is preordained through planting and, the withdrawal of the soul from an animal is decreed through slaughter. Likewise, entrance into Paradise is preordained with GOOD deeds, while entrance into the Hellfire is preordained with BAD deeds.

HADITH 5: Lawful and Unlawful are Clear

الحلال والحرام بين

Messenger of Allah (SAW), said: Nu'man ibn Bashir (RLA) reported that, the

الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ وَبَيْنَهُمَا مُشَبَّهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ فَمَنْ اتَّقَى الْمُشَبَّهَاتِ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ كَرَّاعٍ يَزْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يُوَاقِعَهُ أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى أَلَا إِنَّ حِمَى اللَّهِ فِي أَرْضِهِ مَحَارِمُهُ أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ أَلَا وَهِيَ الْقَلْبُ

Verily, the lawful is clear and the unlawful is clear, and between the two of them are doubtful matters about which many people do not know. Thus, he who avoids doubtful matters clears himself in regard to his Religion and his honour, and he who falls into doubtful matters will fall into the unlawful as the shepherd who pastures near a sanctuary, all but grazing therein. Verily, every King has a sanctum and the sanctum of Allah is His prohibitions. Verily, in the body is a piece of flesh which, if sound, the entire body is sound, and if corrupt, the entire body is corrupt. Truly, it is the heart.

Source: Sahih al-Bukhari. In another narration, the Prophet said:

اجْعَلُوا بَيْنَكُمْ وَبَيْنَ الْحَرَامِ سِتْرَةً مِنَ الْحَلَالِ مَنْ فَعَلَ ذَلِكَ اسْتَبْرَأَ لِعَرْضِهِ وَدِينِهِ وَمَنْ أُرْتَعَ فِيهِ كَانَ كَالْمُرْتَعِ إِلَى جَنْبِ الْحِمَى يُوشِكُ أَنْ يَقَعَ فِيهِ وَإِنَّ لِكُلِّ مَلِكٍ حِمًى وَإِنَّ حِمَى اللَّهِ فِي الْأَرْضِ مَحَارِمُهُ

Make between yourself and the unlawful a barrier of what is lawful. Whoever does so will clear himself in regard to his honour and his Religion. A shepherd who grazes near the side of a sanctum will nearly fall into it. Verily, every King has a sanctum and the sanctum of Allah is His prohibitions.

Source: Sahih Ibn Hibban

Commentary: The Qur'an and the Sunnah have made everything in life clear as either lawful or unlawful. Therefore if something confronts someone and it is not clear to him whether it is lawful or unlawful, the person should either enquire about its status from those who know, or stay away from it. Allah's injunctions and commandments should be performed if they are obligations, and should be avoided if they are prohibitions. Majority Muslim Scholars are of the view that the vast majority of acts fall into one of the first two categories; either they are clearly lawful or clearly unlawful. Only a minority number of acts fall into the third category, that which are doubtful. This Hadith helps Muslims in dealing with such, by simply avoiding the doubtful acts.

HADITH 6: Religion is Sincerity

الدين النصيحة

Tamim al-Dari (RLA) reported that the Messenger of Allah (SAW), said:

إِنَّ الدِّينَ النَّصِيحَةُ

Verily, the Religion is Sincerity.

We said, "To whom?" The Prophet (SAW) said:

لِلَّهِ وَكِتَابِهِ وَرَسُولِهِ وَأَئِمَّةِ الْمُؤْمِنِينَ وَعَامَّتِهِمُ وَأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمُ

To Allah, His Book, His Messenger, the Leaders of the Muslims, and their Common People.

Source: Sahih Muslim

Commentary: This Hadith focuses on *Nasihah*, which is normally translated to sincerity in the context of this Hadith. The Prophet (SAW) said that the entire Religion of Islam is encompassed in the concept of *nasihah* (sincerity) and that the main pillar of the Religion and its soundness lies in this concept. The Prophet (SAW) stated in the Hadith that *nasihah* should be given to five categories: to Allah, His Book, His Messenger, to the Leaders of the Muslims and to the Common People.

Nasiha to Allah (SWT) means to give Allah His dues of worship and reject associating Him with anyone or anything; and to handle Worldly affairs consciously as He ordained.

Nasiha to Allah's Book is to accept fully and wholeheartedly that the Glorious Qur'an is Allah's Words transmitted to humanity through Prophet Muhammad (SAW); and all what it contains must be accepted, obeyed and practiced as Allah's divine instructions to humanity

Nasiha to Allah's Messenger entails the wholehearted acceptance of the Prophet-hood and Messenger-hood of Prophet Muhammad (SAW); and to accept and practice all what he taught and/or practiced as Sunnah

Nasiha to the Muslim Leaders involves enjoining them to deliver justice and fairness to their subjects, to positively pray for them to succeed, to obey their lawful commands, to assist them and to politely correct them when they are wrong.

Nasiha to the Muslim Common People is to enjoin them to obey their leaders who are just and fair to them; and to deal with each other with honesty and sincerity

HADITH 7: Fighting in the Way of Allah

الجهاد في سبيل الله

Jabir (RLA) reported that, the Messenger of Allah (SAW) said:

أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُوا لَا إِلَهَ إِلَّا اللَّهُ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا وَحِسَابُهُمْ عَلَى اللَّهِ

I have been commanded to fight the people until they say there is no God but Allah. If they say there is no God but Allah, then they will be granted protection from me for their lives and property, except by right of justice, and their reckoning is with Allah.

Then, the Prophet (SAW) recited the Qur'an Verse:

إِنَّمَا أَنْتَ مُذَكِّرٌ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ

Verily, you are only a reminder. You are not over them as a dictator. (88:22)

Source: Sahih Muslim

1. Ibn Taymiyah, in *Majmu' al-Fatawa* commented as follows:

مُرَادُهُ قِتَالُ الْمُحَارِبِينَ الَّذِينَ آذَنَ اللَّهُ فِي قِتَالِهِمْ لَمْ يُرَدِّ قِتَالُ الْمُعَاهِدِينَ الَّذِينَ أَمَرَ اللَّهُ بِوَفَاءِ عَهْدِهِمْ

The meaning of this Hadith is to fight those who are waging war against Muslims, who Allah has called Muslims to fight back. It does not mean to fight those who have made peace, with whom Allah has commanded us to fulfil their peace covenant.

2. And Ibn Rajab, in *Jaami' al-'Ulum wal Hikam*, writes on the second part of this Hadith as follows:

وَالْمَعْنَى إِنَّمَا عَلَيْكَ تَذْكِيرُهُمْ بِاللَّهِ وَدَعْوَتُهُمْ إِلَيْهِ وَلَسْتَ مُسَلِّطًا عَلَى إِدْخَالِ الْإِيمَانِ فِي قُلُوبِهِمْ قَهْرًا وَلَا مُكَلَّفًا بِذَلِكَ

The meaning is that your duty (O Prophet) is only to inform them about Allah and to preach to them. You do not have authority to insert Faith into their hearts by force; you are not responsible for that.

Commentary: The comments by (1) Imam Ibn Taymiyah and (2) Imam Ibn Rajab may suffice here. However, it is pertinent to state that the first part of the Hadith was definitely referring to “war” and not Jihad in its totality. Because the Prophet (SAW) used the Arabic word “*Qital*”, not “*Jihad*”, and this word has been used throughout the Qur’an to mean fighting or war. While Jihad is more encompassing since it refers to any “striving” to learn, to propagate and to defend Islam. Please see Hadith No. 70 on Jihad in this Book for details. The second part of the Hadith was a quotation of a Verse from the Glorious Qur’an, where there are several of such Verses declaring all Messengers of Allah as bearers of good tidings and bearers of warnings against bad tidings. And that there is no compulsion in Religion as people are free to choose between good or bad and bear either good or bad consequences in this World and in the Hereafter.

HADITH 8: Responsibility Within one’s Capacity

التكليف بما يستطاع

Abu Huraira (RLA) reported that the Messenger of Allah (SAW) said:

مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ وَمَا أَمَرْتُكُمْ بِهِ فَافْعَلُوا مِنْهُ مَا اسْتَطَعْتُمْ فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ

What I have prohibited for you, avoid it. What I have commanded you, do it as much as you can. Verily, those before you were ruined only due to their excessive questioning and contradicting their Prophets.

Source: Sahih al-Bukhari. In another narration, the Prophet (SAW) said:

اتْرُكُونِي مَا تَرَكْتُكُمْ فَإِذَا حَدَّثْتُكُمْ فَخُذُوا عَنِّي فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ

Leave me with what I have left you. When I narrate a saying to you, take it from me. Verily, those before you were ruined only due to their excessive questioning and contradicting their Prophets.

Source: Sunan al-Tirmidhi

Commentary: In these two Hadith narrations, the Prophet (SAW) commands Muslims to avoid what he has forbidden and to follow what he has ordered according to the best of their ability. The Prophet (SAW) also commanded Muslims to follow his guidance without asking too many questions, and to ask only questions that will not complicate what is in the their minds. In these regards, it is clear that the commands of the Prophet (SAW) are sacrosanct and must be followed and adhered to within a person's ability. These obligations are however within normal circumstances and they are relaxed under emergency situations. For example if someone cannot pray while standing due to severe sickness or lack of some limbs, that person could pray while seated on the floor or on a chair. It is also important for a person to guard his tongue against asking too many unnecessary or arrogant questions that may lead to misunderstanding of the subject matter being asked, or making tempers to be raised leading to quarrels.

HADITH 9: Perfection of Faith

كمال الإيمان

Anas ibn Malik (RLA) reported that the Messenger of Allah (SAW) said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

None of you will have Faith until he loves for his brother what he loves for himself.

Source: Sahih al-Bukhari

Commentary: The second Hadith in this Book explains that *Iman* (Faith) means belief in Allah, His Angels, His Religious Books, His Messengers, the Day of Resurrection, Paradise, Hell-fire, etc. This means that Islam is hinged on *Iman* (Faith) and this Hadith No. 13 explains that, no Muslim truly has *Iman* (Faith) until he loves for his Muslim Brother what he loves for himself. By this Hadith therefore, Muslims truly have no Faith until they love each other, wish each other well and assist each other to attain lofty heights in life.

1. Do Muslims who are in positions of leadership (traditional or political) wish that their Brothers in Islam should attain similar positions?
2. Do those who are endowed with wealth wish that their Brothers should also be as wealthy as they?
3. Do those who are endowed with knowledge wish that their Brothers should also be so educated?

The likely majority (if not all) answers to the above questions are “no”, because the human feelings might be that if one wishes those things he possesses for his Brother, he might lose his! But Allah is the most Bountiful and the most Beneficent. Allah can grant lofty wishes without any one losing his share. For example, some families have produced multi-billionaires and some Professors have emerged from one family without any of them losing his share. Indeed Allah produced two brother-Prophets at the same time without one losing his prophet-hood as a result of the wish of one of them. Allah states this Himself in the Glorious Qur’an as follows:- (*Prophet Musa prayed to Allah*) “*And appoint for me a Minister from my family. Harun my Brother. Increase my strength with him. And let him share my task (of Prophet-hood). So that we may glorify You much and remember You much. Verily, You are Ever a Well-Seer of us.* (Allah) said:- “*You are granted your request, O Musa!*” (Qur’an 20:29-36).

Prophet Musa (AS) wished the prophet-hood for his Brother Harun (AS) and Allah made both of them Prophets without any losing his prophet-hood. Prophet Muhammad (SAW) and his Companions loved each other and wished each other well and Allah endowed them with successes over the infidels who very much outnumbered them.

Within twenty years of Islam, the few Muslims in Arabia overwhelmed a vast majority of millions of infidels and within a century Muslims had taken

over the Leadership of the Arabian Peninsula and some parts of North Africa and Asia. That was the result of education, unity of purpose and love for one another.

HADITH 10: Sanctity of Muslim Life and Causes of its Nullification

حرمة دم المسلم وأسباب إهداره

Abdullah ibn Mas'ud (RLA) reported that the Messenger of Allah (SAW) said:

لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ إِلَّا بِأَحَدٍ ثَلَاثٍ: الزَّانِي وَالنَّفْسُ
بِالنَّفْسِ وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ

It is unlawful to shed the blood of a Muslim who testifies that there is no God but Allah and I am the Messenger of Allah, except in one of three cases: the married person who commits adultery, legal retaliation for murder, and a person who abandons his religion and secedes from the community.

Source: Sahih al-Bukhari

Commentary: Quran Academy Blog of August 23rd, 2018, gives an excellent commentary on this Hadith, which touches on the Sanctity of a Muslim's Blood. The Hadith specifies one of the most important aspects of how to deal with fellow Muslims, where Allah (SWT) has decreed through His Messenger (SAW) that taking a Muslim's life cannot be done by anyone and everyone according to their own whims and desires. Before Islam, killing people for tribal or family issues was considered acceptable and normal. In fact, the killing of girl babies by the tribes in Arabia at that time was nothing to be ashamed of. In some African communities, human sacrifice was rampant and acceptable. Islam came to liberate mankind from such abhorrent behaviours, in turn; making them accountable for everything they do and say. Islam came to set parameters that differentiate the right from the wrong, and help Muslims understand when and under what circumstances a person can be given a death penalty.

The Prophet (SAW) specifies how a life of a Muslim is sacred and cannot be violated, unless it falls under one of the three cases mentioned in the Hadith. In Islam, these stringent rules have been put in place because the welfare of the community takes precedence over the wants and desires of a particular individual who does not respect the welfare of the community and is ready to

commit heinous sins or crimes. Islam has made it very clear that taking a human life is the responsibility of the highest Authority, i.e. the Judge through a judicial process and not due to vendetta or personal grudges and misunderstandings by individuals. The three cases mentioned in this Hadith are as follows:

1. Fornication or illegal sexual intercourse and adultery are considered highly detestable sins that require a very strong punishment. Allah has strongly commanded Muslims to not even go near adultery, let alone commit it (Qur'an, Al-Israa: 32). This rule was put in place because adultery shakes and destroys the very foundation of a family. Unstable families lead to ineffective societies, in turn, destroying the peace and stability that a community needs to be built upon. Therefore, the punishment for adultery, when it is proven, is stoning until death.

2. A Life for a Life is the principle applied if an adult, who is rational and mentally sound, intentionally murders another person, male or female, without due right of Law, then that murderer is to be put to death. This is clear from Verses 178-179 of Surah al- Baqarah in the Glorious Qur'an. However, there are some exceptions to this ruling. The first exception is alluded to in the Verse itself. The relatives of the deceased have the right to forego the death penalty and accept a blood-money payment instead from the killer. A second exception is where a father kills his son. According to the majority of the scholars, the father is not to be killed for such an act. A third exception is where a Muslim kills a non-Muslim who was in a state of war or living in a Land that is in a state of war against the Muslims, then all scholars agree that the Muslim is not to be killed for that act.

3. The Apostate is the one who forsakes his Religion of Islam and separates from the Muslim community. If a Muslim commits any of the acts of apostasy, he will be killed due to his apostasy, if he persists in his disbelief and refuses to repent. However, if a person apostates from Islam and then repents, he is not to be killed because in that state, he has neither forsaken his Religion nor has separated from the Muslim community.

Let it also be noted that, there are there are other Cases that call for the Death Penalty. These include the case of homosexuality, the one who marries a related woman who is within the prohibited degrees of marriage, the case of the magician, the case of animal bestiality, the case of proven life self-defence or defending one's wealth, etc.

HADITH 11: Islamic Manners

آداب إسلامية

Abu Huraira (RLA) reported that, the Messenger of Allah (SAW) said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُوْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

Whoever believes in Allah and the Last Day let him not harm his neighbour. Whoever believes in Allah and the Last Day let him honour his guest. Whoever believes in Allah and the Last Day let him speak goodness or remain silent.

In another narration, the Prophet (SAW) said:

فَلْيَصِلْ رَجْمَهُ

Let him uphold family ties.

Source: Sahih al-Bukhari

Commentary: In this Hadith, the Prophet (SAW) starts each sentence with the statement “*Whoever believes in Allah and the Day of Judgment,*” then he resumes his Hadith talking about the Muslims’ action, which indicates that actions are part of our Belief. It is not enough that Muslims say that “*We believe in Allah (SWT) and in the Prophet (SAW)*” but refuse to manifest these statements with “Actions”. The Prophet (SAW) placed emphasis on the importance of each action by repeating the statement “*Whoever believes in Allah and the Day of Judgment,*” with every single sentence. It is a constant repetition and a reminder that these actions should come out together with everyone’s Belief. The Hadith speaks of the rights of Neighbours and Guests; with instructions of doing good to them and the encouragement upon protecting their limbs from doing harm to them. In another Hadith, the Prophet (SAW) has said: *Angel Jibreel did not cease to advise me regarding the rights of the neighbour, until I began to think that they would also receive a part of one’s inheritance.* To control one’s speech is a very important aspect in manifesting one’s Belief. It is also very important for one’s spiritual

development. If a person's intended speech is good, let him say it as he will surely be rewarded by Allah (SWT). And if the speech is not good, then let him keep silent, otherwise he will be negatively liable for it in this World and in the Hereafter.

Hadith 12: Prohibition of Anger

النهي عن الغضب

Abu Huraira (RLA) reported that, a man said to the Prophet (SAW), "Advise me." The Messenger of Allah (SAW) said:

لَا تَغْضَبْ

Do not be angry.

The man repeated, and the Prophet (SAW) said:

لَا تَغْضَبْ

Do not be angry.

Source: Sahih al-Bukhari

Commentary: This Hadith teaches Muslims that a person should learn how to adopt the characteristics of generosity, kindness, calmness, modesty, patience and forgiving. If a person adopts these qualities in himself, then he may be able to restrain himself when he is about to get angry. When a person is about to get angry, he should control himself, be patient and not get angry. Socially, this Hadith promotes better relationship among people as it teaches them to restrain anger and to be patient. Someone can restrain himself from getting angry by not indulging in conversations or situations which will get him angry and to adorn one with other characteristics that help to stop anger e.g. patience, generosity, kindness, shyness, forgiveness, etc. It is greatly recommended that someone should not do the things that induces anger e.g. shout, abuse and physical harm. Anger can be suppressed by remembering that *Shaytan* induces it and gets happy in it; so when someone is angry, he should immediately say "*A'uzu bil Lahi minal Sahytan al-Rajeem*". Making *Wudhu* and remembering that the Prophet (SAW) said that if someone gets angry while he is standing, then he should sit down, and if he is still angry, then he should lie down. However, not all anger is bad, as some anger is praiseworthy, like when someone gets angry on seeing evil, or seeing Allah's rights and Laws being abused. Such anger shall be in the form of correcting those who engage in such bad behaviours and not for a fight with them.

HADITH 13: Good Character and Taqwa

حسن الخلق

Abu Dharr (RLA) reported that, the Messenger of Allah (SAW) said:

اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ

Fear Allah wherever you are, follow a bad deed with a good deed and it will erase it, and behave with good character towards people.

Source: Sunan al-Tirmidhi

Commentary: This Hadith focuses on *Taqwah* (piety) and is very comprehensive, as it speaks of the 3 different levels of *Taqwa*, i.e., how we are with Allah, with ourselves, and with others. Piety has the same meaning as *Wiqayah* (protection), so it is a protection of a person against the punishment of Allah. Piety is a comprehensive word which involves fulfilling the obligations, not doing the prohibitions, avoiding the doubtful, fulfilling the recommended, and not doing the disliked. Piety is not just a mere feeling in the heart, but also an action of the limbs. Piety in the Qur'an is mentioned with 3 meanings: (1) Fear of Allah (Al-Baqarah:281), (2) Obedience and worship of Allah (Al-Imran:102) and (3) Purifying the heart from sins (An-Noor:52). Piety also entails not just leaving sins, but also leaving those things which are *halal* and may lead to *haram*. Muslims need to have Piety with regards to shirk and *kufr*, by having sound knowledge. Muslims need to have piety all the every time, in secret and in public.

This Hadith also has an important phrase of, “*Follow up a bad deed with a good deed and it will wipe it out*”, which came straight after the order to be Pious, and this is to indicate that even the pious people can fall into sin. It all depends on what someone does after he sins. Just like good deeds can wipe out sins in some situations; sins can wipe out good deeds in other situations. Scholars have differed on how the sin is wiped away, but they agree that it can be wiped away by Allah not punishing the person for it.

HADITH 14: Be Mindful of Allah and He will Protect you

احفظ الله يحفظك

Ibn Abbas (RLA) reported that, I was riding with the Messenger of Allah (SAW) and he said:

يَا غُلَامُ إِنِّي أَعَلِّمُكَ كَلِمَاتٍ أَحْفَظُ اللَّهُ يَحْفَظُكَ أَحْفَظُ اللَّهُ تَجِدْهُ تَجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ وَلَوْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

Young man, I will teach you some words. Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. If you ask, ask from Allah. If you seek help, seek help from Allah. Know that if the Nations gathered together to benefit you, they could not benefit you unless Allah has decreed it for you. And if the Nations gathered together to harm you, they could not harm you unless Allah has decreed it for you. The pens have been lifted and the pages have dried.

Source: Sunan al-Tirmidhi

Commentary: Ibn Abbas (RLA) was about 13 years old when he was narrated this Hadith as he was riding with the Prophet (SAW) on his camel (or mule). This Hadith reveals the core truths about the nature of man's relationship with Allah. If you take care of your relationship with Him, He will take care of you. Whatever you need or desire, in the end it can only come from Him. This is not to say that someone can never ask people for assistance, but a person should understand that ultimately Allah is the source of all help that comes his way. The companions used to ask Allah for help in everything, large or small, even in getting salt for their food.

Muslims sometimes get bogged down with the side issues in the Religion, while forgetting the essence of peoples' relationship with the Creator, Allah (SWT). The Prophet (SAW) captured this essence for all Muslims, and taught that as long as people turn to Allah, everything will be all right for them. The Prophet (SAW) told a story of three men who were caught in a storm and sought shelter in a cave. No sooner had they entered the cave than a massive boulder fell and blocked the only exit. The three men called upon Allah to help them, testifying to deeds they had done solely for the sake of Allah, and as each one told the story of their good deed, the boulder shifted and they were able to escape. One lesson of this story is that if people are mindful and obedient to Allah in times of ease and enablement, Allah will be at their side when they are desperate; and Vise-Versa.

The story of Prophet Ibrahim (AS) resonates here. When Prophet Ibrahim (AS) was about to be burnt alive after destroying the idols of his people, the

Angel Jibreel came to him and asked him, *“Do you need help?”* Ibrahim (AS) replied, *“From you? No. As from Allah? Then yes! Moreover, people should know that whatever harm Allah has written for them, is inevitable, because the ‘Pens have been lifted and the Pages have Dried.’ People can put their hearts and minds to rest, knowing that what is written will come to be no matter what, and Allah shall always bring ease to the Faithful in hearts and in deeds.*

It is implied in this Hadith that there will be challenges and trials for the Believers. Perhaps it is in difficulty that the strength and power of the words of the Prophet (SAW) shine brightest. Hardship is never meant to break Muslims but to strengthen them. Even in the darkest moments, there will be unexpected sources of coolness and ease, and always the hope of victory that comes with patience. Allah (SWT) says in the Quran: *“We shall certainly test you with fear and hunger, and loss of property, lives, and crops. But give good news to those who are steadfast. Those who say, when afflicted with a calamity, ‘We belong to Allah and to Him we shall return’. These will be given blessings and mercy from their Lord, and it is they who are rightly guided”* (Al-Baqara:155-157)

HADITH 15: Types of Good Deeds

أنواع الأعمال الخيرية

Abu Dharr (RLA) reported that, the companions said, *“O Messenger of Allah, the rich have taken the rewards. They perform prayer as we pray, they fast as we fast, and they give charity from their extra wealth.”* The Messenger of Allah (SAW) said:

أَوْ لَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ وَأَمْرٌ بِالْمَعْرُوفِ صَدَقَةٌ وَنَهْيٌ عَنِ الْمُنْكَرِ صَدَقَةٌ وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ

Has not Allah made for you ways to give charity? In every Glorification of Allah there is charity, and in every declaration of His Greatness there is charity, and in Praise of Him is charity, and in every declaration of His Oneness there is charity, and enjoining good is charity and forbidding evil is charity, and in a man's intimate relations with his wife is charity.

They said, *“O Messenger of Allah, is there a reward for one who satisfies his passions?”* Prophet said:

أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ فِيهَا وَزْرٌ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرًا

You see that if he were to satisfy his passions with the unlawful, it would be a burden of sin upon him? Likewise, if he were to satisfy himself with the lawful, he will have a reward.

Source: Sahih Muslim

Commentary: Good deeds are not confined to certain actions alone, as can be seen in this example of giving charity. It is by the grace of Allah that people have many avenues for doing good deeds. This Hadith is one of the many that demonstrate how eager the Companions (RLA) of Prophet Muhammad (SAW) were to perform acts that were pleasing to Allah (SWT). They were not jealous of the wealthier Companions (RLA) because of their nice clothes or houses; rather, they were worried that the wealthy would get more rewards from Allah due to their giving of wealth in charity. They had heard the verses of the Qur'an that emphasised the importance of giving charity and they were keen to please Allah in this way, but they were limited by their means. This should be the way in which all believers compete, for the good goal of the Hereafter. They should race one another to do good deeds in order to please Allah, and not compete in the life of this World. As Allah says: *"Nay, you prefer the life of this World although the Hereafter is better and more lasting"* (Surah al-Ala: 16-17). Unfortunately, many Muslims today compete for the life of this World and this can cause jealousy, pride and enmity in the hearts. Muslims should remember that the pleasures of this World are fleeting and can lead to loss and destruction, but the pleasures of the Hereafter are for eternity.

It can be seen from the statement in this Hadith that the poorer Companions (RLA) specifically noted that the richer Companions (RLA) gave charity out of their "extra" wealth, meaning the wealth left over after they had met their own needs. This is an important principle when giving charity in Islam. Many people are responsible for their own well-being as well as for the well-being of others. Islam does not allow them to squander their wealth or hurt the people they are responsible for, even if they want to use that wealth for good purposes. The needs of those under someone's care must be met first. The believer should only give in charity that which is beyond their needs. When giving wealth to others, one should begin with those whom he is

financially responsible for, then those who are in need who are close to him and within his community.

It is interesting to note that at the time this Hadith occurred, the Companions (RLA) of the Prophet (SAW) thought that there was only one type of charity, which is giving of one's wealth. However, as it is now known, the Islamic concept of charity is vast. It incorporates such things as doing good, giving food and even a smile.

Other than the act of giving one's wealth, the concept of charity in Islam can be divided into two broad categories. The first category consists of acts of goodness and kindness that are done towards other human beings. This category includes acts like ordering the good and forbidding the evil, calling others to the path of Allah, keeping oneself from harming others, teaching others about Islam, removing something harmful from the road and so forth. It can be seen that this type of charity may actually be more beneficial in the long run than giving up some of one's wealth. As the Prophet (SAW) said: *"Your smiling at your brother is a charitable act for you. Your ordering the good and eradicating evil is a charitable act. Your guiding a man in a land wherein he is lost is a charitable act. Your removing a stone, thorn or bone from the road is a charitable act. Your emptying your cup into the cup of your brother is a charitable act"* (Recorded in al-Tirmidhi). Any of these acts of charity are available to all people, whether rich or poor.

The second category consists of acts of goodness done directly towards oneself. In fact one of the best charitable acts is to refrain from harming others. In fact, even saying "*Subhanallah*" is considered an act of charity. Indeed, one of the best things that one can do is to perform *dhikr* of Allah (SWT) and in so doing, perform an act of charity towards his own souls.

Allah, in His infinite Mercy, has given people a multitude of ways to earn rewards, even down to how they use the tips of their tongues. An important deed that is available to everyone, with or without wealth, is the ordering of good and the forbidding of evil. With the right intention, the reward for this may even be bigger than the giving of one's wealth. It is this characteristic of ordering the good and forbidding the evil that has set the Muslim Nation apart from all other peoples.

The mercy of Allah is so great, that even having sexual relations to fulfil human desires between husband and wife shall be rewarded as a charitable act for the two of them. Indeed, doing such acts between unlawful partners (like with prostitutes) is instant punishment by Allah.

HADITH 16: Reconciliation Between People

الإصلاح بين الناس

Abu Huraira (RLA) reported that, the Messenger of Allah (SAW) said:

كُلُّ سَلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ قَالَ تَعْدِلُ بَيْنَ الْاِثْنَيْنِ صَدَقَةٌ وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ قَالَ وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ وَتُمْيِطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ

Charity is due upon every joint of the people for every day upon which the sun rises. Justly reconciling two people is charity. Helping a man with his animal and lifting his luggage upon it is charity. A kind word is charity. Every step that you take towards the Masjid is charity, and removing harmful things from the road is charity.

Source: Sahih al-Bukhari

Commentary: Perhaps, this Hadith is among the most self-explanatory ones as it plainly states that, charity is due upon every joint of the people for every day upon which the sun rises. Justly reconciling two people is charity. Helping a man with his animal and lifting his luggage upon it is charity. A kind word is charity. Every step that you take towards the Masjid is charity, and removing harmful things from the road is charity. The Hadith calls on people to understand that, their bones and their joints are created by Allah to worship Him and to earn great rewards from Him by utilising them positively in assisting other people and other creatures. It also lays down the foundations of social interaction by reconciling people. In Sahih Muslim, the Prophet (SAW) states that every person has 360 bones in his body, which he should utilise positively. These are blessings that people may consider to be small, but these small joints are in fact great blessings as no one can use his hands or feet without these joints and no one can barely do anything without using the hands and the feet.

In a support Hadith to this one, it was related that Abdullah ibn Amr (RLA) reported that, the Messenger of Allah (SAW), said, “*The best act of charity*

is to reconcile between people”. This shows that bringing two or more people who are in conflict together, and making peace and reconciliation between them is considered a great act of charity in Islam. Infact, this is a compulsory act upon Muslims to do, as Allah (SWT) commands in the Qur’an to reconcile the hearts of the believers: *“So fear Allah and make reconciliation among yourselves”* (Surah al-Anfaal: 1). And: *“The believers are nothing else other than brothers. So make reconciliation between them and have fear of Allah, such that you may attain mercy”* (Surah al-Hujuraat: 10). Making things right between two people brings about peace, harmony and love and this has wider blessings for society as a whole. From a Shari’ah point of view, this goal of bringing harmony is so important that it is one of the few areas in which any form of lying, with the intention of bringing about a greater good, is permitted. Allah (SWT) says in the Qur’an: *“There is no good in most of their secret talks save (in) him who orders charity or righteousness or conciliation between mankind; and he does this seeking the good pleasure of Allah. We shall give him a great reward”* (Al-Nisaa: 114)

There are many times in which the differences that occur between people happen within families or close friends. Sometimes it can feel that the differences are so great they are intractable. But Allah shows Muslims how pleased He is with those who strive to please Him by reconciling the hearts of people. He even allows people to stretch the truth in order to try and bring two hearts together.

HADITH 17: Duty to Uphold the Sunnah

وجوب لزوم السنة

Al-‘Irbad ibn Saryah (RLA) reported that, the Messenger of Allah (SAW) prayed with us one day. Then, he faced us and delivered an eloquent sermon that brought tears to our eyes and by it shook our hearts. It was said, *“O Messenger of Allah, it is as if this is a farewell address. What do you instruct for us?”* The Prophet (SAW) said:

أَوْصِيَكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسِيرَى اخْتِلَافًا
كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِدِ وَإِيَّاكُمْ
وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ

I advise you to fear Allah, listen, and obey, even if an Abyssinian slave is put in charge of you. Whoever lives after me will see many conflicts. You must adhere to my Sunnah and the Sunnah of the righteous, guided Successors. Hold firmly to it as if biting with your molar teeth. Beware of newly invented matters, for every new matter is an innovation and every innovation is misguidance.

Source: Sunan Abi Dawud

Commentary: This Hadith is very important as it makes the following of the Sunnah the major protector of a Muslim's Faith in times predicted by Prophet Muhammad (SAW) as the times of today. The Hadith equally instructs Muslims to listen and obey their Leaders for it will lead to better management of the affairs of the Muslim Community, of peace and unity. However, the Hadith lays emphasis that rightly-guided leadership must be the first Islamic concept that will lead the Muslim *Ummah* to success.

The Hadith predicted a historical fact, i.e., the current Muslim disunity and split into groups and sects due to heresies. It indicates that the main principle to be followed in such situations, for sanity to reign, is to adhere to the Sunnah.

The Sunnah are the traditions and practices of Prophet Muhammad (SAW) that constitute a model for Muslims to follow. The Sunnah are what all the Muslims of the time of Prophet Muhammad (SAW) clearly saw from him and followed; and passed on to the subsequent generations. Sunnah are documented by Hadith, which are the verbally transmitted records of the teachings, deeds and sayings, silent permissions or disapprovals of Muhammad (SAW). And these, along with the Glorious Qur'an, are the Divine Revelations of Allah (SWT) delivered through Muhammad (SAW) that make up the primary sources of Islamic Law and belief.

In Islam, Prophet Muhammad (SAW) was and is the best exemplar for Muslims; and several Verses in the Qur'an declare his conduct exemplary and enjoins Muslims to follow and obey him. Sunnah provides a basis not only for major laws and rituals in Islam like how to pray Salat, but for even

the most mundane activities such as the order in which to go to toilet and to cut fingernails or the proper length of a beard.

Sunnah, as based on Hadith, includes the specific words (*Sunnah Qawliyyah*), habits, practices (*Sunnah Fiiliyyah*), and silent approvals (*Sunnah Taqririyyah*) of Prophet Muhammad (SAW). In context, Sunnah often stands synonymous with Hadith since most of the personality traits of Prophet Muhammad (SAW) are known from descriptions of him, his sayings and his actions from Hadith.

The Hadith warns against Bid'ah (innovation), which is anything that is introduced to Islam that contradicts the provisions of the Qur'an or the Sunnah. Any new good practice introduced that does not contradict the Qur'an or the Sunnah is permissible. However, it is not permissible to say that a new good practice (that does not contradict the Qur'an or the Sunnah) is obligatory, highly recommended or Sunnah proper. Bid'ah has been divided into the following:

1. Good worldly innovations such as using technology to propagate the Faith of Islam
2. Bad innovations, which are purely evil and therefore forbidden under the Shari'ah (Islamic Law). Examples of this type of Bid'ah include festivals where men and women mix freely and where intoxicants are freely used
3. Other evil innovations include newly invented ways (beliefs or actions) in the Religion of Islam that encourage carrying out actions which displease Allah (SWT) and his Messenger Muhammad (SAW).

The issue of Bid'ah is very contentious and must be handled by Muslims with serious concern, as it is described as "misguidance" in this Hadith.

HADITH 18: True meaning of Asceticism (*Zuhud*)

الزهد الحقيقي

Sahl ibn Sa'd al-Sa'idi (RLA) reported that, A man said, "O Messenger of Allah, tell me of a deed which will make Allah and people love me." The Messenger of Allah (SAW) said:

أَزْهَدْ فِي الدُّنْيَا يُحِبُّكَ اللَّهُ وَأَزْهَدْ فِيمَا فِي أَيْدِي النَّاسِ يُحِبُّوكَ

Renounce the World and Allah will love you. Renounce what people possess and people will love you.

Source: Sunan Ibn Maajah

Commentary: The key terms in this Hadith are that, whoever “renounces” the World, Allah will love him; and whoever “renounces” what people possess, people will love him. Such a person is said to have practiced “Asceticism”, which in Arabic is called “*Zuhud*”. Perhaps the best meaning of *Zuhud* was the one given by Ali bin Abi Talib (RLA) who was quoted as having said that:

الزَّاهِدُ فِي الدُّنْيَا مَنْ لَمْ يَغْلِبِ الْحَرَامُ صَبْرَهُ وَ لَمْ يَشْغَلِ الْحَلَالُ شُكْرَهُ.

The true ascetic in this World is he whose resistance against what is unlawful is not overcome by the allure of unlawful wealth, while the lawful wealth does not take him away from the remembrance of Allah and his duty of being thankful to Him.

Some people have distorted the meaning of the term ascetic (*Zahid*) and they have transformed the concept into a very negative form. They have redefined this term as referring to someone who distances himself from all things material, and who steps away from all economic activities and lives like the needy and the poverty stricken. This concept is an incorrect one. The aforementioned tradition can be divided into two main points. The first is that someone must resist and close his eyes to all forms of unlawful wealth. The second is that one should never forget the responsibilities that come with lawful wealth. If asceticism is defined in this manner, then this is an asceticism which is progressive and positive for the society at large. This is the opposite of false asceticism, which is undoubtedly a negative and destructive force for the society. Asceticism in this Hadith coupled with the dictum of renouncing what people possess, and people will love such a person. Therefore begging and relying on the wealth of others without one doing his best to acquire his own, is totally detested in Islam.

Hadith 19: Do Not Cause Harm or Return Harm

لا ضرر ولا ضرار

Ubadah ibn al-Samit (RLA) reported that, the Messenger of Allah (SAW) said:

لَا ضَرَرَ وَلَا ضِرَارَ

Do not cause harm or return harm.

Source: Sunan Ibn Majah

Commentary: No person is allowed to cause harm to himself in whatever way. And any act that causes harm to others, whether individually or as a community and whether it is beneficial or not beneficial to the one who causes it, is prohibited in Islam. It should not exist in the first place and if it did, then a deliberate effort should be made to remove or minimise it. Those in Authority should interfere and prevent such harmful acts. The first part of the Hadith (harm) means that the person causes harm to someone else by doing something which is beneficial to the doer. For example, suppose a person builds another floor (story) on top of his house and it results in his house being higher than his neighbours. This is beneficial to him but it causes harm to his neighbours as it invades their privacy. This kind of act is not allowed in Islam. The second part of the Hadith rejects returning harm unilaterally. This means that, Muslims should not take the Laws into their hands. They should allow those in Authority to use due process and punish those who cause them harm. The aim here is to bring justice judiciously.

HADITH 20: Enjoining Good and Forbidding Evil

الأمر بالمعروف والنهي عن المنكر

Abu Sa'id al-Khudri (RLA) reported that the Messenger of Allah (SAW), said:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ

Whoever among you sees evil, let him change it with his hand. If he is unable to do so, then with his tongue. If he is unable to do so, then with his heart, and that is the weakest level of faith.

Source: Sahih Muslim

Sufyan al-Thawri, may Allah have mercy on him, said:

لَا يَأْمُرُ بِالْمَعْرُوفِ وَلَا يَنْهَى عَنِ الْمُنْكَرِ إِلَّا مَنْ كَانَ فِيهِ خِصَالٌ ثَلَاثٌ رَفِيقٌ بِمَا يَأْمُرُ رَفِيقٌ بِمَا يَنْهَى عَدْلٌ بِمَا يَأْمُرُ عَدْلٌ بِمَا يَنْهَى عَالِمٌ بِمَا يَأْمُرُ عَالِمٌ بِمَا يَنْهَى

There is no enjoining good or forbidding evil except for one who has three qualities: gentleness in what he enjoins and forbids, justice in what he enjoins and forbids, and knowledge of what he enjoins and forbids.

Source: al-Amr bil-Ma'ruf lil-Khallal

And Al-Qadi Abu Ya'la said:

لَا يَأْمُرُ بِالْمَعْرُوفِ وَيَنْهَى عَنِ الْمُنْكَرِ إِلَّا مَنْ كَانَ فَقِيهًا فِيمَا يَأْمُرُ بِهِ فَقِيهًا فِيمَا يَنْهَى عَنْهُ رَفِيقًا فِيمَا
يَأْمُرُ بِهِ رَفِيقًا فِيمَا يَنْهَى عَنْهُ حَلِيمًا فِيمَا يَأْمُرُ بِهِ حَلِيمًا فِيمَا يَنْهَى عَنْهُ

No one may enjoin good and forbid evil unless he understands what he enjoins and forbids, he is gentle in what he enjoins and forbids, and he shows forbearance in what he enjoins and forbids.

Source: al-Amr bil Ma'ruf li-Ibn Taymiyyah

Commentary: This Hadith brings out the essence of the Islamic *Da'wah*, which is enjoining the good and forbidding the evil, since whenever a person conveys the Message of Islam, he is enjoining good and forbidding evil. Below is a Verse from the Qur'an and a Hadith Qudusi in support of this Hadith that is being discussed:

Let arise from among you a group of people inviting to what is good, enjoining what is right and forbidding what is evil. They are the ones to attain felicity. (Qur'an 3:104).

(Hadith Qudsi) Allah (SWT) says: *Enjoin good and forbid evil before you supplicate Me and I will not answer you; and before you ask Me and I will not give you; and before you ask Me for help and I will not help you (Ahmad)*

The quoted Qur'an Verse and the Hadith Qudsi, in conjunction with the Hadith being discussed are clear and unambiguous. Glad tidings are given in the Verses to those who obey the commandments, as they are the ones who shall attain Allah's Felicity, Grace and Mercy both in this World and in the Hereafter. Transgressors shall be doomed to punishments both in this World and in the Hereafter.

The quoted Hadith of Prophet Muhammad (SAW) instructs people who have authority to use their power to remove or forbid evil; those who are not in a position of authority but have the leeway to offer advice, to offer that advice

for the removal or forbidding of evil; and those who are ordinary citizens who have no authority and have no leeway to offer advice, to hate the committing of evil, and that is the least of what is expected of the Faithful.

Not forbidding evil and not enjoining what is right shall invite Allah's wrath to the extent of His forsaking the people and not accepting their supplications. This is a sad position to attain!

HADITH 21: Brotherhood of Islam (No Envy, No Suspicion)

أخوة الإسلام

Abu Huraira (RLA) reported that the Messenger of Allah (SAW) said:

لَا تَحَاسَدُوا وَلَا تَتَّاجَشُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَحْقِرُهُ التَّقْوَى هَاهُنَا

Do not envy each other, do not outbid each other, do not hate each other, do not turn away from each other, and do not outsell each other. Rather, be servants of Allah as brothers. The Muslim is the brother of another Muslim. He does not wrong him or humiliate him or look down upon him. Righteousness is here.

Then, the Prophet (SAW) pointed at his chest three times and continued:

بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِزُّهُ

It is enough evil for a man to look down upon his Muslim brother. The entirety of the Muslim is sacred to another Muslim: his life, his wealth, and his honour.

Source: Sahih Muslim

In another narration, the Prophet (SAW) said:

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ وَلَا تَحَسَّسُوا وَلَا تَجَسَّسُوا وَلَا تَنَافَسُوا وَلَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

Beware of suspicion, for suspicion is the most false of tales. Do not seek out faults, do not spy on each other, do not contend with each other, do not envy each other, do not hate each other, and do not turn away from each other. Rather, be servants of Allah as brothers.

Source: Sahih al-Bukhari

Commentary: There are three Hadith in this one Hadith. Firstly, the Prophet (SAW) admonishes the Muslims not to envy each other, not to outbid each other, not to hate each other, not to turn away from each other and not to

outsell each other. Rather, Muslims should be servants of Allah as brothers. The Muslim is the brother of another Muslim. He does not wrong him or humiliate him or look down upon him. Secondly, the Prophet (SAW) said that, it is enough evil for a man to look down upon his Muslim brother. The entirety of the Muslim is sacred to another Muslim: his life, his wealth, and his honour. Thirdly, the Prophet (SAW) told Muslims to beware of suspicion, for suspicion is the most false of tales. Do not seek out faults, do not spy on each other, do not contend with each other, do not envy each other, do not hate each other, and do not turn away from each other. Rather, be servants of Allah as brothers.

Here, unity of Muslims is shown as one of the greatest objectives of Islam. There are many Verses in the Qur'an that urge Muslims to unite. In Surah al-Imran, Verse 103, Allah says: *"And hold fast, all of you together, to the Rope of Allah (which is Islam) and be not divided among yourselves"*. In Surah al-Taubah, Verse 71, Allah says: *"The believing men and women are 'Awliya' (loyal) to one another"*.

There are many other verses in the Qur'an that urge joining unity, as well as verses that forbid disunity. We can see this in the same Surah al-Imran, Verse 103, in which Allah says: *"And be not divided among yourselves"*. So in the same Verse the Muslims are asked to be united and prevented from disunity. Islam strongly commands the Muslims to practice things that will bring unity; and the Religion has set out conditions and actions that the Muslims need to perform to accomplish this. At the same time, there are many actions that Islam forbids because these actions may lead to the disunity of the Muslim Community.

HADITH 22: Gathering to Remember Allah

الاجتماع على الذكر

Abu Huraira (RLA) reported that the Messenger of Allah (SAW), said:

مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَحَقَّتْ لَهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ

Whoever relieves the hardship of a believer in this World, Allah will relieve his hardship on the Day of Resurrection. Whoever helps ease one in difficulty, Allah will make it easy for him in this World and in the Hereafter. Whoever conceals the faults of a Muslim, Allah will conceal his faults in this World and in the Hereafter. Allah helps the servant as long as he helps his brother. Whoever travels a path in search of knowledge, Allah will make easy for him a path to Paradise, for a people do not gather together in the houses of Allah, reciting the Book of Allah and studying it together, but that tranquillity will descend upon them, mercy will cover them, Angels will surround them, and Allah will mention them to those near Him. Whoever is slow to good deeds will not be hastened by his lineage.

Source: Sahih Muslim

Commentary: This Hadith is very self explanatory and it contains all sources of good as it contains virtues, principles, sciences, rulings, and manners. It is a manifestation of how Muslims implement brotherhood and it sets the principle of “*What goes around comes around*”. Its contents are golden, such that Muslims must always remember them when interacting with each other. In summary, this Hadith admonishes Muslims to imbibe the following traits:

1. Try to alleviate afflictions or financial difficulties from your brothers
2. Be easy on a person who you have borrowed money to
3. Never search for the faults of others and conceal the ones you know
4. Always search for your own faults and try to fix them immediately
5. Feel sad when you see someone doing wrong and never be happy when proving someone wrong
6. Do not expose the faults of the righteous who are not known to openly commit sins
7. Expose the sins of those who sin publicly to warn Muslims about them, not to mock them
8. Ensure you seek for knowledge always and you act upon whatever little knowledge you have
9. When seeking knowledge, don't expect things to come easy, rather struggle to gain the knowledge that you require for *Ibadat* and for *Mu'ammalat*

10. Study the Qur'an, for it is a highly virtuous act; and follow up with the Hadith and other branches of Islamic Knowledge
11. Intentions when seeking for knowledge are to please Allah, not to fulfill our intellectual cravings, to remove ignorance from oneself and others, to defend the Shari'ah and to reform our character and act on the knowledge we have acquired

HADITH 23: Favours of Almighty Allah

فضل الله تعالى

Ibn Abbas (RLA) reported that the Messenger of Allah (SAW) said:

إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ثُمَّ بَيَّنَ ذَلِكَ فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً وَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ عَزَّ وَجَلَّ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِ مِائَةٍ ضَعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً وَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً

Verily, Allah has recorded good and evil deeds and He made them clear. Whoever intends to perform a good deed but does not do it, Allah will record it as a complete good deed. If he intends to do it and does so, Allah Almighty will record it as ten good deeds, up to seven hundred times as much or even more. If he intends to do an evil deed and does not do it, Allah will record for him one complete good deed. If he does it, Allah will record for him a single evil deed.

Source: Sahih al-Bukhari

Commentary: Allah (SWT) has already recorded and decreed which deeds are deserving of reward and which are deserving of punishment. In this Hadith the wording is “Allah recorded” implying that Allah Himself recorded these things. In other narrations it states that the Angels record the deeds at the command of Allah, which is the more common understanding, supported by other Hadith. These two understandings have been reconciled by ibn Uthaimin who stated that the recording by Allah implies two matters. One is the recording of the good and bad deeds by Allah in the Preserved Tablet (*al-Lauh al-Mahfoodh*), which took place before any of the deeds were actually performed, according to Allah’s knowledge of when they will occur.

The second recording is when the person actually performs the deeds, at which time they are recorded by the Angels according to Allah’s justice and mercy. The fact that all good and bad deeds are recorded should be a

reminder that anything that is done and said should not be taken lightly. Nothing escapes Allah's knowledge, and everything will be recorded as either a good or a bad deed. This should cause people to pause before they act and ask themselves, 'Will this be recorded for me as a good deed or an evil deed?' Call yourself to account before you are called to account by Allah! This Hadith encourages people to have great hope in the grace of Allah, and realise His great justice. It encourages doing good deeds and being observant of Allah and points to Allah's great blessings and generosity and also points to Allah's immense ability to do what He wants. People are of four types when it comes to good deeds and bad deeds:

1. Someone who thought about doing a good deed but didn't do it
2. Someone who thought about doing a good deed and did it
3. Someone who thought about doing a bad deed but didn't do it
4. Someone who thought about doing a bad deed and did it

This Hadith has shown how each one from any of the above four groups shall be rewarded with good or bad deeds accordingly by Allah.

Therefore, the Hadith shows that, one should be observant that Allah is watching him and he should always think about and intend to do good deeds and avoid bad deeds. Doing so are the means to good life in this World and salvation in the Hereafter.

HADITH 23: Cultivating the Hereafter

مزرعة للآخرة

Abdullah ibn Umar (RLA) reported that the Messenger of Allah (SAW), took hold of my shoulder and said:

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ، أَوْ عَابِرُ سَبِيلٍ

Be in this World as if you were a stranger; or a traveller along a path.

Ibn Umar (RLA) used to say:

إِذَا أَمْسَيْتَ فَلَا تَتَنَظَّرِ الصَّبَاحَ وَإِذَا أَصْبَحْتَ فَلَا تَتَنَظَّرِ الْمَسَاءَ وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ

If you make it to the evening, do not wait for the morning. If you make it to the morning, do not wait for the evening. Take from your health for your sickness, and from your life for your death.

Source: Sahih al-Bukhari

Commentary: This Hadith is fully supported by many Verses in the Glorious Qur'an that make comparisons between the Worldly life and the Hereafter. The priority and emphasis is made on the Hereafter where it is described as the real unending life and the Worldly life as a life of nothing but entertainment and amusement. Allah says in Surah al-An'am, Ayah (Verse) 32: *And the Worldly life is not but amusement and diversion but the home of the Hereafter is best for those who fear Allah. Will you not then reason?*

And in Surah al-'Ankabut, Ayah 64, Allah expresses the same meaning mentioned above. The same meaning is also expressed in other Verses such as in Surah Muhammad, Ayah 36; Surah Yunus, Ayah 26; Surah al-Kahf, Ayah 45-46; Surah Fater, Ayah 5; Surah al-A'la Ayah 16-17; and Surah al-Isra', Ayah 18-19. In these Verses, Allah draws the attention of the Believers toward the Hereafter to remind them that it is the final destination and the real life and enjoyment of the Believers. Allah also comments on this Worldly life as nothing but amusement and diversion. It is a life of a test and trial. The Prophet (SAW) tells the Believers how to deal with this Worldly life, and as usual he offers his audience with more than one choice. In this Hadith, the Prophet (SAW) is giving two choices or levels with regards to living in this World:

1. **To be as a stranger:** This is the easier choice. The Prophet (SAW) used the analogy "*to be as a stranger*" because the stranger is usually prepared to eventually go back to his original place or home town. His heart will always long for his home. His main concern will be to be in preparation to do whatever is possible and beneficial for returning home.
2. **To be a traveller or wayfarer, travelling along a path:** This is a higher level than the stranger. The traveller is always travelling day and night without stopping. He is heading towards his final destination. Even if he stops for a while, this is to provide him

with the needed power to continue his journey and to go farther until he achieves his main objective.

Ibn ‘Umar says: *“When evening comes, do not expect (to live till) morning, and when morning comes, do not expect (to live till) evening.”* Ibn ‘Umar (RLA) continues by saying: *“Take from your health (a preparation) for your illness, and from your life (a preparation) for your death.”* This saying is an explanation to the Hadith. Al-Bukhari mentions it because the Prophet (SAW) was talking to Ibn ‘Umar (RLA). This means that today or now one may be healthy and alive, and immediately later could be sick or dead. Therefore, it is highly advisable to prepare for these eventualities!

HADITH 24: Seeking For Knowledge

اطلبوا العلم

Anas ibn Malik (RLA) reported that the Messenger of Allah (SAW) said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Seeking of knowledge is an obligation upon every Muslim.

Source: Sunan Ibn Majah

Abu Huraira (RLA) reported that the Messenger of Allah (SAW) said:

وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ

Whoever travels a path in search of knowledge, Allah will make easy for him a path to Paradise. People do not gather in the Houses of Allah, reciting the Book of Allah and studying it together, but that tranquillity will descend upon them, mercy will cover them, Angels will surround them, and Allah will mention them to those near him.

Source: Sahih Muslim

Abu Darda (RLA) reported that the Messenger of Allah (SAW) said:

وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا رِضًا لَطَالِبِ الْعِلْمِ وَإِنَّ الْعَالَمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالْحَيَاتَانِ فِي جَوْفِ الْمَاءِ وَإِنَّ فَضْلَ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ وَإِنَّ الْأَنْبِيَاءَ لَمْ يُوَرِّثُوا دِينَارًا وَلَا دِرْهَمًا وَرَّثُوا الْعِلْمَ فَمَنْ أَخَذَهُ أَخَذَ بِحِطِّ وَافِرٍ

Verily, the Angels lower their wings for the seeker of knowledge. The inhabitants of the Heavens and Earth, even the fish in the depths of the water, seek forgiveness for the Scholar. The virtue of the Scholar over the worshiper is like the superiority of the moon over the stars. The Scholars are the inheritors of the Prophets. They do not leave behind gold or silver coins, but rather they leave behind knowledge. Whoever has taken hold of it has been given an abundant share. (Source: Sunan Abi Dawud)

Abu Umamah (RLA) reported that the Messenger of Allah (SAW) said:

فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ إِنَّ اللَّهَ وَمَلَائِكَتَهُ وَأَهْلَ السَّمَوَاتِ وَالْأَرْضِينَ حَتَّى النَّمْلَةُ فِي جُحْرِهَا وَحَتَّى الْحُوتَ لِيُصَلُّوا عَلَى مُعَلِّمِ النَّاسِ الْخَيْرِ

The virtue of the scholar over the worshiper is like my virtue over the least of you. Verily, Allah, his angels, the inhabitants of the heavens and earth, even the ant in his hole and the fish, send blessings upon the one who teaches people what is good.

Source: Sunan al-Tirmidhi

Mu'awiyah (RLA) reported that the Messenger of Allah (SAW) said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

If Allah intends goodness for someone, he gives him understanding of the religion. (Source: Sahih al-Bukhari)

In another narration, the Prophet (SAW) said:

يَا أَيُّهَا النَّاسُ إِنَّمَا الْعِلْمُ بِالتَّعَلُّمِ وَالْفِقْهُ بِالتَّفَقُّهِ وَمَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ وَإِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

O people, knowledge only comes by learning and understanding only comes by seeking understanding. For whomever Allah intends good, He gives him understanding of the Religion. Verily, only those with knowledge fear Allah among his servants.

Source: al-Mu'jam al-Kabir

Commentary: The above few Hadith, out of hundreds others on the subject of “Seeking for Knowledge” are enough testimonies and self explanatory. Islam places great emphasis on the pursuit of knowledge as a means of strengthening one's faith, enhancing personal growth, and contributing

positively to society. Seeking knowledge in Islam is a lifelong journey that is essential for all Muslims, as it allows them to gain a deeper understanding of their religion, themselves, and the World around them. Muslims are encouraged to seek knowledge in all areas of life, not just religious studies. This includes fields such as science, medicine, technology, social studies, and humanitarian studies. Islam recognises the value of all types of knowledge and encourages its followers to use their knowledge to benefit themselves and others.

The importance of seeking knowledge is emphasised in both the Qur'an and the Sunnah. In one of the hundreds of Hadith on the subject of seeking knowledge, Prophet Muhammad (SAW) said, "*Seeking knowledge is obligatory upon every Muslim*". This Hadith highlights the significance of seeking knowledge in Islam. Another Hadith emphasises the value and importance of seeking knowledge in Islam. Prophet Muhammad (SAW) said, "*The ink of the Scholar is more precious than the blood of the martyr*". This Hadith highlights the noble and worthy endeavour of pursuing knowledge.

Seeking knowledge is a means of attaining closeness to Allah in Islam. Muslims are encouraged to reflect on the signs of Allah in the universe and to use their intellect to explore and understand His creation. This allows for a deeper appreciation and understanding of Allah's creation and enables recognition and appreciation of His greatness.

Pursuing knowledge also improves personal and professional development by developing critical thinking skills, enhancing creativity, and expanding perspectives on the World. This not only benefits individuals but also allows them to make a positive impact on society. Useful knowledge transferred to others is also one of the *Sadaqah Jariya*, the blessings of which follow a person even after his death.

Perhaps this Commentary shall close with a few other remarks. In order to appreciate the importance of knowledge, let us cast our minds on how a newborn baby learns to suckle milk from his mother's breasts, how he learns to eat food and drink water, how he learns to crawl, walk, speak, etc. A baby becomes a mature being only after having undergone training in all the aspects of life for several years. Let us also remember that the first revelation

from Allah (SWT) to the Prophet of Islam, Muhammad (SAW) was to seek for knowledge. Allah says, *Read! In the Name of your Lord Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not.* (Qur'an 96:1-5). Allah (SWT) was reported in Hadith Qudsi, or in what some Scholars classify as a saying of some great persons, which has some good significance that,

You should know Me before you worship Me and if you do not know Me, how can you worship Me? (Reported by Sheikh Muhammad ibn Abubakar ibn Ali on page 7 of his book, “*Khamsuna Farida*”)

Allah (SWT) Himself made knowledge come before anything including Worshipping Him.

HADITH 25: Discouragement of Overeating

كراهية كثرة الأكل

Miqdam ibn Ma'ad (RLA) reported that the Messenger of Allah (SAW) said,

مَا مَلَأَ آدَمِيٌّ وَعَاءً شَرًّا مِنْ بَطْنٍ بِحَسْبِ ابْنِ آدَمَ أَكَلَاتٍ يُقْمَنَ صَلْبُهُ فَإِنْ كَانَ لَا مَحَالَةَ فَتُلْتْ لِبَطْنِهِ وَتُلْتْ لَشَرَابِهِ وَتُلْتْ لِنَفْسِهِ

The son of Adam cannot fill a vessel worse than his stomach, as it is enough for him to take a few bites to straighten his back. If he cannot do it, then he may fill it with a third of his food, a third of his drink, and a third of his breath.

Source: Sunan al-Tirmidhi

Commentary: This Hadith is one of the important medical and medicinal aspects of Islam as presented by Prophet Muhammad (SAW) over 1,400 years ago. There are hundreds of such Hadith dealing with medical care, that are now being scientifically proven to be true and the best possible options for humanity.

A Report published online on 19th January 2018 titled, “Investigating Binge Eating Using Ecological Momentary Assessment: The Importance of an Appropriate Sampling Frequency”, has proven the scientific nature of this Hadith. The Report states that, one of the key symptoms of Binge Eating

Disorder (BED) is eating large amounts of food within a limited period of time while experiencing feelings of loss of control. Many sufferers eat alone due to shame and are tormented by feelings of disgust, guilt or sadness afterwards. The most recent Diagnostic and Statistical Manual of Mental Disorders DSM-5 criteria for this illness, acknowledge that binge eating and negative emotions are linked, requiring the presence of “marked distress regarding binge eating” in order to receive a diagnosis of BED. Previous systematic reviews and meta-analyses on emotion regulation in BED have limited the scope of their results to findings from experimental studies or to studies with control groups, or they have focused on obesity rather than specifically BED. The present review aims to provide a broader overview of the research findings on emotion regulation in BED.

HADITH 26: Characteristics of Hypocrisy

خصال المنافق

Abdullah ibn Amr (RLA) reported that the Messenger of Allah (SAW) said:

أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَهَا إِذَا أُوتِيَ خَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ

There are four signs that make someone a pure hypocrite and whoever has them has a characteristic of hypocrisy until he abandons it: (1) When he speaks he lies, (2) When he is trusted, he betrays (3) When he makes a promise he breaks it, and (4) When he argues he is wicked.

Source: Sahih al-Bukhari

Commentary: Hypocrisy is mainly of two types:

1. When it occurs in Belief: This is the type that expels the person from the Religion of Islam and it occurs when a person outwardly shows signs of being a Muslim but inwardly disbelieves in his heart.
2. When it occurs in Deeds: This is the type that does not expel the person from the Religion of Islam and it occurs when a person resembles only the behaviour of true hypocrites in certain deeds. It is considered one of the major sins in Islam.

This Hadith is exclusively concerning the second category above, when hypocrisy occurs in a person's deeds not belief. The Prophet (SAW)

highlighted four characteristics of such people in order to warn the *Ummah* away from behaving in the same manner. The first characteristic of such a person is that he intentionally lies when speaking. The second characteristic is that the person intentionally desires to betray the trust of people. The third characteristic is that the person intends to purposely break their promise when he makes it. The fourth is that, when he argues he is wicked in his utterances. The Hadith warns Muslims against these sinful characteristics because they resemble the behaviours of those who are hypocrites in Belief and such qualities are unworthy of Believers.

HADITH 27: Zina (Adultery, Fornication)

الزن

Abdullah ibn Mas'ud (RLA) once asked the Messenger of Allah (SAW): *"Which is the greatest sin in the eyes of Allah?" He replied, 'That you ascribe a partner to Allah whereas He created you.'* I said, *'That is indeed a great sin.'* I asked, *'Then what?'* He said, *'That you kill your child fearing that he will share your food with you.'* I said, *'Then what?'* He answered, *'That you commit adultery with your neighbour's wife.'*

عن عبد الله قال: سألت النبي صلى الله عليه وسلم أي الذنب أعظم عند الله؟ قال أن تجعل لله ندا وهو خلقك قلت إن ذلك لعظيم، قلت ثم أي؟ قال وأن تقتل ولدك تخاف أن يطعم معك قلت ثم أي؟ قال أن تزاني حيلة جارك

Abdullahi ibn Mas'ud (RLA) reported that the Prophet (SAW) said,

عَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ الْعَيْنَانِ تَزْنِيَانِ وَالْيَدَانِ تَزْنِيَانِ وَالرِّجْلَانِ تَزْنِيَانِ وَالْفَرْجُ يَزْنِ

The two eyes commit adultery, the two hands commit adultery, the two legs commit adultery, and the genitals commit adultery.

Source: Musnad Ahmad

Abu Huraira reported that the Messenger of Allah (SAW) said,

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا زَنَى الرَّجُلُ خَرَجَ مِنْهُ الْإِيمَانُ كَمَا تَخْرُجُ الْغَيْمَةُ إِذَا انْقَطَعَ رَجَعَ إِلَيْهِ الْإِيمَانُ

When a man commits adultery, faith departs from him as if it were a cloud overhead. When he stops what he is doing, faith returns to him.

Source: Sunan Abi Dawud

Ubada bin as-Samit (RLA) reported that the Messenger of Allah (SAW) said,

خُذُوا عَنِّي خُذُوا عَنِّي قَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلًا الْبُكَرُ بِالْبُكَرِ جُلْدٌ مِائَةً وَنَفْيٌ سَنَةً وَالتَّيِّبُ بِالتَّيِّبِ جُلْدٌ مِائَةً وَالرَّجْمُ

Receive (teaching) from me, receive (teaching) from me. Allah has ordained a way for those (women). When an unmarried male commits adultery with an unmarried female (they should receive) one hundred lashes and banishment for one year. And in case of married male committing adultery with a married female, they shall receive one hundred lashes and be stoned to death. (Source: Sahih Muslim)

Commentary: *Zina* is an Islamic Legal term that refers to unlawful sexual intercourse, which includes adultery, fornication, prostitution, rape, sodomy, incest and bestiality. *Zina* must be proved by testimony of four Muslim eyewitnesses to the actual act of penetration; or confession repeated four times and not retracted later. The offenders must have acted of their own free will. Rapists could be prosecuted under different legal categories which used normal evidentiary rules. Accusing someone of *Zina* without presenting the required eyewitnesses calls for serious punishment itself of 80 lashes of the cane in public. *Zina* is one of the most serious major sins (*kaba'ir*) after *shirk* and murder. Allah says in the Glorious Qur'an that: *And those who invoke not any other god along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace; except those who repent and believe and do righteous deeds, for those Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.* (al-Furqan 25:68-70)

Allah also says in the Glorious Qur'an that: *And come not near to unlawful sexual intercourse. Verily, it is a fah'ishah (anything that transgresses its limits, a great sin), and an evil way (that leads one to Hell unless Allah forgives him).* (al-Isra 17:32)

HADITH 28: Prohibition of Hamr (intoxicant)

خمر

Ibn Umar (RLA) reported that the Messenger of Allah (SAW) said:

كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ وَمَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يَذْمُنُهَا لَمْ يَتُبْ لَمْ يَشْرَبْهَا فِي الْآخِرَةِ

Every intoxicant is Khamr and every intoxicant is forbidden. He who drinks wine in this World and dies while he is addicted to it, not having repented, will not be given a drink in the Hereafter.

Source: Sahih Muslim

Amr bin Shu'aib (RLA) reported that the Prophet (SAW) said:

مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ

Whatever causes intoxication in large amounts, a very small amount of it is (also) unlawful.

Source: Sunan Ibn Maja

Abu Huraira (RLA) reported that the Messenger of Allah (SAW) said:

لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهَبُ نَهْبَةً، يَرْفَعُ النَّاسُ إِلَيْهِ أَبْصَارَهُمْ، وَهُوَ مُؤْمِنٌ

Nobody has Faith while in Zina; Nobody has Faith while drinking an intoxicant; Nobody has faith while stealing; Nobody has Faith while armed robbing when people are looking at him.

Source: Bukhari and Muslim

Ibn Umar (RLA) reported that the Messenger of Allah (SAW) said:

لَعَنَ اللَّهُ الْخَمْرَ، وَشَارِبَهَا، وَسَاقِيَهَا، وَبَائِعَهَا، وَمُبْتَاعَهَا، وَعَاصِرَهَا، وَمُعْتَصِرَهَا، وَحَامِلَهَا، وَالْمَحْمُولَةَ إِلَيْهِ

Allah has cursed alcohol, those who drink it, those who feed others with it, those who sale it, those who buy it, those who distil it, those who order others to distil it, those who transport it and those who order for its transport.

Source: Abu Dawood and Ibn Majah

Commentary: *Khamr* is Wine or any Intoxicant, which is alcoholic and contains any substance that intoxicates. This includes all alcoholic beverages, wine or liquor. It is traditionally viewed in general terms as any intoxicating beverage made from grapes, dates, fruits, grains and all similar substances. Over time, some Jurists classified other intoxicants, such as opium and kyat, as *khamr*, based on a Hadith where the Prophet (SAW) said: “Every intoxicant is *khamr*, and every intoxicant is forbidden”.

The several Hadith mentioned here are to buttress the grave sins connected to indulging in the use of intoxicants. Indeed, intoxication has been described as the “mother” of all sins, as no crime or major sin, in whatever form, can be committed without intoxication. Allah has issued many injunctions against alcohol and intoxication in many Verses of the Qur’an. Some are as follows:

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْحَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْحَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۖ فَهَلْ أَنْتُمْ مُنْتَهُونَ

O You who Believe! Intoxicants, gambling, Al-Ansab and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful (in the World and in the Hereafter). Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants and gambling, and hinder you from the remembrance of Allah and from As-Salat (the prayer). So, will you not then abstain? (Qur’an: 90-91)

HADITH 29: The Most Beloved People to Allah

أَحَبُّ النَّاسِ إِلَى اللَّهِ

Ibn Umar (RLA) reported that, the Messenger of Allah (SAW) said:

أَحَبُّ النَّاسِ إِلَى اللَّهِ أَنْفَعُهُمْ لِلنَّاسِ وَأَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ سُرُورٌ تُدْخِلُهُ عَلَى مُسْلِمٍ أَوْ تَكْشِفُ عَنْهُ كُرْبَةً أَوْ تَقْضِي عَنْهُ دَيْنًا أَوْ تَطْرُدَ عَنْهُ جُوعًا وَلَآنَ أَمْشِي مَعَ أَخِيهِ فِي حَاجَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَكِفَ فِي هَذَا الْمَسْجِدِ يَغْنِي مَسْجِدَ الْمَدِينَةِ شَهْرًا وَمَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ وَمَنْ كَظَمَ غَيْظَهُ وَلَوْ شَاءَ أَنْ يُمْضِيَهُ أَمْضَاهُ مَلَأَ اللَّهُ عَزَّ وَجَلَّ قَلْبَهُ أَمْنًا يَوْمَ الْقِيَامَةِ وَمَنْ مَشَى مَعَ أَخِيهِ فِي حَاجَةٍ حَتَّى أَثْبَتَهَا لَهُ أَثَبَتَ اللَّهُ عَزَّ وَجَلَّ قَدَمَهُ عَلَى الصِّرَاطِ يَوْمَ تَزُلُّ فِيهِ الْأَقْدَامُ

The most beloved people to Allah are those who are most beneficial to people. The most beloved deed to Allah is to make a Muslim happy, or to remove one of his troubles, or to forgive his debt, or to feed his hunger. That I walk with a brother regarding a need is more beloved to me than that I seclude myself in this Masjid in Medina for a month. Whoever swallows his anger, Allah will conceal his faults. Whoever suppresses his rage, even though he could fulfil his anger if he wished, then Allah will secure his heart on the Day of Resurrection. Whoever walks with his brother regarding a

need until he secures it for him, then Allah Almighty will make his footing firm across the bridge on the day when the footings are shaken.

Source: al-Mu‘jam al-Awsat

Commentary: Essentially, this important Hadith is showing that the most beloved people to Allah are those who are most beneficial to people. This is an important dictum in Islam. In support of this Hadith, there are several other Hadith and Verses of the Glorious Qur’an. The Prophet (SAW) was asked, *“Who is the best amongst people?”* He replied, *“The best of people are those who are most beneficial to people.”* The Prophet (SAW) was a mercy for all in the universe, hence it is expected that all of his followers would be merciful and kind to others. The Mercy of Allah (SWT) encompasses all of his creation. The advice and teachings of being kind and merciful to others will remain true till the Day of Judgement for all the followers of the Prophet (SAW). His mercy cannot be restricted. There was the case of a man who prayed to Allah, *“O Allah! Show mercy to me and Mohammed (SAW) and not to anyone else”*. The Prophet (SAW) instantly corrected him by saying: *“Do not make such dua but ask Allah to show mercy to all.”* Among the best examples are that, humans should show good conduct even towards animals. Ibn Umar (RLA) narrates a Hadith: *The Prophet (SAW) said, “A woman entered the Hell Fire because of a cat which she had tied, neither giving it food nor setting it free to eat from the vermin of the earth”*. (Sahih Bukhari). Scholars have explained that she was a believing woman but she entered Hell Fire because of her cruelty towards animals. Al-Bukhari reports Abu Umama (RLA) who states that: *“Whoever slaughters an animal or a fowl, and shows mercy by sharpening the knife properly so that the animal may be spared from suffering, Allah would show mercy to him on the Day of Judgment.”*

HADITH 30: Envy and Hatred

الْحَسَدُ وَالْبَغْضَاءُ

Al-Zubayr ibn ‘Awwam (RLA) reported that the Messenger of Allah (SAW) said:

دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ الْحَسَدُ وَالْبَغْضَاءُ وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ حَالِقَةُ الدِّينِ لَا حَالِقَةَ الشَّعْرِ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَفَلَا أَنْبَيْتُمْ بِشَيْءٍ إِذَا فَعَلْتُمْوَهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ

Lurking towards you are the diseases of the nations before you. Envy and hatred are the razor. I do not say they shave hair, but rather they shave the religion. By the One in whose hand is my soul, you will not enter Paradise until you have faith and you will not have faith until you love each other. Shall I tell you what can affirm that for you? Spread peace between yourselves. (Source: Sunan al-Tirmidhi)

Commentary: Envy is perhaps the oldest disease that has afflicted humans as it has source right the clash between Prophet Adam (AS), his wife Hawwa (AS) and the accursed Iblis (Satan). The Satan managed to conceal his envy of Adam and Hawwa until he was asked by Allah (SWT) why he did not prostrate before Adam (AS), as ordered by Allah. Satan answered that he felt he was more superior to Adam, why then should he be asked to prostrate before him? That was a clear case of envy and jealousy. Allah says: *(Allah) said: "What prevented you (Oh Iblis) that you did not prostrate yourself (before Adam), when I commanded you?" Iblis said: "I am better than him (Adam), You created me from fire, and him You created from clay."* (Qur'an 7:12) Envy and jealousy are dangerous "twins" that landed Adam (AS) and Hawwa (AS) on the Earth from the luxuriant gardens of Paradise. Unfortunately, these "twins" caused the first death in human history. The Qur'an confirmed that Qabil (Cain) murdered his brother Habil (Abel) due to envy and jealousy. Both of them were the children of Adam (AS) and his wife Hawwa (AS). It is not only at the beginning of the human race (as shown above) that envy played a nasty role, even those who rejected the Prophet-hood of Muhammad (SAW) and the message of Islam did so due to envy. Allah says: *For what a wretched price they have sold their souls, that they should disbelieve in that which Allah has revealed (the Qur'an), envying that Allah should reveal of His Grace unto whom He wills of His servants (i.e. Prophet Muhammad). So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.* (Qur'an 2:90).

In a similar vein, the Jews and the Christians wished they could convert Muslims into their fold purely due to envy. Allah says: *Many of the people of the Scripture (Jews and Christians) wish that they could turn you back as disbelievers after you have believed, out of the envy from their hearts, even after the truth has become manifest unto them.* (Qur'an 2:109).

The dangers of envy and jealousy are perhaps the main causes of Muslim disunity and rancour. Muslims must shun them in order to be able to unite and repel the aggression against Islam. The Prophet (SAW) foresaw this and warned Muslims against it as follows: Uqba bin Amr (RLA) narrated that one day, after the Prophet (SAW) led in prayers for the martyrs of the war of Uhud, he delivered a sermon and said at the end of it that, *“By Allah, I am not afraid that you will worship others other than Allah after my demise, but I am afraid that you will envy and fight one another for the sake of worldly fortunes”*. (Sahih Al-Bukahri).

The Prophet (SAW) swore by Allah in order to show the gravity of envy! The Prophet (SAW) also described envy as a disease that afflicted those who came before Muslims (i.e. pagans) and as a sharp razor blade that shaves-off one’s Islamic Religion and render him a pagan, as was related in this Hadith. The Prophet (SAW) further stated that envy is like a fire that burns down all good deeds. Abu Huraira (RLA) narrated that the Prophet (SAW) said, *“Shun envy, because it eats up good deeds just as fire razes down dry bushes”* (Reported by Abu Dawud).

Hadith 31: Good Treatment of Parents

بر الوالدين

Abu Hurayrah (RLA) reported that the Messenger of Allah (SAW) said,
 جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي قَالَ
 ” أُمُّكَ ” قَالَ ثُمَّ مَنْ قَالَ ” أُمُّكَ ” قَالَ ثُمَّ مَنْ قَالَ ” ثُمَّ أَبُوكَ ”.

A man came to the Messenger of Allah (ﷺ) and said, “O Messenger of Allah! Who among the people has the most right to my reverence?” He replied, “Your mother.” The man said, “Then who?” He replied, “Your mother.” The man said, “Then who?” He replied, “Your mother.” The man said, “Then who?” He replied, “Then your father.”

Source: Bukhari and Muslim

Commentary: The mother symbolises sacrifice, honour, and purity. She is usually the first to look after the child. In this Hadith, the Prophet (SAW) is asked about the person most deserving of good companionship and respect among the people and he responds that it is the mother. The Prophet (SAW) emphasises this fact three times, which goes to show the high level of regard

for the mother. The father being mentioned only once does not mean that there is deficiency in his right to good treatment, rather, the point is to show the greatness of the mother's right. Some speculate that the reasons may be due to the abundance of her favours over the child and the many physical and psychological hardships endured by her during pregnancy, delivery, and breastfeeding. She also serves and has more compassion for her children than others. This amount of love and care may blind the child from giving her the treatment that she deserves, or the child may even begin to take her for granted, thus, the Prophet (SAW) wanted to emphasise it.

Allah (SWT) states the level of respect for parents in the Glorious Qur'an as follows: *"And Your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour"*. (Qur'an: 17:23).

HADITH 32: The Masjid (Mosque) is For Allah

مَسْجِدًا لِلَّهِ

Abu Huraira (RLA) reported that the Messenger of Allah (SAW) said,

مَا تَوَظَّنَ رَجُلٌ مُسْلِمٌ الْمَسَاجِدَ لِلصَّلَاةِ وَالذِّكْرِ إِلَّا تَبَشَّشَ اللَّهُ لَهُ كَمَا يَتَبَشَّشُ أَهْلُ الْغَائِبِ بِغَائِبِهِمْ إِذَا قَدِمَ عَلَيْهِمْ

No Muslim man settles into the Masjid for prayer and remembrance (of Allah) but that Allah is delighted with him, just as a family is delighted when their absentees return to them.

Source: Sunan Ibn Majah

Buraidah (RLA) reported that the Messenger of Allah (SAW) said:

بَشِّرُوا الْمَشَانِينَ فِي الظُّلَمِ إِلَى الْمَسَاجِدِ بِالنُّورِ التَّامِ يَوْمَ الْقِيَامَةِ

Convey glad tidings to those who walk to the Masjid in the darkness. For they will be given full light on the Day of Resurrection

Source: At-Tirmidhi and Abu Dawud

Jabir bin Abdullah (RLA) reported that the Messenger of Allah (SAW) said:

مَنْ بَنَى مَسْجِدًا لِلَّهِ كَمَفْحَصِ قَطَاةٍ أَوْ أَصْغَرَ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ

Whoever builds a Masjid for the sake of Allah, like a sparrow's nest or even smaller, Allah will build for him a House in Paradise

Commentary: The commentary on these three Hadith begins with another Hadith where Abu Huraira (RLA) reported that the Messenger of Allah (SAW) said, *“Those persons who assemble in the House among the Houses of Allah (Mosques) and recite the Book of Allah and they learn and teach the Qur'an (among themselves) there would descend upon them tranquillity and mercy would cover them and the angels would surround them and Allah mentions them in the presence of those near Him”*. (Source: Muslim). The *Masajeed* (Mosques) are the best places on Earth. Whenever the heart of a person is connected to the Mosque, the person finds comfort being inside of it worshipping their Lord. In these Hadith, and in hundreds others, the Prophet (SAW) informs of some of the virtues of consistently going to the Mosque for worship, especially for congregational prayers, and the great rewards that awaits such people in Paradise.

HADITH 33 Continuous Deeds After Death

صَدَقَةٌ جَارِيَةٌ

Abu Hurayrah (RLA) reported that the Messenger of Allah (SAW) said:

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٌ جَارِيَةٌ وَعِلْمٌ يُنْتَفَعُ بِهِ وَوَلَدٌ صَالِحٌ يَدْعُو لَهُ

When a person dies, then all his deeds come to an end except for three: (1) A continuous charity (2) Knowledge left behind that continues to benefit (3) A righteous child who prays for him

Source: Sahih Muslim

Commentary: *Sadaqah Jariyah* (continuous charity) is an important component of someone's legacy once they have passed away. The deceased person may have donated *Waqf* or *Sadaqah Jariyah* during their lifetime, which is an ongoing charity that benefits them in the afterlife and benefits people who remain. Donating *Sadaqah* on behalf of someone you love who has passed away is a way of honouring their legacy in Worldly life. When done sincerely for the sake of seeking the pleasure of Allah (SWT), it will earn them rewards while they can no longer do so themselves. Muslims were encouraged by Prophet Muhammad (SAW) to donate *Sadaqah* on behalf of those who have passed away. After death, the souls are withdrawn (by Allah's Might) from the bodies to the World of *Al-Barzakh* (an interval period between Worldly life and the Hereafter). *Al-Barzakh* is a form of life,

which only Allah Knows well; and He has decreed that no soul will come back to this present life. Allah says: *(For such is the state of the disbelievers) until, when death comes to one of them, he says, "My Lord, send me back, so that I might do righteousness in that which I left behind". No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected.* (Quran 23:99-100)

When a person dies, it is his good deeds that will follow him to the grave and to the Afterlife. So while still alive, let him make the most out of his life and prepare for the journey ahead. Here are five acts of *Sadaqah Jariyah* that a person can do to gain immeasurable rewards from Allah in this World and continuously in the Hereafter.

1. Give people copies of the Glorious Qur'an or *waqaf* one to a Masjid. Whenever the Qur'an is read, the reader and the donor of the Book are rewarded.
2. Provide for an Orphan. Orphans are mentioned 22 times in the Qur'an. They also held an exceptional place in the heart of Prophet Muhammad (SAW), who was himself an orphan, as a sign from Allah.
3. Partake in the building of a Masjid, an Islamic School, a Hospital, etc. Such structures generate rewards for the donor as long as they serve humanity.
4. Plant Trees that would then grow to provide shade to the passerby or nourishment if it yields fruits, and oxygen to the environment for as long as it stands; meaning that the donor shall receive an ongoing reward for as long as the trees stand
5. Give Water, which is a basic necessity in life, yet not everyone has access to it, let alone clean one. Giving water is a highly recommended act in Islam, therefore dig wells, boreholes or even dams for human and animal needs. This is one of the best forms of *sadaqah*.

If people are deceased and they were not able to do *Sadaqah Jariyah* themselves, there are opportunities for their survivors to do so for them. Here are 5 things to do for the dead when they have passed away:

1. Repay their debts to people and seek forgiveness on their behalf from anyone that they have wronged or harmed
2. Repay their debts to Allah and any obligations of worship that they did not get to fulfil. These can include Hajj and any obligatory Fasts that they did not make-up, but excludes the obligatory prayers
3. Perform deeds that are an extension of the good that they inspired or taught themselves
4. Perform deeds that are specified in the Sunnah that benefit them after their death, like building Masjid
5. Perform deeds that are not specified but are of general good

Knowledge Left Behind That Continues to Benefit, is a form of great *Sadaqah Jariyah*. This is when someone spreads knowledge while alive from which people continue to benefit even after his death, such as, teaching someone to recite the Qur'an, teaching religious knowledge, teaching a particular skill to someone who continues to use it to benefit himself, etc. Notice that the Prophet (SAW) specified only knowledge that benefits, which mean knowledge that does not benefit, will provide no reward to the deceased after death.

A Righteous Child Who Prays for Him is another form of great *Sadaqah Jariyah*. This is when a righteous child left behind continues to supplicate for the parent even after death. Notice that the Prophet (SAW) specified children who are righteous, which means the opposite types will not benefit their parents after death. Parents benefit from the good deeds of their children after death even if they do not supplicate for them but the Prophet (SAW) specifically mentioned supplication in order to encourage children to pray for their parents after their demise. This is the same as someone who plants a fruit tree and is rewarded for anyone who eats from its fruits whether the eater supplicates for him or not.

HADITH 34: Calling Others to Guidance or to Misguidance

مَنْ دَعَا إِلَى هُدًى , وَمَنْ دَعَا إِلَى ضَلَالَةٍ

Abu Hurayrah (RLA) reported that the Messenger of Allah (SAW) said:

مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا وَمَنْ دَعَا إِلَى ضَلَالَةٍ كَانَ عَلَيْهِ مِنَ الْإِثْمِ مِثْلُ آثَامِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ آثَامِهِمْ شَيْئًا

Whoever calls to guidance will have a reward similar to those who follow him, without detracting from their rewards at all. Whoever calls to misguidance will have sin upon him similar to those who follow him, without detracting from their sins at all.

Source: Sahih Muslim

Commentary: This Hadith is quite self-explanatory; and a great booster for those who call people to shun evil and to enjoin right and justice. It is also a great warning for those who call people to enjoin evil and to shun right and justice. Whoever calls others to guidance will be rewarded with the same reward as those who follow him in that guidance without it diminishing anything from them. It is therefore important to try to encourage and influence others in a positive manner with good deeds that will benefit them in this Worldly life and the Afterlife. Imagine the amount of good deeds a person would accumulate on the Day of Judgment if someone started something good in his lifetime and the people followed him in that generation and after several other generations. It does not need to be something grand but could be as simple as teaching a child to recite *Surah Fatiha*, teaching good manners, funding a school, writing a book or article, publishing a *da'wah* video, etc.

On the contrary, whoever calls others to misguidance will carry the same sin as those who follow him in that misguidance without it diminishing anything from them. This is why people must assure that they do not encourage or influence others in such a way that they follow them in their sins and evil habits. A person who sins secretly without encouraging and influencing others is better than the person who sins openly and encourages others to follow him in it. Imagine the amount of evil deeds a person would accumulate on the Day of Judgment if someone started something evil in his lifetime and the people followed him in that generation and in many other following generations. There are numerous examples of this today, such as, starting or introducing others to pornographic websites, teaching others to steal, leading others to atheism, leading others to evil addictions, etc. Perhaps

the most dastardly of such evil acts are those that lead people to terrorism and kidnapping. These are serious gross criminalities that afflict many Nations of the World today. Perhaps the greatest of these crimes is that of *Takfir* (declaring another Muslim to be a *kafir* i.e. a disbeliever).

Takfir has become a dangerous phenomenon amongst Muslims. The term *kafir* is being thrown around loosely without due consideration of its serious repercussions. A misapplication of *takfir* is causing many problems for Muslim communities around the World, and contributing to disunity, infighting and condemnation. Some misguided people even use *takfir* to justify killing their fellow Muslims. Many Muslims are astounded when they hear that some Muslims are killing each other. They question how a Muslim can do such an act. An incorrect concept of *takfir* is used to convince vulnerable young Muslims that their fellow Muslims are in reality disbelievers and must be fought and killed. How else can they get a young Muslim to become a suicide bomber, enter a market or Mosque and kill himself and other Muslims? Their improper understanding of *takfir* allows them to legitimise killing other Muslims. These people have a flawed thought process which convinces them that only they have understood Islam properly and everyone who disagrees with them are ignorant disbelievers. In their eyes you are either with them (i.e. a “real” Muslim) or against them (i.e. opposing “real Islam”, and hence, outside the fold of Islam). This Hadith clearly warns such people to think twice and shun these evil acts.

HADITH 35 Backbiting

الْغِيْبَةُ

Abu Hurayrah (RLA) reported that the Messenger of Allah (SAW) said:

قَالَ ” أَتَذَرُونَ مَا الْغِيْبَةُ ” . قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ ” ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ ” . قِيلَ أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ قَالَ ” إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَابْتَهُ وَإِنْ لَمْ يَكُنْ فِيهِ فَقَدْ بَهْتَهُ ”

The Messenger of Allah (SAW) said, “Do you know what is backbiting?” They said, “Allah and His Messenger know best.” He (SAW) said, “When you mention your brother in a way that he dislikes.” It was said, “What if that which I mention exists in my brother?” He (SAW) replied, “If what you mention exists in him, then you committed backbiting against him. If what you mention does not exist in him, then you have slandered him.”

Source: Sunan Muslim

Commentary: Islam has prohibited Muslims from discussing the faults of others and has strongly condemned backbiting, categorising it as one of the major sins. Backbiting is unfortunately widespread among people and it is rare to find someone completely free from it. In this Hadith, the Prophet (SAW) asked his Companions (RLA), *“Do you know what is backbiting?”* They replied, *“Allah and His Messenger know best.”* This response shows their respect for Allah (SWT) and His Messenger (SAW) because they deferred knowledge to them. The Prophet (SAW) then explained that backbiting is mentioning your brother in a way that he dislikes. In other words, it is speaking ill of a fellow Muslim, whether it pertains to his physical appearance, religion, worldly matters, personality, character, or anything else related to him. This applies whether you mention him explicitly or indirectly through gestures or signs.

Allah, the Most High, has warned against backbiting in His Noble Book, saying, *“And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when he is dead? You would detest it”* (Quran 49:12). Some of the companions asked whether it is considered backbiting if the mentioned faults in a person are accurate. The Prophet (SAW) replied that if what you said about him is true, then you have indeed backbitten him. If what you said is false, then it is slander (*buhtan*), which is an even greater sin than backbiting.

Although backbiting is prohibited, there are certain situations in which it may be permissible for a valid reason. For example, warning someone about a wrongdoer or advising someone about a potential marriage partner or business associate. In these cases, the intention must be sincere and the information shared should be truthful, relevant and necessary.

This Hadith clarifies the concept of backbiting, distinguishes it from slander, emphasises the prohibition of both, and highlights the role of the Prophet (SAW) in teaching his Companions (RLA) the correct concepts while admonishing them against evil character traits.

HADITH 36 Everyone is a Shepherd

عَلَّكُمْ رَاعٍ

Ibn Umar (RLA) reported that the Messenger of Allah (SAW) said:

أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Listen! Every one of you is a shepherd and is responsible for his flock. The Leader of people is a guardian and is responsible for his subjects. A man is the guardian of his family and he is responsible for them. A woman is the guardian of her husband's home and his children and she is responsible for them. The servant of a man is a guardian of the property of his master and he is responsible for it. No doubt, every one of you is a shepherd and is responsible for his flock.

Source: Sahih Bukhari

Commentary: Everyone is entrusted with the protection and care of those under him, and will be held accountable for them. For instance, a ruler will be asked about his subjects on the Day of Judgment. Likewise, a man is responsible for his family, and he should command them to obey Allah, forbid them to disobey Him, and fulfil their due rights. He will be asked about these duties on the Day of Judgment. Also, a woman is responsible for keeping her husband's house and for caring for the children, and she will be questioned about this on the Day of Judgment. A servant is also a protector of his master's wealth and will be questioned about that on the Day of Judgment. So everyone is invested with the responsibility of protecting those under their care and shall be questioned about this on Day of Judgment.

A close scrutiny of human life reveals that man is not absolutely free. He is always accountable to someone, may be Allah or a fellow human. For example, kill a person and you will be caught hold of if you live in a land governed by law and order. Even if you escape, you will be held accountable in the Day of Judgement.

In this Hadith, Allah's Messenger (SAW) says that everyone is responsible. The very word 'responsible' carries with it a strong sense of accountability. The metaphor of a shepherd makes the idea abundantly clear. If a shepherd takes his flock to a green pasture and brings it back in the evening, it is well and good. But if he turns careless, he may lose some sheep out of his flock. Similarly, everyone is responsible for whoever and whatever is under his or her care and supervision.

This Hadith begins with the Leader who is a shepherd to his people and his Nation and he will be asked to account about these by Allah (SWT). The great responsibilities of Leaders lie on the size of their flock. For example in Nigeria, the Local Government Chairman, the State Governor and the President all shoulder responsibilities at variant levels with the size of their domains. Let it be emphasized that even the Ward Councillor is not spared in this accounting.

For example, while the Nigerian President shall be asked by Allah to account on over 200 million people, whether all the amenities for spiritual and worldly purposes were provided such that people lived in contentment without fear of criminalities and the fear of hunger and unemployment. Likewise the Governor, etc., shall be asked about their respective citizens. Allah shall not ask about people only, but about everything under a Leader's domain including animals and finance!

And every man is a shepherd to his family, as contained in the Hadith. Specifically, a man's responsibility over his household entails that he provides for the necessary needs of his family and providing them with that which will keep them happy and successful in this World as well as in the Hereafter. Thus, not only does he provide them that which is necessary, but he grants them that which is virtuous and prohibits them from engaging in harmful deeds. Every parent ought to be alert and pay attention to these warnings, which if they fail to take heed to they only risk the failure of their children's future and the threat of their children facing a punishment in the Hereafter. In addition, the man shall account on these to Allah (SWT).

As for the woman, she has been entrusted with the responsibility of the care of her children and the house of her husband. It is necessary that she makes sure that her children are provided with the education and an environment that is needed for children to grow up as upright adults. A mother ought to not cover up and overlook her child's mistakes and weaknesses, thinking that her actions are beneficial to them. Rather, she is only contributing to their destruction and misguidance.

A servant is also a protector of his master's wealth and will be questioned about that on the Day of Judgment. He may be a domestic servant, a driver or

a shop keeper, but he will account for his responsibilities to his master and above all to Allah (SWT).

This Hadith warns people not to try to deceive Allah (SWT) and His Messenger (SAW) and let them down on the trust that has been bestowed upon the people. People should strive to live up to their responsibilities as it has been ordained by Allah and in the Sunnah.

Whoever is entrusted with any responsibility and fails to positively perform, should either resign or be removed in order to appoint any other person who can positively perform. Allah (SWT) states that,

Allah does not place a burden on any person greater than what he/she can bear... ” (Qur’an 2:286)

Therefore, no Leader (or any other person for that matter) shall have an excuse to posterity or to Allah for failing to credibly perform his or her duties and still cling to power. Even in Worship for example, Allah has removed the burden of fasting on those who are sick and cannot fast. Therefore, any person who cannot perform anything, should leave that to those who can perform. This is the fundamental command of Allah (SWT)

HADITH 37 The Obligatory Prayers

صَلَاةُ الْمَكْتُوبَةِ

Anas ibn Malik (RLA) reported that, the Messenger of Allah (SAW) said:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ فُرِضَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً أُسْرِي بِهِ الصَّلَوَاتُ خَمْسِينَ ثُمَّ يَا مُحَمَّدُ إِنَّهُ لَا يَبْدُلُ الْقَوْلُ لَدَيَّ وَإِنَّ لَكَ بِهَذِهِ الْخَمْسِ خَمْسِينَ نُقِصْتُ حَتَّى جُعِلَتْ خَمْسًا ثُمَّ نُودِيَ

Anas ibn Malik reported: Fifty prayers were obligated (by Allah) upon the (people of) the Prophet (SAW) when he was taken on his Night Journey. Then, it was reduced until it was set at five and an announcement was made (by Allah): “O Muhammad, My Word is never changed, so these five prayers will be counted as fifty.”

Source: Sunan al-Tirmidhi

Commentary: The Isra and Mi’raj of Prophet Muhammad (SAW) begin in Chapter 17 Verse 1 of the Glorious Qur’an and the last part is well documented in Sahih al-Bukhari. The part that concerns the Five Obligatory Daily Prayers was relayed in Sahih al-Bukhari where the Prophet (SAW) states as follows:

...Then fifty prayers were enjoined on me. I descended till I met Prophet Musa who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring the Israelites to obedience. Your followers cannot put up with such an obligation. So, return to your Lord and ask Him (to reduce the number of prayers).' I returned and asked Allah (for reduction) and He made it forty. I returned and (met Musa) and had a similar discussion, and then returned again to Allah for reduction and He made it thirty, then twenty, then ten, and then I came to Prophet Musa who repeated the same advice. **Ultimately Allah reduced it to five.** When I came to Musa again, he said, 'What have you done?' I said, 'Allah has made it five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order) with the address by Allah that, **"I have decreed My Obligation and have reduced the burden on My servants, and I shall reward a single good deed as if it were ten good deeds"**.

That was how the Daily Salah (Five Daily Obligatory Prayers) were prescribed to Muslims by Allah (SWT). Salah is the second Pillar of Islam and the act of Obligatory Daily Prayer that is observed five times a day at set times. The five prayer times fall between dawn and midnight, although the times change depending on where you are in the World and the time of the year. Prayer is the cornerstone of the Islamic Religion, and its establishment is obligatory for every Muslim. The Prophet (SAW) clarified the manner of performing prayers and taught it to the Ummah. He also instructed Muslims regarding the sequence of prayers and what to prioritise.

The importance of Salah has been amply demonstrated in the Qur'an and Sunnah. Hundreds of Verses of the Qur'an had spoken about it alone in conjunction with Zakah and other obligatory duties. Below are a very few of such Verses of the Qur'an:

- *Recite, (O Muhammad), what has been revealed to you of the Book and establish Prayer. Indeed, Prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do. (Quran, 29:45)*
- *Successful indeed are the Believers: those who humble themselves in Prayers: (Quran, 23:1-2)*

- *O you, who have believed, seek help through patience and Prayer. Indeed, Allah is with the patient. (Quran, 2:153)*
- *But those who hold fast to the Book and establish Prayer, indeed; We will not allow to be lost the reward of the pious. (Qur'an 7:170)*
- *And perform Prayers, and give out Zakah, and bow down (or submit yourselves with obedience to Allah); along with those who bow down (Qur'an 2:43)*
- *Guard strictly the (five obligatory) Prayers, especially the middle prayer, and stand before Allah in obedience. (Qur'an 2:238)*
- *And perform Prayers and give Zakah and obey the Messenger (Muhammad) that you may receive mercy (from Allah). (Qur'an 24:56)*
- *So establish Prayer and give Zakah and hold fast to Allah. He is your protector; and excellent is the protector, and excellent is the helper. (Qur'an 22:78)*

Similarly, hundreds of Hadith had spoken about Prayers. Below are a very few of such Hadith by the Messenger of Allah, Muhammad (SAW):

- *Indeed the first deed by which a servant will be called to account on the Day of Resurrection is his Salat. If it is complete, he is successful and saved, but if it is defective, he has failed and lost... (Jami` at-Tirmidhi)*
- *...So if something is deficient in his Obligatory (Prayers) then the Lord, Mighty and Sublime says: 'Look! Are there any voluntary (Prayers) for my Worshipper?' So with them, what was deficient in his Obligatory (Prayers) will be completed. Then the rest of his deeds will be treated like that. (Jami` at-Tirmidhi)*
- *Whoever attends Isha (Prayer) in congregation, then he has (the reward as if he had) stood half of the night. And whoever prays Isha and Fajr in congregation, then he has (the reward as if he had) spent the entire night standing (in Prayer). (Jami` at-Tirmidhi)*
- *No Salat is more burdensome to the hypocrites than the Fajr (Dawn) Prayer and the 'Isha' (Night) Prayer; and if they knew their merits, they would come to them even if they had to crawl to do so. (Al-Bukhari and Muslim)*
- *The Prophet was asked: 'Which deed is the best?' So he said: 'Salat in the beginning of its time.' (Jami` at-Tirmidhi)*

- *The two Rak'ah before the Dawn (Fajr) Prayer are better than this World and all it contains. (Sahih Muslim)*
- *Whoever persists in performing twelve Rak'ah from the Sunnah, a House will be built for him in Paradise: four before the Zuhr, two Rak'ah after Zuhr, two Rak'ah after Maghrib, two Rak'ah after the 'Isha' and two Rak'ah before Fajr. ' (Sunan Ibn Majah)*
- *The key to Paradise is Salat, and the key to Salat is Wudu'. (Jami` at-Tirmidhi)*
- *Between disbelief and Faith is abandoning the Salat. (Jami` at-Tirmidhi)*

These Hadith highlight how important it is to perform Salah as a fundamental act of worship in Islam. They also remind Muslims of the many spiritual, Worldly and Hereafter benefits that come with performing it with sincerity and focus.

Performance of the prayer together with the other Muslims in congregation at Mosques is a duty required from every male Muslim of sound mind. Allah says: *...And bow down your heads with those who bow down (in Prayers)* (Qur'an 2:43).

Much emphasis has also been made by the Prophet (SAW) about the Congregational Prayers as can be gathered from the following authentic Hadith:

- *Performing prayer in congregation is 27-times better than prayer performed on individual basis (Reported by Imam Bukhari).*
- Ibn Maktum (RLA) said: *I told the Messenger of Allah (SAW) that I am blind and my house is far away and I have no suitable guide to the Mosque; do I not have permission to pray at home?* The Prophet (SAW), asked me: *'Do you hear the call to the Prayer?'* I answered: *Yes*, and the Prophet (SAW) then said to me: *'Respond accordingly (go to the Mosque)'* (Reported by Imam Muslim).
- *If there happens to be (even) three persons in a village, desert or jungle and they do not pray in congregation, Satan would surely dominate them. So, observe your Prayers in congregation, for certainly, the wolf devours the lonely sheep* (Reported by Abu Dawoud).

- *I swear by Allah in Who's possession is my life. I feel like asking for firewood to be gathered and order for the Prayer to be held and the call for Prayer (Adhaan) to be announced and then ask someone to lead the Prayer, and I go after those who failed to join the congregational Prayer and set fire on them while they are in their houses (Reported by Imam Bukhari).*

HADITH 38 Do You Know A Bankrupt in Islam?

أتدرون من المفلس؟

Abu Hurayrah (RLA) reported that, the Messenger of Allah, (SAW) said:

أتدرون من المفلس؟ قالوا : المفلس فينا من لا درهم له ولا متاع فقال: "إن المفلس من أمتي يأتي يوم القيامة بصلاة وصيام وزكاة، ويأتي قد شتم هذا، وقذف هذا وأكل مال هذا، وسفك دم هذا، وضرب هذا، فيعطى هذا من حسناته، وهذا من حسناته، فإن فنيت حسناته قبل أن يقضي ما عليه، أخذ من خطاياهم فطرحته عليه، ثم طرح في النار" (رواه مسلم).

Do you know who is the bankrupt?" They said: "The bankrupt among us is the one who has no money with him nor any property". He said, "The real bankrupt of my Ummah would be he who would come on the Day of Resurrection with Salat, Saum and Sadaqah (charity), (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds would be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins would be entered in his account and he would be thrown in the (Hell) Fire".

Source: Sahih Muslim

Commentary: This Hadith explains that people who do bad deeds such as reviling, calumny, unlawfully consuming the wealth of others, shedding blood and beating or terrorising others; will be bankrupt on the Day of Resurrection, as their good deeds will be credited to those they have wronged. The Prophet (SAW) asked the Companions (RLA) *Do you know who is the bankrupt?* They gave him the expected answer, which is that the bankrupt is the poor person who has no money, wealth or property.

He (SAW) then told them that the bankrupt in this Nation of Muslims (*Ummah*) is the one who comes on the Day of Judgment with abundant good deeds, such as praying, fasting, and giving charity; but with an account of bad deeds like insulting others, beating others, consuming others' wealth without right, accusing others of committing immoral acts, doing injustice on others and killing others. All of them will seek retribution, for whatever rights they do not receive in the life of this World. So, retribution will be exacted against him and each of them will take some of his good deeds. If his good deeds are not enough to settle the score, then some of their own evil deeds will be cast on him then he will be thrown in the Fire of Hell.

Therefore it is important for Muslims to stay away from any kind of bad deed so they can save themselves from being bankrupt on the Day of Judgment. Muslims should strive to do more good deeds than bad ones so that their accounts are full when they stand before Allah the Almighty on the Day of Judgment.

HADITH 39 On Unnecessary Begging People

يسأل الناس

Abu Hurayrah (RLA), narrated that Prophet Muhammad (SAW) said:

لأن يأخذ أحدكم أحبله ثم يأتي الجبل، فيأتي بحزمة من حطب على ظهره فيبيعها، فيكف الله بها وجهه، خير له من أن يسأل الناس، أعطوه أو منعوه

That one of you takes his rope, goes to the mountain, cuts some firewood, carries it on his back, and sells it, thereby Allah saves his face (his dignity) is better for him than to ask people and they either give him or deny him

Source: Sahih Bukhari

Commentary: There is no other religion in the World that teaches human beings the ways to preserve their integrity, morality and honour as much as Islam does. In Islam, the honour and integrity of the community and its people are important and must be absolutely preserved. Therefore each Muslim in the community is responsible for the preservation of that valuable trust, by avoiding anything that will dishonour Islam.

Those begging without any need cause their honour and respectability and that of their community to decay and to fall into the pit of spiritual

bankruptcy. For this reason, Islam, which strongly commands helping the destitute and the very weak, forbids those who are not gravely poor and who are not in dire need from begging. Prophet Muhammad (SAW) directed Muslims to keep away from begging and instructed them to work diligently, as he wanted no Muslim to prefer the ignominy of begging to the honour of working for one's livelihood.

Anas Ibn Malik (RLA) narrated that, a man from the Ansar of Medina came to the Prophet (SAW) and begged him for sustenance. The Prophet (SAW) asked the man; *"have you anything in your house?"* The man replied that he has a piece of cloth, a part of which he covers himself with and a part of which he spreads on the ground, and that he also has a wooden bowl with which he drinks water with. The Prophet (SAW) said, *"bring them to me"*. The man brought the articles and the Prophet (SAW) took them in his hands and asked; *"who will buy these?"* One of those present said that he would buy them for one coin. The Prophet (SAW) said, *"who will offer more than one coin?"* Another man present said he would buy them for two coins. The Prophet (SAW) sold the items to that person for two coins and handed the coins to the owner saying, *"buy food with one of the coins and hand it to your family, and buy an axe with the other coin and bring it to me"*.

The man bought the axe and brought it to the Prophet (SAW) who told him to go and gather firewood with it and sell and to continue doing so; and let him not come back to the Prophet (SAW) until after two weeks. The man went away and gathered firewood and sold it. When he had earned ten coins, he bought garments with some and food with the others. When he came back, the Prophet (SAW), said to him, *"this is more honourable for you in this World and is better for you than begging to appear as a spot on your face on the Day of Judgment"*. (Reported in Sunan Abu Dawud).

In another narration, Abu Huarayrah stated that the Prophet (SAW) said: *It is better for one of you to collect firewood, carry it on his back and make enough from it to give away some Sadaqa (alms-charity), hence becoming self-independent; than to ask someone who might give him or refuse to give him. Indeed, the upper hand (the hand that gives) is better than the lower hand (the hand that takes). The person should start (when giving charity) with those he is in charge of"*. (Reported by Al-Bukhari)

Abu Hurayrah (RLA) also narrated that the Prophet (SAW) said: *Prophets of Allah had trades or professions*". He was asked, "Including you O Messenger of Allah?" He answered, *"Yes including me. I was a herdsman who was paid for it"*. The Prophet (SAW) also said, *"Prophet Dawud (David) AS, was living on what his hands produced (he was a black-smith) and Prophet Zakariya (Zachariah) AS, was a carpenter"*. (Reported by Al-Bukhari and Muslim)

Page 238 of the book, "Islam wal Idara", reported that Al-Hakim (RLA) narrated that the Prophet (SAW) said: *Prophet Adam (AS) was a farmer (and hunter), Prophet Nuhu (Noah) AS, was a carpenter, Prophet Idris (AS) was a tailor and Prophet Musa (Moses) AS was a herdsman.*

Asking for material things from people is not allowed in Islam if the act is being done just for the sake of accumulating wealth for personal gains. This is regarded as begging that is taken as an occupation, which is strictly prohibited in Islam. Prophet Muhammad (SAW) said: *Whoever continues to beg people in order to accumulate much property, surely asks for a piece of fire, so let him ask a little or much... Some among you do not ever abandon begging; let them know that, finally, on the Day of Resurrection, such dishonourable persons will meet Allah with no flesh left on their faces* (Reported by Muslim)

The above mentioned Verses of the Glorious Qur'an and Sayings of Prophet Muhammad (SAW), clearly explain the unacceptability of unnecessary begging in Islam. However, the beauty of Islam is that the Religion prohibits unnecessary indulgence in any dishonourable act, but allows special cases of necessities within reasonable limits. In these regards, asking for help is permissible for the one who is in dire need and does not have enough to suffice him and he has not been able to earn something despite his trying very hard. Such a person may ask people for as much as will meet his immediate needs only. As for the one who is not in dire need, or the one who is in need but is able to earn something by trying, it is not permissible for him to beg and whatever he takes from people in this case is prohibited in Islam. These are measured by the narration of Qabeesah ibn Mukhaarq al-Hilaali (RLA) who said that he incurred a debt in order to reconcile between two parties and he could not pay it. He therefore went to the Prophet (SAW)

and asked him for help. The Prophet (SAW) told him to wait until the Zakaah (obligatory alms) came, and he will order that something be given to him. Then the Prophet (SAW) added:

O Qabeesah, asking for help is not permissible except in one of three cases: (1) a man who has incurred a debt in order to reconcile between two parties is permitted to ask for help until he has paid it off, then he should refrain; (2) a man who has been stricken by a calamity that has destroyed all his property is permitted to ask for help until he gets enough to get by or he gets enough to meet his basic needs; and (3) a man who is stricken by poverty and three men of wisdom among his people acknowledge and affirm that he has been stricken by poverty, then it is permissible for him to ask for help until he gets enough to get by or to meet his basic needs. Apart from these cases asking for help, O Qabeesah, is illegal and the one who begs is consuming something illegal. (Reported by Muslim, Ahmad, An-Nasaa'i and Abu Dawood)

The above case has brought to fore the main reasons why begging was allowed only by three categories of persons. Then, one may be tempted to ask of the position of the destitute that are incapacitated and therefore cannot conveniently earn a living by themselves and persons with similar cases. The answer is simple. In of Islam, Allah (SWT) has instituted a mechanism in the Muslim communities to care for such persons through the institution of "Zakaah" (obligatory alms on wealth). Zakaah is one of the Five Pillars of Islam and a compulsory duty, which a Muslim must pay to the poor and those in need to cover their requirements and save them from the humility of asking others for help.

The various Hadith quoted here are supported by similar various Verses of the Glorious Qur'an. Allah (SWT) made it incumbent upon people to strive to change their bad habits of indolence with the good habits of hard work and sincerity of purpose. It is only by so doing that Allah (SWT) shall change peoples' bad conditions into good ones. Allah states that: *Verily, Allah will not change the condition of a people as long as they do not change their state (of affairs) themselves* (Qur'an 13:11) In addition, Allah admonishes people to pray to Him seeking for His Bounties and at the same time work hard to actualise that prayer. He says:

And when the Prayer is finished, disperse (you people) through the lands, and seek the Bounties of Allah (by working hard, etc.), and observe the praises of Allah very much, so that you may be successful and prosperous (Qur'an 62:10). Allah also states that: That man can have nothing but what he strives for; that (the fruit of) his striving will soon come in sight: then will he be rewarded with a reward complete (Qur'an 53:39-41)

A good Muslim should always remain grateful to Allah and always remain contented with whatever he has got (whether little or much), and which ever state he finds himself in (whether good or bad). Begging people is akin to complaining to people that “Allah has denied me so and so”. Why not work within your capacity and limits and seek the bounties of Allah? Why complain to humans what the Divine Creator has cast upon you? Gratitude to Allah is one of the most important aspects of the Islamic Faith. Muslims should always be thankful to Allah (SWT) for all the blessings He has bestowed on them. Those who are grateful to Allah shall attract more bounties and those who are not grateful shall attract His wrath. Allah says:

And remember when your Lord declared that, “If you are grateful, I will add more (favours) unto you; but if you show ingratitude; truly My punishment is terrible indeed”... “If you show ingratitude, you and all those on Earth together, (remember that) Allah is free of all wants, worthy of all praise. (Qur'an 14:7-8)

For the parents who do not care about their children and allow them to roam the cities or even the country in tattered dresses and pitifully begging for food and money, they should take heed of the following Verses of the Qur'an and the many Hadith. That is in addition to the earlier Verses and various Hadith.

Allah (SWT) instructs children in several Verses of the Glorious Qur'an to honour their parents, to abide by and to follow their lawful instructions and to always respect them. Prophet Muhammad (SAW) also issues similar instructions in several Hadith. These are regarded as the rights of parents over their children. Equally, Allah (SWT) and the Prophet (SAW) issued instructions to parents on the rights of their children. Therefore in Islam, family rights and duties are the two sides of the same coin. The rights of

parents are the duties of children and the duties of parents are the rights of children. Therefore, those who attain parenthood have great responsibilities on their shoulders. Allah (SWT) states that: *O you who believe! Protect yourselves and your families against a Hell Fire whose fuel is men and stones, over which are (appointed) Angels stern (and) severe, who do not disobey the Commands they receive from Allah, but they do exactly that which they are commanded to do (by Allah)* (Qur'an 66:6)

Parents can only protect their families from Hell Fire by showing them the right ways and teaching them the differences between right and wrong. These can only be achieved through education and parental care. Perhaps the most broadly stated responsibilities of parents and indeed every human being are contained in the Hadith narrated by Abdullah Ibn Umar (RLA) who stated that, Prophet Muhammad (SAW), said,

Beware! Every one of you is a shepherd (guardian) and every one of you shall be questioned with regard to his flock. The Leader is a shepherd over his people and shall be questioned about all his subjects. A Man is a guardian over the members of his family and shall be questioned about all of them. A Woman is a guardian over the household of her husband and his children and shall be questioned about all of them. A Servant is a guardian over the property of his master and shall be questioned about all of it. Beware! Every one of you is a shepherd (guardian) and every one of you shall be questioned with regard to his flock (i.e., shall account to Allah SWT). (Reported by Al-Bukhari and Muslim)

Another classical example of Islamic admonition on parents came from one of the Rightly Guided Caliphs. It was related that a man once came to Caliph Umar Ibn Khattaab (RLA) complaining against his son's disobedience to him. The Caliph summoned the boy and spoke of his disobedience and negligence to his father and about his father's rights.

The boy asked the Caliph: "*O Ameerul Mumineen (Leader of the Faithful); hasn't a child rights over his father?*" The Caliph replied that "*Certainly a child has rights*". The boy asked, "*What are they O Ameerul Mumineen?*" The Caliph answered, "*He should choose a good wife to be the mother of the child, he should give him a good name and he should teach him the Qur'an*".

The boy said, “O Ameerul Mumineen! My father did nothing of these. My mother is a Magian (fire worshipper). He gave me the name of Julalaan (meaning dung beetle) and he did not teach me a single letter of the Qur’an”. Turning to the father, Caliph Umar (RLA) said, “You have come to me to complain about the disobedience of your son. You have failed in your duty to him before he has failed in his duty to you; you have done wrong to him before he has wronged you.”

The Verses of the Glorious Qur’an, the Hadith of Prophet Muhammad (SAW) and the acts of Caliph Umar Ibn Khattaab (RLA) mentioned above clearly define the rights of children on their parents. Children are their parents’ hearts-delights, their parents’ companions and their parents’ comfort in their old age. Children are also a source of prayers for their dead parents. Therefore, children are the means by which parents earn the fruits of this World and the reward of the Hereafter. If parents fulfil their responsibilities towards their children, they will be free of the consequences on the Day of Judgment. Allah (SWT) says,

And those who believed and whose descendants followed them in Faith - We (Allah) will join them with their descendants (in Paradise), and We will not deprive them of anything of their deeds. Every person, for what he earned, he retains...” (Quran 52:21)

HADITH 40: On True Meaning and Importance of Jihad

الْجِهَادُ

Abu Huraira (RLA) reported that, the Prophet (SAW) was asked, “What is the best deed?” The Prophet said:

إِيْمَانٌ بِاللّٰهِ وَرَسُوْلِهِ

Faith in Allah and His Messenger

It was said, “Then what?” The Prophet (SAW) said:

جِهَادٌ فِيْ سَبِيْلِ اللّٰهِ

Jihad in the way of Allah

Source: Sahih al-Bukhari

Fadalah ibn ‘Ubayd (RLA) reported that the Messenger of Allah (SAW) said:

الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ

The one who strives in Jihad is he who strives against himself.

Source: Sunan al-Tirmidhi

In another narration, the Prophet (SAW) said during his final Pilgrimage:

أَلَا أُخْبِرُكُمْ بِالْمُؤْمِنِ مَنْ أَمِنَهُ النَّاسُ عَلَى أَمْوَالِهِمْ وَأَنْفُسِهِمْ وَالْمُسْلِمِ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ
وَالْمُجَاهِدِ مَنْ جَاهَدَ نَفْسَهُ فِي طَاعَةِ اللَّهِ وَالْمُهَاجِرِ مَنْ هَجَرَ الْخَطَايَا وَالذُّنُوبَ

Have I not informed you? The believer is the one who is trusted with the lives and wealth of people. The Muslim is the one from whose tongue and hand people are safe. The one striving in Jihad in the way of Allah is the one who strives against himself in obedience to Allah. The emigrant is one who emigrates away from sins and evil deeds.

Source: Musnad Ahmad

Ibrahim ibn Abi ‘Alqamah (RLA) said to his people when they returned from a military expedition:

وَقَدْ جِئْتُمْ مِنَ الْجِهَادِ الْأَصْغَرِ فَمَا فَعَلْتُمْ فِي الْجِهَادِ الْأَكْبَرِ

You have come from the lesser Jihad, but you have not performed the greater Jihad.

They said, “What is the greater Jihad?” Ibrahim (RLA) said:

جِهَادُ الْقَلْبِ

It is the Jihad of the Heart.

Al-Battal commented on this narration, saying:

الشَّجَاعَةُ صَبْرٌ سَاعَةً وَهَذَا فِي جِهَادِ الْعَدُوِّ الظَّاهِرِ وَهُوَ جِهَادُ الْكُفَّارِ وَكَذَلِكَ جِهَادُ الْعَدُوِّ الْبَاطِنِ هُوَ
جِهَادُ النَّفْسِ وَالْهَوَى فَإِنَّ جِهَادَهُمَا مِنْ أَعْظَمِ الْجِهَادِ

Courage is to be patient for a time. This is the Jihad against outward enemies, which is Jihad against unbelievers. Such is the Jihad against inward enemies, which is the Jihad against the ego and lowly desires. Indeed, this is the greater of the two Jihads.

Source: Jami’ al-‘Ulum wal-Hikam

Shaykh al-Islam Ibn Taymiyyah writes:

جِهَادُ النَّفْسِ وَالْهَوَى أَصْلُ جِهَادِ الْكُفَّارِ وَالْمُنَافِقِينَ فَإِنَّهُ لَا يَقْدِرُ عَلَى جِهَادِهِمْ حَتَّى يُجَاهِدَ نَفْسَهُ
وَهَوَاهُ أَوَّلًا حَتَّى يَخْرُجَ إِلَيْهِمْ

Jihad of the soul against desire is the foundation of Jihad against unbelievers and hypocrites, for a Muslim cannot wage Jihad against them unless he has first waged Jihad against his soul and desires before he goes out against them.

Source: Rawdat al-Muhibbin

Abu Musa reported: A man asked the Prophet, “A man may fight to be courageous, another may fight for zeal, and another may fight to show off. Which of these is fighting in the way of Allah?” The Messenger of Allah (SAW) said:

مَنْ قَاتَلَ لَتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْغَلِيَّةَ فَهُوَ فِي سَبِيلِ اللَّهِ

He who fights (qital) to raise the Word of Allah is in the way of Allah.

Source: Sahih al-Bukhari

Ibn Hajar commented on this narration, writing:

الْمُرَادُ بِكَلِمَةِ اللَّهِ دَعْوَةُ اللَّهِ إِلَى الْإِسْلَامِ وَيَحْتَمِلُ أَنْ يَكُونَ الْمُرَادُ أَنَّهُ يَعْنِي الْجِهَادَ لَا يَكُونُ فِي سَبِيلِ اللَّهِ إِلَّا مَنْ كَانَ سَبَبَ قِتَالِهِ طَلَبَ إِعْلَاءِ كَلِمَةِ اللَّهِ فَقَطْ بِمَعْنَى أَنَّهُ لَوْ أَضَافَ إِلَى ذَلِكَ سَبَبًا مِنَ الْأَسْبَابِ الْمَذْكُورَةِ أَخْلَى بِذَلِكَ

The meaning of the ‘word of Allah’ is the invitation (da’wah) to Islam. It is interpreted to mean that Jihad would not be in the cause of Allah unless the purpose is only to raise the word of Allah, such that if anyone were to add another reason to it, that would violate it.

Source: Fath al-Bari

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Holy Fighting (Qital) in Allah's Cause is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know. (Qur'an 2:216)

وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And Fight (Qital) against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) collectively, as they fight against you collectively. But know that Allah is with those who are Al-Muttaqun (the pious). (Qur'an 9:36)

أُذِنَ لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿١٦٠﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۚ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ هَدَمَتْ صَوَامِعُ وَبِيْعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

Permission to Fight (Qital) is given to those (i.e. Believers against disbelievers), who are fighting them, (and) because they (Believers) have been wronged, and surely, Allah is Able to give them (believers) victory Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah", for had it not been that Allah checks one set of people by means of another, Monasteries, Churches, Synagogues, and Mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help his (Cause). Truly, Allah is All-Strong, All-Mighty. (Qur'an 22:39-40)

It is interesting to note that the Arabic word **"Jihad"** has now found its way as an English word on page 639 of the 1995 edition of the Oxford Advanced Learners' Dictionary, and is defined as **"a holy war fought by Muslims against those who reject Islam"**. This is a fabricated and distorted definition, which clearly contradicts the actual meaning of the word which literally means **"to strive"**. In Islam, war is not waged to compulsorily convert people into the religion. Allah (SWT) says:- *Let there be no compulsion in religion. (Qur'an 2:256)*. Also Allah says: *Whosoever wills, let him believe (in Islam) and whosoever wills, let him disbelieve. (Qur'an 18:29)*. In addition Allah says: *Invite (mankind) to the way of your Lord (i.e. Islam) with wisdom and fair preaching, and argue with them in a way that is better. (Qur'an 16:125)*

Then, what is "Jihad?" Allah (SWT) defines "Jihad" as follows:-

*O you who believe! Shall I guide you to a trade that will save you from a painful torment (of hell-fire)? That you believe in Allah and His Messenger (Muhammad), and that **you strive hard** in the cause of Allah with **your wealth** and **your selves**, that will be better for you, if you but know! (Qur'an 61:10-11).*

This verse mentions the verb **"Jahidoo"** from the noun **"Jihad"** and clearly directs that Muslims are to strive hard (*wa-to-jahidoona*) in the cause of Allah (*fi sabilil Lah*) with your wealth (*bi amwaali kum*) and your selves (*wa amfusi kum*) and not **"to fight a holy war against those who reject Islam"**.

Aisha (RLA) was reported in Sahih Al-Bukhari, Vol. 2, Hadith No. 595 to have said that the Prophet (SAW) said, **"Certainly, (one of) the best Jihad is Hajj Mabrrur"** (i.e. the Muslim pilgrimage that was accepted by Allah).

Abu Dharr was reported in Saheeh Jaami as-Sagheer No.1099, to have said that the Prophet (SAW) said, “*The best Jihad is for one to perform Jihad against his own self and against his desires*”. (That is to positively control himself and his desires).

An-Nasa’i No. 4209 reports that the Prophet (SAW) was asked, “What kind of Jihad is (among) the best?” The Prophet (SAW) replied, “*A word of truth before an oppressive ruler*”.

Al-Bukhari, Abu Dawood, An-Nasa’i and Al-Tirmidhi all reported Ibn Umar to have related that the Prophet (SAW) asked a man who came to him, “*Are your parents alive?*” The man replied, “*Yes*”. Then the Prophet (SAW) said, “*Go back and exert your Jihad in their service.*”

These quoted references to “Jihad” by the Prophet of Islam (SAW) do not refer to “Jihad” as “*fighting a holy war against those who reject Islam*”.

“Wealth” (*amwaal* in Arabic) means the sum total of material and intellectual belongings. The wealth of a nation refers to its natural and human resources. Allah (SWT) directs Muslims to start Jihad by the use of their wealth (as mentioned in the Qur’an verse above), for example, to do all that would uplift the standards of living for mankind. Going to school to learn is jihad against illiteracy. Establishing a charity in order to assist the less privileged in the society is jihad against poverty. A word of truth before an oppressive ruler is Jihad against tyranny and injustice. Serving ones parents is jihad against indolence. Purifying hearts and living decent lives is jihad of the soul.

In striving to achieve a goal, obstacles may occur. Some could be removed peacefully (for example through the use of dialogue), while discomfort, injuries or even loss of lives might occur in the removal of others (like when people are militarily aggressed upon and they retaliate in self defence). Muslims are firstly instructed by Allah (SWT) to use their wealth through peaceful means in the cause of Allah and only allowed to stake “their selves” (bodies, health, lives, etc) as a last resort and only when it becomes inevitable and absolutely necessary. Inevitability leads to fighting or war. By the provisions of the Glorious Qur’an, when this stage is reached the word “*jihad*” ends and the word “*qital*” takes its place.

The world acclaimed online encyclopaedia, Wikipedia, states that, “*Jihad, an Islamic term, is a religious duty of Muslims. In Arabic, the word jihād translates as a noun meaning "struggle". Jihad appears 41 times in the Qur'an and frequently in the idiomatic expression "striving in the way of Allah (al-jihad fi sabil Allah)". A person engaged in jihad is called a mujahid; the plural is mujahideen. Jihad is an important religious duty for Muslims. The Qur'an, however, never uses the term **Jihad** for fighting and combat in the name of Allah; **qital** is used to mean “fighting.”*”

Wikipedia is a non-Muslim sponsored website and it could be so frank and fair in defining the meaning of the word “jihad”! Why should others not be so fair? It is appropriate at this juncture to go down history lane in order to appraise the origins of Jihad. Prophet Muhammad (SAW) proclaimed Allah’s message of Islam in his hometown, Mecca. The Prophet (SAW) and his followers were tortured and some of them even killed by the rulers of Mecca, who felt threatened by the new religion that seeks to eliminate idol worshipping and injustice, the two pillars that were sustaining their power and authority. The Prophet (SAW) and his followers had to migrate to Medina some 450 kilometres away. The Meccans, firstly confiscated all the lands and properties left behind by the Muslim emigrants, and, secondly followed them all the way to Medina and inflicted atrocities on them. It was after several years of being persecuted that the Muslims retaliated by defending themselves. They did that only after an expressed permission from Allah (SWT) as follows:-

*Permission to **fight** (against disbelievers) is given to those (believers) who are **fought against** because they have been wronged; and surely, Allah has the power to give them (believers) victory. Those (are the ones) who have been expelled from their homes unjustly only because they said: “Our Lord is Allah.” (Qur'an, 22:39-40).*

***And fight** against the pagans collectively as they fight against you collectively. (Qur'an 9:36)*

In order to strengthen Muslims’ resolve to fight in self defence Allah says:

***Fighting** is ordained for you (kutiba alikumul **qital**) (Qur'an 2:216) Here Allah (SWT) uses the noun “**qital**” directly.*

The opinions of Muslim Scholars on the context of the term “jihad” as codified from the Qur’an and the Sunnah, leads to the following classification:-

1. **Jihad of the soul** (*jihadil nafs*). This is concerned with purifying the soul with a view to doing good and avoiding doing evil. Here lies the will to learn, to be pious, to work hard and earn a decent living, to help the needy in whatever way possible, to be fair and just to all, to be kind and tender to those on the weaker levels (women, children, the aged, the poor, etc). This type of Jihad is incumbent upon all Muslims and is regarded as the greatest jihad (*al-jihad al-akbar*).
2. **Jihad by the tongue** (*jihad bil lisan*). This is concerned with speaking the truth, teaching others to do good, propagation of Islam through preaching, etc. In today’s world, this kind of Jihad rests most on those who have the ability and means to publicity like radio, television and internet, access to pulpits and public address systems, etc. It is regarded as the greater jihad.
3. **Jihad by the hand** (*jihad bil yad*). This is concerned with doing what is right, acting against whatever is wrong and combating injustice. This kind of Jihad is incumbent mostly upon leaders at all levels (family, community, state, nation, etc). This is because leaders have the “hands” (power and authority) to ensure peace, justice and fairness. It is regarded as the great jihad.
4. **Jihad by the sword** (*jihad bis saif*). This refers to *qital*- fighting when it becomes inevitable and absolutely necessary. By the provisions of the Qur’an, here is when *jihad* turns into *qital* and this is regarded as the lesser jihad (*al-jihad al-asghar*).

Fighting a war is considered in Islam as a lesser Jihad in comparison with the greatest Jihad of cleansing the inner-selves (the souls) and living morally upright lives. Al Imam Abu Hamid Muhammad bin Muhammad Al-Gazali reports on pages 7 and 66 of Volume III of his book, titled “Ihya’u Ulumiddin” that Jabir bin Abdullah narrated that, Muslims, under Prophet Muhammad (SAW), were one day attacked and they fought back. After the war, the Prophet (SAW) said to his followers, “*We have come back from a*

lesser Jihad to a greater Jihad". His followers asked him, "*O Prophet, we have fought a war and lost many lives and many got injured and you call it a lesser Jihad, which is the greater Jihad?*" The Prophet (SAW) answered, "*The Jihad of purifying our souls and living morally upright lives is more difficult than fighting a war*".

The point to note here is that, "Jihad" encompasses striving hard in the cause of Allah. Out of the four classes of Jihad listed above, the greatest, the greater and the great all deal with peaceful co-existence of mankind for the comfort of this world and the glory of the hereafter. The last class of Jihad and the lesser one is that dealing with fighting in the cause of Allah and only when it becomes inevitable. Therefore, Islam does not encourage violence, rancour, destruction, etc, in whatever way. It desires peace, harmony and progress.

Islam encourages dialogue and peaceful resolution of conflicts and considers fighting and war as last resorts. In Islam, war is not waged as an act of aggression or an offensive measure to shed blood, gain land or booty or compulsorily convert people into the religion. The Qur'an and the Sunnah dictate that war is only waged:-

1. In self defence - when Muslims are attacked, aggressed upon or threatened beyond reasonable limits.
2. In the defence of the Islamic faith - when Muslims are not allowed to practice their religion as ordained by Allah (SWT).
3. In other cases as defined by Islamic Law (the Shari'ah) but which generally hinge on the above two.

In all the above cases, before combat (*qital*) is declared, all avenues for dialogue must be exhausted first. The case of the Treaty of Hudaibiyyah is a clear testimony to Prophet Muhammad's (SAW) love for peaceful resolution of conflicts against the lust for violence or war. Sahih Al-Bukhari, Sahih Muslim and several other books of Hadith have reported extensively on this treaty as summarised below.

In the sixth year after Hijrah (628 AD), Prophet Muhammad (SAW) and about 1,400 Muslims set forth from Medina to Mecca to perform the Lesser

Hajj (*Umrah*). After several days journey, they camped at a place not far from Mecca called Hudaibiyyah. The Muslims were dressed in the all-white pilgrimage dress and carried very light arms clearly indicating that they were not for war but for a peaceful transit to the Holy Mosque of Ka'abah for the pilgrimage. The leaders of Mecca met and decided that the Muslims should not be allowed passage into the Holy City despite the over 400 kilometres journey on foot and on camels, donkeys and horses. The Muslims considered this as serious provocation that warranted combat, but the Prophet (SAW) felt otherwise. He gave audience to the emissary sent by the leaders of Mecca and he told him that, *"We have not come to fight anyone, but to perform the Umrah. If the Quraish (major tribe of Mecca) wish, I will conclude a truce with them"*.

A dialogue ensued and diplomacy rather than warfare was chosen by both parties that led to the drawing up of a treaty, known as the Treaty of Hudaibiyyah. The outline of the treaty was as follows:-

These are the conditions of Peace between Muhammad, son of Abdullah and Suhayl son of Amr the envoy of Mecca. There will be no fighting for ten years. Anyone who wishes to join Muhammad and to enter into any agreement with him is free to do so. Anyone who wishes to join the Quraish and to enter into any agreement with them is free to do so. An attack on an ally of either party will be considered an attack on the party itself. A young man, or one whose father is alive, if he goes to Muhammad without permission from his father or guardian, will be returned to his father or guardian. But if anyone goes to the Quraish, he will not be returned. This year the Muslims will go back without entering Mecca. But next year Muhammad and his followers can enter Mecca, spend three days, perform the tawaaf. During these three days the Quraish will withdraw to the surrounding hills. When Muhammad and his followers enter into Mecca, they will be unarmed except for sheathed swords.

The treaty was quite controversial for many reasons. Originally, it referred to Muhammad (SAW) as the "Messenger of Allah" (*Rasulul Lah*), but this was unacceptable to the Quraish Ambassador Suhayl bin Amr who said that if they had accepted that Muhammad was the Messenger of Allah, there would be no need for the truce. Muhammad (SAW) compromised, and told his

cousin Sayyidina Ali (RLA) to strike out the wording. Ali (RLA) refused, after which Muhammad (SAW), being unlettered, asked to be shown the wordings and he rubbed them out himself.

Another point of contention, was that the Muslims objected over a clause of the treaty that said that any citizen from Mecca entering Medina was eligible to be returned to Mecca (if the Meccans requested so), while the reverse was not the case, as any Muslim from Medina entering Mecca was not eligible to be returned to the Muslims.

Despite the fury among the Muslims, Muhammad (SAW) stuck to the Islamic rule of fulfilling every promise (as contained in the Qur'an). He also believed that the glaring disadvantages against the Muslims in the contents of the agreement should not stand against peace that was paramount at all times. So he ordered that Muslims should respect and honour every word of the treaty. They obeyed.

In the seventh year after Hijrah (629 AD), Muslims went to Mecca (as provided for in the treaty) and made the *Umrah*. The next year (630 AD), the clan of Banu Bakr, allied with the Quraish and attacked the Bedouin Khuza'a, who were Muslim allies. Muhammad (SAW) considered the Banu Bakr attack on his allies, the Bedouin Khuza'a, as a breach of the treaty, citing one of the clauses of the treaty that states, *“an attack on an ally of either party, will be considered an attack on the party itself”*, and therefore offered the Quraish three alternatives:-

1. Dissolve their alliance with Banu Bakr.
2. Compensate Bedouin Khuza'a by paying blood money to them.
3. Dissolve the treaty.

The Quraish chose the third alternative and dissolved the treaty. Since the peace treaty has now been dishonoured and dissolved by the Meccans, Muhammad (SAW) decided to march on to Mecca with an army of 10,000, leading to the conquest of Mecca on the 20th day of Ramadhan, 8th year After Hijrah (January 630 AD). It is interesting to note that despite the might of the Muslim Army, the Prophet (SAW) issued a publicised warning to the people of Mecca prior to the onslaught on the City, as follows:-

1. Whoever confines himself to his house and the inmates thereof are safe.
2. Whoever enters and takes shelter in the Sacred Mosque of Ka'aba is safe.
3. Whoever takes refuge in Abu Sufyan's House (Chief of Mecca) is safe.

That was a deliberate attempt to limit casualties. In addition, Muslim soldiers were ordered not to kill except in self defence. Only twelve Meccans and two Muslims lost their lives in that great conquest of Mecca. The Prophet (SAW) moved into the Ka'aba and destroyed the 360 idols in it and cleansed it of idolatry that lasts up to today. When fighting or outright combat becomes inevitable; Islam prescribes **warfare ethics** generally referred to in today's military parlance as "the rules of engagement". Muslim warfare rules surpass those of today's world famous Allied Forces in ensuring justice and fairness as they protect non-combatant civilians and ensure the limitation of "collateral damage" as the Americans would call it! Those who doubt this assertion should consider the following:-

1. Prophet Muhammad (SAW) ensured that non-combatant civilians were never attacked or killed and trees and the general environment never destroyed.
2. Prophet Muhammad (SAW) prohibited the killing of women and children during battles. Bukhari and Muslim, reported Abdullah bin Umar (RLA) as having said, *"In one of Prophet Muhammad's (SAW) battles, a woman was found dead. Upon this, the Prophet prohibited killing women and children in battles."*
3. The Prophet (SAW) ordered that, insane and senile people have no responsibility during war, and therefore they are not to be killed.
4. The Prophet (SAW) has forbidden the killing of very elderly people who cannot participate in war. Anas bin Malik (RLA) reported that the Prophet (SAW) would say the following words whenever he sent a military unit to war, *"Set out in the name of Allah. Fight for the religion of Allah and in the name of Allah. But do not kill the elderly."*
5. Non-combatant Clergymen residing in the monasteries of the Jews and the Christians and their places of worship are not to be attacked. Musnad of Ahmad bin Hanbal reports Abdullah bin Abbas (RLA) to have said that Prophet Muhammad (SAW) would give the following command to his army:- *"...do not kill the children or the members of the monasteries"*.

6. Prophet Muhammad (SAW) always commanded his troops “*not kill the workers or the servants*” because they are people who usually do not go to war and merely living among the enemy does not warrant the taking of their lives.
7. Pages 65-66 of the book, *Wars of the Holy Prophet*, by Hamidullah states that the Prophet (SAW) acted with mercy towards prisoners of war. For example, after the battle of Badr, the Prophet (SAW) placed prisoners among his troops and told his troops to treat them well. This order was carried out accordingly. The prisoners were given clothes and the same food as the Muslim soldiers.
8. Prophet Muhammad (SAW) always ordered that enemy dead bodies should be treated decently by being buried and not allowed to rot in the open and wounded enemy forces should be given the same medical treatment as the Muslim casualties.

Page 22 of the book, *Islamic Rulings on Warfare*, by Aboul-Enein, H. Yousuf and Zuhur Sherifa gave a beautiful summary of the various rules Prophet Muhammad (SAW) gave to his forces on the conduct of war. According to the book, the summary of the rules were issued to the Muslim Army by the first Caliph who succeeded the Prophet (SAW), Sayyidina Abubakar (RLA) as follows:- “*Stop, O people, that I may give you ten rules for your guidance in the battlefield. Do not commit treachery or deviate from the right path. You must not mutilate dead bodies. Neither kill a child, nor a woman, nor an aged man. Bring no harm to the trees, nor burn them with fire, especially those that are fruitful. Slay not any of the enemy's flock, save for your food. You are likely to pass by people who have devoted their lives to monastic services; leave them alone*”.

Muslim Scholars are unanimous that Muslims under the Prophet (SAW) fought only when attacked, aggressed upon or threatened beyond limits. Fighting in self-defence is not only legitimate but considered obligatory upon Muslims. However, should enemy hostile behaviour cease, then the reason for engaging such enemy lapses. Muslim Scholars also aver that Muhammad (SAW) was the first among the major military figures of history to lay down rules for humane warfare that limited loss of lives and “collateral damages” to the barest minimum.