

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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Translator's Foreword

All praises are due to Allah; may the prayers and peace of Allah be upon Muhammad, his family, his companions, and his followers. As to proceed:

This ebook is a compilation of explanations I have gathered and translated regarding the 29th Hadith collected in Imaam an-Nawawi's 40 Hadith. I combined between the explanations of Shaykh Saalih Al ash-Shaykh and Shaykh Abdul-Muhsin al-'Abbad, may Allah preserve them both, due to their explanations being extremely beneficial and as well as not finding their explanations in the English language. I also added 29 extracted benefits from the Hadith by Shaykh Muhammad bin Saalih al-'Uthaymeen, may Allah have mercy on him.

I ask Allah to accept this deed for His sake alone, to make it beneficial for myself when I am in the grave, and to allow this work to benefit the Muslims all across the world.

Text of the Hadith

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي مِنَ النَّارِ، قَالَ: "لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ، وَإِنَّهُ لَيْسَ بِشَيْءٍ عَلَى مَنْ يَسِرُّهُ اللَّهُ عَلَيْهِ: تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتَقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَحُجُّ الْبَيْتَ، ثُمَّ قَالَ: أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ؟ الصَّوْمُ جَنَّةٌ، وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ، ثُمَّ تَلَا: " تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ " حَتَّى بَلَغَ "يَعْمَلُونَ"، [32 سورة السجدة / الأيتان : 16 و 17] ثُمَّ قَالَ: أَلَا أَخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذُرْوَةِ سَنَامِهِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَذُرْوَةُ سَنَامِهِ الْجِهَادُ، ثُمَّ قَالَ: أَلَا أَخْبِرُكَ بِمَلَكٍ ذَلِكَ كُلُّهُ؟ فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ! فَأَخَذَ بِلِسَانِهِ وَقَالَ: كَفَّ عَلَيْكَ هَذَا. قُلْتُ: يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِدُونَ بِمَا نَتَكَلَّمُ بِهِ؟ فَقَالَ: تَكَلَّمْتُ أَمُّكَ وَهَلْ يَكُبُّ النَّاسَ عَلَى وُجُوهِِهِمْ - أَوْ قَالَ عَلَى مَنَاخِرِهِمْ - إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ؟

رَوَاهُ التِّرْمِذِيُّ [رقم: 2616] وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ

On the authority of Mu'adh bin Jabal (may Allah be pleased with him) who said:

I said, "O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from the Hellfire."

He (peace and blessings of Allah be upon him) said, "You have asked me about a great matter, yet it is easy for him for whom Allah makes it easy: worship Allah, without associating any partners with Him; establish the prayer; pay the zakat; fast in Ramadhan; and make the pilgrimage to the House."

Then he (peace and blessings of Allah be upon him) said, “Shall I not guide you towards the means of goodness? Fasting is a shield; charity wipes away sin as water extinguishes fire; and the praying of a man in the depths of the night.”

Then he (peace and blessings of Allah be upon him) recited:

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

Then he (peace and blessings of Allah be upon him) said, “Shall I not inform you of the head of the matter, its pillar and its peak?” I said, “Yes, O Messenger of Allah.”

He (peace and blessings of Allah be upon him) said, “The head of the matter is Islam, its pillar is the prayer and its peak is jihad.”

Then he (peace and blessings of Allah be upon him) said, “Shall I not tell you of the foundation of all of that?” I said, “Yes, O Messenger of Allah.”

So he took hold of his tongue and said, “Restrain this.” I said, “O Prophet of Allah, will we be taken to account for what we say with it?”

He (peace and blessings of Allah be upon him) said, “May your mother be bereaved of you, O Mu’adh! Is there anything that throws people into the Hellfire upon their faces — or: on their noses — except the harvests of their tongues?”

It was related by at-Tirmidhi (2616), who said it was a good and sound *hadith*.

Explanations

Mu'adh bin Jabal (may Allah be pleased with him) said,

“I said, ‘O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from the Hellfire.’”

Shaykh Saalih Ala ash-Shaykh (may Allah preserve him) said:

This *hadith* mentions many affairs that will lead to good, and this narration is from the tremendous *ahadith* that contain numerous benefits within every sentence. Due to this, it is a good *hadith* because of the combination of benefits therein.

This part of the *hadith* shows the necessity of having good manners towards the people of knowledge, because Mu'adh ibn Jabal (may Allah be pleased with him) was from the most knowledgeable of the people in regards to the permissible and impermissible affairs. Rather, he was the most knowledgeable from the nation regarding the *Halal* and *Haram*.¹ For that reason he was from the people of knowledge.

¹Narrated Anas bin Maalik (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said:

“The most merciful of my nation to my nation is Abu Bakr, and the most severe of them concerning the order of Allah is 'Umar, and the most truly modest of them is 'Uthman bin 'Affan. The best reciter (of the Qur'an) among them is Ubayy bin Ka'b, the most knowledgeable of them concerning (the laws of) inheritance is Zaid bin Thabit, the most knowledgeable of them concerning the lawful and the unlawful is Mu'adh bin Jabal. Truly, every nation has a trustworthy one, and the trustworthy one of this nation is Abu 'Ubaidah bin Al-Jarrah.”

Collected by: Tirmidhi (3790), Nisaa'i (5/67), Ibn Maajah (154), and al-Bayhaqi in al-Kubra (6/210).

This statement shows the eagerness the student of knowledge should have in performing deeds that will bring him closer to Paradise and keep him far away from the Hellfire. Knowledge requires having strong desire and vigor because it is possible that the student may be deterred from the purpose of knowledge (due to falling into sins and not performing good deeds) - which is to bring him closer to Paradise and distance himself away from the Hellfire.

Wahb bin Munabbih 110 AH (may Allah have mercy on him) said,

ان للعلم طغيانا كطغيان المال

"Certainly, knowledge has limits, just as wealth has limits."²

Therefore, knowledge can be oppressive if its companion does not use knowledge to traverse upon a path towards Paradise and further away from Hellfire. Knowledge has many requirements: it is required for the companions of knowledge, its people and its students to be the most lenient without being negligent, to be the most clear sighted and truthful with wisdom, and to take those methodologies which will bring people closer to Allah. They are role models (for everyone) and they are the most clear-sighted in terms of knowledge and action.

This is why Mu'adh (may Allah be pleased with him) asked this question; it is wisdom given by Allah to ask questions in order for the people of knowledge to enlighten everyone about what is incumbent upon them.

Shaykh Abdul-Muhsin al-'Abbad (may Allah preserve him) said:

This statement shows the amount of care the Companions gave in performing good (deeds) and attaining knowledge of which deeds would aid them in obtaining Paradise and save them from the Hellfire.

² Ibn al-Mubaarak in "az-Zuhd" pg. 19, Imaam Ahmad in "az-Zuhd" pg. 372, Abu Na'eem in "al-Hilya" 4/55, and al-Khateeb al-Baghdaadi in "al-Jaami' lil-Akhlaaq ar-Raawi" 2/236.

This statement affirms the existence of the Paradise and Hellfire, and that the *Awliyaa* of Allah perform righteous deeds in order to achieve Paradise and save themselves from the Hellfire. This opposes the statement of some *Sufis* who say that they worship Allah out of pure love and not because they desire His Paradise and fear His Hellfire³, and this is something that is incorrect.

The Companions were eager to gain knowledge of deeds that allow them to obtain them Paradise and keep them away from the Hellfire. Allah said about His *Khalil*, (Ibrahim, peace be upon him)⁴,

وَأَجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ

“And make me one of the inheritors of the Paradise of Delight”⁵

This statement also shows that righteous deeds are a reason for entering into Paradise, and there are many verses in the Qur’an to affirm this. From them is the statement of Allah,

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

“And that is Paradise which you are made to inherit for what you used to do.”⁶

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (١٣) أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (١٤)

“Indeed, those who have said, ‘Our Lord is Allah,’ and then remained on a right course - there will be no fear concerning

³ They say they worship Allah only out of love.

⁴ It was narrated by ‘Abdullah bin ‘Amr (may Allah be pleased with him) that he said: “The Messenger of Allah (peace be upon him) said: ‘Allah has taken me as close friend (*Khalil*) as He took Ibrahim as a close friend...” Collected by Ibn Maajah (1: 146).

⁵ Surah ash-Shu’araa: 85.

⁶ Surah az-Zukhruf: 72.

them, nor will they grieve. Those are the companions of Paradise, abiding eternally therein as reward for what they used to do.”⁷

This does not contradict what comes in the *hadith*,

" لَيْسَ أَحَدٌ مِنْكُمْ يُنْجِيهِ عَمَلُهُ " . قَالُوا وَلَا أَنْتَ يَا رَسُولَ اللَّهِ قَالَ " وَلَا أَنَا إِلَّا أَنْ يَتَعَمَّدَنِي اللَّهُ مِنْهُ بِمَغْفِرَةٍ وَرَحْمَةٍ "

“There is none amongst you whose deeds alone would attain salvation for him.” They (the Companions) said: “Allah’s Messenger, not even you?” He (peace be upon him) said: “Not even I, but that Allah wraps me in Mercy and He grants me pardon.”⁸

For the letter “baa” (but that Allah wraps me in Mercy...) in the *hadith* is used as compensation (*mu’aawadah*) for righteous deeds. In the verses, the letter “baa” (for what they used to do) is used as a reason for entering Paradise.⁹

⁷ Surah al-Ahqaaf: 13-14.

⁸ Bukhari (6463), Muslim (2816); narrated by Abu Hurayrah (may Allah be pleased with him).

⁹ This is a linguistic benefit in Arabic; therefore, refer to the Arabic texts provided to see how the letter “baa” is used.

The Prophet (peace be upon him) replied,

“You have asked me about a great matter, yet it is easy for him for whom Allah makes it easy...”

Shaykh Saalih Ala ash-Shaykh (may Allah preserve him) said:

This is a tremendous question and (also) difficult in terms of compliance, however, it is easy for whom Allah makes it easy upon. We understand from this the discomfort a person may face in complying to the requirements of knowledge - except for the one whom Allah makes it easy for. If the slave accepts (a command) Allah makes the affair easy for him; just as Allah said:

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ (٥) وَصَدَّقَ بِالْحُسْنَىٰ (٦) فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ (٧)

“As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna¹⁰. We will make smooth for him the path of ease (goodness).”¹¹

Allah will make affairs easy for the slave once he exerts himself in performing them.

Shaykh Abdul-Muhsin al-‘Abbad (may Allah preserve him) said:

This is a clarification from the Messenger of Allah (peace be upon him) of the tremendous status of this question, its importance, and encouragement for more questions similar to it. This can be understood by the Messenger (peace be upon him) describing this question as “great”. What shows the greatness of this question and the difficulty of achieving it is that the Prophet (peace be upon him) first clarified that it

¹⁰ Al-Husna: The scholars have differed in regards to what this word means. Please refer the glossary for the various interpretations mention by al-Qurtubi (may Allah have mercy on him).

¹¹ Surah al-Layl: 5-7.

is something “...easy for him for whom Allah makes it easy.” This shows that the Muslim must be patient upon acts of obedience, even if it is something difficult upon the souls. That is because the outcome(s) of patience is deserving of praise. Allah said,

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

“...and whosoever fears Allah and keeps his duty to Him, He will make his matter easy for him.”¹²

And the statement of the Prophet (peace be upon him),

حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ

“The Paradise is surrounded by hardships and the Hell-Fire is surrounded by temptations.”¹³

¹² Surah at-Talaq: 4.

¹³ Bukhari (6487), Muslim (2822); narrated by Anas bin Maalik (may Allah be pleased with him).

and then he (peace be upon him) clarified this statement and said,

“...worship Allah, without associating any partners with Him establish the prayer; pay the zakat; fast in Ramadhan; and make the pilgrimage to the House.”

Shaykh Saalih Ala ash-Shaykh (may Allah preserve him) said:

Meaning, direct all types of worship to Allah alone. When you supplicate then supplicate to Allah, when you ask then ask Allah, when you pray then pray to Allah, when you invoke in distress then do so to Allah, etc. Every act of worship within the heart, on the tongue, and on the limbs must be for Allah alone, and there can be nothing from creation that can have a portion.

He (peace be upon him) said,

“...worship Allah, without associating any partners with Him...”

Meaning, major, minor, and hidden shirk. That is because the word “any” denotes generality and in this context includes negating any- and everything. So do not associate anything as a partner (with Allah): nor desires, creation from mankind, the Angels, righteous people, jinn-kind, devils from mankind, a tree, stone, and anything else Allah created. This is no doubt something tremendous, however it is easy for him for whom Allah makes it easy. Acts of worship must be for Allah alone and this is why the Messengers were sent; to forbid and reject shirk, and to have sincerity for Allah alone. The obligation of avoiding shirk is clear; whoever commits shirk is a polytheist, disbeliever, and leaves the religion once the conditions and barriers are met.

Also, do not commit what is lesser than major shirk which is minor or hidden shirk. It is obligatory upon the slave to work in avoiding these types of shirk, and to struggle against himself in these affairs. Showing off (*Riyaa*) and many other things enter into minor and hidden shirk.

From them: hidden desires, wanting to be heard, a man wanting to attain things within the worldly life by using things in the *deen* like seeking knowledge, and whatever else resembles that.

Acts of worship should be for Allah alone without any partners, and *in shaa Allah* this is attained by the one who singles out Allah alone (*Muwahhid*). However, it is feared that the *Muwahhid* falls within these types of minor and hidden shirk. *Riyaa* can easily befall an individual causing him to direct acts of worship to other than Allah. This is something tremendous as the poet said,

فان تنج منها تنج من ذي عزيمة ... و الا فاني لا اخالك ناجيا

“If you are saved from it (*riyaa*) then you are saved from something tremendous,

And if not, then certainly I am doubtful that you will survive.”

Meaning, that this affair is severe and it is necessary to disconnect yourself from the creation within your heart, and for the heart to become sincere to Allah; to direct all movements, tranquility, commandments, prohibitions, affairs with the family, friends, general and specific affairs to Allah. When everything becomes for the sake of Allah then sincerity is complete.

He (peace be upon him) said,

“...establish the prayer; pay the zakat; fast in Ramadhan; and make the pilgrimage to the House.”

These four issues have been dealt with in previous *ahadith*.

Shaykh Abdul-Muhsin al-‘Abbad (may Allah preserve him) said:

The Prophet (peace be upon him) clarified that the most important affairs that will bring one close to Allah, aid one in attaining Paradise, and save one from the Hellfire are to carry out the obligations. These obligations (are also mentioned) in the *hadith* of *Jibreel*, and the *hadith*

narrated by Ibn ‘Umar (may Allah be pleased with him) “Islam was built upon five”. It comes in a *Hadith Qudsee* that Allah said,

وَمَا تَقْرَبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ

“And My servant does not draw near to Me with anything more loved to Me than the religious duties I have obligated upon him.”¹⁴

His statement, “...*worship Allah, without associating any partners with Him,*” comprises the rights of Allah, and that is to make all acts of worship sincere to Allah. The testimony bearing witness that Muhammad is the Messenger of Allah also falls under this statement because acts of worship are not known except by way of the Messenger (peace be upon him). Every deed that brings one closer to Allah will not benefit a person until it contains two conditions: sincerity to Allah, and following the *Sunnah* of the Messenger of Allah (peace be upon him). Therefore, these two testimonies are built within one another and are both required.

This portion of the *hadith* is arranged according to the importance of each affair. After mentioning the right of Allah the prayer is next. That is because the prayer is a connection between the slave and his Lord, and because it is performed five times throughout the day and night. The *zakah* is mentioned after because it only comes once a year, and the benefit is obtained by both the one giving the *zakah*¹⁵ and the recipient¹⁶. Then, after that fasting is mentioned because of its annual occurrence, and finally pilgrimage because it is required once in a persons’ lifetime if they have the ability.

¹⁴ Bukhari (6502); narrated by Abu Hurayrah (may Allah be pleased with him).

¹⁵ The one giving the *zakah* benefits because he is purifying his wealth. The linguistic definition of *zakah* is to cleanse.

¹⁶ By having their needs fulfilled.

“Then he (peace and blessings of Allah be upon him) said, ‘Shall I not guide you towards the means of goodness? Fasting is a shield...’”

Shaykh Saalih Ala ash-Shaykh (may Allah preserve him) said:

The fasting that is intended here is the voluntary fasting, because fasting in *Ramadhan* has already been mentioned. His statement (peace be upon him), “Fasting is a shield” means a shield that protects the slave from Allah’s Anger, because within fasting there is a reminder of the rights of Allah and the rights of the slaves. It is also a shield from the influence of *Shaytaan* as comes in the hadith in which the Prophet (peace be upon him) said,

إذا جاء رمضان فتحت أبواب الجنة، وغلقت أبواب النار، وصفدت الشياطين

“When Ramadhan begins, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained.”¹⁷

The Prophet (peace be upon him) said regarding the one who isn’t able to get married,

وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ

“... but he who cannot afford it should observe fast for it is a means of controlling the sexual desire.”¹⁸

Therefore, fasting is a shield. Meaning, the shield is ready to cover the one whom it is protecting.

Shaykh Abdul-Muhsin al-‘Abbad (may Allah preserve him) said:

¹⁷ Bukhari (1898, 3277), Muslim (1079); narrated by Abu Hurayrah (may Allah be pleased with him).

¹⁸ Bukhari (1905), Muslim (1400); narrated by Ibn Mas’ud (may Allah be pleased with him).

After the Prophet (peace be upon him) clarified the obligations that will cause one to enter Paradise and protect one from Hellfire, then he guided the Companion to supererogatory deeds that will increase a Muslim's *Imaan*, increase his reward, and purify him of sins. They are fasting, charity, and praying in the night.

He said about fasting that it is “a shield”. A shield is a protection and fasting protects one in the worldly life and Hereafter. In the worldly life, it protects one from falling into disobedience. On the authority of ‘Abdullah ibn Mas’ud (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said,

يَا مَعْشَرَ الشَّبَابِ عَلَيْكُمْ بِالنَّبَاءَةِ فَإِنَّهُ أَعْضٌ لِلْبَصَرِ وَأَخْصَنُ لِلْفَرْجِ فَمَنْ لَمْ يَسْتَطِعْ مِنْكُمُ النَّبَاءَةَ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّ الصَّوْمَ لَهُ وَجَاءٌ

“O young men! You should marry, for indeed it helps in lowering the gaze and protecting the private parts. Whoever among you is not able to marry, then let him fast, for indeed fasting will diminish his sexual desire.”¹⁹

In the Hereafter, it will protect one from entering the Hellfire. It comes in the hadith that the Prophet (peace be upon him) said,

مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَاعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا

“He who observes fast for a day in the way of Allah He would remove his face from the Hell to the extent of seventy years' distance.”²⁰

¹⁹ Bukhari (1905), Muslim (1400).

²⁰ Bukhari (2840).

“...charity wipes away sin as water extinguishes fire...”

Shaykh Saalih Ala ash-Shaykh (may Allah preserve him)
said:

He (peace be upon him said),

“... charity wipes away sin as water extinguishes fire...”

Charity, and its types, extinguishes sins. Charity can be with a statement and action, it can be obligation or recommended, it can be with wealth, and all of these types extinguish sins because they are good deeds. Allah said,

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

“...Verily, the good deeds remove the evil deeds...”²¹

And the Prophet (peace be upon him) clarified the meaning by saying,

اتق الله حيثما كنت واتبع السنة الحسنة تمحها، وخالق الناس بخلق حسن

“Fear Allah wherever you are, do good deeds after doing bad ones, the former will wipe out the latter, and behave decently towards people”²²

If you understood the comprehensive general meaning of charity, then whenever you fall into sin, you would give abundant charity because sins are not enumerated. Whenever one is deficient in complying with a command or prohibition, in any circumstance, then there is no doubt that he has to be prolific in his charity, because it is from the doors of good.

He (peace be upon him) said,

“... charity wipes away sin as water extinguishes fire...”

²¹ Surah Hud: 114.

²² Tirmidhi (1987).

If there was a fire you would put it out with water, and this is the similitude of the effect of good deeds coming after bad deeds.

Shaykh Abdul-Muhsin al-‘Abbad (may Allah preserve him) said:

His statement regarding charity that it, “*wipes away sin as water extinguishes fire*” is a clarification of the tremendous station of voluntary charity. That Allah removes and extinguishes sins just as water extinguishes fire. What is meant here are minor sins because major sins require sincere repentance.²³ The parable of water extinguishing sins indicates that charity eliminates all minor sins, because when water touches fire it eliminates the entire fire until there remains nothing left.

²³ Ibn al-’Uthaymeen mentions in his explanation of “Imaam Nawawi’s Forty Hadith” that there are five conditions that must be fulfilled in order for repentance to be accepted. He said they are:

1. One must be sincere in his repentance
 2. One must stop committing the sin
 3. One must feel regret
 4. One must make up his mind not to return to the sin
 5. One must make repentance before he dies or before the sun rises from the west; at those times repentance will not be accepted as mentioned in authentic ahadith.
- Please refer to the Shaykh’s commentary on the 42nd hadith for more details.

***“...and the praying of a man in the depths of the night.”
Then he (peace and blessings of Allah be upon him) recited:***

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

Shaykh Saalih Ala ash-Shaykh (may Allah preserve him) said:

He (peace be upon him) said,

“...and the praying of a man in the depths of the night.”

Meaning, to stand for the recommended night prayer. Night prayers consist of (different) levels; the best of them is the standing of *al-Mustafaa* (peace be upon him) that is mentioned in Surah al-Muzzamil: 20,

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ

“Indeed, your Lord knows, (O Muhammad), that you stand (in prayer) almost two thirds of the night or half of it or a third of it, and (so do) a group of those with you...”²⁴

Therefore, the best night prayer is that which is done after half of the night has passed until Fajr; the next best night prayer is that which is done from the beginning of the last third of the night until Fajr; and then anything else which is made easy for the slave.

The prayer of a man in the depths of the night is from the greatest doors of good. A person thereby attains light in his heart, good conduct with

²⁴ Surah al-Muzzamil: 20.

his Lord, fear with knowledge (*khashyah*)²⁵ of Him, asceticism in the worldly life, and desire for the Hereafter. None enters under these characteristics - may Allah aid us and all of the Muslims in attaining it - unless their prayer contains contemplation of the Qur'an, supplication to Allah, and tears running out of *khashyah* of Allah. When a person has certainty that he is only standing before Allah alone, then his connection, humbleness, longing, dread, and natural fear (*khawf*) will magnify. The Qur'an will then have a magnificent impact on the heart. Therefore, the people of night prayers are the people of *Taqwa*.

Allah said regarding His humble oft-returning slaves in the verse in Surah as-Sajdah: 16-17,

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (١٦) فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (١٧)

“They arise from (their) beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.”

This is from the bounty of Allah upon them.

Shaykh Abdul-Muhsin al-‘Abbad (may Allah preserve him) said:

His statement regarding prayers “in the depths of the night” is the third means of goodness which will bring one closer to Allah. The Messenger of Allah (peace be upon him) recited with this statement the verses,

²⁵ Ibn al-Qayyim 751 AH (May Allah have mercy on him) said in “al-Madaarij as-Saalikeen” (1/508):

“Khashyah is more specific than Khawf (natural fear); Khashyah is to have coupled with knowledge. Verily Khashyah is possessed by the knowledgeable ones of Allah. As Allah said,

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

‘...It is only those who have knowledge among His slaves that fear (and the verb for khashyah was used here) Allah...’ (Faatir:28)”.

“They arise from (their) beds; they supplicate their Lord in fear and aspiration, and from what We have provided them, they spend. And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do.”²⁶

The Prophet (peace be upon him) informed us that the best prayer after the obligatory prayers is the prayer done at night.²⁷ With these statements the Prophet (peace be upon him) paved an easy path for attaining these means of goodness.

²⁶ Surah as-Sajdah: 16-17.

²⁷ Muslim (1163).

Mu'adh (may Allah be pleased with him) then said,

“Then he (peace and blessings of Allah be upon him) said, ‘Shall I not inform you of the head of the matter, its pillar and its peak?’ I said, ‘Yes, O Messenger of Allah.’ He (peace and blessings of Allah be upon him) said, ‘The head of the matter is Islam...”

Shaykh Saalih Ala ash-Shaykh (may Allah preserve him) said:

Because the “head of the matter” is the *deen* (religion/way of life), the head of *Islam*. If the head is severed then there is no life. If there is no *Islam* then there is no life for an individual in the *deen*.

“The head of the matter is Islam.” *Islam* is to submit oneself to Allah with *Tawheed*, submission to obeying him, and freeing oneself from *Shirk* and its people.

He (peace be upon him) said,

“...its pillar is the prayer...”

Pillars are used to hold up structures, so if the pillars are in place then a building can rest on them. The prayer is the pillar which the *deen* rests on. He said, “its pillar” because the prayer is a pillar from the requirements of *Imaan*. *Imaan* is comprised of statements on the tongue, belief in the heart, and actions on the limbs. Here, prayer is needed in order to have *Islam* and *Imaan*²⁸. If there is no prayer for an individual then there is no *Islam* and no *Imaan*. This is why ‘Umar (may Allah be pleased with him) said,

لا حظ في الاسلام لمن ترك الصلاة

²⁸ Islam refers to the five pillars and are actions on the limbs. Imaan refers to the six articles of faith and pertains to the belief in the heart. When one is mentioned by itself then it takes the meaning of the other, but when they are mentioned together then they take their own separate meanings.

"There is no share in Islam for the one who abandons prayer."²⁹

And it has been authentically attributed to the Prophet (peace be upon him) that he said,

إن بين الرجل وبين الشرك والكفر ترك الصلاة

"Between a man and disbelief (kufr) and paganism (shirk) is the abandonment of the prayer"³⁰

"...and its peak is jihad."

Fighting in the cause of the Allah is a reason for the spread of *Islam* and people entering the *deen*. *Jihad* has many types; the intended meaning here is fighting the enemies. This falls into two categories: 1. Obligatory 2. Recommended.

The obligatory fighting also has two categories:

1. Obligation upon every person (*fardh al-'ayn*)
2. Obligation on some (*fardh al-kifaayah*).

This is something understood and known in its place of *fiqh*.³¹

Shaykh Abdul-Muhsin al-'Abbad (may Allah preserve him) said:

The head of a matter is the greatest of things. In this instance, it is the *deen* with which the Messenger of Allah (peace be upon him) was sent with. The head of the matter is *Islam*, and this is general, but also included within it are the prayers, *jihad*, and other than these two. The

²⁹ Maalik in "al-Muwatta'" (1/39), Abdur-Razzaq in his Musannaf (3/125), Ibn Abi Shaybah in his Musannaf (7/438), al-Maruzi in "Ta'dheem Qadr as-Salah" (2/892), ad-Daraqutni in his Sunan (2/52), and al-Bayhaqi in "al-Kubra" (1/357).

³⁰ Muslim (82); narrated by Jaabir (may Allah be pleased with him).

³¹ Review al-Ibhaaj li-Subuki (1/100), al-Muwaafaqaat (2/177), and I'aanatu at-Taalibeen (2/272).

Prophet (peace be upon him) mentioned the prayers and said that it is the pillar of the *deen*; drawing a comparison to a building that is built upon pillars. The prayers are the most important act of worship on the body. Then he mentioned *jihad*; this comprises fighting against the soul (*jihad an-nafs*) and fighting against the enemies of *Islam*, the disbelievers and hypocrites. He described *jihad* as being the peak of the *deen* because in *jihad* the strength of the Muslims is shown, the *deen* is spread, and the *deen* is raised over all other ways of life.

Then Mu'adh (may Allah be pleased with him) said,

“Then he (peace and blessings of Allah be upon him) said, ‘Shall I not tell you of the foundation of all of that?’ I said, ‘Yes, O Messenger of Allah.’ So he took hold of his tongue and said, ‘Restrain this.’”

Shaykh Saalih Ala ash-Shaykh (may Allah preserve him) said:

The tongue is the organ which commits the greatest crimes because it is very easy to use, commits abundant sins, and can lead to misguided beliefs.

The Prophet (peace be upon him) said regarding the tongue,

إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَىٰ بِهَا بَأْسًا يَهْوِي بِهَا سَبْعِينَ خَرِيفًا فِي النَّارِ

“Indeed a man may utter a statement that he does not see any harm in, but for which he will fall seventy autumns in the Fire.”³²

The tongue causes one to obtain enemies as Allah said,

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ

“And tell My servants to say that which is best. Indeed, Shaytaan induces (dissension) among them.”³³

The tongue causes one to fall in harming the believers without any just right as Allah said,

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا

³² Tirmidhi (2314), Ahmad (2/236); narrated by Abu Hurayrah (may Allah be pleased with him).

³³ Surah al-Israa: 53.

“And those who harm believing men and believing women for (something) other than what they have earned have certainly born upon themselves a slander and manifest sin.”³⁴

Causing harm is the severest thing one can do with the tongue. Indeed ‘Aaisha (may Allah be pleased with her) was harmed by this in the story of *al-’Ifk*. One can spread good with the tongue but one can spread evil with it as well.

If an individual is able to restrain his tongue, then he has become master of this affair and is able to control his *deen*. However, if he allows his tongue to indulge in every single thing, then he has harmed himself severely, and he is not able to master his *deen*. There are numerous *ahadith* regarding the tongue and its severity and we spoke about some of it in the past.

He (peace be upon him) said,

“*Restrain this.*”

Meaning, withhold. If there is something you want to say and you are not sure if you will be rewarded for it, then refrain from saying it, because your tongue is against you, not for you.

Shaykh Abdul-Muhsin al-‘Abbad (may Allah preserve him) said:

This portion of the hadith highlights the severity of the tongue and that it leads its companion to destruction. The possessor of good will preserve his tongue until there is nothing that comes out from it except something good. As the Prophet (peace be upon him) said,

مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ

“Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him.”³⁵

³⁴ Surah al-Ahzaab: 58.

He (peace be upon him) also said,

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ، فَلْيُكَلِّمْ خَيْرًا أَوْ لِيَصْمُتْ

“...he who believes in Allah and the Last Day, must speak good or remain silent.”³⁵

Ibn Rajab 795 AH said in his explanation of this *hadith* in “*Jaami’ al-Uloom wal Hikam*” (2/146-147),

“This *hadith* shows that restraining, seizing, and withholding the tongue is the foundation of all good. Whoever is able to control his tongue then he is able to command and rule over it.”

Ibn Rajab also said,

“And what is intended by ‘harvests of the tongue’ is the recompense for prohibited speech and its punishment. Certainly mankind sows his good and evil speech and actions, then he reaps his reward on the Day of Judgement. Therefore, whoever plants good statements and actions he will harvest nobility, and whoever plants evil statements and actions will harvest (on the Day of Judgement) regret.

What is clear from the *hadith* is that Mu’adh was shown that most of the people enter the Hellfire because of their tongues. There are many ways one can disobey Allah through the tongue: committing (a statement of) *shirk* and this is the greatest sin with Allah, speaking about Allah without knowledge and this is connected to *shirk*, bearing witness to evil speech which could equate to associating partners with Allah, magic, defaming others, and other than these deeds from the major and minor sins. For example: lying, backbiting, tale-carrying, and the rest of the disobedient deeds that cannot be measured...”

³⁵ Bukhari (6474); narrated by Sahl bin Sa’d (may Allah be pleased with him).

³⁶ Bukhari (6018), Muslim (47); narrated by Abu Hurayrah (may Allah be pleased with him).

Mu'adh (may Allah be pleased with him) said,

“I said, ‘O Prophet of Allah, will we be taken to account for what we say with it?’ He (peace and blessings of Allah be upon him) said, ‘May your mother be bereaved of you, O Mu’adh!’”

Shaykh Saalih Ala ash-Shaykh (may Allah preserve him) said:

That is because the Prophet (peace be upon him) did not expect Mu'adh to ask such a question, because he was such a knowledgeable person of the *Halal* and *Haram* affairs. So he (peace be upon him) said,

“May your mother be bereaved of you, O Mu’adh!”

Meaning, the Prophet (peace be upon him) was completely surprised by this question from Mu'adh.

Shaykh Abdul-Muhsin al-‘Abbad (may Allah preserve him) said:

Shaykh ibn al-’Uthaymeen said in his explanation of this portion of the hadith,

“May you deprive her until she becomes bereaved from your depriving her. The intent of this sentence is not its actual meaning. Rather, it is an encouragement and allurement in understanding what is being said.”

There comes a *hadith* that clarifies this and is narrated by Anas ibn Maalik (may Allah be pleased with him)³⁷ in which he said,

يَا أُمَّ سَلِيمٍ أَمَا تَعْلَمِينَ أَنَّ شَرَطِي عَلَى رَبِّي أَنِّي اشْتَرَطْتُ عَلَى رَبِّي فَقُلْتُ إِنَّمَا أَنَا بَشَرٌ أَرْضَى
كَمَا يَرْضَى الْبَشَرُ وَأَغْضَبُ كَمَا يَغْضَبُ الْبَشَرُ فَإِنَّمَا أَحَدُ دَعَوَاتِ عَالِيَةِ مَنْ أُمِّي بِدَعْوَةٍ لَيْسَ لَهَا
بِأَهْلٍ أَنْ تَجْعَلَهَا لَهُ طَهُورًا وَرِكَاءَةً وَقُرْبَةً يُقَرِّبُهُ بِهَا مِنْهُ يَوْمَ الْقِيَامَةِ

³⁷ Muslim (2603).

“Allah's Messenger (peace be upon him) smiled and then said: ‘Umm Sulaim, don't you know that I have made this term with my Lord. And the term with my Lord is that I said to Him: I am a human being and I am pleased just as a human being is pleased and I lose temper just as a human being loses temper, so for any person from amongst my Ummah whom I curse and he in no way deserves it, let that, O Lord, be made a source of purification and purity and nearness to (Allah) on the Day of Resurrection.’”

From the precision and tremendous organization of the *Sahih* by Imam Muslim³⁸, may Allah have mercy on him, is that the next *hadith* he collected after this was the *hadith* of ibn ‘Abbas³⁹ (may Allah be pleased with them both) in which the Prophet (peace be upon him) said about Mu’awiya (may Allah be pleased with him),

لَا أَشْبِعَ اللَّهُ بَطْنَهُ

“May Allah not fill his belly!”⁴⁰

This is considered to be supplication for Mu’awiya and not supplication against him.

³⁸ **Interesting Fact:** Imaam Muslim collected, ordered, and compiled his narrations together in a methodological order, but he never gave his narrations “Chapter Headings” as seen in other hadith collections like Imaam Bukhari’s collection. It was scholars who came later, most notably Imaam an-Nawawi, and placed “Chapter Headings” on his ahadith.

³⁹ Muslim (2604).

⁴⁰ Entire narration: Ibn ‘Abbas reported, “I was playing with children that Allah's Messenger happened to pass by (us). I hid myself behind the door. He (the Prophet) came and patted my shoulders and said: ‘Go and call Mu'awiya.’ I returned and said: ‘He is busy in taking food’. He again asked me to go and call Mu'awiya to him. I went (and came back) and said that he was busy in taking food, whereupon he said: ‘May Allah not fill his belly!’”

Then he (peace be upon him) said,

“Is there anything that throws people into the Hellfire upon their faces — or: on their noses — except the harvests of their tongues?”

Shaykh Saalih Ala ash-Shaykh (may Allah preserve him) said:

There are many Muslims who refrain from doing impermissible actions from the major sins on the limbs. They make sure they abstain from eating usury (*Ribaa*), drinking alcohol, committing fornication, performing magic, and other deeds from the major sins. However, when it comes to the sins of the tongue they pay no attention to it. So they fall into tale-carrying without even realizing. They narrate speech that separates a person from his brother and they say, “I heard so and so saying such-and-such about you.” This is tale-carrying that causes malice and hatred for his Muslim brother, and this is *al-Haaliqah*⁴¹ and impermissible backbiting. It is considered to be a major sin with most of the people of knowledge, and it occurs on the tongue. Allah said,

وَلَا يَغْتَبِ بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ

“...neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting)...”⁴²

A group of the people of knowledge said, “The fact that backbiting is given the similarity of eating deceased flesh shows that it is from the

⁴¹ Haaliqah: This word comes in the hadith of az-Zubayr bin al-’Awwaam (may Allah be pleased with him) collected by Tirmidhi (2510) and Ahmad (1/167) that the Prophet (peace be upon him) said,

دَبَّ إِلَيْكُمْ ذَاءُ الْأَمَمِ قَبْلَكُمْ الْحَسَدُ وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ لَا أَقُولُ تَحْلِقُ الشَّعْرَ وَلَكِنْ تَحْلِقُ الدِّينَ

“The disease of the nations before you is creeping towards you: Envy and hatred, it is the Haliqah. I do not speak of what cuts the hair, but what severs the religion...”

⁴² Surah al-Hujuraat: 12.

major sins, because the similitude itself is a major sin, therefore anything resembling it would take the same ruling.”⁴³

Enmity and hatred for one another is not found except as a result of the tongue, and there is nothing that divides the Ummah more than the tongue. This is why the Prophet (peace be upon him) said,

“Shall I not tell you of the foundation of all of that?”

Meaning, the head of the affair, its pillars and its peak. Mu’adh (may Allah be pleased with him) responded, ***“Yes, O Messenger of Allah.”*** So the Prophet (peace be upon him) said, ***“Restrain this.”***

This is an enormous advice and a reason for many people being punished in the Fire. They do not restrain their tongues regarding things that are not permissible for them. Because of this, we warn ourselves to beware the tongue⁴⁴! We advise with the same advice *al-Mustafaa* (peace be upon him) gave with his statement, ***“Restrain this.”***

I advise myself and all the Muslims to restrain their tongues except in affairs we know that are good. If we address our brothers then let us address them in the best fashion as Allah said,

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ

“And tell My servants to say that which is best...”⁴⁵

⁴³ Review: Fathul Baari (10/370-374), Subulus Salaam (4/193), and Taysir al-’Azeez al-Hameed Sharh Kitaab at-Tawheed (353).

⁴⁴ Ibn Rajab collects in *“Jaami’ al-’Uloom wal Hikam”*,

1. Maalik bin Anas narrates on the authority of Zayd bin Aslam, on his father, that ‘Umar entered upon Abu Bakr (may Allah be pleased with them both) pulling his tongue. Umar said to him, "Stop, may Allah forgive you!" Abu Bakr replied, "This has brought me to dangerous places."

2. Ibn Mas’ood (may Allah be pleased with him) used to swear by Allah the One Who there is no deity other than Him and say, "There is nothing on earth that is more in need to spend a long period of time in jail than the tongue."

3. Yunus bin ‘Ubayd said, “

⁴⁵ Surah al-Israa: 53.

Use the best words with your parents, children, brothers, sisters, families, and believing brothers in general. With this you will remain far from allowing the *Shaytaan* from separating what is between the people of *Imaan*. The evil affairs that have occurred in Islamic history and in our times now are only because of the carelessness of individuals speaking about issues which are not true. Everyone speaks about whatever they will, and by that they accumulate sins. We ask Allah to correct our hearts, tongues, and limbs.

Benefits derived from this Hadith

By Shaykh Muhammad ibn Saalih al-‘Uthaymeen

1. The zeal of the Companions (may Allah be pleased with them all) in attaining and asking the Prophet (peace be upon him) about knowledge.

Question: Did the Companions ask questions in order to know the ruling or in order to apply what they learned?

Answer: the latter. This is opposite of what some people do today when they ask only in order to learn a ruling. Then they choose if they want to act upon it or not, and this is a mistake. Rather, make your intention to implement knowledge without inspecting the (various) statements of individuals. You find some people asking this scholar something and once he knows the answer he goes to ask a second, third, and fourth scholar. That is because he doesn't want to act upon the knowledge, and this is a mistake. Therefore do not ask about knowledge except for one goal, and it is to implement it.

2. The eagerness of Mu'adh bin Jabal (may Allah be pleased with him) asking about affairs of the Hereafter and not about affairs in the worldly life. He said, “***...Tell me of an act which will take me into Paradise and will keep me away from the Hellfire.***”

This was an appropriate question for his high status (may Allah be pleased with him). He was one of the *Fuqaha* of the Companions. The Prophet (peace be upon him) sent him to Yemen as a caller, *Mufti*, and judge. This shows that he was (may Allah be pleased with him) from the most knowledgeable Companions.

3. The affirmation of Paradise and Hell and that they both exist currently. Also belief that both of them are included in the article of faith “belief in the Hereafter”.

4. The Prophet (peace be upon him) affirmed that deeds enter one into Paradise and keep one away from the Hellfire. However, there appears to be a problem because the Prophet (peace be upon him) said,

"لَيْسَ أَحَدٌ مِنْكُمْ يُنْجِيهِ عَمَلُهُ " . قَالُوا وَلَا أَنْتَ يَا رَسُولَ اللَّهِ قَالَ " وَلَا أَنَا إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ مِنْهُ بِمَغْفِرَةٍ وَرَحْمَةٍ "

“There is none amongst you whose deeds alone would attain salvation for him.” They (the Companions) said: “Allah's Messenger, not even you?” He (peace be upon him) said: “Not even I, but that Allah wraps me in Mercy and He grants me pardon.”⁴⁶

Therefore, how can we combine between this *hadith* and the other texts that show that mankind enters Paradise because of their deeds?

The scholars, *Fuqahaa* of *Islaam*, doctors of the hearts and bodies, from those whom Allah has taught, have given an answer to this. They say that the letter “Baa” has two meanings: sometimes it is used as being a cause (*sababiyyah*) and sometimes it is use as compensation (*iwad*).

If you were to say,

بعت عليك هذا الكتاب بدرهم

"I sold this book to you for a dirham," then the “baa” here is used as compensation.

And if you were to say,

أكرمتك باكرامك اياي

“I honored you because of your honoring of me,” then the “baa” here is used as a reason.⁴⁷

⁴⁶ Bukhari (6463), Muslim (2816); narrated by Abu Hurayrah (may Allah be pleased with him).

⁴⁷ This benefit could be clearly understood in the Arabic language.

Therefore, the scholars said that the meaning of the statement, **“There is none amongst you whose deeds alone would attain salvation for him.”** is meant as compensation. That is because if Allah wanted to truly compensate the slaves according to their deeds, then we would find every deed a slave did would not compare to one blessing from Allah.

I will strike an example with the blessing of breathing. This is a tremendous blessing that is not truly realized until someone is tested concerning it, and we ask Allah to aid these individuals who are being tested by this. Let us say that there is a man who has not been afflicted with struggling to breathe and he does not find any discomfort in enjoying this blessing. You find him breathing and talking, breathing and eating without any problems.

This is a blessing which if you were to do any deed to repay it you would not be able to, because it is a continuous blessing. Rather we say: if you are given success to perform a righteous action then this is a blessing in and of itself. Every blessing requires being grateful, and when you are grateful this requires being grateful for being grateful! As the poet said,

إذا كان شكري نعمة الله نعمة ... على له في مثله يجب الشكر
فكيف بلوغ الشكر الا بفضلته ... و ان طالت الأيام و اتصل العمر

“If my gratitude of Allah’s blessing is a blessing,

Then it likewise requires being thankful.

For how can gratefulness be reached except by His bounty,

Even if the days were lengthened and lifespan extended.”

5. This is a magnificent question asked by Mu’adh, because in reality, it is the goal of life and existence. The sons of Adam and Jinn-kind’s existence in this worldly life is to attain either Paradise or the Hellfire, and this is why this was a tremendous question.

6. This affair of entering Paradise is easy for whomever Allah facilitates it for.

7. It is incumbent for the slave to ask Allah for ease in his religious and worldly matters, because whomever Allah does not make it easy for him, then everything will be difficult for him.

8. Mentioning of the Five Pillars of Islam in his statement,

“...worship Allah, without associating any partners with Him; establish the prayer; pay the zakat; fast in Ramadhan; and make the pilgrimage to the House.”

The messengership of Muhammad (peace be upon him) was not mentioned because it is included within the worship of Allah. It is not possible for mankind to worship Allah except by way of the actions of the Prophet (peace be upon him).

9. The most important and loftiest obligation is the worship of Allah alone without any partners, meaning *Tawheed*.⁴⁸

10. The merit of the Prophet (peace be upon him) in teaching extra benefits that the original question did not contain. After he answered Mu’adh’s question he added,

“Shall I not guide you towards the means of goodness?”

It was from his custom, after fulfilling a person's need, he would mention an extra benefit that is connected to the answer. An example of that, he was asked about the water of the sea and if it is permissible to make *wudoo* with it? He (peace be upon him) responded,

هُوَ الطَّهْرُ مَاؤُهُ، الْحِلُّ مَيْتَتُهُ

“Its water is purifying and its dead (animals) are lawful (to eat).”⁴⁹

⁴⁸ Maintaining the Oneness of Allah in His: Lordship, Worship, Names and Attributes.

⁴⁹ Ahmad (8720), Tirmidhi (69), Nisaa’ee (59), and others; narrated by Abu Hurayrah (may Allah be pleased with him).

“Its water is purifying” is the answer to the question asked and “its dead (animals) are lawful to (eat)” is an extra benefit because (he knew) that when the people were in the sea they were in need of knowing whether the dead animals were lawful to eat or not.

Ibn Taymiyyah’s people criticized him by saying, “Whenever he is asked a question he responds with numerous *masaa’il* (issues).” Some of Ibn Taymiyyah’s students responded to this by saying, “Indeed this was from his generosity and admiration in sharing knowledge.”

11. Fasting is a shield and whoever’s fasting is not a shield for him then his fasting is deficient. This is why it is prohibited for man to indulge in disobedience while he is fasting.

Question: Does disobedience invalidate one’s fasting or not?

Answer: If this prohibited action is something that specifically invalidates the fast, then the fast is invalidated. If this prohibited action is something general, then the fast is not invalidated.

Example of the first category: It is prohibited for the fasting person to eat and drink. If he ate or drank (intentionally) then his fast is invalidated.

Example of the second category: It is prohibited for the fasting person, and others, to backbite (which is to mention something of your brother that is hated by him)⁵⁰ another. If the fasting person backbites then his action is prohibited, but backbiting doesn’t invalidate his fast because this prohibition is not specific to fasting.

This is a principle with the majority of the people of knowledge. Some scholars say that if the fasting person commits a general sin then it corrupts his fast, and they cite as evidence the statement of the Prophet (peace be upon him) when he said,

مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ، وَالْجَهْلَ، فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ

⁵⁰ As mentioned in the hadith collected by Muslim (2589).

“Whoever does not give up forged speech and evil actions and does not abandon foolishness, Allah is not in need of his leaving food and drink.”⁵¹

However, the majority of the scholars say that this is not correct, because the Prophet (peace be upon him) intended to clarify the wisdom of fasting and not the nullifiers of fasting.

12. Charity extinguishes sins and this is an encouragement to give charity. If your sins are plentiful then you should be generous in charity because charity will extinguish your sins. The Prophet (peace be upon him) said,

كل امرئ في ظل صدقته يوم القيامة

“Every person will be in the shade of his charity on the Day of Judgement”⁵²

{ سَبْعَةٌ يُظِلُّهُمْ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ } فَذَكَرَ الْحَدِيثَ وَفِيهِ: { وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ }

“Seven people will be shaded by Allah under His shade on the day when there will be no shade except His” He mentioned the rest of the hadith, which says, “and a man who gives charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity).”⁵³

The meaning of this *hadith* is that on the Day of Judgement there will be no trees, caves, mountains, or buildings to shade one except for what Allah created to shade His slaves with. The shade on that Day is the shade of Allah’s Throne or anything else mentioned by Him. It is important for us to believe that the shade will not be Allah Himself, for Allah is the Light of the heavens and earth and His covering is light.

⁵¹ Bukhari (1903); narrated by Abu Hurayrah (may Allah be pleased with him).

⁵² Ahmad (4: 138).

⁵³ Bukhari (660), Muslim (1031); narrated by Abu Hurayrah (may Allah be pleased with him).

Shade comprises of three parts:

1. the one being shaded (in this instance they are the seven types of people),
2. the shade itself (the shade coming from the Throne), and
3. the object the shade is coming from (the Throne).

The shade will not come from Allah's Essence on that Day, because that would mean that the sun will be above Allah and it is impossible for anything to be above Him, the Most High. Therefore, it is His Throne that will shade His slaves on that Day.

This explanation does not fall into the dis-praiseworthy type of *Ta'weel* (interpretation) as some might think. We will respond to this by explaining the difference between the two types of *Ta'weel*:

First: Praiseworthy *Ta'weel*. If there is an evidence to support this type of *Ta'weel* and there is nothing to contradict it, then it is praiseworthy. The *Salaf* understood the *Ta'weel* (interpretation) of "*Ma'iyah*" (closeness of Allah) to mean by His knowledge, and they were afraid to think that it meant by His Essence on earth.

The scholars of *Fiqh* interpreted the statement of Allah,

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"So when you recite the Qur'an, (first) seek refuge in Allah from Shaytaan, the expelled (from His mercy)."⁵⁴

to mean, "when you intend to read the Qur'an". Therefore, *Ta'weel* which is based on evidence is not considered to be changing the texts but rather it is considered to be an explanation of speech.

Second: Blameworthy *Ta'weel* is to change the text from its apparent meaning to a meaning that opposes it without any evidence.

⁵⁴ Surah an-Nahl:98.

13. Sins contain heat and that is the reason why mankind will be punished with fire. On the other hand, charity contains coolness and this is why the Prophet (peace be upon him) likened charity to water extinguishing fire.

14. The excellent teaching of the Prophet (peace be upon him), and how many times have we passed by his excellent teachings! His excellent method in teaching shows how complete he was in relaying the message. He did this by taking intangible concepts and providing analogies that made them tangible.

15. Encouragement to perform the night prayers and a clarification that they extinguish sins just as water extinguishes fire.

16. The Prophet (peace be upon him) sought to bring evidence from the Qur'an since he read His statement, The Exalted: ***"[Those] who forsake their beds, to invoke their Lord in fear and hope..."***

If one were to say: Why is it not mentioned in the *hadith* that he (peace be upon him) sought refuge in Allah from *Shaytaan* the outcast when Allah said,

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

“So when you want to recite the Qur'an, seek refuge with Allah from *Shaytaan*, the outcast (the cursed one)”⁵⁵?

Then the answer is that the Prophet (peace be upon him) did not mention the verse in order to recite it. But rather he mentioned the verse in order to use it as evidence. The part of the verse, **“So when you want to recite the Qur'an...”** means for recitation. There are numerous *ahadith* that are similar when Qur'anic verses are recited and *isti'aadha* (seeking refuge in Allah) is not mentioned.

Mas'alah (issue): Many brothers when they want to recite a portion of the Qur'an they say, “Allah said, I seek refuge in Allah from the *Shaytaan* the outcast, **‘Verily, We have sent it (this Qur'an) down in**

⁵⁵ Surah an-Nahl: 98.

the night of Al-Qadr.”⁵⁶ They enter “seeking refuge in Allah from *Shaytaan* the outcast” into the verse and this is a mistake. It is required to say, “I seek refuge in Allah from the *Shaytaan* the outcast” and then whatever Allah said.

In these *ahadith* the Prophet (peace be upon him) intended to use the verses as evidence and not as recitation and this is why he did not make *isti'aadha*.

17. Virtue of those people who forsake their beds because they are busy with prayer invoking their Lord in fear and hope. They are not from those who forsake their beds in order to delve into amusement, nonsense, and prohibited deeds.

18. From the benefits of this verse is that the Prophet (peace be upon him) bore witness that it is necessary for mankind to be fearful and hopeful when calling upon their Lord. This can be understood through Allah's statement, ***“...to invoke their Lord in fear and hope”***.

Du'aa are of two types: *Du'aa 'Ibaadah* and *Du'aa Mas'alah*.

When you worship Allah be fearful and hopeful in Him, and you should fear that Allah will not accept this deed from you as Allah said,

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ

“And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear...”⁵⁷

Meaning, they fear that their deeds will not be accepted by Allah, but at the same time they have the best thoughts in Him. Also, you must be hopeful in your Lord until being between a state of fear and hope becomes easy for you.

One may ask, “Should one have more hope than fear, more fear than hope, or should both of them be equal?”

⁵⁶ Surah al-Qadr: 1.

⁵⁷ Surah al-Mu'minun: 60.

1. Imaam Ahmad said: It is necessary for hope and fear to be equal and once one overpowers the other the companion is destroyed.

2. Some of the people of knowledge said: It is necessary when a person is close to dying that he should have more hope, and when he is healthy and strong he should have more fear. That is because the Prophet (peace be upon him) said,

لا يموتن أحدكم إلا وهو يحسن الظن بالله عز وجل

“Let none of you die unless he has good expectations from Allah”⁵⁸

As for being in a state of good health then fear should take precedence because it will cause a person to obtain steadfastness.

3. And some other scholars have said: In a condition where one is in a state of obedience to Allah then he should be overcome with hope. This is by recognizing that Allah favored you this ability to carry out this deed, so you should hope that He will accept it from you. Therefore, he makes this favor of Allah upon him as an evidence for Allah accepting it from him.

However, when one is in a state of negligence or disobedience he should be overcome with fear in order to not fall into, or remain upon, disobedience. This (third) statement is the best.

19. From the benefits mentioned in this *hadith* is: the virtue of spending from what Allah provided for the slave. This is understood from the verse, “*...and they spend (charity in Allah’s cause) out of what We have bestowed on them.*”

What is intended by the verse: permissible wealth or wealth in general?

The verse is absolute, however whoever earns impermissible wealth and spends that, then he is not praised for his action. For example, one who

⁵⁸ Muslim (2877); narrated by Jaabir bin ‘Abdullah (may Allah be pleased with him). Jaabir heard the Messenger of Allah (peace be upon him) make this statement three days before his death.

steals money then goes and donates it somewhere, or he spends money that is earned by selling swine. Therefore, what is intended by this verse is permissible wealth.

20. The head of the affair, meaning the affair of the worldly life and Hereafter, is *Islam*. *Islam* is what the Prophet (peace be upon him) was sent with, and after his descent there is no *Islam* except by following his *Sharee'ah*.

If you are asked, “Are the *Yahood* or the *Nasaara* considered to be Muslims?”

The answer is: The *Yahood* who established and followed the *Sharee'ah* of the *Tawrah* were considered to be *Muslims*. The same goes for the *Nasaara* who established the *Sharee'ah* of the *Injeel*. This is why the Noble Qur'an described them as having *Islam*, but after the descent of the Prophet Muhammad (peace be upon him) then whoever disbelieved in him are not considered to be Muslims even if they claimed that they “submitted.”

21. The prayer is the pillar of the *Deen*, and buildings are not able to withstand without pillars.

An issue that branches from this is: That whoever abandons the prayer is a *Kaafir*, because once the pillars stumble then the building is not able to stand. This statement is the most correct that is based on the Book of Allah, the *Sunnah* of the Prophet (peace be upon him), and the statements of the Companions (may Allah be pleased with them). How is it possible for one to be a believer in Allah and the Last Day when he has abandoned the prayer? This is not possible.

We have written an abridgment treaty, and all praises are for Allah, containing evidences for *kufr* for the one who abandons the prayer and also the response for the one who says that it isn't *kufr*. Those who say that the one who abandons the prayer is not a disbeliever then they do not have any evidence except for general texts. Everyone needs to read this treaty impartially against their desires. In my opinion, if this statement was popular then many people would be deterred from

abandoning the prayer. As for if it was said, “abandoning the prayer is a hated/immoral act (*fisq*)” then many people would use that as leeway to not perform the action believing it is just a sin and not *kuf*r.

Some scholars from the older and current generations even believed that abandoning one prayer, including letting a prayer coming out of its time, without excuse is *kuf*r. However, from what I have seen is that it is not *kuf*r except for one abandons the prayer absolutely.

22. *Jihad* is the head of the affair and the head of an affair is the highest thing. *Jihad* is the head of the affair because if it is established then it will uplift and raise the statement *Laa ilaha ill Allah*, and this is the head of the affair.

However there are restrictions to this affair and that it should be done for in the path of Allah. The Messenger of Allah was asked about those who fight in the battlefield out of valor, or out of zeal, or out of hypocrisy, which of this is considered as fighting in the cause of Allah? He said:

من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله

“He who fights in order that the Word of Allah remains the supreme, is considered as fighting in the cause of Allah.”⁵⁹

Therefore fighting in the cause of Allah is the measure. We find others who ascribe to *Islam* and they fight out of zeal, these people were never and will never be successful.

23. The foundation of all of these affairs is to refrain from using the tongue because of his statement, “***Shall I not tell you of the foundation of all of that?***”

24. The harms of the tongue and that it is the most harmful thing for an individual. Perhaps a man will utter a word, not paying any mind to it,

⁵⁹ Bukhari and Muslim; narrated by Abu Musaa al-’Ashari (may Allah be pleased with him). Also collected by Imaam an-Nawawi in “Riyadus-Saliheen” under “The Book of Miscellany” hadith number 8.

that earns Allah's Anger and as a result he ends up in the Fire. Or he may utter a word of disbelief not paying any mind to it and as a result he apostates, and Allah's refuge is sought.

Backbiting, lying, cursing, tale carrying has filled gatherings today, except for those gatherings Allah has saved. Therefore, when mankind preserves his tongue Allah will preserve him. This is why it has come in the *hadith* that the Prophet (peace be upon him) said,

من يضمن لي ما بين لحييه، وما بين رجليه أضمن له الجنة

“Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I shall guarantee him Paradise.”⁶⁰

Meaning, whoever restrains from fornication and forbidden speech will enter into Paradise.

25. Teaching by statements and actions.

He did not say, “Restrain your tongue” but rather The Prophet (peace be upon him) grabbed Mu'adh's tongue and said “Restrain this.” That is because this action will not cause one to forget.

This is why the Companions (may Allah be pleased with them) would sometimes teach by doing actions. When the Leader of the Believers 'Uthmaan (may Allah be pleased with him) was asked about *wudoo* he called for water and made *wudoo* in front of the people in order for them to understand.

26. The Companions (may Allah be pleased with them) did not allow themselves to remain in obscurity or confusion. Rather, they would ask about an affair until it was clear to them. Mu'adh said, **“O Prophet of Allah, will we be taken to account for what we say with it?”** and the Prophet (peace be upon him) responded to him and answered his question removing any doubt.

⁶⁰ Bukhari (6474); narrated by Sahl bin Sa'd (may Allah be pleased with him).

We derive a tremendous benefit from this portion of the hadith and it is that the Companions (may Allah be pleased with them) did not inquire deeply about the issues pertaining to belief. Whether they were regarding the Names of Allah, His Attributes, His Actions, the Last Day, or other than that. The Companions did not ask these questions, therefore we say regarding those who indulge into these issues that these questions are innovations. If these questions were good then the Companions would have preceded us in it, because they were more diligent than us regarding knowledge and were more fearful pertaining to having *khashyah* of Allah.

27. The people of the Hellfire, and Allah's refuge is sought, will be thrown by their faces. The Prophet (peace be upon him) said, ***“Is there anything that throws people into the Hellfire upon their faces — or: on their noses...”*** There is a difference in regards to the wording but they both mean the same thing, because the nose is on the face. Listen to the statement of Allah,

أَفَمَنْ يَتَّقِ بِوَجْهِهِ سَوْءَ الْعَذَابِ

“Is he then, who will confront with his face the awful torment...”⁶¹

The norm is that mankind will confront the punishment with their hands, however the people of Hellfire's faces will be scorched by the Fire.

28. Warning from letting the tongue become loose. The Prophet (peace be upon him) said,

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

“He who believes in Allah and the Last Day, let him speak good or remain silent.”⁶²

⁶¹ Surah az-Zumar: 24.

⁶² Bukhari (6475), Muslim (47, 74); narrated by Abu Hurayrah (may Allah be pleased with him).

By Allah, if we preserved our tongues we would be safe from many things. How many times have people spoke a word but then regretted it later? Words are like a bullet that leaves from a gun, it is not possible to make it return.

29. Being precautious in relaying *hadith* from the statements of the Messenger of Allah (peace be upon him) when he said, ***“Is there anything that throws people into the Hellfire upon their faces — or: on their noses — except the harvests of their tongues?”*** This proves the charge of honesty and reliability in relaying *hadith*, and all praises belongs to Allah.

Detailed Glossary of Terms

1. **Ahadith**: plural for *hadith*; see *hadith*.
2. **al-Husnaa**: The famous Mufasssir Imaam al-Qurtubi 671 AH said:
 - a. Ibn ‘Abbas, ad-Dahhak, and as-Salami said it meant ‘Laa ilaha ill Allah (there is nothing worthy of worship except Allah).’
 - b. Mujaahid said it meant: ‘Paradise’ and he used as evidence the verse in Surah Yunus: 26, ‘For those who have done good is the best (reward, i.e. Paradise [Husnaa in Arabic]) and even more...’
 - c. Qataadah said it meant: ‘The promises of Allah that He promised to reward His slaves with.’
 - d. Zayd bin Aslam said it meant: ‘Prayer, Zakah, and Fasting.’
 - e. Al-Hasan Al-Basree said it meant: ‘His reward’ and this is Ibn Jarir at-Tabari’s view.All of these meanings are close to one another and all return back to the same reward which is Paradise.”
3. **al-Mustafaa**: “The Chosen One” and one of the names of Prophet Muhammad (peace be upon him).
4. **Awliyaa**: plural for *walee*; see *walee*.
5. Companion: every Muslim who met the Prophet (peace be upon him), while the Prophet was alive and after he was given revelation, and they died upon Islam.⁶³
6. **Deen**: a complete way of life prescribed by Allah.

⁶³ This is the definition given by the scholars of Hadith and agreed upon by al-Haafidh al-’Iraaqi, al-Haafidh ibn al-Hajar, al-Bukhari, Ahmad bin Hanbal, and others.

7. **Du'aa**: supplication, and it is broken into two categories:

a. **Du'aa 'Ibaadah**: it is to praise Allah. For example, calling Him by His Name, saying alhamdulillah, Allahu Akbar, Subhaanallah etc.

b. **Du'aa Mas'alah**: it is to beseech Allah for something. For example, asking Allah for guidance, provisions, knowledge, success, etc.

8. **Fardh al-'Ayn**: obligation upon every individual (ex. Prayer).

9. **Fardh al-Kifaayah**: collective obligation - if fulfilled by a part of the community then the rest are not obligated (Jazanah Prayer).

10. **Fiqh**: Islamic jurisprudence, understanding.

11. **Fisq**: Shaykh ibn al-'Uthaymeen (may Allah have mercy on him) said in his explanation of "as-Safariniyyah":

"To perform a major sin or to persist upon a lesser sin."

12. **Fuqaha**: scholars of *fiqh*.

13. **Hadith**: the saying, actions and approvals accurately narrated from the Prophet (peace be upon him).

14. **Hadith Qudsee**: every statement narrated by the Prophet (peace be upon him) from his Lord.

15. **Hajj**: This is the fifth pillar of Islam which is obligated upon a Muslim once a lifetime if they have the ability.

a. **Linguistic meaning**: intention.

b. **Legislative meaning**: having the intention to make pilgrimage to the Ka'bah in specific times carrying out specific acts of worship.

16. **Halal**: lawful.

17. **Haram**: unlawful and forbidden.

18. **Imaan**: a. **Linguistic meaning**: to believe, to be safe.

b. Legislative meaning: it is a statement of the tongue, belief in the heart, actions on the limbs, it increases with obedience, and decreases with disobedience. It requires believing in Allah, His Angels, His Books, His Messengers, The Last Day, and the Divine Decree both the good and bad.

19. **Injeel**: Gospels, the scripture sent to ‘Isaa (peace be upon him) and his people.

20. **In shaa Allah**: “if Allah wills”

21. **Islam**: **a. Linguistic meaning:** to submit.

b. Legislative meaning: submitting oneself to Allah with *Tawheed*, being submissive to His obedience, and disassociating oneself from *shirk* and its people.

22. **Isti’aadha**: seeking refuge in Allah.

23. **Jibreel**: an angel.

24. **Kaafir**: one who commits Kufr Akbar (Major Disbelief) after the conditions are met; refer to Kufr.

25. **Khalil**: close intimate friend.

26. **Khashya**: having fear of Allah as a result of knowledge.

27. **Khawf**: natural fear.

28. **Kufr**: **a. Linguistic meaning:** to hide and cover.

b. Legislative meaning: Ibn Taymiyyah 728 AH said in “al-Majmu’ al-Fataawa” 12/235:

“Kufr is to not believe in Allah and His Messenger, whether that is accompanied by denial or it is not accompanied by denial but rather doubt, or turning away from faith out of jealousy or arrogance, or because one is following whims and desires that prevent one from following the message. So kufr is the attribute

of everyone who rejects something that Allaah has commanded us to believe in, after news of that has reached him, whether he rejects it in his heart without uttering it, or he speaks those words of rejection without believing it in his heart, or he does both; or he does an action which is described in the texts as putting one beyond the pale of faith.”

c. Types of Kufr: Ahlus Sunnah have agreed that there are two types of Kufr: Kufr Akbar (Major Disbelief) and Kufr Asghar (Minor Disbelief). There are many evidences in the Book, Sunnah, statements of the Salaf that shows this. From them is the hadith of Ibn ‘Abbas (may Allah be pleased with him) that the Prophet (peace be upon him) said,

أُرِيْتُ النَّارَ فَإِذَا أَكْثَرُ أَهْلِهَا النِّسَاءُ يَكْفُرْنَ " . قِيلَ أَيْ كَفَرْنَ بِاللَّهِ قَالَ " يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ
الْإِحْسَانَ،

“I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful (*yakfurna*).” It was asked, “Do they disbelieve (*yakfurna*) in Allah?” He replied, “They are ungrateful (*yakfurna*) to their husbands and are ungrateful (*yakfurna*) for the favors and the good (charitable deeds) done to them...”

The benefit here is that the Prophet (peace be upon him) said **النِّسَاءُ يَكْفُرْنَ** “...women who were ungrateful” using the same word as Kufr. This text indicates that “Kufr” here is referring to minor and not major.

Ibn Qayyim 751 AH said in “Madaarij as-Saalikeen” 1/344:

“Kufr is of two types: Kufr Akbar (Major Disbelief) and Kufr Asghar (Minor Disbelief). Kufr Akbar leads one to the Hellfire forever, and Kufr Asghar leads one to the Hellfire for an appointed time.”

This is the issue the *Khawaarij* fall into because they believe that any deed of Kufr automatically makes a person into Kaafir. And as we just explained this is not the case because Kufr is broken

into two categories.

d. Some differences between Kufr Akbar and Kufr Asghar:

1. Kufr Akbar takes one out of the fold of Islam and nullifies all of a person's' deeds. Kufr Asghar does not take a person out of Islam nor does it nullify all of that person's deeds, however it diminishes the deeds and subjects the individual to punishment.
2. Kufr Akbar leads a person to dwell into the Hellfire forever. Kufr Asghar does not cause one to be in the Hellfire forever, but he is under Allah's will. Allah can forgive him or punish him, and if Allah decides to punish him then he will not be in the fire forever.
3. Kufr Akbar makes one's blood and wealth permissible. Kufr Asghar does not make one's blood and wealth permissible.
4. Kufr Akbar requires to make Bara'aa (disassociation) with that individual and it is not permissible for a believer to befriend or love that person. A person who commits Kufr Asghar is still a Muslim and we must love him for his faith but hate him for his action.⁶⁴

29. **Laa ilaha ill Allah:** Shaykh Muhammad bin Sa'eed ar-Raslaan (may Allah preserve him) said in his book "Laa ilaaha ill Allah: Its Meaning, Conditions, Nullifiers, and Virtues":

"Laa ilaaha ill Allah means: there is nothing worthy of worship except Allah, because there are many things that are worshiped. But Allah is truly the Only One who deserves to be worshiped, and anything worshiped besides Him is false. Allah states:

'That is because Allah— He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they

⁶⁴ These points were taken from the footnotes of the book "ash-Sharh al-Jadeed 'ala al-Qawl al-Mufeed Fee Adillah at-Tawheed" by Shaykh Muhammad bin 'Abdul-Wahhab al-Wasaabee (may Allah preserve him) under the chapter entitled, "Mulkhasul Kufr".

(the polytheists) invoke besides Him, it is Batil (falsehood) And verily, Allah— He is the Most High, the Most Great.’⁶⁵

Therefore this statement contains a negation and affirmation. We are negating worship to all other types of gods and affirming that worship is for Allah alone.’⁶⁶

⁶⁵ Surah al-Hajj: 62.

⁶⁶ The Shaykh also mentions the incorrect interpretations of this word, he says:

“1. Ahlul wahdatil wujud (Those who claim that Allah is everywhere)

-Ahlul wahdatil wujud (or Pantheism), Ibn ‘Arabi and those like him, say that Laa ilaha ill Allah means that there is nothing worshiped except Allah. Or, they say that there is no god that exists except Allah. The meaning of this is that everything that is worshiped is Allah. Existence according to them is not broken into a creator and creation, rather everything is Allah. And for this they are given the name ahlul wahdatil wujud. If man were to worship anything (like a cow, idol, rock, man, angel) then he is worshiping Allah, because Allah is everything according to them.

*If it were to said them that existence is broken into two parts: Creator and creation they would say that this person is a mushrik. None can be a person of tawheed until they affirm that everything is Allah.

2. Ahlul Kalaam (People of Rhetoric)

-The scholars of rhetoric say that Laa ilaaha ill Allah means there is none capable of creating, disposing affairs except Allah, but this is not sufficient. This agrees with the religion of the polytheists. The polytheists say that there is none able to create, give life, cause death, provide except Allah. This is Tahweed of Allah’s Lordship.

(...and this definition does not encompass the entire meaning of laa ilaaha ill Allah.)

3. Jahmeeyah and Mu’tazilah (Those who deny Allah’s Names and Attributes)

-The definition of laa ilaaha ill Allah with them is denying His Names and Attributes. According to them whoever affirms His Names or Attributes are considered to be polytheists.

4. Hizbeeyun, Qutbiyun, and Ikhwaaniyoon (Those who divide into partianship, followers of Sayyid Qutub and the Ikhwaani)

30. **Ma'iyah**: closeness of Allah. Shaykh ibn al-'Uthaymeen (may Allah have mercy on him) said in his explanation of "Riyaad as-Saaliheen" under the chapter "Watchfulness":

"Know that the meaning of 'Allah's closeness' depends on the context. Sometimes it can mean:

a. Allah encompassing the creation in regards to His knowledge, might, power, being the Disposer of affairs, and other than that as mentioned in this verse:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

‘...And **He is with you** (by His Knowledge) wheresoever you may be’⁶⁷

b. Sometimes it can mean His threats and warnings, as He said:

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَىٰ مِنَ الْقَوْلِ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا

They say that laa ilaaha ill Allah means that there is none who can legislate/judge except Allah. But here legislating/judging (hakameeyah) is only a portion of what it means.

We say to them: where are the other acts of worship?! Where is rukoo’, prostration, slaughtering, swearing, and the rest of ‘ibaadah?!

Is worship only considered to be legislating?

Yaa Subhaanallah! It is imperative to be warned from these affairs, because the statement of Laa ilaaha ill Allah is a tremendous statement. It will cause the one who gives it it’s right to be saved from the fire. The entire religion is built upon this statement from the beginning to the end. All of the call of the messengers and revealed books were built upon this statement.”

⁶⁷ Surah al-Hadeed: 4.

‘They may hide (their crimes) from men, but they cannot hide (them) from Allah, for He is with them, when they plot by night in words that He does not approve, And Allah ever encompasses what they do.’⁶⁸

c. Sometimes it can take the meaning of Allah’s help, aid, and affirming anything that resembles that. As Allah stated:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

‘If you help him (Muhammad) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad and Abu Bakr) were in the cave, and he said to his companion (Abu Bakr): ‘Be not sad (or afraid), surely Allah is with us.’’⁶⁹

31. **Major Sins/Minor Sins**: Ibn Taymiyyah 728 AH (may Allah have mercy on him) was asked,

“Is there a specific definition for major sins mentioned in the Qur’an and *Hadith*?”

The Shaykh responded, “The best statements regarding this issue is what has been attributed to ibn ‘Abbas and has been mentioned by Abu ‘Ubayd, Ahmad bin Hanbal, and other than them. He said that minor sins are everything that does not have two punishments: punishment in the worldly life and punishment in the Hereafter...and this is the meaning of the statement of those who say, ‘(Minor sins) are that which has no punishment in the worldly life and no specific threat in the Hereafter.’ For example threat of the Fire, or Allah’s Anger, or being cursed, etc.”⁷⁰

⁶⁸ Surah an-Nisaa: 108.

⁶⁹ Surah at-Tawbah: 40.

⁷⁰ Majmu’ al-Fataawaa (11/ 650-652) and Madaarij as-Saalikeen (1/315-327).

32. **Masaa'il/Mas'alah**: issues/issue.
33. **Mu'aawadah/'Iwad**: compensation.
34. **Mufti**: one who issues Islamic rulings.
35. **Munafiq**: hypocrite. Shaykh Muhammad ibn Abdul-Wahhab al-Wasaabee (may Allah have mercy on him) mentions in his book "al-Qawl al-Mufeed Fee Adillah at-Tawheed" that hypocrisy has two types. He said:

"1. Hypocrisy of belief: it is for a person to declare *Islam* openly for the people, but secretly disbelieve and hate it. This type of hypocrisy takes one out of *Islam*. If one were to die upon this type they would be in the lowest level in the Hellfire. Allah says,

ان المنافقون في الدرك الأسفل من النار و لن تجد لهم نصيرا

"Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them."⁷¹

2. Hypocrisy of action: this is lesser than the first and does not take one out of *Islam*, however it is obligatory to make repentance from it."
36. **Muslim**: one who submits to the will of Allah.
37. **Muwahhid**: one who unifies all of his worship and directs it to Allah alone.
38. **Nasaara**: Christians.
39. **Ramadhan**: the 9th month in the Islamic calendar. Muslims are required to fast during this month as it is the fourth pillar of Islam.
40. **Ribaa**: usury.
41. **Riyaa**: showing off by way of actions.

⁷¹ Surah an-Nisaa: 145.

42. **Sababiyah**: cause.

43. **Sadaqah**: Shaykh Saalih ala ash-Shaykh (may Allah preserve him) said in his explanation of “Arba’een an-Nawawiyyah” under the 25th hadith:

“Sadaqah according to the legislation is not restricted to mean charity by means of distributing money. That is because there are many different types of saqadah (as mentioned in the hadith of Abu Dharr).⁷² The meaning of Sadaqah is to attain good and to benefit others.”

44. **Sahih of Muslim**: Imaam Muslim’s 261 AH (may Allah have mercy on him) collection of *ahadith* (roughly around 7500) that he considered to be authentic. His collection is deemed to be the second most authentic *hadith* book after Imaam al-Bukhari’s 256 AH (may Allah have mercy on him) collection “*al-Jaami’ as-Sahih al-Musnad min Hadith Rasul Allah wa Sunnanihi wa Ayyaamihi*”. The original title of Imaam Muslim’s collection is “*al-Musnad as-Sahih*”.

45. **Salah**: a. **Linguistic meaning**: to supplicate.

b. Legislative meaning: a prayer that contains specific statements and actions that is begun with an initial Takbeer (saying Allahu Akbar) and is completed with two Tasleems (saying as-Salaamu alaykum).

46. **Shahadah**: there are two parts:

⁷² “Some people from amongst the Companions of the Messenger of Allah (peace be upon him) said to the Prophet (peace be upon him), ‘O Messenger of Allah, the affluent have made off with the rewards; they pray as we pray, they fast as we fast, and they give (much) in charity by virtue of their wealth.’ He (peace be upon him) said, ‘Has not Allah made things for you to give in charity? Truly every tasbeehah [saying: ‘subhan-Allah’] is a charity, and every takbeerah [saying: ‘Allahu akbar’] is a charity, and every tahmeedah [saying: ‘al-hamdu lillah’] is a charity, and every tahleelah [saying: ‘laa ilaha illAllah’] is a charity. And commanding the good is a charity, and forbidding an evil is a charity, and in the bud’i [sexual act] of each one of you there is a charity....” Collected by Muslim (1006).

a. Testifying that there is nothing worthy of worship except Allah. This statement contains a negation (nothing worthy of worship) and affirmation (except Allah).

b. Testifying that Muhammad is Allah's slave and messenger. Because he is a slave it allows us to recognize that he should not be worshiped, and because he is the messenger it requires us to respect and follow him.

47. **Sharee'ah**: legislation. Shaykh Fawzaan said in his book "Aqeedah at-Tawheed" under the first chapter:

"The Sharee'ah comprises of two affairs:

a. Affairs regarding belief

This is not connected to how a deed is performed. (It relates) to the belief in the Lordship of Allah, the obligation of His worship, belief in the articles of faith, etc.

It is also known as the **foundation** (أصلية).

b. Affairs regarding action

This is connected to how a deed is performed. For example prayer, zakaah, fasting, and the rest of the rulings pertaining to deeds.

It is also known as the **branches** (فرعية) because it is built upon the **foundation**.

If the foundation is correct then the branches will be correct, and if the foundation is corrupt the branches will be corrupt."

48. **Shaytaan**: Iblees, the jinn.

49. **Shirk**:

50. **Story of al-'Ifk**: story of how our mother 'Aishaa (may Allah be pleased with her) was unrightfully slandered. Allah revealed verses in

Surah an-Nur to defend her and her honor. Please refer to Ibn Kathir's Tafsir of these verses (11-21) for a more detailed account.

51. **Sum'ah**: showing off by way of speech.

52. **Sunnah**: Shaykh Muhammad Baazmool (may Allah preserve him) mentions the different definitions of the word "*Sunnah*" in his book "The Virtues of Following the Sunnah". He said:

a. Linguistic: a path or a way. You could say: Bakr is on the sunnah (path) of Zayd.

b. Legislative: following what the Messenger (peace be upon him) ordered and staying away from what he prohibited. The legislation includes everything the Messenger ordered from the obligatory/recommended affairs and also leaving off the prohibited/disliked affairs.

c. Meaning according to the scholars of Hadeeth: whatever is attributed to the Messenger from his:

-Statements- Ex: "All actions as based on intentions."

-Actions- Ex: How he would pray.

-Whatever he acknowledged- If something was done in front of him and he did not prohibit it.

-Description of his attributes- Ex: He wasn't too tall or short, his face was white, and his smile was like the moon.

-His mannerisms- Ex: 'Aisha said about him that his mannerisms were the Quran.

d. Meaning according to the scholars of Fiqh: whatever is attributed to the Messenger from his statements, actions, and whatever he acknowledged.

e. **Meaning according to the scholars of Usool Fiqh:** something that is “Mustahabb”; if it is done then the individual is rewarded, but if it is left off then there is no sin.

53. **Taqwa:** Ibn al-’Uthaymeen (may Allah have mercy on him) said in his explanation of “Riyaadh as-Saaliheen” under “Chapter of Tawbah”:

“Taqwa is derived from the word ‘Shield’, because Taqwa will protect an individual from the punishment of Allah if the commandments of Allah are carried out and Allah’s prohibitions are avoided.”

54. **Ta’weel:** interpretation and the different types of *Ta’weel* has preceded in the explanation.

55. **Tawheed:** Maintaining the Oneness of Allah through: 1. His Lordship 2. His Worship 3. His Names and Attributes.

56. **Tawrah:** Torah, the scripture sent to Musaa (peace be upon him) and his people.

57. **Walee:** Ibn al-’Uthaymeen (may Allah have mercy on him) says in his explanation of “Arba’een an-Nawawiyyah” under the 38th hadith:

“Allah has clarified who are the Awliyaa of Allah in the Qur’an. He said,

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (٦٢) الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ (٦٣)

‘Unquestionably, [for] the allies of Allah there will be no fear concerning them, nor will they grieve. Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds).’⁷³

Shaykhul Islam Ibn Taymiyyah 728 AH (may Allah have mercy on him) said,

من كان مؤمناً تقياً كان لله ولياً

⁷³ Surah Yunus: 62-63.

‘Whoever is a Allah-fearing believer is a Walee of Allah’”

58. **Wudoo**: Ritual purification.

59. **Yahood**: Jews.